

ALAN LEO'S
ASTROLOGICAL TEXT BOOKS

HOW TO JUDGE A NATIVITY

17

HOW 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	<i>Astrology for All, Part I.</i>
" II.	CASTING THE HOROSCOPE	"	" " " <i>Part II.</i>
" III.	HOW TO JUDGE A NATIVITY	"	<i>How to Judge a Nativity, Part I.</i>
" IV.	THE ART OF SYNTHESIS	"	" " " " <i>Part II.</i>
" V.	THE PROGRESSED HOROSCOPE	"	<i>The Progressed Horoscope</i>
" 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. III.

How to Judge a Nativity

by

ALAN LEO

(Formerly issued as *How to Judge a Nativity, Part I.*)

THIRD EDITION, REVISED

"The Reading of the Horoscope"

Price 10/6 nett

Published at

"MODERN ASTROLOGY" OFFICE, IMPERIAL BUILDINGS, LUDGATE CIRCUS, E.C.

1912

The Trade Supplied by

L. N. FOWLER & CO., 7 Imperial Arcade, London, E.C.

CORRIGENDA

- P. 9, Seventh House : 'veins' should be 'reins.'
P. 190, footnote : line fifth from foot, 'oriental' should be 'occidental'

PREFACE TO THE FIRST EDITION

IN *Astrology for All*, the first book of this Series, a considerable amount of information regarding the zodiac and the planets has been given, while in the succeeding volume the method of casting the horoscope was thoroughly gone into with full minuteness in every detail. The present work will consist of the methods used in judging the horoscope when it has been accurately cast.

The books comprising this Series have been so arranged that the student may have a special book dealing with each stage of his study, and thus avoid confusing the mind with that which does not directly belong to the department under consideration. In all former books on Astrology too much has been attempted in one volume, and no branch of the subject has ever received the full elucidation it deserves; though in fact no book ever will or can contain all that is to be known concerning this science. For Astrology is the most comprehensive study conceivable, a science which no mortal mind could invent, being the direct work of immortals who came from other worlds to instruct our infant humanity.

Astrology is one of seven keys required to unlock the door of the inner temple, but it is not the Astrology that is universally practised, for although this is a wonderful and useful study, it is only a key to the outer temple through which the aspirant must pass and the lessons of which he must learn ere he can prepare for the wisdom that is to be his when he shall pass into that inner temple to which the many may be called but only the few are chosen. Our world has never been without teachers ready and willing to instruct those who make the necessary conditions by fitting themselves to receive that knowledge, which is carefully guarded until humanity has grown strong enough to receive it. The divine mysteries are only for those who are ready to renounce the material world and claim their divine right to be heirs to the knowledge the Teachers have to impart.

In dealing with the general rules for judgment in the following pages, an attempt is made to strike a higher note than has hitherto been struck, and although it is not the highest, it is quite high enough for the present. What is here written has not been copied from other books, a practice which seems to have been adopted by the majority of writers on Astrology, but is the result of deep thought and practical experience, which I am anxious to share with my fellow students; and to those who like myself have become absorbed in its study this fragment of learning is offered in the hope that it will help them to judge a horoscope more correctly than would otherwise be the case. For it strikes the note of the New Astrology, the foundation of which has been already laid by the establishment of *Modern Astrology*, the desire of which is to purify and re-establish the ancient science of Astrology, which, through planetary symbology, seeks to explain the One Universal Spirit in its varied manifestations.

ALAN LEO.

PREFACE TO THE THIRD EDITION

SINCE the issue of this series of Astrological text books, many students have expressed their desire to have a Short History of Astrology, with a list of the famous names of those who are known to have been its sincere students. This, not merely to satisfy idle curiosity, but to add more weight and dignity to the science and to meet the sceptical minds of those who in this present day of uncertainty and doubt require evidence of this kind; and also, where necessary, to relieve the anxiety of those who have more faith in traditions and historical data than belief in original and first hand thought. For such as these the following remarks are made in this edition.

THE HISTORY OF ASTROLOGY.

Astrology has undoubtedly been known to all nations throughout the world from time immemorial and its history appears to be coeval with that of the earth, since it can be traced through every existing nation and through them again to the great nations of the past whose glory and splendour we are only just beginning to realise.

Through Egypt and ancient Chaldea; through Japan and ancient China, and from Thibet to early Hindustan we find Astrology has passed round the globe always retaining the same symbology, the same zodiac, and also the same ancient traditions. Who invented it? NO ONE KNOWS.

Egyptian history is full of Astrological lore, and there is now very little doubt that it was *the* religion of the Chaldeans. From Clemens Alexandrinus we learn that: 'The Egyptians follow a certain peculiar philosophy of their own, which may be best declared by setting down the order of their religious processions. First therefore goes the *Precentor*, carrying two of Hermes his books along with him; the one which contains the Hymns of the gods, the other Direction for the kingly office. After him follows the *Horoscopus*, who is particularly instructed in Hermes his *Astrological* books, which are *four*. Then succeeds the *Hierogrammateus*, or sacred scribe, with feathers upon his head, and a book and rule in his hands, to whom it belongeth to be thoroughly acquainted with the Hieroglyphics, as with Cosmography, geography, the order of the Sun, and Moon, and five planets, the chorography of Egypt and description of the Nile,' etc.

The whole of the Egyptian philosophy was evidently based upon Astrology. The existence of Egyptian Astrologers in the time of Joseph is beyond question, and in those days there is no doubt that Pharaoh had faith in his wise men, or astrologers, to interpret his dreams.

“In our own Scriptures, both Old and New Testaments, we find abundant evidence of the knowledge of the Science of Astrology. Knowing as we do that the Chaldeans were the great teachers of historical times, and that their religion, science and art was Astrology, we can readily understand that Abram living in Ur of the Chaldees, Isaac married to a Chaldean wife, Jacob, who lived 21 years in Padam Aram, and his sons brought up by Chaldean mothers, were all thoroughly acquainted with the ideas and terms of Astrology. In those times, the twelve signs of the Zodiac were the twelve typical things, and so we find Joseph in his dream likening himself and his family to the Sun, Moon and twelve Stars (or Zodiac.) Likewise, Jacob blesses his twelve sons, and in those blessings we find a very striking analogy to the characteristics of the twelve signs of the Zodiac.

“If we take the account written by Moses, an Initiate, of the Creation, Fall, Flood, etc., we find that it sets down for the people the traditions of the faith as received from Mesopotamian sources and couched in *Astrological terms*. For example: ‘And God said Let there be lights in the firmament of heaven . . . and let them be for *signs*, and for seasons and for days and for years.’ (Gen. i.) Again ‘And God made two great lights, the greater light to *rule* by day, and the lesser light to *rule* by night.’ (Gen. i.)

“Later we find the Israelites soon after leaving Egypt being met by Balaam, a Chaldean of Pethor, an Astrologer and prophet in communication with the angel of the Lord who had been engaged by Balak the enemy of Israel to curse Israel. (Numbers xxii.) The Chaldean custom on such ceremonial occasions, was to build altars and sacrifice to the seven planets. Thus we find that Baalam three times built seven altars, on each of which he offered sacrifices and then prophesied of the *Star* which was to arise out of Jacob.

“In the prophetic books we find frequent mention of the Star worship of Israel. Zephaniah speaks of ‘Them that worship the hosts of Heaven upon the housetops.’ Isaiah speaks of the multitude of Astrological consultations. Jeremiah speaks of the ‘cakes to the queen of heaven.’ These prophets and others utter warnings against the use of the lower side of Astrology, but those who understood the higher teaching not only used it but defended it. Of these the accounts given in the books of Ezekiel and Daniel give wonderful examples. The Book of Daniel is a remarkable instance of the assimilation of Chaldean knowledge by a faithful Jew, and we find Daniel’s proficiency immediately attributed to God. ‘As for these four children God gave them skill in all learning and wisdom, and Daniel had understanding in all visions and dreams.’ In Daniel’s visions there are several references to Astrological ideas, and in the Apocalypse in the New Testament, we find many allusions to the Astrological visions of Daniel and Ezekiel.

“In no part of the Christian Scriptures do we find Astrology mentioned disapprovingly, and nowhere is the study of Astrology forbidden though we *do* find warnings as to its proper use. On the contrary we find from the Song of Deborah and Barak a victory attributed to the courses of the Stars for in Judge v. we read ‘They fought from heaven; the stars in their courses fought against Sisera.’

“Coming to the New Testament, the story of the Magi, those of the Birth of Christ, and of the events accompanying the Crucifixion, show that the people of that time had a star lore which perfectly harmonised with their theology, and therefore could not fail to look for Astrological accompaniments to such great

events as the Birth, Life, and Death of the Messiah. Chaldean learning was also diffused among the early Christians, and it has been said that the writer of the Apocalypse must have been an Astrologer of the Chaldean school, who used terms with which Asiatic Christians were familiar, and who could turn to the books of Ezekiel and Daniel for confirmation to convince his Hebrew readers. The Book of Revelation which has been the greatest of all puzzles to theologians and divines has been said to be a great horoscope of the World's Destiny and to contain within this vast horoscope the smaller horoscopes of the nations."

Long before the Christian era astrology was known, not only as a science but also as a religion. Zoroaster, the greatest legislator of the Magi or wise men of Chaldea was also an Astrologer. Zoroaster means a 'Son of the Stars.' Belus who reigned over Babylonia was for some time reputed to be the founder of the science of the stars, his wisdom in this direction being so great. There is now no doubt that Astrology was more studied and understood in Chaldea than in any other country in the world, and there is now abundant evidence that the Chaldeans were star or sun worshippers and believed in the spirits and intelligences ruling over the stars. Calisthenes who accompanied Alexander when he conquered Babylon found that astronomical calculations had been made for many thousands of years of the past dating as far back as the great Atlantean flood.

In ancient Persia there were many celebrated astrologers whose fame still lingers, one of these Gjamasp was surnamed Al Hakim—the Wise. He was a brother of King Gustasp, and is said to have predicted the coming of the Messiah. Dr Thomas Hyde in his account of the famous Persian doctors writes of him as follows:—Of these, the sixth was Gjamasp, an Astrologer, who was counsellor to Hystespis. He is the author of a book entitled 'Judicia Gjamaspis' in which is contained his judgment on the planetary conjunctions, and therein he gave notice that Jesus should appear; that Mohammed should be born; that the Magian religion should be abolished, etc.

Major-general Sir Thomas Malcolm, in his History of Persia writes:—'They (the Persians) study astronomy chiefly for the purpose of becoming skilled in Judicial Astrology;—a science in which the whole nation from the monarch to the peasant has the greatest faith.'

From Egypt Astrology was carried into Greece. As early as the thirteenth century before the Christian era, the position of the stars with regard to the circles of the spheres was established with great exactness, and it has been said that during the century when the Egyptians were measuring and observing the heavens for astrological purposes, the Greeks were ruthless barbarians.

One of the earliest and most famous of the Astrologers of Greece was Anaximander, the friend and disciple of Thales. He was born 610 B.C. and introduced the sphere, sundials and geographical charts brought from Egypt. He taught that the fixed stars were centres of other Solar systems perhaps more extensive and glorious than our own. He also regarded the planets as the homes of great intelligences.

Pliny tells us that Anaximander was an able astrologer and foretold the earthquake which overthrew Lacedæmon.

Of Thales it is stated by Seneca, that he was an astrologer, and that foreseeing there would be a dearth in that region of the country, where olives were principally cultivated, bought them up and enriched himself at the expense of those who would not believe him.

Anaxagoras, also an astrologer, who said that he preferred a grain of wisdom to heaps of gold, was preceptor to Socrates and Euripides and gave the greater part of his life to the study. Many fulfilled predictions are related of him.

Pythagoras also practised Astrology; Plato was learned in it, so also were Porphyry and many other intelligent Greeks.

Proclus believed in it, and Hippocrates the father of the art of Medicine declared that the man who did not well understand Astrology was rather deserving to be called a fool than a physician.

Coming down to the Roman empire we find a long list of great men who were firm believers in Astrology and amongst them are Propertius, Pliny, Galen, Macrobius, Virgil, Horace, Nigidius, Figulus, and Cicero.

In Arabia Astrology flourished for many centuries and all the eminent men of the time appear to have been believers in Astrology. The sixth Caliph Mamoonorrasheed appears to have had many ancient works on Astrology translated into Arabic. Then we have the famous Albumazar of Bulah, a pupil of Alkurdi a Jew who was a professor of Judicial Astrology at Bagdad.

Amongst the great names of intelligent men who were renowned Arabian astrologers we find Messahala, Albategnius, Alfaganus, Hely, Holy Aben Rodoan and Alphero. No one can go through the histories of China, India, Siam, or Ceylon without being struck with the facts that Astrology has flourished in all ages before the materialistic period of our times. Even Dr. Brewster had to admit that in China from the days of King Fohi, about two thousand seven hundred and fifty two years before Christ, astronomy was solely studied for astrological calculations, and that their Emperors were chosen on account of their attainments in Celestial Philosophy.

So far as Indian history is concerned we may go back three thousand one hundred and two years B.C., and the Tirvalore Tables, used solely for Astrological purposes. It is even stated that the religions of the Siamese and the Buddhists have been founded upon astrology. Coming down to our own times we find such a remarkable list of names of those who actually openly confessed their belief in astrology that it will probably be as well that a list is now given of more modern astrologers. Roger Bacon, Cardan, Nostrodamus, Tycho Brahe, Lord Napier, Kepler, Cornelius Agrippa, Valentine Naibod, Bishop Robert Hall, Sir Edward Kelly, Dryden, Sir George Wharton, Placidus de Titus, Sir Christopher Heydon, George Wichell Astronomer Royal, Vincent Wing, William Lilly, Dr. Salmon, Flamstead, Le Duc de Volney, George Digby, Earl of Bristol, Elias Ashmole founder of the Ashmolean Museum, Culpeper, Milton, Dr. Dee, Dr. Starkey, Dr. Partridge, Dr. Moore, Sir Richard Steele, Colley Cibber, Guido Bonatus, Emerson, Worsdall, Sir Kenelm Digby, Sir Robert Holburn, Mr. Blake, Sir Thomas Gresham, Rt. Hon. W. Pitt, Wilson, Melancthon, Sir Matthew Hale, Lord Bacon, Archbishop Usher, Dr Richard Garnett of the British Museum and a great many others whose names may not be mentioned. Indeed there are people living to-day whose names would come as a great surprise to many, who are very earnest and loyal students of astrology, but from what has been said in this brief sketch it will be seen that if some devoted student with the time at his disposal could go through the world's history it would be found that there has always been a universal belief in Astrology, and quite sufficient evidence to establish the truth of the statement that Astrology is in a word the history of the world.

ALAN LEO.

DETAILED TABLE OF CONTENTS

(The numbers refer to the pages)

	PAGE
PREFACE TO FIRST EDITION	v
" " Third " 	vii
Introduction	xvii
CHAPTER I	
THE TWELVE HOUSES OF THE HOROSCOPE	
Diagrams representative of the four quarters of the day, and of the ' Solar Chord ' at Dawn, Sunset, Noon and Midnight	1, 2, 3, 4, 5
Kama, Manas, and Kama-Manas	6
The Nature of each of the Twelve Houses	7, 8, 9, 10
CHAPTER II	
THE TWELVE SIGNS OF THE ZODIAC 11	
Signs <i>versus</i> Constellations (<i>footnote</i>)	12
The four triplicities. The three qualities. The seven tendencies	14
Table of Signs, Elements, Qualities and Polarities	16
The Fiery Signs:—♂ 17, ♋ 17, ♁ 18; the Watery Signs:—♊ 19, ♉ 19, ♋ 20; the Airy Signs:—♌ 22, ♍ 22, ♎ 22, ♏ 22, ♐ 23; the Earthy Signs:—♌ 24, ♍ 24, ♎ 24, ♏ 24	25
Table of the active principles of each sign	26
CHAPTER III	
THE LUMINARIES AND THE PLANETS 27	
Table of Signs, and Rulers	27
The five senses as ruled by the planets	30
Mars and taste, 30. Saturn and hearing, 32. Venus and touch, 33. Jupiter and smell, 35. Mercury and sight, 36. Uranus and clairvoyance, 36. Neptune and psychometry	37
CHAPTER IV	
THE ASPECTS 39	
Conjunction, 40. Parallel of declination	42
Diagrams representative of the trine and the square	42, 43

	PAGE
Good and Evil Aspects. Why the square is malefic and the trine benefic	43
The 'orbs' of the planets	47
The meaning of the planets when in :—conjunction, 49 ; opposition or square, 54 ; semi-square or sesquiquadrate, 58 ; trine or sextile, 59 ; semi-sextile, quintile, quincunx, 62. The Moon's application to or separation from any aspect	63
Important Note on the respective values of the same aspect between two different pairs of planets	66
 CHAPTER V 	
THE THREE CENTRES : SUN, MOON, AND ASCENDANT	68
Importance of Sun, Moon and Ascendant contrasted	68, 69, 70
The Influence of the Sun in the Twelve Signs	72
The influence of the Moon in the Twelve Signs	79
Appearance as denoted by the Rising Sign	86
Diagram of the Zodiacal Man, showing the Part of the Body ruled by each Sign	89
 CHAPTER VI 	
THE ASCENDANT OR RISING SIGN. THE FIRST HOUSE	90
The Influence of each Sign as Ascendant :—♈ 92, ♉ 93, ♊ 94, ♋ 95, ♌ 96, ♍ 97, ♎ 98, ♏ 99, ♐ 100, ♑ 101, ♒ 102, ♓	103
Planets rising in the Ascendant : ♃ 105, ♅ 105, ♁ 106, ♃ 106, ♁ 107, ☉ 108, ♀ 108, ♀ 109, ♃	109
Description of Personal Appearance	110
Description of Personal Appearance as modified by planets rising in :—♈ 112, ♉ 113, ♊ 114, ♋ 116, ♌ 117, ♍ 118, ♎ 119, ♏ 121, ♐ 122, ♑ 123, ♒ 125, ♓	126
 CHAPTER VII 	
THE RULING PLANET	129
Birth-data of :— <i>Gladstone, King Edward VII., Chamberlain, Balfour, Kaiser Wilhelm II., Queen Wilhelmina of Holland, Tsar Nicholas, King George and Queen Mary, Victor Emanuel III of Italy, Franz Joseph of Austria, Alfonso XII. of Spain, Lord Rosebery</i>	129
Influence of Solar Aspects to :—♃ 131, ♅ 133, ♁ 133, ♃ 134, ♁ 134, ♀ 134, ♀	135
The Ruler's Position :—in Signs, 136 ; in Houses	137
 CHAPTER VIII 	
HEALTH AND THE HYLEG. LENGTH OF LIFE AND THE APHETA	138
The Hyleg	140
Disease as indicated by :—Rising Sign, 141 ; Planets Rising	142

CONTENTS

xiii

	PAGE
The Apheta and Anareta	144
Houses <i>versus</i> Signs	146
An Illustrative Horoscope	150

CHAPTER IX

THE SECOND HOUSE. WEALTH AND FINANCE, AND HEREDITARY POSITION	151
Planets and Money	154
The Part of Fortune	156

CHAPTER X

THE THIRD HOUSE. BRETHREN AND RELATIVES, SHORT JOURNEYS, THE MIND	158
Planets in the third :—♃ 158, ♁ 159, ♃ 159, ♃ 160, ♂ 160, ☉ 161, ♀ 161, ♀ 161, ♃	162
The Sign on the Cusp	163

CHAPTER XI

THE FOURTH HOUSE. ENVIRONMENT, HOME, PARENTS ; THE END OF LIFE	164
Planets in the fourth :—♃ 166, ♁ 166, ♃ 166, ♃ 167, ♂ 167, ☉ 168, ♀ 168, ♀ 168, ♃	169
Parentage	169
An Illustrative Horoscope	171

CHAPTER XII

THE FIFTH HOUSE. CHILDREN, ENTERPRISE, SPECULATIONS, GAINS, LOVE AFFAIRS, ETC.	172
Planets in the fifth :—♃ 172, ♁ 172, ♃ 173, ♃ 173, ♂ 174, ☉ 174, ♀ 174, ♀ 175, ♃	175
The Sign on the Cusp	176
Children	176

CHAPTER XIII

THE SIXTH HOUSE. SICKNESS, SERVANTS, WORK, ETC.	178
Planets in the sixth :—♃ 178, ♁ 178, ♃ 179, ♃ 179, ♂ 179, ☉ 180, ♀ 180, ♀ 181, ♃	181
Judging sickness	182

CHAPTER XIV

THE SEVENTH HOUSE. MARRIAGE, PARTNERSHIPS, ENEMIES, etc.	184
The meaning of the word marriage or 'union'	185
The four factors concerned in all cases of union	185
Planets in the seventh :—♃ 186, ♁ 186, ♃ 186, ♃ 187, ♂ 187, ☉ 187, ♀ 188, ♀ 188, ♃	188
Women's Marriages and Men's Marriages	190
Best time for consummation	191
Planets as rulers of the seventh	192
Influence of eleventh house on marriage matters	193

	PAGE
CHAPTER XV	
THE EIGHTH HOUSE. DEATH, AND THE DREAM CONSCIOUSNESS	195
Planets in the eighth :—♃ 197, ♀ 197, ♁ 197, ♃ 198, ♂ 198, ☉ 198, ♀ 199 ♃ 199, ♃	199
An Illustrative Horoscope	201
CHAPTER XVI	
THE NINTH HOUSE. PHILOSOPHY AND TRAVEL	202
Planets in the ninth :—♃ 202, ♀ 203, ♁ 203, ♃ 203, ♂ 204, ☉ 204, ♀ 204, ♃ 205, ♃	205
CHAPTER XVII	
THE MID-HEAVEN OR TENTH HOUSE	207
Action the child of thought and desire	207
Planets in the tenth :—♃ 209, ♀ 209, ♁ 210, ♃ 210, ♂ 210, ☉ 211, ♀ 211, ♃ 211, ♃	212
Profession or Employment	212
Influence of any signs holding a majority of the planets	213
The planetary professions	214
Employments denoted by Mercury's aspects	215
CHAPTER XVIII	
THE ELEVENTH HOUSE. FRIENDS, HOPES AND WISHES	217
Its connection with the seventh	217
Planets in the eleventh :—♃ 218, ♀ 218, ♁ 218, ♃ 219, ♂ 219, ☉ 219, ♀ 220, ♃ 220, ♃	221
Indications of friendship or enmity in two horoscopes	221
Necessity for viewing the horoscope as a whole	224
Seven distinct types of individuals in the world	224
CHAPTER XIX	
THE TWELFTH HOUSE. THE 'HOUSE OF SELF-UNDOING'	226
The Cardinal, Succedent and Cadent Houses analysed	226
Planets in the twelfth :—♃ 227, ♀ 227, ♁ 228, ♃ 228, ♂ 228, ☉ 229, ♀ 230, ♃ 230, ♃	230
The relative values of Houses, Signs, and Rulers of Signs	231
A Table of the True Value appertaining to each House of the Horoscope	231
CHAPTER XX	
A COMPENDIUM OF PLANETARY POSITIONS AND ASPECTS	232
NEPTUNE and :—♆ 233, ♁ 233, ♃ 233, ♂ 234, ☉ 234, ♀ 235, ♃ 235, ♃	236
URANUS and :—♁ 236, ♃ 237, ♂ 238, ☉ 238, ♀ 239, ♃ 239, ♃	240
SATURN in :—♄ ♂ ♀ 241, ♃ ♁ ♃ 242, ♃ ♃ ♃ 243, ♃ ♃ ♃ 244	245
„ and :—♃ 245, ♂ 247, ☉ 248, ♀ 249, ♃ 251, ♃	253
JUPITER in :—♄ ♂ ♀ 255, ♃ ♁ ♃ 256, ♃ ♃ ♃ 257, ♃	258

CONTENTS

xv

	PAGE
JUPITER and :—♃ 258, ☉ 259, ♀ 261, ♃ 262, ♃	264
MARS in :—♃ 265, ♀ 266, ♃ 267, ♃ 268, ♃	269
„ and :—☉ 270, ♀ 270, ♃ 271, ♃	273
Note on the Nature of Mars	274
THE SUN in :—♃ 275, ♀ 275, ♃ 276, ♃ 277, ♃	292
„ and :—☉, ♃, etc. (see under NEPTUNE, URANUS, etc.) ; ♃	278
VENUS in :—♃ 275, ♀ 275, ♃ 276, ♃ 277, ♃	279
„ and :—☉ 278, ♃ 279, ♃	282
MERCURY in :—♃ 281, ♀ 281, ♃ 282, ♃ 283, ♃ 284, ♃	285
„ and :—☉ 283, ♃ 283, ♃ 283, ♃ 284, ♃ 284, ♃ 285, ♃	285
THE MOON in :—♃ 290, ♀ 290, ♃ 291, ♃	286
„ and :—☉ (see p. 292)	286
IMPORTANT NOTE REGARDING ASPECTS	286

CHAPTER XXI

CONCLUDING REMARKS ON JUDGMENT	287
Modifying influence of Decanates	287
The Polarities of the Sun and Moon, etc.	288
The Individual and Personal Characters (see also pp. 303, 307)	289
The 'root of merit'	290
The Solar and Lunar Positions and Aspects (see pp. 72 to 85, and pp. 234, 236, 238, 240, 248, 253, 259, 264, 270, 273, 278, 279, 284, 285, 292 respectively)	290
The Disposition produced by the Moon in the Planetary Signs	292
The Relationship of the Moon to the Sun by Aspect	292

CHAPTER XXII

A SIMPLE WAY OF READING HOROSCOPES : Illustrated by reference to the Nativity of the late King Edward VII.	294
A Zodiacal Arrangement of the Horoscope	296
The Nativity of the late King Edward VII.	297
SCHEME FOR THE DELINEATION OF A NATIVITY : I.—The Ascendant 299 II.—The Ruling Planet, 300 III.—The Ruler's Position, 301 IV.—Rising Planets, 302 V.—Rising Planets in Signs of the Zodiac, 303 VI.—Individuality, 303 VII.—Personality, 307 VIII.—Mental Characteristics, 311 IX.—The Twelve Houses : i Activities, 315 ; ii Finance, 315 ; iii Travel, 317 ; iv Environment, 318 ; v Enterprise, 319 ; vi Sickness, 320 ; vii Marriage, 321 ; viii Legacies, 322 ; ix Philosophy, 323 ; x Profession, 324 ; xi Friends, 325 ; xii Occultism	326
SUMMARIES :—(a) Planets Rising, Setting, Above or Below, 327 ; (b) Planets in the Triplicities, 327 ; (c) Planets in the Quadruplicities	328
TABULATION OF KING EDWARD'S HOROSCOPE	329
A CENTILOQUY	331

THE SIGNS OF THE ZODIAC

	NORTHERN	<i>opposite to</i>	SOUTHERN	
<i>Spring</i>	1. ♈ Aries (+ c. F.)	(A. c. +)	Libra ♎ 7	<i>Autumn</i>
	2. ♉ Taurus (- f. E.)	(W. f. -)	Scorpio ♏ 8	
	3. ♊ Gemini (+ m. A.)	(F. m. +)	Sagittarius ♐ 9	
<i>Summer</i>	4. ♋ Cancer (- c. W.)	(E. c. -)	Capricorn ♐ 10	<i>Winter</i>
	5. ♌ Leo (+ f. F.)	(A. f. +)	Aquarius ♑ 11	
	6. ♍ Virgo (- m. E.)	(W. m. -)	Pisces ♒ 12	

F., Fiery E., Earthy A., Airy W., Watery
 c., cardinal f., fixed m., mutable
 + positive - negative

1, 2, 3 = *Intellectual Trinity* 7, 8, 9 = *Reproductive Trinity*
 4, 5, 6 = *Maternal Trinity* 10, 11, 12 = *Serving Trinity*

Parts of the body ruled by the Signs

♈ Aries	HEAD	♎ Libra	LOINS AND KIDNEYS
♉ Taurus	NECK AND THROAT	♏ Scorpio	GENERATIVE SYSTEM
♊ Gemini	ARMS AND LUNGS	♐ Sagittarius	THIGHS
♋ Cancer	STOMACH	♑ Capricorn	KNEES
♌ Leo	HEART	♒ Aquarius	LEGS AND ANKLES
♍ Virgo	BOWELS	♓ Pisces	FEET

<i>Cardinal Signs</i>	HEAD	<i>Fiery Signs</i>	VITALITY
<i>Fixed</i>	TRUNK	<i>Earthy</i>	BONES AND FLESH
<i>Mutable</i>	LIMBS	<i>Airy</i>	BREATH
		<i>Watery</i>	BLOOD

[Should there be found in this work technical expressions with which the reader is as yet unfamiliar, he should refer to the *Comprehensive Glossary in Manual No. 7 (Shilling Series) entitled 'Horary Astrology.'*]

INTRODUCTION

A LITTLE practice only is necessary to become proficient in casting horoscopes. The judgment of the map when cast, however, is an entirely different matter, and it may be safely stated that there are very few competent to judge a horoscope, although nearly every one is competent to make all the calculations necessary for that judgment, and while it is true that practice will in time bring a certain amount of proficiency, there will always be a certain number of horoscopes which will baffle the understanding of the student, and the beginner will sooner or later come to a dead wall, so to speak, which for a time bars all further progress. In all probability this will arise from lack of experience, or the failure to blend certain positions and aspects which no reference to text-books or former study will elucidate.

This statement, that anyone can cast a horoscope but few can read it, at once marks the fundamental difference between the astronomer and the astrologer; the former can do all the work of observing, tabulating, calculating, etc., but appears to be quite unable to make a practical application of the observed phenomena.

The secret of this great difference lies in the fact that while the one is careful to study the objective and external state of things, the other pays more attention to the subjective or internal conditions. Now *both* of these aspects of Nature demand due study, and the true scientist is he who possesses the faculties which enable him to appreciate this truth; but to find these two qualifications in one person is, at our present stage of evolution, a most difficult task. It seems almost impossible to convert an astronomer into an astrologer; for this reason,—that he uses the mind that is confined for its functioning to the concrete brain, and he is thus limited to the objective world for his information. This explains, then, the reason why comparatively few are able to judge a horoscope; for the cause-seeking faculty needs to be developed in the astrologer,

whilst the perceptive organs alone need to be well-developed in the astronomer.

None save those who have well-developed reason coupled with clear perception and a good memory, can ever hope to become competent astrologers. The very name of the science suggests such a requirement, for Astrology means 'the reason of the stars.' Astron = star : Logos = reason.

To those who really *think*, there is nothing in the least unreasonable in Astrology, but they must think for themselves and not allow others to think for them if they would find out where the reason lies. They must also be prepared to take a far wider view of life than those who are still bound by custom and the personal opinions of others. The why and wherefore must ever be uppermost in the mind, and not the lazy indifference which drifts on aimlessly and carelessly, trusting to fate, or what is so often miscalled Providence, to carry them safely through their difficulties.

It will thus be seen that only those who are awakening to their responsibilities in life are likely to become interested in such a subject as Astrology, and it usually happens that the first step that is taken towards a study of the science is caused by an enquiry concerning the inequalities of life. The awakening soul prompts the question *Why?* and the mind is sent in search of an answer to the problem. *Why am I here?—What have I come to this earth for?—Why are some persons born poor, others rich, some weak, others strong?*—asks the soul rising above the illusions it sees mirrored on every side. The mind then goes in search of the answers to these important questions. For a time it will find comfort in various ways, sometimes in philosophy or religion, but no answer comes that entirely satisfies, for the simple reason that the answer must eventually come from within the man himself.

The Soul of every human being is immortal ; it is a fragment of the eternal Being Who is the spiritual essence at the root of all manifested life, therefore, without an actual beginning or ending. Each Soul in the far past began a pilgrimage through which it was destined to become a separate and fully self-conscious individuality. It has reached the present stage of evolution after many lives spent in various physical bodies, sowing and reaping for the purpose of experience and to become perfectly and fully individualised ; so that instead of being at the mercy

of circumstances in the future it may guide and direct its own evolution and, rising above the matter in which it has been ensouled, and using the various vehicles it has acquired, consciously and with set purpose, it may eventually transmute all external forces coming from the ONE GREAT LIFE and use them for future development in the grand scheme of evolution that lies before the soul in its upward journey toward self-perfection. Then, possessed of all powers like unto the 'Father in Heaven' who sent it forth, it will become eventually like unto Himself, all-wise, all-powerful, and all-loving. Each horoscope marks a step in that glorious evolution, and by representing the character and environment of the Soul shows the stage reached by the Ego in that particular birth.

If the fact of reincarnation be doubted the following questions should be asked: Is it not more reasonable to suppose that a soul requires many earth lives in order to learn all that the earth has to teach, rather than to think that one earth life only is necessary to fit it for eternal damnation or everlasting bliss? No person who has ever carefully pondered the matter, can see love or justice in causing a soul to be once born into a wretched, diseased and immoral family, where no opportunity is offered for spiritual development, and then condemning it to unceasing punishment for its unwise actions while in the body. Why should one soul be born of moral and pure parents, and another of evil and corrupt parents, if only *one* life on earth is given it in which to grow and develop?

In no other system of thought is this problem so reasonably answered as in that known under the title of Astrology. The Sun, Moon, and planets are symbols conveying ideas to those minds able to appreciate what they mean. The symbols connected with Astrology constitute the most simple and beautiful imagery we can conceive, and in them has been preserved from the beginning of our solar system to the present day the truth of man's past and his future. The Sun is the body of the Lord and ruler over the solar system, therefore not only the symbol of life and light, but the actual source of all vitality, heat and motion in the system of which it is the centre. The planets are the reflections of the seven spirits before the Throne, they are His messengers and the agents who carry out His will. The Zodiac is the medium through which are transmitted the vibrations coming from the Sun as centre and reflected, or modulated, by the planets.

As each soul comes into the world the note which belongs to it is

struck upon the celestial harp, and the heavens reverberate with its sound. Not a soul is born but an angel or Deva ministers to its birth, and just as no sparrow falleth to the ground without the Father in Heaven knowing it, so doth the Father know the life and manifestation of each individual. Each soul is attracted unto its appointed place, and each has its own special mission to fulfil and its own particular lesson to learn; all souls are one in *essence*, fragments of the great Soul; in manifestation all souls are different, some are older in manifestation, some are younger, some have grosser and others finer bodies or vehicles, each taking the one best suited for the work in hand.

Each soul manifests through a body of activity, or Physical Body; a body of feeling and emotion or Astral Body; and a thought or Mental Body. These three bodies St Paul has mentioned in 1 Cor. xv.

The nativity indicates what we have sown in the past and how we shall reap what we have sown. It is a chart which should be used as a guide in life. In it are concealed our capabilities, and our character, therefore our destiny. There is no study so interesting, instructive or useful as this, to those who are blending the objective with the subjective, or to those who would set their feet upon the path of the occultist or mystic, for it dispels all doubts with regard to the evolution of the soul and helps us more easily than any other known method to a scientific comprehension of ourselves and others.

Every student of Astrology should be thoroughly familiar with its symbology, for in the symbology we have all the required aid to help the intuition. Having committed to memory the opinions of the various writers upon the subject, and fully grasped the general meaning of each symbol, the student would do well to concentrate the mind as often as possible upon one of the symbols, trying to extract all the knowledge he can from the thought currents originally set in motion connected with that symbol; then gradually light will come into the mind, and more will be known in this way than can ever be obtained from books.

The first map for a student to study should be *his own*.

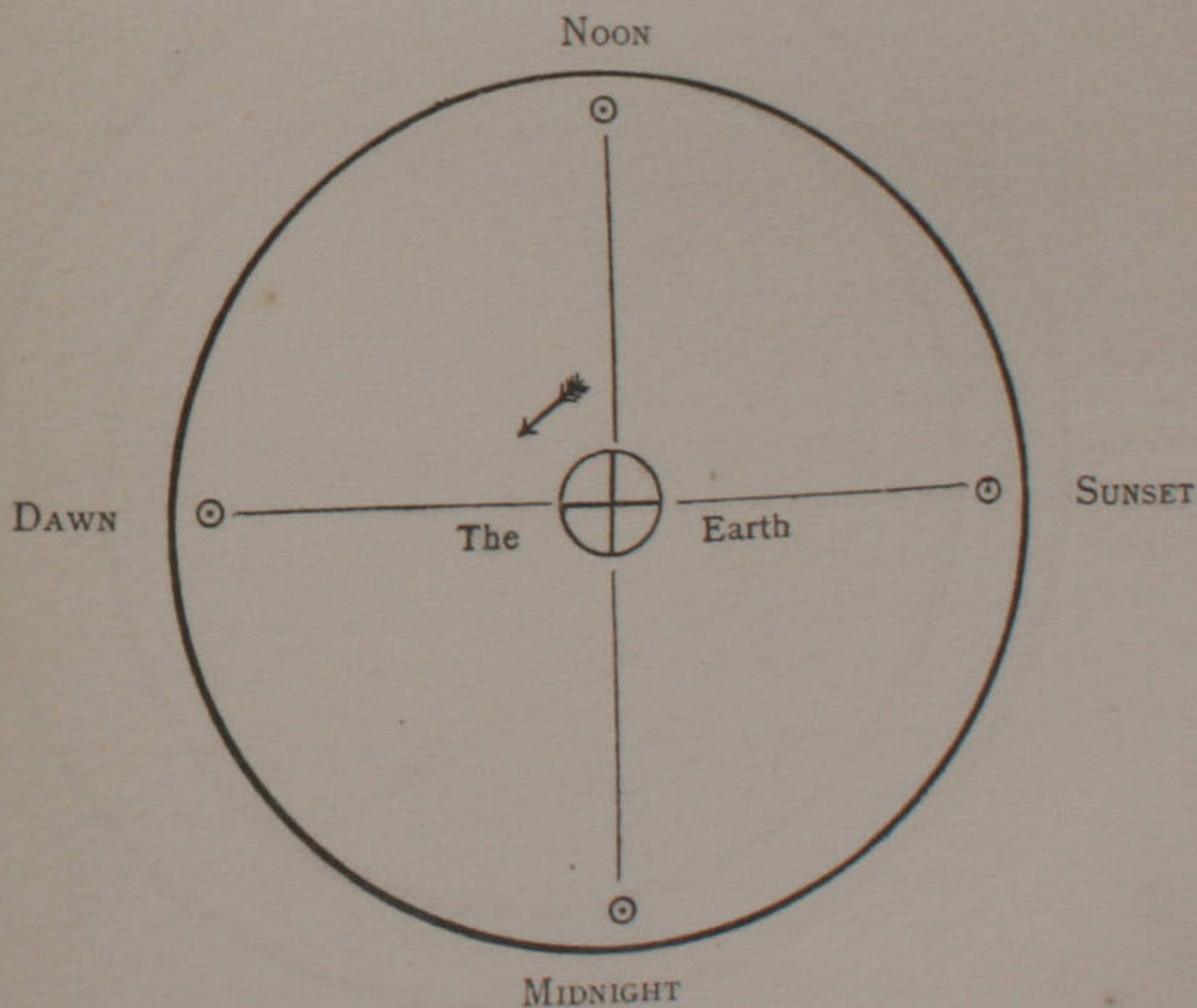
HOW TO JUDGE A NATIVITY

CHAPTER I

THE TWELVE HOUSES OF THE HOROSCOPE

THE earth revolving upon its own axis once in twenty-four hours causes the sun to be viewed from the earth in various positions from sunrise to sunset ; and in order to obtain a clear conception of the twelve houses it will be convenient to treat the matter, for the moment, as though the earth were the centre instead of the sun, although we know very well that the Sun is really the centre of our planetary system.

DIAGRAM NO. 1

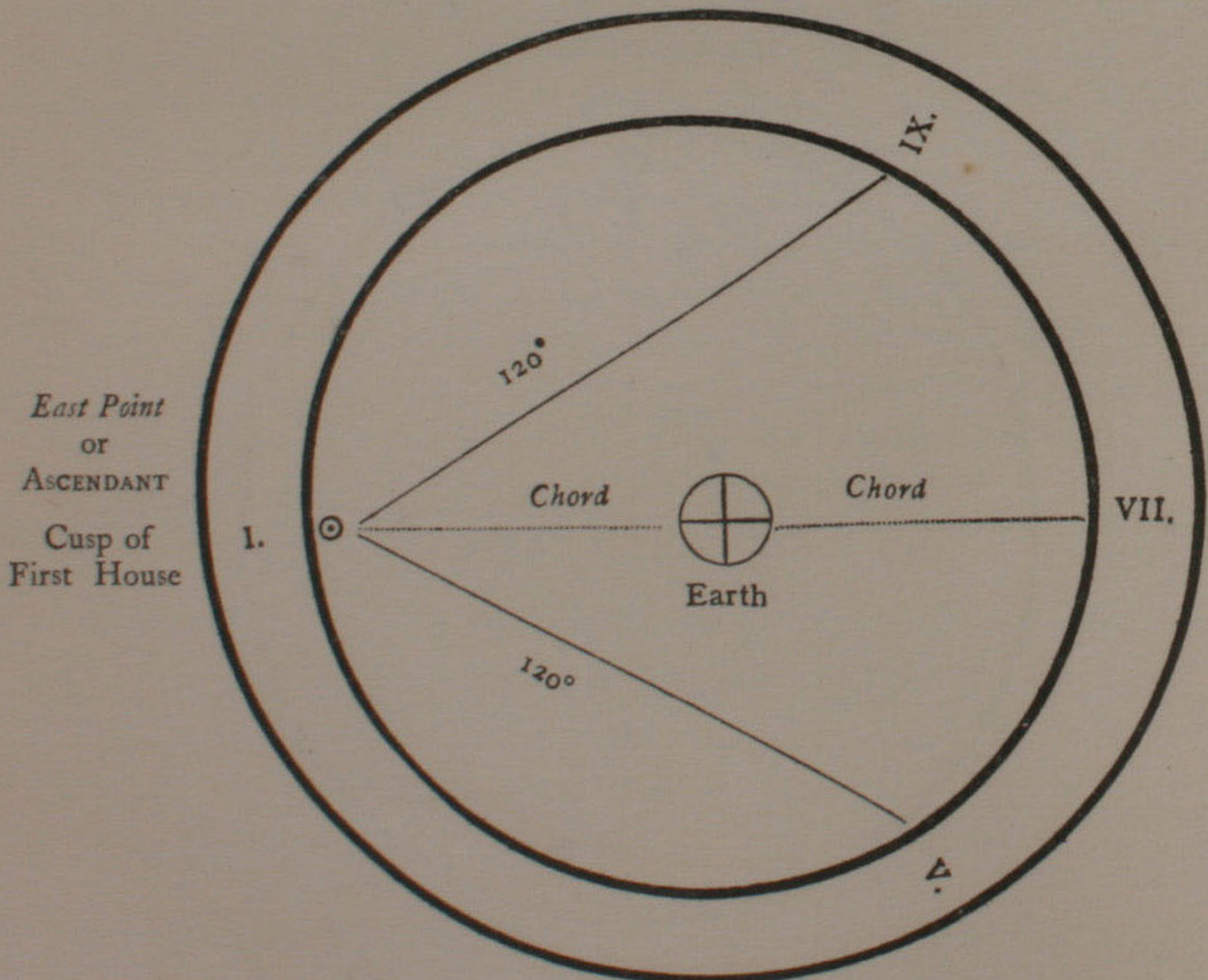


HOW TO JUDGE A NATIVITY

Adopting this course of regarding the earth as the centre for our present purpose, we will imagine the sun at daybreak rising on the eastern horizon, or, as we say, upon the Ascendant; with the earth's revolution, as the day wears on, at noon the sun will arrive at the zenith or what is called the Mid-heaven; and as the earth continues to revolve the sun will be carried to the western horizon at sunset. These three important positions in apparent time and space are produced by the sun's rising, culminating, and setting, and they mark the three cardinal points through which pass the cusps of the first, tenth and seventh houses. (See fuller explanation given in pp. 5 to 10 of *What is a Horoscope?*)

At midnight the sun will be directly under the earth at the furthest or lowest cardinal point, the whole making the four cardinal points or 'angles,' as they are termed. These four successive positions of the Sun, making the four quarters of the day, are shown in Diagram 1; they are *really* due,

DIAGRAM NO. 2. DAWN

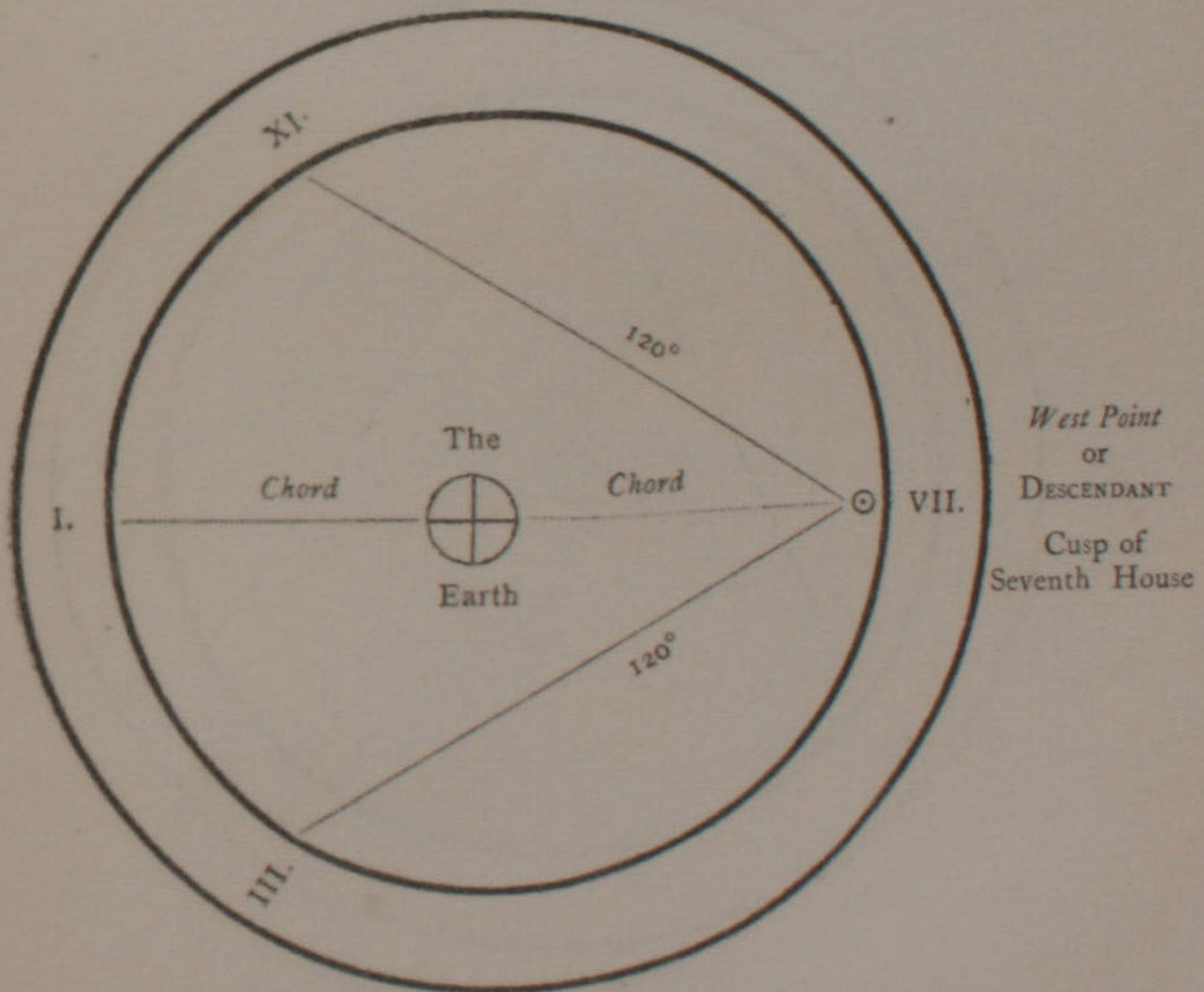


of course, to the rotation of the earth on its axis in the direction indicated by the arrow. Out of these angles all the other divisions are obtained.

When the sun rises, the *chord* of the solar arc will pass through the earth to what is known as the 'cusp' of the seventh house or western angle. The solar rays will also form a triangulum, and each side of this triangle will measure 120° of the circle, which is a third of the whole 360° . The Divine Archer takes his bow and *shoots*: what we have termed the 'chord' may be called His arrow of light and the 'triangulum' the bent string of His bow, quivering with the impulse. The rays of this triangle will pass over and under the earth, the lower ray marking off the cusp of the fifth division or the Fifth House, and the upper the ninth division or Ninth House, as illustrated in Diagram No. 2, in which roman numerals indicate the house cusps.

Each of the cardinal points will, in a similar way, be connected with the other divisions, the two 'chords' together forming the Mundane

DIAGRAM NO 3. SUNSET



Cross which squares the circle, forming an aspect of opposition and discord, whereas each triangle forms the trine, an aspect of peace and harmony.

The divisions formed from the First House or ASCENDANT are of the nature of the Fiery triplicity, the first house being of the nature of the vital heat, the fifth the generative fire, the ninth the mental or spiritual fire. The whole key to the nature of the twelve houses and indeed to the twelve signs as well, is beautifully expressed in this symbology.

At noon the solar chord passes directly to the northern angle, the cusp of the fourth house, and the triangle is formed in the second and sixth houses. This triangle is related to the Earthy triplicity, denoting hereditary honour, fame, worldly position, finance and service (Diagram 4).

The chord from the western angle unites with the chord from the ascendant and the triangle is formed in the third and eleventh houses.

South Point or MID-HEAVEN, Cusp of Tenth House

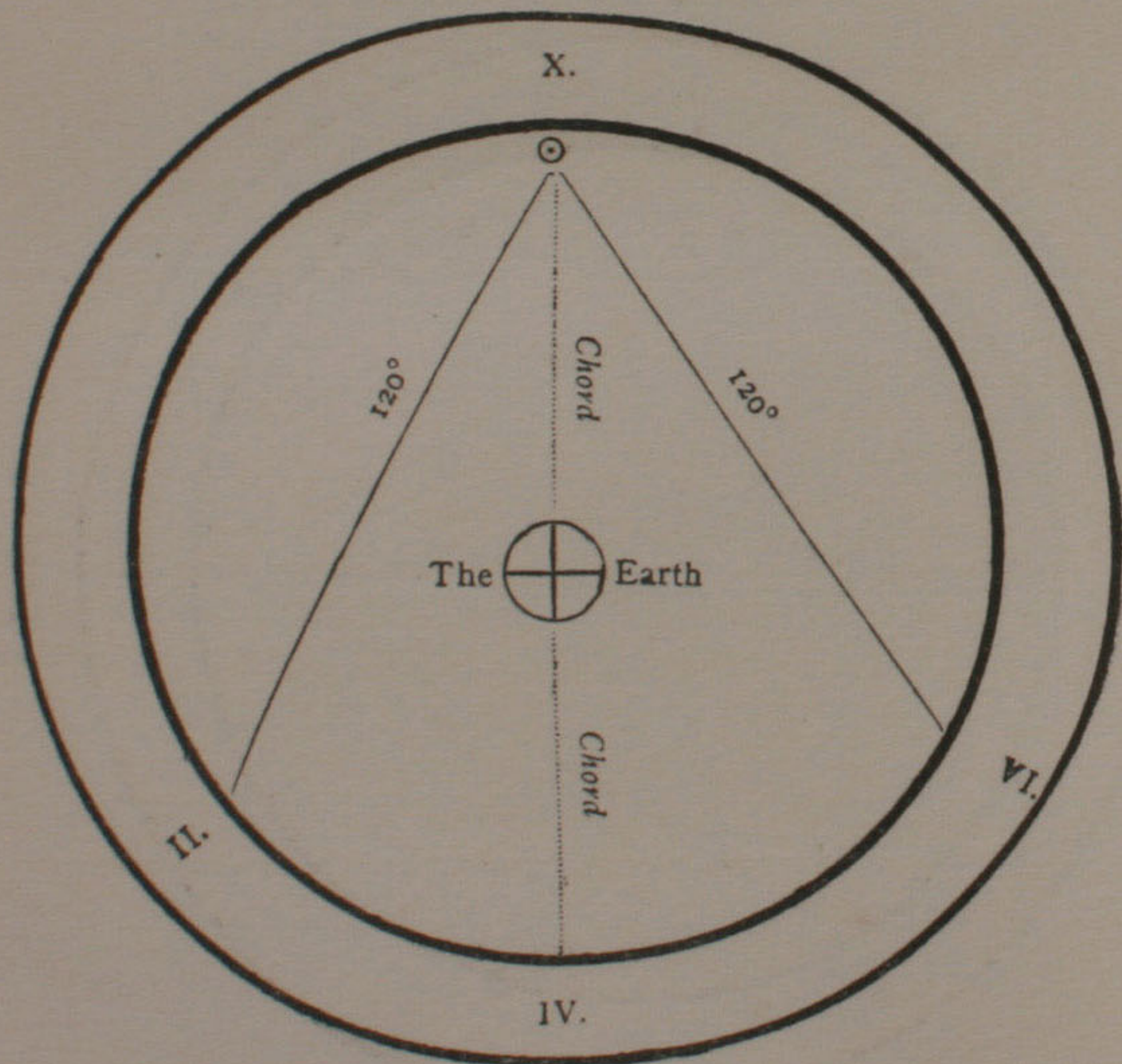


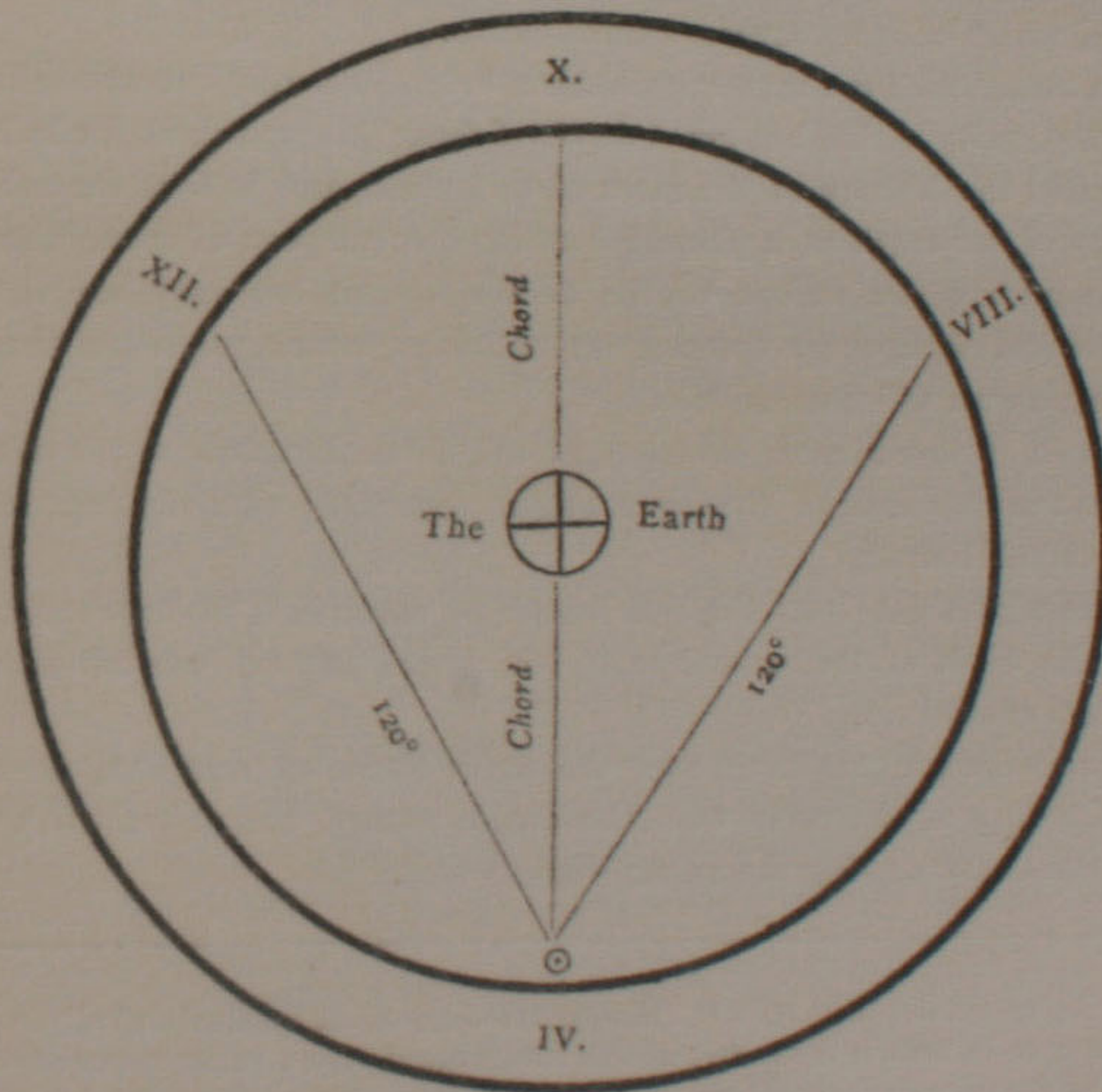
DIAGRAM No 4. NOON

This angle is of the nature of the airy triplicity, the seventh house denoting relation, such as marriage and partnership, brethren and kindred, friends and acquaintances. (See Diagram 3, facing Diagram 2.)

The fourth angle returns the chord to the mid-heaven, and the triangles are formed in the eighth and twelfth houses. This triangle is of the nature of the Watery triplicity, the fourth house denoting the psychic conditions, and that which has to do with the end of life, also death and the withdrawal from the material world. (See Diagram 5.)

It will be seen by the foregoing that the whole of the twelve houses have a symbolical basis, the succedent and cadent houses having their root in the cross of the four angles, representing what are known in the East as the three 'Gunas'—Tamas, Rajas, and Sattva—interpreted as Stability, Activity and Rhythm respectively. If these four diagrams are

DIAGRAM NO. 5. MIDNIGHT



North Point or NADIR, Cusp of Fourth House

carefully traced or copied out on thin tracing paper and then superposed, the manner in which this cross is formed, and the inter-relationship of the Twelve Houses, will be shown in a very striking manner.

Every nation in the past has held the cross in the highest reverence. It is the geometrical basis of religious symbolism in connection with all the great world saviours. On the cross of matter spirit is crucified.* The cross in motion forms a wheel, or circle, called the Svastika; from the centre of the cross the sacred fire or Fohat crosses the circle horizontally and vertically, like two lines of flame. The Sun at the centre of the solar system represents the spiritual point in the universe to which all humanity is being drawn, the denser matter, or the physical, being farthest removed as it circles round the Sun. But regarding the earth as the centre for astrological purposes, humanity is shown as chained to the cross of matter until the spirit of the Christ is born within, which entirely reverses the spheres.

To understand the mysteries hidden behind astrological symbology, not only purity of life but great depth of thought is required, for in it is concealed the history of the races of this globe, and in fact the whole history of our earth as a planet; but for the purpose of more clearly understanding the nature of the twelve houses we may see in its geometrical symbology three great activities connected with human destiny, as we will now explain.

Kama, Kama-Manas, and Manas are three Sanskrit words which denote the character of the three angles connected with the first, tenth and seventh houses.

Kama presides over the first house or ascendant, being concerned with the birth of the animal man, his desire nature, love of life and physical conditions.

Kama-Manas, presiding over the tenth house or meridian, denotes the blending of the mind with the desire nature, the animal with the god, thus representing the animal-human soul.

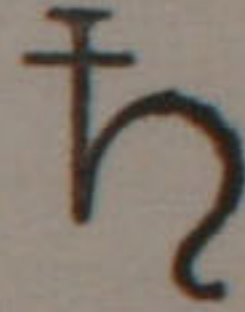
* In mystic writings, Enoch, the representative of the spiritual and physical or dual nature in man, is the centre of the astronomical cross: at the upper point or apex of the triangle is the Eagle, at the base of the lower angle on the left stands the Lion and on the right the Bull, these being the four fixed signs ♁, ♋, ♌, ♍.

Manas, ruling over the seventh house, denotes the pure mind or reason and the clear intellect of the human soul.

The first angle, corresponding to sunrise, suggests spirit, life and force made subject to matter, the circle under the cross ; consciousness blinded by matter.



The second angle, corresponding to the culmination of the Sun upon the meridian, suggests the native balanced half way between spirit and matter, neither wholly one or the other, the cross over the *half* circle ; self-consciousness.



The third angle, corresponding to the setting of the Sun, denotes the triumph of the spirit over matter, the union of the life of the separated one with the consciousness of the spirit, the circle over the cross ; super-consciousness.



The fourth angle is the great mystery, the occult centre in which all the forces are gathered together for work in the unseen worlds.

From each of these angles the other houses receive their value, the cardinal points denoting the root of the life to be expressed.

The ASCENDANT or First House shows the quality of the life forces, the material brought to the front, so to speak. The personality with the desires are shown by this house. The Fifth House will find its expression through the stream of natural fire coming from the first, and so governs offspring, enterprise and emotional impulses. The Ninth House shows the life forces running upward toward the highest thought of which the nature is capable, and signifies all matters connected with science, philosophy and religion. From the idea of the mind being able to transmit itself away from the brain limitation this has come to be the house of travel, dreams, and metaphysics, also of thought-transference, etc.

The Tenth House or MID-HEAVEN, or Upper Meridian, the apex of the earthy triangle, denotes the fame and honour and worldly status of the native, the parentage and hereditary tendencies, and governs all matters connected with profession, business, employment, and worldly occupation. The Second House shows the outcome of the labour or profession in financial advantage, remuneration and monetary condition generally. The Sixth House shows the service required, and governs all matters connected with servants and helpers and those who are often inferiors. It is the house of employment and ceremonial magic.

The Seventh House or DESCENDANT denotes relation. All partnerships and unions of every kind are shown by this house, and thus it is the house of marriage, and of the Individuality. The Third House denotes relatives and kindred arising from unions, and also the expression through the brain of the union with the subjective and objective mind. It has also come to have some relation to *short* journeys, owing to its connection with the concrete or brain mind, which cannot travel far from the objects with which it is connected. The Eleventh House denotes the friends and acquaintances arising from unions, etc. Hopes and wishes are also indicated by this house.

The Fourth House, or NADIR, or Lower Meridian, denotes the environment, the life of the householder, also hidden and secret matters either connected with parentage or domestic affairs, and shows the conditions at the close of life. The Eighth House denotes death, and all matters connected with dissolution, and indicates the nature of the death the native will meet, and all expectations connected with the death of others; also re-generation or re-birth, or the raising of any faculty signified to a 'higher octave.' The Twelfth House is the house of confinement, or matters that, having their root in the fourth, spring out of parentage, inheritance and unseen affairs connected with the inner or psychic life; it is therefore called the house of occultism and (physical) 'self-undoing.'

The Cardinal or 'Angular' houses or angles show all things that must be expressed outwardly, such as physical matters connected with the external life; (*Rajas*—activity). The Fixed or 'Succedent,' *i.e.*, second, fifth, eighth and eleventh houses, indicate matters connected with the feelings and emotions, not yet ripe for physical expression, but maturing for future development; (*Tamas*—stability). The Mutable or 'Cadent,' *i.e.*, third, sixth, ninth and twelfth, show all matters latent in the mind and affairs brought over from past lives and not yet ready for final expression in the physical world; (*Sattva*—rhythm).

In the reverse order of the above, the Cadent, Succedent and Cardinal divisions may be said to represent thought, feeling and action, or spirit, soul and body.

The houses to the left of the meridian are called *oriental*, easterly or rising; those on the right are called *occidental* or descending. They represent respectively the objective and subjective. The six houses above the horizon, 7th to 12th, correspond to the 'life' side of the universe: the six below, 1st to 6th, correspond to its 'form' side.

Having partially explained the rationale of the twelve divisions, each house will now be seen to have a definite meaning, out of which a greater number of minor influences will arise.

The following is the general nature of each house:—

I. *First House*.—Personality, natural disposition, worldly outlook generally. Physical experiences as obtained through the five senses. The parts of the body denoted are the *head* and *face*.

II. *Second House*.—Finance, monetary prospects. Desires caused by tenth-house influence affecting moral growth. The parts of the body denoted are the *throat* and *ears*.

III. *Third House*.—Relatives and kindred, travelling, intellect derived from education and study, and minor impressions made upon the physical brain. The parts of the body denoted are the *neck*, *arms* and *shoulders* and the *lungs*.

IV. *Fourth House*.—Hereditary tendencies; home and domestic life; parentage, environment, and the general state of things at the close of life. The parts of the body denoted are the *breasts*, *stomach* and *digestive organs*.

V. *Fifth House*.—Offspring; generative powers, sensations and pleasurable emotions arising from the senses, worldly enterprise and energy. The parts of the body denoted are the *loins*, *heart* and *back*.

VI. *Sixth House*.—Service and attachments arising from the expression of the tenth house, therefore servants and inferiors in social rank. This house also denotes sickness arising from worry and anxiety. It is also the house of phenomenal magic arising from the powers of the southern angle. The parts of the body denoted are the *bowels* and *solar plexus*.

VII. *Seventh House*.—Unions, marriage, partnerships, individual character and humane tendencies. The parts of the body denoted are the *veins* and *kidneys*.

VIII. *Eighth House*.—Death, all matters pertaining to legacies or affairs connected with death. It is also what is termed an occult house, owing to its relation to the fourth, which denotes the psychic tendencies. The parts of the body denoted are the *secret parts* and the *generative system*.

IX. *Ninth House*.—Higher mentality, scientific, philosophic and religious tendencies. It also denotes long journeys, dreams and the image-making power. The parts of the body denoted are the *thighs* and *hams*.

X. *Tenth House*.—Profession, business ability, fame, honour and material reputation. All worldly activities and moral responsibilities are shown by this house. The parts of the body denoted are the *knees*.

XI. *Eleventh House*.—Friends, acquaintances, hopes, wishes and aspirations. The parts of the body denoted are the *legs* and *ankles*.

XII. *Twelfth House*.—Occult tendencies. Its connection with the fourth house shows the psychic thought inheritance from the past and the result as either joy or sorrow. This may be said to be the most critical house of the twelve. The parts of the body denoted are the *feet* and *toes*.

These twelve houses or divisions are like spokes of a great wheel running from the hub at the centre, which represents the nucleus of the

experiences gained from each of the twelve houses. The nature of the particular experience will be shown by the sign of the zodiac occupying each house, and the quality of these signs we will study in the next chapter; but the nature of each house should be understood apart from the signs, and then it will not be difficult to comprehend what follows.

When the mind has retained a clear picture of the nature of each house the student may endeavour to imagine a line running from each of the twelve divisions or houses to the centre of the map, endeavouring to think of the native as remaining in the centre with all these forces playing around him, with a natural tendency always to be drawn more toward the *first house* and grasp at this spoke of the wheel more than any of the others, while at the same time being drawn in other directions and influenced by the outside conditions affecting each spoke of the great wheel.

It must be understood that the manner of describing the formation of the Twelve Houses which has been adopted in this chapter is symbolical or *figurative*. It has been chosen because the Sun exerts a special influence when at each of the four angles of the heavens related to the four quarters of the day, an influence specially related to that of the houses concerned. But the Twelve Houses are always simultaneously present, and exert their several influences according to the signs and planets which occupy them, whatever may be the hour of the day or night, no matter whether the Sun is upon an angle or not, though of course the presence of the Sun in any house will accentuate the influence of that house.

It should also be thoroughly grasped that there exists the most intimate correspondence between the signs and the houses, between Aries and the First House, Taurus and the Second House, and so on. Hence the influence of a planet in Aries will *correspond* to that of the same planet in the First House—will correspond to it, though it will not be exactly the same. Perhaps a hint as to the difference may be given in the suggestion that the *houses* relate to physical matter, and the *signs* to astral matter. But it must be kept in mind that the influence of the signs is greater than that of the houses, and that the former will overbear the latter.

Thus spring 'corresponds' to sunrise, for it is the dawn of the year, even as sunrise is the dawn of the day. But there are many days during the year.

CHAPTER II

THE TWELVE SIGNS OF THE ZODIAC

IN the previous chapter we were concerned with the twelve mundane houses, or the twelve equal divisions of the circle of observation, an imaginary circle drawn round the earth from East to West and passing overhead and underfoot through the zenith and the nadir, the observer being in the centre.* We shall now proceed to consider the twelve signs of the zodiac. The word zodiac means a group of animals, and the twelve signs are really so many types of beings, symbolised in various ways among various nations.

We have now to consider the movement of the earth from the standpoint of the sun as centre; that is, we have to regard the annual revolution of the earth *in its orbit round the sun*; whereas in our first chapter we merely considered the rotation of the earth *on its axis*, by which movement the Sun appears to pass round the earth once daily.

Now the earth completes its circuit round the Sun in one year, or twelve months; and hence the space passed through by the earth in one month—that is, one-twelfth of the circle—is analogous to one of the Mundane Houses (in fact there is an exact correspondence between them, as has been said already). These twelve divisions are called the Twelve Signs of the Zodiac; so we can see that practically the Zodiac is really the orbit of the Earth, as explained in Chapter XII of *Casting the Horoscope*. But as we are obliged to view everything from the Earth, we have to consider how this will appear from our standpoint. This is fully explained in the first chapters of the book just referred to, but it may be briefly put as follows:—

As the earth pursues its yearly course round the sun, an observer

* This description of the mode of reckoning the twelve houses requires some qualification, it is true, but it would lead us too far from our present purpose to go into the matter fully here; it is thoroughly explained in the second book of this series, *Casting the Horoscope*.

on our globe seems to see the sun changing its place among the stars to the rate of about 1° per day, and thus describing one complete circle in the year. Now it is this circle of the ecliptic, or the sun's apparent path round the earth, which is what the western astrologer means when he speaks of the zodiac. It is divided into twelve equal parts, the signs of the zodiac, which correspond as just stated to the twelve mundane houses; the first sign to the first house, the second sign to the second house, and so on. The zodiac commences at that point at which the Sun crosses the equator in its northern path, which it does about March 21st each year.*

The Twelve Houses of the Horoscope govern the physical framework, and the fate connected with environment; that which may be overcome by the inherent will of the native. The Twelve Signs of the Zodiac are the covering of the twelve houses and give the colouring and quality to the twelve divisions of the horoscope, being more related to the psychic and inner nature. Their relation to each other may be understood in this way: if we think of the *houses* as transparent vessels, each having its own shape and pattern according as it is angular, succedent or cadent, oriental or occidental, above the horizon or below,—then the *signs* will supply the contents of such vessel, giving a special substance, colour and quality to each house.

Everywhere throughout Nature there is analogy, or rather, a reflection of attributes, from that which is above to that which is below—*As above So below* runs the Hermetic axiom. Thus we find

* The *signs* of the zodiac must not be confused with the *constellations* of the zodiac. The constellations are groups of fixed stars, the twelve central groups being called by the same names as the twelve signs, although they do not cover the same areas of the heavens. The Hindus and some other oriental nations work by these constellations, but the western astrologer always calculates in terms of the signs, and when he speaks of 'the zodiac' he always means the ecliptic or Sun's path. In the *Tetrabiblos* of Claudius Ptolemy, (Ashmand's translation, published 1822, 1896) we read on page 32: 'The beginning of the whole zodiacal circle . . . is . . . the sign Aries which commences at the Vernal Equinox,' and the translator goes on to say:—'This shows the futility of the objection raised against Astrology, that the signs have changed and are changing places. It is clear from this sentence that Ptolemy ascribes to the 30 degrees after the vernal equinox, that influence which he has herein mentioned to belong to Aries; to the next 30 degrees, the influence herein said to belong to Taurus; and so of the rest of the Zodiac . . . Ptolemy himself seems to have foreseen this groundless objection of the moderns, and has written, in the 25th chapter of this book, what ought completely to have prevented it.'

the division of the twelve signs into the three primary qualities, or quadruplicities, has its correspondence² in the twelve houses, the Cardinal or movable signs corresponding to the angles, the Fixed signs to the succedent houses, while the Mutable or common signs will be similar in nature to the cadent houses. Again the four triplicities correspond to the four angles, while the four quarters of the day, dawn, noon, sunset and midnight, have their similitude in the four seasons, Spring, Summer, Autumn and Winter. The fiery signs are related to spring by Aries, the middle of summer by Leo, and the end of autumn by Sagittarius; the beginning of summer is signified by the watery sign Cancer, the middle of autumn by Scorpio, and the end of winter by Pisces; the commencement of autumn by the airy sign Libra, the middle of winter by Aquarius, and the end of spring by Gemini; the entrance of winter by the earthy sign Capricorn, the middle of spring by Taurus, and the end of summer by Virgo.*

The signs, like the houses, also govern the various parts of the body, as follows: Aries, head and face; Taurus, throat and ears; Gemini, neck, arms, shoulders and lungs; Cancer, breast and stomach; Leo, heart and back; Virgo, bowels, liver and pancreas; Libra, groin and kidneys; Scorpio, secret parts; Sagittarius, thighs; Capricorn, knees; Aquarius, ankles; Pisces, feet.

The zodiac is also divided into thirty-six decans or decanates, each sign containing three decanates. But these must be considered later, for it will be first necessary to understand the nature of each of the twelve signs before we can comprehend their parts.

Taking the circle of the twelve signs and dividing them into angles or triplicities in a similar manner to that adopted in the last chapter, we shall find a deeper meaning attached to each sign than has hitherto been explained by astrological writers.

The main classes into which we shall divide the twelve signs will comprise the 'triplicity' and 'quality,' uniting as far as possible the quality belonging to each triplicity. In each of the four triplicities or trigons the three qualities are harmoniously blended, and hitherto no clear explanation has been given as to the nature of either triplicity or quality; and yet upon a correct understanding of these factors rests the fundamental basis of Natal Astrology.

* These are for the northern hemisphere.

The four triplicities are Fire, Air, Water and Earth—Spirit, Space, Time and Matter—and in this order we shall study them.

The three qualities are Cardinal or movable, Fixed, and Mutable or common.

These seven tendencies or powers are each governed by a lord, angel or Deva.

The four triplicities govern the four castes. They are also the indicators of the force, active and energetic, represented by the fiery signs; the quality of solidity and stability denoted by the earthy signs; powers of extension and expansion indicated by the airy signs: and finally the plasticity and mobility shown by the watery signs.

The three qualities or quadruplicities, cardinal, fixed and mutable, represent what are known by the Hindus as Rajas (activity), Tamas (stability) and Sattva (rhythm). They may be likened to the three phrenological temperaments, the motive, the vital, and the mental.*

These three qualities in terms of consciousness may be described as consciousness in general, instinctual consciousness, and self-consciousness; or again as activity (Rajas, cardinal), stability or will (Tamas, fixed), and wisdom (Sattva, mutable).

There are also three modes of motion that may be compared with the three qualities and three groups of signs: Translation, Rotation and Vibration. Of these, translatory motion means movement from one place to another, but the real idea underlying it is that the motion is continually tending to go onward without stopping, as indicated by Newton's law of motion; and this pairs off with Rajas and the cardinal or movable signs. Rotary or vortical motion is the most stable of the three and compares with Tamas and fixed signs. Vibration, of course, is movement to and fro, like a pendulum or clarionet reed; Sattva, rhythm, mutable signs.

* The phrenological 'temperaments' are quoted by way of a guide as to what is meant, since the other words will convey little meaning to the reader at present. But they should not be taken in too rigid a sense, since different writers apply these terms somewhat differently. In fact, it would appear that some phrenologists, studying humanity from the 'life' side, see the three *qualities* in manifestation, and name them: others, studying humanity from the 'form' side, see the four *elements* represented, and name them. Unfortunately the latter class use the same terms as the former, plus a fourth; and consequently, since each class is unconsciously viewing mankind from a different standpoint, considerable confusion arises. At least, this would seem to be the explanation of the discrepancies that prevail.

The Cardinal signs govern the head as a centre of consciousness in the same manner as the angles. They divide the circle of the zodiac into four quarters, answering to the four quadrants of the horoscope. Their chief characteristic is activity, which shows out in any department of life to which it may be directed, physical, emotional or intellectual. In each of these directions they are signs of external contact, bringing the native into continual touch with the outer world, and *vice versâ*, directing constant impacts from the environment upon the native. They bring the greatest amount of outward experience; they are the most diffuse and the least concentrated. In a way their influence may be regarded as continually passing from angle to angle or from cardinal point to cardinal point, across the four fields of their unceasing motion.

The Fixed signs are associated with the heart and desire. They contain the same amount of motion as the former signs, but tend to gather it into a fixed centre, and so make less outward show. Inertia and stability characterise them. They bring experiences evolving out of themselves, repetitions of the same conditions taking place over and over again until turned outward by the movable signs or modified and harmonised by the common.

The Mutable or common signs are associated in the animal body with limbs, lungs, and bowels. Just as vibratory motion passes from one point to another and back again, linking together the two extremes of its motion, so these signs stand for everything whether in the body or in consciousness that is intermediate between the head or intellect and the heart or will. They correspond, as we have seen, to cadent houses, which stand for means of communication, servants, agents, journeys, and for other matters in which the idea of an influence uniting two extremes can be plainly discerned. They are dual in nature and fluctuating in character, as are the men that are born of them.

These three qualities, operating through three groups of signs, correspond to the three phases of man's own being: will in motion, or action; feeling, emotion, passion, intuition, or instinct; and thought or reason. But this correspondence must not be applied in too hard and fast a manner, for each quality can operate on each plane. Thus we have the slow-moving will, the extremely active will, and the balanced or harmonised will; and so with the other two classes, the feelings and the thoughts.

The student will find it an interesting task to trace this symbology

out in planetary and zodiacal positions. For instance, taking the Sun as will, its position in fixed, cardinal, or mutable signs indicates the three types just mentioned, and there is a good and a bad interpretation of each. Then the Moon may be taken as an indicator of the feelings, which would have three corresponding classes, each with a good and a bad side. Finally, the Ascendant may be taken as signifying the type of mental activity most natural to the body through which the soul acts while functioning in this world; and here would be the same three modes, according to the sign rising.

TABLE OF HOUSES, ELEMENTS, QUALITIES AND POLARITIES

House	Sign	Symbol	Element	Quality	Polarity
1.	ARIES	♈	Fire	Cardinal or movable	Male
2.	TAURUS	♉	Earth	Fixed	Female
3.	GEMINI	♊	Air	Mutable or common	Male
4.	CANCER	♋	Water	Cardinal or movable	Female
5.	LEO	♌	Fire	Fixed	Male
6.	VIRGO	♍	Earth	Mutable or common	Female
7.	LIBRA	♎	Air	Cardinal or movable	Male
8.	SCORPIO	♏	Water	Fixed	Female
9.	SAGITTARIUS	♐	Fire	Mutable or common	Male
10.	CAPRICORN	♑	Earth	Cardinal or movable	Female
11.	AQUARIUS	♒	Air	Fixed	Male
12.	PISCES	♓	Water	Mutable or common	Female

The column here for convenience headed Polarity refers to the division of the signs into two groups. The odd signs are all positive male day signs, and the even are negative female night signs. They refer to the duality shown everywhere in nature. Thus the words *positive*, *male*, and *day* convey precisely the same idea only expressed differently, and refer to the force or life side of things; while the words *negative*, *female*, and *night* signify the matter or form side.

We will now consider the signs separately, taking them in groups as just described.

THE FIERY SIGNS

I. ARIES, THE RAM I.

First sign of the zodiac; first fiery sign; first cardinal sign

This sign represents undifferentiated consciousness. It is a chaotic and unorganised sign, in which impulse, spontaneity, and instinctiveness are marked features. Its vibrations are the keenest and most rapid, but without what may be called definite purpose, except towards impulsiveness and disruption. It signifies explosiveness, extravagance, and all kinds of excess. Its influence is more directly connected with the animal kingdom, in which life is full and without the directive power of fully awakened self-consciousness. It is a sign of force, combat, strength, energy and vigour. Its tendencies are always diffusive, periphrastic, superabundant, changeful and digressive. Its natives are enthusiastic, pioneering, ambitious, militant, enterprising, independent, assertive, and self-willed. The influence of Aries needs the steadying and controlling power of the fixed signs in order to make it practical and bring it within bounds. When blended in this way it is greatly improved. When combined with the common signs it is less practical and methodical than with the fixed but is very rapid, comprehensive, and subtle. Its most distinguishing characteristic is *activity*, with a desire to be at the head, and to command. It is the sign of ambition, and projective energy.

V. LEO, THE LION V.

Fifth sign of the zodiac; second fiery sign; second fixed sign

This is the sign of the central will, the inner consciousness, beyond the brain mind. The life forces of the fiery triplicity starting in Aries are in this sign matured, directed, and controlled, and the chaos and disruption of the life energies brought into more harmony and order.

Stability of the life currents, and the transmutation of consciousness from head to heart, is shown in this sign; the work of nourishing, preserving and sustaining being one of the chief Leo characteristics. This is the sign of power, vitality and organising ability. It is the principal focus of the Prana or Solar Breath, hence gives the greatest stability of life and more 'Vril' or *Vim* than any other sign.

In contrasting the two fiery signs, Aries is the centre of heat and the creative forces, and Leo that of vitality and generation. Its most distinguishing characteristic is the desire to give, or to rule, with a fondness for lavish outlay, and the instinct of *loyalty*. It is the sign of organisation, and concentrative energy.

IX. SAGITTARIUS, THE ARCHER IX.

Ninth sign of the zodiac; third fiery sign; third common sign

This is pictorially represented by a man who is half horse shooting an arrow from his bow. This sign suggests the passage of consciousness from one state to another. It is a sign of vibration, transmutation, and interchange, on any plane to which its energies may be directed; and all the activities tabulated in the books as belonging to this sign and its corresponding house may easily be interpreted by applying this method. The diffusion and differentiation of Aries are unified and centralised in Leo, and transmuted into mental light in Sagittarius. Leo is the fifth zodiacal sign, and oriental works describe five 'Life Breaths' or currents of vitality flowing through the body, each one associated with a planet. Sagittarius is the ninth sign, and the nine Muses of the Greeks are so many modes of mind, the higher mind which manifests as genius and transmutes consciousness from the abstract mental state to the manifested physical brain, or which bridges over the gulf between life in the body and life out of the body. Hence this is the sign of the prophet. In its best interpretation, the activities of this sign are directed towards a higher state of existence, in which aspiration and devotion are the keynotes. The dual nature of the sign shows the objective and subjective halves of the intuitional consciousness, and between these two states the life forces are constantly vibrating. Its most distinguishing characteristic, perhaps, is its love of sport and travel, having the attribute of *sympathy*.

Aries is the architect, the pioneer, Leo the organiser, the vitaliser, Sagittarius the builder, the executant.

THE WATERY SIGNS

IV. CANCER, THE CRAB IV.

Fourth sign of the zodiac; first watery sign; second cardinal sign

Cancer is the fourth sign of the zodiac. It is symbolised by the crab, which can live equally as well in water as on land: it also goes through a metamorphosis in the earlier stages of its existence. This sign is at the head of what may be termed the psychic trinity, and to this psychic basis all expression of this sign may be related. It has the tendency to retain and hold the effect of the vibrations made upon it, and like a lake it reflects all that is mirrored upon it. This sign is concerned with sensation, and all consciousness that affects the feelings and emotions, from the most external physical sensation to that internal sensitiveness which is the first germ of the astral senses. It is a sign of receptivity and assimilation, and memory, in which impressions are retained, each wave creating a greater oscillation under the vibrations awakening the inner sensitiveness belonging to this sign. Its most distinguishing characteristics are its keen desire for sensation, power, or fame, and its power of *insistence*.

Of the three watery signs, Cancer presides over the ocean, Pisces over rivers, and Scorpio over lakes, ice, and stagnant waters. In another interpretation Cancer stands for the great restless stream of astral matter, formative and plastic, changeable as the Moon, the mother of all living, and Proserpine, the queen of the dead.

VIII. SCORPIO, THE SCORPION VIII.

Eighth sign of the zodiac; second watery sign; third fixed sign

Scorpio is the eighth sign of the zodiac. It is symbolised by the serpent or scorpion and sometimes by the eagle. This sign presides over all liquids of a thick and heavy nature, viscid oils, poisons, sewage, stagnant pools, chemicals, mineral waters, ice, etc. This will at once

convey the idea that it is a sign in which liquids are solidified, the rotary motion connected with the fixing quality being very marked in this sign. The psychic germ born of the vibrations in Cancer is brought to the solid state corresponding to awakening consciousness, and thus all the feelings and sensations of the sign are made potent and persistent. Both vice and virtue are very pronounced in this sign and nothing with which Scorpio is actively concerned is weak or 'milk and water.'

Just as rotary motion makes firm and stable an otherwise unstable body, such as a top, so the kind of soul that belongs to Scorpio gathers its experiences into a very clearly marked kind of personality, fixed and emphatic, whether for good or for evil, strong and unyielding. Along the evil side there are seen pride, jealousy, malice, personal ambition, envy and hatred; and along the good side perseverance, courage, both physical and moral, and practical ability. When the inner psychic side is awakened it brings out in a very remarkable way the mystical, occult, and higher sensitiveness shown in the sign, and the soul becomes as keenly active on the virtue side as the personal is capable of being in the vice tendencies. Its most distinguishing characteristic is intensity, or, as it might be put, 'passionateness.'

Cancer as the head of this triplicity sets quivering in a semi-conscious manner the sensations that are to be constantly repeated and made stable in Scorpio, therefore, in common with the central or fixed sign in each triplicity this is one of the critical signs, in which either will or desire is the strongest element.

XII. PISCES, THE FISHES XII.

Twelfth sign of the zodiac; third watery sign; fourth mutable sign

Pisces is the twelfth sign of the zodiac. It is symbolised by two fishes swimming in diverse directions. This sign may be compared to the Waters of Lethe, or oblivion. As a sign of the transitory order it denotes the transference of consciousness once again to the physical body, or—to higher planes of being. It is the end of the watery signs and represents the ocean in connection with the watery element to which it belongs. This sign is the 'Universal Solvent.' In Cancer sensation and feeling are awakened; in Scorpio they are concentrated and intensified; and in Pisces all is turned into emotion, which like the ocean is deep, silent, and inexpressible, except in what may be called

universal love and sympathy. As the feet are lifted from the ground, so is the emotion denoted by Pisces lifted from the earthy taint and made more universal. Some idea of the nature of this sign may be gathered from the fact that Pisces is a sign concerned with hospitals and philanthropic institutions, wherein sympathy and benevolence are expressed.

The dual nature of the sign shows us what we might expect, namely, that failure to reach the higher sympathies produces emotional derelicts and those whose psychic nature attracts the lowest entities and thus opens the way to obsession, melancholia and hopeless despondency. It denotes either passive or active sympathy, a negative and mediumistic tendency to fruitless and wasted emotion, or a positive, active sympathy, the ideal of which is conveyed in the sentence 'Love your neighbour as yourself,' and if asked Why? the answer would be: 'Because he is yourself.' Its most distinguishing characteristic is *permeability*.

THE AIRY SIGNS

VII. LIBRA, THE BALANCE VII.

Seventh sign of the zodiac; second airy sign; third cardinal sign

Libra is the seventh sign of the zodiac. It is symbolised by a pair of scales or the balance. It is the first of the extensive or expansive signs, vibratory in its action, and volatile or diffusive in its nature. Like all the cardinal signs it marks the beginning of any tendency to vibrate in a particular manner. The fiery signs are connected with energy, the watery signs with mobility and sensation, the airy signs with expansion and mentality. The airy signs are distinctly connected with mind and mental experiences, and the human tendencies apart from the animal are the marked features of all expressions from this triplicity. The sign Libra separates by its mode of motion the mind from the senses, and balances the one against the other, the vibrations between the two tending to equalise and balance the consciousness in this direction. It is also the sign in which neither higher nor lower mind predominates, the subjective and objective mind being equalised and causing the mind to tend more toward comparison and justice than toward any definite bias. Its most distinguishing characteristic is conjugality or 'unifiableness' usually manifesting as the desire to please, or in its highest aspect as *devotion*.

XI. AQUARIUS, THE MAN XI.

Eleventh sign of the zodiac; third airy sign; fourth fixed sign

Aquarius is the eleventh sign of the zodiac. It is symbolised by 'The Man,' who is pictorially represented as pouring water from a vase on the earth. As a fixed air sign it represents concentration of mind and the attempt to fix the mental vibrations received through Libra. The human and mental nature of this airy sign is shown by the

symbol 'Man,' Sanskrit *man*—to think. In the order of the zodiac it shows that point where the circle is left for the spiral and man begins his mental ascent, having attained to that stability which the fixed quality produces. The inertia of this sign is, at our present stage of evolution, more in evidence than the stable and permanent expression of the man who has controlled the lower nature ready for the higher self-conscious ascent into the entirely human conditions. The most characteristic feature of Aquarius is its love of *human nature*; and there is always some attempt to blend art and science in this sign. As the last of the fixed signs it has been symbolised by two serpents, the one the serpent of wisdom and the other the old Adam or serpent of the earth. In this symbology lies the mystery of human destiny.

III. GEMINI, THE TWINS III.

Third sign of the zodiac; first airy sign; first mutable sign

Gemini is the third sign of the zodiac. It is symbolised by the twins, which signifies its dualistic nature. Being an airy sign it is connected with a mental expression of the zodiac, and through its mutable nature we see the transference from one state of mind or consciousness to another, the objective or concrete to the subjective and abstract, and *vice versa*. It is often symbolised as two upright columns, denoting the gateway to knowledge and the hall of learning. In its objective expression it denotes material education and brain intellect; subjectively it is concerned with higher thought and sometimes the super-conscious mind. In its esoteric symbology it is represented by two apes, one of which is the chattering ape and imitator, the other the divine ape in whom thought is more superhuman and transferred from the concrete to the sublime and transcendental; or, in other words, the ordinary common worldly intellect is shown, and also the originality of genius in which mind is working direct from the mental plane. The most characteristic feature of Gemini is its *duality*, shown in a love of quick alternations from grave to gay, like a child. In the zodiac Aquarius may be termed the Father-Man, Libra the Mother-Woman, and Gemini the Child.

THE EARTHY SIGNS

X. CAPRICORN, THE GOAT X.

Tenth sign of the zodiac; third earthy sign; fourth cardinal sign

Capricorn is the tenth sign of the zodiac. It is symbolised by the goat, and sometimes by the crocodile. The vibrations connected with this cardinal sign are decidedly physical, and denote the awakening of physical consciousness through ambition and temporal power. The goat is a mountain climber, and as the apex of the earthy triangle the influence of Capricorn is strongest on the physical plane, therefore the tendency will be to bring out all practical and material experiences, which will become manifested in the outer world of action through the vibrations of this sign. It has both a benefic and malefic aspect, and can only be truly interpreted by those who see the hidden wisdom concealed in mythology and exoteric symbolism. The goat is an expression of the external nature of Capricorn, and the crocodile, which can live as well in water as on land, symbolises the internal nature of this sign. This sign marks the beginning of practical experiences and brings all things to a natural and matter-of-fact standpoint. The most characteristic feature of Capricorn is its instinct for business and politics - in fact for all things which have to do with the world at large. Its watchword is *definition*. In its highest sense it is ideals made practical.

II. TAURUS, THE BULL II.

Second sign of the zodiac; first earthy sign; first fixed sign

Taurus is the second sign of the zodiac. It is symbolised by the bull. It belongs to the earthy triplicity and is rotary in its mode of motion. It is a sign giving solidity and strength to the physical group of signs. The practical aims and ambitions of Capricorn are gathered

up and unified in Taurus, bringing gain from labour and the fruit of action. In this sign great powers of retention, conservation, secretiveness and concentration are exhibited, the power to retain and hold being a marked feature of the sign. Of all the fixed signs, Taurus is the most retentive, the life forces being held by matter more securely than in any other sign, and speech is often the only expression the life forces can make through this sign. The most characteristic feature of this sign is its instinct for finance, and its watchword is *practicalness*. It is the sign of concentrated physical energy and its highest expression is found in song and praise, as the result of concentrated emotion. The true symbol of Taurus appears to be a serpent coiled in a circle; much latent energy and captive power is indicated by this symbol.

VI. VIRGO, THE VIRGIN VI.

Sixth sign; second earthy sign; second mutable sign

Virgo is the sixth sign of the zodiac. It is symbolised by a virgin, and sometimes pictorially represented by three ears of corn. This sign denotes the ultimate perfection of the physical experiences, which are translated and transformed into self-consciousness in common with all the mutable signs. Symbolised by the virgin, it explains the necessity of physical purity to achieve the self-consciousness connected with the sign. This is the sign of Service, the cream of Capricorn and Taurus, and the outcome of industry and labour. It is a sign connected with criticism and analysis, to finally bring forth discrimination and wisdom. When failure to bring forth the fruit of the consciousness indicated by the physical signs occurs, then subservience and weakness (Virgo), ambition and selfishness (Capricorn), or sloth and obstinacy (Taurus), may result. The discrimination of Virgo, in its best aspect, comes from mental sympathy; the good and the true within recognising the same without. This, in the undeveloped soul, may show as unintelligent repetition or servile response, the automatic echoing of good and evil, false and true alike, according to the fashion of the day or the impress of a stronger personality. One of the most characteristic features of Virgo among the cultivated types is its love for biographical details and statistics, and its tendency to quote authorities. A typical Virgo woman

once wrote that her favourite recreations were 'blue books and biographies.'

The following table explains the nature of each of the signs,

Sign.	Symbol.	Characteristic.	Quality.	Element.	Description.	Ruler.
LIBRA	♎	Perception .	Cardinal .	Air .	The Balance .	♀
GEMINI	♊	Reason .	Mutable .	Air .	The Twins .	♊
AQUARIUS	♒	Memory .	Fixed .	Air .	The Man .	♒
ARIES	♈	Intuition .	Cardinal .	Fire .	The Ram .	♈
SAGITTARIUS	♐	Introspection	Mutable .	Fire .	The Centaur .	♐
LEO	♌	Faith .	Fixed .	Fire .	The Lion .	♌
CANCER	♋	Feeling .	Cardinal .	Water .	The Crab .	♋
PISCES	♓	Emotion .	Mutable .	Water .	The Fishes .	♓
SCORPIO	♏	Attachment .	Fixed .	Water .	The Scorpion	♏
CAPRICORN	♑	Absorbtion .	Cardinal .	Earth .	The Goat .	♑
VIRGO	♍	Circulation .	Mutable .	Earth .	The Virgin .	♍
TAURUS	♉	Secretion .	Fixed .	Earth .	The Bull .	♉

CHAPTER III

THE LUMINARIES AND THE PLANETS

THE houses, or divisions, of a horoscope we compared to vessels, and the signs of the zodiac to their contents, giving colour and substance to each house. Metaphorically speaking, the planets in a similar manner give the aroma and quality to the whole.

Each house and each sign has a lord or ruler in the planet governing that house or sign, but the planets have more definite relationship to the signs than to the houses. So that the sign specially related to any planet is termed the 'house' of that planet, this not referring to the mundane circle but to the zodiac. Dividing the twelve signs into pairs one half becomes lunar and the other solar, each planet having one station in both divisions. Again each planet is weak in certain signs and powerful in others.

Besides the two luminaries, the Sun and Moon, there are seven planets:—Uranus, ♅; Mercury, ☿; Venus, ♀; Saturn, ♄; Mars, ♂; Jupiter, ♃; Neptune, ♆. The following table of signs and rulers shows also planets specially powerful and weak in each sign.

LUNAR			SOLAR					
Weak	Strong	Exalted	Sign	Ruler	Sign	Exalted	Strong	Weak
♄	☿	♃ 15°	♁... ♃	☉... ♄	♄	♄	♄	♄
♃	♄	♁ 3°	♂... ♀	♁... ♃	♃	♃ 15°	♄	♃
♂	♃	♂ 3°	♂... ♀	♁... ♃	♂	♄ 21°	♃	♂
♀	♃	☉ 19°	♁... ♃	♁... ♃	♃	♄	☉	♀
☿	♆	♀ 27°	♁... ♃	♁... ♃	♃	♃ 3°	♀	☿
☉	♅	—	♁... ♃	♁... ♃	♃	♂ 28°	☿	♄

No signs have been allotted to either ♅ or ♆ as houses, but for the present they may be taken as substitutes for the Sun and Moon.

A planet has power in its own house, and in certain houses has a stronger influence for good or ill, also a weaker influence in other signs. The 'detriment' of a planet is the sign opposite to its own 'house'; its 'fall' is the opposite degree to its 'exaltation.'

In the column which is headed 'exalted' the number of degrees shown indicates the particular degree at which the planet receives *exaltation*. The true sense of the term 'exaltation' cannot at present be explained, but there can be no question that planets in their exaltation signs do exert a more refined and a more powerful influence than elsewhere. As for the exaltation degrees, they have been handed down by tradition, and since whenever such tradition has been traced back to its source, it is discovered to be founded upon a truth in nature, we shall do well to accept these degrees with respect, and endeavour if we can to penetrate the reason the ancients had in so fixing them. Thus, the exaltation degree of the Sun ♀ 19° is very close to, and perhaps identical with, the commencement of the Zodiac of the Constellations.

The planets are the vitalising centres in each nativity, therefore it is necessary to know the special influence of each planet and the nature of their vibrations in each sign and house. When we speak of a planet's influence, it is the vibration coming from the spirit and life of the planet with which we are concerned, and not the physical medium through which it is acting, the physical planet being useful only as a means by which we may locate its position for astrological purposes. The special influence coming through each planet has been described by ancient astrologers who were evidently taught by those who knew, for as we have just hinted, modern students have found by study and practice that in the main, all that has been stated by their predecessors is true, with regard to the nature of each planet. A few students, looking more deeply into the esoteric side of the study, have discovered that there are higher vibrations than those generally attributed to the influence of the planets, but the failure of those coming under any particular planet to respond to these higher vibrations has caused this side of the study to be neglected. It seems incredible to those who study Astrology in the light of philosophy that any one should be found capable of believing that planetary influence emanates from the visible physical heavenly bodies only, or that a materialistic explanation could ever be fully explanatory

of the multitudes of facts recorded in the experience of every astrologer. That there is a physical influence there is no need to deny, although we must also remember that no scientific explanation of it is yet forthcoming.¹ But in Astrology we have to step beyond the threshold of the physical universe and recognise the reality of that indwelling spiritual life and consciousness of which visible phenomena are merely outward manifestations, whether in the planet or the atom. We must study the subject from the philosophical and religious standpoint, and to do this with any degree of satisfaction the whole subject must be approached with a feeling of reverence and a true sense of humility.

THE SUN, we are taught by those who are seeking the Path of Wisdom, is the body of *God*, the *Logos* of this solar system, through which He gives His Love, Light and Life.

In astrologic study THE SUN gives to every living organism its *Prâna*, or life and heat, each individual *specialising* his own store from the cosmic *Prâna*. Every living thing is plunged into a great ocean of life—God's life; and every organism, whether great or small, appropriates to itself some of this universal life which is ever flowing from the Sun, the vehicle through which the Solar Logos is manifesting.

THE SUN, giving life, light and heat to the world, stands in each nativity as the symbol of vitality and activity, mind and intellect, love and feeling. In one word it represents the centre of each separate individual character as the sum total of himself, by absorbing into himself as much of the influence of the solar rays and the planetary vibrations as possible during his previous physical manifestations. THE MOON acts as the vehicle, or link of communication between the Sun and each living thing. In Astrology the Moon is the representation of the Personality, the portion of the individual that is manifested during the one life period, and as such the Moon's position and aspects become the most important when judging a nativity. If the Moon has no aspect whatever with the Sun, or is in much affliction with this luminary, then the life forces do not flow evenly, the mentality is not so sharp and clear, and the feelings are apt to be distorted; but the principal effect of the affliction is to hinder the flow of the life-current and thus affect the

¹ Since the first Edition of this work was published, in 1903, the scientific basis of Astrology has been definitely laid down. Those who wish to enquire further into the matter are referred to *The Foundations of Physical Astrology* by G. E. Sutcliffe, member of the Leeds Astronomical Society.

general health. These two centres formed by the Sun and Moon become very important, the Sun lighting the mind by day, and the Moon, receiving the borrowed light of the Sun, illuminating by night. The permanent and vital conditions of each life are denoted by the Sun, and the fleeting and impermanent personal conditions are indicated by the Moon, this latter luminary thus representing the focussing point of a nativity. The five planets, Mercury, Venus, Mars, Jupiter, and Saturn, act in the ordinary human being more or less through the five senses. Uranus and Neptune, representing the higher octaves, are at present not quite so much in evidence, being more concerned with evolution at a later stage.

The planetary vibrations are allied to the senses approximately as follows: MERCURY, sight; VENUS, touch; MARS, taste; JUPITER, smell; SATURN, hearing; URANUS governs the inner sight (clairvoyance), and NEPTUNE, inner touch (psychometry). It is probable that Vulcan, a planet to be rediscovered at a future date, governs the inner hearing (clairaudience).

As concrete representatives of the Sun and Moon in the lower world SATURN and MARS become what have been termed 'malefic planets.' They are the disseminators of what we consider evil throughout the world, and Astrology can throw considerable light upon this so-called evil that abounds, for it is through the individual and personal manifestation of the two great forces in nature known as heat and cold, motion and inertia, that we see the abuse of these two useful states or conditions of matter. The wise astrologer does not recognise evil as a permanent factor in any nativity, but fully understands how the attitude of the mind and feeling may produce the abuse of any special planetary vibration, which will then become vice and misfortune, pain and disease.

If the natures of the two 'malefic' planets are carefully studied from a philosophic point of view, their exact value in each nativity will be much more clearly understood.

MARS is the planet of focussed force, and out-going impulse. Physical heat and motion are more under the direct influence of Mars than any other planet. He governs the sense of taste in its widest application. All the animal propensities, sensations, passions, desires and appetites come under the vibration of Mars. Long and careful study and a

considerable amount of first hand experience which has been tabulated for many years have convinced the author that Mars is the ruler over the animal nature in man ; and the task set for humanity is not only that of subjecting, ruling and controlling the animal nature, but also its transmutation into a higher force than that which ministers to the animal soul.

There is an occult teaching that the whole of the animal kingdom is under the guidance of one Group Soul, and as each animal becomes specialised, and in time is sufficiently individualised to break away from the Group Soul, it takes with it into the human kingdom its special nature and peculiar characteristics as an animal ; and its evolution at the stage of either a savage or a more highly evolved but still very young ego is also under the influence of the planet Mars, more or less, until the vibrations from the other planets form a greater attraction than the plane of Mars and the purely animal nature. It is when the war between the animal and the God begins that the human being suffers, and the evil of Mars through passion and the rebellious senses is recognised. Animals in their natural state are not evil, but when the struggle between will and desire begins, and the personal man follows the blind impulse of his senses, then Mars becomes truly malefic.

This requires very little demonstration, for when the animal has full sway man becomes brutal, savage and violent, and when the gratification of the sensational and selfish desires is the strongest incentive to action, the animal in man, to obtain its object, becomes cruel and uncontrolled. It is only when the God in man grows stronger that the animal is held in check, trained and finally transcended. Force and energy are at all times necessary on the physical plane, and without the martial influence humanity would be tame and inactive, therefore *use* will make the vibrations of Mars as beneficial as *abuse* will make them evil. Each planet portrays a particular virtue, and that of Mars, strength, acts more especially through the muscular system ; and we can easily see that a good muscular system is necessary for any great display of physical strength and energy.

Psychologically, the influence of the planet Mars is greater and more potent through the psychic nature, acting more directly upon the sensational and emotional nature. When acting physically the Solar influence also is necessary to give vitality and full life to the whole system, but psychically the force of Mars acts directly without the

aid of the solar rays. It will be seen by the foregoing how Mars will become an evil influence in any nativity where the animal side is uncontrolled. Misfortune and disaster, accident and fever, will be the result of over-excitement, impulse, rashness and over-indulgence in sensation. In fact, to control the animal passions and appetites is to control and guide the vibrations coming from the planet Mars. Force will have its outlet in some form or other, and a man may use his forces and energy either to slay his fellows, or to save them, to become a swashbuckler, or a hero; or he may use it as an energy socially and mentally.

The strength absorbed from the planet Mars will do much to improve an otherwise weak nativity, and in no position in a horoscope can Mars be said to be an evil influence unless the nature is wholly depraved. Men who have strong and personal natures will, by transmuting the force and turning the direction of the currents, become ambitious and energetic and thus raise themselves to a higher state of refinement and progress. Knowledge of the nature and influence of Mars, the position by house and sign and the aspects, will inform the student of the direction in which the force is working; this will be illustrated later.

The next so-called evil planet is SATURN. The nature and influence of this planet is cold and binding, exactly opposite to that of the fiery Mars. Let us imagine that in the process of separation from the block essence of the Group Soul, the individualised animal, which consists of a vaporous mass of matter, is crystallised or condensed and enclosed in a film which comes directly under the vibrations of Saturn. The contents of this film impregnated by the solar ray will have all the latent qualities of the martial force, but now under certain limitations and restrictions and made the vehicle upon which the higher forces are to play. Being impregnated with the divine spark, which is now in germ, it will unfold all the latent potentialities of the imprisoned God within, through time and space, until it is strong enough to burst through the shell or body in which it was individualised.

The vibrations from Mars will ever force onward impulsively and blindly, but the vibrations from Saturn will be continuously binding and limiting. It can be seen that these two extremes of heat and cold, life and form, will be inimical to each other until the life is controlled by the form and the form expanded by the life and balance obtained as a result

of the struggle between the two. In the early stages of the contest the life will be merely conscious, but gradually *self*-consciousness will result from the limitations imposed upon the life by the form.

Saturn governs the sense of hearing, a negative or receptive sense. The listener suggests patience, forbearance, silence and caution. The planetary vibration of Saturn restricts, limits, crystallises and binds everything; holding, restraining, fashioning and solidifying all that comes under its sphere of influence. Saturn is, figuratively speaking, the *urn* that holds the *Sat*. This Sanskrit word *Sat* signifies 'that one ever-present reality in the infinite world; the divine essence which *is*, but cannot be said to exist.' In this sense Saturn governs the encircling limit of the consciousness, the 'ring pass not' for each individual in manifestation.

In life, impulse and outrush—ever attracted by the sensations and feelings towards external objects—are checked and restrained by the nature of the form which limits them. It is therefore the vibrations of Saturn that cause each human personality to know itself as a separate, distinct and self-conscious entity. Saturn, as ruler of the personal ego, is the planet of fate, for it represents the personal Will, the lower brain-mind, and is practically the ego in manifestation in the physical world, and also the next world to it, which is concerned with the state of the consciousness immediately after death. In these two worlds Saturn and Mars have the greatest power, for Mars is concerned with all the animal tendencies and Saturn directly with the animal-human soul.

The highest states signified by the vibrations of Saturn in the physical world are physical purity and justice, which produce the virtues of chastity, economy, thrift, industry, perseverance, prudence, veneration, and love of truth. When the vibrations of Saturn are perverted through the personality, miserliness, meanness, envy, covetousness and extreme selfishness result.

The two benefic planets are VENUS and JUPITER. Venus and Jupiter are the respective counterparts of Mars and Saturn, and they should always be considered in nativities as such. All the martial influence, giving force, energy and strength, is eventually to be transmuted into sympathy, gentleness and charity. The only real difference between these two planets, Mars and Venus, arises from the special vibrations. Mars is attracted from without through desire and impulse. Venus causes all action to come from within, and instead of feeling

rushing outwards to objects and becoming captive to externals, it moves from within through the ego's direct intuitive power. The vibrations of Venus directly affect the higher part of the nature through the human soul and higher mind. In the physical world Venus presides over the sense of touch, which sense is not related to one special part of the body, but the whole. All the distinctly human and refining qualities come under the influence of Venus, the whole of the tendencies of this planet's vibration being to centralise and draw in from the objective world the experience necessary to awaken the inner and more subjective centres of consciousness. Venus is on the side of Will and the Immortal Trinity, and all vibrations that are assimilated are made permanent soul possessions. Mars on the contrary is on the side of the Mortal and Impermanent—that is, until the force is turned inward, when it passes into the ray of Venus. Venus preserves, nourishes, rebuilds, and all who come fully under the influence of this planet are capable of living purely and appreciating beauty and goodness to the full. It will be necessary to avoid mistaking the vibrations of Mars for those of Venus, also to know which of these two planets has the stronger influence in each nativity. Mars is the planet of physical generation and its influence is always acting through the senses. Venus is the planet of creation, ever tending to act through the Soul and not the senses. The love shown by Venus always sanctifies and makes for harmony through conjugality, friendship and soul union. Mars denotes feeling that is personal and selfish, and Venus that which is impersonal and unselfish. The influence of Mars when perverted makes men seek to injure, and never allows them to forget the value of personal importance. Venus injures none, and those coming directly under its vibration sink the personal element in love for others, through pure love and true sympathy. The adverse influence of Mars causes men to insult and patronise, while that of Venus always makes for protection and true charity.

In some mysterious manner a ray from Venus touched the life of the animal on its first separation from the group soul. The 'Sons of Mind' who came from the planet Venus gave to infant humanity its first germ of that true mind which is in its essence immortal, and through this the period of man's evolution was considerably shortened, for by receiving this divine spark the seed of the human soul was implanted in the animal man, who would otherwise have spent count-

less ages in acquiring that which these beneficent beings through their love and compassion gave to humanity.

JUPITER is termed the Greater Fortune. Its vibrations are concerned with the form side of manifestation and like Saturn it symbolises the vehicle which holds the life. St Paul has stated that we have a terrestrial body and a celestial body. Jupiter's influence in the subjective world is just as important as that of Saturn's influence objectively, but there is a wide difference between the effects of their vibrations. Saturn contracts and acts microscopically. Jupiter expands and has no limit to its expansion. Mind and feeling are condensed and focussed in the limiting form of Saturn, and expanded, broadened, and extended through the ever-increasing form of Jupiter. In these two extremes we have all the elements of pleasure and pain, joy and sorrow, increase and decrease, bondage and freedom, expansion and contraction. The life is evolving as well as the forms, and the contraction and expansion are necessary to harden and soften and finally temper the consciousness of the evolving ego. The good fortune under the influence of Jupiter acts from the subjective world by way of the accumulated experiences, the essence or cream of which is under the guiding influence of this planet.

In the physical world Jupiter governs the sense of smell. Scent pervades the atmosphere and is dispersed through it, being expansive, as is the influence of the planet presiding over it.

The whole of our present moral and social age is more directly under Jupiter's influence. The success promised by Jupiter may be traced to the best side of the character, wherein hope and the power to expand and enlarge are prominent. Saturn gives financial gain and prosperity through economy, thrift, perseverance, and industry, but Jupiter when concerned with financial success brings gain through the social life, and those under the most favourable influence of Jupiter can accomplish more in one day than the ordinary Saturnine man could achieve in a year.

Sooner or later it must be realised that character is destiny. That is why so much stress is always laid upon the fact that the nativity must be fully understood before 'directions' can be interpreted. We each bring our character with us as a result of past efforts, aspirations and opportunity. The sum total of our past is probably indicated by the planet Jupiter. Each individual is encircled by an aura, the boundary of which comes directly under the vibration of Jupiter. We expand and

increase the size and quality of that aura during each earth life, and, whether in objective manifestation on the physical world or in heaven, in the subjective worlds, this aura is our own and contains our whole history, the result of the past and the possibilities of the future; in this sense Jupiter is the ruler over the celestial and immortal body.

MERCURY is known as the 'convertible' planet. It is neither positive nor negative, but *both*. It is the planet of the adept, being the planet of adaptation in the widest sense of the word. Mercury is termed the Winged Messenger of the Gods, and takes upon himself the vibrations of all the other planets. It is, in one word, the planet of *Reason*. In the physical world Mercury governs the sense of seeing. It has also a very close relationship with the mind. The four planets we have been dealing with are each more or less in affinity with either the *life* or the *form*, but Mercury has an influence over both. It has also a subjective as well as an objective influence, and all planets may be said to be powerful or weak, according to the strength of Mercury. Mercury, accompanying the soul into Hades, represents the silver thread of memory, upon which are strung the beads which represent the personalities of its earth lives. In every nativity Mercury will represent the ego in physical manifestation, the actor, playing the part allotted to him during each separate earthly existence; and at the close of each life Mercury represents the knowledge gained, as Memory, the cream of which is rendered a permanent possession of the ego as Wisdom.

The planet URANUS has less influence at the present day than any other planet except Neptune. It is the planet of the coming race, for its vibrations will then be more important than to-day. It is thought by the author to represent the fully individualised Ego, and as such is the houseless wanderer half-way between earth and heaven. Its vibrations are different from those of any other planet, governing all things that are not bound by convention or limited entirely to the form side of things to such an extent as to make the form more important than the life. It appears to govern all things that are original, eccentric, and free to act apart from any conventional groove or accepted custom. It has been found to exercise the greatest influence for good over advanced thinkers—those who act independently, and from within more than from without. It seems to have little or no effect upon those who are bound or limited

by opinion or custom, and to come fully under its influence the limitations of Saturn must have been passed and the form side of life conquered more or less. No definite or precise rules can be laid down with regard to Uranus; the most elaborate plans and calculations may be upset in an instant of time by the vibrations of this planet. Sudden and unexpected events will occur, and act in an almost unknowable manner, which makes it impossible to judge accurately exactly what will happen under his vibrations. It is now certain that the ancients knew of the planet Uranus, but only those who were as far removed from the ordinary humanity as the poles came under its influence, and that for an occult and esoteric reason that cannot be explained at present.

In the outer world of human activities Uranus appears now to be exercising more sway. Electrical and mechanical enterprises and inventions of all kinds, railways, educational 'short cuts,' index systems, the comparative study of religions, etc., etc., are all more or less under his direct influence and illustrate his peculiar mission—to cause man to seek by the destruction of a *lesser* form the added life and intelligence dwelling in the higher form of which that lesser form was an integral though separated part; in short, regeneration as distinguished from generation. 979 ?

NEPTUNE, the last discovered planet, has, on the whole, but a faint influence upon our earth and its inhabitants. The undeveloped psychic who is unable to control the mediumistic tendencies induced from without, and those who are easily obsessed or of very weak will, always subject to changing impressions, will in one sense come under Neptune as will also those who are very highly advanced psychically. Experience tends to prove that the influence of an afflicted Neptune as a rule is undesirable. There is a possibility of there being such a thing as a lost personality, metaphorically speaking, and such may be in some peculiar manner under this influence. Depravity and exceptional immorality seem to be under the influence of Neptune, but many years must elapse before sufficient tabulation is made to warrant a reliable opinion concerning Neptune's vibrations.

Much fuller information on these and the other planets will be found in the next volume of this series, where a separate chapter is devoted to each. The beginner, however, will do well to leave these

until he arrives at the book in the natural course of his studies ; otherwise, he will find himself bewildered with a multitude of ideas for which he has not yet prepared due receptacles. What has been given above is *quite sufficient* at his present stage, and will furnish him with clear fundamental ideas regarding the natures of the planets, ideas which will form a substantial foundation upon which he can subsequently erect any superstructure which the processes of his thought, aided by further reading, and matured by his own experience and observation, may incline him to devise.

To those who have carefully studied the series of Introductory Manuals issued by the Author, this caution will not, of course, apply, as they will (or should) have already obtained a clear outline idea of the essential natures of the planets.

CHAPTER IV

THE ASPECTS

IN the first volume of this series, *Astrology for All*, Chapter VII, a list was given of the aspects formed between the heavenly bodies as they pass along the zodiac, and for convenience sake this list may here be repeated in the following form:—

<i>Symbol</i>	<i>Name</i>	<i>Distance</i>	<i>Nature</i>
♌	Conjunction	0° or 360°	Variable
∨	Semi-sextile	30°	Feebly good
∟	Semi-square	45°	Somewhat evil
*	Sextile	60°	Good
□	Square (or Quadrate)	90°	Evil
△	Trine	120°	Good
◻	Sesquiquadrate	135°	Somewhat evil
∧	Quincunx	150°	Feebly evil
♌	Opposition	180°	Evil

The formation of these aspects will be made clear to the mind by the following illustration. At the time of the New Moon, the Moon and Sun are in conjunction, *i.e.*, they occupy the same degree of the zodiac, but as the Moon moves faster than the Sun, they very soon separate, and in fact two-and-a-half days later the Moon is 30° further on in the zodiac than the Sun is, and five days later 60° further on; hence they are said to be respectively in 'semi-sextile' and in 'sextile' to each other at these dates. Seven days after the New Moon they are 90° apart or in 'square' to each other, this being the date of the First Quarter. Ten days after, they are in 'trine,' and when half a month has elapsed we have the Full Moon, which means that the Moon is opposite to the Sun, 180° away, or in 'opposition' to the Sun. After that, the aspects given in the above list are re-formed in the reverse order, namely, ∩ ◻ △ □ * ∟ ∨, until 30 days from our starting point we have the Sun and Moon again in conjunction, or, a *New Moon*. In just the

same way, we find a similar cycle of aspects occurring between any two planets, the faster of the two gradually passing from the conjunction to the square of the other, thence to the opposition, and again to the conjunction once more; in fact the two series of events are precisely analogous, though we must not forget that the Moon or a planet may be in square to the Sun, or to some other planet, at the same time that it is in trine to a third and in sesquiquadrate to a fourth.

To the aspects just enumerated may be added the Parallel of Declination, when the two bodies are the same distance, whether north or south, from the equator; its nature is variable, like the conjunction. The following minor aspects are taken into account by some astrologers, but in reality their influence, if they have any, is so slight as to be negligible.

Semi-decile, 18° Decile, 36° Quintile, 72° Biquintile, 144°

Those who pay attention to them believe them to be slightly good; the ancient astrologers ignored them, and the moderns may safely do the same. Omitting these, it will be seen that the table of aspects may be divided into three sections, the good, the evil, and the variable. Let us consider the latter first.

Conjunction is when two heavenly bodies are together at the same point of the zodiac. It therefore stands, symbolically if not practically, for union, synthesis, the blending of two in one. What effect the union will have depends upon the nature of the combined planets. When two forces meet, the resultant varies according to the angle between them and the strength of each force. When two notes are sounded together upon a musical instrument, the resulting sound depends upon whether the two sets of vibrations harmonise or not. And so with planetary conjunctions. If we suppose the planets to transmit their influence by means of vibrations sent through the subtle ethers of the solar system, the effects detected by the astrologer in a horoscope will vary according to whether the waves of the one supplement or contradict those of the other.

Planets, as we know, may be divided for convenience into three classes; first those which are in the main benefic—Jupiter and Venus; second, those which are very often malefic, more or less—Mars, Saturn, Uranus, and Neptune; third, those which may be described as more or

less neutral and variable—Sun, Moon, and Mercury. A benefic planet is one the influence of which harmonises and blends sympathetically with our own, the Earth. Jupiter and Venus both stand, at least in relation to our humanity, for growth, increase, harmony, balance, the avoidance of extremes; while the so-called malefics bring about exactly those extremes which it is desirable to avoid; at least that is their effect when considered as malefics, although as we have seen in a previous chapter there are various ways of interpreting planetary influence. Broadly speaking, the conjunction of a neutral planet with a benefic is good and tends to harmony both in terms of fate and of character. The conjunction of a neutral planet with a malefic is exactly the reverse: Mars tending to extremes of heat, disintegration, and impulse, Saturn to coldness, selfishness, devitalisation, and isolation; Uranus being moderately Saturnian in its degree of cold, with an added tendency to suddenness and reversal, while Neptune along with some sensitiveness and intuition gives sensuousness and instability. The conjunction of one benefic and one malefic is neither wholly good nor wholly evil, but strikes a mean between the two; and that of two benefics or two malefics is neither so good nor so bad as might be expected.

To take an illustration, when Mars is in conjunction with Saturn the result should, theoretically, be a harmonious unity, but really is not so, for the combination is in effect not unlike the influence of the planet Uranus in some respects. If we look upon Mars as heat and Saturn as cold, the effect upon the weather is less cold than Saturn and less hot than Mars, and to this extent the two may be regarded as modifying one another. But in spite of this they do not blend or unify; they act irregularly as if now one and now the other had obtained control, reminding one of a gusty and chilly day with spells of heat at intervals.

In terms of character the result is similar. If we look upon Saturn as caution and Mars as boldness the result is not that prudent balance of judgment which is to be desired: to some extent the caution is modified and the boldness restrained, but now and again one or the other will operate with an irregular vigour all the greater for having been held back. If the conjunction takes place in one of the houses of Mars or Saturn the effect is very much more harmonious.

Again, if we take Mars as the senses and Venus as the soul, when they are in conjunction and Venus is the stronger by sign, as in the earthly or airy triplicity, the soul will control and refine the senses and

will gain in feeling and emotion; but if they are in a fiery or watery sign there will be more danger of the senses and passions enslaving the soul. Jupiter may be taken as the higher mind, sympathy, benevolence, and growth; Saturn as the lower mind, separateness, caution, and limitation; and if these are in conjunction in the watery or fiery triplicity, which strengthens Jupiter's influence, the former characteristics will overpower the latter and will gain by the process in definiteness, practical application, method, perseverance, and will power; while if Saturn is the stronger through being placed in the airy or earthy triplicity, the combination will show less of the elasticity and expansiveness of Jupiter and more of the rigidity and contraction of Saturn.

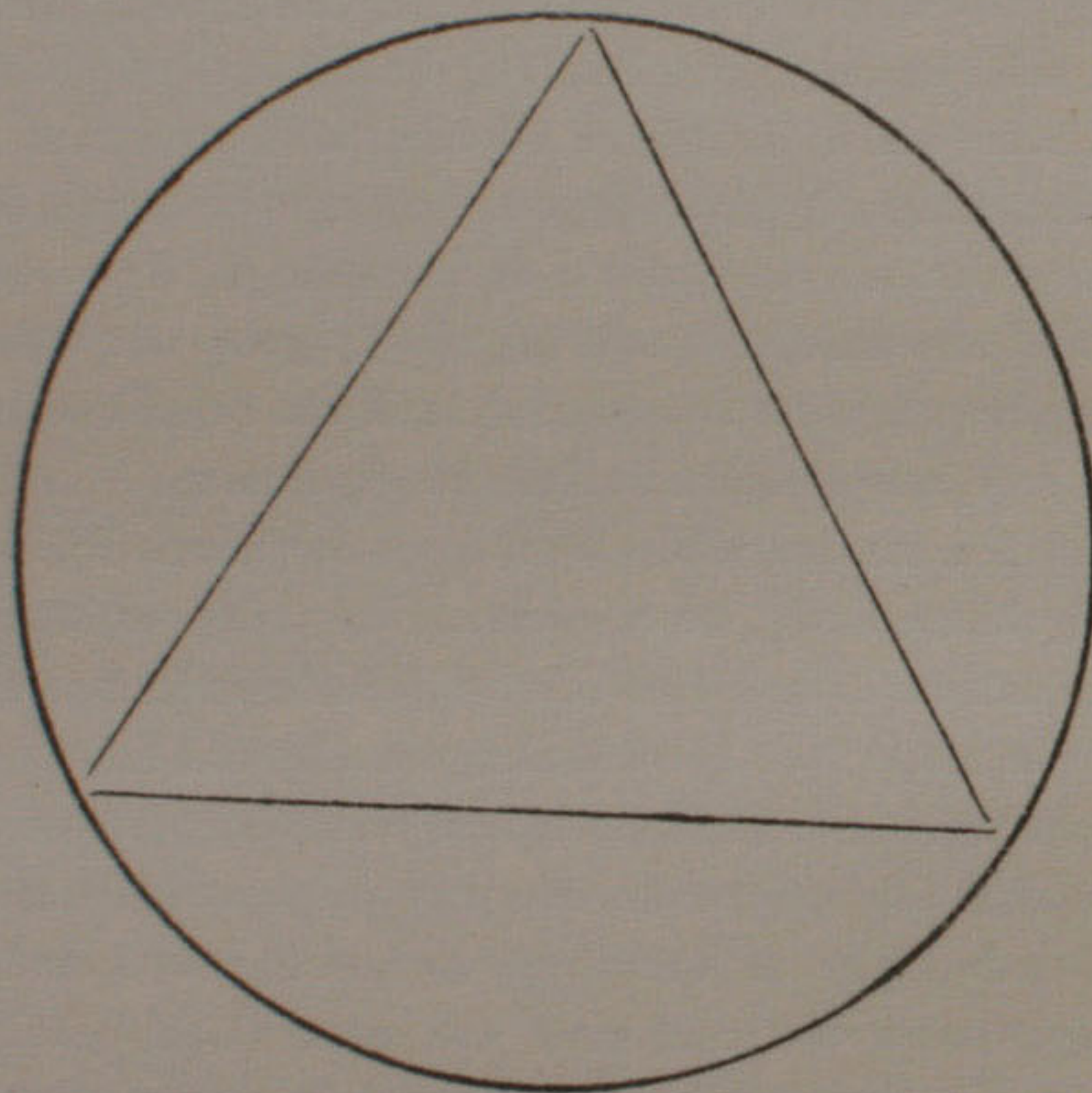


DIAGRAM NO. 6

If the reader acquires a thorough familiarity with the nature of the planets, it will not be a difficult matter to see how the one must modify the other when any two are in combination; and the result may be expressed either in terms of fate or in terms of character, for these are really convertible as has been explained before.

The Parallel of Declination is generally regarded as the same in nature as the conjunction. When, however, two planets are in parallel and in some definite aspect at the same time, it is best in practice to interpret the combination in terms of the aspect, whatever it may be,

good or bad. If there is no aspect, the parallel may be treated as a conjunction, but it will not be so strong, and will act rather as an inclining than a determining influence.

The remaining aspects in the table, it will be seen, are all definitely good or bad, and not variable like the conjunction and parallel.

The *Good Aspects* are all based upon a threefold division of the circle of the zodiac, as in Diagram 6. Thus the trine, 120° , is a third of the circle, the sextile, 60° , is half a trine, and the semi-sextile, 30° , half a sextile.

The *Evil Aspects* represent the circle halved or quartered, as in Diagram 7. Thus the opposition, 180° , is half the circle, the square, 90° ,

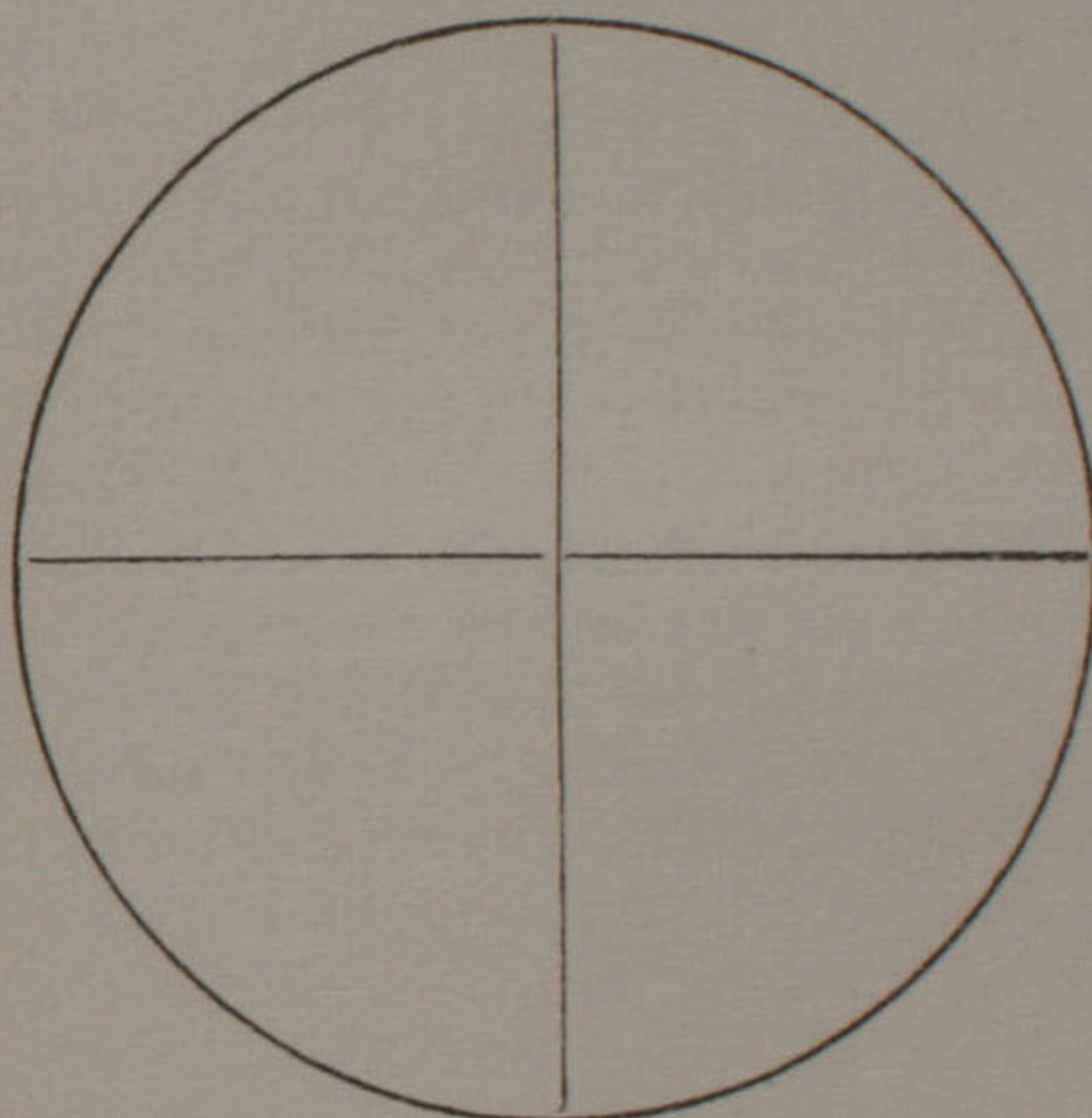


DIAGRAM NO. 7

is a quarter of the circle, and the semi-square, 45° , and sesquiquadrate, 135° , are respectively half a square and a square and a half.

The question is certain to be asked here as to *why* the threefold and fourfold divisions of the circle should be the one good and the other evil? If a given planet, say Jupiter, is on the whole more good than evil, so far as its influence upon the inhabitants of this earth is concerned, why, even when it is in square to a given point in the horoscope, should its good side be entirely suppressed and only its evil side be allowed to manifest, so far as that point is concerned?

The question is not at all an easy one to answer, and we can do little more than indicate analogies. The religious philosophy of the mystic assures us that there is a basic three-fold mode of operation underlying the whole universe, and that it can be stated in terms of consciousness and in terms of force working through matter. The former aspect of it is seen in the continually recurring doctrine of the divine Trinity found in nearly all religions; and the latter side in the Hindu teaching as to the "three qualities" or modes of operation of force when involved in matter and termed Rajas, Tamas, and Sattva. If, then, three is the basic number underlying, permeating, creating and sustaining the whole universe, the astrological doctrine of the harmonious nature of those aspects based upon a three-fold division of the zodiac, falls into line with this general philosophy of things. We are apparently justified in conjecturing that the angle of 120° harmonises with the material constitution of the solar system and with the modes of operation of vitality, consciousness and force. The evil aspects are based upon a wholly different mode of vibration, and start from numbers two and four instead of number three. It is philosophically impossible to suppose that there is such a thing as radical evil anywhere, evil deliberately planned and worked into the universal scheme of things by the Creator. All the evil we know of or can imagine is the result either of ignorance or of distorted free-will, which itself perhaps is only another name for a higher form of ignorance. Good is harmony, evil is discord. In music, two notes harmonise if their vibrations accord with one another; and if they do not, discord is the result. We seem, therefore, bound to suppose that aspects based upon the square represent clash, conflict and discord; and that the soul which finds itself surrounded by forces working in this fashion has itself created the discord from which it is now suffering. The effect, although temporarily painful, is spiritually good, because the soul learns by its own experience to distinguish between that which will produce discord and that which will produce harmony; so that the clash and conflict of opposition end in wisdom.

This may be illustrated in practical Astrology. The opposition aspect is when two planets are situated at exactly opposite points in the zodiac. Let us suppose that these are Venus and Mars. In this case the soul and the senses will be at war and the person will suffer. He will find it a hard task to preserve a straight course morally through life; his passions will be continually overstepping the bounds of

moderation, especially in the direction of sex. When he truly realises this, and that it is a highly undesirable phase of character, he will have made a big step in the knowledge of the difference between good and evil, wisdom and foolishness. But mere knowledge will not of itself suffice to undo the harm done; action, will, is necessary. A strong will may gradually rein in the runaway passions, and the knowledge acquired will direct them into the right path. This may take a lifetime or even more to accomplish, but the result is good, doubly good indeed, for there is an increase of wisdom and a greatly increased strength of will brought out by the continual effort at self-control. If Venus is elevated or is otherwise the stronger of the two, the task will be rather easier than it otherwise would be.

All oppositions, and in fact all evil aspects, may be resolved along somewhat similar lines to the foregoing. In some, such as Saturn afflicting Jupiter, it is partly selfishness and partly lack of practical ability that has to be got rid of. In all those in which Mars is one of the two, trouble will arise from an excess of energy, a lack of gentleness or prudence or of consideration for others, in those matters that are signified by the other planet. When Mercury is one of the two, the reason will be at fault; as, for instance, when Mercury opposes Jupiter, intellect and emotion clash at times and trouble will be brought about by action based upon impulse, although that impulse might be highly creditable if it were controlled by common-sense. And here, as elsewhere, the particular shade of the misfortune will depend upon which of the two is the stronger or higher up in the horoscope. With Venus it is the emotions, affections, and social qualities that contribute to the trouble and that need regulation. With the Sun it may be pride that has to be restrained, or the laws of health that must be studied and obeyed. With the Moon it may again be the bodily health that will cause trouble, or the mind may be wrongly impressionable in some direction, or the psychic and mediumistic side of the nature lacks control.

Along these lines of tendencies of character nearly all Astrology may be interpreted, that which centres round the good aspects—which will here represent balanced and wise phases of character—as well as that resulting from the evil ones—which stand for excess or defect. The planets may thus be looked upon as faculties or powers in human nature, and good or bad aspects as men's wise or foolish use of them—their

virtues and vices, in short. That these are innate in the character and date back to birth shows, not that this view is unsound, but that the real origin of tendencies resulting in such aspects must be traced back beyond birth to a previous state of existence.

The question will doubtless be asked as to how we are to interpret those aspects or directions that coincide with events which seem to be mere fate, good or evil, and not directly brought about by any operation of character in this life. The probability is that such events are really fewer than it is natural for astrologers to suppose; nevertheless it cannot be denied that they exist. An eldest son may inherit an entailed estate; another man may be killed in an earthquake; a third may suffer through the negligence of a parent or nurse in infancy; and none of them may be in the slightest degree responsible for the event. Here we must see the result of action in a state of existence preceding birth, and in the aspects found in the horoscope merely the methods adopted by the superhuman Controllers of human evolution to ensure that the adequate effect should follow the cause that had previously been started, so that the soul may reap as it has sown and learn the right lesson. That many such lessons cannot be understood and finally appreciated until after death, when the whole life is impartially summed up from the point of view of the onlooker instead of the actor, does not detract from the reasonableness of this interpretation, but only shows how long drawn out is the evolution of the soul, and how impossible it is to compress that evolution into a few years of existence on this physical plane.

To return to the table of aspects at the beginning of this chapter, it may be noted that the *Trine* is by far the strongest of the good aspects; it stands for progression and harmony, and may be compared to Jupiter, the greater benefic. It seems to bring even better fortune than a conjunction with a benefic planet. The *Sextile* aspect is appreciably weaker, but is nevertheless good, and may be compared to Venus. The *Semi-Sextile* is extremely weak and may be compared to Mercury, the 'convertible' planet; not much is lost if it is omitted from consideration.

Of the evil aspects, the *Opposition* and *Square* may be compared to Saturn and Mars respectively. The opposition separates, and causes rivalry, antagonism, duality, in this respect being not unlike the mutable signs in its influence. The square acts somewhat like the fixed signs; it alternately crystallises and limits into a settled habit, and disrupts

and shatters by a sudden shock. The *Semi-Square* and *Sesquiquadrate* are weaker than the square and not so lasting, but are similar to it in nature, and may be compared to the cardinal signs as being disintegrative or dispersive; or to continue our planetary illustration they may be likened to a blend of Saturn and Mars, the former by square and the latter by opposition.

We have next to consider the question of 'Orbs.' In ancient times it was taught that each planet had an 'orb' or 'sphere' of influence which extended beyond its own body out into space in all directions; in fact, it might be termed the 'aura' of the planet; and that the influences or 'rays' of the planets were mingled as soon as the peripheries of these 'orbs' came into contact—or into aspecting distance, as the case might be. The latest researches in scientific Astrology seem to be approaching an actual physical explanation of this statement, and there can be little doubt that it is the true basis of the 'orbs' employed by astrologers, and will thus explain why orbs should differ for each planet, as well as for every aspect. But we are here concerned with the practical application of the term, which indicates how many degrees of 'approach' and 'departure' may be allowed before and after any aspect becomes technically complete. In this, *experience* can be the only real teacher and the following hints must be accepted as such, and not taken as hard and fast rules.

For conjunction or opposition allow 12° when the Sun aspects the Moon, about 10° when either luminary aspects a planet, and about 8° for planets aspecting each other.

For square and trine about 8° all round may be allowed. For sextile about 7° . For semi-square and sesquiquadrate 4° . For semi-sextile and quincunx 2° . For the parallel of declination 1° .

These are the outside limits. In all cases the closer an aspect is, the stronger it is, and *vice versa*. An aspect that is only just within orbs is very weak. In some cases two planets that are widely apart by aspect may be brought closer together by a third planet; for instance, if the Sun is at 0°♋ and the Moon at 10°♌ the aspect is a wide opposition and not very important; but if Mars were at 5°♍ it would not only be in square to both but would render the opposition worse than it otherwise would be.

If three planets are so arranged that two of them are equally distant

from the third, the effect seems to be much the same as a parallel and is therefore good or bad according to the nature of the planets. Whether there is any limit to this kind of influence by position is uncertain. Of course, if the three are in some recognised aspect to each other, good or bad, the effect will be according to the nature of that aspect.

The general character of the various positions and aspects will now be explained. Before judging the nature of each aspect it should be noted which planet is the 'significator'; that is, whether the planet aspecting, or the planet aspected, is ruler of the horoscope—or of the special house under consideration as the case may be.

The influence of the planets when in conjunction is shown in the accompanying list, which is arranged in the following order, ♃ ♁ ♀ ♄ ♂ ☉ ♀ ♃ ♁. This is the order of their distance from the Sun and hence their rate of movement; Neptune, of course, being the farthest and slowest; and it is the order that will be adopted throughout this volume.

The first column shows the influence when the significator is the *slower* planet of the two: the second column shows the influence when the significator is the *quicker* planet of the two.*

To avoid needless repetition each aspect is only given once, namely under the heading of the slower of the two planets between which it is formed, and this should be remembered when the book is used for reference. Thus suppose we want to find the effect of an aspect between Mars and Jupiter, we look under Jupiter, since that is the slower of the two; and there we find the effect, both when Mars is significator and when Jupiter is significator. Similarly if we want to find an aspect between Mars and Mercury, we look under Mars, if between Venus and the Moon, under Venus, and so on.

Although the influence of any given aspect will be shown out most strongly in the life when one of the two planets between which it is formed is the ruler of the nativity, yet the general nature of its influence upon the whole character will be much as here described, even when neither planet is ruler of any important house, or placed in any prominent

* See Important Note at end of this chapter, p. 66.

position; so that the descriptions which follow will still serve as a guide, if taken in a somewhat modified sense. Only they will represent characteristics, or events, more or less latent in the life and awaiting suitable 'directions' to stir them into activity.

CONJUNCTIONS

When slower planet is significator

When quicker planet is significator

NEPTUNE
in conjunction
with

NEPTUNE*

♁	Inspirational, quaint, marvelous, antiquated, mystifying. A dominating will.	Latent genius, ready for expression, transcendental tendencies.
♁	Dreamy, imaginative, mediumistic. Psychic dangers, black magic. The mind brought under the influence of the internal will: concentration.	Practical mysticism, intuition. Intense, psychic, clairaudient tendencies.
♃	Religious, philanthropic, loving. Ceremonial magic, imagination. Religious to an extreme, danger of megalomania. Love of financial scheming.	Loss of position, scandal. Circumscribed conditions, death-bed maledictions, curses, legacies of hate, odium, misrepresentations.
♄	Visionary, chaotic, uncertain notions. Danger from water or drink. Extreme egotism.	Devotional, poetic, artistic. Love of beauty in colour and form. Precocious, occult genius, recovered lore from higher planes, remembrance of former lives.
♅	Paradoxical, impressionable, often clairvoyant tendencies, peculiar morals. Clairvoyance, seership.	Mysterious, shady, clandestine, obscure, secretive. Gambling instinct, marks the turfite, sharper, juggler.
♆	Feelings expressed strangely, and liable to extremes in love attachments.	Psychic, mysticism, romance. A strange character, difficult to understand; idealistic.
♇	Intuitive, sympathetic, unpractical.	A practical mystic. Spiritualistic, mediumistic, psychic, amorous. Ecstatic, sexual entanglements, musical inspirations, liaisons.
♈	Self-deceptive, affected, impermanent moods. Travelling, love of change, sensuous, sensitive to the poetical and humorous.	Fastidious, visionary, abnormal, inquisitive, psychic. Inspirational, dreamy, mediumistic. Superstitious, idyllic, visionary, sensitive to the finer forces of nature; active sub-consciousness; revealing through dreams.

* See footnote on next page.

*When slower planet is significator**When quicker planet is significator*URANUS
in conjunction
with

URANUS *

- | | | |
|---|--|--|
| ♃ | Profound power of contemplation ; strongly mental. Ambitious, determined, reserved. | Inventive, imaginative, intelligent, unrivalled, singular. Engineering talent, marked powers of concentration. |
| ♄ | Original, inventive, deep musical ability, occult tendencies. Peculiar religious views, imagination. Eloquent, persuasive. | Inspirational, marvellous, devotional, aspiring. Dramatic power, sense of dignity. True perceptions, religious interests, catholic opinions. |
| ♅ | Extremist, enormous latent energy, capable of remarkable expressions, dangerous possibilities. Self-willed, impulsive, uncontrollable. Egotistical, fanatical, an extremist. | Restless, excitable, eccentric, scheming, erratic, violent, peculiar, enigmatical. Ability to control natural forces, highly explosive in temper, inquisitive, restless, eccentric, wrong headed and dangerous if not well supported. |
| ♆ | Headstrong, socialistic or reforming tendencies ; sometimes revolutionaries. Strong personality, firm, powerful magnetism. | Intuition, independence, originality, This position is not good for females, bringing trouble through peculiar magnetic and psychic conditions. In women, romantic marriage. |
| ♇ | Idealistic, peculiar affections, experimental in feelings. Imagination, wounded affections, emotional, ardent. Hyper-sensitive, idiosyncratic, æsthetic, aloof. Sometimes deep-rooted egotism. | Mirthful, romantic, musical, artistic, humorous, intuitive, independent, original. Artistic, dramatic ability, sensuous, jealous, sex entanglements ; conduces to separation, estrangement and divorce. |
| ♈ | Witty, intuitive, abrupt and critical. Intellectual, witty, wilful, original, changeable. Agility in all departments, bodily, mentally and emotionally. Somewhat of a casuist in argument. | Inventive, humorous, unconventional, eccentric, profound, metaphysical, occult. Genius for figures, mentally alert, inventive, rapid intuition, unconventional, progressive, mechanical and electrical ability, embracing quickly new ideas. |

* The influence of Neptune and Uranus being as yet comparatively little understood, the opinions of three students who have devoted special attention to these two planets were invited. These, where not coinciding, are printed in detached sentences.

THE ASPECTS: CONJUNCTIONS

51

When slower planet is significator

When quicker planet is significator

- ♃ Roving, enquiring, capable of forming rapid and correct judgments.
Mediumistic, impressionable, nervous, subtle.

Eccentric, bohemian, erratic, nomadic. Liable to be 'swept off his feet' by some *outré* attachment or some unscrupulous friend. Peculiar in temper.

SATURN
in conjunction with

SATURN

- ♃ Grave, studious, careful, acquisitive, pious, respectful, honest, placid, conservative.
- ♁ Penetrating, intense, audacious, covetous, uncompromising, contemptuous, indiscreet.
- ☉ Deficiency of moral courage, reserve, fear, despondency, avarice, lack of sympathy, inertia, poor circulation, weak constitution, and danger of disgrace or serious misfortune and failures.
- ♀ Sensual, sad, variable, callous, rude, morose, greedy, pernicious.
- ♁ Serious, determined, austere, thrifty, apprehensive, methodical, laborious. Remarkably studious.
- ♃ Submissive, passive, fretful, repining, peevish, degenerate, sad, gloomy, melancholic, timorous, lethargic, cold, apathetic, disappointing.

Profound, contemplative, religious, thoughtful, reliable, discreet, economic, thrifty.

Reproachful, absconding, avaricious, repulsive, coercive, malicious, outrageous.

Caution, diplomacy, austerity, economy, success through responsibility, and positions of trust. This position is not good for the general health and constitution. But it is more favourable than when Saturn is significator.

Deception, cunning, antipathy: the nature is demoralising, mercenary, perverse.

Subtle, diplomatic, reserved, shrewd, cautious, acquisitive, firm, patient, exacting, persevering, authoritative, zealous.

Suspicious, timid, bashful, moody, sensitive, shy, miserable, hypochondriacal, unfortunate, indigent, morbid. Given to looking on the dark side of things.

JUPITER
in conjunction with

JUPITER

- ♁ Extravagant, speculative, trustful, heroic, profligate, courageous, expansive.
- ☉ Pride, liberality, extravagance, love of display, conceit, ostentation, success through superiors and the favour of persons in authority.

Enthusiastic, approbative, liberal, rash, presumptive, prodigal, choleric.

Honesty, generosity, candour, sympathy, magnanimity, success through ambition, marriage or social advantages. This is a very favourable position.

*When slower planet is significator**When quicker planet is significator*

JUPITER
in conjunction
with

- ♀ Ideality, chastity, piety, charity, consistency, congruity, politeness, content, peace, bliss.
- ♁ Unsophisticated, hopeful, reliable, prudent, just, bright, humane, devoted, upright, dignified, prosperous.
- ♃ Flexibility, exhilaration, joyous, hopeful, confident, fruitful, gracious, fortunate.

- Harmony, elegance, munificence, refinement, gentleness, compassion, sincerity, vivacity, purity, fortune, happiness.
- Judicious, philanthropic, genial, genuine, utilitarian, contented, mirthful, moral, discriminative, discreet, successful.
- Sympathetic, generous, charitable, humane, forbearing, popular. The native is fortunate.

MARS
in conjunction
with

MARS

- ☉ Strong character, heroism, courage, defiance, fortitude, intrepidity, resentment, indignation, anger. This position is much more favourable than when the Sun is significator, as a rule.
- ♀ Passionate, fascinating, ecstatic, sensational, susceptible, propagative, impetuous, fickle.
- ♁ Enterprising, industrious, combative, pugnacious, destructive, mechanical, credulous, supercilious.
- ♃ Profligate, adventurous, irascible, contentious, destructive, profane.

- Bold, fearless, rash, passionate, speculative, over-assertive, dogmatic, irreverent, sceptical, exaggerative. This position gives great vitality, a strong constitution, with danger of feverish and inflammatory complaints.
- Amorous, impressionable, vain, forward, convivial, sportive, epicurean, immodest, sentimental.
- Exaggerative, unsympathetic, impudent, assuming, irritable, argumentative, inconsiderate, rebellious, too sharp and deceptive.
- Over-confident, rash, impulsive, restless, irritable, impudent, perverse, domineering.

SUN
in conjunction
with

THE SUN

- ♀ Fond of pleasure, amiable, courteous, luxuriant, affectionate, easily led, cheerful.
- ♁ Ambitious, quick-witted, intuitive, ingenious, thoughtful, intelligent.
- ♃ Aspiring, ambitious, conservative, impressive.

- Extravagant, fond of show, pleasure and ease-loving, kind, sympathetic, amorous, apathetic, mutable.
- Adaptable, aspiring, intellectual, studious, reliable. Interested in mechanics or manufactures.
- Mutable, self-centred, harmless, inert, indifferent.

VENUS
in conjunction with

VENUS

- | | |
|--|--|
| <p>♀ Graceful, cultured, refined, sympathetic, affectionate, charming, felicitous, chaste, cheerful.</p> <p>♃ Affable, approbative, plausible, mirthful, affectionate, imaginative, inoffensive.</p> | <p>Linguistic, musical, artistic, efficient, grateful, courteous, attractive, appreciative, idealistic.</p> <p>Ease-loving, effeminate, careless, fond of pleasure, luxury and comfort, fortunate.</p> |
|--|--|

MERCURY
in conjunction with

MERCURY

- | | |
|---|---|
| <p>♃ Versatility, keen wit, ingenious mind, quick perception, curiosity, intuitiveness.</p> | <p>Ingenuity, comprehension, mutability, quick intellect, memory, receptivity to new ideas.</p> |
|---|---|

These interpretations are only intended to be general indications, for much depends upon the sign and house wherein the conjunction takes place as to its action upon the character or destiny. In the above list the meaning of the conjunctions has not been given so fully nor so explicitly as one could wish, but where so many have to be dealt with it is obvious that great detail would be out of place, and that hints only can be given.

We now come to the evil aspects, which are the square and the opposition. The word 'evil' is only used here for convenience, since it is customary among students to divide aspects and influences into what are termed 'good' and 'evil'—by which is usually meant favourable or unfavourable from a material standpoint. It would be far better to use the words harmonious and discordant, which convey the real idea more closely. Anyone who knows anything of music is aware that discords are no less necessary in a composition than concords, and that a true artist can utilise the very harshest tones in such a way as to produce a beautiful effect. And thus also the Great Musician is capable of using all those planetary vibrations which we term 'evil' in such a way as to further His great scheme of beauty and progress. In a minor degree man has this power too, and by learning how to control the discordant vibrations playing through him he can utilise them for high purposes: in the horoscopes of great characters we usually find some powerful oppositions or squares, in addition to some of the more harmonious aspects. In a general sense the squares and oppositions give grit

and energy, but in the main they give adverse conditions and trying circumstances, with an uphill fight against fate.

For the rest, it must be understood that these aspects are 'evil' only in the sense of abuse of the influence through ignorance or by a perverted expression of its true nature.

The following is the general effect of squares and oppositions when either planet is ruler, or significator.

EVIL ASPECTS: OPPOSITIONS OR SQUARES

When slower planet is significator

When quicker planet is significator

NEPTUNE
in opposition
or square with

NEPTUNE

♃	Unreliable in feeling and action.	Erratic, strange and peculiar.
♄	Deceptive, revengeful and suspicious.	Resentful, cold and selfish; strange sufferings through enmity.
♅	Strange ill-fortune, pride, loss of friends, profound realisations.	Strong religious and mystical tendencies, deep love-nature.
♆	Rebellious, discontented, contentious.	A strange emotional nature.
♇	Losses through traps, schemes, plots, frauds, tricks, enemies and psychic conditions.	Excitable, changeable, unreliable in temper and apt for quarrels.
♈	Depraved feelings, lack of sympathy.	Tragedies, obsessions, treacheries, vendettas, spirit voices, temptations, trances, weird dreams, low magic.
♉	Fraudential, kleptomaniacal and cunning.	Deficient in nutritive quality, strange love affairs.
♊	Strange notions, changeable moods and fanciful tendencies.	Questionable habits, shifty and deceptive ways.
		Weird, morbid, fretful, hypochondriac, sensuous, strange, psychic, dreamy.

URANUS
in opposition
or square with

URANUS

♄	Misfortunes through lack of opportunities or the power to make use of them.	Eccentric, peculiar, faddy, liable to sudden reversals of fortune and strange fits of temper.
♅	Enthusiastic through bias or fixed opinions.	Deficient in social qualities, strange feelings, separative.
♆	Rude and rebellious, over active or diffusive, quarrelsome, unforgiving. Ever restless and unsettled.	Fanatical, defiant, erratic, irritable, fanciful, ungovernable, eccentric, odd, uncertain, dislocated, intemperate.

When slower planet is significator

When quicker planet is significator

URANUS
in opposition
or square with

- ☉ Losses through strangers, associations, societies, love affairs, marriage, partnerships and independence.
- ♀ Romantic, and liable to be affected magnetically for good or ill by others.
Strange monetary troubles.
- ♁ Distorted mind, exacting and self opinionated.
Difficult to convince and apt to remain perversely indifferent to reason.
- ♃ Magnetic, curious, sensuous, bohemian, romantic, erratic, wilful, abrupt, irritable, independent, unsettled.

- Obstacles, disappointments, abruptness, fluctuations, enmities, jealousies, liaisons, intrigues, separations, estrangements, calamities, disasters.
- Jealous, unrestrained in feeling, easily influenced and led astray, curious, imaginative, visionary, wonder-loving.
- Bigoted, stubborn, unruly, wayward, rambling, deficient, notional, diffusive, sceptical, unforgiving, conceited, conventional, unsuccessful and unfortunate.
- Losses through strangers, lack of balance, sudden changes, peculiar habits, and unreasonable notions.
A romantic love-affair.

SATURN
in opposition
or square with

SATURN

- ♄ Unfortunate, wavering, liable to great opposition, liable to reversals and very heavy losses.
- ♂ Cruel, scornful, deceptive, hostile, calculating, perfidious, fateful.
- ☉ Insincere, untrustworthy, timid, superficial, unjust, torpid, biassed, gloomy, desponding, unstable.
Losses through lack of foresight, hesitancy, fear.
- ♀ Sensual, unjust, parsimonious, hostile, covetous, jealous, exacting, weak.
- ♁ Cunning, deceitful, treacherous, miserly, misanthropic, over-reaching, grasping, jealous, unhappy, dull.
Losses through theft, fraud, forgery and schemers.
- ♃ Melancholic, covetous, mean, apathetic, stupid, superstitious, ambiguous, miserly, phlegmatic, self-centred.

- Unlucky, impressionable, weak-willed, indecisive, affected by circumstances and environments, mistrustful, deficient in hope and confidence.
- Revengeful, malicious, hasty, violent, vindictive, rash, selfish, treacherous, cowardly, uncompromising.
- Malicious, suspicious, covetous, boastful, cowardly, fearful, solitary, selfish, exacting.
- Losses through land, property, inheritance, and superiors, or through governmental action.
- Deceptive, diplomatic, avaricious, despondent, approbative, imprudent, thoughtless.
- Narrow-minded, over-anxious, discontented, fanciful, suspicious, mistrustful, perverse, peevish, carping, envious, selfish, apprehensive.
- Losses through elders, lack of enterprise, fear and over-economy.
- Unfortunate, cold, repining, resentful, peevish, discontented, listless, prejudiced, suspicious, apprehensive, deceitful, insincere.

*When slower planet is significator**When quicker planet is significator*

D—(continued)

Losses through misfortune, fate, lack of ambition, and ill-health.

Losses through fear, mistrust, hesitancy, lack of enterprise, energy, and perseverance.

JUPITER
in opposition
or square with

JUPITER

♂ Ungrateful, unconscientious, unforgiving, unkind, unhappy, impolite, discourteous, ignorant, irreligious, cruel, vain.
Losses through impulsive action and waste.

⊙ Hypocritical, mistrustful, prodigal, vain, many-sided, affluent, empirical.
Losses through errors of judgment, false securities, and obstinacy.

♀ Vain, sensual, over-liberal, dishonest, given to luxury and extravagance.

♀ Imitative, susceptible, declarative, wavering, diffusive, uncertain.
Losses through misjudgments, letters and travels.

D Exuberant, convivial, respectful, commiserate, liberal, impressionable.
Losses through society, the opposite sex, and speculation.

Wasteful, prodigal, insincere, atheistical, unfaithful, proud, cynical, insolent, rash and foolhardy.

Losses through the law, wild or senseless conduct, giving way to desires and passions.

Proud, haughty, pleasure-loving, extravagant, bombastic, fond of display and ostentation.

Losses through social intercourse, advice of friends, extravagance and legal affairs.

Extravagant, lavish, conceited, over-demonstrative, fond of questionable pleasures, given to flattery.

Incompetent, deceptive, involved, satirical, lacking in true judgment, impressionable.

Losses through the law, church and social affairs.

Thriftless, profuse, excessive, over-confident, affable, presumptuous, pretentious.

Losses through acquaintances, travel, and misplaced confidence.

MARS
in opposition
or square with

MARS

⊙ Destructive, turbulent, gruff, irritable, overbearing, vain, disruptive, self-willed.

Losses through hasty conduct, over-liberal actions, accidents, fevers, and the opposite sex.

♀ Vain, boastful, offensive, rude, sensual, dissipated, disreputable, indecorous.

Losses through excesses and errors of living.

Impulsive, approbative, headstrong, unruly, irrelevant, arrogant, adventurous, forceful, discordant.

Losses through rash conduct, wild and unfortunate speculations and unfortunate enterprises.

Forward, intrepid, sensuous, aspiring, fickle, daring, imprudent, impulsive.

Losses through rash conduct and the opposite sex, who exercise great power over native.

When slower planet is significator

When quicker planet is significator

- ☿ Energetic, active, artful, daring, skilful, zealous, nervous, fluent, anxious, demonstrative, shrewd, vindictive.
Losses through impulse, hazardous enterprises, litigation, correspondence, and relatives.
- ♃ Aggressive, proud, headstrong, obstinate, wilful, cantankerous, irritable, unfeeling, hard, severe, exacting, ardent, jealous.
Losses through impolite and unsympathetic manner.

- Mischievous, argumentative, reprobate, careless, untruthful, sarcastic, resentful, defiant, fearless, impatient.
Losses through wrangling, disputation, contention, strife, and mismanagement; also through abortive projects.
- Contentious, self-confident, masterful, boastful, adventurous, indelicate, precipitate, fallacious, deceitful.
Losses through rash and hasty conduct, indiscreet speech and strong opposition. Danger from savage animals.

*SUN
in opposition
or square with*

THE SUN

- ☿ | Between these planets and the Sun no strongly adverse aspects can be formed; the semi-square between Sun and Venus is somewhat prodigal in effect.
- ♃ | Mutable, changeable, irresolute, sensitive, volatile, lethargic.
Losses through subordinates, inferiors, common people, and poor general health.
- Ambitious, venturesome, egotistical, patronising, compelling, immoderate.
Losses through disappointment, ill-health and over-confidence.
Enmity with autocrats.

*VENUS
in opposition
or square with*

VENUS

- ☿ No adverse aspect between Venus and Mercury can be formed save the semi-square, which is slightly disharmonious but adverse chiefly in the sense of being unfavourable to art, to which the sextile aspect strongly inclines.
- ♃ Improvident, untidy, erratic, animated, ceremonial, partial, impetuous, vain.
Losses through display, contention, and pleasure.
- Sensuous, careless, amorous, touchy, morbid, fickle, sentimental, pliable, comic.
Losses through dissipation, loose habits, indolence, thoughtlessness.

*MERCURY
in opposition
or square with*

MERCURY

- ♃ Impressionable, mutable, opinionative, imaginative, speculative, obscure, politic, misapprehending, indecisive, dexterous.
Losses through false notions, personal sensitiveness, domestic affairs and removals.
- Changeable, vague, impractical, absent-minded, vacillating, tricky, fanciful. Somewhat poetical in temperament, but finding fancies running counter to ideas.
Losses through the public, correspondence, litigation, sureties, inferiors, and business transactions.

Care must be exercised in using any of the above aspects, for they may be much modified and improved by sign and position, also by other more favourable aspects. In a minor degree they will apply also to the semi-square or Isesquiquadrate aspect, which are as it were weaker expressions of the same influence, as explained on p. 47.

We have next to consider the 'good' aspects by which we mean those that are definitely harmonious and favourable in their action in every sense. But what has been said under the heading of 'evil' aspects should not be lost sight of when considering the nature of the 'good' aspects. Just as nothing *in itself* is evil, so nothing in itself is good, but may be perverted; and instances can be found where, in a weak horoscope, the good influences are made 'ducks and drakes of' so to speak, being used simply to minister to personal gratification or selfish indulgence. Yet such cases are comparatively rare, and, harking back to our musical simile we may say that, in a general sense, the good aspects are like the passages of smooth, sweet harmony that follow on the turbulent first movement of a symphony, where the soul appears to dwell for a while in a calm and undisturbed atmosphere, in which strength is gathered and balance restored after the turmoil of battle. Every great nation has shown its most marked periods of artistic productiveness shortly after a series of struggles for constitutional or political emancipation, the strength developed in the former being balanced by the sense of beauty cultivated in the latter: and in the same way we may think of the favourable or 'good' aspects as designed to harmonise the nature just as the 'evil' ones are intended to stimulate it to achievement.

GOOD ASPECTS: TRINES OR SEXTILES

NEPTUNE

When slower planet is significator

When quicker planet is significator

NEPTUNE
in sextile
or trine with

♃

Deep spiritual nature and profound occult ability. A strange life with many vicissitudes.

♄

Great powers of concentration and penetration. Subtle and astute. Tenacious and acquisitive. If cold by nature, then *very* cold.

NOTE

♅

The good aspects of Neptune are much less powerful in their effect than the conjunctions or afflictions, when Neptune is significator. In a general sense they act in much the same way as when the aspecting planet is significator. It is only very rarely that either Neptune or Uranus can be regarded as the true ruler of the ascendant or other house.

Kindly and genial nature, hospitable and generous. Rather given to pleasure and apt to be extravagant. Abundant and agreeable magnetism. Strong sense of colour. Inclined towards emotionalism. Artistic and somewhat sensuous.

♆

Mystical tendencies and poetic temperament. Generally fortunate on the whole. Knows the value of secrecy.

♇

Devotional nature very strong and capable of great things. In a weak horoscope this increases the sensuous tendencies.

♈

Poetic and inspirational. Skill in scheming, designing, or constructing plots. Generally bestows some literary faculty and imaginative power.

♉

Dreamy and fanciful nature, sensitive, delicate and impressionable, sympathetic. Fond of the sea.



*When slower planet is significator**When quicker planet is significator*URANUS
*in sextile
or trine with*

URANUS

h
♃
♂
☉
♀
♁
♄

NOTE

The good aspects of Uranus are much less powerful in their effect than the conjunctions or afflictions, when Uranus is significator. In a general sense they act in much the same way as when the aspecting planet is significator. It is only very rarely that either Neptune or Uranus can be regarded as the true ruler of the ascendant or other house.

Intuitive, occult, mystical, altruistic, broad-minded, sincere.
Powerful magnetism, fertility of resource, contempt of danger. Remarkable love adventures.
Originality, quick perception, enterprise, intuition, talent, intellectuality. Gain through inventions, travel and antiquities.
Fascinating, magnetic, attractive, musical and pleasure-loving.
Occult, metaphysical, contemplative, studious, profound, original. Gain through inventions, antiquities and uncommon pursuits.
Adaptable, alert, scientific, firm.
Responsible, original. Gain through travel, the occult arts and mentality.

SATURN

SATURN
*in sextile
or trine with*

♃ Religious, truthful, zealous, wise. Gain and prosperity in life, good fortune, steady accumulation of wealth.
♂ Fearless, capable, temperate, vigilant.
☉ Austere, persistent, persevering, careful, subtle, circumspect, premeditative, tactful, frugal. Gain through land, property, labour and care.
♀ Calm and steadfast disposition, gentle but persevering and capable of enduring much.
♁ Reserved, slow, steadfast, suspicious, indifferent, ponderous. Gain through laborious, mental, scientific and responsible pursuits.
♄ Acquisitive, wary, remorseful, serious, particular, sedate.

Serious, profound, philosophical, contemplative, meditative, sincere, of a steady nature and capable of applying continuously to study.
Considerate, determined, self-reliant, persevering, concentrative.
Authoritative, responsible, diplomatic, sincere, just, considerate, pertinacious, methodical, conservative, gain and honour through responsible posts.
Modest, retiring, chaste, careful, sincere, frugal, unobtrusive, constant, faithful.
Steady, painstaking, thorough, determined, occult, zealous, chaste, prudent, impartial, curious, meditative. Gain through secretarial work of a responsible or political nature.
Reserved, misgiving, provident, stable, patient, apprehensive.

*When slower planet is significator**When quicker planet is significator*JUPITER
in sextile
or trine with

JUPITER

- | | | | |
|---|--|---|---|
| ♂ | Well disposed, generous, free, earnest, aspiring, commanding. | ♂ | Confident, courageous, pushful, honourable, heroic; cheerful, somewhat over enthusiastic. |
| ☉ | Unreserved, hopeful, genial, refined, confident, reliant, discriminative. Gain by investment, social affairs, public office, business, or inheritance. | ☉ | Honourable, philanthropic, munificent, spiritual, trustworthy, prosperous, frank. Gain by favour of superiors and those in good social position, also through own natural and frank disposition. |
| ♀ | Kind, religious, amiable, loving, generous, well-disposed, pure. Gain, good fortune, and general success in life through peace and a noble disposition which fortune favours. | ♀ | Successful, sociable, hospitable, virtuous, sincere, benevolent, good. Gain through social popularity and agreeable disposition, and through sensible judgment generally. Rather devotional nature. |
| ♃ | Eloquent, straightforward, genuine, cordial, sound in judgment, rational, explicit, expressive. Gain through the law, church or stage, prosperity and success through critical acumen. | ♃ | Fertile, discriminative, fruitful, virtuous, sincere, honest, just, unaffected, lucid, intuitive, spiritual. Gain through partners and by a well-balanced judgment, also through religious affairs. Some artistic and literary ability. |
| ♄ | Fortunate, truthful, sincere, kind and social. | ♄ | Successful, honourable undertakings, popular and philosophical. |

MARS
in sextile
or trine with

MARS

- | | | | |
|---|--|---|--|
| ☉ | Dignity, exaltation, expansion, activity, generosity, vitality, faithfulness. Gain through enterprise, ability and courage. | ☉ | Courage, ambition, enterprise, penetration, authority, determination protection. Gain through military or medical affairs. Much energy, both physical and mental. |
| ♀ | Pleasure-loving, adventurous, enterprising, sensuous, demonstrative. Gain through pleasure and that which ministers to the pleasure of others. | ♀ | Vain, impressionable, susceptible, amorous, confident, aspiring. Gain through partners and those of the opposite sex and through agreeable manners. There is always some artistic feeling. |
| ♃ | Confident, industrious, bright, constructive, energetic, expeditious. Gain through the wit, speech and action. | ♃ | Ingenious, shrewd, enthusiastic, diligent, expert, practical, clever, fluent, mercurial. Gain through enterprise and promptitude. |
| ♄ | Changeable, enterprising, self-reliant, competitive, imperious, contentious. Gain through self-assertion, daring, and what is called 'cheek.' | ♄ | Ambitious, energetic, adventurous, intrepid, defensive, domineering. Gain through general practical capacities and enterprise. There is usually mechanical ability. |

*When slower planet is significator**When quicker planet is significator*

SUN
in sextile
or trine with

THE SUN

♀ Candour, willingness, felicity, devotion, love, preservation.
(Note.—This applies to the \sphericalangle of course, since it is impossible for \odot and \sphericalangle to be in Δ or $*$.)

♁ (No aspect.)

) Success, good health, recognition, ambition, sincerity, indomitable will, dignity, honour, loyalty, competence. Gain through speculation, investment, authority and position.

Sociability, liberality, affection, delicacy, appreciation, respect, modesty, cheerfulness. Gain through friendships, marriage, legacies, and pleasure.

(No aspect.)

Favoured by fortune, noble-minded, persevering, and enterprising. Gain by the good-will of superiors and through governmental service. This is in every sense a good position and greatly improves the horoscope.

VENUS
in sextile
or trine with

VENUS

♀ Affable, pleasing, well-disposed, peaceful and joyous. Gain by literary or poetic gifts, and through young people.

) Accomplished, approbative, estimable, amiable, loving, dainty, vivacious. Gain through pleasure, females, and the negative or form side of life; a favourite with the public but changeable.

Prudent, judicious, mirthful, artistic, eloquent, courteous, harmless, innocent. Gain through music, art, drama and pleasure.

Gentle, receptive, artistic, refined, affectionate, agreeable, attractive. Gain through agreeable personality which renders native a general favourite; also through clothing, delicacies, etc., and the favour of the well-born.

MERCURY
in sextile
or trine with

MERCURY

) Dramatic, intellectual, adroit, thorough, expedient, reminiscent, comprehensive, reasonable, capable, intuitive. Gain through agencies, transit, literature and the public.

Subtle, imitative, circulative, reproductive, representative, insinuating, sensitive, anecdotal, versatile, expressive. Gain through ready wit, journalistic ability, nimbleness and general adaptability.

These aspects are not always as good as represented, since the influence will vary somewhat, according to sign and position, and other aspects may tend to counteract; but speaking generally they are harmonious and fortunate. If read in a somewhat restricted sense they may be held to apply also to the semi-sextile and quintile aspects, but though slightly good these are very weak and perhaps better omitted from consideration altogether. The quincunx or inconjunct ($\overline{\wedge}$) is by

some considered good, but this is doubtful; it is better to regard it as 'resolvent' in its action, modifying and translating or transmuting the influence of one planet towards that of the other.

With regard to all aspects, particular attention should be paid to the application of the swifter moving planet, aspects in process of formation by application being far more important than aspects from which the swifter planet is separating, especially if the latter is the significator. The following explanation will illustrate this idea.

If Venus is the ruling planet, and first applies to the conjunction of Mercury while separating from the square aspect of Saturn, the application will be of primary importance, and the separation secondary, even if the separating aspect is closer than the application; for the separation indicates a lesson that has been learned and the application a lesson that is to be learned, either in this life or the next. * If the ruler has just left one aspect, and applies to another, give the principal value to the influence forming. The separating from any aspect to Saturn and applying to Jupiter is favourable for health, wealth and happiness; but if the Moon separate from any aspect of Jupiter and apply to Mars or Saturn it is unfavourable.

Several astrologers have noticed the effects of the luminaries and the planets separating from certain planets and their application to others, but the *Moon's* influence is the principal one to note in these cases, and the following separations and applications of the Moon denote the general effects of the applications.

THE MOON'S APPLICATIONS

FROM		
♃	to ♃	Exceptional experiences, a remarkable life.
♃	„ ♃	Unfavourable environment, repression and serious obstacles.
♃	„ ♃	Rising fortune, social aid, powerful friends.
♃	„ ♂	Chequered career, misfortunes, failing fortune.
♃	„ ☉	Success and fame, honours and growing fortune.
♃	„ ♀	Helpful friends, prosperity and a happy life.
♃	„ ♀	A changeful life, fluctuating fortune, many struggles.

* This consideration explains the old rule that a planet is more 'powerful' when separating than when applying; for we can see that its effect, as shown in the character and actions, will of course be more pronounced.

HOW TO JUDGE A NATIVITY

THE MOON'S APPLICATIONS—*Continued*

♄	♄	Many enemies, deprivations, sorrowful experiences.
♄	♃	Loss of liberty, danger of poverty, many disappointments.
♄	♃	Success in foreign lands, sudden good fortune.
♄	♂	A disturbed life, misfortunes through misconduct or fateful tendencies.
♄	☉	Separations, estrangements, romantic attachments.
♄	♀	Strange pleasures, unexpected success, good abilities.
♄	♀	Diplomatic, adventurous, liable to pass through a remarkable career.
♃	♄	Danger of imprisonment, deserved or otherwise, uncertain character.
♃	♄	Sudden reversals, intrigues, liaisons and many dangers.
♃	♃	Good fortune, health and position.
♃	♂	Accidents, disasters, ill-luck.
♃	☉	Improving fortune through perseverance.
♃	♀	A jealous partner, disappointments.
♃	♀	Losses through deceit and treachery.
♃	♄	Declining fame and fortune, many reversals.
♃	♄	Romance and sudden fortune.
♃	♃	Misfortunes, sickness and sorrow,
♃	♂	Gain by adventure and brave deeds.
♃	☉	Success, health and fortune.
♃	♀	Gain and honour by marriage.
♃	♀	Gain through literature, travel, the law, church, and the young.
♂	♄	An uneven career, suffering through impulsive acts.
♂	♄	Violent temper, grave dangers through rash and thoughtless conduct.
♂	♃	Misfortune, disease and misery.
♂	♃	Gain through favours and powerful friends.
♂	☉	Gain through enterprise and courage.
♂	♀	Dangers from the opposite sex and passion.
♂	♀	Loss through fraud, deceit and bad temper.
☉	♄	Forlorn hopes, sorrow through superiors, peculiar experiences.
☉	♄	Peculiar episodes, sudden adventures, flashes of intuition.
☉	♃	Falls, collapses, chronic complaints.
☉	♃	A fortune by speculation or investment.
☉	♂	Sudden disasters, strange misfortunes.
☉	♀	Successful love affairs, gain through art or music.
☉	♀	Gain through intellect, science and invention.
♀	♄	Loss of friendships, disappointments, dual experiences.
♀	♄	Extremes of fortune, remarkable experiences.
♀	♃	Disappointments, disgrace, scandal.
♀	♃	Noble and lofty aspirations, a peaceful life.
♀	♂	Dangerous attachments, misfortunes.
♀	☉	Good health, success and prosperity.
♀	♀	Spiritual progress, a useful life.

THE MOON'S APPLICATIONS—*Continued.*

♁	to	♃	Mental disabilities, degenerating tendencies, sadness.
♁	"	♁	Latent genius, a clever mind, some original talent.
♁	"	♂	Cynical tendencies, pessimistic views, hard nature.
♁	"	♃	Intuitive, gain through application and honest endeavours.
♁	"	♂	Self-important, conceited, selfish, and too assertive.
♁	"	♁	Expanding mind, high aspirations, full nature.
♁	"	♁	Musical, artistic, cheerful, good nature, successful.

If the Moon separates from no planets but applies first to any aspect, the following is the general influence.

♁	to	♃	Psychic and weird experiences.
♁	"	♁	Sudden gain and loss through adventure.
♁	"	♂	Misfortune, sorrow and depression.
♁	"	♃	Prosperity, wealth and happiness, kind and good.
♁	"	♂	Indiscretion, loss through impulse and rash acts.
♁	"	♁	Gain from superiors, noble disposition.
♁	"	♁	Good fortune, social gain, nice disposition.
♁	"	♁	Clever, intellectual, but not over fortunate.

The above can be considerably expanded by a knowledge of the sign, house, and nature of the aspect.

Those who have realised how essential it is that any hints as to the nature of planetary influences, aspects, etc., should not be accepted in too matter-of-fact and literal a sense, will, it is hoped, forgive a further insistence on this point for the sake of their fellows who have not.

It cannot be too strongly impressed upon the student that the planetary influences, aspects, etc., are primarily of a super-material nature; so that a description of their true influence *could not* be accurately expressed in words, which are material things. And although in the progress of his study the difference between the influence of one planet and another, one aspect and another, and so on, will gradually take definite shape in the student's mind, yet he will never be able adequately to portray his idea in words,—however much he may try to do so,—any more than the effect a beautiful sunset has upon a sensitive mind can be fully expressed even in the most poetic language: for thought and feeling are always in advance of, and transcend, language. This difficulty of description, then, is more or less inevitable, but the intuitive mind will be able to grasp much of what is meant by the aid of the hints that have been given, and they will therefore serve their purpose well enough, no doubt. It is only because the author has found by experience that beginners are too apt to take what is said as a hard and fast rule, invariable in all cases, that he has felt this caution to be necessary.

IMPORTANT NOTE

It should be remembered in studying the foregoing lists that the conjunctions or aspects which appear first in each list are those formed between the slowest planets ; they are therefore slow in formation and in dissolution and remain in operation for a lengthy period. Thus the conjunction of ♃ and ♅ will continue within "orbs" for a period of several years. At the last conjunction, for instance, ♅ approached within an orb of 8° of ♃ as early as April, 1817, but it did not reach completion till March 21st, 1821, and did not pass out of orbs until the end of December, 1825—a period of practically nine years, during the whole of which time these planets may be said to have been 'within orbs of a conjunction.'

From this consideration we learn two things. First, that the orbs we allow for an aspect would seem to require a certain amount of restriction in the case of the more distant planets. Second, that since during a period of four or five years (halving the above so as to be on the safe side) *every person born* would have these two planets within orbs of a conjunction, it must follow that the influence of such conjunction must be exceedingly general in its effect and must affect the community more than the individual : and we should therefore expect to find it indicating merely general tendencies rather than specific qualities : nor should we look for strong effect in the *personal* life of the native, unless (a) the aspect were very near completion, in which case it might be expected to have a marked effect on the character, and hence on the career, or (b) the planets forming such aspect occupied one of the angles, and would thus show out in the environment and personal fate. As an instance of the former, we may mention Sir Richard Burton and Mr Joseph Wallace, both born on March 21st, 1821, and both having ♃ ♂ ♅ in the second house of the nativity. The horoscopes, and incidents in the lives, of these two very

remarkable people will be found in the issues of MODERN ASTROLOGY for August, 1907, and October, 1905, respectively.

These remarks will likewise apply to the oppositions and also, with suitable modifications, to the squares and trines as well. They are very important and should always be borne in mind when attempting to judge the relative values of a number of conjunctions or aspects.

It should never be forgotten that 'the greater includes the less' and 'the whole is greater than its part.' For example, suppose a conjunction of the Moon and Sun to occur during the time that the Sun is in conjunction with, say, Mars: it might in a sense be said to take place *within* the soli-martial conjunction; and all events happening during the course of that lunation would therefore be coloured by the predominant influence of the ☉♂♂, under whose ægis, as it were, it was ushered in.

It is the PRINCIPLE here outlined that is the most important thing to be taken account of, and it is not necessary to enlarge upon it; the intuitive student will readily discern how to apply it. But by way of a guide and in order to assist the mind the approximate interval, during which any conjunction or opposition between any of the superior planets ♃ ♁ ♀♂♂ remains within the 8° orb which has been given as the *outside limit*, may be stated as follows: ♃ and ♁, nine years—♁ and ♀ two years—♀ and ♂, one year—♂ and ♀, very variable, according to the position of the earth at the time, but say one month—♀ and ♃, same as ♀ and ♁—♂ and ♁, same as ♂ and ♀—♂ and ♁, same as ♂ and ♀. These periods are only approximate, but will serve as a rough guide in dealing with ♂s and ♀s; for ☐s or ☐s take one third of these times.

For the other conjunctions and aspects, the Ephemeris for the year of birth will, of course, show exactly how long they remain in force.

CHAPTER V

THE THREE CENTRES. SUN, MOON, AND ASCENDANT

REFERENCE has already been made to the importance of the Sun, Moon, and Ascendant, three centres representing three vital points not only in the body or outer man, but also in the character and inner man. They are equalising and balancing powers, which adjust the ebb and flow or contraction and expansion in every horoscope. They have also other correspondences in religious philosophy, but here we need not follow them at present: for this side of the subject the reader is referred to *The 'Reason Why' in Astrology*, by Mr H. S. Green, which forms No. VI. of the *Shilling Series of Astrological Manuals*.

(1) The first of these centres is THE SUN, taken according to the zodiacal sign in which it was placed at birth. It represents the Individuality, or the soul of the man, divested of all outer ephemeral phases and moods. It corresponds in its highest interpretation to the very basis of the nature, the very sense of existence itself, upon which is built up that idea of *I am I* which is the root of individuality. To the character it gives power, authority, dignity, will, resolution, self-reliance. In the body it corresponds to the heart and its associated blood-vessels. It is the source of all vital energy, no matter whether coming directly from the Sun or indirectly through the Moon or the Ascendant. It is the centre of the being, both in body and soul. It corresponds to the *Fixed Signs*.

Among the planets Mercury is the messenger of the Sun, transmitting its influence outwards. In the character Mercury therefore represents the mind, which is the first outer garment of the individuality. In the body, vital energy is transmitted along the nerves: and Mercury stands for the cerebro-spinal nervous system mainly, along with such organs as the hands and tongue, which are concerned with the outward

expression of intelligence. Two further degrees are seen in Venus and Mars. Mars represents an expanding force, rushing from the centre, awakening desire and the outgoing energies. It may be said to represent the will of the Sun definitely directed outwards; and this in the average undeveloped humanity is desire, a reaching forth after something attractive: but in the more developed and harmoniously balanced man it becomes will power, an enormous force when properly controlled and guided by intelligence and wisdom. Venus harmonises and balances, and gives the longing for harmony and balance. This shows outwardly as the love between the sexes, which in unbalanced and irregularly developed humanity is capable of many distortions; but in a higher degree of evolution will transcend sex completely and become universal love, pity, and sympathy—the keynote of the Saviours of the race. The most matter-of-fact influences attributed to Venus in the books may be interpreted in this way; for the love of pleasure is only the wish to remove discords; and a fondness for society and for all beautiful and attractive things that are sources of happiness, is but the same striving after harmony, though often mistaken and ill-judged in its methods. Venus thus acts as a kind of representative of the Sun; what the planet balances and harmonises (\simeq) is gathered up and passed inward (\oslash) to the solar centre, there to become a permanent possession of the soul, its own for all eternity. Venus thus not only stands for love, peace, and harmony, but even acquires a signification in connection with property, which is seen in its rulership of Taurus, the second zodiacal sign; its other associated sign, Libra, representing harmony and balance.

(2) The second of the three centres is THE MOON, which has to be judged partly by the sign in which it is placed and partly by its distance from the Sun. The Moon signifies all things intermediate, and hence the Personality (which is the intermediary between the Ego and the physical earth of which it desires experience); the shifting and fluctuating personality in general, with its feelings emotions passions, pleasures and pains, and the life of the senses. In the body, it corresponds to all glandular structures and soft tissues, to the physiological life, to the power of growth, renewal, reproduction.

Looking upon the body as built up of materials obtained from all the sub-divisions of the physical plane, the Moon stands for the etheric double of the physical body, or that counterpart of the body which is built up of the ethers of the physical plane. This double it is that forms

a channel for the inflowing vital currents, signified by and derived from the first centre, the Sun; and this explains the part the Moon plays in matters of health and the hyleg. The double is in close touch with the nervous system, the Moon's influence over which is well-known astrologically, although it has probably a closer correspondence with the sympathetic than with the cerebro-spinal system. The Moon plays an important part in matters of mediumship, for the double represents the missing link between the living and the dead; we live in our physical material body, and the dead on the astral or psychic plane; and the double is a kind of link or bridge between the two. Just as the Moon never leaves the neighbourhood of the earth, so the double can never go far from the body; and its separation at all is to be deprecated; such separation is generally indicated by the prominence of the Moon, Saturn, and Neptune in a horoscope. The double has a mechanical activity of its own in sleep, as it is a kind of receiver for all sorts of telepathic thought-currents, which register themselves automatically in the brain of the sleeper and so disturb and confuse the true experiences that might otherwise come through from the soul. It has been found that remarkable dreams are most usually experienced when the Moon is rising, culminating, or setting; but sometimes Uranus or Neptune may be found in these positions.

The Moon corresponds in a general way to the mutable or intermediate signs, and may be regarded as a mean between the contraction of Saturn and the expansion of Jupiter, the two extremes already explained in Chapter III. The Moon lends itself to either of these influences. When in conjunction with Jupiter, there is the extreme of growth, fertility, and expansion, whether in terms of body, emotions, or mind; but the conjunction with Saturn, if taken alone, produces just the contrary effect, limiting the flow of the vital current in all three departments of the being. A good aspect from Saturn to the Moon, however, is of very great benefit; for the good aspects, as we have seen, signify harmony, and in this case Saturn, instead of merely limiting or suppressing, regulates and controls, and reduces that which is under its control to law and order.

(3) The third of the three centres is the ASCENDANT. It gathers up the influences of the twelve mundane houses into one, and stands for the body in general and for the head and brain in particular as the controlling centre of the body. Mind cannot manifest itself on this plane without a

physical vehicle, a brain and body; and even then it can only express what that vehicle allows it to express. There may be and often are important parts of the character that are shut out by limitations of the physical brain, and which consequently are never manifested. The brain does not make the mind, but it does limit and condition its manifestation. This vehicle, built up and handed on to the child by its parents, is represented by the twelve houses in general and the Ascendant in particular. It is the centre of inherited traits of character, inborn disposition, and parentally derived tendencies. The inner man has to take it as it is given him—for he does not fashion it for himself—and make the best use he can of it. The Ascendant thus stamps itself upon the man very distinctly. It can always be recognised very clearly in early life; but if the man breaks away from ancestral tendencies, develops self-reliance and the knowledge and power to mould his own future and to act for himself, the influence of this centre may be modified, may yield itself, so to speak, more and more, and become blended first with that of the Moon and afterwards with that of the Sun; if either luminary should be rising the 'blend' will be particularly strong.

As ruling the brain, the Ascendant has a great deal of sympathy with the planet Mercury, and therefore has much influence over the flow of the vital currents through the nervous system. It will be remembered that the sixth house, which has health and disease for one of its meanings, corresponds to Virgo and Mercury. The civilised man of to-day lives mostly in his nervous system, and whatever affects or governs the nerves has an important influence upon health. This shows why the Ascendant is of importance when considering the question of health and longevity.

The Ascendant corresponds to cardinal (movable) signs.

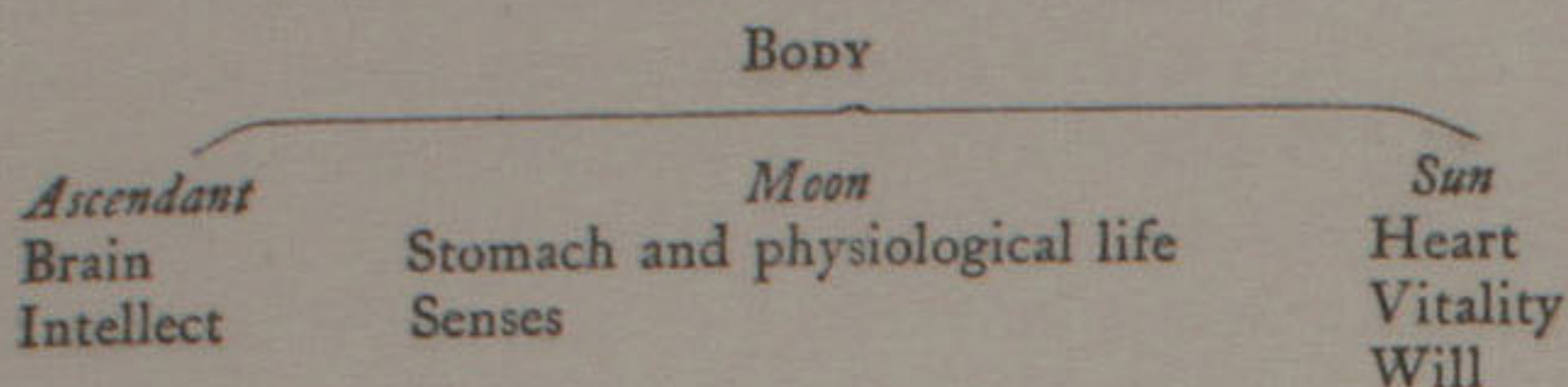
These three centres may be regarded in two ways. Firstly, considered as more or less separable units, they may be arranged vertically thus:

- (1) THE SUN—*Individuality.*
- (2) THE MOON—*Personality.*
- (3) THE HOUSES (of which the Ascendant is the first)—*Body.*

In this classification the zodiac (ecliptic) would be included as part of the Sun's influence; and the planets would be grouped around either the Moon or the Sun, although in reality they are all specialised powers of that great Life that functions behind the Sun.

HOW TO JUDGE A NATIVITY

Secondly, when considered as three centres in a living man clothed in a physical body, they assume a horizontal classification.



The Ascendant is that which moves most quickly ; it corresponds to translatory motion and the guna called Rajas. The Sun moves most slowly, and corresponds to rotary motion and Tamas. The Moon is intermediate, and corresponds to vibratory motion and Sattva.

In the first volume of this series, entitled *Astrology for All*, full particulars were given of the 144 polarities of the Sun and Moon. In order to complete the subject, those of the Ascendant should, strictly speaking, be included. This, however, would multiply the above number by 12, and although much greater detail would be possible, the extent of the work obviously precludes its being undertaken here.

Any one of the three centres—the Sun, Moon, and Ascendant—may be in either a cardinal, a mutable, or a fixed sign ; and this gives 9 as the smallest number of combinations possible. If these same positions are considered in relation to each other, the number is increased to 27. If the three centres are taken not with regard to the qualities but to the elements, fire, earth, air, and water, we have 12 as the result, which would correspond to the zodiacal signs. Again, if these are considered in relation to each other, there are 84 possible combinations. All these are included within the 1728 which represent the total permutations. All should be tabulated and studied, although space will not permit of it here. The Sun and Moon in each sign, however, are severally described and later on the ascendant also, while the character and appearance due to each planet rising in any sign forms part of our next chapter.

THE INFLUENCE OF THE SUN IN THE TWELVE SIGNS

☉ in ♈ This position is generally fortunate, both ☉ in ♈ for those things signified by the Sun as well as for those coming under Aries and the first house. It contributes to health, vitality, and length of life. It gives strength of will, energy, activity, self-confidence, wilfulness, and some rashness. The native will acquire some position

of authority or responsibility, no matter whether he move in a humble sphere, or in a more public one. He will be independent in manner, and capable of directing others, acting as head or chief—this not because he aims at mere popularity or notoriety, but because he feels himself capable of command, and assumes such a position naturally. Some kind of responsibility will fall upon his shoulders, either in little things or in great, according as to whether the rest of the horoscope does or does not back up this indication. There is a natural inclination to religion, though the latter is sometimes more rational than devotional; but he will also be independent and positive in manner, enthusiastic, sometimes militant, and, if carried to excess, intolerant of opposition. He is generally magnanimous, and his anger soon passes away. There is a tendency to travel and exploration, also to scientific work. It favours a martial occupation, a pioneer, explorer, or leader. To a slight extent it is favourable to the father for the birth of sons, and for marriage and the husband in a female horoscope. If afflicted, it may cause excitability, mental over-work, insomnia.

☉ in ♀ This is favourable for the acquisition of money ☉ in ♀ and property generally. Such may come through business, through inheritance from a parent, through investments, stocks, and shares, or public undertakings. If a female, may gain through the husband. The children gain in money or possessions through the parents or their relatives. It is good for the acquisition of houses and lands, and for those whose occupation is connected with these, and with the earthy element generally. It is fortunate for the father, and tends towards marriage. The native is warm-hearted and amorous; but there is some slight liability to be misled in the affections, to bestow them too readily, or to be drawn into a *liaison*. He is firm, patient, obstinate; is very set upon achieving his end; pursues his object with great determination, even if it should lead him away from the lawful track. He is rather ambitious, and desirous of assuming a prominent position, and frequently occupies some more or less isolated or responsible position. This influence may lift the native up somewhat and give the favour of those in authority, or in a higher sphere of life. In a bad horoscope, there may be notoriety rather than fame, and bad temper rather than firmness, and it is then apt to increase selfishness. There is some inclination for poetry, music, painting, or the like. Native is usually generous and free, but sometimes quite the opposite tendency shows itself, and he is

extremely careful in money matters. This position is good for vitality, but in an afflicted horoscope may tend towards fits, convulsions, or effusion of blood on the brain.

☉ *in* ♊ This strengthens the intellect, and inclines the ☉ *in* ♊ native to the pursuit of literature, science, or art, and to following some occupation connected with these. It favours educational, secretarial, and clerical work, writings, documents, letters; literary work of a short or ephemeral kind, such as in magazines, newspapers, pamphlets, or small books; work connected with messengers, means of transit, the post-office, etc. The mind is versatile, and fond of change, but positive and strong. Native is somewhat ambitious and aspiring, and may turn to public work connected with education, local politics, or public speaking and lecturing. He is fond of moving about, of walking, and of short journeys, principally by land. He makes friends among literary people, and others signified by Gemini, and may join some society or association, the activities of which are those of Gemini. He may be the cleverest or best educated, or best known of his family. It sometimes gives several brothers or sisters. This position slightly favours the birth of twins, two love affairs, and two marriages in a female horoscope. The children gain through their parents, relatives or friends.

☉ *in* ♋ This is good for money or property gained from ☉ *in* ♋ the parents. Money may be gained through some occupation connected with the water or liquids, with house or land property or shipping, with acting or public performing. To a slight extent it inclines to such occupations as detective, gaoler, policeman, worker in hospital or poor-house, or some public occupation not refined or not popular, or not in very good repute, plebeian. At some period of his life native will live near water. It is slightly unfavourable for a strong constitution and longevity, for the parents, and for marriage in a female horoscope, but if marriage occurs, money may be gained through the husband. The native is attached to home and family life and the mother, and prospers with house and land property. He is easy-going, fond of pleasure and amusements. In a bad horoscope, this position may incline to dissipation and evil courses; it weakens the will somewhat, and renders the native untrustworthy: threatens obstacles and disappointment in life. It favours the birth of children, but if much afflicted they may be sickly or not prosperous.

☉ *in* ♌ This position brings out strongly the qualities ☉ *in* ♌

of the Sun. The native is ambitious, aspiring, and capable of filling positions of authority and responsibility; is fond of exercising authority and stands a good deal on his dignity, but is generous and magnanimous, affectionate and sympathetic. This position favours all who rule over, direct, or employ others; also actors, public performers, schoolmasters and instructors, and those who follow occupations that oblige them to come to the front to amuse, instruct or direct others. The native is generally found in some more or less prominent or responsible position, whatever his sphere of life: it is difficult for him to act in subordinate capacities unless he has others under him, or unless the indications of serving are prominent in the horoscope. He is very kind-hearted, sociably inclined, and fond of cutting a figure in society; and is susceptible in affairs of the heart. This position is fortunate for the father, for health and longevity, and for marriage in a female horoscope. It favours the birth of a son. It contributes to the manifestation of genius if other positions support it.

☉ *in* ♀ This position is favourable for the acquisition of ☉ *in* ♀ money through some occupation wherein the native acts as subordinate, or where he is more or less under the command of a chief or superior; some post in which he is not the sole head, but is responsible to some master. He may be one of the rank and file, a worker, but is more likely to be a manager with others under him, but himself responsible to a head. In some cases this may take the form of partnership. He does not make a good master when left to himself; there is some defect in his administration; want of self-confidence, or bad judgment or some other cause. He is most fortunate when he receives advice, help, or direction from someone else. He is liable to suffer through servants or subordinates, unless the Sun is well-aspected, when he may benefit considerably through them. It tends to literary, medical, or scientific work, books, reading, secretarial or clerical work; and he may make money by some occupation connected with these. It is slightly unfavourable for health, and the constitution of the native, as well as of the father or son. It is rather unfavourable for marriage and the husband in a female horoscope, and there may be misfortune in love. It slightly favours money from parental relatives, and occupations of the earthly element. The disposition is rather serious or subdued, and may be melancholy at times, not sufficiently reliant, hopeful, or self-assertive, feeling disappointment keenly. He may be looked upon as either very

judicial and impartial, or as vacillating and not to be depended upon, according to the nature of the horoscope.

☉ *in* ♌ The native is rather popular and generally liked; is sociable, affectionate and romantic; fond of company, and easily makes friends, especially with the opposite sex. He has some taste and ability for science and the fine arts, poetry, music or painting, and may excel in one of these directions. This position tends to bring about an early engagement or marriage, unless some other part of the horoscope forbids it; but there is likely to be some trouble connected with either or both events, such as disappointment in love or disharmony in marriage (chiefly in a female horoscope). The native can be independent if necessary, but is seldom or ever overbearing or proud. Is kind and sympathetic, and likes to awaken brotherly and friendly feelings in others, and often gives way to others for the sake of peace. Is just, sincere, and impartial; sometimes very intuitive, and may manifest genius in some direction. There is a dash of the democratic and brotherly spirit in him, no matter what his opinions or position in life. It is favourable for joining societies, associations, companies, partnership. It strengthens the link of affection between the native and his brothers and sisters. It inclines slightly to travel, especially short journeys by land. It favours sociability, good humour, and a buoyant, hopeful spirit.

☉ *in* ♍ This increases the vitality; but if the horoscope shows much affliction, and other testimonies coincide, there is liability to an early or sudden death. Native is liable to accidents, illnesses and death of the nature of Mars and Scorpio, especially if the Sun is hyleg. A death may occur in his family, or among those closely concerned with it, shortly before or after his birth. This position is unfavourable for the parents (especially father) and for the husband (in a female horoscope): it may cause the death of these, or separation or estrangement from them. It promises children, but threatens the death of one (especially son). The native may gain money or estate by marriage, partnership, or inheritance, but this position of the Sun tends to extravagance, and if afflicted native may lose heavily in any of these ways. It favours martial occupations and those coming under Scorpio and the eighth house. It tends slightly to the occult and to all mysteries and hidden things, whether those of the chemist, the physiologist, the detective, or what not. It gives firmness, determination, and obstinacy. The native resists outside influences, and all changes that do not originate

with himself, though in order to carry out his own purposes he may inaugurate great and revolutionary changes, constructive or destructive. He has much pride and self-confidence, with energy and activity, and may come to the front on this account. He is sometimes passionate, with a strong temper. This position shows contradictory influences of good and bad, rise and fall, which may be seen in different horoscopes according to the aspects, and sometimes in the same horoscope at different times; the native may follow some plebeian or unpopular occupation, and rise considerably therein; or *vice versâ*, he may occupy some eminent position and not succeed therein. In some way the apparent contradiction will work itself out.

☉ in † The native is goodnatured, generous, judicial, ☉ in † and impartial. He is naturally religious and sincere, and may be very intuitive and mystical, original in his work, an inventor or discoverer, and he becomes known for some special work he has done. Even when he does not follow the religion of his neighbours, he is generally honest and sincere in his opinions. He is restless in mind and body, hopeful and enthusiastic. He may follow more than one occupation or pursuit at a time, or change his occupation. He is suited for occupations of the nature of the ninth house. This position is favourable for health and the birth of sons, and inclines to travelling and voyaging and change of residence. It strengthens the intuition, and may exist with genius.

☉ in ♁ The native is ambitious and aspiring, desirous of ☉ in ♁ power and fame, and is well fitted for leading, commanding and directing others, whether for good or evil. He often makes a prominent figure in his sphere of life, or he may rise in the world and gain celebrity (or notoriety). Sooner or later he occupies some position of importance or responsibility where he has to guide others or act as head over others. He has few confidants or intimate friends, and may become isolated through fate or misfortune, and lonely. He is thoughtful and subtle, serious and reserved, may be wanting in buoyancy and hopefulness, and is somewhat conservative in his tendencies and respect for conventional opinions, although if Mars be prominent this may be altogether changed. He often succeeds well as manager for another, or in some large enterprise where he is the head or all but the head, such as in wholesale trading, banking, or in the direction of some company. He makes a good master and good servant, unless there are contrary testimonies, but

prefers the position of master. There may be a good deal of self and selfishness in him. This position is not good for health or longevity, but other influences may counteract this. It is also unfavourable for marriage and the health of the husband (in a female horoscope) and threatens the ill-health or death of a child (probably son).

☉ in ♋ The native is popular, sociable and makes friends readily. He is to some extent democratic and broad minded in his sympathies, although at the same time cautious and prudent. He often leads a more or less public life, where he comes before the many rather than the few. He is interested in educational or political affairs, or popular movements for the benefit of the many, and may follow some more or less intellectual pursuit. He is patient and persevering, skilful, humane, intelligent, and may rise considerably in life above the sphere of his birth, mainly by his own exertions. He is original and self-reliant, and yet makes many friends, by whose help, advice or favour in some way he benefits. In large or in small things, for good or evil fortune, he is pretty sure to be known as a reliable worker, and to come to the front as such; but it is necessary for him to have his own way, as he is independent and dislikes control. He will join some partner, society, association, club, or community, or some movement bringing one or many others to join with him in a common cause. The position is slightly unfavourable for the father, it favours the birth of sons but brings trouble with one of them. It inclines slightly to bring about marriage, but is slightly unfavourable to the husband (in a female horoscope) and may cause some trouble in married life, or in love matters. It is slightly unfavourable for vitality and long life unless contra-indicated by aspect or mundane position.

☉ in ♌ This gives a restless, changeable disposition, often too retiring and not sufficiently self-reliant. The native is either quiet and unambitious, or, if he essays great things and positions of importance, either does not gain them or does not retain them. He may be upheld in a high position by the influence of others or by association with someone. There is a lack of self-initiative, and he is greatly influenced by persons and circumstances instead of moulding them to his will. If he is a leader, he is to some extent a mere figure-head, expressing the views of his party rather than forcing his own upon them. It indicates the server rather than the ruler, and points out occupations which are humble or somewhat plebian, or which do not

entail prominence, as well as the natural occupations of this sign and the twelfth house. There may be at some time in life a good deal of unpopularity or hostility shown to the native, or he may have moments of considerable depression and anxiety; it threatens many obstacles and misfortunes in life. He is sociable and good humoured, but rather easily influenced by others. Is usually sincere and religious, but liable to change his religion or occupation, or may have two occupations at once; is wanting in perseverance. This position is slightly unfavourable for vitality and a sound constitution, also for the father and for marriage (in a female horoscope). A child is likely to die or prove unfortunate. It is not very good for love affairs, and causes hindrances and obstacles. There may be gain by marriage, legacy or partnership.

THE INFLUENCE OF THE MOON IN THE TWELVE SIGNS

♃ in ♃ An enthusiast in some direction; impulsive, ♃ in ♃ 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 depending upon impulse: disliking conventionality or discipline. May achieve popularity or notoriety. May be placed in some position in which he exercises authority over a number of people or is head over many. He will be at the head of some undertaking, or will be in some way prominent in his sphere of life. There is some liability to feverish diseases and affections of the head, especially if the Moon is hyleg. He 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. This position favours pursuits of the nature of Mars, independent or original ventures. The native 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 may 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 low class; though this is very contrary to his nature. He may meet with unpopularity or threatened scandal of some kind.

♃ in 8 Quiet and unimpulsive: persistent, determined, *♃ in 8* and not to be thwarted in his aims. Somewhat hopeful, ambitious, and desirous of excelling. Following established customs, conservative by nature, resisting change and outside influences. This position gains friends for the native, and favours the acquisition of money, houses, or land. It favours occupations of the nature of the earthy element; dealing in land, houses, heavy goods, old established businesses; or the native may succeed to the father's business and gain or inherit from a parent. In some cases the native may support the mother, or she benefits financially through the native. Sometimes the occupation may be one considered low class, plebian, or unpopular, involving secrecy or mystery; but it will generally be remunerative; and unless contradicted elsewhere in the horoscope, the native will prosper financially. This position of the Moon is favourable for occupations of water and liquids, and for living near rivers or on the coast; and slightly good for money derived from companies, wholesale trading, associations, societies, etc. It is slightly favourable for marriage and short journeys, also for singing, music, painting: for gaining friends and joining societies. The native will have more sisters and brothers, and will usually be friendly with them throughout life. He is somewhat sensuous and material, but sociable and of good disposition.

♃ in 11 Strengthens the intellect, and makes the native *♃ in 11* a lover of books, of study, of scientific and literary pursuits; and inclines him to some occupation of the nature of Mercury and the third house. He is active in mind and body; changes his residence frequently, or has more than one house; often goes on short journeys; travels, or is out and about a good deal; is often out-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 money as messenger, traveller, salesman, speaker, clerk, writer, designer, journalist, engraver, artist, sculptor, or by study and literature. May have more than one occupation, or may change his occupation. May have step- (or adopted) mother or brothers and sisters. The mind is prone to change, and there may be irresolution, or lack of preservance; in a bad horoscope this may show as underhandedness, subtlety, lack of straightforwardness and honesty, especially in matters of the second, third, and fourth houses. Money may be gained through the mother, or her side of the family (or lost if the Moon is afflicted). Native resembles the mother

mentally or bodily. If the Moon is much afflicted, will suffer through matters of Gemini and the third house.

D in ♊ The native is fond of ease and comfort at home, *D in ♊* is homely in his habits, and attached to his home. It attaches him to his mother, whom he may take after. He is friendly and sociable in manner, is imaginative, emotional and changeable. He is influenced greatly by his surroundings, is sensitive to outside influences, and to some extent falls in readily with the ways and methods of others, adopts the suggestions of others, sympathises with the joys and sorrows of others, and takes on 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 figure; under the influence of Mars, or martial signs, especially, he may show much positiveness and independence. There is some ability for acting, mimicking, 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. This is a fruitful position and increases the number of children.

D in ♋ One of the signs of rulership. It tends to uplift *D in ♋* the native, to put him in positions of responsibility, or prominence, and to give him authority over others as head, or manager, or director. It is favourable for money matters, for inheritance from a parent, or pecuniary help from those wealthier than the native; and it gives the favour of those in higher ranks of life than the native. It may give money through any occupation of the Fifth House. It gives some love of luxuries, pleasures, perfumes, jewels, fine clothes, etc. Native 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, and warm hearted. He is susceptible in affairs of the heart, a favourite with the opposite sex, and a sincere lover. It favours intuition and genius; it gives love of music, poetry or painting. The position is rather unfavourable for the father, and it will co-operate with any other influence in causing trouble to the father and superiors through the native.

D in ♌ The native has good intellectual powers and is *D in ♌*

capable of following some intellectual pursuit; he has a good memory and learns easily. It is good for any occupation of the nature of the Sixth House, and, to a less extent, of the Third also. It covers a great variety of occupations; servant, manager, agent, or subordinate in any capacity; any occupation connected with grain or food-stuffs, such as farmer, miller, grocer, malster, confectioner; and any connected with drugs or medicine, chemist, druggist, herbalist, analyst, doctor, dispenser, etc.; and to less extent those of the Third House. He makes a trustworthy and fortunate servant and himself is fortunate through servants or those under him. This position, taken alone, tends to make him quiet and easy going, somewhat irresolute, not ambitious or pretentious. It does not favour sound health, and is not good for the mother; it tends to affections of the body or of that part governed by the house in which the Moon is situated. He has many friends, especially female friends. May belong to some company, firm, society, or association. There is likelihood of many short journeys and work as secretary, messenger, clerk, traveller, schoolmaster, etc.

$\text{D in } \sphericalangle$ This position favours marriage, more especially $\text{D in } \sphericalangle$ in a male horoscope, and makes the native popular and attractive with the opposite sex, and it conduces to general popularity. It gives fondness for music, poetry, and the fine arts generally, and much ability in this direction. The native is affectionate, good natured, kind in manner and easily gains friends. It is fortunate for the parents, especially mother and for the inheritance from parents, especially mother; also for house and property. 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; he will be greatly swayed and influenced by other people; generally by some one person. It tends strongly to partnership, not merely in business, but in almost all affairs of life. He works with another person in nearly all undertakings; and, without necessarily being irresolute, depends largely upon some one else, and can get along best in almost all things when associated with someone. The marriage may be helped or hindered (according to aspects) by a parent, either of the native or the marriage partner. The same may be said of the occupation and position in life. There may be some difference either in age or social position between the native and the marriage or business partner.

$\text{D in } \text{M}$ The native is very firm and determined, self-reliant, $\text{D in } \text{M}$

and assured, and well able to stand alone and fight his own battles. He is abrupt and plain spoken, positive, energetic and capable of hard work, though also fond of the good things of the world and of easy living. He is conservative and averse to change, especially if forced upon him from without; he is difficult to influence and may be very obstinate; and yet for his own purposes he will sometimes appear very revolutionary and changeable, and will advocate or carry out great and revolutionary changes. He is sometimes irritable, angry, and revengeful; this being a very bad position if backed up by other evil influences. This is a fruitful sign and increases the number of children, but threatens the death of, or trouble through one. If hyleg, it gives considerable vitality, but with liability to feverish diseases, especially of the lower bowel, bladder, and other adjacent parts. The position is not favourable for the mother and her side of the family. It does not favour morality, and may give habits of drinking; it often causes a coarseness in speech or manner, and threatens some scandal to the native; it rather tends against fineness of feeling and refined instincts. It inclines to mediumship, psychism and occultism. A death occurs in the native's family, or in the ranks of their close associates, shortly before or soon after his birth or early in his life; and he has much to do with death, acts as executor, is frequently brought into relation with the dead, or may follow some occupation bearing upon the dead. It attracts to the opposite sex in any horoscope; favours marriage in a male horoscope, but threatens disharmony in the married state or in the relations with the opposite sex. It slightly favours money by inheritance, marriage, or partnership, but there is trouble in connection with it and loss through high expenditure or wastefulness, especially if bad aspects coincide; or he may be called upon to spend freely for his family or others.

☽ in † This gives a quick, restless and unsettled manner, ☽ in † either to the body or mind; the native is active in body and fond of physical exercise, sports, athletics, is a quick walker and worker. He is inclined to travel, and changes his abode frequently, and will probably go a voyage at least once in his life. His disposition is sincere and honourable, kindly and good humoured. There is a strong inclination to the occupation and affairs of the Ninth House, and these are sure to be prominent in the life history. The native is religious and sincere in his belief even if it be unorthodox. There is some inclination for mysticism, psychism, and the occult; he is a natural teacher or preacher,

and may have something of the prophet in his nature. The intuition is increased and made more sensitive, and there may be some psychic gift, such as clairvoyance. There is a tendency to dreaming and somnambulism. There may be talent or even genius for religion, philosophy, music, poetry, etc. In the lower type of horoscope the animal side of the sign will show rather than the religious, and then occupations and amusements connected with shipping and horses will be prominent in the life. He is a faithful worker or servant, and himself benefits by servants or those under him. He may have two occupations or may change his occupation. May have a step-parent or be adopted.

♃ in 13 This tends to bring the native before the public *♃ in 13* for good or evil, popularity or notoriety, though it usually has some drawback attaching to it; he may achieve relative fame or notoriety, or may move in some sphere that brings him before many people. If well aspected, he may be very popular as the head of some undertaking, may 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, the publicity signified by this position may be of an unpleasant nature. It gives some degree of rulership, generalship and administrative ability, which is intensified if the Sun is in a sign or house having a similar power, or if a congenial sign is rising. There is always some drawback or difficulty attaching to the occupation or to the fame or to the position the native gains; he may raise up enemies, open or secret, or his reputation may suffer, with or without his having deserved it. There is some trouble connected with the parents; one dies, or there may be differences, inharmony, or separation, or the birth may be illegitimate, or the native badly brought up by the parents. These troubles will not all be traced in each case, but some one of them will nearly always be found. It slightly favours marriage but there is also some drawback here: the marriage partner may die, or there may be disharmony; there may be differences in age, social position, or possessions. According to aspects, a parent may help or hinder the marriage prospects. The native is rather fond of show, is rather selfish, careful with money matters, calculating and cautious, and knows how to influence others, but is often cold by nature and thinks too little of the feelings of others. If the horoscope is a good one, the more undesirable characteristics of this position may be obviated. If other influences assist, he may attain very considerable fame or prominence.

♃ in ♉ This gives some inclination for astrology, fortune ♃ in ♉ 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 some inclination for local politics and municipal affairs. He is sociable and sympathetic in manner, and desirous of the good opinion of others, and yet may be very independent, unorthodox, and unconventional at times. It increases the imagination, intuition, and mental sensitiveness generally. To a slight extent it favours benefit and inheritance from females or the mother's side of the family, from partnership in business, and from occupations and affairs of the nature of the Fourth House, but these will suffer greatly under bad aspects. It is slightly unfavourable for marriage (in a male horoscope) and for the mother. It is slightly unfavourable for the constitution, especially the nervous system. If the Moon is afflicted the eyesight may suffer.

♃ in ♋ The native is quiet, retiring, and easy going, is ♃ in ♋ restless and fond of variety, easily changes his mind, is irresolute and not always to be depended upon, is rather easily discouraged, and meets with obstacles, misfortune, and opposition in life. It favours travelling, especially by water, and change of residence. It 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, composer, the native is fluent, copious, imaginative, and diffuse. He inclines to be religious but is likely to be more emotional than intellectual; his opinions being felt rather than reasoned out. He is sometimes wanting in buoyancy and hope, is too serious or too easily depressed, and may lack matter-of-fact common sense and humour. There may be a tendency to intemperance or dissipation, laudanum drinking, etc. Mediumship, clear dreaming, and various psychic powers may manifest themselves. It softens the frame and increases the fleshy and glandular structures and is not favourable for robust health. The native's birth may bring trouble to the mother. There is danger from secret enemies: the native may himself not be

quite straightforward; and there is liability to detention in hospital, poorhouse, prison, etc.; but the worst effects will not follow unless there are accompanying bad aspects or other indications.

It has been shown in a previous chapter that each house is, as it were, coloured and modified by the sign on its cusp. In considering the influence of the Ascendant, therefore, it is necessary to take into account the modifications introduced by each sign when rising. These may be, in each case, arranged under the two heads of Personal Appearance and Character. The descriptions that follow apply to the rising sign alone; when a planet rises in that sign modifications are introduced according to the nature of the planet; and in giving descriptions of personal appearance it is also usually necessary to take into account the influence of the sign containing the Moon. It has been found by experience that when the Moon is decreasing in light (going from full to new) the native is *sometimes* better described by the setting than by the rising sign, but it is still uncertain precisely when this occurs; it apparently varies according to the rules governing the pre-natal epoch, which are not as yet completely understood. If no planet is rising the sign occupied by the lord of the ascendant should be specially noted, for in any case it has a strongly modifying influence not only on the character and temperament, but even on the appearance as well.

APPEARANCE AS DENOTED BY THE RISING SIGN

ARIES, ♈.—Middle stature or rather above it; spare body; long face and neck; head broad at temples and narrow at chin; bushy eyebrows; sharp sight; eyes grey to greyish-brown; rough or wiry hair, varying in colour from dark to sandy; sandy whiskers; ruddy complexion; sometimes going bald at the temples. Motive temperament.

Mental tendencies: courage, energy, impulse, ambition, pride, combativeness, activity, ardour.

TAURUS, ♉.—Stature, middle to short, inclining to plumpness; square face and square build of body; short strong neck; forehead, nose, lips, cheeks, and mouth all full; heavy jaw; dark eyes and hair, the latter sometimes curling; often stoops; round and prominent eyes; hands plump, short and broad.

Mental tendencies: constant, persevering, determined, conservative, obstinate; can be agreeable, affectionate, sociable and loving; but can be also very unreasonable, prejudiced, and wrong-headed, and when angry will stop at nothing. Proud and ambitious of power. Are good plodding workers, but in the unrefined types sometimes very slow, indolent, and sensuous.

GEMINI, ♊.—Tall, slender, and erect figure; long face, nose and chin;

arms and fingers long; dark hair; sanguine complexion; hazel eyes, quick sight; quick and active walk. Mental temperament.

Mental tendencies: good all-round mental abilities; quick at learning, fond of reading and writing; can receive a good education; inclination for music, drawing, painting, dancing, languages; manual dexterity; active mentality; lively, ingenious, and quick-witted; good disposition. Sometimes shy and retiring.

CANCER, ♋.—Not above average height; round face; full cheeks; sometimes double chin; grey or light blue eyes; pale complexion; vital temperament; tendency to stoutness; sometimes an awkward or heavy walk; short nose, sometimes prominent at tip.

Mental tendencies: very changeable, fond of novelty, fond of travelling and yet usually attached to relatives and the home; cautious, prudent, careful with money, desirous of possessions; sympathetic; some psychic or occult tendency sometimes shows out. Usually lacking in combativeness, but if Mars is prominent may become very much the reverse.

LEO, ♌.—Tall; large bones and muscles; broad shoulders; hair light in colour, with a tendency to baldness; head full-sized and round; grey eyes; florid or ruddy complexion; upright walk; motive temperament; square build of body in middle age.

Mental tendencies: self-confident, ambitious, proud, fearless, generous, open, candid, honourable, warm-hearted, fond of power and distinction; dignified when opposed, and despising enemies; impulsive, but faithful and unchanging; determined and persevering.

VIRGO, ♍.—Average height or rather above it; face and forehead round; dark hair, eyes, and complexion; moderately plump; well-formed. Usually mental-motive temperament.

Mental tendencies: good mental abilities, in some respects very like Gemini, ingenious, active mind, sympathetic, quiet, retiring, fond of learning, methodical, critical, thoughtful; sometimes rather undecided and vacillating.

LIBRA, ♎.—Tall, well-formed body, slender in youth but tending to stoutness in middle age; hair smooth, brown to black; eyes blue or brown; round face, good complexion; features regular, often good looking. Mental-vital temperament.

Mental tendencies: cheerful, genial; fond of society, company and amusements; good-natured, humane; loving but changeable, attracted by many rather than one. Good mental abilities, but oftener showing in an imaginative or artistic direction than as pure intellect.

SCORPIO, ♏.—Average height; hair dark, sometimes growing thick and curling or waving; prominent brows and perceptive faculties: aquiline or Jewish type of nose and profile; often square type of face and build of body. Motive-vital temperament. Tendency to stoutness.

Mental tendencies: self-reliant, wilful, courageous, determined; energetic and active when roused but at other times indolent; very fixed and obstinate and difficult to influence; angry and revengeful when provoked. Some are very practical, executive and matter-of-fact, good business men and desirous of money. Others have a strong inclination for occultism or mysticism in some form. The sign also inclines somewhat to chemistry, surgery or practical scientific research as apart from theory. They make good soldiers and sailors.

SAGITTARIUS, ♐.—Tall, slender, well-formed; hair brown or chestnut;

eyes blue or hazel; oval face; fresh complexion; inclining to baldness near temples. Motive-mental temperament.

Mental tendencies: generous, good-hearted, cheerful, charitable, somewhat impulsive, active and enterprising, sympathetic and humane. Fond of travelling, voyaging, out-door sports and exercises. Inclination to religion or philosophy. Just, truthful, candid.

CAPRICORN, ♑.—Stature average to short; sometimes bony and thin; long or prominent nose; in profile hatchet-faced; thin neck, long chin; dark or black hair, usually not plentiful; thin beard. Motive or motive-mental temperament.

Mental tendencies: ambitious, persistent; a strong sense of self-importance and often much selfishness; great desire for pomp or power or wealth, or self-aggrandisement; disposition cold, sometimes despondent; subtle, much mental ingenuity and fertility; quiet and reserved but determined. Changeable and capricious. Ability for managing and organising; firmness; self-possession; self-control. They succeed rather by perseverance and plodding than by intense or spasmodic effort. Not remarkably sociable or affectionate. 'Self' and 'mentality' characterise the sign. Children and young people often unfortunate. The sign shows out much more favourably and characteristically in middle and old age. Other things being equal, if the native lives past the middle age, Capricorn favours old age and tenacity of life; but it is quite the reverse with infants.

AQUARIUS, ♒.—Middle stature, strong and well formed; square build of figure; tendency to stoutness; good complexion; sometimes good looking; hair varies from light to dark; face long and fleshy.

Mental tendencies: good intellectual and practical abilities; good disposition; patient, self-controlled, quiet, humane, constant, persevering; fixed opinions, not easily altered; ingenious, inventive, fond of knowledge; sometimes inclining to psychic matters.

PISCES, ♓.—Stature middle to short; fleshy person and face; pale complexion, full eyes; tendency to double chin; small and short limbs; hair plentiful, dark. Vital temperament.

Mental tendencies: easy-going and good-natured; indolent; uncertain, changeful; emotional, charitable, affectionate; sometimes diffident and reserved or secretive.

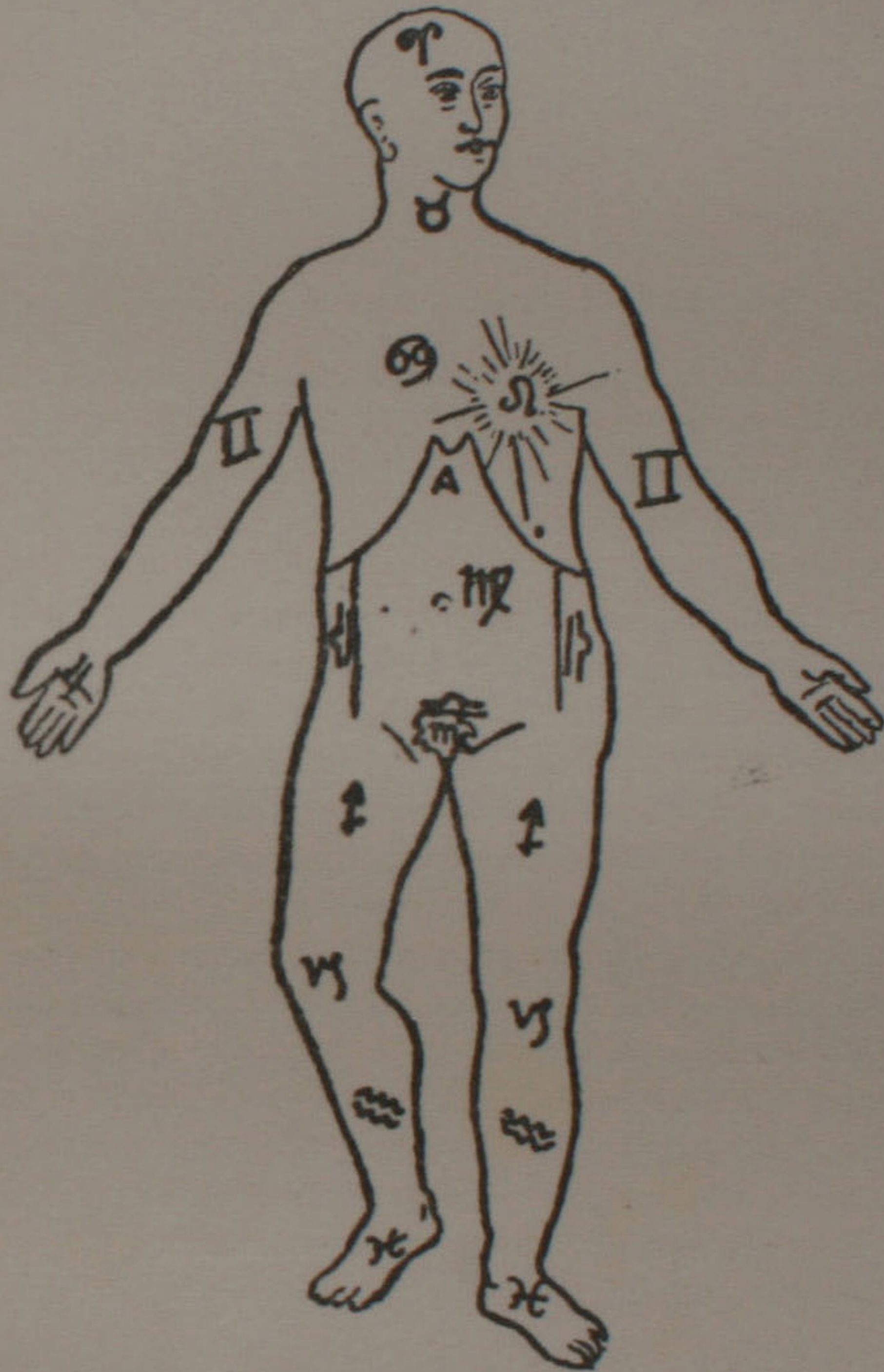
RULES FOR DESCRIBING THE PERSONAL APPEARANCE

(a) Note carefully the degree of the ascending sign, and modify the whole sign by the decanate rising. Remember that persons who are tall are born in the first decanate of the sign rising, those of average or medium height in the middle of the sign, and those who are short or below the average in the last degrees.

(b) Note the planet or planets rising in or near the ascendant; the nearer they are to the cusp, the greater will be their modification of the rising signs' influence.

(c) Note the *aspects* of planets to the ascendant, for they colour or influence the rising sign.

(d) When several are rising in the ascendant make no attempt to give an accurate description, as it cannot be determined owing to the impossibility of combining all the varied influences.



THE ZODIACAL MAN

CHAPTER VI

THE ASCENDANT OR RISING SIGN. THE FIRST HOUSE

THE sign, and more especially the particular degree, of the zodiac rising upon the eastern horizon at birth is known as the ASCENDANT. This term also embraces the whole of the first house, and in the author's opinion about 15° above the first house may be considered as included in the ascendant.*

The ascendant rules the personal appearance and to a considerable extent also the health, mind, and disposition. It is that part of the horoscope which has more to do with the physical body and its material wants than any other portion. The five physical senses find their outlet through this ascendant, and much depends upon the nature of the sign rising and any planets in the ascendant, if such there are, as regards the expression of the Ego in the physical world.

FIERY SIGNS rising denote good vitality, much force and energy, giving enough stamina to sustain life under adverse aspects and planetary positions; in a general sense they give good health. The disposition is to be hasty; impulsive; ambitious; proud; enterprising; commanding, with more desire to lead than serve; argumentative; quick-tempered; self-confident; and generally fortunate. The mind is aspiring; free; independent; acute; and penetrative.

The decanate and degree rising will show the particular mental endency.

* The 15° here spoken of is strictly speaking 15° of Oblique Ascension and not of the Zodiac, but in a great many cases half a sign will be near enough. A simple way of getting a good idea of the limit is to subtract *one hour* from the Sidereal Time at Birth and see in the Table of Houses what degree is then rising at the place of birth. The degree (which will at birth be found in the twelfth house, of course) may then be taken as forming the limit of influence of the first house, as above suggested.

AIRY SIGNS rising denote less vitality, and not so much robustness as the fiery signs, the artistic temperament usually predominating. The disposition is to be cheerful; amiable; sympathetic; well spoken; gentle; neat; courteous; perceptive; ingenious; and well-informed. The mind is cultured; musical; imaginative; refined; fond of reasoning and generally very well balanced, intellectual, and non-assertive.

The decanate and degree rising will show the particular mental tendency.

WATERY SIGNS rising denote less recuperative power, inability to manufacture sufficient 'Prana,' and a tendency to weak constitution. The disposition is to be slow; effeminate; fearful; shy; backward; inert; lacking energy, and generally unwilling to act; conceited. The mind is receptive; dreamy; mediumistic; impressionable; psychic.

The decanate and degree rising will show the particular mental tendency.

EARTHY SIGNS rising denote good general health, but not too much vitality or an over-strong constitution. They give the motive temperament generally. The disposition is to be cautious; premeditative; secret; careful; stubborn; suspicious; economical; self-protective and slow. The mind is practical; objective; scientific; methodical and steady.

The decanate and degree rising will show the particular mental tendency.

Fixed Signs rising denote fixity of purpose; determination; pride; power; resolution; faithfulness; persistency; self-reliance; patience; dogmatism; independence; austerity, and reliability.

Cardinal Signs rising denote energy; enterprise; enthusiasm; activity; self-assertion; independence; ambition; changeableness; and the true pioneer spirit.

Mutable Signs rising denote versatility; sensitiveness; sympathy; impressionability; inconstancy; lack of energy; love of detail; restlessness; want of tact; aimlessness and indecision; an anxious nature.

The expression of the ascendant will be considerably modified, or accentuated, by the planets rising, positions and aspects of the ruling planet, the signs containing the majority of the planets, the aspects of the planets to the ascendant, etc. But the whole nativity, as well as the ascendant, affects the mind.

The rising sign has its own special influence upon the native's

expression of himself in the physical world, though it has more relation to his environment, early surroundings, and hereditary tendencies, than to his inherent character. It is said that the rising sign influences female births more than males, also that throughout the whole of a female's life the ascendant has major influence, especially if the rising sign is a negative or feminine sign. In the author's opinion it is certain that during the first seven years the child is entirely governed by the ascendant and the lunar position, for it takes seven years for the Ego to gain control over his lower vehicles; but from this age onward environment and surroundings are gradually dominated until they are finally mastered and fresh impulses set in motion. The rising sign should be carefully studied and its ruler's influence noted, also any planets that may be rising or near the ascendant, as all these separate influences have to be synthetised by the astrologer.

THE RISING SIGN

[NOTE.—*Whatever the Rising Sign may be, pay special attention to the corresponding house; if Aries, the first house, Taurus the second and so on.*]

I. ARIES rising denotes a frank, open, out-spoken, and free-handed disposition. The fate will be precipitated by the native's impulsive and headstrong tendencies, also his fearless pioneering and progressive spirit. He will be ambitious and desirous of rising in the world and will not miss many opportunities, nor be thwarted by obstacles or failure. He will often say more than he means, being enthusiastic, energetic, enterprising, progressive, and aspiring. He will be fond of acquiring knowledge, keen in all intellectual pursuits, fond of debate and argument, and always at the front. These remarks apply to Aries as a whole, but more especially to the first decanate.*

The second decanate of Aries rising modifies the Martial element of the sign and brings more reason and sympathy into the nature, being the decanate of harmony. It strengthens the intellect and gives more fruitfulness to this otherwise barren sign. It lessens the tendency to

* See p. 6 of *Everybody's Astrology*. The decanate is one-third of a sign or 10° , the first is of the same nature as the sign itself and the next is of the nature of the next sign of the same triplicity; e.g., Aries, $1^\circ - 10^\circ = \Upsilon - \Upsilon$, $10^\circ - 20^\circ = \Upsilon - \Omega$, $20^\circ - 30^\circ = \Upsilon - \uparrow$; and so on with the other signs.

ambition and to rashness, but does not entirely correct the impulsiveness. The fate will be influenced by ambition and emotion, and also through speculative tendencies. The vitality is increased and the character strengthened morally.

The third decanate rising strengthens the general tendency of Aries to prevision, stimulates the ideality and adds to the impulsiveness. It adds to the desire for demonstration and expression, and brings the native to a condition in which the philosophic and religious side of life is entered upon. It makes the whole sign more fortunate, and brings a desire to travel and to see foreign lands, with success from abroad.

When the first decanate of Aries rises, study the planet Mars as ruler, noting its position and aspects carefully. When this decanate rises Mars will be very powerful in the first, fifth or ninth houses, and the aspects to Venus and the Sun must be carefully judged.

When the second decanate of Aries rises, the Sun will be part ruler in addition to Mars, and the aspects of the Sun to Mars will be most potent and of life-long effect. If either the Sun or Mars be rising, or in the fifth house, the fate will be marked and the life most eventful, but the rise and fall, honour or degradation will depend very considerably upon the Sun's position and aspects. Note also the condition of the fifth house.

When the third decanate of Aries rises, Jupiter will be part ruler of the horoscope in addition to Mars, and as these two forces are opposite in nature some contest between materiality and religion or between the lower and higher nature will considerably affect the life. Note carefully the position and aspects of Jupiter and pay especial attention to the ninth house.

II. TAURUS rising denotes a diplomatic, secretive, obstinate and self-willed disposition. The fate will be slow to develop, as the native will not move hurriedly, tending to become fixed, and too biassed for great expansion. He will be practical, dogmatic, determined, resentful, persistent and stolid. He will evince strong likes and dislikes, take sudden prejudices and show much reserve and diffidence. He will never become over-expressive, but will maintain a silent ambition for personal success, and will act from preconceived motives with decision and perseverance. He will be physically magnetic, fond of ease, stubborn, and rather too self-centred. These remarks apply more especially to the first decanate.

The second decanate of Taurus rising awakens the internal nature of the sign, giving the native more intuition, discrimination and practical business ability, but at the same time there is a tendency to be more critical as well as intuitive, and although clever the native will have many strong temptations to become selfish and over-acquisitive. The fate will be influenced by external and concrete matter-of-fact experiences. The finer vibrations of this decanate denote keen appreciation, sterling qualities, musical talent and excellent business ability. The coarser tendency makes the native too exacting and a carping critic.

The third decanate of Taurus rising denotes more ambition, with an inclination to run in a groove, or become too conventional, thus making it a laborious and over-cautious influence, but it chastens the Taurean nature, strengthening the intellectual qualities and stimulating the reason, and hence tending to lessen the intuitive nature of the sign Taurus. The fate will greatly depend upon the early environment, as there is less power to break away from early training and parental influence. The fortunes will be affected by the innate self-control and organising power which this decanate bestows upon the native. Chastity is the keynote of success for this decanate.

When the first decanate of Taurus rises study the planet Venus, her position and aspects; also the tenth and sixth houses.

When the second decanate of Taurus rises Mercury will be part ruler, and the position of this planet must be studied in its connection with Venus; also the condition of the sixth house, and its bearing on the general horoscope.

When the third decanate of Taurus rises the influence of Saturn will greatly affect the life. Misfortune is denoted if Saturn afflicts either Venus or Mercury, but the reverse if the aspects are good. The M.C. should be especially noticed with this decanate, and the indications of moral stamina carefully considered.

III. GEMINI rising denotes a kind, willing, humane, intellectual and expressive disposition. The fate improves when restlessness and diffusiveness are overcome. The whole life will advance through education and intellectual attainments. The native will exhibit much curiosity and a desire to learn and will show signs of cleverness with inventive abilities, which may be turned to advantage or abused, according to the horoscope. The duality of this sign signifies either the

chattering ape or the divine ape of intelligence: the magpie and the parrot, or the student and the scholar.

The second decanate of Gemini rising balances the whole sign, giving perception, foresight and real artistic ability. It also gives an opportunity to blend head and heart, reason and intuition. The fate will depend upon the philosophical attitude, which will decide whether the native will become a mere imitator and copier of others, or one who awakens the spiritual tendencies which are latent within. The finer vibrations of this decanate give the tendency to cultivate clairvoyance, and the artistic abilities. The lower vibrations will show in lack of continuity and in indolence or indecision.

The third decanate of Gemini rising greatly improves the whole sign, but a great deal will depend upon the environment at birth, as to whether the finer qualities of the sign are encouraged or kept latent. The fate is generally influenced by guardians or friends, and it often happens that there is something connected with the parentage which affects the whole life. Persons born under this decanate are generally successful in dealing with the public.

When the first decanate of Gemini rises study the planet Mercury, and note especially the condition of the third house.

When the second decanate of Gemini rises study Venus and Mercury as joint rulers, also the condition of the seventh house.

When the third decanate of Gemini rises study the planet Saturn or Uranus and the eleventh house.

When either ARIES, TAURUS, or GEMINI ascends the native belongs to what may be termed the Intellectual or forceful and assertive Trinity; hence his or her dominant keynote will be knowledge, and progression through the mind or intellect.

IV. CANCER rising denotes an imaginative, fanciful, receptive and tenacious disposition. The fate is bound up with domestic ties, family interests and impressionable attachments, and much will depend upon environment and general surroundings with regard to the progress that will be made by the native. The native will exhibit a certain amount of timidity, reserve and mistrust, which will give rise to morbid and fanciful conditions, with a liability to go to extremes and become somewhat exacting and over-cautious. The virtues of this sign are economy, receptivity, and tenacity.

This sign gives the native power to experience every kind of sensation, from the lowest physical sensation to the highest feelings of emotion, and all the misfortunes and troubles the native experiences may be traced to this emotional and hyper-sensitive nature.

The second decanate of Cancer rising awakens the psychic and mystical tendencies of the sign Cancer, but also gives a certain amount of control over the sensations. It increases the tenacity of the sign, and denotes determination, love of power, ambition, and less internal receptivity. The fate is influenced by conventional notions, acquisitiveness, and pride.

The third decanate of Cancer rising improves the whole sign and denotes a very hospitable and sympathetic nature. The native will be studious and intuitive, having a keen love of acquiring knowledge. Two distinct types are born under this decanate: the over-anxious, hysterical, and hyper-sensitive; and the kind, mentally active and useful worker for the good of others. If the Moon is afflicted at birth the former tendency is shown, with some liability to obsession, but if Jupiter is very strong the latter qualities will predominate.

When the first decanate of Cancer rises the Moon's influence will affect the nativity principally, and also in a lesser degree the fourth, eighth and twelfth houses will specially influence the life.

When the second decanate of Cancer rises the planet Mars and the eighth house must be noted. Malefics in the eighth house will then give a liability to a fatal or tragic end.

When the third decanate of Cancer rises the planet Jupiter must be noted and the twelfth house. If the Moon is much afflicted note carefully the influence of Neptune and the fourth house.

V. LEO rising denotes a fearless, frank, generous, and ambitious disposition. The fate develops rapidly, and an eventful life is the outcome of the love of power and the organising ability which the native manifests. Downfalls are the result of hasty and passionate impulses, but the native recovers his balance through firmness, endurance, and self-control. The native is generally sincere, honourable, and magnanimous, but he often displays much pride, and is generally austere and positive. If indiscreet and inclined to give way to the emotional side of his nature there is grave danger of becoming demoralised through passion and sensuality. This sign gives great vitality and a splendid physique, the body being strong, and generally very healthy. When

exceptions to this rule occur it will be found that the Sun is afflicted or badly placed.

The second decanate of Leo rising denotes a liability to go to extremes, making the native more demonstrative, active, and at times very rebellious. It awakens the philosophical side of the nature when the horoscope denotes the possibility, but weakens the will-power of the sign as a whole, if the Sun is not well placed and in good aspect with Jupiter.

The third decanate of Leo rising strengthens the will-power of the sign and adds to the impulsive and persistent side of Leo. In the advanced types it gives opportunities to unite head with heart, and through the intellect strengthens the higher emotions, giving zeal and ardour to the general activities, with a quiet determination that is unequalled. The fate is to a great extent under the control of the native, whose will-power is often controlled by the reason and illuminated by the intuition.

When the first decanate of Leo ascends note carefully the first aspect to which the Sun applies, for the whole career of the native will be affected by this influence. Note also the fifth house.

When the second decanate of Leo ascends note the position and aspects of Jupiter, also the ninth house and its occupants.

When the third decanate of Leo ascends note the aspects of Mars, and its position by house and sign; give also especial attention to any planets near the cusp of the ascendant.

VI. VIRGO rising denotes a quiet, reserved, retiring, and receptive disposition. The fate depends upon opportunity. The native, although lacking in determinative ambition, is persevering and ingenious, but he rarely dominates his environment or moves entirely unaided and helped by others. This sign gives more than the usual amount of selfishness common to the negative signs, but it is often counteracted by sympathy for the troubles of others and by the sense of justice which the native develops when the intelligence awakens. He is very orderly, critical, systematic and often self-centred, and is rarely understood on first acquaintance. The native thrives best in a business atmosphere, and generally prefers scheming and the exercise of his ingenuity to hard work; although never lazy or afraid to work, he prefers to use his wits whenever they will serve, and to improve upon the discoveries or inventions of others.