

TAURUS (♉) AND SCORPIO (♏), AND THEIR RULERS, VENUS (♀) AND URANUS (♅) (Contd.)

	Orators	
8. Desires, Luxuries		Furriers (plus ♁ Ω), Pearl- fishers (plus ♁ Ω)
9. Sex, Voice, Steel	Singers (plus ♁ Ω)	Steelworkers (plus ♀ ♁), Goldsmiths (plus ♁ Ω plus ♀ ♁)
10. Constructiveness, Sugar (plus ♀ ♁)	Carriage Builders, Coach Builders, Sugar Merchants (plus ♀ ♁ 22) Astrologers (plus ♁ ♀ 23 plus . .)	Coalminers (plus ♀ ♁ 6)
11. Charting, Carbon		Surveyors (plus ♀ ♁ 2), Architects, Civil Engineers.
12. Attraction and Re- pulsion	Builders, Carpenters (plus ♀ ♁ 19 plus ♁ Ω), Shipbuilders (plus ♁ ♀ ♁ 17)	Hypnotists (plus ♁ ♀ 19), Electricians
13. Magnetism	Billbrokers, Manufacturers (plus ♀ ♁ ♁).	Aviators
14. Exchange	Merchants, Stockbrokers, Auction- eers	
15. Pressure	Houseagents (plus ♁ ♀ 5)	Meteorologists
16. Vibration, Creeping, Reptiles	Tobacconists, Agriculturists (plus ♁ ♀ ♁).	Painters (plus ♀ ♁ plus ♀ ♁ 3 plus ♁ Ω)

TAURUS (♉) AND SCORPIO (♏), AND THEIR RULERS, VENUS (♀) AND URANUS (♅) (Contd.)

17. Growth, Pitch, Tune, Colour	Timber Merchants, Rubber Growers (plus ♀ 23 plus ♀ 28)	Musicians (plus ♀ 27 plus ♀ 28) ♂ plus ♀ 28)
18. Crystalline	Gardeners, Teaplanters (plus ♀ 28)	Anthropologists (plus ♀ 28)
19. Whirling, Unfolding	Botanists (plus ♀ 29 plus . . .), Engineers (plus ♀ 28)	Physiology
20. Evolution, Revolving	Foresters, Astronomers (plus ♀ 13)	
21.		
22.		
23. Bargain, Covenant, Promise		Politicians (plus ♀ 28 ♂ 23 plus . . .)
24.		Ethnologists
25. Analysis	Mathematicians (plus ♀ 13)	
26.		
27.		
28. Fate, Karma, Alcohol	Brewers (plus ♀ 28), Distillers, Pub- licans (plus ♀ 28)	Philosophers
29. Drama, Wholeness, Unity		Actors (plus ♀ 29 plus ♀ 28) ♂), Dramatists (plus ♀ 27)

GEMINI (♊) AND SAGITTARIUS (♐) AND THEIR RULERS, MERCURY (☿)
AND JASON (♄).

Influences referred to	OCCUPATION.	
	♊ ♐ ♄ dominant or subdominant	♊ ♐ ♄ subsidiary
0.	Draughtsmen and Engravers, Cartographers	
1.	Architects (plus ☿ ≈ 6 plus ☿ ♀ ♀ ♀), Factors	Photographers
2. Drawing, Outline	Painters, Sculptors, Surveyors (plus ☿ ♀ ♀), Civil Engineers	Morphologists, Fencers (plus ☿ ≈ 13)
3. Definition, Keen Sight	Opticians, Watchmakers (plus ☿ ≈ 2)	Theologians (plus ☿ ♀ ♀ ♀ 19)
4. Precision, Birds	Geometricians, Mathematicians, Astronomers, Bankers (plus ☿ ♀ ♀ 13)	Bird-dealers, Ornithologists Aviators (plus ☿ ≈ 2)
5. Sharpness	Philologists, Poets (plus ☿ ≈ 17), Shorthand writers	Printers, Publishers

GEMINI (Π) AND SAGITTARIUS (ι), AND THEIR RULERS MERCURY (☿) AND JASON (♃) (Contd.)

6. Verbal Facility	Grammarians, Journalists, Litterateurs.	Stationers (plus ☿ ♀ 14)
7. Writing	Booksellers (plus ☿ ♀ 14), Dramatists (plus ☿ ♀ 29)	Paper Manufacturers
8. Inanimate matter	Librarians (plus ♀ ♀ 29), Novelists (plus ♀ ♀ 20)	Furniture-dealers
9. Sensation	Painters (plus ♀ ♀ 3 plus ☿ ♀ 17), Musicians (plus ☿ ♀ 3-4 plus ☿ ♀ 17)	
10. Perception	Perfumers (plus ☿ ♀ 4 plus ☿ ♀ 4)	
11.		Orators
12. Argument, Satire	Lawyers (plus ☿ ♀ plus ☿ ♀ 15)	Ecology, Astronomers
13. Distance, Things at a distance	Cabmen, Chauffeurs, Travellers, Postmen	Chemists
14. Doubling, Indecision, Mutability	Carriers and Railway Agents	
15.	Meteorologists (plus ☿ ♀ 15)	
16. Dreams	Prophets	
17. Curiosity	Teachers (plus ☿ ♀ 28 plus ☿ ♀ 28), Interpreters	

GEMINI (II) AND SAGITTARIUS (I), AND THEIR RULERS, MERCURY (♿) AND JASON (♃) (Contd.)

18. Fire, Ardour, Enthusiasm	Orators (plus ♃ ♀), Scholars (plus ♁ ♀ ♁ 3)	Carpenters
19.		Scientists, Astrologers
20.	Railwaymen (plus ♀ ≈ 10-15) Stockbrokers (plus ♃ ♀ 14)	Sugar Merchants (plus ♃ ♀), Gelatine Manufacturers, Grocers (plus ♁ ♀)
21. Speculation	Inventors (plus ♀ ≈ 26), Musical Composers	Dancers (plus ♀ ≈ 15)
22. Guessing, Theorising, Sugar	Churchmen (plus ♁ ♀ 16), Rubber- Growers (plus ♃ ♀)	
23. Faith, Belief, Elasti- city	Publishers	
24. Spontaneity	Advertising Agents (plus ♁ ♀)	
25.		
26. Sensitiveness to opin- ion	Actors (plus ♁ ♀ plus ♃ ♀)	Glass Manufacturers Jockeys
27. Brittleness, Glass		
28. Horses		
29. Imitation, Mimicry		

CANCER (♋) AND CAPRICORN (♑) AND THEIR RULERS, PLUTO (♇) AND SATURN (♄)

OCCUPATIONS.	
♋ ♄ ♇ dominant or subdominant	♋ ♄ ♇ subsidiary
<p>Influences referred to</p> <p>0.</p> <p>1.</p> <p>2. Seriousness</p> <p>3. Dignity</p> <p>4. Hearing</p> <p>5.</p> <p>6. Continuity, Possession, Coins</p> <p>7. Repetition, Sections, Methods</p> <p>8. Routine, Crime</p> <p>9. Laboriousness</p>	<p>Scientists (plus ♄ ♇)</p> <p>Scholars (plus ♄ ♇ 17)</p> <p>Musicians (plus ♄ ♇ 9)</p> <p>Numismatists, Pawnbrokers, Bankers</p> <p>Shipowners (plus ♄ ♇ 17)</p> <p>Anatomy and Cytology</p> <p>Army and Navy, Criminologists.</p>

CANCER (♋) AND CAPRICORN (♑), AND THEIR RULERS, PLUTO (♇) AND SATURN (♄) (Contd.)

10. Sorrow	Chronologists, Historians	Palaeontologists, Paper Manufacturers Land Valuers
11. Memory, Records	Economists and Financiers (plus ♁ 14)	Insurance Managers
12. Severity	Accountants and Actuaries, Bankers (plus ♁ 3 plus ♁ 11), Mathema- ticians	Philosophers, Ethics
13. Reckoning, Number- ing	Churchmen (plus ♁ 23 plus ♁ 11)	Railwaymen (plus ♁ 23 plus ♁ 11)
14. Counting, Economy	Hypnotists (plus ♁ 11)	Golfers, Cricketers, Tennis- Players
15. Regulation		
16. Sense of Duty		
17. Solidity		
18. Limitation		
19. Concentration		
20.		
21.		
22. Expectancy	Astrologers (plus ♁ 11), Palmists	

CANCER (♋) AND CAPRICORN (♑), AND THEIR RULERS, PLUTO (♇) AND SATURN (♄) (Contd.)

	Statesmen (plus ♁ ♀ 9 plus . . .), Prophets	Army and Navy
23. Forethought		
24. Darkness		
25. Obstruction		Locksmiths
26. Caution, Discretion	Lawyers (plus ♀ ≈ plus ♀ ♄)	Plumbers (plus ♀ ♄ plus ♀
27. Carefulness, Lead	Agriculturists, Farmers (plus ♂ ♄, etc.)	≈ 10-20)
28. Endurance		
29. Accumulating	Collectors, Geologists, Philatelists, Zoologists (plus ♀ ≈ 5), Botanists (plus ♂ ♄)	

AQUARIUS (♒) AND LEO (♌) AND THEIR RULERS JUPITER (♃) AND HERCULES (♁).

OCCUPATIONS.	
Influences referred to	♒ ♃ ♄ ♁ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓
0.	♒ ♃ ♄ ♁ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓
1.	♒ ♃ ♄ ♁ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓
2.	♒ ♃ ♄ ♁ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓
3.	♒ ♃ ♄ ♁ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓
4. Smell	♒ ♃ ♄ ♁ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓
5. Smoothness	♒ ♃ ♄ ♁ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓
6. Man	♒ ♃ ♄ ♁ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓
7. Truth, Judgment, Evaluation	♒ ♃ ♄ ♁ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓
8. Friendship, Skin	♒ ♃ ♄ ♁ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓
9. Tact, Oil	♒ ♃ ♄ ♁ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓
10. First Principles	♒ ♃ ♄ ♁ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓

♒ ♃ ♄ ♁ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓

Anthropologists (plus ♃ ♄)
EthnologistsPerfumers (plus ♃ ♄ plus ♃ ♄)
Silkmerchants, Singers (plus ♃ ♄)
Sociologists (plus ♃ ♄ ♄)
Valuators (plus ♃ ♄ ♄), Judges, Law-
yersDiplomats, Statesmen (plus ♃ ♄ ♄
23 plus)

Chemists (plus ♃ ♄ ♄ plus . . .)

Goldminers, Goldsmiths

Philosophers

Skinners, Tanners
Oil Producers

Astronomers

TABLE OF DEGREE INFLUENCES

11. Generalisation	Philosophers (plus ♂ ♀ 0)	Pathologists, Philologists
12. Idealism	Poets (plus ♀ ≈ 17)	Actors (plus ♀ ♀ 29 plus ♂ ♀)
13. Beauty, Art	Artists (plus ♀ ♀ ♀)	♂)
14.	Musicians (plus ♂ ♀ ♀), Sculptors (plus ♀ ♀ ♀)	Grocers (plus ♂ ♀ ♀ plus ♀ ♀ ♀ 21)
15. Explosions, Noises		Oil Producers
16.		Aviators, Balloonists, Meteorologists
17. Gases, Expansion		Chemists, Teachers (plus ♀ ♀ ♀ 17)
18. Exaltation		
19. Eminence		
20.		
21. Humour	Comedians	
22. Cheerfulness		
23. Sympathy, Healing Power	Doctors (plus ♂ ♀ ♀ 6 plus ♀ ♀ ≈ 13) Veterinary Surgeons, Nurses	Actors
24. Display		Pearlfishers

AQUARIUS (♒) AND LEO (♌) AND THEIR RULERS, JUPITER (♃) AND HERCULES (♁) (Contd.)

25. Brightness, Light	Photographers (plus ♀ 10 plus ♀ †)	
26. Communicativeness	Linguists, Philologists (plus ♁ † 5-7)	Astrologers, Palmists
27. Understanding of human nature		Wine Merchants, Publicans (plus ♂ ♀)
28. Hospitality, Enlargement	Opticians (plus ♀ † 3)	
29. Abundance		

PISCES (♊) AND VIRGO (♍) AND THEIR RULERS, THE ASTEROIDS (♀) AND DIDO (♃).

TABLE OF DEGREE INFLUENCES

Influences referred to	OCCUPATIONS.	
	♊ ♍ ♀ ♂ dominant or subdominant	♊ ♍ ♀ ♂ subsidiary
0.		
1.		
2. Resignation		
3.		
4. " Sixth Sense "		
5.		
6. Intuition	Mediums Clairvoyants Phrenologists (plus ♀ ≈) Psychologists (plus ♂ ≈ Ω) Flax-spinners and Linen Manufac- turers	
7. Dandyism		
8. Mixing, Harmony	Bakers (plus ♀ ≈ 13 plus ♂ ≈ ♋) Servants	Dancers (plus ♀ ≈ plus ♂ ≈ ♃), Musicians

PISCES (♊) AND VIRGO (♍) AND THEIR RULERS, THE ASTEROIDS (♁) AND DIDO (♃) (Contd.)	
9. Deference, Humility	Waiters (plus Ω), Mannequins, Milliners
10. Purifying, Clothing	Clothiers, Tailors (plus δ ♀), Launderers, Hosiers, Hatters
11. Being, Essence	Grainmerchants
12. Misunderstood	Actors (plus Π † 29)
13. Changeability	Swimmers (plus γ \approx 13)
14. Versatility, Transmutation	Sailors, Yachtsmen (plus γ \approx), Historians (plus σ ♀)
15. Adaptation	Shipowners (plus σ ♀), Shipbuilders (plus δ ♀)
16. Symbolism, Fish	Craftsmen
17. Gliding, Flowing, Narrative	Novelists
18. Liquid	
19. Skilfulness	
20. Verisimilitude	
	Chemists (plus Ω), Metallurgists, Paper Manufacturers, Photographers
	Wool Merchants (plus δ ♀ 3-6 plus γ \approx)
	Theologians (plus Π † 3)
	Engineers, Inventors, Magicians
	Fishmongers (plus δ ♀), Churchmen

PISCES (♊) AND VIRGO (♍) AND THEIR RULERS, THE ASTEROIDS (♁) AND DIDO (♃)

21 Story-telling		
22. Deception		
23. Imagination	Painters (plus ♀ plus ♂ ♀ 17)	
24. Reproduction		
25. Synthesis		
26. Gregariousness, Bees	Sociologists (plus ♁ ♀)	
27. Heat, Sting		
28.		
29. Similarity, Collecting		
		Commerchants, Barbers (plus ♀ ♁ 6), Hair- dressers
		Beekeepers (plus ♁ ♀). Stokers (plus ♀ ♁)
		Zoologists, Astrologers

APPENDIX VI

BIBLICAL REFERENCES TO ASTROLOGY

It is admittedly an exaggeration to say that the message of the Old and New Testaments cannot reach those who know nothing of Astrology, but it is certain that without astrological knowledge many of their teachings can only be imperfectly understood. It would need a complete Biblical commentary to touch on all the points of astrological significance contained in the Bible and accordingly within the limits of an appendix only the most striking can be considered.

THE SEVEN ERAS OF CREATION

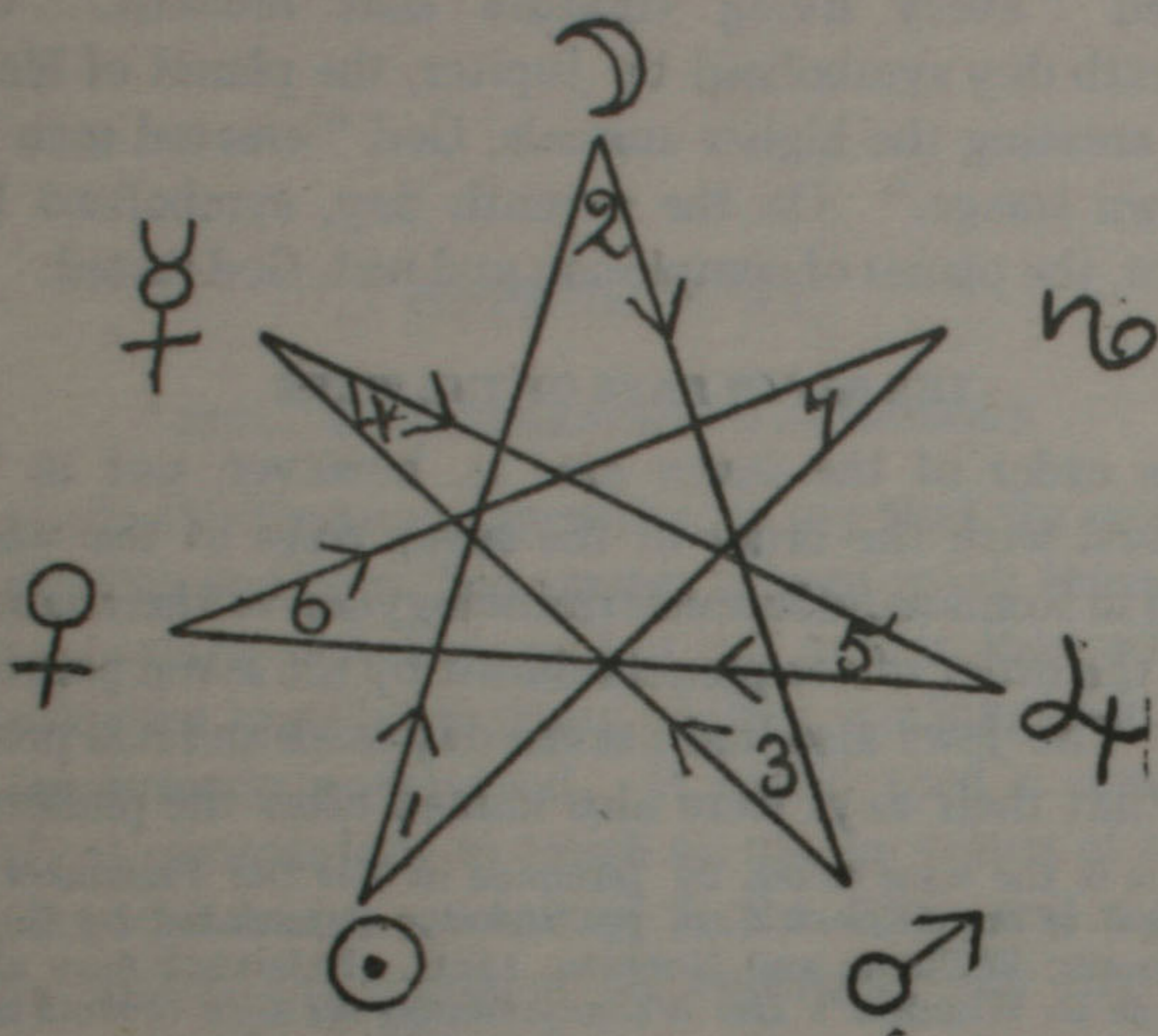
At the very outset we find astrological symbology in the seven days or eras of creation (Genesis, Ch. I) which correspond with the seven planets in the order of the times of their apparent revolutions, namely Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn. On the first day, that of the Moon, God said "let there be light" and "divided the light from the darkness." On the second day, symbolised by Mercury, the planet of doubling, the waters above and the waters below were divided. On the third day, symbolised by the fruitful Venus, God said "let the earth bring forth." On the fourth day, comparable to the Sun, God created the lights and planets, and appointed the Sun to rule the day and the Moon to rule the night. On the fifth day symbolised by Mars, the planet of animal life and activity, God

created "every living creature that moveth." On the sixth day symbolised by Jupiter, the planet of Man, after creating the higher animals, God "created man in his own image." On the seventh day, symbolised by Saturn, the planet of completion and rest, God rested.

THE SEVEN DAYS OF THE WEEK

The order of the seven eras is, however, not to be confused with the order of the seven days of the week which in Roman and Saxon terminology derive their names from the order of the planets shown by the seven pointed star. The Jews also had a seven day week and it is probable that their days were also named after the planets.¹

¹This is the view taken by Jeremias in *The Old Testament in the Light of the Ancient East*, pp. 198-199 (translated by C. L. Beaumont; Williams and Norgate, 1911). Reference may also be made to Winckler's *Die Weltanschauung des alten Orients* and his *Geschichte Israels* not to mention his edition with Zimmern of Schrader's *Die Keilinschriften und das Alte Testament*. But actual Hebrew names for the days of the week have not come down to us from Old Testament times and Schiaparelli (director of the Brera Observatory in Milan), in his *Astronomy in the Old Testament* (Clarendon Press, Oxford, 1905) takes the view (p. 135) that "the identity of the number of the days in the week with that of the planets is purely accidental" though he admits the possibility that the Assyrians and Babylonians had imported astrology to Palestine. Astrology he regards as a superstition but "less absurd and less abominable than so many others." (p. 51.) Schiaparelli, however, though to be relied on as an astronomer, is not a very good guide as to the practices of the Jews, for Biblical scholars almost without exception consider that it is practically certain that Astrology was known among the Jews (though not necessarily at all periods approved) from very ancient times. Eusebius states that Abraham was thoroughly versed in Chaldæan Astrology. As is pointed out by T. G. Pinches in the article "Astronomy and Astrology" in *Hastings Dictionary*, "Biblical expressions for the various kinds of astrologers are to all appearance true Hebrew words not borrowings from the Assyrians and Babylonians showing in all probability that celestial forecasts were far from being altogether novelties with the Hebrews." Readers are of course familiar with the obvious astrological significance of the verse in Deborah's song (Judges v. 20) "the stars in their courses fought against Sisera."



The planets are placed round the star in the same order as that given above for the eras, but in naming the days of the week the order followed is that shown by following the lines joining the points instead of going round from point to point, thus :

Snuday, the day of the Sun ☉.

Monday, the day of the Moon ☾ (Luna). French, *lundi*.

Tuesday, the day of Tuesco ♂ (Mars). Fr., *mardi*.

Wednesday, the day of Woden ☿ (Mercury). Fr. *mercredi*.

Thursday, the day of Thor ♃ (Jupiter). Fr. *jeudi*.

Friday, the day of Friga ♀ (Venus). Fr. *vendredi*.

Saturday, the day of Seater ♄ (Saturn). Fr. *samedi*.

Of the Saxon deities the warlike Woden is the only one which does not correspond in character with the ancient Jewish, Greek, and Roman attributes of the planetary deities of their respective days. The French, except in naming Sunday *dimanche*, the Lord's day, have followed the Roman names closely.

THE SACRED SEVEN

It was partly owing to the accident that the ancients were only familiar with the Sun, Moon, and five planets that the number seven¹ attained a special sanctity, and in many Biblical passages we find a correspondence with these seven heavenly bodies indicated. Abraham (Genesis xxi 28 ff.) swore by Beersheba (*i.e.*, "seven springs") and gave Abimelech seven ewe lambs. The seven eyes and seven lamps in the vision of Zechariah (Zech. iii. 9, iv. 2) and the seven pillars of wisdom (Proverbs ix. 1) are other examples.

THE ANGELS OF THE SEVEN CHURCHES

An example of the sacred seven which requires special mention is the seven churches in Asia of John's Revelation from the seven spirits before the throne. The seven spirits may be associated with the seven archangels which presided, according to the Jewish writer of the Kabbala, over each of the seven planets; Gabriel, the Moon; Michael, Mercury; Annael, Venus; Raphæl, the Sun; Chamael, Mars; Zadkiel, Jupiter; Sabathziel, or Kephziel, Saturn. The Church at Ephesus corresponds to the Moon and Cancer. "I know thy

¹ The number 7 does not disappear under the writer's system, for there are 6 pairs of signs with their 6 pairs of planetary rulers and in addition on a plane by themselves a seventh pair of heavenly bodies, the sun and moon.

works and thy labour and thy patience" (Revelations ii. 2). The Church at Smyrna corresponds to Mercury and Gemini and Virgo, both of which were considered by the ancients to be ruled by Mercury. "I know . . . thy poverty (but thou art rich) . . . the devil shall cast some of you into prison that ye may be tried." (Revelations ii. 9, 10). Thus there is the doubling effect of Gemini (poor yet rich) and the suffering and oppression to which Virgo and its opposite sign, Pisces, are so liable. The Church at Thyatira corresponds to Venus, and its signs, as attributed by the Jews, Taurus and Libra. They had Venusian charity but they suffered "the woman Jezebel . . . to teach and to seduce my servants to commit fornication" (ii. 20) typical of afflictions in Taurus and Libra. The Church at Pergamos corresponds to the Sun and its sign Leo "thou holdest fast my name" (ii. 13). The Church at Sardis corresponds to Mars, and its signs Aries and Scorpio, "I have not found thy works perfect" (iii. 2). The Church at Philadelphia corresponds to Jupiter, and what were then considered its signs Sagittarius and Pisces. "Thou hast kept the word." "I have set before thee an open door" (iii. 10, 8). The Church of the Laodiceans corresponds to Saturn and the signs Capricorn and Aquarius, cautious not siding with either side, "neither cold nor hot" (iii. 15) rich in material possessions "thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked" (iii. 17).

THE TWELVE CHILDREN OF ISRAEL

Just as there are many parallels to the seven planets so also there are several parallels to the twelve signs of

the Zodiac, the principal parallels being the twelve children (and tribes) of Israel, the twelve disciples, the twelve gates of the new Jerusalem, the twelve stones in the High Priest's breastplate and, of course, the twelve months of the year. There were also twelve tribes of Ishmael (Gen. xxv. 13 ff) and, according to the original text, twelve sons of Abraham and Keturah (Gen. xxv. 2 ff.).

The identification of the twelve children of Israel with the twelve signs is particularly interesting. Joseph's dream (Gen. xxxvii) of the Sun and Moon (representing his father and mother) and eleven constellations (representing his eleven brothers) bowing down before him is a clear hint of the significance to be attached to the number 12 here.

Taking the names exactly in the order given in Jacob's blessing (Gen. xlix) the parallel is remarkable. Taurus, the first sign (the sign in which the Vernal Equinox fell) at that period, corresponds to Reuben who is four times called "the first" and had the rights of the first born taken from him. He "defiled the bed of his father," typical of adverse influences in Taurus.

Gemini and Cancer naturally follow as applicable to Simeon and Levi, "twins." "Instruments of cruelty are in their hands." Punishment is dealt out by Cancer¹ which also is one of the signs applicable to the leaders of the Church or to the priesthood² (which was, of course, confined to the tribe of Levi).

Leo obviously corresponds to Judah the "lion's whelp" the royal tribe. Regulus, the "royal star," is about Ω 9 of the Constellations.

¹ See Vol. I, p. 58, "Cruelty."

² See "Churchmen," Vol. II.

Virgo is Zebulon "an haven of ships."¹

Libra the scales represents Issachar "an ass crouching between two burdens."

Scorpio is Dan, a "serpent by the way." Scorpio is near the constellation Serpens, and the 6th degree is aptly symbolised by a serpent.² Dan "biteth the horses heels," Scorpio being at the heels of Sagittarius, which in many zodiacs is shown as a centaur, half man half horse.

Sagittarius was formerly considered to be ruled by Jupiter, Gad.

Capricorn is a sign of the accumulation of wealth and corresponds to Asher for "his bread shall be fat and he shall yield royal dainties."

Aquarius, a linguistic sign and a sign of facile and tactful speech, corresponds to Naphtali who "giveth goodly words."

Pisces the fruitful sign is comparable to Joseph, "a fruitful bough by a well."

Aries is Benjamin who "shall ravin as a wolf." Aries with afflictions is indeed a murderous³ sign and in some early zodiacs is pictured as a ram with the head of a wolf.

The attributions given above are those of Sepharial⁴ whose explanations have also been largely followed. They (Column A) may be compared with the attributions of Kircher⁵ (Column B) and of Jeremias⁶ (Column C).

¹ See "Sailors," and "Shipowners," *supra*.

² *Vide supra*, Vol. II, p. 84.

³ See Vol. I, p. 99.

⁴ See his *New Dictionary of Astrology*, p. 139.

⁵ See diagram 12 in *Transactions of the Scottish Lodge of the Theosophical Society*, Edinburgh, 1893. The tribes are shown in the Camp positions as given by Josephus. This attribution is followed by C. Aq. Libra in *Astrology its Technics and Ethics*, p. 238 footnote. (Amersfoort, 1917.)

⁶ See his *Old Testament in Light of Ancient East*, Vol. II, p. 77 ff.

<i>Sign of Zodiac</i>	A	B	C
Aries	Benjamin	Gad	Naphtali
Taurus	Reuben	Ephraim	Joseph
Gemini	Simeon	Benjamin	Simeon and Levi
Cancer	Levi	Issachar	Issachar
Leo	Judah	Judah	Judah
Virgo	Zebulon	Naphtali	Dinah
Libra	Issachar	Asher	Dan
Scorpio	Dan	Dan	Benjamin
Sagittarius	Gad	Manasseh	Gad
Capricorn	Asher	Zebulon	Zebulon
Aquarius	Naphtali	Reuben	Reuben
Pisces	Joseph	Simeon	Asher

Of these the only one which follows the exact order of the children as named in Jacob's blessing (Gen. xlix) is that of Sefharial. (It will of course be noted that Kircher is dealing with the tribes, not the children.) There are six other passages where the children or tribes are named in sequence (Gen. xxv. 23, xlvi. 8, Ex. I, Numbers I, xxvi, Deut. xxxiii) but the order of none of these is followed by either Jeremias or Kircher, who indeed claim to be mainly concerned with Jacob's blessing.

It is to be observed that in four passages the order Reuben, Simeon, Levi, Judah is the same. The order of Issachar and Zebulon is often reversed, and Joseph and Benjamin are sometimes named after them in place of coming at the end of the list. The occasion of Jacob's blessing is, however, by far the most important, especially in view of the description he gives of each.

Except in the cases where their lists tally with that of Sepharial the only attribution of Jeremias and Kircher which has anything to support it is that of Issachar, "an ass between two burdens," attributed by them to Cancer, because two stars in Cancer were called by the Romans the Asselli, or little asses. This, however, throws Levi out of place, and Sepharial's version is better for the idea of the scales as being two burdens is not inappropriate.

THE TWELVE APOSTLES

Similarly the twelve apostles show a correspondence with the twelve signs.

The traitor¹ Judas corresponds to Aries and Judas the brother of James to the opposite sign Libra.

James and John, the "sons of thunder," correspond to Taurus and Scorpio, signs which in astrometeorology are associated with thunder.

Philip, who was always prompt to ask questions, falls naturally to the sign Gemini, and Bartholomew to Sagittarius. They were both men of ready faith.²

Matthew was sitting at the receipt of custom when called. The businesslike Cancer is clearly indicated.³

The opposite sign Capricorn is appropriate to doubting⁴ Thomas.

James the son of Alphæus and Simon Zelotes may be allotted to Leo and Aquarius. James was called James the Just, an influence coming under a well aspected Leo 7, while Simon Zelotes was bigoted⁵ which is caused by Aquarius—Leo 7 afflicted.

¹ See Vol. I., p. 120, "Treachery."

² See Vol. I, p. 67, "Faith."

³ Cf. "Accountants," Vol. II, p. 9.

⁴ See Vol. I, p. 62, "Doubt."

⁵ See "Intolerance," Vol. I, p. 88.

Simon Peter and Andrew his brother correspond to Pisces and Virgo. While by no means the only fishermen among the disciples, the fisherman's signs are specially significant in their case, Peter being appointed the head of the Christian Church.¹

THE NEW JERUSALEM

It is but a step in thought from the Church on earth to the Church in heaven, the new Jerusalem,² the holy city with "twelve gates and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations and in them the names of the twelve apostles of the Lamb." The three gates on the east correspond to Pisces 0, Aries 0, Taurus 0; the three on the north to Gemini 0, Cancer 0, Leo 0; the three on the south to Sagittarius 0, Capricorn 0, Aquarius 0; and the three on the west to Virgo 0, Libra 0, Scorpio 0. The "foundations of the wall of the city were garnished with all manner of precious stones" corresponding to the twelve signs. There are some slight differences from the jewels given as those in the High Priest's breastplate (Exodus xxviii. 17 ff.). The stones in the High Priest's breastplate almost exactly correspond in the Biblical order with the order of the signs of the zodiac, while the foundation stones of the New Jerusalem are apparently not stated in any definite order. The following table with the exception of the four shown in brackets is perhaps the correct attribution of the stones:—

¹ The significance of the sign Pisces in connection with the Christian Religion has already been commented on, Vol. II, p. 118.

² Revelations, Ch. xxi.

Signs of Zodiac	Stones in High Priest's Breastplate	Suggested correct translation and order	Colour of Stone	Foundation stones of New Jerusalem (re-arranged)	Colour
Aries	1. Sardius	1. Red Jasper	Red	Sardius	Red
Taurus	2. Topaz	2. Topaz	Orange	Topaz	Orange
Gemini	3. (Carbuncle)	7. Yellow jasper	Yellow	Chrysolite	Yellow
Cancer	4. Emerald	4. Emerald	Green	Emerald	Green
Leo	5. Sapphire	5. Lazuli	Blue (flecked with gold)	Sapphire	Blue
Virgo	6. (Diamond)	9. Amethyst	Violet	Amethyst	Violet
Libra	7. (Ligure)	3. Carbuncle	Red	Sardonyx	Red and white
Scorpio	8. Agate	8. Agate	Orange	Jacinth	Orange
Sagittarius	9. (Amethyst)	6. Yellow Agate	Yellow	Chrysoprasos	Yellow
Capricornus	10. Beryl	10. Beryl	Green	Beryl	Green
Aquarius	11. Onyx	11. Chalcedony	Bluish	Chalcedony	Bluish
Pisces	12. Jasper	12. Jasper	Violet and various	Jasper	Various

Greek equivalents are obtained in the Septuagint for the Hebrew words and these enable some of the jewels to be clearly identified. Some, however, are obviously wrongly translated. Hastings in his Dictionary points out that diamonds were unknown to the early Jews and Israelites. The Hebrew for the sixth jewel is Yahalom which he suggests doubtfully should be translated onyx. It is probably a yellow stone and has been translated above as yellow agate. The alteration of sapphire to lazuli, a stone similar in colour, is in accordance with the best interpretation of the Hebrew. The seventh stone Leshem is known to have been yellow (Hastings). Yellow jasper is possibly correct. As the stones follow the rainbow¹ sequence twice over and opposite signs of the zodiac have affinity it follows that it does not greatly affect the scheme if a stone is six places distant in the group of twelve from its stated position. This is exactly what happens with no fewer than eight of the stones (*i.e.*, 4 interchanges²) in the breastplate of³ the

¹ Cf. also Vol. II, p. 68.

² This interchangeability makes it almost certain that the double rainbow theory here suggested is correct.

³ The order in the King of Tyre's breastplate (Ezekiel xxviii. 13) was probably as follows according to the version on which the Hebrew text is based :—

1. Sardius (Red jasper).	2. Topaz (Orange)	3. "Diamond" (Yellow Agate)
4. Beryl (Green)	5. Onyx (Bluish Chalcedony)	6. Jasper (Various colours)
7. Carbuncle (Red)	8. (Agate, Orange)	9. (Yellow jasper)
10. Emerald.	11. Sapphire. (Lazuli)	12. (Amethyst, Violet).

Numbers 8, 9 and 12 are, however, omitted from the list (possibly indistinct in the original from which the copy was made) and sapphire and emerald are mentioned out of order before carbuncle. If the stones are written in two rows of 6 and the second row read in the reverse order (omitting 8, 9, and 12) the exact

King of Tyre. Thus the Beryl, Onyx, and Jasper are mentioned 4th (☉) 5th (♋) 6th (♌) in place of 10th (♏) 11th (♎) and 12th (♍). Bareketh (yellow jasper) probably occupied 9th (♎) place instead of 3rd (♈).

The Yahalom is in the third position (♈) and thus gives the clue to one of the false positions in the High Priest's breastplate, for an interchange between Yahalom and the Amethyst brings the yellow stone Yahalom opposite ♎ and the violet Amethyst¹ opposite ♌. Similarly the interchange of the red carbuncle² with ligure which is known to have been a yellow stone gives the correct colours opposite ♈ and ♎.

The names of the children of Israel were engraved on the jewels of the breastplate, presumably with the sign correspondence already indicated.

In connection with the jewels a rather interesting point emerges in the fact that the beryl is regarded as the ideal crystal for use in predicting the future and Capricorn is one of the signs of forethought and foreknowledge. It is also curious to note that Pisces, though strictly speaking violet, has allotted to it jasper a stone of many colours. It, as we saw above, is also the sign allotted to Joseph who had the coat of many colours.

order of the stones in the authorised version is obtained. In the breastplate, of course, the stones were in four rows of three, with silver and gold between each group of 6.

¹ Hastings states that there is no doubt that Amethyst is a correct translation of the Hebrew Ahlamah, but the error here is easily understandable for the word Yahalom which is in the sixth place is in Hebrew very similar to Ahlamah and a scribe might quite easily have mistaken the one word for the other.

² The authorised version translates Bareketh as carbuncle which is probably right. The carbuncle is, however, named fourth in the Septuagint list and Hasting's *Dictionary* assumes it to be equivalent to Nophekh.

THE THRONE OF GOD

From considering parallels to the twelve signs we may turn to the four signs of major importance (the signs in which the equinoctial and solstitial points were between about 3773 and 1613 B.C.) namely Taurus, Leo, Scorpio, and Aquarius. They appear in the four fourfaced living creatures, the Merkaba of Ezekiel. "They four had the face of a man (♁) and the face of a lion (♌) on the right side and they four had the face of an ox (♉) on the left side, they four also had the face of an eagle¹ (♁)." Ezekiel i. 10.

They also appear as the supporters of the Throne of God in St. John's vision, "The first beast was like a lion (♌) and the second beast like a calf (♉) and the third beast had a face as a man (♁) and the fourth beast was like a flying eagle (♁)." (Revelations iv. 7.)

The four signs are held to indicate Matthew who represented Christ as of the race of man (♁), Mark representing Him as of royal dignity (♌), Luke as the Saviour of sinners (♉), John as the incarnation of the Logos (♁) or the Divinity in flesh.

JEWISH FESTIVALS

The signs of the zodiac have a further significance in their relation to the annual festivals of the Jews. The year was divided into twelve lunar months in each of which in early times a different military commander and the division of the army under him took their turn of duty.² Solomon also had twelve³ ministers of his

¹ There is, of course, a constellation the eagle (Aquila) lying near Capricorn and Aquarius but it is always associated in occultism and astrology with the sign Scorpio. The term is obviously here used with reference to the latter.

² I. Chronicles xxviii. 1-15.

³ I. Kings iv. 7-20.

household who officiated each month in turn. The normal year, therefore, contained twelve months, and an intercalary month would be inserted from time to time. Within each month the dates of the festivals were determined by the condition of the moon, and therefore were not exactly on the same solar date each year.

The most important was the Passover Feast on the 14th of Nisan, the average position of the Sun being about γ 14. It celebrated the Exodus and the active γ 13-14 is therefore particularly significant. The paschal lamb which has always been associated with Aries¹ was sacrificed.

¹ The lamb was used in sacrifice while the point of the Vernal Equinox was passing through Aries, just as in the previous period when it passed through Taurus the Bull was important, and even the Israelites reverted to the worship of the golden calf and were severely punished. Now when the point is precessing through Pisces (from A.D. 548-2708) the development of the Christian religion is considered to be indicated, its founder having been probably born when Jupiter and Saturn were in conjunction in Pisces (see Vol. II, p. 73), and formed the "Star in the East" which the Magi interpreted. After passing through Pisces the equinoctial point will pass through Aquarius.

Writers on Astrology and Biblical critics frequently fall into errors in regard to the dates of the precessional periods, which are approximately as follows:—Spring point in Taurus B.C. 3773-1613 B.C.; In Aries 1613 B.C.-A.D. 548; in Pisces A.D. 548-2708; in Aquarius A.D. 2708-4868.

Thus Jeremias (*loc. cit.*, Vol. I, p. 75) says "In the eighth century B.C., the Spring point retrograded into the sign Aries. The otherwise insignificant King Nabonassar (747-734 B.C.) is brought into prominent notice through the astronomical recognition and establishment of this fact . . . he begins a new age. . . ." There can be no question that the Babylonians were well aware not only that the point of the Vernal Equinox was then in the Constellation Aries but that it had entered it several centuries previously. What makes Nabonassar's reign so significant astrologically and the commencement of a new era is the fact that the great mutation conjunction of Jupiter (Marduk) and Saturn (Nebo) was closely coincident with the equinoctial point in 741 B.C. in the midst of the stars of Aries.

Similarly Jeremias does not fully understand Hammurabi's boast that the elevation of Marduk had fallen to him. "Did

Fifty-two days later was celebrated Pentecost when the Sun on the average was about Π 6. It was regarded by the Jews as commemorative of the giving of the law on Mount Sinai. Π 6 is in good aspect to $\approx \Omega$ 7.¹ The most noted Pentecostal Feast is that held after Christ's Crucifixion when the disciples "spake with tongues." $\Pi \uparrow$ 6-7 are peculiarly literary² degrees.

The Day of Atonement was held on the tenth of Tishri, Jupiter," he writes, (*loc. cit.*, p. 74, footnote 1), "which passes through one sign of the zodiac yearly, roughly speaking, happen just at the decisive time to stand in Taurus? Marduk is pictured standing upon the bull; was this symbol given him because of the new age and to establish him as chief of the gods?" Probably when the chronology of this period is fully elucidated it will be found that Hammurabi's reign included 2389 B.C. (two or three centuries earlier than the present estimate of Assyriologists) another date when the conjunction of Jupiter and Saturn was close to the Vernal Equinoctial point ("elevated"?) but on this occasion in Taurus a combination which had occurred about 824 years previously (and again occurred about 824 years later) but except for these occasions had not previously occurred for about 26,000 years.

In the light of the foregoing suggestions a new meaning may be attached to the place of Nabu, the "foreteller," (Saturn) at the Spring Equinox being taken by Marduk (Jupiter) in the time of Hammurabi (*loc. cit.*, pp. 74 and 136). Perhaps it should be interpreted as describing Jupiter overtaking Saturn and passing it at the equinoctial point, in other words, the important conjunction referred to above.

That Nebo is Saturn (and not Mercury as Jeremias and others think) and that the Babylonians attached importance to its conjunction with Jupiter, just as the Romans did later (see Rogeri Baconis Opera) having learnt their astrology from the Greeks and Egyptians, who in turn had been taught by the Babylonians, is further borne out by Jeremias' own remark (*loc. cit.*, p. 138) that in modern Babylonia when they wished to mark a new age they always said "Nabu and Marduk" (though he adds "instead of the earlier 'Marduk and Nabu'" finding the importance in the change in the order of the name, and not in the association of Jupiter and Saturn). In the *Dictionary of Religion and Ethics* by Matthew and Smith (Waverley Book Co., Ltd.), Saturn is correctly regarded as Nebo.

¹ See "Lawyers," Vol. II, p. 163.

² See "Litterateurs," Vol. II, p. 175; "Linguists," Vol. II, 175.

the Sun being about ≈ 8 . It was the only national fast commanded in the Mosaic Law. $\varphi \approx 8$ are degrees connected with poverty¹ and fasting. On this occasion the highpriest confessed over a goat all the sins² of the people and then sent it out into the wilderness.

Five days later when the Sun was near ≈ 13 the Feast of Tabernacles was celebrated. Like the Passover it had reference to the wanderings of the children of Israel in the wilderness, but also was a thanksgiving for the harvest and plentiful fruits. $\varphi \approx 13$ have a signification in connection with food.³

THE DELUGE STORY

It is perhaps out of place here to refer to the eleventh month (♋) "the month of the curse of rain." Its association with the Deluge belongs rather to Babylonian⁴ than to Jewish story. In Greek myth, too, one account identifies the constellation Aquarius with Deucalion translated to heaven after he and Pyrrha were alone saved from the Deluge.

THE STARS

Nor need detailed comment be made of the places where stars or constellations are mentioned in the Bible. These are frequent particularly in Job, but they are rather of purely astronomical interest, and the writer has nothing to add to what is contained in any work of reference on the subject.

¹ Cf. Vol. I, p. 79, "Hardship."

² Cf. Vol. I, p. 57, "Criminality."

³ Cf. Vol. II, "Doctors."

⁴ In Babylonian literature astrological references are frequent. Thus in the Epic of Gilgamesh the under world is guarded by scorpion headed men : and each Canto of the epic is probably to be associated with a sign of the Zodiac.

DANIEL'S PROPHECIES.

The relation of the time measures in the prophecies of Daniel and other Biblical prophecies to astrological periods is a subject of considerable interest but it is dealt with elsewhere in this book.¹

BIBLIOGRAPHY.²

For those who wish to pry further into the astrology of the Israelites and their neighbours the following books may be found useful in addition to those to which reference is made above.

Roger's *Religion of Babylonia and Assyria*.

Ball's *Light from the East*.

Haupt's *Nimrod Epos*.

Leonard King's *History Summer and Akkad*.

Jastrow's *Religion of Babylonia and Assyria*.

Kircher's *Œdipus Aegyptiacus* 1652-4.

Niemojewski's Works (seventeenth century).

British Museum pamphlet on the Deluge Story and Epic of Gilgamesh.

¹ See Appendix 12.

² For a full astrological bibliography, see Appendix 9.

APPENDIX VII

SIGN RULERSHIP, AND THE POSITIONS OF THE HYPOTHETICAL PLANETS POSTULATED BY THE AUTHOR

THOUGH so far as is known the ancient Babylonians, Hebrews, and Egyptians, never contemplated the existence of any planets other than the "Sacred Seven" the idea that there might be planets invisible to the naked eye was not unknown to the Greeks. Cleomedes,¹ who probably lived in the first century B.C., considered it "possible that there are more planets than seven" and it is said that Democritus, the philosopher (who was also an astrologer), was the first to suggest this.

Since their day two major planets, Uranus and Neptune, have been located with orbits farther from the Sun than Saturn, and a host of minor planets or asteroids² with orbits between that of Mars and that of Jupiter. The positions and rates of motion of these new planets can all be accurately calculated, and their influences may thus be studied in large numbers of horoscopes spread over an extended period of time.

The result of the writer's researches is that he unhesitatingly assigns the rulership of Scorpio to Uranus, of Libra to Neptune, and of Pisces to the Asteroids. In the present volume examples are given of their influence

¹ See "An Ancient Astronomer Speaks" by E. J. Webb in *Hibbert Journal*, January, 1929.

² At the time of writing an ephemeris giving the longitude of the four largest asteroids for every tenth day from 1850 to 1900 is in course of preparation by Mr. Vivian Robson, B.Sc.

in hundreds of horoscopes and in all of these the influence they transmit is similar to that of the respective signs assigned to them.

The writer also considers that the Sun and Moon, as it were, embrace in themselves the meaning of all twelve signs of the zodiac, just as the white light of the Sun contains all the colours of the rainbow, and rule no single signs to the exclusion of the others, though they bring out strongly the influence of the signs in which they are placed.

Readers will have noted that Mars has been displaced from its rulership of Scorpio by Uranus, and Venus from its rulership of Libra by Neptune, thus being left to rule only one sign each. Not only is this the case with Mars and Venus but it is highly probable that no planet rules more than one¹ sign, and that in addition to the six known planets and asteroids there are a number of planets which have not yet been discovered with the telescope.

This hypothesis is no mere guess unsupported by evidence. Many years ago the writer observed the repeated occurrence of events similar in nature whenever a certain group of degrees in a horoscope (which was the subject of special study) were aspected by the progressed Moon. Extended research and comparison of effects in other horoscopes of the same period led irresistibly to the conclusion that a planet occupied one of several possible positions. Similarly other groups of sensitive points were discovered, the nature of their influences studied, and their change of position from year to year noted. Eventually the writer's theory of sign rulership was

¹ The Babylonians appear to have had a god for each zodiacal constellation before they assigned the constellations to the seven planets.

promulgated, which postulates a different ruler (or rulers) for each sign of the zodiac, the planets being considered to rule the signs from Gemini (in the reverse order) to Cancer, in the order of their distance from the Sun thus¹ :—

Gemini	ruled by	Mercury
Taurus	„ „	Venus
Aries	„ „	Mars
Pisces	„ „	Asteroids
Aquarius	„ „	Jupiter
Capricorn	„ „	Saturn
<hr/>		
Sagittarius	„ „	Jason
Scorpio	„ „	Uranus
Libra	„ „	Neptune
Virgo	„ „	Dido
Leo	„ „	Hercules
Cancer	„ „	Pluto

The planets and signs form two series, complementary to each other, that from Mercury to Saturn, and that from Jason to Pluto. All the planets of the first series except the asteroids were known to the ancients. None of the second series was. Of the second series it is notable that the moons of the two known planets Uranus and Neptune revolve round them in the reverse direction to that of the Moons of the planets in the first series, and it is possible that this will be found to be the case with the Moons of the undiscovered planets. It is also rather remarkable that the nodes² of Venus ruler of Taurus increase in longitude at exactly twice the rate

¹ Cf. also Vol. I, p. 9.

² See Vol. I, p. 185, "Nodes."

of increase of the nodes of its complementary planet Uranus, ruler of Scorpio. An exactly similar numerical relationship holds in the case of Mars, ruler of Aries, and its complementary planet Neptune, ruler of Libra.

Before passing to a consideration of the hypothetical planets some reference may be made to the influence of the planet Jupiter which the ancients regarded as ruler of Sagittarius and Pisces. It is strange that this view persisted for so long as the planet has so little in common with these signs.

Sagittarians are highly strung, nervously alert, keen to travel, and usually of slender proportions, with a childlike gaiety and *joie de vivre*. Those with Jupiter strong in the figure show rather the characteristics of maturity, tact, *savoir faire*, a sense of justice, a love of ease, and are usually inclined to stoutness.

The Pisces type, too, are quite different, modest, sometimes even cringing, easily upset by misfortune, swayed hither and thither by physical, mental, and psychic influences, in contrast to the Jupiterian who is self possessed, occasionally even to the point of conceit.

But if we compare the Jupiter type with that of the sign Aquarius which was formerly allotted to Saturn, we find many points in common, friendliness,¹ sympathy, tact, generosity, and frankness, qualities quite alien to the solitary, cautious cold, sometimes melancholy, Saturn.

In submitting the positions of the hypothetical planets a word of caution may not be out of place. Neither precision nor absolute reliability is claimed for the

¹ It is to be remembered that the first portion of the sign Aquarius is at present coincident with the last portion of Capricorn of the Constellations and therefore shows many Capricornian-Saturnian qualities. It is only the last portion of the sign which gives the Aquarius influence in its purity.

positions and rates of motion given. Astrologically it is sometimes very difficult to differentiate the influence of a planet in a particular degree from, for example, the influence of the same planet in the exact opposite degree. Further, the planet's influence at every portion of its orbit has not been examined and it is quite possible that the apparent rate of motion may vary considerably in some instances owing to eccentricity

Consequently until the hypothetical planets are discovered with the telescope and their elements calculated, it must always be remembered that they are merely hypothetical and that however high the degree of probability of their existence in the positions stated it is only probability, and not certainty. In any event their positions as given in the following tables should only be regarded as approximate.

♃¹ JASON, RULER OF SAGITTARIUS †

Jason's rate of motion appears to be about 801 degrees in 100 years, completing a revolution in approximately 45 years. Its orbit will lie between that of Saturn and Uranus. The following table gives its suggested position in decimals of a degree at intervals since 1800.

Date.	Heliocentric Position.	Date.	Heliocentric Position.
Jan. 1, 1800	♁ 2.7	Jan. 1, 1880	♄ 13.5
1810	♁ 22.8	1885	♄ 23.55
1820	♄ 12.9	1890	♁ 3.6
1830	♄ 3.0	1895	♄ 13.65
1840	♄ 23.1	1900	♁ 23.7
1850	♄ 13.2	1905	♁ 3.75
1860	♁ 3.3	1910	♄ 13.8
1865	♄ 13.35	1915	♄ 23.85
1870	♄ 23.4	1920	♄ 3.9
1875	♄ 3.45	1925	♄ 13.95
		1930	♄ 24.0

To obtain the approximate Geocentric position it is necessary to find the number of degrees in longitude which the Sun is distant from Jason and apply the following rules.

¹ Its position was first published in M.A., November, 1922.

If the Sun is 30° further advanced than Jason	add	1°32 to Jason's Heliocentric Position.
" " " behind Jason	subtract	1°32 from " "
" " 60° further advanced than Jason	add	2°38 to " "
" " " behind Jason	subtract	2°38 from " "
" " 90° further advanced than Jason	add	3°8 to " "
" " " behind Jason	subtract	3°8 from " "
" " 120° further advanced than Jason	add	2°45 to " "
" " " behind Jason	subtract	2°45 from " "
" " 150° further advanced than Jason	add	1°41 to " "
" " " behind Jason	subtract	1°41 from " "

At Conjunction or Opposition with the Sun the Geocentric position of Jason in the Zodiac is identical with the Heliocentric position.

Thus on January 1st, 1923, Jason's Heliocentric position would be $\mathfrak{K} 27.93 = \mathfrak{K} 27^{\circ} 56'$. The \odot on that date was in $\mathfrak{V} 10$, about 78° behind Jason. Accordingly it will be necessary to subtract approximately 3° from Jason's heliocentric position giving $\mathfrak{K} 25$ as an approximation to its geocentric position on that date.

The following are some examples of Jason's influence. Goethe (N.N. 640) born August 28th, 1749, would be expected to have the influences for drama blended, in particular \mathfrak{Q} or \mathfrak{H} should be in aspect with $\mathfrak{I} \uparrow 7$ or \mathfrak{Q} or \mathfrak{L} , or \mathfrak{Q} or \mathfrak{L} should be in aspect with $\mathfrak{S} \mathfrak{M} 3$. Jason's position for the date in question was $\mathfrak{S} 23\frac{1}{4}$. It was thus in trine with \mathfrak{Q} and $\mathfrak{X} 2\frac{1}{2}$ giving the blend required, which is not otherwise formed in the horoscope.

Professor Darroch, formerly Professor of Education at Edinburgh University, was born on January 19th, 1863, with Jason in $\mathfrak{M} 29\frac{1}{2} \Delta \Psi$ thus blending \uparrow and $\mathfrak{=}$, which is so important in the horoscope of an educationist.

Jason's position on Macaulay's birthday, October 25th, 1800, was also significant for it was in ϖ 12 close to the chronological degree, in trine to ζ and ψ .

E.P. born April 2nd, 1890, 1.30 a.m., at Crieff, is a good classical scholar indicated by ♄ (ruler of Ascendant) in ϖ 2 \times ♃ .

F.W.T., born March 30th, 1891, 0.15 p.m., Edinburgh, had the \odot in γ 10 at the M.C. squared by ♄ in ϖ 10 contributing to the series of afflictions indicating his death in the Great War.

A.K.P., born June 4th, 1892, 5.45 a.m., Edinburgh, had ♄ in ϖ 20 in the Ascendant. Jason, like Mercury, rules the hands and arms and he was severely injured as a boy by a cricket ball striking his thumb when the Ascendant was progressed conjunction Jason.

There is also a striking correspondence between the positions of Jason and the incidence of epidemics of bubonic plague.¹

Perhaps the most interesting fact, however, which emerges from a study of Jason's position is its correlation with the major cycle of Sun spot periodicity. Its heliocentric position is always in affliction with γ \approx ϖ ♃ 10-20 of the Constellations at the period of Sun Spot maximum. γ \approx 18 and ζ ♃ and their rulers also have a special connection with electrical disturbances and are often contributory factors in increasing the sun spots. At the 1870 maximum ψ was in γ 18 afflicted by ♃ in ϖ 18. The planets ♄ and ζ however have probably a greater response to electrical² influences than any of the others and it is to this quality perhaps that astronomers should look to solve the problem of the irregularity of

¹ *Vide* Bubonic plague in Part IV.

² In connection with the electrical influence of ζ \perp ♃ ♄ the old Maori legend that lightning is the flash from the *armpits* of Tawhaki takes on a new meaning.

Mercury's motion (unless they accept Einstein's explanation).

An electro magnet attracts bodies in a manner inexplicable if the law of gravitation was the sole force to be reckoned with. It is surely not entirely an absurd hypothesis to put forward that ☿ is influenced in its movements by other forces than the attraction of mass by mass.

The following are a few additional examples of the influence of Jason :—

Characteristic or Occupation	Example	Date of Birth.	Positions or Aspects
Literary Charm	Alphonse Daudet (N.N. 799)	May 13th, 1820	♃ in ♈ ♄ ☉
Satire	Carlyle	Dec. 4th, 1795	♃ ☐ ♄
Geologist	Rev. T. G. Bonney	July 27th, 1833	♃ ♀ 5 Δ ♃
Lawyer	Lord Sands	Oct. 18th, 1857	♃ ♃ 15 * ♄
"	Lord Cullen	Sept. 9th, 1859	♃ Δ ♄ ♃
Novelist	Charles Kingsley	June 12th, 1819	♃ ♃ 7 8 † Δ ♃

Ⓢ DIDO, RULER OF ♆

The position and rate of motion of this planet is very doubtful. There was in 1892 a significant point in ♁ or ♃ $1\frac{1}{2}$ or positions in afflictions with them, and the rate of motion appears to be about 1° per annum. It is possibly one of a number of small planets all ruling the sign ♆.

The orbits of such planets would be expected to lie¹ further from the Sun than that of Neptune.

¹ But Professor Pickering is stated to have discovered by astronomical calculation a planet with a period of revolution of about 165 years, its position on January 1st, 1929, being given as 8 hrs. 29 m. Decn. $16\frac{1}{2}^\circ$ N. See *Illustrated London News*, January 12th, 1929.

‡ HERCULES, RULER OF Ω

The rate of motion of Hercules appears to be about 55 degrees in 100 years, completing a revolution in approximately 654 years. The following table gives its suggested position in decimals of a degree at intervals since 1800

Date	Heliocentric Position	Date	Heliocentric Position
Jan 1, 1800	γ 23.0	1860	Π 26
1810	„ 28.5	1870	ω 1.5
1820	Π 4.0	1880	„ 7
1830	„ 9.5	1890	„ 12.5
1840	„ 15.0	1900	„ 18
1850	„ 20.5	1910	„ 23.5

The difference between the Heliocentric and Geocentric longitude cannot be great.

The following are a few examples for study :—

Characteristic or Occupation	Example	Date of Birth	Positions or Aspects
Engineers	Edison (N.N. 10)	Feb., 1847	‡ Π 19 Δ ϕ
Dandies	“ Beau ” Brummell	June 7th, 1778	‡ in γ * ϕ
“ Musicians	Alfred D’Orsay	Sept. 4th, 1801	‡ in γ * ϕ
Novelists	Weber Samuel Richardson	Dec. 18th, 1786 1689	\pm γ 16 * \downarrow ‡ \times 22 * \uparrow

♇, PLUTO, RULER OF ♄

The rate of motion of Pluto appears to be about 26.35 degrees in 100 years. It would thus complete a revolution in about 1366 years. It is probably the most distant planet from the Sun. The following table gives its suggested position¹ in decimals of a degree at intervals since 1800.

Date.	Heliocentric Longitude.	Date	Heliocentric Longitude.
Jan. 1, 1800	♄ 0.785	Jan. 1, 1870	♄ 19.230
1810	„ 3.420	1880	„ 21.865
1820	„ 6.055	1890	„ 24.500
1830	„ 8.690	1900	„ 27.135
1840	„ 11.325	1910	„ 29.770
1850	„ 13.960	1920	♄ 2.405
1860	„ 16.595	1930	„ 5.040

As in the case of Hercules the difference between Heliocentric and Geocentric Longitude must be very small.

¹ Originally published in M.A., February, 1922.

The following are three examples for study :—

Characteristic or Occupation	Example	Year of Birth	Position or or Aspects
Occultism	Cornelius Agrippa (N.N. 489)	1486	♁ 8 6 Δ ♃
Churchmen	Archbishop Laud (N.N. 592)	1573	♁ Δ ♃
Surveyors	Robert Burton	1576-7	♁ in II * ♃ Δ ♁

