ALAN LEO'S

ASTROLOGICAL TEXT BOOKS

ASTROLOGY FOR ALL

The Rational Basis of Astrology.

As each copy of this book is likely to come into the hands of a great number of people who here find their first introduction to the subject of ASTROLOGY, *or at least their first incentive to a serious consideration thereof, it is thought well to devote this fly-leaf to a brief setting forth of the foundational principles upon which the science rests, and also of the claims of Astrology as a basis for character study. There will be many to whom the mere sublimity of the subject will at once appeal; but there are others whose attitude of mind is philosophical rather than devotional, and it is to these that we address ourselves here.*

The *first principle* upon which the science of astrology rests is, that the whole Universe is actually what the term implies—a unity; and that a law which is found in manifestation in one portion of the Universe must also be equally operative throughout the whole. The consequent to this major premise is, that our own solar system being in itself a complete whole, those laws which are operative among the major constituents of that system, *viz.*, the planetary bodies, are also in force among the lesser components of the same system—to wit, ourselves, and the other objects on this earth, whether solid, fluid, or gaseous, whether human, animal, vegetable or mineral.

The *second principle* is, that by a study of the motions and relative positions of the planets the operations of these laws may be observed, measured, and determined.

From these two first principles, aided by present-day observation and a mind capable of a metaphysical grasp of the metaphysical significance of phenomena, the whole science of Astrology as now expounded can be deduced. It is a mistake far too prevalent even among thoughtful and unprejudiced people to suppose that the present interest in Astrology is merely the decadent revival of an ancient superstition, based entirely on accepted tradition.

Nevertheless, since Truth is the same in all times, the learning of the ancients, transmitted to us by tradition—largely in the form of myth—is of the greatest value to the modern student. Indeed, the astrologer who had to depend entirely on the two first principles given above would certainly have a herculean task before him of observation, tabulation and induction before he would be even so well equipped as the reader who procures an elementary text-book such as this and intelligently applies its principles. For while the attributes of the various planets, Mars, Venus, Jupiter and Saturn for instance, are daily shown to be in entire accordance with the *dicta* of the ancients.—

this is a fact that is quite lost sight of by the ordinary critic,—yet the arrival at such conclusions by sheer experimental methods alone would be nearly as long deferred as some of the modern theories about matter and force, which are seen when understood to be after all mere corollaries of the elementary principles of mechanics, already centuries old.

Having thus considered the philosophical, or perhaps one should rather say the scientific grounds for this study, as a means of comprehending nature's laws, we will briefly enumerate the claims of astrology as regards its practical application to ordinary life. It will be noted that we have carefully avoided all reference to the grandeur of the subject and have treated the matter from the dispassionate standpoint of pure reason. And, if the principles here alluded to be not considered proven, it is at least impossible for the most ingenious casuist to demonstrate their impossibility, or reasonably to argue their *a priori* unlikelihood.

The Claims of Astrology then are, that it offers first and foremost a means of general character-study entirely surpassing the combined advantages of ordinary anthropological methods, being at once more comprehensive and more subtle. Secondly, and this is pre-eminently its greatest, its divine use, a means for the unbiassed examination of one's own character, and the most effective means of strengthening it. Thirdly, a knowledge of times and seasons appropriate for certain works, and a means of *testing* one's development of character. Lastly and leastly, though unfortunately by many made firstly and solely, a means to some extent—indeed, with those specially fitted, to a very remarkable extent—of forecasting future events.

The utility of the study of this ancient, this *synthesised* wisdom is by no means exhausted in the above condensed statement, but these are the chief features which entitle the subject to claim the attention of every earnest and thoughtful person.

Finally we may add that, while in reality the profoundest of studies, it is so based upon simplicity that anyone can in a short while become sufficiently proficient, not only to "cast a horoscope" (in itself a mere question of reckoning), but also to some extent to "judge a nativity."

PUBLISHER'S ANNOUNCEMENT.

Re-issue of the "Astrology for All" Series.

In entering upon a re-issue of the whole of this Series in a uniform style as regards size, binding, etc., it has been deemed expedient to do away with a possible source of confusion. A change of title has therefore been decided upon in two cases, and the six books of this series now stand as follows:

Vol.	I.	Astrology for All	formerly	*Astrology for All, Part I.*
,,	II.	Casting the Horoscope	,,	,, ,, ,, *Part II.*
,,	III.	How to Judge a Nativity	,,	*How to Judge a Nativity, Part I.*
,,	IV.	The Art of Synthesis	,,	,, ,, ,, ,, ,, *Part II.*
,,	V.	The Progressed Horoscope	,,	*The Progressed Horoscope*
,,	VI.	The Key to Your Own Nativity		

This explanation is prefixed to all copies of the New Issue for the information and safeguarding of purchasers

*** *Readers are requested to notify the Author of any errors they may discover in this or other Volumes of the Series, so that they may be removed in future editions.* ***

"Astrology for All" Series.—Vol. I.

Astrology for All

by

ALAN LEO.

INDIVIDUAL AND PERSONAL CHARACTERISTICS

AS REPRESENTED BY THE SUN AND MOON.

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PREFACE TO THE FOURTH EDITION.

ASTROLOGY FOR ALL, the first of the "Astrology for All" Series of books, has now become a standard work.

As an introductory work to the science of Astrology the popularity of this book has been unrivalled. No calculations or mathematics of any description being necessary, the most simple-minded enquirer has been placed in a position to learn a great deal concerning a science that previously had been associated with abstruse mathematical formulæ, and copious rules for judgment that could only be acquired after many years of patient labour and perseverance.

The success of this work is due to its simplicity of expression and convenience of arrangement. It was written with the object of giving reliable information concerning Astrology in the initial stages of its study, and with the hope that the deeper side of its mysteries will be studied later.

The care exercised in revision and the orderly arrangement adopted in the two previous editions, have left little room for improvement in this, and the few alterations made, allow the paging for purposes of reference to remain as before. An Appendix has been added on "Astrology: Exoteric and Esoteric" (p. 290).

The work following this, and originally entitled *Astrology for All, Part II.*, contains a condensed Ephemeris of the Planets' Places for the past 60 years, and may be used in conjunction with the present work to advantage.

ALAN LEO.

ERRATA.

Page 185, footnote, for 7/6 read 10/6.
Page 188, footnote, for 1905 read 1909.
Page 194, footnote, for 199 read 190.
Pages 247 and 251, footnote, for 7/6 read **10/6.**
Page 252, for "♓ *enters* . . . . ♏ 26.9.01," read ♏ **26.9.91.**

∴ *Readers are requested to notify the Author of any other errors they may discover.* ∴

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INTRODUCTION.

MANY attempts have been made to bring the study of ASTROLOGY within the reach of all persons endowed with a thinking mind, but owing to the magnitude of the subject and the great difficulty of reducing a metaphysical science into terms of natural philosophy, the object has hitherto been only partly achieved. In the present work a final attempt is made by the author to reach the multitude of earnest and thoughtful searchers after truth, whose numbers are day by day increasing; more especially to reach those who wish to have some practical demonstration of the widespread belief that a wise ruler is behind all manifestation of life, guiding and influencing humanity towards a definite end, that purpose being perfection—the Millennium.

The day is past for writing a defence of Astrology, and no amount of argument will ever convince the sceptic who is either too indolent or too perverse to investigate a science which claims to explain the law that governs all things. The best test that can be applied, to this as to all other subjects where first-hand knowledge is required, is that of experience.

Reason, thought, and experience, constitute the basis upon which the system adopted in this work is built. The ripened fruit of many years' toil and practice is here offered to those who are sufficiently thirsty for the knowledge that Astrology brings to mankind, the main object of the present publication being to satisfy the demand made by growing students for more light.

ASTROLOGY is the oldest of all sciences. Its history can be traced so far into the past that it becomes a hopeless task to actually discover when and where it had its origin. From Babylonia and Chaldea we find a belief in Astrology spreading throughout the whole world. Once the religion of a great and mighty race, it taught its people to lift their aspirations by faith, hope, and reverence, through the planetary spirits to the LOGOS of our solar system, the One Supreme and Universal Self.

Since the days of happy Chaldea, whose wise priests by the expansion of their consciousness could reach the shining ones, the star of Astrology appears to have waned, and for the multitude to have entirely disappeared. Its re-discovery is due to the spiritual activity that is again reviving the Wisdom Religion, as taught by Pythagoras and his

earnest followers, and now once more we hope to see the star of stars slowly rising to again shine in all splendour of its beneficent glory.

Bérósus, the Chaldean priest, to whom a statue with a gilt tongue was erected at Athens, translated the *Illumination of Bel*, an early Babylonian work, and introduced Astrology into Greece. The Greeks held to the old tradition for a time, but the study gradually became more of an art than a science with them, and had so far degenerated in its teachings that little trace of the original truths can be found in the Greek authors known to us, while it was left to the Romans to finally destroy the little life that was left in Astrology as an esoteric study. Nevertheless, in spite of strong governmental opposition it flourished in the early days of the Roman Empire, in its exoteric form, though through the pandering of its exponents to political exigencies it became corrupted and sank into what was known as judicial Astrology, finally becoming nothing more than a form of divination by which horoscopes were cast for the hour.* By this time the knowledge of Uranus, the astrologer's star, had entirely disappeared, and substitutes were used to supply the place of the mystic planet in 'horary' Astrology; the old traditions were either lost, or had become so corrupted and distorted that Astrology could no longer be called a science, but rather a mere mode of divination.

To restore the Astrology of the Chaldeans is the only hope that is left for all who would make this subject a practical and a beneficial study. With all due respect to modern exponents of the science, who have laboured hard in its defence, we are bound to admit that their study has been too much mixed up with considerations appertaining to 'horary' Astrology, a system which will not compare with the methods of astrological practice taught by the wise men of the East.

The discoveries of Egyptologists prove that the Egyptians had no claim to the invention of Astrology. They were taught by the Chaldean priests, who believe that "An affinity existed between the stars and the souls of men; that the ethereal essence is Divine; that the souls of men are taken from this reservoir, and return to it at death; and that the souls of the more eminent of mankind are converted into stars." With them, "the soul was a spark taken from the stellar essence," a belief held also by the great Pythagoras.

* Horary Astrology.

When we come to consider that Astrology was the beginning of nearly all that we hold valuable in art, literature, religion and science; that the constellations were our first pictures; and that astronomy, and also to a certain extent mathematics, sprang from Chaldean Astrology, we may judge of its value to humanity: nor shall we wonder at its survival amidst the fall of nations and the decline of mighty races.

THE TRUTH can never be destroyed, and when we recognise in Astrology the law of the Supreme Ruler we need some courage, as well as mental ability, before we commence the task of learning the harmony of that law. Yet the same energy that is expended in seeking to refute it, would, if turned in the direction of learning its first principles, unbar the gate that leads to its understanding.

For the first time since the glorious days of wise Chaldea an attempt is made in the present series to place before the world the true Chaldean system of Astrology. That truth has been preserved in its symbology, and so plain are its symbols that he who runs may read. The time has come to again reveal the hidden meaning concealed so long in circle, cross, and star. We shall commence the task by removing some of the débris that has fallen around the title during the past ages. One desire only prompts our writing, the desire to serve humanity and to give to those who possess an eager intellect and a pure love for truth some of the crumbs of wisdom that have fallen from the table of those whom the author is truly grateful to know as his teachers.

"THE UNREAL HATH NO BEING; THE REAL NEVER CEASETH TO BE."—*Bhagavad Gîtâ.*

Astrology for All.

CHAPTER I.

First Steps.—Elements of Astronomy.

Before entering upon a study of Astrology it is advisable to have some clear ideas concerning the Solar System, and these may be obtained without going into all the elaborate details connected with Astronomy. A general understanding of its broad outlines is therefore all that is necessary, and without being proficient in mathematics anyone of ordinary education may follow quite easily all we shall have to say upon the subject.

Astronomy gives a knowledge of the celestial bodies, their magnitudes, motions, distances, periods, size, weight, order, etc., and generally takes us beyond the solar system far away into space, amid the fixed stars, which are now, by nearly all astronomers, believed to be central suns of other solar systems.

The Universe contains an infinite number of these solar systems, many very much greater than our own. As we *realise* this our vision will widen, our minds expand, and our hearts become filled with wonder and reverence for that Great Supreme and Unknowable Power that is the primary cause of all the glory that fills space. But no amount of speculation concerning other solar systems can reveal the true state of things in the broad expanse of the heavens. It therefore becomes more profitable to us at our present stage to confine our attention to the solar system of which we form a part, leaving the fixed stars with their immense distances and magnitude out of our consideration.

If we draw a circle, and place in the centre a single point, we shall have focussed our attention upon a miniature copy of ourselves in space. If we now expand our imagination and think of our Sun as being in the

centre of an enormous circle, extending millions of miles into space and embracing the whole solar system, we might begin to realise what the circumference of a solar system means. It will be well to ponder over this wonderful system. In the days of old the Sun was recognised as the home and source of the primal energy from which came all life and light, it being in fact the centre or, as we would term it for practical purposes, the *body* of the Logos of the solar system. From this glorious body radiates the light which illuminates the whole, and there can be no grander conception of God than this idea of One who sustains the whole of His universe by His manifestation, the Sun: "In Him we live, and move, and have our being," truly.

All narrow and bigoted conceptions of religion must fade into insignificance as we realise that the Sun is the light and the life of ourselves and of the whole system.

Can we wonder at the sun-worship of the Chaldeans since they *knew* that the Father pours forth His spirit over the whole world. They worshipped that Spirit, seeking to become filled with it by such love and devotion as we now seem to be incapable of. Many thousands of years ago—for time is past our reckoning when dealing with the stars and with evolution—their civilisation reached its height.

It is now astronomically accepted that the whole solar system was a vast heated nebulous mass which, cooling down, threw off huge portions which finally became planets or worlds, forming a complete planetary system revolving round the Sun.

We cannot fully estimate what we owe to Pythagoras, who upheld the belief that the Sun was at rest at the centre of the universe, and that the heavenly bodies all moved round that centre. This knowledge he had gained from the Chaldeans, but it was not generally accepted, and that which is known as the Ptolemaic system became later on firmly established; and so strong a hold had this idea upon the people about the year 1500, that it was first folly, then madness, and finally impious heresy, to assert that the earth was not stationary!

About the year 1507 Copernicus began to restore the Pythagorean system, completing his work about thirty years later. But Europe was then under the bondage of prejudice and ignorance, so that the same fate awaited this genius as that accorded to other great philosophers, and the revived system met with nothing but opposition and ridicule. Later, Galileo, the champion of the Copernican doctrine, was, through religious

bigotry, made to renounce his belief before the Inquisition. Nevertheless he persevered and wrote his celebrated *Dialogues*, which afterwards had their due effect, but at the time reawakened the anger of the Inquisitors. For at seventy years of age Galileo was brought before the dread tribunal, and escaped the death penalty only to be imprisoned in one of their loathsome dungeons, where, to save his life, at Rome in the Convent of Minerva on June 22nd, 1633, he signed a document in which he professes "with sincere heart and faith unfeigned to abjure, execrate and detest the error and heresy of believing and teaching that the Sun is the centre of the world and immovable, and that the earth is not the centre, and moves, a doctrine repugnant to Holy Scripture." Yet the good work had begun, and the reformation assisted it, and now in our own time we are returning to the truths taught thousands of years ago.

Astrology has always been based upon the fact that THE SUN is the centre of the solar system.* It could not be a solar system otherwise. Revolving round the Sun then, we have several planets. The first, not yet discovered by astronomers, is called *Vulcan*. Then *Mercury*, who performs a revolution round the Sun in 88 days, 23¼ hours, which makes the length of his year: his distance from the Sun is about thirty-six million miles. He is a small planet, shining with a pale bluish light; but as he is never more than about 30 degrees from the Sun he is rarely visible to the naked eye. This planet was typically known as Hermes, also as the winged messenger of the gods, by the mythologists, while the Chaldeans called him Nebo: he has always been the planet of warning. It is interesting to note that according to a certain body of occult teaching this planet is destined to become the future physical home for the majority of our humanity, and also that he belongs to our own chain of worlds. His symbol is made thus:

Venus, next in order from the Sun, is nearly sixty-seven million miles distant from the centre, and makes one annual revolution in 224 days, 17 hours; the length of this planet's day almost coincides with that of our own. She is the bright Evening Star often seen about sunset, though at certain times during the year (when she rises before the Sun) she is the Morning Star. We learn, from those more advanced in knowledge than ourselves, that she is inhabited and that her humanity has reached a very

* This is not easily understood by those who have not carefully studied the subject, and it has caused a great deal of misapprehension in the minds of many fair-minded critics.

high stage. For each planet, as we shall learn later, is a physical world for the purpose of evolution. Venus was known to the Greeks as Aphrodite, and to the Latins as Lucifer when the morning star and Vesper when as the evening star she shone after sunset. Her symbol is a circle surmounting the cross.

The Earth is the next in order of the planets and its distance from the Sun is about ninety-two million miles. The earth moves once round the Sun in what we know in time as one year, and also rotates upon her own axis once in 24 hours; this is important to remember. (There is also another motion which arises from the precession of the equinoxes which is equal to about 50 seconds in a year, and there is the decrease in the obliquity of the ecliptic of about 52 seconds in a century; but neither of these concern us at our present stage of study.) The earth is surrounded by an envelope of mixed gases called the atmosphere, by which light is refracted and dispersed. This atmosphere, or air, from being dense at the surface becomes more rarefied as distance increases. In it we breathe, and in it do the phenomena of lightning, thunder, wind and rain arise. The Earth was known as Rhea, and the symbol is a cross within a circle.

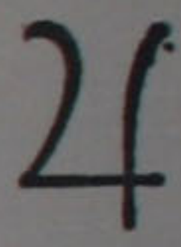
The Moon is a satellite of the earth, and makes a revolution around it in an elliptical orbit in 29½ days; she also appears to revolve from one point in the heavens to the same point again in 27 days, 7 hours, 43 minutes; she is 240,000 miles from the earth. The Moon is an important body in Astrology, and should be very carefully studied astronomically. The Moon may be called the mother of the earth; for all life that once existed there, together with its water and atmosphere, has been drawn off by the earth, the Moon being the physical globe in a past chain of worlds connected with our evolution. She has been best known as Luna or Isis: her symbol is the half-circle or the crescent.

Mars is the planet next to our earth and is about 139 million miles from the Sun, has a year of 687 of our days, and a day about 40 minutes longer than our own. He has been known as the god of war and hunting, by the names of Ares and Nimrod; his mission appears to be to dispel terror and fear. This planet also belongs to our chain of worlds. His symbol is the circle under the cross and is made thus, the arrow-head standing for the cross.

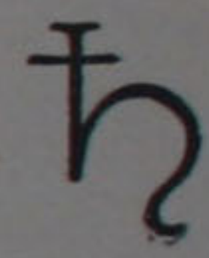
The circles of the *Asteroids* come next, the principal planet,

which is small, being Vesta. For present purposes they may be neglected.

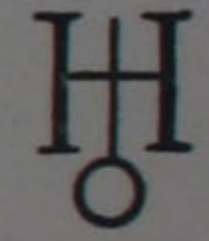
In *Jupiter* we come to the largest orb (except the Sun) in our solar system. He is about 476 million miles from the centre, and takes twelve years in going round the Sun; his day consists of about ten hours. Jupiter is the next brightest planet to Venus, and is accompanied by four satellites: is in course of preparation for its humanity, being at present uninhabited. This planet has been known as Zeus. His symbol is the half circle over the cross but is generally made thus:



Saturn, the next planet in order, is 872 million miles from the centre, and he takes nearly thirty years to revolve round the Sun; the length of his day is over ten hours; he is surrounded by three rings, and has nine Moons. Saturn was the son of Uranus, and was known as Chronos. His symbol is the half-circle under the cross, usually made in this way, however.



Beyond Saturn is *Uranus*, commonly called Herschel, after his re-discoverer. His distance from the Sun is about 1,754 million miles; he revolves round the solar orb once in 84 of our years, and is accompanied by four satellites. He was known as Ouranos, his symbol being



Next to Uranus comes *Neptune*, the most distant planet as yet discovered, who revolves round the Sun at a distance of about 2,746 millions of miles. His year is equal to 165 of our years, and his symbol is the trident.

These symbols are most important and they should be thoroughly mastered.

ASTRONOMICAL TABLE.

Symbol	Name of Planet	Mean distance from the Sun	Diameter	Length of Year	Length of Day		Hourly motion in orbit	Moons
		Miles	*Miles*	*Days*	*Hrs.*	*Mins.*	*Miles*	
☿	Mercury -	35,392,000	3,058	88	24	5	105,000	0
♀	Venus -	66,134,000	7,510	225	23	21	77,050	0
⊕	The Earth	91,430,000	7,926	365¼	24	0	65,533	1
♂	Mars -	139,311,000	4,363	687	24	37	53,090	2
♃	Jupiter -	475,692,000	84,846	4,333	9	55	28,744	4
♄	Saturn -	872,137,000	70,136	10,759	10	29	21,221	9
♅	Uranus -	1,753,869,000	33,247	30,687	9	30	14,963	4
♆	Neptune -	2,745,998,000	37,276	60,127		—	11,958	1

CHAPTER II.

The Earth and the Sun.

The Earth revolves around the Sun, making one complete circuit around that centre in a period which we term one year. In this revolution round the Sun, the solar orb is successively seen from the earth through each one of the twelve signs of the zodiac.

The astronomical and astrological year commences about the 21st of March, which is called the Vernal Equinox. At this time the Sun is said to enter the sign Aries, the first sign of the zodiac, and during the year he passes through the whole twelve signs or 360 degrees of the circle. This journey of the Sun (or rather of the earth around the Sun, causing that luminary to appear to pass through these signs) takes a little under 365¼ days. Each month marks off one distinct division so far as the zodiac is concerned, and by this we judge the internal or *individual* characteristics of the person born in that particular month. This gives us twelve kinds of people, twelve types that stand out very clearly and definitely, the characteristics being the more marked as the Sun's rays pass through the middle degrees of each sign (a sign consisting of exactly 30 degrees).

The earth also revolves once upon her own axis every 24 hours, and this causes the whole twelve signs of the zodiac in turn to pass over each portion of the earth once in each day of 24 hours, a fresh sign rising upon the ascendant at any place *about* every two hours, and one separate degree of the zodiac about every four minutes. Hence we may have two entirely different individuals born within five minutes of time. It should be remembered that every four minutes of time equals (approximately) 1 degree of the zodiac; thus every hour = 15 degrees (15°) *i.e.*, 30°, or one whole sign of the zodiac, equals *two* hours in time. From this it will be seen that a given point on the earth will be two hours, more or less, in passing through one sign of the zodiac. Thus the East

point or Ascendant passes through the whole of the circle of the zodiac in one day, owing to the rotation of the earth on its axis; whereas by the earth's revolution in its orbit the Sun is made to appear to pass through the twelve signs in one year, or one sign for each month. The sign occupying the East point (or, as it is called, "on the ascendant") is known as the Rising Sign, *and it is very important to clearly distinguish between this and the sign occupied by the Sun.* Otherwise great confusion will arise. These two separate motions must be clearly thought out, and the astronomical fact of these two revolutions of the earth constantly borne in mind,—once round the Sun, and once upon its own axis; the former taking a year of twelve months, and the latter a day of 24 hours.

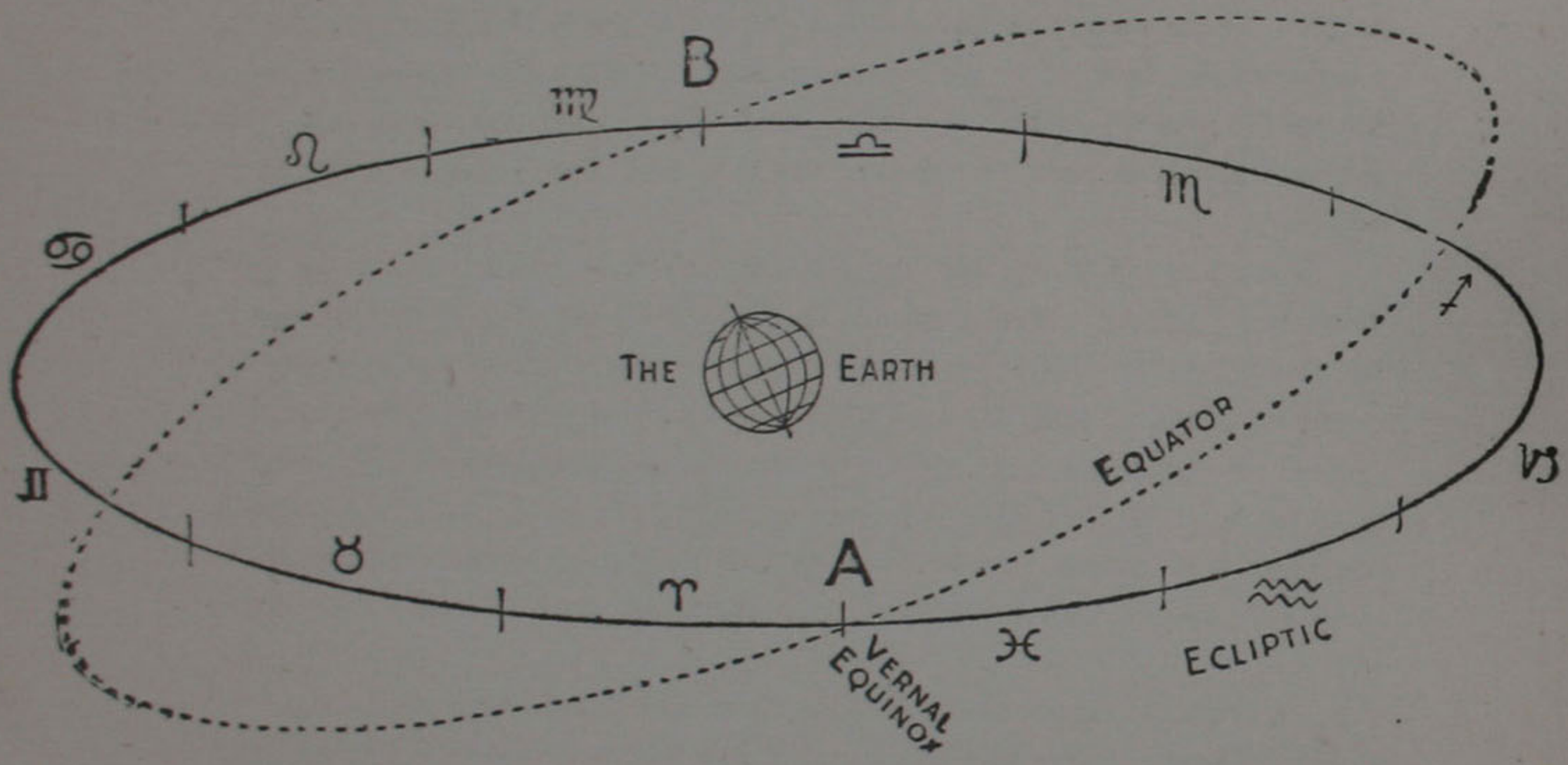
There is still another motion through the zodiac which we must consider, making three motions in all—and that is the motion of the Moon around the earth, once every lunar month of 28 days, whereby the Moon appears to pass through each sign in 2½ days, making the complete circuit in a 'moon-eth' or lunar month, a consideration that we will take up later on. These three motions form the elements, the "pounds, shillings and pence," as it were, of the astrologer's calculations, or, to vary the simile, the hour-hand, minute-hand and second-hand of his watch.

It must, then, be learned that there are three very important considerations with regard to the signs of the zodiac. *First*, the position of the Sun each month, caused by the annual revolution of the earth round the Sun (given in detail at the end of this chapter). *Secondly*, the Moon's place in the zodiac each day; and *thirdly*, the position of the East point or 'ascendant,' caused by the earth's daily revolution upon its own axis.

The Zodiac is the most important element of Astrology to become thoroughly acquainted with. It is the track, or belt, through which all the planets pass; it is commonly known as the ecliptic, and cuts the equator at the spot that is called the first point of Aries, constituting the Vernal Equinox. The signs of the zodiac should never be confused with the twelve constellations bearing the same names; for though at certain periods of the world's evolution the signs and the constellations coincided, and will do so again, this is *not* now the case; but this will be thoroughly explained in its proper place. The following diagram, the signs of the zodiac, and the paragraph that follows should now be studied.

The twelve zodiacal signs and their symbols are :—

♈	Aries	*Northern Signs* (spring and summer)	*Southern Signs* (autumn and winter)	Libra	♎
♉	Taurus			Scorpio	♏
♊	Gemini			Sagittarius	♐
♋	Cancer			Capricorn	♑
♌	Leo			Aquarius	♒
♍	Virgo			Pisces	♓



The measurement of this zone or belt called the Zodiac (which extends some 8 degrees on each side of the ecliptic)—or of *any* circle, in fact—is reckoned by seconds, minutes, degrees and signs, as follows :—

60	Seconds (″)	=	1	Minute (′)
60	Minutes	=	1	Degree (°)
30	Degrees	=	1	Sign (*s.*)
60	,,	=	1	Sextant
90	,,	=	1	Quadrant or Right Angle
360	,,	=	1	Circle or Circumference

N.B.—The Signs are not bodies, but spaces of thirty degrees each, and divide the ecliptic, or apparent track of the Sun (and planets) round the earth, into twelve equal parts; and the measurement, both of the Ecliptic and of the Equator, begins where they cross each other as the Sun ascends northward. We measure the distance from this point (called the vernal equinox, or first point of Aries) on the Ecliptic, and call it (celestial) *longitude*. If a planet be a little north or south of the Ecliptic, or Sun's apparent track, we call that distance N. or S. of the Ecliptic, *latitude*. The longitude of a planet is measured on the Ecliptic by signs and degrees, but on the Equator by degrees only, and this is called its *right ascension*, or R.A.; while its distance N. or S. of the Equator is called *declination*, or decl. This will be gone into fully in part ii.

The Sun's (apparent) entry into the various signs of the zodiac takes place on the dates given in the following table, which should be committed to memory. The planetary 'ruler' of each sign is also given.

	Sign of the Zodiac	Sun appears to Enter on		Ruling Planet
♈	ARIES, the Ram - -	March	21	♂
♉	TAURUS, the Bull - -	April	21	♀ Spring Signs
♊	GEMINI, the Twins - -	May	21	☿
♋	CANCER, the Crab - -	June	21	☽
♌	LEO, the Lion - - -	July	22	☉ Summer Signs
♍	VIRGO, the Virgin - -	Aug.	22	☿
♎	LIBRA, the Balance - -	Sept.	22	♀
♏	SCORPIO, the Scorpion - -	Oct.	23	♂ Autumn Signs
♐	SAGITTARIUS, the Archer -	Nov.	22	♃
♑	CAPRICORNUS, the Goat -	Dec.	21	♄
♒	AQUARIUS, the Water-bearer -	Jan.	20	♄ Winter Signs
♓	PISCES, the Fishes -	Feb.	18	♃

(It should be noted that these dates are approximate only, since owing to leap year the Sun does not always enter a sign on exactly the same day every year. See table of Sun's place at end of book.)

The following diagram shows the bodily parts under the rule of the various zodiacal signs, and it should be carefully studied.

Positive Signs.

Aries ♈ *(head)*

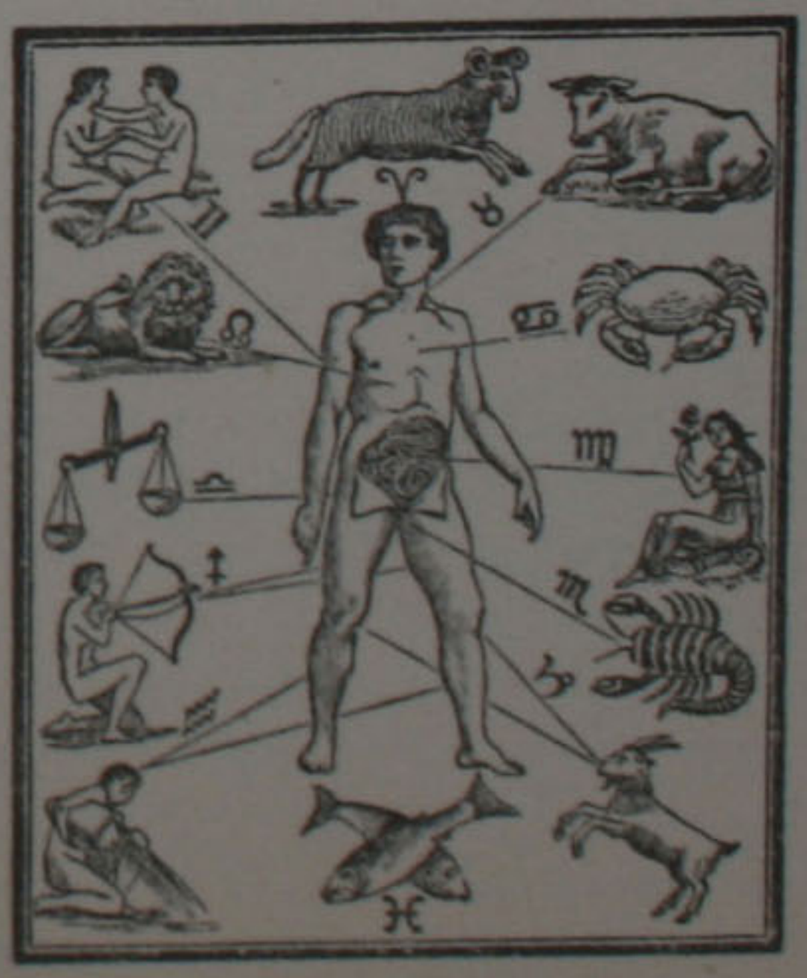
Gemini ♊ *(arms and lungs)*

Leo ♌ *(heart and back)*

Libra ♎ *(loins and kidneys)*

Sagittarius ♐ *(thighs)*

Aquarius ♒ *(legs and ankles)*



Negative Signs.

Taurus ♉ *(throat and neck)*

Cancer ♋ *(breasts and stomach)*

Virgo ♍ *(bowels)*

Scorpio ♏ *(secrets)*

Capricorn ♑ *(knees)*

Pisces ♓ *(feet)*

CHAPTER III.

The Sun and the Zodiac.

The Sun is the centre of all life, force or energy, and represents the Positive and primal fount of all existence. In the Sun are contained all the colours of the solar spectrum. Every form of existence manifesting in the solar system is bathed in these rays, from which is drawn the life that is at the centre of its existence, all of which may be summed up in the term "Positive Life."

The Moon represents the Negative influence, her light being that which is borrowed from the Sun, she having no light of her own except that which she collects as a reflector.

These two great principles of positive and negative are symbols of the spirit and the soul; father and mother. The former is the constructive, energising, and creative principle, the latter the preserving, moulding, and formative condition. The Sun is the root of all things in manifestation, for without the Sun there would be no life, light, heat nor motion in the physical world. In occultism the Sun is known as the vehicle or body of the Logos of the solar system, and is therefore the highest physical and mental influence that we can know, while using our brain consciousness as a means of cognition.

There is but one life, and that is the life of the Logos. We, as units, are bathed in that one life. The planetary spirits and the planetary bodies have their own specialised forms of this one life, and humanity in its turn holds this life in a separate form while moving in the great whole. The holding of this life or consciousness constitutes the individual, who individualises the special ray of the great All-consciousness, and thus knows himself as I, the Ego. It is this specialisation of the rays of consciousness, or solar life, that makes the Individuality. This work of building up the Individuality, as it is called, has taken vast cycles of time to accomplish, requiring many earth lives and physical embodiments to produce the wonderful results that we are familiar with to-day. Potentially we are all sons of God, sparks from the great flame, sent forth from the bosom of the Father to become like unto Him; each to acquire a definite self-consciousness and to maintain a separate centre

from which the individual creative powers may become manifest. When this great truth is realised, we shall understand the true meaning of the word *sacrifice*, and turn our thoughts in adoration and devotion to those Great Ones who have guided us in this grand scheme of evolution to the point of self-consciousness.

The SUN may stand to us as a symbol of spirit, and the MOON as matter, the two acting in unison as spirit-matter, or life and form. If we can think of these two factors as positive and negative, we shall find it easier to understand all that follows with regard to planetary influence, as it is called.

The one great power and central principle is the Sun, and all other symbols are but representatives of the modifications of this universal principle. Each planetary system will be, so to speak, a modification of the consciousness of the Logos. Each is a centre of life and force in the solar system.

The zodiac, as explained in the last chapter, is divided into twelve equal parts called signs, each subdivided into thirty degrees. It is in reality an imaginary circle passing round the earth in the plane of the ecliptic, the first point being called Aries 0°. The twelve signs are in their nature alternately positive and negative, and each contains a certain specialised influence of its own, having a lord or ruler from which the nature of its influence is obtained.

We now come to a very important part of our study, in which we shall consider the Sun's apparent passage through the twelve signs of the zodiac, caused by the earth's movement round the Sun. From the Sun's position each month we may judge of the character of each individual, and we shall learn that, more or less, every person born during the period in which the Sun passes through a particular sign of the zodiac will exhibit its characteristics as delineated in the following chapters. This will indicate the character of the INDIVIDUAL then born, and by the same rule when the Moon is found in these signs at birth the PERSONALITY will be described. Later on we shall explain the planetary influence in each sign, and also extend the main features of this chapter.

IMPORTANT NOTE.

Sunrise Horoscopes and Rectification.

The following delineations, based upon the Sun's position in the twelve signs of the zodiac, are the result of the author's first-hand experience during twenty years of an extensive practice, in the course of which some thousands of horoscopes have been delineated.

These delineations of the twelve types of character may, however, be either modified or expanded in individual cases; though in the main they will be found sufficiently accurate to serve all practical purposes. If further elaboration should be necessary the reader is referred to the second edition of *How to Judge a Nativity, Part I.*

If found desirable to discover the other modifying factors operating at birth, and the true time of birth be unknown, a skeleton horoscope may be erected for Sunrise at the birth-place. The sign in which the Sun appeared at birth should then be counted as the Rising Sign, or substituted ascendant, the remainder of the signs following in their respective order being considered as houses. For instance, on page 187 will be found the horoscope of the Czar of Russia. The Sun is in the sign Taurus: count this as the first sign or ascendant; Gemini will then be the second house, with ☿ in it; Cancer the third house, with ♅ and ♀ therein; and so on with the other signs and houses. The planets in the signs, with the delineations, will be found at the end of the book.

In this way a "sunrise," or approximate horoscope may be erected for anyone whose birthtime is unknown. It will, of course, be only a substitute for the real horoscope.

Persons not knowing their time of birth, and anxious to obtain a correct horoscope, will find the "Delineations based on the Rising Sign," commencing on page 164, very useful, and may, after reading them carefully, come to a conclusion as to the sign of the zodiac rising at birth. Many correct horoscopes have been discovered in this manner, and it is therefore a method to be recommended before going to the expense of "Rectification."

CHAPTER IV.

The Individual and Personal Character of the Sign Aries.*

☉ *in* ♈. *Mar.* 21 *to Apr.* 20. ☉ *in* ♈.

This sign governs the head and face, and the consciousness making the character of the Aries individual will always express itself through the head ; this sign is the first of the *fiery* triplicity and of the *cardinal* cross. We find persons born under the rule of this sign always looking forward, they are leaders in ideals and pioneers of advanced thought. They have great mental energy, but are inclined to be very headstrong and impulsive. They incline towards prophecy, and love to predict things that will happen, for they can easily look ahead into the future, possessing remarkable foresight. When freed from other influences and not slaves to their personality, they become truly clairvoyant, being especially gifted in this direction. This sign gives extreme ideality, and those under its influence are more idealistic than practical. They are always full of new schemes and plans, ever exploring and originating. They are fond of constant change, loving novelty, romance and speculation, nearly always living in a world of ideas. They are very highly strung, sometimes hyper-sensitive, and are noted for their perception. They seem to live more in the perceptive region of the brain than the reflective, and are rarely deceived where perception is concerned. They are extremely sensitive persons, with all the senses fully alive, except one; for, the consciousness being more readily expressed in the head, they have keen sight, sense, taste and hearing, but from the fact of their being most alive in the head they do not *feel*, and are therefore less sensitive to touch in other parts of the body. They are very self-willed and often self-opinionated, so that it is exceedingly difficult to restrain them, as they are

* It is well to note that those born when the Sun is in any sign are here said to be born "in" and NOT "under" that sign: this latter phrase is commonly applied only to those born when the said sign is rising on the Eastern horizon—it is then called the "ascendant" (see chap. XIX). No confusion need arise if the distinction between Individuality and Personality is well borne in mind: for both the Ascendant and the Moon's place are included in the Personality, while the sign occupied by the Sun indicates the Individuality. The dates given are *approximate*: see table of Sun's place.

always inclined to act upon impulse without waiting to mature their plans. They are frank and outspoken, and impulsively generous, yet while they are fond of reason and argument they are often combative and assertive. They can be both sceptical and credulous, but the former mood most often sways them. Decidedly lacking in caution, being far too venturesome, they often run to great extremes, at times even being lacking in discretion—but never in zeal.

They are ambitious persons, who love to engage in great enterprises. With them the intellect is the main feature, but they always find it difficult to understand their own emotions and feelings, and they are too often inclined to fly off at a tangent. When not living up to the highest strength of their character, they have a tendency to jealousy; they expect great loyalty from others, and are somewhat exacting in this respect. When fully individualised these persons make very grand characters, especially in all pioneer work, their enthusiasm rarely being daunted by obstacles. When once the mind is made up they seek to overcome all opposition, more by their dominant will and masterful spirit than by simple perseverance. They are interested in all matters that are occult and metaphysical, and love to live in a world of ideas. Always intellectual, they make splendid companions, being affable, genial and witty. They are never at a loss for a word, and make excellent conversationalists; as hosts or hostesses they are full of little plans for making those around them happy, and they can always be relied upon to provide plenty of entertainment.

They love harmonious surroundings, and possessing artistic tastes they generally seek to make their environment as beautiful as possible. It is not easy to deceive those born during the period of influence of this sign, and were they to cultivate their clairvoyant powers they would be remarkable for their insight; or what is generally termed intuition. They sense others in a surprising way, going straight to the core with those in whom they are interested; for their mental sympathies are always quick to respond to the least good which they may find in others. They are sometimes too hopeful with regard to their enterprises, and are inclined to over-estimate their own abilities, but they are excellent at all work that does not require sustained effort, and where things are required quickly and promptly they are the people who can do them best; but their true mission in life is to inspire and lead, as they are natural prophets and teachers.

The head being the most sensitive part, this will be the first to give out; therefore when the health fails severe headaches result. As Aries governs the face also, the eyes suffer when the system is depleted, and there is liability to neuralgia. This being the head of the cardinal signs, the stomach and kidneys suffer by reflex action. It is essential for the physical well-being of the Aries character to have plenty of fresh air, also daily exercise. The best cure for all their physical ailments is peace, quiet, and rest; for amidst harmonious surroundings they can readily recuperate, and recover that which to them is essential—balance.

People of this type do best in life as organisers, leaders, architects, designers, company promoters, etc., they are also found among phrenologists, character readers, agents, brokers, appraisers, auctioneers, surveyors, salesmen, detectives, guides and couriers, travelling companions, house and estate agents, inspectors, foremen, managers, lecturers, novelists, writers of short stories, photographers, reformers, elocutionists.

The Aries type would marry well with Sagittarius individuals, born from November 22nd to December 20th (provided the planetary indications in the two horoscopes were harmonious); but the Aries person would benefit most by union with one born from July 22nd to August 21st (☉ in ♌), as the opportunity would then be offered of joining heart with head, and Leo being more practical than Aries a better blend would be obtained from this union. The fiery and airy triplicities being in sympathy, it is out of these that the best unions arise, for the Aries person would find those born in earthy or watery signs too matter-of-fact or too emotional to suit his idealistic tendencies: he really requires to unite with those who can draw out his CONJUGALITY, which is more *latent* in this sign than any of the others.

We may sum up those born in this sign of the zodiac as belonging to the intellectual trinity. Their aim in life always appears to be to live in the mind: this makes of them very independent characters, with clear and decided ideas, and a spirit that is dauntless, fearless and aspiring. When perverting their gifts their greatest fault is deception, and they are often clever enough to deceive successfully; but when strongly individualised, their independence enables them to rise above all mean and petty actions, while their pathway ever leads to clear thought, and finally to the perfected intuition; for the inner quality or *destiny* of this sign is TRUTH.

CHAPTER V.

THE INDIVIDUAL AND PERSONAL CHARACTER OF THE SIGN TAURUS.

☉ in ♉. *Apr.* 21 *to May* 20. ☉ in ♉.

THIS sign is the first of the *earthy* triplicity and the first of the *fixed* signs, and in this sign is concealed will and desire, both of which express themselves in the character of the Taureans more or less. This being the sign of solidity, it makes those born in it exceedingly solid, practical, and substantial. They are exactly the reverse of all that has been said of the foregoing sign, Aries being all that is idealistic, while Taurus is all that is practical.

The Taureans are slow, plodding, patient, enduring, persistent, executive and matter-of-fact persons. They are remarkable for their conservatism, and they never seem to waste their forces like the Aries types, who scatter them broadcast. Persons of the strongest wills are born in this sign, and when living exclusively for themselves, they become exceedingly obstinate. They can be very determined, persistent and dogmatic; they usually speak with a quiet, firm and authoritative tone. Possessing a great amount of physical vitality, the Taureans become very furious and violent when severely angered, though as they are usually slow and cautious it takes a very great deal to rouse them; when very excited, however, they are beside themselves with rage. They can do a great amount of good by their steady, building capacity, and are thoroughly capable of carrying out all plans entrusted to them.

They have much perseverance, are steady, patient and enduring. Secretive and very reserved, they yet make faithful friends. They are excellent companions to those possessing ideas, and as co-workers they are reliable, sincere and trustworthy. They seem to possess a great amount of pent-up energy, which makes them very tenacious, holding on till something comes to liberate their stored-up forces. As masseurs and healers they are unequalled. They always benefit persons deficient in

vitality, having the power to magnetically heal and soothe those who are nervous and irritable.

The mental and physical vitality of the Taureans is tremendous, and persons born under this sign usually possess a splendid physique. They are fearless and generous, and when fully individualised they set no store on wealth except to do good with it.

When they concentrate their thoughts they have immense power, and WILL then has the ascendancy over desire; but when the latter is most in evidence they become very worldly and incline to take pleasure in the good things of this life, being fond of feasting and comfort. The Taureans make the best psychic mediums, and they may be contrasted with the Aries types by the fact that they are more inclined to live in their feelings than in their minds. The true Taurean may be said to be one great feeling; but, as this sign belongs to the earthy triplicity, it is more often physical and objective than subjective feeling. Taurus governs the neck, and just as this is so constituted as to serve the head which turns upon it, it may be said that Taureans make better servants than masters. Being trustworthy, they make excellent public servants and officials, and they are often chosen by the public as their representatives.

Taurus governs the throat also, hence this may be said to be the most sensitive part of the organism, while as this sign is the first of the fixed group of signs, one of which (♌) governs the heart, the latter is often affected by sympathy; belonging to the earthy triplicity, moreover, dropsical and tumorous afflictions are indicated.

The *throat*, however, should always have the first attention, exhaustion through speech or singing being avoided. Taureans are more inclined to suffer from too much physical strength than too little, and when giving way to what is often their greatest fault, laziness, they nurse many disorders that produce rapid, fatal results. When the Venus side of the nature is in excess, they are liable to apoplexy and sudden death. It would seem as though they were benefited most by those things that also assist the Aries types, and it would be better for them to exchange magnetism with others and so obtain a more equal distribution of the life forces. They often pass out of their bodies earlier than might be expected through a kind of magnetic stagnation; so that if they were to energise their minds a little more, and live less in the feelings, they would be greatly benefited in health. All morbid tendencies should be

strenuously resisted, as if indulged in they tend to 'grow upon' the Taurean.

These persons possess the ability to get money for others, and Taurus being the second sign of the zodiac, governing finance, they are best suited for all callings in which the handling of money is concerned. They therefore make good bankers, stockbrokers, treasurers, cashiers and speculators. When living more in the personal nature they are best adapted for mechanical and laborious pursuits, where they are required to work slowly and patiently. They are good at all executive work, and are, as a rule, excellent singers and sometimes capable actors. They also succeed as magnetic healers, doctors, and nurses; and in agricultural pursuits as farmers, fruit-growers, or gardeners, also as builders, etc.; they are found amongst bill-discounters, financial agents, book-binders, manufacturing chemists, compositors, dressmakers, florists, French-polishers, house painters and decorators, japanners, collectors, insurance agents, taxidermists, etc.

It would be well for these persons to marry those born in one of the other earthy or in one of the watery signs, to ensure mental and physical sympathy.

Finally, we may say of the Taureans that they possess more vitality than any other of the twelve types, in fact, they appear to suffer from an over-abundance of life rather than a deficit of it. The words "to him that hath shall be given" seem to be applicable to these persons, as their leading characteristic is acquisitiveness, and it is quite natural for them to be conservative, reserved, and secretive. It would be difficult without a knowledge of the planetary configurations at the time of birth to say whether they would be actuated chiefly by Will or Desire. Either one or the other would tend to predominate, but in all cases they would lean more to the objective and concrete than the subjective and ideal; owing to this they often pass through a period of extreme materialistic thought which leaves a strong impress on their future actions. They appear to be born to realise the practical demonstration of the law, for the inner quality or *destiny* of this sign is OBEDIENCE.

CHAPTER VI.

The Individual and Personal Character of the Sign Gemini.

☉ *in* ♊. *May 21 to June 20.* ☉ *in* ♊.

This is the first of the *airy* triplicity, and the first of the *mutable* signs. The airy triplicity governs the mental conditions of humanity, hence we find those born in this sign living chiefly in the mind; owing to this sign belonging to the mutable group, however, they are 'dualistic' —this being the main feature of the mutable signs, causing a tendency to express two conditions and an inclination to be very easily influenced one way or the other. This sign governs the lungs and arms, which have both dual functions, and Gemini persons are rarely content with a single occupation or pursuit, seeming to delight in having two things in hand at the same time. They can very quickly adapt themselves to their surroundings and are hence remarkable for their versatility, while they are very sensitive, having, nevertheless, the ability to reason upon and analyse their sensations. They love change and diversity, and are always the best persons to rely upon in an emergency, as they can instantly respond to the requirements of the moment. They love variety of thought and delight in all mental pursuits, which they sometimes carry to extremes; they seem to take an especial pleasure in leaving their work unfinished. They will take up one thing, partly finish it, and then go on to another, which they are also apt to leave unfinished; therefore their best work is done when co-operating with others, for when working in unity with those who understand their peculiarities they are capable of great attainments: nevertheless, the spirit of diversity often makes them experience two extremes during life.

They can be generous and also niggardly: can present a bold front and assertive attitude, and yet be highly timid and nervous: are conservative and progressive; altogether quite dualistic subjects, very difficult for others to understand. We have known persons born in this

sign who have expressed a desire to be in two places at the same moment.

On the whole, however, Gemini persons are rather given to impulse, which generally decides the line they take. They appear to be unable to stand any worry or anxiety, which quite unnerves them; yet when left alone to work out their own designs, in accordance with their own peculiar methods, they can do a great amount of useful work: they must, however, first realise that they consist of many compartments, so to speak. When they can change their times for working and thinking, and, in fact, live in a life of change, they succeed very well; but they must have diversity. This may make them appear to their friends fickle and indecisive, but it is their particular way of working and therefore perfectly legitimate for them. Throughout the whole of their life they must expect dual impressions and many contradictory states of consciousness. Being very sensitive, nervous, and highly strung, it would be well for them to analyse each particular mood they find themselves in, and endeavour not to be too much swayed by the thought-spheres of others. They are ambitious, but it is chiefly a mental ambition for refinement and better conditions.

The sign Gemini governs the lungs, shoulders, arms and hands, and disease or ill-health is mostly caused by excess of activity, or worry; this brings on nervous disorders (which belong to the airy triplicity), and consumptive tendencies (belonging to the mutable signs); therefore the chief concern should be to avoid too much excitement, and keep free from anxiety and worry. It is sometimes necessary to study the laws of hygiene with regard to diet, and plenty of sleep is always required.

These persons succeed best in all work where the hands are employed; they make excellent book-keepers, clerks and commercial travellers; they love variety of employment or posts where the mind can be engaged in two pursuits at the same time. Their best outlet is in the literary world, and as editors, reporters and newspaper men they succeed well, for they have the ability to come into touch with the public mind, and can therefore cater well for the public literary taste. They make good accountants, solicitors, attendants, post office officials, clerks, decorative artists, school-masters, guides, journalists, lecturers, milliners, photographers, postmen, railway employees, secretaries and translators.

These persons would do well to marry those born in some sign of the airy or fiery triplicities.

We may sum up the Gemini type of person born between May 22nd and June 20th as dualistic and restless, intellectual and sensational, nervous and irritable; like the air to which they belong they must ever be moving from place to place or from thought to thought. Forming as they do the last of the intellectual trinity, they seem to be able to express the two foregoing signs in themselves (thus, if we think of Aries as father and Taurus as mother, Gemini may be regarded as the child of these twain). Indeed, it would seem as if they were ever trying to blend the ideal with the practical, the life with the form; for all that is contained in the spirit-matter of the positive and negative union of Aries with Taurus is seeking expression in their consciousness. They are, as it were, placed between two poles, and are ever being called upon to decide towards which side they shall lean, so that their experience of life is ever obtained from duality.

They all possess fine organic quality, and the ability to become very clever: quick-witted and mentally impulsive, they seem to draw a great deal on what is really an inspirational nature. Their chief characteristics are force and motive, and when they seek to discover the motives for their actions they may be considered very progressive, but when they live the unbalanced personal life they become diffusive and unreliable.

The inner nature or *destiny* of this sign is MOTIVE.

CHAPTER VII.

The Individual and Personal Character of the sign Cancer.

☉ in ♋. *Jun. 21 to Jul. 21.* ☉ in ♋.

The sign Cancer begins the maternal trinity. It is the first of the *watery* and the second of the *cardinal* signs, and governs the breast and stomach: it is one of the most sensitive signs of the zodiac, and being the first of the *maternal* trinity, it governs all home and domestic affairs in which the feelings play a prominent part. Persons born in this sign are characterised as slow but sure: they are best described by the crab, whose tenacity is proverbial, for it will lose its claw sooner than release its hold. The main feature of this sign is the power of retentive memory. Cancer persons have the most remarkable memory of any given by the twelve signs, and find no difficulty in recalling minute incidents of the past. This makes them somewhat antiquated, as they love to dwell on past events, or to go over in their memory past occurrences: through this they often become somewhat limited and hindered, particularly where attachment to family is prominent in the life. Their highly sensitive nature makes them feel very keenly everything that affects the other members of the family, and for them domestic affairs become a kind of brake on their own individual progress. They are highly approbative, and always yearn for the sympathy of others; are timid, reserved and shy, fearing ridicule or disapproval very much, which makes them somewhat conventional, and binds them closely to clan or sect. When attached to the Catholic faith they are very sincere and earnest in all ritualistic observances. They are also fond of banding together into sects, and when moving along the higher lines, men become freemasons and members of occult and secret communities, and women are drawn to mystical and occult meetings. When fully individualised these persons are remarkable for their imagination, but when inclining to the personal side of life, they are fanciful, romantic and superstitious. From

sensation they work through feeling to the highest emotion. It is difficult to find harmonious persons born in this sign, though in matters of feeling they are truly wonderful people ; this feeling may carry them into the worst forms of sensationalism or upward into the plane of the emotions. Being exceedingly sensitive, their feelings are very easily wounded. In their feelings they possess a psychic gift, being able easily to feel the impressions around them. They are economical and very fond of saving, which trait runs into almost all the details of their life, as they are very fond of saving letters, books, and all kind of curios. They hoard up curios to a remarkable extent, being extremely fond of all that is antique. They greatly respect age and custom, and tend to become very conservative. They are persistent and exceedingly tenacious ; they are apt, however, to live more in the personal side of their nature than is good for their well-being and that of those around them, but they have a certain amount of tact, which assists them considerably. When fully individualised these persons possess a great love of power, and once having gained it they seem to have the ability to hold it. They are not ambitious, in fact, but rather lovers of fame and public recognition ; this they ardently desire, as they seek a world-wide approval. They can rake up from the past things that others have long forgotten. When acting along personal lines only, they are inactive and inclined to be somewhat grasping.

As this sign governs the stomach, this organ will be a sensitive part of the system, and when the personal element is strong we shall find these persons suffering from weak digestion and gastric troubles. They require to be careful in diet, there being a tendency to suffer from fermentation in the stomach. Worry and anxiety with them are frequent causes of indigestion, which produces a defective circulation, and brings in its train constipation, congestion, rheumatism and chronic disorders. They are liable also to suffer from fancied ailments, inclining to hypochondria.

They are always nervous when ailing, and generally fear the worst results of any functional disorders ; in this respect they become so morbid that they actually produce the illness they imagine themselves suffering from. Their cure is a healthy imagination and freedom from all anxiety, especially with regard to domestic affairs.

Cancer persons are best adapted for those pursuits which embrace catering for the masses, or any business or profession in which the

general public is largely concerned. They make splendid historians, being able to write up the past with considerable accuracy. As the Aries types would do well as leaders in the military world, as captains, generals, etc., so will the Cancer types do well as naval captains and in all professions connected with the sea. They make good nurses, caterers, and hotel keepers, barmaids, confectioners, actors and actresses, companions, cooks, laundresses, dealers in second-hand clothing, second-hand booksellers, dressmakers, matrons, midwives, mineral water manufacturers, researchers, stewardesses, etc., succeeding best in all matters of a fluctuating and public nature, in commodities that change hands often, and in matters of small profits and quick returns.

In summarising the character of the Cancer portion of humanity, we may best illustrate the character of this type by saying that they are seeking to become perfectly individualised, and for this purpose *tenacity* is one of their chief characteristics. They are very reserved and sensitive, sympathetic, persistent and impatient, impressionable and emotional. It is at times necessary for them to become what the world calls selfish that they may protect their individuality; but when this has been attained they are strong, self-possessed and also self-reliant characters. This sign completes the first four signs in the zodiac, in which the four triplicities, fire, earth, air and water, commingle, as it were; it is symbolic of the film or auric egg that contains the whole. The inner nature or *destiny* of this sign is POWER.

CHAPTER VIII.

The Individual and Personal Character of the Sign Leo.

☉ *in* ♌. *Jul. 22 to Aug. 21.* ☉ *in* ♌.

Leo is the middle sign of the *maternal* trinity, the second of the *fiery* triplicity, and the second of the *fixed* signs; therefore it may be said to hold the central point in the zodiac, and when joined with the next sign it certainly contains the essence of the whole twelve signs. Leo governs the heart, therefore it will be from this centre that the character of those born in this sign must be judged.

Standing, as this sign does, in the centre, we shall find the forces of the heart running either upward or downward; but only in those who are fully individualised, or, as it is termed, self-conscious, shall we find the consciousness centred in the heart. Generally speaking, the emotions are fully active in the Leo characters. They are forceful and highly magnetic, and, possessing an abundance of vitality, they carry with them an aura that is beneficial to all. They are genuinely kind, warm-hearted and loving, but usually like to express their love in action, their emotional nature being of the heart. They can be impulsive and diffusive, but it is usually the impulse of a generous nature. They possess a very attractive individuality and are always decided characters. They are usually very practical with regard to their ideals, as they prefer to live them rather than talk of them. While the Aries nature usually spins wonderful ideals in thought and ever seems to be straining after the unattainable, the Leo types are silently and quietly seeking to make them realities. This comes from the wonderful faith which they inherently possess, their motto being "Whatever is, is best"; this comes, however, only when the Leo nature is awakened and the desire has been sent out to unify the individual will with the Supreme Will. Being the centre of the fiery triplicity they possess a very strong love nature, which makes them very ardent and sincere in their affections. As the second of the fixed signs, and in contrast with the Taureans, they have more unity of

will and desire, acting more on the side of will than that of desire. The Leos love to rule, but it is a rule rather of the heart than of the head. They are philanthropic, and always obey the impulses of the heart where sympathy is concerned. This sign produces individuals who are more thorough than any of the other signs, for they seem to combine the practical with the philosophical and the ideal with the real. When self-controlled they are wonderful individuals, being able to influence great numbers. They have the power to send their thoughts to any distance, and when conserving their energies, heal through sympathy. They seem to radiate from their centre a beautiful warmth, like the Sun, which is ruler of their sign. But when turning their forces downward and living to the personal side of life they are very amative, with very strong passions. It is found that the weakest and the strongest individuals come out of this sign. The weakest are those who are too easily led through their feelings, though this is often caused by associating with those who take advantage of their Leo nature; they then fall into dissipation and may become dissolute characters. But the true spiritual fire is ever burning within, and phœnix-like they will rise from the dead ashes of themselves to greater and nobler things; for this sign is known by astrologers as the house of the Sun, and it is through this sign that the rays of the Sun become most powerfully charged with spiritual life and energy. When Leo persons seek to become self-conscious they seem to make more rapid progress than those born under other signs, and possessing as they do such very sensitive natures, they are able to readily respond to spiritual influences; their faith then becomes marvellous, and the whole of their life seems to be devoted to doing good to others.

Leo governing the heart causes this part of the system to be the centre and most easily affected when the character is inharmonious and the life running to discord and disorder instead of peace and progress; the circulation then suffers, setting up many troubles of a more or less feverish nature, which in turn react upon the mind, bringing gloom and despondency. It is essential for the well-being and perfect health of all Leo persons that they have a certain time, if only a few minutes each day, when they can be quite alone and perfectly at rest. This enables them to 'start the machinery from the heart' at an even and harmonious rate of vibration. Their best medicine is love, peace and harmony.

All Leo persons succeed best where they have authority, or hold

some high and responsible position, but in trades or professions they will do best as jewellers or goldsmiths, as writers of love stories or dramatic sketches. They also make excellent musicians and poets. Although they possess great strength and vitality they are not fond of laborious work, and they can only be really happy in positions of trust and management.

We may sum up the Leo persons as firm and self-controlling individuals, ever aiming at high and noble things. They are all born with a nobility of character which can only be counteracted by contradictory planetary influences.

They are generous to a fault, faithful, sincere, earnest and persevering, and although ambitious their ambition is nearly always turned in the direction of self-perfection. This sign gives the intuitions of the heart, and as the centre of the maternal trinity, it holds and binds all the others by the power of love; its inner nature or *destiny* is HARMONY.

CHAPTER IX.

The Individual and Personal Character of the Sign Virgo.

☉ *in* ♍. *Aug. 22 to Sep. 21.* ☉ *in* ♍.

The sign Virgo is the second of the *earthy* and the second of the *mutable* signs; it is the third of the *maternal* trinity and the turning-point from the northern to the southern signs: it is specially characterised by its self-containing qualities. Out of this sign, for the majority of individualities, wisdom is to be born; for, although belonging to the earthy triplicity (from which we might suppose that too much of the earthy element would come into their make-up), this sign represents the virgin soil, the spirit-matter, as it were, which yields the most readily to vibrations passing through it from the other signs. The individuals born in this sign are constructive and able to make the most of their conditions they are more generally found in the business world, particularly in pursuits which provide for the general welfare of the whole of the community. As characters they are philosophical, though they seem to blend the ideal with the practical in a marvellous manner. This makes them very discriminative, giving them large reasoning powers and very ingenious methods of working. They are the most critical of all individuals, but they usually turn this criticism upon themselves as well as others, for they seem to be always taking themselves to pieces. They are careful and cautious, and usually act methodically, with much apparent forethought. They are very industrious and persistent, tending more toward the practical than the ideal. They are precise in details, and can readily put right any errors and defects in their own character; but they are also extremely sensitive, not from a sympathetic standpoint, but more from a mental attitude, for they are very introspective, and may be said to know themselves better than those born under other signs. They possess that keen intellect which comes from experience more than from education, and they have remarkable tact and ingenuity; but they are usually fully aware of all their attainments, and are inclined

to be somewhat proud of them, so that when running along personal lines, these persons become more selfish than those of other signs, since they are always alive to their own interests. They then become rather materialistic, and tend to carry the practical too far into scepticism and doubt, while they expect from others what they themselves are not willing to give; they thus seek all the good things in life for themselves, and may attain great worldly success, as they possess all the ability to enable them to attain their desired altitude. They may be said to have many faults when running to the personal side of their nature; and they become very domineering, using their good intellectual abilities to the detriment of others, and a certain hardness takes possession of them, which causes them to identify themselves almost exclusively with the external world. But when living more in their individuality, or becoming what is termed more self-conscious, they are really very splendid characters, being discriminative and wise, and often possessing the power to psychometrise and sense psychic conditions from the higher standpoint. They are capable of making wonderful progress in spiritual development and usually seek to live the most chaste lives, becoming like their symbol, a virgin in purity. This sign acts to the maternal trinity in exactly the same way as Gemini does to the intellectual, seeking to express in itself the union of Cancer and Leo.

Those born in this sign possess great recuperative powers. They are rarely sick or ill, and may attribute much, if not all, of any ill-health they may suffer from to their own habits of life. Being natural students of the laws of hygiene, they usually know how to live properly; they should always avoid drugs of every kind, as, being very sensitive physically, they readily absorb the poisons of drugs into their system, speedily affecting the circulation. They are more sensitive to the vibrations around them than persons of other signs; they feel the changes in atmospheric conditions almost directly they begin, and their bodies act like barometers, expressing to the sensitive soul within every change that takes place in their surroundings. Their best medicine for all disease is to be alone with Nature and to have around them harmonious conditions. They will do well to study diet and to be particular in food and with regard to the magnetisms surrounding them.

The Virgo type may be summed up as retiring, ingenious, discriminative, active and mercurial. They always seem to have their wits about them, and are generally self-possessed; they seem, however, to be

capable of extremes of good and so-called evil, being much 'smarter' than the majority of those around them; and when living only for themselves they are capable of outwitting others for the sake of personal gain; they generally act, however, with a full consciousness of what they are doing. This arises from their inventive genius, and being thoroughly alive to all advantages and disadvantages, they can so readily adapt themselves to the requirements of those around them that they make excellent entertainers and splendid social companions; and when they succeed in letting go the personal element they are truly beautiful characters.

Persons born in this sign can readily adapt themselves to almost any environment, but they have their best success in life in the business world. All commercial affairs succeed under their ingenious management. They are good providers, and do remarkably well in all matters connected with food stuffs. They are natural chemists, therefore succeed in all matters connected with chemistry. They have also a fondness for general literature, and have success in literary pursuits from author to printer. They make excellent agents, and in fact are quite ready to follow any avocation in which activity and general mental ability help them to succeed in life; but their greatest success is to be found rather in the business than the professional world. They like to handle solid materials; and to deal in merchandise allows their mental ability full scope. The inner nature or *destiny* of this sign is DISCRIMINATION.

CHAPTER X.

THE INDIVIDUAL AND PERSONAL CHARACTER OF THE SIGN LIBRA.

☉ *in* ♎. *Sep. 22 to Oct. 22.* ☉ *in* ♎

LIBRA, the sign of the balance, the equalising sign of the zodiac, is the second of the *airy* triplicity, and the third of the *cardinal* signs. It is the first sign of the *reproductive* trinity. The individuality of this sign is expressed in justice, equilibrium, balance, order, and dispassionate judgment. Those born in this sign are remarkable for their powers of comparison; they seem to be able to weigh and balance all things mentally, as though they were inspired. Extremes will be found in this as in all the cardinal signs; but sooner or later opportunities come into the life to take an impartial and dispassionate view. It is the aim of the individuality working through this sign to seek equilibrium; and this causes Libra persons to love harmony so much, that they feel exceedingly sensitive until the whole of the organism is in a state of balance. They have always a kind and amiable disposition, expressing the Venus side of their nature more than any other, and this makes them courteous, agreeable and very pleasant persons. They are remarkable for their perceptive faculties, and there is, moreover, a great amount of inspiration in this sign, so that sooner or later the Libra individuals come to realise that there is an unseen as well as a seen world; this makes them remarkably intuitive, as they are thus able to draw from both sources. They possess the most perfect forms produced by any of the signs, forms through which the soul is able to express itself better than through any other medium. Each Sign of the Zodiac is best studied by knowing its opposite, and in Libra we get the balance of Aries, which makes the spiritual perceptions the keenest and the most manifest, seeming to have the ability of getting occult knowledge through inner perception. These psychic gifts are obtained from the thought-realms, and not from the emotional planes; this enables them, when fully individualised, to temperately expound the hidden knowledge contained in the one great

World-religion. They seem to accept fate in a way that others are not capable of, and to realise the justice of all things. When working along personal lines these persons live more in the form aspect of life: they then become exceedingly approbative and very sensitive, are rather impatient, and inclined to be somewhat careless; but their personal faults and failings are such as may be easily forgiven, for they are usually very even-tempered and amenable to all the good influences that surround them.

When unbalanced these persons suffer from the complaints common to the cardinal signs. The reins and kidneys are the most sensitive parts; the best medicine is music, harmony and retirement, but Libra persons usually possess the intuition exactly how to bring their physical conditions into a state of equilibrium.

They would do best in life as overseers, or in positions of refinement where, through their large perceptives, they can quietly and calmly manage affairs. They make excellent librarians and secretaries. They would also be good stage managers, and musical directors, and successful in any profession where they could preserve harmony or bring it about in others. They would be proficient in all artistic arrangements and would succeed as decorators, arrangers, housekeepers and such like.

To sum up the individuality of the Librans we may consider them as inspirational and perceptive characters, always leaning more to the spiritual side of life than the purely physical. They are sensitive so far as the personality is concerned, when not fully self-conscious, but they are always just and generous. They seem to be ever striving to manifest that which must be attained by all humanity—compassion. These persons possess knowledge which seems to be the cream of all the mental characteristics of the preceding sign, and with them it may be said that the balance of their individuality brings them into real touch with the highest form of mind that we have any conception of, which can only be expressed as a refined mental condition which is not dependent upon the brain for its physical manifestation. The inner nature or *destiny* of this sign is BALANCE.

CHAPTER XI.

The Individual and Personal Character of the Sign Scorpio.

☉ *in* ♏. *Oct.* 23 *to Nov.* 21. ☉ *in* ♏.

Scorpio is the third of the *fixed* signs and the second or middle of the *watery* triplicity, also the second of the *reproductive* trinity. Its symbol is the scorpion, whose sting is its most prominent feature. Evolving through this sign we may find all characters, from the lowest and most degraded to the highest and most exalted, for there appears to be more scope for extremes of character in this sign than in any other. The Scorpio character is decided and unmistakable, being rarely, if ever, vacillating or feeble. It would seem as though there were two types, the evil and the good, evolving within this sign. It is the eighth sign of the zodiac and marks the higher octave, as it were, *after* the balance has been turned. It would seem as though the worst products of Scorpio were the failures from the preceding seven signs, whereas the strongly individualised types would be those who had succeeded in learning the mystery of this sign. The 'sting of the scorpion' must be extracted before real progress onward through the other signs can be successfully accomplished. When living the purely personal life, living only for the self, the Scorpio types of humanity are very uncompromising and exacting beings, and their vindictiveness and fault-finding tendencies may be carried to an abnormal degree. Ignorance and lust mark the character of the undeveloped Scorpio nature.

This sign governs the generative system, and when the life forces are scattered and wasted through the excesses of sensuality, these characters become like devils, working mischief far and wide, regardless of the suffering which they cause to others. When evil they are unmistakably evil, and with the thoroughness characteristic of the fixed signs they plunge into sin with a delight that those born under other signs are incapable of; yet when they become regenerate, and fully self-conscious, they reach great heights, the generative force within them, the

"vril" with which they abound, being turned into psychic faculties, endowing them with peculiar penetration, and they then become the true mystics whose awakening vision quickly senses the future possibilities that lie before the soul. Gifted with what is called second sight, or clairvoyance, they enter into occultism with a zeal and earnestness that is unequalled.

Those individualised in Scorpio are remarkable for their keen judgment; they can criticise perfectly and impartially, and they are able to give their judgment in a decisive and clear manner; they are very quick in thought, and can at once see the purpose and meaning of the things they are criticising. When awakened there are no better types of humanity than those born in this sign, for they then realise what they may become: when unawakened, however, they criticise for the sake of criticism, and thus become the most exacting and undesirable persons; and when running along the lower levels they are always mixed up in some tragedy or disastrous affair, for they are then jealous, severe, hard and cruel; but when all this force is turned upward and the passions have been conquered and temperance learned, they are of great benefit to others through their magnetic healing power. A great deal might be said of this sign that would be extremely difficult for the majority to understand; the few that are awakened can alone appreciate its wonderful possibilities. Scorpio people have a very remarkable power of attachment, and seem to contain in themselves the silence of Pisces and the tenacity of Cancer, the companion watery signs. They are generally marked by their very dignified manner, and though often affable and courteous, they are ready at any moment to stand upon their dignity. They can be very abrupt and brusque when they wish, but they are always amenable to approval. They have the power of self-control to a very great extent, even to the power of controlling the whole of the sex nature, turning it into the highest spiritual development; they are then (as it were) a huge engine with steam up, all ready to start upon a very long journey. But these persons are powerless to move or make any progress until they have overcome their very tiresome and trying personality, which is always very much to the front in this sign.

Their ill-health arises out of the nature of the fixed and watery signs, giving rise to inflammatory complaints. They suffer from peculiar and uncommon disorders, which usually affect them in some secret part; they are also liable to gout and affections of the heart. But the whole of

their disorders may be corrected by conserving the life forces, since, possessing unbounded vitality, they have the power of recuperation to a very marked degree.

As magnetic healers and doctors they find their best outlets to gain success. They have a peculiar knowledge of chemicals, and readily succeed as dyers and chemists, or in any business connected with oils. They make good surgeons and dentists, also detectives, being well fitted for employment where nerve and pluck are required. When living the personal life they have success as butchers, smiths, and those who work in metals. They possess the dramatic ability common to the fixed signs.

We might sum up those persons born in the sign Scorpio as very determined, reserved, tenacious and secretive. They are firm and somewhat proud, and capable of unmistakable traits of character that cause them to be either very much liked or very much disliked. Their somewhat suspicious nature causes them to be distrustful, but amidst all their apparent evil traits they have that grit and backbone which enables them to make higher attainments than those born in the other signs; for the 'wisdom of the serpent' lies concealed in this sign, and they may become so discreet, wise and prudent as to display extraordinary genius. It has been said "the greater the animal the greater the man," and it may be that in the animal passions there lie the germs of that spiritual force which when sent upwards may achieve great and mighty things. That which was *latent* will and desire in the sign Taurus becomes in this sign energy *expressed*. The Scorpio man's desires are potent, and charged with the power to attain, and when the desires are subservient to the *Will*, there are none more powerful or determined. As stated, more could be said on this sign, but that is reserved for another chapter; in conclusion, it may be said of the Scorpio individuals that they have reached the point that decides their future progress. The inner nature or *destiny* of this sign is REGENERATION.

CHAPTER XII.

The Individual and Personal Character of the Sign Sagittarius.

⊙ *in* ♐. *Nov.* 22 *to Dec.* 20. ⊙ *in* ♐.

Sagittarius is the sign of the archer, who stands ready to shoot from his bow the arrow which is said to never fail in hitting the mark; this alludes to the power of prophecy. There is an idea of freedom conveyed in this symbol of the archer, and of Sagittarius individuals it may be said that they always aim for the highest. If we can judge of the individualised Scorpio character now standing prepared to shoot forth his self-generated thoughts, we can imagine that this sign will fulfil all the mysticism contained in the preceding sign. Sagittarius is the last of the *fiery* triplicity and of the *reproductive* trinity, and the third of the *mutable* signs; it therefore represents the union of the qualities of head and heart, now sent upward in devotion to the Heart of all things. When fully individualised, those born in this sign are great lovers of law and order; they are very intuitive, and prophetic, possessing the power of sending their thoughts to any distance that they wish. The seer and the prophet are born in this sign, and we find those born in this sign, when awakened, to be the most self-confident and self-reliant of any of the signs. They are always looking forward with a bright and happy disposition, full of joy and hope for the future. They know intuitively that the future state is far better than any that have preceded it, and this lends them the power of inspiration, making them always enterprising, progressive and prophetic. They seem to possess only one thought at a time and this thought carries them on to the goal they wish to reach. They have a decisive way of expressing themselves which can never be mistaken, for behind it is the intuition that *knows*. It may be said of those born in this sign that their failings are such as can be easily forgiven, since the worst evils have been left for the sign Scorpio to work out. When personal, they are very personal; for they are then restless and inclined to over-activity, are nervous and highly strung, dis-

playing a tendency to become petulant and irritable. The personal Sagittarian is a bluff and outspoken character, somewhat exacting, and very apt to domineer. When perverted, the nature is exceedingly rebellious, unwilling to submit to the least restraint, and when angered knowing exactly where to hurt. This last characteristic arises from the ability to sense the weak spots in others.

There are very few at our present stage who can express all that lies concealed in this sign ; for it is the 'ninth house' of the Zodiac, the house of the *guru* or teacher, and it leads through science to philosophy and thence to the true religion of law and love. Hence we find the tastes of Sagittarius always inclining toward one or other of these pursuits ; though the scientist may remain in the region of experimental science, unconscious of the higher claims of philosophy and religion to which his science should point him ; and the philosopher may continue immersed in learned disquisitions, or profound study, without attempting to turn his energies into devotion, which is the spirit of real religion, and the true nature of this sign. Nevertheless, the philosophic spirit is always strong within them, even after devotion has been awakened.

As the third of the mutable signs, we find at our present stage many undecided characters born in this sign, quite uninteresting and often very indolent persons. Indeed, many of them are quite content to let others shoot their mental arrows for them. Generally, however, they have clear conceptions of what they wish to achieve, and they set to work to put into practice their ideals. For this ninth sign is the sign of the future, the promise of the coming humanity whose thoughts shall no longer be scattered but undeviatingly directed to the goal which all are destined to reach.

Sagittarius being a mutable sign, and having sympathy with Gemini, its opposite, the lungs are the first part of the system to show weakness. This weakness is generally caused by over-activity, causing depletion of vitality by the scattering of the life forces. Walking exercise in the open air is the best cure for Sagittarians, as they are thus enabled to draw into themselves the vitality needed : moderation should be observed, however, as even in this direction they tend to over-exert themselves. Being naturally fond of sports and out-door exercise they usually live healthy lives, though they are more liable than others to accident, and in this way more often suffer from disease.

In common with those born in the other fiery signs Sagittarians

make good military men. We may think of Aries as representing the common soldier, Leo as the captain, and Sagittarius as the general or commander. The common soldier would rush headlong into the fight with the impulse and impetuosity characteristic of his nature; the captain with his determination, decision, and thoroughness would be able to weld the heterogeneous elements into a co-ordinate whole; while the commander (Sagittarius), with his admirable foresight and ability to plan, would see how to direct and manipulate his various corps. Other vocations favoured by those born in this sign comprise teaching, the ministry, law, astronomy, photography, designing, etc.: as inspectors, equestrians, horse-dealers, sportsmen, and advance agents they excel.

To sum up their character generally, Sagittarians may be described as impressionable, active and enterprising individuals, somewhat introspective, but always frank, honest, generous and sincere; loyal to those to whom they become attached, and generally wise in their love expression. Although not so demonstrative as Aries, nor so fixed as Leo, Sagittarius yet gives expressive feelings and an affectionate nature. Being lovers of liberty, those born in this sign can recognise the law of order and harmony, and they make splendid characters when allowed perfect freedom; but when bound or placed under any restraint they become fretful, irritable and rebellious, until it is difficult to pacify them. They never willingly hurt, but when pushed to extremes they are apt to say more than they mean, and sometimes inflict great pain in this way. They like always to do one thing at a time, and in this particular are quite different to people in Gemini, the opposite sign, who like to leave things unfinished, or to do them in scraps; the Sagittarians, however, being of one mind like to accomplish that which they have conceived. Persons born in this sign are capable of reaching to great heights of prophecy, and they may make great progress in the world on spiritual lines. The inner nature or *destiny* of this sign is LAW.

CHAPTER XIII.

THE INDIVIDUAL AND PERSONAL CHARACTER OF THE SIGN CAPRICORN.

☉ *in* ♑. *Dec.* 21 *to Jan.* 19. ☉ *in* ♑.

CAPRICORN is the last of the *cardinal* signs, and also the last of the *earthy* triplicity and the first of the *serving* trinity.

In this, the tenth, sign is contained the perfect number, and all the attributes of the perfect man are to be found concealed in this sign, which in a few words is conveyed in the expression "And whosoever will be chief among you let him be your servant." The symbol represents a high mountain, on which a goat is seen to be steadily climbing towards the top; but many symbols could be used to pourtray the wonderful power that is concealed in this, the strongest of all the signs. If we trace the Sun in his journey from the first point of Aries (spring) to Capricorn (winter) and consider the gradual unfolding of the life forces until maturity is reached, we shall see how in Capricorn a consummation of character well-nigh perfect is attained. The Capricornians, when individualised, are impartial, just and accurate, aiming to be precise, exact and constant, fulfilling all things through persistent, industrious and persevering endeavour. They are assiduous, arduous and careful, zealous and diligent, ever enduring with a calm, earnest patience and grave reflective demeanour.

They seem to have brought the economy of Cancer to a kind of perfection, and they know how to be frugal and thrifty without being mean; when fully individualised they are very contemplative, reserved, deep and profound. They are always independent characters, possessing quiet self-reliance and steady determination, and when living up to their highest ideal are the true servants of humanity; but when not awakened, and living to the personal side of their nature, they pass through the opposite extremes of all these virtues. They are always more or less self-conscious, and seem to know the state of consciousness they are in more readily than those born in the other signs. When

personal they are melancholic, doubtful and sceptical, and inclined to be very indifferent and perverse; and when working on the lower levels they are constantly repining and expressing a heavy, morose, cold and distant nature, their despondency and gloom carrying them into an obscurity that is painful to themselves and all who are connected with them. When very backward in their development they become miserly, avaricious, deceptive and dishonourable. Capricornian individuals are capable of attaining great heights, as they possess both ambition and endurance, and with their punctual attention to details, and their thrifty and acquisitive methods, they can build while others are dreaming of the work. They make the most of all their opportunities, and being self-reliant they accomplish their ends. With their practical conception of things, they know how to produce in the concrete the ideal that is in their minds, for it would seem as though all the ideals conceived of in the preceding sign become actual beautiful crystals in Capricorn.

All their ill-health appears to arise from despondency and melancholia, and they may gradually sink into a morbid condition from which spring numerous complaints which would appear to have their seat in the sympathetic disarrangement of the digestive system. Their counteracting medicine is hope and cheerful society; a change of scenery and surroundings becomes essential when they have given way to their greatest enemy, despondency.

Many of those born in the sign Capricorn rise in life through their own efforts and personal merit, and they acquire riches by a steady and patient industry: indeed, great wealth is often found associated with this sign, and some of the greatest aristocrats have been born between the above-mentioned dates. They are successful in all land and building speculations, and are best adapted for general and practical work connected with the earth, agriculture for instance. They make good scientific researchers and writers; and in any avocation where steady application and industry are required, they are the persons to succeed. They have great ambitions and are able to undertake very large contracts with success; they are best suited for builders, upholsterers, designers and decorators. Large speculations, elaborate enterprises, and huge undertakings, are best conducted by the Capricornians.

We may sum up the character of persons born in this sign by considering them as truly Saturnian individuals; they range from all that is

icy-cold, limited and barren, up to the calm, cool, contemplative meditator on things divine. A great number of persons born in this sign favour a concrete or ceremonial religion, and they are always more or less ambitious, ever seeking in some way or other to display their independence There are many who 'ape' humility born in this sign, it is true, but it nevertheless gives us some of the strongest characters, able and willing to serve the world to its great advantage.

In studying Capricorn we may learn much from the race which is said to be chiefly under its influence—the Hindus. Among these people we find great learning, great wealth, great power, and great rank; but we have also great servility and, amongst the lower castes, a cringing humility which is truly distressing to those who can realise from what lofty heights they have fallen. In common with the other earthy signs, those born in Capricorn can be extremely selfish; but their virtue lies in patience, contemplation, and reflection. The inner nature or *destiny* of this sign is SERVICE.

CHAPTER XIV.

The Individual and Personal Character of the Sign Aquarius.

☉ *in* ♒. *Jan.* 20 *to Feb.* 18. ☉ *in* ♒.

Aquarius is the last of the *airy* triplicity, also the last of the *fixed* signs and the centre of the *serving* trinity. Nothing that might be said of this sign at our present stage of evolution could possibly convey the idea of the state to be reached when the whole of humanity advances to the condition of this sign. Its symbol is the man, commonly known as the water-bearer, and that which the perfected man will be in the concrete or the objective world (Capricorn) will also be attained in the subjective world by the Aquarian. If we combine the idea of fixity with that of air, we have the idea of fixed air, from which we may deduce the fact that the thoughts will be fixed and concentrated, and thus become *real*. Aquarian individuals are determined, patient, quiet, unobtrusive and faithful. They have the power of concentrating their thoughts, and are generally philosophic and scientific. They incline toward the unconventional, and thus make excellent reformers; they have bright and clear intellects, and persevere patiently with all their pursuits. They are persons one feels one can depend upon, and they inspire trust by their equable dispositions. They are always kind, humane, and retiring in disposition. They are exceedingly fond of art, music and literature, but seem to have more ability for scientific studies; in these they are helped considerably by their intuitive and penetrating nature. When fully individualised, they have a great love for all humanitarian undertakings and concerns that produce harmony for the many; this gives them marked social tendencies, and makes them delight in giving pleasure to others; they are moreover patient in devotion and careful in thought, and they develop excellent memories for subjective ideas.

The main, indeed the characteristic, feature of this sign is the remarkable ability that it gives for the study of human nature; for the Aquarian individuals are born character-readers, and they are rarely

mistaken in their judgment. They seem to contain the essence of the airy triplicity, possessing a mentality of the highest and most refined quality, which makes them natural clairvoyants, clear reasoners, and careful students. When living along the purely personal lines, they are chaotic, diffusive, deceptive, tricky and clever for their own ends; egotistical, and apt to use their inflexible wills in the direction of selfish mental desires; or inclined to be vacillating and capricious, often boasting of things they cannot perform. There are very few true Aquarians amongst us as yet. Their day is, however, approaching, and we may catch a glimpse of what we may expect in the lives of Dickens, Edison, Ruskin, and George Peabody, in the clairvoyance of Swedenborg, and in the science of Darwin; all of whom were born in this sign. We may thus gain some idea of what the future humanity will be.

Defective circulation is the chief cause of the troubles common to the Aquarians when not living healthy and progressive lives, for they have more mental vitality, as it were, than physical; therefore exercise and fresh air constitute their finest medicine. Beautiful scenery and harmonious surroundings, and the concentration of their thoughts upon good health and perfect circulation, will do much to benefit them physically.

The Aquarians succeed best in life in all pursuits where steady application of the mind and the concentration of thought are necessary; they make good artists, designers, and musicians. They have inventive genius, and are responsible for more inventions for the benefit of humanity than any of the other signs. They would have success in all employments connected with electricity; or as writers; or in connection with railways.

The Aquarians may be summed up as honest, steady, discriminative, truly intelligent individuals. They are noted for the integrity and sincerity they possess, having the intense and fixed love nature of the fixed signs combined with the refined mental quality of the airy signs; so that they are faithful in their love until the end, the love generally living in the higher mind. They succeed in life where others would fail, having clear conceptions of all they undertake. They are studious and thoughtful, and at the same time versatile. They can retain whatever knowledge they acquire, and are discriminative enough to turn all their forces in the best direction. They are acquisitive without being miserly, and are inclined to leave their possessions for the benefit of humanity. They seem to readily take to strangers, and rarely consider

that others are in any way strange to them, while through their excellent ability to read and judge human character they rarely make mistakes in their estimates. They all possess the latent ability to become "the MAN" that their sign symbolises, and when they have united their grand mentality with their polar sign Leo, in which are contained all the feelings, love, and emotions of the heart, they are then able, like the water-bearer, to pour out upon the earth the living waters of life which nourish and sustain all around them. Light and life await those who break away from the personality and live in the individuality of this sign. The inner nature and *destiny* of this sign is expressed in the one word HUMANITY.

CHAPTER XV.

The Individual and Personal Character of the Sign Pisces.

☉ *in* ♓. *Feb.* 19. *to Mar.* 20. ☉ *in* ♓.

This is the last sign of the zodiac, the sign of the fishes. It is the last of the *watery* and *mutable* signs, and of the *serving* trinity. Its symbol represents two fishes tied together, one swimming in one direction and the other in the opposite. In some respects this sign represents the failures of humanity, and for this reason it is somewhat difficult to express all that is conveyed in the symbol of this sign.

There can be no such thing as a real failure; but if we were to think of a progression through all the signs, and then think of the sign Pisces as representing, on the one hand, those who had succeeded in extracting the virtue from each, and, on the other hand, those who had *failed* to accomplish this entirely, we might obtain some idea of what is meant by the term often applied hereto—"the sign of self-undoing." We do get apparent failures in life indicated by this sign; and these are the persons who may be said to live an entirely personal life, to the total exclusion of the individual; their consciousness, as it were, functioning only on the very lowest levels of manifested life. They are then over-restless and over-anxious, lacking life and energy, apparently undecided how to act, and always waiting for an opportunity. It is exceedingly difficult to interpret this sign with any degree of clearness, for not one in fifty born in it will ever admit his own character. They nearly always pretend to be something different from what they really are, and as they are usually hampered with an over-abundance of self-esteem and approbativeness combined, it becomes very difficult for them to admit their failings. A considerable amount of the Pisces personal character appears to arise from a lack of decision; being very receptive to all the conditions that are around them, they find it very difficult to become fully individualised, and therefore are often merely "a bundle of inconsistencies tied with the cord of discontent." There are more 'mediums' born in this sign than in

all the others put together; in fact, many are so mediumistic that they rarely know themselves from other people, and are ever ready to attribute their failings to the conditions that are around them. They are more easily obsessed than any of the other types, and are so psychic and receptive as to draw many spirits around them, who live quite peacefully in their floating aura. Possessing very strong emotions they become much attached to their friends, quietly accepting their advice and opinion and endeavouring to act upon it whenever possible. They are very changeable and imaginative, or, more correctly, fanciful. They love to live in a world of romance, and are fond of sensational novels, greedily devouring everything of a highly exciting nature. Some of the lowest types are apt to take to drink under any severe anxiety and worry, and to give way to the worst forms of temptation. When becoming individualised and more self-controlled, they are very patient, gentle and submissive persons, possessing a quiet yet deep understanding; and as they awaken and unfold, they become deeply interested in occult phenomena.

Their character, as it grows, becomes more confiding and more trustful, but rarely self-reliant; although they are capable of being very honest, amiable, loving and kind, having an abundance of sympathy, especially with all dumb animals. They are ever apt to be too timid rather than over bold, and it will usually be found that where self-esteem is lacking, approbativeness will take its place, and *vice versâ*. It is essential that they live pure and clean lives, for they are very magnetic and more liable to absorb evil influences than those born in any of the other signs; the dualistic nature of Pisces makes it very difficult to extract the good from that which appears bad. They love roaming about; are rather fastidious, and sometimes too fond of detail; they are, however, very hospitable, and seek to do all in their power to make those dependent on them comfortable and happy. As caterers, hotel proprietors, nurses, and those who minister to the welfare of others generally, they find their *forte* in life.

The Pisces individuals seem to be more liable to consumption than the other mutable signs; but they seem to cause this themselves, by despondency and melancholy. When worried their digestive conditions become disordered, and this produces many other troubles. Through being over-anxious and worrying they often weaken the system and cause it to suffer from functional disorders. To preserve their health

they should be very cleanly in their habits, avoiding all impure magnetisms and infection.

The Piscurians are generally fond of the sea, and they succeed best in life in all pursuits connected with the sea, or water; as captains or naval men they are in their right vocation. They are good travellers and advance agents; they make good novelists, book-keepers and accountants; and are successful as painters, and in any employment that brings some kind of change, or where attention to details is necessary, or where they may complete the work of others.

It would be difficult to find the word that would express the Pisces individuals, except it be that they are excellent *mediums*, and are able to receive some of the impressions coming from the preceding signs. They are emotional and secretive, patient and meditative, kind and generous, imitative, receptive and peaceful when living up to the best of their nature. They love to investigate phenomena, and seem to possess a peculiar understanding of their own. They are nearly all more or less drawn to spiritualism, or the investigation of the unseen. If it be true that they come under the planet Neptune, which is supposed to govern Pisces to a considerable extent, then it is not to be wondered at that the sign is difficult to express; but as there are extremes in all the signs, we may expect in this, as in the others, some very good, and also some weak characters. The inner nature and final *destiny* of this sign is SPIRITUALITY.

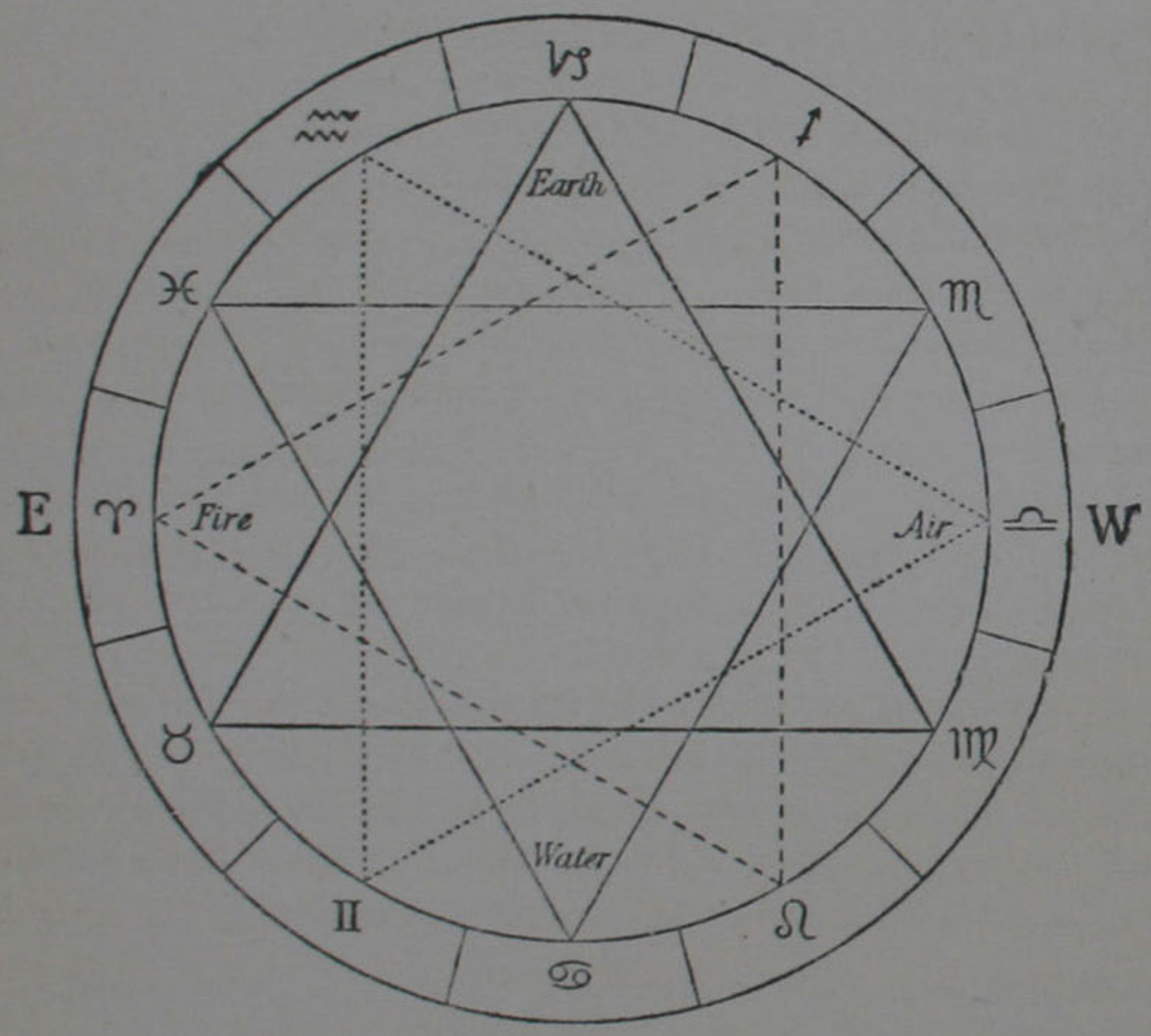
In the foregoing chapters the nature of the Sun's influence while vitalising each sign of the Zodiac has been given for each of the twelve months of the year; and the same delineations, when suitably modified, will also give a description of the personality when the Moon is located therein, as will be detailed in the succeeding chapters.

NOTE:—A word of explanation with regard to the term Individuality, to those who have not yet distinguished between the individual part of man's nature and that which we recognise as the Personality.

The Individuality, shown by the sign in which the Sun is placed, represents to us the pure mind, or what is termed in Sanskrit, Manas: it is the human portion, as distinct from the animal—the MAN. The Personality, represented by the Moon (together with the Ascendant), is what is known in the Eastern Philosophy as Kâma-Manas, or the mind linked with desire—generally known as the ANIMAL MAN.

CHAPTER XVI.

The Nature of the Twelve Signs of the Zodiac.



This diagram should be well studied.

We may now examine the Zodiac as a whole, and also in its various divisions, a correct knowledge thereof being absolutely essential before proceeding further. The Twelve Signs of the Zodiac play a most important part in the delineation of nativities, and unless the true nature of each sign is thoroughly understood a correct judgment cannot be given; therefore it is necessary to study the twelve signs as exhaustively as

possible. It is impossible to understand the twelve signs as one whole, without perfect knowledge; but we may know a great deal of the whole by studying the signs in part. Taken in their entirety, the signs of the zodiac represent: (i.) the desire-nature, composed of the feelings, passions and emotions of the world's humanity; (ii.) the whole of the personal consciousness that is dependent upon the senses for its experiences, generally spoken of as "common-sense."

We shall now begin to study the parts, separating the twelve signs into pairs of positive and negative; then into four groups, known as triplicities; finally into three distinct divisions, known as qualities, which we may arrange as in the table on pp. 50 and 51.

The IDEOGRAPHS and *symbols* of the signs are of paramount importance. Indeed, it is not too much to say that in them is contained the whole sublimated Wisdom of Astrology; for they form the alphabet of its language, and may almost be said to be the "signs manual" of the great Spiritual Rulers of the twelve-fold division of the Cosmos. And similar remarks would also apply to the planetary ideographs, in relation to our own solar system.

A careful study of the 'primal forms' out of which each ideograph is constructed, and meditation upon the metaphysical significance thereof, will teach the true student, through his inner perception, far more than could ever be imparted through tongue or pen.* These ideographs, therefore, convey in the simplest way the notion of the true inner nature of each sign, far better than any word could do.

Hence we can see how necessary it is that the student should not merely memorise them, but that he should moreover learn to *think* of each sign by its ideograph, and not by the name ordinarily given to it. Thus, Aries should be thought of as ♈ and not as ARIES or *The Ram*, notwithstanding that the animal we call the ram shows this symbol distinctly in its facial contour.

By examining and carefully studying this table, we shall gradually become better acquainted with the meaning of each sign, until we are finally able to apprehend its true value.

* For instance, Taurus (♉) consists of a circle and a semi-circle of equal radius touching one another externally; while Aries (♈) is constructed out of two quadrants in contact, taken from two equal circles touching each other externally—the horizon passing through their centres and point of contact; and so on with the rest of the signs.

NORTHERN SIGNS.

Ideograph	♈	♉	♊	
Sign	ARIES	TAURUS	GEMINI	
Polarity	Positive	Negative	Positive	
Quality	Cardinal	Fixed	Mutable	SPRING
Power	Angular	Succedent	Cadent	
Nature	Fiery	Earthy	Airy	
Symbol	Ram	Bull	Twins	
Part of Body	HEAD	THROAT	LUNGS	
No. of Sign	i.	ii.	iii.	

Ideograph	♋	♌	♍	
Sign	CANCER	LEO	VIRGO	
Polarity	Negative	Positive	Negative	
Quality	Cardinal	Fixed	Mutable	
Power	Angular	Succedent	Cadent	SUMMER
Nature	Watery	Fiery	Earthy	
Symbol	Crab	Lion	Virgin	
Part of Body	STOMACH	HEART	BOWELS	
No. of Sign	iv.	v.	vi.	

NORTHERN SIGNS.

SOUTHERN SIGNS.

	Ideograph	♎	♏	♐
	Sign	Libra	Scorpio	Sagittarius
	Polarity	Positive	Negative	Positive
Autumn	*Quality*	Cardinal	Fixed	Mutable
	Power	Angular	Succedent	Cadent
	Nature	Airy	Watery	Fiery
	Symbol	Balance	Scorpion	Archer
	Part of Body	Reins	Secrets	Thighs
	No. of Sign	vii.	viii.	ix.

	Ideograph	♑	♒	♓
	Sign	Capricorn	Aquarius	Pisces
	Polarity	Negative	Positive	Negative
Winter	*Quality*	Cardinal	Fixed	Mutable
	Power	Angular	Succedent	Cadent
	Nature	Earthy	Airy	Watery
	Symbol	Goat	The Man	The Fishes
	Part of Body	Knees	Ankles	Feet
	No. of Sign	x.	xi.	xii.

SOUTHERN SIGNS.

The following two groupings will greatly assist us :—

Triplicities.

Fiery	♈	♌	♐
Earthy	♉	♍	♑
Airy	♊	♎	♒
Watery	♋	♏	♓

Groups of Qualities.

Cardinal	♈	♋	♎	♑
Fixed	♉	♌	♏	♒
Mutable	♊	♍	♐	♓

[Readers who are not fond of metaphysical thought may omit this and the two following paragraphs, without prejudice to the continuity of the subject.]

It is to be specially remarked that these are not arbitrary or casual arrangements. A "triplicity" of signs of like nature consists of three signs representing a three-fold manifestation of ONE nature—fiery, for example; and its differentiation into three modes of manifestation is due to the fact that *spirit in manifestation* necessarily possesses three attributes. This idea is familiar to all as the religious idea of the trinity of Deity, who possesses the three attributes of Activity, Power, and Wisdom; this necessity of a triune manifestation being reflected in man, who expresses himself as *body*, *spirit* and *soul*. The three dimensions of space—length, breadth, and depth—are but examples of the inherent tri-unity of all our conceptions. This "triune" nature is a *spiritual* characteristic, it is to be remembered: and this latter consideration will throw light on the reason why the 'trine' aspect (which will claim our attention later on) should be always found to be a harmonious one.

The four "natures"—fiery, earthy, airy and watery—on the other hand, are divisions arising purely out of the necessities of *material* manifestation and they are limited solely to the plane of matter, corresponding to the 'square' aspect and being concerned with physical manifestation. Just as the division treated of in the last paragraph results from the relation of the △ to the ○ (see diagram at commencement of chapter), so is the present one founded on the relation of the + to the ○. This division results from the essential duality of life and form, *life* being represented by the horizontal, and *form* by the vertical; both, of course, being essential to evolution. Each of these having two 'poles' as it were, centrifugal and centripetal in their nature, we have thus a four-fold differentiation.

We have then (1) a four-fold division (⊕), appertaining only to the plane of physical manifestation, and consisting of signs of fiery, earthy, airy and watery natures respectively; and (2) a three-fold division (◎) appertaining primarily to the spiritual condition, but nevertheless

reflected into material manifestation, and consisting of those "qualities" named by astrologers 'cardinal' 'fixed' and 'mutable,' and corresponding to the divine attributes of Activity, Power, and Wisdom (or to the human being's *body*, *spirit* and *soul*), respectively. These are the essential facts to be grasped, and the important distinctions to be borne in mind.

We may now discover the meaning of *the triplicities* by separating them into pairs, as follows:

Positive Group	♈ ♌ ♐ ARIES, LEO, SAGITTARIUS	Fiery and ardent	The ideal and intuitive world
Negative Group	♏ ♋ ♓ SCORPIO, CANCER, PISCES	Watery and plastic	The astral and psychic world

The FIERY signs represent energy, force and life, and govern the passions and higher emotions, the highest feelings in which warmth and activity are expressed. They have a tendency to expand, to burn up and refine all the dross out of the nature, and expend in force the best part of the emotions: the direction of the energy depends upon the strength of the will behind, and is seen by the planetary indications.

The WATERY signs represent the receptive part of the nature, which, unless moved by desire or impulse from without, is inactive: they govern the personal feelings and the sensitive part of the nature. In undeveloped types sensation is needed to enable those under their influence to realise that they are attached to their personality; but in the more evolved, the feelings are instinctive, giving rise to intuition, and the psychic nature is more active. The watery signs govern the negative and more dependent side of the desire nature; they *seek* affection, while the fiery signs prefer to *give* it—the latter are the pursuers, the former the receivers.

The next pair are composed of AIRY and EARTHY signs, and their nature may be learned by comparison.

Positive Group	♊ ♎ ♒ GEMINI, LIBRA, AQUARIUS	Airy and intellectual	The mental and artistic world
Negative Group	♍ ♉ ♑ VIRGO, TAURUS, CAPRICORN	Earthy and solid	The physical and objective world

This group is composed of the signs that have to do with the mind rather than the feelings, more particularly the positive signs of this group, belonging to the airy triplicity. We may analyse this group in the same

way as the former, the airy signs representing the intellectual, educational, mental, artistic or professional characteristics, and the earthy the practical, business and politic side of life. Those individuals born in the former signs live more in the intellectual world and think out the plans for the future; the latter carry them out in detail by practical, solid, matter-of-fact methods.

These remarks might be extended to a great length, but we must pass on to the method of learning the exact value of each sign apart from these groups: this is obtained by studying the *qualities*, which are CARDINAL, FIXED and MUTABLE, as follows:

Quality.	*Signs.*	*Expression.*
CARDINAL	♈ ♋ ♎ ♑	Intellect, Ambition, Ideality.
FIXED	♉ ♌ ♏ ♒	Will, Power, Purpose.
MUTABLE	♊ ♍ ♐ ♓	Emotion, Flexibility, Restlessness.

There is furthermore a division of the twelve signs into four *trinities*, consisting of groups of three signs taken in zodiacal order: thus,

(1)	INTELLECTUAL TRINITY	♈	♉	♊
(2)	MATERNAL „	♋	♌	♍
(3)	GENERATIVE „	♎	♏	♐
(4)	SERVING „	♑	♒	♓

Again, the first four signs of the zodiac, ♈ ♉ ♊ ♋, are *physical* signs. The four middle signs, ♌ ♍ ♎ ♏, are *psychic* signs, and the last four signs, ♐ ♑ ♒ ♓, are *spiritual* signs; but until the true nature of each sign is fully understood these must be considered so in a general sense only. Following the type of nomenclature just adopted these might be well termed QUATERNARIES.

In this way, by dividing the circle into three and into four (i) superficially and (ii) circumferentially, we have four distinct classes into which the signs fall—no two signs occupying the same position in any two classes,—and which we have termed *triplicities* and *qualities*, *trinities* and *quaternaries* respectively.

We must here warn the reader against taking the words used in describing these 'trinities' and 'quaternaries' ("intellectual," "serving," etc.), too literally, or they will be liable to misconceptions—to suppose that for instance a person born in the early months of the year (March to May) is necessarily more intellectual than one born later. Nothing could be a greater mistake. Nevertheless, the fundamental tendency of the first three signs is *in the direction of* intellect, and this, whether the

native be a prizeman or a blockhead. And in a similar way the other terms used denote the inherent tendency of the nature.

♈ Examining the signs separately, we find ARIES belongs to the positive, cardinal and fiery groups. We have thus at once a clue to the nature of the sign Aries. In its positive condition we see that it is an expressive sign; and we gather from its fiery nature that it gives an inclination to act independently and to assert its force; and, from its cardinal nature, we may judge that it is an acute sign, giving prominence to all that it indicates. In making a distinction between positive and negative signs, we may consider the former as more directly concerned with the *life* side of evolution, and the latter with the *form* aspect. The energies and life-giving properties are represented by the positive signs, and the medium or form through which the life works by the negative signs. We find in the table that the sign Aries governs the head, and that its nature is ram-like; from this we may judge that the activities are more easily expressed through the head. The ram butts his way through obstacles, and those in whom the Aries nature is the leading characteristic are known as pioneers of dauntless courage and fiery enthusiasm. On reference to the group of triplicities we find that Aries is grouped with those signs governing the positive emotions. Passing now to the table of qualities, we find Aries a cardinal sign, giving ambition, progress and ideality. It does not now require much judgment to obtain a final idea regarding this sign. As it governs the head, we shall naturally expect to find the mental emotions prominent in the character. The life forces working through the head will stimulate the higher emotions, producing ideality and clear thought. It may be that in undeveloped cases (indicated by the planetary aspects) this nature, being perverted, will be passionate, combative and deceptive; but in any case this sign endows those who come under its influence with the higher aspirations, either for external betterment or for internal development.

♉ We may now study the second sign of the zodiac, TAURUS, the first of the earthy triplicity in the order of the signs. This is a negative sign, and we have classed it under the group of "Negative-mind" signs concerned with the objective and lower mind. Being earthy in nature it is dependent upon physical objects for expression. Its triplicity and quality give us the idea of fixed earth, and bull-like character. In the body it governs the neck and throat, that part of the physical anatomy upon which the head rests and turns. It is easy, then, to associate either

great will-power or obstinacy with this sign, and one or the other is sure to be expressed by the Taurus nature. Slow to move, these people move to purpose when aroused; quiet and inoffensive, patient and enduring, always acting with deliberation and rigid movement, the idea of OBEDIENCE as the main characteristic of this sign is readily arrived at. Duty and obedience are the high keynotes of the Taurus nature; but when undeveloped, obstinacy and a surly, slothful indifference may be expected. Nevertheless, in any case we may consider that Taurus is the sign of solidarity.

♊ GEMINI, the third sign of the zodiac, is the first of the airy triplicity, and is mutable in quality. All the mutable signs are generally termed common signs by astrologers, there being nothing definite or fixed about them. They are each composed of two characters: ♊, the twins; ♍, the virgin with the ears of corn; ♐, the archer, half man, half horse; and ♓, the fishes. Some idea of this duality may be gathered from the study of Gemini. This is a positive sign of the airy triplicity, and we have placed it with those governing the positive, or the subjective, and higher, mind. The Hindus symbolise this sign by a beautiful woman, amorous and fond of ornaments, also a man clad in armour, thus indicating the double nature of the sign. The key to its nature is obtained from the knowledge that, although an airy sign, it belongs to the mutable group of signs, all of which belong to change, indecision and mutability. We may associate this sign with education and higher mental conditions, but it is still indecisive and impermanent. Using comparison to help us we may compare it with the other airy signs for a moment. Libra is of the cardinal quality, and is thus more pronounced and active in expression, so that from the following illustration we may at once learn to distinguish between these two. The Libra type of mind loves chiefly colour and expression; for instance, an artist in whom the Libra quality is active would paint in colours, while the Gemini artist would prefer plain line drawing, pen-and-ink sketches, or crayon work. The mind of the Gemini nature is plain, but decidedly more professional than business-like; the work, however, although refined, would always be mechanical.

There are two distinct natures in the Gemini person, so that it would seem as though the mind had not completely severed itself from the lower senses; but we can endorse the remark of one astrological writer that Gemini people reason from their sensations. To understand the nature of the sign Gemini, two clear ideas are necessary: first, that it is a posi-

tive airy sign; second, that it is also a common or mutable sign. From these two factors we know that it must be a sign that causes restlessness, and a constant desire for change. It gives quickness in movement, and when governing those who are developed, it gives aptitude in abstract things; but when those who are undeveloped come under its influence, it produces a highly impressionable nature, showing irritability and indecision. We find many literary persons who cater for the public taste, such as newspaper men, reporters, news-collectors, etc., born in this sign. The sign Gemini seems to lack concentration, and the worst trait of character with which it endows its children is diffusiveness; but there is usually motive behind all their actions. Yet though they are subject to many extremes and moods, they never lack versatility, and they are the best persons to call upon in an emergency, for they readily respond to their environment.

♋ We now come to the fourth sign of the zodiac, CANCER, the first of the watery triplicity, and the second of the cardinal signs. This sign we have placed with those concerned with the negative emotions. The sign Cancer is the most receptive and sensitive sign of the zodiac, and may be likened to a limpid lake, its ripples being caused either by movement from within or vibration from without. It is first negative and then acute, nearly always requiring action to come from without to stimulate and awaken its latency. From this we may judge that it is the sign which has precedence in all personal matters. The Moon has the greatest affinity with this sign, and it is the most plastic, so that all the personal feelings and emotions that spring out of sensation, fancy, and the highest imagination arise from the conditions given by this sign. Like the lake, it reflects and gives back an image of all that is reflected into it, and by this simile we can perceive that the Cancer person has a most retentive memory. But it is only when the lake is clear and free from disturbance that images can be correctly reflected, and similarly it is only when the feelings are impersonal and unbiased that they reflect the true conditions of the soul. If not taken in too literal a sense, the three watery signs may be considered as representing the three aspects of the soul, animal, human and spiritual. Cancer in a general sense is the negative half of Leo, and represents the sensitive human soul; but this is not to be taken as a hard and fast rule, for the sign is one of form, and represents the film or shell only. There is, however, one feature about this sign that may be learned from the crab, its physical representative,

and that is, *tenacity*. The Cancer persons hold on, crab-like, with grim determination, and they will suffer extremely before they will let go. When undeveloped, they retain feelings connected with the lower emotions, and are then often peevish, morose and sour-tempered persons; but when advanced, receptive to the very best influences, they make excellent providers, for they know how to economise, and from their nourishing, succouring and sustaining instincts they contrive to be always at the disposal of those who require their protection; for weakness and strength are combined in this sign, as we can see by the illustration. The crab, so easily crushed, is yet so tenacious that it is extremely difficult to release oneself from the nip of its claw. Cancer gives in place of ambition a love of fame. The negative cardinal signs prefer greatness to descend upon them rather than to achieve it. When pure, the Cancer types of humanity are very psychic, as from their receptive condition they absorb the conditions of others, readily sensing the psychic atmosphere around them. Their greatest fault when undeveloped is their inactivity, for they need a stimulus from without to move them to action. The first feeling in the savage is hunger, which awakens the dormant feelings that are eventually to make the growing ego hungry for mental as well as physical food. A centre has to be formed, and the first centre is that which is formed in the breast, where all the finest feelings reside, to be eventually expressed by the true Cancer nature, in the maternal principle. If sensitive and easily wounded, they are also conservative and loyal in regard to their ties and duties.

♌ The fifth sign of the zodiac, LEO, is a fiery, positive sign, ruling the heart. This is the central sign of the fiery triplicity, and from its fixed nature we may judge that the higher emotions are the chief centre of activity. In all the fixed signs we may expect either indifference and obstinacy, or firmness and fixity of purpose. Power and austerity are the marked characteristics of the Leo nature, and the will usually is rather internal than external. It is a sign of strength and magnanimity. From its position as centre it is more potent and full of meaning than the other fiery signs (this applies also to the central sign of each triplicity). Love of power and command are the prevailing characteristics of Leo people; they live in a world of their own creation, and nothing seems too great for their ideality. Being full of faith they accomplish and achieve by persistent determination; to them their will is law. When developed they carry with them the most harmonious vibrations

of the twelve signs, and have the power to soothe and heal. This sign prompts the higher emotions and gives love of honesty and the higher morality. The passional nature is keen and ardent, all the feelings coming direct from the heart. When undeveloped, the characteristics are pride, arrogance and extreme passion.

♍ In dealing with VIRGO, the sixth sign of the zodiac, we first note that it is a negative, earthy, mutable sign, governing the objective mind. It is the central sign of the earthy triplicity, and, in common with the earthy signs, it governs the practical and solid side of formative life. It is a sign conferring upon its subjects industry, and the ability to follow many different pursuits, having great adaptability to circumstance and environment. In this sign are provided all the requirements of the business nature. The mind is full of feeling of the objective type, and the whole nature is very psychic, pliable and instinctive.

This completes the general description of the first six signs of the zodiac. The remaining six may be briefly dealt with, a repetition of the method of judgment being unnecessary.

♎ LIBRA is the centre of the airy signs, and cardinal in quality. It denotes balance, justice and equilibrium. It is an ambitious and aspiring sign, refined, harmonious, and expansive in nature. Intellectually, it gives wonderful powers of perception and comparison, and when developed those who are under its influence are compassionate, and lovers of unity and equality. This sign represents the state of consciousness that is between the higher and the lower emotions, the dispassionate and equalised state of the intellect, the pure mind, freed from the senses: it represents the point in human evolution in which the mind is weighed in the balance, Libra being the central sign of the zodiac.

♏ SCORPIO is a fixed sign, and the centre of the negative watery signs. It is the sign of reserved force and power, and may be termed a formative sign. Moulded by feeling, the character is of the strongest type, the worst as well as the best characters being formed under the influences of this sign. In the undeveloped we find pride, jealousy, and secretiveness, the power for evil working in the direction of hatred and vindictiveness; but in the developed we find the powers of the magician concealed, Scorpio being the sign of regeneration and purification.

♐ SAGITTARIUS is the ninth sign of the zodiac. It is a mutable

fiery, positive sign. In common with all the mutable signs, two natures are often expressed, and those under these influences are impressionable, and very sensitive through the emotions. This sign is half human and half animal, the first half tending to religion and the higher emotions, while the latter half inclines to sports and external pleasures. In the undeveloped we find carelessness, restlessness and extremes.

♑ CAPRICORN, a cardinal, earthy and negative sign, is the tenth sign of the zodiac. The ambitious nature of this sign is symbolised by the goat, who reaches the highest summit of the mountain. This is the most formative of the earthy signs; it gives perseverance, industry, prudence, patience and thoughtfulness, but renders the undeveloped capricious, crafty, suspicious and exacting.

♒ AQUARIUS, the eleventh sign of the zodiac, is a fixed, airy, positive sign, of the nature of fixed air; it gives concentration and firmness. The symbol of this sign is the man, denoting it to be the most humane of the twelve signs. It gives intuition, faithfulness, and marked artistic tendencies, with very catholic tastes.

♓ PISCES is the twelfth and last sign of the Zodiac. It is watery, mutable, negative, and the most dual of all the signs. The emotions are deep and silent, and a marked feature of this sign is the love for dumb animals that its natives possess. They are always kind and hospitable, and often very mediumistic and psychic.

It is essential to memorise the symbols of the signs of the zodiac in their numerical order as follows:

Aries	Taurus	Gemini	Cancer	Leo	Virgo
♈	♉	♊	♋	♌	♍
I.	II.	III.	IV.	V.	VI.

Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
♎	♏	♐	♑	♒	♓
VII.	VIII.	IX.	X.	XI.	XII.

Harmony, happiness and success in marriage or in business will be more likely to prevail by marrying or trading with persons born in the sign mentioned in the last column of the following table, in which are

also given the gems* for each month of the year, and the ruling planet of each sign :—

Name of the sign.	Planet ruling the sign.	Birth stone or mystical gem.	Harmonious signs for business, marriage or companionship.
1. Aries	Mars	Amethyst, diamond	Sagittarius or Leo.
2. Taurus	Venus	Moss agate, emerald	Capricorn, Virgo, Cancer.
3. Gemini	Mercury	Beryl, aquamarine	Aquarius or Libra.
4. Cancer	Moon	Emerald, black onyx	Pisces, Scorpio, Taurus.
5. Leo	Sun	Ruby, diamond	Sagittarius or Aries.
6. Virgo	Mercury	Pink jasper, hyacinth	Capricorn or Taurus.
7. Libra	Venus	Diamond and opal	Aquarius, Gemini.
8. Scorpio	Mars	Topaz, malachite	Cancer or Pisces.
9. Sagittarius	Jupiter	Carbuncle, turquoise	Aries, Leo, Sagittarius.
10. Capricorn	Saturn	Wh. onyx, moonstone	Taurus, Virgo, Libra.
11. Aquarius	Uranus	Sapphire, opal	Libra, Gemini, Aries.
12. Pisces	Jupiter	Chrysolite, moonstone	Cancer, Scorpio, Virgo.

The first column contains the twelve signs of the zodiac. The second column contains the planet ruling each sign, and the third the two birth stones belonging to the sign occupied by the Sun during the month in which you were born. For instance, if you were born on June 26th (any year) your zodiacal sign will be Cancer, its ruler the Moon, and your birth stones the Emerald and Black Onyx. Where one stone only is chosen the first one should be worn, but you may wear either or both. This table will apply equally well in regard to the Rising Sign (chap. xix.).

In this chapter we have gained a deeper insight into the nature of the zodiac; but there is much more to learn, and this will require other chapters. All that has been said here should be well studied, for it will save much labour and difficulty in connection with the judgment of nativities. We may now pass on to a consideration of the positive and negative centres of life and of the characteristics bestowed by the Moon when in each of the signs.

* It is probable that gems are governed by the *planets* rather than by the *signs*, and hence will be in harmony with more than one sign.

ASPECTS.

Throughout this work there will occasionally be found references to "aspects." The complete consideration of these must be reserved for a later volume; they need not be explained here, further than to say that by this term we understand that the Sun (or Moon, as the case may be) is so situated as to be at, or very nearly at, a *definite zodiacal distance* from some particular planet or planets, which distance is called an *aspect.* These "aspects" correspond to the division formed in a circle by the sides of equal-sided figures, or polygons, inscribed therein; these polygons having respectively 12, 10, 8, 6, 5, 4, 3, (2⅔), (2½), (2⅖), (2) and (0) sides, thus forming a complete series, as follows:—

Name of aspect	*Semi-sextile*	*Semi-quintile*	*Semi-square*	*Sextile*	*Quintile*	*Square*	*Trine*	*Sesquiquadrate*	*Bi-quintile*	*Inconjunct*	*Opposition*	*Conjunction*
No. of degrees	30)	(36)	(45)	60	(72)	90	120	(135)	(144)	(150)	180	360
Ideograph	⚺	s-Q.	∠	⚹	Q.	□	△	⚼	Bq.	⚻	☍	☌

With regard to this somewhat formidable list, which is thus given only for the sake of *completeness*, including every aspect practically recognised, it will here suffice to say that those in brackets are comparatively weak, if not inconsiderable, and at least do not need to enter into present considerations.

Of the remaining five, ⚹ and △ are always *good* ("benefic"), □ and ☍ always *evil* ("malefic"), while ☌ is variable, being good with ♃, ♀ or ☿, and bad with ♅, ♄ or ♂.

When the Sun or Moon (or any planet) is in bad aspect to another planet, especially any one of the three last mentioned, it is then said to be "afflicted by" or "in affliction with" that planet, and these expressions must herefore be understood in that sense when employed hereafter in this book.

CHAPTER XVII.

THE MOON AND THE ZODIAC.

THE Sun rules by day and the Moon by night. The Sun represents the positive life-giving principle, and the Moon the negative or receptive. A great portion of humanity is at the present time preparing to emerge from the illusive fascination of the Moon's influence, but it will be many centuries ere the majority are free from its limitations. We have said in a previous chapter that the delineations given for the Sun's (apparent) passage through the various signs of the Zodiac would also indicate the character of the *personality* when the Moon was posited in that sign at birth: with certain modifications, this is true. The Sun represents the heart, the higher emotions, the purer part of our nature, and the character which is at the root of our being; whilst the Moon represents the brain, the senses, and the part of our nature which cognises and gains experiences from the physical and objective world. The distinction between the two luminaries is very marked and definite, although in the truest sense they represent but two halves of one whole. Objectively, we see the light from the Moon when she is above the earth and the Sun below; subjectively, we know that when the personality is strong, and the individuality weak, the lunar nature is in evidence. Strong personalities are full of desire and self-hood, whilst strong individuals are more expansive, broad, liberal, and magnanimous. The former cling to form, perception, and objects, the senses are more sensitive, keen, and active; whilst the latter are not so bound by the senses, living more in the mind and the higher emotions, the subjective world being of more importance to them than the objective; reflection, thoughtfulness, and will-power are stronger than desire and impulse.

Until the student of human nature has learned to distinguish between the character as severally expressed by the *heart* and by the *brain*, he will find it difficult to discover how much individual character

there is apart from the personal, or how much is personal and how much individual; particularly at the present time, when, comparatively speaking, there are so few who know themselves. As a general rule, the Moon placed higher in the heavens than the Sun is an indication that the personality is the stronger. When both Sun and Moon are above the earth, both characters may be strong. In nocturnal horoscopes (that is, when the birth takes place after sunset), the Moon is usually above the earth; but it may also happen that both luminaries are below, and both may therefore be weak and the life correspondingly unfortunate. All this, however, will be explained later on when we treat of the judgment of horoscopes.

We will now give a few hints as to the nature of the personality when the Moon is passing through any one of the twelve signs. The term "native" used here and elsewhere applies to the subject of the horoscope. This usage is common in astrological writings, and the term is convenient; but it has, of course, no bearing on *nationality*, such as is implied in the every-day meaning.

This makes the person an enthusiast in some direction; impulsive, aggressive and militant in manner, sometimes irritable and liable to fits of anger. Insists on having his own way; disobedient to superiors; independent and self-reliant. Somewhat volatile or changeable, and dependent upon impulse; disliking conventionality or discipline. He will achieve popularity or notoriety in some form, and may be placed in some position in which he exercises authority over a number of people. He will be at the head of some undertaking, or will be in some way prominent in his sphere of life, and will go more by intellect than intuition. The mother will play a prominent part in the life in some way, often not a sympathetic or fortunate one; and there is likelihood of differences between the native and his parents, or the latter may die early or be separated from him. He will strike out a path for himself or at least attempt to do so; and much that he does, both wrong and right, will be unexpected by his friends and contrary to their advice. Mysticism or occultism of some kind will show in his life; or the tendency may take the form of a necessity for secrecy in some of his affairs; his occupation may sometimes involve secrecy or mystery, or be

of a low class, though this is very contrary to his nature. He will meet with unpopularity or be threatened with scandal of some kind. This position favours military pursuits, and independent or original ventures.

☽ *in* ♉. THE MOON IN TAURUS. ☽ *in* ♉.

This person is quiet and unimpulsive; persistent, determined, and not to be thwarted in his aims. Somewhat hopeful, ambitious, and desirous of excelling. Follows established customs and is conservative by nature, resisting change and outside influences. This lunar position gains friends and favours the acquisition of money, houses, or land. It also favours occupations of the nature of the earthy element; dealing in land, houses, heavy goods, old established businesses; succeeding to the father's business; gain or inheritance from a parent. Sometimes the occupation may be one considered low-class, plebeian, or unpopular, involving secrecy or mystery; but it will generally be remunerative, and the native will prosper financially. This position is favourable for occupations dealing with water and liquids, and for living near rivers or on the coast; also slightly good for money derived from companies, wholesale trading, associations, societies, etc. It is favourable for singing, music, painting; for gaining friends and for joining societies. The native is somewhat sensuous and materialistic, though sociable and of good disposition.

☽ *in* ♊. THE MOON IN GEMINI. ☽ *in* ♊.

This lunar position strengthens the intellect, and makes the native a lover of study, of books, and of scientific and literary pursuits; it inclines him to some occupation of a mental nature. He is active in mind and body; likely to change his residence frequently, or to have more than one house; often goes on short journeys; travels, or is out and about a good deal; is often out of doors, walking or riding, etc., or calling on other people. He is skilful and dexterous with his hands and arms. Is able to live by his wits, and may gain a livelihood as messenger, traveller, salesman, speaker, clerk, writer, designer, journalist, engraver, artist, sculptor; or by study and literature. Is likely to have more than one occupation, or to change his occupation. The mind is very prone

to change, and there may be irresolution, or lack of perseverance; in a 'bad' horoscope, that is to say when the other planets are not well placed, this may show as subtlety and underhandedness, or a lack of straightforwardness and honesty.

☽ in ♋. THE MOON IN CANCER. ☽ in ♋.

This indicates a personality fond of ease and comfort, homely in his habits, and attached to his family, especially to his mother, whom he will much resemble. He is friendly and sociable in manner, imaginative, emotional and changeable. He is influenced greatly by his surroundings, being very sensitive to outside influences, and so falls in readily with the ways and methods of others, adopts their suggestions, sympathises with their joys and sorrows, and generally takes his colouring from outside to some extent. He is most fortunate when acting under the direction of, or in accordance with the advice of, someone else. But this may be greatly modified if positive signs or planets are prominent in the nativity; under the influence of Mars or martial signs, especially, he will show much positiveness and independence. There is some ability for mimicking, acting, or expressing the thoughts and emotions of others; also for music, painting or poetry. This position relates somewhat to mediumship, psychism, and the astral plane generally. The native is drawn to the watery element; lives near water or travels by water; deals in liquids; and is fortunate with house or land property and shipping.

☽ in ♌. THE MOON IN LEO. ☽ in ♌.

This lunar position tends to uplift the native, to put him in positions of responsibility or prominence, and to give him authority over others as head, manager, or director. He is ambitious, desirous of occupying a prominent place, and does not hesitate to come before the public. He is honourable, generous in money matters, high-minded, candid, warm-hearted. He is susceptible in affairs of the heart, a favourite with the opposite sex, and a sincere lover. This position favours intuition and genius; it gives a love of music, poetry, or painting, also some love of luxuries, pleasures, perfumes, jewels, fine clothes, etc. It inclines to the favour of those in higher ranks of life than the native.

☽ *in* ♍. THE MOON IN VIRGO. ☽ *in* ♍.

The native has excellent mental powers and is capable of following some intellectual pursuit; he has a good memory, learns easily, and is suited for a great variety of occupations: such as servant, manager, agent, or subordinate in any capacity; any occupation connected with grain or food-stuffs, such as farmer, miller, grocer, maltster, confectioner; or with drugs or medicine, such as chemist, druggist, herbalist, analyst, doctor, dispenser, etc. He makes a trustworthy and fortunate servant and is himself fortunate through servants or those under him. This position, taken alone, tends to a quiet and easy-going, somewhat irresolute, unambitious and unpretentious life. Many friends, especially female friends, are shown. There is likelihood of many short journeys and work as secretary, messenger, clerk, traveller, schoolmaster, etc., also of belonging to some company, firm, society, or association.

☽ *in* ♎. THE MOON IN LIBRA. ☽ *in* ♎.

This position favours general popularity. It gives fondness for music, poetry, and the fine arts generally, with some ability in this direction. This person is affectionate and good-natured, kind in manner and gains friends easily. The native is fond of company, society and friends. Much of his fate and many events of his life will come about through his association with other people, for he will be greatly swayed and influenced by other people; generally by some one person. He works with another person in nearly all undertakings; and without necessarily being irresolute depends largely upon someone else, and can get along best in almost all things when associated with someone. The same may be said of the occupation, for this position tends strongly to partnership, not merely in business, but in almost all affairs of life.

☽ *in* ♏. THE MOON IN SCORPIO. ☽ *in* ♏.

This lunar position makes those born under it very firm and determined, self-reliant and assured, well able to stand alone and fight their own battles. Abrupt and plain-spoken, positive, energetic and capable

of hard work, they are yet fond of the good things of this world. Somewhat conservative and averse to change, especially if forced upon them from without, they are difficult to influence and may be very obstinate; yet for their own purposes they will sometimes appear changeable, and will advocate or carry out great and revolutionary changes. They are sometimes irritable, angry and revengeful; this being a very bad position if backed up by other evil influences, for it by no means favours morality, and may give habits of drinking. It often causes a coarseness in speech or manner, and threatens some scandal to the native; moreover, it rather tends against fineness of feeling and refined instincts, though it inclines to psychism, occultism and mediumship. A death occurs in the family, or in the ranks of their close associates, shortly before or soon after his birth or early in his life, and they have in some way much to do with death, as executors, or are frequently brought into relation with the dead, often following some occupation connected with the dead. Attraction towards the opposite sex is strongly felt, and this position favours marriage in a male horoscope, but to females threatens disharmony in the married state or in any relations with the opposite sex.

This gives a quick, restless and unsettled manner, either of body or mind; the native is active in body and fond of physical exercise and sports, is inclined to travel, and is a quick walker and worker. He changes his abode frequently, and his disposition is candid and honourable, kindly and good-humoured, while he is sincere in his religious belief even if it be unorthodox. There is some inclination for mysticism, psychism, and the occult; he is a natural teacher or preacher, and has something of the prophet in his nature. The intuition is active, and there may be some psychic gift, such as clairvoyance, though there is a tendency to dreaming and somnambulism. There will be talent or even genius for religion, philosophy, music, or poetry. In the lower type of horoscope the animal nature of the sign will be to the fore, and then occupations and amusements connected with shipping and horses will be prominent in the life. A faithful worker or servant, he himself benefits by servants or those under him. He is likely to have two occupations, or to change his occupation.

☽ *in* ♍. THE MOON IN CAPRICORN. ☽ *in* ♍.

This tends to bring the native before the public for good or evil, causing popularity or notoriety, though it usually has some drawback attaching to it. He will achieve relative fame, and will move in some sphere that brings him before many people. If the Moon is well aspected at birth, he will be popular as the head of some undertaking, or will attract attention as a prominent or responsible person in some way, for something he has done or with which he is associated; but if badly aspected in the nativity, the publicity signified by this position is likely to be of an unpleasant nature. This position gives some degree of generalship and administrative ability, which is intensified if the sun is in a cardinal sign, or if a cardinal sign is rising. There is, nevertheless, always some drawback or difficulty attaching to the occupation, or to the fame or position the native gains; he may raise up enemies, open or secret, or his reputation will suffer, with or without his having deserved it. The native is somewhat fond of show, rather selfish, careful with money matters, cautious and calculating; knows how to influence others, but is often cold by nature and thinks too little of the feelings of others. If other influences assist, he may attain very considerable fame or prominence. If the horoscope* as a whole is a good one, the more undesirable characteristics of this position will be obviated.

☽ *in* ♒. THE MOON IN AQUARIUS. ☽ *in* ♒.

This lunar position gives some inclination for Astrology, fortune telling, dreaming, visions, mediumship, mysticism, and the occult generally. Subjects that are unusual, original, eccentric, and novel, attract the native. He may become a freemason, or join some secret or mystical society, association or brotherhood. He is broad and humanitarian in his sympathies; fraternises readily with those who are congenial to him, is easily drawn into the company of such, and will be found in some club, society, association, or group of those similarly minded. He has an inclination for political, educational, and scientific work, and may join any movement or public body relating to these; has

* *See* Preliminary Notes on p. 72.

some inclination for local politics and municipal affairs. He is sociable and sympathetic in manner, and desirous of the good opinion of others; yet he may be very independent, unorthodox, and unconventional at times. This position increases the imagination and the intuition and mental sensitiveness generally. It is slightly unfavourable for the constitution, especially the nervous system, while if the Moon is "afflicted"* the eyesight may suffer.

☽ *in* ♓. THE MOON IN PISCES. ☽ *in* ♓.

The native is quiet, retiring, and easy-going, restless and fond of variety, changes his mind easily, is irresolute and not always to be depended upon, is rather easily discouraged, and meets with obstacles, misfortune and opposition in life. This position gives a liking for reading of a romantic or emotional kind, for poetry and music that appeals to the emotions and feelings. As speaker, writer, or composer the native is fluent, copious and imaginative, but diffuse. He inclines to be religious, but is in this respect more emotional than intellectual, and prone to feel rather than to reason out. Somewhat wanting in buoyancy and hope, he is too serious or too easily depressed, and may even lack matter-of-fact common-sense and humour. There is sometimes a tendency to intemperance, dissipation, or laudanum drinking, while on the other hand mediumship, clear dreaming, and various psychic powers may manifest themselves. This lunar position softens the frame and increases the fleshy and glandular structures; is therefore not favourable for robust health. There is danger from secret enemies; or the native may himself be not quite straightforward. There is some liability to detention in a hospital, poor-house, or prison; but these bad effects will not ensue unless there are accompanying bad aspects or other indications in the nativity.*

We may now definitely establish in our minds the idea that the Sun represents the *positive* centre, from which the true life is flowing; whereas the Moon is representative of the receiver, or the *negative* and magnetic point. It is necessary to thoroughly grasp this idea before proceeding to the next chapter, in which the soli-lunar combinations or "polarities" are presented.

* *See* Preliminary Notes, p. 73

CHAPTER XVIII.

The Soli-Lunar Combinations or Polarities.

It often happens that the birth-time is not accurately known, perhaps no nearer than the day of the month and year, thus rendering it impossible to actually cast the horoscope.* When this is the case, the Sun in the signs, as delineated in Chapter IV., will give us an indication of the individual character, though it is often found that these individual characteristics have to be considerably modified; it then becomes necessary to know what sign the Moon occupied on the day of birth. For this purpose an Ephemeris of the Moon's position from 1850 to 1905 is given at the end of the book.

It is quite true that the Sun's position considerably influences the permanent or *moral* character of the native, while the Moon exercises a considerable amount of influence, according to the sign she is in, over the *personal* character, or that part of the consciousness that is expressed through the brain; so that when the foregoing chapters have been carefully studied so as to know the exact value of these solar and lunar positions, it becomes a simple matter of blending these two influences to discover the characteristics of those born on certain days. The following delineations of the Sun and Moon in the various signs, which may be called soli-lunar combinations, will apply in general to *all* persons born on those days, irrespective of the other planetary positions, though influenced thereby, also (and to a much greater extent) by the rising sign: these will be dealt with separately in succeeding chapters.

The principle upon which these soli-lunar combinations is based is the one given above; that the Sun is the positive, primary, and life-giving element, and the Moon the negative or secondary and formative element. So that when the nature of the sign is thoroughly understood, it

* That is, unless the birth-time is determined from the events of life. This, however, involves much study and elaborate calculation, such as we are not here concerned with.

can easily be seen on the one hand how far the life side, represented by the Sun, influences the *character;* and on the other, how far the form side, represented by the Moon, affects the *personality*. It will save much confusion if the student clearly impresses this fact on his mind:—that the Sun represents the life side, governing the Individual, and the Moon the form side, governing the whole of the Personal (and physical) characteristics. These two symbols blended together represent spirit-matter, each dependent on the other for expression.

The following blendings of the 'life' and 'form' principles, or as we have called them "Polarities," should now be carefully studied.

PRELIMINARY NOTES.

At this stage of our study, before proceeding further into the modifications produced by the blending of the Individual and Personal characteristics in a nativity, it is important to pause a moment and consider the essential elements of which a horoscope consists.

Without going into details for which the reader is not yet prepared, it may be said that a "horoscope" roughly consists of:

(1) The *Solar position.*
(2) The *Lunar position.*
(3) The *Ascendant.*
(4) The *Planetary aspects.*

The importance of these four factors is indicated by their order, the solar position being paramount.

To revert to a previous simile, if (1), (2) and (3) be likened to the *pounds*, *shillings* and *pence* of ordinary currency, the planetary aspects* may be considered as analogous to those commercial or political considerations which modify the "rate of exchange" or other financial conditions controlling the actual value of gold, silver or copper as the case may be. This analogy is really more close than might be supposed, and it forms a very apt illustration of the way in which the "ascendant"† or planetary aspects may modify the expression of a character that is really *there*, but latent.

For, to continue the illustration, small articles can only be purchased by a copper or a silver coin; and unlimited wealth in gold is of little value for ordinary retail trading, if it is unaccompanied with an ample supply of small cash. Again, commercial operations cannot be carried on by a company, however wealthy, in a country where the requisite governmental concessions cannot be obtained. Yet in each case the wealth and the business ability may both be there, but unable to manifest owing to lack of suitable *conditions*. These two instances illustrate by

* P. 62. † *See* Chapter XIX

analogy how the qualities 'latent' in a polarity may lack the means of expression. The first one corresponds to a polarity which is only badly expressed through the ascendant; while the second is analogous to the case in which a polarity is hampered or restricted in its expression through unfavourable "aspects."

It is, then, important to understand, and in studying the following "polarities" it is necessary constantly to bear in mind, that the Solar and Lunar positions by which these "polarities" are established furnish only *two*—albeit the most important—of the nine planetary positions, to say nothing of the influence of the "rising sign" (to which a special chapter is devoted later on) and the other factors which comprise the "horoscope."

It must therefore not be expected that *every* detail given will be exactly represented in each case; for the modifying influences of the other planets may greatly accentuate, or, on the other hand, even succeed in entirely suppressing some characteristics. Nevertheless—and this is the essential point—the polarities here given represent the two *chief* factors of the horoscope, so that the salient characteristics described will in most cases be found on investigation to exist in the nature in a latent state, if not in actual active manifestation. This matter has, however, been already treated of in our first manual (*Everybody's Astrology*, second edition, p. 7), and it is hardly necessary to repeat the illustration there given.

When the word 'afflicted' is used, it indicates that one or other of the luminaries (Sun or Moon, that is) is placed in what is known as a "bad aspect"* to some planet (usually ♄ or ♂) in the horoscope. This, as will be readily understood, considerably modifies the native's character, individual or personal as the case may be,—that is to say, it modifies the *expression* of that Individual or Personal character.

Whether 'afflicted' or no, the character will be in its inner nature much as is here described; but the 'affliction,' if saturnine, will have the effect of cramping and hindering, or, if martial, of distorting and over-stimulating the full and harmonious expression of the true nature.

Whether the luminaries *are* so "afflicted" or not can only be determined by consulting the *Ephemeris*† for the year of birth or the *Condensed Ephemeris for the last fifty-five years* published with part ii. of this work. It would be quite impossible to include such data in the present volume, which is expressly designed to deal only with the most general and comprehensive presentment of the principles of Astrology: the details must be studied later.

In the ensuing delineations the term "native" is employed, as has been said before, to denote the individual under discussion. It has of course no relation to *nationality*, as is the case when used in its ordinary sense.

* *See* p. 62. † 1s. per year.

THE SUN IN ARIES.

☉ *in* ♈. I. ☉ *in* ♈.

The Sun's (apparent) passage through the celestial sign Aries has been thoroughly described in Chapter IV., so that it is only necessary now to observe that the primary characteristics of the Sun in this sign are force and energy, and that the fundamental basis of the character will consist of an ambitious, aspiring, and enthusiastic nature. During the month that the Sun remains in this sign, the twelve lunar positions will either considerably modify this primary influence, or accentuate it and increase its manifestation. But without the Moon to focus the rays of the Sun and to collect the influences that are constantly being distributed, the individual character would be always flying off at a tangent, having no medium through which it could be rendered definite. In studying each one of these combinations, however, it is important to remember that the solar force is the primary and energising influence, the lunar centre being always secondary, negative, and expressive.

THE SUN AND MOON IN ARIES.

☉ *in* ♈. I.—i. ☽ *in* ♈.

This is equivalent to the Sun and the Moon being in conjunction in the first house of the horoscope, and will act in a similar manner with regard to character. This position of Sun and Moon will accentuate the consciousness in the brain, giving great activity of thought and quickness of perception, with strong inclinations to excitement, endowing those born under this combination with an intense desire to be at the head of all things, and to be intellectual pioneers. This position gives, in fact, abundance of energy and vitality, thus favouring health and long life. It shows masterfulness, independence and self-reliance,

making a forceful and original personality ; one certain to attract attention in his sphere of life and possibly gain considerable prominence therein. With a suitable horoscope, he will rise in the world. He is fitted for positions of authority and responsibility, and these will usually seem to fall naturally to his lot. In some cases he will be militant in disposition and manner, domineering, irritable, intolerant of opposition or contradiction, hard and unyielding. With the softening influence of Venus or Jupiter, the more unpleasant phases of this influence may be removed ; otherwise he will be a tyrant or a rebel. There is danger to the head, brain, or nervous system at some period of life. The Sun will in this case be stronger than the Moon, the sign Aries being of a fiery nature, whereas the Moon partakes more of the nature of water. Over-work, excessive worry, intense excitement, and too much activity (mental or physical) would tend to produce disease of the brain, and if persisted in, would finally result in mental derangement. This combination increases self-esteem and approbativeness, and brings changes in life through too great independence, with many troubles following on impulsive action and rash conduct. This person needs the steadying influence of Saturn, otherwise he may be a slave to impulse. There is a tendency to live too much in the mind, to make intellect too prominent ; and there is, moreover, some danger of becoming too self-centred or conceited.

THE SUN IN ARIES AND MOON IN TAURUS.

☉ *in* ♈. I.—ii. ☽ *in* ♉.

The Sun is exalted in Aries, and the Moon in Taurus, so that this combination strengthens both the positive and negative elements, producing a very strong character. The physical side of the nature is practical ; but with the force of the Sun in Aries behind it, the ideal and practical are well blended, while the disposition becomes a very determined one. The result is a fairly all-round character. There is the will and energy to originate and the steadiness and practical ability to execute. Such an one shapes his ideal, or forms his plan of campaign, and does not rest until he has carried it out, no matter at what expense of time or trouble. He can both plan and perform, preach and practise, direct others and do the work himself. He is likely to come to the front, to occupy some position of responsibility or trust. The

disposition is composed of the Martial and Venusian elements, the senses being called into full activity. The intellect and intuition are both alike marked, but there is usually a great tendency to be self-willed and dogmatic. The magnetic forces are very powerful, and the affections are warm; the native makes friends readily and is faithful to them. There is a tendency to be too positive, self-willed, and dogmatic. The intellect and intuitional sides of the nature are both strong, especially if favourable planetary positions bring them out. It is thus a splendid combination for mental expression, and the nature tends to become harmonious, though there is sometimes a great degree of sensitiveness. Those born under this combination may become mental and physical healers, especially along hygienic lines, for this sign gives a superabundance of vitality. This is a good position for financial success in life, also for positions of trust and authority, and it tends in general to make the life fortunate, the personality being able to carry out the ideals of the Aries individuality.

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THE SUN IN ARIES AND MOON IN GEMINI.

☉ *in* ♈. I.—iii. ☽ *in* ♊.

This combination gives a considerable amount of mental activity and manual dexterity, but there is apt to be a great deal of restlessness and over-exertion; for the nature is a very changeable one, loving variety and expression, while there is a lack of determination and tenacity of purpose. This combination gives refinement and artistic tendencies, and makes those under its influence good novelists and clever writers of fiction, though the dualistic tendencies of Gemini cause much of the qualities of Aries to be wasted, so that there is frequently less done than is talked about. The native is witty, lively in mind and speech, prone to exaggeration, of great mental ingenuity, and good at all forms of mental work, study, education, speaking. In a bad horoscope, a tendency to deceit or dishonesty, or nervous or mental trouble is shown. It is not a very reliable combination until some degree of thought-control has been practised; but it decidedly favours mechanical ability, and is good for travel and all literary undertakings, promising some success in life in this direction. Over-activity and excitement will tend to produce nervous

troubles, and rest will often be required to restore harmony to the system.

THE SUN IN ARIES AND MOON IN CANCER.

☉ *in* ♈. I.—iv. ☽ *in* ♋.

This is an exceedingly sensitive combination, giving a considerable amount of ambition and love of fame; and the Moon, being receptive in nature and here placed in the executive sign Cancer, will add the power of achievement to the splendid idealism of Aries, greatly adding to the strength of the combination, which, moreover, increases the intuitive and psychic faculties, expands the imagination, improves the memory and strengthens the brain. There are two somewhat contradictory sides to the character; one enterprising, active, bold, and domineering, and the other sensitive, domestic and homely. Under cross influences this may cause irritation or bad temper, and may affect the nerves or even the mind: it gives more caution and acquisitiveness than Aries alone. The sensitiveness of this position causes those born under it to feel very keenly the surrounding conditions, and to suffer from them occasionally, though when not too approbative they are easily able to reason and arrive at correct conclusions; there is generally a great deal of anxiety, especially in regard to domestic affairs or matters connected with home life. Care in diet is necessary for the successful expression of this combination, as the health is often marred by worry and anxiety. It promises success in life through matters connected with horticulture, and gives ability to design and plan, especially in architecture.

THE SUN IN ARIES AND MOON IN LEO.

☉ *in* ♈. I.—v. ☽ *in* ♌.

This combination gives remarkable intuition and a very affectionate and warm heart, with an innate sensitiveness to the surrounding thought sphere. It is a harmonious blend and acts chiefly upon the feelings, stimulating the heart into greater activity; the brain feeding the heart, as it were, and rendering the intuitions and spiritual aspirations very keen. This combination gives correct mental impressions, and the

power of clear thinking, with a tendency to religious thought. The metaphysical is easily encouraged, and there is a certain amount of originality of thought and action. Extremes in affairs of the heart would act injuriously and the health would be seriously impaired through disappointments in the love life. This position brings success through ambition and favours all matters connected with music and the drama. It endows with good vitality, and makes a strong, positive, forceful personality, displaying firmness and, when aroused, energy and enterprise, ambition and self-reliance. The native is good-humoured, honest and candid, having some fondness for show and ceremony, fine clothes, decorated rooms, large houses: generally possesses a very good opinion of himself, and likes the good opinion of others, even their flattery.

THE SUN IN ARIES AND MOON IN VIRGO.

☉ *in* ♈. I.—vi. ☽ *in* ♍.

This combination stimulates the critical and discriminative tendency of the Moon in Virgo. It exalts the practical nature and brings out all the scientific characteristics. The solar position considerably improves the lunar characteristics and makes the mind more logical and more accurate in its judgments. It gives a considerable amount of ability in all literary pursuits, but also awakens all the exacting tendencies, although it dispels some of the melancholic attributes, of Virgo. It intensifies the love of study and also gives a considerable amount of musical ability, especially in regard to expression. It often gives greater ability than there is opportunity to use profitably, so that success comes through holding some relatively subordinate position, such as a servant of an employer yet occupying a position of trust, private secretary, agent, etc.

THE SUN IN ARIES AND MOON IN LIBRA.

☉ *in* ♈. I.—vii. ☽ *in* ♎.

We have now reached what is practically the opposition of the Sun and Moon; therefore all that is contained in the Aries nature may find its expression in the equilibrium and balance of the sign Libra. This is

a good position for all who have developed the faculty of comparison, as it tends to bring reflection and perception to a state of *balance*. It causes a keenly sensitive nature, one that is very receptive to the surrounding mental atmosphere. It brings out all matters related to music and the fine arts; gives a love of recognition, and benefits the life when it co-operates with others. It makes those born under it observant, alert, of keen perceptions; may have the air of being all on the surface, but are not necessarily superficial. Sociable, companionable, amorous, disliking to live or work alone. Mental abilities fairly good, but adapted to outward use in the world rather than to philosophical thinking. Fairly good practical workers but rather of the quick, original, independent kind than of the slow, plodding type. They are good counsellers and advisers, and fitted for the legal profession, or all matters where arbitration and judgment are required; for the judgment is usually unbiassed and carefully weighed. This position tends to bring out the clairvoyant faculties. It will bring some fame or recognition, or place those under its influence in prominent positions.

THE SUN IN ARIES AND MOON IN SCORPIO.

☉ *in* ♈. I.—viii. ☽ *in* ♏.

This is not a good combination, the martial element being very strongly marked, increasing the passions and disposing the nature to be hard, dogmatic, positive, and jealous. It causes the life principle of Aries to be expressed on physical lines, giving revolutionary tendencies, and making those under its influence easily excited, irritable, angry, and revengeful. They are sometimes proud and conventional, matter-of-fact and materialistic; but they can be very destructive when it suits their ends. In cases where the rising sign indicates it and the planetary positions are favourable, it inclines to mysticism and the occult; but there is a danger of the psychic faculties being somewhat abused. Children born under this combination need a good education and should be taught to be less combative and forceful, and also to live pure lives. This is not a good position for the health. It favours success by assertion and aggressiveness. Self-control is essential to progress.

THE SUN IN ARIES AND MOON IN SAGITTARIUS.

☉ *in* ♈. I.—ix. ☽ *in* ♐.

This is a very good combination, the fiery triplicity being well represented. It gives a very quick, sympathetic and inspirational nature, with a tendency to go to extremes, especially in physical matters, while there is always a certain amount of restlessness and hastiness, especially in speech. It intensifies the religious inclinations, it strengthens the sincerity and straightforwardness of the personality, and gives very strong tendencies to prophesy or speak accurately, yet unconsciously so, in regard to the future. It gives impulsiveness and some exaggeration, also a tendency to chatter. The native is changeable, irresolute, given to enthusiasms that do not last; though he has plenty of energy and determination while he is in the mood. Is generous and humanitarian; can feel for others, and will help them if he can. A natural tendency to religion of some kind, but this may easily take an unorthodox direction if planets incline thereto. More vital energy than stamina; the tendency to go to excess may weaken the health, but with a strong horoscope and good aspects there may be a long and full life. This combination gives some skill in musical performance, and fits those under its influence to become good teachers or preachers: it is also good for travelling and exploration. It brings benefit through religious matters and the Church.

THE SUN IN ARIES AND MOON IN CAPRICORN.

☉ *in* ♈. I.—x. ☽ *in* ♑.

This combination gives an intense love of fame. The naturally saturnine qualities of the Moon are accentuated, and the personality made exacting and inclined to fluctuating moods. It gives remarkable imagination and splendid ability in all practical methods concerned with gaining popularity. This combination increases the inquisitiveness of the personality, and gives a very determined and positive nature. Cleverness is much appreciated, and persons in a higher rank of Society are sometimes worshipped. This is a very sensitive combination, and the brain is a very receptive one, especially to the mental conditions of others. It is a good business polarity, also for all pursuits depending

upon energy and force of character, being masterful and ambitious, sometimes also worldly and materialistic. It inclines to a public career, but tact and diplomacy are often over-ridden by impulse and self-assertiveness, for this position weakens the self-esteem while it increases the love of approbation. It causes those under its influence to aim for leadership, and to domineer rather than to rule over others. They love wealth for the power it gives. It favours uncommon pursuits, and brings success through force of character. In a bad horoscope, a hard, selfish, ill-tempered, gloomy nature. There is a tendency to weakness of digestion or bowels.

THE SUN IN ARIES AND MOON IN AQUARIUS.

☉ *in* ♈. I.—xi. ☽ *in* ♒.

This combination gives ability to study human nature. It brings out all the pleasing characteristics of the Moon in Aquarius, giving an original mind, mentally positive and combative; the personality is somewhat original and at times eccentric, in speech sometimes hasty, erratic, brusque, or without consideration. It intensifies the artistic faculties, and gives some ability in literary matters, with a bright, clear mind, well able to express itself. The imagination, intuition and mental sensitiveness are much increased, and there is a love of educational and scientific work. It increases the feeling of independence, but gives the ability to deal with others successfully. The native lives largely in the mind, and influences others through the mind; is witty and can be very sarcastic. Determination and enterprise are combined, the Aries nature being steadied and its influence made very reliable. This is a fortunate influence in all matters con nected with associations, public bodies, local governments; it also brings help and assistance from friends and acquaintances.

THE SUN IN ARIES AND MOON IN PISCES.

☉ *in* ♈. I.—xii. ☽ *in* ♓.

This combination is not altogether a harmonious one, the action of the Sun being too strong for the lunar position, producing a discontented, restless, and often worrying nature. But it tones down considerably the

impulsiveness of Aries, and when the two are working harmoniously, it increases the kindliness of the nature, and gives a love of the occult, the profound and mysterious. Usually, however, much sorrow comes into the life, which causes those born under it to think more deeply than those under most of the Aries combinations. Under bad aspects they may suffer from scandal or slander and from secret enmity; but they must guard themselves against behaving in the same way to other people. There is a danger, in a bad horoscope, of untruthfulness, dishonesty, want of candour. Otherwise, in this combination the personality is charitable, sympathetic and philanthropic, being very receptive to all the impressions coming from the higher nature; but it must be peaceful and harmonious, or the Solar force will be too strong and cause the Moon to receive too many evil impressions. This position gives success in connection with public institutions, asylums, etc., and confers some authority of a quiet and unobtrusive kind; it is favourable for veterinary work.

See PRELIMINARY NOTES on pp. 72, 73.

THE SUN IN TAURUS.

☉ *in* ♉. II. ☉ *in* ♉.

The Sun in Taurus makes the individual character behind each lunar expression more firm, plodding, enduring and determined; but there will be a tendency to move more slowly and act more cautiously, quietly and practically than with the Sun in Aries. We have here the expression of the Sun from a sign that is the 'exaltation' of the Moon; each combination will therefore tend to strengthen the personality more than the individuality which lies behind the personal expression.

THE SUN IN TAURUS AND MOON IN ARIES.

☉ *in* ♉. II.—i. ☽ *in* ♈.

This combination gives a very strong personality. There is a tendency to be impulsive, headstrong and rather too dogmatic. There is a considerable amount of persistency, tenacity and exactitude, and the abilities are by no means under-rated. There is plenty of reserve power behind all the force that is expended, and when those born under this combination make up their minds to carry out any purpose in life, they nearly always succeed; but they expect a great deal from others and manifest a stubborn desire to make others conform to their requirements. They prefer their own methods to those of other people, being enterprising and independent, sometimes wilful and wrong-headed. Fitted for positions of some prominence and responsibility. Under affliction, or when the system is run down, the head or nervous system will suffer. This is a combination which gives success in life through energy and the desire to excel. It is fairly fortunate in worldly matters, and favours enterprise, the spirit of daring, and all matters where a determined will is required. It gives good constructive power and the ability to organ-

ise. Prosperity is obtained through perseverance. The moral nature is usually very strong.

THE SUN IN TAURUS AND MOON IN TAURUS.

☉ *in* ♉. II.—ii. ☽ *in* ♉.

This combination gives a considerable amount of determination, and those born under its influence are not easily thwarted in their purposes. Equable, friendly, companionable, cheerful and maybe musical or artistic, they possess a great amount of self-control, but are rather too self-contained, too reserved, and often secretive; are nevertheless remarkably strong characters, fearless, persistent and hopeful, possessing much feeling and an affectionate nature. They easily attain to great success in the financial world; yet they appear to have a disregard for finance although they cannot help being often very much mixed up with it. This combination is the most solid and practical of influences, but there is a danger of becoming too obstinate. When obedience has been developed they make very fine characters. There is a tendency, however, to become too self-centred, too determined or too secretive. There is a predisposition to apoplexy, and to suffering from the eyes if the Moon is afflicted.

THE SUN IN TAURUS AND MOON IN GEMINI.

☉ *in* ♉. II.—iii. ☽ *in* ♊.

The restlessness of Gemini is here considerably steadied by the Taurus quality, and owing to this there is less diffusion, and more initiative force; yet there is an inclination towards both despondency and self-esteem, due to certain superficial tendencies that have not been eradicated. Those under this combination are inclined to be somewhat selfish, and apt to be assertive; but the intellectual tendencies give them ability to write and speak, and in some cases the powers of language and musical expression are easily developed. It is, however, not a very harmonious combination, and the acquisitive tendencies are usually very large. There is a love of the beautiful in nature and art,

with some instinctive neatness. While somewhat unenterprising the native has yet good intellectual abilities. Temperance is advisable, and nervous disorders will have to be guarded against.

THE SUN IN TAURUS AND MOON IN CANCER.

☉ *in* ♉. II.—iv. ☽ *in* ♋.

This is a rather negative combination, since the sensitiveness of Cancer is somewhat accentuated, so that the emotional nature is very easily excited, especially in matters connected with the home life. This combination not only increases timidity and reserve, but also produces much economy, with some anxiety in regard to the future welfare. The imagination is very keen, and there is some tendency to go to extremes, especially when influenced by others. There is sometimes a tendency to inactivity, and the desire for sensation is increased; but on the whole it is a fortunate combination, giving gain through property and probably by inheritance also. There is large caution, unless Mars is prominent, and good business ability, with extreme carefulness in money matters.

THE SUN IN TAURUS AND MOON IN LEO.

☉ *in* ♉. II.—v. ☽ *in* ♌.

The emotional and sensational nature is much increased under this combination; there is a great tendency to exaggerate or to go to extremes, also to be very easily influenced in all matters connected with speculation; probably towards gambling and sensational pleasures. The affections may be easily drawn into unfortunate channels, and there is often a great tendency to express keen likes and dislikes. The native has a good constitution and sound health, unless planetary positions contradict. He is self-confident and fond of show, and hence may be popular or cut something of a figure socially; very fond of pleasure and of society. Care will be necessary to avoid over-indulgence, especially in the appetites, which may become abnormal unless checked. The moral nature may be strengthened considerably towards the close of the life; but the early portion is often one in which either psychic tendencies or sensations play a very prominent part. The lower nature is ardent and at times passion-

ate: there is moreover some poetic ability, the imagination being very vivid. Excesses should be avoided.

THE SUN IN TAURUS AND MOON IN VIRGO.

☉ *in* ♉. II.—vi. ☽ *in* ♍.

The critical faculties are accentuated by the practical Taurean nature behind the personality, so that this combination gives us some of the very best commercial types of men. In all business pursuits they are precise, persistent, and very pronounced in their judgments, yet have abilities in several different directions; they can manage more than one type of business and are eminently adaptable. While sometimes lacking in enterprise, they can quickly apply and develope the suggestions of others. Make good servants or subordinates, and do well with someone to lead or work with them. This is a very successful combination, being a harmonious blend of two signs of the earthy triplicity, bringing out all the practical tendencies. Virgo being the ruler of the business world, the personality has here the best facilities for expression. The moral nature is firm, giving much conscientiousness to assist the personal character, so that behind much apparent pliability there is a fixed determination which gives success.

THE SUN IN TAURUS AND MOON IN LIBRA.

☉ *in* ♉. II.—vii. ☽ *in* ♎.

This is an inharmonious combination, there being usually a considerable amount of bias in the nature. For the blending of an earthy individuality and an airy personality is not very favourable; it tends to increase the separative element, and usually causes the personality to arrive at faulty decisions, often the result of another's influence in the life. This combination gives a certain amount of determination, usually of a stubborn nature, and those born under this influence are apt to be guided by their feelings rather than by reason. They have ability for music or art, and outwardly seem to be observant and intellectual, but at heart they are emotional and devotional, or sensuous. The personality is apt to be very affable, agreeable and more refined and polished than the individual character, but the determination that is behind the personality will often

carry the point where neither merit nor persuasion has succeeded. There is likely to be much individual jealousy and vindictiveness displayed, especially towards strangers and opponents. This combination depends very much on the planetary positions.

THE SUN IN TAURUS AND MOON IN SCORPIO.

☉ *in* ♉. II.—viii. ☽ *in* ♏.

This position gives a certain amount of vanity and self-esteem, the feelings being very strong and intense. There is much reserve and concentrated force, with a good deal of secretiveness. A good education is very necessary with this combination, otherwise there is a tendency for those born with it to be far too easily influenced by environment and surrounding conditions, so that they get in a groove; hence are very conservative, except when opposed or angered. Jealousy and pride may cause the downfall of those who are born under this combination, since there is always a considerable amount of determination for good or evil; and unless the latter is restrained the nature will become a very selfish one. Good vitality; under bad aspects there is a danger of accidents, fits, apoplexy, etc. A fairly good polarity for martial occupations, and some kinds of business; fond of money, sensuous. Appetites and passions need curbing. Success in life will come through persistent determination and dogged self-reliance and stubbornness.

THE SUN IN TAURUS AND MOON IN SAGITTARIUS.

☉ *in* ♉. II.—ix. ☽ *in* ♐.

The determination behind the Sagittarius personality will very greatly incline those born under this influence to go to extremes in all things. It gives a tendency to impulsive action and hasty speech, and when provoked a very great deal more is said than is probably thought or meant; while there may be a tendency to be very disputatious when annoyed. This is not a good combination unless planetary positions assist, the personality being far too impulsive for the individual nature; there is, however, aspiration, and a love of science, also a tendency toward philosophy and religion, which somewhat improves the nature, which is

generous, charitable and sympathetic; but the aspirations being higher than the inherent abilities, promise usually outruns performance. Good for occupations connected with athletics and horses, imaginative pursuits, the higher cultivation of the mind, or the church. Hopeful, optimistic, and of good vitality, the native yet loses energy through fits of overwork, undertaking more than he can accomplish.

THE SUN IN TAURUS AND MOON IN CAPRICORN.

☉ in ♉. II.—x. ☽ in ♑.

This is a very practical combination, giving economy and caution, with an aptitude for making very carefully thought-out plans and schemes, which are generally carried to a successful issue. The whole character is very independent and determined, and the ambitions are high, but chiefly concerned with conventional ideals and pertaining to physical objects and personal surroundings. This is the most successful combination of the earthy triplicity, making those born under it extremely practical and well able to build up a fortune. They are especially adapted for a public life, or where the energies are put to good uses in carving out a prosperous career; they have great attainments and aspire to reach great heights, being filled with ambition and well able to exert the personality for the purpose of achieving success. They have ability to deal with big schemes, to organise, and to carry out huge plans. They have good vitality and live long.

THE SUN IN TAURUS AND MOON IN AQUARIUS.

☉ in ♉. II.—xi. ☽ in ♒.

This is a practical combination, giving thoroughness, carefulness, prudence and caution, with a considerable amount of reserve; it gives honesty of purpose, sincerity and refinement. Those born under this combination are well able to concentrate their thoughts, and are industrious, persevering and successful. This combination causes those born under it to become very self-centred, and tends towards eccentricity. It is suitable for public life, for holding public offices or appointments, and for working through companies, associations, factories, or large bodies of people. Tolerably fortunate for acquiring money and possessions.

THE SUN IN TAURUS AND MOON IN PISCES.

☉ *in* ♉. II.—xii. ☽ *in* ♓.

This is not quite so unfortunate as the combination of Sun in Aries and Moon in Pisces. It steadies the mind and gives less inclination to restlessness; but in some respects it increases the combativeness. Those born under this combination are very hospitable, very receptive to the wants and requirements of others, kind and pliable, and very well disposed: they have plenty of friends and acquaintances, but if Moon is much afflicted may suffer through them. Fortunate socially; rather less so in business or public life; but may benefit through occupations connected with water. It is on the whole a fortunate combination; it increases the mediumistic tendencies and gives receptivity to psychic influences. The disposition is kindly but is easily affected, and inclines towards good living, peace and harmony. There is increase of prosperity towards the latter part of life. If the Moon is afflicted there is some liability to diseases of the bladder or lower bowel.

See PRELIMINARY NOTES on pp. 72, 73.

THE SUN IN GEMINI.

☉ *in* ♊. III. ☉ *in* ♊.

The Sun in Gemini as the motive force behind the lunar expression gives a dualistic, restless and irritable tendency, the desires always running on intellectual lines. The individual character will be dual in expression, so that there is less permanency than in either of the foregoing solar positions. Nevertheless, the will power is strong, and there is some pride or love of pedigree.

THE SUN IN GEMINI AND MOON IN ARIES.

☉ *in* ♊. III.—i. ☽ *in* ♈.

This combination gives a very mental nature, making those born under it given to intellectual pursuits, studious and fond of expressing their thoughts; yet there is a danger of the personality going to extremes and becoming too independent, also somewhat too changeable. But in all intellectual matters it is a very powerful combination. It gives a very ambitious spirit and strengthens the assertiveness. The nature is a very positive one, somewhat lacking in sympathy and feeling, and there is a liability to live too much in the head, thus giving danger of brain troubles. There is also a tendency to become erratic, and to be too self-willed. The nature is lacking in calmness, steadiness, self-control and perseverance, is combative, and disobedient. Witty, and sharp-tongued, with a talent for drawing and sculpture. Likely to travel.

THE SUN IN GEMINI AND MOON IN TAURUS.

☉ *in* ♊. III.—ii. ☽ *in* ♉.

This combination gives a considerable amount of sensitiveness, with much determination and firmness. It causes the feelings and ambitions to be prominent and powerful, owing to the intellect that is mixed up with the sensational nature. There is generally a considerable amount of energy, perseverance and determination. It is fairly fortunate for popularity, friends, acquaintances, and general success. There is good business ability for organising, planning, acting as agent, manager, lecturer, etc. The Gemini characteristics are very much strengthened by this combination, and there is not so much changeableness, restlessness, and irritability; but it is not altogether a favourable one, nevertheless. It indicates gain through relatives, or by literary pursuits.

THE SUN IN GEMINI AND MOON IN GEMINI.

☉ *in* ♊. III.—iii. ☽ *in* ♊.

This combination indicates a considerable amount of wilfulness, activity and restlessness, and a tendency to measure all things from an intellectual standpoint. There is a certain amount of self-esteem and independence, and the feelings are not so active in this polarity as in the other combinations. The motive temperament will dominate, and there is much dexterity in all matters where the hands are employed. With suitable planetary positions considerable popularity may be enjoyed, while there is ability amounting to genius in some intellectual direction. Docile in temperament and impartial in judgment. The Moon expresses the Sun very clearly in this combination, giving artistic tendencies, refinement, and literary ability.

THE SUN IN GEMINI AND MOON IN CANCER.

☉ *in* ♊. III.—iv. ☽ *in* ♋.

This combination gives a strong inclination towards economy and thrift in the home life, also in all matters concerned with the welfare of

others, coupled with a sensitive and anxious disposition. There is likely to be a great deal of travelling, also much restlessness and a longing for sympathy from others, but the artistic and imaginative faculties are well developed. The receptive nature is very easily affected and upset by surrounding conditions, but there is a good memory and a well-stored and comprehensive mind, intuitional, versatile, agreeable and plausible. This position gives success in all matters relating to public affairs.

THE SUN IN GEMINI AND MOON IN LEO.

☉ *in* ♊. III.—v. ☽ *in* ♌.

In this combination the personality suffers somewhat, as there is not sufficient firmness in the background to support the Leo inclinations; so that there is likely to be too much impulse, the affections being very easily moved. The native therefore fluctuates; is at times very self-confident and hopeful, works well and achieves much; but often he feels that he has greater powers than he can express outwardly; he understands, but is slow at working out. The imagination is active, and there is poetical and dramatic ability. This combination gives a kind of weird tendency, and there is at times a liability to hypochondria. The affections are keen, but there is some love of display, though abundant sympathy. There is literary ability in the direction of fiction, etc.

THE SUN IN GEMINI AND MOON IN VIRGO.

☉ *in* ♊. III.—vi. ☽ *in* ♍.

This is a good combination, the Mercurial elements coming out forcibly and inclining the mind to be studious, critical and analytical. It gives a great love for chemistry, with humanitarian views; inclines to a study of the laws of hygiene. With regard to the mind, however, it is a very sensitive combination; there is apt to be mistrustfulness and a melancholic tendency, so that if worry or anxiety be given way to, the nervous system suffers considerably. Persons born under this combination may obtain great benefit through nursing and serving others; also by their critical talent; but should avoid irritability, which is apt to mar the finer qualities. They can be very impartial and judicial, seeing equally both sides of a question, hence make good lawyers. Are apt to be

changeable, undecided, and lacking in perseverance, so that they do not always get credit for all the abilities they possess. They do well when working for others, and both good and bad fortune comes to them largely through relatives. This position gives a strong will, and some subtlety when perverted there is a liability to indecision or duplicity.

THE SUN IN GEMINI AND MOON IN LIBRA.

☉ *in* ♊. III.—vii. ☽ *in* ♎.

This is a very good combination, built up on the airy triplicity: it increases the intuitions, and bestows much refinement, with a sympathetic nature; gives a great amount of foresight, sharpens the perceptive faculties, inclines to study, and gives a great amount of imitativeness, with ability for public writing. It is necessary for those born under this combination to live purely. The faculty of comparison is well developed, and there is some probability of becoming popular. It gives success in artistic pursuits, and a cheerful, sociable, humane nature. The native lives sympathetically with family and relatives; and may marry a relative.

THE SUN IN GEMINI AND MOON IN SCORPIO.

☉. *in* ♊. III.—viii. ☽ *in* ♏.

This is by no means a good combination, there being very little harmony between the common and fixed signs. It accentuates the critical faculties, which become hard and severe, while there is a tendency to combativeness, and a desire to pull down without rebuilding; it gives much determination, argumentiveness, assertiveness, over-sensitiveness, jealousy, pride, and self-esteem. There is sarcasm, liveliness and wit, with some practical business ability and power of management; but the usual cheerful self-confidence sometimes gives way to irritable, jealous, and quarrelsome moods.

THE SUN IN GEMINI AND MOON IN SAGITTARIUS.

☉ *in* ♊. III.—ix. ☽ *in* ♐.

This is not always a good combination, owing to these two signs

giving too much activity and restlessness, too much force, resulting in lack of continuity and nervousness. There is an instinctive love of travelling. with considerable mental capacity, both intellectual and intuitive. Under favourable conditions the native is humane, generous, charitable and benevolent, with an inclination to philosophy or religion, genial, companionable, and of quick and good judgment. There is apt to be waste of mental energy, much enthusiasm, exceptional force of character and a great deal of excitement; the personal character appears to be far in excess of the individual, but the higher and lower minds are both active, and may benefit each other, the lower aspiring for light by devotion.

THE SUN IN GEMINI AND MOON IN CAPRICORN.

☉ *in* ♊. III.—x. ☽ *in* ♑.

This is a very good business combination, as it gives Saturnine ballast and steadiness to the Mercurial tendency. The individuality is quick, the personality often slow; there may therefore be a considerable lack of harmony, but by labour, patience, and perseverance, a great deal of good work may be done by the personal character for the building up of the individuality. There is good memory, with mental abilities of the solid kind (not showy): suitable for Civil Service, professorships, governmental positions, public appointments. Too serious and despondent at times. This combination gives a highly mental temperament, a love of science, some tact and diplomacy, and often much ingenuity.

THE SUN IN GEMINI AND MOON IN AQUARIUS.

☉ *in* ♊. III.—xi. ☽ *in* ♒.

This is a good combination of the airy signs, giving a great deal of mental and physical activity. Those born under this combination are very good character-readers, also good students of metaphysics; can receive a good education; make acquaintances easily, but are somewhat reserved nevertheless, also very independent; and though they are able to get along very well with strangers, they should always avoid excitement. At times erratic, always inventive and original. There is some inclination for psychic or occult matters and the artistic faculty may be cultivated.

Success will come through co-operation with others, also through science and art.

THE SUN IN GEMINI AND MOON IN PISCES.

☉ *in* ♊. III.—xii. ☽ *in* ♓

This intensifies the restlessness and causes a great deal of irritability; but it gives a great desire for knowledge, which often comes psychically. There is frequently a great deal of dissatisfaction, a yearning for the unattainable, discontent and peevishness; but under favourable planetary positions the native is charitable, benevolent, social and sympathetic, has common-sense and good judgment. There is some likelihood of travelling, and some ability for medicine or nursing. This is a psychic combination, producing great receptivity, and an inclination to dip into hidden mysteries, the mind becoming very receptive to the mysterious and weird; it also gives success in writing strange and *outré* novels, and in uncommon pursuits.

See PRELIMINARY NOTES on pp. 72, 73.

THE SUN IN CANCER.

⊙ *in* ♋. IV. ⊙ *in* ♋.

This is not a strong position for the individuality; therefore the personal characteristics may considerably pull away from the higher qualities: tenacity, attachment and clinging desire for objects are very marked. This position makes the individual character exceedingly sensitive, impressionable and highly emotional, often lacking in self-reliance, with a yearning for sensation. There is power to psychometrise and sense the general conditions of others. It gives a very tenacious moral character, and the signs of awakening will be shown in *activity* and *power*.

THE SUN IN CANCER AND MOON IN ARIES.

⊙ *in* ♋. IV.—i. ☽ *in* ♈.

This combination gives a great deal of activity and much persistency; a liability to become headstrong and go to extremes, a love of fame and a desire to lead and be at the head of things. The native is independent, disliking control, rebellious, discontented, a disobedient servant; and will change his occupation more than once. The parents will affect the life very considerably: he may not get on with them, or may lose them early. There is a great deal of impulse in the personal character, which will bring many sorrows into the life. The head and stomach are likely to be affected. Success will come through public affairs, and fame will be steadfastly sought.

THE SUN IN CANCER AND MOON IN TAURUS.

⊙ *in* ♋. IV.—ii. ☽ *in* ♉.

This gives a considerable amount of sensitiveness, but all the higher faculties are stimulated. At its best this polarity gives a share of both

energy (♋) and perseverance (♉), activity and practical ability. There is a fair amount of independence and resolution; the native inclines to run in a groove for a time, but changes come, perhaps suddenly, which quite alter the life, and a different groove is lived in. There are some morbid tendencies in this combination, and self-control must be practised before success can be obtained, for this gives a very psychic nature, with keen intuitions, but great receptivity. The nature is imaginative, impressionable, and very easily affected by others. Good company should always be chosen. This combination makes good mediums, giving the ability to psychometrise. There is a certain amount of fortune attached to this combination. It favours the sympathetic temperament, but unless contradicted by planets, there may be a good deal of self and acquisitiveness. Fairly good for health. Some success in business or with houses or land.

THE SUN IN CANCER AND MOON IN GEMINI.

☉ *in* ♋. IV.—iii. ☽ *in* ♊.

This gives a personality very susceptible to education, and makes the brain exceedingly sensitive and receptive to the higher part of the nature. The nature is somewhat irresolute, and liable to change, being wanting in patient perseverance. A versatile mind, familiar with several subjects. There is a great love of knowledge and a great deal of activity and energy, especially in literary matters and travel. Artistic tendencies in the home life may be displayed. Success will come through the help and assistance of relatives.

THE SUN IN CANCER AND MOON IN CANCER.

☉ *in* ♋. IV.—iv. ☽ *in* ♋.

Fancy and imagination will be manifest in this combination, and there is a great liability to go to extremes. It gives independence, with conservatism or a clinging to ancient customs and habits; yet there is also much changeableness. Inertia will produce laziness, but when other planetary influences allow, the tenacity and motive power will be great. The characteristics of ☉ in ♋ will show out strongly. A good

parental influence in early life, with possible inheritance from parents. The native is acquisitive and careful in money matters; and there is some good fortune through property, houses or land. May have psychic inclinations or abilities, dreaming, intuition, etc.

THE SUN IN CANCER AND MOON IN LEO.

☉ *in* ♋ IV.—v. ☽ *in* ♌.

This combination gives very keen and sensitive feelings. It awakens the animal side of the nature, and there is a liability to go to extremes, causing restlessness, especially where love is concerned. It gives a great love of the drama, and sometimes a craving for ardent feelings and sensation; the affectional nature is very strong and romantic. On the whole good for health and worldly success.

THE SUN IN CANCER AND MOON IN VIRGO.

☉ *in* ♋. IV.—vi. ☽ *in* ♍.

This gives a very sensitive and passive nature, with a certain amount of discrimination in all matters where the feelings and emotions are concerned. This is a good business polarity, either as manager or employée, there being both adaptability and agreeableness. There is a liability to go to extremes and to worry, especially where business matters are concerned. The nature is receptive, and mediumistic; at times there is a liability to obsession, the nature being very receptive to psychic influences. This polarity is good for digestion, nutrition, and bodily strength.

THE SUN IN CANCER AND MOON IN LIBRA.

☉ *in* ♋. IV.—vii. ☽ *in* ♎.

This gives balance to the sensitive, emotional nature of Cancer and increases the perception and affections, particularly in matters connected with the home life; it stimulates the ideality, giving harmony and balance to the internal feelings. It also gives ability for writing, and a love of fame and recognition. The native is emotional or sensational, and

displays some ability for music or art, with a love of the beautiful and harmonious in sights, colours and sounds. Observant and very conscious of what goes on. The fullest growth and widest life occur after mar age. There are many changes in the life; very likely a change of occupation, and certainly changes of residence. May leave the parental family while young.

THE SUN IN CANCER AND MOON IN SCORPIO.

☉ *in* ♋. IV.—viii. ☽ *in* ♏.

This combination enables the personality to have a solidifying effect upon the sensitive nature of Cancer, making it harder (and sometimes selfish); there is apt to be pride and vindictiveness, especially in matters connected with the feelings. It gives a love of display and attracts towards the opposite sex, with success in magical and psychic affairs: but the magnetism is easily stimulated towards sensation. There is early death of, or separation from, a parent. In some cases the native follows closely on parental lines, both in character and occupation; in others a great change occurs, and an entirely new environment and occupation is taken up.

THE SUN IN CANCER AND MOON IN SAGITTARIUS.

☉ *in* ♋. IV.—ix. ☽ *in* ♐.

This is a very inharmonious combination, the personality being far too active for the individuality; but it stimulates the emotional and devotional nature, giving much activity with regard to speech, coupled with a restless nature and a constant yearning for the unattainable. There are also some psychic gifts, inspirational speaking, the ability to prophesy, or to bring through into the brain dreams, etc. The native has a changeable, companionable and kind nature; is generally a quick worker and can accomplish much in a short time. Fond of travelling, exploring, new scenes, new thoughts and ideas, so that success is found in foreign affairs and in religious matters.

THE SUN IN CANCER AND MOON IN CAPRICORN.

☉ *in* ♋. IV.—x. ☽ *in* ♑.

This makes the individual character more practical and more ambitious, giving aptitude for business pursuits. The native is very acquisitive, and is likely to accumulate money or property; is desirous of wealth. Is suited for a public or commercial life rather than one in the family: likely to inherit from parents (unless 'afflicted'). The parents' heredity and family influences play a very important part in the native's life, more so than usual; sometimes he wishes to be independent of them but finds it impossible. If afflicted (that is to say if either Sun or Moon is badly 'aspected' by the major planets), he will not get on with them or there will be separation. If much afflicted he is unfortunate, having long periods of misfortune. There is, too, an inability to express the internal feelings. Many obstacles will come into the life, but the ambitions will be keen and there will be a great love of fame and a desire to lead and govern.

THE SUN IN CANCER AND MOON IN AQUARIUS.

☉ *in* ♋. IV.—xi. ☽ *in* ♒.

This is not a very harmonious combination; but it gives ability in all matters connected with associations, and some degree of success in public life. Persons born under this combination are tactful, careful and diplomatic; it fits for externalities rather than for the interior life. It gives ability for painting and general artistic faculties. The native is rather reserved, quiet and self-contained. Has some inclination for mystical or psychic pursuits; and is more sociable and companionable within than he appears to be on the surface. One of the parents dies early. The eyesight may need protection.

THE SUN IN CANCER AND MOON IN PISCES.

☉ *in* ♋. IV.—xii. ☽ *in* ♓.

This is a very harmonious combination of watery signs, awakening the emotional nature, and making the mind very receptive; it gives

mediumistic tendencies, much fancy, and a desire to obtain knowledge, with some liability to hysteria. Psychic faculties may be developed, and there will be an interior knowledge of the public mind and its requirements. The native is domesticated, good-natured and sociable; shows to more advantage in the family circle than in public life; is changeable, fond of sensation and novelty. The position tends to success, business connected with liquids being specially favoured.

See PRELIMINARY NOTES on pp. 72, 73.

THE SUN IN LEO.

☉ *in* ♌. V. ☉ *in* ♌.

The Sun in Leo gives a good moral nature; it makes the individuality very sincere and ardent in all matters of affection, firm, self-reliant, sincere, magnanimous, sometimes austere, and determined. All combinations from this solar centre will be strengthened by the individuality. Many of the experiences of the life will be in connection with love affairs, matters of the heart and the inner feelings.

THE SUN IN LEO AND MOON IN ARIES.

☉ *in* ♌. V.—i. ☽ *in* ♈.

This is a harmonious combination belonging to the fiery triplicity, and there is a love of philosophy, and a tendency towards religious thought; determination and love of leadership are marked characteristics. It gives a very persistent, dominant, enthusiastic, and energetic nature, with much combativeness, though the combativeness of Aries is subdued by the Leo influence; but there is a necessity for restraint where feeling is concerned. It gives success in life, for the native is independent, and can make his own way, being self-reliant, firm and positive (though generous and good humoured); so that he will form his own opinions and not be led by others. He will travel for pleasure, if circumstances permit.

THE SUN IN LEO AND MOON IN TAURUS.

☉ *in* ♌. V.—ii. ☽ *in* ♉.

This gives a very determined nature, with an inclination to put the heart into physical things. It strengthens the business intuitions, and

gives fortune in finance, making a good banker or stockbroker; it gives a strongly vitalised constitution and also a love of hygiene. There is much strength in this combination; the character is very firm and at times obstinate, but much depends on the aspects. The native is likely to be popular and to come before the public, being very sociable, companionable, good natured and agreeable. He is fond of pleasure, sensation and emotion. If the Moon is afflicted, the eyes may be affected.

THE SUN IN LEO AND MOON IN GEMINI.

☉ *in* ♌. V.—iii. ☽ *in* ♊.

This gives energy to the personal nature, with much determination behind it, thus urging the lunar tendencies to greater activity, so that restraint will be needed. It inclines towards music and the drama, and gives ability for writing and poetry, the hands being ever ready to express the heart. This combination makes gifted and clever persons, enthusiastic and lovable; their abilities may amount to genius in some intellectual direction. The mind is broad, comprehensive, and fertile. Many acquaintances and friends among worthy people; good family influence in early life; harmony with brethren.

THE SUN IN LEO AND MOON IN CANCER.

☉ *in* ♌. V.—iv. ☽ *in* ♋.

This causes great sensitiveness, and much sorrow in love affairs: it gives a tendency to go to extremes, and some restraint will be necessary. It is, however, a good combination for the mind, the brain being receptive to influences from the heart; it stimulates the love emotions and makes the feelings very keen and sensitive, ardent and rather too attached to the object of affection; the sex nature is strong, sociable and affectionate, loving companionship and the family c ircle, very fond of children, also of pleasure, and sensation, and of living in fine houses and ornamented rooms. This combination gives good financial success, especially when associated with other members of the family. All the senses are keenly sensitive but under bad aspects the sight or some other sense will suffer —most probably the sight.

THE SUN IN LEO AND MOON IN LEO.

☉ *in* ♌. V.—v. ☽ *in* ♌.

This gives a very independent nature, making those born under it rather self-centred and somewhat proud, but very kind-hearted and generous; they are capable of holding their own under great difficulties, though they are apt to go to extremes. It often gives reserve, yet with a great desire for affection from others. This combination gives much intuition, and great ability as teachers or for work in connection with schools, concerts, pleasure parties and amusements. There is plenty of vitality, energy and resource, with some fondness for show, either in position or appearance. The native, if a public speaker, will be rhetorical and poetical or high flown, and in writing, much the same; there is in fact some ostentation in the character. He has plenty of friends, by whom he may benefit; and he is a person of some note in his sphere: he will rise in life, or will make the acquaintance of those in superior positions.

THE SUN IN LEO AND MOON IN VIRGO.

☉ *in* ♌. V.—vi. ☽ *in* ♍.

The Moon is in the first sign from the Sun. This gives good business instincts, ideality and chastity, with a tendency, however, to be very critical, restless and anxious. There is ability either for music and literature, or chemistry, hygiene, etc., in fact for many subjects where the ideal and practical are blended. It also fits those under its influence to hold responsible subordinate posts as head servants either in public or private life. It is a combination that achieves success, yet is sometimes lacking in practical enterprise, although always fertile in resource. May succeed better through other people than when working on their own account. Fairly fortunate, but if Moon is afflicted will find themselves constantly thwarted. Are apt to think their work somewhat beneath them, that they do not get their deserts, that they are fitted for better positions than they occupy. With a favourable horoscope, at their best they are good practical workers and can accomplish much. They fraternise readily with others.

THE SUN IN LEO AND MOON IN LIBRA.

☉ *in* ♌. V.—vii. ☽ *in* ♎.

This gives spiritual inclinations, with a love of classifying and harmonising, while there is ability to foresee the future by the strong intuitional impressions which come from the individuality. It strengthens the affections, gives compassion and a desire to do some public good. There is a love of poetry, music or art, and the native may have considerable ability in one of these directions; moreover the mind is strong and active. He associates readily with other people, and is friendly and companionable, disliking loneliness. This polarity tends to marriage or partnership, to popularity, and to friendship. A very harmonious and successful combination.

THE SUN IN LEO AND MOON IN SCORPIO.

☉ *in* ♌. V.—viii. ☽ *in* ♏.

This combination gives some austerity, with an inclination to be rather hard, and at times proud and arrogant; there is much love of show. Persons born under this influence very often have their internal Leo nature quite hidden under this hard exterior. The native is much attracted by the senses; this may take a high or a low form, passional, emotional, or mental, according to the general condition of the whole horoscope. In love affairs or where sensation is concerned there is danger of going to excesses, and this should be guarded against, for a reckless or careless life would injure or disease the heart. Not fortunate for the mother or the wife; there is liability to separation from or death of one of them. Very fixed and determined nature; ardent, but at times too positive, worldly, and sensual. The native would make a good magnetic healer.

THE SUN IN LEO AND MOON IN SAGITTARIUS.

☉ *in* ♌. V.—ix. ☽ *in* ♐.

This is a very good combination, belonging to the fiery triplicity, but it gives restlessness, and a great inclination to go to extremes

especially in religious matters or affairs of the heart. A benevolent and good-hearted disposition, with sometimes too much impulse, and a lack of caution or self-restraint. Active sympathies. Intuitive foresight, in some cases. Will show much activity in religion or some humanitarian or philanthropic work; but in lower natures this may show as the pursuit of pleasure, love of sports, athletics, etc. The Moon is in the fifth sign from the Sun, and therefore in perfect harmony with it. There is much hope and joy in the nature, and a great love of pleasure, this being a hopeful and successful combination, and a good polarity for health if native does not ov erdo it: he will travel for pleasure.

THE SUN IN LEO AND MOON IN CAPRICORN.

☉ *in* ♌. V.—x. ☽ *in* ♑.

This tends to harden the interior nature, giving much ambition and exactitude. The personality is inclined to be rather grasping, selfish, and worldly externally; but in its inner life, the heart is always pulling away from externals. This combination gives a love of power and leadership, and ability to organise, govern and rule others: it is good for either a business or political career. The ambitions are very keen and determined, and the native is likely to occupy a prominent position in his sphere, or to hold a responsible public post. Generally speaking, it is good for length of life and also fairly fortunate for money or property. There is a liability to rheumatic, heart or stomach troubles.

THE SUN IN LEO AND MOON IN AQUARIUS.

☉ *in* ♌. V.—xi. ☽ *in* ♒.

This combination is equiv alent to the Moon being in opposition to the Sun. It acts as a 'seventh house' influence, causing the personality to go out to many indiscriminately; yet it gives intuition and ability to judge human nature quickly, together with some very marked occult tendencies, refinement, much determination and will-power. The native is independent and good-natured, and sociable too, but with some exterior reserve. Adapted to a public career, or to occupy some position in connection with local or general political or ruling bodies, and if the horoscope is a fortunate one, he will rise in life; for this combination is

good for marriage and friendship, as well as popularity. The health is good unless the Sun is 'afflicted' by bad aspects of planets, in which case rheumatic, heart or kidney troubles may result. The circulation is apt to suffer.

THE SUN IN LEO AND MOON IN PISCES.

☉ *in* ♌. V.—xii. ☽ *in* ♓.

There is very little harmony in this combination, as the brain is often negative to the internal feelings; there is therefore often discontent and dissatisfaction. There is some tendency to occultism, mediumship, and inspirational speaking, poetry and strange writing. The native is inclined to become dreamy, being at times too passive. Nevertheless, with a good horoscope, he will be very generous, kind and charitable, and will benefit from these qualities in others, also through institutions, hospitals, etc., either directly or indirectly. But if the Moon is "afflicted," there will be danger of deception, fraud, duplicity or slander, deserved or otherwise; danger also on water or through drink in some way.

See PRELIMINARY NOTES on pp. 72, 73.

THE SUN IN VIRGO.

☉ *in* ♍. VI. ☉ *in* ♍.

This gives an innately practical nature, with a highly discriminative individuality. It tends to lead the whole of the lunar expression into practical methods, the discriminative faculties being called out as fully as possible. It connects the personality with maternal and family affairs, the home instincts being strongly marked.

THE SUN IN VIRGO AND MOON IN ARIES.

☉ *in* ♍. VI.—i. ☽ *in* ♈.

This gives very keen mental abilities, and tends to fit one to take the lead in any business affairs. The personality is mirthful, witty, active, sharp, impulsive and quick to foresee, while the solid nature of the solar influence behind it enables the whole combination to work harmoniously. The native is good at debate, argument and controversy; but is apt to be too independent and pugnacious mentally, and hence a little difficult to get on with. He is too unyielding, and exaggerates either his own importance or his abilities: if well educated he will have a good deal of pride in his own accomplishments, for there is some tendency to live too much in the head, and the nature may be lacking in sympathy, so that selfishness will express itself when the will is thwarted; this will manifest itself in sarcastic and bitter speeches.

THE SUN IN VIRGO AND MOON IN TAURUS.

☉ *in* ♍. VI.—ii. ☽ *in* ♉.

This combination from the earthy triplicity, while bringing out all the intuitive faculties, strengthens the scientific or practical ability, giving

keen perceptions and rendering those under its influence very capable in the business world. It gives much receptivity to the surrounding thought-sphere and some poetic instinct, together with some reserve and secretiveness; and there will be a tendency to be over-cautious. Unless the luminaries are "afflicted," the native is fortunate in business and money matters, practical, methodical, and persevering. He makes a capable and successful employee, or executant along his own line, whatever it may be; and he gets on well with those in his own employ. He appears more obstinate than he really is at heart; for though he is not easily influenced by others he often has doubts in his own mind, though he may not admit this. Born probably into a prosperous environment, he inherits money; or else he rises in life and earns a good stipend. Generally speaking, the health is very good under this combination: under bad aspects, the eyes will suffer.

THE SUN IN VIRGO AND MOON IN GEMINI.

☉ *in* ♍. VI.—iii. ☽ *in* ♊.

This quickens the intellect and speech, giving general ability, and bringing into activity all the mental expressions; but there is often loss of opportunity in the life, arising from irresolution. It will, however, bring those born under this combination into eminent position, which nevertheless may not be retained: it fits the native for receiving a good education and following some scientific or professional career, in which intellect is more important than practical business ability. He may gain public success and become a person of some note along these lines. Would do well as clerk, reporter, editor, or in any literary capacity; in educational pursuits, or as secretary, agent or traveller. Is much concerned with relatives, especially brothers and sisters, uncles and aunts or cousins. He displays some reserve and also some lack of enterprise, but he has good critical and judicial ability. Will change his occupation, or follow two at once. Friendship and hospitality are marked features in this combination.

THE SUN IN VIRGO AND MOON IN CANCER.

☉ *in* ♍. VI.—iv. ☽ *in* ♋.

This quickens the sensitive nature of the Moon in Cancer, though it also awakens the anxious side of the nature, stimulating the activities

on domestic lines. This is a very receptive combination and somewhat over-sensitive. It gives an economical, persevering and industrious nature, with very strong leanings to everything pertaining to the home life and family affairs, together with some tendency towards conservatism or sectarianism. There is adaptability and agreeableness, with some degree of subtlety of mind and quick appreciation of the motives of other people. Gives a smooth and pursuasive tongue and fluent speech, if Mercury is prominent. There is more in the native than appears on the surface; yet though sometimes reserved he makes acquaintances easily. This combination increases the economical tendencies of Cancer.

THE SUN IN VIRGO AND MOON IN LEO.

☉ *in* ♍. VI.—v. ☽ *in* ♌.

This stimulates the affectional and emotional nature of the Moon in Leo, but behind the personality there is not much fixity; therefore there is anxiety for fresh loves and there will be many love episodes in the life. This combination softens the critical side of the Virgo nature, and stimulates the psychic side of the solar position. The native is proud of his own attainments and accomplishments, and exhibits some love of show and ceremony, and a liking for fine clothes; if an author he displays grandeur of style. There is a keen love of beauty in nature and art, with poetic feeling and a generous, warm-hearted, humanitarian disposition. Excess of feeling in religious matters would here be very harmful, the imagination being vivid.

THE SUN IN VIRGO AND MOON IN VIRGO.

☉ *in* ♍. VI.—vi. ☽ *in* ♍

This quickens the whole of the Virgo nature, giving great love of everything of a maternal character, or where kindred and the home life are concerned. This combination increases the impressional nature, also the discrimination, independence, self-reliance, and foresight; but there is a tendency to be too self-contained and somewhat self-centred. It is on the whole a harmonious blend, but both luminaries being in a common sign there is a tendency to be, although refined and polished,

too methodical and precise; but it is a fairly good business polarity, inclining to accuracy in the most minute details. The native is a hard worker, frugal and persevering, but somewhat apt to repine. Regular work with due exercise and immunity from worry are essential to health. All tendencies to melancholy should be actively combated.

THE SUN IN VIRGO AND MOON IN LIBRA.

☉ *in* ♍. VI.—vii. ☽ *in* ♎.

This combination gives independence of thought, together with talent for writing, either philosophic or scientific. It quickens all the perceptive faculties of Libra, and gives great ability in all matters where fine judgment and perception are required. It strengthens the intuition, imagination, and ambition, while it gives a very clear mentality. The native, however, is not sufficiently patient or plodding, and is liable to change and fluctuate in opinion. If well educated, he will have a wide range of reading and be "well up" in many subjects. There is some inclination towards travel, and much artistic ability.

THE SUN IN VIRGO AND MOON IN SCORPIO.

☉ *in* ♍. VI.—viii. ☽ *in* ♏.

This is a rather selfish combination, inclining the native to be hard and somewhat careless as to the feelings of others, excepting those of his own family or those who minister to his personal comfort. The sympathies are slight, and jealousy is easily aroused, while there is a tendency to be rather unforgiving and severe with wrong-doers. Criticism and judgment are keenly developed, and this combination is good for all matters connected with industry; the Scorpio persistency of character and self-reliance strengthen the Virgo nature in this respect. A very fortunate combination for either nursing or doctoring, as the two influences harmonise well in these matters. But if either luminary is much "afflicted" it is not good for health.

THE SUN IN VIRGO AND MOON IN SAGITTARIUS.

☉ *in* ♍. VI.—ix. ☽ *in* ♐.

The Moon in Sagittarius tends to make the personality inclined

towards philosophy, very intuitive, with a strong desire to teach others. Hence it is suited for occupations connected with religion, learning or science; or with travelling. But there is a tendency to be too impulsive and too apt to make hasty judgments. Dual tendencies are often found in this sign, such as religious instincts and commercial enterprise, philosophy and love of power. Nevertheless, this is a successful combination, especially where the acquistion of wealth is concerned, though the native is rather lacking in steady persistency.

THE SUN IN VIRGO AND MOON IN CAPRICORN.

☉ *in* ♍. VI.—x. ☽ *in* ♑.

This is the most practical of all combinations; and while there is much independence, and a tendency to lean towards materialistic and selfish lines of thought, there is splendid ability and a desire to accumulate wealth either in the professional or business world. This combination acts similarly to the conjunction of Mercury and Saturn in nativities, giving shrewdness and a calculating mind. It is good for government occupations, or those connected with public authorities, all official appointments, managerships, etc.; also for stocks, shares and investments, unless the Moon is afflicted. The mind is serious and somewhat gloomy at times, but determined, and the memory is often very retentive. The bowels and the digestive organs will be affected by weakness.

THE SUN IN VIRGO AND MOON IN AQUARIUS.

☉ *in* ♍. VI.—xi. ☽ *in* ♒.

This intensifies the intuitive faculties and quickens the psychic impressions, though it oftens acts along practical lines and gives ability for business pursuits, especially in trading with large companies, associations and huge concerns. The discriminative faculties are well developed, and there is much ability to judge human nature; an original mind, ingenious and inventive, which has opinions and adheres to them, and is not easily pursuaded differently. Fond of the company of a few, if Moon is well aspected he has faithful friends. and is fortunate in his friends and acquaintances. Apt to be despondent at times. Uncon-

ventional, and yet sometimes lacking in enterprise, "go," and self-assertion. This combination also gives reserve and some scientific ability, and an inclination to investigate psychic matters; there is a strong impulse to all the peculiarities, occupations, characteristics, and diseases that have been described as appertaining to Virgo, but the higher nature of this sign is also quickened.

THE SUN IN VIRGO AND MOON IN PISCES.

☉ *in* ♍. VI.—xii. ☽ *in* ♓.

This makes the personality mediumistic and receptive to the requirements of the individuality; but it gives restlessness and a great love of change and novelty, and there is therefore apt to be much dissatisfaction, and some irritability. The native is a very good servant, subordinate or employee, and is a good worker, very correct in details, though at times lazy. Is sympathetic and charitable, and receives sympathy and charity from others. With a bad horoscope the native is liable to be deceitful or not straightforward, or to suffer from this in others: he follows obscure occupations, and finds it difficult to rise out of them. This combination is not favourable for the health; it also gives a lack of self-reliance, and there is a danger of being somewhat superficial, although there is always a hospitable nature displayed.

See PRELIMINARY NOTES on pp. 72, 73.

THE SUN IN LIBRA.

☉ *in* ♎. VII. ☉ *in* ♎.

This gives a very harmonious individuality, with a tendency to act through perception more than through reflection. The spiritual qualities of the sign are called out, and the higher mind seeks to equalise all the various combinations of the Moon. There is a keen love of justice and great power of comparison, but there is also a certain sensitiveness in this sign, with very ambitious desires, especially on intellectual lines.

THE SUN IN LIBRA AND MOON IN ARIES.

☉ *in* ♎. VII.—i. ☽ *in* ♈.

Reason and perception are well blended in this combination and there should be a great amount of mental refinement, with much ability in all mental pursuits. The personality is active, and the individuality quiet: the will power is fairly strong, hence the native is active, independent, and at times aggressive on the surface, but at heart more quiet, harmonious and affectionate; he is fond of change, and quick to appreciate new ideas. Unless the "ascendant" or the planetary positions contradict, he will have little or nothing of the slow, plodding virtues and will be at times impatient and lacking in perseverance. An inharmonious marriage is probable, few being able to respond to the ideals of this combination; but there is much power in this blend, and those possessing it can obtain much influence over others. Physically this combination is very good for all who love athletics. It brings success in all gymnastic affairs, the spine and muscular system being very supple: but there is some liability to head troubles.

THE SUN IN LIBRA AND MOON IN TAURUS.

☉ *in* ♎. VII.—ii. ☽ *in* ♉.

The Venus nature is well harmonised in this sign; perseverance, endurance, patience and caution will be manifested. There is also some psychic power and inventive ability, but the personality is apt to be somewhat too receptive to physical surroundings and conditions. The combination gives gain through partners or through marriage: it fits those under its influence to undertake huge building schemes, and is fairly fortunate for money generally, also for friends and popularity. There may be aptitude for music or acting, while practical ability is shown in the domestic sphere, together with power to retain conjugal affection.

THE SUN IN LIBRA AND MOON IN GEMINI.

☉ *in* ♎. VII.—iii. ☽ *in* ♊.

This is a harmonious combination in the airy triplicity, giving refinement, artistic tastes and oratorical ability. It gives a great love of knowledge and intensifies the intellectual aspirations, but also gives a liability to go to extremes, especially in mental pursuits. The native is easily adaptable to different occupations, conditions or careers in life, their nature varying with the influence of the "ascendant" (or Rising Sign), —if the latter tends to domesticity, there will be much affection, emotion, and faithfulness; if to study or intellectual pursuits, there will be great ability in some such direction. Lives very harmoniously with brethren and the family, and is fortunate in travelling. Observant, versatile, and with many interests; letter-writing will be a favourite occupation, or will in some way occupy a considerable amount of attention. Some indecision may be displayed, and a want of stability, but this may easily be overcome; thought and feeling are blended in this combination, which gives great influence over others, especially through power of speech.

THE SUN IN LIBRA AND MOON IN CANCER.

☉ *in* ♎. VII.—iv. ☽ *in* ♋.

This combination in the cardinal group intensifies the sensitiveness

and the emotional nature; it inclines to anxiety, especially with regard to home affairs. It also gives some changeableness, but with desires for progress; there is some psychic ability and inspiration, which may, however, remain latent owing to the ambitious tendency of the cardinal signs. Hence this is to some extent a contradictory combination, for there is at the same time a sympathetic domesticated disposition, and yet a good deal of ability for a public life. The outer nature will be quite different from the inner; and this polarity, like the last, varies a great deal with the strongest planet and the ascendant of the nativity. The parental nature, the attraction to family and relatives, is strong; and, unless the Moon is "afflicted," there are considerable possessions. Moderately fortunate in other respects.

THE SUN IN LIBRA AND MOON IN LEO.

☉ *in* ♎. VII.—v. ☽ *in* ♌.

This is a very good combination with regard to the feelings of the personality, as it intensifies the spiritual and refining influences. It tends to balance the individual and personal nature and bring harmony. It gives a strong inclination towards spiritual things, and sometimes makes the nature rather too idealistic. The feelings and impulses are strong; there is an intense love of beauty, and great enthusiasm in pursuit of an ideal. The native is popular and has many friends, as he is hopeful, sociable and generous. The love nature is very intense and sincere. It is difficult for such a person to remain single, so that he or she is apt to marry too much in haste and repent afterwards. There is poetic and musical ability, and either the artistic or moral nature will have many opportunities for development.

THE SUN IN LIBRA AND MOON IN VIRGO.

☉ *in* ♎. VII.—vi. ☽ *in* ♍.

This combination gives a critical personality, which is softened considerably by the great power of comparison. It bestows much receptivity, but tends to lead the mind into physical, practical matters, giving intuition in business affairs. It is a refined combination and

produces an attractive personality. There is good general mental ability with, in some cases, special aptitude in some one direction (determined by the ascendant, or the strongest planet). A companionable nature, but sometimes lacking in determination or strength of will.

THE SUN IN LIBRA AND MOON IN LIBRA

☉ *in* ♎. VII.—vii. ☽ *in* ♎.

Although this gives a clear perception, there is apt to be too much reliance upon others, and inability to move forward spontaneously. This combination brings dreams and the power to see visions; it is good for the character, making it affable, courteous, obliging and well-disposed. There is much foresight and mental sensitiveness, coupled with humanitarian views and a desire to do good; which are, however, very often spoilt by a self-centring inclination that makes the idealism of the 'dreamy' order, and fails to accomplish that which it regards as ideal. Much depends upon the planetary influences as to how this combination will act. The fate will be largely influenced by other people, either through marriage, partnership, or general association. At its best, this polarity may give a very harmonious mind, hopeful, practical along its own lines, popular and contented; artistic or musical also, with an ardent love of beauty.

THE SUN IN LIBRA AND MOON IN SCORPIO.

☉ *in* ♎. VII.—viii. ☽ *in* ♏.

This gives a love of approbation and an ambitious nature, the native being fully aware of his own abilities and inclined to be somewhat combative,—although not as assertive as would seem, owing to the individuality seeking to harmonise and soften the hard positiveness of Scorpio. Outwardly he will be positive, matter-of-fact, worldly, hard and sometimes a little coarse; but when intimately known, he will seem much more companionable, genial and yielding. When the personality has the greater power there will be great energy, industry, and ambition displayed. If the planetary positions are favourable, the native may be very practical and executive. There is danger of trouble connected with

marriage or partnership; also of death of own parent (or of marriage partner's) early. If well "aspected" he may benefit much by marriage or partnership.

THE SUN IN LIBRA AND MOON IN SAGITTARIUS.

☉ *in* ♎. VII.—ix. ☽ *in* ♐.

This is a very good combination, although the personality is inclined to be rather reckless and careless, and too over-active and excitable. It intensifies the activity of the brain and also increases the rapidity of speech. This combination gives prophetic talents, with ability for preaching and public speaking; and in many pursuits it brings success in life. The native has a rich and well-stored mind, fruitful, imaginative and emotional, his abilities in connection with religion or law being specially marked. Social and benevolent, of good disposition, he will be a universal favourite.

THE SUN IN LIBRA AND MOON IN CAPRICORN.

☉ *in* ♎. VII.—x. ☽ *in* ♑.

This gives some musical ability, and inclines also to neatness, orderliness and method, which will show out in the habits of the mind if not of the outward life. It gives some amount of caution, prudence, worldly wisdom, and sometimes also selfishness. This latter mainly in the lower type of character; in a higher type it will show as self-control. The emotions and impulses are disciplined and well regulated. It is a good combination, but the mind is apt to be too material for the solar influence, leading it out into the external world. It is favourable for popularity and public recognition. The ambitions will be achieved, and there will be considerable prominence in some sphere, but there is danger of downfall or reversal. There is likely to be some misfortune or inharmony connected with the parents.

THE SUN IN LIBRA AND MOON IN AQUARIUS

☉ *in* ♎. VII.—xi. ☽ *in* ♒.

This is a very harmonious combination from the airy triplicity. It gives splendid foresight, especially in all matters connected with humani-

tarian principles, large businesses, associations, and public companies; also the power to psychometrise, with ability to judge human nature; moreover it enables the mind to concentrate. The disposition is kind, gentle and humane; sometimes too unresisting, though never where principles are at stake. The mind is original, inventive and intuitional, the memory usually good, the nature reserved and controlled but sociable and friendly (also popular, if supported by the planetary positions).

THE SUN IN LIBRA AND MOON IN PISCES.

☉ *in* ♎. VII.—xii. ☽ *in* ♓.

This gives a great deal of restlessness, together with some industry and perseverance, though there is apt to be a tendency to dream rather than to be practical. It inclines towards mediumship, which, however, is always *dangerous* with this combination: when the mind is busily occupied in practical and physical occupations the nature is improved. The disposition is gentle, sociable and affectionate, charitable and humanitarian; but it will be lacking in positiveness and strength of will, unless this is supplied by ascendant or planets.

See PRELIMINARY NOTES ON pp. 72, 73.

THE SUN IN SCORPIO.

☉ *in* ♏. VIII. ☉ *in* ♏.

The Sun in the sign Scorpio gives a very firm, determined, and reserved individuality, with an inclination to be very dignified, secretive and full of desire. It gives pride to the individuality, and tends towards much self-control with regard to each of the lunar indications; the individuality may be either very well disposed or very selfish, according to progress. Scorpio is a sign of strength, independence and industry.

THE SUN IN SCORPIO AND MOON IN ARIES.

☉ *in* ♏. VIII.—i. ☽ *in* ♈.

This gives stubbornness, and a liability to go to extremes of anger; also much positiveness, impulse, and jealousy. It makes strong characters, dogmatic, self-assertive, and full of very keen likes and dislikes. The passional nature is often very strong, and there is a liability to become rather tyrannical, owing to the forcefulness of the nature. Hence the native has courage, resolution, resource and independence, and is sure to make his mark in life in some way, for good or evil: will probably be a person widely known for strength of character and will. In most cases he will be very practical, and desirous of bringing all theories to the test of action; but if the planetary positions are significant of it, the feelings and the intellect may be either of them well developed. There is a liability of injuries to the head; or the native may suffer from overwork or excitement. The worst defect of the character is a lack of coolness, calmness, humility; and the native should ponder on the text, "Blessed are the meek, for they shall inherit the earth." For the race is not always to the swift, nor the battle to the strong.

THE SUN IN SCORPIO AND MOON IN TAURUS.

☉ *in* ♏. VIII.—ii. ☽ *in* ♉.

This is not a very good combination, although the lunar tendencies will reduce some of the positiveness of the Scorpio nature. It makes good medical men, however, giving remarkable intuition or instinct with regard to disease. It increases the approbativeness and love of display of the Scorpio nature (without which the combination would not be so good), and gives success in business pursuits, the nature being very firm and determined. Indeed, the native will have considerable practical business ability, especially if associated with other people, either by partnership or in companies, etc. In this and other directions he will have a fixed course of life, and will be very persistent and persevering in following it out. Will be very unchanging and conservative in most habits and customs, both good and bad, and hence is apt to live in a groove nearly all his life. The domestic and social side of the nature is well developed; and if planetary positions accord, music, art, etc., may be cultivated. Cheerful and generally good-natured, the native is fairly fortunate (except when "cross-aspects" occur); but if undeveloped is apt to be very inert and slothful.

THE SUN IN SCORPIO AND MOON IN GEMINI.

☉ *in* ♏. VIII.—iii. ☽ *in* ♊.

This is by no means a good combination as a rule, as the personality is inclined to great extremes and is easily drawn into reckless habits. It gives a love of cleverness, smartness, and shrewdness; and therefore makes good writers, reviewers, and literary critics. There is great ability for outward expression by tongue or pen; invention and wit, pungent sarcasm, and capacity for sustained intellectual effort. The native could subsist by literature, clerical work or travelling; or by organising and superintending others in one of these directions: has also abilities for scientific work. The lungs may suffer at some time of life, for it is not a good combination for the health.

THE SUN IN SCORPIO AND MOON IN CANCER.

☉ *in* ♏. VIII.—iv. ☽ *in* ♋.

This is a harmonious combination in the watery triplicity; but there is a great liability to be easily drawn into mistakes through the feelings and sensations, and those under this combination are very easily led by others into acts of folly. Early marriage is thus to be recommended, for, the powers of attachment being very strong, the life may thus be influenced for good. The native has a rather hard and practical nature in things that necessitate his going out into the world and mixing with men, but a kinder and softer side in social matters or family life. If planetary positions harmonise, he will have considerable business ability; will earn or inherit money or property, and manage it economically. There are sometimes psychic or occult tendencies. This position is good for health, both as regards nutrition and digestion, if not "afflicted." In some cases may increase the size of the body and cause stoutness.

THE SUN IN SCORPIO AND MOON IN LEO.

☉ *in* ♏. VIII.—v. ☽ *in* ♌.

This is as a rule, though not necessarily, a decidedly inharmonious combination, inclining the mind to romance and love affairs of an intense, emotional nature, and increasing all the passions and desires, making the feelings very intense and very acute. It gives pride, some arrogance, and much love of power, coupled with ardour, imagination, emotion, energy and ambition, which latter may take a variety of directions according to general type of horoscope. There is some love of grandeur, pomp, show and ostentation, and considerable dramatic feeling. With suitable planetary positions, such persons might make a very decided figure in the direction of the drama or music. The nature is strong and commanding, firm and self-directed, even when most emotional; well able to influence others to a very great extent, and to control, direct and organise.

THE SUN IN SCORPIO AND MOON IN VIRGO.

☉ *in* ♏. VIII.—vi. ☽ *in* ♍.

This is the most critical of all the twelve lunar positions. It gives

literary ability, with a great deal of pride, much passion, and a liability to become very sarcastic and bitter in speech. Those born under this combination are apt to criticise themselves severely, and to be very dissatisfied with their own achievements, not from diffidence but from a desire for a perfection that is never achieved. They make friends among those in humbler positions than themselves, and are greatly affected through the death of some particular friend or a subordinate. It is a good combination for a doctor or chemist, or one who is inclined toward scientific discoveries, and females make good nurses. There is a tendency to become very worldly.

THE SUN IN SCORPIO AND MOON IN LIBRA.

☉ *in* ♏. VIII.—vii. ☽ *in* ♎.

This gives a tendency to "second sight," some inclination towards the occult and mystical, and a love for all that is psychic, romantic and wonderful, with leanings towards metaphysics, and higher thought. A great deal depends upon planetary influences as to the working of this combination: in some cases there will be no occult ability, but business foresight instead. There is a disposition to join some mystical brotherhood. Under affliction this position causes an inharmonious marriage or in some cases death of marriage partner. Charitable and benevolent disposition: under bad aspects may suffer from enmity, treachery, deceit. A good and well-meaning nature that is sometimes apt to take the wrong path in life. There may be some inharmony or misfortune, through one of the parents (depending upon which luminary is most afflicted). If both are well aspected the native has an affectionate nature and is a well-disposed person, likely to have many friends and to marry well; will gain by marriage or partnership.

THE SUN IN SCORPIO AND MOON IN SCORPIO.

☉ *in* ♏. VIII.—viii. ☽ *in* ♏.

This combination gives much independence and self-reliance, and an inclination towards materialism with ability to govern others, though there is always a tendency to over-ride, domineer and master. It gives

much pride and a great amount of reserve, yet there is a tendency to be inquisitive and search into hidden secrets. These characteristics may vary greatly according to the planetary positions and aspects. If Mars or Saturn are strongest, the native is very capable and practical but too hard, matter-of-fact and unyielding. If Jupiter or Venus, there will be a lively imagination, active emotions and warm feelings. Unless well aspected, not good for health; may cause stoutness, and lymphatic temperament. But there is generally much energy and activity, with a capable executive nature, in some cases a very strong, firm, decided character, with an iron will. Under "affliction" liable to very heavy buffets of fate; but with good aspects will accomplish and acquire much. Parents either die early or prove unsympathetic.

THE SUN IN SCORPIO AND MOON IN SAGITTARIUS.

☉ *in* ♏. VIII.—ix. ☽ *in* ♐.

This combination gives much combativeness, with a tendency to sarcasm, or indiscreet and explosive speech. Impulse is strong, and there is an inclination towards rash conduct. There is a tendency to combine occultism and religion. There is an innate conservatism combined with progressive ideas. Terrible in anger, on occasion. Busy and practical workers, enthusiastic and ardent for any cause they espouse or anything that interests them. Sometimes liable to "overdo it," either mentally or physically, although this polarity tends to give very good vitality. They follow occupations connected with the church or religious movements, or according to station make good soldiers or sailors; they have ability for law or medicine, these tendencies depending upon planetary positions to bring them into prominence.

THE SUN IN SCORPIO AND MOON IN CAPRICORN.

☉ *in* ♏. VIII.—x. ☽ *in* ♑.

This intensifies the pride of Scorpio, and gives strong inclinations towards self-indulgence, but with a great amount of patience, perseverance and endurance. It is apt to give a rather hard nature, with great self-will and fixedness of opinion and habit, somewhat combative and aggres.

sive, and alternating at times between extremes of rashness and caution, liberality and thrift. Supported by suitable planetary positions, it may give considerable business ability, with great financial acuteness and prudence in investments or in buying and selling. Suitable occupations are soldier, engineer, worker in metals: or some official position may be held in some public body. The harder qualities of the combination may be softened down if there are beneficial aspects to the luminaries.* Under bad aspects the native may easily find himself at variance with brethren, the family, and the public, or separated from the former. He has much practical executive ability, and would make a good overseer or superintendent, or could fill any position necessitating control of others. There is ambition with great determination behind it, and very high attainments are possible. The tendency of this combination however, is toward materialistic thought. It makes capital dramatic critics.

THE SUN IN SCORPIO AND MOON IN AQUARIUS.

☉ *in* ♏. VIII.—xi. ☽ *in* ♒.

This gives ability for Government employments; a tendency to mix in large concerns; much conservatism, with pride, and a keen desire- nature. There is a love of external appearances, wealth and grandeur, but also some love of the occult and mysterious, nevertheless. This posi- tion tends somewhat to mental activity, which may take a variety of directions according to the type of horoscope and predominant planet; if Mercury is strong, intellectual activity will be increased; if Venus, the feel- ings; and so on. It gives some smartness, liveliness, acuteness, inven- tiveness and originality; which, under affliction, may become irritability, nervous worry, or aggressiveness. Sometimes opinionative and dogmatic. A little lacking in pliability and adaptability; must do things in his own way or not at all. Apt to have keen likes and dislikes with regard to his acquaintances. A faithful friend and unchanging enemy. If benefics† are strong may be very popular; if the reverse, may be more disliked than he deserves. Has some natural dramatic power. Is much attached to home life, and, except under contrary aspects, does not easily

* *i.e.* Sun and Moon. † The 'benefics' are Jupiter and Venus.