

THE WHEEL OF LIFE  
OR SCIENTIFIC ASTROLOGY







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*or* SCIENTIFIC ASTROLOGY

BY  
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## PREFACE

I HAVE for a number of years contributed articles to *Modern Astrology*, the monthly magazine of that name devoted to the advancement of the science. At first these articles were criticized on the ground that the astrology expounded differed in many respects from that of the ancients; then criticism gave way to interest: other astrological students, and notably Mr. C. E. O. Carter, B.A., began to adopt some of my methods of research; and, finally, during the last four or five years repeated requests have been made by different parties for a comprehensive and systematic treatise in book form expounding my theories, many of which could only be lightly adverted to in magazine articles.

In this and succeeding volumes an attempt is made to satisfy as far as is possible at the present stage of astrological knowledge the expressed desire of students for fuller information. There will, no doubt, be much in this book with which some will disagree, but if those who disagree will forward to me horoscopes and data which appear to contradict theories put forward, I will be very ready to examine them and to consider carefully any counter theories which seem more satisfactory.

Disappointment may also be felt at the omission of certain old theories for which some astrologers have an affection. The omission is not always due to disbelief in the theories omitted, but sometimes owing to the fact that a theory has not been fully tested by me personally. Thus, no reference is made to the influence of the Part



of Fortune or the Moon's Nodes. They may or may not have an influence, but my research in regard to them has not been sufficient to enable me to pronounce judgment : and, while some astrologers whose opinions are to be treated with great respect have announced their belief in the influence of these points, the evidence actually produced is inconclusive.

While, in the space to which I have limited myself, it is impossible to give all the evidence of my theories, there is one feature of this treatise which, it is hoped, will commend it to all who are not mere triflers and dilettantes in the science, and that is the inclusion of a large number of examples illustrative of the rules propounded. These are, for the most part, selected from the lives of people whose biographies are available to all, though in a few instances I have picked horoscopes from my private collection which were more suitable for my purpose. It has been impossible to write to all persons living to-day, whose birth dates are commented on, for permission to do so, and it is hoped that none will take offence at references to them in the following pages.

In conclusion let me say that the work of astrological research which has rendered the writing of this book possible is one of my greatest pleasures in life. The actual putting of pen to paper is a labour I would rather avoid, but if by so doing I lead others to follow me on the fascinating quest for the wisdom of the stars, my labour will not be in vain.

MAURICE WEMYSS.



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## PART I

### INTRODUCTORY

#### ASTROLOGY DEFINED

ASTROLOGY is the science which deals with the relation of the planets, stars, signs of the zodiac, and celestial phenomena to phenomena occurring on our own planet, the Earth, including even minute details of human character and human activity.

Certain of the relationships existing are so obvious that they are universally admitted. It is admitted, for example, that the Sun sends forth light and heat which have a beneficial effect on the human body. It is also admitted that the tidal periods of the great oceans bear a relation to the rotation of the Earth relatively to the Moon, and in a lesser degree the Sun. The more subtle influences, however, require close attention and study, and those who do not study them can scarcely be expected to believe in them. Scepticism is one of the natural children of ignorance.

#### BRANCHES OF ASTROLOGY

The branches of Astrology are many, but there are three branches which have received more attention than the others. These are Horary, Mundane, and Genethliacal Astrology. The method of Horary Astrology is to erect a figure of the heavens for the moment when a question of importance to the "Querent" presented itself to him and from the figure read the answer to his



question. Mundane Astrology deals with events in general occurring on our earth; meteorological, political, social; natural or artificial; physical, mental, or emotional: the astrologer's interpretation being based chiefly on the figure of the heavens at the moment of each "new Moon." Genethliacal Astrology, with which this book is chiefly concerned, deals primarily but not exclusively with the relation of a figure of the heavens erected for the moment of a child's birth to the child's character, environment, health, and general fortune in its life on earth.

#### HISTORY OF ASTROLOGY IN BRIEF

These three branches of Astrology were necessarily evolved at a comparatively late date in the development of Astrological Science. In the early stages the relation of the heavens to life on earth was but dimly perceived, but it can be surmised that from the earliest dawn of human intelligence man asked the question "Why?" as he gazed in admiration and awe at the beauties of the midnight sky. As intelligence developed he learnt (even in the stone age) to make use of the stars as a chart to guide him on his voyages and travels, and to measure time by the phases of the Moon, and later, the position of the Sun relatively to the stars. From this it was but a step to observe the movements of the five planets visible to the naked eye: ♀ Mercury, ♀ Venus, ♂ Mars, ♃ Jupiter, ♄ Saturn. These obviously were known as early as the naming of the days of the week after the five planets, and ☉ Sun, and ☾ Moon. This took place long before historic times. Following upon the observation of the movements of the planets the early astrologers noticed the remarkable correspondence between certain planetary configurations and events on



earth. Probably one of the most noticeable facts was the close similarity in personal appearance and in the events of their lives of twins<sup>1</sup> born within a few minutes of each other. The fact that over and over again this similarity was observed would lead irresistibly to the conclusion that the moment of birth bore an important relationship to the life of the individual. Following upon this a closer watch would be kept on the appearance of the heavens, especially at the births of royal children; and as the data accumulated the astrological theories were promulgated which formed the groundwork from which modern astrological theory has developed.

With the possible exception of China, the place where astrology can first be said to have ranked as a science was Chaldæa. Diodorus (writing in 30 B.C.) speaks of 473,000 years of Babylonian observations and Cicero in his *De Divinatione* refers to their proud boast of 470,000 years observation of the stars. Modern historical critics may well be pardoned for doubting these fabulous figures, but it is at least certain that from the most ancient times astrology had an important part to play in the Orient. Jeremias, whose book the *Old Testament in the Light of the Ancient East*, is highly valued by biblical scholars, writes: "An oriental history without consideration of the World Era is unthinkable. The stars rule the changes of the times"; to which Rogers adds the comment: "Astrology is the last word of science in antiquity."

From Babylon, Astrology was passed on to the Jews<sup>2</sup> and Egyptians, and from Egypt it eventually reached Greece and Rome. No book of importance (if we exclude Manilius' astrological poem and some Egyptian

<sup>1</sup> Twins are sometimes born as much as half-an-hour or more apart and in such cases do not bear a close resemblance to each other.

<sup>2</sup> See Appendix 6.



fragments recently discovered) has come down to us of earlier date than that "published" about A.D. 132-160, known as the *Tetrabiblos* ascribed to the great Egyptian mathematician Ptolemy who gave to Europe the Ptolemaic theory to explain the apparent movement of the planets, Sun and Moon. As it has turned out his theory was wrong, but it worked in practice: for even at the present day eclipses are not calculated with very much greater accuracy than they were in his time.

Then followed the Arabian period. The Arabs, Saracens, and Moors were expert mathematicians, and with their capacity for detail and minute observation brought astrology, or at any rate medical astrology, to a very high pitch of perfection. It was a common saying, "There is no doctor who is not an astrologer." According to the planet which ruled the disease from which their patient suffered they would diagnose the disease and select the appropriate herb to effect a cure. The Saracens carried the science to Spain about 711 A.D., and the Moors from North Africa brought it to Europe afresh in 1237. Thereafter astrologers were the curse of Europe. Everyone who knew a little mathematics pretended he was an astrologer. When he did not know the meaning of an astrological influence he invented one and people were terrorized by gloomy forebodings and foolish imaginings. If an astrologer had a spite against a man he obtained his horoscope and placed a false interpretation on it daubing him a murderer or a liar, saying it must be so as the stars revealed it. Every King had his Court Astrologer, and the more skilful he was in telling lies the greater his reputation, so that it was little wonder that when the Renaissance came and men began to think for themselves there was a reaction against the science. But its critics made the mistake of blaming



the science for the follies of its professors. If a doctor operated on a man for appendicitis when the man only had a pain in his stomach, that doesn't prove that there is no science of medicine, and if a minister were to break all the ten commandments, there is no need to condemn religion.

There were, however, in the Middle Ages, several sincere students of the science, greatest of whom were perhaps Michael Scott and Henry Cornelius Agrippa. The latter was born at Cologne in 1486 ; he was astrologer to Francis I of France, about 1524, and lost his post because he was too truthful. He is said to have formed in Paris and London secret societies of astrologic and alchemic students, which some think formed the sources of the rise of Freemasonry.

The birth and life story<sup>1</sup> of the former is wrapped in mystery, but his fame as an astrologer and magician was so great as to earn for him an honoured place in Dante's hell !

Since the time of Agrippa there have been few original thinkers among astrologers, though the names of the devotees of the science would fill a volume, but it would perhaps be unfair to pass from the history of the science without naming William Lilly (born 1602) reputed to be the greatest of the English astrologers.

Copernicus' scientific proof (in the sixteenth century) that the Pythagoreans were right in regarding the Sun as the centre of the solar system instead of the Earth as Ptolemy had taught, gave a set back to astrology, and the discovery of Uranus ( $\Upsilon$ ) in 1781 and Neptune ( $\Psi$ ) in 1846 led many to think that the belief in astrology was misplaced. But just as none would dream of asserting

<sup>1</sup> See *Life of Michael Scott*, by J. Wood Brown, pub., W. Douglas, 1897.



that there is no such thing as medical science, because doctors were ignorant of the circulation of the blood previous to Harvey's time, so, to those who stop to think, it is clear that these astronomical discoveries showed that previous astrological theory was incomplete and in many respects imperfect, but not necessarily false, and astrology is again making headway in scientific circles.

#### SCIENCE OF THE SCIENCES

But astrology is much more than a science. It is a science of the sciences, the key to all knowledge, and for that reason forms a fascinating and fruitful subject of study, even for those who are determined to approach it with a fixed conviction that it is a superstition.

Astrologers believe that all knowledge, all ideas, have their corresponding symbols in the heavens—though the life of one astrologer, or a hundred, or even a thousand astrologers is too short to enable him or them to test such a theory in detail. Yet sufficient has been tested to enable astrologers to pass on to each scientist the key to unlock the door of his particular chamber in the Hall of Knowledge whereby he may know the true place of his own subject in the Universe of Ideas. An inkling of how much has been lost to the world by the temporary eclipse of astrology may be gathered from a perusal of the treatise on the *Zodiacus Vitae* of Palingenius by Foster Watson, Professor of Education in the University College of Wales.<sup>1</sup> Palingenius' *Zodiacus Vitae* was one of a select few textbooks used in schools throughout Europe in the sixteenth century, and its influence in moulding the character and disciplining the mind of the people of the time must have been very great.

<sup>1</sup> London, Philip Welby, 1908.



## SPIRITUAL AND RELIGIOUS SIGNIFICANCE

Apart from its educational import astrology has a vitalizing influence on those who study it by reason of its spiritual and religious significance. It is not proposed here to enter on a discussion of the eternal, insoluble problem of the conflict between fate and freewill. But let it be admitted, as it must be admitted, that there are some events in the life of every man and in the life of every nation which are beyond their control, many of these events no doubt being regarded by those who experience them as unfortunate. Astrology shows more clearly than any philosophy, and produces a more settled conviction than any religion divorced from astrology, that such events are no mere chance, but that they follow a definite plan evolved by the Master of the Universe and inscribed in the heavens that "he who runs may read."

In interpreting that plan as it affects individuals, the position of the heavens at the moment of birth<sup>1</sup> is of great importance, and the astrologer who wishes to judge of the character and fortunes of the native proceeds to erect a nativity, horoscope, or "celestial theme or scheme" dividing the sphere of the heavens as seen at that moment into twelve portions called Houses,<sup>2</sup> showing the signs of the zodiac, and the planets and lights (☉ and ☽) (and if he be so inclined the nodes, the part of fortune, and certain other points which the ancients considered significant.)

Irrespective of the moment of any individual's birth the path through the heavens in which the sun, moon,

<sup>1</sup> By the moment of birth is meant the moment of a child's first breath, irrespective of whether birth was artificially delayed or hastened.

<sup>2</sup>The method of calculation is described in Appendix 3.



and planets appear to travel is divided into twelve equal portions of thirty degrees each called signs of the zodiac, measuring from the point at which the Sun appears to be at the Vernal Equinox. There is also a twelvefold division of this pathway through the heavens commencing from a point in the same longitude as that of the fixed star known to the Indians as Rewati. This will be referred to as the Zodiac of the Constellations. Owing to the Precession of the Equinoxes,<sup>1</sup> these two zodiacs move slowly, relatively to each other. At present (1926) the star Rewati is slightly more than nineteen degrees distant from the Sun's position at the Vernal Equinox.

Each planet corresponds with one<sup>2</sup> of the signs in its meaning and is said to rule the sign to which it corresponds. The Sun and Moon rule no signs, but bring out strongly the influence of the signs in which they are placed. Only seven planets and the asteroids have been discovered with the telescope and four signs are accordingly left without rulers. The writer has postulated the existence of four other planets and the hypothetical position of these, deduced from a large number of observations, are included in an appendix.<sup>3</sup>

The following diagram shows the signs of the equinoctial zodiac (identified both by symbol and name) placed in the circle of the heavens, each with its ruling planet beside it (also identified by symbol and name).

The sign Aries is the first sign and has a similarity of meaning in a male<sup>4</sup> horoscope to the first house, and so

<sup>1</sup> See Appendix 4.

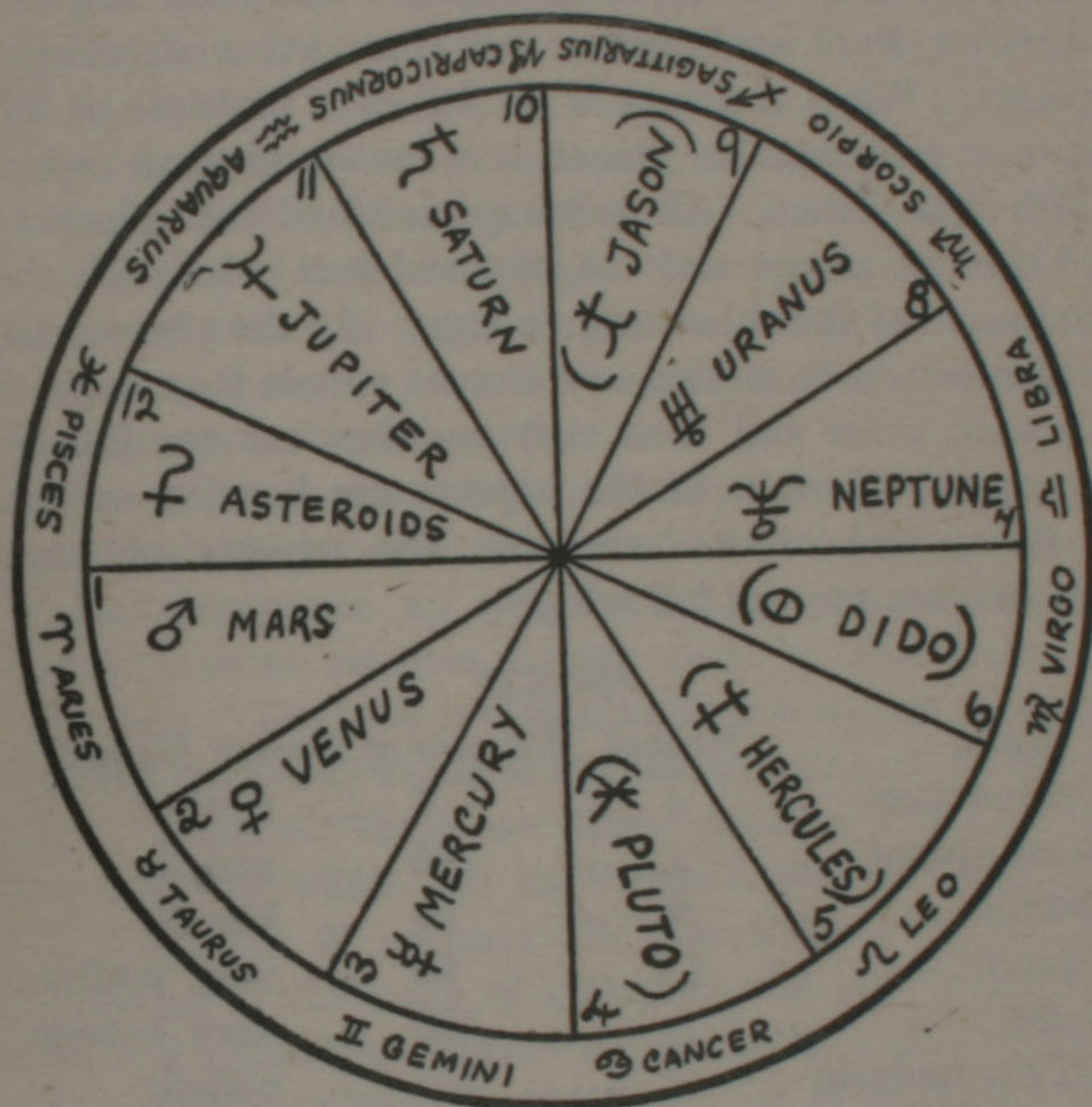
<sup>2</sup> The ancients considered that each of the five planets known to them ruled two signs, and the Sun and Moon one sign each.

<sup>3</sup> See Appendix 7.

<sup>4</sup> In a female horoscope Libra has a correspondence with the first house, Scorpio with the second house and so on in succession.



on each sign in succession has a correspondence in meaning to the house beside which it is placed in the diagram :



The hypothetical planets are shown in brackets. The twelve divisions of the constellations have the same names and a similar meaning to the signs of the equinoctial zodiac. The meanings of the various portions of the zodiac when blended with other portions of the zodiac form compounds. These compounds sometimes have an obvious relationship to the roots from which they are sprung, but sometimes the compound seems quite different, just as in chemistry certain elements



combine to form what appears to be a substance quite unrelated to them in form and characteristics.

The blends in astrology are due to the positions of the planets in the signs and houses and their angular distance from each other and from other significant points. When a planet is  $0^\circ$ ,  $15^\circ$ , or a multiple of  $15^\circ$  distant from another planet, it is said to form an aspect with that planet. All such aspects blend the influence<sup>1</sup> of the one planet and the sign which it rules with the influence of the other and its sign. As the planets are continuously in motion at different speeds their aspects to each other and their sign positions are continually changing. Certain of the aspects are benefic, certain malefic, and certain neutral. The aspects of most importance are the following :

## ASPECTS

<i>Name</i>	<i>Symbol</i>	<i>Number of degrees</i>	<i>Nature</i>
Conjunction ...	♁ ...	0 ...	neutral
Semi-square ...	∠ ...	45 ...	malefic
Sextile ...	✳ ...	60 ...	benefic
Square ...	□ ...	90 ...	very malefic
Trine ...	△ ...	120 ...	very benefic
Sesquiquadrate	◻ ...	135 ...	malefic
Opposition ...	♁ ...	180 ...	neutral

The angles need not necessarily be exact. Thus if  $95^\circ$  is the angle between two planets, they are said to be in square even though  $5^\circ$  distant from the exact  $90^\circ$ . Aspects are, however, very much weaker the further they are from the exact measurement. This seems to be forgotten by many astrologers who simply count up the

<sup>1</sup> The word "influence" is used for convenience. It is possible that the planets and signs have no influence on human affairs, but merely tell the story of life on earth.



bad and good aspects to the planets without taking any account of the relative strength of the aspects.<sup>1</sup>

The angles referred to above are angles measured in celestial longitude. Planets are never as far apart as fifteen degrees in celestial latitude, but it is to be remembered that longitudinal aspects are more powerful when the planets concerned are in exactly the same latitude as each other, which is in effect a conjunction in latitude. (Aspects in Right Ascension and Declination are worthy of study, as also are mundane aspects. Beginners, however, are advised to confine themselves to the longitudinal aspects.)

The student has, no doubt, already erected<sup>2</sup> his own or his friend's horoscope and is chafing at the delay before he can pronounce an *ipse dixit*. But *festina lente* is nowhere more sensible advice than in the realm of astrology. The road is difficult and precipitous, and the unwary can easily stumble into foolish errors. In every man's character there are many qualities which go to make up the whole. If the student sees, for example, what appears to indicate bad temper in a horoscope according to the rules of interpretation laid down, let him look again, the influence may be weak or may occupy an unimportant place in the figure, or in another part of the horoscope strong power of self-control may be shown which would more than counterbalance the inclination to anger.

#### HEREDITY

In interpretation, too, it is most important to regard the influence of heredity. If a horoscope is shown to an astrologer, he cannot tell whether it is a figure erected

<sup>1</sup> See Appendix 8.

<sup>2</sup> See Appendix 3 for the Method of Calculation.



for the moment of birth of a vegetable, an animal, or a human being. Much less can he tell whether it is the horoscope of a rich man or a pauper, a prince or a peasant, a Chinaman or a Dutchman. All he can tell is the direction in which the native will tend to vary from his inheritance.

It is true that M. Paul Choisnard<sup>1</sup> has made a comparison of the horoscopes of a large number of groups of related persons and found that certain astrological similarities which occur in unrelated persons in about 5½ per cent. of the cases examined occur in related persons in about 8 per cent. of the cases examined, and these percentages are confirmed by M. Krafft, but such similarities are quite inadequate to enable the astrologer to identify an individual from his horoscope as belonging to a particular family group.

Not only do certain families react more strongly to certain influences in the horoscope than others, but each race has its own particular reaction. Thus Scotland is particularly influenced by Capricorn (♄) 26, a degree of "caution," and its ruling planet Saturn (♄), and comparatively weak aspects to this degree in a Scotsman's horoscope will bring out its influence as strongly as very strong aspects to this degree in, for example, an Italian's horoscope.

In addition to inheritance the locality of birth has to be taken into consideration (that is to say the influence of locality quite apart from its effect on the view of the heavens presented at the moment of birth). Every portion of the surface of the globe is subject to a different influence and the influences affecting certain countries and towns have been determined with a fair degree

<sup>1</sup> See *L'Influence astrale et les probabilités* and *La Loi d'hérédité astrale*, both published by Felix Alcan.



of accuracy.<sup>1</sup> Thus the Glasgow man is less restrained than the Edinburgh man and the Londoner superficially more polite than the Yorkshireman. Every district responds more readily to certain planetary influences than others. The different response of the two sexes to planetary influence has of course also to be regarded both from the physical and mental standpoints.

In judging the constitution, character, and ability of a human being it has also to be remembered that there is no such thing as a normal man or an average man. So long as planets exist and so long as man is susceptible to their influence, he is bound to manifest some portion of his mentality more than others, physically some portion of his body will be weaker or stronger in proportion to the rest, and morally he will have his good points and his bad points. For it is obvious that the influence of every planet cannot be distributed throughout the whole 360° of the zodiac ; each planet can only be in one place at once. The nearest approach to an evenly balanced personality might be that of a man with Aries (♈) rising and each planet in its own sign, the Sun at the Midheaven, and the Moon at the Nadir.<sup>2</sup>

Bearing these modifications in mind the student may enter on the fascinating quest, searching after the wisdom of the heavens, which it is the endeavour of the present writer to reveal more clearly than has hitherto been revealed, but still "through a glass darkly."

<sup>1</sup> See Appendix 10.

<sup>2</sup> See Appendix 5, Definitions and Abbreviations.



“The greatness or smallness of a man is, in the most conclusive sense, determined for him at his birth, as strictly as it is determined for a fruit whether it is to be a currant or an apricot. Education, favourable circumstances, resolution and industry, can do much; in a certain sense they do everything; that is to say, they determine whether the poor apricot shall fall in the form of a green bead, blighted by the east wind, and be trodden under foot, or whether it shall expand into tender pride and sweet brightness of golden velvet. But apricot out of currant—great man out of small—did never yet art or effort make; and, in a general way, men have their excellence nearly fixed for them when they are born; a little cramped and frostbitten on one side, a little sunburnt and fortune spotted on the other, they reach between good and evil chances such size and taste as generally belong to men of their calibre, and, the small in their serviceable bunches, the great in their golden isolation, have, these no cause for regret, nor those for disdain.”

—Ruskin's *Modern Painters*, III, 47.



## PART II

### PERSONAL APPEARANCE AND CHARACTER

THE life of man is divisible into two groups of experience, which may be called egoistic experience and environmental experience. But these two groups cannot be kept quite distinct for they touch each other at many, indeed at all, points, and experience can only be roughly differentiated in this manner. The method, therefore, adopted by the writer is to deal first with the most egoistic components of the horoscope and later with the more environmental influences. Personal Appearance and Character ; Professions and Occupations ; Physical Constitution, Diseases, Accident and Death ; Human Relationships ; are each treated in turn.

The ego is most strongly denoted by the sign on the Eastern Horizon (or Ascendant) and the planets rising in the first house or closely aspecting the ascending degree. The other angles of the horoscope, that is to say the 4th, 7th, and 10th houses, are also important. Similarly the signs Aries, Cancer, Libra, and Capricorn, both of the equinoctial zodiac and the zodiac of the Constellations, must be considered and the planets in them, and the position of the Sun and Moon both by sign and house.

#### *Appearance.*

As regards the personal appearance, if the native's parents are similar in the colour of hair and complexion,



there is rarely any variation in the children unless the 17th degrees of  $\gamma$  and  $\mathbb{M}$  (degrees of colour) receive strong aspects and they or their rulers  $\text{♀}$  and  $\text{♁}$  are strongly placed in the horoscope (*e.g.* in the angles). The direction of the colour variation is determined by the planets in closest aspect with  $\gamma$   $\mathbb{M}$  17 and with  $\text{♀}$  and  $\text{♁}$  and by the signs in which  $\text{♀}$  and  $\text{♁}$  are placed. A variation towards darker hair and complexion is given by the introduction of a blend of  $\text{♁}$  or  $\text{♂}$  or their rulers  $\text{♁}$  and  $\Psi$ , fairer hair and complexion by a blend of  $\text{♁}$  or  $\Omega$  or their rulers  $\text{♁}$  and Hercules.<sup>1</sup> Examples of these are numerous and a short period of systematic study will enable the student to verify these rules. Red or auburn hair with its corresponding somewhat pallid complexion is fairly uncommon and accordingly some examples are appended. It appears to be due to a variation from the normal dark pigmentation of  $\text{♁}$   $\Psi$   $\text{♁}$   $\text{♂}$  occurring most frequently when  $\text{♁}$  or  $\Psi$  are in  $\text{♁}$   $\text{♁}$  or bad aspect to  $\text{♀}$  or  $\text{♁}$  or  $\gamma$   $\mathbb{M}$  17 or when  $\text{♀}$  or  $\text{♁}$  are in conjunction, opposition or bad aspect with  $\text{♁}$   $\text{♂}$  21 to  $\text{♁}$   $\text{♂}$  24. Occasionally the aspect between these groups are very strong, good aspects.

#### *Examples of Red Hair.*

E.M.Y. Female, b. Edinburgh 4.15 p.m., November 9th, 1898, had  $\gamma$  on the Ascendant with its ruler  $\text{♀}$  in  $\text{♁}$  17.13 afflicted by the sesquiquadrate of  $\text{♁}$  in  $\Omega$  3.13. The  $\odot$  was setting in  $\mathbb{M}$  17.18.

M.D. Male, b. Ruthwell, Dumfriesshire, 8.15 a.m., July 18th, 1892, had  $\gamma$   $\mathbb{M}$  17 afflicted by  $\text{♁}$  in  $\text{♁}$  16  $\square$   $\text{♁}$  13. The sign  $\gamma$  was on the Midheaven (cusp<sup>2</sup> of the 10th house).

<sup>1</sup> See Appendix 7.

<sup>2</sup> See Appendix 5, Definitions.



H.A.R. Male, b. Glasgow, 8.45 a.m., February 19th, 1880, had  $\varphi$  on the Ascendant with  $\♂$  ruler in  $\Pi$  2.19  $\square$   $\text{♁}$   $\text{♁}$  7.15 and also afflicted by  $\text{♁}$  and the  $\odot$ .  $\Pi$  6 was on  $\text{♁}$  17 of the Constellations which was thus also heavily afflicted.

M.L. Female, b. Grange, 4.45 a.m., May 2nd, 1894, had  $\text{♁}$  rising in  $\Pi$  6 (on  $\text{♁}$  17 of the Constellation) afflicted by  $\text{♁}$  in  $\varphi$  23.  $\text{♁}$  was in  $\text{♁}$  26  $\square$   $\text{♁}$   $\text{♁}$  13 (on  $\simeq$  24 of the Constellations).

N.N.<sup>1</sup> 330 had  $\text{♁}$  5 on Ascendant (on  $\text{♁}$  16 of the Constellations)  $\text{♁}$  ruler of  $\text{♁}$  was in  $\text{♁}$  10 (on  $\simeq$  21 of the Constellations).

N.N. 331 had  $\text{♁}$  in  $\text{♁}$  16 afflicted by the  $\odot$ .  $\text{♀}$  was in  $\simeq$  21  $\text{♁}$   $\text{♁}$   $\triangle$   $\Psi$  and  $\text{♁}$ .

N.N. 356. Burton had  $\text{♁}$  on the Ascendant with  $\text{♁}$  ruler of the Ascendant in  $\text{♁}$  3  $\text{♁}$   $\Psi$   $\square$   $\text{♁}$ .

E.S.F. Male, b. Cairney, 1.40 a.m., September 6th, 1892, had  $\text{♁}$  almost exactly setting on the cusp of the 7th house in  $\simeq$  7.7 square to  $\text{♁}$   $\text{♁}$  3.24.  $\text{♁}$  was in  $\varphi$  24.4 afflicted by  $\Psi$   $\Pi$  11.18 and  $\text{♀}$   $\text{♁}$  28.34.

It is perhaps not out of place here to refer to the whitening of hair in old age. This is due to the fact that in the latter portion of life, people come more strongly under the influence of  $\text{♁}$  and  $\text{♁}$  and their rulers  $\text{♁}$  and Pluto which restrain the natural processes. Occasionally sudden shock or acute pain causes premature whitening of the hair. In such cases  $\text{♁}$  or Pluto will be found aspecting  $\text{♁}$  or  $\text{♀}$  or  $\text{♁}$   $\text{♁}$  17: or  $\text{♀}$  or  $\text{♁}$  will be aspecting  $\text{♁}$   $\text{♁}$  6 with added bad aspects.

Thus N.N. 405 (indexed as a "strange case") arrived home with her hair turned white after a railway accident.  $\text{♀}$  was in  $\text{♁}$  6 in the 4th house  $\text{♁}$   $\text{♁}$   $\text{♁}$  3 and afflicted

<sup>1</sup> See Appendix 5, Definitions and Abbreviations.



by ♃ ♍ 22 ☉ ♍ 21 ☽ ☿ 22, (though receiving a good aspect from ♃).

Dr. Henry Drummond, born August 17th, 1851, became white-haired very rapidly as a result of the pain from which he suffered. ♃ was in ♃ 4.22 in very close conjunction with ♃ in ♃ 4.19 and afflicted by ♃ ♍ 19½ and ♃ ♍ 22.

The complexion and condition of the skin is, of course, subject to variations according to the health of the native, and this type of variation will be later referred to under its appropriate head.

### *Height.*

The same portion of the zodiac which influences colour is closely connected with growth, the degrees ♃ ♍ 16 appearing to be most important, though those near them are frequently aspected. The root idea of the degrees in these portions of the zodiac seems to be connected with vibration. Different colours are produced by light waves at different rates of vibration reacting on the sense of sight. Growth is a process which it may be supposed has as one of its conditions a kind of vibratory movement. Where children are taller than their parents, ♍ or ♃ 8 or their rulers ♃ and Jason (♃), are blended with ♃ ♍ 16 or their rulers ♃ ♃. When they are smaller the influence of ♃ ☿ 18 to 20 or their rulers ♃ ♃ is found to be combined with the influence for growth.

### *Dwarfs.*

N.N. 64 is the horoscope of a dwarf who has ♃ in ☿ 18 ♃ ☉ ☿ 21 ☐ ♃ ♃ 20. ♃ ruler of the ascending sign was in ♃ 16.

N.N. 622 is another dwarf with ♃ on Ascendant and



## PERSONAL APPEARANCE AND CHARACTER 19

$\text{h}_2$ , its ruler, in  $\text{V} 20 \square \text{H} \square 1$ . Three planets in all were in  $\text{V}$ . The time of day was very important in this case, as had the influence of  $\text{Q}$  been more prominent than that of  $\text{H}$  there would have been a tendency to a good height as  $\text{Q}$  was in  $\uparrow$ .

N.N. 669 also was a dwarf.  $\text{H}$  was in the 1st house (commonly referred to as the Ascendant) in  $\text{V} 18\frac{1}{2} \angle \text{h}_2$  ruler of the sign on the M.C. in  $\square 29$ .

M. P. Wilder (N.N. 916) a dwarf humourist had  $\text{M} 16$  on the Ascendant with  $\text{H}$  in  $\square 8 \angle 2\downarrow \text{S} 21 \square \text{M} 6\frac{1}{2}$ . Pluto<sup>1</sup> was in  $\text{Q} 17$  closely squaring the ascending degree.

### *Girth.*

An inclination to excessive stoutness is indicated by the blending of  $\text{Q} \approx 20$  to  $30$  or their rulers Hercules ( $\text{H}$ ) and Jupiter ( $2\downarrow$ ) with the degrees of growth and their rulers. A case in point is the horoscope of Miss Elsie Hopton, the giant schoolgirl (given B.J.A.,<sup>2</sup> June, 1923), born at Rayleigh, Essex, March 5th, 1907, at 11 p.m., with Jason rising in  $\text{M} 16$  afflicted by  $2\downarrow$  in  $\text{S} 1.6$  and  $\text{Q}$  in  $\text{V} 1.15$ . She weighed 24 stone at 16 years of age.  $\text{S} 24$  was on the cusp of the 4th house in square to the Moon.

An inclination to thinness is indicated by the blending of  $\text{V} \approx 20$  to  $30$  or their rulers  $\text{M} \Psi$  with the degrees of growth and their rulers. Le Duc de Morny, born Paris, October 21st, 1811, at 2 a.m. (see Biography by F. Lollié, published by John Long, London, 1910) was in youth exceptionally thin. He had  $\text{H} \text{M} 17.49 \times \text{M} \text{V} 16.20$ .  $\text{Q}$  was in  $\approx 29.4 \text{M} \odot \approx 26.47 \angle \Psi \uparrow 9\frac{1}{2} \text{D} \uparrow 7.56$ ,  $\Psi$  and the  $\text{D}$  being in close square to the ascending degree.

<sup>1</sup> See Appendix 7.

<sup>2</sup> See Appendix 5, Abbreviations.



*Face.*

Variations from heredity as regards the shape and expression of the face are denoted specially by the rising sign and the sign in which its ruler is placed, the planets in the ascendant, and the planets closely aspecting the ascending degree and its ruler. ♂ and the sign ♈ are also of importance in a male horoscope, ♀ and ♎ in a female horoscope.

Aries and Libra and their rulers tend to give high cheekbones, a lean face, retroussé nose. Taurus and Scorpio and their rulers tend to give a full fleshy face, and a straight but broad nose. Gemini and Sagittarius and their rulers give thin sharply defined features. Cancer and Capricorn and their rulers tend to give a rather plain serious cast of countenance. Aquarius and Leo and their rulers when benefic give some of the most beautiful types, bearing a resemblance to the ideals portrayed in Greek Sculpture. When there are no afflictions the complexion is also very fine. Pisces and Virgo and their rulers give a face with a certain gentleness of expression, particularly in the mouth. The nose is usually small and straight, but the last ten degrees of these signs often give a hooked or beaked nose.

## MAN'S DESIRES

Every man has a philosophy of life even though he may in his modesty believe that he has none, and in his philosophy he has of necessity grappled with the problem of the limitation of his desires. The veriest child learns that however much it may desire it cannot make the moon come to it, but it takes a man to learn that the highest good is in apparent self-abnegation, the restraining and curbing of all desires which are inimical to the



common weal. There is also the vast army of men who limit only those desires which they think will bring evil on themselves in the near future, if given full rein, and others so foolish as to give full scope to desires which they ought to know full well will react to their own disadvantage. If a man has strong desires  $\gamma \text{ III } 8.9$  or their rulers  $\text{♀ } \text{♁}$  will be in angles of the horoscope or very strongly aspected. (The 8th and 9th degrees of the 2nd and 8th houses of the horoscope and the rulers of the signs on the cusps of these houses are also important.) If these desires are restrained the influence of  $\text{♁ } \text{♁}$  or their rulers Pluto ( $\text{♁}$ ) and Saturn ( $\text{♄}$ ) will be closely blended.  $\text{III } 8.9$  are more positive and active degrees than  $\gamma \text{ } 8.9$ . When the latter degrees are prominent the natives expect their desires to be fulfilled with little effort on their part.

The commonest desires of man (apart from the subconscious desires which are normally immediately satisfied, such as the desire for breath) are the desires for food and drink. In ordinary circumstances these are not specially marked, but when the desire is to excess the mark of the glutton and the drunkard is clear. In both cases the same group of degrees is blended in affliction with  $\gamma \text{ III } 8.9$ , namely  $\text{♁ } \text{♁} \text{ } 13$   $\gamma \text{ III } \text{♁} \text{ } 28$ ,  $\text{♁ } \text{♁} \text{ } 13$  and their rulers  $\text{♂ } \text{♁}$  being of special importance (the influence of  $\text{♁ } \text{♁}$  being added in the case of drink). Examples are given later when treating of poisons.<sup>1</sup>

The desires for food and drink are desires which must in a measure be satisfied so long as human beings possess material bodies which require constant renewing. They are, therefore, desires possessed by all men though in varying degrees.

<sup>1</sup> *Vide* Part 4, Medical Astrology.



*Sex.*

There is another desire which is widespread but is, nevertheless, not universal : the desire of man or woman for their mate. In European countries the proportion of persons who do not marry, though living far beyond the normal age of marriage, is about 1 in 6. This, of course, will not always be due to lack of desire for a mate, but sometimes to failure to find a suitable mate or to lack of money to provide for a mate or deliberate self-denial as in the case of celibate priests, but in most of such cases the restraining influence of  $\overline{\text{♁}}$   $\text{♁}$  25 to 27 and their rulers Pluto and Saturn is observable curbing the desire for sex union which is denoted by  $\text{♁}$   $\text{♁}$  8. 9. and the degrees near them or  $\text{♀}$   $\text{♁}$  blended with  $\text{♁}$   $\text{♁}$  18 and the degrees near them or  $\text{♂}$   $\text{♁}$  (blends which in the realm of physics are found present in electricity and magnetism).

Sex excesses, on the other hand, are shown by  $\text{♂}$  or  $\text{♁}$  rising in  $\text{♁}$   $\text{♁}$  8. 9. severely afflicted especially when  $\text{♁}$  or  $\text{♁}$  joins in the affliction, also  $\text{♀}$  or  $\text{♁}$  severely afflicted in  $\text{♁}$   $\text{♁}$  18 and strongly placed, or  $\text{♂}$  or  $\text{♁}$  heavily afflicted by  $\text{♀}$  or  $\text{♁}$  without modifying influences. The 8th and 9th degrees of the 2nd and 8th houses of the horoscope are similarly important and the 18th degrees of the first and seventh houses.

The nature and qualities of the marriage partner will be referred to later, but one or two horoscopes interesting as regards the question of marriage may be referred to here. Edward Irving (N.N. 179) was engaged to Isabella Martin, but fell in love with Jane Welsh. The Martins refused to release him from his engagement and he married Isabella Martin. The degrees of desire were prominent in affliction  $\text{♁}$  11 being on the Ascendant afflicted by  $\text{♀}$  ruler of the 7th house in  $\text{♁}$  12 and  $\text{♁}$   $\text{♁}$



13.  $\♁$  was in  $\simeq 25$   $\♁$   $\simeq 25$   $\Psi$   $\simeq 27\frac{1}{2}$  in square to the degrees of denial  $\sphericalangle$   $\simeq 25$  to 27.

Archbishop Laud (N.N. 592) is an example of a man who died a bachelor.  $\text{♁}$  was in  $\sphericalangle$  13 in the 4th house afflicted by  $\text{♁}$  in  $\text{♍}$  26 (which was then—1573—on  $\text{♍}$  12 of the Constellations). Pluto was at that period in approximately  $\sphericalangle$  11.

A.G. (female), born Herts., April 3rd, 1865, at 2.30 p.m. (see M.A., January, 1918), is described as being doomed to maidenhood.  $\text{♀}$  was almost exactly on the Midheaven in  $\sphericalangle$  22.36 in square to Pluto in  $\text{♁}$  18,  $\text{♁}$  being also in bad aspect with Pluto from  $\sphericalangle$  1.47.  $\sphericalangle$  27 (ruled by Pluto) was afflicted by the square of  $\text{♀}$  and  $\text{♁}$ .

The importance of an exact birthtime is clearly illustrated by this horoscope, for the author of *Myself Not Least*,<sup>1</sup> was born on the same day at 4.30 p.m., with a different result, and the Earl of Derby was born on the following day when the positions of the planets in the zodiac were not greatly different, though their positions relatively to the earth might be very different depending on the time of day when he was born. Mary Queen of Scots was born either on December 7th, 1542, or December 8th, 1542. According to one calculation (N.N. 235)  $\sphericalangle$  10 was on the Ascendant, but according to Junctinus (N.N. 559)  $\sphericalangle$  16 with  $\text{♁}$  setting in  $\text{♍}$  16. In either event  $\text{♀}$  ruled the ascending sign and was in  $\text{♁}$  3 afflicting  $\Psi$  in  $\text{♍}$  16 (close to  $\text{♍}$  18). If December 8th were the correct date, the  $\text{♁}$  would be adding its affliction from  $\sphericalangle$  18, as is highly probable seeing that this is the degree of limitation a blend in imprisonment, which played, unfortunately, such a striking part in Queen Mary's life.

<sup>1</sup> Pub. Thornton Butterworth, 1925.



Examples of sexual excess are :—

Male (N.N. 285) with ♀ in the Ascendant in ♁ 18  
♂ ♃ ♁ 16 □ ♃ ♃ 17 ♃ ♃ 14.

N.N. 560 with ♀ on the Ascendant in ♃ 20 ♂ ♃ ♃ 18  
☉ ♃ 16, the ruler of the Ascendant ♂ being in ♃ 12.

N.N. 289, female, had ♃ 18 afflicted by ♀ ♁ 15 ☉ ♃ 1.  
♂ ruler of the 4th house was in ♃ 23 □ ♃ ♃ 21 ♃ ♃ 25.

N.N. 306, female, had the Ascendant ♃ 3 with ♂  
rising in ♃ 6 in opposition to ♀ ♃ 7 and afflicted by  
♃ ♃ 16 ☉ ♃ 21 ♃ ♁ 18.

H.A.R. referred to above as an example of red hair,  
had a law suit as a result of an act of immorality. He  
had ascendant ♃ 19½ afflicted by ♂, ruler of the Ascen-  
dant, in ♃ 2.19 ♃ ♃ 3.59 ☉ ♃ 0.8 ♂ also received the  
square of ♃. ♃ ruler of the 7th house was in ♃ 9.32.

Landru, dubbed the "modern bluebeard", was born  
in Lat. 48° 50 N. 2° 20 E. on April 12th, 1869, about  
6 a.m. (see B.J.A., May, 1922). ♃ was on the Ascendant  
with its ruler ♀ in ♃ 15.15 ♂ ♃ ♃ 17.14 □ ♃ ♁ 13.36.  
There were no fewer than six planets in ♃.

The desires of food and drink and sex union are three  
of the primitive desires of man shared by him with the  
lower animals. Such desires, when normal, have as their  
final purpose (though that purpose is usually not conscious-  
ly present) the continuance of the life of the individual  
and of the race. All the complex qualities now possessed  
by man have probably developed under the stimulus of  
the same concealed purpose, and it is impossible to pro-  
ceed further in the astrological analysis of human character  
without postulating a theory as to its foundations.

#### PSYCHOLOGICAL ANALYSIS OF MAN'S CHARACTERISTICS.

It was the confession of Professor James that "Psy-  
chology is but a string of raw facts, a little gossip and a



wrangle about opinions, a little classification and generalization on the mere descriptive level, a strong prejudice that we have states of mind and that our brain conditions them, but not a single law in the sense in which physics shows us laws." Psychology has advanced since this statement was made, but there is still a " wrangle about opinions " and every psychologist has his own peculiar methods and his own views on the question before us.

A large part of the confusion that has arisen is due to inadequacy of definition, or to the same words being used by different writers in different senses. In particular the words " primary," " instinct," " emotion," have frequently done double duty. The word " primary " may denote (a) something radical from which other things have developed, (b) something which cannot be broken up as distinct from something which is complex, (c) something which is specially important. In Welton's *Psychology of Education*, the following are given as primary instincts :—hunger and thirst, fear, pugnacity, self-assertion and self-abasement, tender emotion, sex, gregariousness, curiosity, acquisitiveness, constructiveness. These instincts mainly belong to class (b) and may, so far as they do so, be termed " simple instincts." Instincts falling within class (a) may be termed " root instincts." The term " instinct " we shall use in the sense attributed to it by Professor James.<sup>1</sup> " the faculty of acting in such a way as to produce certain ends, without foresight of the ends and without previous education in the performance," from which definition it naturally follows that a certain mode of action is no longer instinctive when its purpose is foreseen.

<sup>1</sup> As quoted in *The Foundations of Character*, by A. G. Shand, Macmillan and Co., 1914.



“ Emotions ” are a peculiar form of intense activity. This activity largely takes place within the body or on the surface of the body, and in many cases precedes a more normal form of activity.

Now, astrologically, there appear to be six fundamental functions which go to make up human character : (1) Sensation (developing into Perception) under the influence of  $\Pi \uparrow$  ; (2) Desire, under the influence of  $\gamma \text{M}$  ; (3) Activity, under the influence of  $\varphi \simeq$  ; (4) Imagination, under the influence of  $\text{X} \text{M}$  ; (5) Association of Ideas, under the influence of  $\infty \Omega$  ; (6) Memory, under the influence of  $\text{O} \text{V}$ .

Of these influences the signs  $\text{O} \text{V}$   $\varphi \simeq$  have become of greatest importance in the determination of man's character,  $\varphi \simeq$  are the signs of activity, and  $\text{O} \text{V}$  are the signs of restraint. Memory would probably never have developed were it not that man (and animals) found that certain actions gave pain. As Ward says :<sup>1</sup> “ To ascertain the origin and progress of purposive action it seems, then, that we must look to the effects of pain rather than to those of pleasure.” The first function of memory has been to give warning for the future by the example of the past.

Just as there are six basic functions so astrologically there are six root instincts. Each of these six root instincts gives rise to a number of simple instincts corresponding to different portions of each pair of signs. The lower the stage of evolution of any animal the fewer will be the number of simple instincts which it has developed, though certain species may have specialized and developed some instincts much more than others. For example, the community instinct developed by bees is remarkable, though they lack many of the other

<sup>1</sup> *Psychological Principles*, p. 279.



instincts. The lowest grades of all such as the amœba have not even developed sufficiently for even the six root instincts to manifest themselves, but merely the absolute Root Instinct from which they are derived viz. the Instinct of Self- (including descendants) preservation.

<i>Root Instincts</i>	<i>Corresponding to Simple Instinct</i>		
Precautionary Instinct	Cancer-Capricorn	Acquisitive-	ness
Communicative	„ Leo-Aquarius	Sympathy	
Herd	„ Virgo-Pisces	Service	
Food obtaining	„ Aries-Libra	Curiosity	
Reproductive	„ Taurus-Scorpio	Constructive-	ness
Imitative	„ Gemini-	Mimicry	
	Sagittarius		

It is very difficult to give a distinctive name to the Root Instincts because each of them reappears as a Simple Instinct in a specialized form. In the list of simple instincts here given in each case one only of the many instincts which develop from the Root Instinct has been selected. It is to be observed that the Root Instincts are really compounds containing in embryo all the Simple Instincts which develop from them. Thus the Precautionary Instinct embraces the Concealing Instinct and the Instinct for Duty, as well as the Acquisitive Instinct. The Acquisitive Instinct is shown in insect life in the storing up of honey by bees for the winter. It may seem rather an elastic use of words to call a sense of duty an instinct, yet perhaps it is not too absurd to call it a sense of duty which keeps the ant sentinel at his post on the alert for the enemy. In any case astrologically the sense of duty is represented by



Cancer-Capricorn 16 and is, therefore, a development of the Cancer-Capricorn Root. The Communicative Instinct is a very remarkable one. We are inclined to think of language as man's special prerogative (Aquarius-Leo 5 + ♀) and so it is if we define language as that which is written in words. But many animals have a means of conveying to each other a certain element of thought or feeling. This like the other instincts, has no doubt been developed primarily for protection. One development of this instinct is Sympathy, a "feeling with" someone else. When the outermost of a herd of wild oxen senses danger it makes some sound indicative of Fear, the rest of the herd instantly share its fear because the danger menaces them as well as their companion. It is an easy extension of this instinct to feel with the other even though the danger menaces that one only. If a cow is under a tree in a field and a rotten branch overhead gives way, it instantly starts away in fear to avoid being struck. This fear is communicated to the cattle near by, and they jump away though they are not near enough to be in any danger. Similarly, when a lamb begins to gambol with joy the other lambs near by feel the joy and gambol with it, though doubtless there is also some of the imitative instinct mixed with this. We have come to apply the term sympathy more particularly to the emotion which prompts the giving of money to cripples or the soothing of another's pain. In the last analysis the giver is really giving because he feels with the cripple as if he were himself crippled and gives to the cripple as if he gave to himself. From its very nature Sympathy cannot exist except in compounds. There must be something which is felt with the other, such as pain, or joy, or fear. The instinct of Service and Co-operation has developed out of the



Virgo-Pisces root. "Union is strength" both for defensive purposes and productive labour. Here again the bees are a good example of the instinct of service. When this instinct is united to form a complex instinct it may sometimes be very difficult to distinguish by observation from a complex instinct in which Sympathy is the chief factor, but the horoscope of the individual at once shows the elements composing his complex instincts. Curiosity is one of the simple developments from the food obtaining instinct. Searching for food the animal explores all the surrounding country to obtain what it requires. This has developed into the Exploring Instinct as such without food being the direct object of the search. Constructiveness is well seen in the efforts of parent birds to build a nest for their young. In the human species the instinct has developed more strongly in the male than the female and so boys are always building toy houses and constructing things. The Imitative Instinct is rather a weak name to give to a Root Instinct from which the instinct of Faith has sprung, but there is no very suitable word to describe this group as a whole, and it is therefore necessary to choose an idea allied to the meaning of one of the simple instincts, namely, Mimicry.

Reverting to Mr. Welton's primary instincts, of these we have seen that Acquisitiveness belongs to the Cancer-Capricorn group. So also does Fear. Self-abasement and Gregariousness belong to the Pisces-Virgo group. Hunger and Thirst, and Pugnacity, belong, as we have seen above, partly to the Aries-Libra group. There are three totally different kinds of Self-assertion which he has not distinguished. The first is closely allied to pugnacity and the instinct to "stick up for one's rights," the second is the self-assertion of the child who instinc-



tively does things to win approval, which belongs to the Gemini-Sagittarius group and there is the self-assertion which has developed from the Aquarius-Leo group which bubbles over with pride in self yet is sometimes quite unconcerned if unappreciated by others. Tender emotion might include many things, but even if we accept Mr. Welton's definition by which he relates it to the maternal instinct, it includes both a number of the simple instincts of the Taurus-Scorpio group and precautionary and protective instincts from the Cancer-Capricorn group and is in itself really compound, complex. So struck have many psychologists been with the self-sacrifice displayed by the mother that they have argued that all altruistic impulse has developed from the maternal instinct. This is surely a narrow view. All instincts are in their final effect aimed at some benefit which extends to others than themselves, though an instinct abnormally developed may have the reverse effect. It may, however, be granted that some instincts aim more immediately at benefiting someone else, but certainly the tender emotion of a lover for his lass or sympathy for those in distress have as good a right to the name as the Maternal Instinct, remarkable though it is. Mr. Welton derives Sympathy from the Maternal Instinct. We have shown that we do not agree with this derivation, though there can be no doubt that blended with the Maternal Instinct or Sex Instinct it finds its most beautiful expression, astrologically indicated by Venus in Aquarius-Leo 23. In the light of astrology if Mr. Welton intended his Primary Instincts to represent Root Instincts, he has included instincts such as Acquisitiveness which are not primary in that sense; if he intended it to signify Simple Instincts he has omitted many which are derivative, but yet do not belong to the



complex category. A good example of the Complex Instinct is Indignation. One of the complex instincts to which this term is applied is a compound of Pugnacity (Aries-Libra 27) plus "sticking up" for one's rights or desires (Taurus-Scorpio 8) and Sympathy (Aquarius-Leo 23).

With this preliminary explanation we may proceed to a closer examination, from the astrological standpoint, not only of the instincts but of the faculties and complex qualities found in man. These are dealt with in alphabetical order to facilitate reference.

#### *Abandoned.*

"Abandoned" is often applied to a person who is free from conventional restraints and disregards opinion.  $\Pi \uparrow 26$  are degrees of sensitiveness to opinion. It is usually stated in textbooks that  $\uparrow$  indicates unconventionality. This is an error. Just as school-boys and primitive races have the most rigid conventions which it takes great daring to break through so  $\Pi$  and  $\uparrow$  do not, without an additional influence, lead to a disregard of convention. But when  $\♂$  or  $\Psi$  is in  $\Pi \uparrow 26$ , especially if afflicted, there is sure to be unconventionality unless the restraining influence of  $\varpi$   $\mathcal{V}$   $\♁$   $\mathcal{H}$  is strong.  $\Pi \uparrow 26$  in the Ascendant have a similar effect.

#### *Abashed.*

"Abashed" is applied to persons with the same degrees ( $\Pi \uparrow 26$ ) afflicted by  $\mathcal{H}$  or  $\♁$ , at the moment when the influence is brought to effect,<sup>1</sup> or with the rulers of  $\Pi \uparrow 26$ , namely  $\♃$  and  $\♁$ , afflicted in  $\varpi$  or  $\mathcal{V}$  or afflicting  $\mathcal{H}$  or  $\♁$ .

<sup>1</sup> See Appendix 13, Timing of Events.



*Ability.*

Everyone has ability to do something unless he is a complete imbecile and the particular types of ability will each be treated under their own head.

*Abject.*

A state of abjectness is an abnormal condition of "humility." Humility in its best sense is found most frequently among those with  $\mathfrak{H}$  or  $\mathfrak{M}$  on the Ascendant or many planets in these signs strongly placed. Serious afflictions from  $\mathfrak{H}$  or  $\mathfrak{M}$  in these signs or to planets in them tend to make people abject. Francis I of France (N.N. 501) is an example of this with  $\odot \mathfrak{M} 28\frac{1}{2} \text{ } \text{♁} \text{ } \mathfrak{L} \mathfrak{M} 24$   
 $\square$  Asc.  $\square$   $\Psi$   $\mathfrak{M}$   $\mathfrak{M}$ .  $\mathfrak{H}$  was in  $\mathfrak{H}$  10.

*Abnormality.*

In a sense there is, as we have seen, no such thing as an average or normal man: all men are different. But the differences are usually within fairly well-defined limits. Occasionally, however, a man is born with physical, emotional, or mental characteristics of such an unusual nature as to justify the use of the term abnormal in describing them. The region of the zodiac  $\text{♋} \mathfrak{M} 21$  is usually prominent in such cases, often in affliction.

*Abruptness of Manner.*

This is the counterpart of suavity and ease.  $\text{♋} \mathfrak{M} 25$  and their rulers  $\text{♀} \mathfrak{H}$ , when afflicted by  $\text{♂}$  or  $\Psi$  imply sudden breaking off in the middle of any action and an apparent attitude of hostility is seen, particularly if  $\text{♁} \text{ } \text{♁} 8$  or  $\text{♁} \text{ } \text{♁} 27$  are concerned. If the abruptness is abruptness of speech  $\text{♁} \text{ } \mathfrak{L}$  and their rulers  $\mathfrak{L} \text{ } \text{♁}$  are concerned in the affliction.



*Absent-mindedness.*

Absent-mindedness is frequently observable in the scholar or scientist, who is sometimes so fascinated by the subject he is studying that he fails to notice what is going on around him, to pay attention to the conversation of others, or to perform functions which are expected of him. ☉ ♀ 19 and their rulers ♃ ♁, and the 19th degrees of the 4th and 10th houses denote great concentration, and concentration of attention is shown when these influences are blended with ♀ ♁ or their rulers, or the 3rd and 9th houses or their rulers.

Sir Isaac Newton (N.N. 739) had ♁, ruler of his 4th house, in ♃ 20 in square to ♀ (Ruler of ♀) in ♁ 21.

The term absent-mindedness is also sometimes applied to the inattentive child, whose thoughts are far away from the matter in hand, not because of persistent concentration in one line of thought, but for the very reverse reason, namely that the child cannot keep its attention for long on the same subject and, therefore, its thoughts have wandered. When adults exhibit this fleeting attention, it is usually due to a blend, frequently in affliction, of ♃ ♁ (or their rulers) or the Ascendant or 7th house (or their rulers) with ♀ ♁ (or their rulers) or the 3rd or 9th houses (or their rulers).

*Abstemiousness.*

This implies restraint and therefore the influence of ☉ ♀ and their rulers ♃ (Pluto) and ♁ (Saturn) are strongly marked, and the 4th and 10th houses and their rulers. It is a natural development of the precautionary instinct, the instinct to guard against injuries to the health which might result from over-indulgence.

The term abstemious is occasionally applied to people who require to make no effort to restrain their desires,



their desires being comparatively weak, and in these cases the restraining influence of ☊ ♀ is unnecessary.

Michael Angelo (N.N. 472) exemplifies the quality of abstemiousness. He had ♀ 24 on the Ascendant in square to ♀, the planet of desire. ♃, ruler of the Ascendant, was in ☊ 18½. The ☽ was just above the horizon in ♀ 20.

#### *Absurdity.*

This is a blend of abnormality (*q.v.*) ☿ ♀ 21 and humour (*q.v.*) ☿ ♀ 22, or their rulers, blended with ♃ ♃, or their rulers.

#### *Accomplished.*

The term accomplished is usually applied to persons whose qualities or talents are well rounded off and present a pleasing finish or polish. This is usually due to the blending of ☿ or ♀ or their rulers ♃ (Jupiter) and ♄ (Hercules) with the influences in question.

#### *Accuracy.*

Two meanings of this term must be distinguished—precision and reliability. A man may be said to be an accurate mathematician because he calculates a given value in the minutest detail and to many decimal places. Accuracy of this nature comes under the influence of ♀ ♄ (and particularly of ♀ ♄ 3) and the 3rd and 9th houses and their rulers. But there may be another mathematician who does not carry his calculations to so many decimal places but is yet much more accurate in the sense that he more rarely makes mistakes. This kind of accuracy comes under the influence ☊ ♀, and the 4th and 10th houses, and their rulers.

Strong ☿ ♀ influences, tending to diffusion, militate against accuracy of the first type. Strong ♃ ♃ in-



fluences, tending to hastiness, militate against accuracy of the second type.

### *Activity.*

Every man displays a certain amount of activity. If he did not he would die. "We are active beings and our sympathy above all other sympathies, is with great action."<sup>1</sup> Activity is one of the natural developments of the food obtaining instinct. Whether a man was a hunter, a tiller of the soil, or a shepherd, activity was required of him, though in the last two instances less mobility was required than in the case of the hunter.

Activity is influenced by  $\varphi \simeq$  and the Ascendant and 7th house and their rulers,  $\varphi$  and the Ascendant being more positive than  $\simeq$  and the 7th house.

Man (among the Anglo-Saxon races), reaches his period of greatest activity from about his twenty-fourth to thirty-sixth year and it is then that he responds most strongly to the Aries-Libra influence, though in childhood there is greater relative mobility due to the influence of  $\Pi \uparrow$  which influences the life most strongly in the first 12 years.  $\omega \nu$ , the 4th and 10th houses, and their rulers, tend to cause slowness and to restrain activity. This influence is most strongly felt after the sixtieth year of life.

The direction in which activity is shown is denoted principally by the position of  $\♂$  and the ruler of the Ascendant and the planets aspecting them or in the Ascendant or  $\varphi$ . In travel, for example, the signs of mobility  $\Pi \uparrow$  are blended, and particularly  $\Pi \uparrow 13$  degrees of distance (or their rulers),  $\Pi$  tending to somewhat shorter journeys than  $\uparrow$ .

Dr. Sven Hedin, the explorer (N.N. 1001), had  $\uparrow$  on

<sup>1</sup> Disraeli's *Contarini Fleming*.



the Ascendant and  $\♂$  in  $\Pi$  11.34  $\Delta$   $\♃$  (ruler of  $\Pi$ ) in  $\text{♋}$  10.33 and  $\times$   $\♀$  and  $\Psi$  in  $\Upsilon$ . Of the 7 planets, and 2 lights, 6 were either in  $\Pi$   $\uparrow$  or  $\Upsilon$   $\text{♋}$ , that is to say, more than twice the average.

There is some doubt about the birth of Stanley, the explorer, but on both of the dates given there are strong travel influences.

In N.N. 3,  $\text{♃}$  was in  $\uparrow$  13  $\times$   $\Psi$  ruler of  $\text{♋}$ , in  $\text{♋}$  14  $\Delta$   $\text{♄}$   $\Upsilon$  11.

In N.N. 248  $\♂$  was in  $\Pi$  10  $\Delta$   $\Psi$   $\text{♋}$  15.

The Duc de Morny (data given above, page 19) travelled extensively. He had  $\♃$ , ruler of his M.C., in  $\text{♋}$  9.36  $\times$   $\Psi$   $\uparrow$  9½. Six of the nine heavenly bodies were either in  $\Pi$   $\uparrow$  or  $\Upsilon$   $\text{♋}$ .

Mrs. Prentiss, authoress of *Stepping Heavenward*, travelled widely. She was born at Portland, Maine, on October 26th, 1818, "about three o'clock afternoon."<sup>1</sup>  $\♃$ , ruler of the 4th house, was in  $\text{♋}$  23.45  $\times$   $\Psi$   $\uparrow$  24.24.

#### *Accessibility.*

The natural instinct of animals and primitive man is one of hostility towards the stranger, whether encountered while on the search for food or observed approaching their lair or home. It is the humane signs of  $\text{♋}$  and  $\Omega$ , and their rulers, which have overcome this natural instinct in man to a certain extent.  $\text{♋}$   $\text{♄}$   $\Upsilon$   $\text{♋}$  and their rulers are not favourable in this connection. Edward III (N.N. 233) is a good example of accessibility. In the signs  $\text{♋}$   $\text{♄}$   $\Upsilon$   $\text{♋}$  there was only one planet.  $\text{♃}$ , ruler of  $\text{♋}$ , was in  $\text{♄}$  26  $\text{♄}$   $\odot$   $\text{♄}$  28.

#### *Adaptability.*

$\text{♄}$   $\text{♄}$  are submissive and adaptable. It is a necessity of the body politic that the larger proportion of its

<sup>1</sup> See Biography, pub. Hodder and Stoughton.



members should submit to the guidance of others.  $\Pi \uparrow$  are adaptable in the sense that they learn quickly. They adjust themselves to new conditions. The so-called Keltic races have a strong blend of  $\Pi \uparrow$  which makes them such good colonists. The Scots Highlanders are denoted by  $\varpi \nu 26 + \Pi \uparrow$ . The Irish appear to be denoted by  $\gamma \text{M} 8 + \Pi \uparrow$ . The French by  $\omega \Omega 5 + \Pi \uparrow$ .

#### *Administrative Ability.*

This is a very complex quality and is a combination of many of the qualities essential to a statesman.

*Vide* in Part 3, "Statesmen and Politicians."

#### *Admiration.*

Some people are more given to admiration than others. Those with the greatest inclination to admire are necessarily not egocentric. Those with Aries, Libra Cancer, or Capricorn on the Ascendant are not naturally so enthusiastic in their praises of the beauty, intelligence, or skill of others as are for example the higher  $\text{X}$  and  $\text{M}$  types, whose humility enables them to render honour where honour is due in a manner impossible to the Martian, Neptunian, Saturnian, or Plutonian. Even the Jupiterian has his conceits, though when  $\omega \Omega$ ,  $24$  or  $\ddagger$ , are at the Midheaven of the horoscope it leads to a sincere admiration of the beauties of nature, the handiwork of God.

#### *Adventure.*

The adventurous spirit is one of the developments of the  $\varphi \simeq$  root instinct, combined with the  $\Pi \uparrow$ . Curiosity ( $\varphi \simeq 26$ ) plus the willingness to trust to luck ( $\Pi \uparrow 21$ ) are the most usual blends. When the ad-



venture is really dangerous to life,  $\varphi \simeq 7$  (degrees of life and death) or  $\delta \Psi$  are usually afflicted.

### *Affectation.*

This is really an imitating,  $\Pi \uparrow 29 \text{ } \text{♀} \text{♄}$ , by persons of a style or manner which is not natural to them. The term is most frequently used of persons who are continually adopting poses from a strong desire,  $\text{♁} \text{♍} 9 \text{ } \text{♀} \text{♁}$ , to "show off"  $\text{♁} \text{♄} \text{♁} \text{♁}$ : and accordingly all these components are blended in the horoscope of the affected person.

Disraeli (N.N. 737), whatever his virtues, was certainly one of the most affected of men. He had  $\text{♍} 28$  on the Ascendant conjunction  $\Psi \text{♍} 27$  (on  $\text{♍} 9\frac{1}{2}$  of the Constellations)  $\text{♁} \text{♍} 25 \text{ } \text{♀} \text{♍} 22 \text{ } \angle \text{ } \text{♁} \text{♁} 13$ . The  $\odot$  was in  $\uparrow 29$ .

The term is sometimes incorrectly used in describing persons of a rather flamboyant manner who are not consciously affecting that style. In such cases the influence of  $\Pi \uparrow 29$  is not present, but merely the  $\text{♁} \text{♍} \text{ } \text{♀} \text{♁}$  blend with  $\text{♁} \text{♄} \text{♁} \text{♁}$  as in the case of Baudelaire (N.N. 948) who had  $\text{♀} \text{ } \varphi 8 \text{ } \text{♁} \text{ } \text{♁} \text{ } \varphi 9\frac{1}{2}$ .

### *Aggressiveness.*

This is under the dominion of  $\varphi \simeq$ , especially  $\varphi \simeq 8$  and  $\varphi \simeq 27$ , or  $\delta$  and  $\Psi$ . Examples are numerous. The Rt. Hon. Joseph Chamberlain (N.N. 107) is a case in point with  $\delta \Pi 1 \text{ } \square \text{ } \text{♁} \text{ } \text{♁} 4 \text{ } \triangle \text{ } \Psi \text{ } \text{♁} 5$ ,  $\varphi 27$  being afflicted by  $\text{♁} \text{ } \text{♁} 25 \text{ } \square \text{ } \text{♁} \text{ } \simeq 29$ .

### *Agnosticism.*

That the Unseen, the great First Principle, the ultimate Cause, is unknowable was the doctrine for which Huxley (N.N. 51) coined the word Agnosticism. He had  $\text{♁} 1$  one



of the planets of doubt and caution in  $\Pi$  8  $\times$   $\ddot{\text{h}}$ , the other planet of doubt, in  $\Omega$  8, closely aspecting  $\approx$   $\Omega$  10-11, which are degrees concerned with first principles.

Abbas Effendi (N.N. 782) was chief of the Babi sect, who are agnostic in their views. He had  $\ddot{\text{h}}$  in  $\Omega$  13  $\text{♁}$   $\text{h}$   $\approx$  7  $\times$   $\text{♁}$   $\Pi$  10  $\angle$   $\text{♁}$   $\square$  24.

*Ambition.*

Ambition is simply strong desire ( $\text{♁}$   $\text{m}$  8, 9,  $\text{♀}$   $\text{H}$ ). The object of the desire determines the other influences blended with these degrees.

If it is desire to stand high in public opinion,  $\Pi$   $\text{♁}$  26 will be blended as in the case of Julius Cæsar,<sup>1</sup> who had  $\text{♀}$  in  $\Pi$  27.28  $\text{♁}$   $\text{h}$   $\text{♁}$  24.8; or Frederick the Great born January 24th, 1712, at noon<sup>2</sup> with  $\text{♀}$   $\text{♁}$  29; or John Lambert (N.N. 641) who was over-ambitious with  $\text{H}$  in close square to  $\text{♁}$ .

If it is desire for the control of others, the influence of  $\text{♁}$   $\text{V}$  or  $\ddot{\text{h}}$  or  $\text{h}$  is usually blended.

*Altruism.*

In a sense all man's natural instincts are altruistic, at the same time that they are egoistic, for they are directed not to the prosperity of himself alone, but of his race. Even the pugnacity of Mars and the aversion of Saturn are only stirred from an instinct of preservation. It is when these planets or Neptune or Pluto, or  $\text{♁}$   $\text{V}$   $\text{♁}$   $\approx$ , have afflictions that unduly egoistic impulses are manifested. But the manifestation of  $\text{♁}$   $\text{m}$  26 in particular (especially when combined with  $\approx$   $\Omega$  24  $\text{♁}$ ) denote sympathy with

<sup>1</sup> As calculated by Mr. Vivian Robson in M.A., July, 1920.

<sup>2</sup> Birthtime given in Pearce's textbook, p. 153.



the masses and a disinterested desire to serve them. Mr. Stanley Baldwin exhibits this influence in a marked manner. Born on August 3rd, 1867, he had  $\♂$  in  $\mathbb{M}\mathbb{X}$  25  $\times$   $\♀$   $\mathbb{S}$  26 with a slight affliction from  $\♃$   $\Omega$  10  $\odot$   $\Omega$  11. Lord Balfour (N.N. 161) had approximately  $\mathbb{M}\mathbb{X}$  26 rising and  $\mathbb{H}$   $\mathbb{K}$  25  $\times$   $\mathbb{D}$   $\mathbb{S}$  28  $\triangle$   $\♃$   $\mathbb{S}$  23.

The so-called Communist has a perverted idea of how the greatest good of the greatest number may be obtained, and  $\mathbb{K}$   $\mathbb{M}\mathbb{X}$  26 are found seriously afflicted by  $\♂$  or  $\Psi$ .

### *Analytical Ability.*

$\mathbb{S}$   $\mathbb{M}$  25. Present for example in the mathematicians' horoscope. See in Part 3 "Mathematicians."

### *Anger.*

This is produced (a) by a blend of pugnacity  $\varphi \simeq 8$  or 27  $\♂$   $\Psi$  with thwarted desire  $\mathbb{S}$   $\mathbb{M}$  8. 9.  $\♀$   $\mathbb{H}$  afflicted; (b) by a blend of pugnacity  $\varphi \simeq 8$  or 27  $\♂$   $\Psi$  with difference in belief  $\mathbb{I}$   $\ddagger$  23  $\♃$   $\mathbb{L}$  afflicted. Loss of temper in regard to religious matters is all too common.

$\varphi \simeq 27$  are naturally in affliction with  $\mathbb{S}$   $\mathbb{V}$  27, "hindrance,"  $\mathbb{I}$   $\ddagger$  12 "argument," and  $\mathbb{K}$   $\mathbb{M}\mathbb{X}$  12 "misunderstanding" or rather "the state of being misunderstood," conditions which are all rather liable to stimulate pugnacity into activity. The proverb "a hungry man is an angry man" is also a very true one and  $\varphi \simeq 8$  are also blends in poverty and hardship the natural breeders of enmity.

It will be noticed that  $\mathbb{I}$   $\ddagger$  23 and  $\mathbb{S}$   $\mathbb{M}$  8. 9. are themselves in affliction with each other. In square to  $\mathbb{I}$   $\ddagger$  23 are  $\mathbb{K}$   $\mathbb{M}\mathbb{X}$  23, which denote a healthy imagination when unafflicted, but delusion when in bad aspect.  $\mathbb{S}$   $\Omega$  8. 9. are in square to  $\mathbb{S}$   $\mathbb{M}$  8. 9.  $\mathbb{S}$   $\Omega$  9 denote poise



and tact when unafflicted, but when afflicted, the reverse, as can readily be understood.

Gustavus II of Sweden was quick tempered (N.N. 609) with  $\text{♁}$   $\text{♃}$  7 afflicted (though not very closely) by  $\text{♂}$  24 and  $\text{♃}$ .

Charles IX of France (N.N. 566) became somewhat petulant with  $\text{♁}$  8 7  $\square$   $\text{♃}$   $\approx$  9.

Michael Angelo (N.N. 472) was apt to lose his temper. He had  $\text{♁}$  in  $\text{♍}$  21, which was then on  $\text{♍}$   $8\frac{1}{2}$  of the Constellations,  $\square$   $\text{♃}$ , but  $\triangle$   $\odot$  and  $\times$   $\text{♃}$ .

General Gordon (N.N. 957) had a strong temper held well under control. His  $\text{♂}$  was in  $\text{♃}$   $27\frac{1}{2}$  (on  $\text{♃}$   $9\frac{1}{2}$  of the Constellations) but it received a trine from the restraining  $\text{♃}$  in  $\text{♍}$  28, a trine from  $\text{♁}$ , and a sextile from 24.

### *Anxiety.*

“Take no anxious thought for the morrow” was the instruction given by the Master: and among the Egyptian Repudiations, we find “I have not given way to anxious care.” Anxiety serves no useful purpose in the life of man. It is, therefore, a diversion of an instinct from its true purpose. It is a compound of the precautionary instinct  $\text{♁}$   $\text{♃}$   $\text{♁}$   $\text{♃}$  in affliction (fear) and the learning of the unknown  $\text{♁}$   $\text{♃}$  17, degrees present also in education, closely allied to  $\text{♁}$   $\text{♃}$  16, degrees blended in prophecy.

G. B. D. M., born Kirkcaldy 5.56 a.m., July 6th, 1862, passed through a period of great anxiety for a loved one.  $\text{♃}$  was in  $\text{♍}$  18  $\square$   $\text{♁}$   $\text{♁}$  18.

The Rev. Robert Balmer, D.D., was born on November 22nd, 1787. He died on July 1st, 1844, after a short illness resulting from “mental anxiety acting on a feeble



frame." In his progressed<sup>1</sup> horoscope, ♀ ruler of ♀ 17 was progressed to ♀ 12½ ∠ ♀ 27½. ♀ was progressed to ♀ 17.

### *Argumentativeness.*

Many people think of argumentativeness as a fault, and perhaps the term is chiefly applied to those who argue to excess, but the faculty of reasoned argument is a very valuable one. The principal components are ♀ 12 the power of seeing two sides of a question and ♀ 11. 12, logic, movement step by step. (These degrees are present in affliction in accidents caused by falls on stairs, also in fevers and delirium when reason is deranged. On April Fool's Day, April 1st, the ☉ is in ♀ 12.) All rightly directed argument must have as its object the elucidation of truth ∞ ♀ 7 ♀ ≠, the mean between two extremes, the balancing point. (Most Astrologers think that Libra, because it means "the Scales, or Balance," has to do with balance; ♀ and ∞ however, are concerned with rhythm but not with balance, except when compounded with ∞ ♀.) *Vide* in Part 3, "Lawyers."

### *Artistic Taste.*

Each of the Arts requires separate consideration,<sup>2</sup> but the Arts over which the Muses preside all require that those who woo them should possess appreciation of the beautiful, ∞ ♀ 13 ♀ ≠. Galcazzo Sforzia (N.N. 452) was a lover of the beautiful. ♀ ruler of his Ascendant, was in ♀ 16 ✕ ♂ ♀ 13.

George Baxter, the pioneer colour printer, was born at Lewes July 31st, 1804, at 2.30 p.m.<sup>3</sup> ♀ was in ♀

<sup>1</sup> *Vide* Appendix 13, "The Timing of Events."

<sup>2</sup> *Vide* in Part 3. "Painters and Sculptors," "Poets," etc.

<sup>3</sup> See *G. Baxter*, by C. T. Lewis, pub. Slow, Marston and Co.



13.56 \* ♂ ♀ 13.30 \* ☿ ruler of his Ascendant, ≈ 13.19.

G. F. Watts, born February 23rd, 1817, had ♃ ≈ 11 \* ♃ † 9.

### *Asceticism.*

Asceticism is the continuous practice of great self-denial. ☿ ♃ 18 degrees of limitation, and ☿ ♃ 25 degrees of restraint, or their rulers, ♃ ♃, are prominent, in aspect with the rulers of the 2nd or 8th, or ♀ or ☿. The same effect is produced by ♃ or ♃ strongly aspected in ♃ or ♃, or ☿ or ♃ on cusp of 2nd or 8th house with ♃ or ♃ strong. A strong ♃ tends to nullify the effect of ♃.

### *Attentiveness.*

Sustained concentration is indicated by ☿ ♃ 19. Momentary intense concentration by ♃ ≈ 19. Concentration on a minute point by ♃ † 4. It has now been recognized by orthodox medical practitioners that hypnotism can be used to train the attention of persons habitually inattentive. ☿ ♃ 19 are blends in self-hypnosis.

### *Attractiveness.*

The influence of ♃ ♃ ♀ ☿ is important in this connection.

*Audacity.* See Courage.

### *Awe.*

This is produced by a combination of that which is novel or strange, ♃ ≈ 28, with a sense of inferiority ♃ ♃.

*Beauty.* See Artistic Taste, etc. ≈ ♃ 13 ♃ †.



“Beauty is truth, and truth beauty,” said the poet,<sup>1</sup> and the scientist is substantially in agreement, for to him “Beauty is the apotheosis of Truth.”<sup>2</sup> By the astrologer this close connection between Truth and Beauty is readily understood because they both are indicated by parts of the same sign, “truth” being  $\text{♁ } \Omega 7$  and a “grasp of first principles”  $\text{♁ } \Omega 10.11$ .

A few examples may be added, to those given elsewhere in the book, of persons who were admittedly beautiful or handsome. (The particular types of beauty, of course, depend on the planets blended with these degrees.)

Marie Antoinette (N.N. 694) had  $\text{♃ } \times \text{ } \Psi \times \text{ } \text{♁}$ . Lily Langtry (N.N. 174) had  $\text{♃ } \uparrow 20 \times \text{ } \odot \approx 20$ .  $\text{♂}$  was in  $\Omega 12$ .

Mrs. Prentiss<sup>3</sup> was very beautiful as a child. She had  $\text{♃}$  in close sextile with the Ascendant,  $\text{♂}$ , and  $\text{♁}$ .

*Benevolence.* See also Generosity.

An open benevolent spirit is engendered by the last ten degrees of  $\text{♁ } \Omega$  and  $\text{♃ } \neq$ . The symbol of  $\text{♁}$ , the water carrier pouring water from a pitcher, is particularly appropriate to the region  $\text{♁ } \Omega 21$  to 23. Combined with  $\text{♁ } \approx \text{♂ } \Psi$  these denote a pouring forth of energy on behalf of others. Combined with  $\text{♁ } \text{♁ } \text{♁ } \text{♁}$  a giving away of one's possession.  $\text{♁ } \uparrow$  are often described as benevolent. These signs certainly combine well with  $\text{♁ } \Omega$  in this connection, but benevolence is not a root meaning. They are trustful signs and the natural benevolence of persons who are trustful is apt to be imposed upon, if the precautionary influence of  $\text{♁ } \text{♁ } \times \text{ } \text{♁}$  is not strong.

<sup>1</sup> Keats's *Ode on a Grecian Urn*.    <sup>2</sup> Sir Oliver Lodge, *loquitur*.

<sup>3</sup> For birth data, see p. 36.



Hammond (N.N. 621) had ♃ in ♊ 7 (on ♋ 22 of the Constellations) ♄ ♅ ♊ 7 ☉ ♊ 4½. ♃ was trine ♀.

### *Brilliance.*

Superlatives are under the domain of ♋ ♎ ♁ ≠. ♋ ♎ 25 in particular are degrees of brilliance and splendour. Literal brilliance of colouring brings in the blend of ♀ ♁ ♃ ♅ 17 (colour); of intellect ☉ ♋ ♁ ♃ ♀ + ♎ ♃ ♃ ♁; athletic brilliance, ♃ =♁ ♃ ♅; and so on.

One would expect the influence for brilliance to be strong in the horoscope of Francis I of France (N.N. 501). He has ♃ ♄ ☉ and ♀ =♁ 27½ ♃ ♎ 23. He has four planets either in ♎ or ♋ whereas the average is 1½.

Francis Sforzia, Duke of Milan (N.N. 445) is another example with ♀ ♎ 25 △ ♁ ♃ 25 ✕ ♃ =♁ 28.

It has been said that the court of Edward III (N.N. 233) was the most brilliant in Europe at the time. ♋ was on the 4th cusp with ♃, ruler, in ♃ 26♁ ☉ ♅ 28.

### *Candour.*

This is pre-eminently a quality of the outspoken, truthful, ♋ ♎ ♁ ≠. ♃ or ♅, ♃ or =♁ combined with them in affliction give rather a love of giving vent to unpalatable truths. This combination in all cases makes the native very positive in his assertions, if there are no mitigating influences. The combination of ☉ ♋ ♁ ♃ ♀ makes speech come more slowly. When afflicted, the few words spoken usually consist of caustic comments on men and things. If ♎ ♃ ♃ ♁ are the principal blend, speech is unrestrained and at times inaccurate. A guess is allowed to pass for a certainty. ♃ ♊ brings imagination into play and ♃ ♅ ♀ ♁ are apt to introduce prejudices.



*Caution.* See also Fear, Courage.

This is one of the principal developments from the  $\varnothing$   $\mathcal{V}$  Root Instinct.  $\varnothing$   $\mathcal{V}$  26 (with their rulers  $\ddot{\text{h}}$   $\text{h}_2$ ) are particularly important. These degrees are found prominent in the history of Scotland.

Christian III of Denmark (N.N. 519) was noted for his cautiousness and common sense. His Ascendant is given as  $\varnothing$  28 and he had three planets either in  $\varnothing$  or  $\mathcal{V}$ .  $\text{h}_2$  was in  $\varnothing$  16  $\times$   $\ddot{\text{h}}$ .

President Coolidge, born Plymouth, New Hampshire, on July 4th, 1872, about 9 a.m. local time, is one of the most cautious presidents that America has had. Pluto formed an aspect of  $15^\circ$  to the Ascendant. Four planets and the  $\odot$  were either in  $\varnothing$  or  $\mathcal{V}$ ,  $\mathcal{Y}$  being in  $\varnothing$  23 . 51.

#### *Changeableness.*

$\pi\acute{\alpha}\nu\tau\alpha$   $\rho\acute{\epsilon}\iota$ , "all things are changing," (literally "flowing") was the great doctrine of Heraclitus of Ephesus. There is, no doubt, something permanent behind, but certainly on the surface all things change, and not least of these things man's emotions, characteristics, and physical constitution. The different portions of the zodiac merely indicate the manner of the change.

$\varnothing$   $\mathcal{V}$   $\ddot{\text{h}}$   $\text{h}_2$  make changes slowly and deliberately. There is greater real permanence in their lives than in those of others.  $\varnothing$   $\Omega$   $\mathcal{Z}$   $\neq$  change smoothly and without friction.

$\mathcal{X}$   $\mathcal{M}$   $\mathcal{F}$   $\odot$  have little resistance and react readily to external influences.

$\mathcal{Y}$   $\simeq$   $\mathcal{J}$   $\Psi$  change rapidly, but the self always plays a large part in bringing about the change.

$\mathcal{S}$   $\mathcal{M}$   $\mathcal{F}$   $\mathcal{H}$  change spasmodically. The natives in whose horoscopes these planets are strong appear to be fixed in their occupations, their friendships, their in-



tellectual efforts, or whatever the nature of the things principally influenced in the horoscope, and then suddenly what has appeared permanent is swept away, and a new interest takes its place. They resent any attempt on the part of others to change their methods. Such interference makes them stick more strongly to their old routine.  $\Pi$   $\uparrow$   $\text{♁}$   $\text{♂}$  fly rapidly hither and thither, carefree, not tied to the past.

De Musset (N.N. 947) is typical of the  $\Pi$   $\uparrow$  influence. Five of the known planets, including  $\odot$  and  $\text{♃}$ , were either in  $\Pi$  or  $\uparrow$ . It is worth while quoting in full the description of him from the biography by M. Barine: ". . . De Musset whom a delirium would seize the moment he was overtaken by fever, who was the prey of every inconsistency, of every extreme. He was kind, generous, of a deep and passionate delicacy of feeling, and also violent and capable of great harshness. The same hour saw him delightfully tender and absurdly confident, and then suspicious to the point of unkindness, mingling in the same breath adoration and sarcasm, suffering hundredfold the pangs which he was inflicting, and next showing a charming regret, eloquent, frank, and irresistible repentance, throughout which he loathed and tried to humble himself, taking cruel delight in making his own heart bleed—a heart that was ever suffering pain. At other moments he was a dandy, a gay worldling, full of sparkling wit and banter, at others again he would never move from the company of young ladies, whose purity enraptured him and with whom he would waltz for ever talking nonsense and trifles. Altogether a complex being. . . ."

### *Charm.*

Some occult power enables a woman of marriageable



age to exert a potent charm over the man who eventually becomes her husband. Attractiveness is within the province of  $\gamma$   $\mathfrak{M}$   $\text{♀}$   $\text{♁}$  (so also is repulsion), and when blended with  $\text{♁} \simeq 21$   $\text{♂}$   $\Psi$  the spell is specially potent. Quite apart from the question of sex these same blends produce a charm of manner at all ages and in both sexes. Males respond more readily to the influence of  $\text{♁} \text{♂} \mathfrak{M} \text{♁}$ , females to  $\simeq \Psi \gamma \text{♀}$ .

Alphonse Daudet (N.N. 799) was called "le charmeur" by Zola by reason of his felicity of expression. He had  $\mathfrak{M}$  on Ascendant and four of the known planets either in  $\mathfrak{M}$  or  $\gamma$ . In addition Jason ruler of  $\uparrow$ , one of the literary signs, was in  $\gamma \text{♄} \odot$ .

### *Cheerfulness.*

This is a blend of  $\text{♁} \Omega 24 \ddagger$ , or 5th or 11th house or their rulers with  $\text{♂} \Psi \text{♁} \simeq$ , or Ascendant or 7th house or their rulers. The cheerful person is usually one who mixes with men. The recluse ( $\text{♁} \text{♁}$ ) and the student tend to have a more serious attitude to life, and run the risk of being "all sicklied o'er with the pale cast of thought." Contact with men is denoted by  $\text{♁} \Omega$  and 5th and 11th house influences.

### *Chivalry.*

The age of chivalry was the age of Richard Cœur de Lion and of Saladin when the degrees connected with chivalry were on cusps or semicusps of the World Horoscope.<sup>1</sup> Keightley has named as the true virtues of chivalry, bravery  $\text{♁} \simeq 8$ , devotion to religion  $\Pi \uparrow 23$ , and generosity to the weak and fallen  $\text{♁} \Omega 23$ .

*Clairvoyance.* See Medical Section. Part 4.

<sup>1</sup> See Appendix 4.



*Collecting Instinct.*

The collecting instinct (used in the sense of accumulating and hoarding, not the actual "bringing together") is a development of the precautionary instinct. A large number of animals and insects exercise little forethought and search for their food simply from day to day. Bees are, however, an outstanding example of the collecting instinct, storing up honey in the summer to provide food for the winter.

Man collects many things other than food and necessities, and often possesses a highly developed faculty. The first stage in many sciences such as geology, botany, zoology,<sup>1</sup> consists in the collecting of data. ☿ ♃ 29 are of chief importance in this connection and are found blended in the horoscopes of those engaged in that form of scientific work.

Collecting used merely in the sense of bringing together for a temporary purpose comes under the influence of ♁ ♃ 29, though these as frequently mean a "coming together" or becoming one of a crowd. They also are concerned in the idea of "similarity," "like draws to like."

*Command of Men.*

To occupy a commanding position a man must have the requisite ability in the sphere in which he is engaged. Thus a military commander must be a capable strategist, ☿ ♃ 3 ♀ ☿ well aspected, and methodical, enforcing strict discipline, ☿ ♃ 8, among his troops. If commanding in the field, courage ♃ ♀ ♀ will also be necessary. A certain measure of will power ☿ ♃ 8 is necessary in whatever sphere a man commands.

☿ ♃ 19 are degrees of "exaltation." They (or their

<sup>1</sup> See Part 3.



rulers  $\Upsilon \neq$ ) are frequently present in good aspect in the horoscopes of men of eminence in any walk of life. In civil life the governing of men, whether politically or in business, demands a certain amount of tact, which is the outcome of a philosophic view of life  $\approx \Omega 9$ . These degrees are frequently well aspected in the horoscopes of presidents and prime ministers.<sup>1</sup>

#### *Communicativeness.*

This is one of the root instincts. See Linguistic Ability.

#### *Comparison.*

$\Upsilon \approx 5$ . This is brought strongly into play in primitive man and animals in differentiating what is good to eat from what is not. In science it forms an important step in the acquisition of knowledge and is found strongly present in most of the “-ologies.”

#### *Concealment.*

One method of defence against the enemy is to conceal oneself from his view. Out of this instinct has developed the instinct to conceal in all its forms.  $\approx \Upsilon 28$  are the principal blends. They operate most strongly combined with  $\delta \text{ III}$  or  $\text{X III}$ .

*Concentration.*  $\approx \Upsilon 19$ . See also pages 85 and 101.

#### *Condescension.*

This is the attitude of  $\approx \Upsilon$  on the Ascendant (or blended with  $\Upsilon \approx \text{♂ } \Psi$ ) with the additional blend of  $\approx \Omega \Upsilon \neq$ .  $\approx \Upsilon$  are very dignified and in their attitude to persons,  $\approx \Omega$ , with whom they come in contact they feel they are doing a great honour coming

<sup>1</sup> See “Statesmen,” in Part 3.



down from their lofty pedestal to converse with such. Of course, those with a benefic  $\text{h}_2$  or  $\text{h}_1$  do not display this quality in the offensive form which is exhibited by those with  $\text{h}_2$  or  $\text{h}_1$  afflicted in  $\text{♁}$   $\Omega$  or 5th or 11th house.

### *Conscientiousness.*

$\text{♁}$   $\text{v}_8$  16 are regulative or normative degrees, and in matters of ethics denote a sense of duty, conscience. When combined with  $\text{♁}$   $\Omega$  7 these degrees give conscientious judgment, the native's estimate of truth in any matter. Combined with  $\text{v}_8$   $\text{♁}$  they regulate the conduct, with  $\text{v}_8$   $\text{♁}$  the desires and will.

$\text{♁}$   $\text{v}_8$  and  $\text{v}_8$   $\text{♁}$  are, where unmodified, the least conscientious of the signs. Without the influence of  $\text{♁}$   $\text{v}_8$  16  $\text{h}_2$   $\text{h}_1$  they engender hasty action, and thoughtlessness.

No more apt example can be found of conscientiousness than in the horoscope of Cromwell (N.N. 613). The most strongly benefic degrees in the horoscope are  $\text{♁}$   $\text{v}_8$  16 with  $\text{♁}$  15, in the 4th house,  $\text{♁}$   $\text{v}_8$  18  $\text{♁}$  14  $\text{♁}$   $\text{v}_8$  15½.  $\text{h}_2$  was in opposition to  $\text{♁}$ , ruler of the Ascendant.

The character of Marie Antoinette (N.N. 694) is another illustration of a high sense of duty. She had  $\text{♁}$  in  $\text{♁}$  16 in the Ascendant trine  $\text{♁}$ .

### *Consistency.*

"Winnow not with every wind" is the advice of the preacher; and "A foolish consistency is the hobgoblin of little minds" is the opinion of Emerson. Both these sentences are applied to consistency in time ("persistence in consistency" if one may be guilty of alliteration) to the retaining of the same point of view over a period.



♁ ♃ are the signs concerned in this. But ♁ ♃ are rarely foolish in their consistency. Though slow in altering their opinions, they will alter them if they find them wrong. ♃ ♀ 8 and ♁ ♀ 8 in affliction with ♃ ♀ ♃ or Ascendant 7th house and their rulers are the most guilty of sticking to opinions just from sheer pigheadedness. ♃ ♀ on the other hand, when afflicted, are inclined to winnow with every wind. Each person who speaks to them convinces them that he is right and consequently they are never long of the same opinion. ♀ ♃ see so many view points that they swither and are undecided.

A person may also be inconsistent in the sense of being confused and illogical. The most logical people are those with ♃ ♃ ♃ well aspected. ♃ ♀ are frequently confused and ♃ ♀ ♃ ♃ illogical. ♃ and ♀ persons see the point they are aiming at, and get there regardless of logic. There is often a pretence of reasoning, but if ♃ shows up the flaws, ♃ will go off at a tangent bringing to her aid some totally unconnected line of argument which appears to her conclusive.

### *Constructiveness.*

One development from the reproductive instinct of ♃ ♀ is constructiveness. In preparing for their future families birds build their nests, and foxes set their lairs in order, and the process of growth (also under ♃ ♀) is itself a form of construction taking place within the body. Man has developed this quality in the builder and the architect who have ♃ ♀ 11 and ♃ ♀ prominent. ♀ and ♀ are more positive and masculine than ♃ and ♃ and are more important in this connection, ♃ and ♃ having more to do with the internal arrangements and decoration of the home.



Constructiveness is also present in many other occupations, the making of tools, and the manufacturing of all sorts of commodities.

#### *Contrariness.*

This is the prerogative of "Mistress Mary" when she is in love  $\gamma \text{ III } 8. 9. + \text{♂ } \Psi$ , especially if the degrees concerned with "differentiation" and "opposition,"  $\varphi \simeq 27$ , are afflicted. People of all ages and both sexes with these two groups of degrees afflicted always seem to desire the opposite of what others want. They make bad partners. It is enough to tell them you would like a certain thing done to make them want to do the opposite.

Edward VI (N.N. 557) was one of the most contrary of men with the  $\odot$  in  $\simeq 28 \square \text{D } \text{V} 29. \text{♂}$  ruler or  $\varphi$  27, was in  $\Omega$  12 distantly in conjunction with  $\text{H}$  in  $\Omega$  5 but in close square to  $\text{♃}$  in  $\text{III } 11$ .

Christian II of Denmark (N.N. 484) was another. The severest affliction in his horoscope was that of  $\text{♂}$  ruler of his M.C.  $\varphi$  in  $\text{♁ } 24 \square$  M.C.  $\square$   $\text{H}$  ruler of  $\text{III}$  in  $\text{♁ } 8$ .

The obstinacy of Charles V (N.N. 510) was of a somewhat different type. He had  $\text{♂}$  (ruler of  $\varphi$ ) in  $\gamma$  25  $\square$   $\text{H}$  (ruler of  $\text{III}$ ) in  $\text{♁ } 26$ , but in sextile to  $\text{♀}$  (ruler of  $\gamma$ ) in  $\text{♃ } 27$ . Though the accomplishment of his desire made him pursue with determination his own course irrespective of what others thought, he did not select that course because it was opposed to their views.  $\varphi \simeq 27$  were not badly aspected in his horoscope.

*Conventionality. Vide supra p. 31.*

#### *Conversation.*

The gift of conversation is a natural development of the communicative instinct.  $\text{♁}$  and  $\Omega$  are the most



expansive signs and along with  $\mathcal{Q}$  and  $\mathcal{P}$  and the 5th and 11th houses and their rulers hold chief sway in this connection. The foundation of good talk has been well described by "Alpha of the Plough" as "good sense, good nature, and the gift of fellowship." These are all manifestations of the signs mentioned. The nature of the conversation is determined by the other influences blending.  $\mathcal{S}$   $\mathcal{V}$   $\mathcal{A}$   $\mathcal{H}$  when not restrained and silent tend to indulge in anecdotes:  $\mathcal{X}$   $\mathcal{M}$   $\mathcal{F}$   $\mathcal{D}$  are imaginative, at times verbose:  $\mathcal{G}$   $\mathcal{O}$   $\mathcal{P}$  are apt to be too dogmatic and contradictory if afflicted. In benefic aspect they impart "life" to the conversation. They have a pretty wit.  $\mathcal{L}$   $\mathcal{N}$   $\mathcal{Q}$   $\mathcal{H}$  like the conversation to have a purpose in view: while  $\mathcal{I}$   $\mathcal{J}$   $\mathcal{K}$   $\mathcal{C}$  pass swiftly from one topic to another lending a pleasing variety to conversation; in affliction they are apt to split hairs and in their desire for precise information ask too many questions.  $\mathcal{R}$   $\mathcal{O}$  25. 26. are the most important degrees. (See also Linguistic Ability.)

Of Mendelssohn, born Hamburg, February 3rd, 1809, it has been said that "as a man of the world he was more than ordinarily accomplished—brilliant in conversation and in his lighter moments overflowing with sparkling humour and ready pleasantry." He had  $\mathcal{Q}$  in  $\mathcal{R}$  25  $\Delta$   $\mathcal{O}$   $\mathcal{P}$  23. 26.

### *Courage and Cowardice.*

Courage, boldness, or audacity has many varieties. There is the impetuous courage of  $\mathcal{G}$   $\mathcal{O}$   $\mathcal{P}$  (more particularly  $\mathcal{G}$   $\mathcal{O}$  8) rushing headlong into danger—whether danger to life and limb or danger to reputation (combined with  $\mathcal{I}$   $\mathcal{J}$ ) or fortune (combined with  $\mathcal{L}$   $\mathcal{N}$ ). There is the courage of  $\mathcal{L}$   $\mathcal{N}$  when an attempt is made to thwart the native's desires, the determination to hold



one's ground at all costs : and there is the courage of those with  $\text{♁}$   $\text{♃}$   $\text{♄}$   $\text{♅}$  strong and benefic who, foreseeing danger, go slowly, calmly out to face it, or prepare to protect themselves against it. This is perhaps the highest form of courage, especially if the control of  $\text{♁}$   $\text{♃}$  is exercised over a highly nervous temperament.  $\text{♁}$  and  $\text{♃}$  will perhaps not be so good in a battle charge as  $\text{♄}$   $\text{♅}$  or  $\text{♁}$   $\text{♃}$ , but none can compare with them in holding their ground against attack if they are convinced that this course is the best for the defence of themselves or their race. But  $\text{♁}$   $\text{♃}$   $\text{♄}$   $\text{♅}$  afflicted can be very timid, or rather selfish, deliberately saving their own lives and letting others die, though not possessed by the excitable timidity of  $\text{♁}$   $\text{♃}$ .

Gustavus Adolphus (N.N. 609) had  $\text{♁}$  in  $\text{♄}$  7  $\Delta$  Ascendant.  $\text{♄}$  22½ ( $\text{♄}$  8 of the Constellations) was well aspected by  $\text{♃}$   $\text{♅}$  25  $\text{♅}$   $\text{♁}$  25  $\text{♁}$   $\text{♃}$  27.

Maximilian I (N.N. 460) had  $\text{♁}$   $\text{♁}$  12  $\Delta$   $\text{♁}$   $\text{♄}$  11  $\times$   $\text{♁}$   $\text{♅}$  16. He had three planets in  $\text{♄}$  and one in  $\text{♅}$ .

Christian II of Denmark (N.N. 484) had  $\text{♅}$   $\text{♅}$  7  $\times$   $\text{♁}$   $\text{♃}$  8  $\times$   $\text{♃}$   $\text{♁}$  12.

Frederick III of Denmark (N.N. 625) had  $\text{♁}$   $\text{♄}$  8  $\times$   $\text{♁}$   $\text{♅}$  9½  $\times$   $\text{♁}$   $\text{♁}$  5.

Alfonso XII of Spain (N.N. 997) had  $\text{♁}$   $\text{♅}$  7½  $\times$   $\text{♁}$   $\text{♃}$  6½.

Charles V (N.N. 510) had  $\text{♁}$  rising in trine to  $\text{♅}$ . He was "brave in battle yet by nature timid, afraid of mice and spiders." The natural timidity resulting from four planets (including the  $\text{♁}$ ) in  $\text{♁}$  was thus overcome by the control of  $\text{♅}$  blended with the courage of  $\text{♁}$ .

Le Duc de Morny (data given above, page 19) had  $\text{♄}$   $\text{♅}$  9½  $\times$   $\text{♄}$   $\text{♃}$  8  $\text{♁}$   $\text{♃}$  9½ though square  $\text{♃}$ .

The squares of planets, other than Pluto or Saturn, to Mars or Neptune or  $\text{♄}$   $\text{♅}$  8 gives rashness.



James I (N.N. 97) made himself ludicrous by the precautions he took against the possible assaults of his enemies, cumbering his body with an abnormal amount of clothing. This is indicated by the conjunction of the cautious ♃ ♁ 27 with ♂ ♁ 25 □ ♀. But he was not a nervous man as is evidenced by the fact that, though endangered several times by falls from horseback, he continued to indulge in riding as a pastime.

*Courtesy, Civility, Politeness.*

The sharp corners are rubbed off by contact with men and affairs, and the rudeness and brusqueness of youth is replaced by the suavity of later life and in particular, in the period when ♃ and ♁ have greatest power, from about 48 to 60. In the realm of mechanics oil makes the wheels go smoothly and it is partly under the dominion of ♃ ♁ 9, just as in the sphere of human character tact is denoted by these degrees when they are well aspected.

Courtesy finds its most charming expression blended with the spirit of service ♃ ♁. This blend is well exemplified in the character of Dr. Richard Garnett (N.N. 308.) He had ♁ 12½ on Ascendant and ☉ ♃ and ☿ in ♃. His ♃ (ruler of ♃) was in ♀ 3 close to his Midheaven in trine to ♃ ♃ 2½. ☿ was in ♃ 27 (♃ 9 of the Constellations).

Julius Cæsar (birth data given above, page 39) was noted for his courtesy. He had ☿ in ♁ 8.50 and ♃ in ♃ ✕ ♃.

*Craftiness, Subtlety, Cunning.*

♃ ♁ 6 + ♃ ♁ 17 + ♀ ♃. The almost imperceptible gliding motion of ♃ ♁ 17, the mysterious power of ♃ ♁ 6, and the minute attention to detail of ♀ ♃ com-



bine to give a high degree of cunning. The term is often used in a bad sense because cunning is frequently employed in a manner to bring misfortune to others, but this need not be so.

James I of England (N.N. 97), had  $\mathcal{Q}$  in  $\simeq 1$  (then on  $\mathcal{M}$  17 of the Constellations)  $\square$   $\mathcal{Q}$  (ruler of  $\Pi$ ) in  $\mathcal{S}$  3. His  $\mathcal{Q}$  (ruler of  $\mathcal{S}$ ) was heavily afflicted.

### *Criminality.*

Deeds, which offend public opinion or meet with punishment at the hands of a State at one period and in one place, may meet with approval in another locality or in the same place at other times.

In criminals of all shades and types, however, there is usually the indication of misdirected energy, shown in the horoscope by  $\mathcal{Q}$   $\simeq$   $\mathcal{M}$   $\Psi$  afflictions. Immorality has already been commented upon.<sup>1</sup> Theft and murder will be considered later.<sup>2</sup> Where there is much violence  $\mathcal{Q}$   $\simeq$  8 are usually afflicted, an influence from  $\mathcal{S}$   $\mathcal{M}$   $\mathcal{Q}$   $\mathcal{H}$  being combined.

The Anarchist, Auguste Vaillant (N.N. 42) who threw a bomb in the French Chamber of Deputies had  $\mathcal{Q}$   $\simeq$  8 afflicted by  $\mathcal{M}$  23  $\mathcal{Q}$   $\mathcal{S}$  22.  $\Psi$  ruler of  $\simeq$  was  $\square$   $\mathcal{Q}$ .

### *Criticism.*

The term correctly used simply means judgment. The evaluation of truth comes under  $\mathcal{S}$   $\mathcal{Q}$  7: combined with  $\mathcal{S}$   $\mathcal{V}$   $\mathcal{H}$  there is scepticism and incredulity or at least great caution before pronouncing anything to be true.

Criticism is sometimes used to denote a judgment accompanied by attention to detail  $\Pi$   $\mathcal{A}$ , and sometimes the term implies deliberately hostile criticism, the product

<sup>1</sup> See page 22.

<sup>2</sup> *Vide infra* Dishonesty, Murder.



of a spirit of opposition or differentiation  $\varphi \simeq 27$ . Where the term is used to denote analytical criticism  $\delta \text{M} 25$  are important, as in the case of Sainte-Beuve (N.N. 944) with  $\text{f} \text{M} 24$   $\text{c} \text{Q} \text{M} 26$   $\psi \text{M} 27$   $\ast \text{D} \text{M} 27$ .

### *Cruelty.*

Severity, and mercilessness, are special attributes of  $\text{z} \text{V} 11$   $\text{h} \text{h} \text{h} \text{h}$  combined in affliction with  $\text{z} \text{O} \neq \text{Q}$ . Righteous punishment, severity (cruelty for the sake of kindness), and deliberate cruelty for selfish ends are both meted out by the Saturnine. In the one case there are good aspects; in the other, bad. When  $\text{g} \psi \varphi \simeq$  are afflicted independently, there is actual ferocity, the ferocity of the wolf seeking its prey.  $\delta \text{M} \text{z} \text{O} 13$   $\text{II} \text{f} \text{K} \text{M} 28$  are often afflicted.  $\text{V} 11$  was at the Midheaven of the World Horoscope in the time of Pedro I of Castile, nicknamed Peter the Cruel.

Mary I of England (N.N. 532), "bloody Mary," had  $\text{h}$  in  $\text{f} 28$  in exact  $\square \text{Q} \angle \text{Asc.} : \text{f}$  was in  $\text{V} 29$  ( $\text{V} 14$  of the Constellations)  $\square \text{H} \varphi 27$ .  $\text{g}$  was in  $\text{II} 3$   $\square \text{f} \text{K} 5$ .

Galeazzo Sforzia (N.N. 452) had  $\text{h} \text{II} 27$  exactly  $\angle \text{Q} \delta 12$   $\square \text{g} \text{O} 13$ .  $\text{f}$  was in  $\text{V} 11$ .

Archbishop Laud (N.N. 592) had  $\text{H} \text{V} 13 \angle \text{h} \text{M} 26$ .

Relieving good aspects in  $\text{K} \text{M}$  and  $\text{z} \text{O}$  or from their rulers do much to mitigate tendencies to cruelty.

### *Curiosity.*

There is curiosity in the sense of intellectual interest,  $\text{II} \text{f} 17 \text{f} \text{L}$ , and in the sense of discovery, (*q.v.*)  $\varphi \simeq 26$   $\text{g} \psi$ , the searching for something. The first of these results in the obtaining of information at second hand like the child from its teacher, the second is the curiosity



of the pioneer who discovers something new.  $\gamma \simeq 26$  are close to the degrees which relate to what is opposed,  $\gamma \simeq 27$ , novel or strange,  $\gamma \simeq 28$ , different,  $\gamma \simeq 29$ .

The object of curiosity is denoted by the planets or signs blended. Thus  $\zeta$  in  $\text{♋}$  or  $\Omega$  or  $\phi$   $\text{♃}$  or in the 5th or 11th house is very interested in persons, and if afflicted develops into a gossip in the bad sense of the term, and so on.

### *Dandyism, Foppishness.*

$\text{♃}$   $\text{♁}$  7 +  $\text{♀}$   $\text{♁}$  8  $\text{♁}$  denote clothes, and if their influences are blended dress takes up much of the individual's attention.  $\text{♀}$  or  $\text{♁}$  afflicted in these degrees, especially by  $\text{♃}$  or  $\text{♁}$ , indicates, overdressing and "loudness" of attire.

Robespierre (N.N. 759) is an example with  $\text{♁}$   $\text{♃}$  26 (on  $\text{♃}$  9 of the Constellations)  $\text{♃}$   $\Psi$   $\Omega$   $10\frac{1}{2}$ .

### *Deception.*

Lying and deception are the converse of truth and the degrees of truth  $\text{♋}$   $\Omega$  7 or their rulers are consequently afflicted in the horoscope of the deceiver. 8  $\text{♁}$  7, the degrees in square, are very subtle and when seriously afflicted the natives indulge in unscrupulous, artful lying to achieve their ends.  $\text{♁}$   $\text{♁}$  22, if they are uncertain of what is the truth, make a guess at it and trust to luck.  $\text{♃}$   $\text{♁}$  22 are imaginative and tell delightful stories. When afflicted their stories are objectionable falsehoods, but they are not practising conscious deception (unless other influences are blended) for they usually deceive themselves as well as those who are listening.  $\text{♁}$   $\text{♁}$   $\text{♁}$   $\text{♁}$  blended with  $\text{♋}$   $\Omega$  7 seldom cause lying in the positive sense (if other influences are not added), but those subject to these influences deceive by conceal-



ing or holding back the truth. They often suffer from the slander of others.

If  $\♁$  or  $\Psi$  are blended in affliction with the deceptive degrees, the natives do real injury by their lying and are apt to find themselves involved in an action of damages for slander or libel.

An example of one who suffered from slander is M. Clemenceau (N.N. 907) with  $\♁$  in  $\♋$  22 in the 10th house  $\square$   $\text{h}_2$   $\uparrow$  27  $\angle$   $\Psi$   $\approx$  14 $\frac{1}{2}$ . Both  $\♁$  and  $\Psi$  in his horoscope have stronger good aspects than bad, showing that he himself was not given to slandering others.

Machiavelli, born May 3rd (O.S.) 1469 = May 12th (N.S.) whose name has become a synonym for duplicity and guile had  $\Psi$  in  $\♎$  7  $\♁$   $\text{h}_2$  in  $\text{v}$ .

Horatio Bottomley, born 5.8 p.m., March 23rd, 1860. (See B.J.A., April, 1922), was prosecuted for fraud in March, 1922. His Ascendant was  $\♎$  21 $\frac{1}{2}$  and his progressed<sup>1</sup> Ascendant was  $\♎$  6. His radical  $\text{♀}$  was in  $\text{v}$  13.47  $\angle$   $\Psi$   $\♋$  27.5  $\square$   $\text{h}_2$   $\text{♁}$  19.40  $\square$   $\text{♁}$   $\text{v}$  0.11 but sextile  $\text{♁}$ .

Captain Thomas Verney, born 8 a.m., November 2nd (O.S.), 1615 (see B.J.A., April, 1922), was "not altogether honest." His Midheaven was  $\♎$  21 afflicted by the  $\text{♁}$   $\text{♁}$  6.20.  $\♁$  was in  $\text{v}$  9  $\square$   $\Psi$   $\approx$  4  $\square$   $\odot$   $\♎$  19 $\frac{1}{2}$ .

Jay Gould (N.N. 259) as a result of fraudulent sales of stock, was forced out of business as a broker in 1872 and compelled to give back to clients \$7,500,000.  $\text{♀}$  was in  $\text{v}$  21  $\square$   $\text{♁}$   $\approx$  22  $\square$   $\♁$   $\♋$  4  $\angle$   $\odot$   $\text{♎}$  6.  $\text{v}$  6 was squared by  $\Psi$   $\approx$  6.

### *Detachment.*

"The bigger the job you have in hand the more

<sup>1</sup> See Appendix 13, "The Timing of Events."



necessary it is to cultivate the habit of detachment,"<sup>1</sup> is sage advice, which is rarely taken by those most in need of it. Those with  $\Pi \uparrow \text{♁} \text{♄}$  strong, carry the freshness of childhood into middle life because they possess this valuable quality. Life is never to them monotonous or fatiguing, for when their day's work is done they turn wholeheartedly to something else forgetting for the time being all business cares.

*Determination and Perseverance.*

See Consistency, Contrariness, Changeableness.

*Dignity.*

This is ruled by  $\text{♁} \text{♃} 3 \text{♁} \text{♃}$ . Dignity in outward appearance brings in the influence of  $\text{♁} \text{♄} 24 \text{♁}$ . Dignity is a very different thing from ostentation which is frequently indicated by  $\Pi \uparrow 26 \text{♁} \text{♄}$  combined with  $\text{♁} \text{♄} 24 \text{♁}$  and  $\text{♄} \text{♃} 9 \text{♃}$ .

Marie Antoinette is a fine example of true dignity. She (N.N. 694) had  $\text{♁} 3$  on the Ascendant.

Charles V (N.N. 510) had the  $\text{♃}$  in  $\text{♃} 6\frac{1}{2} \text{♁} 24 \text{♃} 7\frac{1}{2}$ .

*Disappointment.* See Hope.

*Discovery.* See Exploration.

*Discretion.*

This is a virtue of the cautious  $\text{♃} \text{♁} \text{♁} \text{♃} 26$ .

*Dishonesty.*

Dishonesty in money matters is a blend of deceit (*q.v.*) ( $\text{♁} \text{♄} \text{♄} \text{♃} 7, \text{♃} \text{♃} \Pi \uparrow 22$  afflicted, or their rulers) and Possession  $\text{♁} \text{♃} 6 \text{♃} \text{♁}$  and Desire  $\text{♄} \text{♃} 9 \text{♃} \text{♃}$ . The degrees of habit and monotonous repetition  $\text{♁} \text{♃} 8$  squared from  $\text{♃} \text{♁} 8$ , hardship, which engenders

<sup>1</sup> From *Pebbles on the Shore*, by "Alpha of the Plough."



pugnacity and the feeling (in affliction) of having one's hand against every man are very common in the criminal's horoscope.

It will be noticed that every year thefts are more frequent when ♀ or ☿ afflict ♃ than at other periods.

J. C. (male) born London, January 3rd, 1861, at 3 a.m., is stated to have been a successful thief (see M.A., January, 1918). ☿ was on the Ascendant with ☿, ruler, in ♀ 8.48 ☐ ♃ ☿ 9.22.

On exactly the same date at 11.41 p.m. approximately, in Lat. 52.38 N., Long. 5m. 12s. E. (see M.A., July, 1919) was born a man who failed in business, misappropriated money and committed suicide. In his case ♃ ruled the 4th house.

The swindler (N.N. 391) who became notorious for frauds on London banks, had ☿ ♃ 6 afflicted by ☿ ≈ 7 ♀ 8 23 ☐ ≈ 4 ♀ ≈ 26 (on ≈ 7 of the Constellations, afflicted).

A defalcating bank clerk (N.N. 761) who was said to have swindled the French public out of 17 million pounds sterling had ♀ 8 7 ☐ ☐ ≈ 5½ ∠ ♂ ♀ 20½. ☿ was in ♀ 25½ ♂ ♀ ♀ 21 ☐ ♀ 8 19 afflicting ☿ ♃ 6.

An adventuress (N.N. 261) has ☿ 26 given as M.C. (☿ 25 was on ☿ 6 of the Constellations) ♃ was in ☿ 23 ☿ ☿ 29.

Those who suffer from theft often have similar influences, only that in their case there is usually a strong connection with the passivity of 6th or 12th house influences.

### *Doubt.*

The great apostle of doubt was Descartes. Born on March 31st, 1596, he had the degrees of philosophic principle ≈ ♀ 10 on ☿ ♃ 26 of the Constellations,



degrees of caution, well aspected by ☉ ♀ 11 and ♃ (ruler of ♄) in ♀.

It has been said of Walter Bagehot that "his great characteristic as a writer was a very curious combination of dash and doubt, great vivacity in describing the superficial impressions produced on him by every subject matter with which he was dealing and great caution in yielding his mind to that superficial impression." He was born on February 3rd, 1826. At that period ♄ 14 was on ♃ 26 of the Constellations. His ☉ was in ♄ 14 △ ♃ (ruler of ♃) in ♀ 15. ♀ ♀ and ♃ were all in ♃. His vivacity in describing superficial impressions would be due to his ♀ in ♄ 5½.

### *Duty.*

The following examples of a high sense of duty ♄ ♃ 16 ♃ ♃ may be added to those given above. (See Conscientiousness.)

George III (N.N. 730) had ♃ 3 on Ascendant. It was then on ♄ 16 of the Constellations. ♃ was very strongly aspected, being ♂ ♀ ♀ ♀.

Christian III of Denmark (N.N. 519) had ♃, ruler of his 7th house in ♄ 16.

### *Economy.*

Thrift is a virtue ; miserliness is a vice. To provide against future misfortunes and the certainty that in old age a man cannot work as hard as in the full prime of his manhood, the prudent man, who has no inclination to live on the charity of relatives or friends, lays by a reasonable portion of his earnings while the selfish man spends his all on his own enjoyment trusting that some charitable person will look after him when misfortune befalls him. Thrift is usually present when a man



possesses the faculty of reckoning, numbering or counting,  $\varpi$   $\nu$  13, but it is always present when the faculty of accumulation  $\varpi$   $\nu$  29 is strongly marked.

Frederick the Great, born at noon, January 24th, 1712, had  $\nu$  29 at the Midheaven (on  $\nu$  13 of the Constellations). His thrifty nature is well known.

*Eloquence.*  $\Pi$   $\dagger$  18 +  $\gamma$   $\mathbb{M}$  + See "Orators," in Part 3.

*Emotion.*

The emotions are under the dominion of  $\varphi$   $\simeq$  Ascendant and 7th house and their rulers. Combination with the flexed signs,  $\mathfrak{H}$   $\mathbb{M}$   $\Pi$   $\dagger$ , or their rulers results in the emotions being very readily stirred. Combined with  $\gamma$   $\mathbb{M}$   $\simeq$   $\Omega$  they tend to be more violently stirred, but not with such frequency. Combined with  $\varpi$   $\nu$  they are stirred with difficulty, but when stirred the emotion is of a lasting nature.

*Emulation.*

This is a blend of imitation  $\Pi$   $\dagger$  29, strong desire  $\gamma$   $\mathbb{M}$  9, and superiority  $\varphi$   $\simeq$  9  $\♁$   $\Psi$ .

*Energy.*

The active principle in man is denoted by  $\varphi$   $\simeq$   $\♁$   $\Psi$ , the Ascendant and Descendant, their rulers, but of these more particularly by the positive  $\♁$   $\varphi$ , and Ascendant and its ruler. When these influences are combined with  $\Pi$   $\dagger$  17 or their rulers they denote Energy.

President Grant (N.N. 237) had  $\mathfrak{H}$  (ruler of  $\Pi$ ) in  $\varphi$  18½.

Lord Brougham (N.N. 183) had  $\mathfrak{H}$  in  $\simeq$  18  $\Delta$   $\mathbb{H}$ .

Energy always is accompanied in the mental realm



with intensity ( $\Upsilon \simeq$ ) of interest ( $\Pi \uparrow 17$ ), or Enthusiasm.

### *Envy.*

This is a combination of the blends for emulation (*q.v.*) with an affliction from  $\varnothing \text{V} \text{♁} \text{♃}$ . Envy serves no self-preserving or race-preserving end. It does not stimulate to endeavour like emulation, but nips endeavour in the bud, stirring up in the individual a feeling of repulsion ( $\text{♁} \text{♃} 9 \text{♀} \text{♁}$  combined in affliction with  $\varnothing \text{V} \Upsilon \simeq 27$ ) towards the individual who is more successful than the native.

### *Equanimity.*

Placidity is under the rule of  $\varnothing \text{V}$  and placidity of mind is a blend of these signs with  $\Pi \uparrow \text{♁} \text{♃}$ . Marcus Aurelius<sup>1</sup> born Rome, April 26th, A.D. 121, had  $\text{♃}$  very well aspected in  $\varnothing$  with the  $\text{♃}$  in  $\text{V}$ . It would be difficult to find a person in whom equanimity was displayed to greater advantage.

### *Expectancy.*

It is strange how little attention psychologists have given to expectancy. Expectancy is a state of mind which is dependent on man's knowledge of the past. Man has learnt that certain things tend to recur in a definite order, with the result that when the first of a series of such associated events occur he expects that the others will occur. He is thus by his knowledge of the past able to forecast certain future events with a high degree of probability that his forecast is correct. This comes under the influence of  $\varnothing \text{V} 23 \text{♁} \text{♃}$  well aspected. If his forecast is wrong then he will have  $\varnothing \text{V} 23 \text{♁} \text{♃}$

<sup>1</sup> As calculated by Mr. Vivian Robson.



afflicted. Expectancy is quite different from Hope. Hope (*q.v.*) has always to take something on trust. It does not have the complete chain of evidence for its conclusions which Expectancy has. Further in Hope there is an element of desire which is not present in Expectancy.

*Exploration.* See also page 35.

$\Upsilon \simeq 26$  are usually strong in the horoscopes of explorers, being very frequently blended with  $\Pi \uparrow 13$ . A companion of Andrée in his attempt to reach the North Pole by balloon (N.N. 783) had  $\text{h}_2$  ruler of the Midheaven in  $\uparrow 26\frac{1}{2} \times \odot \approx 25\frac{1}{2} \triangle \Upsilon 26$ .  $\text{h}_2$  (ruler of  $\uparrow 13$ ) was square  $\Psi$  (ruler of  $\simeq 26$ ).

Sir Ernest Shackleton (N.N. 199) had  $\Psi$  in  $\Upsilon 26 \times \odot \approx 26 \text{ ♀} \approx 24 \text{ h}_2 \approx 25$  (ruler of  $\uparrow 13$ ).

On May 19th, 1845, Franklin sailed in search of the North West passage and was lost.  $\Psi$  was afflicted by  $\odot \text{ ♀} \text{ h}_2$  and  $\text{♁}$ .

*Extravagance.*

The chief indications of extravagance are  $\approx \Omega$  afflicted, especially the 22nd and 23rd degrees.  $\approx \Omega 22. 23.$  symbolize a "pouring forth" or bubbling over and when in good aspect indicate generosity. Blended with them in affliction are  $\text{♃} \text{ ♀} \text{ ♃}$ , the chief stimulus to extravagance being excessive desire.

The extravagance of Disraeli (N.N. 737) is well known. He had  $\text{♀}$  in  $\text{♍} 22 \text{ ♂} \text{ ♁} \text{ ♍} 25 \text{ ☐} \text{ ♂} \text{ } \Omega 19$ .

Lorenzo the Magnificent (N.N. 455) is, perhaps, the most typical example of extravagance to be found. He had the  $\odot$  rising in  $\Omega 22\frac{1}{2} \text{ ♂} \text{ ♀} \text{ } \Omega 26\frac{1}{2} \text{ h}_2 \text{ } \Omega 27 \times \text{♁} \text{ } \angle \text{♃}$ .

Edward III (N.N. 233) was one of the most extrava-







*Falsity.* See Deception.

*Fanaticism.*

Fanaticism is usually applied to a perverted religious or moral enthusiasm ; in the latter case it is denoted by  $\infty$   $\nu$  16 (degrees of duty) afflicted by  $\varphi \simeq 19$  (degrees of intensity). Where the nature of the enthusiasm is rather religious than moral  $\Pi \uparrow 23$  are afflicted.

Edward VI (N.N. 557) was a fanatic. He had  $\mathcal{D} \nu$  29 (on  $\nu$  16 of the Constellations)  $\square \odot \simeq 28$ .

Robespierre (N.N. 759) had  $\mathfrak{h} \square \text{♀}$ .

Kruger (N.N. 172) was something of a fanatic with  $\mathfrak{H} \nu$  16  $\square \odot \simeq 17 \square \text{♂} \text{♃} 4$ .

*Fatalism.* See also "Actors and Dramatists," in Part 3.

The incidents in the present life which are beyond the individual's control come under the influence of  $\text{♃} \text{♄} 28$ , the inevitable. This is commonly associated with the idea of Fate. The Theosophists explain the apparently inevitable by the doctrine of Karma. There are some persons who take the view that everything is inevitable, including their own character. They disbelieve in the idea of freewill. To these we give the name Fatalists. Thomas Hardy (N.N. 103) is an example with  $\text{♀} \text{♃} 28 \angle \mathcal{D}$ . It is interesting to note the prominence of  $\text{♃} \text{♄} 28$  or their rulers in the horoscopes of Theosophists.

Madame Blavatsky (N.N. 18) had  $\mathfrak{H} \approx 12 \triangle \mathcal{D}$ .

Mrs. Besant (N.N. 40) had  $\mathfrak{H}$  rising.

Alan Leo (N.N. 34) had  $\mathfrak{H} \Pi 11 \times \mathcal{D} \varphi 15 \times \text{♃} \Omega 8$ .

Mrs. Leo (N.N. 882) has  $\mathfrak{H} \text{♃} 27 \times \Psi \text{♃} 23$ .

Pekka Ervast (N.N. 204) had Ascendant  $\text{♄} 28 \times \text{♀} \nu 27$ .

Countess Wachtmeister (N.N. 870) had  $\mathfrak{h} \text{♄} 28\frac{1}{2}$ .



Dr. P. W. G. Nunn (N.N. 910) had  $\text{♁} \text{♄} 19 \Delta 24 \text{♁} 19$ .

H. S. Olcott (N.N. 41) had  $\text{♁} 28 \Delta 24 \text{♄} 28 \times \text{♄} \text{♁} 25$ . He was President Founder of the Theosophical Society.

Alcyone (N.N. 864) had  $\text{♄} \text{♄} 29$ .

Franz Hartmann (N.N. 66) had  $\text{☉} \text{♁} 29 \times \text{♃} \text{♁} 26$ .

At the foundation of the Theosophical Society (N.N. 244)  $\text{♁}$  was in  $\text{♁} 20 \text{♄} \text{♂} \text{♁} 20$ .

When the foundation stone of the new head-quarters at Euston was laid  $\text{♂}$  was in  $\text{♄} 29 \Delta \text{♁} \text{♄} 28 \Delta \text{♁} \text{♁} \text{♁} 26$ .

### *Fear or Precaution—Cowardice.*

Most psychologists place fear among the "Primary" Instincts, and some talk of fear as a "primary" emotion. Astrologically precaution is a "primary" in the sense of a Root Instinct, and one of the branches of that Root Instinct is a "primary" instinct of precaution or fear in the sense of a simple instinct. Caution is, however, only sometimes an emotion, namely when it is intense, and perhaps only then should the term fear be correctly applied to it.

The ultimate purpose of all instincts (unconsciously pursued) is to prolong the life of the family or race to which the individual belongs, and precaution is no exception to this rule. When fear leads to a course of action which does not tend to serve this purpose, it means that there are afflictions to  $\text{♂} \text{♁} \text{♁} \text{♁}$  in the horoscope. (An apparent exception is the case of a man risking his life to save his dog, prompted by the fear of the dog's death, but the stimulus is here compelling action which is certainly not instinctive. It is possibly a perversion of the instinct of a parent animal to save its young at the risk of its own life, which is directed towards the continuance of the race.)



Fears, including complex fears, may be classified (a) as to their cause, (b) as to their object, (c) as to their reaction. The causes are too numerous to detail, a thundercloud, a lion, a precipice, etc. Some of the objects may be mentioned together with the blends principally concerned in affliction along with  $\text{H}_2 \text{ †}$ , e.g., Fear of Darkness  $\text{☉ } \text{V}^3 \text{ 4}$ , Loneliness  $\text{☉ } \text{V}^3 \text{ 3}$ , Death  $\text{☉ } \text{7}$ , Poverty  $\text{☉ } \text{M} + \text{☉ } \text{8}$ , Dishonour  $\text{☉ } \text{‡ } \text{26}$ , Sickness and Injury  $\text{☉ } \text{M}^3$ . Some of the reactions of fears are:—paralysis, concealment, silence  $\text{☉ } \text{V}^3$ ; clustering into a crowd  $\text{☉ } \text{M}^3$ ; flight  $\text{☉ } \text{‡}$ ; screaming  $\text{☉ } \text{Ω}$  (to warn others of danger or to call for help); trembling  $\text{☉ } \text{V}^3 \text{ 9} + \text{☉ } \text{‡}$ ; growing pale  $\text{☉ } \text{M}^3 \text{ 9} + \text{☉ } \text{M} \text{ 14}$  afflicted. With all these  $\text{H}_2$  or  $\text{†}$  or  $\text{V}^3 \text{ ☉}$  must be blended. These are but a small selection of reactions. Possibly many people never exhibit any of them. It is unlikely that any person would (at different times) exhibit all of them. On the other hand they are not necessarily found singly, but two or more may be present simultaneously, or at least succeed each other with little interval.

The reactions of  $\text{☉ } \text{M}^3$  perhaps require special explanation. The typical  $\text{☉ } \text{M}^3$  man shrinks from publicity, yet not, as is often stated, from crowds. He likes to be in a crowd, but he does not wish attention directed to himself. He prefers his individuality to be submerged. He shrinks from responsibility. He is meek. He is willing that if a man takes his coat he should have his cloak also. If, when alone, he were attacked by a wild animal, he would be overcome with terror. On the other hand, the highest  $\text{☉ } \text{M}^3$  types, are capable of greater sacrifice for their race than any other sign. If another man is in danger the timidity of  $\text{☉ } \text{M}^3$  vanishes and he is ready to sacrifice his life for his fellow. Simi-



larly while he will not stick up for his own rights, he will often boldly plead the cause of any man who appears to be suffering injustice.

The particular degrees of caution  $\varnothing$   $\nu$  26 are in exact square to the degrees of curiosity  $\gamma$   $\simeq$  26, and there is often a swaying back and forwards between the instinct of curiosity and the instinct of caution in certain wild animals when anything strange appears on their horizon. If any familiar living thing appears which is known to be hostile, the instinct of precaution will be aroused only if the instinct of Self-abasement  $\times$   $\mu$  9 is at the moment stronger than the instinct of self-assertion  $\gamma$   $\simeq$  9, for obviously if an animal considers itself superior to another there is no need for fear.

The term "cowardice" is used as a term of abuse. It implies that the fear of the individual is unjustifiable, or excited without reasonable cause, as when a man elects to save himself rather than his child, who is more valuable for the continuance of the race, or runs away from a man smaller than himself. In such cases  $\♂$  or the ruler of the Ascendant is usually severely afflicted by  $\text{h}_2$  or  $\text{♁}$ , and  $\times$   $\mu$  9 are afflicted.

Some examples of Fear have been given under Courage (*q.v.*). To these may be added one or two examples of special fears. It is recorded of Disraeli (N.N. 737) that he had a fear of cold water.  $\text{h}_2$  was in  $\simeq$  15  $\square$   $\text{♀}$   $\nu$  13  $\angle$   $\text{♃}$   $\Omega$  28  $\angle$   $\psi$   $\text{♁}$  27.

K.Y.M., born Edinburgh 5.40 a.m., April 1st, 1890, had a fear of shipwreck. As a child she required all books to be read by someone else first and any picture of shipwreck to be pasted over.  $\text{h}_2$  was in  $\Omega$  28  $\text{♁}$   $\text{♃}$   $\Omega$  23  $\angle$   $\odot$   $\gamma$  11  $\square$   $\psi$   $\text{♁}$  2.

The native of N.N. 379 had a fear of solitude. Pluto was in  $\Omega$  18  $\angle$   $\text{♁}$   $\varnothing$  3  $\square$   $\text{♃}$   $\nu$  3  $\square$   $\text{♀}$   $\text{♁}$  16½.



*Fickleness.* See Faithfulness.

*Flirtatiousness.*

The " virgin " Elizabeth (N.N. 551) was notoriously a flirt with the changeable ♀ in  $\approx 16 \square \text{H} \text{or} 17$ , ruler of  $\text{M}$  (desire).<sup>1</sup>

*Fluency.* See Linguistic Ability.

*Forethought.* See Caution, Expectancy.

*Forgiveness.*

The normal reaction of men and animals when they are deliberately injured by their kind is to return injury for injury, if this is within their power. The Christian religion and teaching has brought more prominently forward the  $\text{H}$  tendency to forgive which shows itself at times in nearly every man, but more strongly and more frequently in those with  $\text{M} \text{H} \text{H} 12$  well aspected, especially by  $2\downarrow$  or  $\ddagger$ .

King Peter of Serbia, born July 13th, 1844, has been described as an " educated, peace loving, gentleman." His first act on coming to the throne was to forgive those who had deposed his father and expelled himself from the country. His  $2\downarrow$  was progressed<sup>2</sup> to  $\text{V} 0.26$  (on  $\text{H} 12$  of the Constellations) sextile to  $\text{h}$  progressed to  $\approx 1$ .

*Fraud.* See Deception.

*Friendship.*

$\approx \Omega 8$  and the corresponding portions of the 5th and 11th houses are of most importance in regard to friendship, and when well aspected, especially by  $2\downarrow$ , denote popularity and good fortune in friendship.

<sup>1</sup> See " Sex," page 22.

<sup>2</sup> See Appendix 13.



Afflictions from  $\text{h}$  or  $\text{h}$  or of  $\text{24}$  in  $\text{28}$   $\text{V}$  tend to deny friends; of  $\text{24}$  or  $\text{+}$  in  $\text{K}$   $\text{M}$  give many shallow friendships; afflictions of  $\text{24}$  or  $\text{+}$  in  $\text{r}$   $\text{=}$  or afflictions from  $\text{♂}$  or  $\text{♀}$  cause quarrels; afflictions of  $\text{24}$  or  $\text{+}$  in  $\text{8}$   $\text{M}$  (particularly  $\text{8}$   $\text{M}$  25) or from  $\text{♀}$   $\text{H}$  cause separation after friendships of apparent permanence; afflictions of  $\text{24}$  or  $\text{+}$  in  $\text{II}$   $\text{†}$  or from  $\text{♀}$   $\text{♁}$  cause fickleness in friendship.

Lewis Carroll (N.N. 125) is described by his biographer as "singularly fortunate in his friends"  $\text{24}$ , ruler of  $\text{8}$ , was in  $\text{28}$   $\text{♂}$   $\text{†}$  26  $\text{♀}$   $\text{†}$  23. The  $\text{☉}$  was in  $\text{6}$   $\text{♁}$   $\text{†}$  3½.

Of Sir Joshua Reynolds (N.N. 239) it has been said that "the pleasant urbanity of manner which distinguished him throughout life had been winning for him many friends." He had  $\text{24}$  on the cusp of the 4th house in  $\text{†}$  29  $\text{♁}$   $\text{h}$   $\text{†}$  24  $\text{♁}$   $\text{H}$   $\text{=}$  25½  $\text{♁}$   $\text{25}$  (on  $\text{8}$  of the Constellations).

### *Frivolity.*

This term is most frequently used in describing a quality possessed by people who follow their own whims, the desires of the moment—pleasure lovers. The influence of  $\text{8}$   $\text{M}$  is, therefore, strong in the horoscope combined with the superabundance of  $\text{28}$   $\text{♁}$   $\text{24}$   $\text{+}$  afflicted.

Edward III (N.N. 233) is an example with  $\text{M}$  on Ascendant and seven planets (including  $\text{24}$ ) either in  $\text{8}$  or  $\text{M}$  while  $\text{H}$  was in  $\text{†}$  4, a degree connected with the idea of precision, but also denoting something which is very minute or trifling.

Pietro Medici (N.N. 468) was another frivoler. He had four planets either in  $\text{8}$  or  $\text{M}$  and  $\text{♀}$  (ruler of  $\text{8}$ ) was in  $\text{1½}$   $\text{♁}$   $\text{♀}$   $\text{K}$  18½ (ruler of  $\text{II}$  4),  $\text{□}$   $\text{24}$   $\text{M}$  5



♁ ♀ 1 (ruler of ♀). These evil influences were so strong that even the trine of ♀ to ♀ was unable to restrain them.

### *Gambling.*

No animal and no human being goes through life without "taking a chance" ♀ ♂ 21 in something. There are, however, certain persons who spend a large part of their life, or particular periods, in risking their money, by betting or speculating on the stock exchange, or otherwise, in circumstances in which the odds appear to the ordinary man all in favour of their losing. To such persons we accord the name of gamblers. The gamblers themselves are, of course, usually confident, or at least hopeful, of success, and occasionally are successful. If a man can afford to lose money, gambling is not a more vicious form of activity than any other extravagant habit. If a man cannot afford to lose the money he risks, his gambling becomes a serious vice, especially if he has a family who look to him for support.

The usual indications of losses by gambling are ♀ ♀ 16 (or ♀ ♀ ) afflicted combined with an affliction of ♀ ♂ 21 (or ♀ ♀). The additional influence of ♂ ♀ ♀ = conduces to great rashness.

Tennyson (N.N. 156) lost all his money by rash investment in the end of 1844. His Ascendant is given as ♀ 22 and is afflicted by ♂ and ♀ in ♀ 6. ♀ was in ♀ 25 in exact square to ♀ in ♀ 25. ♀ was in ♀ 4 on ♀ 16 of the Constellations.

The native of N.N. 636 was a gambler with ♀ ♀ (ruler of ♀) in ♀ 11 ♂ ☉ ♀ 16 ♀ ♀ 17 (but sextile ♀).

Thackeray, born July 18th, 1811, lost by speculation. ♀ was in ♀ 21.11 ♂ ♀ ♀ 23. 33 ♀ ♀. ♀ was in



♁ 14.48 ☐ ♀ ☉ 2.10 (but had a distant trine from ♃ in ☉ 18.11).

Robert Buchanan, the poet, born August 18th, 1841, is another example. He had ♂ in ♁ 18.2 ☐ ♀ ☉ 15.24. At the period when he had his losses ♃ was progressed<sup>1</sup> close to the conjunction of ♂, and ♀ 21 was afflicted by ☿ progressed to ♃ 21 and the radical ♃ in ♀ 7.

J. M., born Burntisland, August 16th, 1832, lost heavily through speculation. ☿ was in ☉ 16.16 ☐ ♂ ♃ 18.28. ♃ was in ♁ 20.28 ☐ ♀ 21.

*Garrulity.* See also Conversation.

Garrulity is common where ☉ ♀ 21 ≠ are strongly blended either with ♃ ☉ ♀ (or Ascendant, 7th house and their rulers) or with ♃ ♁ ♀ ☉ (or 6th and 12th houses), the former in an intense, dogmatic manner, the latter in what might be termed a hawering, somewhat ineffective way (*i.e.* when the controlling influence of ☉ ♃ ♀ is not strong).

James I of England (N.N. 97) is an example of garrulousness with 21 in ☉ 1 (on ♁ 16½ of the Constellations) ☐ ♃ ☉ 3.

*Generosity.* See also Benevolence, Extravagance.

The region of ☉ ♀ 22.23. is of chief importance in this connection .

Alfred Beit (N.N. 319) was in a quiet way very generous with his wealth. ♀ was in ♃ 11 (on ☉ 23 of the Constellations) ✕ ♀ 12. He had four planets in ☉ including ♂ in ☉ 22. It has been said of one of the American Presidents, Ulysses Grant (N.N. 237) that he "abounded in kindness and generosity and if there

<sup>1</sup>See Appendix 13.



was anything specially difficult for him to endure it was the sight of human suffering." He had ♂ in ♈ 24.

### *Geniality.*

This is under the dominion of ♃ ♈ 24 †.

### *Genius.*

Buffon's definition of genius was "it is patience" ☿ ♁ ♃ ♈. It is certainly unquestionable that all those who are properly regarded as having possessed genius have been hard workers in one particular line of thought or art. Some, however, can hardly be called patient. They were rather intense workers ♃ ≈ ♂ ♃. To the astrologer it is sufficiently clear that the qualities that men of genius exhibit in a high degree are in them in embryo at birth, a combination of their heredity and the variation denoted by the horoscope.

### *Gentleness.*

"To think first of others is the secret of gentleness," said Elizabeth Gilson; and this is the attitude of the evolved ♃ ♃ type, especially if blended with ♀ or ♃ as in the case of Cosmo de Medici (N.N. 442) with ♀ ♃ 9 ✕ ♃ 8 10.

### *Gluttony.*

Charles V (N.N. 510) though a sober man, was unable to control his appetite and injured his health by his immoderation in eating. The appetite is ruled principally by ♃ ≈ 13 ♂ ♃ + 8 ♃ ♀ ♃. His ♂ was in 8 25 ☐ ♃ ≈ 26 ☐ ♃ ♁ 15 afflicting ♃ ≈ 13.

### *Gracefulness, Elegance.*

Gracefulness comes under the influence of ♃ ♁ 24 † combined with ♀ ♃ ♃ ♃. If the term is applied liter-



ally to the personal appearance these influences must be combined with the Ascendant or 7th house, or  $\gamma \cong$ , or their rulers.

Gustavus Adolphus (N.N. 609) is considered to have had a most majestic and graceful appearance. He had the  $\odot$  in  $\uparrow$  27 in the Ascendant  $\times$   $\downarrow$   $\cong$  25  $\Delta$   $\downarrow$   $\Omega$  25.

### *Gratitude.*

Some regard gratitude as a sense of favours to come. This is a very narrow view. Certain types may not be capable of gratitude of any higher quality than this, but such gratitude is scarcely deserving of the name. True gratitude is the feeling of a recipient of a favour that he owes something to the one who bestows the favour. Since owing to his circumstances or the knowledge that the bestower of the favour would at the moment be hurt if he were given anything substantial in exchange, the best return the recipient can give is an expression of thanks in words, he does not hesitate to do this. The truly grateful person, if he later has an opportunity of aiding his kind friend, will hasten to avail himself of the opportunity. A necessary component of true gratitude is  $\cong$   $\downarrow$   $\uparrow$   $\downarrow$ . These signs are very independent. They do not like to receive favours. They like to pay for everything they get. But, if they do receive favours, they remember them and pay back at the first opportunity. On the surface there will not be much appearance of gratitude at the time the favour is granted unless the open friendly nature of  $\cong$   $\Omega$   $\downarrow$   $\neq$  is added. The extravagant people with a blend in affliction of  $\downarrow$   $\uparrow$   $\downarrow$   $\uparrow$  with  $\cong$   $\Omega$   $\downarrow$   $\neq$  are always delighted to receive favours and express their so-called gratitude in terms very flattering to their benefactors, but they only call the favours to mind to remind themselves where



they may again obtain the means to satisfy their own selfish desires.

### *Greed and Selfishness.*

Selfishness is principally of two kinds, the selfishness which takes and that which withholds. Persons with  $\text{♁} \text{♂} 9 \text{♀} \text{♁}$  badly aspected have desires which conflict with those of other people, and wish to satisfy their own desires at others' expense, whether it be in getting their own way in pleasure or in business. They do not hoard their money, however, but spend it freely to satisfy their cravings.  $\text{♁} \text{♁} 29$  afflicted do not cause selfishness in business—the tendencies of the signs  $\text{♁} \text{♁}$  are towards scrupulous honesty and the fixing of fair prices for goods bought or sold—but they produce an unwillingness to spend money once acquired, and, in most cases, a despicable miserliness. It is of course, rarely that either of these two types of selfishness are found in their purity. A man may have something of both in his character: or he may have strong  $\text{♁} \text{♁} \text{♁} \text{♁} \text{♁}$  influences towards generosity which counteract any selfish tendencies he has.

### *Gregariousness.*

This is frequently named by psychologists as one of the Root Instincts. It comes under the influence of  $\text{♁} \text{♂}$ . It is quite distinct from the influence affecting persons of  $\text{♁} \text{♁}$  type who like to meet and talk with people, but do not like to submerge their own personality as the  $\text{♁} \text{♂}$  types do.

*Grief.* See Sorrow.

### *Habit.*

This is under the dominion of  $\text{♁} \text{♁} \text{♁} 8$ , degrees also



allied to the idea of method, army discipline, and closely akin to memory  $\varpi$   $\nu$  11. A component of habit, however, is activity  $\gamma$   $\simeq$   $\delta$   $\psi$  (save in such habits as sleep or rest). Persons tyrannized over by the drug habit usually have  $\varpi$   $\nu$  8 afflicted.

*Happiness.* See also Joy.

Every man finds his happiness in his own particular way, and cannot appreciate fully the meaning of happiness to types different from himself. The lover of ease cannot understand the exhilaration experienced by the explorer in overcoming difficulties, and the lover of self does not understand that the martyr is experiencing the highest form of bliss in sacrifice. Perhaps even more difficult is it for the smiling  $\pi$   $\uparrow$  to realize that often the serious countenance of a  $\varpi$   $\nu$  is the countenance of a man who is finding real pleasure in working out complicated mental problems. Normally benefic aspects betoken a form of happiness while they are operative.

*Hardship.*

The effect of  $\varpi$   $\nu$   $\ddagger$   $\eta$  is frequently to reverse or hinder the influence of another sign or planet. Thus, while the normal influence of  $\gamma$   $\simeq$  8.9.  $\delta$   $\psi$  is a feeling of superiority, the power to overcome, when seriously afflicted by  $\eta$   $\ddagger$  they denote a feeling that men and circumstances are conspiring to overpower the native, in short they indicate hardship.

Thus Dickens (N.N. 102) suffered great hardship in early life. He had  $\delta$  in  $\gamma$  8  $\square$   $\eta$   $\nu$  4  $\square$   $\text{H}$  (ruler of his Ascendant).

*Hatred.*

Hatred has many points of similarity with anger.



One of the principal differences between anger and hatred, however, is that anger is impulsive and of short duration while hatred introduces the elements of continuance and of control, both under the dominion of  $\varpi$   $\nu$   $\kappa$   $\iota$  which are found combined in affliction with  $\varphi \simeq 27$  the degrees of oppositeness or difference. Professor Shand<sup>1</sup> has said of hatred that "it does not aim at overcoming opposition, nor at the prevention of an attack, nor to bring others into subordination, nor to deter them from repeating an offence, but only at their destruction or suffering." So far as this is true it implies that  $\varphi \simeq 8.9$  degrees of "overcoming" are not present, and that thwarted desires ( $\vartheta$   $\text{M}$  8.9, blended in affliction), are not components. His analysis does not appear to be accurate, however. Astrologically destruction and suffering are quite distinct. Destruction is the exercise of the power of overcoming in an extreme and abnormal form,  $\varphi \simeq 8.9$  heavily afflicted. In accomplishing destruction, pain may or may not be caused, but as far as the destroyer is concerned the pain of the other party is a subsidiary matter. When the aim is to give pain  $\varphi \simeq \text{♁}$   $\Psi$  are combined in affliction with  $\text{II}$   $\uparrow$  9.  $\text{♁}$   $\text{♁}$ .

### *Heredity.*

While in the larger sense the horoscope cannot inform the astrologer as to the nature of the stock from which the native has sprung, it does in a minor degree indicate special tendencies which are transmissible from generation to generation. These come under the signs of sex and reproduction  $\vartheta$   $\text{M}$  and the 2nd and 8th houses and their rulers.

*Hesitation.* See Indecision.

<sup>1</sup> *Foundations of Character*, page 244.



*Historical Sense.* See "Historians" in Part 3.

*Honesty.* See also Dishonesty.

The best influence for honesty is  $\text{☉ } \text{♁ } 16 \text{ } \text{♁ } \text{♁}$  well aspected, e.g. Henry VI (N.N. 447) with  $\text{♀ } \text{♁ } 18 \text{ } \text{♁ } \text{♁} \text{ } 14\frac{1}{2}$ .

*Hope.*

Hope is a compound of  $\text{☉ } \text{♁ } 23 \text{ } \text{♁ } \text{♁}$  with Faith  $\text{♁ } \text{♁} \text{ } 23 \text{ } \text{♁ } \text{♁}$  and Desire  $\text{♁ } \text{♁ } 8. 9. \text{ } \text{♀ } \text{♁}$ . "Hope deferred ( $\text{☉ } \text{♁ } \text{♁ } \text{♁}$ ) maketh the heart sick." The afflictions of  $\text{♁ } \text{♁ } \text{☉ } \text{♁}$  to these degrees result either in Despondency, a lessening of Hope, or, in severe cases, in Despair, the complete extinction of Hope (where there is foresight  $\text{☉ } \text{♁ } 23$  that the desires will be frustrated). Hope is blind in contrast to Expectancy which foresees. Despondency must be distinguished from Disappointment. Disappointment looks to the past. Despondency relates to some future contingency. Those who are disappointed are frequently persons who are optimistic or excessively hopeful  $\text{♁ } \text{♁ } \text{♁ } \text{♁}$  combined with  $\text{☉ } \text{♁ } 23 \text{ } \text{♁ } \text{♁}$ , though in such cases there is no brooding over the misfortune but a renewal of hope for something else. Those who are despondent may not in the end be disappointed. What they have nearly given up hope of obtaining may be theirs after all. Disappointment in all cases implies frustrated desire,  $\text{♁ } \text{♁ } 8. 9. \text{ } \text{♀ } \text{♁}$  plus  $\text{☉ } \text{♁ } \text{♁ } \text{♁}$ . It is a common view that the intensity of disappointment is proportional to the intensity of the hopefulness which preceded the disappointment. In certain individual cases it may be so owing to peculiar blends, but it is a fallacy to suppose that it is always so. The intensity of the disappointment is proportional normally to the intensity of the desire which is frustrated, a very different thing.



*Hospitality.*

The normal reaction of an animal to a strange animal coming into its den or home is hostility and opposition  $\gamma \simeq 27$  afflicted. Man, however, has developed a high degree of response to the degrees  $\simeq \Omega$  27. 28. which are in benefic aspect with  $\gamma \simeq 27$  and the combination of the influences of these degrees or their rulers results in Hospitality, a friendly welcome to strangers.

*Humility.*

This is denoted by  $\times \text{m}\gamma$  9. 10.

*Humour.*

By Humour people now specially refer to good humour and the tendency to see the amusing, laughter-provoking side of things. This is usually indicated by  $\gamma \simeq 2 \text{♂} \Psi$  combined with  $\simeq \Omega$  22  $\downarrow \neq$ .

Francis Burnand, editor of *Punch* (N.N. 126) had  $\text{♂}$  in Ascendant in  $\Omega$  22½  $\text{♂} \odot \Omega$  20  $\downarrow \Omega$  18.

Artemus Ward (N.N. 88) had  $\text{♂} \times$  21  $\times \text{♀}$  8 19  $\times \downarrow$  progressed (ruler of  $\simeq$ ).

Hive, the *Punch* artist, was born August 15th, 1811, with  $\odot \Omega$  22  $\Delta \text{h}$   $\uparrow$  20.

Reuter, a humourist, was born November 7th, 1810, with  $\downarrow \text{♂}$  27. 54  $\Delta \text{♂} \text{m}\gamma$  26. 18.

J. Leech, a humorous artist, had  $\downarrow$  in  $\uparrow 2 \text{♂} \text{♂} \Pi$  5.

Mendelssohn had a keen sense of humour. Born February 3rd, 1809, he had  $\text{♂} \simeq 23½ \Delta \text{♀} \simeq 25$ .

Charles Lamb's humour was his special gift. He had  $\text{♀} \simeq 22½ \text{♂} \odot \simeq 21½$  with  $\downarrow$  (ruler of  $\simeq$ ) in  $\text{♂} 9 \Delta \text{♂} \text{m}\gamma$  10.

W. E. Aytoun, the poet and humourist, born June 21st, 1813, had  $\text{♂} \simeq 12 \text{♂} \downarrow \Omega$  9.



E. F. Fay, the humourous journalist (N.N. 127) had  $\downarrow \uparrow 24\frac{1}{2} \Delta \text{♀} \text{♁} 24 \Delta \Omega 22$ .

The author of *The Age Revived* (N.N. 133) had  $\text{♁} \Delta \downarrow$ .

W. Wade (N.N. 131) had  $\text{♁} \Pi 22 * \Omega 22$  but  $\angle \downarrow \square \Psi$ .

Lewis Carroll (N.N. 125) had  $\text{♁} * \downarrow$ .

F. R. Stockton (N.N. 128) had  $\text{♁} * \downarrow \approx \Omega 22$  were well aspected by  $\text{♀} \text{♁} 22\frac{1}{2} * \text{♁} \approx 25$ .

George R. Sims (N.N. 129) had  $\text{♁} * \downarrow$ .  $\text{♀}$  was in  $\Omega 23\frac{1}{2}$ .

It is a curious phenomenon that many people, though highly gifted with the sense of humour, yet resent being themselves the butt of other people's humour. This is specially the case where the influences for humour are blended in affliction.

### *Hypocrisy.*

This implies the imitation of a type of character or mannerism with intent to deceive and is a blend of the influences for Imitation  $\Pi \uparrow 29 \text{♀} \text{♁}$  with the influences for Deception (*q.v.*).

### *Idealism.*

This is a compound of Imagination (*q.v.*)  $\text{♁} \text{♁} 20. 23 \text{♀} \odot$  and the Beautiful  $\approx \Omega 13 \downarrow \neq$ .

### *Idiocy.*

Severe afflictions to  $\text{♁} \text{♁} 21 \text{♀} \text{♁}$  are chiefly concerned in idiocy, combined with  $\text{♁} \approx 11 \text{♁} \Psi$ .

A girl born London 1.30 p.m., December 15th, 1919, was an idiot (see M.A., November, 1921).  $\text{♀}$  ruler of the Ascendant was close to the 7th cusp in  $\text{♁} 7. 15 \square \Psi \Omega 11. 17 \angle \odot \uparrow 22. 33 \text{♁} \text{♁} 21$  were afflicted by  $\downarrow \Omega 17. 58 \text{♁} \approx 7. 34 \text{♁} \approx 8. 10$ .

"B," born Northampton, June 18th, 1838, 9.5 p.m.,



another idiot (see Pearce's *Textbook*, p. 141) had ♀ 8 14½  
 □ ♀ ≈ 10 ∠ ⊙ but △ 24 ✕ ♂. ♀ was in ♀ 23.

A.P., born Northampton, January 13th, 1858, 0.21  
 p.m. (see Pearce's *Textbook*, p. 141), had ♀ 12 □ ♂ 8  
 25½ □ ♀ ≈ 11.

### *Imagination.*

This comes under ♁ ♀ 20-23. ♀ ⊙ (see "Novelists" in Part 3). Imagination or Ideation takes an important place in the eyes of psychologists in our mental make up. Professor James Ward in his *Psychological Principles* says of images that they "are not only in a continual flux, but even when we attempt forcibly to detain them they are apt to vary continually in clearness and completeness." This variability is typical of the signs ♁ ♀ in other respects.

*Imitation.* ♀ † 29. See "Actors," in Part 3.

### *Impulsiveness.*

Impulsiveness is due to the influence of ♀ ≈ ♂ ♀ being stronger in the horoscope than the influence of ☿ ♀ ♁ ♀.

### *Indecision.*

This is due to the afflictions of ♀ † 14 ♀ ♁. Pope Clement VII (N.N. 479) "muddled his brain in weighing the reasons for and against every possible decision." He had the ⊙ in ♀ 14. ♀ and ♀ were also in ♀.

Charles IX of France (N.N. 566) was "weak, hesitating and ill-balanced." He had 24 ♀ 17 ∠ ♀ ☿ 29.

### *Indolence.*

8 ♀ ♀ ♂ are the most indolent influences—desire, without activity. An example is Charles II (N.N. 648)



with ♀ in 8 8½ △ ☿ ♃ 11. ♂, the planet of activity was weakly placed in the 12th house.

Louis XII of France (N.N. 461) had ♃ ruler of the Ascendant ♄ ♀.

### *Insanity.*

The dependence of insanity on physical causes is dealt with in the Medical Section<sup>1</sup> of this book. We are here concerned principally with the mental symptoms. Hippocrates grouped these into three classes—mania, melancholia, and dementia—exaltation or depression of feeling or weakness of intellect. This is not wholly satisfactory. It fails to distinguish defects of imagination, ☿ ♃ 23 ♀ ⊕ afflicted (*e.g.* hallucination); and defects of reasoning, illogicality, ♃ = 11 ♂ ♀ afflicted. Mania obscures reason owing to its intensity ♂ ♀. Dementia obscures reason because the forces are too weak (♂ ♀ and ruler of Ascendant badly placed) to enable the mind to bridge the gaps between each logical step. Monomania is a special type of insanity. It is the concentration of the mind on one thing to the exclusion of all others ☿ ♃ 19 ♃ ♃, severely afflicted. Some writers identify this with delusional insanity, but the two are quite distinct. Others describe monomania as unreasonable. So, no doubt, it is; but lack of reason is not its dominant characteristic. The monomaniac, except in the very extreme forms, is capable of accurate reasoning within the limits of his mania as in the case of the fanatic. His conclusions may be similar to those which many reasonable people reach, the only difference between him and them being that he cannot see that there may be another point of view, nor will he turn his attention to any matters other than the one.

<sup>1</sup> Part 4.



The reverse of over concentration, namely lack of concentration, is also insanity. Afflictions to  $\Pi \uparrow \times \text{Mx}$  17 and a weak  $\text{h}_2$  or  $\text{h}_1$  are the chief indications of this.

Several of the predisposing causes of insanity may be found in the same individual.

George III (N.N. 730) had  $\text{v}$  9 at M.C.  $\text{o} \text{g} \text{v}$  7  $\square \text{D} \text{v}$  10  $\text{H}$   $\text{v}$  5.

Coleridge (N.N. 101) had  $\text{v} \approx 11$  afflicted by  $\text{z} \approx 23$   $\text{H} \text{g}$  23. The  $\odot$  was in  $\approx 29$ , on  $\approx 12$  of the Constellations,  $\square \text{g} \text{v}$  28.  $\uparrow$  16 was on the Ascendant  $\square \text{v}$   $\text{Mx}$  16 but trine  $\text{g}$ .

A man who committed suicide after a month's insanity (N.N. 137) had  $\text{h}_2$  in  $\text{Mx}$  21 in the Ascendant  $\text{o} \text{z} \text{Mx}$  24.  $\Pi \uparrow$  17 were afflicted by  $\text{g} \text{M}$  1  $\text{D} \text{O}$  1.

Ruskin (N.N. 637) had "brain fever" in 1878 and 1882.  $\text{z}$  (ruler of his Ascendant  $\approx$ ) was in  $\approx 0\frac{1}{2}$   $\angle \text{h}_2 \times$  17  $\text{H}$  was in  $\uparrow 23\frac{1}{2}$   $\square \times \text{Mx}$  23.

N.N. 229 had  $\text{g} \approx 11$  (on  $\text{Mx}$  23 of the Constellations)  $\text{D} \approx 8\frac{1}{2}$   $\odot \approx 8$   $\square \text{v}$   $\text{g}$  21  $\square$  Ascendant  $\approx 24$   $\angle \text{h}_1 \text{O}$  24. There was a benefic aspect from  $\text{h}_2$  in  $\Pi$  10—quite insufficient to counteract the strong evil aspects.

A case of insanity (published M.A., January, 1923) had  $\text{D} \times$  24  $\square \odot \text{O}$  9. 31  $\square \text{H}$   $\text{M}$  6. 46.  $\text{h}_2$  was in  $\approx 8$ . 24  $\angle \text{g} \text{O}$  20. 34  $\text{g}$   $\text{O}$  21. 4  $\square \text{z}$   $\text{g}$  27.45.

R. J., born Lat.  $55^\circ 16' \text{N}$ .  $2^\circ 11' \text{W}$ ., April 9th, 1848, at 5.30 a.m. (see Pearce's *Textbook*, p. 141) had religious mania.  $\text{g}$  (ruler of Ascendant) was in  $\Pi$  24. 56  $\square \text{g}$   $\times$  22. 1  $\text{g}$   $\times$  21. 54  $\text{h}_2 \times$  19.38.  $\text{H}$  was in  $\text{v}$  18.19, on Ascendant,  $\text{o} \odot \text{v}$  19.29 (degree of intensity)  $\angle \text{v}$   $\times$  1.54.

A male born June 5th, 1829, at 10.45 a.m. (see B.J.A., August, 1923) was insane at 34 and committed suicide.  $\times \text{Mx}$  23 were afflicted by  $\text{g} \Pi$  18.44 and  $\text{H} \approx$  6.8. The  $\text{D}$  was in  $\text{v}$  29 (on  $\text{v}$  11 of the Constellations)



$\odot$   $\text{h}$   $\Omega$  1.13  $\angle$   $\odot$   $\Pi$  14 $\frac{1}{2}$   $\square$   $\Upsilon$  29 (on  $\Upsilon$  11 of the Constellations).

A girl, born Nymegen, Holland, January 25th, 1905, about 11.20 a.m., local mean time (see M.A., November, 1923) suffered from mental trouble. She had  $\text{♀}$  (ruler of the Ascendant) in  $\text{♋}$  20.25  $\square$   $\text{♂}$   $\text{♍}$  5.40  $\angle$   $\odot$   $\approx$  4.52.  $\text{♃}$  was in  $\text{♍}$  10.32  $\square$   $\Upsilon$   $\approx$  11  $\square$  Ascendant  $\text{♄}$  15.

James Beattie, the poet and moral philosopher, was born at Laurencekirk on October 25th (N.S.), 1735. The death of his last surviving son in 1796 "unhinged his mind." He had  $\text{♂}$  in  $\approx$  12 $\frac{1}{2}$   $\square$   $\text{♃}$   $\text{♍}$  7 $\frac{1}{2}$   $\square$   $\text{h}$   $\text{♄}$  26.

Alexander Cruden (compiler of the Concordance that bears his name) who was born at Aberdeen on May 31st (N.S.), 1700, had to be confined in an asylum from 1721 to 1738. His insanity was connected with his love affairs. His  $\text{♂}$  was in  $\text{♍}$  11  $\square$   $\text{♀}$  progressed (in 1721) to  $\Omega$  14 $\frac{1}{2}$   $\square$   $\odot$  progressed  $\Pi$  29 $\frac{1}{2}$ .  $\text{♃}$  was progressed  $\text{♍}$  29 $\frac{1}{2}$  (on  $\text{♍}$  13 of the Constellations)  $\angle$   $\text{h}$  r.  $\text{♋}$  14  $\square$   $\text{♃}$  r.  $\Pi$  10  $\square$   $\Upsilon$   $\approx$  29 (on  $\Upsilon$   $\approx$  12 $\frac{1}{2}$  of the Constellations).

Robert Ferguson was born on September 5th (N.S.), 1750. In 1774 for some period prior to his death he was the victim of delusions. He had  $\text{♃}$   $\text{♍}$  25 $\frac{1}{2}$   $\angle$   $\text{♀}$   $\Omega$  12  $\square$   $\text{♃}$   $\text{♄}$  5 $\frac{1}{2}$ .  $\text{♂}$  was progressed to  $\text{♍}$  21 and  $\text{♃}$  progressed  $\square$   $\Psi$ .

Robert Tannahill, the poet, born June 3rd (N.S.), 1774, had  $\text{h}$   $\text{♍}$  19 $\frac{1}{2}$   $\odot$   $\Psi$   $\text{♍}$  22  $\square$   $\text{♃}$   $\text{♄}$  5.

N.N. 130 is a case of "obsession" with Ascendant  $\text{♋}$  22  $\odot$   $\Psi$   $\text{♋}$  20  $\angle$   $\text{♃}$   $\text{♄}$  8 with  $\text{♃}$   $\text{♄}$  11  $\square$   $\text{♂}$   $\approx$  6 but  $\triangle$   $\text{♀}$ .

A. H., born Haddington 10 a.m., December 7th, 1871, is another case with  $\text{♃}$   $\approx$  11 (on  $\text{♍}$  22 $\frac{1}{2}$  of the Constellations)  $\square$   $\text{h}$   $\text{♍}$  9 in Ascendant.  $\text{♀}$  was in  $\approx$  28 (on  $\approx$



9½ Constellations) □ 24 ☊ 29 (on ☊ 10½ of the Constellations).

A lady, born Weymouth, 4.18 a.m., January 30th, 1856, had ♃ 22 afflicted by ♃ ♀ 23½ ♃ 8 ☉ ☊ 9½.

Another lady, who was insane from 26 years of age, was born at Leeds 8.38 a.m., March 16th, 1866. ♃ was in ♀ 12 ☊ ☉ ♃ 25½. ♀ ruler of the Ascendant was in ♃ 9½ ☊ ♀ ∠ ♂.

A male born London 5.18 a.m., January 22nd, 1886, had ♀ ♃ 12 □ ♃ ☊ 7½ ☊ ♀ ♂ 23. ♂ was in ♃ 25.

An example given by Max Heindel,<sup>1</sup> has ☉ ♃ 21 ☊ ♀ ♃ 22 ∠ ♃ ☊ 7. There are afflictions from the degrees of concentration to the degrees of intensity. ♃ being in ♃ 19 ♂ 24 ☊ 20 □ ♃ ♃ 16½.

The influences for insanity may also be studied in the lives of the following: J. E. Baggesen born February 15th, 1765, became melancholy mad after the death of his wife and youngest child; John Clare, the "Northamptonshire peasant poet," born July 13th, 1793, became insane about 1836; William Collins, one of the two great English lyrists of the eighteenth century, born December 25th (O.S.), 1721, suffered from fits of madness. Cowper, born November 26th (O.S.), 1731, was "pursued and goaded by imaginary voices"; Ferdinand VI of Spain, born September 23rd (N.S.), 1713, became melancholy mad after the death of his queen in 1758.

*Intemperance.* See "Poisons" in the Medical Section, Part 4.

*Intolerance.*

Intolerance implies a feeling of superiority (♃ ☊ 9 ♂ ♀) in regard to the capacity to perceive the truth (☊ ♀ 7—8. 24 ☊). Where these degrees are blended

<sup>1</sup> *Message of the Stars*, p. 635.



with benefic aspects they merely denote a justifiable confidence in one's own convictions. When they are blended in affliction the natives exhibit the worst form of intolerance, and deny the possibility that persons holding views differing from their own may sometimes be right.

Rudolph II (N.N. 570), the Roman Emperor, had  $\text{♁}$  in  $\text{♌}$  9, with  $\Psi$  (ruler of  $\text{♌}$ )  $\square$   $\text{♃}$  (ruler of  $\text{♌}$ ).

Louis Adolphe Thiers (N.N. 973) was very "cocksure." Sainte-Beuve sarcastically said of him, "M. Thiers sait tout, tranche tout, parle de tout." He had  $\text{♁}$   $\Omega$  7—8, afflicted by  $\Psi$  (ruler of  $\text{♌}$ ) in  $\text{♍}$   $9\frac{1}{2}$   $\text{♁}$   $\text{♁}$   $23\frac{1}{2}$   $\text{♁}$   $\text{♁}$  22, but  $\text{♃}$  was  $\text{♁}$   $\text{♁}$ .

Of Swinburne (N.N. 968) it has been said that "he had very little capacity for cool and reasoned judgment and his criticism is often a tangled thicket of prejudices." He had four planets in  $\text{♁}$  and  $\text{♁}$  (ruler of  $\text{♁}$ ) in  $\Omega$   $9\frac{1}{4}$   $\text{♁}$   $\text{♁}$   $\Omega$   $8\text{♁}$   $\Psi$  (ruler of  $\text{♌}$ ) in  $\text{♌}$  8.

### *Intuition.*

This concept is defined in *Chambers's Dictionary* as "the power of the mind by which it immediately perceives the truth of things without reasoning or analysis." This is represented by  $\text{♁}$   $\Omega$  7 without other blends.

The term is, however, often used to denote perception by subconscious reason, as opposed to conscious reason, the more feminine and negative  $\text{♌}$  12 as opposed to the more masculine and positive  $\text{♁}$  12. Still another meaning is intuition in the sense of the "sixth sense"  $\text{♁}$   $\text{♁}$ , 3—4, which enables people to perceive what is passing in another's mind. These degrees are also blends in mediumship. Frequently the term is very loosely used in the sense of the faculty of making a good guess  $\text{♁}$   $\text{♁}$  21 well aspected.



*Inventiveness.*—See under Professions and Occupations, Part 3.

### *Jealousy.*

Jealousy is a feeling of hostility towards someone who has obtained, or is likely to obtain, something (*e.g.*, fame, the love of a friend, wealth, etc.) which the native desires exclusively for himself. It implies a desire ( $\text{♁ } \text{♁ } 9 \text{ ♀ } \text{♁}$ ) for superiority ( $\text{♁ } \text{♁ } 9 \text{ ♂ } \text{♁}$ ) over another in some respect combined with an actual inferiority ( $\text{♁ } \text{♁ } 9 \text{ ♀ } \text{♁}$ ) or a dreaded inferiority ( $\text{♁ } \text{♁ } 9 \text{ ♀ } \text{♁}$  plus  $\text{♁ } \text{♁ } \text{♁ } \text{♁}$ ). The opposedness or rivalry of the parties  $\text{♁ } \text{♁ } 27 \text{ ♂ } \text{♁}$  is, of course, usually a prominent component. (As we have seen<sup>1</sup>  $\text{♁ } \text{♁ } 27 \text{ ♂ } \text{♁}$  plus  $\text{♁ } \text{♁ } 8. 9. \text{ ♀ } \text{♁}$  severely afflicted cause anger.)

Sir Humphry Davy (N.N. 703) with his keen thirst for fame was inclined to be jealous of others.  $\text{♁ } \text{♁ } 9$  were afflicted by  $\text{♁ } \text{♁ } 25\frac{1}{2} \text{ ♀ } \text{♁ } 26 \text{ ♁}$  (ruler of  $\text{♁}$ )  $\text{♁ } 26$  (on  $\text{♁ } 9$  of the Constellations).

Cosimo the Elder (N.N. 442) could not bear to have any rivals. He had  $\text{♁ } \text{♁ } 9$  and  $\text{♁}$  (ruler of  $\text{♁}$ ) in  $\text{♁ } 10$ .  $\text{♀}$  was in  $\text{♁ } 9$ .

### *Joy.*

Joy, according to Spinoza, "is pleasure accompanied by the idea of something past, which has had an issue beyond our hope."<sup>2</sup> The term is frequently used in a much wider sense (*e.g.* by A. F. Shand<sup>3</sup>), but if joy is used as antithetical to sorrow Spinoza's definition is correct. Joy in this limited sense is merely one form of

<sup>1</sup> See Anger, page 40.

<sup>2</sup> *The Ethics*, Part 3, "Definition of the Emotions," XVI, cited by A. F. Shand in the *Foundation of Character*, Bk. II, Ch. VII.

<sup>3</sup> *Loc. cit.*



Pleasure (*q.v.*) and is astrologically signified by ♁ Ω 2↓ ≠ blended in good aspect with ♃ ♁ ♃ ♃. The emphasis is not on the past event, but on the present state resulting from the past event. Compare Playfulness.

*Justice.*

When viewed as the weighing up of the rights of one man as compared with those of another, justice comes under the influence of ♁ Ω 7 2↓ ≠ plus ♃ ≈ 15♂ ♀. See "Lawyers" in Part 3. When regarded as the meting out of just punishment for wrongdoing, this comes under the influence of ♁ ♃ ♃ ♃, the forces which restrain the unruly members of the community for the benefit of the whole. See "Policemen" in Part 3. When viewed as Karma—the idea that as a man has sowed, so he reaps—♃ ♃ 28 are the influences of importance.

*Kindness.* See Benevolence.

*Laboriousness.*

This is indicated by ♁ ♃ ♃ ♃. Christian III of Denmark (N.N. 519) had ♁ 28 on Ascendant, with 2↓ and ♃ in ♁ and ♀ in ♃.

Mathias I of Hungary (N.N. 451) had ♃ on Ascendant with the ♃ rising in ♃.

*Laziness.* See Indolence.

*Legal Ability.* See "Lawyers" in Professions and Occupations, Part 3.

*Liberality.* See Benevolence.

*Libertine, Licentiousness.*

The following examples may be added to those given



above<sup>1</sup>: James II (N.N. 652) with  $\Psi$  (ruler of  $\sphericalangle$ ) in  $\mathbb{M}$  10: Pope Alexander VI (N.N. 448) with  $\mathbb{H}$  (ruler of  $\mathbb{M}$ ) in  $\Upsilon$  20  $\square$   $\odot$   $\nu$  20 in Ascendant.

### *Linguistic Ability.*

"Thinking—as a permanent activity at least— . . . owes its origin to the acquisition of speech."<sup>2</sup> The power of communication is therefore a very important factor in human character. It is a development of a quality allied to Sympathy ( $\sphericalangle$   $\Omega$  23) combined with Mimicry ( $\Pi$   $\dagger$  29). "Spontaneous utterances which proved to possess meaning would be repeated intentionally, both to convey it to other persons and to extend it to other cases. So sympathy would become suggestive and mimicry symbolic."<sup>3</sup>

The blends most usually found in horoscopes of great linguists are  $\sphericalangle$   $\Omega$  25-6  $\mathbb{Q}$   $\neq$  blended with  $\Upsilon$   $\sphericalangle$   $\Psi$ . The degrees of imitation ( $\Pi$   $\dagger$  29) take a secondary position, while  $\Pi$   $\dagger$  6. 7. have much to do with the written, but little with the spoken, word. It is a curious coincidence that on a correct reading of Biblical Chronology<sup>4</sup>, the incident of the Tower of Babel falls at approximately 3053 B.C., when  $\sphericalangle$  25 was on the  $1\frac{1}{2}$  cusp of the World Horoscope, and it is not beyond the bounds of possibility that about that time there developed a marked linguistic differentiation among the various branches of the Adamic Race.

Pierre Gassendi (N.N. 606) had  $\nu$  in  $\sphericalangle$  5  $\times$   $\♂$ .

Ferdinand III (N.N. 623) was also an excellent linguist, with  $\♀$   $\Pi$  29 and  $\mathbb{H}$   $\Pi$  7.  $\mathbb{Q}$  was  $\Delta$   $\Psi$ .

<sup>1</sup> See page 24.

<sup>2</sup> Ward's *Psychological Principles*, Ch. XII, sec. 1.

<sup>3</sup> Ward's *Psychological Principles*, Ch. XII, sec. 1.

<sup>4</sup> See Appendix 12.



Sir William Hamilton (N.N. 409) had a "wonderful power of acquiring languages." He had  $\downarrow \text{♁} \Psi$ .

Mirandula (N.N. 462) had  $\text{♁} \approx 25 \Delta \Psi \approx 26$ .

Mary Queen of Scots (N.N. 235) famous for her ability in this direction had  $\downarrow \text{♁} 25 \text{♁} \approx 23 \Delta \odot \uparrow 25$ .

George IV (N.N. 612) spoke three or four languages fluently. He had  $\Psi \text{♁} 22 \Delta \text{♁} \Upsilon 24$  and  $\downarrow \text{♁} \text{♁} \text{♁} \text{♁}$ .

James I (N.N. 97) was a linguist, but in a scholarly rather than a practical manner. He had  $\text{♁} \text{♁} 25 \text{♁} \text{♁} \text{♁} 27 \square \text{♀}$ .

Maximilian I (N.N. 460) "knew something of six languages."  $\text{♁}$  was in  $\text{♁} 25 \Delta \text{♀} \Upsilon 28$ .

Marie Bashkertseff (N.N. 84) had  $\downarrow$  at the Midheaven in  $\text{♁} 25 \text{♁} \approx 24$ .

"Carmen Sylva" (N.N. 423) had  $\downarrow$  in  $\approx 26 \text{♁} \Psi \approx 20$ .

Borrow (N.N. 811) had  $\text{♁} 12\frac{1}{2}$  (on  $\text{♁} 25$  of the Constellations) well aspected by  $\odot \approx 12\frac{1}{2} \text{♁} \text{♁} 16$ .  $\Psi$  was in  $\text{♁} 21 \text{♁} \neq^1$  (ruler of  $\text{♁}$ ).

Burton (N. N. 356) had  $\text{♀} \text{♁} 12$  (on  $\text{♁} 24\frac{1}{2}$  of the Constellations)  $\text{♁} \text{♁} \text{♁} 14$ .

Dr. Zamenhof (the inventor of Esperanto) (N.N. 432) had  $\text{♁} \text{♁} 26 \text{♁} \text{♁} \Delta \odot \uparrow 22\frac{1}{2} \text{♀} \uparrow 22$ .  $\downarrow$  was  $\Delta \Psi$ .

N.N. 834 is the horoscope of a good linguist with  $\Psi \approx 26 \text{♁} \text{♁} \approx 25$ .

Dr. A. R. S. Kennedy, Professor of Semitic Languages at Edinburgh University, was born at Boyndie at 5.30 p.m. on December 21st, 1859. He had  $\text{♁}$  in  $\text{♁} 26 \Delta \odot \uparrow 29$  and  $\downarrow \approx 22$  on Ascendant  $\text{♁} \text{♀} \text{♁} 23 \Delta \Psi \text{♁} 24$ .

Professor A. W. Mair, Professor of Greek at Edinburgh University, was born at Grange at 2.15 p.m., on June 9th, 1875. He had  $\text{♁}$  in  $\approx 26 \Delta \downarrow \approx 22$ .

<sup>1</sup> See Appendix 7.



*Literature.* See "Novelists," "Poets," "Journalists,"  
in Professions and Occupations, Part 3.

*Loquacity.* See "Conversation."

*Logic.*

This is denoted by  $\varphi \simeq 12 \text{♂} \Psi + \Pi \text{♁} 12 \text{♀} .\text{♁}$   
See "Lawyers," "Philosophers," under Professions and  
Occupations, Part 3.

*Lucidity.*

Dr. Richard Garnett (N.N. 308) had a gift for "lucid  
and acute generalization" ( $\text{♁} \text{♁} 9. 10.$ ). He had  
 $\text{♁}$  in  $\text{♁} 27$  (on  $\text{♁} 9$  of the Constellations)  $\Delta \text{♁} \simeq 22\frac{1}{2}$ ,  
whilst  $2\downarrow$  was in  $\Pi 3 \Delta \Psi \text{♁} 2\frac{1}{2}$ . The lucidity is  
indicated by  $\text{♁}$ , and the precision and acuteness by  $\Pi$   
3 combined with  $\Psi$ .

Emile Loubet (N.N. 992) had a reputation as an orator  
"of great force and lucidity of exposition." He had  
three planets in  $\text{♁}$  and one in  $\text{♁}$ .  $\text{♁}$  was in  $\Pi^1 \times \text{♁}$   
 $\text{♁} 11$ .

*Love.*

The affectionate nature has the influence for bene-  
volence strongly marked  $\text{♁} \text{♁} 23 2\downarrow \text{♁}$  combined with  
the intensity of  $\varphi \simeq \text{♂} \Psi$ . In sex love the element of  
desire  $\text{♁} \text{♁} 8. 9.$  is also present. In parental love the  
protective instinct  $\text{♁} \text{♁} \text{♁} \text{♁}$  is blended.

*Magnetic Healing.*

Healing comes under the influence of  $\text{♁} \text{♁} 6 \text{♀} \text{♁}$  plus  
 $\text{♁} \text{♁} 23 2\downarrow \text{♁}$ . Magnetism requires a blend of  $\text{♁} \text{♁} 13$   
 $\text{♀} \text{♁}$  with  $\varphi \simeq \text{♂} \Psi$ .

One of the greatest "magnetic" healers was Paracel-  
sus, born about 1489 or 1490 when  $\text{♁} 13$  was on the 2nd

<sup>1</sup> See Appendix 7.



cusps of the World Horoscope.<sup>1</sup> In 1489 ♀ was conjunction ♃ in ♋ in trine to ☿ 13.

A magnetic healer (N.N. 876) had ♃ ♌ 12 ✕ ♂ ♋ 12½ ♀ ♋ 11 ♃ ♋ 16.

Another (N.N. 937) had ♃ ♌ 14 ✕ ☉ ☿ 8½ ♂ ☿ 19.

Another (N.N. 849) had ☉ ☿ 14 and ♀♂ ♃ △ ♃.

David Younger (N.N. 272) had ♀ ♌ 12 △ ♀ ♋ 16 ✕ ♃ ♌ 19. (♃ ♌ 12 are now on ♃ ♏ 23 of the Constellations.)

*Magnificence.* See "Splendour."

*Malice.* See "Hatred."

*Mania.* See "Insanity."

*Martyrdom.*

Martyrdom implies a high degree of self-sacrifice. There are some people who delight in making sacrifices of themselves unnecessarily. Our admiration is reserved for those who sacrifice themselves for a high and lofty purpose. Usually the Ascendant and its ruler or ♃ ♂ are blended with ♃ ♋ ♃ ♃.

Savonarola (N.N. 459) had ♃ on Ascendant with ♂ ruler in ♋ 13 ♂ ♃ 19 □ ♃ ≈ 19.

In a woman's horoscope the influence of ≈ ♀ takes the place of ♃ ♂. Joan of Arc (N.N. 845) had ♀ ♃ 2½ ∠ ♃ ☿ 17. ♀ and the ☉ were in ♋.

Archbishop Cranmer, born July 2nd, 1489, had ☉ in ♃ □ ♂ and ♃ ♂ ♃ in ♋.

*Materialism.*

No term is more often wrongly used than materialism. It has come to have a special significance denoting the doctrine that there is no substance except matter. This

<sup>1</sup> See Appendix 4.



is the attitude of one in whom faith ( $\Pi \uparrow 23$ ) in what cannot be perceived is weak. But people are often called materialists simply because they prefer solid and lasting pleasures to the more ephemeral pleasures of life. This is the attitude of  $\varpi \nu \ddagger \text{h}$ . Yet it is among people of this same type that a strong belief in the existence of something more permanent than visible matter is most commonly found.

*Mathematics.* See under Professions and Occupations.

*Mechanical Ability.* See under Professions and Occupations.

*Medical Ability.* See under Professions and Occupations.

*Mediumship.*

The "sixth sense" is largely under the dominion of  $\times \text{m} 3-4 \quad \text{p} \odot$  plus  $\text{y} \text{m} \text{f} \text{H}$  and  $\Pi \uparrow \text{y} \text{L}$ .

Madame Blavatsky (N.N. 18) had  $\text{m} \text{o} \text{h}$  in  $\text{m} 3$  with  $\text{y}$  (the planet of perception) in  $\text{m} 9$ .

Miss F. Cooke (N.N. 841) had  $\psi$  in  $\times 20$  (on  $\times 2$  of the Constellations)  $\times \text{H} \text{y} 22$ .

N.N. 966 is a reputed medium.

A remarkable medium (N.N. 253) had  $\text{m} \text{m} 6 \text{p} \text{f} \times 6 \times \text{h} \varpi 3$ .

Charubel (N.N. 105) had  $\text{H} \nu 21$  (on  $\nu 3$  of the Constellations  $\times \times 3$ )  $\text{o} \text{m} \nu 22 \times \text{D} \times 17 \times \odot \text{m} 16$ .

Asteros (N.N. 898) had  $\times 20$  on Ascendant (on  $\times 2$  of the Constellations)  $\times \text{D} \text{y} 21$ .

*Melancholia.* See under "Insanity." Also "Suicide" and "Melancholia" under Medical Astrology.

*Memory.*

In the sense simply of retentiveness, memory comes



under  $\varpi$   $\nu$  11  $\ddot{\text{h}}$   $\text{h}_2$  (cf. "Historians," in Part 3). These signs and planets have a special relation to the last part of man's life, when he is far more prone to dwell in the past than he is in his younger years. Usually, however, when a person is said to have a good memory, what is meant is, *not* that he retains better than others what he perceives, but that he perceives accurately and intently, and thus his mind receives a clear and deep impression. This comes under the influence of  $\Pi$   $\uparrow$  11  $\text{♀}$   $\text{♁}$  (perception) blended with  $\text{☿} \simeq 19$   $\text{♂}$   $\Psi$  (intensity). The two ideas may be compared to the recording of some picture by engraving it. The difference in retentiveness depends on whether it is engraved on a durable substance like steel or a less durable substance like wood. But the picture on the steel may be much less distinct than the picture on the wood after a short lapse of time, if to begin with it was not so clearly engraved.

(Strictly the term memory, as used by psychologists, is a very complex thing involving also, recognition, and association of ideas  $\approx \text{♁}$   $\text{♃}$   $\text{♄}$   $\neq$ .)

Lord Brougham (N.N. 183) had a remarkable memory. He had  $\text{♀}$  in  $\simeq 18$   $\Delta$   $\text{♁}$ .  $\text{h}_2$  was in  $\text{♍}$  12  $\times$   $\text{♄}$   $\text{♁}$  12.

Archbishop Laud (N.N. 592) is reputed to have had an excellent memory. He had  $\text{♀}$  in  $\simeq 19$ .  $\text{♁}$  was in  $\nu$  13  $\times$   $\text{♂}$   $\text{♁}$  11.

Mirandula (N.N. 462) was remarkable even in childhood "for his quick and tenacious memory." He had  $\text{♀}$   $\text{♁}$   $\text{h}_2$   $\Delta$   $\Psi$ .

A male born London, January 17th, 1882, 11.15 p.m., had a retentive memory. (See M.A., December, 1921, p. 382). He had  $\text{♂}$   $\Pi$  28.40  $\times$   $\text{♁}$   $\text{☿}$   $\times$   $\ddot{\text{h}}$   $\text{♁}$ .

The incident of Macaulay repeating the whole of *Paradise Lost* from memory to pass the time is well



known. He was born on October 25th, 1800, with ♀ ♀ 14 ♂ ♀ ♀ 16½. Pluto<sup>1</sup> was in ♀ 3 ♂ 24.

Charles Badham, born July 18th, 1813, had a marvellous memory. He had ♂ in ♀ 11 ♂ ♀ ♀ 10 24 ♀ 14 \* ♀ ♀ 13.

S. K. Datas (N.N. 896) had ♀ in ♀ 10 ♂ ♀ ♀ 9 \* ♀ ♀ 3.

It is rarely that a man has both retentiveness (♀ ♀ 11. 12.) and reasoning (♂ ♀ 11. 12.) strong because the degrees indicating them are in square to each other. The man who can reason things out for himself is often careless of the past, while the man who remembers what happened before in given circumstances frequently assumes that similar results will happen again in these conditions, and when they arise does not reason out any new course of action but repeats what proved good enough in the past. Those with ♀ ♀ strong tend to become bound by habit, though if novel circumstances do arise they endeavour to adapt themselves. Those with ♂ ♀ strong strike out in new directions.

#### *Method.*

This comes principally under ♀ ♀ 7 ♀ ♀.

#### *Mimicry.*

This is denoted by ♀ ♀ 29 ♀ ♀. See "Actors" under Professions and Occupations, Part 3.

#### *Modesty.* "See Humility."

#### *Monomania.*

This is indicated by ♀ ♀ 19 ♀ ♀ severely afflicted. See "Insanity."

<sup>1</sup> See Appendix 7.



*Moodiness.*

This term is most frequently used as synonymous with an inclination to sulkiness. It is indicated by the condition of opposedness  $\gamma \simeq 27 \text{♂} \psi$  to the desires  $\text{♁} \text{♁} 8. 9. \text{♀} \text{♁}$  combined with the suppression or delay of the normal reaction by  $\text{♁} \text{♁} 27 \text{♁} \text{♁}$ .

Where the term is simply used to indicate variability of temperament, the mutable signs  $\text{♁} \text{♁} \text{♁} \text{♁}$  are of chief importance.

*Murder.*

A chief factor in the horoscope of the murderer is  $\gamma \simeq 9 \text{♂} \psi$  afflicted, combined with the influences for intensity  $\gamma \simeq 19 \text{♂} \psi$ , and also  $\text{♁} \text{♁} 9 \text{♀} \text{♁}$ , desire.

Schauman (N.N. 209) was not an ordinary murderer. He was indeed a hero among the Finns for having slain Bobrikoff, the tyrant. He had  $\text{♂} \text{♁} 4 \triangle \psi \text{♁} 1 \square \text{♀}$  (ruler of the Ascendant)  $\text{♁} 20 \odot \text{♁} 19 \angle \text{♁} \simeq 25\frac{1}{2}$   $\square \gamma \simeq 8$ .

N.N. 636 is the horoscope of a murderer.  $\psi$  was in  $\simeq 17 \square \text{♂} \text{♁} 19 \text{♁} \text{♁} 15$ .

H. G. R. (N.N. 337) had  $\text{♁}$  in  $\gamma 7\frac{1}{2}$ .  $\text{♂}$  was in  $\simeq 17 \square \text{♀} \text{♁} 20$ . The  $\odot$  was in  $\gamma 20$  afflicted by  $\text{♁}$  and  $\text{♁}$ , but  $\text{♁} \text{♁}$ .

The St. Neots Poisoner (N.N. 764) had  $\text{♂} \simeq 5 \square \text{♁} \text{♁} \text{♁} 8 \text{♁} \text{♀} \gamma 1$ .  $\psi$  was in  $\gamma 20 \square \text{♁} \text{♁} \text{♁} 23$ .

"A.B." (N.N. 79) had  $\text{♂} \text{♁} 26 \angle \text{♁} \text{♁} 10$ .  $\text{♀}$  was in  $\simeq 18$ .

"Y.2" (N.N. 80) had  $\gamma \simeq 19$  afflicted by  $\text{♂}$  and  $\text{♁}$ .  $\text{♁}$  was  $\square \text{♀}$ .

A wife murderer (N.N. 189) had  $\gamma \simeq 8$  afflicted by  $\text{♁} \text{♁} 7$ .  $\text{♁}$  was in  $\simeq 22 \text{♁} \text{♁} \square \text{♁}$ .  $\text{♂}$  was in  $\text{♁} 8\frac{1}{2}$ .

A poisoner (N.N. 271) had  $\text{♀} \simeq 8\frac{1}{2} \angle \text{♀} \text{♁} 25\frac{1}{2} \square \text{♂} \text{♁} 21$ .  $\text{♁}$  was in  $\gamma 15$  and  $\psi$  in  $\text{♁} 12$ .



Harry Thaw (N.N. 341) had  $\♂ \approx 8 \angle \text{D} \text{M} 22\frac{1}{2} \square \odot \approx 23\frac{1}{2} \square \text{h} \text{V} 6\frac{1}{2}$ .  $\Psi$  was in  $\text{V} 19\frac{1}{2} \square \text{H} \approx 23\frac{1}{2} \angle \text{♀} \text{K} 9$ .

Auguste Vaillant (N.N. 42), a French Anarchist, had  $\text{V} \approx 8$  afflicted by  $\text{♀} \approx 22 \♂ \text{M} 23 \odot \text{V} 5$ .

N.N. 560 had  $\text{♀}$  rising in  $\text{V} 20 \text{♂} \odot \text{V} 16 \Psi \text{V} 18$ .  $\♂$  was in  $\text{V} 12$ .

Harold Jones, who at 15 murdered two girls, was born on January 11th, 1906.  $\text{V} \approx 8$  were afflicted by  $\Psi \approx 8.42 \text{H} \text{V} 5.19 \text{♀} \text{V} 12.15$  and  $\text{Q} \text{V} 26\frac{1}{2}$ .

Landru (birthdate as above<sup>1</sup>) had  $\Psi \text{V} 17.14 \text{♂} \text{♀} \text{V} 15.15 \square \text{H} \approx 13.36$ .  $\text{Q}$  was in  $\text{V} 26$  (on  $\text{V} 8$  of the Constellations)  $\text{♂} \text{D}$  and  $\odot \angle \text{O}$ .<sup>2</sup>

Louis Anastay, born Paris, June 12th, 1866, 5.47 a.m. (see B.J.A., August, 1923), had  $\text{♀} \approx 18 \square \Psi \text{V} 12\frac{1}{2} \square \text{O}$ .

Another (see B.J.A., August, 1923), born June 12th, 1844, at 5.30 a.m., had  $\♂ \approx 8 \square \text{H} \text{V} 6 \square \Psi \approx 24$ .

Another (also B.J.A., August, 1923) born March 30th, 1846, 8 p.m., had  $\odot \text{V} 9\frac{1}{2} \text{♂} \text{H} \text{V} 10 \angle \Psi \approx 27 \text{h} \approx 27$ .  $\♂$  was in  $\text{II} 3 \square \text{♀} \text{K} 5$  afflicting  $\text{V} \approx 18$ .

Another (also *loc. cit.*) was born on December 31st, 1850, at 10.30 a.m.  $\text{H}$  was in  $\text{V} 26\frac{1}{2}$  (on  $\text{V} 8\frac{1}{2}$  of the Constellations)  $\square \text{♀} \text{V} 27$ .

*Musical Ability.* See under Professions and Occupations.

### *Mysticism.*

The mystic aims at union with God. High Ideals are under  $\approx \text{O} \text{Q} \ddagger$ , and intensity is denoted by  $\text{V} \approx 19 \♂ \Psi$ . These are usually blended in the horoscope of the Mystic, together with the faith influence  $\text{II} \ddagger 23 \text{♀} \text{J}$ .

<sup>1</sup> See page 24.

<sup>2</sup> See Appendix 7.



Sebastian of Portugal (N.N. 576) had ♃ in ♁ 22 Δ ♃ ≈ 22.

Swedenborg (N.N. 23) had ♃ in ♁. ♀ 23 was well aspected by ☉ ≈ 20 ♃ ≈ 24.

Sir Isaac Pitman (N.N. 385) became a Swedenborgian. ♃ was in ♃ 11 (on ♃ 23½ of the Constellation) ♃ ☉ ✱ ♀ ♃ ♃ (ruler of ♃).

Mirandula (N.N. 462) had ♃ in ♁ ♃ ♃ Δ ♃.

### *Narrow-mindedness.*

It was a dictum of Lord Macaulay's that "constant work narrows the mind." More accurately he might have said "constant work at one type of thing narrows the mind." Narrow-mindedness is the fault of over-specialization—♁ ♃ 19 ♃ ♃ afflicted.

*Nervousness.* See under Medical Astrology (Part 4)  
"Neurasthenia."

### *Novelty.*

This comes under the influence of ♃ ≈ 26-27-28.  
*Cf.* Curiosity—Hostility—Strangeness.

### *Numbering.*

See also under Professions and Occupations (Part 3).  
"Mathematicians," "Economists."

The idea of Plurality ♃ ♃ 25 ♃ ☉ precedes the idea of enumeration and is one of its components. When a man perceives a number of similar entities, he knows their number is greater than one: but probably if the number exceeds five, certainly if the number exceeds twenty, he cannot be sure of the exact number without proceeding to count the units one by one. This process comes under the influence of ♁ ♃ 13 ♃ ♃. These signs and planets are concerned also with the idea of



time and duration and thus Astrology supports the view attributed to Kant that "time as a form of intuition is the basis of arithmetic"<sup>1</sup> in contrast to the modern psychological view that space is all important and time of no importance in the concept of enumeration.

### *Obedience.*

This implies submission to the will of others. In any social community whether of men or animals obedience on the part of the majority to those in command is essential to the harmonious life of the community. ♁ ♃ 8 ♀ ⊕ are of chief importance.

*Observation.* See "Perception."

### *Obstinacy.*

Obstinacy consists in an unreasonable persistence as distinct from determination which is usually regarded as a good quality. The normal indications of obstinacy are ♃ ♃ 8. 9. ♀ ♁ blended in affliction with either ♁ ♃ 27 ♁ ♃ or ♃ ♃ 27 ♁ ♃.

### *Occultism.*

Occultism has been held to include Mediumship (*q.v.*) Clairvoyance, Clairaudience, Psychometry, Mysticism (*q.v.*), Magic. It is here used in the restricted sense of Occult Power and the endeavour to attain to it, the power to cause things to happen in the material world without the visible use of material forces, in short, magic and wizardry.

These powers have most chance of development in the bachelor and the virgin. The control of man's own desires is the first step on the path. ♃ ♃ 5 ♀ ♁ blended with ♁ ♃ 19 ♁ ♃ in good aspect are important in-

<sup>1</sup> Ward's *Psychological Principles*, Ch. XIII, sec. 4.



fluences. In so far as magic is employed to cause transformations  $\aleph$   $\mathfrak{M}$  14 are important.

Cornelius Agrippa (N.N. 489) had Pluto<sup>1</sup> in  $\gamma$  6  $\Delta$  24  $\nu$  3. He held the theory that "As in the original world all things are in all, so in the physical world is equally all in one and one in all. Out of every body proceed images, indivisible substances, which diffuse themselves through infinite space. Therefore bodies can operate on these at the most remote distances and on that account a man is in a condition to impart his thoughts to another man who is hundreds of miles away."

Athanasius Kircher, born May 2nd, 1602, had  $\mathfrak{H}$  in  $\gamma$  9  $\delta$   $\zeta$   $\Delta$   $\delta$ .  $\mathfrak{H}$  was  $\delta$   $\zeta$ .

Robert Fludd, born 1574, had  $\mathfrak{H}$  in approximately  $\nu$  19.

Elijah performed his miracles when  $\nu$  15 was on  $\gamma$  5 of the Constellations.

Michael Scott flourished about 2160 years later when  $\gamma$  15 was on  $\gamma$  5 of the Constellations.

$\nu$   $\approx$  28  $\delta$   $\Psi$  degrees of novelty and strangeness are also often present.

*Optimism.* See "Hope."

*Organization.*

This is a blend of  $\omega$   $\nu$  7  $\mathfrak{H}$  (method) and  $\gamma$   $\mathfrak{M}$  3  $\zeta$   $\mathfrak{H}$  (plotting or planning).

*Originality.*

Originality is principally of two kinds, which may be designated static originality and dynamic originality. Static originality consists in the possession of some quality which is unique. This comes under  $\gamma$   $\mathfrak{M}$  21

<sup>1</sup> See Appendix 7.



♀ ♁. Dynamic originality is originality of a kind which anyone who exerts himself may possess and comes under the influence of ♀ ≈ ♂ ♃ and particularly ♀ ≈ 26 Curiosity, Discovery, Innovation.

The originality of Michael Angelo (N.N. 472) was outstanding. He had ♃ ♁ 21 ✕ ☽ ♃ 20. ♃ (ruler of ♃ 21) was in ♀ 25 ✕ ♃ ≈ 24.

*Ostentation.* See "Splendour."

*Pain.* See "Sensation."

*Patience.*

This is under the influence of ♃ ♃ 28-29. ♁ 24. See also Collecting. It is a virtue of age, and it is fostered by suffering. "Tribulation worketh patience." Romans v. 3. Job is the type of the patient man. The story probably belongs to the period of Jeremiah when ♃ 14 was at the Midheaven of the World Horoscope and ♃ 29 was on the 5½ cusp. Christian III of Denmark (N.N. 519) had ♃ 28 on the Ascendant.

*Patriotism.*

This springs from the instinct of service to the community to which the individual belongs, ♃ ♁ 26 ♃ ☉, or from the instinct of self-sacrifice, self-restraint, ♃ ♃ 25 ☐ ♃ blended in each case normally with ♀ ≈ 16 ♂ ♃ or the Ascendant or its ruler.

Savonarola (N.N. 459) had 24 ♃ 26 △ ♁ ♃ 29, and ♃ in ≈.

Joan of Arc (N.N. 845) had ☉ ♃ 24 and ♃ △ ♂.

Christian II of Denmark (N.N. 484) had ♂ in ♃ 24.

James II (N.N. 652) had ♃ in ≈ 15 △<sup>1</sup> ♃ in ♁.

Cecil Rhodes (N.N. 318) had ♃ ♃ 28 ✕ ♃ ♃ 28.

<sup>1</sup> See Appendix 7.



Fabrizi, born April 4th, 1804, had  $\text{♁} \approx 15 \text{ } \text{♄} \text{ } \text{☉} \text{ } \text{♃}$   
 $14\frac{1}{2}$  and  $\text{♁} \text{ } \text{♁} \text{ } 26 \text{ } \text{✳} \text{ } \text{♁} \text{ } \text{♁} \text{ } 29$ .

Minghetti, born November 18th, 1818, had  $\text{♄} \text{ } \text{♁} \text{ } 25\frac{1}{2}$   
 $\text{♁} \text{ } \text{☉} \text{ } \text{✳} \text{ } \text{♁} \text{ } 26$ .

### *Pedantry.*

This is a combination of  $\text{♁} \text{ } \text{♄} \text{ } 17 \text{ } \text{♃} \text{ } \text{♁}$  plus  $\text{♁} \text{ } \text{♃} \text{ } \text{♁} \text{ } \text{♁}$  combined in affliction.

James I of England is a typical example (N.N. 97) with  $\text{♃}$  in  $\text{♁} \text{ } 3 \text{ } \text{♁} \text{ } \text{☉} \text{ } \text{♁} \text{ } \text{♁}$  (the planet of display and ostentation).

### *Perception.* See also "Sensation."

Perception is frequently used "as the equivalent of what has been otherwise called the 'localization and projection' of sensations."<sup>1</sup> . . . Sensation  $\text{♁} \text{ } \text{♄} \text{ } 10 \text{ } \text{♃} \text{ } \text{♁}$  is, therefore, a very important factor, and those with remarkable powers of perception have strong  $\text{♁} \text{ } \text{♄}$  influences. *e.g.* Chief Justice Coleridge (N.N. 967) with five planets in  $\text{♄}$ . Combined with  $\text{♃} \text{ } \approx \text{♄} \text{ } \text{♁}$  there is keenness of perception, with  $\text{♁} \text{ } \text{♃} \text{ } \text{♁} \text{ } \text{♁}$  clarity.

$\text{♁} \text{ } \text{♄}$  have special reference to the first twelve years of life when perception is normally at its best.

### *Perseverance.*

$\text{♁} \text{ } \text{♃} \text{ } 28 \text{ } \text{♁} \text{ } \text{♁}$ . See "Consistency," "Patience," "Obstinacy."

### *Pessimism.*

This involves  $\text{♁} \text{ } \text{♃} \text{ } 9. 10. \text{ } \text{♁} \text{ } \text{♁}$  afflicted, and a weakly placed  $\text{♄}$  and  $\text{♁}$  and ruler of Ascendant and 7th. The degrees of Resignation ( $\text{♁} \text{ } \text{♁} \text{ } 2$ ) are usually strongly marked. One of the world's pessimists was Schopenhauer, born February 22nd, 1788, with  $\text{♄} \text{ } \text{♁} \text{ } 8.45$ , and

<sup>1</sup> Ward's *Psychological Principles*, Ch. VI, sec. 1.



♁ ♃ 1.43 ♄ ☉ ♃ 3.37. See under Medical Astrology (Part 4) "Neurasthenia."

*Philanthropy.*

This is normally a blend of Benevolence ♁ ♁ 23 ♃ ♄ and the instinct of Service ♃ ♁ 26.

*Piety.* See "Duty," "Reverence," etc.; also "Ministers of Religion," under Professions and Occupations.

*Pity.*

This is the natural reaction of the benevolent and sympathetic ♁ ♁ 23 ♃ ♄ when confronted with the pain and suffering of others.

*Placidity.*

Calmness, Contentment. This is the attitude of the patient ♁ ♁ ♁ ♁ when well aspected. If evil is foreseen that can be avoided or remedied or mitigated, the native sets to work to cope with it. If the evil is obviously insuperable, "it is the will of God" he mutters under his breath and lets things take their course.

*Playfulness.*

Playfulness differs from Joy (*q.v.*). It is a spontaneous emotional activity which may occur without any external stimulus and without any relation to a past event. It is the natural outlet especially in the young of healthy energy. The influences are ♁ ♁ ♁ ♁ (or Ascendant and its ruler) plus ♁ ♁ ♁ ♁.

*Pleasure.*

Sensations which give pleasure are indicated by good aspects: those which give pain or discomfort by bad aspects. The term pleasure-lovers is, however, frequently used in a narrow sense to denote those who find their



pleasure in ease and luxury in contrast to those who find their pleasure in purposive activity.  $\gamma$   $\text{♁}$   $\text{♀}$   $\text{♁}$  are usually strongly blended with  $\text{♁}$   $\Omega$   $\text{♁}$   $\neq$  in the horoscopes of such persons.

### *Popularity.*

The characteristics contributing to popularity are various and not invariably worthy of esteem. But whatever characteristics a man possesses it is unlikely that he will be popular, unless he has a natural frankness and friendliness of nature.  $\text{♁}$   $\Omega$   $\gamma$   $\text{♁}$   $\neq$  are important.  
Cf. "Tact."

Thus Robespierre (N.N. 759) had  $\text{♁}$  24 (on  $\text{♁}$  7 of Constellations) on Ascendant with  $\text{♁}$  ruler  $\Delta$   $\text{♂}$ .

Marie Antoinette (N.N. 694) had  $\Psi$  in  $\Omega$   $4\frac{1}{2}$   $\times$   $\text{♁}$   $\simeq$  8.

Henry, 3rd Duke of Guise (N.N. 565) was very popular in the army. He had  $\text{♀}$  in  $\text{♁}$   $\times$   $\text{♂}$  and  $\text{♀}$ , and  $\text{♁}$   $\Delta$   $\odot$ .

Campbell Bannerman (N.N. 940) had  $\text{♁}$  in  $\Omega$  8  $\text{♂}$   $\text{♁}$   $\times$   $\text{♀}$ .

Giovanni Medici (N.N. 507) was "devotedly loved and obeyed by his soldiers."  $\Omega$  was on Ascendant.  $\text{♁}$  was in  $\text{♁}$  21 (at that period on  $\text{♁}$  8 of the Constellations)  $\times$   $\text{♀}$   $\text{♁}$  21  $\Delta$   $\text{♁}$   $\simeq$  25  $\times$   $\odot$   $\text{♁}$  25.

### *Practicality.*

This quality is pre-eminently that of  $\text{♁}$   $\text{♁}$   $\text{♁}$   $\text{♁}$ .  $\text{♁}$   $\simeq$   $\text{♂}$   $\Psi$  act on impulse.  $\text{♁}$   $\text{♁}$   $\text{♁}$   $\text{♁}$  foresee and gradually adapt themselves to circumstances. The method in which these are blended in the horoscope with other signs show whether the native's activities are predominantly impulsive or purposive, and to what end they are directed.



*Prediction.*

This may either be based on the knowledge that certain events have previously been followed by certain other events and the expectation that the same sequence will recur, or prediction may be made spontaneously as the result of some direct perception of the future. In the former case  $\overline{\sigma}$   $\mathcal{V}$  23  $\ddagger$   $\mathcal{H}$  are important, in the latter case  $\Pi$   $\ddagger$  16  $\mathcal{Y}$   $\mathcal{L}$ . (This is to be distinguished from clairvoyance and clairaudience, containing blends of  $\mathcal{H}$   $\mathcal{M}$  3, where the native sees or hears something going on at the moment, but at a distance or at any rate not visible or audible with the ordinary senses.)

The greatest Prophet known in history of the  $\Pi$   $\ddagger$  16 type was undoubtedly Daniel. He lived when  $\ddagger$  0 was on  $\ddagger$  16 of the Constellations.

*Pride.*

A feeling of superiority is indicated by  $\mathcal{V}$   $\cong$  9  $\mathcal{M}$   $\Psi$ . This is increased by  $\cong$   $\Omega$  24  $\ddagger$ . Thus 24 afflicted in the 9th degree of the Ascendant or ruling Ascendant causes great conceit.

*Progressiveness.*

This is the attitude of  $\mathcal{V}$   $\cong$   $\mathcal{M}$   $\Psi$  as opposed to  $\overline{\sigma}$   $\mathcal{V}$   $\ddagger$   $\mathcal{H}$ . The latter change under the compulsion of circumstances in the belief that the change they make will have a certain specific result. The former experiment in order to see what happens.

*Quarrelsomeness.* See "Anger."

*Reason.* See "Logic."

*Rebelliousness.*

This is the attitude of  $\mathcal{V}$   $\cong$   $\mathcal{M}$   $\Psi$  when under restraint, particularly when combined with  $\Pi$   $\ddagger$   $\mathcal{Y}$   $\mathcal{L}$ . In revo-