

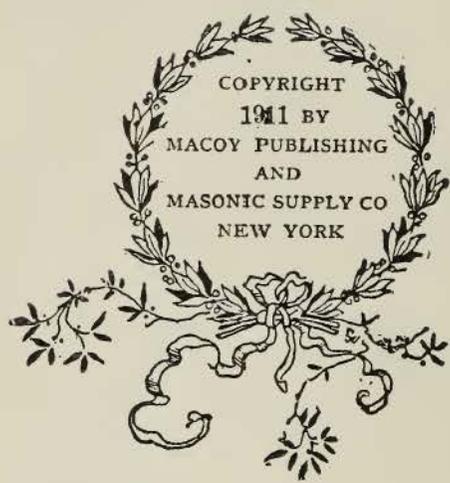
SIGNIFICANCE OF BIRTHDAYS

By W. J. COLVILLE



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LIST OF CONTENTS.

The First Sign, Aries	<i>fire sign d. h. Mars</i>	Page 16	<i>ram</i>
The Second Sign, Taurus	<i>earth w. h. Venus</i>	30	<i>bull</i>
The Third Sign, Gemini	<i>air d. h. Mercury</i>	41	<i>twins</i>
The Fourth Sign, Cancer	<i>water ^{only h. Venus} sign</i>	51	<i>crab</i>
The Fifth Sign, Leo	<i>fire only h. Sol.</i>	61	<i>lion</i>
The Sixth Sign, Virgo	<i>earth w. h. Mercury</i>	69	<i>virgin</i>
The Seventh Sign, Libra	<i>air d. h. Venus</i>	79	<i>scales</i>
The Eighth Sign, Scorpio	<i>water d. h. Jupiter</i>	90	<i>scorpion</i>
The Ninth Sign, Sagittarius	<i>fire w. h. Mars</i>	102	<i>archer</i>
The Tenth Sign, Capricornus	<i>earth d. h. Saturn</i>	111	<i>sea goat</i>
The Eleventh Sign, Aquarius	<i>air (d. h. Saturn)</i>	123	<i>water bearer</i>
The Twelfth Sign, Pisces	<i>water (w. h. Jupiter)</i>	132	<i>fish</i>
The Four Triplicities, General Summary	.	141	
Significance Names and Numbers	.	153	
List of Kindred Books	.	163	

Gems of the Months.

Garnet,	January,	Fidelity.
Amethyst,	February,	Sincerity,
Bloodstone,	March,	Wisdom.
Diamond,	April,	Innocence.
Emerald,	May,	Happiness.
Agate,	June,	Prosperity.
Ruby,	July,	Constancy.
Sardonyx,	August,	Loneliness.
Sapphire,	September,	Kindness.
Opal,	October,	Changeable.
Topaz,	November,	Friendship.
Turquoise,	December,	Success.

The
Significance of Birthdays
or
Our Place in the Universal Zodiac.

“The wise man rules his stars, the foolish man obeys them,” is a grand and truthful saying endorsed by all really enlightened astrologers. Just as there are two systems of astronomy—the heliocentric and the geocentric, so are there two systems of astrology; and what is astrology, after all, but the psychic side of stellar science; astronomy as such dealing only with its physical aspects. We teach that every world is alive, that intelligence is universal, that so-called dead, inert or insentient matter has no demonstrable existence, for life is everywhere and every form in nature is in some degree an expression of omnipresent intelligence.

When some students asked us, after a lecture on astrology, how “those material planets” could exert any influence on intelligent human beings, we requested them to consider whether they were scien-

tifically or philosophically justified in giving utterance to such an expression concerning the starry orbs. Every world that glows and moves in space is a manifestation, more or less perfect, of some mental and spiritual energy; and as there is no absolute inertia anywhere, the poetical and picturesque conceptions of many romantic orientals are far nearer the sober facts of modern scientific discovery, than are the cold, barren, materialistic hypotheses of those too agnostic dogmatists in the realm of physics, who decide without reason that conscienceless, sensationless matter holds sway throughout immensity.

All influences are reciprocal. No one can be influenced by anything that has no point of contact with him by reason of some corresponding affiliation with something within him. So soon as this postulate is accepted, the study of astrology and all connected therewith is wonderfully simplified; and the entire theme is rescued from the embrace of empiricism and fatalism, and placed on a rational and practical basis. While there is unquestionably a considerable percentage of truth in the information contained in the almanacs and guide books of Zadkiel, Raphael and other astrologers who publish manuals for the people, all their productions incorporate a fundamental and most injurious error whose influence upon sensitive and credulous people is baleful in the extreme. This error consists in the constantly reiterated state-

ment that there are good and bad, benefic and malefic influences continually at work upon us, and that we are so subject to these by turn, that we are at best but little more than pieces of automatic mechanism operated by agencies entirely beyond our own control.

Whatever may be thought of the teaching conveyed through our lessons, of one thing we are certain; and that is that we are teaching a view of astrology quite at variance with the fatalism we rebuke; our entire aim being to induce people to arise in their might and declare their individual liberty. We esteem even so modest a work as our present attempt a decided step toward the establishment of a school of philosophy whose ground-work is in the glorious asseveration that every human being holds the key to his own destiny within himself; and that upon an ever increasing development of individuality depends all progress for the human race.

“One star differs from another star in glory;” and also in magnitude; but one star is not evil while another is good. We must now introduce our keynote motto: *We will agree to differ, but never disagree.* On the basis of this agreement we will proceed to review the astrological position, and see if we cannot learn to know ourselves and neighbors better by seeking to discover in what particular section of the great human whole we individually belong.

It can scarcely be questioned by those who have

conducted any considerable research into the wise teachings of the most illustrious of ancient seers and sages, that in Egypt, Persia, Chaldea, India, and other celebrated historic lands there existed and throve in the long ago, a pure heliocentric science which combined astrology with astronomy, and taught that man was no puppet, but the ordainer of his own fate; the master of his own destiny. Such expressions as "every man has power to will his own destiny," met with occasionally in the novels of Marie Corelli and other popular authors, may be regarded as heirloom sentences which have come down to the present day from distinguished centres of ancient illumination; they also embody the convictions of most truly helpful modern thinkers who, imbued with the best thoughts of the present age, are rapidly shaking off the shackles of medieval servitude and daring to pronounce themselves "deific babes," rather than wretched worms and abject sinners. Hermes Trismegistus and all the greatest teachers of ancient Egypt taught much concerning the correspondence of humanity with the heavens. The Archetypal Man, the Greatest Man or *Maximus Homo*, were favorite expressions with ancient sages, and since the recent wide dissemination of the writings of Emanuel Swedenborg through Europe and America, these expressions have become comparatively familiar to modern students and scribes. Every human entity or ego

contains all possibilities latent or dormant within; therefore it is reasonable to infer that it is within the range of inherent possibility for *every one* to develop what any one has already unfolded. But though this proposition be accepted there is here and now a law of use and order which it is well for every one of us to study, as at the present moment it is highly desirable that we all find our respective positions in the Grand Man of the whole, and do that particular work which we can best perform, and do it in such surroundings as are most conducive to its perfect execution. In these lessons we are not seeking to dogmatize as to where we shall be ten thousand years hence, or what we shall be doing then, for though our teachings are in some senses idealistic and transcendental, they are also intended to be intensely practical. Therefore, though our theme is exalted and expansive, we shall hug the shore pretty closely at present, only occasionally taking a dive out into the deep waters of our future probable achievements and attainments.

We are here and now denizens of the planet *Terra*, endowed with distinctive individual hopes, faculties and aspirations which are in our eyes evidences of our certain capacities. We desire what we desire because we are what we are. Our aspirations grow out of our capacities; our indwelling abilities are ever seeking expression in our longings;

therefore, do we regard as sacred the yearnings of every soul.

Expansion, not repression, is a theme that needs pursuing. Take a family of from two to six children, or a class of from ten to fifty, and what wide dissimilarity do we discern! No two children or adults are any more alike in desires and felt capacities than different varieties of trees, birds, flowers, animals and fishes are alike, yet all have certain well-defined abilities and necessities. Outside of food, shelter, air, exercise, and other universal necessities how widely divergent are the requirements of a family or group; yet it has long been the custom to force, regardless of any adaptability, the proverbial round child into a square hole, and, *vice versa*. Caste or class distinctions have had very much to do with this fearfully unnatural state of affairs, and wherever there are sharply defined social classes, it is impossible, without razing the barriers which divide one caste from another, to consult natural disposition.

Only a few score of years ago in Great Britain there were but five avenues of occupation open to a *gentleman's* son, viz.: the church, medicine, the law, the army and the navy, while all girls were brought up to regard marriage in their own set and genteel dependence the only lawful positions for females to occupy. In Germany and many other lands, occupations were hereditary; the very names of Miller,

Baker, and many others proving that from generation to generation, regardless of constitutional aptitude or individual preference, sons followed their fathers' trades.

In this more stirring and inquiring day such a condition of society is fast becoming insufferable and impossible; but not yet have parents and educators realized to anything like a sufficient extent the actual requirements of the approaching commonwealth. A new and infinitely higher social and industrial condition is evolving through the recognition of the inalienable right of every man to be himself and every woman herself, an original, not a copy.

The influence of Emerson's essays is being increasingly felt every year, and when the sublime ethics embodied in those masterly pleas for individual liberty shall be universally acknowledged, society will be speedily emancipated and reconstructed on a natural and enduring foundation of uncompromising equity. In the twelve lessons which follow this introductory discourse we shall take up the twelve signs of the Zodiac *seriatim*. As one by one we present twelve distinct varieties of human nature, and also consider blending types, we trust that many of our readers may be helped to understand themselves and their companions better.

We aim to take a simply philosophic attitude with regard to these manifold types of human character;

to pass them in review; to exhibit them at their best; to interpret them to themselves and to others, neither to eulogize nor to condemn. Before introducing these twelve consecutive discourses we will, ere we conclude this introductory essay, give the generally accepted physiological relation of the twelve signs of the Zodiac to the Human Body.

Aries, the ram, whose period is from the Vernal Equinox, (March 20) to April 20, is considered the head of the Grand Man; therefore the Aries type of person is apt to be heady in the commanding sense, *i. e.*, given to leadership and enterprise. The next sign, Taurus, the bull, April 20 to May 21, corresponds to the neck and throat. Gemini, the twins, May 21 to June 21, signifies arms and shoulders. Cancer, the crab, June 21 to July 21, breast and stomach. Leo, the lion, July 21 to August 22, spine and heart. Virgo, the virgin, August 22 to September 23, solar plexus and internal organs. Libra, the balance, September 23 to October 22, kidneys and loins. Scorpio, the scorpion, October 22 to November 21, organs of reproduction. Sagittarius, the archer, November 21 to December 21, hips and thighs. Capricorn, the goat, December 21 to January 21, the knees. Aquarius, the water bearer, January 21 to February 21, calves and ankles. Pisces, the fishes, February 21 to March 20, the feet.

It is very interesting to test these comparisons by

collecting birthday information, as thereby much interesting and important confirmation of the general theory can easily be obtained. It is also instructive and entertaining to watch the blended characteristics of two, often very opposite signs, which is a conspicuous feature of many persons whose birthday occurs between the 20th and 23rd of any month, or, as astrologers say, "on a cusp." These blendings of types often endow natives with extraordinary versatility, sometimes with embarrassing eccentricity.

March 20 to Apr 20

The First Sign—Aries

As plainly stated in our introductory essay, we regard all the signs of the Zodiac as equally good, though we fully endorse the statement that they widely differ, one from the other. In the 49th chapter of Genesis, which contains the account of Jacob blessing his twelve sons, we find twelve distinct varieties of character vividly portrayed, in connection with description of occupation and prediction concerning future career. The first son mentioned is Reuben, the first-born, whose character is singularly delineated as very complex. Reuben is described as the excellency of dignity and strength, and at the same time unstable as water, and consequently unlikely to succeed.

Without attempting any elaborate Biblical interpretation, we will simply comment as practically as possible on the strange combination of elements which are at once a source of power and weakness in the same person; and we will also venture to affirm that a better rendering of the spirit of the original text would make it read somewhat as follows: "Though thou art the beginning of strength, the ex-

cellency of dignity and power, if thou dost not vanquish thy unstable tendency, thou shalt not excel." Warnings are not arbitrary prognostications, and this fact modern prophets need to ponder well. Every type of disposition manifests some especial strength and some distinctive weakness. If the strong points in a character are diligently cultivated, the weaknesses subside; but if the weaknesses are indulged, then the things which make for greatness are forced into abeyance and lie dormant, though they are never absolutely eradicated or destroyed.

In these days when phrenology, physiognomy, and chiology are to the front, enlisting much attention, it behooves every teacher of Mental Science to intelligently discriminate between the useful and the disastrous tendencies of such studies. These sciences are all genuine and serviceable, when we regard them as indicatory, but not arbitrary delineators of character.

Heads, faces, hands, and lines in any part of the body, when intelligently studied, reveal temperament, indicate special directions of genius, and also show at what particular stage of development a person now stands; but the entire body can be completely, and even rapidly, made over by the renewing, reforming action of altered thought; therefore there are no insuperable obstacles in the way of either mental or physical regeneration.

Two facts need to be constantly borne in mind by all who study these lessons. First, our characters are born with us, and need to be studied so that we may learn to successfully co-operate in useful undertakings for the general good. Second, all undesirable traits are changeable malformations or inversions, and can be successfully overcome by an intelligent, persistent metaphysical process.

Now to consider the Aries type in detail (birthday between March 20 and April 20, of any year): Broadly speaking, this type of character is prophetic, energetic, prescient, fond of novelties, always looking forward and not backward, with a decided tendency toward extreme ideality. Persons who are confirmed in this sign are natural pioneers and leaders of thought and action, but as a rule they are far better adapted to direct the work of others than to execute the designs themselves. Architects and devisers of new styles in everything are numerous in this sign, and so are people who have the reputation for being headstrong, self-opinionated and hard to subdue under restraint of accepted usage and established precedent. Persons whose home is in this section of the Zodiac, or who occupy this province in the Grand Man are always enterprising and given to exploration in some field. If we consider an ordinary or merely frivolous example of this nature, we shall find the inventive faculty exercised in planning new

amusements, devising new pastimes and setting new fashions to be observed in social entertainment and exhibited on dress parade in Vanity Fair. When the Aries person is intellectually unfolded then the same enterprising disposition is manifested in vastly superior ways, for such an one is given to prospect new fields of mental activity, and declare to the world prophetically the approaching advent of some revolutionary change in the kingdom of thought.

When the moral nature in this sign is very largely unfolded the person is adapted to serve as a progressive ethical teacher; one who can brush away the cobwebs of antiquated errors, and show to the people a far more excellent manner of life. When the psychical element is in the ascendancy, great psychometric and clairvoyant ability is shown, and the far-reaching penetration of such a mind can be most advantageously employed in giving good and needed counsel regarding coming events and, as yet, undreamed of situations.

It is easy enough to see that if this general delineation is to any extent accurate, there are faults and weaknesses and even liabilities to disease common to this class of temperaments, which can be understood and rectified by any intelligent, persistent practitioner of Mental Science. As the strength of Aries is in all that pertains to the intellect and to quick forward vision, as well as to sensitive hearing, taste

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and smell, the extreme sensitiveness which is usually characteristic of so highly strung or keyed a nature may easily become a source of danger if the person be imperfectly balanced or has not reached a state of equipoise, which is invariably necessary to health and prosperity.

The disorders common to the Aries type are unpleasant noises in the head and ears; a too great rush of blood to the brain; sleeplessness and all other symptoms peculiar to hyper-sensitive constitutions. But because there are tendencies to these specific weaknesses no one need succumb to them; they can all be vanquished when the right mental attitude is taken and maintained.

In considering Aries as the head and face it is well to remark that as four out of the five universally acknowledged bodily senses are situated in the head and face exclusively, only one (touch) being extended over the body, the fullest expression of Aries would be in a person whose senses generally are unusually keen and ever on the alert; and if Aries be represented in one-twelfth part of the human family, it is not at all too much to say that eleven-twelfths of the people are not calculated to fill leading positions; and not being adapted to such offices in a normal state of society they will not seek them, for their desires will not prompt them in that direction. It is a fact that cannot be disputed that the

number who are really ambitious to fill conspicuous places and lead the thought of others, is comparatively small. Most men, as well as most women, prefer a comparatively obscure to a conspicuously public career; and far fewer men than at present appear anxious for social prominence, would seek it if the artificial pretense and unmerited emoluments, now often attached to it, were withdrawn.

What we mean by a desire for a special field of occupation is a desire for the work itself, not for the fancied advantages which may accrue from engaging in it; and it is on the basis of this true desire that we are seeking to upbuild a new educational system, natural instead of artificial.

Froebel, the father of the kindergarten system in Germany, said that never more than fifteen scholars should be allotted to one teacher; and we would offer an amendment to even that resolution, by urging that so thorough a scrutiny should be made of all the children submitted to a board of examiners for classification in the schools that only children who can profit by the same discipline and show signs of adaption to the same pursuits, should be called upon to study together. This provision grows far more imperative as age advances and the need for a choice of profession draws near.

Aries children are very often a source of great discomfort in homes and schools where they are not

understood, and especially where *repression* rather than *expression* is the end desired. Such children are restless, prying, inquisitive, always questioning and very seldom contented to "let well enough alone." Such enterprising natures exhibit a much larger development of the *perceptive* than of the *reflective* faculties; therefore, though they may be genuine seers and the subjects of reliable visions, they are not prepared to stand alone and carry out their schemes unaided. As these children are often cruelly repressed and made to suffer greatly, both in mind and body, from the ignorance of those who are over them, we deem it a humanitarian effort to seek to explain them to others; for not infrequently they fail to understand their own natures and cannot interpret the emotions which sway them.

Very sensitive natures have usually a tendency to fly off at tangents. Genius frequently accompanies, or is accompanied by, pronounced eccentricity. No one doubts the genius of Lord Byron or that of Edgar Allan Poe, yet no one can pronounce either of these brilliant poets a well balanced man. To see something ahead, not quite plainly; to know that it is coming, without being able to calculate the time of its advent; to be fully aware of the part you are yourself called to play in connection with its approach, and yet to lack the external means for carrying out your purpose, is always trying, and to an

intense, impetuous nature, it is exasperating in the extreme. Idealists and visionaries are full of good schemes and noble projects; they usually stand for freedom and equity as against tyranny and antiquated misbeliefs; but they are not, as a rule, practical in the commonplace sense of that word.

All artistic occupations seem favorable to the Aries type; and children who are permitted to carry out their artistic promptings undisturbed will often give satisfactory evidence to all interested in their welfare, that though they would be illy adapted for farming or mechanical pursuits, they can grow up to render priceless service to the most uncompromising utilitarians by prospecting ahead and planning the way for coming inventions of great practical utility.

Two great questions, why? and how? seem ever on the lips of the Aries child, who often delights to pull a watch to pieces to see what makes it go. At this point constructiveness and destructiveness seem very closely allied, as destructive measures are often adopted to secure ends of new construction. The analytical faculty when not held in leash by other tendencies often leads to the cruelties and atrocities of the vivisectionist's torture chamber, and even to the stupendous error of the famous painter who slew his model in the interest of realistic art so as to faithfully depict upon canvas the actual expression caught from a human being expiring in agony.

As our philosophic task is simply to examine and compare and trace tendencies to their source, we find no difficulty in this dispassionate review of twelve great varieties of human expression, when called upon to adhere closely to the sovereign motto of Mental Scientists, "All is Good."

All is good, but order is heaven's first law; and when we are in disorder it is as though we mistook ink for coffee or even undertook to eat wearing apparel and dress ourselves in food stuffs. Everything has its use, place and time, and this is all that the wise astrologer ever seeks to inculcate beyond teaching people as far as possible to practically apply an optimistic view of life to every undertaking.

As the Aries type of mind is very inquiring it is apt to be skeptical, even though given to a love and pursuit of the marvellous; and here do we strike a very remarkable combination which is apparently ofentimes extremely inconsistent. Skepticism and credulity go hand in hand, as they are both extreme, and extremes can always meet. The best example of Aries is never without something of the butting quality of the ram, which—endowed with horns—is admirably qualified to push obstacles from the path, when they threaten to impede progress. There is very little cautiousness ordinarily displayed in this sign; intrepidity is far more common. The danger is

in the direction of leaping before looking; or of displaying zeal untempered with discretion.

A companion, teacher, or adviser needed by a distinctly Aries person is a sympathetic, intelligent man, woman or child, who can see the beauty of ideals and appreciate venturesomeness and yet be sufficiently matter-of-fact to discourage rash action by counseling a little more consideration before an irrevocable step is taken. There are many people who have enough of the Aries quality to make them enterprising and energetic, who are yet sufficiently modified by counteracting influences to avoid running to extremes or acting too precipitately in any circumstances.

If the date of birth is immediately before or after March 20, the characteristics of Pisces will probably be intermingled; and these are of a nature to afford firm anchorage to the past before starting out on new voyages of discovery. If the birthday is about the 20th of April or a little before that date, then the patient, plodding, persevering, executive qualities of Taurus make an excellent contribution toward balancing the tendency to flightiness which is always the bane of Aries. No words are more truly descriptive of the complete Aries type than *heady* and *headstrong*; but be it always remembered that in so far as any characteristic exclusively manifested produces aberration, some counteracting tendencies which lie

dormant within every one of us can be awakened through the steady action of desire, and concentrated expectancy symphonizing with desire.

Before turning our attention to the subject of the next lesson (Taurus) it will be admissible to say a few words on the various planets which all astrologers admit exert a decided influence in addition to the houses or signs.

Mercury rising at birth denotes quickness of motion, desire for travel and reasonable likelihood of success in commercial or mercantile pursuits. Mercury in mythology, represented with wings at his heels; ever associated with quicksilver, proverbial for its volatility; aptly designated the swift messenger of the gods, describes an extremely enterprising individual. Mercury in Aries would describe the most impulsive, excitable creature imaginable; one who would never like to keep still two minutes together; one who would thrive upon constant activity and be quite unhappy and disconsolate unless things all about him were in a continual buzz and stir. We all know such people, and though the vibrations they are perpetually throwing out are intensely wearing upon some natures, they make excellent healers in cases where gout, rheumatism and other chronic states of congestion constitute the malady. The work of such people lies with those who are subject to cold extremities; whose hands and feet are clammy;

whose blood circulates sluggishly; whose mental action is torpid, and who need a general waking up. But to introduce such feverish, excitable persons to those whose ailments are of a febrile nature would be to make the greatest mistake imaginable.

Venus always denotes love of the beautiful; all the fine arts, music, painting, sculpture and all decorative work may be said to be under the patronage of this lovely goddess, to employ the mythologic phrase. Venus in Aries is very different from Mercury in the same sign, though there is a similarity in the temperament of all Aries people; but whereas the Mercurian influence would lead toward commercial activity and money making, the influence of Venus would tend to a cultivation of distinctively artistic traits; though of course it would be quite natural and legitimate for a person thus endowed to earn a good living as some sort of an artist. Mars we regard as the intellectual planet *per se*, and to the influence of Mars we trace scientific proclivities of the most marked type. Aries people who are strongly influenced by Mars may or may not be combative in the pugilistic sense; (they never are unless their development is very inferior;) but they are invariably given to the prosecution of scientific researches; their intellectual development is often phenomenally great.

Jupiter, which denotes sphericity, a well rounded electro-magnetic temperament in which intellect and

emotion are pleasantly united, gives, if rising at the birth of an Aries child, that good-natured, happy disposition, which, when united with the enterprise and inquisitiveness which Aries always exhibits, tones down asperities, mellows and sweetens the nature and proves an efficient safeguard against the many dangers which beset the path of the over-impulsive and unwary. Saturn gives always a tone mysterious, and inclines the nature toward taciturnity, while Mercury is ever given to loquacity. Saturn's reputed evil influence is only attributable to the difficulty which most people experience in appreciating, much less comprehending, the occult; and though the universal testimony concerning Saturn is that it makes against, rather than for, material prosperity, its influence conduces to patient studies which ultimately lead to intellectual renown and victory. Aries people with strong Saturnine tendency are silently enterprising, and make excellent students of occult arts and lore.

Herschel or Uranus is always peculiar, and when it is in the ascendant in Aries, the eccentricities of the individual are extraordinarily conspicuous. Neptune is also regarded as exerting an influence singularly remote from the ordinary, and may fairly be looked upon as standing for purely spiritual directions of mind and feeling which lie quite outside the region of normal mundane speculation.

As typical instances of the Aries character, astrologers have cited such notable men as William the First of Germany, Bismark, and Napoleon the Third of France, whose careers have certainly been marked by enterprise and ambition and attended by many trying and peculiar circumstances.

The student will kindly bear in mind that the subject in detail can only be thoroughly understood by protracted study.

*Star Venus known also as Aphrodite
Jupiter, Astarte, Vesper, Lucifer,
Sukra, Usanur*

The Second Sign--Taurus

Taurus, the bull, whose period is from April 21 to May 21, connects Aries, the head, with Gemini, the arms and shoulders of the Grand Man, and stands for all that sort of usefulness which may reasonably be expected from a neck or bridge connecting two important sections of a concrete and coupled anatomy. The distinctly Taurus type of man or woman often literally possesses a strong, thick neck, and is in many ways far better adapted to act as a servant than as a master in the conduct of any enterprise. But remember, we use the word servant in the broad, inclusive sense; we intend to convey no thought pertaining to servile or demeaning positions. As the motto of the Knights Templar and of the Prince of Wales is the German "Ich dien" (I serve), and there can hardly be a higher or lordlier position than that of the heir-apparent to a throne except the very seat upon the throne itself; so when the president of a republic is regarded as the chief magistrate appointed by the voting people to execute their will, the kind of servant indicated by the sign Taurus is by no means one who fills a so-

called menial position. It is, however, a notable fact that men who are chosen to fill the highest offices in the gift of a nation are rarely men of great originality of thought or action. With but few extraordinary exceptions, the highest places in the public gift are occupied by men whose party has placed them where they stand, rather than their individuality.

Aries sends few people to stations where subjectivity to the will of others is considered a desideratum; and Aries people are, for the most part, so individualistic and eccentric that they are in a decided, though often a very cultured and intelligent, minority. Aries people are, moreover, given to building castles in the air; there are many architects among them; but the solid, substantial, practical builders are among the bulls who keep close to earth, to cultivate its natural resources, direct its finance, and carry into actual execution the romantic dreams of the impulsive members of the province of Aries.

General Grant and Louis Kossuth are both cited as conspicuous examples of the Taurus type, which is strong, plodding, persistent, capable and executive.

Though no two signs can be more opposite in their characteristics and tendencies than Aries and Taurus, they are opposites, but not contradictories. By this we mean that two persons, the one confirmed strongly in Aries, and the other in Taurus, though extremely dissimilar in tastes and feelings, can, if

both are intelligent, soon learn not only to appreciate each other's excellencies, and live side by side in peace and good will, but so far co-operate that one finds himself really essential to the welfare of the other in the conduct of a joint enterprise, the success of which depends upon diverse but harmonized activities.

To use a musical metaphor, Aries and Taurus may be unlike as two such instruments as an organ and a cornet, or a piano and a violin, or dissimilar as two such voices as a high soprano and a deep contralto; yet in both instrumental and vocal rendition, the two unlike instruments can be played delightfully together, and the two very dissimilar voices can blend in a charming duet.

Two rules need always to be remembered, viz.: that persons who work best together are either closely allied in feeling and attainments, or else extremely different; also that when any two well-meaning people do not get along together, a third person, who is a sincere mutual friend, can act as a solvent oftentimes, and so harmonize them that they come to resemble oil and water united by the action of an efficient chemical, which closely resembles neither one nor the other, but can unite the twain until they become one to all intents and purposes.

To typically illustrate some experiences with decided Aries and Taurus people who are drawn to-

gether and work in concert, we will picture a committee meeting where Mr. and Mrs. Ram and Mr. and Mrs. Bull have rightfully equal voice and interest. Our good friends, the Rams, are extremely progressive. Their eyes are always fixed on a goal ahead. They have little or no respect for ancient customs and accepted usages. To them the sentiment embodied in the phrase "what was good enough for my grandfather is good enough for me," is detestable, as nothing in their eyes is so unpalatable as stagnation. Keen-sighted, with an abundance of foresight, very ardent in their desires to introduce innovations, they are rather given to follow in the track of those Athenians mentioned in the Acts of the Apostles, 17th chapter, who spent their entire time in the search for novelties, or in the consideration of new things. Aries people are always apt to love new things because they are new, without always sifting them to their foundations to discover how valuable or solid may be the foundation on which they rest. But our ideal Mr. and Mrs. Ram are very intelligent as well as progressive people, and not at all disposed to be willfully reckless. They are indeed veritable prophets. They can and do see ahead farther than other members of the committee of which they form a part; but though they see clearly what ought to be done, they are not ways-and-means people; therefore, were it not for their

side of male left of female

good, practical neighbors, Mr. and Mrs. Bull, they would not get their point carried, or their schemes reduced to practice.

Taurus sits still, patiently listening and calmly considering the feasibility of the reformatory movements proposed by Aries; and when this sign rises to its feet and proposes actually to take certain definite steps to accomplish what Aries has suggested and foreseen as highly desirable—without, however, seeing how to bring it about—everybody begins to realize that there are builders as well as architects on the board of directors of the association.

Taurus is not prescient or inventive. It does not follow Paul's advice to forget the things behind and press forward to the prize ahead; but though lacking in originality and suggestive enterprise, were it not for Taurus, fine schemes would remain on paper; excellent theories would abound, but they would not be reduced to practice.

Aries is the sign of theorists and idealists. Taurus is the sign of practitioners and realists; while those who are on the cusp combining the leading attributes of both, are those *rara aves* who are both idealistic and realistic in marked degree.

We will now instance a happily married couple husband Aries, wife Taurus. The man in this case is a singularly high-strung, nervous fellow, very much given to pushing business and going forward with

enterprises which his sanguine temperament assures him will be successful, though he can never explain to himself or any one else where the money is coming from or *how* the scheme will prosper. His wife is a quiet, thoughtful woman, a good home maker and an excellent mother, as unlike her spouse as can be; but she loves him, respects him, believes in him and aids him. When he is full of some rather wild ambition he talks it all over with her, and though she is no match for him in ingenuity and eloquence she nevertheless shows him just how to set to work to put machinery in motion to mature his cherished plan. He may at first chafe a little at her slow, methodical suggestions. He may somewhat rebel at nature's leisurely evolutionary processes, but he is the seed sower and she is the one who waters the earth after the seed is in the ground, and carefully nurtures and protects it during the germinative period.

When we read in the New Testament that Paul planted and Apollos watered, and then came the increase; we have it suggested to us that two friends, fellow-workers, one of the Aries and the other of the Taurus type, combined their impulse and executive force and secured, through the working of the unchanging law of the universe, a plentiful crop of satisfactory results. Of course it is just as likely that the wife may be Aries and the husband Taurus, as *vice versa*; but in that case, if they understood and

appreciated each other, the result would be exactly the same as though it were the other way.

An Aries child is usually restless, volatile, and given to incessant motion; thinks quickly, eats, walks and does everything hurriedly; but a Taurus child is often thought to be heavy and not so bright. Though the ideas grasped and externalized by the Taurus type of mind are often deeply profound, it is useless to expect very swift action when dealing with individuals in this section of the Zodiac.

The ram has always been represented as slain, from the foundation of the world, and offered up in sacrifice upon the equinoctial crossing. Aries is the sign of pioneer martyrs, those who pave the way for great achievements on the basis of their discoveries and declarations, after they have passed from mortal sight. Taurus people are apt to enjoy very comfortable worldly conditions. They are frequently money-getters and money-keepers. Bankers, brokers, and those who speculate profitably and take charge of accumulated savings are frequently found in Taurus. Aries often makes an excellent presiding officer, an attractive and eloquent acting chairman; but Taurus is selected as treasurer of the corporation. When the sacred Apis, the white bull, was worshiped and led in solemn procession on festal days in ancient Egypt, there was a great deal of astrological knowledge displayed in such ceremonies; and the present

use of the word bull on the stock exchange harmonizes quite well with the Taurus disposition. The bull is not a ferocious animal unless aroused, but when angry he can fight furiously; and this is generally true of Taurus people. Their reserve force and stored energy are great. They are very tenacious, and can afford to bide their time and await the favorable moment for action. As friends they are usually reliable, and may be depended upon in times of real necessity; and so wealthy are they in interior resources, that out of their abundance of latent strength they can give out sustaining vigor and truly helpful sympathy without suffering any sense of depletion themselves.

Aries people incline to the theory of Mental Science. They are good theoretical demonstrators, and in cases where a patient needs quickening and rousing to action, their mental treatments are frequently extremely efficacious. Taurus people are naturally disposed to giving magnetic treatment. They make excellent *masseurs*, and as attendants upon weak, nervous, timid persons, they have few equals and no superiors. Being very practical, they usually want to see just how a thing is to be done before they will take hold of it. They are often a little over-cautious and sometimes rather too leisurely in action; but they are sure, and can be safely relied upon. As Aries people, when afflicted, are chiefly

prone to disorders of the head, Taurus people who have not learned to conquer undesirable tendencies, are most prone to troubles in the neck, and often, if they are conservative and stolid, they suffer severely in that direction. Nothing can be truer than the words of Ella Wheeler Wilcox, "There is nothing we cannot overcome." But those beautiful optimistic words of a gifted poetess would be meaningless if there were no tendencies to be mastered. "He that overcometh shall inherit all things;" but this statement also would mean nothing if there were no trials to encounter, efforts to make and victories to win.

The student will plainly perceive that our teaching is that every type of character has its special excellencies and its peculiar temptations. Individualization is the sole and sovereign antidote to every conceivable weakness, no matter whether it be inherited or subsequently acquired. No abnormal state is natural, and no disease is unconquerable. But in order to understand ourselves and others it is highly desirable that we take temperament into consideration, for by so doing we shall greatly enlarge the circuit of our usefulness and qualify ourselves to do a much greater work in truly teaching and healing the multitude than we could otherwise accomplish.

If a horoscope is cast and the planets are regarded as well as the sign, then the varieties within the

Taurus type can easily be explained, as follows: Mercury rising will cause a Taurus person to be singularly active and energetic, but the executive and fecundative quality of Taurus will only be affected thereby so far as direction is concerned. The essential capability will remain just the same, only the native will be more impulsive in his executiveness than are those whose planetary connections are different.

If Venus be in the ascendant, then the executive faculty will take an artistic turn.

If Mars be most prominent, then the execution will probably be distinctly scientific, and to an extent iconoclastic.

Jupiter, which is always amiable, expansive and comprehensive, would endow a Taurus person with a singular amount of natural good-nature, and incline to a very consoling, happy, contented disposition.

Saturn, always problematical and occult, would make the Taurus type extremely silent and meditative, causing a child to prefer a silent corner with a book, to the busy playground and his convivial playmates.

Uranus, always peculiar, would give the Taurus native a decided tendency to work alone, persistently, at some strange work which he would probably carefully secrete and carry forward surreptitiously.

Neptune in Taurus would give a tendency to

spirituality reduced to a science, and we can hardly think of any more practical type of religionist than such an one, who would care more for good deeds than well-sounding creeds, and would, therefore, be a very desirable member of society in all respects.

To sum up Taurus, we need only add that he does a great deal of the practical work of the world, and is greatly needed as a companion and co-worker with Aries, who precedes him. No better characterization of the two can be given than to say that the former is the architect and the latter the builder; Aries, the theorist; Taurus, the executant.

People born between Apr. 21 and May 21

Spencer
Shakespeare
Romeo
Salz
Schubert
Faber
Laird
Gibbon
Turner
Crowning
Mealy
Hurdley
Barrie
Kosuth

Maan
Spencer
Gottschalk
Kunt
Hume
~~Cooper~~
U. S. Grant
Seward
Marce

*Mercury rules Gemini
Gemini is said to rule the Hearted
May 20 to June 20*

The Third Sign--Gemini, the Twins

After passing from Aries through Taurus we come to the most versatile sign in the entire Zodiac. Those persons who are decidedly of the Gemini type can never content themselves with a single occupation or pursuit. They have always two and often several strings to their bow. While for the majority of persons a single occupation may suffice, two trades are necessary to those who embody the characteristics of the Twins, which are distinct though not separate. It being no part of our philosophy to look upon any type of nature as undesirable, though no two decided types can possibly be alike, we teach consistently with the sum of our philosophy that the characteristic versatility and even volatility of Gemini people is a sign in their favor, as it enables them to execute many designs; to carry many purposes into effect; to avoid ruts, and to attain a surprising degree of command over environments, by quickly adapting themselves to differing situations.

As Gemini stands for the shoulders, arms and hands of the Grand Man, it naturally expresses

duality. There is but one head and but one neck to the body, though the head is divided into many sections; but shoulders, arms and hands are distinctly right and left. There are two of each, and certainly the hands and arms can act apart, and can even act in defiance of each other. The two sides of the human organism denote respectively intellect and affection. When emotion and reason are completely blended, so that they always act together, we witness so happy a combination of forces and activities that the individual thus spiritually married within himself is a pattern of equanimity, and is a singularly successful healer as well as teacher; but when a person of the Castor and Pollux type expresses divergence and conflict, then as a house divided against itself such an one is very likely to suffer from much desolation.

No type of person needs so much drilling on the subject of unity and co-operation as do those in Gemini, whose period is from about May 20 to June 20. Instructions on how to blend the understanding and the will, to unite desire and expectation, are peculiarly valuable and most necessary to persons of this stamp; and Gemini people readily take to new ideas, and are not usually limited or creed-bound, but disposed to launch out into fields of investigation, if only to gratify their love of change; they make excellent pupils, though they are not always very con-

stant. The special tendency which needs disciplining and regulating in such people is their tendency to fly off at tangents, to leave things incomplete as they rush forward to some new task. The studios of Gemini people are often completely littered with unfinished books, paintings, statues and other artistic works, which they have begun but never finished. When this erratic tendency is properly regulated Gemini people are charming, by reason of the diversity of their accomplishments and the number of the positions they can fill. As a rule they are excellent people to call upon in an emergency, as they usually know how to act in situations widely different from the positions they generally occupy. They often work in stores as clerks and book-keepers, and still they are quite talented artists or well up in some branch of professional knowledge.

Superficial observers often scold Gemini children for their lack of steady perseverance in a single task; but profounder students of human nature make instant friends with them through sympathetic appreciation of their needs. There are children who can devote three, four or even five consecutive hours day after day to a regular routine course of studies and enjoy it; for mental pursuits are so adapted to their constitution that they need but little physical exercise beyond what they get going to school and returning home, and moving about in the ordinary dis-

charge of a sedentary occupation. Others again detest the confinement of any school room where the head is taxed and the hands and feet are not given much opportunity for motion. In the former case an intellectual course of activity harmonizes with the needs of student; in the latter, out-door work involving pedestrian exercise is the desideratum.

Gemini children and adults cannot be satisfied with one or the other, for they need a combination of both; thus if some of the excellent suggestions contained in Dr. J. R. Buchanan's "New Education" were faithfully carried out, Gemini children would not complain as they do, and grown people would not find their stereotyped rounds of engagements as irksome as they often are. If all persons understood their own needs sufficiently to voice them and minister to them, there would be very few invalids and very few sad people upon earth, but as long as ignorance prevails, wants will be disregarded or uncomprehended. Consequently sufferings will continue to urge us forward to the acquisition of more knowledge so that we may better our condition.

A Gemini person must have change of thought, of scene, of occupation, and the less unfolded he is on the higher planes of his nature, the more he requires external variety.

Ralph Waldo Emerson and Margaret Fuller Ossoli, may be cited as extremely advanced illus-

trations of the Gemini character; but such rare and high specimens are models rather than samples in the case. These models, however, display the characteristics of this dual sign very prominently and unmistakably, but so metaphysically as to cause them to be beacon lights, as they certainly are, to lead others forward to the heights they have already scaled. Emerson is one of the strongest literary magnets in the reading world to-day, and for versatility we know of scarcely any other author who can rank with him. Mentally Emerson travelled everywhere. Therefore it was not necessary for him to take his body over the globe. Gemini people are globe trotters till they have found the centre of attraction within. Then they can stay at home and be the Mahomet who can call the mountain to himself, not needing any longer to make a pilgrimage to the mountain in order to breathe its bracing air and feel the invigorating influence thrown out by its massive, majestic proportions.

Queen Victoria is a great historic example of the Gemini type. One who deeply studies England's famous queen will discern that in that remarkable woman were embodied many decidedly opposite qualities. Without the least disrespect it may be said that Victoria's reign was one of the most brilliant and eventful, and at the same time inconsistent, reigns in history.

The Gemini type of mind is always astonishing those who seek to fathom it with perplexing paradoxes, which appear like, but are not, contradictions. A person who is both generous and parsimonious, or bold and timid, or conservative and progressive, is an enigma. Still these opposite tendencies need not be contradictory, as they are only expressions of a nature rich in manifold possibilities. A man of one idea, one who rides a hobby, is not difficult to summarize; but a nature which shows forth diametrically opposite traits, and yet does not plead guilty to the charge of inconsistency, is surely a study for the anthropologist.

Astrology can be turned to the best possible account and do an unlimited amount of good, if people who are looking into it, will first read their own and others' birth signs in a way calculated to interpret human nature to itself without allowing themselves to be influenced even in the slightest degree by a doctrine of blind fatalism, which is of all false dogmas the most depressing and injurious ever invented by human ignorance and superstition.

In reading character, as well as in reading horoscopes, with a view to discovering character, it is all essential that the student should never lose sight of the facts that faults and ailments are only aberrations or inversions, negative results of ignorance. The greater force of character any one possesses, the

greater necessarily is his power. Power must be understood and wisely directed, or it may be exhibited in a most disorderly and destructive manner.

Gemini people are almost always impulsive and quick-witted, as well as versatile. They like to have many things going at once. Therefore, if they allow themselves to run wild, and do not discipline their instinct for change and versatility, they drift into the confusion of a studio filled with unfinished pictures, or a writer's sanctum strewn with literary efforts in all stages of incompleteness, with not a finished production among the lot.

The proper corrective for this chaotic and often wasteful method of procedure is to intelligently admit that the chief peculiarity of the Gemini type is not only love of change, but positive need for diversity of occupation. In order to satisfy the legitimate demands of such a nature, let the day's work be divided into sections, entailing as much diversity in employment as possible. At school Gemini children often greatly enjoy studying arithmetic one hour, then French the next hour, and music the third hour. Or they will gladly turn from a Greek lesson to a cooking class. They will work industriously and continuously, provided they are not made to suffer monotony. They need recreation to a great extent. Indoor and out-door sports and exercises should be alternated in their case as frequently as possible.

Mercury metal, quicksilver

Many people who are confirmed in this sign can appreciate church, lecture hall, concert room, theatre, social gathering, club, hotel and private residence; but any monotonous harping upon one string is detestable to them. They usually like to take in everything that is going. They are the very reverse of puritanical in their thoughts and feelings, and often shock Mrs. Grundy and the "unco' guid" by the apparent levity with which they are apt to treat even the most serious subjects. As writers, teachers and healers they have a wonderful faculty for reaching a great variety of persons, as they can readily adapt themselves to very opposite states of mind. Gemini people are more often sparkling and brilliant than profound; but as they are generally witty and originaive, they afford much instruction, as well as amusement, when they are at their best.

It is easy to see that the disorders to which such people are most likely to be subject are those of a distinctly nervous type. Consequently they cannot easily stand much worry or anxiety, and require a large amount of sleep. Ten hours out of the twenty-four may well be apportioned to sleep with persons of this temperament, if Mercury was rising at their time of birth. If Saturn was the ascendant planet, then eight hours may suffice.

As we have given in the two preceding lessons the general aspects of the planets, and what they indi-

cate, and we have no wish to be tautological, we will leave it to the reader at this time to make planetary applications in the light of the general outlines suggested in those two lessons.

Remember that the rising planet never changes, but it does modify and supplement the distinctive influence of the sign.

And now a word on the physiological correspondence. As previously stated, Aries is the head and Taurus the neck of the Grand Man, and the functions of head and neck are decidedly distinct, though thoroughly co-operative. The one leads and the other follows. The position of Gemini, as shoulders, arms and hands, denotes capacity for attending to details and accomplishing much through manual effort. All Gemini people love to work with their hands, but it depends much upon their culture, refinement and education as to the special form of manual occupation which is best adapted to them. The rougher type of Gemini people will be busily engaged in such handicraft as requires the display of comparatively little intelligence and scarcely any artistic development; while those on a higher plane will execute beautiful work, many in this sign being exceedingly accomplished painters, sculptors and performers on musical instruments. As it is possible for two hands to be arrayed against each other, though it is orderly and natural for them to work

perfectly together, Gemini people must seek before all things to become houses united within themselves; and when they are so, they are usefully executive in high degree.

Gemini people

Wagner

Robinson

Greene

Oppenbach

Schumann

Muller

Mesmer

Whitman

Hood

Hardy

Nathan Hale

Nathaniel Greene

Thomas Moore

Pape

Bryham Young

Plato

Moon planetary ruler

June 21 to July 21

The Fourth Sign---Cancer, the Crab.

In dealing with this, the most paradoxical of the twelve signs, we shall endeavor to elucidate, as far as possible, the seeming discrepancies in character and conduct, which are so obviously in evidence among people whose place is to be found in this province of the Zodiac. The period of Cancer is from about June 21 to July 21, when Leo commences his reign. The time of the summer solstice is the time when the days begin to shorten and the nights to lengthen, just as the winter solstice occurs when the nights begin to shorten and the days to lengthen. It has been well said many times that man's progress, like that of the planets, is always a spiral pathway, not straight forward without breaks or interruptions. Nature brings us alternating seasons of heat and cold, moist and dry, light and dark, seed sowing and harvesting; and as we live in harmony with nature all about us declaring that all is good, and that no experience bodes evil; we grow to love the changing seasons and to rejoice in what seems to be a back-

ward, while it is in reality a forward, move.

Cancer, to our way of thinking, stands for the conservative element in the world, for slow motion, but always sure, though slow. Cancer people are, for the most part, wedded to antiquities. They pay very high, often inordinate respect, to old families, because they have a long pedigree and well defined family tree, without asking how meritorious the present members of such families may be. Cancer loves to put the question, "Who was your grandfather?" This tendency is certainly in many cases retrogressive, rather than progressive. At the same time, it must be acknowledged that Cancer is not alone in this characteristic. Virgo, too, shares with Cancer an exceeding veneration for "blue blood;" and we cannot deny that there is a certain advantage in good heredity. But we must remember that while all undesirable hereditary acquisitions can be thrown aside, and all harmful tendencies conquered, if we will but try; we cannot shut our eyes to the fact that heredity has a place and does exert an influence, in shaping a disposition. Mental Science teaches the way out of all difficulties and dangers, but Mental Scientists are not, therefore, required to deny the existence of the disadvantageous conditions they successfully work to overcome. While the habit of retrospection, which is a conspicuous trait of the Cancer temperament, is far too often misused to serve

the ends of a false and pessimistic philosophy, it is quite possible to so discipline and employ this tendency as to make it very useful in considering a history of all past triumphs and successes. And in this discipline Cancer should score a glorious triumph indeed, for Cancer, the breast is essentially the sign and seat of the material, protecting, sympathetic love, and here lies Cancer's redemption from its bonds of custom and ancient traditions. When, in Cancer people, this intense love of children, of home, of the beautiful, is developed and broadened into the love of the whole human race, recognizing the true brotherhood of man; into the love of universal peace, from the belief that "the heart of the world is one"; when they turn from the love of the beautiful that leads them to deck their persons and their homes in purple and fine linen, to the love of the spirit clothed in the shining garments of righteousness and the temple of the spirit made beautiful within; then we find one of the most forceful characters for good in the whole Zodiac.

Thus, in Masonic Societies, in lodges of Odd Fellows, in labor unions and other great movements toward universal understanding, we find large numbers of these spiritually awakened Cancer people, looking toward a perfect expression of the higher life, manifested in physical betterment, and spiritual brotherhood.

An exceeding fondness for display often characterizes the taste of undeveloped people in this sign and is largely due to their love of approbation, which is stronger than their self-esteem; and though these two qualities are often confounded, no two in the entire range of human faculties are farther apart, so far as the influence they exert is concerned, though we may find them near together on a phrenological chart. Self-esteem tends in the direction of fearless self-assertion. It is a leading trait of the most energetic and very boldest among pioneers who have espoused and are determined to champion a new cause, no matter how unpopular it may yet continue to be. Approbativeness goes with a timid, shrinking, ultra-sensitive, and sometimes vain nature. Vanity and self-conceit are not the same, although these again are usually frequently confounded. Conservative people are devout worshipers at Mrs. Grundy's most foolish shrine. They dread innovations for fear of being ridiculed or of not standing well with the world at large. They dote on candle, incense, rubrics and ancient usages, and mediaeval rites and customs are fascinating to them.

Thus Cancer people are very useful as historians and archaeologists, and as they love to delve among ancient ruins and rummage through old book-cases, they certainly contribute a great deal to our stock of knowledge.

Cancer is the sign of memory, as Aries is of ideality. The idealist is constitutionally given to looking ahead, while the memorist is ever looking backward. Memory alone is, in our judgment, a singularly overrated faculty, and instead of trying to cultivate memory to excess, and always depending upon it, we should strive for penetrativeness, foresight and many other gifts and graces of which the worshipers of memory take little or no account. We think every experienced mental healer will bear us out in our statement that the injunction, "You must forget it," needs to be used far oftener in mental practice when one is conversing with a patient, than "You must be sure and not forget it." Cancer people have usually extremely retentive memories; and if they can only undertake to discipline these memories, they can convert the cause of their chief failing to a means of real and steady growth. Remembrances of victories are good, while all recollections of defeat are depressing. Memorial tablets must become so subservient to the will, that we can write upon them and efface from them whatsoever we choose. A good memory is not the *ultima thule* of human attainment; and a correct, precise verbal memory, which can recall every detail of past experience at a moment's notice, is by no means so helpful as most people think, until it has been thoroughly disciplined and completely subdued to the awakened

will. The remembrance of former greatness is often depressing, and leads to sighing over lost opportunities, when strength is needed here and now to buckle on the armor of resistance to fear and to leap forward, to conquer in the future.

The Chinese Empire is in the sign Cancer. The Mongolian race is especially an example of the nature of the crab in the Zodiac. Confucius, great moralist and profound teacher of high ethics though he was, cannot be compared with Moses as a type of progress. Moses was always urging the people to forget the flesh-pots of Egypt; not to loiter in the desert, but to march forward to an untried Canaan. Confucius was ever insisting upon veneration for ancestors and formal obedience to old customs. Etiquette plays an immense part in the Confucian system, and much of it has become senseless, cumbersome and in no way calculated to advance the interests of those who rigorously observe it.

Undeveloped Cancer people in any part of the world are too much given to pay court to mere externals. They are, as a rule, extremely conventional; they love old books, old paintings, old china, old buildings, and every kind of ancient usage. A full-blooded thoroughbred Cancer person adores antiquity; is much given to ritual observances, no matter whether in church or home; thinks much and speaks frequently of established use and precedent,

and is very fearful of kicking over the traces, and marching out into any field where Mrs. Grundy will not lead the way. In a very progressive family or community, such a person, because highly sensitive, will be considerably affected by the atmosphere of the place or circle in which he moves, and may, of the place or circle in which he moves, and may, therefore, become progressive through his surroundings, casting aside the usual tendency to cling to what is old; to remember the pious ancestors' doctrine, to walk in their footsteps, exclaiming, "My grandfather was an excellent man, and what was good enough for him, is, and ought to be, good enough for me."

As it is the pleasing task of the philosopher to review, rather than to criticize; to explain, but not to condemn; a philosophic attitude toward Cancer persons compels us to respect their bias to a certain extent, while attempting all the time to help them to gain emancipation from the depressing thralldom to which they are often quite disposed to yield. Rheumatism, congestion, constipation, defective circulation and a host of allied ailments, correspond exactly to fettered mental states; and all chronic ailments are aggravated by an intense idolatry of memory. The recollection of former days; the tendency to live over again in past scenes, where boyhood or girlhood may have been spent; the disposition to regret the past and to encourage the belief that old days were better

metal - silver

than the present time; these and all similar mental tendencies are the foods upon which chronic ailments thrive and fatten.

Cancer people frequently imagine they used to be much better off than they are now; and permit their minds to dwell upon insults and injuries, and though they are frequently anything but resentful in the violent sense, they labor under a sense of hurt or injury. Their feelings are easily wounded, and their troublesome memories do not let them forget a past annoyance.

In the education of Cancer children it is highly necessary to stimulate their interest in present day affairs, and to help them to realize the beauty of the natural objects all about them, and to appreciate the good time they are now enjoying. As the Cancer type of intellect is, unless diverted from its contemplation of the past, apt to be altogether too retrospective and gloomy, wise parents and teachers who are quick observers of the necessities of the children in their care will not fail to encourage, as far as possible, in young people of this type, all those out-door games and pleasant social gatherings which effectually counteract a tendency to moodiness and melancholy.

Cancer people are usually highly conscientious. They have often a fastidious sense of rectitude which they carry to extremes, and which makes them mis-

understood as well as causing offence, and often pain, to the people among whom they move. The word "thin-skinned" frequently applies to much persons, and so does the term "hyper-sensitive;" and it cannot be denied, and should not be overlooked, that the very people who suffer most from fancied insults themselves, are the readiest of all to quickly condemn their neighbors.

An amusing aspect of Cancer is extreme parsimoniousness, though this is not always a conspicuous feature on the material plane. A housekeeper of the Cancer type, who has no aspirations beyond housekeeping, is very apt to save scraps, candle ends, waste paper and all sorts of little things which may be converted into money. Cancer people are indeed they rejoice greatly in petty economies. This trait is not a fault, though if too greatly encouraged, it leads them to miserliness.

On the intellectual or artistic plane of development, Cancer people may exhibit none of the small domestic economies we have referred to; but the attributes of the sign are present with them in a tendency to conserve old books and pamphlets; to save old letters; to dry flowers, and treasure keepsakes, or to accumulate musty pictures and revel in curios and antiquated knick-knacks. From this delineation the reader may be led to study how culture and education can best develop a type, which through its

The Fifth Sign---Leo the Lion.

As Leo, whose period is from about July 22, to August 22, has always been regarded as the heart of the macrocosm or archetypal man, we may take as an appropriate motto for our present lesson the well quotation from the book of Proverbs, "Keep the heart with all diligence, for out of it are the issues of life." As each sign has its specific character, and signs which follow each other are usually in direct contrast, we find that Leo people are as unlike those whose place is in Cancer as it is possible for two sets of individuals to be. Cancer is slow, conservative and apt to be selfish. Cancer people are usually given to saving their strength and husbanding their energy for fear of becoming exhausted. Cancer is called a watery sign, and is, therefore, apt to be coldly intellectual, fish-like, shell-fish like; and is it not curious to note when these words are placed in juxtaposition how singularly alike are selfish and shell-fish? Both words suggest retirement into one's own personal sphere, lack of communion and lack of sympathy with the world outside. Though when lifted to a higher plane the selfish or shell-fish (crab-

like) character becomes only well protected, shielded from attacks of all kinds, through an unusually perfect development of individual aura. So beautiful can the originally selfish, shut-in nature become as it grows benevolent, that at length it may be compared to a sweet moss-rose protected by a soft, velvety covering and having no need of thorns. Cancer people at their highest and best are retiring and given to a study of occult mysteries as becomes those whose province is the breast of the Grand Man.

Leo people are forceful, energetic, impulsive, outspoken, distributive, highly magnetic, lavish in the expenditure of their vitality, in all respects the very opposite of Cancer. Leo is called a fiery sign, and is, therefore, placed in the same triplicity with Aries and Sagittarius.

We note often that Cancer people are great students, and by virtue of their studiousness they often impress the public through valuable literary efforts. Leo persons are individually attractive, and draw to themselves admiring throngs if they are in any public capacity. In this sign we find many effective presiding officers, as well as natural orators, actors and others whose career necessitates public personal appeal to the multitude. Every one who ever heard and saw Henry Ward Beecher knows how much of his popularity was due to his personality. He was

a loving, lovable man. He had a great, warm, tender heart, running over with affection, in consequence of which, people ran to him not only to listen to his words, but to bask in the sunshine of his presence. Emerson said and wrote many more wonderful things than did Beecher; but Emerson's popularity is still growing among intellectual people, and he was not highly esteemed by the masses while on earth. His nature and style might be called Platonic and academic, while Beecher's was intensely popular. And so it was to a large degree with Phillips Brooks. Many preachers have delivered sermons, which, when published, were quite as full of thought, and quite as rich in beauty of illustration; yet the multitude was not drawn to the man as crowds were drawn to Brooks and Beecher.

Then consider Ingersoll, who could always crowd a spacious theatre to hear a lecture at theatre prices, from gallery to orchestra chairs. Ingersoll did not say, as a rule, any very remarkable things. His lectures on Abraham Lincoln and Thomas Paine were brilliant and historical; but his Ghosts, Skulls, Mistakes of Moses, Gods, and many others, contain nothing particularly enlightening. Still the same people went to hear the same lecture time after time because Ingersoll delivered it. Were it only the subject matter they were after, they would be equally content if they could buy the pamphlet and

read it or hear it read to them at home.

When in ancient Greece oratory was at its height, and poets read their own poems to enamored audiences, composed of the wealthiest and most cultured citizens of Athens and distinguished visitors from far and near, the Leo type of humanity was very much esteemed and very much in evidence. Leo people are remarkably successful healers when they see their patients, talk with them and touch them. They usually believe a great deal in personal influence and in the virtue of the magnetic touch, which they are well able to bestow. We all know men and women whose personal influence is very much greater than simply what they say. A Cancer person may do all his business successfully through the postoffice, but Leo people need to be seen as well as heard from to be appreciated; unless, indeed, they have attained the unusual height of those exalted metaphysicians, who have so far conquered the limitations of the geographical, that they can send their rich, warm, powerful thoughts skimming over unseen wires and accomplish results without any reference to place of body.

The average Leo person is good looking, even commanding in appearance, and generally dresses well, not foolishly following prevailing fashions; but gratifying personal taste in the matter, and expressing love of beauty in externals, as correspondences to

thoughts within. There is as much difference between the typical Leo and the typical Cancer cast of mind and general appearance as we have seen exhibited by Cardinal Manning (Cancer) and Col. Ingersoll (Leo). We do not mean that Cancer people are necessarily theologians, or that Leo people are usually agnostics; but these two very widely known men exhibit the extremes of two opposite types. Cardinal Manning was attracted to antiquity, tradition, ceremony, authority and all that tends to conserve an ancient and illustrious regime. In person he was spare and in mode of life ascetic. Ingersoll, on the other hand, was ready to kick over all traces and revel in the exuberance of an almost boundless vitality. Manning's power lay almost entirely in his thoughts; Ingersoll's strength lay largely in his personal magnetism. Even his bitterest opponents can hardly deny that he had a warm, loving heart and was an excellent friend, husband, father and neighbor.

Leo is so prone to act from the centres of emotion, that the heart controls everything with Leo people; and it was Ingersoll's heart more than his head that revolted against the barbarous doctrines of old Calvinism. "All the world loves a lover" is a good old saying in which there is a great deal of truth. Why should the world love the lover but because love is so distributive that it makes itself felt wherever it

exists? Everybody likes to love some one and to be loved in return by somebody; but Leo people are especially dependent upon affection, and cannot exist without it. They generally get a good deal of affection showered upon them, because, being so full of it and so free with it, they become powerful magnets to attract it.

Leo children are warm, impulsive and effusive. They easily make friends and are generally great favorites at school. They are often masterful and inclined to be dictatorial, but they generally get their own way without much effort because of their pleasant manners, genial disposition and prepossessing appearance. The Leo child is often the beauty and generally the pet of the family. In business, people in this sign are quickly promoted. They receive and grant favors readily and often get on in life in consequence of their exceeding popularity. They can be terrible in anger if greatly aroused; but like large, fine dogs they are, as a rule, good natured and even tempered; though high-spirited. Self esteem is large with them, and they are not deficient in approbation. Mirthfulness is also often a prominent organ in their brains. They are not always very industrious, often loving pleasure and ease and being willing to receive attention and let others wait upon them. They are so clearly designed by nature to rule rather than to be ruled, that any attempt to quell their ardent

impulses by coercive restraint is resented forcibly by them. We find much will in this sign, as will and love always go together. A very loveful person must be willful, for lovefulness and willfulness are very near of kin. The former word is rarely used, and the latter is mercilessly abused and misapplied; but when both these two good words are used in their true sense they are found to be very nearly synonymous. All will, desire, affection, love, must spring from that element in our nature which directly acts upon the heart. All emotions act first through the brain, and thence upon the part of the body which directly corresponds to that particular section of the brain acted upon. In a Leo head, amativeness and philoprogenitiveness are usually full, so that love of home and family and of children in general will be characteristic. Leo people seldom like to live alone and they rarely succeed in business by themselves. They are frequently very generous and sublimely philanthropic, taking real delight in helping and healing the distressed. As healers they are "A1." No sign contains so many natural healers as Leo, which produces a wealth of people, who, almost from their cradles, benefit the sick and cheer the sad by their simple presence.

Leo people when subject to maladies through lack of knowing how to govern their propensities aright, are inclined to palpitation of the heart,

obesity, shortness of breath and the difficulties common to persons of generous build and full habit. Alimentiveness is often large with them, so they enjoy the pleasures of the table and are sometimes given to undue conviviality.

In this sign will be found a great many popular club men, social leaders of both sexes, and women who get up fairs, bazaars and all sorts of entertainments for charity. Such people are friends to cooking schools, soup kitchens and all places where "Lady Bountiful" finds a field for the exercise of her generosity. The Leo type is often indiscriminate; it is apt to hate red tape, and it does not approve of associated charities and systematized efforts which are often cold and perfunctory in the name of the warmest of the graces. Impulse is so strong in Leo and frequently so kind and generous that official proceedings and the slow movement of large organizations are spurned with contempt as well as disrelish.

On the whole this sign may fairly be styled the warmest, handsomest and most lavish of the twelve. It holds many of the greatest artists and most successful doctors of all schools. Heartiness is the right word to use when summing up its most conspicuous evidences.

*Resplendent - Irvington Dana Currier
Walter Scott, Southey, Burns, Shelley
Ingersoll, Plume, Dwyer, Van Cleve
Mary Anderson, Virginia Dare, Hobson*

JACKSON.

Aug 22 to Sept 23

The Sixth Sign--Virgo, the Virgin.

Virgo, whose period is from about August 22 to September 23, is the solar plexus or vital centre of the Grand Man, and includes the womb or matrix of the social organism. As Leo (the heart) is warm, impulsive, gushing, exuberant, magnetic, rejoicing in the fullest consciousness of opulent strength, given to free distribution of energy, and in every way disposed to impart knowledge, vitality and whatever else is communicable, Virgo is inclined to be motherly, conserving force for the upbuilding of offspring. Leo stands for love, will, desire, and all that pertains to the affections. Virgo is the symbol of wisdom, knowledge, understanding, and generally displays its chief characteristic in a natural instinctive perception or discernment.

Wisdom in the book of Proverbs, and elsewhere in and out of the Bible, is spoken of as feminine. Wisdom is said to build her house on seven pillars (*vide* Prov. ix, 1). Sophia (wisdom) is a Greek noun of feminine gender; so, when, in the eighth

chapter of Proverbs, she is said to have been with *Him* from the beginning, the masculine element there referred to is the root of will, the true word or logos which, jointly with understanding, creates all things and brings all things to pass.

When the ancient Egyptians placed the emblem of the Sphinx in the vicinity of the Great Pyramid at Gizeh and many lesser pyramids, they unquestionably intended to convey the idea of Leo-Virgo, which is the union of will and understanding.

Children born on the cusp, between August 20 and 23, are often found to be, by natural tendency, remarkably well balanced. They have, as a rule, a very fine perception of how to adjust and balance to a nicety. They are not apt to be carried away by their affectional impulses, as many Leo people are, nor are they so very calculating and intellectual as many who are fully in Virgo.

Virgo is a constructive, home-making sign, and though it is said to belong to the earthly triplicity, this does not mean that it conduces to sensuality, but rather that its tendency is toward perfect ultimatum, or a complete externalization of thought. In Virgo we find many seers and prophets. A large proportion of those gifted with clairvoyance, or second sight, are found in this department of the *maximus homo*; and it may be fairly stated that of all the signs this is the one which gives evidence

of the greatest recuperative power. The typical Virgo person is not seemingly very robust, is not muscular in large degree, and not generally particularly impressive on first acquaintance; but there is an immense fund of reserve energy stored up in the secret recesses of such a nature.

The contrast presented between Leo and Virgo is particularly marked. Leo wins friends and holds them by magnetic charm and personal attractiveness. Virgo, on the other hand, wins its way by appealing to the understanding. Leo is the sign of a very large percentage of magnetic healers and persons who are eminently successful in any capacity where the personal equation is of large account. Virgo is the sign of many deep philosophers and reasoners, and is the province of a great array of naturally endowed teachers of all descriptions.

A very conspicuous example of Virgo was Goethe, the world-renowned poet and philosopher, the friend of Schiller, from whom, however, he widely differed in many important particulars. Goethe is one of the subtlest and most analytical of modern writers, and nowhere does he display his Virgo qualities more than in his delineations of Faust and Mephistopheles.

All great creative artists deal with their own experiences and record their individual victories and temptations in what they write or print or sculpture

or sing; but though this is a universal fact, there are but few, comparatively, who can dissect themselves as clearly as they can read others. To Virgo people more than to any others belongs the power of self-comprehension. Synthesis characterizes Leo; analysis, Virgo. Leo people take a general view of things. They are satisfied, as a rule, with what pleases or delights them. Virgo is never contented without looking deeply into the whys and wherefores, tracing causes to effects and effects to causes. Mental and moral dissection is very gratifying to the distinct Virgo type, of whom it may be said, that never are its representatives so happy or so congenially employed as when they are picking something to pieces, with a view to understanding its mechanism and the mainspring of its movement.

In this sign there are many chemists and some alchemists; many who are given to occult studies, and who succeed in psychological review; and though occasionally there may be outbursts of temper, the Virgo person is rarely a fighter, as he is too intellectual to desire anything short of arbitration in place of warfare.

In the work of teaching and healing we find but few, as a rule, who are eminently successful in both public and private lines of work, and still fewer who blend with approximate perfectness the disposition to state principles clearly and generally, with

that warm affectionate sympathy which draws one to another, as we are attracted to a cheery fire on a cold night. While Leo people draw others to themselves, and make many warm personal friends who are attached to their personalities, Virgo draws to what is taught, to the principles set forth, rather than to the one who sets them forth.

A great many distinguished casuists and many highly successful lawyers are in Virgo; and among able barristers it is well known that eloquence is common. For lucidity of statement, purity of diction, grammatical accuracy, correct spelling, and many other graces of this sort, Virgo bears the palm; and it is also a sign in which we find much artistic ability and great love of order and beauty.

The feminine qualities of Virgo are shown in a disposition to retain, mature and reproduce in new forms whatever intelligence has been received. Virgo people are not, as a rule, very swift in motion, nor are they particularly industrious on the outward plane; but as their minds are usually active, they are by no means idle.

In this sign there is often found a great appreciation of the psychic realm. Virgo people are not, as a class, superstitious, nor are they very pious; they incline to idealistic rationalism. All that is transcendental and æsthetic appeals to them; they are fond of music and ceremonial, and are disposed to

dwell much in the realm of symbols and metaphors; but their regard for forms is not superficial, as they see through them to the things signified.

Many people in Virgo make excellent debaters, and they are very difficult to vanquish in argument, as they are exceptionally logical, and never feel themselves finally defeated. Their great characteristic is the ability to rise like india-rubber, so that momentary defeats, however crushing, do not dishearten them. After the greatest overthrow they are soon ready to start afresh and commence a new work with all the ardor of an original enthusiasm.

Persistency belongs to this sign and, practically, regardlessness of time. If a true Virgo person loses health, apparently he soon recovers it; and if he loses one fortune, he makes another.

Virgo presents the paradox of strength within and fragility without, and of deep stores of knowledge hidden below an appearance of indifference and, possibly, ignorance. Its people, though very capable of endurance, are extremely sensitive, little things highly pleasing or greatly annoying them; and while they seem much influenced by trivial occurrences, the fact is that they are so introspective and analytical, that they follow a small clue and see the greatness of the admission which must logically be made if the entering wedge is granted.

Virgo people are extremely critical of themselves

as well as of others; whenever they are good-natured and well-disposed, they make first-rate book reviewers and synoptical reporters. Having a keen eye to incident and a rare faculty for following a slight hint to a remote conclusion, they make good counselors and advisers, and are usually much pleased to be made the recipients of confidences, which they seldom betray.

There is a fine, though peculiar, sense of honor about Virgo people. They have often very little regard for the mere feelings of the people about them; and if they discover disagreeable facts, they may make unpleasant use of them, as they are often fond of gossip and are very inquisitive; but tell them in confidence something you wish kept secret, and they will sacredly respect your trust, and continue loyal to their word, which is truly their bond.

Such people are very fond of attention paid to their attainments. They do not value personal services or affectionate attentions very highly, but they insist upon being treated with respect. If you wish to make a real friend of a Virgo person, the best way to do it is to pay court to his intelligence, as pride of intellect is really the besetting weakness, and, at the same time, a characteristic strength of those in this sign. Conscientiousness is prominent in Virgo, and so is self-esteem. Love of personal freedom is also conspicuous, and the sense of in-

dividual rights and liberties is frequently so strong that unintentional trespass upon private ground is often sharply resented.

People in this section of the Zodiac usually enjoy a sense of private property in personal belongings. They are generally highly egoistic, though they may be altruistic also; but they are disposed to draw a sharp line between mine and thine. It is often difficult for such persons to hold subordinate positions. They love to lead, but when they are in the ruler's seat they are not despotic. Though they adore their own way, and think it better than any one's else, they are extremely tolerant of other people's idiosyncrasies, provided they are permitted to enjoy their own in peace, and they are, as a rule, peaceful folk.

Leo exhibits the canine qualities in the animal world. Virgo is distinctly feline. Having said this, we will observe that both the dog and cat were divine emblems in Egypt. The dog, as a hunter and protector, was esteemed and venerated as an embodiment of affection and fidelity; while all animals of the cat species were regarded as emblems of the clairvoyant faculty, which the feline race displays in its ability to see in the dark, through a distinctive elongation of the pupil of the eye.

The occupations best adapted to Virgo people are invariably those which require tact, skill and the exercise of the logical faculty. Sedentary pursuits

are often favorable, particularly work of a literary character. The distinctly Virgo type of mind may be compared to very fruitful earth, where seeds quickly germinate and results multiply. Virgo women are often mothers of large families, and they bear and rear children with much greater ease than those in some other signs. When the development of a Virgo person is intensely intellectual, and the sense nature is quite subordinate, we witness great fruitfulness on the mental plane. The children of the intellect multiply in that case, and in many instances a single seed idea dropped into the fruitful soil of a Virgo mind will spring up and bear a surprisingly abundant harvest of results.

Virgo people have usually very tenacious memories and the smallest details rarely escape them. They are vividly impressed oftentimes by much that most people would allow to entirely escape them; and while this regard for details often looks like evidence of a mind bent on trifles, it is not in reality so, but when rightly understood betokens ability to trace analogies between things great and small, inward and outward. Swedenborg's doctrine of correspondences can probably be more readily understood by representatives of this sign than by those of any other, it being their disposition, and a favorite study and pastime with them, to trace out curious analogies and to follow a suggestive hint to

its uttermost conclusion. Henry Wood's system of "Ideal Suggestion through Mental Photography," would be likely to appeal strongly to persons in this sign, as they like to see everything clearly mapped out before them, and are vigorous exponents of the doctrine of associated ideas and of mental suggestion.

Virgo, in fine, is a sensitive, psychic, motherly sign, and though in the earthy trigon is not at all given to coarseness or gross materiality. "Let us hear the conclusion of the matter," may be a favorite text with this type of individual, who loves nothing so well as to follow tirelessly a proposition to its ultimate. In the productions of the masterly mind of Goethe we see revealed the very soul of Virgo.

Sept. 22 to Oct. 22.

The Seventh Sign---Libra, The Balance.

The number seven, always regarded as highly important and significant by reason of its perpetual recurrence in nature, was, by the wise men of old, regarded truly as the harmonic of twelve. Seven, when applied to anything in Kabalistic works, always designates perfection of quality, while twelve denotes fullness of numerical representation. The seven colors of the rainbow, seven notes in the musical scale, seven days in the week, etc., may all be regarded as nature's testimony to the value of numbers. All life is expressed in geometrical ratio, and without mathematics there can be no scientific achievement. When the Europeans of the middle ages, imbued with Ptolemy's absurd errors concerning astronomy, persecuted Galileo and Copernicus, because of their blind and stupid belief that there were only seven planets in the universe, they did but instance a case of truth overlaid with errors; for—though these ignorant people knew it not—they had derived their doctrine of the music of the spheres

from the profoundest scholars and closest reasoners of antiquity; men and women so enlightened that they could build the great Egyptian pyramid, and many other marvellous structures on strictly geometric lines, which to-day excite the reverent amaze of many of the most distinguished scholars of the modern world.

The seventh sign of the Zodiac is the sign of judgment. Therefore, wherever original pictures of the correct idea of judgment, entertained by the truly illumined are to be found, a female figure is represented balancing the scales, she herself blindfolded. The woman is the equinoctial virgin (Virgo); the scales she holds are Libra, the sign which immediately follows in the Zodiacal procession.

We have called attention in a previous essay to the secret of the Sphinx (Leo-Virgo), and alluded in passing to the necessity for blending the masculine qualities of Leo, the heart of the archetypal man, with the feminine attributes of Virgo, the solar plexus. Leo being Will, and Virgo, Understanding; Leo being the seat of emotion, and Virgo, of intuition, it logically follows that when Libra is attained the day of judgment is at hand; for then are we in condition to judge righteously, i. e., equitably. Unfortunately for the ready progress of correct ideas, words are used again and again in a stulti-

ifying sense, and in no instance does our language suffer more from incorrect usage than in the numerous places where *justice* is technically substituted for *equity*. This radical mistake in phraseology is as fundamental as the sociological falsehood implied in treating of *man* as though woman were of little or no account; while *humanity* and *mankind* are words which signify men and women equally. The Latin word *justitia* is placed under the portrait or statue of the woman holding the scales. This should be erased and *equitas* substituted. Justice may be fairly defined as due regard for the interests of society as a whole. Mercy pleads that clemency be shown to the individual. The two great reformatory objects of well directed corrective measures in lieu of barbarous punishment are very generally conceded to be the protection of society and the reformation of the wrong doer. Justice insists upon the former; mercy, upon the latter. Equity points the way to the realization of both these highly desirable and greatly needed ends, the combined result of both being the actual improvement of society. Justice and mercy are bride and bridegroom. One never appears in council without the other; and it will not be until they invariably appear together, that the human race will so understand itself as to frame and execute laws for the preservation of order, and the increase of happiness and general prosperity.

We meet sometimes with people who seem endowed from birth with the happy faculty of being able to see a subject on both sides. Men like the justly revered James Freeman Clarke, author of "Ten Great Religions," and many other admirable works, was, in our judgment, a good illustration of the Libra character, which is not ardent and impulsive like Leo, nor conservative like Cancer, but given to weighing, measuring, balancing, comparing. A study of comparative religion would be most agreeable to such a type of mind, because it would not partake of the qualities of the zealot or rash devotee, but would delight in contrasting one system with another to discover the good in all. We do not say that such minds have no preference or strong attachments to any special form of faith. They may, like Dr. Clarke, esteem a liberal kind of Christianity far superior to any other religious system on earth; but if they do, their conception of the system they espouse and defend will be so broad and eclectic that it will be very nearly universal religion, and will always be a system that lays more stress on noble character than on theological tenets of belief.

Leo is the sign of martyrs; Virgo, of deep, intuitive philosophers, while Libra gives birth to people who are called in "Pscycopathy" by Cora L. V. Richmond, social solvents.

However great Shakespeare may have been in

his ability to read character and interpret human nature to itself, in "The Merchant of Venice" he entirely fails to introduce a single character whose ethical ideas are satisfactory. It may be urged that he was holding the mirror to the times and reflecting the state of prevailing sentiment in Europe in the middle ages. Be that so, you have thereby accounted for the play; but you have not proved to us that its author had grasped the true solution of a momentous problem vitally affecting legislation. Shylock is just, but not merciful. Portia is merciful, but not just; and not a single character in the whole drama is equitable. Shylock was harsh and ungenerous, but those who opposed him were unfair. We need a playwright to-day who will give us a drama in which equity is exhibited in so unmistakable a manner that no one can leave the theatre without feeling that he has learned a moral lesson he will never forget, and whoever does this satisfactorily will doubtless be a characteristic Libra man or woman.

Libra people are reconcilers and peace-makers by natural disposition. They are fine, dispassionate reasoners, excellent in debate, but by no means given to contentious arguing. Never argue, but always reason a matter out, is good practical advice for everybody. Head and heart have equal rights, entitled to mutual respect and courteous consider-

ation. Only when we deal with questions from the intellectual and emotional standpoint alike are we in the way to an amiable settlement of the many questions which continually press their claims upon us.

Libra is the sign of many of the best jurists the world has ever seen; and when lawyers of the highest type are found, we often discover when we learn their birth days that they were born somewhere between September 23, and October 22, which is Libra's period. Conciliation and arbitration are words very full of meaning and very acceptable in the ears of people who are confirmed in this sign, and it may fairly be added that they are, as a rule, very unwilling to believe ill of their neighbors. They do not object to talk *about* people, but they are not given to speaking *against* others. They may be very talkative, and have no dislike for friendly gossip, but malicious misrepresentation they abhor; and they are generally quite willing, even in cases which closely concern themselves, to confess that there are both faults and merits on either side. Such people can always be reached by rational appeal. They do not wish to quarrel or to continue at enmity; and though they may sometimes be disposed to go to law, they enter suit for the purpose of arriving at an equitable decision; not out of spite or with any unkind or malicious intent.

In social life, in religion and in politics, Libra is often said to be "on the fence" in an attitude of impartial observation. The leading feature of this sign is its diplomatic and non-committal character. It exhibits great tact, makes many friends and reconciles the estranged, as well as bringing together in the embrace of solid friendship people who had previously stood aloof from each other.

In an old Kabalistic representation of Ezekiel's Wheel, Libra is placed in the central position, marking the turning point or place of juncture between the ascending Macrocosmos and the descending Microcosmos. This is a somewhat ambitious attempt to illustrate involution and evolution by means of a diagram. The six signs preceding Libra; viz., Aries, Taurus, Gemini, Cancer, Leo and Virgo, are placed in the upper hemisphere; and the remaining five following Libra; viz., Scorpio, Sagittarius, Capricorn, Aquarius and Pisces, in the lower hemisphere or nether world.

Libra comes in with the autumnal equinox and is the sign of harvest, of the ingathering of the fruits of the earth. Thus in every sense does it denote the judge who comes to separate the kernel from the husk, and the wheat from the tares.

If Christians in common with all other bodies of religionists, will but faithfully face their own ecclesiastical calendar and fearlessly read its inner

meaning, they will find therein a key to the sublimest and most stupendous mysteries of the universe, as they directly affect human life; and in this discovery they can gain knowledge of the true secrets of disguised alchemy. The philosopher's stone and the elixir of life would be in their possession. But forever let it be understood that the true Rosicrucians never sought to discover in the outward, but only and ever in the inward realm the key to the vast results they were seeking to accomplish.

In the most external ways of life the characteristics of Libra manifest themselves amiably and usefully, in full accord with the deepest spiritual import of the sign, when its innermost significance is acknowledged. Many excellent chemists are good examples of Libra, and the best analytical chemists are the finest readers of character. At any rate they have ability to dissect character if they give themselves at all to the work. The most charming social office of Libra is often performed at a dinner party, or at any festive gathering where people have been called together, who are not on friendly terms in private life. An intelligent host or hostess, who reads character well, or who is versed in the Zodiac as represented in humanity, can often get a Libra person to render a genuine service in the following manner: Miss Wratte and Miss Mousse have had

a falling out. They will not speak to each other, or even bow in passing on the street; and had the one known that Mrs. Katt had invited the other to her party, neither would have accepted the invitation. As it is they have met and glowered at each other in the drawing room before going in to dinner. Mrs. Katt, a very penetrative woman, has purposely invited the Misses Wratte and Mousse, and also a mutual friend—one they all like, esteem and are glad to meet, Mr. Balance; and he it is whose seat at the table is between the two ladies who regard each other so contemptuously. Mr. Balance, a fine Libra gentleman, mutual friend and entertaining conversationalist, easily succeeds in interesting both ladies; and as he sits between them and engages the attention of both, and they both agree with him and respect his opinions, no sooner are they in the drawing room again after dinner, than they begin talking to each other quite affably, and wondering secretly why they ever so magnified estranging trifles and regarded each other with such unfriendly eyes.

Among well-known people who are in Libra, and whose life-work can be popularly estimated, we may mention President Hayes, who certainly made many friends and left an excellent record behind him. Sarah Bernhardt is also in Libra, and so is Mrs. Besant, two public women of whom the newspapers frequently speak, and to whom the

multitude will flock, though for very different reasons oftentimes. Both these women have had diverse experiences, they have played many parts, sustained different roles and acquitted themselves wonderfully well in the characters they have assumed. Mrs. Besant has lived a self-denying, philanthropic life very largely, and through it all she has displayed an equable temper, never rushing to violent extremes or indulging in coarse invective. Mrs. Besant's reason for leaving the English church in which her husband was a clergyman, was that its ministers did not, and would not if they could, satisfy her eager questioning intellect. In all her addresses on the labor question she was temperate and just; socialistic, but never anarchistic in her tendencies; and her scheme of socialism was ever to level up, not to level down. Her acceptance and advocacy of Theosophy was based entirely on its appeal to her sense of equity; and it may be here remarked that many Libra people take very kindly to the doctrines of Karma and reincarnation. There is much that fascinates them in the elaborate metaphysical systems of India, which seek to explain the working of perfect equity in the experiences of every individual; and as Libra people are, as a rule, close reasoners and patient workers—and, if need be, waiters—they are not so averse to the extremest application of the theory of evolution, as are most of those who repre-

sent the more impulsive and hasty signs. Sarah Bernhardt has achieved truly marvellous success on the stage largely through her continuous study of her parts. Gifted by nature with rare histrionic ability, she has persistently cultivated and supplemented her natural skill by the closest attention to every detail of her art. Though she can be fiery, she is in many respects a reconciler, and has rare ability to play many parts well because of her striking ability to look on both sides of any character she essays to interpret.

It will usually be found that Libra people are well fitted for influential posts or positions of trust. They make good overseers, choir masters, band conductors, stage managers, bailiffs, stewards and housekeepers; and when they are highly developed intellectually they make excellent professors in universities. Libra is without doubt the judge's seat; and while every human being can attain to equity, those who are in Libra are in a sense "to the manor born."

We will here remark that in all we have advanced concerning this and other signs, we do not wish to be understood to say that all persons born at a certain time of the year do now exhibit all such signs as we have delineated; but we decidedly hold that our generalizations concerning their aptitude are very nearly accurate.

Book 24

The Eighth Sign---Scorpio, The Scorpion.

This sign, the period of which extends from about October 22 to November 22, is one of those mysterious enigmatical divisions of the Zodiac, which, by their very mysteriousness and inexplicability from the ordinary standpoint, have given rise to very malodorous stories concerning their malefic or malignant influence.

Scorpio is the place of nativity of three very remarkable characters in modern history, Marie Antoinette, General von Moltke and President Garfield. Scorpio seems to be the seat of tragedies, and those who are within its embrace are often the subject of the most singular and unlooked for experiences. But it is with the true characteristics and natural bearings or tendencies of the sign in general that we seekers specially to deal. In our progressive march through the twelve celestial houses, we discover as we advance from station to station on our journey that marked contrasts greet us at every turn. Each sign is sandwiched between two signs very unlike

itself, and this surely applies to Scorpio, whose place is between Libra and Sagittarius.

A scorpion with its sting is not a delightful creature to contemplate, and from the title of this sign we might well expect only what is both disagreeable and dangerous. But on further investigation we may find ourselves happily disappointed; for though Scorpio (or Draco) is the veritable old serpent or dragon mentioned in the Apocalypse, and the cause of unknown terror to the superstitious in eastern countries from time immemorial, the very devil should receive justice at our hands, and this boon may be called in some sense a vindication of the character of his satanic majesty. Scorpio is satan, and it is with the satanic character we have now to deal. Satan as mentioned in the book of Job was not a bad character by any means, according to the conception of the writer of that very ancient poem. The accusing angel was a rightful administrator in the heavenly court of equity; and though it was his disagreeable duty to point out errors, and bring even the most secret motives of mankind to judgment, the judgment eventually meted out was always just. The Scorpio man or woman is the accuser in society, and though the accusing angel is not apt to be particularly amiable, he may be thoroughly conscientious.

The Scorpio temperament is not usually a very

happy one. It is too closely analytical and too severely critical to be what is generally called good natured; but it has its place, even though that place be the room of critic and censor, and though its influence often tends to cast a shadow, and its artistic office is to paint a back-ground, these things need to be done. Scorpio people when not very far unfolded spiritually are apt to be hypercritical and uncompromising in their denunciation of what they feel to be wrong. They may be just, but they certainly are not merciful. Their nature is exacting, and they have the sentiment of the words, "Thou shalt not come forth until thou hast paid the uttermost farthing."

We have all met people whose work in life seemed to be that of censors of everybody, themselves included. Rigid to the point of painful inflexibility in all matters pertaining to conscience or morals, they have appointed themselves, and consider themselves divinely ordained to sit in judgment on everything and everybody. Such temperaments are usually quick, restless, wiry, energetic, fond of travel, and of darting quickly from place to place. Many born detectives are in this sign, and so are many people gifted with clairvoyant penetration and what the Scotch call second sight. Quick-witted, quick of thought, speech and action, generally small in stature and of high, nervous tension,

these people find it difficult to serve as peacemakers. They usually stir up strife and often bring a tempest about their own ears without in any way desiring or expecting so violent an upheaval in their environment. People who are thoroughly in the midst of this sign feel it to be their special duty to stir things up and call people to a sense of neglected obligations. They have every characteristic of a shrill trumpet which calls to judgment and proclaims NOW is the judgment day.

It would be easy enough to enumerate the disagreeable features of this sign, but our aim is to point out its usefulness; therefore our brief is for the defendant rather than for the plaintiff. One who stirs up stagnant natures, and refuses to let apathy and indolence doze on undisturbed may be a very useful member of society, though he does prod the sleepers rather sharply oftentimes.

Healers who are in this sign have a rousing magnetic effect upon their patients, and are well adapted to break up chronic cases of rheumatism, gout and other long standing ailments, which represent fixity and obduracy of erroneous thought.

In political affairs, the purification of the municipalities may well follow in the train of a scorpion-like agitator, whose province it is to scent out what needs to be done, and how to do it. Scorpio stands for shrewdness, sagacity and penetration, and by

no means suggests spitefulness or vindictiveness, except where judgment is perverted through unbridled and misdirected passion. As Libra denotes the true philosopher who weighs and balances all things with impartial equity, Scorpio represents the judge who pronounces sentence favorably or unfavorably as the case may be. There is a good aspect of Scorpio rarely noted in treatises upon the Zodiac, which seldom show forth the best features of the subject they discuss, and that is the significance of the eighth or octave note, which commences a new scale, and therefore denotes the first stage in a higher or regenerate life.

The gospel tells us that after we have cast out the beam from our own eye we shall see clearly how to cast the mote out of a neighbor's eye, which obviously means that when we are quite free from error, prejudice, blindness and all else that hinders mental and moral vision, we shall be in a condition to teach others to rectify even small wrongs in their own way of thinking, and the conduct which springs from it. No more useful service can be rendered any one than to point out to him lovingly and unmistakably how he may correct his errors and live in future above the reach of the follies which aforesaid marred his usefulness. The best type of Scorpio disposition, then, is a singularly useful type; for with remarkably keen and penetrative incisiveness, people of this stamp are

able to ferret out hidden causes, and give advice of priceless value by reason of their clear discernment of special needs. It depends almost wholly upon the attitude a person takes to things in general whether he will search for disease with the pathologist, or for health with the true spiritual scientist. Diagnosis is a favorite occupation with Scorpio, but diagnosis is a totally different thing with metaphysicians than with physicians and the ordinary run of medical clairvoyants.

All who have read "If Christ Came to Chicago," by William Stead, and "If Jesus Came to Boston," by Edward Everett Hale, must have been forcibly struck with the thought of how easy it is to relate facts and confine one's illustrations to actual occurrences, and present, as one chooses, either a painfully pessimistic or a delightfully optimistic view of any situation. Now the disposition to hunt up news, to collect statistics and to do reportorial or newsmongering work in general and in particular, may be either a very useful or an extremely offensive trait, according to the use or misuse made of it by its possessor. Expressions in common use in society are rarely accurate; consequently the fine distinction which should ever be made between talking *about* people and talking *against* them is not usually drawn. It is quite amiable to talk about our neighbors, provided we say only good of them; therefore, the habit of talking

about people when their backs are turned should not be regarded as offensive or unkind, unless the remarks made concerning them are unkind or in any way censorious. So sure do we feel that people will always seek to fulfill their natures, and that all natures are good, that we cannot positively condemn even the practice of gossiping, to which Scorpio people are especially prone; for gossip in itself is not by any means an evil, but on the contrary, when wisely directed, may be made the means of accomplishing much real good.

There is, however, a still graver tendency which is very prominent in this sign, and that is the extreme tendency to sexuality which characterizes it, Scorpio corresponding to the generative organs. Much is often said and written on this always delicate subject, but in very few instances do we find esoteric physiology taught with much definiteness and directness. The sexual impulses are not evil, and when rightfully directed their usefulness is clearly seen; thus the excessive animality which distinguishes so many Scorpio persons is capable of being transmuted into genuine active psychical ability. The love principle being the life principle, there is always strong vitality and much opportunity for good, wherever there are any strong impulses of any kind; and those impulses, which are commonly called animal and carnal, are only such on the most exterior plane

of life's manifestation. All great intellectual and artistic work is accomplished by means of that very animal vigor, otherwise directed, which, when it expresses solely on the most physical plane, is the serpent of temptation mentioned in Genesis and elsewhere in the Bible.

There are two distinct tempters mentioned in the Bible, the serpent and Satan; and these are but different aspects of the same sign. Judas Iscariot was the one among the twelve apostles who was cast out of the apostolic fraternity, but his place was taken by Matthias, as eleven could not fulfill the requirement of a complete fraternity, which must have a representative of each of the twelve divisions of the Zodiac. If you read the 49th chapter of Genesis and then the 7th chapter of Revelations, in both of which chapters the twelve tribes of Israel are specially referred to by name, you will find that in Genesis the name Dan occurs, while it is missing in Revelations, yet there are twelve in each enumeration. Of Dan it is said in Genesis 49, "he shall be a serpent in the way, an adder in the path that biteth the horse's heels so that the rider falleth backward." Those words convey exactly the correct idea of the sensual proclivities of human nature, so long as they are undisciplined by the higher element in character. In the Apocalypse Dan is omitted, and yet there are twelve. This involves on its

truly esoteric side a deeper problem than we may yet be able to solve; but whether we have reached its inmost meaning or not, we can certainly discern this truth, that as we figuratively take up serpents, we transmute but do not destroy the elements of lower selfhood.

We hear altogether too much of the mere struggle for existence, and far too little of the struggle for improvement. The procreative faculty is usually looked at from far too low a plane, and on far too earthy a side; therefore, the question of reproduction is either ignored or handled as though it were something not agreeable to discuss. Until all such false modesty is removed, and the most important questions touching human welfare are freely and honorably treated from all sides, we shall look in vain for any vital progress in the direction of the improvement of the human species.

Scorpio, the so-called adversary in the Zodiac, is properly not Satan the Accuser, but Lucifer the Light-bringer. The whole cosmic tragedy of the fall of Lucifer, who, when fallen, becomes Satan, concerns the debasement of the reproductive force in nature; and when in very early times, Phallic worship prevailed universally—and it was beautiful before it became corrupted—the Phallic emblems denoted purely spiritual ideas, clothed in appropriate natural garments.

Henry Drummond in "The Ascent of Man," emphasizes very strongly what we are endeavoring to teach regarding the struggle everywhere manifest in nature, not simply for *continued* but *improved* existence, which is a fuller and more glorious manifestation of the purpose of living. The survival of the fittest would never be accomplished through simple reproduction. It can only be brought about through the agency of improved production. Thus can we accept two proverbs, "History repeats itself" and "We must make the best of things," and so give expression to helpful metaphysical ideas; that evolution with its sublime doctrine of transmutation enshrined in its very heart at its vital core, may illuminate our student pathway and show us how to make the best of so-called bad things by transforming them into what is positively good and appreciably beneficent.

Scorpio is the sign of the alchemists whose ambition it is to turn base metals into gold; and where can we find a fitter or exacter illustration of what we can actually accomplish within ourselves, than by considering how this dream of the mystics may be practically fulfilled in the evolution of nobler character than ever appeared before?

Scorpio children need very careful training. They require the most helpful counsel and tender loving guidance to assist them to overcome the perils which

always surround their way, as they are inclined to be very inflammable, and when their passions are greatly aroused they may do desperate deeds for which they may deeply repent after much mischief has been accomplished. Persons in this sign have usually very quick tempers. Their nature is volcanic. The disorders to which they are most subject are of an inflammatory type. As all aberrations can be successfully conquered by mental methods, but special methods are adapted to special cases, we should recommend all who have much to do with people in this sign to adopt soft colors and employ gentle music. Mental stimulants like martial music and scarlet robes are good for Cancer people, but Scorpio people need quieting. They require much sleep, and are better without highly seasoned foods and exciting entertainment. At their best they are very original, daring and creative in their genius, capable of much success through bold enterprise, but unless well mellowed in disposition they are erratic, impatient, and the appetites are too little held in subjection to intelligence.

Curiosity is a leading trait of all Scorpio natures, and this may range all the way from a disagreeable prying into other people's affairs, to a remarkable shrewdness of observation and highly useful penetration.

The cusp which occurs about October 21, when

Libra merges into Scorpio, is a time when birth is given to many very remarkable geniuses, and we shall find that many of the most distinguished people the world has ever known have combined great sensuality with high intellectual development and a keen sense of abstract equity. The cusp which occurs about November 21, when Scorpio merges into Sagittarius, is the natal time of many remarkable people also, and those who blend these two signs in their makeup are usually extremely swift in action, quick to decide, impulsive and determined to vigorously sweep aside all obstacles which may confront them.

Mephistopheles as drawn by Goethe is a true delineation of Scorpio at its worst when degraded and debased; but take the same subtlety and diplomatic ability and raise it to a noble plane, and what a splendidly successful being in honorable ways that same Mephistopheles would be. Though censorious fault-finding is often displayed by Scorpio people, they must learn that the intensely critical disposition, which is theirs by right, can be used so wisely, uprightly and lovingly, that instead of censuring their fellows and making the world a harder place for sensitive natures to live in, they can so consecrate and wisely use their critical acumen that they can see through all deceptive appearances, save those who would otherwise be victimized, and produce in the society in which they move a higher tone of righteousness.

The Ninth Sign---Sagittarius, The Archer.

Though comparatively few very remarkable personages are to be found in this sign, i. e., few whose gifts or genius can be said to lift them entirely beyond the average run of men and women, there are, indeed, many who are domiciled in Sagittarius whose accomplishments are certainly of no mean order. This autumnal sign, whose period extends from about November 21 to December 21, is indicative of a very direct nature, an excellent marksman, one who will never willingly permit himself to be turned aside to accommodate any considerable circumstance.

Were we to single out an example of this type of character by referring to a piece of mechanically executed workmanship, we should choose for our simile the celebrated railway between the two Russian capitals, Moscow and Petersburg. This railroad, built by order of one of the best of the Czars, was executed by soldiers in days of peace, men who proved their abundant ability to render useful service of a constructive nature when not engaged in the

destructive pursuit of war. This unique road is laid between the two great cities without the slightest reference to the convenience of any persons who live between the two capitals. It is intended to serve as a speedy means of transit between Petersburg and Moscow, and it does so. It has a definite, well defined mission, and it fulfills it. We often hear the expressions "a bee line" and "as the crow flies." These expressions are thoroughly characteristic of the action of genuinely Sagittarius people. An arrow shot from a bow hitting a predetermined mark without any miscarriage, is the sign of the Archer in the Zodiac.

Whatever this type of person may be, he is decidedly not a bore. He never uses unnecessary words, and is a great economist of time as well as energy. Circumlocution is atrocious in his eyes, and he has little patience with those who lack directness, and use up oceans of other people's time and strength, in crawling and meandering to the point they wish to gain. As there is a natural vibratory sympathy between man and the elements of nature around him, it is not remarkable that at a season of the year when the coldest weather is approaching, and there is a brisk frostiness in the air, inviting, almost compelling, rapid motion, those who are ushered into mortal existence under such bracing atmospheric influences, should be swift of thought, quick of motion,

nimble and fleet-footed in all senses of the term.

We must here make a seeming digression from our central point in this essay, to answer a pertinent inquiry often put to us in much the following phrase: If people are born at the antipodes under the Southern Cross, must not the statements made in the Northern Hemisphere concerning the constellations be completely reversed?

To this question we reply that there is much reason in such a query, and as by far the largest portion of the human family are born north of the equator a special explanation may be needed for Australasia, South America and South Africa. This specific teaching, however, could easily be given by any one who simply bears in mind the obvious fact, that the seasons being completely reversed below the line, the characteristics of Aries might be manifested in Libra; those of Taurus, in Scorpio, and those of Gemini, in Sagittarius, as mid-summer in the Northern Hemisphere is mid-winter in the Southern Hemisphere, and *vice versa*.

To return to Sagittarius immediately and endeavor to delineate its leading qualities, we may fairly say that those are, in a marked degree, love of freedom, impatience of all restraint and hatred of delays. The fastest express trains and the swiftest of ocean greyhounds often seem slow in their progress to the pure Archer type of man or woman, who seeks to

consummate every engagement without a moment's unnecessary delay. We look confidently for the perfection of the means of aerial transit to ambitious scientists who belong in this section of the Zodiac; and not only do we rely upon them to furnish means for surpassingly swift locomotion, but we expect from them innumerable discoveries and practical annihilation of distance in all respects.

It cannot be denied that however great may be the interest taken in an attempted solution of psychic problems by a great variety of mental types to-day, there are but very few people, comparatively, who attain to anything like eminence as thought transmitters. Mental telegraphy, telepathy, thought transference, and all phenomena allied thereto, are only susceptible of being brought to a high pitch of demonstrable perfection by people who possess distinctly Sagittarius attributes. We do not mean to say anything disheartening to anybody who is striving to do good in any manner, but the words are ever true, "There are diversities of gifts, though but one spirit;" and though, "The manifestation of the spirit is given to every man to profit withal," there are distinct types of its expression; all when rightly understood being of equal use and value.

In teaching and healing ministries we all discover that some people are far better adapted to convey instruction aloud than silently. Others, again, do

their very best work in the silence. Some healers only do their best work in presence of their patients, while others succeed equally well, if not better, when giving absent treatment. The type of people we are now considering is, as a class, noted for its ability to send thought waves to great distances. Clear-cut, finely articulated mental messages always travel further than those which are less definite and precise. The very clearest and most direct frame of mind is essential to the best success in absent healing, and we certainly cannot help observing, when we only listen to people's voices and watch their movement, how far they are characterized by precise definiteness, in which Sagittarius usually excels.

Some people consider the pure or full Sagittarius type disagreeable, because it is so often blunt, brusque, and reaches a point with little, if any, of that tact or diplomatic skill, which so greatly softens the asperity of unpalatable, though truthful sayings; but there is one great advantage to be derived from the intense outspokenness of the Sagittarius temperament, and that is, it leaves no doubt whatever as to the meaning intended to be conveyed.

This type of humanity is extremely intuitive, and is, therefore, given to seership and prophecy. Self-reliance is another marked trait; and so perfectly self-confident are persons in this sign, and generally well balanced, that their very confidence secures them

against the many accidents which so often befall the unwary. The ability to lead while others follow is a marked trait; and it is quite appropriate to mention also, in this connection, an astonishing development in the region of locality. Sagittarius people rarely miss their way. Place them in utterly strange surroundings, and they will, unless nervously agitated, find their way instinctively to any point they desire to reach, and instead of following a circumlocutory track, they will compass the distance along the most direct line possible between any two points. Such people must be self-reliant, or they are lost. They cannot afford to be led by others, as they seem frequently to have such peculiar missions and extraordinary vocations, necessitating the employment of such unusual insight, that they are soon lost in a wilderness of perplexity, if they take counsel with others instead of heeding the dictum of their own inner feeling.

Great activity amounting often to restlessness is another feature of these people. In the business world they are generally rushing, driving, pushing, quick to see and ready to take immediate advantage of every opening or opportunity for advancement. They accomplish much in the way of definitely consummating arrangements, while their neighbors, in other signs, are pondering, meditating and talking the matters over with their advisers. Whenever quick action in a case of emergency is needed, Sagittarius is the

readiest and ablest of all to furnish the required assistance; and though his motions are very swift, he is not flurried, nor does he blunder.

As great reserve power is indicated by this sign, it may be truly remarked, that, though Sagittarius people display great ability for active exertion in cases of emergency, they are apt to appear uninteresting, and even indolent, when there is no special cause for activity. When they rest they can sleep profoundly and quietly await the hour when necessity arouses them from slumber.

As the physiological correspondence is always suggestive, it is well to consider the province and functions of the hips and thighs, when considering the characteristics of those whose nativity is between November 20 and December 20. As this sign changes into Capricorn, *i. e.*, at the commencement of the cusp, on or about December 18, we find strong tendencies to endure hardships, and also decided economical traits, for which the Goat is so pre-eminently celebrated. The marksman shooting straight at his mark, and rarely, if ever, missing his aim, will always be the symbol of the Archer; and when this is borne in mind, it is not difficult to see how much easier it is for Sagittarius people, than for many others, to obey the wise injunction—look forward, not backward.

The very strongest and most admirable Sagittarius tendency is the happy disposition to persistently per-

severe in whatever has been undertaken. When the hand has been once put to the plow, not even a glance must be cast behind, if victory is to be gained and the goal successfully reached. In the accomplishment of desires on which their hearts are set, Sagittarius people are unusually successful, and their wishes are speedily fulfilled. This is because they are not prone to loiter on the road. They do not procrastinate or dilly-dally, but march right onward. Therefore belonging to this section of the Zodiac, we find many successful generals and military commanders, who can so command the manoeuvres of their troops, that by prompt, decisive, sudden action, a victory may be gained, even when the odds against it appear to be tremendous.

The faults which are often conspicuous in any class of people are abnormal or inverted characteristics which may at any time be relinquished, as they are fungus growths or parasites, and no portion of the essential tree. Taking this stand with regard to failings and unpleasant eccentricities, such as characterize impostors, bores and other decidedly disagreeable people, we do not dwell upon disorderly conditions as properly pertaining to any sign, but only incidentally mention them as perversions or inversions of inherently excellent qualities. The chief faults to which Sagittarius people are liable are no doubt petulance and irritability, proceeding from an ex-

tremely nervous organization, highly strung and very responsive to external influences until disciplined to look within.

Many Sagittarius people make good old fashioned Quakers in one sense, and when they adopt something of the Quaker mode of worship they are likely to derive great good from it; for no practice serves them so well as to sit serenely in the silence and allow the spirit within to commune with the intellect and direct its path on the road to true wisdom. Sagittarius people may often spend much of their time in silent work. They are first rate telepathists. Mental telegraphy they can comprehend and practice readily, because of their peculiar incisiveness of thought and action. And after all no matter how many treatises may be prepared upon the subject—the kernel of all that can be said on qualifications for the practise of thought transference may be compressed into the following words: Take a straight, steady, mental aim; know exactly what you wish to convey, and where and to whom and for what purpose you desire to convey it; then go ahead; shoot your arrow from your bow, trusting to the law of the universe to bring about the result.

Dec. 21 to Jan 21

The Tenth Sign---Capricornus, The Goat.

It is a noteworthy fact that all the feasts and fasts of the Christian calendar owe their literal origin to astronomy and astrology, and nowhere does this fact strike the thoughtful student more impressively than at Christmas-tide, when the earth enters Capricorn on the shortest day of the year, December 21. Following this day dedicated to Saint Thomas, the doubting Didymus of gospel story, come the three days of uncertainty and gloom, according to the old Egyptian idea, during which the sun was supposed to be imprisoned in Hades; then when December 22, 23 and 24 are over, the sun reappears above the line on Christmas day, December 25, which is the natural birthday of the year, and celebrated on that account with the greatest jubilation from the earliest recorded time. The Roman Saturnalian feast and the Druid's Yuletide festivities can all be traced to the same origin. There is a deep significance in all celebrations which are held in honor of annual changes in the climate and general condition of the

earth, as man sympathizes with the planet, and the planet reciprocally sympathizes with man. At the time of the winter solstice we reach the darkest, longest nights and the shortest, dullest days; but immediately the night has seemingly gained a victory over the day; the tables are turned, and at once we behold an increase in the length and brightness of the day, and consequently an equal decrease in the length and darkness of the night.

For several centuries the Fathers of the Christian Church were undecided as to the proper time for celebrating Christmas. Some kept the festival of the nativity of the Christ in the spring; others, in the autumn; but at length the unanimous decision was reached that it was highly appropriate to take the ancient solar festival of the new birth of Osiris, the light-bringer, and connect it with a distinctively Christian idea. Such is the origin of Christmas with all its traditions of frost and snow.

We have no word of criticism for this beautiful, poetic yearly commemoration. We, however, are interested in knowing the truth relating to all things. Therefore, we never seek to hide the true origin of any celebrations on the specious plea that too much light may shatter ideals and strip commemorations of their old-time beauty and solemnity. The feast of Christmas is so suggestive entirely apart from its ecclesiastical surroundings, that we find ourselves

ready at any time to expatiate lovingly upon the lessons we may profitably learn from the myriad associations which cluster thickly about it; and as the Christ child, whom all Christendom reveres, is said to have been born in the manger of the Zodiacal Goat, we may certainly say that the popular idea of the greatest teacher the world has ever seen, is that of a soul ultimated in Capricorn, which corresponds to the knees of the Grand Man, and, therefore, denotes service, though not servitude. Those who willingly stoop are not slaves. A royal nature which takes a basin, girds itself with a towel and washes the feet of humble brethren is a kingly type of man. *Ich dien* (I serve) is one of the proudest mottoes of influential orders, notably of the Knights Templar. It is also the motto of the Prince of Wales, heir apparent to the British Crown. No finer or more expressive words do we find in the entire Gospel than "I am among you as one that serveth," and "Whoever would be greatest let him be servant to all." Serfdom is detestable because it implies coercion; and whatever service is rendered from compulsion, instead of willingly, is abominable. The Episcopal liturgy declares that the service of God is perfect freedom; and if that is the case—which it undoubtedly is—no slave can be other than the prostrate victim of some sort of error, from which he needs emancipation as quickly as possible. The true dis-

inction between work and labor is that the former is natural, spontaneous, healthful, enjoyable and essential to growth and general well-being, while the latter is irksome in the extreme. We shall all outgrow labor, but our work, our power to work and our love of work will go on perpetually increasing as we evolve to higher and ever higher states of consciousness in manifestation.

The typical Capricorn person is a born worker; one who loves to be industrious. As a child such a one loves to help mother with the house work in every possible way, to run errands and to assist others in the fulfillment of their tasks. Comparatively few who are in this department of the Zodiac are born great, and equally few have what is commonly called greatness forced upon them; but many such achieve a very true greatness, though it may be, and generally is, of a quietly effective and altogether unostentatious kind. Hewers of wood and drawers of water, as they are sometimes called in Biblical phrase, constitute the rank and file of the Social Army everywhere; and while a few may always be lifted to extraordinary heights of eminence, there must ever be a number who serve faithfully in the knees of the Archetypal Man.

The fundamental error we are seeking to destroy all through these lessons is the wide spread belief that our situation in the Zodiac is either dignified or un-

dignified, desirable or undesirable according to position. So long as this view is taken the absurd statement may be made that Capricorn is one of the unpleasant signs, as though the knees of the great body of humanity need be diseased or disjoined any more than the shoulders or the hands. Such ludicrous fallacies as we find still promulgated in astrological treatises and works of allied character make it highly incumbent upon all who know better to disabuse the public mind on these questions, and explain the peculiarities of the various signs as simple variants in the expression of a perfect unity.

Capricorn is not usually the home of very enterprising or ambitious people, like those who are lodged in Aries. On the contrary, the disposition of the Zodiacal Goat is rather contented with its present situation, which, however, it seeks diligently to improve by making the best of it in the true sense, viz., by making it yield all it is capable of yielding.

We all know some people who are by nature so remarkably economical that they can make one dollar go decidedly further than many others would make five dollars go; and this is because of their practical utilitarian disposition, which causes them to see how best to use every cent to the utmost possible advantage. The horns of the goat and its disposition to butt must also be taken into consideration; likewise the surefootedness of this often much maligned ani-

mal, and furthermore its proverbial ability to thrive upon what other creatures could not possibly digest. Take the Goat as a sample of Capricorn's influence, and we shall readily find a key to unlock the mysteries of character which specially belong to those of our brothers and sisters whose natal day is somewhere between December 20 and January 20. Perseverance, plodding industry, resolute determination to vanquish even the greatest obstacles are some of the most prominent traits we are likely to encounter. Self-will, even stubborn obstinacy, is characteristic of Capricorn, whose nature is so stalwart, that, though it will bend to the lowest works and subsist upon next to nothing, there is a sturdy vein of self-reliance running through it all, which may be characterized in some such sentence as this: "I am willing to work even at the humblest trade; I am ready to get down upon my knees and scrub the floor, but I will not be put down; no one shall degrade or trample upon me."

The phrase "poor and proud" often describes Capricorn; but honest poverty is independent and cannot for an instant be compared with abject destitution, except to mark a vivid contrast. Voluntary poverty is one thing; involuntary destitution is quite another. We cannot give anything away if we have nothing to bestow; consequently the idea of poverty being in some cases voluntary proves that they who

are now voluntarily poor are not compelled to be so. Among notable people who are found in Capricorn, we will mention as first and foremost William Ewart Gladstone, one of the most truly remarkable men of his age; a man who at eighty-five years appeared hale, vigorous and intellectually as able as when in the prime of early manhood, the Capricorn temperament being proverbially that which conquers obstacles and simply will not succumb to difficulties. Gladstone evidenced it in singularly high degree, for during his long parliamentary career he vanquished nearly every foe who measured steel with him in the intellectual arena, and proved himself the proud possessor of a physique so marvellously endowed with recuperative vigor that an operation for removal of cataract was perfectly successful in his case, though between eighty and ninety years of age at time of its performance, while many a man twenty years his junior would be regarded as quite too old to bear the strain and recover sufficiently to make the surgical experiment worth while. The indomitable push and perseverance manifested all through Gladstone's public career has marked him a true illustration of the celestial Goat. Many people may differ radically from him in nearly every conclusion; not a few there were who considered him the Nemesis of Great Britain; but all, including his most determined opponents, pay tribute to his power,

Though all persons can, if they will, develop a large share of persevering industry and dogged determination to succeed, it does not come equally easy to all to do so. The Capricorn temperament is born to butt its way successfully through the world in spite of obstacles; and while many temperaments are soon discouraged by the apparent force of hostile agencies, the type now under consideration is one that rises on emergency and literally loves to battle with the breakers and win a victory through even the fiercest storm.

It is also decidedly worthy of note that Charles Sumner and Lucretia Mott were both born in Capricorn; and here again we see decided evidences of the indomitable perseverance which characterizes this sign more than any other. Lucretia Mott, as is well known, espoused the cause of woman suffrage, and protested against slavery in all its forms, in defiance of the most determined opposition. Of gentle nature, though firmness personified, she led where others scarcely dared to follow; and as a noble pioneer of freedom her name is loved and esteemed to-day as one of the greatest emancipators of thought her century had witnessed. Her motto, "Truth for authority, not authority for truth," is now a household phrase wherever liberality of sentiment prevails and people dare to assert the courage of conviction. Charles Sumner, again, was a man who dared to face anything; and through his fearlessness, as well as by

reason of his unusual ability, he won for himself an honored place in the American College of Immortals.

The Capricorn temperament is, of course, when undisciplined liable to peculiar aberrations, especially to that form of self-assertion which may be called head-strong obstinacy; but tenacity of will and resoluteness of purpose are the normal characteristics of this sign. It is, therefore, quite unnecessary to treat it pathologically. In private life this type of men or women excels in conquering little things, in rising superior to the petty disabilities which threaten to impede the progress of the average person; and it is in business and in the household that the Goat in the Zodiac uses its horns to the very best advantage.

Capricorn people often meet with decided opposition, and the fates seem frequently to war against them, but they defy fate and triumph over circumstances. To make environments submissive to their will; to prove the rightful ascendancy of mind over things—this is their special work; and though their path is not generally thickly strewn with roses, they conquer by sheer force of determination to succeed. Of all the twelve manners of people they are the least ready to show the "white feather," or allow that they have been or ever can be defeated.

There are many successful mental soldiers in this sign, and the amount of private heroism practiced in

unsuspected ways by many who represent it in home and business life is inestimable. There is a great deal of the bull-dog nature in Capricorn, and so much persistence of every kind, that defeat to such natures, when normal, appears impossible. Those who admire a soft, yielding disposition, or who seek effeminate luxuries, will not be much in sympathy with this relentless disposition which succeeds by utter force of grip and inward strength. Whenever a hard battle needs fighting, an unpopular cause steadily defending, or any enterprise pushing to a victory in spite of the most discouraging symptoms, Capricorn is ready to take up the work and do it manfully and womanfully.

In the practice of mental healing the characteristics of this sign are very desirable, as they include ability to conduct successfully the most depressed and depressing cases, and to hold on to the thought of health, even when every sign of disease is evident to mortal view. "Never say die" and *nil desperandum* are mottoes which belong to this section of the Zodiac especially; and though the more genial and attractive qualities common to Aries and Leo may often be absent from Capricorn, for sturdy devotion to any undertaken task this mid-winter constellation unquestionably bears the palm. The goats are outside the fold; they do not need shepherding; they can take care of themselves; and though they are often alluded

to as lascivious, and, in many ways, unholy, they are simply the representatives of a great amount of energy, all of which, if it be expressed as yet on the lower planes, can be transmuted and directed into the purest, noblest and most useful channels. To make the best of things; to make a little go a great way; to endure hardships so as to conquer them, and not be conquered by them; to live anywhere and derive one's support from nature, even in the most adverse climates, these are prominent traits of Capricorn people. Ready to work anywhere, and capable of succeeding anywhere, they are, in our judgment, like the knees in the body, powerful supports to the entire frame. Knees bend easily, and in bending they are not broken; their joints are flexible and they can bear a great amount of strain without injury. To learn well the lesson of the knees; to grasp the right idea of service; to know how to master obstacles and conquer our fate, making much out of little and compelling circumstances to bend to our decree and do our bidding—this is to know the secret of Capricorn, the most truly optimistic of all the signs, as it is the one which most readily demonstrates the truth of optimism.

As we are often confronted with temporarily aberrant conditions, we may encounter persons in this sign who appear considerably the reverse of the best we have indicated; but as disorderly states can be

vanquished and the true nature of the sign revealed, it is unscientific to assume that because certain people are misrepresenting themselves they are incapable of being led to a state where they will correctly represent their nativity. Through development character is not radically changed, but its expression is rendered symmetrical.

Jan, 20 to Feb. 20

The Eleventh Sign---Aquarius, Water Bearer.

The familiar figure of the man with the watering pot naturally suggests this, the eleventh sign in the Zodiac, whose title *Water-bearer* immediately brings before us the thought of irrigation and all things pertaining thereto. Having considered the Paul-like qualities of Aries at the outset of these studies, we have now reached that point in our consideration of the twelve great divisions of mankind, where we are confronted with the Apollos-like characteristics common to Aquarius. "Paul planted, Apollos watered, God gave the increase," is a text from which an excellent analytical sermon could be preached concerning the special work of that particular kind of people with those peculiarities we have now to deal. We are all thoroughly familiar with the fiery, intrepid, energetic pioneer who runs up and down the country planting churches, holding revivals, starting societies and generally awakening interest in whatever appears to him to be of the highest value, and we are, also, familiar with those far less con-

spicuous, but none the less effective, workers who follow after the enthusiastic promoter of some new enterprise and water the ground patiently and continually wherein the seed has been sown.

Aquarius is not the sign of the brilliant orator so much as the home of the patient, quiet, unobtrusive, faithful teacher, one who knows just how to irrigate the mental soil and carefully tend such natures as require judicious treatment if they are to show forth the best that is in them. Persons born between January 20 and February 20 of any year are very apt to find themselves impelled by natural disposition to occupy the teacher's seat. It may be publicly or it may be quite in private that they exercise their honorable function of imparting knowledge, "line by line and precept by precept," for that is their method. These people are often gifted with a wealth of illustration. They are fine reasoners and can usually adapt their utterances to the comprehensions of any children or adults with whom they may be thrown. They often excel as healers and instructors of private classes, and their persistency makes up for any lack of fire and apparent energy they may fail to possess.

We notice that in this sign were born Abraham Lincoln, Robert Burns, the poet of freedom whom Scotland idolizes, Swedenborg, Thomas Paine, Strauss, Thomas Edison, the so-called "wizard of the nineteenth century," Talleyrand and many other

extremely notable people. Careful examination into the careers of such widely dissimilar people as Emanuel Swedenborg and Thomas Paine, or Abraham Lincoln and the electric Edison, will show that no matter how utterly different their outward courses may have been, they all possessed the faculty of keeping on steadily with whatever they had undertaken until they succeeded in making their work tell powerfully. Lincoln, as one example of Aquarius at its best, may be cited as a largely self-made man, a man whose industry and sterling worth raised him from obscurity to unusual eminence. He was slow of speech and deliberate in manner and frequently annoyed impulsive people, who wished to rush business in a desperate hurry, by his leisurely methods of procedure; but he was sure of his position before he took it, and, having taken it, he was uncompromisingly tenacious of the stand which conviction had impelled him to occupy.

Swedenborg was a deep student, a tireless worker, a most painstaking experimentalist, who, long before his remarkable illumination in 1757, had published scientific and philosophic works in great abundance, displaying surprising erudition, and marked at every turn with the footprints of a genius which might very well be described as an infinite capacity for taking pains.

Consider also the work of Thomas Paine, whose

conscientious adherence to conviction is now beyond dispute, and who, despite his iconoclasm in some directions and his lack of insight into the interior meaning of the Bible, has given us some of the grandest sayings extant in any literature, not excepting the very highest. "Every man a brother, every woman a sister, the world my country, to 'do good my religion." What can be sublimer than such sentiments? And the marvel of it is that they were written at a time when the most unfraternal theories were circulating in every direction; when church and state alike were eaten up with partisan jealousies and devoured by hostile factions everywhere.

Robert Burns is another example of the same spirit of manly fearlessness. Who has protested more vigorously than he against every sort of sham? has exposed hypocrisy more boldly, and who has extolled genuine virtue more sincerely?

Strauss, the sceptical author of a "Life of Jesus" and many other rationalistic works, also illustrates many of the leading traits of this decidedly unorthodox and unconventional sign.

Typical Aquarius people are always departing from accepted standards of belief and practice. They are among the most pronounced of the radical teachers of mankind, and if we are to have genuine teachers of any sort we must have eagles rather than par-

rots; men and women who soar, and do not imitate.

Thomas Edison, who is one of the most conspicuous examples of the true Aquarius nature, richly endowed and broadly developed, is a forceful, living illustration of the whole-souled concentrativeness which is one of its most expressive features. It is recorded of this renowned electrician that shortly after his marriage with a woman between whom and himself the truest sympathy existed, he actually forgot that he was married, so thoroughly absorbed was he in important electrical experiments.

Concentration on a given theme, complete devotion to a work in hand, entire absorption in the chosen duty—there may be fairly regarded as conspicuous elements in the true Aquarius character. As Aquarius is placed in the airy trigon or triplicity, and air symbolizes imagination, we are not surprised to find that people who are deeply rooted in this sign are singularly aspirational and prophetic in mental tendency, but not as a rule positively impetuous. Being addicted to elevating kinds of study they are generally well adapted either for a scientific or literary career, which necessitates close application to the work in hand, coupled with much perspicuity. These people illustrate the truth of the proverbial saying that constant dropping wears away the hardest stone. They win through their indomitable perseverance. They are often divinely patient and

willing to allow the fruits of their efforts not to appear, if need be, till after many days. Such people are frequently on the unpopular side of important questions. They are often vigorous reformers, but usually their work is done in a quiet, plodding way. They write their briefs and elaborate their essays with much precision. They are careful in expression, weigh well their arguments and reach conclusions by orderly, logical process. It is rarely you can disagree with an Aquarius person if you grant his premises, as faultless, logical style and wealth of elucidation of a theme are seldom absent from the speeches or writings of people of this type, who are usually better writers than speakers by reason of their measured style and lack of much personal magnetism. They are like all truly intellectual people, given to brainy rather than *heartly* appeals; but in this statement we do not intend to imply any disparagement of their genius. We only mean that as Leo natives are disposed to regard everything from the centre of feeling, and that is characteristic of all the fiery signs, those in Aquarius and some other signs are touched more strongly by reasoning than by emotional excitement.

It is extremely interesting to watch with what minute precision Swedenborg iterates and reiterates his propositions. He writes as a man of infinite leisure; but, though he is somewhat tautological because

extremely affluent in expression, those who follow him closely will perceive that no two sayings of his are exactly identical, and no two narrations are precisely similar, though there is a close resemblance between a multitude of his expressions and records of wonderful experiences.

Strauss when a young man (he wrote his "Life of Jesus" when fresh from the University he was not much over twenty-five years of age) exhibited all the peculiar limitations of the undeveloped individualist; later on his style improved greatly. Utterly unlike the poetic and romantic Renan, who was also a sceptic, Strauss wrote a somewhat barren story, and instead of seeking to explain unusual occurrences in a rational manner, if possible; he simply dismissed them as incredible and strove to account for legends in so very matter-of-fact a manner that the reader soon grows weary of his most inadequate commonplaces. Such writing is that of a man seeking to stifle or repress imagination. No so-called "development theory" will satisfy the inquiring spirit of to-day, which is a most enterprising and ambitious spirit; but there is a grand service which cool, deliberative intellect can render to the present psychical research movement; and that is to sift evidence, compare testimonies, dispassionately examine into alleged marvels and then give the public the clearly reasoned result of so wise a system of procedure.

In the sign Aquarius we find scholarly attainments of no mean order. This is a student's sign, and because somewhat lacking in intuitive perception, those who most fully represent it are all the more given to such mental pursuits as tend to establish knowledge on a firm external base.

According to physiological correspondence, Aquarius is in the ankles of the Archetypal Man, and surely the ankles, having great weight to support, need to be strong, firm and capable of much endurance. Following this suggestion we can read this type of humanity very accurately. They think and act for others; they are supports to their weaker neighbors, burden bearers, tireless, incessant, uncomplaining workers when in good condition. Being very near the extremities of the social body they are singularly able to carry out their ideas to logical and complete conclusions.

Aquarius children are generally modest and retiring in behavior. If they show pride it is pride of intellect, not personal vanity. They are good scholars, patient at their lessons, though not especially quick in learning, and very fond of asking questions from books as well as of their teachers.

All literary and scientific pursuits are suited to persons in this sign, though of course different individuals show special preferential aptitudes for particular studies.

As Aquarius overshadows Pisces, and Pisces is the twelfth sign, signifying the feet of the Grand Man, or final ultimatum of the entire organism, we observe that those born on the cusp of Pisces between February 18 and 22 are often particularly given to conceiving and executing new ideas. They have a wonderfully versatile faculty for grasping the, as yet uncomprehended or unthought of, and bringing it down to the every day affairs of earth. Though Aquarius is an *airy*, and Pisces a *watery* sign, and air signifies imagination and water intellect, the imagination of Aquarius is of a very practical, reasonable kind, and may safely be called the scientific type of imagination, whose special province it is to see ahead what can speedily be rendered actual.

A ... in ... to the ...
... with the ...
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... Feb. 20 to March 20.
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The Twelfth Sign--Pisces, The Fishes.

We have now reached the final section of the Zodiac, and are now in the feet or ultimate extremities of the *Maximus Homo*. Feet and fish suggest the lines along which we must proceed if we are to duly comprehend the attributes specially pertaining to this, the most external region in the Zodiac, which is the place where the utmost circumference is reached. It is interesting to note that George Washington, founder of the American Republic and its first President, was born just as Aquarius had melted into Pisces (February 22), the period of Pisces extending from about February 20 to March 20, the Vernal Equinox. Many other celebrities find their home in this, the last of the watery signs, where the waters become prolific of living creatures, and bring forth abundantly the moving denizens of ocean, lake and stream. Voltaire and Victor Hugo are two of the most notable modern representatives of this sign, whose distinguishing features are love of complete fulfillment of designs and final decoration of all that has been previously undertaken.

The typical Pisces man, woman or child strikes us at once as one who is singularly precise and orderly, hating confusion, and very much objecting to leaving things in an unfinished condition. We may often visit the artistic studio or literary sanctum of an Aries person, and find a variety of pictures, statuettes, manuscripts, etc., in various stages of incompleteness, as Aries people often begin things which they never finish, and especially owing to their remarkable quickness of perception, they grasp an idea but cannot fully externalize it; or, as is still oftener the case with them, they are so eager to rush to the newest work which they are conceiving that they neglect and even forget the subject of their earlier inspirations. Pisces people are the very reverse of this. Usually they are not originators, architects or designers, but they are fulfillers of the law to its utmost jot and tittle. Having set out to accomplish anything they insist on its entire completion, and being particularly apt at ending works which others have left unfinished, they are often successfully appealed to to write the last chapter of a story, or the last scene in a play, and to do a variety of useful things which their more flighty and impetuous neighbors have not concluded. We all know people whose pet delight is in fully finished productions, and whose chief aversion is to anything not fully carried out.

We note how incomplete and, therefore, largely unsatisfying are the works of many distinguished novelists and playwrights of this day, notably those who, like Henrik Ibsen, the famed Norwegian dramatist, allow the curtain to fall, as in "A Doll's House," upon an ending which is properly no ending, but only a transitional move, a temporary expedient on the part of the bewildered heroine. Some people, notably those of the pure Pisces type, when well developed, can supply perfect endings to these unfinished pictures; but such persons are the very ones who are best adapted to externalize their own mental conclusions in such a way, that people unlike themselves and lacking in their culminative intellectual ability, may not be left at the mercy of uncertain conjecture as to the real lesson conveyed by the play or novel.

Pisces people are good moralists. They can easily write morals explanatory of fables written by their friends, who are in other sections of the Zodiac. We all know the careful hostess who inspects the guest chamber before the visitor's arrival, and makes sure that every detail of preparation is complete, even to pins in the pincushion and flowers in the vases. Such a woman is a good representative of Pisces, and she will also be very particular with her own dress, and quick to observe any lack of completeness in the apparel of another, and in the furniture of an apart-

ment. Mural decorations, gilding of cupolas, finishing of spires and all similar work is congenial to this type of humanity, whose eyes are very quick to discern outward deficiencies wherever they may appear.

As with all the other signs so with Pisces, there are various planes on which the distinguishing traits of the sign are most conspicuous with different individuals born in it, and further differ with the same individuals at different stages of their progress. It must never be forgotten that evolution and education do not radically or essentially change disposition, but by these means characters are raised, advanced and in every way assisted to more perfect expression. Pisces is a sign in which we find many pedestrians and travellers of all sorts; children and adults who like to use their feet, and whose congenial occupation compels their use of these members. The desire for locomotion may be expressed in the pettiest, fussiest, external manner, or it may show itself forth in the sublimest way. To travel with intellectual feet, regardless of the motions of the pedals of the flesh, is to have attained to a means of locomotion which only such rare geniuses as Emerson and a few others seem to have comprehended yet; but we are certainly approaching, and that rapidly, a state in consciousness where we shall dispense greatly, if not totally, with our present physical globe-trotting apparatus. We all know how familiar are the phrases. "change of

air" and "change of scene." We all know how constantly physicians and others, fall back upon these trite recommendations when medicines, reasonings and all else seems to have failed, and we cannot deny that after an ocean voyage or a trip over land many a pallid invalid has returned home buoyant and vigorous to outward seeming. But these superficial appearances are often deeply treacherous, for very soon after resuming the old life in the accustomed place, the old disorderly symptoms reappear, and another prolonged absence from home and business is seemingly necessitated. Pisces people of all with whom we are acquainted need to be kept most constantly on the move, and till they have grasped a higher philosophy than materialism they must have frequent physical change and motion to keep their machinery in working order. When they have become elevated in thought to a higher plane of consciousness, these natural pedestrians can enjoy every advantage of travel without stirring a yard from their domestic hearth. To the intelligent student of Mental Science it is extremely interesting to watch the true resurrection of various types of humanity to regenerate conditions. Pisces stands figuratively for all that baptism by water unto repentance and subsequent elevation of life signifies; and students of occult lore know well enough that baptism by water signifies intellectual regeneration, which is nothing

less than a transposition of intelligence, a transference of thought, to a higher or interior realm.

Pisces children are usually active and of rather a roaming disposition. They enjoy excursions in the woods, wandering by the streams, and out-door life generally. They are neat in their persons, orderly in their behavior and often given to write out compositions with extraordinary accuracy.

We do not say that people in this sign buy pictures for their frames, but we do find that as a rule they are not satisfied with unframed pictures. They are, unless highly awakened inwardly, too disposed to look at the setting of a gem. The casket which enshrines a jewel is often, to them, quite as much as the precious stone itself. Being very much concerned with ultimates these people are splendidly adapted to fashion receptacles for truth and to give attention to the minutest detail of expression.

In this sign are to be found many actors, elocutionists, teachers of methods, instructors in languages, copyists, readers, decorative artists, coiffeurs, milliners, dressmakers, tailors and, in a word, people working at all sorts of trades which require the knack of putting an excellent finish to something.

It is by no means a difficult task to trace the particular inversions to which persons born at different seasons of the year are most liable until they have reached the height of the wise men, who rule their

stars and are no longer classable among the unwise, who are ruled by them; but to dwell at length upon tendencies to ailments of any kind is both depressing and unnecessary, as all besetting weaknesses, which most readily accompany special temperaments are simply inversions of the excellent qualities normally characteristic of the sign. Pisces, considered in its position of pedal extremities of the Grand Man, is most likely, if caught napping, to be attacked with some disorder of the feet, or with difficulty immediately connected with the most external aspects of business or family life. A very wise mental attitude to take is the following: Whenever you find yourself disposed to some special annoyance, read your distinctive mission through it. If you are in Aries, and your head is liable to trouble you if you get unduly excited, consider that you are specially capacitated by nature to do excellent work, not only with your own head, but on behalf of the heads of your neighbors; for wherever our greatest strength lies, there are our temptations fiercest. We all have to do battle at the very point where we are capable of rendering the most efficient service; for wherever the scene of conflict is there must the victory be; and wherever the overcoming is, there do we find the victor's robe, wreath, palm and crown. In the Apocalypse there is a wonderful statement to the effect that he that overcometh shall receive

a new name, and a white stone wherein will be written the name which no other than its recipient can read. This refers to the glorious result of individual victory, when the conqueror takes his seat and rules in his domain, to be henceforth no more a slave forever. Every one of us, no matter where we may find ourselves in the Zodiac, will have to wrestle until we have conquered, in the field of action in which our native strength is tried. The deep underlying truth contained in the doctrine of the successive incarnations of the same Ego, on this or some other planet, until final ascendancy over all the elements of nature is reached, is to be found in this most reasonable reflection; viz., that we must strive until we conquer. We must go over our lessons again and yet again until we have learned them to perfection. Physical dissolution solves no problems. Individual regeneration solves all problems for the regenerating individual through the agency of orderly regenerative processes. Suicide is a weak act fraught with no exemption from the subjective bugbear we may vainly seek to escape from. There are no loopholes of escape from ourselves or from the consequences of our acts. The wheel of change turns with us on it, until we have escaped from the wheel by soaring above it.

Now that Oriental philosophies are being investigated pretty thoroughly in Europe and America, so

that Americans and Europeans are beginning to understand something of the wisdom of the ages concealed in all venerable systems in part, though wholly in none, the time is ripe for a searching comparison of the essentials of all religions and philosophies, to the end that we may discover the essential root of truth underlying all. Then as we cease piling refuse on this foundation, which is none other than the truth embodied in the old Quaker doctrine—there is a Christ in every man—we shall set to work intelligently to do our own work nobly and cease criticising and reviling our neighbors because we differ one from the other as do forest trees, garden flowers and all the beautiful forms of nature in all her provinces or kingdoms.

Let us take into our lives the full significance of the mottoes: *We are all good, though we are all different*; and *We must agree to differ, but never disagree*; and very soon we shall learn to solve every problem which now vexes us, and go forward as a happy, industrial army to the ideal commonwealth not so very far ahead.

The Four Triplicities

General Summary.

Having in the preceding essays endeavored—though but in barest outline—to give as lucid an account as possible of the predominating characteristics of twelve representative manners of people, classified according to the ancient idea of the Universal Zodiac or Archetypal Man, we, in this concluding essay, endeavor to answer some of the many questions which the preceding essays have raised. In the first place let us call attention to the four-fold division of the Zodiac, common to all writers, both ancient and modern. The four trigons, triplicities or domains, as they are called, are portioned out as follows: The fiery signs are Aries, Leo and Sagittarius, corresponding to the head (Aries), heart (Leo) and thighs (Sagittarius) of the Grand Man.

The airy triplicity is composed of Gemini (the arms), Libra (the loins) and Aquarius (the ankles).

The earthy trigon is constituted of Taurus (the neck), Virgo (the solar plexus) and Capricorn (the knees).

The watery domain contains Cancer (the breast), Scorpio (the genital organs) and Pisces (the feet).

These four sections of the Zodiac may be very profitably studied by all who are seeking to compare one sign with another to the better understanding of the main subject in general and in particular.

Those who are born in any part of the domain of fire are apt to be impetuous and inflammable in disposition. When such persons collide it is as when two fires meet to produce an intense blaze; but this comparison needs to be followed on to its spiritual planes of application, if we would illustrate our theme by referring to the higher rather than to the lower aspects and expressions of this impulsive type of disposition. Those whose abode is in the realm of fire, if living on a merely animal plane of existence, are very apt to fly into rages on slight provocation, and to be carried away by every novelty and exciting circumstance. They are highly sensational, melo-dramatic and tragic when keenly aroused, and are consequently the heroes in fields of strife of all descriptions. When such people are thrown together they are terribly apt to quarrel, and though frequently very affectionate in temperament, and sincerely attached to each other in the depths of their nature, on the surface of existence they may be embroiled in never ending conflict. When persons of this stamp rise from animality to intel-

lectuality, and leave behind them the baser emotions common to the lower section of the fiery domain, they may be most successful collaborators and produce a joint work of far more value than either could produce singly; while on the highest moral altitudes and in the spiritual or interior degrees of these warm, impulsive signs, frequent exhibitions are made of a sublime and glorious enthusiasm for all that makes for righteousness, illustrating the practical truth of the widely accepted doctrine, that love is the supreme power, the weightiest force in the universe.

Fire has ever been directly associated with God, and equally with the devil by theologians. Never was there a divine appearance or revelation of any kind, according to the Jewish scriptures, but fire was directly connected with it. Moses is startled at the sight of a burning bush at Horeb. Elijah proves the superiority of *Adonai to Baal* by means of a fiery test; and so on through every recorded instance of a heavenly communication, fire enters conspicuously into the accompanying phenomena. The New Testament takes up the strain where the Hebrew prophets have left it; so when the Holy Spirit descends upon the apostolic company in Jerusalem they witness cloven tongues of flame descending upon those who are awaiting inspiration, prior to the entrance into them of that fullness of spiritual

strength which causes them to transcend all ordinary limitations and prove themselves capable of rising to meet every conceivable emergency. Nature unmistakably testifies to the reasonableness of this conception. Every living body is warm, while dead bodies are invariably cold. As the devil only means force inverted or power abused, a lake of fire is said to be satan's habitation, while God is said to dwell in fire forever, and more than that, the writer of the epistle to the Hebrews says: "Our God is a consuming fire."

The present popular study of comparative religion is fast revealing to the world the fact that the learned among all ancient peoples entertained the idea of fire as coeval and co-extensive with Deity. Animal worship was only a lower form of worship, practised by the comparatively ignorant and illiterate; but the word animal literally means a living creature, an organism endowed with some animating principle; from the Latin *animus*, *anima*, meaning mind or spirit, the English noun and adjective *animal* are directly derived. Wherein does an animal distinctly differ from a vegetable, but in that it is a higher form of organized existence, considerably warmer and with powers of locomotion which a plant does not possess.

To follow out the correspondence of fire at all fully would require a good sized volume at the least; but when we find that the ancients placed fire both

in the head and heart of the Grand Man—and these are the universally acknowledged vital centres—we can judge something of the importance they attached to this most sacred of the elements. When mythologies are studied even reverently with a view to grasp their inner meaning, we shall all be surprised to discover how truly wise many of our far-off ancestors were, and how flippant is the conclusion based on gross ignorance, that nothing is worth anything unless it is brand new.

It is said by some students of the different manners of people that those born in the same triplicity should not intermarry. If there is any truth or justice in this remark it refers only to very undeveloped persons who are living entirely on the sense plane. Those who are in any way super-sensuous in their attainment, when both are in the fiery trigon, stimulate each other to proficiency in the noblest undertakings. The marriage question, however, cannot be settled by cold arguments concerning utility, unless people are willing to surrender emotion to intellect altogether, and allow themselves to be actuated by utterly rationalistic considerations. As marriage, resulting in the birth of offspring, is a social question of the first importance, affecting the common good of a community and the interest of the human family at large, it cannot be out of place to call upon people to consult the general weal, not

merely to gratify their own impulses; but though an immense reform can be instituted in this direction, it will probably always remain true as Longfellow has said in his "Building of the Ship":

"It is the heart and not the brain,
That to the highest doth attain,
And he who followeth love's behest,
Far excelleth all the rest."

When heart and head are truly blended we may safely say that the divine fire is aglow within us, and we are prepared to let our true light shine for the enlightenment of all humanity. Swedenborg's profound and lucid statement concerning fire, that its heat corresponds to love, and its light to wisdom, is the most perfect condensation of truth on the subject to be found in any literature. Such a definition cannot be simplified or improved upon, and it opens so wide a field of thought that to follow it as a suggestive leader is to be introduced into an endless pasture land of richest herbage for the soul.

The quality of air, being widely different from that of fire, suggests that the airy triplicity must be the home of natives who are by nature volatile and transitional in temperament or disposition. Air and fire always work well together. A draught is necessary to kindle a blaze, and wherever there is a raging fire a strong current of air accompanies it. The di-

vine effluence is always compared in ancient scripture to wind or breath, and we all know that quick breathing induces and accompanies added warmth of the system.

As the subject of breath is now so much discussed among students of all phases of occultism, and breathing is unquestionably a vitally important process, while speaking of people who are in the airy constellations, it may be well to remark that their special power is in their breath, which is Kabalistically related to imagination, as fire is always associated with affection. External breathing-exercises have a certain symbolic value, if only on account of their suggestiveness; but breathing is really regulated by imagination, and as all people in the airy triplicity are naturally imaginative, it is well that they should understand the true nature of imagination, that they may understand themselves. Imagination is, properly speaking, the imaging, portrait-taking or photographic faculty, and is, therefore, directly connected with seership and vision. Clairvoyance is frequently exhibited, even during infancy, by children born in Gemini, Libra or Aquarius; and while disordered imagination leads many people into trouble, we know of no sure cure for any disorder except the truly rational method pursued by intelligent Mental Scientists, who seek to discover the true province and function of a faculty and usefully employ it accordingly

with its natural intent. To attribute ideals to imagination is scientifically correct so far as language goes, provided the speaker is a genuine etymologist; otherwise it amounts to a flippant dismissal of a subject too high for the foolish to grasp, and too deep for the thoughtless to comprehend. Imagination is the road to every new discovery and fresh achievement in science, literature and art. Without imagination we stagnate in cellars instead of breathing in the bracing air obtainable from the summits of our dwellings.

The airy domain or province of the atmosphere is the habitat of all who are disposed to fly in thought above the solid earth of actual objectivity, and the moving waters of the subjective or intellectual realm, and take excursions from planet to planet, and find out as much as possible of what is going on in the psychic realm. There are more psychics or sensitives in the airy triplicity than in any of the other divisions of the Zodiac, and these natural born sensitives need perfect liberty to travel as they will through airy spaces in the unseen state.

The fiery domain is the seat of rulers; the airy trigon is the abode of travellers. Restlessness is the weakness to which the denizens of the air are most addicted; but when they learn to utilize their roaming temperament for the highest good, they soon discover that thought can move quickly and fly far afield

without involving nervous irritability or constant agitation of the person.

The earthy signs, Taurus, Virgo and Capricorn are the abodes of the most practical and executive types of people, those who love external order and desire to carry everything out to its logical fulfillment. Service is the one word which best expresses the function of this triplicity, and it is only when actively engaged in some useful undertaking that such people are really well or happy or feel in any way satisfied with their condition. People of this type do not, as a rule, agree very well with those who belong in the airy trigon, unless both are singularly well developed, as those whose home is in one of the earthy signs, though ever so idealistic in some respects, cannot be content to let things rest in the vapory realm of speculation. Air people are often flighty and volatile, and are satisfied to dream of things they never execute; but earth people, though they may be very spiritual in their conceptions, are determined not to rest till they have ultimated their own or somebody's else ideals. When air and earth people understand each other, they can enter into partnership and produce a singularly felicitous result of joint activity.

Concerning the watery signs, Cancer, Scorpio and Pisces it may be truly said that these three constellations are apt to be the province of coldly intellectual

people, who weigh and measure everything in a decidedly emotionless manner; and this triplicity is by far the most conservative of the four.

The earth nature is motherly, and though very practical and often external in its objects and delights; it signifies the womb of nature, the matrix in which gestation, germination and insubation take place. The dwellers in the sea, the finny tribes of ocean, are called cold-blooded, and so they are when contrasted with hot-blooded mammals. Fish always stand for cool intellect, and refer to whatever can be deduced by rational process. Many distinguished persons of great intellectual ability are found in the watery domain, but unless very highly unfolded they are too critical and fail to understand life as it appeals to warmer temperaments.

As fire and water quench each other, so do we often see instances of lamentable incompatibility between married people; when one is in the fiery, and the other in the watery trigon. If it is discovered in families that brothers and sisters are illy adapted one to another, it is surely better to help them to gravitate to congenial spheres of action, instead of stolidly insisting upon keeping a family together, which is often done at the expense of health and harmony and to the detriment of all concerned.

We are indebted to Eleanor Kirk's very interesting book, "The Influence of the Zodiac Upon Human

Life," for a final classification of the twelve signs into three groups as follows:

Aries, Taurus, Gemini and Cancer are the four positive signs. Leo, Virgo, Libra and Scorpio, the four middle signs. Sagittarius, Capricorn, Aquarius and Pisces, the four negative signs. In a picture of the Grand Man they stand anatomically as follows: Positive parts of the body, head, neck, shoulders and breast. Middle portions, all the nutritive, digestive and reproductive system. Negative section, the lower limbs and feet. Each of these three divisions contains four signs the first of which is fire; the second, earth; the third, air; and the fourth, water. This final division makes the four domains practically equal, though fire always takes precedence of earth, and air takes precedence of water.

Though from the 21st day of one month to the 21st day of the next may be broadly stated as the period occupied by each sign, a more exact classification reads as follows: Aries, March 20 to April 20; Taurus, April 20 to May 21; Gemini, May 21 to June 21; Cancer, June 21 to July 22; Leo, July 22 to August 22; Virgo, August 22 to September 23; Libra, September 23 to October 23; Scorpio, October 23 to November 22; Sagittarius, November 22 to December 21; Capricorn, December 21 to January 21; Aquarius, January 21 to February 20; Pisces, February 20 to March 20. Three days at the commencement of each sign may be allowed for the wan-

ing of the outgoing and the waxing of the incoming influence.

The twelve tribes of Israel as mentioned in the forty-ninth chapter of Genesis and in the seventh chapter of the book of Revelation are, by some students of the Kabala, connected with the signs in the following order:

Aries—Benjamin. Taurus—Issachar. Gemini—Simeon-Levi. Cancer—Zebulun. Leo—Judah. Virgo—Asshur. Libra—Dan. Scorpio—Gad. Sagittarius—Joseph. Capricorn—Naphtali. Aquarius—Reuben. Pisces—Ephraim and Manasseh.

This designation is in accordance with the words, "The first shall be last and the last first." We have given this enumeration in response to numerous inquiries. The two orders are simply the heliocentric (esoteric) and the geocentric (exoteric). Both are correct, but the matter is viewed from opposite standpoints.

In concluding we desire to state plainly to all our readers that we have written suggestively to provoke further inquiry, not dogmatically as though we were settling the matter finally for all mankind.

Broad hints and general outlines have been given, but the multifarious variations from outlined types must prove subject matter for constant individual investigation.

Significance of Names and Numbers.

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From very early times, certainly since the days of the famous Greek philosopher Pythagoras, we all know that much importance has been freely assigned to names and numbers, and many have been the ingenious theories constructed to explain their significance. The number of letters in one's name, and especially their arrangement, is forming the topic of many a modern, as it formed the theme of many an ancient, discourse. Many theorists have recourse to the Jewish Kabala and lay much stress upon the twenty-two letters of the Hebrew alphabet, but the twenty-six English letters are now often called into requisition, and quite an elaborate system has been built up for the convenience of people born in English-speaking countries and who know nothing of Hebrew. According to one system, now much in vogue, the twenty-six letters are divided into two columns of nine letters each, and one of eight letters, reading thus: The value of 1 is attributed to a, j, s;

2 to b, k, t; 3 to c, l, u; 4 to d, m, v; 5 to e, n, w; 6 to f, o, x; 7 to g, p, y; 8 to h, q, z; 9 to i and r. In reading the importance of one's name by this method, the following course may be pursued: Take as an illustration Carolined Crosspuddle. The letters are stated as to numerical value thus: C, 3; A, 1; R, 9; O, 6; L, 3; I, 9; N, 5; E, 5; D, 4; C, 3; R, 9; O, 6; S, 1; S, 1; P, 7; U, 3; D, 4; D, 4; L, 3; E, 5; making a total of ninety-one letters, and as 9 and 1 make 10 this is a name of completeness, as all the figures and the circle are represented in it. Now though the name is an unusual one it is nevertheless one of excellent omen, and according to this numerical calculation its import agrees with its obvious suggestiveness, which is of one who conquers difficulties, surmounts obstacles and generally displays indomitable perseverance. It is noteworthy that the three letters of the well known name Fox are all of the value of 6, but 3 times 6 is 18 and 8 and 1 make 9, therefore Fox is a powerful name, as 9 is the highest numeral. But as it is invariably the case that one has a given as well as a family name, different members of a Fox family would find their complete names adding up very differently; for example, John Fox totals 38, as John counts 20 and Fox 18. Now 11, which is the acknowledged ultimate of 38, is said to be one of far more than ordinary value, for 11 and 22 are placed as special ultimates and not further re-

duced, as they could be by making 11 equal 2 and 22 equal 4. The reason assignable for this refusal to trace them to their lowest conceivable ultimate is that to do so would necessitate the reduction of an attained ultimate which is not permissible. This can readily be seen by illustrating with a name which reaches either 2 or 4 by simple first reduction. Any name made up of 11 would ultimate in 2, likewise any name constituted of 22 as its numerical value would ultimate 4. Eleven is called the octave of B, 22 is the octave of D, according to the system to which we are referring. What's in a name? is a question continually raised, and very often quite inconsequently dismissed as though there were next to nothing in it, but human experience by no means justifies this shallow view. We all know how much stress is laid upon name-values in ancient sacred literature. The Old Testament has a great deal to say about names being enlarged, and in some instances entirely changed, to indicate the further spiritual growth of their possessors. Abraham is a much stronger name than Abram, which it superseded, and Israel is a far nobler name than Jacob, which it supplanted. In the New Testament the same idea is carried out with great emphasis in the case of naming the infant John at the time of his circumcision, when no one in the family into which that child was born had been so called. It is idle to say that there is naught but antiquated superstition in

this discussion, for entirely apart from the occultist's interior view of the matter we all know how heavily handicapped many people are by mean and ugly names, and how greatly it is to one's advantage to be the possessor of a good name in all senses of the word.

Time-honored customs, which go on persisting age after age, have always something originally to justify them, and this fact is clearly evident when we consider the persistence with which the sons and daughters of royal and noble houses are endowed with a number of names, while the peasantry of all nations have always been satisfied with few and simple appellations. The reason for this is very easily traced. In the one case many and arduous duties would fall to the lot of the child as he or she grew to maturity, while in the other the work to be done would be simple and monotonous, though often physically severe. The good old idea of rulership was that it required unusual abilities on the part of the rulers, and that high position, far from justifying laxity in morals coupled with indolence and foolish self-conceit, demanded of all who held high rank that they set the noblest possible examples of industry and excellence of character to all over whom they were placed. To live up to a lofty name is a great and honorable duty in these days as well as in times of old. But are not names given arbitrarily and even accidentally? many will inquire. No, they are not, for nothing occurs by

accident, answers the uncompromising occultist, who is sufficiently scientific and logical to declare that for every effect there must be an efficient cause, and who furthermore insists that behind every material or physical event there lies an unseen psychic origin. We are born when and where we are born in consequence of the special mission the incarnating ego is seeking to fulfil through incarnation, and the name given to the child at birth, or soon after, is an indication of the place that soul is to occupy on earth and the nature of the work to be accomplished. Then we may well ask, can we, or have we any right to change our names or to suppress any portion of them? Is a *nom de plume* permissible? To which the following answer may be given. Our names from birth through the comparatively irresponsible years of childhood represent what we have to encounter and the raw material with which we have to work; this is imposed upon us, at least apparently, without our choice, and may be referred to karma; but as we advance to years of discretion and must take responsibilities upon ourselves, the right, and indeed the duty, of selection is brought home to us, and we are therefore called upon to embark upon an ocean of self-responsibility which aforetime we could not navigate. The addition of a name at confirmation in the Catholic Church is a survival of a custom immeasurably older than Christian history, and it is one of those impressive ceremonials

which give us to understand that with the approach of intellectual maturity a sense of responsibility must be impressed upon the youth or maiden as a qualification for the graver duties which must be acknowledged as strength increases and years advance. It is often found that when one has been long enduring what is commonly called misfortune, a decided run of what is vulgarly styled "better luck" follows swiftly upon the adoption of a new name, sometimes even from the suppression of one's name which has long been made prominent and the bringing forward of another part which has been resting in abeyance. A firm name deliberately chosen has a large influence on the business conducted over it, as the suggestion constantly made by its publication in print, together with the frequent setting up of peculiar currents by its frequent pronunciation, attunes the business to a certain rate of vibration and serves to connect the establishment with certain unsuspected influences who are attracted, and sometimes even summoned unknowingly to those who summon them, by the very utterance of the name.

Of course the effect of merely casual pronunciation of names cannot have the same intense effect which is produced by uttering the name with full awareness of its value coupled with intent to employ it systematically; still, there is very much unconsciously

accomplished by the constant reiteration of a name by a great many people, even though it be but thoughtlessly. As there are a few extremely usual English names by which multitudes of our compatriots are called, it is interesting to see to what special categories some of the most widely employed among them belong. George, the name of the present British King, is a name whose number is 39, which is reducible to 12 and ultimately to 3, if one wishes to push the ultimate to uttermost finality. As 12 represents the entire number of the Zodiac and 3 is the triangle, denoting the first equilibrium, the equalization of the three planes—physical, mental and moral—the name is one of great power and dignity, and is the appropriate name of the patron saint of England who has traditionally and mystically “slain the Dragon,” i.e., overcome the lower elements and won his spurs through valiant conquest over the most powerful and insidious of foes. Mary, the name of the Queen Consort, is numerically 21, which immediately ultimates in 3. The present King and Queen are, therefore, unitedly 15, according to the higher reckoning, the ultimate of which is 6, and 6 also according to the lower. Now what is the significance of 6? It stands for the interlaced triangle, an emblem extremely prominent in Jewish circles; the present reign throughout the British Empire should therefore augur well for the House of Israel, but as 6 is only

preparatory to 7, which is the Sabbatic numeral, the names of our King and Queen united indicate the activities of a sixth working day, not the repose of a Sabbatic period. Great activity all over the Empire is suggested by present omens; great increase in wealth and honor and much legislation calculated to overthrow old-time limitations and lead the Anglo-Saxon race and all who are guided by it to renewed prosperity and ever-growing liberty.

Alfred is a name which numbers 28 and ultimates as 10, denoting fullness of expression. Edward numbers the same. Albert numbers 22 and ultimates as 4. Harry numbers 34 and ultimates as 7. Charles numbers 30. Emma numbers 14 and ultimates as 5. Julia numbers 17 and ultimates as 8. Hannah numbers 28 and ultimates as 10. We might easily multiply instances, but what little has been said may suffice to induce some readers to look up the quality of the names they bear and see whether they may not be able to trace a good deal that is obscure in their lives to this peculiar origin. Diminutives such as Jim, which numbers 14 and ultimates as 5; Jack, numbering 7 direct, and Tom, numbering 12 and ultimating in 3, are borne by so many boys and young men that they must have a great effect upon the rising generation. A very ancient system gives the following special value to numbers: 1, unity, simplicity; 2, duality, versatility; 3, trinity, general adaptability;

4, quaternity, equity; 5, dexterity, brotherliness; 6, comprehensiveness; 7, completeness, spiritual discernment, reposefulness; 8, octave, enterprise, sphericity; 9, aspiration, discovery, achievement; 10, universality, completeness. Whatever there may be in this study, it is certainly a fascinating intellectual pursuit, and when one seriously takes it up there seems no end to the interesting and instructive experiments which may be conducted in connection with it. The word MONEY numbers 27 and therefore totalizes as 9, giving birth to the thought that as 9 is the highest of our numerals there is no limit to the good we can do with wealth, even on the most external plane, if we do but resolutely determine to consecrate its use and acquisition toward furthering the ends of general human welfare.

A very interesting book dealing with this subject under the title *Numbers, their Magic and Mystery*, by Dr. Isidore Kosminsky, is supplied by the publishers of this book. Paper covers, 30 cents, post free. Another book, applying the principle of numbers and Kabalistic calculations to Astrology, is *Your Fortune in your Name, or Kabalistic Astrology*, by Sepharial, cloth gilt, \$1.00, post free, also from the same publishing house.

