

the knowledge, memory, realisation, of the soul's wanderings in the night watches obvious and surviving. The intelligent principle oozes out, as it were, from the inert body, and if the essential predicaments are favourable, makes short excursions in the astral. The sensations of flying and floating are pronounced, and frequently a sense as though skimming with the feet a short distance above ground by a mere effort of the will exerted by an amount of endeavour actually realisable, is experienced. The return of the soul is felt in a curious manner, especially where the sleeping body has received a shock, such as a sudden noise, or a rude awakening. It is as though it wrestled with one to gain entrance. Under the Neptunian influence the reversed outlooks of which I have spoken are shown by the ability to stand by and look upon one's own body. If the objective sight is rare, at least there is a *sense* of the phenomenon conveyed in some occult way.

Again Neptune bestows that hazy, indefinable, but acute and vivid impression of experiencing a set of conditions, a train of thoughts or feelings coinciding with a similar series which must have eventuated at some remote period not capable of being connected mentally with this life; glimpses from the outer world—floating motes from that inner transcendentalism, and something akin to what Tennyson describes in one of his early sonnets:—

As when with downcast eyes we muse and brood,
And ebb into a former life, or seem
To lapse far back in some confused dream
To states of mystical similitude;
If one but speaks or hems or stirs his chair,
Ever the wonder waxeth more and more,
So that we say, 'All this has been before,
All this hath been, I know not when or where.'

While many consider Neptune's influence entirely malefic, there are some, nevertheless, who regard it as benefic, somewhat similar, in fact, to that of Venus. The true astrologer, however, knows the duality of good and evil to be not in the stars but ourselves, and therefore some power of modification is implied—the restriction of evil tendencies, wherever found, within the narrowest possible limits, and the unfolding of whatever is good to the utmost possible extent. Besides this, *permutation* is a power; a poison may be changed to vitaliser, as in the common *manioc* or *cassava* of commerce.

There is one side, and the writer believes the real and true one, to Neptune's character which he does not think has yet been noticed. He has for some time held that Uranus and Neptune rule Aquarius and Pisces respectively, and intuitively has never been able to get beyond the idea.

There is, however, one limiting condition or modifying factor, which imposes some restraint in the general practice: that is to say, as the two planets are only in evidence in comparatively few persons among those now existing,—or rather, as their true nature is only exerted and can only function when the Ego has grown up to it, as it were,—it follows that in the great majority through ignorance and abuse a 'permutation' occurs, because the divine and human nature are at enmity. In such cases it is to be expected that sign and planet will not agree, and that the *real* rulership (♃ ♒, ♆ ♓) is nonplussed and held in abeyance.

In the advanced egos found among the ranks of astrologers, theosophists, esoterics, occultists, and generators of spiritual or revealers of concealed thought in any direction, the two far-away denizens of our solar system, Uranus and Neptune, will, I feel assured, be found to dominate the respective zodiacal signs Aquarius and Pisces.

A side-light is here thrown upon the much-vexed question of 'exaltation,' in that it would appear that the exaltation of a planet is the *house of its octave expression*. Uranus, it seems certain, stands in the relation of an octave power to Mercury (to be 'an octave higher,' to borrow a musical analogy), and the latter is frequently stated to have his exaltation in Aquarius, the house of the former. Venus, again, has her exaltation in Pisces, and if Neptune is, as I thoroughly believe, the 'octave expression' of her ray, then its house is well given as the twelfth sign of the zodiac. Of course, by 'octave expression' is meant a more subtle and penetrating, a more refined and delicate species of emanation, of what in the main may be considered a similar constitutional quality in the lower manifestation. The essence, and perhaps even the quintessence, is implied, just as the musical tone has its octave not radically different from the lower generator, but composed of a greater number of vibrations, which in successive octaves may become so rapid and so numerous that only *the most acute and finely developed ear can distinguish any sound at all*, as for instance in the piercing, needle-like cry of the common bat, which is absolutely inaudible to a great many people. It is just so in regard to colour; a tint may be lighter or darker without

altering in fundamental character, but the particles constituting the colouring matter may be so separated and in so minute a state of subdivision as scarcely to be perceptible to any but those possessing the finest and most artistic sense. So with the planets under consideration. We are *weaned* as it were from Mercury only, (when growth has outstripped the conditions and quality of its supply) to be 'switched on' to Uranus, and to rise into a higher type of humanity, such as cannot be even partially realised by those who still cling to and have not overcome the purely Mercurial instincts—and who therefore naturally suppose the trend of life under Mercury to be the highest that one can aspire to. These forget that the *brain-mind* perishes.

But to return to Neptune. The great function I perceive in this orb is the conservation of the Scorpio-Venus faculties on the lower Moon-plane, to the eventual freeing of the soul from the flesh. From this ability to conserve the life-force there results the creation of a finer element which contributes to impart a high degree of vibration, radiation and energy. Consequently, it may be imagined that, like that of Uranus, the malefic influence of Neptune is terrible in those who have not yet overcome.

To come under the true influx of this planet's nature means spiritual awakening of the highest kind; to be under the dark side is enthrallment of the fleshly senses. It is the planet of REGENERATION (Latin *re*=back, *genero*=I beget), that is, the turning of the material generative forces to purposes of spiritual enlightenment. In other words, to disenchain the soul from the instincts of the clay and the action of generation in the world of matter, and hold it to its duty to know the will of the divine Father. We are to foster and create spirit instead of matter, and to seek and know At-one-ment, the act of being at one with the Christ—the casting out of the self, the leaving without regret the 'lower quaternary' as the Easterns call it, 'the personality.'

Until a man has control over the Scorpio faculties, denominated among the ancient mystics *Foundation*—whereby their great importance is typified to those who would rear a solid structure—he will not appreciate anything that Neptune has to bestow. There are grades of advance, and the probationer can measure his or her progress; if an astrologer, can 'direct' to this planet and closely watch for effects; and when promotion has so far come and the nature has grown better, wiser, nobler, and less selfish, then such 'directions' and positions,

instead of being undesirable, will set in vibration the highest spiritual attributes: but of necessity they cannot act through coarseness of spirit, soul or body.

III.—URANUS AND NEPTUNE CONTRASTED

An American writer contrasts these two planets thus:

'It is almost impossible to give any idea of Neptune to a person in whose horoscope he is poorly placed.

'First of all, one must grasp the fact that the light that Neptune's favour gives is of the *spirit*, not of the *mind*. As Uranus is "the higher Mercury," so is Neptune "the higher Venus," though immeasurably above the lesser planet, on a plane where love is purified of all that is animal and much that is human till little but the divine remains. As Uranus would bring universal knowledge; so Neptune would give universal spirituality. It is not *mental* but *soul* gifts that he bestows.

'Uranus favourable gives marvellous mentality, to which the ordinary mind compares but as a candle to a great arc light. The man who comes under this planet has the power to see the past, the present, and far into the future, and to see them clearly, coldly, and impersonally.

'Even as Mars is physical force, Uranus is mental energy. Perverted, he makes the fanatic and the destroyer; friendly, the originator, the prophet, and the seer.

'Uranus is "the higher Mercury." He is the great illuminator, and throws light upon dark places, but it is always *mental* vision that his favour brings—clearer sight, not intuition. It is the *mind* and not the *spirit* that sees. He differs from Neptune as does day from night. While his nature is sharp and clear-cut, that of the other planet is so illusive as to be practically indefinable.

'Uranus turns the light of scientific and intellectual knowledge upon men and things. By it, he separates the worthy from the unworthy, "the wheat from the tares," and those whom he has "weighed in the balances and found wanting" he casts aside. He is intellect without emotion, the *judge*, dispassionate but ruthless.

'Neptune, on the contrary, "condemneth no man." The spiritual vision is beyond the intellectual and there is no creature so mean or despicable but that Neptune can see the soul within, blinded and ignorant though it may be; and since "to know all is to pardon all," he rejects none. Like the Christ, who "ate with publicans and sinners,"

he would draw to himself, to comfort and to save, the wretched, the outcast, and even the vicious, for while the standard of Uranus is intellect alone, that of Neptune blends spiritual knowledge and supreme compassion.

'Perverted, Neptune causes strange fancies and delusions, deeds that are monstrous beyond ordinary conception; friendly, he gives on the lower plane mediumship, trances, and visions, on the higher, clairvoyant sight and that inner power through which the soul possesses memory of past births, and knowledge of other planes of life beyond ours of to-day. To understand his influence, one must experience it—it cannot be described, and to try to do so is as useless as to paint a picture for a blind man. Few persons at this present respond to his vibrations, and to that is due the lack of comprehension of this greatest of the planets; for those of us who owe all to him have no means whereby to express it, since the Spiritual cannot be drawn in terms of the Material, and the Infinite reveals Himself but little through the Finite. Yet to those he favours no power can come so close, for of him who is within us it may truly be written: "For thou art closer than breathing and nearer than hands or feet." He it is who makes the unseen worlds as real to us as are the visible, and through him comes our knowledge of those Powers and Beings that are divine.'

Another American student says:—

'Neptune highest spiritual vibration—Uranus occult; Neptune mystical—Uranus giving mere knowledge of hidden forces, leading to *adeptship*; Neptune giving realisation, through union of the spiritual ray within with the spiritual vibration of the fourth dimension of space, or God without—*The Master*. Neptune is universal love, universal sense of unity with all life. Theosophically speaking, Neptune represents the spiritual plane; in Christian phraseology, "the Christ,"—also the "Deva" powers, as lowest vibration.

'I have found those people who have Neptune harmoniously active at birth to be spiritually intuitive, able to grasp first-hand knowledge of the eternal verities. Uranus and Neptune in good aspect from good signs, a spiritual psychic—the Neptune psychic, *never* the Black Magician. Only very old souls have Neptune active; those connected with universal thought currents, and likely helpers of humanity. Neptune is *not* malefic in a harmonious horoscope—except bad "karma" is made, and then he brings terrific surprises.

'Those born with Neptune in affliction have attained spirituality in past embodiments, but have lost balance, either through martyrdom or extreme ecstasy of devotion. There is some danger of insanity: sometimes it is Neptune that produces that genius which is akin to madness. "Neptune, most important of planets at this period, is bringing in spiritual workers on *universal* lines."'

The following short essay goes into greater detail:—

'The planets Neptune and Uranus are complementary to each other. Thus, while Neptune is related to the spiritual, motive or *non-form* side of the Universe, so is Uranus similarly related to the mental or *essential-form* side. They are thus positive and negative, and govern the *circle* (or triangle) and the *square* (or cross) respectively.

'This ascription of a positive or male character to Neptune, and a negative or female character to Uranus, must, however, be taken as applying to their "essential" natures. It is a primary or *real* attribute, not a secondary or *manifesting* condition.

'For it must be remembered that the physical and spiritual are as it were opposite poles of Being, so that that which is masculine on one plane is feminine on the other. Just as *plus x*, taken in a negative direction, is equivalent to *minus x* taken in a positive direction.

'Uranus, then, in the objective world is the lord of mind—mind *per se*, often transcending intellect as represented by Mercury—perceptive, distinguishing, analytical. It is essentially penetrating and separative and has the supreme characteristic of *individuality* and domination.

'Neptune, on the other hand, is the ruler of the emotions, the spiritual emotions or *motives*. It is essentially unifying, blending, amalgamating and synthetic.

'From what has been said above in regard to positive and negative attributes interchanging as we pass from one plane to another, it will be easily understood that the characteristics of Uranus, while generally applying to the *mind* in men, will affect the *feelings* in women; similarly, while Neptune will chiefly sway the feelings of men, it will largely operate on the minds of women. This will be readily perceived by analogy, when we consider that in regard to love matters, for instance, we are accustomed to look to Mars in a female and to Venus in a male genotype.

' Neptune and Uranus, being epitomes as it were of the other planets, govern not one house, but a combination of houses; Uranus governing the cross generally and the cardinal signs in particular, while Neptune governs the triangle in general and watery signs in particular; Uranus ranking as a cardinal and Neptune as a fixed planet.¹ Hence the operation of these planets in physical matters is usually the reverse of what has been said as to their internal nature—*viz.*, Uranus appears as positive, masculine, compelling, authoritative, and Neptune as negative, feminine, persuasive and docile. It is the reverse of common for a strongly Neptunian person to take a prominent part in any concern he may be interested in; if he does, he sways by sympathy or magnetism, or persuades by humour, rather than compelling by force of reason or dazzling by wit, as would the Uranian.

' Both of these planets which are truly occult, while concerned on the one hand with the higher or spiritual side of things, are liable to perversion on the material side. When this is the case, the wickedness is either satanic (as in the witch, or the black magician), or diabolical (as in the soul-less being, the ghoul—the "Mr Hyde" of Stevenson's story). Uranus may be described as *neuter*, while Neptune is *hermaphrodite*. The typical work of Uranus is translation; of Neptune, transmutation.

' To those people who are familiar with music—or, indeed, who are intuitive at all as to the meanings of sound—a consideration of, and meditation upon, the chords of the "diminished seventh" (Uranus) and the "augmented fifth" (Neptune),² whose very titles are significant, will convey more to their internal understanding about the real nature of these mysterious planets than pages on pages of description. Note that these are the only chords that are indeterminate as to key, that there are only three positions of the "diminished seventh" containing different notes, and similarly four of the "augmented fifth,"—corresponding with the properties of the *cross* and *triangle* respectively, when applied to the zodiac of twelve signs.

' Just as the more truly spiritual is the least apparent on the physical plane, which is commonly agnostic as to that Spirit of which it is the manifestation, so do these two outer planets represent formlessness

¹ Mercury, of course, being common—it is noteworthy that these three are the only planets whose symbols typify the union of spirit, soul and body (circle, half circle and cross).

² For instance C, D sharp, F Sharp A (H); and C, E, G sharp (Ψ).

on the material plane, but, the essence and substance of all forms on the spiritual plane. And in proportion as they are incomprehensible on the phenomenal plane, so are they real and intelligible on the noumenal plane.

'They represent at once *chaos* and *perfection*, the Beginning and the Ending, so far as our cosmic existence as individuals is concerned; and by their aspects at birth they largely represent the state of attainment of the Ego. To thoroughly grasp their significance, however, requires (as has been before hinted) such intuition as only belongs in its fulness to the Coming Race of mankind.

'URANUS in its highest aspect typifies the Universal Mind, which holds all forms (however contradictory) in its consciousness, harmonising and reconciling them all. It is The Comprehender, who, unlimited by space, commands infinity. It represents to us the ETERNAL MAN.

'NEPTUNE symbolises the three orders of Nature, cardinal, fixed, and common, harmonised into one unity—the Universal Soul. It is the All-Lover, who, transcending time, dwells in eternity. It represents to us the ETERNAL WOMAN—" *das ewig weibliche* " of Goethe.'

CHAPTER XII

THE NATIVITY AND ITS RELATION TO HEREDITY

A GREAT deal of stress has been placed upon the Nativity of Jesus, quite sufficient to convince any earnest enquirer that it was an astrological event of much importance to the world. And as that birth was as much symbolical as historical, if not more so, it may yet be used as a means of educating many into the fact that there is a law governing physical birth, as well as one that is concerned with the birth of the Christ in every human being.

The nativity of everyone is governed by a law that none may break, for there is a time to be born and a time to die. From the cradle to the grave, animal man is under stellar rule and not until his spheres are reversed can he take the definite steps that shall lead him to freedom from the wheel of re-births.

All mortal births depend upon the Moon, who is the mother of the earth. All life on the globe came from the Moon, the planet previously inhabited by the humanity of this Earth. This is the occult teaching, and in a similar manner the Moon, or all that substance which it governs in the ether of space, represents the parent mould upon which the physical body is built. At a time approximate to that of conception the Moon's place in the heavens symbolises the type of body that is to be born, with its peculiar temperament and quality.

By some mysterious occult force there is attracted to the magnetic vortex that is set in motion at that time, a pattern shape into which all the physical particles that go to make up the physical body are built. This lunar position, at what has been termed the 'Pre-natal Epoch,' determines the ascending degree of the rising sign at the moment of physical birth. The pattern mould is but a *psychic embryo*, dying out of the invisible world of ether to be born into the physical world of visible matter. No physical body can be built without it, and none can die until it has been withdrawn from its outer sheath, the

physical body. Seen with clear astral vision it is of a violet colouring, when separated from the other colourings that it readily absorbs; it is that duplicate of the physical body which, absorbing the solar rays, specialises them into vitality; and the indrawing of the solar life at the moment of birth produces the 'breath of life,' which gives the child its independent life. For it is through this etheric body, governed by the Moon, that the physical organs receive their life and vitality, and thus allow the physical body to become a fitting instrument with which to contact the outer world.

It is in this sense that the Moon is the ruler of forms plastic and adaptable to all requirements. It is this 'etheric' or lunar body that contains all the fatalistic tendencies, the sins of the past, and the possibilities of the future unfolding of the personality. Its impression upon the physical body is brought out by the ascendant at birth; the details of this are known only to those who study the deeper side of Astrology in its metaphysical aspect. It may, however, be said that the sum total of each life is mirrored in the forthcoming 'etheric body,' and thus the past is linked to the future, each man reaping as he has sown; for none can be born at any other time than that destined for him by his own making; every thought, feeling, and action being photographed upon the plastic ether which incessantly and automatically registers everything that takes place within it.

'When the time for reincarnation comes, and the presence of the permanent atom renders possible the fertilisation of the ovum from which the new body is to grow, its keynote sounds out, and is one of the forces which guide the ethereal builder, the elemental charged with the building of the physical body, to choose the materials suitable for his work, for he can use none that cannot be to some extent attuned to the permanent atom. But it is only *one* of the forces; the karma of past lives, mental, emotional, and in relation to others, demands materials capable of the most varied expressions; out of that karma, the Lords of Karma have chosen such as is congruous, *i.e.* such as can be expressed through a body of a particular material group; this congruous mass of karma determines the material group, over-riding the permanent atom, and out of that group are chosen by the elemental such materials as can vibrate in harmony with the permanent atom, or in discords not disruptive in their violence. Hence, as said, the permanent atom is only one of the forces in determining the third "colour" or "keynote" or

"temperament," which characterises each of us. According to this temperament will be the time of the birth of the body; it *must* be born into the world at a time when the physical planetary influences are suitable to its third temperament, and it thus is born "under its" astrological "Star." Needless to say, it is not the Star that imposes the temperament, but the temperament that fixes the epoch of birth under that Star. But herein lies the explanation of the correspondences between the stars—Star-Angels, that is to say—and characters, and the usefulness for educational purposes of a skilfully and carefully drawn horoscope, as a guide to the personal temperament of a child.'—*A Study in Consciousness*, by Annie Besant, p. 98.

The physical body that is built upon the etheric counterpart is composed of countless 'lives,' all contributed by Mother Nature, in whose service there are millions of nature spirits to do her bidding and build around the mould the myriads of atoms that congregate together to make man's physical form. Amidst all these myriads of cells there is one at the centre that is permanent; it is the permanent atom of the physical body that never dies, but is resurrected life after life until every other atom in the body of the latest physical life responds harmoniously to its vibrations.

Into these atoms is poured the 'Breath of Life' by the Sun, and the vitality that permeates them all is the animating life of the Sun, which is the life drawn into the physical body as 'Prana' through the 'Etheric Double,' thus making it complete as a living entity.

Thus the Sun is the Father, the Life-Giver to all; the Moon is the Mother, giving the form or mould out of which the physical body, as the child, comes forth built up from the 'Dust' of the earth, and represented by the zodiac and the twelve houses of which the ascendant is the head.

From an astrological standpoint this is the basis of the personal physical man, represented by the Sun, Moon and the Ascendant.

THE SUN gives the golden health aura, the life forces and the vitality of the body. Its colour is golden or orange, and governs the 'breaths.' Its principal seat is in the heart, thus governing the circulation, the constitution, and that which gives *life* to actions, feelings, and the mind.

THE MOON gives the violet aura of the mould or casting for the physical body; its receptive tendency makes it a link for contacting the other worlds, and the principles that find expression through the body;

and it thus governs all the functional conditions. Its seat is the stomach, and its particular ruling affects the brain cells, the most sensitive and responsive part of the body.

THE ASCENDANT of the Nativity represents the projection of the Moon's image at the prenatal epoch, and shows the limitations imposed upon the incarnating Ego, as the result of the fulness of the past expressions awaiting further realisation.

These three centres are represented in each nativity by the triplicities, and that particular triangle having its apex in the Ascendant, with its reflections, or base, in the fifth and ninth houses.

The Ascendant symbolises the image, the model, or pattern upon which the flesh has been built, and is the house of the *present*; its reproductive character, and the life that animates it is shown by the fifth house, the house of the *past*; and the cell lives, constantly coming and going by the ninth, the house of the *future*. The cell life is under the domain of the planet Jupiter, symbol of the future, and of the power to expand and divide, an idea postulated by Weissmann when treating of the immortal cell.

'There are now living in us and in the animal world certain cells that have never died, immortal since life appeared on earth. Living beings of the lower forms never die. A certain cell grows, then divides into two, but exists in the two. So the cells of, at any rate, lower life are immortal; they do not die but only divide.'

In this sense Jupiter is lord of the physical body, or at least of that permanent cell that is the basis of all future physical bodies; but also much more than this, as we shall see later.

The Personality, or mortal part of man, known as 'The Lower Quarternary,' therefore consists of four points or centres:

<i>The Moon at Epoch, corresponding to ASCENDANT at birth</i>			
<i>The physical cells</i>	"	" JUPITER	<i>allowing expansion</i>
<i>The 'Breath of life'</i>	"	" SUN	<i>giving 'Prana' or Vitality</i>
<i>Lord of Ascendant</i>	"	" MARS	<i>giving Astral link, or Personal Ray and Colour</i>

Each part of a nativity has its counterpart, or symbolic ruler. Mars is thus nominally the ruler of every ascendant, being the natural ruler of Aries, the first sign of the zodiac. It is the universal representative of the Fifth Race that we are in at present, it therefore represents the animal soul in all who have not so purified themselves as

to be entirely above it. In a general sense, in all nativities the ruler of the ascendant and the planet Mars are joint rulers, the state of the animal in us being judged by these part rulers.

CONSTELLATIONS, SIGNS, HOUSES

It is well known that in a general way signs and houses correspond, Aries to the ascendant, Taurus to the second house, and so on. The zodiac used in Astrology to-day is that of our earth only, the twelve signs being so many subdivisions of the vital magnetic forces emanating from our globe and radiated outwards in all directions just as prāna is radiated from a healthy body.¹

The Twelve Mundane Houses might be described as the zodiac of the personality; because they form the most localised and limited of the circles drawn in the horoscope, being definitely related to the place of birth only, and to the physical body born in that place.

The Twelve Signs and their rulers, considered without relation to place, form the horoscope of the earth, being universal in their influence, and not more related to one part of the world than to another.

The Twelve Constellations form the zodiac of the whole solar system, the horoscope in which its fate from beginning to end is written. And just as the rotation of the earth makes the signs rise and set, a new sign being on the ascendant every two hours, on an average; so, as the result of what is known as 'precession,' the far greater circle of the constellations passes, across the earth's ascendant, the equinoctial point, the beginning of the zodiac. In this way the great day of precession, comprising over 25,000 of our years, comes to correspond with one of our days, because during that period all the twelve constellations rise and set once.

At present the constellation Pisces is on the ascendant of the earth's horoscope, and it has been there for many centuries past, the vernal equinox having entered that constellation soon after the dawn of the Christian era. The effect it has had upon the world in general and upon western civilisation in particular has been only too evident. The twelfth house and constellation correspond to the sign Pisces. This is the house of imprisonment, bondage, grief, loss and treachery; and since the world came under the influence of this constellation, these evils have been manifest enough in history. Its record has been one of

¹ This is more fully explained in *Casting the Horoscope* (Third Edition).

darkness, ignorance and bigotry; for the formalism and external ritual of the priest has taken the place that should be occupied by the spiritual illumination of the prophet.

Jupiter, the ruler of Pisces, expresses the embodiment of consciousness, life in form, spirit clothed in matter. In our own small cycle of birth and death it stands for the soul on the threshold of incarnation, just about to be reborn. In a still lower application, it signifies the child in the womb of the mother during the month immediately preceding birth. For if the first house and Aries correspond to birth, the fourth house and Cancer, with the Moon, signify conception; that which is conceived in Cancer being born in Aries; and the intermediate signs correspond to intermediate stages of antenatal life. Birth is thus the transition from the darkness and imprisonment of the twelfth house to the freedom and separate existence of new life in the ascendant.

Man cannot express to-day one tithe of the splendour and magnificence of the fully-developed soul that is evolving under the influence of Jupiter. Old as the soul appears to be when numbered in years of earth, it has hardly passed the first stage in its long pilgrimage; and that which will one day be divine wisdom is to-day little more than unreasoning ceremonialism, an acquiescence in accustomed forms, rules and rituals without the first-hand personal knowledge that alone can illuminate them. Jupiter may be described as belonging to the dominion of the second Life Wave, both in terms of body and in terms of consciousness. In terms of body it builds up into one coherent harmonious whole the otherwise scattered units called the 'tiny lives,' of which our bodies are formed, unifies and co-ordinates them into a vehicle that shall subserve the purposes of the indwelling soul. In this way it signifies, on the physical plane, the etheric mould or model¹ round which the dense physical body is built and upon which its vitality and growth depend; but, as remarked in a previous chapter, when no reference is made to any plane in particular it stands for 'body' in general, that is, for any form or vehicle in which the soul is functioning in a fully awake condition.

In terms of consciousness, Jupiter exhibits a similar tendency. Here also it builds up otherwise separate units into a harmonious whole; but these that are so builded are here ideas. The scattered and

¹ Previously given by the Moon.

apparently unrelated experiences of many years and many lives are gathered up and synthesised, and the result of the integration is wisdom, that knowledge of the soul which is never learned out of books or imparted by a teacher, although both these may serve to call it forth in a small degree if it already exists in the soul from before birth. Jupiter gives the sense of harmony (as distinguished from melody) to the musician; the eye for form and shape to the artist, sculptor and architect; and the love of beauty in form to mankind in general. Under its influence knowledge becomes wisdom, and intellect intuition, although never in the course of one life only. Its weak side arises from the fact that, because it transcends reason, it is apt, in the ordinary imperfect man of to-day, to act in defiance of reason: mistaking its way in the darkness of the world, it tramples the intelligence under foot; and so it has come to signify the priest as the persecutor of the prophet, the ecclesiastic as the enemy of the scientist, the ritualist or formalist in any department of life as opposed to the lover of freedom from conventionality.¹

These characteristics have been clearly written upon the pages of history while the earth's ascendant has been progressing through the constellation Pisces. Its many shortcomings have been due to human imperfections and not to any essentially malign influence from the heavens. A perfect civilisation cannot be built up of imperfect materials. The conduct of a nation can be but little better than the average conduct of its citizens; and if these, abusing their sacred and inalienable right of freewill, neglect their opportunities and misuse their privileges, an evil karma that nothing can avert descends upon races and nations.

These three circles or zodiacs, to which reference has been made, correspond, in a general way, to the three parts of man's being, spirit, soul and body. The constellations are allied to the Sun, or spirit, above; the circle of the mundane houses, to the body, below; and the zodiacal signs, like the soul, are intermediate between the two extremes.

The average unevolved person is dominated largely by the mundane houses, by the energies that surge to and fro in the matter of the

¹ The building-up influence of Jupiter is sometimes shown in bringing people together into societies, groups, etc.; and its love of etiquette and ceremony has a direct bearing upon churches, state functions, legal ceremonies, masonic ritual and, in occultism, ceremonial magic. Many of those who have natural psychic or occult gifts are born under Jupiter or have the planet prominent or the luminaries in signs of Jupiter.

physical, astral and mental bodies, and by the lower side of the planetary influences that impinge upon these bodies. The sense of 'self' is very strong, and it throws its illusion over everything. Such a person thinks 'I love, I hate, I am happy, I am miserable, I am strong, I am weak, I desire, I do not desire'; when the truth is that planetary forces from outside him, by their impacts upon his vehicles, call forth an answer from within, and his consciousness automatically lends itself to the response, which he fancies originates within him. He has not sufficient wisdom to discriminate between ideas and feelings arising within his own consciousness and those impressed upon him by vibrations coming from outside; and when he begins to realise that neither his thoughts nor his feelings are his own, but that they are largely a mere tidal ebb and flow, even then he has not sufficient strength of will to control them. We are all of us more or less in this condition; the strong personality frequently failing to discriminate, and he who can discriminate failing to achieve.

As evolution progresses the soul becomes more clearly outlined in each department of its being, clearer in insight, purer in motive, and more capable in action. That is, the man is less dominated by body, and becomes more definitely affiliated to that sign and planet to which he belongs. His character is more his own, he is growing more clearly like the planetary ruler along whose ray he is evolving, and under whose protection he has been from the first. He is no longer a child, even if he has not yet reached the full manhood of the soul, but the promise of the perfect man can be seen within him. At this stage soul is growing stronger and body weaker, and he belongs rather to sign and planet than to mundane house.

The third stage pertains to the spirit, and lies far beyond the humanity of to-day, although all will one day reach it. The soul is still planetary in its characteristics, as it must always be during manifestation; but it must now be classed rather with constellations than with signs. Not that the two, constellation and sign, are contradictory, for the one is a reflection of the other, although smaller and more localised. The constellations are common to the whole solar system; the signs of our zodiac belong to our earth only; and the mundane houses relate to one definite place on the earth. Therefore, to descend from constellation to sign, and from this to house, is equivalent to descending into successively denser layers of matter and more circumscribed regions.

These three zodiacs correspond, as has been stated, in a general

way, to spirit, soul, and body. But each one of these three is itself triple, and reflects the whole within it.

It is therefore true that, in one sense, there are only three states or modes of consciousness and being in the whole solar system. These we might name SUN, MOON, and EARTH, *if we are careful to employ the words in a very general sense only.* Sun means that form of life and consciousness which pervades the whole system. Moon means substance in general, relatively uniform in its source but actually multiform during manifestation. Earth means the child of the two, a separated manifested unit composed of the father life surrounded by the mother substance. Earth therefore in this sense is not our earth only but any evolving unit whether a planet, a man, or an atom. Each such unit has its own three aspects, its father life, spirit, or will; its mother substance, soul or wisdom; and its own resultant activity in body.

Bearing this in mind, and remembering that the ascendant is a synthetic expression of the twelve mundane houses, the following correspondences may be suggested to the reader as an addition to those that have been given before.

CONSTELLATIONS	SIGNS	Houses
SUN	MOON AND PLANETS	Earth or Asc.
SPIRIT	SOUL	Body
MONAD	INDIVIDUALITY	Personality
WILL	WISDOM	Activity
DESIRE	COGNITION	Action
FIXED	MUTABLE	Cardinal
SUCCEDENT	CADENT	Angles

These are only meant as suggestions to be taken in a very general sense. They must not be applied in too rigid a manner or contradiction will result; for it is evident that tables of correspondences may be arranged differently according to the application intended.

It has been previously stated that when we have such a trinity as that of spirit, soul, and body, each one of the three reflects all three within it. This is illustrated in the following table:

SPIRIT, WILL	{ Spiritual Will Spiritual Wisdom Spiritual Activity
SOUL, WISDOM	{ Individual Will Individual Wisdom Individual Activity
BODY, ACTIVITY	{ Personal Will, <i>desire</i> Personal Wisdom, <i>intellect</i> Personal Activity, <i>action</i>

Any trinity is a threefold expression of an underlying unity, and this, together with the three, being taken as one whole makes the sacred Tetraktys. This is true of each trinity in the above table. Spirit, Soul and Body are only *three aspects of one* evolving entity, which makes each such entity a Tetraktys in itself. Similarly with each of the subordinate trinities: Spiritual Will, Spiritual Wisdom, and Spiritual Activity make a Tetraktys; the Individual three make a second, and the Personal three a third.

Here then we have the Tetraktys three times repeated, as Spiritual, as Individual, and as Personal. These three sacred Fours make a duodenary which corresponds to the twelve signs of the zodiac.

If instead of synthesising each trinity separately, we take the nine as being so many aspects of *one* entity, this synthesis, added to the nine, will make the ten, corresponding to the ten numbers of the Sun.

Again, if we take Spirit as a unity instead of a trinity, this unity added to the six aspects below it, the Individual three and the Personal three, make the seven corresponding to the seven Principles of man, seven colours, sounds, planets (seven groups of planets really), etc.

This numerical classification could be continued indefinitely, for the whole universe is built in accordance with the properties of numbers.

CHAPTER XIV

CHARACTER IS DESTINY

A FEW practical illustrations of how Character makes Destiny will now be useful, and for that purpose a judgment of some nativities from the exoteric as well as the esoteric standpoint will bring out both methods of looking at a human life.

As pointed out in previous chapters, every human being is a separated 'self,' a 'Divine Fragment' of the ONE Eternal Self, gradually acquiring fully awakened self-consciousness in time and space. So far as the unfolding of consciousness is concerned, therefore, some egos may be termed young, while others are older. This brings into the world, alongside of the average or normal evolution, on the one hand the undeveloped, and on the other the very highly evolved; the savage at one pole, the Adept or Master at the other.

These we may illustrate by a small dark cloud to represent the manifested self-consciousness of an undeveloped ego in which 'awareness' is only just beginning to be active. A larger, and brighter, cloud to represent the normally awakened self-consciousness responsive to surroundings, to the environment and general worldly requirements; and large cloud of bright and flashing colour to show that of the fully awakened and unfolded life responsive to all the vibrations that come from the three worlds, mental, astral and physical.

It is quite reasonable to suppose that an undeveloped ego will be altogether subject to environment, led by circumstances, and affected by the natural elements he does not understand. The experiences of life alone will call out the latent germ of mind, stimulating in turn the perceptive faculties and memory. For many lives such an ego will be under the influence of the planet Mars, and his feelings will be swayed by passions and appetites responding only to the coarser vibrations of the physical world.

The normally developed man of our own time will to a greater or lesser extent have subjugated the coarser passions, will have refined his tastes, and will be more or less conscious of his limitations. The martial forces will be transmuted to higher planes, and he will have come more under the prevailing influence of the planet Saturn, having exchanged the out-rushing impulse and forceful tendencies of Mars, the astral planet, for that of the restraining, reflective and cautious influence of the mind-ruling Saturn. The highly evolved man will have transcended both Mars and Saturn and will no longer be separative and confined to the use of the physical body, but will exhibit characteristics like those of the 'houseless wanderer' Uranus, and will respond to that planet's vibrations to such an extent as to know that all are sons of the Light, the same in essence, though manifesting differently by reason of the matter through which the consciousness is working. His consciousness will now be expanded to the extent of contacting the consciousness of all.

From the finest atom of spirit-matter to the most solid rock or densest metal, there are innumerable degrees of life and form, the life always conditioned and circumscribed by the form; the more highly evolved having power over the less evolved, owing to its greater rate of vibration. Over the highest and most refined state of spirit-matter the planet Uranus presides. In this state matter instantly responds to every vibration of life or consciousness. It is the plane of Will, or supreme consciousness. Each planet corresponds to one of the types of matter as well as to one of the modes of consciousness. In the most concrete state of matter, rock or stone, life is the prisoner, and in this state it apparently sleeps. Over this plane or sphere of influence the planet Saturn presides, and the physical earth is the plane of its densest manifestation.

The life in the cells of the physical body is governed by the planet Jupiter. In the *living* man the Sun and Jupiter govern the physical life, the Sun ruling the heart and vital organs and Jupiter the blood that circulates through them. In every cell Jupiter gives the nutritive, and the Sun the vital heat. In this sense the Sun is on the life side and Jupiter on the form side, the physical consciousness resulting from the union being synthesised in the bodily instincts governed by the Moon. The instincts of the body are transmitted to the brain cells, and there make up the brain-consciousness of the whole body, breeding desires for sensation, and finally comprising the *Kamic* or *desire-consciousness*.

That department of nature to which all desires gravitate is known as the Astral Plane. The matter of this plane is of a finer quality than the physical; it responds to all sensations and feelings of a personal and separative character, for each desire attracted to this plane ensouls the matter of that plane and becomes an 'elemental.' This plane is governed by the planet Mars, through the influence of which desires become energies and promptings to action. The whole of the muscular system of the body is under the control of this planet; it also, however, is dependent upon the Sun for vital energy, because the Sun is the life of all forms, and without it there could be no expression.

The Sun on the physical plane is thus life to all forms and represents the mortal man symbolically as follows:

⊙	giving life to	{	♃	Physical cells of the body.
			♂	Sensations, feelings.
			♃	Objective mind, brain, thinking.

This represents the well-known 'lower quaternary,' and forms the Aura surrounding the body, beginning with the lowest ether of the etheric double.

This personal aura is a cloudy sphere enveloping and interpenetrating the physical body, and through it various colours are constantly flashing; and according to its function various names are given to it, thus:

The Health Aura. This radiates out in an infinite number of straight lines in all directions round the body. This only when in perfect health, for when the health is imperfect they radiate but feebly or droop and are in confusion.

The Etheric Aura. This is of a greyish tint and is the first portion of the aura to be seen by those of quickened sight. It usually appears as a mass of faintly luminous bluish grey mist, which interpenetrates the physical body. Jupiter and the Moon both correspond to this body and further its evolution, while the Sun yields the vital force that animates the whole quaternary and is specially seen in the health aura.

The Kamic Aura. This mirrors every desire and feeling. Its colour is usually a red, of varying shades according to the *tempering* of the feelings. When anger is expressed, deep red flashes on a dark background are seen. Animal passion is denoted by a lurid flaming red. Thick and very dark, almost black red, denotes hatred or malice; crimson

denotes strong affection, and a fine clear rose-pink a pure and unselfish affection. Mars has great influence here.

The Lower Mind Aura. This is a mixture of the mental and the astral or kâmic aura. It is clear and bright if the disposition is unselfish, and dark and cloudy when the desires are impure. The Moon and Saturn both have strength here.

This, as said, makes up the body, or bodies, of the mortal man. For life is common to all, and man's physical vitality is but the specialised life used by him while a living man, and yielded up to the great ocean of life at physical death; and when it leaves the etheric form two parts of the physical man disappear; life and form on the lowest plane are then dissipated. There then remains the life of the desire nature and the lower mind, to be dissipated on the astral plane.

The desires, and that portion of the mind that clings to them, then pass into the plane of the departed, Kâma Loka; the Hades of the Christian, the purgatory of the Catholic; to be purified. In other words, the pure and unselfish consciousness is separated from the gross and more material particles, the soul afterwards passing to a higher plane termed Devachan or Heaven; the empty shell falling back into 'hell,' to form material for the bodies of the less evolved.

So far as the manifestation of each planet is concerned, in connection with humanity, each has seven modes of expression, or governs seven planes of matter, and the corresponding state of consciousness belonging to them. Note these facts:

(i) Each one is supreme over its own plane of matter, but has also a sub-influence over the other six planes. Each has its own primary colour with sub-divisions, making seven in all.

(ii) The influence of each is modified by, and expressed in terms of, the Zodiac, according to the sign through which its rays pass.

(iii) This influence is again modified by the house in which it is placed in the horoscope.

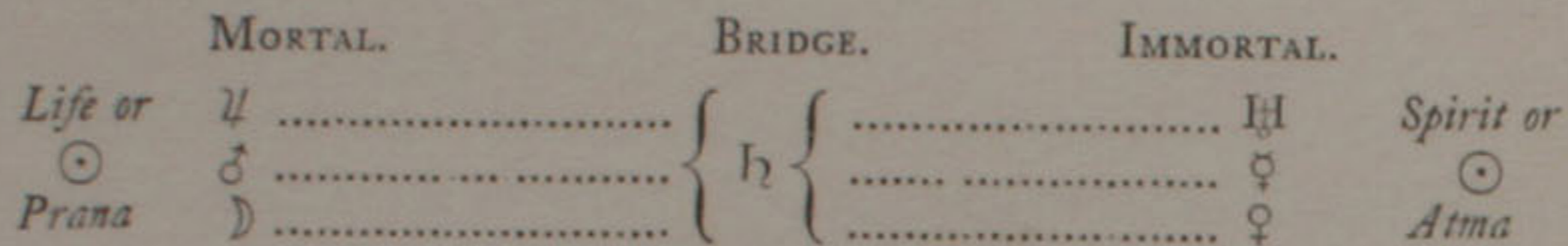
These three aspects correspond to the Spirit, Soul, and Body, or Will, Wisdom and Activity aspects of the SELF.

Apart from the Sun, which represents life on *all* planes, although manifested on each differently, each planet may be said to symbolise a plane of matter with its corresponding state of consciousness. As already stated, Jupiter corresponds to the cells or sheaths; Mars to Kâma, or the

emotions ; Moon to lower Manas, or the brain-intellect. (The Moon, it should be remembered, is said to be a *substitute*.)

If the law of correspondence is used symbolically and not taken too literally, it may be stated that these three conditions of matter with their states of consciousness are but reflections of three higher states and conditions, with a dividing state between, acting as a bridge, intermediary or communicator between the two, the higher representing the immortal and imperishable and the lower the mortal and impermanent.

The correspondence may be thus stated :



Here we have two triads, each of which may be taken as a tetraktys ; the personal or mortal, and the individual or immortal. Each is a unity with three aspects. The individuality has its own unity, which is gathered up in that one of the seven rays to which it belongs ; but it manifests as a trinity, the three aspects of which correspond to the divine three called Will, Wisdom, and Activity, and are symbolised by Uranus, Mercury, and Venus. The personality has also its own unity, its own specialised sense of 'I am I' ; which, as a unit, may belong to any one of the seven rays, although in truth it is only a sub-division of the individual ray.

Between these two triads, the personal and the individual, comes Saturn as a sort of bridge of communication ; and the Sun signifies the life and energy that animates the whole, both above and below. Saturn in this position reminds us of Janus, the two-faced Roman god from whose name we have January, the month of the Saturnian sign Capricorn, when the Sun, having touched the winter solstice, looks with one face back on the past and with the other forward to the future. So Saturn looks downwards towards the personality and upwards towards the individuality ; the downward centrifugal consciousness beginning with the first step down into incarnation, and lasting until middle age, the 'downward arc' ; and the upward centripetal consciousness dominating the return journey from middle age through death and the after death states until it is once more withdrawn into the individuality.

A similiar expansion of one into three, and a withdrawal back again of three into one, is seen in the four points of the mundane circle mid-

night, sunrise, noon and sunset. The night half of the circle with its central station at midnight stands for Self as a unit withdrawn from manifestation. The day half of the circle with the other three points, sunrise, noon, and sunset, illustrate the Self as a trinity during manifestation. The positive current of mundane influence begins at midnight and increases until noon is reached, after which the negative return current prevails until midnight, when the three aspects of waking consciousness, after having been 'out-breathed' during the day, are indrawn, and 'pralaya' reigns in the sleep of the body.

We have dealt here with the personal and the individual triads, but as has been stated previously, beyond these comes the divine Self or spiritual Monad. It is extremely probable that these three, each one a unit as well as a triad, together correspond to the twelve signs in order thus :

Spiritual (Will), the first four signs—♈ ♉ ♊ ♋
 Individual (Wisdom), the second four signs—♌ ♍ ♎ ♏
 Personal (Activity), the third four signs—♐ ♑ ♒ ♓

The three groups are synthesised in the so-called thirteenth sign which has been referred to in another chapter, and which is not really a sign at all, but the Sun at the heart of all. The whole in this way forms a tetraktys of three in one, which is reflected in each of the parts.

Every human being, as a 'Divine Fragment,' is an expression of the Self or Monad, the Father in heaven, in whose image he is made; and the three modes of expressing the Self, Will, Wisdom and Activity, are latent in most, but are active in those who have attained to full self-consciousness and are only seen as reflections on lower planes. The pure *abstract* mind, represented by Venus, is, in the average man, reflected in the brain as flashes of intuition, gleams of artistic preception, impulses or desires towards unselfish action, and interests for the common welfare of humanity. The critical state of consciousness between those governed by the Moon and Venus is that of Saturn. Saturn is the planet that produces full self-consciousness in each individual, and thus represents the fully individualised and perfectly separated consciousness. He is the giver of supreme egoism.

Personal immortality therefore turns upon the Saturnian vibrations, since he only is the Satan that each individual must meet, face and conquer. Mars is the Devil who brings the soul into the hell of the senses, although Saturn is the tormentor of the mind by fear and doubt.

All preserved religious sayings such as 'It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven,' etc., allude to the difficulty of passing Saturn or Satan; and in every system of thought there is a correct astrological interpretation which will be revealed the moment that the soul is free from the bondage of Saturn, whose mission is the highest of all the gods connected with the physical world. Saturn is, therefore, the 'high-water mark' of the personal and individual consciousness. He balances the emotions and finally purifies them through *suffering*, not as punishment for wrong-doing, but as the result of the clinging to form, which binds the consciousness to matter when it should have let go all repetitions of that experience for those of a higher and finer quality. The rings of Saturn accurately symbolise the limitations of this planet in its various modes of operation.

On the physical plane Saturn governs the old age of human beings, and the bones, and all acid desposits hindering the circulation and checking exuberance of physical life, cutting it off at the appointed time.

In the Kâmic, or desire consciousness, he represents all sorrowful and melancholic emotions, all forms of depression, checking the wild rush of feeling by reaction.

In the lower manasic consciousness he brings the mind to reflection, concentration and fixity of purpose, and limits the mind's diffusiveness in order that definite knowledge may be gained; hence the scientific and philosophic mind is the result of his constant concentration.

None may pass Saturn who have not acquired the virtues his vibrations tend to produce.

Firstly, physical purity, for a pure body alone can reflect pure thoughts.

Secondly, purified emotions, and dispassionate feelings.

Thirdly, love of truth, patience, perseverance, chastity and a meditative attitude of mind.

Finally he brings every individual to true humility, and the condition in which all that is material is finally renounced, so that the latent powers of the real Self may cross that bridge, made by Saturn, into the personality, and be saved by liberation from the concrete side of matter.

Beyond this stage Astrology, so far as it concerns individuals, ceases, for the individual is no longer subject to the law of bondage, and at the mercy of circumstances but, having conquered matter in its more or less

solid form, can leave his body at Will and function upon higher planes than the astral or mental, for, having reversed his spheres, he works consciously with the Ray to which he belongs, or definitely chooses that particular Ray along which he desires to work for the peculiar type of evolution it represents.

It must not be supposed that the states of consciousness relating to the planes over which Uranus, Mercury and Venus preside, are unmanifest in those who have not finally passed Saturn by initiation into the higher consciousness. Will, Wisdom and Perfect Action, although normally latent in the average man, are occasionally manifested. But to be *self*-conscious on those planes means 'liberation' and the assurance of finally attaining to the supreme consciousness of a God. For the present, however, our studies are confined to Astrology from the individual standpoint.

CHAPTER XV

THE RISE AND FALL OF PLANETS

WE have seen in a previous chapter that the circle of the twelve houses is divided into the lower or night half, and the upper or day half; that the midnight point or cusp of the fourth house stands symbolically for the Ego as a unity withdrawn from manifestation; and that the other three points of sunrise, or the ascendant; noon, or the mid-heaven; and sunset, or the seventh house; stand for the three aspects of the Ego during manifestation,—namely action, desire, and cognition.

We know also that each one of the planets exhibits precisely the same three aspects, varying according to the degree of preponderance of each and their mode of combination. It follows from this that the different planets have different degrees of strength when rising, culminating and setting, and that there is no uniformity of strength or importance in this respect. For instance, if we consider the ascendant only, apart from the question of what sign may be rising, two planets placed there will not necessarily be equal in strength; and the same holds true of planets in the tenth and seventh.

Speaking generally, the ascendant seems to correspond to the manifested Self as activity; and those planets that lend themselves readily to action are stronger here than those that pertain rather to some other department of the character. The mid-heaven seems to exhibit desire or will as an outgoing energy operating as ambition, or acquisitiveness, or the manipulation and control of persons and affairs; and planets stationed in the mid-heaven have this side of their nature called out according to their power and mode of response. The western angle belongs rather to cognition, contemplation, wisdom, and sympathy based upon understanding.

NEPTUNE.—Too little is known of the inner nature of this planet to justify any very confident analysis of its strength or weakness. On the whole it seems to have more affinity with the fourth house, which links

the physical and astral sides of life together, than with any one of the other three points in the circle. When rising, it gives a sensitive, emotional, mediumistic nature, with the psychic astral side of the personality strong.

URANUS seems to be at its weakest in the fourth house, and to be fairly strong in each of the other three positions. When rising it gives an active, positive nature that generally goes out in some independent or unconventional direction. When culminating it exhibits will, ambition and determination. When setting the understanding is very active and penetrating, but sympathy is easily turned to antipathy, and a large and wise tolerance to a hasty and critical intolerance. A very evenly balanced nature is necessary if the best side of Uranus is to be manifested, no matter where placed. Its type is The King.

SATURN, when rising, gives a strong sense of self, and a strong personality with a well-defined object in life. It lends itself readily to the life of action, and gains its object through will power, patience, persistence, and ability to overcome difficulties and obstacles. When culminating, it is very strong and gives considerable ambition, will power and ability to control and mould both self and others for any end. When setting, it is also strong, and, if fairly free from affliction, can give a sense of impartial justice and can hold the balance evenly between contending ideas, emotions or persons. Saturn at its best, if slow is sure, if cold is just. Its type is The Statesman or Prime Minister.

JUPITER is strong in the ascendant. It gives a full, fertile, resourceful nature, capable of action, especially in activities based upon social needs and affecting groups of persons rather than units. Its influence is similar in the mid-heaven, where it gives pride and a generous ambition, a strong sense of dignity, and (if not afflicted), a respect for what is proper, correct, orthodox, conventional; liking for form, ceremony, pomp, and etiquette; a sense of proportion in all things, out of which grows a love of beauty and harmony. It bestows reverence, veneration, and devotion. When setting it is not quite so strong in some respects, but may call out benevolence and philanthropy, willingness to co-operate or combine with others, not only in marriage, which is the technical meaning of the seventh house, but in friendship, partnership, associations, brotherhoods, combinations, societies and movements of various descriptions. It conserves and builds up both in body and mind, and is more

synthetic and intuitional than analytical or critical. Its type is The Priest and Ceremonialist.

THE SUN is strongest when rising and culminating. In whatever sign or house it is placed it gives life, energy and activity to the things signified. When rising it bestows a strong constitution and long life, and usually goes with good heredity. The native is positive, enterprising, active and independent. It is very similar when culminating, but gives perhaps still more ambition, sense of dignity, love of mastery, and strength of will, with ability to manage others and to organise. When setting the mind is very active and positive but not necessarily intellectual; there is much sympathy and devotion to any person or cause that is favoured, and a full and generous nature. Its type is The Divine Man, or, at a lower stage, The King.

MARS resembles the Sun in being strong in the ascendant and midheaven. When rising it gives much force, energy, impulse, and spontaneity. The actions are quick, but are rarely persistent or patient.

The feelings rush out into hasty speech or action. The personality is strong and there is great love of life. When culminating, there is much strength of will, ambition, and a masterful nature. When setting if free from affliction, there is mental activity and vigour, with sympathy and devotion, but rather less of the ambitious domineering tendency. Its type is The Warrior and Practical Worker.

VENUS when rising gives a pleasant, easy-going nature, with inclinations for music, poetry, art or dancing. The native often follows one of the occupations of the planet and is likely to succeed in life. In the midheaven, there is acquisitiveness and some financial ability, with much popularity. When setting, it is strong and shows its full nature; it refines the mind and may give real ability and warm sympathies; if in good aspect to Mercury, the higher mind is strong. Its type is The Poet or Philosopher.

MERCURY when rising shows a very active mind, capable of dealing with a wide range of subjects; but in any position it is largely modified by the nature of the sign in which it is placed. If close to the cusp of either the first or tenth houses, it has a bearing upon the occupation or profession and may give ability for speaking or writing, as it may also do in the seventh house. In the midheaven, intellect is brought to bear upon worldly affairs; but if afflicted in this position, the native is sometimes a little unpractical, or is thought to be so for various reasons, such

as being too subtle, too changeable, too dualistic, etc. When setting, the understanding is strong, intuition and insight often very good, and the sympathies and the mind are closely allied. Its highest type is Buddhic consciousness, or pure reason, The Initiate or Adept; universal understanding and universal sympathy.

THE MOON in any angle gives some ability for practical affairs, especially as applied to property, money-making, or financial undertakings; and it inclines to cautiousness and acquisitiveness. There is often impressionability, versatility, changeable moods and sensitiveness. In the first, tenth, or seventh there may be many friends and acquaintances; in the fourth house, psychic tendencies. Its type is The Concrete Mind applied to practical uses in business or elsewhere.

Planets exalted, accidentally dignified, or in their own signs, are powerful. Care should be taken to judge accurately the true meaning of a planet in the sign of its exaltation, especially when it is the ruling planet. If in its own sign, dignified by house or position, it gives the native much power according to the nature of the ruler and its position. The nativity of Prince Bismarck may be taken as an illustration: he was born under the sign Leo, the Sun (ruler) being in the sign of its exaltation, Aries; this gave the Prince great power over others and denoted his rise into fame and eminence.

When the ruling planet has been decided upon, and thoroughly examined, then each planet in turn should be carefully studied. For the remaining planets denote others than the native who will affect his life favourably or adversely: they may signify relatives, partners, friends or enemies, and each will influence the native according to the significators.

With regard to the planet Uranus, in quite a general sense he rules over the sign Aquarius, but very rarely in any particular sense. Thus it would not be safe to assume that every person born under Aquarius had Uranus for ruler, yet all advanced Aquarian persons can more readily respond to his vibrations than others. It may be here stated that Aquarius and Pisces are signs extremely positive and negative: and while rapidly exhausting the good or 'evil' influence of their normal rulers, Saturn and Jupiter, those coming under their influence would appear to have the opportunity of absorbing more of the Uranian and Neptunian vibrations respectively, than persons born under other

signs. It is also true that there are three sides to the expression of each planet as ruler, namely the physical, emotional and mental; the one or the other being the most in evidence according to the strength and position of the planet.

All who give their lives to the world in some unselfish work of the positive order such as requires skill in action, which is usually associated with occultism in its positive sense, come more or less under Uranus, which is the synthesis of the planets themselves as a whole.

It may be that the negative, or devotional and mystic order, may be represented by NEPTUNE, and those who do such work as 'slumming' or engage in prayer, missionary work, and tending to the bodily needs of others in the sympathetic sense come under the planet's influence, which in all probability is a synthesising influence of the whole twelve signs of the zodiac. This is merely put forward as an opinion after much thought on the subject, and having published in the earlier part of this work the views of others on both Uranus and Neptune, especially the latter, it is well to make this statement here while attempting to deal with the strength of the various planets.

If the terms are clear, Uranus symbolises the *occultist*, and Neptune the *mystic*. Readers who understand the full meaning of those terms will require no further definition.

In this sense, Uranus can have no sign of exaltation, and its correspondence with Aquarius can only be considered as connected with the 'spiral' of superhuman evolution which commences with Aquarius and having no relation to the ordinary circle of signs which commence with Aries. The same remarks apply to Neptune, with the exception that it may be possible that in some cases, the spiral is temporarily renounced for a *conscious* re-circling.

If, as now seems to be the case, Uranus represents the specialised essence generally distributed by the Sun, if in other words the Sun is a substitute for Uranus, then it may be that as Uranus represents the concentrated *life essence* of the adept and very advanced soul, so may Neptune be the final permanent *form* or vehicle for which the Moon has hitherto been the substitute. This is merely given as a hint, not as a demonstrated fact; students of esoteric or occult astrology may work out the problem for themselves.

Another suggestion that may be thrown out is that in the personal man and the early stages of evolution, the influence of Uranus is closely

allied to that of the astral plane, exhibiting the impetuous outrushing energy of that ill-regulated side of the nature. At a slightly higher stage, when the personality is more under control, Uranus stands for the will, the controlling and governing power, derived from the individuality. Higher still it corresponds to Atmān, the fully self-conscious spiritual man.

Similarly, the lowest aspect of Neptune is the etheric double, which plays so large a part in mediumship and in many psychic gifts. At a slightly higher stage, it refers to the concrete mind, not as intellect but as the passive mirror in which the outside world is reflected, allying it to imagination and fancy. There seems some evidence to justify the idea that it gives psychic vision. Higher still, it possibly allies itself to one of the aspects of Buddhist consciousness or pure reason.

From these digressions, a return must be made to the consideration of other planets.

SATURN is ruler over Capricorn and Aquarius and is exalted in Libra. This seems to imply that Saturn has greater affinity with the airy triplicity than the earthy, and but little dignity in the fiery or watery—Aries and Cancer especially, these signs being opposite to the exaltation sign Libra and house sign Capricorn.

Saturn in Capricorn gives practical ability and materialistic tendencies, and usually much ambition of the worldly and financial order (thus having affinity with Taurus and Virgo), giving love of responsibility, fixity and criticism; and similarly in the other signs of the earthy triplicity. In the airy triplicity the mental faculties are more to the fore and the ideals are refined, and less selfish from the physical standpoint. In the earthy signs Saturn would favour the builder, the merchant, and the agriculturist: but in the airy signs he would influence the lawyer, architect and designer, etc.

Saturn is powerful in the midheaven, and is not always evil there; for with a good moral nature it denotes a laudable ambition and power to assume responsibility. As ruler, very much depends upon the position and strength of Saturn, for no planet affects the character or destiny more, it being rare to find milk and water characters, or uneventful lives, when this planet is ruler.

JUPITER rules Pisces and Sagittarius and finds exaltation in the sign Cancer, thus giving more affinity with the Watery than the Fiery triplicity and less in the earthy and airy signs, being weak in Virgo,

Gemini, and Capricorn. Jupiter has great affinity with all that is *best* in the physical world, and favours *pure* bodies, being the lord over all cell life, always seeking to attract the best and the highest. His affinity with the Watery signs as a cleanser can only be understood from an esoteric standpoint. He favours all who live in the open air and those who study physical growth and culture: therefore, his best influence comes through signs of *expansion*.

MARS rules over Aries and Scorpio and is exalted in Capricorn. These are all signs of strength on the physical plane, the concrete and hard matter of Capricorn, the icy solidity of Scorpio, and the dense smoking fire of Aries. The volatile and rapid vibrations of Mars can only be subdued in those signs, in which the limitations are set for that planet in a manner that can only be fully understood esoterically.

VENUS is ruler over Taurus and Libra and is exalted in Pisces and therefore has affinity with watery, airy and earthy signs, but none with the fiery signs. Venus brings all things on earth into beautiful form, and favours the artist, the sculptor and the singer, and is therefore exalted in the sign of perfect rhythm.

Of MERCURY, SUN and MOON little need be said, for Mercury always maintains a neutral influence in the signs until affected by other planets, when the nature of that sign appears to be more or less absorbed. The Sun is exalted in Aries as leader of the signs and gives life to the brain; the Moon is exalted in Taurus, the most physical form sign of the earthy triplicity.

All planets acquire some dignity in the Cardinal signs, where they act in a decisive manner for good or ill, and always accentuate the influence of the sign in which they are placed, bringing all that they signify into prominence.

Persons born in Northern latitudes gain most by having the majority of planets between Aries and Libra; the reverse of this is the case with those born in the Southern hemisphere.

It is essential to find out those who are represented by other planets than the ruler. A woman born under Venus with Mars in the eleventh will find friends amongst martial men, especially if they are born under Mars, the quality of their friendship will be shown by the position and aspects of Mars, and the power of the person, if exalted or in its fall, etc. If Mars is in the twelfth judge them enemies, etc.

If the sign Leo is on the cusp of the eleventh, solar men will influence their lives. And so on with other planets and signs.

Always take the ruling planet to represent the native; but remember that it will be coloured by various other influences. None but advanced souls will stand out as clear representatives of that planet in its primary sense, for all are affected by environment just as they affect that environment by their own influence.

A Venus woman, having Mars ruler of her seventh, will, if she marries a Mars man, and if she comes thoroughly under her horoscope, absorb the qualities, vices and virtues, of her husband, according to the power of their respective representative planets.

The Ruling Planet in each nativity is of such importance that it cannot be too carefully studied; according to its strength or weakness, so will the life be affected by the surroundings met with in daily life. All people are more or less affected by environment; but those who are strong, physically, mentally and morally, react upon their environment, and, instead of being wholly coloured by it, add considerably to it, and thus impress others through that environment.

To illustrate the value of the rising sign and ruling planet in every case the following account of twin girls is here inserted, the horoscopes being as follows:

		HOUSES							
		X.	XI.	XII.	I.	II.	III.		
'A'	♊ 10.30	≈ 12	♋ 7	♋ 25.49	♋ 27	♋ 4			
'B'	♊ 17.14	≈ 17	♋ 17	♋ 0.43	♋ 3	♋ 10			
		PLANETS							
		☉	☽	♀	♂	♃	♅	♁	♄
'A'	♋ 24.46	♋ 1.38	♋ 2.41	♋ 13.29	≈ 28.24	♋ 26.21	≈ 1.48R	♋ 3.42	♋ 28.0
'B'	♋ 24.47	♋ 1.54	♋ 2.43	♋ 13.30	≈ 28.24	♋ 26.21	≈ 1.48R	♋ 3.42	♋ 28.0

A CASE OF TWINS, ILLUSTRATING THE IMPORTANCE OF THE RISING SIGN AND RULING PLANET

'A case of girl twins, very well known to me, so well serves to illustrate the importance of having the correct rising sign of birth, that it may be of special interest to students.

'They were born in Boston, Mass., June 15th, 1873—one at 5.11 p.m. and the other at 5.36 p.m.

'They were seventh month babies, and when born so delicate that life hung in the balance for the first year, after which time a fortunate

change of climate and environment so benefited them that they made slow but sure gain.

'The ego born at 5.11 (whom for convenience we will call "A") found its correspondence to a configuration of the heavens giving the 26th degree of *Scorpio* on her Ascendant.

'The other ego (whom we will call "B") could not manifest under that sign and so waited just long enough for the 1st degree of *Sagittarius* to come upon the ascendant.

'Now the contrast between them as types—A, described by *Scorpio*, ruling planet Mars in *Libra*, and B, described by *Sagittarius*, ruling planet Jupiter in *Leo*—is very marked and hardly needs emphasis to students except in so far as *facts* are always of value in this great study.

'Physically A, ♁-♂-in-♏ is of medium stature, while B, ♃-♃-in-♌, is a little above it. A is more "stocky" in build (yet not heavy) but differently set. She has short limbs, while B has long. They both have dark brown hair and eyes, but A's are darker and her hair is inclined to curl. B has the straight *Sagittarius* hair, her face is longer and her eyes distinctly Jupiter ones.

'A as the first-born has always been physically more vital than B, yet as time goes on B's fire sign rising is telling in her favour. Both have the sensitive organism of Sun in *Gemini* polarised with Moon in *Pisces*, but A gets balance through her fixed sign rising and B her special order of balance through her ruling planet Jupiter in the fixed sign *Leo*.

'In temperament these twins have of course many points in common owing to the positions of the planets in the same signs. Mercury and Uranus fall in different houses, as anyone who might care to erect the charts would see; also A gets intercepted signs in second and eighth houses—this giving some indication of the differences which have marked their experiences.

'The individuality and the personality through which it functions, differ so radically that only Astrology can tell satisfactorily WHY!

'Both characters have the high ideals of *Gemini*, both its restlessness and ambition to hold themselves above the mediocre, both fine appreciation for the beautiful and artistic, demanding it in their respective environments so far as possible, but A, the *Scorpio-Mars*, is the more positive nature, is more initiative and constructive than B. A has the greater sense of the "fitness of things," and can put forth in the outer

more readily than can B. She is more clever with her hands and is very apt at getting artistic effects quickly (Mars in Venus' sign), yet while B, the Sagittarian, has all the appreciation she cannot so freely embody it, being not so apt at the technique. She has perhaps more patience than A, however, although both like the quick results of the Gemini.

'They both love to work in the mental and intellectual spheres (Virgo on cusp of tenth house) that is their home, and they turn naturally to the metaphysical and mystic (Uranus in the ninth house, Moon in third in Pisces). A, however, accepts with the Scorpio reservation, and must be convinced of the value of a practical application, while B accepts more intuitively, more unconditionally, with the Sagittarius tendency to faith in the UNSEEN. Both have Jupiter in the ninth house. This planet being B's ruling planet, and the whole of Sagittarius occupying her first house, gives her the full Jupiter nature. Her sister's is more martial and combative, yet tinged richly with the moral and heart influence as well (27 degrees of Sagittarius fall within her first house).

'A, the Scorpio-Mars-in-Libra, is reserved, exclusive, tenacious, very critical, of excellent judgment, independent, and possessing a matter-of-fact way of looking facts squarely in the face. She is self-protective on the material plane, well-balanced, keen in her perceptions and her head rules her heart. Her will is strong, but she has constantly to overcome the Gemini tendency to diffusion.

'B, the Sagittarius-Jupiter-in-Leo, is more of the impressionable and intuitional order, the dual signs having such predominance. She has had to strive for more independence of thought and action, more stability, and her heart has ruled her head until the more mature years have brought her better balance. Her sympathies have been more active than her sister's, she is naturally trusting, ingenuous, and less self-defensive and critical, yet has plenty of courage when the occasion demands, while if lacking the initiative of A she is not backward when she finds the necessity for action.

'Owing to B's different quality from A's the approach to others has differed correspondingly. A's critical Scorpio nature has sifted out her friends with characteristic discrimination. B wins her way to the centre of the hearts of her friends. Spiritual attachments to some exceptional personalities have been the experience of each.

'The paths of these twins have, while running parallel at times, been much in contrast.

'B having her ruling planet occidental (in ninth house) has been the more protected and lived in more retirement owing not only to temperament but the lines along which her life has been cast. Her work has been along that of occult studies, she being proficient in Astrology and true to the nature of the ninth house; it is the *moral* side of the science, its use as an aid to character building and its esoteric symbology, that claims her largest interest.

'A's life has had more of the social element and she has received the brunt, as it were, of life's shocks, her character drawing it to her.

'A has travelled to Europe, B has not yet been. Neither are as yet married.'

There is abundant room for speculation as to the *past* lives of these two souls, which precipitated them simultaneously into embodiment at seven months and caused such contrasts of experience and character.

Anyone attempting to describe these sisters without a knowledge of their rising signs, would fall sadly short of a truthful delineation; and if any students happen to imagine that the Sun's sign is of all-sufficing importance, this one example should serve to convince them of the value of our geocentric system.

CHAPTER XVI

METHODS OF SYNTHESIS

IN all systems of studying and investigating a man's character, fate, or fortune, there are always a great many divergent, and sometimes even contradictory indications to be taken into account, and it is often no easy task to balance and co-ordinate these so as to be able to indicate the prevailing tendency of the whole. Astrology, phrenology, physiognomy, palmistry, the interpretation of cards, of numbers, of colours, all present this difficulty, which is a very real one to the beginner and occasionally also to the experienced student. Horoscopes differ a good deal in this respect, some being quite easy to read and others extremely difficult; and even in the same horoscope, one part of it, such as marriage, may be quite plain, while another part, such as money matters, is involved and difficult.

There is really no one sure and certain method of overcoming these troubles. A good knowledge of the subject and practical experience are the only safe guides. The various rules given by ancient and modern authors are intended to point the way and to indicate what is likely to be the outcome of the many possible and divergent positions and aspects; in fact each rule is a short synthesis in itself. But in any extensive or comprehensive study of the subject, the different features and possibilities increase so rapidly that the rules themselves require synthesising under larger rules; and probably the ideal state of the science would be reached if this process were continued until all possible contingencies had been included under some simple but definite system of syntheses. This tendency has been more prominent in books of modern writers than in those of the older authors, and it is to be hoped that the process will continue until the various methods are more precise as well as comprehensive.

In one sense this is an ideal that can never be completely attained, for two reasons. Firstly, the possibilities of free-will and individual

choice can never be eliminated, and it will be found that two persons placed in exactly the same situation will behave differently; and more than this, the same man will not behave in the same way at different periods of his life, even in similar circumstances; so that no one hard and fast interpretation of a planetary position or direction, applicable to all cases, is possible. Secondly, the possible number of planetary positions with regard to each other, to signs, and to houses is almost infinite; and although systems of synthesis may classify and so facilitate the interpretation of these many possibilities, yet the fact remains that every position and aspect in the horoscope, whether simple or complex, has to be taken into account.

The student collects many horoscopes, no two quite alike, and there are many factors in each that have to be considered. There are different ways of approaching each one. Probably in every case he will begin by enumerating the influences resulting from the rising sign; but when it is desired to do something more than state isolated positions, when an attempt is made to co-ordinate and synthesise, how shall he start best? The idea underlying this question is that in every horoscope, no matter how complex and apparently contradictory, there is some one central factor round which all the rest can be made to congregate, and in terms of which they can be interpreted; like an intricate telephone system the headquarters and central exchange of which are located in some large city.

This idea seems to be sound from every point of view. The occultist, studying the matter quite apart from astrology, tells us that every personality belongs to one of the seven rays and is evolving under its influence; and that, for that personality, everything else may be regarded as subordinate in importance to that ray for the time being. The astrologer, in his turn, usually starts from the rising sign, finding it the best initial representative of the owner of the horoscope; and from it he branches out in various directions towards the different planets and houses. So that, in a sense, the ascendant is the starting point of every synthesis, and all other influences and groups of influences have to be brought into relation with the rising sign. For instance, Mars in Aries bestows some definite power which is the same for everyone who possesses it, but it will not be employed in the same way by the man born under Leo as it will by another who has Virgo rising. Venus rising is always a fortunate influence, but it is

not quite the same for the Cancer man as it is for the native of Gemini.

Every position modifies every other to a greater or less extent, and all are more or less centralised in the ascendant. Beyond the ascendant other centres are to be found, round which other influences group themselves. Some writers consider the Sun to be the most important of these, with the Moon next in order; while others maintain that the ruling planet has chief claim to distinction; and various methods of expounding the horoscope follow from these different views.

It is not safe to ignore any system. Probably a perfect exposition of the whole subject would show each to be useful for a different purpose and all to be capable of correlation. The notes that follow are intended to assist in the systematisation of the many methods of approaching the problem. In some horoscopes one method will be found to be a clue to the mysteries of the many influences, and in others a different one will serve better as a means of correlating the facts and building them into one organic whole. They are useful as classes or heads under which may be gathered together a number of otherwise unrelated factors, and they serve as means of interpreting different departments of the horoscope.

I. THE TRIPLICITIES AND QUADRUPLICITIES. This seems to be the best method suggested up to the present of giving a general view of the type of horoscope as a whole; but as it is described at length elsewhere not much need be said about it in this chapter. The number of planets in signs of fire, earth, air, and water will show which of the triplicities is strongest; the number in movable, fixed, and common signs will indicate the predominant quadruplicity; and finally the juxtaposition of these two results will make still more definite the type of the whole. In Ruskin's horoscope, the order is—Cardinal 4, Mutable 3, Fixed 2, Earth 3, Air 2, Water 2, Fire 2. This combination gives Cardinal-Earth as that which is characteristic of the horoscope when planetary sign-positions are taken alone and apart from the Ascendant. Of these the Cardinal influence is much more important than that of the Earth, because the former contains the Moon in Cancer, whereas Earth contains neither the ascendant nor its lord nor a luminary. Cardinal-Earth practically means the sign Capricorn, and when this is united with the influence of the Ascendant, Aquarius, Fixed-Air, we bring out

the following facts :—(1) Saturn has dignity in both of these signs, and the map shows it to be in the first house, so that it is a much more important planet than might be supposed at first sight. (2) The Fixed Ascendant moderates the Cardinal influence, renders it more stable and less changeful but not less practical. (3) The Airy Ascendant intellectualises the Earthy influence; Earth alone might give a statesman, a business man, or a practical worker, but the added Air imparts intellectuality, intuition, and originality. (4) The reaction of the Cardinal influence upon the Air tends to call out Cardinal-Air, the perceptive faculties, which were very active in Ruskin the art-critic and very characteristic of him, and this tendency is strongly supported by the conjunction of Mercury and Mars.

Sometimes two of the triplicities or of the quadruplicities will be found to contain an equal number of planets, and then they should be examined carefully to discover which is the more important. For instance, in Dr Rudolf Steiner's horoscope the grouping of the planets is—Mutable 5, Fixed 3, Cardinal 1; Air 3, Water 3, Earth 2, Fire 1. This might be described indifferently as Mutable-Air or as Mutable-Water. On examining the horoscope, it is found that the Sun is in a watery sign and the Moon in an airy one, so that the luminaries do not incline the balance either to one side or to the other; but the Ascendant, Scorpio, is water and this fact serves to give Mutable-Water a slight predominance.

When two of the groups are nearly equal like this, and when examination does not disclose much difference between them, both will have effect at different times and in different departments of the character and fortunes.

II. SUN, MOON AND ASCENDANT. These three highly important points in any horoscope may be compared and classified according to their position in the quadruplicities. The three following groups are possible :—(1) The Sun, Moon, and Ascendant may all three be in the same quadruplicity, *i.e.* all Cardinal, all Fixed, or all Mutable. (2) Two out of the three may be the same quadruplicity and the third in a different one. (3) All three may be different quadruplicities.

(1) When Sun, Moon, and Ascendant are all three in the same quadruplicity, the effect is to emphasise strongly the qualities and characteristics belonging to that quadruplicity. These need not be repeated

here because they are given in Chapter XVII on the Quadruplicities Synthesised. The result of this kind of grouping may be said to develop Will, corresponding to the Sun and Uranus, because of the concentration of the three powers into one. When all three are Cardinal, this gives the type of Will that accomplishes its end by rapid movement and impulsive or enthusiastic outbursts of energy, sweeping aside difficulties more by the swiftness of its action than by any other quality. When all three are Fixed, there results the type of Will characterised as slow but sure, capable of enduring unchanged through months or years of effort; and this is often what is meant when the word Will is used alone, or when the expressions Strong Will, Iron Will, or Indomitable Will are employed. When all three are Mutable, we have what may perhaps be called, for lack of a better term, the Wise Will, exhibiting foresight, adaptability, intuition, intellectuality, and the power of co-ordinating contraries. The first of these corresponds to Will combined with Rajas or activity, the second to Will combined with Tamas or stability, the third to Will combined with Sattva or harmony.

(2) When two out of the three are in the same quadruplicity and the third is in a different one, the stronger influence prevails, tempered and modified by the weaker. Just as the first group corresponds in a general way to Will, so this corresponds broadly speaking to Wisdom and the Moon; and there are six possible varieties or classes of it, depending upon which quadruplicity contains the two and which the third. Further investigation will probably show that each of these six classes corresponds to a planet, which gains in importance in the horoscope on this account.

The following are the six classes, but as this is the first account that has ever been published of them it will probably be capable of development in the light of further experience.

Two Cardinal One Fixed. A worker capable of accomplishing much, active in mind or body or both, ambitious, masterful, willful, and rather unyielding. The feelings pass quickly into action, and action is impelled more by quick or warm feeling than by the slower and colder thought. Likes and dislikes, attractions, repulsions, and prejudices are rather marked and some amount of criticism or opposition will be encountered in consequence. It gives suitability for a more or less public position or career, even if only in a small way, and whether for

good or evil; and in some cases these persons may occupy a prominent position in the public eye. In a favourable horoscope many acquaintances or friends will be made, and some degree of popularity, power, dignity, or fame may be won; but in an unfavourable one there will be enemies, rivalry, ill-will incurred, notoriety, separation from friends or relatives; and in some cases even danger of some sort of downfall. When in a business or profession there is sometimes the ability to earn considerable sums or to embark on extensive undertakings; but in other cases or even along with it, there may be found free expenditure, voluntary or compulsory, generosity, or extravagance.

Two Cardinal One Mutable. Original in ideas, enterprising mentally and sometimes physically also, resourceful, ingenious, inventive, versatile, adaptable, and very receptive of the new. They have ability for original work and thought, whether in practical affairs, in applied science, in discovery and invention, or in more abstract directions in literature, philosophy, or elsewhere. It may give skill in action, dexterity of hand or movement, and suitability for occupations or games where skill or expertness is required. There is sometimes lack of steadfastness, persistence, and endurance; a changeful and somewhat inconstant nature; or much love of variety, with passing impulses rather than long sustained effort. In some cases there is a good deal of travelling and many changes of residence; and sometimes change of occupation or of views, religious or otherwise.

Two Fixed One Cardinal. Steadfast and persistent, unchanging, and not easily influenced. Often slow to begin and not brilliant, but persevering, strong-willed, and not easily thwarted by obstacles. The early part of life may afford very little evidence of what these persons are capable of accomplishing, and they show to better advantage in later life. The feelings, emotions, and passions are deep and strong, but in the better members of the class are securely under control. In some cases they are more noted for will, strength of character, and activity of feeling than for intellect, but intellectual power is more prominent when the Moon is Cardinal. There are times when they seem slow-moving, both mentally and physically, and sometimes very indolent, lacking in adaptability, unreceptive of new ideas or ways, stolid and unresponsive; but when once they are aroused or have assimilated the new they will adhere to it as tenaciously as they formerly opposed it. They make many friends or acquaintances, join societies, or belong to public bodies, and in some cases act as leaders,

heads, presidents, the centres of some movement, or are responsible persons round whom others congregate, according to their sphere of life. Their natural instinct is to save, but they sometimes go to the opposite extreme and spend freely or are compelled to do so by circumstances. Similarly they are natural protectors and conservers of the established order of things, but nevertheless in some cases become promoters of great changes, and may even be revolutionary, aggressive, or violent, or else have changes forced upon them by circumstances. They usually put their feelings and opinions to the test of action and endeavour to be practical.

Two Fixed One Mutable. There is much strength of will, power, and resolution, but it is of a quieter and less active and showy kind than in the previous class. They 'look before and after' more readily, and display more foresight and method. In some cases they try to plan out their schemes and undertakings fully beforehand, both in small things and great, and may make plans for weeks, months, or years ahead, and then carry them out patiently, persistently, and unchanged. What they lack in brilliancy of genius and rapidity of thought or action they make up in patience, steadfastness, forethought, and circumspection, or else in strength of will. The feelings and affections are strong and lasting but are sometimes slow to be roused and not readily expressed; they lack spontaneity but have much staying power. Sometimes they feel discouraged or thwarted by circumstances, but generally recover themselves and work on as before; in other cases they miss their opportunities through hesitation, too much caution, or lack of receptivity. Some of them show a comprehensive and widely reaching thought adaptable to great ends in literature, science, or philosophy; much sympathy and strong imagination are also sometimes found.

Two Mutable One Cardinal. An active and ingenious mind is often found with this combination, which may be adapted either to a practical life or to more intellectual uses. It gives much resourcefulness, many plans, and a fertile mind, which may accomplish much in favourable circumstances. Sometimes more may be undertaken than can be carried out; more ideas will pass through the mind than can be put into practice; and there may be a tendency to have too many irons in the fire. In other cases this becomes restlessness, mental or physical, and may be accompanied by indecision and lack of patience, of persever-

ance, or of concentration. Some show liability to despondency, undue reserve, or secrecy, but this is not always the case. Wit, liveliness, versatility, and even brilliancy may be manifested, inventiveness, and originality of tongue or pen. Some are quick or copious in speech or writing. There is a tendency to changefulness, change of residence, of views, of occupation, of methods ; and likelihood of travelling unless the tendency exhausts itself in some other direction.

Two Mutable One Fixed. This gives a comprehensive mind combined with strength of will. The intellect is sound and strong and capable of development in more than one direction, and a variety of talents can be cultivated ; occasionally a many-sided genius. Sometimes ability for practical affairs is combined with mental cultivation in some direction ; or two occupations or lines of activity may be followed either together or at different periods in the life. In some of these persons, imagination is strong and capable of development in the direction of art, music, or literature ; in others, abstract thought of the scientific or philosophical kind is prominently present ; in many cases they are better adapted for the professions than for business life. Sympathy and the affections are generally well-developed ; but occasionally they are considered cold, living too much in intellect ; or they may alternate and show different sides of their character at different times ; for the character may be dualistic or even contradictory. They sometimes show hesitation, uncertainty, or vacillation ; but in spite of this, and of a tendency to dualism in character or in pursuits, they have considerable patience and quiet persistence, and may devote themselves for a lifetime to their main pursuit.

(3) When Sun, Moon, and Ascendant are all three in different quadruplicities, one Cardinal, one Fixed, and one Mutable, a group results in which there is the greatest possible room for variations and divergences, although there is only one class of it. It corresponds in a general way to the principle of Activity and to the Ascendant.

This group is very difficult to characterise. Those who belong to it come strongly under the influence of the rising sign and the ruling planet. Many changes and even contradictions of character and fortune are possible, not only with different members of the group but with the same person at different times. Changes between public and private life ; between popularity and the reverse ; two occupations or pursuits followed at different times or even at the same time ; two different

aspects of character ; considerable changes in habits, views, and beliefs. They have many points of contact with the world and with life. When intellect is strong, this may be of the all round comprehensive kind capable of working in more than one direction. When the feelings are active, much sympathy and humanity may be displayed and affection be felt for quite different types of character. When the practical life of the world is lived, there may be more than one occupation followed, or ability may be shown in quite different directions.

When a horoscope is found to belong to this group, it will probably be best to follow one of the other methods of synthesis until further information is available.

III. POSITIVE AND NEGATIVE TEMPERAMENTS.—These two contrasted temperaments or general attitudes of the whole personality, may be estimated in three ways, all of which should be taken into consideration in judging a horoscope:—(1) The relative predominance of the Sun or of the Moon ; (2) the relative prominence of male or of female planets ; and (3) the presence of the majority of planets in odd or in even signs.

The Sun, male planets, and odd signs give the positive temperament, of which man is the type. The Moon, female planets, and even signs give the negative temperament, of which woman is the type.

(1) *The predominance of the Sun or of the Moon* depends upon which is the stronger and the more prominent. Strength depends mainly upon zodiacal position, and prominence upon mundane position.

The positions of zodiacal strength or weakness may be arranged in series, as follows, the first mentioned being the strongest, and the last one the weakest:—House, exaltation, friendly signs, unfriendly signs, fall, detriment. Judged in this way, if the Sun is in Leo, its house, Aries, its exaltation, or in Sagittarius, the remaining sign of the fiery triplicity, and if the Moon has no such dignity or only a weaker one, the Sun will be stronger. If, on the other hand, the Moon is in Cancer, its house, Taurus, its exaltation, or in Virgo or Pisces, friendly signs, while the Sun has less strength, the Moon will be the stronger.

The positions of mundane strength depend upon elevation and presence in the angles. That luminary is the stronger which is in an angle when the other one is not. If both are in angles, that one which is nearer the cusp of the angular house is the stronger. If neither is angular, that which is the more elevated is generally the stronger. Of

the four angles, the first and tenth houses are the most important, and the fourth is the least so; in fact the eleventh and ninth houses are both stronger than the fourth.

(2) *Male planets* are—Mars, Jupiter, Saturn, Uranus; *Female planets* are—Venus, Neptune. Mercury is neither, and its nature is considered to vary according to the planet with which it is in closest aspect.

If the male planets are, on the whole, stronger by zodiacal position and by prominence in the mundane houses than are the female planets, they will strengthen the positive temperament; but if the female planets, the negative temperament. Their strength or weakness is judged similarly to that of the Sun and Moon in the previous section. The task of judging all the planets in this way may seem complicated, but only a general estimate is necessary; and if only one is near the first, tenth, or seventh cusp, or if there is one planet decidedly stronger and more prominent than the rest, that one may be sufficient to decide the point.

(3) *Odd signs*, when containing the majority of the planets incline to the positive temperament; *even signs*, to the negative temperament.

It sometimes happens that, when these three methods have been applied, the two temperaments seem very nearly balanced, the one having only a slight excess over the other. The person will then exhibit the effects of each in his character, according as to whether the circumstances of the moment strengthen the one or the other. Occasionally one method may contradict another, as when the Sun is rising but the majority of planets are in even signs and the Moon below the earth. The positive temperament will then predominate, but the receptivity and other qualities of the negative temperament will exist strongly in the character and will come to the front when circumstances require it.

The Positive Temperament indicates a person of strong will who more readily controls circumstances than is controlled by them. He is not easily influenced against his will, is rather unyielding and unadaptable. Whether he is quick or slow, whether open or reserved, he resists circumstances, opinions, and feelings that are not his own, does not easily assimilate his habits or views to those of others, resents any form of control, regulation, or law that is contrary to his own ideas, and finds it difficult to submit or remain indifferent. These principles apply all round, to thought, feelings, and actions. He may or may not be original in thought, but he acquires his opinions in his own way to suit

himself, and is more likely to impose them upon others than to abandon them without a struggle.

The Negative Temperament manifests through such qualities as adaptability, plasticity, and receptivity. The persons who possess it exhibit characteristics that vary from openness of mind, fertility of thought, readiness to receive new ideas, studiousness, imagination, intuition, down to mental indifference, unoriginality, inertness, or a mirror-like reception and reflection of other people's views. In feeling, they vary from the sympathetic, affectionate, friendly, responsive to every sign of distress in others, humane, and philanthropic, to the indolently emotional, selfishly sensational, indifferent, or passively reflecting their surroundings and the moods of others. In the world of action, they are at their best when associated with others, with a superior or partner, or with some person of the positive temperament, so that each can supply the qualities the other lacks. They are more often servants than masters, whether in high or low stations, but not necessarily in the sense of showing servility or lack of self-respect.

As a type, the positive temperament corresponds to man and to action; while the negative temperament corresponds to woman and to feeling: but this is only in a very broad and general sense. Both are found in each sex and in every position of life, from the palace to the slum, from the archbishop to the gaol-bird. They are attitudes of the personality as a whole; but no man is absolutely positive or exclusively negative; it is only a question of their relative preponderance, for both exist in every human being.

IV. THE RULING PLANET.—A good deal of difference of opinion has been expressed at various times by astrologers upon this question of the ruling planet in a horoscope. All will agree that the heavenly bodies differ in strength and prominence not only in different horoscopes but also in the same one. In some cases only one or two planets may be accidentally or essentially dignified, while in other cases there may be four, five, or more; but, whether many or few, it is probable that there must always be some one planet better fitted than the rest to represent the owner of the horoscope.

It is on this point that differences exist, the reason being that there are various ways in which a heavenly body may acquire strength and importance; and because it is not yet possible to apply quantitative methods and decide in what exact proportion one planet may be stronger

than another, it is not easy in all cases to point with confidence and certainty to the ruler of the horoscope.

A distinction must be made between the ruler of the horoscope and the ruler or lord of the rising sign; for although the two may sometimes be the same it does not necessarily follow that this is always the case. The ruler of the rising sign is strong when in its own house, or exaltation; or when angular in the first, tenth, or seventh house; or when in the ninth or eleventh house; or when elevated over all the planets. In such a case it will probably be the strongest planet in the horoscope and may, therefore, be considered the ruler of the horoscope.

If, however, the ruler of the rising sign is in its fall or detriment, such as the Moon in Scorpio or Capricorn, and some other planet in the map is strong, the latter may be the lord. Care should be taken to see what kind of strength the other planet has, and also what it rules. Any planet is strong when in its house or exaltation; or when very close to the cusp of an angle; or when elevated above all the other planets; or when it rules the sign or signs containing a number of planets, as explained in Section V of this chapter under *Majority Sign Rulers*. But a rising or culminating planet in its fall or detriment is not likely to be strong enough to be the ruler of the horoscope; and in such a case, or when the ruler of the rising sign is also not strong, or when two planets are both strong, some careful balancing of the claims of one against another will be necessary before deciding which to treat as the ruler of the horoscope.

In any case the ruler of the rising sign must not be overlooked when delineating a horoscope: for until the person born under it is able to respond to a stronger influence, the ascendant and its lord are his true representatives.

A person seeking the path of the higher occultism may find a Master represented by the strongest planet in the horoscope, and by responding to that influence may come under its vibrations to such an extent as to make it represent himself as well as his Master. For instance, a person born under Aries, with Mars in Taurus but Uranus rising, may live under Mars in early life and later on change to Uranus, the representative of his Master. Such a case is known to the author. Similar results may follow in other cases where occultism is not in question; the servant may meet with an employer signified by the strongest planet, the pupil with a teacher, and so on, and by assimilating himself to the older

or stronger nature may awaken the influence within himself; but it does not always follow that the strongest planet is the actual lord of the ascendant of the employer or teacher.

The relationship between the ruler of the rising sign and the strongest planet may be either benefic or malefic. Qualities are evolved in men quite as often by misfortune or enmity as by good luck and friendship. The aspect, if any, between the two and their house-positions should, therefore, be taken into account. If the strongest planet is in good aspect to the ruler, good fortune, strength and increase of power will result from their association. If in bad aspect but the ruler not otherwise weak some difficulty or trouble will result according to house-position, but the native will gain spiritually or intellectually if not materially in the long run. If in bad aspect and the ruler very weak nothing but misfortune or ill-feeling is likely to result. If the strongest planet is lord of the seventh house, the person concerned may be the business or marriage partner.

V. MAJORITY SIGN POSITIONS.—This term is adopted for lack of a better to signify the influence that results from the presence of several planets in the same sign or in two signs that are ruled by the same planets. In some cases planets are very much scattered, and no sign is more important than another so far as the number of planets it contains is concerned; but occasionally it happens that, say, Aries and Scorpio, both ruled by Mars, contain four, five, six, or even more of the heavenly bodies. This strengthens the martial influence in the person's character and fortunes very considerably, quite irrespective of the actual position of the planet Mars.

Similarly, many planets in Taurus and Libra give a Venusian tinge to the horoscope; in Gemini and Virgo, a Mercurial colouring; in Sagittarius and Pisces, one pertaining to Jupiter; in Capricorn and Aquarius, a Saturnian effect; and in Cancer and Leo, an increase in importance of the Moon and Sun.

Influence such as this is readily overlooked and not always easy to take into account when noted.

In Ruskin's horoscope, five planets were in Saturnian signs, three in those of Jupiter, and only one elsewhere, namely the Moon in Cancer.

Because of these variations, tabulation should always be made of

planetary position in the pairs of signs, and allowance made for the increase of influence of the planet ruling the signs containing a large majority of heavenly bodies, when this happens.

When the planets are very scattered through the zodiac, versatility of gifts and variety of experiences will result. When they are very concentrated, the planet ruling the majority-signs will tend to tinge the whole character and fortunes in every direction, for good if it is well placed, but attended by trouble or weakness of character if badly placed. It takes four or more planets to produce this result in a marked degree; a smaller number, two or three, will not be so effective unless the sign or its ruler acquires strength from other sources, such as position in the ascendant or mid-heaven. When four or more heavenly bodies are concentrated in this way, the planetary ruler concerned acquires an importance out of proportion to its apparent strength, and the life experiences are largely dominated by it. When the planet so marked out is neither lord of the ascendant nor angular, the character may seem to have two phases, one signified by the rising sign and one by the majority-sign ruler.

CHAPTER XVII

THE QUADRUPLICITIES, OR 'QUALITIES,' SYNTHESISED

A STUDY of the three quadruplicities or 'qualities,' by which the signs are classified as Cardinal or Movable, Fixed, and Mutable or Common, affords an important clue to unravelling the mysteries of the Nativity; and time spent in considering them carefully will be well repaid. The philosophy of the subject, in their bearing upon the three aspects of man's nature as the mirror of the universe and of the divine Trinity, has been dwelt upon in previous chapters; and the practical application of the ideas to the horoscope will now concern us.

It will be readily understood that the three 'qualities,' although always the same in themselves, may be employed either for evil or for good, as may almost any power or faculty possessed by man. It therefore follows that the manner in which they impress themselves upon a very backward and unevolved soul will not be quite the same as that in which they are exhibited by a highly evolved and well-balanced person. This is true of the planets also, and in fact holds good in every department of Astrology.

If most of the planets are in any one of the three quadruplicities, that particular 'quality' will be strongly impressed upon the native, and will constitute a type of personality or *Temperament*. There are thus three characteristic temperaments corresponding to the three qualities; and their general relationships are exhibited in the following table:

FIXED	MUTABLE	CARDINAL
Sun	MOON	Ascendant
Will	Wisdom	Action
Desire	Thought	Self-consciousness

The ACTIVE TEMPERAMENT is bestowed when the majority of planets are in cardinal (movable) signs. This is perhaps the most pronounced and acute of the three groups, and stands for energy, activity, change, ardour, enthusiasm,—self-consciousness realised in a life of action.

Persons with this temperament are easily spurred into activity, either by the force of circumstances or by their own inherent nature, and they generally come more or less prominently before the world because they prefer a life of action to inaction. Generally speaking, their Karma requires to be worked out in action more than in feeling or thought; but this activity may be turned in almost any direction according to the kind of horoscope. If operating in the life of the outer world this type gives the 'practical man' or 'man of action,' in any rank of life from the labourer to the statesman. When combined with feelings, desires and emotions, the movable quality spurs these into great activity. With an intellectual type of personality they give a character that may accomplish great things through a fertile, restless, insatiable mind.

Cardinal signs also give opportunity, and denote ambition, progress, love of fame and recognition, much energy, alertness and quick perception. They produce a reforming and pioneering spirit, with readiness of response to changes in the world around them. They are the most pronounced and acute of the three groups of signs; and without this movable influence the other two qualities might remain latent indefinitely.

The evil side of this temperament arises out of its proneness to change without a sufficiently weighty reason, from its instability, restlessness, excitability, over-activity, unwise enthusiasm, lack of caution and concentration, insufficient restraint, hastiness, ill-regulated or destructive activity, or a reckless, adventurous spirit. In the early stages of soul evolution, this is the kind of influence that is liable to manifest; but, with greater experience, the energy of these signs is turned into work devotedly and untiringly performed. Yajña, or the Yoga of Action as Sacrifice, is the ideal mentioned in the Hindu scriptures that seems to belong here.

The nature of the separate signs forming the cardinal group should be noticed if the planets happen to be concentrated in one of them instead of being scattered throughout the group. In such a case as this, also, the planet ruling the sign in which they are concentrated is sure to impress its nature strongly upon the character, no matter where it may be placed.

ARIES gives impulse, excitability, activity, desire for leadership or to be at the head of things, assertiveness; also devotion to persons or causes, but there is also some liability to arouse enmity through disputatiousness.

CANCER gives more silent ambition and quiet persistence, a conserving of energies but much inner activity, mostly of the feelings, for the mind is largely swayed by the emotional and sensational element. There is often ability for business or for practical science, and great tenacity of purpose.

LIBRA is more co-operative and less separative than Aries. The activity may take a more intellectual, imaginative, or artistic direction in this sign, with devotion to an ideal, which may be embodied either in a person or a cause.

CAPRICORN is political, official, or scientific, with strength of will, steady resolution, and ideals that are generally quite capable of being reduced to practice. There is much ambition, a good deal of self-will and egoism, but also practical ability and a desire to work for the multitude rather than the few, notwithstanding that there is a distinct striving after rank and high station, with its attendant exclusiveness and sometimes a certain amount of snobbery.

Extremists of all kinds often have all or nearly all their planets in one of the three groups of signs; and when this is the cardinal group and angles are occupied, a more or less public career, for good or ill, is certain. When the planets are confined to one of the other two groups a marked or very distinct type of personality is produced, each after its kind. What is known as the strong or dominant personality is not always formed in this way, however; for it may be due to one or more planets being exactly on the cusps of the first, tenth, or seventh houses; or to a large number of planets being grouped in signs ruled by one planet only, such as Aries and Scorpio, or Gemini or Virgo. This produces a distinct type, according to the planet ruling the two signs, especially if the luminaries and the ascendant are involved in the grouping.

THE FIXED TEMPERAMENT arises from the majority of planets being placed in the fixed signs. This is, in principle, the opposite of the Active Temperament, and is characterised by firmness, inertia and changelessness. In any nativity it will incline the native to become more or less set, to run in a groove, and, if the horoscope does not show any modifying flexibility, to be over-determined and somewhat dogmatic. It denotes 'grit' and thoroughness, and when energised, gives the power to be firm, rigid, and unyielding in either good or evil according to the moral growth.

The tendency of these signs is to hold together, organise, build up, accumulate, and make steady rather than to scatter, disrupt or change as do the cardinal signs; but, like the latter, they may result in either good or bad traits. Thus there may be manifested either patience or indolence, firmness or obstinacy, strength of will or stubbornness, conservation or bigotry, concentration or sluggishness.

In the sphere of action, this temperament means work steadily and perseveringly performed. In the department of the intellect, it gives a profound and comprehensive mind suitable for dealing with serious subjects, of steadfast views and often a good memory. With desires and feelings it has very close affinity both for good and evil; for, according to moral growth, so may its influence vary, from passions and emotions of every description almost, good or bad, up to supreme strength of will, self-control, and mastery both of self and others. There may be either dignity or pride, and a love of power apart from ambition.

Although naturally slow to move, people with this temperament often rush out into action in order to obtain some desired end or object; and under sufficient stimulus they may act with suddenness or violence, much as does the planet Uranus. But, in a good horoscope, there will be sincerity, thoroughness, reliability and conscientiousness.

Fixed signs have some affinity with the artisan or trading caste, but in a higher application, they may signify the king or anyone who has authority over others.

If considered separately, TAURUS will add to the obstinacy, and incline to jealousy and stiff-neckedness, sometimes to pride.

LEO gives love of power, great persistence, determination, self-reliance, ardent feelings, but sometimes austerity.

SCORPIO increases positiveness, pride, extravagance, love of dominating others, with resentment or vindictiveness in an unfavourable horoscope.

AQUARIUS, although refining the temperament, sometimes tends to sloth and indolence, and the mind is apt to get too fixed, to run too much in a groove. The native may be very agreeable and companionable (as may any of the fixed signs if benefics are prominent), but he has very decided opinions of his own, and a quiet way of carrying out his own plans undeterred by opposition or unpopularity.

THE HARMONIOUS TEMPERAMENT comes from the majority of

planets being in Common or Mutable signs. On the surface this may not seem the best name to give to what is often a monotonous temperament, but it tends towards harmony and peace more than discord. It has more affinity with intellect than with desire or action, but it may vary a good deal in its nature; it is not easy to describe or to understand, and the persons who exhibit it are not easy to know. It is sometimes a rather useless temperament for those who have to mix with the world, if unassisted by the cardinal quality. The intellect it gives may vary greatly, from the superficial, changeable and unpractical to the profound and comprehensive; but in most cases it is accompanied by a considerable amount of finesse, subtlety, and reserve. In some natures this may amount to craft, cunning, deception, stealth, lack of candour and duplicity; but in others it may show as insight, understanding, intuition, ability to look beneath the surface of things, to grasp the underlying unity amidst apparent outward diversity; the tactful diplomatic mind on the one hand, or the comprehensive philosophic mind on the other. It often manifests, with this understanding, a very profound and wide sympathy and a large tolerance that seeks to include all humanity, the sinner as much as the saint, and the unfortunate more than the prosperous. The idea of 'the brotherhood of humanity' seems to belong largely here and to be based more upon intuition than upon Kâmic emotion.

The tendency of these signs is to develop a methodical, sympathetic, sensitive, nervous and highly-strung nature, but there is apt to be too much duality, a proneness to vacillation, irresolution, to 'sit on the fence' and to shirk responsibility. They have points both of resemblance with and of difference from the other zodiacal signs. They resemble the cardinal signs in being often productive of change; but this is generally due to their adaptability and duality of nature, or to indifference and drifting, and is of quite a different character from the prompt, rapid and decisive change of the movable quality. They lack both the obstinacy and the strength of will of the fixed signs, and yet they may show a monotonous uniformity of action and a quiet phlegmatic life that looks very much like deliberation and firmness.

The mutable signs require a great deal of support from other influences to bring out the best that is in them, among which are aptitude for details, mental flexibility and ingenuity, and an easy adaptability to circumstances. Because these persons are rather lacking in decision but

are apt in comprehension they usually make better and more fortunate servants than masters; and they would be well advised to be content to play 'second fiddle' and not to aim at positions of power or responsibility. They make good agents, intermediaries, interpreters, commentators, counsellors, advisers, arguers, secretaries, diplomatists and tacticians, and many make impartial judges, critics, editors, arbitrators and generalisers. They can fill any position in which they carry out or express the will of another, interpret another's ideas, or act as go-betweens, either mentally or in the more literal sense of travelling; but if placed in positions of authority are apt to display a lack of breadth and power, and show a proneness to be 'niggling' over matters of detail, and to be more particular regarding trifling distinctions than fundamental principles, and for this reason are far less desirable persons for such posts than those who have a good supply of the fixed sign 'ballast.'

The two Mercurial signs are prone to continual repetition of past experiences in consciousness, hence to worrying, anxiety, day-dreaming, and sometimes absent-mindedness; but they tend to go beneath the surface of things, for good as well as for evil. They easily adapt themselves to intellectual, literary, scientific and philosophical studies; and, if Mercury is strong or angular, may make omnivorous readers and prolific authors. Virgo adapts itself to a business career rather better than does Gemini, but sometimes inclines to carping and faddiness, and to become too critical and analytical. Gemini children often show much aptness for books and lessons, and later in life considerable versatility and flexibility of mind, sometimes garrulity in speech or writing. Both Gemini and Virgo have a natural tendency either to great reserve or else to attach themselves to a stronger will, to whose nature they easily adapt themselves; hence partnership, friendship, companionship, devotion, sociality, founded, however, more upon adaptability and understanding than upon emotion. But they are both rather difficult to know, and one may live with them for years without fully understanding them.

The Jupiter signs are rather more open and on the surface, being fond of the beautiful, the harmonious, the peaceful, the properly balanced and proportioned. They are somewhat inclined to precision in forms, customs and etiquette, to fine clothes, beautiful houses and rooms, neatness and orderliness, to pride, dignity, pomp, show, correctness and orthodoxy. A prominent Mars or Uranus, however, will easily upset

this tendency in Sagittarius, and will give rebelliousness, rashness and perversity; while Pisces may become, under other influences, indolent, inert, flaccid, talkative and indifferent. Both often display an active imagination; and a good many people who possess clairvoyance or some psychic gift are either born under these signs or have important planets stationed in them. Priests, judges and physicians often either have Sagittarius or Pisces rising, or else Jupiter angular, or several planets in these signs.

Of these three qualities the Cardinal is perhaps the most important, for it quickens, energises, and stirs into life and activity the other two. The Fixed signs, while denoting stability and firmness, are apt to remain latent and inert; they require the stimulating properties of the movable signs to bring out the powers locked up within them. The Mutable or Common signs, while producing concordance, rhythm and harmony, cause a monotonous recurrence and repetition, which has a tedious and iterative effect, and needs to be broken up by the disturbing and invigorating movable signs.

On the other hand, the Cardinal signs by themselves are too discontinuous, too unrestful, and need the steadying influence of the Fixed group and the balance and impartiality of the Mutable.

The Cardinal signs energise and vitalise; the Fixed bring back to stability and stolidity; the Mutable are intermediate in nature, harmonising and adjusting. In a very general sense, if the idea is not materialised too much, the Fixed signs may be compared to motionless solids; the Cardinal to gas in rapid motion; and the Mutable to the liquid state, intermediate between the other two. The three, when properly balanced, correspond to the laya state or latency, which preceded the dawn of creation and which will follow its close.

It is the combination of these groups that denotes the quality or kind of vehicle through which the native is manifesting his mind, feelings or actions. Taken separately, the Fixed signs have to do with the Will power, the motives, the heart and the foundation of the man. They govern the trunk of the body, and, in a general sense, favour what is known as the Vital temperament.

The Cardinal signs have to do with the direct forces, the guiding and propelling tendencies, and the brain generally. They govern the head and favour what is known as the Mental temperament.

The Mutable or common signs are the servers, agents, conveyers,

and have to do with carrying out the orders of the heart and brain. They govern the nervous system, the limbs of the body, and favour what is known as the motive temperament.

To combine these groups is the greatest work of art an astrologer can accomplish, and gives at once the key to the line of least resistance normally adopted by the native. In the example horoscopes these combinations will be explained. In concluding this chapter it will be well to note that affinities are built up by these combinations.

A person born with the majority of planets in fixed signs gains by coming into contact with another having the majority of planets in Cardinal signs, for this reason: the active qualities stir into life and manifestation the qualities of the fixed group, and the two work better together, having a united force of great strength. What the one gains in stimulation the other gains in solidification and steadiness. Neither should hurt the other, unless the law of complements is totally ignored or misunderstood.

Each, therefore, has his mission in life, and the one can supply the needs of the other.

If the Cardinal signs produce in the one intolerance and too much impatience, the desired effect cannot be accomplished. Similarly if the fixed signs produce too much obstinacy and aloofness, or if the Mutable signs become too irritable and rebellious. Each must be prepared to give and take, and then mutual benefit is assured.

In a general sense, and for all practical purposes, Uranus may be considered the head or ruler of the fixed group, Mercury ruler of the Mutable, and Mars of the Cardinal; but only in a general and not in a particular sense.

If any difficulty arises in deciding as to which group should be considered as containing the majority of the planets, give preference to that containing the Sun or Moon, and give a 'casting vote' to the Ascendant.

It sometimes happens, for instance, that the qualities are evenly balanced, the nine planets being evenly distributed throughout the signs, *i.e.*, three in Cardinal, three in Fixed, and three in Mutable: this gives what is known as a balanced temperament. It is not always good, except in the case of advanced souls who know how to use the three qualities; it is, therefore, sometimes very good but at others very inimical to progress, for balance sometimes means *inertia*—lack of power

to tilt the scale to one side or the other. In the advanced soul it would mean readjustment of all qualities, thus producing a harmonious blending of all sides of the nature.

In a very young or undeveloped ego it would denote stagnation, requiring a very exceptional environment to act upon and disturb the balance for progressive purposes. In the advanced it would mean a balancing of the temperaments. In the ordinary person the life would be too even and unprogressive, or rather progress would be exceedingly slow and the life very tame. Excess of one quality over another always denotes an eventful life. In the case of Prince Bismarck the balance of the temperament was justified, but here as in most cases the rising sign had the 'casting vote' and gave him the tendency toward the fixed quality.

CHAPTER XVIII

THE TRIPLICITIES SYNTHESISED

IF the quadruplicities or 'qualities,' as they are often termed, form the best means of synthesising the temperament, and opening the judgment of the nativity, the triplicities combined with the qualities furnish the method of synthesis for the purpose of summarising the whole nativity.

Every nativity is, properly speaking, a representation of seven distinct notes or colours and these seven are sub-divided and re-divided, again and again, until the notes and colours are an interblending of numerous tones, and shades, of sound and colour. Of the first subdivision, producing forty-nine clear notes and colours, the qualities and triplicities constitute the most important part.

The three quadruplicities, as already explained, may be considered as representing the energies of the matter with which the ego is clothed, thus denoting the temperament, and the first, or primary, limitations through which the native has to express himself—Cardinal, Fixed and Mutable. They are, in the aggregate, the representatives of the three modes of motion (translatory, rotary and vibratory), or figuratively speaking the three sides of the permanent and immortal triangle, the Ego.

The four triplicities form what has been termed the Lower Quaternary, and metaphorically speaking are always at the base of the triangular 'qualities.'

In themselves the triplicities are perfect triangles, but are never broken up or separated like the qualities.

The fiery, watery, earthy and airy triplicities are always harmonious in themselves, but are not harmonious when opposed to triplicities of a diverse character such as the fiery and watery, or the fiery and earthy triplicities; water quenching fire, and earth smothering it. The triplicities affect everyone, more or less, according to the preponderance of

planets in them; and when blended with the quadruplicities, form the final synthesis of every nativity. But before they can be blended their nature and tendency must be known. For all practical purposes, the earthy signs represent the physical body; the watery signs the astral, or body of feeling; the fiery the mental body or body of mind and intellect; the airy signs the body of pure reason, the higher and most refined part of human nature.

THE FIERY TRIPLICITY is the symbol of SEPARATENESS. Air commingles with and interpenetrates all substances; fire burns and disintegrates, allowing the finer particles to escape and mingle with the air: thus fire is a separator, and air a unifier. The airy triplicity symbolises the higher mind and the fiery triplicity the lower. There are four airs, the sum total of the airy triplicity making the fourth, after *fixing* the 'air' of Gemini and Libra in Aquarius. There are likewise four fires, the fires of Aries and Sagittarius being *fixed* in Leo, and the whole transmuted into the divine flame over which the God Agni presides. On the physical plane fire is the highest element, it manifests as light, heat, life and death. It is the magnetism that is around all things, absorbing all things about it, and projecting from itself the subtle aura in which are constantly flashing the colours of each planetary ray. In the fiery signs are concealed the greatest energy and the greatest activities. In Aries, the flexible and spasmodic outbursts of fiery energy, in which there is more smoke and less flame, but much evaporative heat. In Leo the concentrated solar fire that burns steadily in the heart and purifies by a slow but sure combustion. In Sagittarius the flashing flame and intermittent heat that bursts forth, and returns, in constant action and reaction, the whole being transmuted into the fire of knowledge that burns up the dross of ignorance. Thus the fiery triplicity is the torch or flame from which the other triplicities are lighted. The fire itself cannot be soiled or made impure and the steady flame of the Ego burns on for ever, lighting each personality to which it is attached life after life, until perfection or supreme consciousness is attained.

The EARTHY TRIPLICITY is the symbol of the DENSE body of man; it represents the concretions, excretions, and the residue of the other planes. It is the plane of action, conservation of energy, and concentrated forces. Earth and water make 'mud,' the physical and the astral are in juxtaposition, and more or less interwoven. Taurus and

Scorpio are counterparts, as also Virgo and Pisces, and Capricorn and Cancer; they are polar opposites, complements and duplicates on the two planes.

Capricorn-Cancer, cell life; Virgo-Pisces, molecules; Taurus-Scorpio, atoms.

Taurus is the sign of sound, the physical utterance. The desire is in Aries, positive sign, and the expression in Taurus, negative sign, and the death of sound is in Scorpio. The two poles, Taurus and Scorpio, cannot be operative at the same time, hence chastity brings forth the true Vach, the power of speech, manifested through the airy sign Gemini. Each sign is inextricably interwoven the one with the other, but the earthy signs show forth the manifested life of fire and air, and of the watery triplicity by *reaction*. Taurus is therefore the sign of speech, the highest expression of which is song, or the correct pronunciation of Mantrams.

Virgo is the sign of power, on the physical plane, to interpret sensations more or less correctly. It governs the solar plexus in the human body, the most sensitive part in which astral impressions are received and interpreted, truly or falsely according to the development of the Ego. It is thus the sign of psychic memory. It is the great psychic sign for physical demonstration. It interprets force from the unseen worlds, as sickness, phenomenal magic, labour and service, and has truly a sixth house influence. It is the root of the sympathetic nervous system, and from it all psychic phenomena spring. This is the mysterious virgin sign.

Capricorn is the sign of physical expression as a whole, the perfected *physical* man in which all the cells of the body work in unison, changing and interchanging, with a perfect circulation, replacing old and wasted cells for new, and building up the perfected temple for the coming of the heavenly man—Aquarius. The sun in this sign gives longevity and the promise of a ripe old age. Mars is exalted in Capricorn, the inner meaning of which is *skill in action*. The moon has her 'detriment' in Capricorn, denoting *restricted action*.

The AIRY TRIPPLICITY is the symbol of UNITY. It is the unifying triad, and when this trinity is operating in unison with a favourable quality, true harmony is the result; but when the planets are all located in one of the airy signs and not well distributed, there is danger of stagnation or

'peace at any price,' and a submission to that which should be striven against and overcome. I marvelled for many years at the refined, peaceful and serene behaviour of a lady who had all her planets in one of the airy signs, and it was not until I remarked to the friend with whom she lived, how far advanced she *appeared* to be, that I found reason to wonder no longer. 'Yes,' was the reply, 'but she is so very lazy, and has been living on her friends all her life!'

Each of the airy signs makes for unity, even the dual sign Gemini, 'the twins,' which teaches the equality of relationship, neighbourly considerations, and harmonising of differences; in Libra unity is sought through marriage, partnerships, and the people as a whole; and in Aquarius through the friendship that is found amongst equals.

The most indifferent persons under the airy triplicity, fraternise and express the social spirit in which there is liberty of feeling and mind that allows an interchange, which is only really happy when it is as free as air, and unhindered by denser conditions.

There is nothing in this triplicity that has any permanent link with the grosser conditions of the other triplicities, and yet it permeates them all, and abstracts from each their essence. In this respect it is allied to the higher mind, the Buddhist plane; and although ever making for unity, it is never bound to anything lower than itself. There is only one planet exalted in this triplicity, Saturn, the separator, whose grosser particles are dissolved in air in order that the finer experiences of the individuality may ascend into the heaven world of which the airy triplicity is the physical representative.

In each of the airy signs there is a decidedly dual symbol: Gemini—THE TWINS; Libra—THE SCALES, OR BALANCE; Aquarius—THE WATER AND THE MAN, OR THE TWO SERPENTS, (♊). In Gemini, the real and the unreal, the higher and lower mind as twin souls; apparently two, yet one, symbolised as the Pillars or Porch at the entrance to the Temple of Knowledge.

In Libra, the balanced intellect, the equal-minded one, perception and reflection, object and subject, united in true partnership. The divine marriage of Personal with Individual, Man with God.

In Aquarius, the Man complete as Water-bearer, passing from the exaltation of Saturn in Libra to the Uranian, the intuitive mind—MANAS, ready for the spiral ascent to unity with Buddhi. In its highest symbolism it signifies universal Brotherhood, not talked about but lived.

There is the airy triplicity composed of the ideal signs, each sign containing the whole triplicity in its decanates, each having thus its link with the three qualities, permanent, active, and harmonious—or the three Gunas.

The WATERY TRIPPLICITY is the symbol of the PSYCHIC MAN. It is the fluidic, impermanent and changeable triad, in which sensations, feelings and emotions are ever coming and going like the waves on the ocean. It represents the lower, mortal and perishable man, and as such its centre is the fixed-water sign Scorpio.

In Cancer *instincts* are strong, and sensations are held and nursed into feelings that are changeable and fluctuating, bringing a repetition of moods with more or less tenacity, until finally fixed in personal feelings, around which all things turn and thus help to build up the personality.

In Scorpio passions and feelings are fixed for good or ill, personal moods harden into vices, producing tragedies and hatreds that are hard to dissolve, often resulting in death, or the transference of the personality to another world, the purgatorial plane in which the dross is separated from the finer emotions that ascend into the fiery triplicity. Those in fever say, 'I am burning in hell'; those in whom the hatred of jealousy burns fiercely exclaim 'I am in tormenting fever': and the passionate slave of lust is pursued with a vice by which he is eaten up and literally destroyed. All this is the result of fixing the sensations and feelings into the personality that can only be dissolved by the action of the fiery triplicity, which melts the ice-bound stagnant emotions centred in the powerful 'sting' of the Scorpion. In this sign the fabled Phœnix rises from the ashes of her dead self to a higher world.

In Pisces the emotions are active in deep sympathy. The highest aspect of this sign is symbolised as the 'Universal Solvent,' the sign of compassion and true hospitality or, when not expressing the higher side of the emotions, the sign of transmigration or retardation, the sign of 'spooks,' 'elementals,' 'dwellers on the threshold' and 'lost souls.'

The watery triplicity as a whole symbolises the plane of feeling from which the purest emotions are preserved and, after passing through the fire of knowledge and experience in connection with the reincarnating ego, become permanent emotions of love and wisdom.

QUALITIES AND TRIPLICITIES COMBINED*

CARDINAL-FIRE. This combination gives much energy, a very high-spirited nature, quick perceptions, much independence in thought and action, ardent but changeable feelings, passionate impulses, enthusiasm, good mental ability of the objective type, keen understanding, resourcefulness, high ideals or aspirations, with lack of practical ability, though observant, penetrative and often talented. This combination gives flashes of genius, but the egotistical tendencies prevent its permanent manifestation. There is often great breadth of mind, but impulse and the strongly separative nature of the combination tend towards selfishness and too much ambition for material fame and recognition, unless a favourable horoscope denotes moral growth above the average. It favours professional avocations of a speculative and uncertain character, where risk is undertaken and great 'chances' are at stake. It is more favourable for males than females, for it tends to harden the nature of the latter and make them too positive and assertive. It favours 'push and go,' and all positions that are prominent. It is good for military men, surgeons, dentists, and all whose movements are quick and skilful. It is a combination that always brings recognition and raises the native to a good and often to an exalted position in life. It is a combination capable of great possibilities.

CARDINAL-EARTH. This combination gives great desire for physical or material advancement and a practical, active ambition. Those under its influence are tactfully reserved, prudent, systematic and judiciously cautious. It favours business avocations where organising power is required, or diplomatic methods. It is good for scientists, chemists, agriculturalists, horticulturists and those who can combine sagacity with stability and who although active and alert can at the same time persevere and unite a progressive spirit with reserve and firmness.

* These readings, although intended for *the majority of planets* in the signs, may also be employed for the Sun and Moon, in which case the *first-mentioned* applies to the Sun. Thus 'Cardinal-Air' would be suitable for a horoscope having ☉ in ♏ and ☽ in ♐; but for a horoscope having ☉ in ♐ and ☽ in ♏, the reading should be 'Mutable-Fire.' Similarly, of course, in other cases. This method of making use of these combinations is useful when, for example, the heavier planets are all in one or two signs, while ☉, ☽ and ☿ are in three other signs of an altogether different tendency.

Natives under this combination are fully alive to their own interests, have good financial ability and know how to appreciate the material plane at its true value. It usually produces an independent nature, and, although often egotistical, the native can also give as well as take. It sometimes produces a pioneering, active nature in which the progressive spirit is to the fore and is fully conscious of the necessity of practical common sense. It therefore gives high ideals of physical possibilities and tends towards a truly socialistic spirit, more or less of the communal order, in which the ideal of perfection colours all material action. The self-protective and self-preservative instincts are fully developed and well manifested under this combination.

CARDINAL-AIR. This is a combination that gives much refinement, honest and honourable intentions, and noble aims. It refines all the activities, makes the native polite in speech, courteous in action, a lover of the beautiful and of perfection. The intuitions are good, the mind is cultured, able to assume authority and definitely and clearly define intuitions. The native is assiduous, endowed with favourable acquirements, full of aspiration, mental ambition and pure tastes. He is rarely ambiguous or vague but usually comes to the point quickly, being diligent, capable, and generally of good ability.

The mind being clear and usually dispassionate this combination often produces 'skill in action,' and thus favours a professional career; it is good for lawyers, architects, designers and arbitrators. It also makes good orators, and would be a good combination for politicians or those connected with companies, associations, societies, clubs and public organisations. Females under this combination would be a social success, and well adapted for delicate and refined occupations requiring skill and discretion. Under a good moral horoscope it is a most successful combination.

CARDINAL-WATER. This combination gives good social abilities, a strong personality of a somewhat romantic or sensitive frame of mind. It denotes much feeling and sympathy, but of an impermanent or changeable character; it gives the ability to absorb and monopolise the attention of others, and those under this combination are usually very expressive, fond of demonstration, and if affectionate often sentimental, capricious, fretful and apprehensive. It denotes psychic or impressionable tendencies; the feeling or sensational side of the nature is very easily affected, and where feeling is concerned much may be expected, good

or ill. This combination favours avocations of a semi-professional character, such as agents, brokers, commercial travellers, detectives, inspectors, railway men, stewards, attendants, etc. Females under this combination do well in business for themselves, especially in laundry work or as mantle-makers, dressmakers, milliners, etc., or as matrons in hospitals, housekeepers, stewardesses, etc. It is not favourable for fixtures or permanent positions in life unless change and movement are combined at the same time, but a more or less prominent position is better than an obscure one, and more is gained by coming to the front than keeping in the background. It often produces very pronounced experiences.

FIXED-FIRE. This combination is good for practical purposes where feeling and determination are combined. It gives a strong will and the possibility of obtaining knowledge that will accomplish great things. It increases the magnetism of the native, as he energises himself; for there is much latent heat denoted by it, which produces magnetic attraction and conduces to success in life. It favours a philosophic attitude of mind, reserve and silent ambition. The native is more often moved from within than without and he is capable of displaying much passion and persistent energy. It denotes much pride, conscientiousness and fidelity, also loyalty to a few or to ideals. It favours government employ or scientific pursuits. It promises success in life through persistent effort, and silent will-power.

FIXED-EARTH. This combination depends largely upon the positions of the planets in the nativity. It usually denotes a very materialistic mind, a considerable amount of reserve and often very obstinate and persistent tendencies. The nature is generally over-confident and uncompromising, with large self-esteem, rigid and inflexible, or too circumscribed and limited to use this combination to the best advantage. Those who are morally developed have much pride, exercise a great deal of method and are less restricted, although slow and often over cautious. It favours farmers, land-owners, miners, labourers, etc. It gives more than ordinary patience to the nature. It may be termed a critical combination in which the limitations of fate are more marked than in other combinations.

FIXED-AIR. This combination gives a refined trustfulness, a firm will, a noble and dignified attitude. It favours elegance of the rigid aristocratic order, reserved manners and stability. It promises success

in all civil appointments, artistic work of all kinds that are of a permanent nature, such as modelling, sculpture, painting in oils, etc. It inclines to orthodox methods, respects ancient customs and limits the sphere of usefulness to actual needs and gives a style that although graceful and beautiful is more or less rigid and apt to be stereotyped. This combination assists all conservative methods, ancient customs, the society of the élite and those who value caste and belong to a circumscribed circle.

FIXED-WATER. This combination gives strong and often silent or unexpressed emotion; there is always the possibility of extremes of feeling, tending to either love or hate. It denotes a receptive or psychic nature and usually gives impressionability. The desires are keen but often of a mysterious character, in which distrust or doubt is largely mixed. It often happens that there is much that is latent in this combination with regard to the feelings, which are slow to be aroused. In the undeveloped, it denotes jealousy, sentimentality or sensational tendencies, and a great deal of moral courage is often required to combat the many temptations such a fateful combination brings in its train. It sometimes causes laziness or a slackness that produces many sorrows in life. It favours mercantile pursuits, government officials in subordinate positions, etc.

MUTABLE-FIRE. Much demonstration of affection may be expected of this combination, or it may be some genius or a very talented mind. It gives ardent feelings, some passionate expressions, and at times a very independent and keen temperament, almost amounting to indifference where the mind, but not the feelings, is concerned. It favours religious avocations, manufactures, brokers, bill discounters, and financial agents. It is not so favourable for females as males, for it inclines to sporting enterprises and adventures. In an unfavourable nativity it gives irritability, and a liability to some eccentricities. It does not promise fame or many opportunities to become prominent in the world, although it often denotes an eventful career into which many strange experiences may be crowded.

MUTABLE-EARTH. This combination gives a nervous temperament, methodical, slow and reserved methods of expression. The life of the native is usually too formal or monotonous. It favours business habits that are more or less commonplace, such as shopkeeping, bookbinding,

upholstering, etc. It is not a fortunate combination as it usually denotes indifference, or the lack of power for full expression. The critical and analytical attitude of the mind, however, often stimulates the native and helps to break down the rigid and reserved tendency of the body. Clever people born under this combination often lack opportunity, or the ability to make use of it when it comes, owing to a timorous and fearful nature, dreading results and hesitating to take risks, etc.

MUTABLE-AIR. This combination denotes a keen intellectual ability, a very refined and complaisant nature, and the possibility of great development either in scientific or literary pursuits. There are, however, difficulty, indifference and the vaguer tendencies to contend with; but if born into a favourable environment the native usually shows much acumen and there may be the unfoldment of a polished nature. This combination favours refined professional vocations, makes skilful accountants, secretaries, cashiers, teachers and novelists. It is not good for prominence or public recognition unless it be in refined circles, where polite and courteous behaviour is essential; then some post of distinction may be held without attracting special attention; more depends upon environment for the best expression of this combination than any other.

MUTABLE-WATER. This combination gives a susceptible and punctilious nature. It inclines to much formality, a capricious and fanciful disposition. It is more favourable for females than males, and is often disastrous to the latter. It is favourable for barmaids, invalid attendants, saleswomen, nurses, etc. There are many dangers attached to this combination, and unless the planetary positions are very favourable it weakens the character and causes moral lapsing or makes the life a very paradoxical or contradictory one. It tends to make the career unfortunate and obscure. It gives much apprehension and often melancholic tendencies.

The 'Mantle of Elijah' does not go a-begging where the final judgment of horoscopes is concerned, nor does it fall promiscuously upon students of Astrology. If, by any possible means, it could be handed on to every reader of this book—then there would have been no necessity for its publication! This may seem a strange statement, and a slight digression must be allowed in order to convey something of the idea behind it.

Who has not enjoyed a beautiful painting, not so much by

examining every detail of form and colour, but by obtaining a clear synthetic view of the whole as a *picture*? Who has not listened to the rich surging of sound in the orchestra, and enjoyed the harmony produced by the many different instruments sounding together in a *symphony*? Yet to achieve these results the painter and the musician must have given many years of arduous study, first to the mastery of detail, and then to the subordination of detail to the general effect: yet the power of conceiving the whole AS A WHOLE must have been latent within him from the first, else there could have been no artist, no composer. Hence we say the artist, the poet, the musician, is born, not made—though even the genius needs *training*.

The same is true, to some extent, of the appreciator of art, the true critic. The judge of pictures, first a careful observer of details, finally learns to gauge the whole at once, as the result of many parts; or rather, as the *one idea* expressed through the arrangement and grouping of many parts: the intelligent hearer does not listen to observe individual notes, but his ear is attentive to the complex blend of tone arising from instruments of varying compass and quality; he hears the successive changes of harmony as an expression of *one idea*, portrayed through a succession of sounds.

The true painter, the creative artist, catches up the whole of Nature's picture, and possesses the power to reproduce it, not so much by separately noting the several parts, as by the ability to grasp the view *as a whole*; which he can then dissect at will. This is the secret of all true art. The poet's rhyme does not come by a laborious piecing of words into verse, but by a flowing forth of perfect speech into song; it is a soul quality, not born of the personal mind, but the result of many lives of perception and of practice, which blossoms forth in some one life as *genius*.

Now these considerations will throw light upon the strange statement made in the paragraph on the preceding page. Just as poets, musicians, and artists are born, not made, so are those astrologers who are blessed with the true gift of prophecy born with this power latent within them; it can be fostered only, not created, by cultivation.

The art of synthesising a nativity consists of the putting together of those influences (shown by the various planetary positions and aspects) that are either harmonious or discordant or complementary so as to form an organic whole, in order that a final synthetical reading may be given.

For the most part the readings of horoscopes are purely analytical. At our present stage of evolution, however, this is less regrettable than would at first sight appear, for the following reason;—Only the lives of Adepts, Masters and World Saviours can be so perfectly harmonious as to produce a true synthetical outcome, like the picture, the symphony, or the poem; for in those who have arrived at this perfect expression there are blended thousands of incarnations corresponding to those of the ordinary man.

For mankind at large no single horoscope can ever be perfectly synthesised, since none save those already mentioned live perfect lives. It might be possible to obtain a fairly accurate synthesis of the horoscope of two true lovers, and for the most part a child born of these twain would approximately represent a synthesis of the joint expression in the horoscope.

In the foregoing pages the putting together of various influences has been more or less successfully achieved, and from what has been written the Art of Synthesis may be acquired, or rather its cultivation may be attempted, by all who have sufficient inborn knowledge of astrology to do so.

Every horoscope is—to borrow an expression from the studio—a 'study,' a 'composition,' in itself; and a synthetical blend into that which shall result from the composite whole must be made by the ego who is finding expression through that particular composition.

But a complete series of such composite horoscopes is required to make up the perfect whole, corresponding to the One Ray belonging to a particular Hierarchy. Just as a painter will prepare a number of sketches which must all be perfected and then incorporated in the great painting which he has in his mind's eye; courtiers, princesses, attendants, common people,—all are necessary, and require equal study.

No synthesising can go further than that attempted in this book, so far as individual horoscopes are concerned. If any student is desirous of going further he must learn the art of 'self-effacement,' to the extent of 'putting the Moon under his feet' and resolving all elements into the primal unity of THE SUN.

That which is a compound cannot be a unity.

'The pupil must regain the child state that he has lost.'

To those who would attempt to gain a still deeper insight into nativities, this fact must be firmly established in the mind:—*The Human*

Monad is BEHIND every horoscope, it is that which is UNMANIFEST, and therefore non-existent to those who think that the self is a composite being. The fact is that the Ego of each horoscope identifies himself with parts, and during that identification is represented by the Sun, Moon or any planet, The Monad, the Real Self, is NOT consciousness, but the Ego is the manifested part of it, knowing itself as 'I am I.' Hence there may be two egos shown in every horoscope, the personal and the individual. The former ranges between the Moon and Saturn, from pliability to rigidity, and the latter from the Sun to Saturn,—either to be held for ages by the latter or finally emancipated into Wisdom through the Sun.

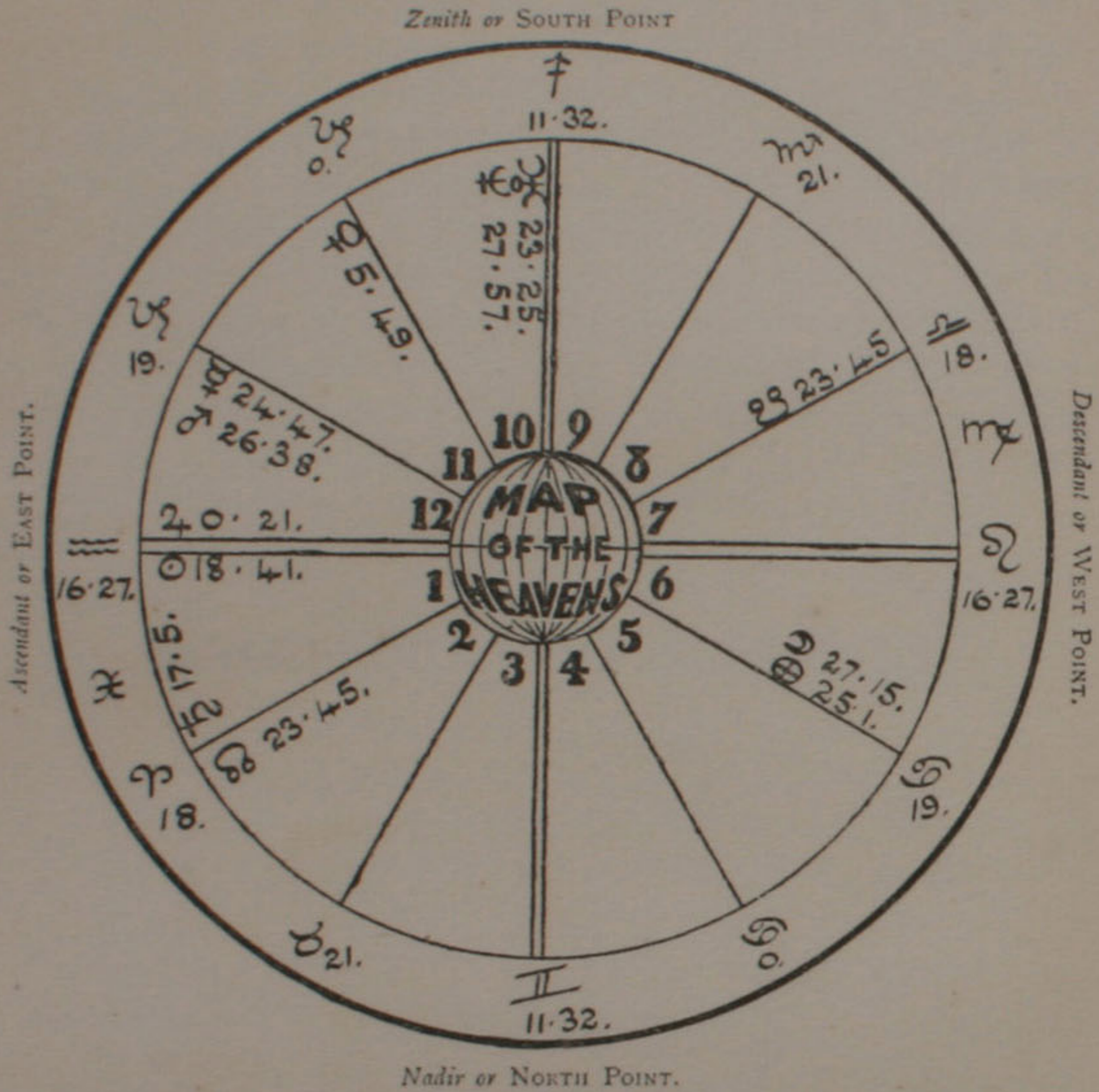
To be able to pour all one's life into a horoscope and give it full or perfect expression, and then to withdraw at Will, is the Yoga of action that all true astrologers seek to acquire.

This is the secret of illusion, and the true Mukti.

EXAMPLES OF HOROSCOPES

8 A MC munda.
 9 A MC munda.

EXAMPLE HOROSCOPES No. I



Planet	Lat.	Declin.	Rt. Ascen.	Mer. Dist.	Semi. Arc.
☉	...	15S13	321 12	108 44	110 1
☽	5n1	2Sn39	120 17	50 21	52 51
♀	0S23	2IS34	296 47	46 51	60 11
♀	5n10	18s10	276 6	26 10	65 37
♂	0S55	2IS45	299 6	49 10	59 53
♃	0S21	20S26	302 27	52 41	62 3
♃	1S56	6S54	348 54	81 2	98 45
♃	0S6	23S24	262 49	12 53	57 1

JOHN RUSKIN. Born 7.30 a.m., 8th February 1819, London.

Handwritten notes in red ink: 2-3, 4-3, 5-2, 6-1.

EXAMPLES OF HOROSCOPES

'Degrees infinite there must always be, but the weakest among us has a gift however seemingly trivial, which is peculiar to him, and which if worthily used, will be a gift also to his race forever.' RUSKIN.

SOME attempt will now be made to illustrate the Art of Synthesis by giving a synthetical reading of a few horoscopes of uncommon personalities who are sufficiently well known to make their nativities an interesting study.

In the previous edition of this work some thirty pages were devoted to the delineation of the horoscope of John Ruskin, and it was therein stated that the only facts concerning the nativity of John Ruskin that have been obtained by the author are the following:—

The birth data are from W. G. Collingwood's *Life of John Ruskin*, a work which the author of the judgment has however neither read nor seen: birth is there stated to have taken place at 7.30 a.m., February 8th, 1819, in London.

The information was published in *Star Lore* for December, 1900, p. 21, and the foregoing delineation was written from the horoscope there given. The quotation has since been verified, and the passage referred to is here reproduced for the benefit of those who desire authority for the birth-time given:—

The Life and Works of John Ruskin, by W. G. Collingwood: (Edition in One Volume, published by Methuen & Co. in 1900); chapter II, p. 13. . . . 'Into this family John Ruskin was born on February 8th, 1819, at half past seven in the morning. He was baptised on the 20th, by the Rev. Mr Boyd.' Elsewhere in the same book we read that the place of the birth was 54, Hunters Street, Bloomsbury, London, W.C. His father was married 27/2/1818.

The hour of birth is not to be found in the larger two-volume edition published in 1893, and in his courteous reply to a letter of enquiry the author of the work referred to says (under date of 4/6/1908) . . . 'I took the information from existing records, not from Ruskin's statement. I cannot now remember whether it was in a family Bible, but I think so.'

No allusion to the actual hour of birth is given in the biographical introduction by E. T. Cook to the handsome 'Library Edition' of Ruskin's Works, published by Messrs George Allen & Co., so that the above statement comprises all the information at present available.

From the *Encyclopædia Britannica* we learn that his youth was spent in travel. At five years of age he visited the lake district; at six he went to Paris and Brussels; and at seven went to Scotland. At fourteen years of age he travelled along the Rhine, then through the Black Forest to Switzerland.

He was a 'bookworm' at five; an author at seven; and at nine a poet, so that from an early age his literary abilities were cultivated. He was described when a child as 'a *savant* in petticoats,' and when a boy as 'a poet in breeches.' At seventeen he fell deeply in love; his passion was not returned, and after a period of mute worship in which his feelings sought expression in a number of poems, the intensity of his emotions reacting on the body resulted in a dangerous illness.

He was married on April 10th, 1848, to a refined and beautiful lady, but the marriage was annulled six years later.

He was skilled in drawing.

His father died in 1864, and his mother in 1871. He himself died January 20th, 1900, suddenly, though his strength had been failing for a long time.

This particular horoscope was purposely chosen owing to the somewhat complex nature of the map in preference to a simpler and less complicated one.

It is now unnecessary to give a full analytical reading; and, to save the space that would be required for a long judgment, the following chart has been prepared from which reference may be made to either *How to Judge the Nativity* or *The Key to your Own Nativity*:—

SPECIAL CHART

For use in 'The Key to Your Own Nativity'

<i>Description of Paragraph</i>	<i>Number of Paragraph</i>	<i>Description of Paragraph</i>	<i>Number of Paragraph</i>
INTRODUCTION			
§1 RISING SIGN ☊	11	§5 FINANCE ♂ R	313
RULING Planet ♃	19	TRAVEL ♀ R	326
Ruler's House I	22	ENVIRONMENT ♀ R	337
Ruler's Sign ♋	117	ENTERPRISE ♃ R	345
Ruler's Aspects ✕ ♂	284	SICKNESS ♃	354
Extra Par. ♃ ☊	104	MARRIAGE ♀ ♃	380
		LEGACIES ♀ R	386
		PHILOSOPHY ♂ R	396
		PROFESSION ♃	408
		FRIENDS ♀	416
		OCCULTISM ♀	428
§2 INDIVIDUALITY		<i>Supplementary Paragraphs</i>	
Sun in Sign ☊	152	Rising Planet ♃	470
Sun's Aspects ✕ ♃	221	Personal Colouring ♃ ☊	477
		Rising Planet in △ ♃	127
§3 PERSONALITY		§6 SUMMARY	
Moon in Sign ☊	157	Planetary Positions Rising	436
Moon in House 6	171	Quality Cardinal-Earth	443-4
Moon's Aspects ♂ ♂	234		
" " . . . . .	. . . . .	EXPLANATION.—R behind a planet	
POLARITY ☉ ☊ ♃ ☊	609	means ruler of the particular house	
		it governs. The positions are	
§4 MENTAL QUALIFICATIONS		given, as well as the paragraphs in	
Mercury in Sign ♃	187	order that reference may be made	
Mercury in House XII	201	to <i>How to judge a Nativity</i> , etc.	
Mercury's Aspects ♀ ♂	250		

THE SYNTHESIS

There are three elements by which a synthesis of any nativity may be made.

- a. The ruling planet, its position, sign quality, aspects, and relationship with the other planets.
- b. Temperament; judged by rising or most elevated planets, or the principal planet ruling the nativity, the majority of planets in any sign, or a blend of the whole nativity.
- c. The predominating quality, or blending of triplicity and quadruplicity.

Synthesis of the Rising Sign Aquarius denotes:—Refinement; humanitarian ideals inclining to the higher socialism; mental qualifications, giving artistic tendencies in either literature, art, or music; humane principles, and a sacred idea of friendship. It favours a quiet individual resistance, and a sensitive memory.

In the world of action its activities are slow but thorough, and ever inclined to a plodding perseverance which tends to revolve in a circle, rather than to fly off at a tangent. It favours actions concerned with principals and large organisations or undertakings, and the common good rather than small particulars or matters of detail.

Synthesis of the ruling planet Saturn in Pisces denotes:—Emotional gravity, deep and silent attachments, hospitable and benevolent sympathies, an understanding of the masses in preference to interest in units or individuals, and a tendency to despondency and depression. In the world of action it moves more through the feelings and emotions than through reason; and action is largely prompted by generous impulses or passing enthusiasms, often misunderstood and provoking hostile criticism and opposition.

Synthesis of the planet Saturn in the Ascendant denotes:—Reserve, patience, thoughtfulness, steadfastness, self-reliance, a love of solitude, self-control, and truth. In the world of action it is slow-moving, grave, scientific, philosophical and fond of the hidden side of nature and art.

Synthesis of Saturn's relationship to other planets:—Internally, it is centralising and synthetic, balancing through comparison, and it abstracts the influence of other planets through reflective and reasoning methods. Externally separative and analytical, it gains all necessary experience through perception, and long drawn out experiences, and profits more by isolation and withdrawals than by contact and constant associations.

From the rising sign and ruling planet we therefore synthesise the character as undemonstrative, but faithful and constant in feeling. Intellectually analytical and grave, thorough, and self-reliant, and of independent mind. In action slow, persevering and moved by principles and due appreciation of responsibility.

TEMPERAMENT

The Uranian temperament is denoted by this nativity owing to the elevation of Uranus, and by blending the very mixed influence of the rising planets.

The Uranian temperament is dominant during the major portion of life, but particularly during the latter half. All persons feel the vibrations of Saturn or Uranus to some extent, but none come definitely under the latter planet until they have entirely made their peace with the mighty angel whom we name Saturn. This is owing to the fact that the race in which we are now living has not yet developed sufficiently to allow of that influence to be made manifest, although all must more or less feel a certain touch of the Uranian vibration, as its work is concerned with the humanizing of the race.

We cannot fully interpret all the influences any one is likely to respond to under this temperament, for it is quite certain that men do not express more than a very small part of the Uranian vibration during the current life. To manifest it fully would mean that they were entirely free from convention, and not subject to circumstances and environment, but were able to remain unmoved no matter how adverse the circumstances. For the true son of Uranus is not only independent, but free of all ties and limitations, having broken the bonds of Saturn and attained to full and complete self-consciousness on this physical plane; and that very few have as yet accomplished. Uranus represents the higher octave of the senses wherein physical sight becomes clairvoyance and spiritual insight, and physical hearing becomes spiritual understanding and clairaudience; and until we have manifested these higher faculties we shall not have come fully into our birth-right. It is possible for the Uranian to pass from the wheel of necessity and to ascend the spiral staircase leading from the limitations and restrictions imposed by Saturn—no matter how wide and profound the consciousness may be, and to advance greatly during the current life. The characteristics which belong to the Uranian temperament are independence of spirit combined with the true humanitarian principle which is tolerant of all; is original, inventive, and expansive without being eccentric, abrupt or irritable; and is intuitive, meditative and concentrated in thought without being selfish, reserved or too self-centred. These are large ideals but are within the compass of a perfect Uranus as soon as we have outgrown the limitations of Saturn.

QUADRUPLICITY SYNTHESIS

There are a few nativities, and this is one of them, where much difficulty is experienced in obtaining a synthesis from the combination of the triplicities and qualities, and for the most part these are nativities of exceptional persons with complex natures.

The ruling planet, the Sun, and the Moon are the three main factors, apart from the majority of the planets in signs, that have to be taken into account when finally synthesising the nativity.

In the horoscope under consideration the ruling planet the Sun and Moon are in signs of the three separate qualities, *i.e.* Saturn in the mutable sign Pisces, Sun in the fixed sign Aquarius, and the Moon in the cardinal sign Cancer; while the majority of the planets are in Cardinal earth signs.

The Mutable Signs are paradoxical and require to be interpreted in

terms of the whole of the nativity. (Saturn ruler therein, governing physical brain and body.)

The Fixed signs denote stability, self-reliance, and love of power. (Sun therein, governing will power and vitality.)

The Cardinal signs denote change, activity, and ambition. (Moon therein, governing feelings and emotions.)

The planet Saturn is the bridge or balance between two states or conditions, and especially between the intellect and sensations; therefore, Saturn in Pisces gives mental analysis as well as reflection upon emotion, and in an advanced soul shows a discrimination between the real and the unreal, where the feelings are concerned, and rarely fails to bring very sorrowful experiences out of which pure and *impersonal* emotions are evolved. It eventually restores the inward harmony and brings the peace which follows a storm. In its higher expression Pisces is the universal solvent, love; in its lower, it is the sign of fretful and wasted emotions in which worry and unrest predominate.

In Ruskin's nativity the 12th house supports the position of the ruling planet Saturn in the 12th sign Pisces; and from this *we should expect to find the 12th house influence made manifest in his life*. Mercury, Mars and Jupiter occupy the 12th house, the house which especially denotes the *fulfilment* of Kârmic responsibilities. From the position of these three planets we find the 10th, 9th, 7th, 4th and 1st houses involved.

The intuitive student who studies Esoteric Astrology may use his intuition to much advantage in trying to decipher its meaning in clearer terms than the writer has already expressed; remembering that the personality of Ruskin was represented by Saturn in the second decanate of the mutable sign Pisces.

The next point to consider in synthesising this nativity is the relationship of the Ruler Saturn *to all the other planets*. It casts a semisextile ray to the Ascendant, which strengthens the Saturnine influence of the latter.

From a *synthetic* standpoint, the rays of Saturn are in touch with every other planet in this nativity, a very important factor from an esoteric standpoint. Its association with the Moon in particular, is very close, for both are in the same triplicity, and they show mutual reception by decanate. The houses these planets represent are those of work and service 6th; honour and ideals 10th; friendship and aspiration 11th; and silence and *personal-self* undoing 12th. It is the house of completion or failure.

The Sun, representing individual power, will, and vitality, in the

fixed sign Aquarius denotes a stable mind, with the power to concentrate. It refines the thought and gives humane tendencies with the ability to draw upon the universal memory of nature. It also shows a mind capable of much resistance and quiet force.

The Moon represents concrete thoughts and feelings, in which the personality is chiefly concerned. Here we find the feelings passive and receptive, affected by mental activities through Mercury conjunction Mars, opposition Moon. Also the Moon and Saturn are closely associated in this horoscope, as previously remarked.

From these three factors we reduce our judgment to essentials regarding the physical, psychic and moral expression.

From Saturn's position we judge a retiring and reserved nature, forced into external expression, oftentimes against inclinations, but more *from within* by emotional impulses, through compassion, sympathy or even pity.

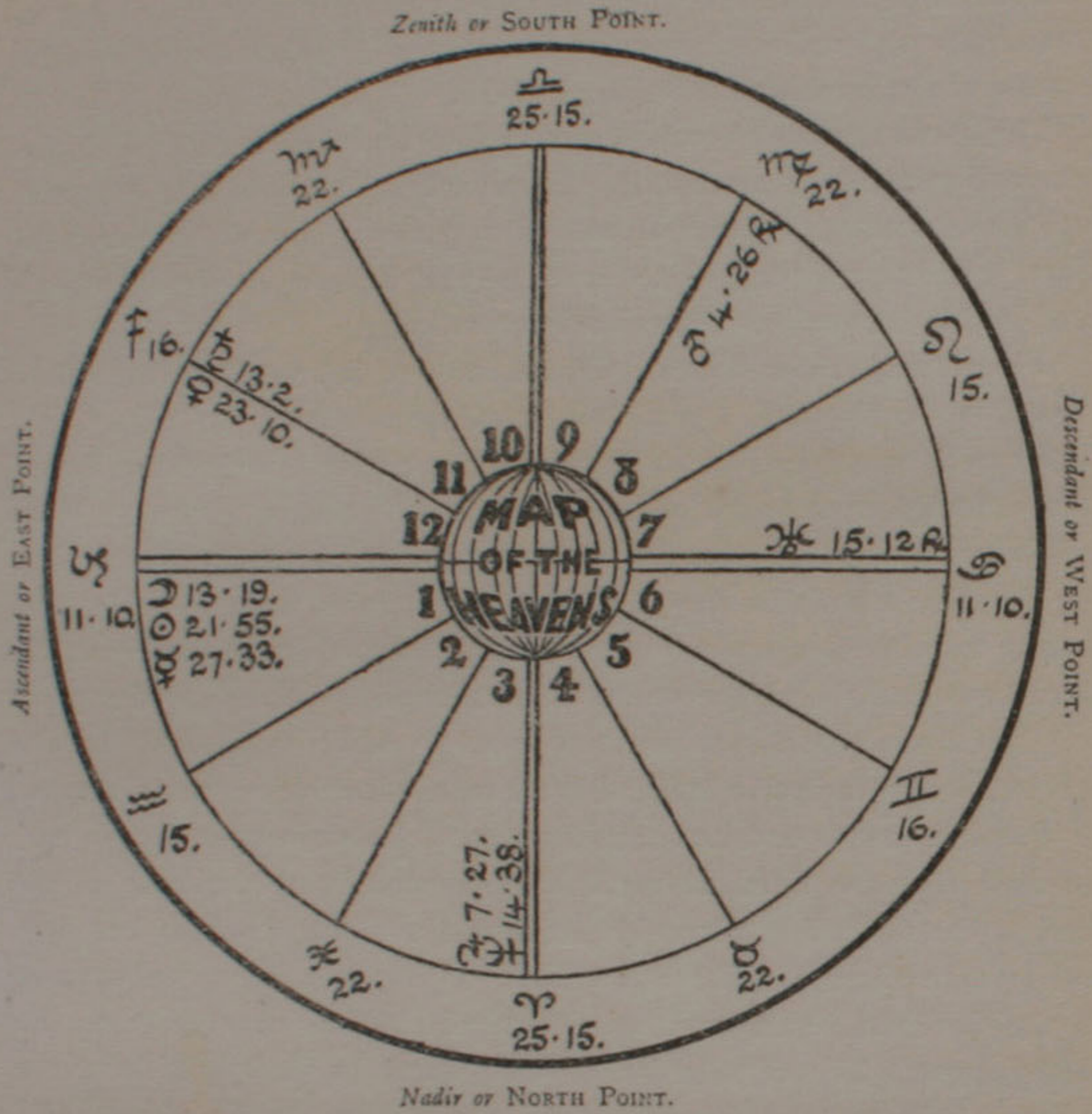
The Sun's position shows good moral stamina, natural pride, and loyalty to principles, and a well tempered individuality, improving as life advances, through Jupiter coming closer to the Sun as the years increase.

The Moon's position shows a love of public work, a desire for service, a very receptive brain, and a keenly sensitive emotional nature.

Passing now to our final consideration of the majority of the planets, we note that the Cardinal-earth is moderated by the strength of the Sun in the ascending airy sign Aquarius, and the Moon in her own watery sign Cancer. These modifications impart a conserved activity to the Cardinal signs, and an absorbent physical expression to the earthy signs. The distribution of the planets in the triplicities gives a more balanced temperament than the cardinal earth alone; and because the Uranian planetary influence predominates, the temperament, is in course of transition from the balanced to the Uranian. The Sun so very close to the Ascendant gives what is phrenologically known as the vital temperament, while the majority of the planets in Cardinal signs favours the mental; and the combination may be summed up in the vital-mental temperament.

Combining the whole of the foregoing syntheses, we conclude that Ruskin was born a Saturnian, but with all the possibilities and probabilities of passing into a Uranian. His attitude toward the external world was highly moral and spiritual; he loved truth for truth's sake. While striving to be a law unto himself, he was ever mindful of his kinship with humanity; and although strongly polarised toward his own centre, was still able to be all things unto all men.

EXAMPLE HOROSCOPES NO. 2



PLANET	DECL.	ASPECTS.									
		☉	☽	♃	♄	♅	♆	♇	♈	♉	♊
SUN	21 S 40.	☉		♂	♂	♃	♄			♁	♁
MOON	19 S 47.	☽						♁	♃	♁	♁
MERCURY	22 S 43.	♃	P						L	♁	
VENUS	22 S 14.	♄	P		P				♂		
MARS	13 N 28.	♃								L	
JUPITER	1 N 48.	♃							♁		♂
SATURN	20 S 49.	♄	P	P							♁
URANUS	23 N 2.	♅			P	P					♁
NEPTUNE	4 N 17.	♆									

BHAGAVAN DAS, M.A.

Handwritten notes in red ink on the left margin, including numbers and symbols like '1-1', '2-1', '3-4', '4-2', '5-1', '6-1'.

BHAGAVAN DAS, M.A.

author of *The Science of the Emotions, The Science of Peace, The Laws of Manu in the Light of Theosophy, Pranava-Vada*

Born 6.7 a.m., 12th January, 1869, at Benares

MR BHAGAVAN DAS was born with Capricorn rising, a cardinal earth sign, ruled by Saturn. This sign at its best gives power, strength of will, self-control, and practical ability. It fits those born under its rule for positions of prominence and public work, for it is typically the sign of the statesman; and while it easily manifests intellect under the influence of a strong Mercury, power and will under a prominent Sun and Uranus, and gravity, reserve and endurance under Saturn, these qualities are devoted to practical concrete uses in the world and are not reserved for the entertainment and edification of abstract thought and nothing more.

In this case we have Sun, Moon, and Mercury rising, giving a strong personality, and emphasising the characteristics just referred to as inherent in the sign Capricorn; while Uranus, although in opposition, is angular and increases the strength of will, independence, and originality of mind.

Both luminaries rising is a somewhat unusual feature. When it occurs it brings to the front and into prominence the person who possesses it, and this in two ways. The Sun, especially when supported by an angular Uranus, gives self-reliance, he is fitted for occupying positions of responsibility or authority, and likely to be of note in his sphere of life; while the Moon gives more adaptability, receptivity, and likelihood of popularity with the many.

The rising position of Mercury, lord of the ninth, in parallel declination with Venus and Uranus, gives that power of intellect devoted to profound subjects which has been shown in the volumes published by our author; and the conjunction of Jupiter and Neptune in the third house shows religious and mystical influences working in harmony with intellect and likely to be accompanied by practical psychical experiences.

From more than one point of view it could be wished that there were more good aspects and fewer bad ones in this horoscope, for there

seem many obstacles to fight against here and many risks to be run, and all his strength of will and power of endurance will be needed. The rising of the luminaries is a good indication, taken alone, of vitality and longevity; but here they are seriously afflicted by Mars, Uranus, and Neptune, and are very inadequately supported; so that periods of serious ill-health are threatened, disorders of the alimentary and nervous systems, and diseases arising from rheumatism, as well as danger of overwork.

There are no fewer than six of the heavenly bodies and the ascendant in cardinal signs, four of them also being angular. This indicates an active and rapidly moving mind fitted to play a part on a large stage before the world, and to attract much attention. It is somewhat to be regretted that there is nothing in fixed signs, for the rapid vibrations of the cardinal influence under the cross aspects will be too much for sound physical health, and in addition brings the danger of losses of friends, separation from co-workers, and alienation of those who cannot respond to such a high and intense rate of development. The ruler, Saturn is on the cusp of the twelfth house, and Uranus is in the seventh afflicted, so that differences of opinion and method are likely to arise and to become marked, entailing some amount of hostile comment, criticism, and opposition.

So far as the quadruplicities are concerned, the positions are found to be cardinal 6, mutable 3, fixed 0; a combination of activity and thought, original and individualising. The triplicities show an equality of the practical concrete earth and the more intensely energising fire. The presence of Sun, Moon, and Ascendant in Capricorn, however, give earth the preference, so that the combination emerges as cardinal-earth, with cardinal-fire in the second place.

Tested by what we have called *Majority Sign Positions*, the Saturnian ascendant contains three heavenly bodies, and no other combination shows more than two; therefore by every method Capricorn appears to be the dominating sign and to impress its characteristics upon personality and fortune.

The trine of Saturn to Jupiter and Neptune is the best part of the map from the point of view of mere luck, and indicates considerable success at religious, mystical, and literary pursuits carried on in comparative retirement. The strong angular positions, however, altogether dominate this and introduce less peaceful factors.

ELEMENTS

TRIPLICITIES

Fire 4
Air—
Water 1
Earth 4

QUADRUPLICITIES

Cardinal 6
Fixed 0
Mutable 3
(*Cardinal=Earth*)

) rising
in sign of
Detriment

SYNTHESIS

Main Features.—Capricorn, second decanate, rising. Saturn, ruling planet, elevated in the house of Jupiter and in trine aspect to that planet. The Sun, Moon, and Mercury all rising in the ascending sign Uranus setting in opposition to the luminaries. Six planets in Cardinal signs. Fire and earth even.

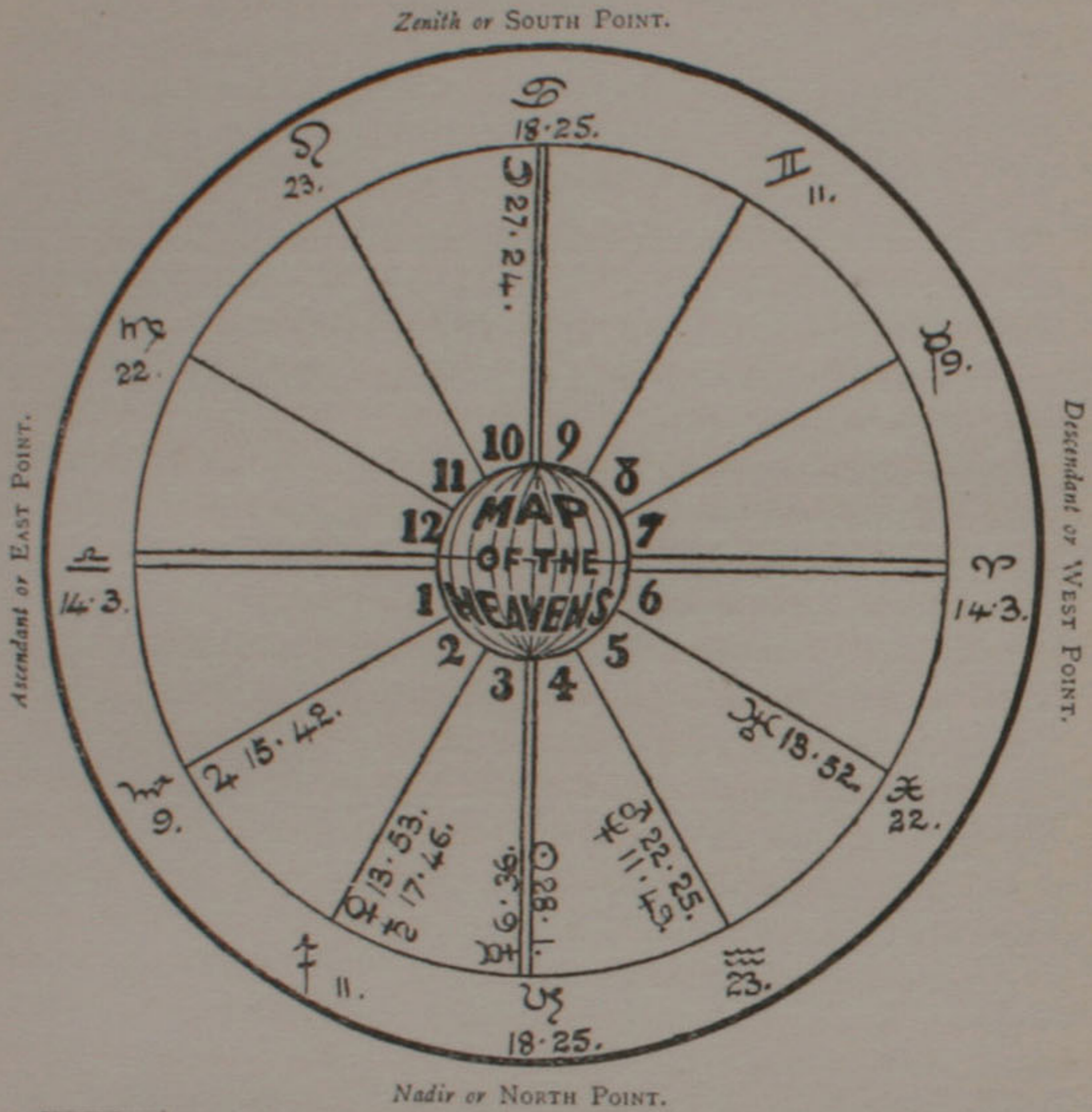
Personality.—Abnormal mental ambition, applied to universal service. Philosophic mind in tune with lower mind. Tactful, yet independent, studious and receptive to new thought, and ever ready to change opinion when necessary, yet firm in adherence to principles.

Horoscope Summary.—Capable of much influence over others. Ability to rise to great heights, mentally, morally, and socially. Intense nature, liable to extremes in work and study, and in danger thereby of overstraining nervous system and affecting health.

Future Prospects.—Lasting fame. Many critical periods affecting health and reputation; danger from enemies in high positions. Sacrifice of material welfare to principles.

Critical and dangerous periods, 1920-1.

EXAMPLE HOROSCOPES No. 3



PLANET	DECL	ASPECTS.									
		☉	☽	♁	♂	♃	♅	♁	♁	♁	♁
SUN	20 S 34.	☉		☽		L		☽	L	L	
MOON	23 N 45.	☽			☽					☽	
MERCURY	23 S 11.	♁		P			L			*	
VENUS	19 S 58.	♃	P					♁	♁	☽	*
MARS	15 S 4.	♂						☽	*		*
JUPITER	15 S 29.	♃				P			*	☽	☽
SATURN	21 S 29.	♁	P							☽	*
URANUS	7 S 2.	♁									*
NEPTUNE	17 S 21.	♁									

MR A. P. SINNETT

20-1
23-2
23-3
19-4
15-5
15-6
21-7
7-8
17-9

MR A. P. SINNETT

Vice-President of the Theosophical Society, Author of *The Occult World*, *Esoteric Buddhism*, *The Growth of the Soul*, etc.

Born 11.30 p.m., 18th January, 1840, London

MR A. P. SINNETT was born under the Cardinal-air sign Libra, with its ruler Venus in Sagittarius in the third house in conjunction with Saturn, in parallel and semi-square with the Sun, in sesqui-quadrate with the Moon, in square with Uranus, and in sextile with Neptune.

Libra is a sign that has in it great possibilities both of union and of separation, and sometimes one of these extremes will be shown by the person born under it and sometimes the other. Its tendency to independence and separation arises from its actively movable rājasic nature, because that which moves quickly necessarily separates itself from that which moves slowly or not at all; and hence among natives of the Cardinal signs we often find people who are isolated in some sense, often through their own action, by independence of thought or feeling or belief or career, although in other cases it is more their misfortune than their fault or deliberate choice, and they deplore the separation, severance, and breaking of ties that occur to them.

The contrary tendency, that to union, is illustrated in the correspondence of the seventh sign to the seventh house, where the person who is born under the ascendant becomes associated on terms of equality, more or less, with the mass of the general public, out of which arise friendships, acquaintances, and slighter ties of all kinds, bringing some amount of publicity, popularity, or celebrity. In a more specialised sense, marriage and partnership are both ruled by this house and sign; different kinds of union for mutual benefit. In a higher application, the element air to which Libra belongs, is said to correspond at its best to the intuitional or Buddhistic consciousness which lies beyond and above intellect, in which the separate individual becomes aware of his union with his fellows and with the greater consciousness beyond himself.

In this horoscope the quickly moving and somewhat separative tendency is accentuated by the presence of Sun, Moon, and Ascendant, all three in Cardinal signs. In other respects, however, the positions

of the heavenly bodies are balanced to a rather unusual extent. There are three each in the Cardinal, Fixed, and Common Quadruplicities; there are two each in the triplicities of fire, earth, and air, with three in water; and there are four planets in odd signs and five in even; so that the balance is very nearly even.

The ruler of the Ascendant, Venus, is in the third house, which is also the only house that contains as many as three planets. This directs the consciousness strongly towards thought, study, and literary pursuits, which have won him many friends and must have brought him much pleasure, as is the nature of the ruling planet. Mercury, the intellectual planet, is always strong and well-placed in the third house, and as it is in parallel with the Moon in the mid-heaven and in sextile to Uranus, it brings success at writing, publishing, and to a less extent at speaking. The presence of Saturn in the third house inclines the mind to serious subjects especially during the latter half of life; while in the opposite direction, in connection with Venus, may be mentioned Mr A. P. Sinnett's successful ventures as novelist and play-writer.

The presence of Jupiter in the second house is very much praised by many astrologers for its benefic influence upon money matters; but it is important that the planet should not be seriously afflicted there. Jupiter is in trine to Uranus and is lord of the third house, which is favourable for earning money through literary undertakings and especially from those connected with the occult. But Jupiter's square to Neptune, and its parallel and square to Mars are serious drawbacks entailing loss, high expenditure, and unprosperous investments.

From the point of view of the hyleg or giver of life this horoscope seems to depart slightly from the ordinary. According to Ptolemy's rule the Moon is hyleg, because it is above the earth, while the Sun is below, and it receives no strong good aspect of any kind, and two sesqui-quadrates to Venus and Uranus. It is true the Moon is in its own sign Cancer, but this hardly seems sufficient of itself. On the other hand those who regard the Sun as always hyleg find it here with afflictions to the Moon, Venus, Saturn, and Uranus, and no good aspects but the parallel of Venus and the quintile of Jupiter. Seeing that Mr A. P. Sinnett has completed his seventy-second year at the time of writing this we doubt whether either of these theories is adequate to explain the result; and the good aspects to the ascending degree seem

better to fit in with the facts of the case, sextile Venus and Saturn, trine Neptune.

This horoscope helps to justify the observation made many years ago that a large number of prominent theosophists have been born under Cardinal signs; whether that characteristic will continue through subsequent generations time will show. Comparison will reveal the fact that Mme H. P. Blavatsky had the Moon and Venus on Mr A. P. Sinnett's Ascendant; that Col. H. S. Olcott had Neptune on Mr A. P. Sinnett's Sun, and had the same Ascendant if his estimate time of birth is correct; and that Mrs Besant had the Moon and Jupiter on the mid-heaven of this map, and Venus and Mercury on its Ascendant.

ELEMENTS

TRIPLICITIES

Fire 2

Air 2

Water 3

Earth 2

QUADRUPLICITIES

Cardinal 3

Fixed 3

Mutable 3

(Balanced)

) elevated
essentially and
accidentally dignified

SYNTHESIS

Main features:—LIBRA, second decanate, rising. Venus, ruling planet, in the second decanate of Sagittarius, in the third house of the Nativity, and in conjunction with Saturn. Highest planet the Moon, in opposition to the Sun from Cardinal signs. Rising planet Jupiter in the second decanate of Scorpio in trine aspect to Uranus.

The planets at birth were well balanced in the Quadruplicities.

Personality:—Positive; intellectual, philosophical, well balanced; much dignity; good sympathy and humane tendencies.

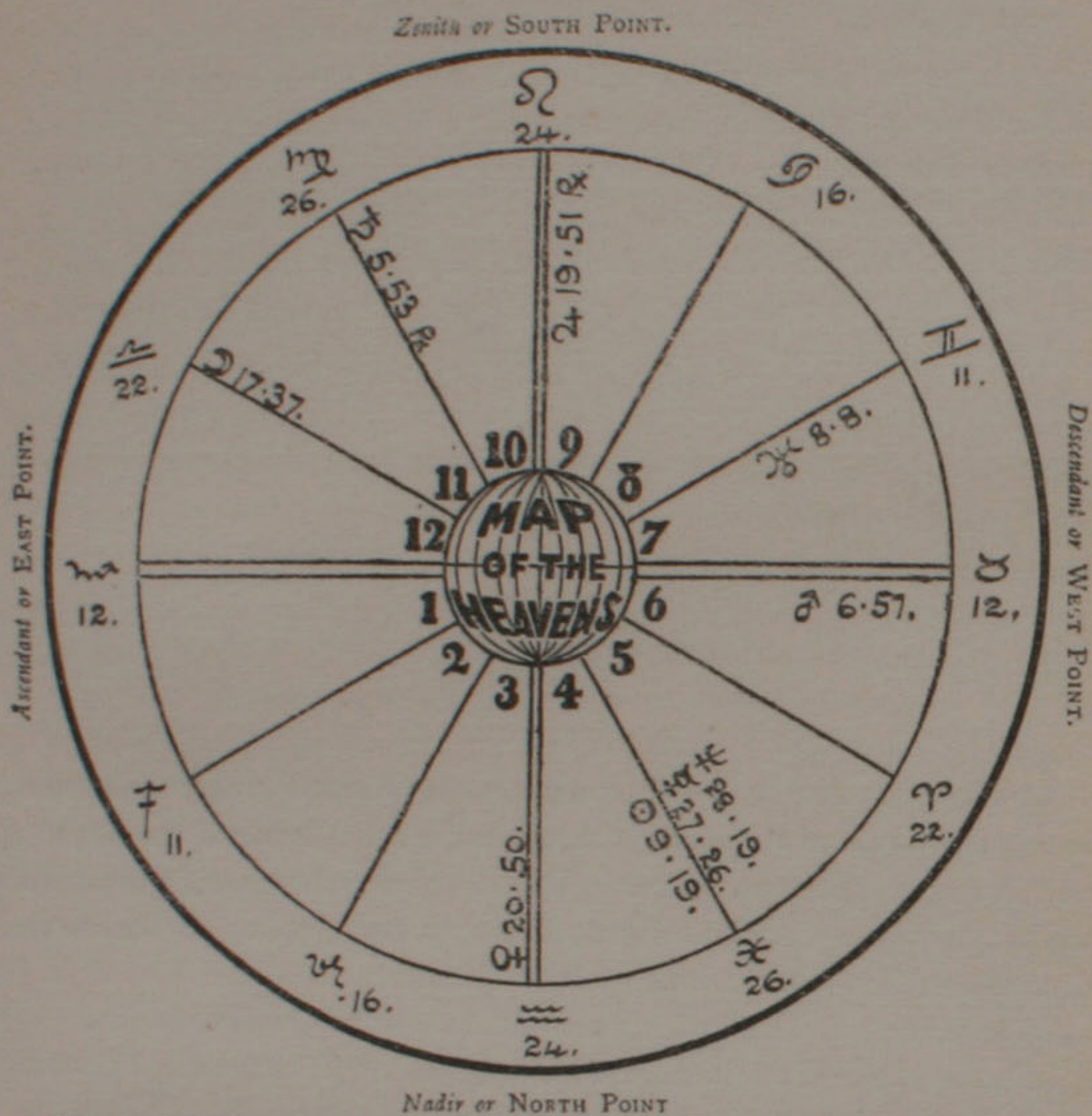
Horoscope summary:—Capacity for public work, with love of retirement pulling against ambitious desires for intellectual service.

Good social opportunities and much power quietly to influence others favourably.

Future Prospects:—Long life, an honourable old age, and a reputation that will live long after his death. Sorrows through deaths, and peculiar estrangements from friends.

Critical periods, autumn 1916, followed by preserving influences until the fall of 1922.

EXAMPLE HOROSCOPES NO. 4



PLANET	DECL	ASPECTS									
		☉	☽	♃	♄	♅	♆	♁	♂	♁	♁
SUN	8 S 4	☉				*		♁	☐		
MOON	11 S 33	☽			Δ		*	L			
MERCURY	0 N 27	♃								♁	
VENUS	15 S 30	♄					♁				
MARS	14 N 24	♅			P			Δ	K		
JUPITER	15 N 51	♆			P	P			☉		
SATURN	11 N 9	♁		P					☐		
URANUS	21 N 39	♁									
NEPTUNE	1 S 51	♁			P						

DR RUDOLPH STEINER

DR RUDOLPH STEINER

Occultist and Mystic

DR RUDOLPH STEINER was born at Kraljevic, in Upper Austria, at 11.15 p.m., 27th February, 1861.

His youth was passed in a mountainous and secluded region, where he was a choir boy in a Catholic church, and he had clairvoyant experiences from an early age. From the age of sixteen and onward he studied the great philosophers, Kant, Fichte, Schelling and Hegel, by whom he was much attracted. He added to this the study of science at Vienna, mathematics, chemistry, mineralogy, botany and zoology. 'These studies,' he said, 'afford a surer basis for a construction of a spiritual system of the universe than history and literature. The latter, wanting in exact methods, would then throw no side-lights on the vast domain of German science.' Fond of art and poetry, he also cultivated literary composition and oratory. Later on he took the degree of Doctor of Philosophy, wrote many scientific articles, acted as tutor in several families, and was chief editor of a weekly Viennese paper. He made the acquaintance of Friedrich Nietzsche, the philosopher, and Ernest Haeckel, the naturalist, both of whom influenced him considerably.

At the early age of nineteen Rudolph Steiner had met his Master: 'One of those men of power who live, unknown to the world, under cover of some civil state, to carry out a mission unsuspected by any but their fellows in the Brotherhood of self-sacrificing Masters. They take no ostensible part in human events. To remain unknown is the condition of their power, but their action is only the more efficacious. For they inspire, prepare and direct those who will act in the sight of all. In the present instance the Master had no difficulty in completing the first and spontaneous initiation of his disciple. . . . Swiftly he made him clear the successive stages of inner discipline, in order to attain conscious and intelligent clairvoyance.'

Dr Steiner joined the Theosophical Society in 1902. 'He did not, however, enter it as a pupil of the Eastern Tradition, but as an initiate of Rosicrucian esotericism who gladly recognised the profound depth

of the Hindu Wisdom and offered it a brotherly hand to make a magnetic link between the two.' He became General Secretary of the German Section of the Theosophical Society, and has since then written many books on Theosophical subjects. His lectures in Germany and Austria are crowded; he has a multitude of pupils and followers, and is by far the most famous occultist and mystic in that part of the world.

On turning to his horoscope it will be seen that Dr Steiner has Scorpio rising, with Mars, its ruler, in Taurus in sextile to the Sun in Pisces and in trine to Saturn in the mid-heaven. Mars is free from bad aspects, but the Sun is in opposition to Saturn and in square to Uranus.

The position of Mars, setting, indicates a life spent largely before the public gaze; for the seventh house stands, not for the marriage partner only, although it has this signification in its more restricted application, but for all those who are associated in a general way with the native on terms approaching equality. A similar interpretation is possible in the case of the mid-heaven, but in that position some amount of power, authority, or dignity is usually bestowed as well; whereas the seventh house and the ascendant balance each other like the arms of a pair of scales, neither being above the other. If Mars as lord of the rising sign had been afflicted here, it would have indicated serious enmity, open opposition, and the probability of defeat or disaster; but good aspects give the power of co-operation with others, support from co-workers and from the public, and that union which gives strength and success. The aspects from Mars to Saturn and the Sun give courage, zeal, energy, and executive ability; the presence of the fiery planet in a fixed sign adds endurance and steadfastness; and these qualities combine to give great will-power and masterful determination.

The afflictions between the Sun, Uranus, and Saturn will put many obstacles in his path and prove that the way of the reformer is never smooth. They disturb the harmony of the ruling planet, and show that new methods and ideas will not prove so acceptable to persons of power and position as they will to the generality of the public. Earnestness, seriousness, and self-control are prominent features of the map; and when inspired by will and energy they must cause changes, disruptions,

and disagreements with those who are wedded to older or more orthodox methods.

The good aspects of the ruling planet modify these indications considerably and show that patience and enthusiasm, aided by the support of many faithful friends can overcome difficulties which would otherwise be very serious.

The Moon's position and aspects are more fortunate than those of the Sun, for there is a sextile to Jupiter and a trine to Venus. These give considerable popularity, the support of the public, and a position of prominence before the world, which combine to make him a man of mark. The Moon rules the ninth house and is approaching the cusp of the twelfth in a movable sign, therefore religious ideas both open and occult occupy his time and energy; his activities in these directions will be attended with much success, and will gain a large amount of public recognition and support. A great and successful work is in his hands and he will travel much in carrying it out.

The very close conjunction of the intellectual Mercury with the mystical Neptune is one of the remarkable features of this map, and it may be compared with the similar conjunction of the Sun, Mercury, and Neptune in the horoscope of Mr C. W. Leadbeater. Of the two planets, Neptune is here the stronger, and they are in no close aspect to any other planet. When not overpowered by contrary influence, such a combination as this always gives mystical tendencies and the ability to develop psychic faculties in harmony with the intellect. The conjunction is in the third decanate of Pisces, which is of the nature of the rising sign Scorpio, and it is near the mundane trine of the cusp of the ascendant; these positions strengthen the influence considerably and throw it forward into the personal life.

The various methods of synthesising a horoscope by balancing the planetary positions may be summed up briefly in this case, as follows.

The Moon is stronger and better aspected than the Sun. This gives friends, many acquaintances, and success with the multitude, but brings opposition from those in high positions, superiors, and the orthodox of the day.

The majority of planets are placed in mutable or common signs, so far as the quadruplicities are concerned, five out of the nine being located there; but from the point of view of the triplicities, air and water are evenly balanced, each containing three planets. Perhaps the balance

should be considered as inclining towards water, because a sign of that nature rises; but when two elements are almost equally strong, like this, both will produce effect in the character and fortunes, now the one and now the other being manifest at different times in the life. Mutable-earth and mutable-water, therefore, characterise this horoscope, and indicate one in whom reason and emotion are both strongly developed. At one time the scientific and philosophical mind will be uppermost, and at another time the social faculties, devotion, and imagination; and these will combine to bring out intuition.

If the classification is made not by the heavenly bodies but by Sun, Moon, and Ascendant, these are found each in a different quadruplicity, and this is another testimony to a many sided nature with interests in many different directions, who will have very varied experiences at different times. The will is shown to be strong, steadfast, and capable of pursuing its end patiently and unswervingly; the intellect is active and versatile; and the feelings are very sincere and sympathetic.

The sign containing the greatest number of the heavenly bodies is Pisces, and this fact supports what has been previously said about the influence of thought combined with intuition, psychic faculty, imagination and sympathy.

Odd signs contain four planets; even signs contain five planets and the Ascendant. This gives similar indications to those supplied by the Moon's predominance over the Sun previously mentioned, and is evidence that the feminine, receptive, intuitional, and affectional side of the nature is strongly developed.

ELEMENTS

TRIPLICITIES	QUADRUPPLICITIES
Fire 1	Cardinal 1
Air 3	Fixed 3
Water 3	Mutable 5
Earth 2	<i>Mutable (Air, Water)</i>

SYNTHESIS

Main features:—Scorpio second decanate, rising. Mars ruling planet, setting in the sign Taurus. Jupiter culminating in the sign Leo. Saturn in the Mid-heaven in trine aspect to Mars in the earthy triplicity. The planets are well distributed throughout the signs and houses.

Personality:—Marked versatility, strongly magnetic personality having great influence over others, especially through speech. The power to be firm, yet yielding when necessary. Enthusiastic, and spiritually minded. Intuitive, and practical where method is concerned.

Summary of horoscope:—Inspirational tendencies, consciously or unconsciously under powerful subjective influences. Much independence of thought although affected interiorly through deep feelings. The power to reason and investigate strongly marked; also the power to express thought clearly.

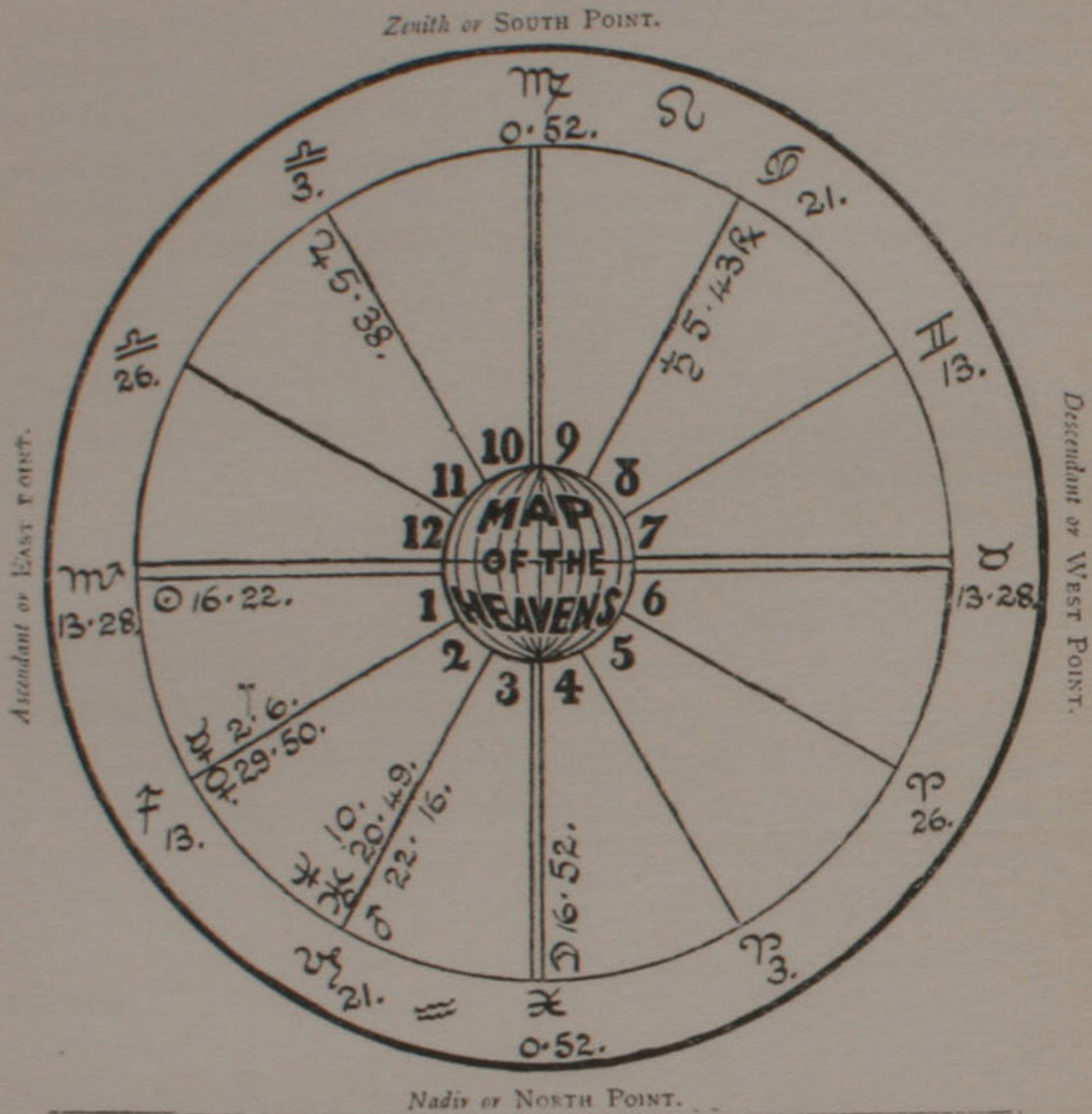
The airy triplicity is peculiarly strengthened, from an esoteric point of view, by taking place in the psychic triangle of the 4th, 8th and 12th houses, by the Moon, ruling the ninth house, being on the cusp of the 12th in trine aspect to Venus on the cusp of the 4th.

The intake of this nativity is through Jupiter on the Meridian, and the outlet through Venus in ♀. The Mutable-Air and Mutable-Water combinations are also well blended.

Future prospects:—Remarkable power from 1914 onward. Culminating in extraordinary spiritual unfoldment, affecting multitudes of people throughout his sphere of influence the physical life ends in glory, and under the most favourable auspices and yet, at the same time, under very peculiar circumstances.

Rules of A MC, in F.

EXAMPLE HOROSCOPES No 5



PLANET	DECL.	ASPECTS									
		☉	☽	☿	♁	♂	♃	♅	♁	♆	♁
SUN	16 S 46.	☉		Δ		L	*	L	□	*	*
MOON	0 S 40.	☽					*			*	*
MERCURY	22 S 27.	☿						*	L		
VENUS	27 S 45.	♁									
MARS	23 S 18.	♂			P					α	α
JUPITER	1 S 10.	♃		P					□		□
SATURN	22 N 21.	♁			P		P				∞∞
URANUS	22 S 20.	♁			P		P		P		α
NEPTUNE	22 S 11.	♁			P		P		P	P	

'CHARUBEL'

'CHARUBEL'

Author of *Degrees of the Zodiac Symbolised*

Born 7 a.m., 9th November, 1826. Lat. 52.40N. Long. 3.9W.

THE writer made the acquaintance of this remarkable man, whose name in private life was Mr John Thomas, in 1890, and joined a Society founded by him, although never sufficiently attracted to take an active part in its work. Each member of this Society was given a mythical kind of star name, a number and a geometrical symbol. 'Charubel' was Mr Thomas's own star name, and others of the names bore some resemblance to Hebrew, although they were not actually taken from that language. The Society, which consisted of members scattered about the world, all interested in psychic and occult subjects, was not as successful as its founder desired, and before his death it had been dissolved, and Mr Thomas promulgated his views in periodical magazines he published and in an extensive correspondence he kept up.

The following account of 'Charubel's' life was published in *The Shrewsbury News* by Mr S. Barnett.

'There has just recently passed away in Manchester one whose name and memory will be easily and gratefully recognised by many, especially elderly residents in the districts of Caereinion, Caersws, Carno, Cefn, Kerry, Llandrindod Wells, Llanfair, Llanwnnog, Llansilin, Llanymynech, Montgomery, Oswestry, and Welshpool.

'John Thomas was born at Cwmbau, Castle Caereinion, Mont., 9th November, 1826, and died 11th November 1908, aged eighty-two years. In the year 1851, under President Edwards (senr.), he studied at Bala College for the Calvinistic Methodist ministry. Having a very powerful physique, active psychic nature, and strong spirituality, such a combination induced a temperament suited to seership and marvellous healing powers. Such phenomena were so little understood among the stern Calvinists of that day that the most convenient title available was "devil." So when John Thomas was yet in his twenties he found himself faced with the alternatives of ceasing from these gifts or ceasing his denominational ministry. Preferring the latter, he went out upon his lonely way, followed a secular calling, and pursued his congenial studies of natural law and life. The succeeding sixty years have been filled with ardent research into the secrets of Mother Nature.

"Internals, not externals," was his motto, and of how well he succeeded there is ample proof in the hands of the writer, himself a Salopian, and thirteen years a Methodist minister in New Zealand, who, with similar gifts and proclivities, had returned to England. In frequent visits to Ryland's Library—a

wonderful repository of ancient and rare literature—he there came across several works by John Thomas. So very charming an author must be found out if alive, and in due course he was ushered into the presence of this venerable octogenarian. Two souls had met attracted by the same electric chord. Here was a tall, full-figured, fine-featured, fresh-complexioned, white-bearded, clear-eyed specimen of Nature's noblemen. An intellect original and daring, reasoning faculties able to grip profound abstract problems, a character solid, deep, introspective, upright and honourable, a genius receptive to inspirations from spiritual sources and occult power of a very high order. Truly he was a great man, the greatest the writer ever knew, and an Arch-Druid, if ever there was one.

'At eighty-one we found him room-fast, but still pursuing his studies, exercising his science, and maintaining a world-wide correspondence and reception of far travelled and instructed visitors. Occultists, astrologers, psychics, healers, and specialists, resorted to him from far and wide, sitting at his feet as disciples of a great master. To the privileged few he was known as the head of an occult order, and father of a world-wide brotherhood. In natural magic he was an adept, and possessed accurate and extensive knowledge of nature-spirits, angels, ghosts, etc., of this earth, also of the inhabitants, conditions, and constituents, of other planets, even of the Sun itself. Sacred names and symbols, with their secret powers, were all familiar to him, and most wonderful natural phenomena frequently occurred in his presence.

'To a wider circle of readers of special literature, he was known and honoured as "Charubel." *Bible Lands for Bible Readers* was his earliest effort. This was followed by *A Vision of the North Pole*, *The Geozonic Spheres*, *The Degrees of the Zodiac Symbolised*. His great and latest literary effort was a half-guinea volume, *The Psychology of Botany, Plants and Minerals*. He was editor over a long series of years of the periodicals, *The Seer*, *The Occultist*, and *The Psychic Mirror*. All of the above are enriched with a philosophy of Nature in both prose and poetry, which in later years will be appreciated at the real value.

'While not a public man in the popular sense, yet he was well known throughout England, and especially in Wales. To him as "Julius Balsam" was linked a large and influential clientèle. His services to them took the form of advice on stocks, diseases, disasters, difficulties, mysteries of the past, and predictions of the future. In fact, when doctors failed and outer science fell short, John Thomas, with his interior knowledge and higher science, proved indeed a ministering angel. Tumorous growths and rheumatism were his specialities, and not a few testify to a cure without ever seeing him. From a letter or article sent he sensed their condition, and healed them. Herbs were highly valued in his practice, but he relied for success mainly upon his power of transmitting psychic principles. Of horoscopes and talismans he made hundreds. These latter were drawn according to planetary influences and written on parchment, and worn upon the person for preservation, prevention, and cure, according to the case. So recently as four months ago were they supplied by him to clients. Throughout his long practice as an occultist he preserved an unbroken record of uniform benignity, and hundreds in Wales alone will silently bless his name and mourn his loss.

'To the last he was a devout student of Sacred Scriptures, both Hebrew and Christian, a man strong in prayer and full of the Holy Spirit. To quote his own words, "True religion is true magic. It is union of man with God. This

union is the aim and end of true magic." Here lay the secret of his extraordinary ability to apply inner light to extract knowledge from the heavens above even to the centre of the earth beneath.

'In other days such servants of humanity have been variously styled wise men, conjurors, magicians, etc. Their number to-day is all too few, but the tide is turning, and succeeding generations—less material and external than this generation - will come to realise the truths and appraise the full value of such men. Half a century hence, possibly, Wales, suddenly awakening to her ancient Druidic knowledges, will eagerly call for a print of "Charubel's" MSS. and a reprint of his books, and maybe erect a statue to John Thomas, Druidic Ollam, expounder of Nature's laws.'

His clairvoyant and other psychic gifts were genuine and unmistakable, and he was always willing to use his seership in the interests of astrological research, which he frequently did with good results.

On turning to the horoscope, the Sun is seen to be rising in Scorpio in good aspect to Mars, the ruler of the Ascendant, and to Uranus, Neptune, and the Moon. This is a sufficient explanation of his strong constitution and abundant vitality, for he lived to the age of eighty-two; and taken in connection with his very positive temperament and strength of will, it explains his mesmeric ability and healing powers; for being able to generate vitality easily himself he could readily impart it to others.

The ruler, Mars, is exalted in Capricorn and strongly aspected, a fact which supports the indications afforded by the Sun of the rather forceful and unyielding quality of his mind. Mars in conjunction with Uranus is a somewhat perilous position in any horoscope; and when one of the two is the ruler of the ascendant and they are on the cusp of the third house, forces are let loose which the strongest will and utmost self-control will find it difficult to rein in and master. Moreover Mercury, the mental ruler, is in parallel declination with Uranus, Mars, Neptune, and Saturn; and had it not been for its sextile to Jupiter and the good aspects to the Moon, the powers he used would have been too much for his mental balance, for there are grave dangers in such combinations as these.

At one time he anticipated the appearance of those whom he called the 'Brothers.' When the time arrived for their appearance (he had expected them for some time), he told his friends that a great manifestation of the 'Brothers' was to take place in his own room, to which he confined himself for three days. He was subsequently found lying prostrate on the floor, in an unconscious condition. Whether they were

actually manifested to him or not no one to this day could actually say, for his own statements concerning their appearance were vague in the extreme, and it is quite probable that he himself had no recollection of what actually took place.

On another occasion he said that the form of a tall man wearing a robe marked with the sign of the cross in the circle appeared fully materialised and said to him—'Brother, be of good cheer! He who bears the cross shall wear the crown.'

The presence of Mercury in the ascendant and the planets on the third cusp show how much of his attention was turned in the direction of writing, publishing and correspondence.

In spite of the position of Venus in the second house, he did not prosper financially, and he lived during the latter years of his life in extreme poverty. Venus is quite devoid of good aspects here, and is semi-square Sun, square Jupiter, and opposition Saturn; Jupiter, ruler of his second house, being in square to Saturn. These are very baneful aspects from a monetary point of view, and there is nothing in the horoscope strong enough to over-ride them. The position of Jupiter on the cusp of the eleventh house, however, combined with that of Venus, ruler of the eleventh in the second, brought him many true and helpful friends, and it does not seem that at any period of his life, when his poverty was greatest and his troubles most severe, he failed to receive response to any appeal made by himself or by his numerous friends.

There is one fact that should be placed to his credit, and that is his energy and diligence in keeping an account of his psychic experiences. When his means failed and he was unable to employ a printer, with commendable enterprise he printed his own periodicals and literature, setting up the type with his own hands.

He was twice married, first on 2nd July 1852 and second on 10th December 1898, and it will be seen that the Moon and Venus, the signifiers of marriage in a man's horoscope, are both in double signs.

His was a very complex nature, for there is evidence of extreme positiveness, strength of will, and self-confidence on the one hand, and much receptivity on the other. The rising sign, Scorpio, lends itself in both these directions. The positions and aspects of the Sun, Mars, and Uranus speak of the positive side of his nature, as previously pointed out; and that he was undoubtedly very receptive to the influence of the

'subconscious mind' is shown by the presence of the Moon in the fourth house in such a sign as Pisces; while other indications are afforded by the presence of six out of the nine heavenly bodies in even signs, and by the position of Sun, Moon, and ascendant in watery signs. The sextiles of Neptune and Uranus to the Sun and the Moon both favour psychic faculty very decidedly. The attraction towards all things psychic became more and more pronounced as his life advanced until it entirely dominated him.

He died at Manchester at 11.40 p.m., 11th November 1908, having had two paralytic strokes and been confined to his bed since the beginning of the year. At the moment of death the Moon was passing over the place of Saturn in the eighth house of his horoscope of birth. By direction he had Asc. P. ♃; Asc. ♄ ♃ r; ♀ ♄ ♃; ☉ ♌ ♄. He carried a good deal of self-consciousness over to the psychic plane, and was probably much more alive on that plane than are the majority of people when they pass out of the body.

SYNTHESIS

Temperament. Mixed Martial-Uranian and Solar, giving very erratic and eccentric moods, a strong and dominating personality, and much psychic sensitivity.

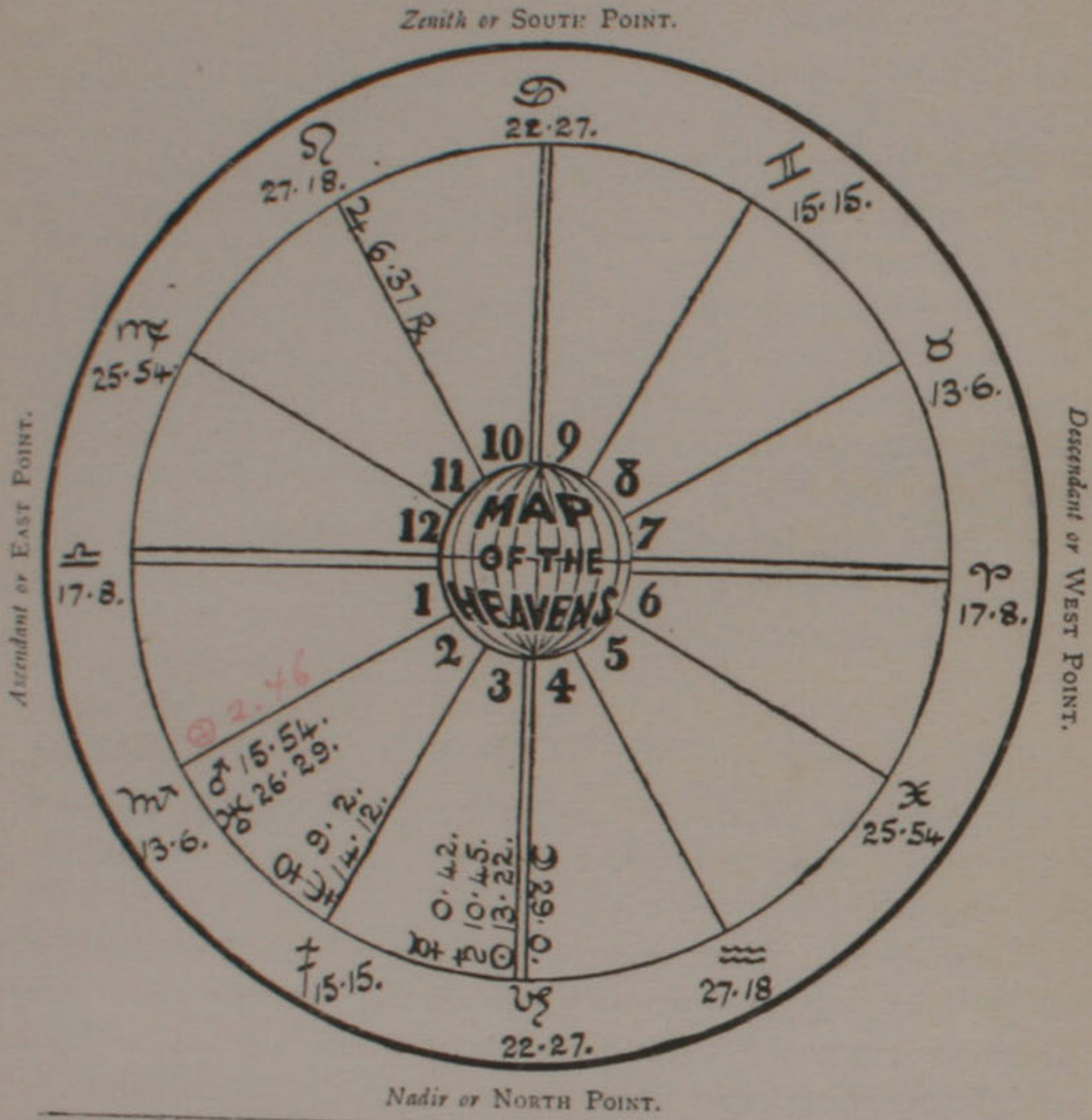
Environment. Many friends and a large circle of acquaintances, but the planetary positions very unfavourable for worldly prospects. Nothing ever prospered with him but psychic activities and the various developments based upon them.

Future Prospects. Long life and good health; fluctuations of gain and loss; periods of serious privation; the endeavours of a forceful character to win its way to the front; and some degree of fame in a small way growing out of his psychic faculty.

He is best known to astrologers through his work on *Degrees of the Zodiac Symbolised*, which is published in the series of Astrological Manuals. Although unequal, these interpretations of the symbols of degrees are, in many cases, very remarkable indeed and have been put to the test over and over again, by many workers. They were quite original with him and were obtained by the exercise of his clairvoyant and psychic faculty.

(The place of Neptune in the map should be 11° 50', not 10° as stated).

EXAMPLE HOROSCOPES No. 6



PLANET	DECL.	ASPECTS.											
		☉	☽	♁	♂	♃	♅	♁	♃	♅	♁	♃	
SUN	22 S 48.	☉					*		♂	L	*		
MOON	18 S 26.	☽		♁						*	L		
MERCURY	20 S 12.	♁					L		♂				
VENUS	20 S 13.	♀			P			Δ	♁				
MARS	15 S 50.	♂							*	♂	♁		
JUPITER	19 N 15.	♃			P	P						Δ	
SATURN	22 S 34.	♁	P								L		
URANUS	19 S 10.	♁			P	P		P					
NEPTUNE	21 S 5.	♁	P		P	P							

SIR ISAAC PITMAN

SIR ISAAC PITMAN

The Inventor of Phonography

Born 0.40 a.m., 4th January, 1813, at Tunbridge in Wiltshire

A STUDY of the biography¹ of this celebrated man compared with his nativity, is sure to prove helpful and useful to the student of Astrology. His rise to fame and to a position far above that of his birth is shown by Jupiter on the M.C. in trine aspect to the ruling planet.

Shortly after the publication of the biography just referred to, an article appeared in *Modern Astrology* and a copy of the foregoing map was placed in the Author's hands, without giving him any clue to the native's identity. He was asked to 'write a brief delineation, touching more especially upon the native's *career, success and fame*, and the nature of the causes that led up to it: the native was a well-known man who died some years ago at a ripe old age.' This delineation is now appended.

The horoscope from which the following judgment has been drawn was sent to me without date or place of birth, with the remark that I should say something about the career, etc. As to whether the identity is to be revealed or not I have no knowledge, but this I may say, it is not easy to judge any man's periods of success or fame without knowing the time, latitude and longitude of birth in order that the angles may be directed to the planetary positions at the nativity.

However, making judgment from the map of the nativity alone, any student of Astrology would pronounce a rising fame and fortune from Libra ascending, and Venus as ruling planet, in the house of Jupiter and in trine aspect to that planet in the fiery triplicity. A child born with this type of nativity would be destined to rise in life, have an eventful career, and pass from the physical world with a name that would long be honoured and respected.

¹ *Life of Sir Isaac Pitman*, by Alfred Baker; Sir Isaac Pitman & Sons, London; (price 7s. 6d. net.).

The combination of fixed and cardinal signs always denotes ambition allied to grit and determination, and the elevation of Jupiter over all the planets points to a moral character that can bear the strain of a satellitium of planets in Capricorn—a severe test, especially when the luminaries and Mercury have to withstand the individualising process of Saturn.

Fame and success would not come immediately to this individual. He would have first to pass through the impulses of Mars, and many early mistakes would be made from which he would profit in after years.

The conjunction of the progressed mid-heaven with Jupiter at the age of puberty is a good omen, as the Ego would then liberate a considerable amount of force that would have a far-reaching effect in after life; for the native was destined at birth, or rather before it, to rise far beyond the environment into which he was born.

His natural bent would be toward a professional life, but in Governmental positions, literary work and financing he could exercise his practical abilities to great advantage.

There is a dualism shown in the native that does not come from Venus in Sagittarius only, but through the strong contrast between the planets in Capricorn and those in the other signs. The third house denotes a literary talent far above the average, to which the conjunction of Venus with Neptune might easily give an imagination that would produce an exceptional writer of fiction; it surely gives the native inspiration, love of romance and intuition.

With the fixed and cardinal signs in evidence there is always a fine blending of the ideal with the practical, the latter always turning the ideals towards *principles* and sentiment into *philosophy*.

The improvement and expansion of the native's mind would largely result from travel, exploration, and residence in foreign countries, meeting with strange persons, etc., all tending to draw forth the talent, wit and humour supposed to arise from the position; it also denotes that musical ability would find expression in dramatic effort, etc.

All persons born with Mars close to the planet Uranus become marked characters, and display a talent or genius for whatever line of expression the Ego chooses that the soul shall live through. The third house alone in this nativity denotes a grand intellect, diplomatic and discreet in all its modes of expression.

The conjunction of Mercury and Saturn denotes a profound mind,

full of deep and thoughtful ideas, to which the general configuration of the third house adds rather than detracts.

A great change would come into his life in his 15th year, he would then leave home and take his life into his own hands to a certain extent: at the age of 26 he came into a legacy and formed a strong attachment; in his 42nd year he was filled with trouble and passed through a severe crisis in his life when all things seemed to fail him, he lost a relative at this time and suffered severely through some unfortunate speculations. After this unfavourable period his affairs began to improve and by his 57th year he was on the high road to permanent success.

The nativity denotes the favour of Royalty, the possibility of honours or titles in the latter half of his life, and a very successful end to his career.

The close of his life was inclined to be ascetic or much conserved, he had many powerful friends but was not in a strict sense of the word a popular man, though capable of being very sociable and decidedly patriotic.

This nativity could well be that of a great financier or one whose business abilities would be turned into a successful profession. Much wealth could be acquired through speculation and a huge fortune could be made by speculative investments.

Fiery Signs 3	Cardinal Signs 4
Airy „ —	Fixed „ 3
Watery „ 2	Mutable „ 2
Earthy „ 4	(Cardinal—Earth)

SYNTHESIS

Main features:—Libra, second decanate rising Venus ruling planet placed in the sign Sagittarius in conjunction with Neptune, and in trine aspect to Jupiter from the fiery signs.

Mars rising conjunction Uranus. Four planets in the sign Capricorn. Cardinal-earth Quadruplicity.

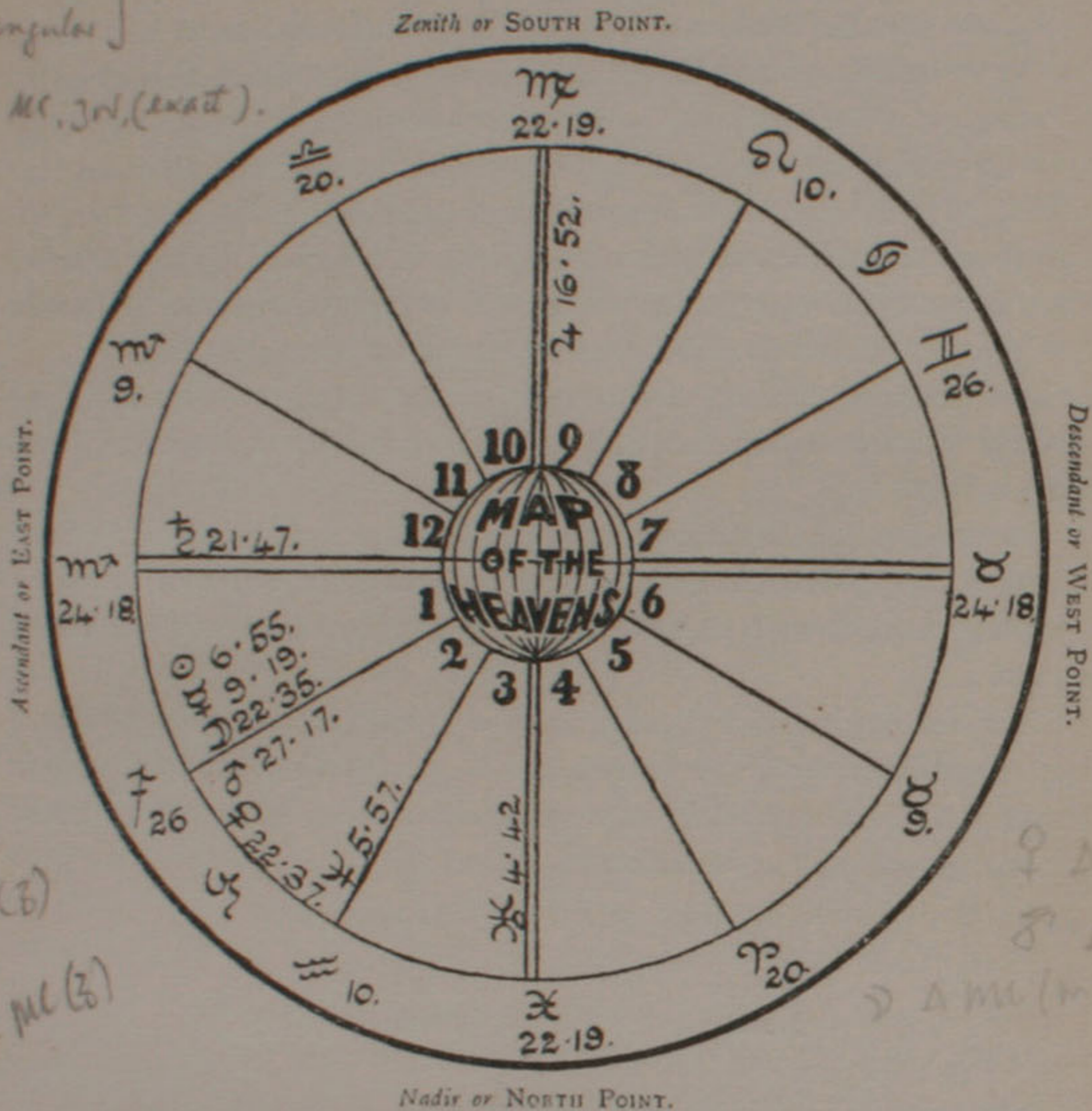
Personality:—Introspective, inventive, cautious and inspirational. Quickwitted and practical.

Summary of Horoscope:—Receptive and practical mind, great powers of expansion from ruler trine Jupiter rare conjunctions.

Future prospects:—Long life; honours, gratified ambitions, and success through merit. Increasing responsibilities, borne lightly. Lasting fame.

EXAMPLE HOROSCOPES No. 7

Rides 9th, 0, in 7 angular }
 - 10th, 8, in 7 angular }
 - 11th, 9, in Δ MC, Jov. (exact).



76 MC
 78 Δ MC (m) □ MC (B)
 79 Δ MC (B)
 80 Δ MC (B) * MC (B)

♀ Δ MC (2)
 ♂ Δ MC (m)
 ♀ Δ MC (m) □ MC (B)

PLANET	DECL.	ASPECTS.										
		☉	☽	☿	♁	♂	♃	♅	♁	♆	♁	♆
SUN	21 S 29	☉			♂	L					☐	*
MOON	27 S 35	☽				♂	☐	♂	☐	☐	☐	L
MERCURY	22 S 54	☿	P				L		☐	18°	☐	*
VENUS	24 S 9	♁							Δ	*	L	
MARS	24 S 21	♂					P			36°		
JUPITER	6 N 12	♃								*	∞	☐
SATURN	16 S 18	♁										☐
URANUS	10 S 31	♅										*
NEPTUNE	18 S 44	♆										

SIR WILLIAM ALLAN

SIR WILLIAM ALLAN

M.P. for Gateshead

Born 29th November 1837, 7 a.m., Dundee; died 28th December, 1903

THE most interesting nativities to the student of astrology are undoubtedly those of self-made men, and one of the best examples is that of the late Sir William Allan, M.P. for Gateshead, whose death took place in 1903.

The following short account of the native's career, from the obituary notice in the *Daily Telegraph* of 29th December 1903, may be of interest to those to whom the details are unfamiliar.

'We have to announce with great regret the death of Sir William Allan, the well-known member for Gateshead, whose disappearance from the House of Commons removes the most rugged and picturesque figure upon the Radical benches. With many friends on both sides of the Speaker, and not a single enemy upon either, the absence of his genial and breezy presence will be genuinely felt in the next Session and will make a difference in the aspect of the House. The brief telegram announcing that Sir William passed away at seven o'clock last evening records the unexpected close of a remarkable career. Born at Dundee in the first year of Queen Victoria's reign, on November 29th 1837, he owed all to his efforts and nothing to fortune. 'The world has been my chief educator,' he used to say, 'and men my books.' As a working engineer during the earlier half of his life, he served in the Royal Navy and the mercantile marine. When the American Civil War broke out adventures came to the adventurous. He signed on as chief engineer aboard a blockade runner, but the vessel was captured by the Federals, and he was allowed some space for serious meditation upon his future career as a prisoner in the old capitol at Richmond.

'Released on parole, he settled in the North of England as the manager of an engineering business, and ultimately became known as iron-master, politician, and poet. He founded the Scotia engine works at Sunderland, amalgamated two or three years ago with Richardsons, Westgarth & Co., of Hartlepool. As head of this successful enterprise he always showed the keenest interest in the technical progress of the industry with which he was connected and in the relations of capital and labour. A decade ago he voluntarily introduced the eight hours' day at his works, a fact which accounted for much of his popularity upon the Tyne and the Wear. He had written a couple of monographs upon 'Rough Castings' and 'The Engine-room,' and was therefore fully prepared to expound views upon boilers when he became entitled as a legislator to discuss the naval estimates. As a Radical who belonged for a number of years to the school of the late Mr

Joseph Cohen, before that notable man broke finally with his party, William Allan was a politician of characteristic humanitarian fervour, but capable of a stiff independence upon Imperial matters. He was the antithesis of a Little Englander. He heartily approved the more patriotic and enlightened policy adopted by the last Liberal Government upon naval matters when Earl Spencer was at the admiralty, and at the same time Home Rule was with him from first to last a genuine sentiment. When a vacancy occurred at Gateshead in 1893, the Radical majority had been reduced almost to vanishing point at the General Election a few months before, but Sir William Allan worked it up again in three contests. An ardent supporter of the South African War, he was returned at the last General Election by 946 votes, although the two Unionist candidates swept the neighbouring city of Newcastle-on-Tyne by enormous majorities. With his sturdy, powerful figure, his well-known soft hat, and bearded like a viking, the member for Gateshead was always one of the unmistakably distinct types of the House. In debate he was almost exclusively known as the sworn opponent of water-tube boilers, which he denounced with an almost prophetic conviction, but with an eloquence and humour which were pleasing even when they were not persuasive. But the most lovable side of the man was that of which the House of Commons knew least. He could talk politics or sentiment amid a cloud of smoke as thick as ever curled from the pipe-bowls in Frederick William's Tobacco Parliament. But most of all he liked to think of himself as a poet, and in this, as in other ways, some unmistakable suggestion of the spirit of Robert Burns hung about the man. Among his volumes were 'Poems,' 'Heather Bells,' 'Lays of Leisure,' 'Gordon,' 'Sunset Songs,' 'Songs of Love and War.' He wrote verses about as easily as most persons read them, and his pages were full of simple flowing tuneful numbers, and of a singularly unspoiled love of nature and of his kind, with Scotland always first and last in his affections. He appeared to the casual eye to be in hale, and even herculean health, but he passed away of heart disease at his Sunderland residence last night. Life will seem colder without him to all those in the North of England who had been familiar, whether in public or private, with his warm-hearted, impressionable, eloquent, yet practical, personality.'

Sir William Allan supplied the author with his birth time—which he said he had been informed was 'about 7 a.m.'—a few years before his death, and the data for the horoscope have been calculated in accordance with this information.

After carefully studying the nativity the student may very naturally ask: In what manner should a horoscope of this nature be synthesised?

The method would be as follows:

Jupiter elevated over all the planets, close to the cusp of the mid-heaven, is discounted to some extent by this planet being in its detriment and in square to the satellitium of planets in Sagittarius; it is, however, at the same time considerably assisted by the sextile aspect of Saturn from the cusp of the *first* house, and the trine of Venus from the *second* house.

In the horoscopes of all public or notable men it is usual to find many planets in Cardinal signs, here we have only *one* planet in a Cardinal sign and that not the ruler of the horoscope.

With no less than six planets in mutable or common signs the majority of students would at a first glance judge the native to be a nonentity, or at least one who could never make a public name for himself. The careful student, however, would note the fact of all the planets rising, and the most fortunate planet culminating.

Rising planets are powers, which a skilful man may absorb and use to considerable advantage. In this horoscope the third or Cancer decanate of Scorpio rises, a decanate of tenacity, ambition, fixity of purpose, and a peculiar sensitiveness that quickens the intuition, giving power to sense conditions, not only for the immediate present but also for the future. Moreover, Saturn rises in this decanate close to the ascendant bringing a midheaven influence (Capricorn) thereto: it is, too, entirely free from any afflicting influence in the nativity ($\text{h} \times \text{♀} \times \text{♃}$).

All persons born with Saturn rising have the power to create their own success or failure, and with an advanced soul it denotes a peculiar independence, which often comes from pride and self-reliance. In some cases it accentuates the self-perfecting qualities to an abnormal extent.

In this horoscope Saturn is a synthesising influence in itself and was an ever-present factor in the native's life. It gave him continuity; a love of justice; faithfulness to a trust; and the ability to keep his own counsel, although in general frank and outspoken through the Sagittarian influence. It inspired others with confidence in his promises and his abilities, and stamped him as a reliable and sincere man of sound and honest principles.

His success in life would be mainly due to his sterling honesty, his insight into human nature, his belief in himself and his love of work, for which he had a great capacity; also his perseverance and careful attention to details, combined with thoroughness and foresight. This is the result of a blend of Saturn and Jupiter ($\text{h}-\text{♃}$ and ♃).

The Jupiterian influence is equally as strong as the Saturnine, giving him tact and the faculty to make a full though honest use of social opportunities.

Note the ruler of the eleventh house in the second, in Capricorn, the tenth-house sign. He received great help from friends, and they were of immense financial advantage to him, never failing him in their aid and support.

The rugged and sterling honesty of Saturn rising in Scorpio were admirably polished by the Sagittarian affability and frankness that must have won him many warm friends and supporters.

He rose from the rank of working engineer to a position of wealth and fame, the whole of which, it has been said, 'he owed to his efforts and nothing to fortune.' He is said to have declared that 'the world has been my chief education, and men my books.'

In synthesising this nativity several factors should be noted. The blending of Saturn and Jupiter is not difficult to follow, and its beneficial influence upon his character and disposition.

The luminaries and Mercury strongly tinged with the Martial influences denote his mechanical ability, while Mars in the second house shows his financial success through it. His political and poetic interest is largely due to his wife's influence, denoted by Venus ruler of the seventh in Capricorn in the second, and his marriage is shown to be a happy and profitable one by the favourable aspects of Venus.

Whatever ambitions he would have latent within him would be stimulated and aroused into activity by his friends (Venus ruler of the eleventh). Enemies we should judge he had none.

There is one remarkable feature about his success that should be noted. His servants and employees would very considerably aid him in his enterprises (Venus ruler of the sixth in the second). He would appreciate and encourage them, and a reciprocal influence of a very marked character is shown by the aspects of Venus to Saturn, and to Jupiter,—in fact, a double tendency, testimony to this helpful reciprocity, is shown by the position of Jupiter in Virgo on the M.C. and Venus in Capricorn in the second, factors that cannot be under-estimated when synthesising this horoscope. In illustration of this it may be pointed out that he voluntarily introduced the eight hours' day at his works, which act made him very popular on the Tyne and the Wear, and he always showed the keenest interest in the technical progress of the industry with which he was connected, and in the relations of Capital and Labour.

ELEMENTS

Fire 4
Earth 2
Air 1
Water 2

Cardinal 1
Fixed 2
Mutable 6

☉ ☽ ♀ ☽ ☽
Rulers of 10th and 1st
Luminaries trine 2/

SYNTHESIS

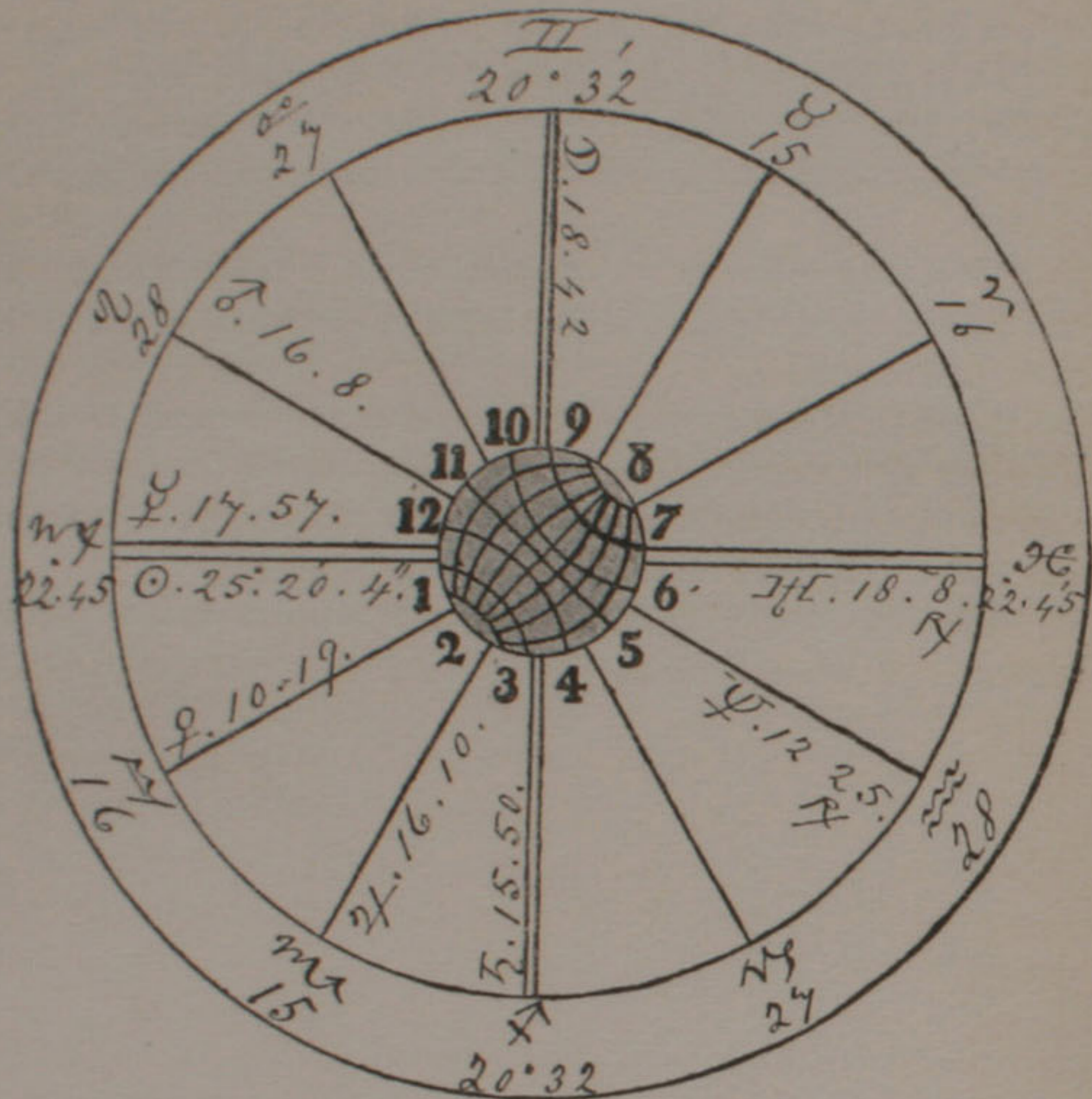
Main features :—Scorpio, third decanate, rising. Mars ruling planet, in the second house, and the third decanate of the sign Sagittarius. Jupiter had culminated at birth, in sextile aspect to Saturn, and trine Venus from the earthy triplicity in the second house. With the exception of Jupiter, the most elevated planet, all the planets were rising.

Personality :—Mental and physical qualities well balanced. A very self-conscious personality, full of hope, combined with much industry and perseverance.

Summary of horoscope :—Mental-motive temperament ; in which the blending of the angular planets Saturn Jupiter and Uranus strengthens the whole horoscope, denoting honest motives and good intentions in every direction to which the mind is bent.

Future prospects :—A rising career, a full life, and a satisfactory ending.

EXAMPLE HOROSCOPES No. 8



PLANET	DECLIN.	ASPECTS.		
SUN	1 N. 51	□ ♃ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	2	FIRE
MOON	27 N. 49	□ ♃ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	2	EARTH
MERCURY	6 N. 26	♃ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	3	AIR
VENUS	3 S. 8	♃ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	2	WATER
MARS	14 N. 10	♃ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	1	CARDINAL
JUPITER	15 S. 54	♃ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	3	FIXED
SATURN	21 S. 28	♃ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	5	COMMON
URANUS	5 S. 27	♃ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	2	EXALTED
NEPTUNE	14 S. 13	♃ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓		

THE NATIVITY OF A BANKRUPT

THE NATIVITY OF A BANKRUPT

Born 5.30 a.m., 18th September 1840. Lat. 51° N 32' R.A.M.C. 5h. 18m. 49s.

DURING the course of his practice the astrologer will often come across horoscopes which at the first glance are very puzzling and difficult to decipher, this being in some cases due to a knowledge of the native's environment, which appears to be very much more favourable than the horoscope indicates. The following is such a case, the native, a man now deceased, being one who had a very firm belief in Astrology, and who employed many astrologers to assist him in a knowledge of his own horoscope, which to judge by his social position, did not appear to be so favourable as the aspects and positions would seem to indicate. He was a large manufacturer, employing a great number of people, and was well-known to the trade that he supplied. He held many important positions, being at one time alderman for the town in which he resided; he was also a mason in high degree, and was a man generally looked to as an important personage in all civic matters affecting the town in which he lived.

He rose from a fairly humble position in life, and was at one time exceedingly wealthy, owning to a great deal of property and real estate; but his one great drawback was his extreme liberality, possessing as he did an over-generous nature. He was never able to resist the entreaties of his friends and acquaintances either to advance them money or to allow his name to be put down for charities, with the result that he became greatly indebted to his bankers by overdrawing his account on various occasions to the extent of several thousand pounds. Eventually he became bankrupt, lost his position, and finally compounding with his creditors was content to accept a situation as manager to the firm that he had built up himself and made so successful.

Now this horoscope is remarkable for planetary *positions* that are rather contradicted by *aspects*. The Sun and Mercury are rising in the ascendant, which gives great strength and power to these planets, but Mercury ruler of the M.C., is in opposition to the planet Uranus and in square to the Moon and Saturn, which denotes legal troubles, many

obstacles, a great deal of opposition, alternating credit and discredit, and finally the disruption and entanglement of his affairs. The Moon, it will be seen, is accidentally dignified on the cusp of the tenth house, but is in opposition to the planet Saturn from mutable signs, Saturn being on the cusp of the fourth house, so that the natural ruler of the tenth is afflicting the Moon in her position to the meridian. The loss and extravagance in connection with his friends and acquaintances is plainly marked by the square aspect of Mars to Jupiter from the eleventh house, the house of friends, to the third. He was mixed up with a great many religious affairs, and took a very important part in religious concerns in connection with the town in which he became such a prominent personage, and it was owing to religious associations that he was called upon to expend more money than he could actually afford. Indeed, he was considered to be a wealthy man of considerable means, and there is no doubt that he had the faculty for obtaining money, Venus in her own sign Libra occupying the cusp of the second house and being in sextile to Mars. Now it will be noticed that no less than five planets occupy Mutable signs and only one Cardinal; but then, no less than five planets are angular, the benefics Venus and Jupiter are rising, and all these tended to bring him into positions of trust with a certain amount of power and authority. His fall, remarkable though it was, in reality caused his death; it was not due to any dishonest acts on his part or careless want of attention to business, although it is said he neglected his business to a certain extent by engaging in civic matters and in affairs connected with the many charities to which he contributed.

It is singular to note the position of Mars, which being in the eleventh house in square to Jupiter in the third was the cause of his extravagance and suffering through the influence of his friends, yet at the same time (Mars being in sextile to Venus ruler of the second) was a position which brought him gain.

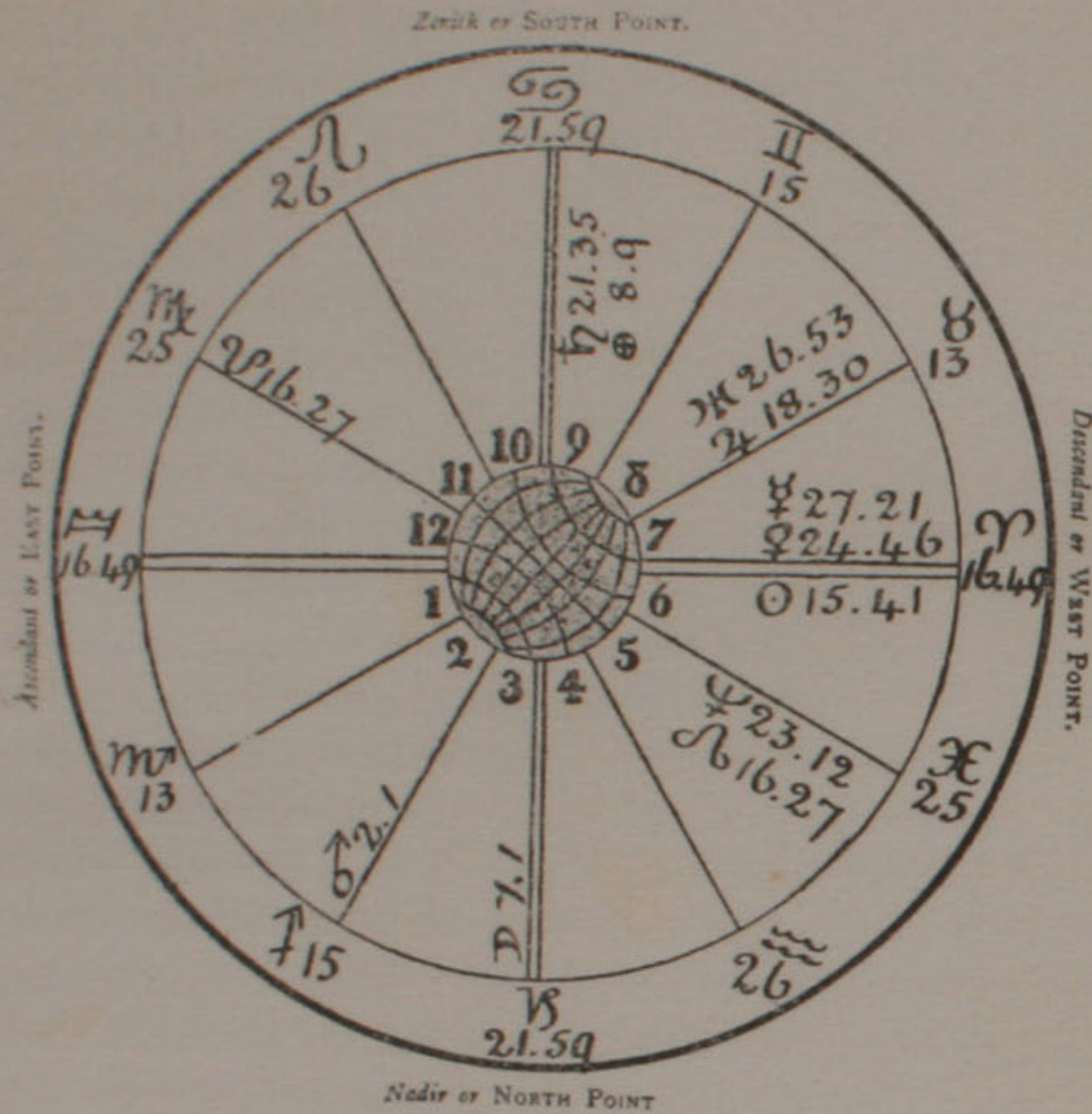
He had a very strange belief in his fate, as he termed it, and although he strove very hard to overcome many obstacles that he had to contend with, and had a persevering, cheerful and hopeful spirit, yet he declared he was doomed some day to fail, ignominiously, through his own foolishness. Several times before the climax arrived he was able to borrow large sums of money; but he gradually mortgaged estate after estate, and eventually the whole of his business premises, and then drew an overdraft for several thousand pounds, from his bankers. Finally

the collapse came, and he was a man ruined of a splendid business, through his own inability to overcome the severe afflictions in his nativity.

The squares of Mercury and Saturn and the Moon and Uranus were the most trying aspects he had to contend with, and the affliction of Jupiter, ruler of the fourth house, by Mars, together with Saturn on the cusp of the fourth forming adverse aspects to the majority of the planets. It was only through a knowledge of Astrology that he was prevented from committing a rash act, and his last visit to the author was one in which he expressed himself very strongly with regard to precipitating matters in a way which would have disgraced his good name; but fortunately he was prevailed upon to persevere, and although he suffered the great indignity of being an employee in his own factory it was the means of saving him from irretrievable disgrace that would have overtaken him had he taken matters into his own hand and precipitated his fate in the disastrous manner he had contemplated.

In synthesising this horoscope the Cardinal-Air combination should be taken into account, and the effect of the afflictions from angles carefully noted. After his failure, although appointed manager of his own business by the bankers, it was necessary to sell the business to another manufacturer, who placed his own son at the head of affairs; this proved to be the last straw, the native finally succumbing to influences that at first sight appeared to be beneficial. The influences operating at the time of death were:—☉ p. ♃ p. (lord of the fourth), and ☉ p. ♃ p.; ♀ (ruler) p. ☐ Hr. sep. ♃ Hr., near the cusp of the fourth house. It is not necessary to state the nature of his death as it is so very plainly marked, but students might note the fact that the Sun had progressed into the sign Scorpio, conjunction Jupiter, square Mars, from fixed signs; and that Mars by progression had arrived at the exact conjunction with the radical Sun; Venus ruler of the second was also in sesquiquadrate aspect to Mars.

EXAMPLE HOROSCOPES No. 9



The horoscope of MRS BESSIE LEO, born 6.47 p.m., 5th April, 1858,
Salisbury England, 51° 4' N., 1° 48' W. R.A.M.C. 113° 45'.

THE SPECULUM

	Right Ascension		Meridian Distance		Semi-Arc.		Mundane Position		
☉	14	26	80	41	82	18	1	37	under 7 cusp
☽	277	57	15	48	131	35	28	4	from 3 "
☿	25	8	88	37	104	7	15	30	" 7 "
♀	23	16	90	29	101	1	10	32	" 7 "
♁	240	7	53	38	116	13	23	51	" 2 "
♃	46	16	67	29	111	39	6	57	" 8 "
♅	113	23	0	22	119	58	0	22	outside 10 "
♁	54	37	59	8	115	42	18	0	from 8 "
♃	354	13	60	28	94	39	2	38	outside 6 "

MRS BESSIE LEO

AN interesting romance is attached to Mrs Leo's acquaintance with Astrology which students of Astrology may appreciate. In the year 1893 a free horoscope was offered to all subscribers to *Modern Astrology* and Mrs Leo, who was then unmarried, being informed of the offer by a Mr Whiting of Bournemouth, and declaring her unbelief in Astrology, it was arranged between them that he should use her initials and send, with his subscription to the magazine, the particulars of her birth. This was done, and the following is a *verbatim* copy of the delineation sent by the Editor:

'Born under the just sign Libra, Venus is your ruling planet. Ability for occultism is shown; in fact it is the feature ($\Upsilon \neq \text{H}$, Δh).

'I judge you possess clairvoyant powers. You will, if you seek it, gain financially through occultism.

'There is a tendency to disaster when under ill directions (h M.C.).

'The disposition seems to be a good, sympathetic and kind one ($\text{♀ } \text{♂ } \text{♀}$), but there is at times a tendency to melancholia ($\text{♀ } \square \text{h}$), and this at periods may act on health.

'The logical and intuitive faculties seem fairly balanced.

'I judge the throat will cause you trouble and at the appointed time a throat disease will usher in the *terminus vitae* suddenly.'¹

The recipient of this delineation was much impressed with its accuracy, especially as at that time she was experiencing much trouble with her throat, and although she had sent for several horoscopes to various advertising astrologers all delineations had hitherto proved very wide of the mark.

The subject of our horoscope has had a very eventful life and has lived through experiences which do not fall to the lot of one woman in a million. Her devotion to Theosophy and its teachings is well-known, and her only regret at the present time (1912) is that owing to indifferent health she cannot lecture and do more outer work for the cause so dear to her heart. Her health has been undergoing a very severe strain owing to a train of adverse aspects which began at the death of her father in 1908. The following is a judgment of this Nativity by Mr H. S. Green.

¹A comparative judgment of this Nativity will be found in *Practical Astrology*, page 179.

This horoscope shows Libra rising, the seventh sign of the zodiac, the day house of Venus, the exaltation of Saturn, of the airy triplicity and the movable quadruplicity. No planets are in the ascendant, but the fact that this sign corresponds to the seventh house, which here contains Sun, Mercury, and Venus, strengthens its influence over character and fortunes considerably.

The following account of the nature given by Libra is abbreviated from *Delineations Based on the Rising Sign*,¹ written by a well-known astrologer more than twenty years ago, which frees it from any suspicion of bias on the present occasion.

'Libra confers upon its subject a sweet and gentle nature, very flexible and sensitive, and easily influenced by prevailing conditions. It gives courtesy, honesty, and a sense of justice which controls all the actions of life, with kindness, compassion, and deep affection. The nature is upright and frank, at times very hopeful and anon very melancholy; liable to extremes of temper and mood and easily angered but as readily pacified. The will is strong but does not always endure.

'The native of this sign is quick in learning, has a taste for the arts, and also for business affairs generally; yet the appetites are keen and the love of pleasure great, while the passions are fervent and sincere. The subject is apt to ride a hobby and to pursue a fad to extreme length, and while engaged on anything is very intense, but he is liable to change his views at any moment and to take up some new pursuit. The father is a source of trouble or loss to the native, and frequently has fallen from a high position: in some cases the father dies when the native is quite young; in all other cases there are disputes, hindrances, and restraints brought about by the father.

'There are many voyages to and journeys in distant countries, and some dangers therein. The native will have much to do with the public, and in connection with the occupation he will make many changes of residence and some long voyages. Instability marks the position, and honours are likely to be impermanent, though the family sometimes assist the native in this particular; while dealing in land and houses will lead to honour as well as profit. There are secret enemies among servants and members of the family on the father's side; moreover family affairs will cause enmity.'

¹ Quoted from *Astrology for all*.

Libra is in some respects a very adaptable sign, for the type of mind it gives may vary considerably according to planetary positions, and to whether these support or contradict the natural characteristics of the sign.

The element 'air' manifests in the ordinary man mainly through thought, although it has a second and higher interpretation in relation to that mode of consciousness which lies beyond intellect. When referred to thought, Libra seems to correspond, under the influence of the quality of Activity, to perception; and in this horoscope the mental powers that result from such a combination are strongly reinforced by the presence of five of the heavenly bodies in movable signs. This gives great alertness and energy to the perceptive faculties; things are seen, heard, and felt instantly, facts are noted, occurrences observed, all five senses are usually quick and active, but especially the sense of sight. This makes a very keen observer, and adapts to any occupation or mode of life in which this characteristic can find a natural outlet; and Mrs Leo's friends will at once recall, in this connection, her unusual skill at physiognomy, phrenology, palmistry, and graphology, and especially the rapidity with which she makes her observations and draws her conclusions; for she seems to have fathomed the inner nature of the person under consideration before a slower observer, such as the present writer, has decided whether he is tall or short, fair or dark.

This naturally leads up to the faculty of intuition, of gaining knowledge through some higher and more rapidly acting mode of consciousness than that carried on by thought based upon observation. It is difficult to comment upon such a power; for those who possess it do not seem to analyse its processes or to state them in language easily intelligible to ordinary mortals not possessed of the faculty. But when Libra is raised to its higher power, the combination of Air and Activity can evidently give a swift intuition; just as the same element, when working with that quality which is given by the common quadruplicity in its superior mode, can manifest what is called pure reason. In this particular horoscope, the conjunction of Mercury and Venus in Aries in the seventh house acts as a channel through which intuition flows. Whatever may have been Mme. Blavatsky's real reason for corresponding these two planets to two out of three of the modes of consciousness of the spiritual man, it seems evident that their conjunction stands as a very real symbol of the potential activity of Buddhi or intuition.

The influence of Libra and the airy element generally upon the

emotional side of the nature is another problem that is not so simple as it seems. As previously stated, in the ordinary man it functions usually as some mode of cognition, and yet the three airy signs correspond to the houses ruling marriage, brothers, and friends; all based upon the feelings and summed up, perhaps, in the word brotherhood, in its widest sense. In the spiritual man, understanding and love are both united as Wisdom, which includes in one the two faculties that are separated in the personal man. Here, however, the case is simpler, for the Sun, Mercury, and Venus in the fiery sign Aries give to the horoscope a strong attraction to the emotional aspect of consciousness. This is not the indolent, plastic emotion of the watery element, but an active, positive, impetuous energy which floods the whole nature and sweeps everything before it. Those who have seen abundant rose-pink clouds of affection in Mrs Leo's aura have not to search very far in order to discover the astrological cause of it. Falling in the seventh house, and with the seventh sign rising, it would be impossible for her to live an isolated life apart from her kind. Marriage, friendship, and the appreciation of the many fall to her lot inevitably; and the same positions enable her to sympathise with many and diverse types of humanity, with whom she is instantly at home and whose joys and sorrows she feels as if they were her own. Positions such as these in fiery signs go with good nature, generosity, and active affections, which, because they fall in the seventh angle, bring an extensive circle of friends and acquaintances and a name that is widely known.

This combination of Libra with cardinal sign positions of the majority of the planets also signifies an active worker. The rapidly moving and changing energies can achieve results in a short time that would be impossible to one of a more fixed temperament. There is always a temptation, with such positions, to attempt many and diverse undertakings; the work performed will be great in amount and will be carried out by swiftness of action and concentrated impulse rather than by the slow, sure and unyielding methods of the fixed signs. All cardinal sign people have also to run the risk of sometimes losing or leaving behind those of their friends whose more unchanging natures cannot respond to such rapid movement in thought or in action; and each step in advance may mean the loss or alienation of someone whose opinions and methods are different. The presence of Sun, Moon, and ascendant, the three most important points of any horoscope, all in the

movable quadruplicity, means *Will*, but it is the rapid and executive faculty through which this manifests, and not the steadfast strength of the indomitable nature that moves like the stars 'without haste, without rest.'

Saturn is prominent in this map but it is not strong, being on the tenth cusp in Cancer, its detriment, and ruler of the fourth house. Its square to the seventh house threatens periods of gloom and inharmony, when adverse conditions overpower the natural buoyancy of disposition; for its influence seems to pertain more to the environment than to character in this case, or at least to the latter only so far as all good or evil happenings are ultimately traceable to strong or weak points of character, victories achieved over self or faults not yet overcome. Its not altogether harmonious signification in connection with parents is obvious; and also that a parent would be an obstacle to a public career and to marriage. On the other hand, Saturn is in sextile to Uranus and Jupiter in the eighth house, which apart from its obvious promise in connection with legacies gives power and authority, and adds a touch of reserve and restraint to a map that has not too much of this colder quality.

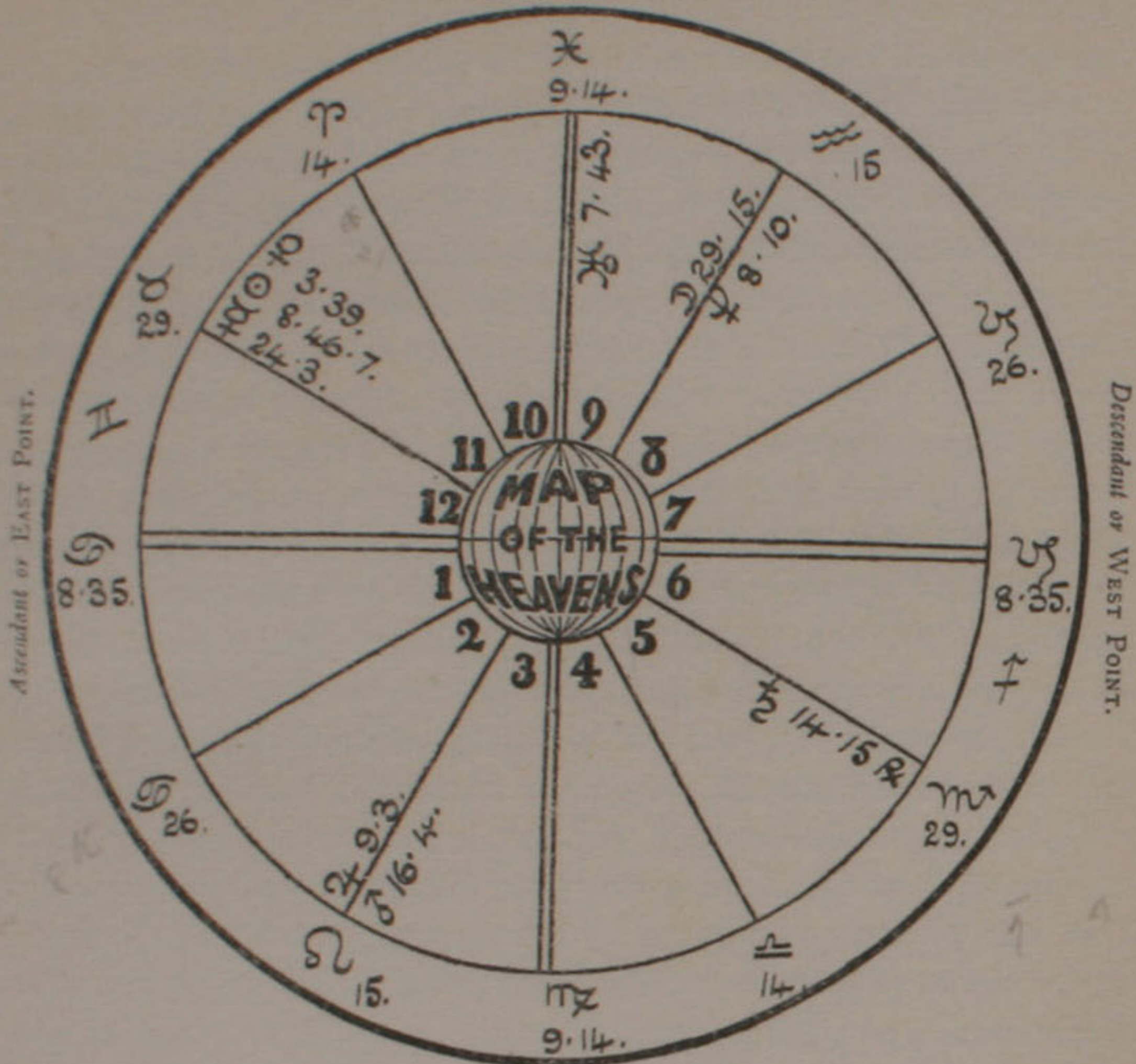
The square of Saturn to the Sun is very unfortunate for health, and if the solar orb were not angular and strong in Aries, its exaltation, the prospect of life having been prolonged even to the present day would have been poor. The presence of Saturn in Cancer afflicts the stomach and digestion, and the whole alimentary canal indirectly; while Uranus in Taurus and Mars in the second house have weakened and afflicted the throat at different times.

We know little or nothing of the practical occult side of Astrology, but in view of the fire, enthusiasm, and generous ardour that animate the subject of these notes, it is tempting to make one or two speculative suggestions. She seems to possess a full share of that rapidly moving nature which carries the soul through many experiences in a comparatively brief period, both here and in the heaven-world; and this seems to imply a series of incarnations with relatively short intervals between them in the past, and may perhaps mark her out for a rapid return 'to-morrow.' Also it may be asked whether such a soul did not individualise under the influence of one or other of the cardinal signs; for she exhibits the characteristics resulting from these and from angular positions in too marked a degree for them to be attributed to the passing peculiarities of one personality only, and a more deeply-rooted cause seems to be demanded.

Rules 9th, in 5th, Δ MC,
 10th, in 8th } conjoined.
 11th, in 12th

EXAMPLE HOROSCOPES No. 10

Zenith or SOUTH POINT.



Nadir or NORTH POINT.

THE TRAGEDY OF THE FIXED SIGNS

3 Earthy Signs 2 Watery Signs 0 Cardinal 1 Mutable
 2 Fiery Signs 2 Airy Signs 8 Fixed

The Horoscope of GEORGES ERNEST JEAN MARIE BOULANGER, born 8.15 a.m., 29th April, 1837, at Rennes, in Brittany. R.A.M.C. 34° 49' 30".

	Lat.	Decl.	Right Ascension			Meridian Distance			Semi-Arc		
			°	'	"	°	'	"	°	'	"
☉	..	14N26	36	22	48	55	33	18	106	40	57
☽	4.40S	16S 7	333	4	52	7	44	38	71	11	56
♀	2.21N	20N30	51	11	5	70	21	35	114	38	15
♁	1. 4S	11N44	31	47	8	50	57	48	103	24	0
♂	2. 7N	18N 3	139	10	37	21	38	53	68	41	17
♃	0.54N	18N51	131	44	35	29	4	55	67	36	44
♄	2.55N	13S40	222	33	47	61	4	17	105	43	45
♅	0.45S	9S22	339	41	3	1	8	27	79	23	13
♆	0. 7S	18S 8	310	33	36	30	6	4	68	35	53

GEORGES ERNEST JEAN MARIE BOULANGER

GENERAL BOULANGER was born at 8.15 a.m. on the 29th of April, 1837, at Rennes. There does not appear to be any doubt concerning his birth-time since it is given upon his certificate of birth.

The main interest in this horoscope is its tragic indications and the remarkable changes of fortune which Boulanger passed through. The immense popularity he achieved in the years 1887 and 1888 is denoted by the sign Cancer rising with the sun in sextile aspect to the rising degree. This popularity he could not sustain, chiefly because it came from the mob, and lacked the support of those who were needed to keep him in a high position. His rise and subsequent downfall may be attributed to Uranus in conjunction with the mid-heaven, and in trine with the Ascendant, an influence which raises a man to the limit of his capacities and depends upon the maintenance of his Will to endure.

At the critical moment when Boulanger's fame was at its height those who held the reins of power and authority deserted him and sought by intrigue and conspiracy to defeat his aims and ambitions. This is denoted by the Sun opposition Saturn from fixed signs and succedent houses.

Translated into terms of Esoteric Astrology this horoscope shows us that Boulanger was on the ray of POWER, and his individual star was not sufficiently supported by the sub-influence of his ruling or personal influence; in other words he failed to ascend the spiral of his destiny by yielding to the weakness of his rising sign—sensational feeling, or sentiment.

Looked at from an esoteric standpoint Boulanger was destined to play a certain part in the world's history by responding to a nation's craving for hero-worship evoked by him through the courage and military enthusiasm he displayed in the war of 1870, when his horse

was killed under him, and he led the forlorn hope three times in succession.

Boulanger's military ardour is well marked by power of the fixed cross; Sun in Taurus, square to Neptune in Aquarius and Jupiter and Mars in Leo, and in opposition to Saturn in Scorpio. The conjunction of Mars and Jupiter, in square to Saturn, was a fatal influence which the square aspect of Neptune and Venus finally made tragic.

His downfall was hastened by the Moon square Mercury, and the square of the latter to Mars, producing the error of judgment shown in his flight to Belgium in order to avoid arrest. Had he been brave enough to face his enemies his end would have been less tragic, for despair at the loss of his mistress caused the depression which led to his suicide on the 30th September, 1891.

The Sun advancing to the Parallel of Jupiter gave Boulanger a fortunate youth, which culminated with the Moon joining this Parallel at the age of 20 when he gained distinction by his valour in Algeria. He was promoted for his action in the Franco-Prussian War in 1870-71 under the Sun sextile Jupiter.

He became the War Minister for France on the 8th January, 1886, under very mixed influences, the prevailing one being that of Mars opposition Uranus, and this was the beginning of the end for him. As a soldier and a fighter he was sure of success, but as a statesman and a minister he was no match for his political foes. His enemies were able to deprive him of his command in April, 1889, under the fatal opposition of Mars and Uranus.

His tragic end took place while the Moon by secondary direction was passing through Aquarius, and it is curious to note the position of the progressed horoscope at this time, for added to the separation of Mars from the opposition of Uranus and the radical midheaven, Mars was also by progression in square to the progressed Mercury, and the progressed Sun was separating from the sesquiquadrate aspect to Saturn; the progressed Jupiter also was separating from the conjunction of the radical Mars.

The moral of this horoscope lies in the fact that where there is abnormal expansion of consciousness there should also be a corresponding expansion of form. In other words, effort is not *always* stronger than destiny.

EXAMPLE HOROSCOPES No. 11. ROBESPIERRE

HOUSES AND PLANETARY POSITION

	X	XI	XII	I	II	III		
	♄ 14	♃ 3	♃ 22	♈ 24	♈ 20	♈ 23		
☉	♈ 15.24	♈ 27.48	♈ 5.5	♈ 4.48	♈ 17.3	♈ 18.20	♈ 2.45	♈ 27.20
☽								
♃								
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☉ = 6.24

ALTHOUGH little more than a century has passed since the birth and death of Robespierre, historians differ in their statements as to the character of this remarkable man. But fortunately we have an unbiassed and unprejudiced record of his life in his nativity, from which we may judge his character, also many of the motives which prompted him to figure in the history of France, during the Reign of Terror.

He was born when the 24th degree of the sign Aquarius was rising, the third decanate of that sign having a sympathetic relation with the eighth, the house of death. Hence from this alone it might be judged that he would be indirectly the cause of his own death.

The ruling planet Saturn was rising in company with Uranus, in the sign Pisces, intercepted in the first house. These were followed by the Moon and Venus in the sign Aries, the Sun occupying the sign Taurus; Mercury in its own sign Gemini, in the third house; while Mars and Neptune had just set in the sign Leo,—the only planet above the earth being the benefic Jupiter, placed in its own sign Sagittarius, and on the cusp of the tenth house.

It is to this latter position, and to it alone, that we may attribute the rise of Robespierre from comparative obscurity to one of historic fame; for it is to be noted that it was through a bishop that he obtained his first rise in life and eventually became a judge. Through his unwillingness to sentence a fellow creature to death, however, he was led to resign his post. This unwillingness may be easily traced to Mercury in square to Saturn, which all through his life was the counterbalancing influence to the elevation of the benefic Jupiter. The strong

*☽ Δ MC, 2.
from 6° in 3 (N.)*

position of Jupiter in the meridian and in its own sign Sagittarius, with Mercury in its own sign in the third house, shows how his successful pleadings and prize essays brought him into the political field; for which work, however, the Moon in Aries (a cardinal sign) alone fitted him. In spite of the derision and criticisms of Mirabeau, which arose from Mercury square Saturn, the splendid array of planets in the fiery triplicity gave him sufficient enthusiasm to evoke from his able critic this tribute: 'The man will make his way; he believes all he says.' Indeed, it was just this enthusiasm, which at times almost amounted to fanaticism, that enabled Robespierre to hold his own against the unlucky square of Mercury and Saturn. For in his case, Mars undoubtedly forged the thunderbolt for Jove, as seen by the trine aspect of Mars and Jupiter from the southern to the western angle. It was this aspect which gave the very strong religious element to all his enthusiasm, and with Sun placed in Taurus, rising, in square aspect to Mars and Neptune, he was at times under that inspiration which comes only to those who have fiery elements operating through fixed signs.

Nevertheless, the lord of the first being also lord of the 12th, caused him to be his own worst enemy; and as Saturn was his ruling planet, placed in the dual sign Pisces, afflicted, he had a weak fate, pitted against his enthusiasm. For it denoted not only that he was always surrounded by treachery, but also that his enemies placed him in power in order that he might take the responsibility for the plans which they in secret formulated. In spite of the elevation of Jupiter in trine aspect to Mars, the Sun, lord of the seventh, in square aspect to the latter showed that enmity finally became sufficiently overt to bring about his downfall. And the ominous conjunction of Mars with Neptune is sufficient to show that in the midst of the chaos for which he was made responsible he himself would find his own downfall, and although both clever and resourceful, as shown by the position of Mercury in the third house, yet this planet as lord of the fourth in square to his ruler Saturn, lord of the first and in the first, clearly denotes his tragic end.

It is also singular that Venus, ruler of the eighth house, the house of death, was placed in the sign Aries, governing the head; and Robespierre was *guillotined* on July 28th, 1794. As a testimony to the truth of Astrology, the progressed ascendant had reached the same degree of Taurus as that held by the Sun at birth, which brought into full activity,

as the culmination of his destiny, the Sun's square aspect to Mars and Neptune; Jupiter being then carried into the eighth house, the house of Mars, and the middle of the sign Scorpio being upon the descendant, in opposition to the place of the Sun and in square aspect to both Mars and Neptune.

Undoubtedly Robespierre meant well, but he was a theorist and a dreamer, and it was not difficult to make him a tool in the hands of stronger minds than his own, since through them he saw what he hoped to be the realisations of his theories. That he loved France none can deny; that his intentions were good and his aims more impersonal than personal, is not to be doubted. But he required a stronger Mercury, with more assistance than the sextile of Venus to counteract that most fateful and mischievous square of Saturn and Mercury from common signs. And although his nativity is a strong and lasting testimony to the power of Jupiter in the meridian, showing political and religious influence, yet the singularly evil aspects to the Sun were too much for even that strong position. Had the sign-positions of the luminaries been changed, a totally different atmosphere would have surrounded Robespierre at the decisive moments of his most critical periods.

All students of Astrology will find this a remarkable nativity to study, for there is little doubt that it is correctly cast, and but very little study will suffice to show that it reveals a remarkable picture of a man who had great opportunities but failed to make the use he himself desired to make of them.

EXAMPLE HOROSCOPES NO 12

THE NATIVITY OF 'VISCOUNT HINTON,' THE CLAIMANT TO THE
POULETT PEERAGE

Born: 10.55 p.m., 15th December, 1849, Southsea

Houses

X	XI	XII	I	II	III
II 10	XX 16	Ω 18	♁ 15	≈ 6	♃ 5

Planetary Positions

☉	☾	♃	♄	♅	♆	♁	♂	♁
♏ 23° 56'	♏ 18° 5'	♏ 22° 1'	♏ 5° 25'	♏ 27° 14' R	♏ 22° 15'	♏ 1° 18'	♏ 22° 29' R	♏ 2° 19'

In the year 1899 a commotion was caused by a report in the press that an organ-grinder had laid a claim to the title of Lord Poulett, and in one of these papers the claimant's birth certificate was printed, in which the time of birth was given as 10.55 p.m., December 15th, 1849, Southsea. It was predicted by the author in the pages of *Modern Astrology* for March, 1899, that the claimant would never succeed, owing to the severe afflictions in his nativity, showing that howsoever he might make good his claim to the title he had no chance of success in his pursuit.

The following were the exact words used: '*Will he succeed in his claim?* There can be only one answer to this question, judging from the above map of his nativity. He will never inherit the title or the property, and nothing but misfortune can attend any efforts he may make in that direction. Even should he succeed in gaining a legal decision in his favour, he would not retain it [the position] for any length of time worth the labour and pains expended in obtaining it. His nativity shows no success at law, and his only hope lies in public sympathy. . . . The case has been described as the greatest romance of modern times, but we might also add that the map indicates one of the greatest failures to achieve anything but notoriety out of that romance which surrounds the native's life.'

The horoscope is in many respects a remarkable one, owing to powerful mundane positions, which were not however supported by favourable aspects or signs congenial to their nature.

The sign Virgo rising shows Mercury ruler of the nativity placed in the fourth house, and most severely afflicted by the square of Jupiter from the ascendant and the opposition of the planet Mars from the meridian. In this nativity the mutable signs are in evidence, six planets occupying these signs, and several of them in their fall or in signs where they have no power or dignity. Saturn in the sign Aries is in the opposite sign to its exaltation; the Moon in Capricorn is opposite to its own sign; and Jupiter in Virgo is likewise opposite its own sign.

Here is a case of misfortune baulking the native from the hour of his birth, for there does not appear to be much doubt that he had some justification for the claim that was made. But he was unable to gain his case owing to the very severe opposition that his ruling planet Mercury had to meet from a sign in which it had no dignity, in the fourth house, the nadir, and being made more weak by being in affliction with planets in its own signs on the meridian and ascendant. As quoted in the article referred to, the Moon in Capricorn tends to bring the native before the public for good or evil, for popularity or notoriety, but it usually has some drawback attaching to it, the native attaining relative fame or notoriety, and moving in a sphere that brings him before many people. It often denotes trouble in connection with the parents, or that the birth may be illegitimate, or that the native is badly brought up by the parents.

No claims to a title can be successful when the rulers of the M.C. and Ascendant are out of dignities, and without sufficient strength to support such positions; therefore it can easily be seen that the native was doomed to disappointment in his claim, and that failure would result from any attempt to gain the honour that he desired. The nativity would be best synthesised by means of the Mutable-Fire combination, bearing in mind, of course, the above qualifying remarks.

APPENDIX

THEOSOPHY AND MODERN SCIENCE. BY G. E. SUTCLIFFE¹

II. THE OCCULT SIGNIFICANCE OF THE PLANET URANUS

“The Man even Jehovah measure.”—*Ralston Skinner.*

‘MAN is often described in occult writings as a Microcosm, and in what has gone before,² it has been shown that in the *time* relation of the Microcosm *man* to the Microcosm *Brahmā* the ratio is accurately expressed by $\pi \times 10^{12}$. In other words a Day of *Brahmā* is $\pi \times 10^{12}$ times as long as a human day.

‘It remains now to be seen whether the same number also expresses the *space* relation, or, to put the matter in concrete terms, does this same number give the relation between the dimensions of a man, and the dimensions of the solar system in which he dwells. In order to ascertain this, we must first consider what are the correct dimensions of a man.

‘The *Secret Doctrine* tells us that man’s height has changed with each Race. The First Race was of enormous size, 173 ft., the Second Race 120ft. The first half of the Third Race 60ft., and the second half 20 to 25ft. The Fourth Race was still smaller, and in the Fifth Race the height became still further reduced. (*Secret Doctrine*, Vol. II, p. 355, Third Edition.) In the Fifth Race the ideal height seems to be about 6ft.

‘Now which of these dimensions ought we to take? The figures of the Age of *Brahmā* seem somehow to be adapted to the conditions of the present Kali Yuga, for the Age is given as 100 years, which agrees with that of man only in the Kali Yuga (*Isis Unveiled*, Vol. p. 468). In the other Yugas man is said to live to a much greater age. Moreover, the Kali Yuga is the period when humanity is in the stage of manhood. It

¹ The complete article from which this excerpt is taken is now to be had only in the Collected Edition of pamphlets (price 12. 6d.).

² This refers to the pamphlet entitled *A Day of Brahma*, included in the Collected Edition just referred to.

is the time when man is left comparatively to his own resources, and when he learns wisdom with the greatest rapidity. The Divine Teachers who guided and trained him in the primitive golden age, stand aside in the iron age in order to test man's power of self-government, and to what extent he has effectively imbibed the principles of his early training. The Kali Yuga, therefore, though it is the iron age of necessity, is nevertheless the golden age of man's opportunity, and we are told that there is no other age in which such rapid advance can be made by the energetic soul. It is an age of despair only to the weak and undeveloped, but to souls that are strong and courageous, it is the age of the greatest hope. The Kali Yuga, therefore, is the Age of Man *par excellence*, the age when men act the parts reserved in other ages for the Gods.

'Let us, therefore, choose the height of man in the present age as the standard of comparison and this height is about 6 ft., if we take the finer specimens of humanity; and surely only the finer specimens should be compared with Brahmā. There is, however, another reason why we should take 6ft. as our basis. This length represents $12 \times 6 = 72$ inches and there is strong evidence for believing the British inch to be of occult origin (*Secret Doctrine*, Vol. III, p. 49); it is the unit of the Pyramid which was built by the members of the Great White Lodge 210,000 years ago during the first 'Divine Dynasty' in Egypt (*Story of Atlantis*, p. 38) and since the ancients made their enumerations generally by using 6 and 12 as factors (*Secret Doctrine*, Vol. III, p. 351) 12×6 or 72 of these pyramidal units, is a promising length to begin with.

'Hence taking six feet as the ideal height of a man, and multiplying it by $\pi \times 10^{12}$ or the ratio of a Day of Brahmā to a human day, we obtain

$$6\pi \times 10^{12} \text{ feet}$$

This number of feet is equal to

$$3,570,000,000 \text{ miles,}$$

and if there were a planet revolving round the sun in an orbit whose major axis was of this length, its mean distance from the sun would be just half of this or

$$1,785,000,000 \text{ miles,}$$

Now the mean distance of Uranus as given by the best modern determinations is 1,782,000,000 miles and this distance differs from the above by less than one-fifth of one per cent.

'This difference is less than what could be due to errors of observation, for modern astronomers cannot measure the planetary distances *in miles* with this degree of accuracy. They can measure the distances with even greater accuracy in what is called the astronomical unit (the Earth's distance from the Sun) but the length of this unit in miles can be only roughly determined, and it is quite possible therefore, that this difference between the figures, may be due to inaccuracy of measurement, and that the above agreement may be exact. Hence we may say that the major axis of the orbit of Uranus, the most distant planet which is visible to the naked eye, is perhaps exactly $\pi \times 10^{12}$ times the height of an ideal man or six feet.

'When we remember that H. P. B. hinted that Uranus was the outermost planet directly concerned with humanity (*Secret Doctrine*, Vol. III, p. 563) and that Ragon, a writer on Occult Masonry, tells us that Sunday ought to be called Uranus Day (*La Maçonnerie Occulte*, p. 447), whilst Mrs Besant said in her lectures on the *Pedigree of Man* (at p. 70), that Uranus represented the Sun or Brahmâ, we may conclude that the number $\pi \times 10^{12}$ is the measure of the Heavenly Man both in *time* and *space* relations, in terms of the day and the height of the earthly man.

'We may further note that the period of one revolution of Uranus is 84.091 years, or almost exactly $12 \times 7 = 84$ years, which may be said to be the ideal length of a human incarnation, just as 6ft. is the ideal height of a man.

'It is known further that a man changes the constituents of his body every seven years, in which time Uranus passes through one-twelfth of his orbit, or one sign of the Zodiac. In three years, another human cycle, Uranus passes through one twenty-eighth of his orbit, or one asterism. A three years period of Uranus measures an asterism with most minute accuracy, whilst a day's motion of the moon does so only very roughly. It is, therefore, quite possible that esoterically it is the real basis of these divisions into asterisms. We further find that these asterisms are subdivided into four parts, and even here again an explanation is forthcoming. These Zodiacal divisions are concerned in Astrology with the mystery of human birth, and the period of inter-uterine life is about nine solar months, or ten sidereal revolutions of the moon.

'In this period, Uranus passes over just one-fourth of an asterism, that is, it passes over one of the parts into which the ancients divided it, and this perhaps gives the key to the uses of such subdivisions.

'Some students of Astrology in the West claim to have discovered that from the time of birth, the epoch, or time of conception, can be accurately deduced from the positions of the sun and moon and the ascendant sign, but in order to do this it has been found necessary to divide the Zodiac into twenty-eight parts like the Ancient Zodiac. (See *New Manual of Astrology*, by W. Gorn Old, p. 163.)

'It would seem, therefore, that the planet Uranus was well known to the esoteric schools in most ancient times, and this is indicated in the *Secret Doctrine* (Vol. I, p. 126) and that from its motions and their relations to human cycles, the divisions of the Zodiac into signs, asterisms and quarter asterisms, have originated. It is in a sense, therefore, the occult planet *par excellence*, and it is interesting to note that one of the greatest leaders of the Theosophical movement, Mrs Annie Besant, was born under this planet. (See *Annie Besant, An Autobiography*, p. 12.)

'When we couple with the above the fact that Uranus is the nearest in its orbit to the plane of the ecliptic, and also to the mean plane of the solar system, being less than one degree inclined to either of these planes, we see how suitable it was to mark the divisions of the Zodiac. And when we remember also, that it is just visible to the naked eye, particularly in the clear skies of India, being a star of the sixth magnitude, the evidence that the ancients were aware of its existence, and used it for this purpose, becomes even stronger.

'We may further note, that the occult number 4,320 when applied to the revolutions of Uranus, marks out an important cycle. For every 4,320 revolutions of this planet, Neptune, Uranus, Mars, the Earth, Venus and the Sun, are all exactly in a line stretched across the solar system and twice 4,320, or 8,640 revolutions of Uranus equal

	4,406	revolutions of	Neptune.
385,963	"	"	Mars.
725,925	"	"	Earth.
1,180,008	"	"	Venus.

'This cycle of about 726,000 years seems to be of particular importance in the evolution of the Root-Races. In some articles of mine on the Hindoo Zodiac* (*The Theosophist* for 1904) I indicated that in this period, the forces acting on our solar system were of such a nature as to cause an inversion of the poles such as what we are told occurs at the

* Reprinted in the Collected Edition of pamphlets previously referred to.

beginning of a Root-Race. In this cycle, the figures 432 do not refer to the sidereal revolutions of the Earth, but to those of Uranus, the outer-most planet with which the present evolution of humanity is directly concerned.

'This perhaps explains the reference to these figures in the *Secret Doctrine* (Vol. III, p. 345), where we read, "The combination of the three figures 4, 3, 2, with cyphers, according to the cycle and Manvantara concerned, was, and is, preeminently Hindu. It will remain a secret even though several of its significant features are revealed. It relates, for instance, to the *Pralaya of the Races in their periodical dissolution*, before which events a special Avatara has always to descend and incarnate on earth." I will venture to suggest that the figures 432 or their double 864 are intimately connected with the most occult of all the cycles, "the Naros." Speaking of this cycle Mme. Blavatsky says (*Secret Doctrine*, Vol II, p. 655), "As the years of the Naros are, in India, counted in two ways, either by one hundred 'years of the gods' (divine years) or one hundred 'mortal years,' we can see the tremendous difficulty the non-initiated have in arriving at a correct comprehension of this cycle, which plays such an important part in St John's *Revelation*. It is the *truly apocalyptic cycle*, because of its being of various lengths, and relating to various pre-historic events, and in none of the numerous speculations about it have we found any but a few *approximate* truths."

'The reader will be inclined to ask what connection can there be between the figures 864 and 600 which are the figures of the Naros. The reply is that *when 864 is expressed in the duodecimal notation it becomes 600.*

'It was Captain Geo. Mostyn Field, R.N., who first drew my attention to the significance of the duodecimal notation in interpreting occult figures. He had done original work in connection with the dimensions of the great pyramid, and had found that the duodecimal notation was largely used by the builders. They had not used this scale exclusively, as for some purposes the decimal notation was found preferable. Captain Field pointed out to me that 432 in the duodecimal scale was three with two ciphers, and I have ever since found the idea illuminative. Those students who are pursuing investigations on Pythagorean lines will do well, I think, to familiarise themselves with different notations, particularly the duodecimal and the septenary. They will find them treated in works on algebra, such as Todhunter's *Algebra for Colleges* (p. 244).

When occult numbers are inexplicable in the decimal notation, they may be otherwise in the duodecimal or some other scale.

'In the duodecimal scale, the figure 12 plays the same part as 10 in the decimal system, and to change 864 from the decimal to the duodecimal we proceed as follows :

12	864				remainders
12	72	...	...	...	0
	6	...	...	...	0

'The first remainder becomes the first digit of the duodecimal scale, the second remainder the second digit, and so on, until the number is no longer divisible by 12, when the last quotient becomes the last digit to the left. Thus 864 becomes 600 and the total revolutions of Uranus during a complete cycle of the terrestrial poles, *viz.*, 8640 may be read as 6000 or the larger Naros.

'The years of the Naros from this point of view are not the revolutions of the Sun, but of the planet for which the Sun was exoterically substituted, that is the planet Uranus. The number of ciphers in the Naros varied very much. (*Secret Doctrine*, Vol. III, p. 351.)

'Another interesting point about the duodecimal notation is that 84 years or the period of Uranus expressed in this scale, is 70 or the three score years and ten which the Hebrew Scriptures (Psalm xc. 10) give as the ideal length of a man's life, 'so that, it is possible that esoterically this period meant one revolution of Uranus. Similarly, the hundred years constituting an Age of Brahmā when expressed duodecimally, are 84, thus :

12	100			
	8	...	...	... 4

'Hence, by changing an Age of Brahmā from the decimal to the duodecimal, we get the figures of the period of Uranus, whilst by the reverse process, or changing 70 from the duodecimal to the decimal, we likewise, from the Hebrew ideal age of man, get the same significant figures. In this way we see how very intimately the period of Uranus is interlinked with occult figures, and how it may be taken as the ideal age of man.

'Again, the Hebrew *Kabalah* divides the Zodiac into ten signs instead of twelve, but this is known to be a blind. Now a blind, according to Mrs Besant (*Pedigree of Man*, p. 101), 'does not mean that anything

untrue is stated, but it means, that *the truth is stated in a way which needs explanation* to be understood by the uninitiated.'

'How can we reconcile the above with the fact that the exoteric *Kabalah* gave the number of signs as 10?

'A possible answer is, that the figures 10 should be read in the duodecimal notation, for in that scale 10 corresponds to 12'

Later, after explaining the relation of the British inch to the digit and cubit of the Pyramids the author says: 'The above must not be taken as an unnecessary digression from our subject, since it was necessary to show that the inch is not a mere arbitrary unit but is of occult origin—*otherwise, the relationship between the ideal height of man, or 12 × 6 inches, and the orbit of Uranus, would be a meaningless coincidence* [italics ours.]'

The article concludes:—

'The principal results of this and the preceding article on the Day of Brahmā may be expressed as originally given by Mrs Besant in her recent lectures on *Theosophy in Relation to Human Life* (p. 110).

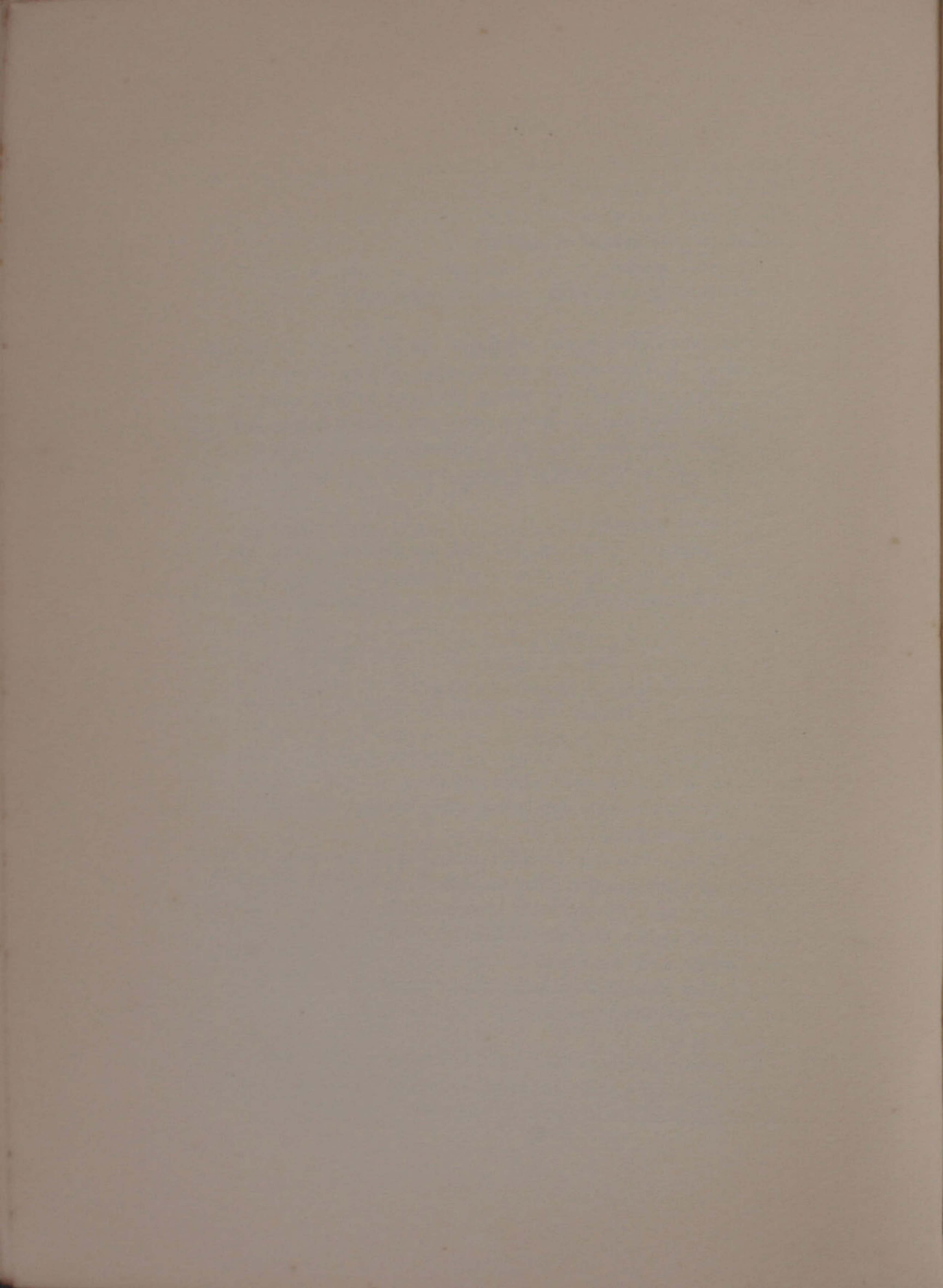
$$\frac{\text{Day and Night of Brahmā}}{\text{Day of 24 hours}} = \pi \times 10^{11}$$

$$\frac{\text{Diameter of orbit of Uranus}}{\text{Height of Man (6 feet)}} = \pi \times 10^{12}$$

'As suggested by Mrs Besant the relationship of Uranus to man may seem far-fetched when considered alone, but combined with the many other matters dealt with in this article it will, I think, appear less so even to the sceptical.

'The mystery locked up in these ancient units, the cubit, the inch, and the digit, is deep indeed; and man also is still a profounder mystery both within and without. He appears to be both the riddle of the Sphinx, and its solution. "What is that which is four footed, three footed and two footed?" asks the Sphinx. "Man," replies Œdipus; but the exoteric explanation attributed to Œdipus is a degradation of the true esoteric solution. (See *Secret Doctrine*, Vol. II, p. 543.)

'The real solution of the riddle is probably unknown to any who have not passed the gates of initiation. The figures 4, 3, and 2 occurring in it are a sufficient indication of some deep occult mystery.'



AN ASTRO-THEOSOPHICAL GLOSSARY

ABSOLUTENESS.—When predicted of the UNIVERSAL PRINCIPLE, it denotes an abstract noun, which is more correct and logical than to apply the adjective 'absolute' to that which has neither attributes nor limitations, nor can it have any.

ADAM KADMON.—(*Heb.*) The bi-sexual Sephira of the Kabalists. Also, Archetypal Man; Humanity.

ADEPT.—One who, through the development of his spirit, has attained to transcendental knowledge and powers.

ÆONS.—(*Gr.*) Periods of time; emanations proceeding from the divine essence, and celestial beings; genii and angels with the Gnostics.

ÆTHER.—(*Gr.*) With the ancients, the divine luminiferous substance which pervades the whole universe, the 'garment' of the Supreme Deity, Zeus, or Jupiter. With the moderns, Ether, for the meaning of which in physics and chemistry see any dictionary. In esotericism Æther is the third principle of the Kosmic Septenary; the Earth being the lowest, then the Astral light, Ether, and *Akasa* (phonetically *Akasha*, *q.v.*), the highest.—See **ETHER**.

AGNI.—(*Sk.*) The God of Fire in the Veda; the oldest and most revered of Gods in India. He is one of the three great deities: Agni, Vayu and Surya, and also all the three, as he is the triple aspect of fire; in heaven as the Sun; in the atmosphere or air (Vayu), as Light-

¹ No authority is claimed for the definitions here given, which are intended merely as aids to students of the 'Astrology for All' series of books.

For fuller and more technical explanations of the various terms the reader is referred to the Index of H.P. Blavatsky's *Secret Doctrine* Vols. I and II, and to the lately issued *Index to Vol. III of the Secret Doctrine* where more complete information may be looked up. Much of the present Glossary is quoted from either *Five Years of Theosophy* or the *Theosophical Glossary*, but the definitions have in many cases been compressed, or amplified, as has seemed advisable.

The abbreviations indicate the source of the word, thus *Gr.* Greek, *Eg.* Egyptian, *Sk.* Sanskrit, *Esot.* Esoteric Literature, *Occult.* Occult Literature, etc.; *q.v.* (*quod vide*), which see.

- ning; on earth as ordinary Fire. Agni belonged to the earlier Vedic *Trimurti* before Vishnu was given a place of honour and before Brahmā and Siva were invented.
- AHANKARA.**—Personality; egoism; self-identity; the fifth principle. It is the root of separateness, and gives the sense of 'I am I.' (Not to be confused with *ANTAHKARANA*, *q.v.*)
- AKASHA.**—The subtle supersensuous matter which pervades all space.— See the *Secret Doctrine*, Vol. III, p. 397.
- AKASHIC RECORDS.**—The permanent images of all past events which persist in the akasha, and which may be seen by the exercise of a certain type of cultivated clairvoyance; this is generally alluded to as 'consulting the akashic records.'—See *Æther*.
- ALTRUISM.**—(*Lat.*) From *alter*=other. A quality opposed to egoism. Actions tending to do good to others, regardless of self.
- ANIMA MUNDI.**—The soul of the world.
- ANNAMAYA KOSHA.**—The gross body; the first sheath of the divine monad (Vedantic).
- ANTAHKARANA.**—The internal instrument, the soul, formed by the thinking principle or egoism. (Not to be confused with *AHANKARA*, *q.v.*)
- ARCHANGEL.**—(*Gr.*) Highest supreme angel. From the Greek *arch*, 'chief' or 'primordial,' and *angelos*, 'messenger.'
- ASTRAL BODY.**—The body in which the soul functions in the astral world after death.
- ASTRAL LIGHT.**—A subtle form of existence forming the basis of our material universe.
- ATMA.**—The spirit; the divine monad; the seventh principle of the septenary human constitution.
- AURA.**—(*Gr.* and *Lat.*) A subtle invisible essence or fluid that emanates from human and animal bodies and even things. It is a psychic effluvium, partaking of both the mind and the body, as it is the electro-vital, and at the same time an electro-mental aura; called in Theosophy the akasic or magnetic aura.
- AVIDYA.**—(*Sk.*) Opposed to *Vidya*, Knowledge. Ignorance which proceeds from, and is produced by, the illusion of the Senses or *Viparyaya*.
- BRAHMA.**—The Hindu Deity which personifies the active cosmic energy.
- BRAHMAN.**—The highest caste in India; Brahman, the absolute of the Vedantins.

- CADUCEUS.**—(*Gr.*) The Greek poets and mythologists took the idea of the Caduceus of Mercury from the Egyptians. The Caduceus is found as two serpents twisted round a rod, on Egyptian monuments built before Osiris. The Greeks altered this. We find it again in the hands of Aesculapius assuming a different form to the wand of Mercurius or Hermes. It is a cosmic, sidereal or astronomical, as well as a spiritual and even physiological symbol, its significance changing with its application. Metaphysically, the Caduceus represents the fall of primeval and primordial matter into gross terrestrial matter, the one Reality becoming Illusion. (See *Secret Doctrine*, I, p. 550, First Edition; p. 600, Third Edition.) Astro-nomically, the head and tail represent the points of the ecliptic where the planets and even the sun and moon meet in close embrace. Physiologically, it is the symbol of the restoration of the equilibrium lost between Life, as a unit, and the currents of life performing various functions in the human body.
- CASTE.**—Originally the system of the four hereditary classes into which the Indian population was divided; Brahman, Kshatriya, Vaisya, and Sudra (or Descendants of Brahma, Warriors, Merchants, and the lowest or Agriculturalists). Besides these original four, hundreds have now grown up in India.
- CAUSAL BODY.**—This 'body,' which is no body either objective or subjective, but *Buddhi*, the Spiritual soul, is so called because it is the direct cause of the *Sushupti* condition, leading to the *Turya* state, the highest state of *Samadhi*. It is called *Karanopadhi*, 'the basis of the Cause,' by the Taraka Raja Yogis; and in the Vedanta system it corresponds to both the *Vignanamaya* and *Anandamaya Kosha*, the latter coming next to Atma, and therefore being the vehicle of the Universal Spirit. *Buddhi* alone could not be called a 'Causal Body,' but becomes so in conjunction with *Manas*, the incarnating Entity or EGO.—See DIVINE FRAGMENT.
- CHALDEANS.**—Or *Kasdim*. At first a tribe, then a caste of learned Kabbalists. They were the *savants*, the magicians of Babylon, astrologers and diviners.
- CHANDRA.**—(*Sk.*) The moon; also a deity. The terms *Chandra* and *Soma* are synonyms.
- CHANDRA-VANSA.**—(*Sk.*) The 'Lunar Race,' in contradistinction to *Suryavansa*, the 'Solar Race.'