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SCIENCE
AND
KEY OF LIFE.

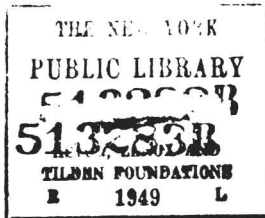
PLANETARY INFLUENCES.

BY ALVIDAS
ET AL.

Vol. I.



PUBLISHED BY
ASTRO PUBLISHING COMPANY,
HODGES BUILDING,
DETROIT, MICHIGAN, U. S. A.



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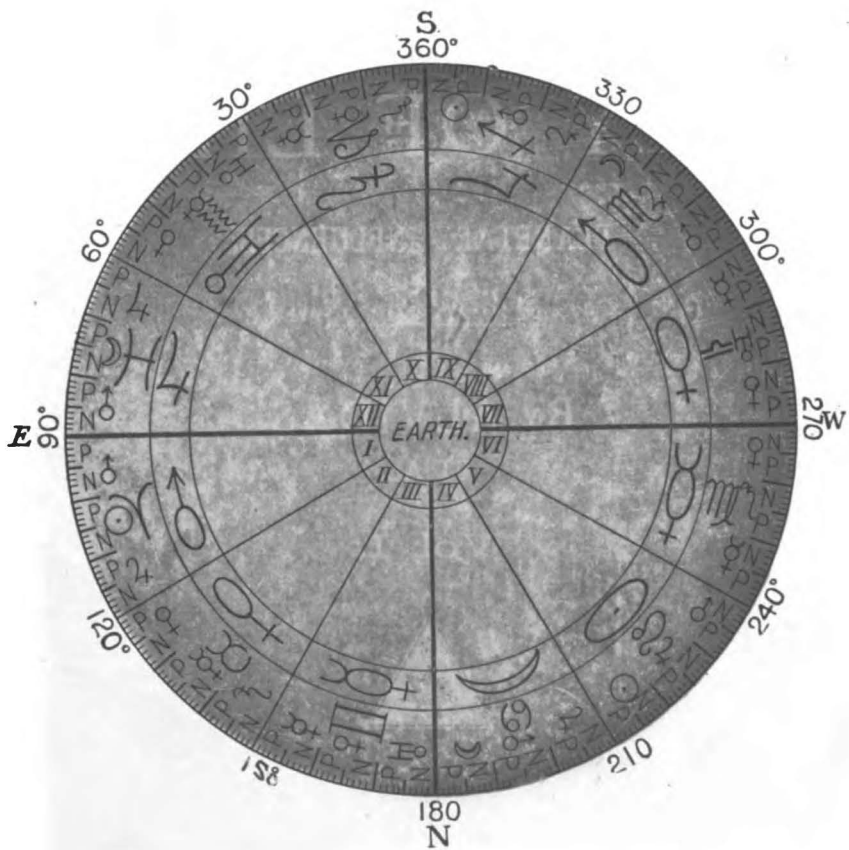


CHART OF FACES AND DECANATES.

NATURE.

NATURE, considered rationally, that is to say, submitted to the process of thought, is a unity in diversity of phenomena; a harmony, blending together all created things, however dissimilar in form and attributes; one great whole animated by the breath of life.

The most important result of a rational inquiry into nature is, therefore, to establish the unity and harmony of this stupendous mass of force and matter, to determine with impartial justice what is due to the discoveries of the past and to those of the present, and to analyze the individual parts of natural phenomena, without succumbing beneath the weight of the whole. Thus, and thus alone, it is permitted to man, while mindful of the high destiny of his race, to comprehend nature, to lift the veil that shrouds her phenomena, and, as it were, submit the results of observation to the test of reason and intellect.

—*Humboldt.*

PREFACE.

SOME ARE BORN TO HONOR AND OTHERS TO DISHONOR; SOME TO WEALTH AND OTHERS TO WANT; SOME IN THE MIDST OF CRIME, IGNORANCE AND SORROW, OTHERS ENVIRONED BY HAPPY CONDITIONS: WHEN AND WHERE IS THE LAW OF COMPENSATION APPLIED TO EQUALIZE THESE CONDITIONS, OR WHY SHOULD THESE THINGS BE?

The necessity for a complete and scientific answer to the above and like interrogatories, relating to life, its purposes and destiny, is my excuse for presenting to the world the data contained in the following pages; and it is with a consciousness that the great truths herein elucidated, will find lodgment in many receptive minds who are seeking more light on these great problems of human existence, that I dedicate this volume to the welfare of humanity.

HENRY CLAY HODGES.

DETROIT, MICH., MAY 27TH, 1902.

It may be well to call attention to the fact that this science of Astrology is as old as Man, and thousands of volumes have been written upon the subject, all the past ages having contributed to give data. In treating of this science and its many details, it is not surprising that similar thoughts may have been expressed and even similar language used to a greater or less extent. For instance, it may be said that the sign Aries rules the head, etc. At the same time this statement has been repeated in almost every work upon astrology as one of its chief lessons and so with many others.

Much that has heretofore been given relating to this science is true, but in the midst of these truths there has been a great amount of error. The purpose of these writings has been to eliminate the error and hold fast to the truth.

It should be remembered that "Science and Key of Life" will be extended over several additional volumes, treating upon different subjects coming under planetary influences, consequently for the student to intelligently understand these, he must have a foundation laid upon the fundamental principles of Astrology. These are elucidated in the first two volumes of this work, which might be called the introductory part of the science, and portions of this may have appeared in other astrological works.

No reference has been made to any other work written upon this science or on any other subject treated in this and subsequent volumes.

H. C. H.

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INTRODUCTION.

FATE.

In introducing the student to that which follows in these pages, it seems proper that a clear interpretation be given to the word Fate, the meaning of which, in its proper sense, is little understood. This word Fate is a very broad term, involving two sides, similar to a coin, that is, obverse and reverse; but common usage and custom has kept one side downwards, and in this way it has grown to be common to consider Fate and Fortune as a pair of balanced opposites. Nevertheless, the good and evil are blended in mixed proportions in any and every destiny of Fate. There is a conspicuousness of public interpretation that may even be deemed the fate of a word; for instance: observe how the word "stigma" carries an odium with it, while the Greek word merely implies a mark, a puncture; yet in a similar way has it been employed to denominate the branding of a Roman conscript and slave, also the miraculous crucifixion wounds or stigmata found upon the bodies of certain holy men aforetime; aye, no doubt upon some modern sinners. Fate, or Fatum, in a general sense denotes an invariable necessity depending upon some superior cause, and is a term much used by the ancient writers and philosophers, and intended to imply the same as Effatum, a word or decree pronounced by God, that is, a fixed sentence whereby Deity has prescribed the order of things and allotted each individual what shall befall him. The Greeks term Fate a chain or necessary series of things indissolubly linked

together. Plato claimed that all things are in Fate, that is, within its sphere or influence, but all things are not fated. To make it clear, it is not Fate that one man shall perform a certain thing and another suffer so and so, for that would be destructive to free moral agency and liberty, but if any individual should choose such a life and do such and such things, then it is Fate that such things and such consequences shall ensue from it. The soul, therefore, is free and uncontrolled, and it lies within itself to act or not, for there is no necessity or compulsion there, but that which follows upon the action shall be accomplished according to Fate or the constitution of things that an individual performs. A certain act is a matter dependent upon himself, but the conditions that come from this act are the consequences. Hieracles states that choice of action is in our own power, but the just reward or retribution of good or ill which ensues upon the choice lies in the breast of those eternal judges appointed by the Deity. But besides this sense of the word, wherein it is used, the word Fate has further intention, expressing a certain necessity or designation of things by which all agents, both necessary and voluntary, are swayed and directed to their ends.

It is important in pursuing this science of life that a thorough understanding of this word Fate and its relationship to humanity be received by the student. Cicero gives the definition as an order or a series of causes wherein cause being linked to cause each produces the other, and thus all things flow separately from one primal cause, while Chrysippus interprets Fate as a natural invariable succession of all things, each involving the other, and to this Fate, even the gods themselves were subjected, suggesting that Deity constructed laws in the beginning which bound not only other things, but himself.

Physical Fate is an order, a series of natural causes appropriated to their effects. This series is necessary, and the necessity is natural. The basic principle of all Fate is in nature, or the power and acting which the primal creative efflux originally imparted to the several bodies, elements, and parts. By this Fate it is that fire warms, bodies communicate motion to each other, the sun and moon occasion the ebb and flow of the tide, etc. The effects of this Fate are all the events and phenomena in the universe, except such as may be manifested by the free will. Divine Fate is what is more commonly known today as Providence. Plato saw fit to include both of these in one definition, suggesting that they were one and the same when actively and passively considered. All these definitions are common and may be referred to, but now we take up the most important order and consider as to logical Fate: the necessity of things and events arising from positions, quality or nature, and aspects of the planets in their daily, weekly, monthly, and yearly motion, in states which give law to both the elements and mixed bodies alike. It is an assured fact that in the face of the infinite, eternal, immutable laws of the Zodiac and planetary system, the theories, opinions, and deductions of many will have to fall. We may affirm a Fate present and functional, apart from the will; a necessity of Fate, a necessity of action, but will deny a freedom of action, except in circumscribed limits, and these limits are to be found in the nativity or birth. We will affirm that there is a Fate meted out to each individual, that can be fore-known and would be at the present time and condition of the world at large, most difficult to entirely overcome or escape from. Many astrological students may choose to modify all ideas of fatality, by an avowal that one is only the sport of destiny when ignorant of functional astral

influences, and the individual who receives a birth chart obtains at the same time a talismanic charm, to withhold the native from his evil fate and to rush him along into the vortices of wealth, health, and power; or if a saturnine influence prevails, a warmer place will put him right, but it is well to give Saturn much credit.

It is an awful thing to get a glimpse, as one may at times, when it is a part of some small tiny thing which works the mighty machinery of fate, and observe how the destiny of an individual may turn, on a moment's delay or advance, from another small cause or upon some one else doing something else some where some time. Let each individual stop and consider the circumstances of his life and how its lot has been determined, for when Fate wills something to come, she sends forth a million little circumstances to open the way. Oh Fate, with small means are thy ends attained!

If those who make a practice of this science would only realize that the influence of the stars was superior to all but the free will of mankind, and that the effects were manifested upon saints and sinners alike, the world or the individuals who obtain charts of birth would take pains to unfold the power within themselves to combat the influences that impel them on to unfavorable experiences, and all would obtain benefit from this science, as it is intended they should. True, even this would not prevent the expression of disagreeable influences, but the individual would at least make some effort to overcome the influence instead of relying upon the efficiency of the horoscope itself, and this is just what must be done before any great good shall be derived from the science of astrology. It is indeed possible to mitigate, and in a manner overcome certain horoscope effects to an extent; that is, the evil influences of Saturn will be turned to more beneficial results upon the native, though the influence is bound to manifest, as, for

instance, the individual may perceive, when he starts out in the morning, a sign of storm. Dark heavy clouds obscure the sun, and he sees that a storm will, without doubt, be the result. Now, he can prepare himself against this in a measure, or he can go on without proper protection to meet it and suffer the consequences, but the storm will manifest, and it depends upon the forethought and wisdom of the native how its effects will fall upon him, but there are no rules to deliver for the practice of this little saving grace, though there is a universal hankering common to every man's soul, which is known best as Hope. The statement has been made that the fate of things lies always in the dark, but if this were true, these dark places might easily be illuminated, but this could hardly be accomplished with an ancient stable lantern which throws about equal proportions of dark and light. The fact is, there is no darkness; it is but ignorance. Nature or essence always implies the position and existence of substantial beings, therefore, where there is no real essence, there can be no real existence. As a consequence darkness and shadow, which are recognized as the absence of light and space, and which are only the absence of body, are no real essences of physical fates but mere nonentities, or, we may say, have only a model existence in the ideas manifested by the mind. If a necessity of fate is affirmed, there indubitably follows a necessity of action. Necessity of fate is a rather obscure idea and signifies a thing is for the reason that it must be or because its not being would imply a contradiction to its nature. Necessity of action is that which is founded in the nature of things and must produce the cause of that action. This might be termed a fatality of action.

Some might say that it is better, with all one's sins upon his head, to deem oneself in the hand of Fate than to think that they are desperately weak and can be the workers of their own future sorrow and destiny. Some might term it chance that brings illness, that comes between an individual and honor or reputation, or a little poverty will come to make a rascal of one who was an honest man, and when the floor gives way, the rope stretches tight, the poor wretch before it sepulchers, the clock dies, but the trouble is that many are so blind that they cannot see the rope by which they hang, and know not when the drop will fall.

It is oftentimes the case that one will grow to sense the character or nature of the fate through long association with its idiosyncrasies, and also grow to feel intuitively, apart from association, that a certain order of occurrences will never fall to their lot, as for instance, danger from falls or drowning; and to apprehend on the other hand in which direction the events of their destiny will be expressed and the relation they bear to the rest of their life, also the method in which they develop and terminate. The constant, as it may be termed, in the life of the individual, involves him in a class of sudden events which cause much mental and nervous distress. Schemes, objects, proposals are thrust before the individual in the most enthusiastic manner which long experience has taught him, if embraced, may make headway for a time with much vigor and promise, but will ultimately end in discomfiture, regret and sorrow. The philosophical attitude that the individual has engendered and encouraged has enabled him to smile weakly at the audacity and the disguises of these approaches, and if he does not pass on he at least scents the game, does not make too free with Madam Hope and have a short run for amusement's sake, as it is good exercise to try the power of our philosophy in this practical manner and ignore that comedy so intimately near to tragedy. The question has

been asked, what are the signs set apart, the creatures for whom dire events lie in wait? Nothing is visible, yet all is revealed. The philosophers of the half Gods are disappointing in one respect, their smatterings of mysticism do not carry them far enough, they are not properly seen or understood, they are continually breaking down when they approach the greater truths. They reach out for a theoretical, hazy, almost non-existent mysticism and refuse to grasp the real and palpable, thus never succeed in realizing the destiny of life or the beginnings of fate, but remain apt pupils, self-deprived of means or opportunities. The half Gods with them never depart and the Gods themselves never manifest. Better the cold truth with one mighty plunge than the half truth with a quartan ague. Then again, relative to the apparent knowledge possessed by some individuals in apprehending the channels of their fate, the sensing of what can come to them and what cannot, and this ability is to a greater or less extent implanted in the soul of every individual, though it is a question of whether the soul forces find an opportunity to express themselves through the objective elements with which the individual surrounds himself; but however latent the power may be and it may be cultivated as much as some others, it is possible by means of the science of astrology to bring to light, examine and interpret it for the edification of the native. The fate of a young child is involved. It is manifestly dependent. The form has no volition of its own. The mind does not occupy her throne. The soul finds everything unformed, nothing to its hand, the machinery working stiffly, action reflex, not advanced far enough to find expression in any intelligible manner, yet the fate and destiny of this child is expressed from the moment of birth.

Many astrologers of modern times who work out imaginary theories that they seek to apply to the child, not delving into the real planetary cause, work the greatest injustice to the science of astrology. As for instance, in making the statement that the child's fate was so closely bound up in that of its parents that direction out of its own horoscope fell more upon the individuals responsible for its being than upon itself, we may consider this subject with benefit. Every individual born into this world passes his life in a certain environment and whether he creates that environment or has it thrust upon him would not alter the result in the least, since it is an attribute of existence not to be shaken off or separated from. It is the fate of the individual and whether we make the statement that it or he or she changes a similar result will be effected. It may appear to be an uncalled for statement that the life of the child is bound up in that of its progenitors and is intimately affected by their welfare, misfortune, sorrows, joys, change of place, wealth or poverty, morality, etc., but it extends further and ramifies deeper than that, and is governed by natural laws and reasons. The fourth and tenth houses of the nativity are appropriated in the figure of birth to the parents, and these twin divisions form the environmental poles, so to speak, of the first and seventh sections or portions which contact the chord of the individual born. Thus while the ascendant and its complement the seventh indicate the native, the complementary fourth and tenth environ it or rather endow it with a restricted functioning area, lengthen or decrease the line of fate, and say thus far shalt thou go and no farther; and thus, since parents and environment or fate are blended in the horoscope the action and reaction for some years is equal between them until such times as the independ-

ence of the ego is assured and the faculties are able to distinguish, act, reason and perform. The fourth house, however, is particularly important in an environmental sense as we have seen in previous lessons how the natal houses focus their influence into that of the fourth and it retains this dominating influence through the physical life expression, and is equivalent to the Zodiacal sign Cancer, ruled by the changeable moon. This presupposes the continual changes of environment, physical, mental, or psychical which every life is subject to. If the Moon at birth occupy any of the signs Taurus, Leo, Scorpio, or Aquarius, which are fixed, then the environment will not be subject to such great changes but will naturally be more fixed in nature and will retain in much greater degree some special channels or traits.

The subject now being treated is of great import for a study of the relationships of each house and portion of the figure of birth will show conclusively the chain of circumstances that enter into the expression of the native and impel him onward, and a reference to the chart as erected at time of conception and comparison of the two will throw further light upon the necessity and purpose of the especial environment or fate into which the individual comes to physical expression.

It can be readily understood that, as the first five years of life are especially ruled by the Moon and that planet is so closely associated with the fourth house ruled by the radical sign Cancer, much attention must be given during this time of life to the Moon's influence both as affected in the radical map and by direction, but it must not be supposed for a moment that the directions during this stage are to fall upon the parents unless it be indirectly by action upon the offspring. Besides the radices of parents and progenitors may be so clearly disassociated for the mutual advantage and workings required between the two schemes so utterly at variance. In truth, the child's nativity may endow it with properties, requirements and

environments or fate which cannot possibly be carried to completion in association with its parents. It requires an environment for which the parents' nativities of birth are inadequate. Then what is the natural result? It passes from the mortal or throws off the material and passes to a spiritual condition better adapted for its particular growth or development, or through adoption may be introduced into its proper environment. Oftentimes the fate is involved with that of the parents for some years, and then the break occurs or the fate may be linked with either the father or mother as the environmental conditions no longer coincide. Their paths diverge and open out into two and that one chosen by these various individuals is that one which best fulfills the needs of the birth chart. These diverging paths may even unite again at some future time and thus provide conditions which for the time being are suitable for these various individuals to function in. The cases of adoption or early separation from parental environments mostly show Moon in fourth house or sign though there may be other indications shown to determine this. The planet Urania is also often found in aspect with the Moon or in the fourth house or sign. It can be readily seen that since the fourth house of the figure and sign Cancer have control over the home life and environments, also the father, the end of life and general fate line, they become very important considerations in the general horoscope or natal figure and their relation or aspects with Moon to the early life and subsequent destiny is pronounced and most powerful. From them we can judge of the domestic predicaments and also the general tendency of the life as well as the conditions we may find ourselves in at the end of physical expression, as it shows clearly the changes from physical to the spiritual life. However, the question of rank may not be decided from this factor for the reason that at any

one moment it is possible for two births to occur, one in a home of nobility, the other in a truly plebeian family, and thus this is brought under the influence of heredity.

This study of environment taken from the various portions of the figure is of the greatest importance, and a careful study of the esoteric lessons given by our esteemed friend Alvidas will make the solution to the problem quite clear indeed.

This is a most difficult problem for humanity to comprehend, but it is evident that the birth of the soul into physical expression does not entirely determine the station or rank, the environment or the quality or extent of associations. The fourth house we recognize as the end of things physical and has often been termed the house of the grave. It is to the twelve houses of the Zodiac the algebraic x . This house also bears rule over the home or place of dwelling, or the city, town or village in which the native resides, though it must be kept in mind that the sign on the cusp of this house in the natal figure does not necessarily coincide with the sign ruling that place or vicinity. Very naturally in every city there are to be found individuals representing each of the twelve signs of the Zodiac and among these many would be found all the signs of the Zodiac upon the fourth house, but this is not to be expected as the sign found here together with the ascending sign and the planets having rule would point out the general conditions as found in that vicinity, city, town, or village where the native resides, and thus we find another evidence of the great influence cast by the fourth house in the figure. But again in the matter of escaping or cheating fate. We have found this difficult as that which one most desires to escape will most inevitably not be overruled at all or will manifest in some form or other. One may dodge if he will but that great destiny like a searchlight finds him out at just that precise moment and the rigorous grasp of planetary influence tightens upon him and does not let go until it has

chastised him. This is the condition as it exists to-day. There are, however, certain minor self motivated acts which may not be included in this dictum insomuch as they are within the natives' power to overcome or avoid. It is these upon which experiments may be made and gain traced. One may not expect to entirely stop the oncoming energy but the outgoing stands in a different stead, for in this a certain amount of ruling is possible by the native. It is almost impossible to convey to the mind ignorant of these laws of science the exact condition, but at this present condition of the earth's people we may say the native is bound to the wheel of fate and he can only move in certain limitations. The great things as shown by the horoscope are not going to be entirely overcome; the minor events may to a certain extent at least, according to the energy put forth by the individual and he may even lessen the great obstacles. Then, on the other hand, if in past expressions one has constructed an evil foundation or destiny and cannot in the physical expression revoke it, it does not follow that he should do the same thing in future conditions. The basis of astrological prediction or interpretation lies in the fact of certain celestial unanimities and invariable laws known to the interpreter; but as we have pointed out, the effect of these laws and their influences upon the native depend upon the individuality and will force as found in the first house, position of the sun, etc. It is true that the lost world may not be restored, that is, lost opportunities, but the individual is ever free to create for himself, and in summing up the problems of fate, we may realize that we do not always recognize our best friends, so it is not wise at least to feel enmity against a friend who has been actively engaged in blazing you a trail through the forest ever since you came into physical expression, and in this turn back and you can discern the chips along the way.

CHAPTER I.

Planetary Influences, Electric and Magnetic.

There is much that seems strange and unnatural to one of your experience. The investigation of an intelligent mind must needs take note of the unequal conditions existing in the present age, materially speaking, but at the same time, it has ever been so since man's soul was clothed in the spiritual body of the great infinite, universal force of life; aye, since man of earth began to think, for as thoughts are things in themselves, so do these conditions come to those who prepare the future conditions of posterity. This was not intended by a personal God, as writers in the past have tried to show. No, it is but the outcome of undeveloped conditions.

Then we must remember that each individual is under the influence of other planets, as each wave of magnetic force from the different planets in action comes en rapport with different parts of the earth. Those who may come directly under that influence will certainly partake of it in force at the time of birth; not alone at the time of birth, but at the time of conception. In ages past they had developed to a remarkable degree of intelligence concerning the influences of other planets, as well as our own. It is generally understood that the influences of planets are taken from the time of birth. This is very well from a

material standpoint, but in order to equalize the spiritual and material, there must be a stronger influence exerted at the time of conception than at birth. Therefore in order to be accurate, the time of conception should be taken into consideration in order to equalize the nature of the individual and conditions in harmony.

You may gather from this that it may then only be a matter of fortune or luck, but no, far from it, for we must remember that conception can take place only at certain times, when the planetary conditions have reached that situation where they are in perfect equalization with the conditions of the man and woman; so it is not a matter of chance, but resolves itself into a great universal law under which we all are living. How necessary, then, that perfect harmony should exist between the parents of the child born. How may we expect anything else than dire confusion to come from other than harmonious conditions; wealth and poverty, ignorance and knowledge and happiness, all these conditions find their equality in the conditions back of them, for in no single case will you find an exception to this great universal law, which understood by the people, would furnish the guide to happiness.

It is also true that as the majority of planets in this universe advance spiritually, the effect will be shown plainly in bringing unfoldment to mankind. We have not the time nor space to treat this matter as it should be, for it is the all important subject of life; for to know oneself is the first principle of success in life. There is much we could say upon this subject that has been lost to mankind, thereby causing many mistakes to be made. Not enough attention is given to the esoteric. It has been more for material conditions than for the purpose of gaining wisdom and knowledge of wisdom in the spirit.

"Thought is the Builder": "In the Spiritual before it shows forth in the Material."

Everything is first worked out in the ideal before it is realized in the real, in the spiritual before it shows forth in the material; therefore we are obliged to go back to the first conditions and analyze the case in question ere we give a verdict as to the perfect conditions surrounding the child at birth, for they may be very imperfect, and as these conditions are necessarily formed in the spiritual, you will see that this soul individuality merges into material existence through the aid of spirit individualities, who are as much a part of the child as the material parents, for within lies the cause of whatever enters into your life.

To come into the full realization of your own interior is the awakened power that will alone overcome in time the imperfections you have taken upon yourself. True, an individuality may never have come into existence through its own asking, though the conditions which surround it at birth in the spiritual, as well as the material, must be taken upon itself, being necessary under the conditions when it came into existence. Therefore it must all be equalized in accord with the first cause, which it does in its course through life, toward the great infinite, which is the only condition of perfection that will equalize all these unequal forces of life, and give the compensation due each individuality, that merits such reward by its own personal efforts; for each one is building his life conditions from within. Thought is the builder, for thoughts are subtle, vital forces in action, and as they are used do they bring power and omnipotence, success or failure.

There is much that you cannot grasp in conjunction with the compensation, for it is but natural for those living in the material conditions to bring this thought into

action. It becomes a stumbling block to many a weary traveler in the journey through life. True, we may all arrive into more glorious conditions as we permit our thoughts to dwell upon the higher, finer forces of life eternal. Thus you will see that as each child is born, it takes upon itself that which will in time lift it up to the conditions of perfection intended by the infinite force of love. Thus we see this condition depending upon ourselves will open the way to perfect peace, joy, power or impotence.

Each Individuality a Law unto Itself.

We may, by looking about us, see the two different forces in action, one partaking of the higher attributes of the infinite; the other finding an equality in the lower order of life, which is a reflex of the good filtered through conditions more akin to animal life. As each individuality is a law unto itself, so must that individual conform to its own law, for in life as we find it to-day unequalized conditions are dominating. The great object in life is to equalize our lives in harmony with the law under which we are existing.

For instance, one may be abnormal in selfishness, pride, egotism and the many other imperfections brought out by the unnatural manner in which he may conform to the law. Then we find that in order to reach the highest infinite power, we must become better acquainted with ourselves. This involves much study and we find few who are now passing through the earth experience, that are capable of comprehending these forces that are in constant action. In the destruction of the knowledge attained by man, nearly

two thousand years ago, it seems much confusion has come, though it is not for me to say that it is not better so, for we can realize the selfishness which existed at that time; for instead of making it understood by the masses it was kept within certain individualities. Much time and investigation had been given to conditions in which man had been placed. So accurate in fact were they that it was not difficult to construct a figure showing the planetary forces in action at the time of birth and conception. This could even be taken from the parents of the child before birth.

These forces have much to do with the life of the child, for, while it will not eradicate the evil forces entirely, it will prepare one to meet them, thus conforming to the laws under which they are brought into material existence, unfolding the good, becoming receptive to its magnetic currents, combatting the evil which may come in to tear down and destroy the good that is embodied within the soul. In this we see the soul power made manifest, which is necessary in order to partake of the wisdom of the infinite. Of our condition ten thousand years hence, we can only say that, in our judgment, we shall be a step nearer the All Infinite, and as we move forward in this truth, we may all come in harmony with one another. We shall endeavor to explain to you in the near future how you may arrive at an understanding of these planetary conditions and effects. Until you see this you will not be able to comprehend all we would wish to say upon this subject.

We are all learning of these conditions, and are confident that if the masses could be brought to comprehend this knowledge, there will be no question as to the universal progress of humanity.

The Planetary System; Effect upon Human Life. Eastward Revolution of the Fixed Stars. The Sun is the Life-giving Principle.

In order to come into a full understanding of the effects of the planetary system upon human life we are compelled to do so through the most careful observation. It is necessary to be accurate. Without accuracy it becomes useless. From all we have been able to gather of the ideas now prevailing among modern astronomers, we can see that they are at variance with the accepted ideas of ancient astronomers, whose conclusions had been reached by close study, covering a period of nearly five thousand years. The systems used by the Tartars, Chaldeans and Egyptians formed a basis for the Greeks' knowledge of the subject. Uniformity must be the one great feature. We can realize in a measure how difficult it is for you, at this time, to arrive at definite conclusions regarding the effects of the different magnetic currents in action, from the fact that so many of the planets in their cycles take up so much time, that the real effects are only felt about once in an ordinary lifetime.

For instance, take Urania or Uranus, whose revolution around the sun requires a period of nearly eighty-four years, lacking a few days and a fraction. Thus you see that the effects of this planet are only shown about once in a lifetime. One thousand four hundred and forty years are one Pada or period, according to ancient astrology. This sum, multiplied by eighteen, amounts precisely to twenty-five thousand nine hundred and twenty years. This constitutes the period in which the fixed stars perform their long revolution eastward. The last mentioned sum is the product of one thousand four hundred and forty, which constitutes a cycle, two thousand eight hundred and eighty

a lunar cycle, a very significant number, from the fact that, if it be multiplied by any other whole number, the figures in the different products remain always nine. Thus to compare the two periods, four million three hundred and twenty thousand years and twenty-five thousand nine hundred and twenty years, we find among their common divisors, six, nine, twelve, etc., also eighteen, thirty-six, seventy-two, one hundred and forty-four, etc., which numbers, with their several multiples, constitute some of the most celebrated periods of the Greeks, as well as of the Tartars and Chaldeans. You will also observe that the number four hundred and thirty-two, which is the basis of the ancient system, is a sixtieth part of twenty-five thousand nine hundred and twenty, which may be continued on down to other reductions.

We find that the Sun is the life-giving principle, which, when in good aspect to those planets in force, gives power and energy to the individual. We also find that the Moon is the outgoing force, and through its action, has much to do with the material. Its every motion should be carefully observed, for in this you will find the material conditions are shown. Therefore we find the Moon's period of revolution requires twenty-seven days seven hours, and, to be exact, forty-three and one-fourth seconds, and, we must be exact if we receive the benefit of our investigations. Its mean motion is thirteen degrees, ten minutes and thirty-six and one-fifth seconds, its motion never exceeding fifteen degrees, two and one-quarter minutes. Its north latitude is five degrees, seventeen and one-half minutes; south latitude is five degrees, twelve and one-half minutes. It is never retrograde as some other of the planets, but it is always direct, though when slow in motion, or less than thirteen degrees, ten minutes, it is equivalent to a planet in retrogradation, which is thus in its detriment.

Therefore in arriving at the condition surrounding the child at birth, we must take the exact birth into the material world, drawing up a figure of the planets for that time. We must then follow the Moon back through ten signs of the Zodiac, taking the hour of birth as a basis to work upon. We find the Moon then in the same sign of the Zodiac, and deducting four hours and about six minutes, depending much upon the Moon's mean motion at the time, we have the exact time of conception in accordance with the basic principles of astrology. We feel that we can give you some idea of these effects in time, but in order to arrive at exact conclusions we must equalize the spiritual and material birth in one.

We see so much for the world to do, so many forces in action that would be beneficial if they were fully understood in harmony with laws under which they exist. We trust some day that this will be made plain to you, and we entreat you to profit by the mistakes of the past, and do not confine this knowledge within the limits of the more intelligent classes. Neither give it alone to the lower intelligences, but let there be uniformity in your method to scatter the truth. 'Tis true we are only in the primary conditions, but it will continue to develop. May the infinite force of life reach out to each one the cup of wisdom.

"Mural Circle,"—the Method of Modern and that of Ancient Astronomers; "The Harmonious Proportion of Numbers."

In taking up this subject, we wish to give you, as correctly as possible, the knowledge attained by ancient astronomers, whose observation extended over a period of nearly five thousand years. We realize that this may, in many instances, be at variance with modern astronomy. However, we will take into consideration the method taken to receive this knowledge.

We find that modern astronomers rely upon observations made by means of a mural circle, constituting a very small number of years, while the ancient method relied upon the harmonious proportion which numbers bear to each other, in fact, that all the Zodiacal stars move onward in the Zodiac one degree in seventy-two years. After observing, during a period of four thousand three hundred and twenty years, that all these stars had moved onwards sixty degrees, or two whole signs, the consequence must be that they made a whole revolution in exactly twenty-five thousand nine hundred and twenty years.

We realize that modern astronomers give the precession of the equinoxes a shorter period than this. However, we wish to give you the benefit of this observation, covering a period of many more years, and also under more favorable circumstances. For again taking the basic number four thousand three hundred and twenty, and sixty being the divisor, we find that as the stars of the Zodiac move one degree in seventy-two years, they move six degrees in four hundred and thirty-two years, and sixty degrees, or one-sixth of the whole circle, in four thousand three hundred and twenty years, demonstrating that all these observations coincide in harmony.

Finding in this that the precession of the equinoxes is, on the mean of many years, fifty seconds per annum, we find that the earth moves around the Sun in a fixed plane, as regards her course among the stars, yet may realize that at one period the pole of the earth coincided with the pole of the orbit, and that it began to separate and revolve around that point, making one spiral revolution in twenty-five thousand nine hundred and twenty years, causing the precession of the equinoxes, showing that this spiral course being followed, was that in twenty-five revolutions, the

earth's pole arrived at an angle of ninety degrees from the pole of the orbit, and is then actually in the plane of the orbit. The passage of the earth's pole from one position to the other would require twenty-five revolutions of the equinoxes, which would be twenty-five times twenty-five thousand nine hundred and twenty years. This would bring the pole over ninety degrees, and it would as a consequence require four times as long, or one hundred times twenty-five thousand nine hundred and twenty years, to bring the earth's pole right around the circle to its original coincidence with the pole of its orbit.

Thus you may see that in treating of these fundamentals of astronomy, the ancients dealt with numbers of great magnitude, and this is a stumbling block to more modern writers who have taken up the subject. In ancient times, these numbers and astronomical figures were taken into consideration in buildings, and we will, at another time, show how the great pyramids of Egypt were built on these principles, the real object having been lost to modern times, when, as we understand, they are considered to be for purely religious purposes.

We find that Osiris, the Sun, and Isis, the Moon, were taken into great consideration, when casting a figure of the heavens, the Sun passing through the twelve signs in one year, mean motion being fifty-nine minutes, eight seconds; diurnal motion, fifty-seven minutes and sixteen seconds, never exceeding more than sixty-one minutes and six seconds, and, it is ever void of latitude and moves in the ecliptic.

The "Divine Years," and Ages; Precession of the Equinoxes.

We find by careful investigation that the precession of the equinoxes through the Zodiac requires a period

of twenty-five thousand nine hundred and twenty years, and the mean motion for a number of years is fifty seconds per year. This observation was based upon the fundamental epoch of the conjunction of the Sun and Moon, which took place in the epoch of Tirvalora, three thousand one hundred and two years before the Christian era. There is also great variance among astronomers, as to the position of the poles of the earth, and in order to judge correctly we must be familiar with the spiral motions of the magnetic poles, their rate of motion, time of revolution around the earth from east to west, and their revolution from pole to pole, which would in itself cause a slight variation in its angle.

We find that the earth, then, in passing through the Zodiac, keeps its pole inclined from the plane of its orbit twenty-three and one-half degrees, not varying over one degree and twenty minutes from this angle. Then we find that all the great numbers, which have been an enigma to many investigators, apply to this very important phenomenon; thus, fifty seconds in one hundred years equals one minute in one hundred and twenty years, and one degree in seven thousand two hundred years; therefore calculating the motion of the pole from the period of its being perpendicular to the orbit, over ninety degrees, when it would be in the plane of its orbit, we shall have four distinct periods of time, bearing the relation of four, three, two and one, which will be found to have each a very remarkable astronomical character in the latitude of twenty-seven degrees north which was near Benares, India, to the meridian of which is found four different sets of astronomical tables of ancient philosophers.

A Divine Year consists, according to ancient astronomers, of three hundred and sixty common years. Then we

see that in the above motion, seven hundred and twenty divine years equal thirty-six degrees, equal the fourth or Golden Age; five hundred and forty divine years equal twenty-seven degrees, or the third, the Silver Age; three hundred and sixty divine years equal eighteen degrees, or the second, the Copper Age; one hundred and eighty divine years equal nine degrees, or the first, the Earthen Age. Thus, during the passage of the pole from one extreme to another, occurred the four celebrated ages of antiquity, from which the Greeks adopted their ages of gold, silver, brass and iron. These periods will be found to differ by one hundred and eighty divine years, and each portion of the angle moved over will be found to consist of the number nine, multiplied alternately into four, three, two and one.

At the same time, we find that at Benares, where the greater portion of astronomical observations were made, during seven hundred and twenty divine years the tropics passed from the equator to thirty-six degrees north latitude, during which time the meridian altitude of the Sun on the shortest day was never less than twenty-seven degrees, the latitude of this place being naught. Perpetual summer continued through all this period, known as the Golden Age.

During the next period of five hundred and forty years the tropic passed over twenty-seven degrees of north latitude and the Sun was always visible at the horizon on the shortest day. This was the Silver Age.

Next, during three hundred and sixty divine years, the tropic passed over eighteen degrees, and the Sun on the shortest day was eighteen degrees below the horizon, or within the angle of twilight, so there was no absolute darkness. This was the Copper Age.

Next we see for one hundred and eighty divine years, the tropic passed over nine degrees nearest the pole. At the same time, at Benares, the Sun was twenty-seven degrees below the horizon in the winter, and never rose for several weeks. All was dark and frozen. This was the Earthen Age.

We wish to establish these movements and motions beyond question. Then we will take up the planets and their effects.

In our calculations, using divine years saves writing a vast number of figures. For instance, the pole passed over ninety degrees or one-fourth of the circle in one thousand eight hundred divine years or six hundred and forty-eight thousand common years; therefore it passed over three hundred and sixty degrees, the whole circle, in seven thousand two hundred divine years. This is one hundred times twenty-five thousand nine hundred and twenty years, equal to two million five hundred and ninety-two thousand years. Then by subtracting the Prajantha period, two million one hundred and sixty thousand years from this, we have four hundred and thirty-two thousand years, known in ancient times as the Kali Yuga period, or the age of heat. Then the Kali Yuga multiplied into one and one-half equals six hundred and forty-eight thousand, and into six equals two million five hundred and ninety-two thousand, and into ten equals four million three hundred and twenty thousand, known as the Maha Yuga, or The Great Age, which we find also subdivided in the proportion of four, three, two and one, decreasing arithmetically in the Golden, Silver, Copper and Earthen Ages.

The Great Age consisted of twelve thousand divine years. Half of this, then, is the Prajantha Age, or six thousand divine years. Seventy-two divine years are

twenty-five thousand nine hundred and twenty common years, equal to one revolution of the precession of the equinoxes, during which all the twelve constellations pass through the twelve signs of the Zodiac. And six times the Great Age equals seventy-two thousand divine years, equal to one hundred times twenty-five thousand nine hundred and twenty years or one hundred revolutions of the stars. Lastly, one thousand times the Great Age, or twelve million divine years are equal to the number of Savan, or natural days contained in the Kalpa or great period of time, from the Creation to the commencement of the last Yuga or divine age, which consists of one trillion five hundred and seventy-seven billion, nine hundred and sixteen million, four hundred and fifty thousand natural days. If we divide this number of days by four thousand three hundred and twenty we shall have three hundred and sixty-five days, six hours, twelve minutes and nine seconds as the length of the sidereal year in mean solar time.

The pole was computed to make an entire revolution and return to its original place in seven thousand two hundred divine years; therefore in twelve million divine years it must have made six hundred thousand annual revolutions, which period was called a day of Brahma. One thousand such days are known as the Vishnu or hour; six hundred thousand such hours make a period of Rudra, or two million five hundred and ninety-two thousand trillion of human years. We will also add that a million of Rudras was the ancient custom of expressing eternity. You will see from these computations the standard numbers recur, such as nine, sixty, seventy-two, one hundred and eighty, three hundred and sixty, four hundred and thirty-two, as well as four, three, two and one.

Divine
Years
Kali Yuga
4,800
Treta Yuga
3,600
Dwapara Yuga
2,400
Satya Yuga
1,200

This is the basis of the system used among the Greeks, though not understood generally. Then we have the table of years arranged thus: Kali Yuga, or one million seven hundred and twenty-eight thousand common years equal one Fourth or four thousand divine years; Treta Yuga, one million, two hundred and ninety-six thousand common years, Third or three thousand, six hundred divine years; then Dwapara Yuga or eight hundred and sixty-four thousand common years, or Second, equal two thousand four hundred divine years; Satya Yuga, or four hundred and thirty-two thousand common years, or one thousand two hundred divine years. We will continue this as far as we find will be to our purpose and then give you something more closely connected with the effects of directions.

Common
Years
Kali
1,728,000
Treta
1,296,000
Dwapara
864,000
Satya
432,000

Evidences in Harmony with Geological Formations of Present Day. The Ages of Kali-Yuga, Treta Yuga, Dwapara Yuga and Satya Yuga.

We see how we may be of assistance to mankind, in demonstrating these conditions that existed in ages past, that will be evidence in harmony with the geological formations of the present day throughout our little planet.

Referring to our last, we have the sum of the four different ages of Kali Yuga, Treta Yuga, Dwapara Yuga and Satya Yuga, which equal four million three hundred and twenty thousand common years, equal to twelve thousand divine years. Here Kali Yuga is the age of heat; Treta Yuga the age of three, or three nines, equal twenty-seven degrees; Dwapara Yuga, the double nine or the watery age, from the Sun being below the horizon; and Satya Yuga, or the age of darkness, or the south pole, which was so called because Satya was the tomb of the Sun, which was, as it were, buried in that age.

Kali = Five
Treta =
Dwapara = Water
Satya =

The clearness with which these computations in astronomy and chronology are identified with geological formations is certainly very striking. The Kali Yuga endured while the tropic passed over sixty degrees of the central portion of the earth, that is, four hundred and thirty-two thousand years. During a part of this period the Sun was vertically daily within two degrees of the equator for twenty-five thousand nine hundred and twenty years, when the vitrous rocks were formed.

The perihelion point was not then existing, as the earth moved in a perfect circle. When the tropic neared the pole the extremity of the orbit was at its maximum, and as it is constantly diminishing, this is a proof that the tropic was once there, at which time the sudden changes, from a summer vertical Sun to winter of perfect darkness, must have caused those great and sudden inundations, by which other geological formations have been produced. When the Sun was vertical to the poles, ice was formed at the equator, and when constantly vertical near the equator, the tropical debris found near the poles were covered with ice. Thus we have ample proof that nature speaks out in favor of the unanimity and reality of the ancient science of astronomers who made the observations in order to found a true science of natural astrology.

We find that modern writers are wrong in their ideas of the age now about to expire, and term it the Kali Yuga, for this is to reverse the order of the ages; for the Kali Yuga expired when the pole receded from the Sun many thousands of years ago, and the cycle about to expire is not the first five thousand years of the Kali Yuga. There is one remarkable feature of the four hundred and thirty-two thousand years, that is, that the number corresponds exactly to that of seconds in the time aspect of one hundred

and twenty degrees, for one hundred and twenty multiplied by sixty, multiplied by sixty, equal four hundred and thirty-two thousand, proving its astrological as well as its astronomical character.

We find that the period of the Nomes and the formation of Osirism or the psychical element of religion and basis of union, provisional solar worship and the beginning of Egyptian nationality, to be ten thousand years B. C.; beginning of the formation of castes, priests and warriors, close of the republican period in the Nomes, nine thousand and eighty-six years B. C. Bystis, the Theban priest of Ammon, the first sacerdotal king, nine thousand and eighty years B. C.; beginning of the elective kings, seven thousand three hundred and twenty years B. C.; beginning of the hereditary kings in Lower Egypt, five thousand four hundred and thirteen years B. C.; end of them, three thousand six hundred and twenty-four years B. C. The object and age of the great pyramids have baffled modern students. The time occurred during the elective kings, about seven thousand one hundred and twenty years B. C.

Pyramids and their Objects. Isis, The Moon.

In the first place, we recognize the fact that the chief goddess of the ancient Egyptians was Isis (the Moon), and there was a time in the past age of the world when Isis, or the Moon, passed vertically over the city of Cairo and the great pyramids, and the whole building, and every one of the four sides was, at that time, covered completely by the light of the Moon as she passed exactly over the apex of the great pyramid. This was the time when her sacred influence was shed on the favored spot. It was then, chiefly for this reason, and to commemorate this important

FALSE phenomenon that this enormous mass of masonry was built up. It was raised at an angle of fifty-two degrees which was meant to commemorate the fact of fifty-two weeks in a year, as the Moon was taken, from the first, as the great means of measuring time, and to her was appointed the second day of the week, Moon-day or Monday, as the Moon governs things connected with that day, and especially the first hour of that day. The first day was given to Osiris, the Sun, Sunday, as the Sun rules the first day and the first hour of that day.

Now in order to find the date at which this important event took place, we have to consider that the obliquity of the ecliptic diminishes at the rate of one-half of a second annually. Then we may take, for example, the twentieth century, and find that in the year 2,000, it will be twenty-three degrees and twenty-six minutes. To this add five degrees and eighteen minutes, for the north latitude of the Moon at its maximum, and we have twenty-eight degrees and forty-four minutes, which subtracted from thirty degrees gives one degree and sixteen minutes, or four thousand five hundred and sixty seconds. This would be passed over by the Moon in nine thousand one hundred and twenty years, at the rate of one-half a second per annum. Then, from nine thousand one hundred and twenty years subtract two thousand years, and we have seven thousand one hundred and twenty years remaining as the date of the building of the great pyramid, and this was two hundred years subsequent to the beginning of the elective kings. It was built to serve, first as a memorial of the fact, great in the ancient religion, of the transit of their goddess over that spot; second, as a means of fixing a great national system of meteorology, and third, for the sepulchre of their great sovereigns. To all these objects was it dedicated.

It is evident, then, that the various dimensions are measurements, respecting the solar cycle date, repeating the ecliptic cycle, etc., of the ancient Chaldeans and Egyptians, but these have been unknown to modern investigators, owing to the introduction of the solar year, and its varied lengths enacted by the legislatures of modern times. As these ancient cycles are natural and scientific, they differ from anything of the kind attempted by man upon the unnatural lines, though they are the same as many scriptural and prophetic periods, which observation shows are purely astronomical. It is very easy, then, for some modern writers and investigators to mistake scientific data for biblical truths. We shall go over the different measurements in our next, showing them to be taken from astronomical observations at that time.

Let these grand truths find harmony in the minds of all.

Mathematical principles on which the Pyramids were built.

In the Queen's chamber, or the Moon's chamber in the Great Pyramid, will be found a deep marked niche. This niche is fifteen feet high, as this constitutes the Chaldean and ancient Hebrew solar cycle. There are also five stories which answer to the five divisions of the solar cycle, that is, five intercalary periods at the end of each third year. The walls of the King's chamber (the Sun) are composed of stones in five horizontal courses, and above this King's chamber are five chambers of construction. Both represent the five divisions of the solar cycle. The coffer in the chamber has five solid external sides, one being the bottom. Then again, we take the entire length of the ante-

chamber multiplied by Pi, which is a proportion known to mathematicians: this supplies the exact number of days in the year, or you may say Pi is the proportion of the diameter of a circle, to its circumference.

tens/s

Thirty-six is another important division in the Great Pyramid. The Grand Gallery is covered by thirty-six stones. These represent the thirty-six divisions of the ecliptic cycle, that is, twelve signs or months, each divided into three eighteens. These form the geometrical division of the circle three hundred and sixty, which is also a ruling period in scripture. In connection with the ecliptic cycle, that is, twelve signs or months, each divided into three eighteens, nine is an important number, as the largest room in the King's chamber is covered with nine blocks of granite, representing the nine cycles of eclipses, of six hundred and forty-eight years each. Thus we have the breadth of the King's chamber, three hundred and twenty-four inches, and length of the passage, three hundred and twenty-four inches, giving the full date-representing cycle, representing six hundred and forty-eight years.

These measurements are a plain indication that the period in which the pyramid was built was that of the early Chaldean. The date-repeating cycle of solar eclipses, six hundred and forty-eight years, made up of twelve times fifty-four, which is three solar eclipses, on or about the first day of each month of the year, that is, by the system of time observed by the ancients, a solar eclipse occurred thrice at one date, but the period between each was eighteen years.

Thus, three times eighteen are the fifty-four years, just spoken of, and as there are twelve months, called signs in the Zodiacal circle, the first eclipse in creation year passes through the year, and repeats its date after six hundred and forty-eight years. This is a very good system of measur-

ing time by the Sun, as you will be able to discover. It is a complete revolution of eclipses upon the Zodiacal circle, and at the same time, a grand demonstration of its use. Thus, we see that the use of this six hundred and forty-eight, or nine, is but a natural and scientific measurement in the great pyramid, or wherever it may be found. We find this in the Grand Gallery, which is fifty-four feet long, and therefore has a length of six hundred and forty-eight inches; this is a double reference to the ecliptic cycle.

We find that the Zodiac has more than one representation in the pyramid, and is the basis of all other divisions, wherever they may be found.

The Pyramids, ¹⁰⁰Twenty Years in Building. The Influence of Isis. "The Moon Governs Existence."

In order to show the connection of these measurements, we will take, for instance, the Great Gallery, which is covered with thirty-six stones, which represent the thirty-six divisions of the ecliptic cycle, formed by the twelve sections or months of the Zodiacal circle. We know that each one of these twelve sections contains thirty parts, or degrees, thus forming three hundred and sixty, which is the mathematical division of all circles used in geometry, astronomy and also in Biblical chronology. This Zodiacal circle was also portrayed on the outside casing of the huge building, together with the chief constellations. You may judge from this that the builders of the Great Pyramids were well acquainted with the twelve signs of the Zodiac, and other astronomical observations known to modern times, and even more, as you will conclude from these data.

We also gather that many err in fixing the time when the Great Pyramids were built, when Draco was situated at the North Pole, though in reality it would be in the centre of the slanting passage, in one thousand eight hundred and twenty-six to two thousand one hundred and seventy A. M., about one thousand nine hundred and sixty-nine. It took twenty years to build the same. This would give one thousand nine hundred and eighty-nine A. M., and was in the reign of Cheops who built the Great Pyramid, he being the second king of the Fourth Dynasty, which began in one thousand nine hundred and forty A. M. It will be plainly seen, then, that the object of building such a lasting monument was to commemorate the transit of the Moon, Isis, their goddess of worship, whom they held in reverence at that day.

We will also refer here to the Temple of Isis at Sais. On the front of this temple appears the following inscription, "I, Isis, am all that I am, that has been born, that is or shall be. No mortal man hath ever me unveiled." This has no doubt proved very mysterious to modern investigators, who understand nothing of the motive of the ancients. However, this veil may be drawn aside and the mystery penetrated by means of astrology, as understood by the builders of this temple.

Here we will understand the Moon, Isis, is referred to again. The name, Isis, comes from the Greek, Ioic, and this was taken from the Hebrew character, interpreted *Is*; this word is translated to your language from the Hebrew word indirectly through the Saxon *Ir* to *Ise*. The original idea as meant to be conveyed by the ancients is that of being, or thing subsisting or existing, and has no relation to kind or species, but is applied to almost any distinct being or thing, as for instance, to Man.

It is impossible to give you through this method the original writings or characters used by the ancients in referring to this, but we may be able at some future time to do so through some other method. It will be found by practical investigation that the Moon governs existence, and unless she may be in power (conjointly with Venus) there is no animal existence. This is one of the fundamental astrological doctrines of the ancients, that is, unless the Moon, Isis, be in power at the time of union, there will be no progeny. This is one of the great mysteries concealed under the veil of Isis, though there are still many others, as for instance, the periods of utero-gestation and incubation are regulated by the Moon, from the common hen which incubates during twenty-one days, the time occupied by the Moon in going through three-fourths of her period, and the duck, which sits a whole period, or twenty-seven and one-third days, to the cow which gestates for ten times that period, or nine calendar months, also the mare, elephant and some other female quadrupeds, whose gestation extends over a period of thirteen lunar months. Also does the moment of completed gestation coincide exactly as the tides flow under the attraction of the great Isis.

The ancient inhabitants of Chaldea, Egypt and Hindostan were well aware of all these facts, and from their knowledge of nature they elaborated many beautiful myths concerning Isis. They observed that if at the moment of parturition, the Moon was afflicted, there was danger to the mother and her issue.

Tycho Brahe; Danish Astronomer. "The Moon takes the Character of Each Planet Ruling Each Individual Sign in Turn."

We wish to speak of Tycho Brahe, a Danish nobleman of the sixteenth century, who by his earnest desire and sincere efforts, received much knowledge of the ancient philosophers, Thales being the principal one, who existed 640 B. C. to 546 B. C., and was considered one of the most eminent Greek astronomers and astrologists of that time. He was the first to successfully predict eclipses and their effects. Also connected with him were Anaxagoras and Anaximander, who were also noted astronomers of their time. Tycho Brahe succeeded in placing much knowledge before the world, but little of it was accepted, and all or most of his papers were destroyed at his transition. However, Truth is immutable. Science based in Nature is destined to live as long as eternal ages roll. Astrology is a science whose foundations are based upon natural philosophy. At this mistress of science, sceptics may rail, but they cannot rail the seal from off the bond. The evidence of four soul degrading principles as witnesses, viz., Sneer, Scorn, Derision and Prejudice, has oft denounced true genius as a heretic, but true genius shall triumph as long as Nature and Spirit shall exist.

There was an inscription found upon the Temple of Isis at Sais, the first character being Hebrew, meaning Is or existence. The four characters below this are also Greek, interpreted, "to bring forth." The last is also Greek, interpreted, "Thou shalt bring forth from the earth many goodly fruits." In speaking of Isis, the Moon, Apilius makes Isis say, "I am Nature, the parent of all things, the sovereign of the elements, the primary progeny

of time, the most exalted of the deities, the first of the heavenly Gods and Goddesses, whose single deity the whole world venerates in many forms, with various rites and various names. The Egyptians worship me with proper ceremony, and call me by my true name, Queen Isis."

We spoke of the influence of the Moon: When afflicted at the moment of parturition, there is danger to the mother and her issue. On the other hand, when the Moon is benignly aspected, parturition was safely accomplished. This was incorporated in the myth of Lucina. They taught that she was the daughter of Jupiter and Juno, both having Dignities in the Zodiacal sign of Cancer, as the child, born when the Moon is therein, is easily brought forth, and in this way she became the Goddess whom women invoked when in labor, and Lucina consequently presided over the birth of children. The name of Lucina is derived from Lux, the light, and Lucus, the morning, for Ovid speaks of this in his writings one thousand eight hundred and ninety-one years ago, which demonstrates that this fact had been handed down from the customs of the ancients, though the error is made in interpreting Lucina as Lucus, the morning. It is in reality derived from Lux, the light, being founded on the observation that the children born when the Moon is evilly configured, rarely see the light. It is evident that all the many Goddesses spoken of were the Moon and referred to her, and it was justifiable to claim for her, Isis, that she was all that had been born or then existed or should exist, yet, down to the time of the inscription, no mortal man had ever drawn her veil aside. She is, in fact, the personification of Nature acting by and through the Moon, and in this sense the veil of Isis can never be fully understood, only by an equalization with Nature's Law.

It is plain that the Moon does act upon mankind and does exert her influence upon all life. Isis is also called Myrionyma, or Goddess with ten thousand names. Upon this we shall see that the Moon, while passing through the twelve signs of the Zodiac in twenty-seven and one-third days, *takes the character of each planet ruling each individual sign in turn.* Thus, when the Moon is in the Zodiacal sign of Aries, the day house of Mars, she becomes martial and masculine in her effects, similar to Mars and his nature.

CHAPTER II.

The Moon and Natural Life; Her Many Names. The Bull; His Significance.

We will continue the subject of the Moon, as this planet has much to do with the natural life, and it will be more in keeping to lead up to our spirituality, in which other planetary influences have their effect, as the Moon gives her influence out to life in the material form.

We find that as the Moon in Aries partakes of the nature of the sign and planet in power, so the Moon in Zodiacal sign, Taurus, the night house of Venus, partakes of the nature of Venus, and is feminine in her effects. Again, when in close configuration with any planet whatever, the Moon partakes of its nature for the time being. Thus you will understand why Isis, the Moon, was venerated in many forms with various rites and names. A child born when the Moon is just rising in the Zodiacal sign Aries, will be a martialist, while with the Moon in Taurus, a pleasure seeker; with the Moon in the Zodiacal sign of Gemini, a mercurialist, a writer and traveller. In this manner many different characters are formed.

In the near future we shall give the nature of the Moon, and the different planets, in the different houses in which they may be posited at birth. You will see that while these varied characters were formed, they were ruled by the Moon, and in this way received many names. Thus, she was the Venus of Cyprus (which is ruled by Taurus); the Minerva of Athens; the Proserpine of Sicily; the Cybele of the Phrygians; the Diana of Crete; the Ceres of the

Hellensis; the Bellona of the Romans, and many others of like nature. Proserpine was called by the Greeks Persephone, at first called Pherephatta or fruit bearing, and was the daughter of Ceres, the Egyptian Isis, by Jupiter. We give you this that you may better comprehend the various myths connected with the Goddess and her mother Ceres and the many songs and myths of the ancients.

The Zodiacal sign Taurus is the exaltation or chief power or dignity of the Moon, and therefore she doth possess more power in the sign Taurus than any other sign. Also this sign Taurus (of which the bull is symbolical) is the house, a chief dignity, of Venus, the Goddess of Love. Each planet when in the house, or exaltation, of another, partakes of the nature of that other, which is called its disposee, the original name of all the planets having been Shemini or disposers. This rule applies most especially to the Sun and Moon, the Isis and Osiris of the Egyptians. Taurus also has chief rule over the earth and its productions, and is a fruitful sign, and when Venus or the Moon comes into this sign at birth, it presignifies a fruitful person, or on the other hand, when an eclipse of the Sun falls in this sign, the fruits of the earth suffer in places where such an eclipse is visible, and we understand from conditions we have gathered that you will be able to verify this from modern data.

That is, in the years 1845 and 1846 there were two eclipses of the Sun in Taurus. Now the sign Taurus rules Ireland, and its crops were blighted by these effects, as you will see by investigation. The bull became the symbol both of the mother of the god Ceres, and of Venus, or Aphrodite, as the Greeks named her, which name was derived from the Greek characters, meaning *fero*, to bear, to bring forth. You have this in the four characters written

upon the paper just below the inscription. Some modern writers and poets err, interpret this aphroa, meaning froth of the sea, etc., but this is not the correct interpretation, as intended by the ancients. Ceres was named the Goddess of Corn and of harvests, for the reason that when the Sun is in Taurus the harvest is ready to gather in Nubia, where the heavens were first constellated.

One of the "Eleusinian Mysteries" Explained. Ancient Astronomical Tables.

We realize that in the present subject we are now giving to you conditions that may not be as interesting in some respects as other matters of astronomical character. However, there is a purpose in view in giving you these data, that you may better understand the motive and conditions of the ancients, and it will be essential to future data. We will say in reference to the astronomical tables of ancient philosophers that they are in existence to-day and are understood only by a few, but not by the masses at Benares. They are kept within the temples there, and are never seen except by those who have access to them; these are the priests.

Now you will find that the poets wrote of Proserpine, the daughter of Ceres, being carried into the earth by Pluto in the island of Sicily. It was a myth, by which was taught one of the mysteries of Eleusis, to speak of which aloud openly was a crime. The explanation is plain by astrology. The influence of the Moon was chiefly found in Taurus. Ceres is said to have named her daughter Phere Phatta, fruit-bearing, in allusion to this sign, as Sicily is also under the influence of Taurus. Diana, also the Moon, has a temple situated in Taurus Chersonesus, now called

the Crimea, which country is also ruled by Taurus, as you will find that very soon after the conjunction of Saturn and Urania in Taurus (both malignant planets), the Crimea was invaded, and subjected to all the horrors of war (which also occurred close by that temple), by the English, French, Turks and Sardinians.

The Moon was also called Angrotera, Orthia, Taurica, Delia, Cynthia, Aricia, and from this Luna, the latter term was given her. Luna is from her having rule over Mt. Taurus, a part of the mountain boundary of Scythia. The inhabitants of Taurica were among her most zealous worshippers. The effigy of Diana always bore the lunar crescent, importing that she was the Moon, and the bow in her right hand shows that it was the Moon in the Zodiacal sign of Sagittarius, wherein she inclines persons born under her rule to hunting, and hence her title Sagitta. She was also known as the female Janus. In short, Di is merely an abbreviation of Divus, holy or divine, and was a prefix to the word ana, forming Diana, and meaning the Goddess of Jana or Juno, and was held in great reverence in Carthage, which city is known to be under the influence of Cancer, the house of the Moon. Juno is said to have had the privilege of hurling the thunder of Jupiter when she pleased, which signifies that Juno (that is the Moon in Cancer) has great influence when configured with the planet Jupiter, and we see Juno's power extended over all the gods, for the Moon comes into conjunction with all the planets in turn, and passes through all the signs of the Zodiac each month. She was represented as veiled from head to foot, and the Saxons especially worshipped her in that form as the Moon.

Among the Latin titles of Juno was that of Mena, which comes from the Greek mene, the origin of the Eng-

lish word mind. This word will also be found to be connected with the Latin mens, the mind, from the fact that the Moon exerts an influence upon the mind, chiefly when in aspect to Mercury, and when both or either are afflicted at birth, the mind suffers, and mental disease was termed lunacy.

Ignorance of the grand astrological fact that the sign Taurus is the house of Venus and the exaltation of the Moon, both of which have dignity and power in this sign, is at the bottom of all the confusion of the learned world for ages past when treating on this subject. This was one of the grand mysteries which could not be known or understood by any but the Chaldei, or first Freemasons, who took great care to teach it only to those consisting of what is known as the Royal Arch Masons. It was this fact that was the foundation of all ancient worship of the Bull Ap, from Aba, father, or progenitor, and is life or existence; hence we see Bull, apis, and the veneration paid to the Brammin bulls of India, and to the sacred character of the cow over all the East, in ancient and modern days.

We wish to give you the interpretation of Aspects, which is an angle formed on the earth by the luminous beams of two planets, strength to stir up the virtue of sublunary things, also certain distances between any two points in the heavens. There are seven principal aspects to be considered, the conjunction, semi-sextile, sextile, quartile or square, trine, true opposition and the parallel of declination.

Variable Stars. Wonderful Phenomena.

We wish to take up the Variable Stars, as we see that modern writers and investigators are unable to satisfactorily account for these wonderful phenomena. As

is well known there are many stars which exhibit periodical changes of brilliancy. In addition to these variable stars which are visible to the naked eye, there are still others belonging to what are termed the telescopic classes. The following are among the principal variable stars visible to the naked eye, in the present age: Algol Persei, which goes through its changes in four days and twenty-one hours; Mira Ceti in three hundred and thirty-four days; a star, Cephei in five days, nine hours; one in Aquilae in seven days, four hours; Herculae, in sixty-six days; a star in Aquilae in seventy-two days; a star in Coronae in three hundred and twenty-three days, and a star near Cygni, in four hundred and six days and six hours. Thirty Hydrae changes in four hundred and forty-two days and two hours, while the periods of some of the variable stars extend over many years. Thirty-four Cygni completes its cycle of changes in eighteen years and one hundred and forty-four days. The bright star Capella, in the constellation Aurigae, will be found to have increased in brightness during the present century, while on the other hand one of the seven bright stars in Ursae Majoris has diminished in lustre.

The cause of this regular increase and decrease in the brightness of variable stars has been a mystery to many modern astronomers, but it will be found that this variation in the brilliancy of light is caused by the position of these variable stars and the movements of the planetary system affecting them by their influence and aspects. For instance, the variability of such a star as Algol Persei, cannot be accounted for by modern investigations. The most remarkable of the variable stars is in Ceti called Mira, the wonderful star. It goes through all its wonderful changes in three hundred and thirty-four days, and

shows some strange irregularities in its brightness. It usually appears as a star of the second magnitude, though at other times, it has not appeared higher than the fourth magnitude, and between five and six months afterwards it will disappear altogether for about five months. Sometimes it will shine at its maximum brightness for a month at a time; at other times it will vary in brightness in a few days. It will be found that it may best be observed during the month of October, and will be found in right ascension two hours, thirteen minutes and fifty-six seconds, and also in South declination, three degrees and twenty-nine minutes. The variability of Mira Ceti was known to the ancient astrologers in the age of the pyramids; was lost to the mortal world, and was given to Tycho Brahe in the sixteenth century, with other knowledge, which was not destroyed, as was much else pertaining to the movements of the earth and other planets. In fact, this knowledge was entombed by the ancients in the building of the pyramids, and will sometime be found, as it is now within their massive walls.

The ancients had discovered much through their observation of the stars, and foretold the dark ages. Much of the knowledge was written and placed within the walls of their buildings, calculating that as the world advanced, it would be found at the proper time, when people were best ready to receive it. This was the object intended, and you will find that as time goes on, all this will come to light.

"Star of Bethlehem" has a period of seven hundred and eighty-six years.

We wish to call your attention to other stars of variable nature. Among the most interesting of these is Algol Beta Persei. For the space of two days and thirteen hours,

Mira Ceti
R. A
2 h. 13' - 56"
35 29.

it shines as an ordinary star of the second magnitude, and is conspicuous to the naked eye. On the other hand in less than four hours it diminishes to the fourth magnitude, and remains so for about twenty minutes. It then as rapidly increases to the second magnitude, and continues thus for a period of two days and thirteen hours, after which similar variations occur. The exact period in which all these variations take place is four days, twenty hours, forty-eight minutes and fifty-five seconds. You will be able to find Algol in Right Ascension three hours, one minute and thirteen seconds, and in North Declination forty degrees and thirty-two minutes, and it will be most clearly visible in October and November near the foot of the Constellation Andromedae.

The star Alpha Lyrae is also remarkable, for the fact that it has a double period, very nearly equal to thirteen days. The difference between the maximum and the minimum is but one degree of magnitude. Although the two maxima are equal, the minima are quite unequal. The best time for observing this star is in June and July. It is to be found in Right Ascension eighteen hours, forty-six minutes and eight seconds, and in North Declination thirty-three degrees and fourteen minutes.

Irregular or temporary stars have occasionally shone forth with a lustre far surpassing that of the stars of the first magnitude, or even that of Jupiter and Venus, only remaining for a short time, and then gradually disappearing altogether. The most celebrated of these stars is the one more commonly known as THE STAR OF BETHLEHEM, and is in one of the circumpolar constellations. Modern writers have given this much thought and investigation since the Christian Era. It is thought by many to have a period of three hundred and fifteen years, but this is a mis-

Algol.

Beta Persei

R.A.

3-01-13

40 N 32

Vega.

Alpha Lyrae

R.A.

18-46-08

33 N 14

take, as it really has a period of seven hundred and eighty-six years, being invisible during that time. As you will see, this star appeared about the time of the birth of Christ, and has not been understood by modern investigators, as they could not understand why the shepherds went to the West, when it seems they should have gone to the East; but this Star appeared in the Zodiacal Sign of Aries, and Aries is an eastern sign, and this is what is meant when speaking of the star in the eastern point of the heavens. In the year seven hundred and eighty-six this star was again visible to mortal man, but so little was known of it that slight attention was given to it at that time. The last appearance of this remarkable star occurred in one thousand five hundred and seventy-two, in Cassiopeiae. The attention of Tycho Brahe was called to it at that time, and he wrote a very concise description of the various changes it passed through while visible. During the early part of its appearance, it surpasses Sirius in brilliancy, and can only be compared to Venus when she is in her most favorable position in respect to the earth. It can be seen at noon by those gifted with clear sight, and is visible through clouds which obscure every other star. At night it twinkles even more than the ordinary fixed stars. It is very white in color; then changes to yellow; then finally to red. This same knowledge which was handed down by Tycho Brahe is in most part confined to the temples of the priests, and the Romish Church, principally in India. In the year two thousand three hundred and fifty-eight A. D. this star will again be visible, although it had been supposed to occur at an earlier date.

Variable Stars. Influence of Fixed Stars on Life.

In one hundred and twenty-five B. C. Hipparchus discovered a star that came to view in Ophionchi, which exceeded Jupiter in splendor, though not as bright as Venus, and similar to the Star of Bethlehem. It twinkled far more than its neighbors, though it did not change color, as it was always observed to be white, when clear from vapors prevalent about the horizon. It remained visible for two years, three months and nine days. Then again in eight hundred and sixty-four A. D. it came into view, but no notice was taken, of any moment, at that time. Then again in one thousand six hundred and four this same star again came into view, and was observed by Kepler, quite a noted astronomer of that time. Kepler also made notes upon its movements, color, time visible, etc., which correspond to its appearance when viewed by Hipparchus, who wrote upon the fixed stars.

Then again in the three hundred and eighty-ninth year of the Christian Era, a star came into view near Aquilae which shone forth for nearly three months, then vanished, and one thousand two hundred and sixteen years afterwards this star again shone forth, and disappeared in about the same time.

Then also, in October of one thousand six hundred and four a bright star came into view in the Constellation Serpentis, nearly attaining the brightest lustre. This star remained until the following October when it vanished. This star was also noted in four hundred B. C.

There are many of these temporary stars which are interesting to study, and to this class of temporary stars may be added many others whose periods are so long that they are termed missing stars. As the observations of the modern investigators are limited, they have not yet had an

opportunity to observe these many changes, for on careful examination of the heavens, and comparing them with former catalogues, and ancient and modern catalogues with each other, many stars formerly known are found to be missing. Some are inclined to attribute this to mistakes in making entries, but the facts are that they are periodical stars, the length of whose period exceeds the brief time within which astronomical observations have been recorded, and in the time to come, astronomers of the future will view the next reappearance of these periodical or temporary stars, and find them to be regular, harmonious and periodic, though they may now appear to be accidental.

The fixed stars have much influence upon life, as discovered by the ancient investigators. For instance, a child born near sunrise, noon or sunset, when the Sun is in the line of Right Ascension of the fixed star Algol, shows great liability to a violent death or constant illness, unless other testimony is given to overcome this powerful effect, and when the Sun is in an angle with Algol, it threatens beheading. If either the Sun or Moon be Hyleg, and in conjunction in Right Ascension with any fixed star of the nature of Mars, a violent death is shown, and honors, preferment or riches, conferred by such stars, will only end in ruin and disgrace or poverty. This is similar to the effects of Saturn in the mid heaven in the tenth house, as for instance was shown in the life of Napoleon of modern times. Stars of the nature of Saturn, such as Markab and Scheat Pegasi, bring disgrace and calamity when with the Sun or Moon at birth. Rigel, Arista, the North Scale and the Fomalhaut are fortunate in their influence, and throw a benign and benefic influence upon the native when culminating at birth.

Planets and their Influences. Objections Answered.

We have gathered the thought that in giving to you these astrological configurations and influences, we may combat the opinions of some who may not be able to comprehend them. At the same time we must have the truth, even though we have to keep a pace in advance of some who cater more to theories than to scientific demonstrations of truth, and we call to mind the answer of Bias, one of the seven wise men of the sixth century B. C. who, when asked by a pretender what religion was, remained silent, and when asked why he was silent, made this reply, "It is best not to ask of that which does not concern thee." However, we shall take up some of the objections that may be found.

First, allowing the ancient astrologers to be correct, will not the precession of the equinoxes, which has totally altered the face of the heavens, by causing the fixed stars to shift their places (those formerly in the sign of Aries being now in Taurus) cause the very foundations of the science to be unstable, and so render it impossible to draw from them any safe conclusions? This is one of the principal objections as regards the fixed stars. But we find that the beginning of the whole Zodiacal circle, which in its nature as a circle can have no other beginning nor end capable of being determined, is therefore to be assumed to be the sign Aries, which commences at the Vernal Equinox; also the beginning of the signs and their terms are to be taken from the tropical and equinoctial points; therefore their nature and influences have no other origin than from the tropics and equinoxes, and if other beginnings were allowed, it would either be necessary to exclude the natures of the signs from the theory of prognostica-

tion, or impossible to avoid error in their retaining and making use of them, as the regularity of their spaces and distances upon which their influences depend, would be invaded and broken up.

We find these fixed stars pass through one sign in about two thousand one hundred sixty years, and they are quite distinct from the stars themselves, and depend for their existence upon their distance and declination from the tropics and equinoxes. For the foundation of astrology is that of the universe, and the child born with that part of the Zodiac called Virgo, ascending, will be very different in personal form and stature from another born when Capricorn ascends, the former sign measuring from one hundred and fifty to one hundred and eighty degrees, while the latter measures from two hundred and seventy to three hundred degrees, from the first point of the Zodiacal sign Aries. The origin of the houses assigned to the different planets was among the ancient astrologers of Egypt, and at the time the Sun came to the Southern Tropic, the Egyptians commenced the Thoth, or first month of the Egyptian year. This year consisted of twelve months, each containing thirty days and five Epagome, or voids, making in all three hundred and sixty-five days. The months were named according to the signs wherein the Sun passed, each planet ruling the Sun according as he was in its house (each, except the Sun and Moon, having two houses), while the Sun and Moon had but one house, viz., the Sun the sign Leo; the Moon, Cancer.

We will now write out a table of the Egyptian months with the planets ruling the different signs: Thoth, or December, sign was Capricorn, ruled by Saturn; Paophi, or January, sign Aquarius, also ruled by Saturn (at the present time by Urania); Athyr, or February, sign Pisces,

ruled by Jupiter; Cohiac, or March, sign Aries, ruled by Mars; Tybi, or April, sign Taurus, ruled by Venus; Mechii, or May, sign Gemini, ruled by Mercury; Phamenoth, or June, sign Cancer, ruled by the Moon; Pharinonti, or July, sign Leo, ruled by the Sun; Parhous, or August, sign Virgo, ruled by Mercury; Pargui, or September, sign Libra, ruled by Venus; Epiphi, or October, sign Scorpio, ruled by Mars; Mesori or November, sign Sagittarius, ruled by Jupiter. The first planet was Saturn, whose orb was the highest (next to Urania) or the greatest distance from the Sun. He governed Capricorn, and so on with the others until the Sun entered his own sign Leo. His heat was greatest in that sign, and his power the highest.

Thus we find Science the witness of all religions, the natural missionary of faith and knowledge; that it cannot be a thing of chance, but is in every respect, infallibly the result of the nicest calculation, directed by supreme wisdom.

*The Zodiac has 360°; Divided into 12 Signs of 30° each.
 "Each sign rising at birth has marked Influence on
 Form of Body and Mentality."—Aries—Taurus
 — Gemini — Cancer — Leo — Virgo — Libra —
 Scorpio.*

In an investigation of the influences of the planets it must be considered that the causation, by which all effects, whether general or particular, are produced and fore-known, is essentially one and the same; for the motions of the planets and of the Sun and Moon present the operative causation of events which happen to any individual, as well as of those which happen generally; and the fore-knowledge of both may be obtained by the same accurate

observation of the distinct natures of the several creatures and substances subjected to the influences of the heavenly bodies, and by due attention to the changes produced in those natures by the configurations displayed in the ambient, by the planetary motion.

In connection with the planets, signs of the Zodiac and fixed stars, we have three more characters that must be considered, viz., the Moon's North Node, which character resembles very much the character sign of Leo; also the Moon's South Node, which is represented by the same character inverted. These are the points in the ecliptic, where the Moon crosses from the North into the South latitude, or the reverse, which occurs twice each month. There is also another character termed the Part of Fortune, represented by a circle divided into four equal parts, and this will be explained later.

You will notice that as each point of the Zodiac rises and sets once every twenty-four hours, occasioned by the diurnal revolution of the earth upon its axis, when any given point be rising, the opposite point must be setting, and as the Zodiac consists of three hundred and sixty degrees, each sign or portion consists of thirty degrees, as it is divided into twelve signs. Each of these signs, when rising at the birth of an individual, possesses a certain influence to produce a particular form of body, and peculiar mental affections. The effect is produced not by the ascending star alone, but by the ambient, that is, the whole face of the heavens at that particular time. Therefore it is essential to have the description of the different natures and form of body produced by the different Zodiacal signs, as well as the planets and fixed stars that throw their influence for good or evil. We will first take up the Zodiacal signs.

First we take the sign Aries, which produces a disposition combative, angry as the Ram, and at times capricious, with middle stature, thin face, dark hair and complexion.

Taurus gives a disposition slow to wrath, patient and enduring, but when angry, violent as the bull; a short well set person, full face and thick neck, broad handed, with dark crisp hair.

Gemini produces a good understanding, a powerful imagination, quick and active, a tall well made body with good carriage, hands long and slender, black hair, hazel eyes and often, when a female, will give birth to twins. This is termed the Twin Sign.

Cancer produces a timid person, similar to the crab, and weak in constitution, with middle and short stature, round face, generally lower part of face larger than the upper part, rather pale complexion and small features.

Leo, a bold heart, cautious disposition, a firm step and strong countenance, well set body, square shoulders, bushy hair, inclined to curl, large eyes, quick sighted, very ruddy complexion.

Virgo gives an ingenious mind, addicted to studious pursuits, whimsical and modest as a virgin, with middle stature, slender figure, neat, well formed, dark hair and complexion, round face and weak voice.

Libra, well principled mind and temper, even as the balance is, with tall, well-formed person, rather slender, smooth hair, inclined to be flaxen, round beautiful face, fine complexion, inclined to ruddiness.

Scorpio, very thoughtful disposition, active and deceitful as the scorpion, with thick, well set person, robust, broad face, dusky muddy complexion, dark hair bushy and plentiful, thick necked.

Sagittarius, daring and intrepid, fond of horses, hunting, all games of sport, rather tall well formed person, strong body, handsome, clear eyes setting well in head, chestnut colored hair growing off the temples, inclined to baldness.

Capricorn gives a very subtle and materialistic mind, but capricious as the goat, short in stature, long face and chin, small neck, black hair, weak in the knees.

Aquarius gives a gentle and benevolent disposition, very fond of the water; gives stout, comely person, strong appearance, long, rather fleshy face, clear and delicate complexion, hazel eyes, sandy or darkish hair; gives more beauty than any of the signs except Libra.

Pisces gives erratic disposition, and, in affairs of life, the mind is more used than the body; gives short, middle stature, rather heavy gait, holding down the head when walking; hair inclined to dark, shoulders round. It is a northern, moist, phlegmatic, feminine, common, nocturnal house of Jupiter, and exaltation of Venus. It is also a bicorporeal, double-bodied sign.

However, these descriptions *rarely apply exactly*, as the disposition is chiefly upon the Moon and Mercury. Besides, the mind is influenced by every planet which casts an aspect to the Ascendant, and by any planet rising therein, so that if the last three degrees of a sign be on the cusp, or beginning of the first house, part of the next sign must necessarily be in the Ascendant, and the native will partake of both influences. A person, for example, having the latter part of Sagittarius rising, and the whole of Capricorn in the ascendant, would be influenced chiefly by Capricorn; the countenance and head alone would belong to Sagittarius. Therefore it is quite essential in order to give a correct judgment, to have the correct time of birth, for

as each degree of the sign of the Zodiac rises in about four minutes, a difference of a quarter of an hour would make a difference of almost four degrees; and in deciding upon the effects of the heavenly bodies, the difference would be of great importance. It would be sufficient to neutralize the influence of Sagittarius in the example given, and to render the nature wholly a Capricorn person. We will now take up the different planets.

First we will take Urania or Uranus, which takes eighty-four years to go through the twelve signs, and is second only to Neptune in distance from the Sun. He is frequently retrograde, that is, he appears to have a backward motion, in consequence of the motion and position of the earth. His diameter is to that of the earth as four and three hundred and thirty-two thousandths are to one. His influence is considered to be of evil nature, unless he is very happily configurated at birth, when he is often benefic. His position in the ascendant at birth causes eccentricities and abrupt manners, and the benefits which he produces are peculiar and unexpected. He excites the mind to travel and change about, to study antiquity, to favor the romantic and novel. He also influences public matters to a great degree.

Saturn comes next. He is nearly one thousand times larger than the earth, and takes twenty-nine years, one hundred and eighty days to go through the Zodiacal signs, his diameter being to the earth as nine and nine hundred and eighty-seven thousandths are to one. The influence of this planet is decidedly evil and is termed the greater evil, for under his evil influences much misery is brought to earth. However, his influence is necessary in order to teach the lessons that it is for each soul to learn. He also brings lingering sickness and blows, falls and bruises, and

when posited in the higher part of the heavens at birth, causes loss of reputation and general failure; and if he be in the opposite direction, or in the Ascendant, his effects are malefic, though his evil effects may be overcome if he be in good aspect to a benefic planet, for instance, one hundred and twenty degrees from Jupiter. Persons born subject to Saturn's influence are liable to chronic diseases and mental infirmities. They are reserved in disposition, faithful in friendship, and equally bitter in their enmities. In color he is pale, leaden, ashy, very secretive in all his movements and slow in motion and effects.

We pray that the world will advance to a condition of light, where this most wonderful knowledge may find practical results as soon as possible, that steps may be taken to study life, its causes and effects.

*Planetary Influences, Continued. Jupiter—Mars—Venus
—Mercury—The Sun—The Moon—Neptune.*

Next to Saturn in the Solar System comes Jupiter. In color he is a bright, clear azure; is nearly one thousand three hundred times as large as the earth, and occupies a period of eleven years, two hundred and seventy-four days. His diameter is to that of the earth, as ten and eighty-six hundredths are to one. The nature of Jupiter is especially benefic, and he is termed the greater fortune. When in the Ascendant at birth he confers strength of constitution. He gives a jovial temperament, sincere and generous feelings, free from deceit. Persons born under his influence are generally favored by fortune. He signifies judges, bishops, clergymen, teachers, etc., and if free from the afflictions of the malefics, and posited in the midheaven near the meridian, denotes much good fortune, in fact, giving

benefits according to the significance of the house and sign in which he may be posited.

Next comes the fiery Mars. He is also considered malefic in his influence, though of a different nature than Saturn. He was called by the ancients Mavars, Aris, Piquin, Gradium. This planet often causes much anger and bloodshed, though his influences are changing for the better, as love dominates universal. The Mars man is ever ready for a quarrel, is very brave, and generous to a fault. Mars is of a shining, fiery, sparkling color. He passes through the Zodiacal belt in one year, three hundred and twenty-one days. He is devoted to war and danger; energetic, and when posited near the meridian in the mid heaven, gives promotion, if free from the ill aspects of other malefic stars, and planets. He signifies soldiers, military men, surgeons, physicians, chemists and those given to command; imparts fire and energy to the native.

Next to Mars comes Venus, the goddess of love, her nature being totally different from that of Mars. She is between the Sun and the Earth, and she moves around the Sun in thirty-two weeks, being very nearly the size of the Earth, as her diameter is to the earth as nine hundred and seventy-five thousandths are to one. Her nature is benefic, and she gives a mild benevolent disposition. She is of a bright, shining color, and when well aspected, and near the mid heaven, shows much gain and preferment from women, and is favored by them. She signifies artists, musicians, seamstresses, dealers in perfumes, laces and finery.

Mercury is the nearest known planet to the Sun, and moves around the Sun in twelve weeks and four days. His diameter is to the earth as three hundred and ninety-eight thousandths are to one. Though Mercury is only three thousand and two hundred miles in diameter, his influence

is very important, and he is chief ruler of the mental faculties. He is of a dusky silver color. He causes changes and denotes literary ability.

The Sun's influence is quite similar to that of Mars. When in the Ascendant he signifies a very proud person, and if in conjunction with any planet, he modifies the power of it. He is the giver of life or Hyleg.

The Moon occupies twenty-seven days, seven hours and forty-three minutes in her motion around the earth. Her diameter is two thousand one hundred and sixty miles, and she is nearly fifty times her own size smaller than the earth. Her influence is powerful; and the animal propensities depend almost wholly upon her.

The nature of Neptune seems to be a combination of Venus and Saturn, though his influence is not to be considered as much as the other planets. The newly discovered celestial bodies have but little influence as they are not confined to the Zodiac; they are merely planetoids.

CHAPTER III.

The Fixed Stars and the Twelve Houses.

Having given you the nature and disposition of the Zodiacal signs and planets, it will now be in order to give you a more complete knowledge of the nature and effects of the fixed stars. Though not having so great an influence in natal astrology as in mundane, the following fixed stars have influence of the character described. They are the principal fixed stars near the ecliptic, to which only the planets can approach.

First, Ram's following Horn, in the Zodiacal sign Taurus; nature of Saturn and Mars combined; of the second magnitude.

The Pleiades, Zodiacal sign Taurus, nature of Mars and the Moon combined, fifth magnitude.

The brightest of the seven stars, Z. sign, Taurus, also nature of Mars and the Moon, of the third magnitude.

Oculus Taurus, or the Bull's North Eye, Z. sign Gemini, nature of Venus; of the third magnitude.

Aldebaran, or the Bull's South Eye, Z. sign, Gemini, nature of Mars, of the first magnitude.

The Bull's North Horn, Z. sign Gemini, nature of Mars, of the second magnitude.

Bright foot of Gemini, Z, sign Cancer, nature of Mercury and Venus, of the second magnitude.

Castor, Z. sign Cancer, nature of Mars, Saturn and Venus, of the first magnitude.

Pollux, Z. sign Cancer, of the nature Mars.

North Assellus, Z. sign Leo, nature of Mars and the Sun, of the fourth magnitude.

Præsipe, or the claw of the crab, Z. sign Leo, nature of Mars and the Moon, is nebulous.

South Assellus, Z. sign Leo, nature of Mars and the Sun, of the fourth magnitude.

Hydras, Heart, Z. sign Leo, nature of Saturn and Venus, of the second magnitude.

Cor Leonis, the Lion's Heart, Z. sign Leo, nature of Mars, of the first magnitude.

Vindemiatrix, Z. sign Virgo, nature of Saturn, Venus and Mercury, of the third magnitude.

Arista, the Virgin's spike, Z. sign Libra, nature of Venus and Mars, of the first magnitude.

South Scale, Z. sign Scorpio, nature of Saturn and Venus, of the second magnitude.

North Scale, Z. sign Scorpio, nature of Jupiter and Mars, of the second magnitude.

Frons, Scorpio, Z. sign Sagittarius, nature of Saturn and Venus, of the second magnitude.

Antares or the Scorpion's heart, Z. sign Sagittarius, nature of Mercury and Mars, of the first magnitude.

Right Knee of Ophiveus, Z. sign Sagittarius, nature of Saturn and Venus, of the third magnitude.

Capricornus tail, Z. sign Aquarius, nature of Saturn, of the third magnitude.

Scheat Pegasi, Z. sign of Pisces, nature of Saturn and of the second magnitude.

In a natal figure these are to be considered when near the ascendant, the mid heaven, or in angles, or when closely configured with a planet.

It will now be in order to give a description of the different houses. The first house influences the person's health and constitution, and signifies the native, his conditions, etc.

The second house influences the property of the native. Acquisition of wealth is denoted by benefic planets posited therein, the opposite, when of evil nature.

The third house influences the short journeys, the brethren and near relations of the native.

The fourth house influences the native's father. It pertains to houses, lands, inheritances, also the end of things.

The fifth house influences the children of the native. It is also the house of pleasure, amusement, speculation, etc.

The sixth house denotes the nature of the native's illness and bodily afflictions, also the servants and small cattle.

The seventh house has influence upon the native's marriage, and denotes the happiness of the native in marriage, also of partnerships and matters pertaining to the public.

The eighth house is termed the house of Death, and denotes the nature of the native's passing out of the body.

We know that when this is placed before humanity in a practical, scientific form, no theorist shall be able to withstand the truth.

Illustration of the Figure at Birth.—Misconception of Modern Astronomers.

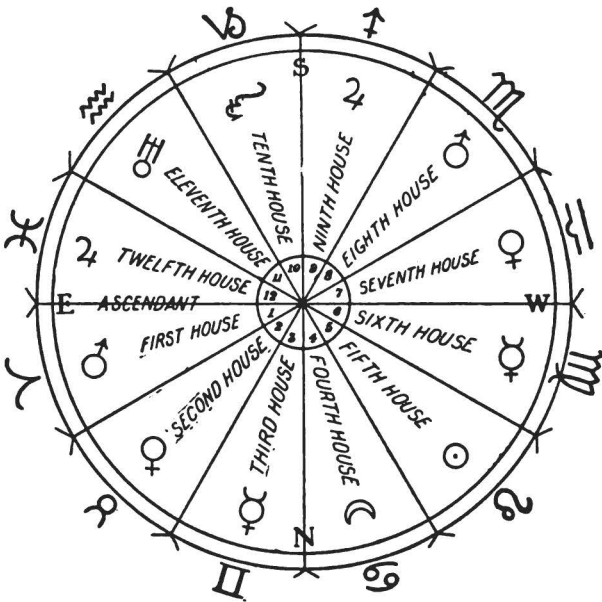
The ninth house concerns the long voyages of the native, also the legal and scientific pursuits, and is also known as the house of religion.

The tenth house has great influence upon the honor and credit of the native, and is significant of his trade, profession or employment. It is also known as the house of the mother, as the mother condition is oftentimes shown by the testimony which this house gives.

The eleventh house shows the true character of the native's friends, their sincerity or falseness.

The twelfth house shows the enemies of the native, or those who would wish to do him harm, secretly. According to the nature of the planets posited therein, will the native find persons who will secretly do him injury.

You will be enabled to comprehend the meaning of the figure of birth, and the method adopted for the erection of the same I will describe in detail, so you may thoroughly understand. A circle is drawn to represent the heavens. Within this circle another circle is drawn to represent the earth. A straight line is drawn through the outer circle to represent the horizon. E signifies the East, where the Sun rises, to the left of the circle, and W the West, where the Sun sets. Then another line is drawn to represent the meridian, at right angles with the other line, S the south at the top of the circle, N the north, where the Sun is at midnight, at the bottom of the circle. These four points are the angles or the cusps, where the first, fourth, seventh and tenth houses begin. They are most powerful to the native. Each of the four quadrants is then divided into three spaces, by oblique ascension, and the twelve houses are complete. The signs of the Zodiac are then inserted according to the degree found to be rising upon the cusp of each house, and the planets, according to their places at birth, are also inserted in the figure, including the Sun and Moon, which bodies are deemed planets in all astrological matters. The exact places of these celestial bodies are



RADICAL CHART.

calculated according to their apparent or geocentric positions.

A very common idea prevails among modern investigators that the Copernican System of astronomy has overthrown the ancient system of astrology, in respect to celestial science, and they cannot conceive how the astrologers can take the apparent position of the Sun. This is only for the lack of investigation of the science of life. In giving judgment respecting the nativity of a child, the probable duration of life in the mortal should be considered first, and for this judgment the Hyleg, that is, the body which astrologers take as the giver of life, must be observed, to ascertain in what part of the figure the Hylegiacal places are located. These are in the first house, from five degrees above the cusp to twenty-five degrees below it; the ninth house, from five degrees outside his house to half-way between the mid heaven and ascendant. The Hyleg is the Sun if he be found in a hylegiacal place; the Moon, if she be so found, when the Sun is not. If neither of the luminaries be in hylegiacal places, the ascending degree becomes the Hyleg. If the Hyleg be supported by good aspects of benevolent planets and free from the evil effects of evil planets, it is an important sign of continued life.

Influences on Mind and Body; Mercury and Moon. Napoleon II and George III.

We find that when the Hyleg be afflicted, that is, ill aspected by malefic planets and stars, the child will no doubt leave the mortal soon after birth, though the relative position of the Sun and Moon should be well considered first, as in giving judgment upon this important matter, excessive care should be taken. The person and character

are to be judged by considering the planets in the ascendant, if there be any, and also the sign ascending, and those aspects which cast an aspect to the cusp of the ascendant. A mixture of these should be made, and be well equalized and judgment given accordingly.

With respect to the mind, Mercury governs the intellect; the Moon the sensual faculties. These two planets are ever passive, and every planet acts upon every other planet it may aspect. In forming a judgment of the mind, Mercury and the Moon must be chiefly observed together with the planets they are posited with, as well as the sign on the ascendant.

As to corporeal injuries and diseases it is necessary to observe the ascendant and those planets affecting the Hyleg. If the Sun and Moon be afflicted in or near the ascendant, the native is liable to violent injuries, and if the malefic planets be in or near the seventh house, much disease and sickness will come to the native. If the Moon be afflicted by the Sun the native may expect injuries in the eyes, more especially if the Moon be near Pleiades, or if the affliction falls upon the first house, or in the Zodiacal sign, Aries. If the Sun, being Hyleg, be afflicted by Saturn, he being in an angle, the native is liable to consumption or wasting disease. For instance, we will refer you to the son of Napoleon the First, who had the square of Saturn with the Sun, which consequently produced a consumptive disease, he passing out of the mortal at an early age. Then again, if the Sun be setting at birth, and in the Zodiacal sign of Leo, and especially if near the Asselli, in six degrees of the sign, and if he be afflicted with evil planets, the native is very apt to be injured by fire, when the evil directions begin to operate. Again,

danger of fire is denoted if the Moon, at the same time be much afflicted with Mars, and if Mars, at that time, be descending.

The mental diseases are judged by observing the position of Mercury and the Moon, and ascendant. If these planets be unconnected, and be afflicted by Mars and Saturn, these malefics being angular and if no assistance is given by the benefics, the native will be subject to lunacy and epilepsy. This disease was called in ancient times the Holy Disease, for the patient possessed of the fit seemed to be under the influence of some outside power. In this we may take, for instance, the natal figure of George the Third; the ascendant and Moon were squared by Mars at his birth. Mercury was also near Saturn, and neither the Moon nor Mercury in aspect to each other, or the ascendant. As a consequence, the native was deprived of his reason, when the evil direction began to operate in his nativity, this being the direct cause of this sad affliction. On the other hand we find in the natal figure of his granddaughter, the benefic Jupiter has elevated her to hold the sceptre of her grandfather, this being very fortunate for Great Britain.

Fortune or wealth is taken from the positions of the Sun, Moon, and that degree in the heavens which is equally distant from the degree ascending that the Moon is from the Sun, that is, the Part of Fortune. Before the full moon it is under the horizon; after full moon it is above the horizon. The Part of Fortune has no influence on the native, except it has much influence on the pecuniary affairs, also influences the profession or employment of the native.

Digression—Existing Conditions.

We have been requested to say a few words relative to the conditions now prevailing here upon earth. The confusing conditions will be eradicated only when statesmen learn that there are higher powers than political intrigues, motives and interests. When they learn the might that exists in truth; when they learn that the great moral and philosophical ideas which have seized on men's souls are the most efficient, durable forces which are acting in the world; when they learn that the past and present are not the future, but that the changes already existing in the minds of men are only forerunners, the signs of mightier revolutions. Politicians, absorbed in near objects, are prophets only on a small scale, and though they may foretell the outcome of the coming election, the breaking of a deep moral conviction in the mass of men is a mystery which they have little skill to interpret.

The future of this country is to take its shape, not from the struggles of parties or leaders for power or station, but from the great principles which are silently unfolding themselves in the minds of mankind. A far higher and more rational conception of freedom than entered the minds of those in past ages, is spreading itself, and is changing the face of society. Equality before the law has become the watchword of all civilized countries. The worth of a human being is better understood. His worth as an individual, on his own account, and not as a useful tool for others' progress, is found to attach a sacredness and dignity to every man because each man is immortal. Such is the current of thought. Principles of a higher order are beginning to operate, and the dawn of these everlasting lights is a sure omen of a brighter day.

Politicians seizing on the narrow and selfish principles, expect them to last forever. They live in hopes that their machinery will determine the movements of the world, but if history teaches any lesson, it is the impotence of statesmen. Happily this impotence is spreading, with the spread of light and moral force among the people. In the great conflict between the oriental and western world, which was decided at Thermopylæ and Marathon; in the great conflict between Polytheism and Theism; in the American Revolution; in these grandest epochs of history what was it that won the victory? Not political management nor self-interest, but the principles of freedom, moral power and enthusiasm, the divine aspirations of the human soul. Great thoughts and great emotions have a place in human history, which no historian has ever given to them, and the future will be more determined by these than by the past.

We find in the planetary influences, as taught by astrology, the great fundamental principles underlying these periods of progress. It is a law of that unseen, but most certain dominion, which even here among the blinding shadows which conceal His immediate workings, the great Infinite Force of all life is administering, that they, who being set anywhere to do His will, neglect to do it, are replaced by other and more faithful instruments. How its operation is, in every case, to be reconciled with the reality of man's free agency and separate probation, we may be unable to perceive; how amidst the conflicting waves of men's evil wills and rebellious impulses, and the mighty tempests of this troubled world, He does yet so rule that all these separate wills, each singly and independent, do all work out together the wise purpose of His eternal counsels, we may be unable to conceive. That it

should be so, is essential to the reality of His Government. That there is nothing repugnant to human nature in the basis of Astrology, is proved by the number of great minds which have been led by it, when properly prepared by education; and the arguments now held conclusive against Astrology get their strength in the minds of the people from no other circumstance, than that which formerly was the proof of considerations which were held equally decisive in favor of it, viz., the bias of education.

Fortune and Wealth; Employment best adapted.

We wish to continue the subject relative to the judgment of the fortune and wealth of the native, for it is quite essential to our purpose. Therefore, if the Sun, Moon and Part of Fortune be angular and well aspected, the native will enjoy much wealth; but he will never be rich nor keep any wealth near him, if they be cadent and afflicted by malefic planets. The benefic Jupiter is most powerful to give wealth, especially if he be in good aspect with the Part of Fortune, Sun or Moon, and if he afflict the Moon, the native will be addicted to extravagance.

Saturn's good aspects give wealth by means of agriculture, building and mining, concerns of that which is earthy, and if Jupiter assist him, through inheritance. Mars will give wealth by military means; Venus by the aid of females and the wife's inheritance; Mercury by the sciences and trade, and if Mercury receive an evil aspect from Urania, he will cause losses by public bodies and writings, also by unexpected and unlooked for events. The Moon in an angle with Jupiter denotes wealth, and if with Saturn, the opposite.

The fortune, as well as rank, is judged by the disposition of the luminaries and the stars near them, if any. The mid heaven is also considered. If the luminaries, or lights, be in good aspect to each other and well placed, and the Sun be near the mid heaven, the native will gain rank, but the opposite effect is produced if they be cadent, and in no good aspect to each other or any benefic planet. Saturn afflicting the mid heaven, denotes general discredit, and even when well aspected, will, in time, bring the native to dishonor. This was true in the case of Napoleon. Mars being strong, and well aspecting the meridian and the lights, is very likely to bring martial honors. Jupiter in the tenth house is favorable in itself, and especially if in good aspect to the Moon and Part of Fortune.

Next comes the quality of employment, best adapted for the native. This is most important for the native to know, and in giving judgment we must take the planet nearest the Sun, and that in the mid heaven, if any, or in aspect to the Sun or mid heaven, and also note the influences of the Moon upon these planets and mid heaven. If Mercury rule alone, the native should be a merchant, a writer or traveler; if in aspect to Saturn, he causes the native to become the manager of the affairs of others. If Mercury be aspected by Jupiter, he will be a pleader, or may hold office about men of authority. If Venus rules she makes wine merchants, dealers in colors, drugs, dyers, perfumers, and dealers in wearing apparel. If connected with Saturn, she causes the native to be employed with theatres and all places of amusement; if with Jupiter, she produces a person attending exhibitions, like bishops, priests and officers in command, who are accustomed to wear personal ornament. They will also gain by females.

When Mars rules, he makes martial men, and if Mars be in Cancer or Pisces, naval men. If the Sun be with Mars near the mid heaven or in aspect, he causes the native to deal in metals or fire, and if Mars be separated from the Sun, the native should be a shipwright, carpenter, stone mason, smith or agriculturist, or the like. If Jupiter be with Mars, he makes soldiers, innkeepers, mechanics, tax gatherers; if Mercury and Venus rule, the native will be a poet, dancer, singer, or musician, and if Mars aspect Mercury, he makes sculptors and artists, though inclined to looseness; with Jupiter in connection, Mars makes teachers, magistrates, legislators. Mercury joined with Mars, makes surgeons, and if Saturn join these two it will give a liability to thieving, especially if the Moon be afflicted by Mercury; also if the Moon is afflicted by Mars. If Jupiter join, they will engage in honorable warfare; Venus and Mars give physicians, dealers in drugs, medicines, workers in tin, lead, gold and silver.

We shall have proof enough to set the minds of men and women in action, ere we have completed this work.

Influence of Urania—Neptune. Twelve Signs and Houses of the Zodiac and their significations. Tennyson, Gladstone, Blavatski, Shelley, Swedenborg.

We find that Urania controls such employments as photographers, operators, inventors of the curious, astrologers and physicians who heal by laying on of hands, and who possess the faculty of locating disease, dealers in the curious, and is considered especially good when in benefic aspect with the Sun.

Neptune rules monopolists, message operators, mediums or psychics.

We have found there are twelve signs of the Zodiac and twelve mundane houses, and the twelve signs are measured along the circle of the earth's real annual motion around the Sun, or we might say, along the circle of the Sun's apparent annual motion around the earth in order to understand it better; and the mundane houses are twelve equal divisions of circle formed by the daily rotation of the earth on its axis, and the twelve signs are the exact equivalents in meaning and functions of the twelve houses.

It is most important to grasp and understand this, for when we come to consider the signification to be attached to the Sign Rising and to the positions of planets in houses, some very important results follow. For instance, Aries always and wherever placed, has the signification of the first house or ascendant, irrespective of whether it be rising or not. It signifies the person born, self-personal actions and self-motived thoughts and deeds in the same way.

Taurus, no matter what part of the map it may be found in, has signification of the second house, wealth, possessions, etc. Gemini of the third, and so on around the circle as each sign has the same signification as its corresponding house, and vice versa, each house has the same influence as corresponding sign. It follows from this that Mars and the Sun are strong in the first, Venus and Moon in the second, Mercury in the third, the Moon in the fourth, etc.

This being so, it is necessary to interpret these dual significations, for it might seem as though each house is doubled, that there are two sources of wealth, the second house and Taurus; two indicators of short journeys, etc.,

Gemini and the third house; and these must be classified and interpreted from the point of view of our earth astrologically.

This amounts to saying that planetary influences pass to us through the channel of the twelve mundane houses. These houses are the lowest and most earthy expression of celestial influence. We start from them, and pass onward to the Zodiacal signs. We will take the first house as an illustration. It is the starting point and general synthesis of the whole figure, and the most important of all, for the expression of each of the other houses is qualified and conditioned by the sign on the cusp of the first. In order to determine these qualifications signified by the first house we turn from the first house to the sign on its cusp or beginning; say, for instance, the sign rising should be Taurus. The characteristics of Taurus and the second house will then become prominent in the native's life character, wealth and possessions (either for one reason or another for good or evil, some might say) will be to the fore, and unless contradicted elsewhere, the native will be fortunate in this respect, and being a fixed earthy sign, and the house of Venus, all these factors will serve to mould the life and fortune of the native. Taurean characteristics will also qualify all the other houses in the figure. For instance, although Gemini, a double, common, airy sign be on the cusp of the second to show the channel of wealth, yet its influence upon the wealth will be restrained and modified by the presence of Taurus on the cusp of the ascendant, so that although Gemini is double and somewhat vascillating, the fixedness of Taurus will restrain this to a large extent.

Take, for instance, the figure of Lord Tennyson's, where Venus rises in Gemini. The sign corresponds to

the third house and accordingly such matters as writings and intellectual work became prominent in his life, and Venus rising, signified the direction of his literary proclivities, viz., poetry.

In the nativity of W. E. Gladstone, born under Capricorn, the radical tenth, his life has certainly exhibited the characteristics of that house, viz., power, fame and ability to command.

Madam Blavatsky, born under Cancer, has shown the fertile mind and love of motion, and in her case psychic characteristics of Cancer and the Moon came out strongly.

Shelley and Swedenborg, born under Sagittarius the ninth, the offices of science, literature and religion, show prominently in their lives.

The Esoteric side of Astrology. "Every Living Soul or Individual has a special star of his own."

We wish to give you some knowledge relative to the esoteric side of astrology; and while it may be somewhat in advance of our work at present, we feel that it will be of assistance in forming conditions whereby you may become more receptive to what will follow.

To begin with, every living soul or individual has a special star of his own. This star is connected with him throughout all his existence, either in the mortal or in any other condition through which he may be manifesting. This star, or celestial ball of perfect colored light, is not the planet under which he is born, and cannot be discovered by telescope or other terrestrial vision. Those who may come into a realization of its existence will have burning within themselves a consciousness of this star being the truer, diviner part of their nature; but as the

great majority of humanity, as yet, have but little knowledge of even the planet they are born under, they cannot possibly imagine the influence of this wondrous star, in which is contained the whole of one's destiny. It is useless to look for this star in the map of the heavens, drawn from the time of birth, for it cannot be found there, though the sum total of the horoscope will represent, in part, its state of progression, and the depth of its color and nature. We may imagine ourselves, while in manifestation, as but a small part of our real selves here for the purpose of gaining some definite and required experience. Just as we need a map of a foreign country to give us an idea of its nature and boundaries, so the natal chart illustrates the environment and nature of that which is within us, when focused into physical manifestation. The planets, in their solar system, represent man as a whole, fully equipped with senses through which to receive impressions, and a brain which acts as a keyboard upon which the whole of the stellar forces play. As we might say the macrocosm and microcosm are one, and in the sense in which you would take the Sun as the heart of the solar system, so are the planets the organs through which the rays are colored to give and receive impressions for the whole. Thus we see that each and every individual is a law unto himself, born at a moment, we might say, when the Great Infinite All is receiving either harmonious or discordant impressions.

To understand this more clearly, we must consider the star spoken of in a more definite manner. Millions of ages back, this star was formed in a somewhat similar manner to that in which a solar system is formed, by a nebular method. *It was the result of an essence, which passed through the mineral, vegetable and animal worlds,*

coming down through a series of planets, until finally it reached a stage of individualization, when it became distinct, and though of a misty, cloud-like vapor, yet it was capable of evolving along definite lines, in a separate groove and circle of its own. This cloud, which becomes more clearly defined as it evolves, we may term the soul or Ego, or again, the causal body, and it is this which in time, is to become the bright and ever shining star, from which will issue rays into different conditions of matter, to be clothed for each new set of experiences, taking the present race in the mortal, as one in which several millions of rays are clothed in coats of skin, each a separate ray from a separate star. We will consider its make-up, with all the forces of the planets playing upon it, while occupying its new environments. Previous to the physical birth of the Ego, forces have been at work directing the etheric mould to the parent, who shall provide a fitting casket in which it may give full expression to the desires set in motion. The most prominent desire will be indicated by certain symbols and configurations. Lying back of this will be the character of the individual. A connecting link will run to his star, and as this centre vibrates, the result will travel along the chord of sympathy connecting the two.

Our Natal Star. Why we are Free Agents; "we are evolving self-consciousness, that we may become self-reliant and self-perfected beings."—The Degree Rising signifies the Physical Form.

We wish to show you more clearly the connection of the esoteric with the planetary influences. We find that the etheric part upon which the physical is built, will correspond somewhat with the Zodiācal degree rising at birth,

also the Moon's position, each degree being potent with a distinct and definite influence of its own, but the whole subject to the domain of one of the planets, and that to quantity of the Zodiac which goes to make up a sign; for each sign has a primary color, and each degree a substratum of another color, this arising from a varying influence of the planets throughout the whole degree of the Zodiac, yet in the main, subject to the group coming under the sign. It is the degree rising, which in part constitutes the physical form and parentage of the individual born, and a knowledge of the position and aspects of the planet ruling this degree gives the clue to the whole of the past life of the individual.

The combination of positions and aspects of the planets, in this degree, contains the fate, we might say, of the personality, and is a point which needs special attention. Working in conjunction with this we must consider the position of Saturn and the Moon, and of equal importance is the degree in which the Sun is posited, for it has a similar influence to that of the natal star. For simplicity we will call the solar orb the individuality, in contradistinction to the moon as the personality. In connection with the solar symbol we must consider the planets Jupiter and Venus, as it is these six points, arrayed against their opposites, which constitute what often becomes a struggle between the higher and the lower, the individual and the personal, and when taken in pairs we can arrange them thus: take the ascendant, the polar opposite would be Jupiter; Saturn, polar opposite would be the Sun; the Moon, polar opposite would be Venus. Then we have two planets to contend with not contained in the above.

Before entering into the metaphysical depths of this complicated subject, we must go over the ground care-

fully, arranging man with his correspondences to the varying symbols, and it is with a clear knowledge of this, which will enable us to understand the working of a law so perfect and harmonious, that it can have only one expression, and that is Justice. Over and over it is asked by the anxious soul why were we brought into existence? What the objects and purposes of life? And if the whole is the result of divine creation, why were we not perfected in the first instance, and thus saved much misery and sorrow?

In order to answer these questions accurately one must be perfectly familiar with the influences and effects of the planetary system, combined with the studies of the deep-thinking philosopher and the meditation of the occultist. *First, briefly summarizing a reply to these queries, we are evolving self-consciousness as free agents, that we may become self-reliant and self-perfected beings.* Secondly, it is our duty to explain the principles and methods of this becoming. Then, beginning with our natal star, we have seen that has been evolved through ages under various conditions. *Issuing first as a divine substance from The Logos, it has passed through myriad experiences, on through the mineral kingdom, upon one of the different globes, then passing in essence through to another of the globes, as the ensouling essence of the vegetable kingdom, and finally evolving as the animated essence of the animal world, from which condition, after various specializations, it at last begins to separate into particles, which have in each a distinct and definite purpose of its own.*

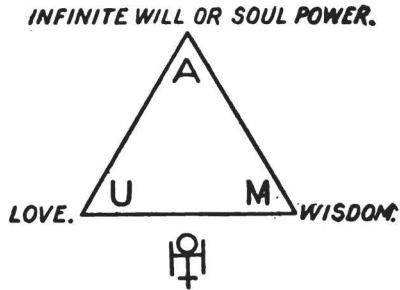
Then began in the distant past, a struggle for separateness and self-consciousness, as apart from the consciousness of the many combined, and into each separate entity

came combinations and experiences, which marked it off from its companions, and gave a self-centering, which has been going on among the majority through the ages until to-day, each ego sending forth ray after ray, indrawing and outpouring numberless times, to gain the experiences needed, each withdrawal being considered by the personality as a death, whereas it was in reality but a change of state or condition, until the perfected ray should some day realize that it was not separated from its higher or divine self, but merely for the time being, the servant, or reaper of what had been sown.

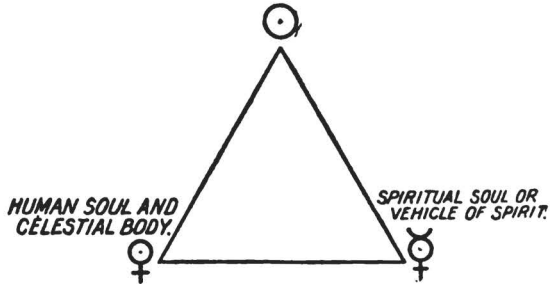
The Object of Physical Life is to Gather Experience.

We know that we must move along slowly, bringing into action our reasoning powers to receive each truth, and apply it in its particular place, where it will give out the most good for all. We realize that this, as a study, will be most difficult for the great mass of people to fully comprehend, and more especially by those who have been led to think and reason upon purely orthodox and limited lines of thought; but to understand why we came under planetary influence, a complete knowledge of this subject is most essential. Therefore when we have unfolded to that condition, where we can realize that life is continuous, never beginning, never ending, and death but a change necessary for a new set of experiences, we can better understand why we come under a set of influences which guide and govern our character and actions. All the way through we are directly connected with this Ego, and must watch closely the progress and evolution of the Ego, in order to arrive at the objects and purposes of its many physical manifestations.

It will be in order to arrange a diagram of the planets and their meanings, so that we may better understand the true interpretation of each symbol. First, comes the Infinite; then we will draw a triangle, at the top of which we will place Will or Soul Power; at the left corner at the bottom we will place the word Love; to the right point at the bottom we will place Wisdom. Also inside of this triangle we will place the letter A; at the left point inside, the letter U; at the right side, the letter M; and below this a figure representing Urania and Venus inter-blended. Then below this we will draw another triangle, over which we will write "The Oversoul or Spirit and Universal Principle." At the top of this triangle we will place the character of the Sun; at the left bottom point, Venus; and at the right bottom point, Mercury. To the left of this triangle we will write "Human Soul and Celestial Body"; to the right, "Spiritual Soul or Vehicle of Spirit"; and below we will write "The Immortal Triad." Then below this to the left we will place the character representing Jupiter, and write with it "The Higher Mind or Cause Body." Then draw a line between, and to the left we will make the character representing Saturn, and here we will write, "The Lower Mind or Effect Body." Then below this we will write, "The Animal Man," and below this draw a line down; and directly crossing this, another line in its center, forming a plus sign. At the beginning of the perpendicular line at the top we will draw a figure representing the Sun, and write beneath it, "The Manifested Life Principle; Vitality." To the beginning of the line crossing this at the left we will place the Earth, and write, "The Physical Body." On the right end of this line we will place Mars, and here we will write, "The Appetites, Passions and Desires;" "The Animal Soul." At



*THE OVER SOUL OR SPIRIT, AND
UNIVERSAL PRINCIPLE.*



THE IMMORTAL TRIAD.

2

*THE HUMAN MIND
OR CAUSE BODY.*

*THE LOWER MIND
OR EFFECT BODY.*
2

THE ANIMAL MAN.

INFINITE WILL, OR SOUL, POWER, ETC.

the bottom of the cross we will place the Moon, and write, "The Vehicle of the Life Principle or Body Etheric." This will complete the diagram, for the present at least.

And now for the purpose of more definite thinking, we will consider the attributes of these principles, pouring forth from the Infinite, represented by the letters A, U, M, the great word of sound from the life is created. The letter A will contain the essence of the will, as construction, which is ever at work; the letter U, the great principle of love or preservation; the letter M, standing for wisdom or disintegration, that is, the reconstruction of the new from the old by Wisdom. In the terms of the wisdom-religion, we may say the Atma, Buddhi, Manus. Atma is the divine principle or spirit and beyond our comprehension. Buddhi is the vehicle for the conveyance of the first, also difficult for us to understand. The third principle, Manus, we may occasionally catch glimpses of, by directing our thoughts to the highest and purest form of mind that the true man is capable of formulating. Manus literally means the mind, but freed from all limitation, and constitutes the divine consciousness. It is in these three principles that the immortal part of us is contained, and from them is drawn the essence which constitutes our natal star. It is most essential to clearly understand this, and bear in mind the fact that the object of all physical manifestation is to gather up experience, the cream of which is to be indrawn into our natal star.

God is Love, Will and Wisdom. "The Soul is the Cream of the Mind." The Finite cannot comprehend the Infinite. Object of Evolution.

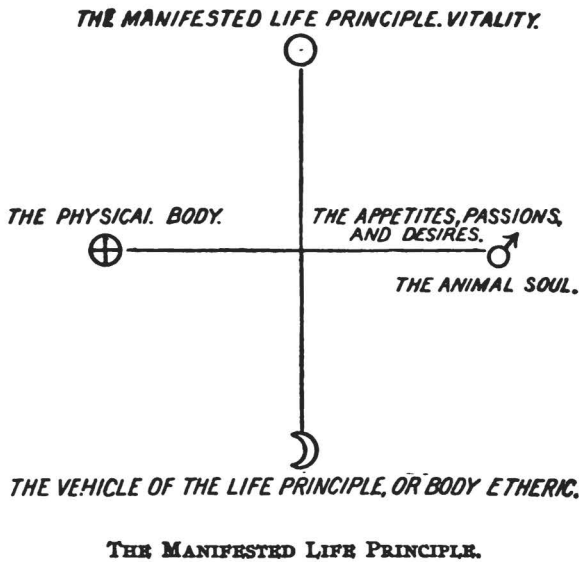
We will understand that there are three distinct principles in the universe, which may be considered as the one existing thing. From this The Great Abstract One has issued The Logos, who limited Himself for the purposes of calling into being the Universe from Himself, and in Him is combined Love, Will and Wisdom. The planet Urania will be found to represent the sum total of these three in manifestation. The whole, we would term The Monad. From this we can take up the study of the Symbols, behind which is the whole of that divine life, which has its attributes reflected in the Planets. The color of each has a rate of vibration which gives it the peculiar influence, which is to operate toward producing the perfect harmony of the whole. We, the finite, can have no conception of the infinite, the eternal absolute. In our present environment we have become limited, and can only discern that which we attain by knowledge after much experience.

The only manner in which we can think of the Infinite is through The Logos. The Logos is the manifested deity, which the Eastern wisdom calls Brahma, the Western calls God, or the Divine. We may think, however, of Absolute, as supreme consciousness or Divine thought. We know that thought may go on indefinitely, but when we express by speech, we have limited or clothed our thought with language, and so we faintly catch some idea of what The Logos must be, and that is a limited expression of The Absolute. There is no more simple method of thinking upon these abstract ideas, than the divine symbology contained in astrology, but it is from the esoteric side of our

science (which is one of the seven keys to truth) that these thoughts of the universe can be imagined. It is Uranus' son, when an interpreter of these seven rays, who lifts the veil, and reveals the beautiful vision which lies beyond the symbol. No longer limited by the symbol, he recognizes the grand principles lying back of these symbols, and then he sees that their practical, material embodiment was the means whereby the vision of the personality might cognize, while in the esoteric he faintly hears the voice of the soul which bids him break down the limitation of the intellect, and rise beyond into higher metaphysics.

At the top of our diagram we began with the Infinite, then enclosed three points within a triangle, Will, Love and Wisdom. The unity of these principles enables us to think of The Logos as separated from the Infinite, yet all are in The Infinite. It also conveys to our minds the idea of the Monad, or the immortal spark within us, that which can never die, being, in essence, a part of the Absolute. Every human being is a spark of the Divine Logos, therefore potentially immortal. *The whole object of evolution is that we may become individualized or self-conscious; Ignorance of this fact delays evolution, and on the other hand, knowledge helps us to realize ourselves; those who are, are ready to take hold of the knowledge; those who are not, pass it by. Their time has not yet come, the lessons in the lower form not being, thus far, properly mastered. Eventually it will be theirs to receive, when the soul, the cream of the mind, is fully awake and ready.*

Then, coming on down to the next level of our diagram we begin to deal with the familiar symbols of Astrology; Sun, Venus and Mercury. Beginning with the Sun, we consider this as the great oversoul, or the universal life principle. It is the highest visible representative of The



Logos in the physical universe. It is symbolical of the creative principle, the builder and constructor of forms. We must not look upon the Sun as a symbol only, but, by directing and concentrating our thoughts upon this mirror of light from the eternal beyond, we may learn something of the principles it represents. It stands forever above our heads as a representative of the manifested reality or spirit, and in us represents the will. The principle of the oversoul, or spirit, is latent in every human being, but we can know this spirit no more than we can steadily gaze upon the noonday Sun.

“Spirit is in everything.” The Spirit of Nature is a Unity.

We find that in order to better understand this oversoul or spirit within, we must watch closely its action upon the physical world, during its limited manifestation. We each will to do, and the result is an act, either by speech or deed. This principle is at the root of our being, and is the central point in us, and is the most involved of all principles. It is so much involved in many that, in fact, even its existence is denied; yet it is latent or sleeping there, and only waits unfolding of the consciousness, when it can respond to the vibrations of the oversoul. Without the Sun, all would be dark and void; without the consciousness of the spirit in us, we are poor, weak mortals, realizing naught of life's realities and possibilities. In many this spirit has been crushed, owing to its rebellion against the oversoul, but when united to wisdom, its direction is in harmony with the one great law.

The spirit is in everything. In the mineral it is bound in the rocks and stones; in the metal it is the sound; in the

flower, the scent and color. You cannot see either sound nor scent, but we know they are there in reality. The sound is latent until it obtains contact from without to awaken it. And so with the scent of flowers. We can only perceive its excellence in proportion as our sense of smell is keen. The same spirit is manifest in the music of the birds, and the instinct of the animal, and finally we come to that immortal spirit in humanity, which is daily climbing nearer its own specialized individualization. Then we find that the art of divine magic consists in the ability to perceive the essence of things in the light of nature, and, by using the soul powers of the spirit, to produce material things from the unseen universe; and in such operation the above and below must be brought together, and made to act harmoniously.

The spirit of nature is a unity, creating and forming everything, and, by acting through the instrumentality of mankind, it may produce most wonderful things. Such processes take place according to a universal law, and we may learn the law by which these things are accomplished, if we truly learn to know ourselves, for we shall know it by the spirit that is within ourselves, and may better accomplish it by mixing our spirit with the essence that comes from ourselves. If we are to succeed in such a grand work, we must know how to separate spirit and life in nature, and also to separate the oversoul within ourself, and make it tangible to our vision, and then only will the substance of the soul appear visibly and tangibly, rendered so by the power of spirit. This is the condition that each one must seek to create within his own soul, for it is the power of spirit that moves all things, and even though we may fail to recognize it, we are only dealing with the outside expression of its power.

This we find in the varied conditions of soul expression. The practical side of astrology goes into results. On the other hand, the esoteric goes into the causes. These two sides have always existed. In ancient days only the initiate knew the inner; then came the priests, and finally the masses, and now it is the grand privilege of astrology to unite these two.

CHAPTER IV.

Symbolism of the Esoteric. "Spirit is ever manifesting through some vehicle."

We wish to continue our subject, as it will be essential to what will follow, and when we have united the practical with the esoteric, we will, at the same time, unite the head and the heart, and the beauties of philosophical abstraction will be blended with the practical, and the art of astrology will become one with the head, or scientific, for without the unification of these two, astrology is of no value. In this endeavor to elucidate the esoteric side, we have, as an object, the desire to convince those who totally ignore Astrology, that its mission is to teach, to lift up and serve as the medium whereby man may know himself.

Ere we leave the subject of the Sun or the principle spirit, we may with advantage farther consider its attributes. Comparisons are oftentimes useful in conveying ideas, and the idea of spirit is difficult of comprehension to those who have not individually realized the existence of this quality in themselves. The rays of the Sun may be compared to the specialization of itself. We may also compare spirit to a light or flame, constantly burning in each one of us, having been lighted by the divine ideation; and although each light will be of the same quality in essence or substance, it may have different modes of expression. As we descend in the scale of our diagram we shall pass from the highest to the lowest, or from the universal life to particularized life, the unlimited to the very concrete.

In anticipation of the development each symbol may offer towards explaining the inner meaning of life and our complex nature, we may compare each symbol, corresponding to the principles, as a colored globe or casket, each covering the other, thus conveying the idea that this spirit, or light, is deeply veiled. To think of this spirit as colored, is in accordance with the principles through which its acting signifies our study. Each veil or globe, having its own particular color, will show the light within, colored in accordance with the particular phase of its expression at the time of manifestation. Spirit is ever manifesting through some vehicle, and its particular location at the nativity will indicate the exact state of its expression. In a similar manner, each sign of the Zodiac will have a particular color, and will act as a veil or covering for this light or spirit, so that the place of the Sun at birth will reveal the state of individuality, irrespective of his aspects, the whole horoscope representing the condition of the manifestation. You may take, for instance, a brass plate. Let it rest upon a pivot in the center. Then place sand loosely upon it, and draw a violin bow across its edge. The result will be that the grains of sand will form into radii, or angles, in a mathematical form, corresponding to the sextile trines as seen in the map of a nativity, showing the same law in action as is the case in planetary influence upon human life.

The one main idea is to establish the fact that the planets represent the soul, or the principles, and the sign of the Zodiac, the sheaths, bodies, or vehicles. Then, extending our vision, we may call the Sun the representative spirit, the planets, the souls, animal, human and spiritual, and the signs, the body as a whole. We shall then be better able to comprehend body, soul and spirit, corresponding to the

three in one, Will, Love and Wisdom, Sun, Venus and Mercury; and from this point can begin the first veiling of spirit by its first vehicle, for the building of the microcosm is the same as that of the macrocosm. This enables us to comprehend the Godhead, manifesting spirit in soul, creator in creation, infinite mind in thought, cause in effect, power in strength, the Father in the Son, and everything in sum total, which finally makes us the higher self.

“We may ask, then, what is the object of life? Few see aught but sixty or seventy years of struggle, and at the end have a little experience, generally bitter, bitter because it has come too late to be of service. We have learned that it is better to do unto others as we would they should do unto us; that humanity, love and the spirit of brotherhood are the only qualities which exist, without change, throughout our years, and ere we can apply it, we have to leave. If we could only begin life with that knowledge how differently we would have faced the position.”

*The Sun is the Physical Representation of The Logos.
“Will is Spirit in Motion, Essence of our Being,
and in it is the Power of Creation.”*

We can readily understand that Will is spirit in motion, the essence of our being, and in it is the power of creation. It is the mover and builder of all forms in the universe. The average mind can have no conception higher than this spirit, manifested as will. It is universal as the Sun's rays, pouring down upon the earth, and upon all the planets in the solar system. It is life on our physical globe, and, in the symbol of the Sun, we have spirit and life in manifestation, spirit pouring through or focusing itself in our physical Sun, from the central Sun, in which is the life in which we move and have our being. This life comes direct from our physical Sun, and being universal, it is the

common property of all, and simply specialized in each, as vitality.

The great symbol of the Sun is represented by the circle, the central point in this circle representing all that which shall pour forth into manifestation, and becoming the six principles, or representatives, of the three great conditions of being, as spirit, consciousness and substance. Each planet is a specialized attribute of the great whole. The great life, pouring forth upon our physical globe, has within it the whole of what it is to be, for spirit is matter or substance, and in it are contained all the elements of positive and negative force.

This force, operating in different directions, forms the cross of matter upon which all manifestation shall take place, and in this the dual aspect of spirit matter offers all the opportunities of manifested life. Here the atom and the molecule exhibit all the varieties of form and expression of what we know as sentient life, each having an affinity, yet an action of its own, out of which is obtained a certain consciousness, for, as we have seen, in the spiritual essence is contained all that which is to be, and it is only to make this idea clearer, and easier of assimilation, that the great symbology is used to express the truths of being.

It is impossible to realize the full power of spirit, until we are fully self-conscious. In this the symbology aids us to a mental conception of the truths manifested, and through the same process in the manifested universe, we need only to use our three forms of symbols, for these show that all issue from the one, The Sun. These symbols are represented by the cross and circle. The expansion or separation into two of the latter, constitutes the third or half circle, which, as the symbol of the Moon, is the great

preserver and recorder of that which the Will, or Sun, constructs or builds. The consciousness preserves in memory, but the shapes and forms are destroyed, or become changed when a new condition is required or desired. Thus we see the cross, set in motion, repeatedly changes its aspects, though, as we have seen, everything comes from this spirit symbolized by the Sun, in which we have a physical representation of The Logos who created the universe. Naturally, then, everything is in reality one, and that oneness is the spirit essence of the all. Therefore, potentially, we are of the Infinite, and are infinite within ourselves. The intellect can scarcely realize this truth, and only when we feel it are we self-conscious throughout. Mentally we may picture it to ourselves, dimly we may feel it, though to fully realize it is to rise beyond our physical expressions, and look farther back of the symbology.

Death hath no power the immortal soul to stay;
 That, when its present body turns to clay,
 Seeks a fresh home, and with unlesened might
 Inspires a fresh frame with life and light.

Religion in Astrology. "The Sun Represents the Individuality." "The Planets are but Vehicles of Spiritual Principles."

We are trying, in an humble way, to convey to your mind, in a form that will be comprehensible, the esoteric side of astrology, in order that you may better understand why we try to read in symbols some expression of the manifested divine Logos. Our attempt to convey this knowledge is, in a sense, limited. To know is to think

and feel, at one and the same time, and just as the painter, who feels the grand and glorious sunset, tries to convey his concept to canvas through the laws of harmonized colors, or the musician, who seeks to produce the music of his soul through harmonious vibrations, so must our endeavors ever fall short of what we would wish them to be. Our motive is to demonstrate the wisdom-religion in astrology, in order that a more simple method may be obtained, whereby every struggling soul will become better able to understand his growing and expanding nature. We have felt this digression necessary, that our motives might be fully understood. Our great desire is to make this subject as clear and concise as possible.

Notwithstanding its many complications, those who may have taken more than superficial interest in astrology, and whose motives are not tinged with the selfish desire of using the knowledge for purposes that are not morally elevating, will understand that the Sun represents the Individuality. Therefore it is of vital importance that a clear understanding of this symbol, and all that lies back of it, which is the most important of all, should have full ventilation, and I trust that an orderly mental conception of these three symbols, which are three in one, will be fully grasped by the mind. You are now familiar with the terms, body, soul and spirit; also that these three are one, during earth life, yet quite distinct; but few can realize, though it is quite evident, that upon a correct conception of this fact, all the value of planetary influence depends.

For we know the planets are but vehicles of spiritual principles, which in themselves are perfect, and we cannot realize these principles if we continue to identify ourselves with the most external form of spirit, the cross or body. For instance, you may stand erect, and extend your arms

to represent a cross, but what is behind your form that enables you to do this, but the will or central part of being? For you are not the body itself. The spirit, in the body, has a consciousness of its own, but it is not self-conscious, and is still animal in its nature, and it becomes the work of the spirit, or the Infinite in man, not only to overcome this animal, but also to train and educate it properly. When this is done, the body becomes a purified temple, in which the perfected self-conscious soul may dwell. In this we can see how the spirit may act as life for the animal body, when specialized, or permeating it. There are no better words in which to convey this idea than that of Prana or life breath, when specialized in us, Jiva as universal life unspecialized, and Atma as the universal spirit. It will be seen that body and spirit are one, but quite different in their modes of manifestation, the contact between the two producing the soul, which has been built up through experience.

It has been stated that the soul and the senses are one. This is true when the mind is turned toward the gratification of these senses, and we may symbolize it by the planet Mars or Mara, the king of the senses, Mars being the opposite of Venus, and indicating the animal desires. Venus represents the mind extracted from the senses and so humanized into a human soul, the final illumination of which is to become the perfected man or spiritual self-consciousness.

Can we think of mind so pure that it is untainted with the slightest selfish motive, want or desire? Can we think of love so perfectly divine that it is content to pour itself out on others, without the least desire for a return of its most perfect compassion? None can do this but those who have become what we are dimly striving for; those who assist us by their love and wisdom, for they are masters of divine compassion.

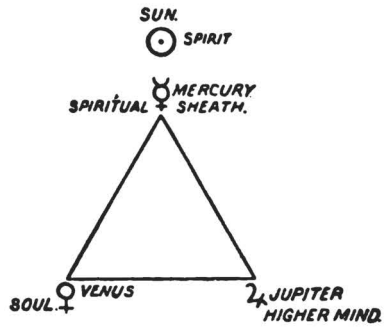
"To be Annihilated is impossible." "Hell Region has many grades;" Anger, Passion, Wasted Energy.

We find that the three in one is the great secret to be mastered; also the realization of the one supreme, absolute Being, everywhere and everything. There is nothing but God, everywhere; the Supreme Spirit is everything.

The Absolute is not parcelled off somewhere in space by itself, floating about, void and separate from Itself. The whole universe, without limit and without beginning or end, is the divine, supreme, unknowable Absolute, and in that Supreme Spirit we are moving. In Him we live and have our being. To be annihilated is impossible. God, the supreme, is. He can never cease to be and we are all parts of God. A knowledge of this means the conviction of the soul as to its own immortality, and reason on every side supports this knowledge. These three in one are, for us, the unknowable, and the clearest concept we can formulate of this unknowable is illustrated in ideas of will, wisdom and love, Sun, Mercury and Venus, or the spirit, soul and higher mind.

The highest point symbolized in us, of which we can conceive is the Sun. We next come to the sheath of this spirit, called by Paracelsus, the spiritus, symbolized by Mercury; then the soul, governed by Venus. In its human portion it is signified by the higher and lower mind, Jupiter and Saturn, the animal portion being under Mars. When Saturn and Mars are joined, we have the animal or lower mind. The vitality is governed largely by the Sun, and the Moon is the vehicle through which it is circulated.

Now we shall consider two separate and distinct ideas, the one of immortality, and the other relating to the mortal or the perishable. The immortal, or permanent, will con-



SPIRIT: SOUL: HIGHER MIND.

sist of the Sun, Mercury, Venus and Jupiter in this form; first we draw a symbol representing the Sun, and we write near this, Spirit; then, directly beneath this, we draw a representation of Mercury, and write Spiritual Sheath; just below this, we draw a triangle, and at the bottom left point we write Soul, and place Venus there; to the right hand point we write Higher Mind, and represent this by Jupiter. This immortal part is the never dying reality. The intercessor or medium between the mortal and immortal is Jupiter, while Saturn, as the lower half of the higher mind, is the husbandman, the sower and the reaper, whose experience is drawn into Jupiter at the close of each expression of life, and if the harvest proves a failure, then there is no fruit to hand up to the Ego, and the object of the experience is lost, that is, obtaining profit by the experience of this expression of life has been defeated.

This occurs when the lower personal self becomes so entirely selfish that it will only work and live for itself. Then all thoughts tend downward towards the physical selfish and the concrete selfish. Anger and passion are wasted energy, for all that raises the personality at the expense of the individuality, is loss to the higher self. Then we may say, by way of illustration, that between the Devil, Mars, and Satan, Saturn, hell is obtained. When the mind has become so linked to the passions and sense-desires, then a part of the higher self has been dragged down into the mire of the personality, and progress is much delayed, for after the loss of the physical body, called Death, this physical consciousness is bound to these desires, and when the mind seeks to free itself and return to the heaven world, it is held captive in the state called hell, which is termed the astral region. There it must wait until it can disentangle itself, and become free from the senses, and from its asso-

ciation with the lowest of the low. This hell region has many grades from the lowest, sensual and degraded, to the cold, calculating, selfish mind level. Each one should understand this astral region, for there is no other hell, and it comes to an end only when the mind can free itself from the degradation of selfhood.

We can realize the truth of this grand teaching, and how happy we are to know that there is none who have not had one spark of love and unselfish thought for another. This spark is alone sufficient to give them a glimpse of heaven, and it is to this heaven that the permanent soul goes when it leaves the physical body.

The Physical Side of Astrology.

We know that skill, wit and wisdom are cumulative, but that diviner faculty, which is the spiritual eye, though it may be trained and sharpened, cannot be added to by taking thought. This has always been something innate, unaccountable to be lost to the happy conjunction of the stars.

First, we will take the four points or angles. We know that the rotation of the earth upon its axis in twenty-four hours completes a small circle or cycle, which may be described as the mundane Zodiac, in contradistinction to the larger revolution around the Sun, on which is based the true or celestial Zodiac. This mundane circle, when divided into twelve equal parts, gives us the twelve mundane houses, corresponding exactly to the twelve signs of the Zodiac. Aries the first sign to the first mundane house; Taurus to the second; Gemini to the third, and so on, though the manner in which these circles or Zodiacs are divided up, and the functions or meanings attributed to each division, must next be examined. You will notice that each of the three circles, that is, those of the year,

month and day, are divided into four equal parts. In the circle of the year there are four seasons marked, astronomically, by the four ingresses into the four cardinal signs. In the circle of the month, there are the four quarters of the Moon, and in the circle of the day there are the divisions marked by sunrise, noon, sunset and midnight.

These groups of four correspond to each other. The first quarter of one circle exactly corresponds to the first in each of the others, and the same is true of the other quarters. What the spring, that is, Aries to Gemini, is in the year, that the first quarter of the month is in the month, and the first quarter of the day, sunrise to noon, is in the day. These four divisions of the circle are symbolized by the well known cross within the circle, the so-called rose and cross. They correspond to the four elements fire, air, water and earth; to the four planes of cosmos which we may call archetypal, intellectual, formative and physical; to the four kingdoms, mineral, vegetable, animal and human; to the four rajahs associated with the four cardinal points, and to all other groups of four, which form a distinct unity when considered together.

If we take a uniform and homogeneous medium, and imagine differentiation commencing in it, the first germinal point of heterogeneity will be represented by the point within the circle (as in the symbol of the Sun) or the symbol of the trine, monadic Sun, monadic because the central point, trine because every point has three aspects, those of quiescence or neutrality, positive activity, and negative activity, which represent the ubiquitous trinity in unity, found in so many religions. The circle without the point represents the absolute all, before the creation of either worlds or beings, and if we omit the stage of negative existence the point in the circle will represent the creative

power, or will, to be emerging from latency into manifestation. At the dawn of the creation it represents cosmos as a unity, the synthesis of the whole, and in the twelve mundane houses we must compare it to the Ascendant, or the first house, which itself is the general synthesis of the whole horoscope, and stands for the person born, his general character and condition as a whole.

"Each person is Fated until he becomes Free." "To the Brave and not the Weak is Life Eternal offered."

It is an ancient saying that the road to perdition is paved with good intentions. The struggling majority do not know of the planetary law that inclines them to break away from their own good intentions and apparently firm resolves. There is indeed for them much need of pity and sympathy, and in the time to come, there will doubtless be many students, who will be just as determined to root out some vice or another, as the ordinary man who knows naught of the influence of the heavenly stars and their movements that affect his life. We know that each individual person is in possession of certain faculties that are to be used intelligently, and many are now in possession of knowledge that three parts of the earth do not possess. To the extent of this knowledge, each individual is certainly responsible, and as I gather from the conditions upon earth, most of these who have a knowledge of the primary laws of astrology are seeking to dodge or cheat their fate. The chief concern seems to be how to best escape the evil, and reap the full reward of the good. This is not wise, for the true investigator knows and understands that the causes at work must be in accordance with what the reaper has sown, and if he shirk the responsibility, or the action

of the law, physically, he only moves it on to other planes and expressions of life.

No study can be more interesting than that which explains the aim and purposes of life, and the causes of every effect, and by this science, persons of average intellect can prove for themselves that, just in accordance with the planetary configurations at birth, so will they pass through the physical, the great refiner of divine life. Each person is fated until he becomes free, and this freedom is in his own hands. Grand and noble he may become because of his self-reliance and independent individuality, but how few there are who understand the consciousness within them; how, why and when it acts. It is these facts that we wish to impress upon the minds of the student in order that each one may understand this consciousness working in the brain. This will take thought and study in the same degree that is necessary to understand any law in Nature.

The ancients possessed this knowledge, which should have continued common to all had it not been degraded by misuse and separate personal interests.

In ages past, marked attention was given to this science, in which we may trace the effects upon the great buildings and structures which now stand as monuments to the knowledge and wisdom of that day. For instance, the Tower of Babel was not built to protect against the ravages of war, but at a time when the polar action of the earth brought on great floods at certain times and seasons, and it was to protect their lives from these floods that this huge octagonal tower was built upon the plains. If you will stop you will see that there were eight sides, which multiplied by four gives thirty-two, showing the degrees vertical of the Sun at that time. In fact, it is clearly shown that all the temples and buildings of those days were built in

harmony with the movement and positions of the Sun and Moon. It is for the benefit of all mankind that this lost wisdom should be regained.

Each person must come into the realization of the fact that the body is the temple through which the principles act, and the powers and virtues themselves are ample recompense for all that the world prizes most highly, and to the highest side of the science we should direct our attention. Each one proves, by his own mental reasoning, that there is a power beyond, which governs our universe, and that power is intelligent, just and almighty. Your reason will tell you that you were bound by the snares of sense and slavery of the mind in the past, but now, with the hand of wisdom to point out the way, you may rise and become candidates for the initiation that leads to immortality. To the brave and not the weak is life eternal offered. The weak-minded drift and scoff at the truth they cannot understand; therefore be not afraid to seek this higher life. Let each day shape your life's work towards the purification of the temple you reside in, and the purification of the senses, then toward the cleansing of the mind, so that it may not be tainted and held by impurities which bind it to gross and unhealthy thoughts, for until this is done, it is impossible for the mind to reflect the higher wisdom contained in this perfect symbolism of the soul's progress; for before Urania shall have left the ninth sign of the Zodiac (Sagittarius) the standard of astrology shall be elevated and the world's future wisdom-religion founded.

Oh for the dawn of the brighter day when life may be better understood; when truth will be recognized as a necessity to immortal life unfoldment.

"Destiny is Marked Out, Fate is Fixed." "Free to choose between good and evil." Law of Compensation. Evil comes from the abuse of Knowledge.

What is to be, will be, is a familiar statement by many when some important or peculiar event transpires, which causes some to say and declare that everyone is free, that fate and luck are only superstitious terms. Others declare we are all destined for a certain end. Both of these arguments cannot be correct, yet each may contain elements of truth. It is common to consider fate as ill fortune, but this is not true, for there may also be a fate for good, the word fate being derived from *fatum*, that which is spoken, or the decree of God, a fixed destiny, depending upon a superior cause and uncontrollable by mankind.

Destiny ordinarily means the fate, lot or doom appointed or allotted to each person, or his ultimate fate. Destiny is marked out, fate is fixed. The lot is assigned, the doom is passed. It was the law of Destiny then, for Julius Caesar to act a great part in the world, to establish a new form of government in Rome. It was his fate, at last, to die by the hands of his assassins, the chief of whom had been his avowed friends. Had he been contented with a more humble lot than that of an empire, he might have enjoyed riches, honor and long life.

Now let us examine this subject from an astrological point of view. It has been clearly shown that each child enters this world under certain limitations, the principal one being its environment. For the first seven years at least, of the child's life, it has practically no control over its surroundings, and oftentimes to a great extent its future depends upon the environment it has fallen into. Therefore we may judge of the child's fate or destiny by the

Moon and Mercury which govern the personality. The environment we judge by the mid-heaven, also the nadir zenith, these two points being in direct connection with the parents, and representing their conditions in life. But the Ego, or individuality, we judge from the Sun and Moon. Then we may judge of the amount of free will possessed with which to conquer fate. While it is true, then, that we are fated, it is only fate for good which is our destiny. We are destined to unfold and develop in harmony with the divine law, which is the will of the great and glorious being we call God, and while we obey his will, we are progressing on to a higher state of being and perfection; but while we disobey the law, and depart from the road to love and wisdom, we sow the seeds of discord and come under the Moon's line of fate. Saturn is the reaper who reaps just what has been sown. The law is divine and beautiful when rightly understood. Through ignorance we err, but through experience we gain knowledge, and with knowledge comes power, and with power, liberty. Then we see there is no death, only a change of condition, but with this change we do not escape the fruits of what we have sown, and as we move into other planes of manifestation we shall find the map of our horoscope harmonize with our just deserts, good or evil though it be. We shall also find the Moon so placed as to give us just the kind of fate we have made for ourselves. Thus we are free to choose between good and evil, and our choice constitutes our fate. Our destiny was originally fixed to be attracted by the God, or to the great infinite All, who gave us birth. We are in part the essence of the Divine Being who called into manifestation this great universe, and while our will is in harmony with His will, all will be well, but directly we assert our own personal will which comes from the Moon, and go di-

rectly against the law of harmony, then we come under what we term a cruel fate, and suffer through this inharmony and rebellion and so on. In truth, we suffer from ourselves and when we rise above the lunar influence, and stand with the Sun o'er our head, and the Moon beneath our feet, we shall be wise and become rulers of our fate. There is no evil but that which comes from the abuse of knowledge, and when we have obtained complete mastery over the mind and senses, we are nearing freedom; freedom from physical limitations.

CHAPTER V.

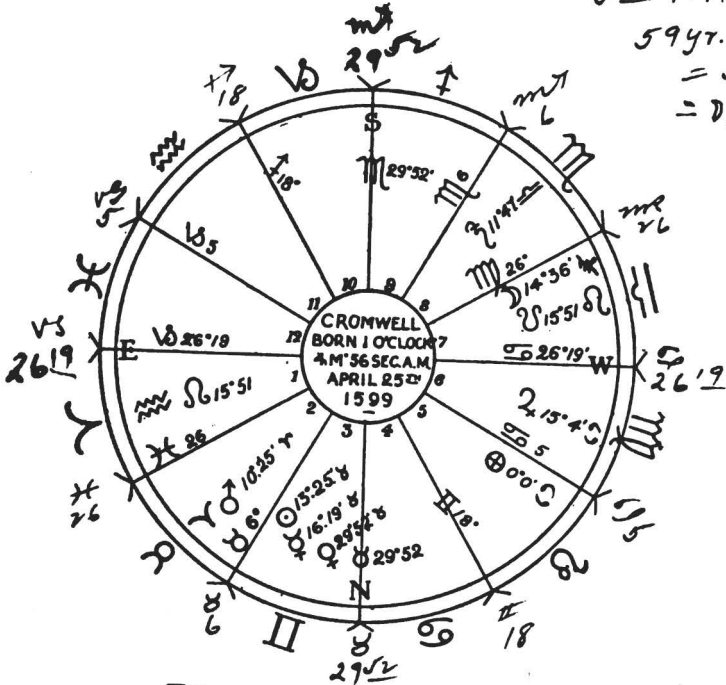
Explanation of Horoscopal Figures. Map of Oliver Cromwell.

We have decided to give to you the positions of the planets of the heavens at the time when OLIVER CROMWELL was brought into mortal life. We give you the figures, and you may fill them in the map.

The place was Huntingdon; hour, one, fourth minute and fifty-six seconds in the morning, on the twenty-fifth day of April, in the year one thousand five hundred and ninety-nine. We find that the twenty-ninth degree and fifty-second minute of Scorpio is culminating, that is, on the cusp of the mid heaven, or tenth house; eighteen degrees of Sagittarius upon the eleventh house; five degrees of Capricorn upon the twelfth, also twenty-six degrees of Capricorn and nineteen minutes ascending; Aquarius being intercepted in the first; the twenty-sixth degree of Pisces upon the cusp of the second; Aries intercepted in the second; six degrees of Taurus on the third; the remaining houses being the same as their opposites. Then the Sun we find posited in the third house, in the thirteenth degree and twenty-fifth minute of Taurus, Mercury being in the sixteenth degree and nineteenth minute of the same sign, and also the same house. The Moon is posited in the seventh house in the fourteenth degree and thirty-sixth minute of Virgo. Venus is in the twenty-ninth degree and fifty-second minute of the sign Taurus, being directly upon

Died.
Sept. 3. 1658
3:15 P.M.

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= 59°25'
= 280 (0.0.)



HOROSCOPE OF OLIVER CROMWELL.

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Exalted. ♄ ♃
Own Sign. ♄ ♃

the cusp of the fourth house. Mars, we find is in the second house, in its own sign, the tenth degree and twenty-fifth minute of Aries. Saturn is posited in the eighth house, in the eleventh degree and forty-seventh minute of Libra. Jupiter we find in the sixth house, in the fifteenth degree and fourth minute of the Zodiacal sign Cancer. We find the Moon's North Node, commonly called the Dragon's Head, in fifteen degrees and fifty-one minutes of Aquarius. The Moon's South Node, or Dragon's Tail, is in the same degree and minute of Leo. The Part of Fortune we find in no degree and no minutes and no seconds in Cancer, and in looking over the aspects we find the Sun trine with the Moon and sextile with Jupiter, Moon trine with Mercury and sextile with Jupiter, Jupiter sextile of Mercury but square to Saturn, and also square to Mars. We also find Saturn in opposition to Mars.

The eventful life of this personality makes his horoscope of especial interest. In one thousand six hundred and
 1640 forty he took his seat in Parliament. In early life he associated himself with the Puritan party. He was naturally melancholy, was full of fancies of his approaching death. In one thousand six hundred and forty — (?) he received
 1643 command of a regiment of horse, which became famous as Ironsides; in one thousand six hundred and forty-three
 1644 he became Lieut.-Col., distinguishing himself in the battles in one thousand six hundred and forty-four, and June
 1645 fourteenth, one thousand six hundred and forty-five. From that time his history is the history of England. In one
 1653 thousand six hundred and fifty-three he was invested with the title of Lord Protector, and while he was in constant dread of assassination and was never really popular, yet even his enemies admitted the wisdom of his domestic measures. He left the mortal on September third, one

thousand six hundred and fifty-eight, at fifteen minutes after three in the afternoon.

We find the sign Capricorn rising in this nativity, Saturn, his ruling planet, in the house of Death, but in his exaltation; the square of this planet to Jupiter, and the opposition to Mars, account for his fear of death, and more so as the square falls from the eighth to the sixth house. Then again, Saturn is in affliction to the first and fourth signs, Aries and Cancer. Two planets are exalted, and two in their own signs, and the Moon is angular, entirely free from affliction, with the Sun in the third in trine to Moon and sextile to Jupiter. This shows that his motives were pure in all that he did. We can also judge that he planned carefully, as Mercury sextile to Jupiter, would give great forethought and great balance of reason. His determination and concentration show clearly from Mercury being in the fixed sign, Taurus being well placed in the third, and free from affliction. Saturn gives a strong personal will, and this with the tact and diplomacy that Saturn, square to Jupiter, gives, made him a man to command respect. His strong sense of moral right came from Sun trine with the Moon, and sextile to Jupiter. The exaltation of his ruling planet, elevated over the rest, enabled him to fight the opposition. The major planets are in cardinal signs, and the triad Sun, Venus and Mercury in the fixed sign, Taurus, with the Moon in a common sign, showing the masses for whom he worked. He left the mortal when the Moon came to the opposition of the Sun and Mercury, from which time his real fame began, for his memory will ever be respected.

The majority of us draw from the spheres about us unconsciously the various desires of the heart, but it is incurring a debt for which we shall some day have to pay. The wise man gives back to Nature something in return for what he draws, in harmony with the Divine Will. It is better, then, to do one's own duty, even though it is devoid of excellence, than to perform another's duty well.

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The Moon, "The Transmitter," and other Planets' Influence.

It will be next in order for us to give you some knowledge relative to the influence when posited in the different houses and Zodiacal signs, for we know that each planet is a representative of certain qualities, and is symbolical of principles when in connected form. We have seen how the mind is ruled by Mercury and the Moon, how Venus gives love and emotion; Mars fire, ambition; Jupiter, harmony, devotion to the higher principles of life; Saturn, experience, teacher, representing the lower or material. The Sun marks off the higher thought unfoldment, and represents the evolution of the soul consciousness, the Moon acting as a transmitter both for good and evil rays alike, whichever is most essential to our progress, for the Moon in all cases represents the material affairs of life. The Sun represents the destiny, the infinite all within.

First, we will take Mars, as a ruler of the first house, which in the radical position is Aries, and finds exaltation in Capricorn, and is in his detriment in Libra. He also rules the eighth sign, Scorpio, but is in his detriment in Taurus. Thus you will see that Mars has influence on three of the four triplicities, fire, water and earth, though there is no harmony with Mars and the airy signs, that is of Libra, Gemini and Aquarius, while the latter are in direct opposite to Leo and Sagittarius, which are fiery and more in harmony with his own nature. The sign Cancer is most detrimental for Mars to be posited in, for in Cancer he is opposite to Capricorn, his exaltation, and square to his own day house Aries. We find that if Mars has any great power in the life of the native, and in Cancer, he will cause the native to indulge in drinking, swearing and be

of a low and loose disposition. The signs best adapted to Mars then, would be Aries, his own sign and day house, and Scorpio, the night house, also in Leo, Sagittarius and Capricorn, last in which he finds exaltation. The houses best adapted for his nature and disposition then, would be the first, fifth, eighth and tenth.

Next we will take the planet Venus. She rules the second sign of the Zodiac, Taurus, which is the night house, also rules Libra, the day house, and seventh sign of the Zodiac. She is exalted in Pisces, having an influence in the three triplicities, earth, air and water, though there is no sympathy existing in the fiery signs, for she is in her detriment in Aries, and is not congenial in Scorpio. She finds most sympathy in Taurus, Libra, Pisces, Cancer, Gemini in the order named. When ruler in the nativity she is powerful in love, harmony, and when in benefic position conduces to refinement, for she is the Goddess of Love, Peace and Harmony. She is best posited in the second, seventh, fourth, twelfth, third, and also when posited in the fifth, in Leo, gives natural inclination to music, singing and dancing, though it is of little benefit to the native, unless stability and force of concentration are shown.

We will next take the planet Mercury, for Mercury rules the third sign, Gemini, also the sixth sign, Virgo. Mercury has chief influence over air and earth, and would be strongest and have most power in the signs Gemini. Virgo, Libra, Capricorn, Aquarius, Aries, Leo and Cancer, and Scorpio is good when used to a good purpose, Pisces and Sagittarius coming last. All these must be modified according to the planet or planets aspecting Mercury, for he partakes of the planet he may be with, and is controvertible in his influences, and when judging of the

mind of the native, especial attention should be given this planet. When in the fixed signs, he will give more concentration than in the other signs. The houses best suited to Mercury are the third, sixth, seventh, tenth, first, eleventh, twelfth, second in the order named.

Next in order comes the Moon. She is ruler of one sign only, Cancer. She is exalted in Taurus, but is in her detriment when in Scorpio or Capricorn. She is a collector of forces, and acts in harmony with the sign she is in, and the planet aspecting, as she has a particular nature of her own. She is best when posited in second, fourth, third, sixth and ninth. As she passes out from each sign, she gathers up the influences until she reaches the full, then returning, laden with her fruits to the Sun, she again goes forth to new experiences. She is most important in judging a map. Her influence is stronger when applying, than when separating.

The Sun, Jupiter, Saturn, Urania; Their respective Influences.

We will endeavor to continue our subject relative to the nature of the planets situated in the different houses and signs of the Zodiac. This is most essential to know in judging a map of the heavens. By each one this may be tested, in fact we are all giving thorough tests every day and as each nation and country passes through these tests, in order that they may see how far advanced they are from the animal to the spiritual.

It will be in order next to take up the Sun which rules but one sign, that of Leo. He is exalted in the fiery sign of Aries. His fall occurs in Libra and his detriment in Aquarius. He is weaker in the watery and earthy signs

than in the fiery triplicity, though he improves the nature and disposition of that house in which he may be posited. He finds most power in the first, second, third, fourth, fifth and sixth houses, as his periods are in the spring and summer. His position and the degree he holds in the map, represent the part of the map from which the greatest energy is derived. When not afflicted, he represents the highest thoughts and aspirations, and a feeling of generosity for all humanity, to lift them up to the highest standard of freedom and unlimitation.

We now come to Jupiter, ruler of the signs Pisces and Sagittarius, the former a watery, the latter a fiery sign. Jupiter we may consider the greater fortune, the giver of blessings, of joy, hope, sympathy and generosity in all things. The natures of the planets may be altered according to the aspects held in the map. His houses are the ninth, twelfth and fourth, ruling the end of the signs, also the fourth the end in the natal figure. He forms a most important part in the higher evolution of mankind.

is altered

Saturn comes next; is the most important; rules the sign Capricorn, and is in sympathy with Aquarius, and where the Sun's influence ends, that of Saturn begins. He is chiefly connected with the material, and each step we take onward, we must pass through his rays ere we can progress. He operates exclusively upon the lower planes of life. He is known as the planet of sorrow, for pain is the only teacher, for through his experience do we pass on to unlimited freedom.

The ancients considered but the seven planets in their calculations, though Urania sometimes figured in the horoscope of a few; but it is only in this age that the influence of Urania is being felt and manifesting. His influence is powerful in the advancement of psychic, electrical and

magnetic subjects. He rules the sign Aquarius, more than any of the other signs. Urania is known as the wanderer, the planet of unlimitations, sudden events and original thoughts. His influence is to awaken the slumbering souls. He remodels and renews the life of those coming under his influence. Swift and unexpected events are brought into the lives of those who come under his influence, in which he finds great sympathy, and, once his influence is felt, it can never be forgotten. His benefits come most by giving afflictions similar to Saturn, only working upon a higher plane of spirituality. The conjunction of this planet with Saturn will bring out some very peculiar results upon those who come under his influence for some little time, as they will be mixing their rays for the benefit of mankind and the advancement of all. As time passes on this planet Urania will play a most important part in the evolution of mankind, but our minds will become more refined in finer vibrations, and we will feel these vibrations which pour into us through his rays of light. This will tend to widen and enlarge our scope of intellectual perception, enabling us to accomplish most wonderful results of inner perception.

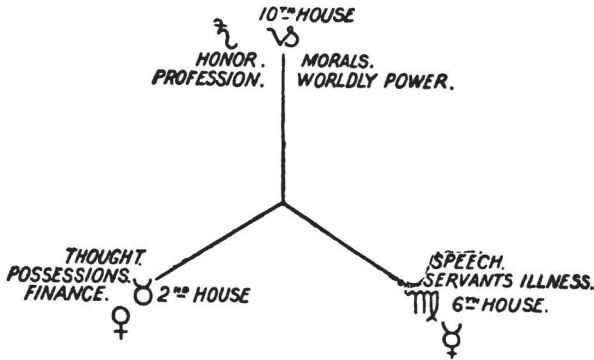
Fearlessness, sincerity, assiduity in devotion, generosity, self-restraint and pity, study, rectitude, harmlessness, veracity and freedom from anger, resignation, equanimity, not speaking of the faults of others, universal compassion, patience, power, fortitude and freedom from conceit; these are the works of him whose virtues are of a Godlike character.

Examination of the Twelve Houses. "Astrology makes the Earth the centre when dealing with Humanity in Manifestations."

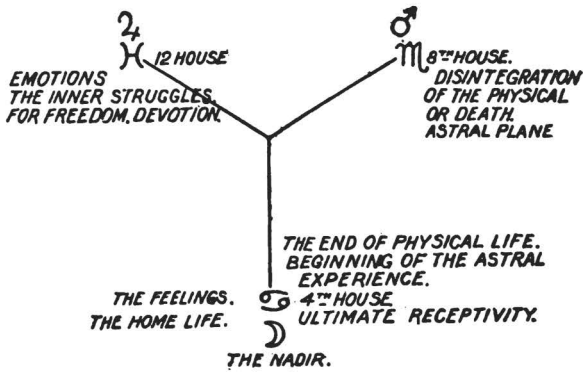
It will next be in order to make a complete examination of the twelve divisions of the map of the heavens we term

houses. When dealing with the planets we have seen how the dot in the centre of the circle was the creative point out of which all emanated, and the expansion around the dot serves for the outer ring of the map, inside of which the planets will have their limitation, the earth being the central point around which the planets revolve. Then again, if we extend from the centre lines of communication to the center ring, we can realize this dot, as the nucleus out of which all will unfold, it, in reality, forming the embryo of all that is to be of the man. We find that in the solar system it is the Sun, and then in the human being it is the centre of himself, each radiation being a manifestation or expression of his powers. Astrology makes the earth the centre, when dealing with humanity in manifestation, simply because the body is the focus into which the principles play. These forces, or attributes, of the Sun, must necessarily have a vehicle, or body, through which to act, or their value cannot be felt or realized. Thus you will see why astrology is based upon the Zodiac surrounding the earth, and not that of the Sun. We are human, and thus under that law, governed by stellar influences, and when we break away from these limitations, then planetary law upon the lower physical planes can hold us no longer, though we are bound by this law throughout our physical manifestation, and to fully comprehend these laws we must first familiarize ourselves with the body and senses.

Now we may begin to build up our map from these lines of radiation from the centre, for this will give a knowledge of each house, as marked off by these lines; also in this we may more quickly gain a true knowledge of this science, which is essential to our purpose. We will begin to erect this map by starting with a triple line flashing out representing the physical, or what we term the earthy triplicity,



10TH HOUSE; 2ND HOUSE; 6TH HOUSE.



12TH HOUSE; 8TH HOUSE; 4TH HOUSE

that is a triangle, and a line extending upward in the same proportion. This we will call Figure one. It resembles the letter Y inverted. This we will term the mid heaven, or the cusp of the tenth house, and place the sign Capricorn there. Above this, we will place its ruler, Saturn and write honor, morals, profession, worldly power at the left point. At the bottom we will place the sign Taurus, the second house and its ruler, Venus, and write thought, possessions, finance; to the right point we will place the sign Virgo, the sixth house and its ruler Mercury, and write speech, servants, illness.

Then comes the water triplicity. Then we shall have the emotional or the astral or psychic points. This will be Figure two, similar to Figure one, only inverted, forming the letter Y. At the left point at the top, we place the sign Pisces, the twelfth house, and its ruler Jupiter, and write emotions, the inner struggles for freedom, devotion. At the right point we will place the sign Scorpio, the eighth house and its ruler Mars, and write here disintegration of the physical or death, representing the astral plane. Then at the bottom point we will place the sign Cancer or the fourth house, and the ruler, the Moon, the Nadir, and write the feelings, the home life, the end of physical life, beginning of astral experience, the ultimate receptivity.

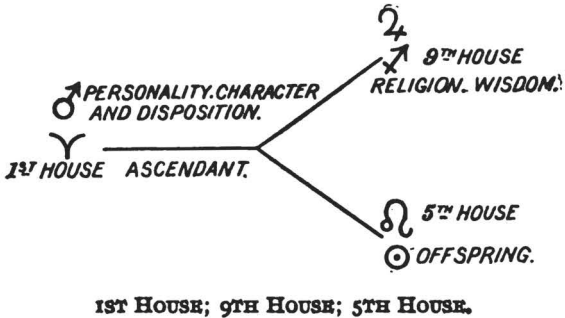
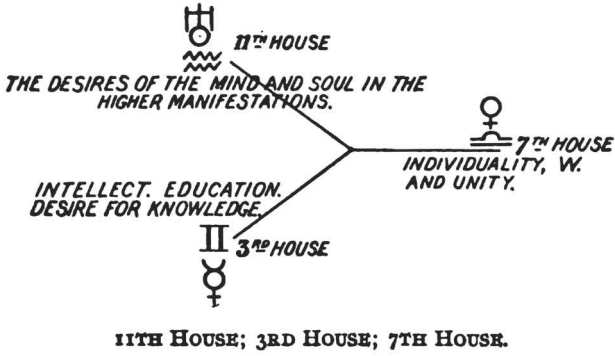
Following the water triplicity, the second figure, we find, in the west, the airy triplicity culminating, which represents the mental conditions, or what is finally to evolve into the soul. We will first draw a figure similar to the

Wisdom is not the prerogative of any society or organization, but of the soul. Open the soul consciousness by purity, chastity and knowledge of the laws of life, and self flows out that true self may flow in, for above all else we should know these laws of soul culture, of mind generation, and of planetary life.

letter Y, as in figures one and two, with the two points to the left in partly inverted form, and at the double point, at the left and top, we will place the planet Urania, the eleventh house, and the sign Aquarius, and write the desires of the mind and soul in the higher manifestations. At the other left point at the bottom we will place the planet Mercury, the third house, and the sign Gemini, and write intellect, education, desire for knowledge at the remaining point. At the right we will place Venus, the seventh house, the sign Libra, the western part of the map, and write individuality and unity. This we term the third figure.

Following this comes the fiery triplicity, culminating in the East, which is in reality the focus point of the expression of the outer or physical plane. We will use the same figure in this, the letter Y inverted partly, with the two points to the right. At the point to the left we will place the planet Mars, the ascendant or first house, the sign Aries, and write personality, character and disposition. At the top point at the right we will place the planet Jupiter, the ninth house, the sign Sagitarius. This represents the religion—wisdom, which we write there. At the bottom point at the right we place the Sun, forming the fifth house, and the sign Leo. This represents the offspring. We term this the fourth figure.

Taking these four figures as a whole we shall have a complete map of the twelve signs and houses, forming a round map, which you may readily observe by placing figure two upon figure one, then place figure three upon these two, and finally figure four upon the whole. It will be observed that each house has been given qualities which harmonize with the planets ruling the signs in their natural order from Aries to Pisces, and it must be im-



pressed upon the mind that they ever retain this nature, irrespective of the signs that may fall upon each house, when the horoscope of the individual is cast or erected; that is, we can best judge of the environments of the native.

We can now take into consideration the twelve houses as marked off in the map. The first house we find refers to the life, health, personality, description, character and disposition. It forms the eastern angle, is of the nature of Aries; ruler, Mars and cardinal; rules the head and face, which, in judging may also be subdivided into the twelve signs, as with all the other signs. It is the most important house from a material point of view.

Then comes the second house, in which we judge the thoughts, wealth, property or worldly possessions, the partners or wives passing from the mortal. It is a succedant house, that is, succeeding the angle. It is of the nature of Taurus, fixed, and rules the throat; the ruling planet, Venus.

Then comes the third house, ruled by Mercury. This is a cadent, of which we judge the kindred, brothers and sisters, neighbors, correspondence, writings, short journeys, the intellect and the unexpressed mental condition of the native. Nature of Gemini rules the chest and lungs, the arms. This house is ruled by Mercury.

We are now to the fourth house, which is one of the angles. The Nadir Cancer is the natural ruler of this sign, and its lord the Moon. From this house we judge of the inheritance of the native, the father's condition, the end

Grand are the symbols of being, but that which is symbolled is greater.

Vast the created and beheld, but vaster the inward creator.

Back of the sound broods the silence, back of the gift stands the giving;

Back of the hand that receives, the thrice sensitive nerves of receiving.

of life and its affairs, the general household. It is a cardinal house; rules the stomach.

The fifth house is governed by the sign Leo, and its lord, the Sun. It is a succedant house, fixed, and rules the heart and back. From this house we judge of the children, the pleasures, courtships and speculation.

From the sixth house we judge of the speech, illness, servants or agents, also of the aunts and uncles on the father's side. The ruling sign is Virgo, and its lord, Mercury. It is cadent, common, and rules the bowels.

The seventh house is ruled by Libra, and its lord, Venus, and constitutes the western angle. It is a most important house; rules the kidneys and reins. From this house we judge of the law dealings, partners, the wife or husband, marriage, the public, open enemies, represents the individuality of the native.

From the eighth house we may judge of the death of the native, wills and legacies. It is a succedant house, nature of Scorpio, and ruler, Mars. It is the house of Occultism and the partner's wealth. It is fixed and rules the secret parts.

The ninth house is the nature of Sagittarius, and its lord, Jupiter; a cadent house, rules the thighs, the long journeys and travel; the house of science and religion, and the mental condition.

The tenth house is important. It constitutes the mid heaven, the fourth angle, rules the professions, the employment, honor of the native, the moral condition. The house of the mother; nature of Capricorn, and its ruler is Saturn; it rules the knees. When Saturn is posited here the native will rise but to fall, as in the case of Napoleon Bonaparte, though if he had remained faithful to the Empress Josephine, his fall would not have been so great, for the horo-

scopal figure of the empress combined to mitigate the evil in Napoleon's chart of life, and his decline began from the moment they parted. The horoscopal figure of the husband and wife should be compared, or those contemplating joining their lives together, for if they do not affiliate, it would be rash to take such a step.

The eleventh house rules the hopes, wishes and desires, friends and acquaintances of the native. It is a succedant house of the nature of Aquarius, and its ruler Urania, rules the blood and ankles.

The twelfth house is cadent, the nature of Pisces, and its ruler, Jupiter; a common house; the house from which we may judge of the enemies of the native, the sorrows, confinement. It is also the house of psychics, and leads the mind into the study of the occult. It is the house of the uncles and aunts on the mother's side, and also has rule in the partner's health. This house rules the feet and is the house of understanding.

Rank and power are good in their place, but to possess the qualities of truth, love and wisdom is more desirable. The greatest good is done by those who are truest to themselves, their neighbor and creator.

Each Planet is Ruler over certain Metals.

We have the natural map divided into the twelve houses, with characteristics, which constitute the personality of the native. We can readily see the importance of the sign ascending. This is, in fact, the focus point, upon which the other portion of the map will depend, and as we have discovered this house to be the nature of Mars and Aries, the space into which the life forces are poured, it will be well to look farther into this portion of the map.

To begin, we find the color is red, physical life plane, and we must combine the colors we find there, in order to judge correctly as to the quality.

Each planet is ruler over certain metals; the Sun, gold; the Moon, silver; Jupiter, tin; Mercury, quicksilver; Venus, copper, brass, pewter and bronze; Saturn, lead and all dross metals; Mars, iron. This will better convey the idea of density, therefore the first house will, in the sum total, represent rough iron. This rough iron we may consider as the substance upon which we shall have to work, in order to better understand the true meaning. It is well known what a useful metal iron may become. It can, by intense heat, be reduced to liquid form, and from its crude state be changed into steel, which can be most finely tempered. Therefore we may consider the first group of personalities coming under the influence of these planetary laws as being represented by crude iron; then as the races evolved, becoming more pure and finer tempered by experience. Then again, there are three conditions of all things as in this metal, cast iron, malleable iron and steel. Thus we shall have three distinct types of persons coming under this sign Aries, and by the same law, the first house, this must depend upon the part of the sign ascending, as each ten degrees would have a special virtue in itself. These three qualities may also be extended, the general character of the house from the sign upon the ascendant. The ruling planet and the planets posited in the ascendant from the cusp of the ascendant will be a radiating point, from which will flow a current of life, strong or weak, in accordance with the ruling sign, the planet ruling, and the planets therein. From this, then, we may judge of the quality of life, and to a great extent of the character and disposition. This

rule may in fact be applied to each of the twelve houses in their order. With the majority of humanity these twelve houses indicate the environments in which they move, though some may come under the sign in their natural order, irrespective of the houses.

In our contact with the cares and sorrows of our fellowman, we must remember that in reality we are all in one great bond, the fact of our common humanity, and while the breath of heaven plays around us the mask of conventionality falls from our soul. We are bound up, each in each. A subdued passion, a tower of purity, a glimpse of truth are all divine commands from the soul to lead others into the light.

Intercepted Signs. The Zodiac is at an angle with the Equator.

The natural horoscopal figure is found when we have the signs rising in their natural order, Aries upon the ascendant, Taurus upon the second and Gemini the third, etc. Now we shall take up the figure. When intercepted signs are found, as you will see, the normal horoscope will appear when each sign is given to one house, and in which the degree upon the cusp of the ascendant is represented upon the cusps of the other houses. We find that in erecting a horoscopal figure, in most cases, there is a departure from this rule, and this may be misunderstood by many investigators. In the ancient times the custom was to find the sign culminating upon the midheaven, and place the other signs in rotation accordingly, upon the eleventh, twelfth, ascendant, second and third. Then the same degrees were placed upon the remaining houses, in opposition to the signs already taken into consideration.

But we must seek the cause of this seeming distortion of the signs, for as the student knows that each sign is a

division of thirty degrees each, and each house the same, it may be difficult to understand how one sign could be upon the cusps of two houses. The reason is this: The ecliptic, or Sun's apparent path around the earth, is not coincident with the equator, so that while the earth rotates on its axis with perfect regularity, yet as the Zodiac is at an angle with the equator, the signs must naturally rise, sometimes quickly, sometimes slowly. Thus, if you walk at a regular pace past a long wall, you will pass equal lengths of the wall in equal strides, or if the Zodiac were upon the same plane as the equator, the signs would rise regularly. Now if you cross from the wall in a semi-circular course, the time taken to pass one given yard of the wall will not be the same as that which is taken in passing the next few yards. Or take a globe, and examine carefully; you will be able to see clearly why this irregularity occurs, for so it must be, as long as the axis of the earth remains inclined to that of the Sun. The result of this is that often one Zodiacal sign is extended over two mundane houses, while elsewhere in the map, one mundane house will contain two Zodiacal signs.

Now this is explained, we may investigate the result of this irregularity. Just as each house is one different and distinct whole, so is each sign. For instance, Aries always has the meaning of the disposition, character and personality, and likewise the first house; the same, in the other houses and signs, even though they may be extended over more than one house. We must not consider that the twelve mundane houses separate the signs into twelve sections, but just the reverse; for under all circumstances, each sign of the Zodiac has its definite and distinct interpretation, as I have given you in a previous writing. Thus when we find one sign spread over

two houses, the interpretations of these two become more or less interblended. For instance, if in the beginning of Leo, it may cover the first house and the greater part of the second. The two houses then would be ruled largely by the Sun, that is, if no other clear planets are posited therein. Take the horoscope of Cromwell. We find Capricorn on the cusps of the first and twelfth houses. This is not considered generally fortunate, as Saturn is ruler, in a measure.

We can readily conceive that the combined study of physical and esoteric astrology will afford us an insight into human nature, to be derived from no other source, and those who drink of this fountain can, with perfect calmness, face desert sands of prejudice and the hot simooms of adverse criticism. It is a system which flies not from one to another, and is capable of tangible proof. This is the system upon which we are now embarked.

Reference to Oliver Cromwell. Shakespeare's Horoscope.

The subject of intercepted signs will require a further explanation, in order to thoroughly comprehend the different positions of the signs, when posited upon the respective houses. Now, for instance, in the map of Oliver Cromwell, we find Capricorn rising and Aquarius intercepted in the first house. Then it is necessary to find what bearing this has upon the interpretation of the horoscope. First, it is quite evident that in such cases, one and the same mundane house has two signs, through which its influence passes and we must naturally conclude that there will be a duality in connection with these activities, signified by this house in the ascendant or first house. It may signify that the native will lead two different lives, not necessarily in an evil sense, but he may have two very distinct sides to his character or

personality, or may at times, when the aspects so signify, meet with great and important events that may tend to change the whole current of his life for the time being. In the seventh house it may indicate two marriages, or more than one partner in business life, as well as two types of associates. Then again, in the second place, since each sign is one whole, irrespective of whether it is spread over one house, or two, or only a part of one, the sign on the cusp of the ascendant assumes the personality and potencies of the first house. The next sign following it, being the second, has the powers of the second, etc., though, on account of the irregularity of the signs in disposition, the second sign will not always be on the second house, but sometimes in the first and third. In Cromwell's horoscope, Aquarius, the second sign in the figure, is in the first house, and its influence will be as follows: first, it conditions the signification of that house, and also a bearing upon the wealth of the native, and being the eleventh sign, it possesses its own normal eleventh house characteristics. We may blend these influences thus, owing to the native's own action, (second sign in first). Money will be a source of trouble through open enemies, and his public career may also be interfered with. This will vary according to the position of Urania, ruler of Aquarius, and if the horoscope should show friends to his cause, then we could judge the opposite. Then again, Leo, intercepted in the seventh, in this case, shows estrangement with wife; through the offspring of Leo, this may be alleviated as in this case. It is clearly shown that a very careful judgment is essential to determine which of the different interpretations will be applicable to any given horoscope, for not only have we to consider the good and evil

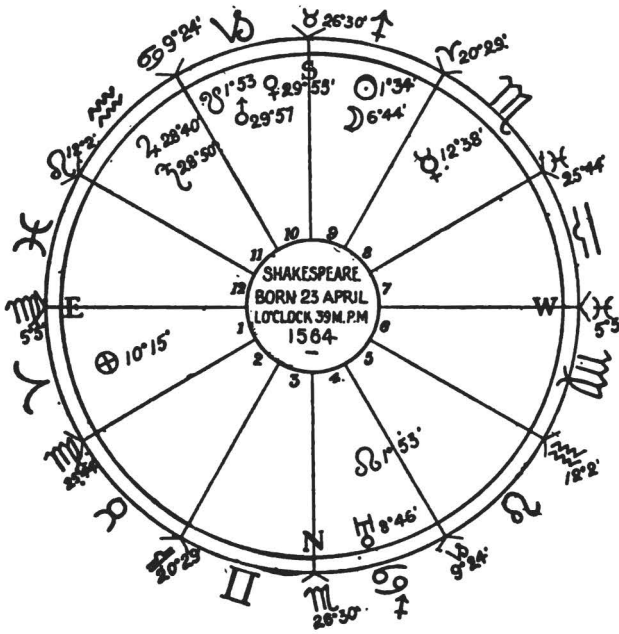
aspects therein, but the rulers, and also the general nature of the sign rising. There are many combinations of signs and houses that we will not mention at this time.

We wish now to give you the figure of an interesting personage born on twenty-third of April, at one o'clock and thirty-nine minutes P. M., fifteen hundred and sixty-four. The twenty-sixth degree and thirtieth minute of Taurus is culminating; Gemini is intercepted in the tenth; the ninth degree and twenty-fourth minute of Cancer on the eleventh; the twelfth degree and second minute of Leo on the twelfth; the fifth degree and fifth minute of Virgo ascending; the twenty-fifth degree and forty-fourth minute of Virgo on the second; the twentieth degree and twenty-ninth minute of Libra on the third; then on the remaining place the opposites accordingly. The Sun is posited in the ninth, in the first degree, thirty-fourth minute of Taurus; the Moon in sixth degree, forty-fourth minute of Taurus; Venus in the tenth house in the twenty-ninth degree, fifty-fifth minute Taurus; Mars in twenty-ninth degree, fifty-seventh minute Gemini; Jupiter in the eleventh house, twenty-eight degrees forty minutes of Cancer; Saturn in twenty-eighth degree, fifty minutes of Cancer; Urania in eight degrees forty-six minutes in Sagittarius; the Part of Fortune in ten degrees fifteen minutes of Virgo, near the ascendant. This is the horoscopol figure of SHAKESPEARE, upon which we shall judge in the near future.

If the more important events be taken in order, we shall find sufficient evidence of the fundamental exact-

In all of these divine subjects they are most comprehensive in their own scope, and while we may never exhaust the subject, we can at least unlock the doors to the vast oceans of infinite wisdom, which will, in the not distant future, flood the minds of earth's children.

Chart is wrong: figured for April 23,
New style: should be for old style.



HOROSCOPE OF SHAKESPEARE.

Sephorial. B. J. A. Vol. 16. p. 133

Planets for
April 23. O. S.
(May 3. N. S.)

♈	11849
♉	9255
♊	18917
♋	13126
♌	5551
♍	0224
♎	27549
♏	74703

ness of this horoscope. For instance, at the age of four years, when his father obtained the parochial office of town bailiff, the directions in his natal figure were Sun sextile with Mars, and also trine of the ascendant, and conjunction with the Moon. At his marriage bond with Anne Hathaway, in fifteen hundred and eighty-two, on twenty-eighth of November, the Sun had progressed to the trine of the Moon from the cusp of the fifth house. When the first child was born the Moon had progressed into the fifth house, and in trine to the Moon's own radical place, showing clearly the outcome of precocious love. Then again, when the twin children were born, the Moon had progressed into the second degree of Aquarius in the fifth house, and was square to the Sun's radical place, and also square to Mercury's progressive place, and only separating from the opposition of Saturn and Jupiter in the eleventh house. This shows a very unfortunate combination, especially with the son, who was more under Saturn's evil rays than the daughter, and later the son passed from the mortal, when the Moon had progressed to fifteenth degree of Cancer, in the eleventh house, and was square to Mercury's radical place from the eighth house.

When Shakespeare began his professional career and took shares in Blackfriars' theatre, the Moon radical was in conjunction to Mercury's progressive place ascendant, also to the trine of Mercury and the Sun going to the conjunction of midheaven, and notwithstanding the attacks upon his honor and credit, he rose rapidly in the hearts of those who, in that day, were patrons of drama and literature, a most fortunate period, when the Moon in the eighth had the sextile of the Sun from the meridian of the horoscope, and was trine to

*MARRIED
Nov. 28. 1582*

Saturn and Jupiter, and also trine to Venus. This time, between twenty-five and thirty-three, was the most fortunate period of his life from a material standpoint, as in the friendship of Lord Southampton who presented him one thousand pounds in his thirtieth year. This was expended apparently in opening the Globe Theatre the following spring. At the age of twenty-nine may be noted especially the fortunate aspects, from the ninth and tenth house. It was at this time that his first literary production, *Venus and Adonis*, was published. In the natal figure we find both Saturn and Jupiter sextile to the meridian, and also Venus in the tenth house, in its own sign, clearly showing the nature of his productions.

When Shakespeare attained the age of thirty-two his fortunes began to decline. Saturn sextile to Meridian is one cause of this, and also the Sun having the sextile of Jupiter's progressive place and square to the ascendant. He lost his son and heir, Hamnet, August eleventh, fifteen hundred and ninety-six, his father passing from the mortal in sixteen hundred, and this was when the Sun had progressed to the opposition to Urania's radical place in the fourth, the father's house, the Moon being in Virgo, Sun square to Saturn and Jupiter, and separating, had aspects of the Sun's radical place. The planets, Saturn and Jupiter, are in the eleventh, having progressed to the eighth (death) from the fourth house. The horoscope as a whole shows psychic power, though not always used in the proper direction, and also shows a very precocious nature. On his birthday, twenty-third of April, sixteen hundred and sixteen, age fifty-two, he left the mortal. Sun had progressed to semi-square Jupiter, also the Moon and square to Venus; Saturn was also transiting the place of the Sun at birth, Mercury also tran-

*Son died
 vq. 11. 1596
 died
 1616.*

siting Mars, the ruler in the eighth. Venus and Mercury gave him his profession. All the planets, save one above the earth show success in life beyond the sphere of birth.

Those who have studied the problems of life through the universal law in the heavens know the secrets upon which the mystery of life and evolution is founded. We hope to unfold the divine truths, whereby man may be free, and no longer bound into a narrow groove of thinking. It is fear that keeps the world from facing this mighty problem, but correct knowledge and right thinking will unbind the chains that hold a struggling humanity.

Nature of the Signs When Rising.

We have given you the natures of the signs when the Sun is posited therein. Now we wish to give you the nature of the sign when it is rising. Aries, the first, gives a character, frank and outspoken, combative, generous, assertive and impulsive, fond of argument, a desire to lead, a pioneer. This is only with the character and disposition. Taurus, the second, gives a dogmatic, obstinate, fearless, strong willed, patient, determined, affectionate and secretive character, preferring to follow its own ideas, though seeking advice from others; Gemini gives a character, dualistic, restless, intellectual, sensational, nervous, irritable though generous; Cancer, reserved and sensitive, sympathetic, tenacious, persistent, impatient, emotional; Leo, firm and self controlling, persevering and ambitious, noble and generous; Virgo, discriminative, ingenious, active, mercurial, inventive, thoughtful, speculative; Libra, sensitive and compassionate, inspirational, perceptive and just; Scorpio, reserved, tenacious, determined firm and proud, very discreet; Sagittarius, active and

enterprising, introspective, frank and honest, generous and sincere; Capricorn, ambitious, liable to melancholy, receptive and penetrative, inspirational and persistent, steady and diplomatic; Aquarius, ingenious, artistic, intellectual, retentive, studious, thoughtful, diffusive and versatile; Pisces, emotional, secretive, meditative, kind, imitative, receptive, patient and peaceful. This is quite essential as is also the ruling planet.

We give you this information relative to the Brahmanical Zodiac which will be of consequence later. Each sign is dedicated to one of the twelve great principles of Good. First, Mecha (Aries) is dedicated to Varuna; second, Virchu (Taurus) to Yama; third, Mithuana (Gemini) to Parana; fourth, Karcataca (Cancer) to Surya; fifth, Sinha (Leo) to Soma; sixth, Kanya (Virgo) to Kartikeia; seventh, Thoulka (Libra) to Konvera; eighth, Virstchico (Scorpio) to Kama; ninth, Dhanons (Sagittarius) to Ganesa; tenth, Makan (Capricorn) to Poulhas; eleventh, Kumbha (Aquarius) to Nidra; twelfth, Minus (Pisces) to Agui.

“It is our character that influences our conduct toward the Opportunities that Life affords.” “The place of the Sun at Birth Indicates the root out of which the character emanates.”

It will be in order to take up the houses in their turn, and we will begin with the first, which is the starting point in any natal figure. From the first we judge of the character, disposition, individuality, the natural bent of the mind in the material and spiritual expressions of life. As long as we are under certain influences we receive their rays. We are constantly building character, and the present is but the outcome of the past, as we have learned. It is our character that influences our conduct toward the opportunities that life affords, as it shapes the motives for our actions. Then, if we are noble

mind, our actions and motives will be towards nobility: in fact our whole life is colored by our character. We view everything in accordance with our character and disposition first, and the former is the root out of which the whole has sprung. This root is either the result of ignorance or knowledge gathered from experience. Each day we are moulding our future character by the various impressions, sensations and experiences that our environment affords, the mind and the senses being the transmitter and receiver, whereby we receive and store the experience of the past. In judging of the character, all the planets will play some part, through the several aspects they will form upon the planets and points in the figure denoting these qualities, though as we have learned, the sign rising, its nature and ruler with the Sun and Moon should also be considered.

I have given you the signs rising. Now I will give you the nature of the planets when ruling, which is changed only by the aspect to the different planets. Signs and houses posited in their ascendant must also be considered, for it is important. When the Sun is ruler and free from affliction, the native is noble, generous, faithful, proud, sincere, humane and ambitious. When the Moon rules, the native is refined, ingenious, changeable, impressionable, receptive and mutable. When Mars is ruler, the native is impulsive, courageous, sensual, aggressive, active, perceptive, impatient, contentious, though generous. When Venus rules, the native is loving, artistic, witty, charitable, fascinating, amiable and sympathetic. With Mercury ruler the native is mercurial, depending upon aspects to other planets, giving quick, studious imagination, logical, oratorical, sharp and persuasive, being quite controvertible.

All depends upon the configurations. When Jupiter is ruler, he gives a sincere, noble, compassionate, honorable, courteous and prudent nature and quite religious.

Saturn, ruler gives perception, a character imaginative, reserved, patient, suspicious, economical, inclined to melancholy and reflection, while Urania gives an original nature, erratic, abrupt, bohemian, metaphysical and antiquarian.

The next consideration will be the Sun and the Moon, which form a good index to the character by what may be termed polarity. In the Sun we find the constructor, or individual centre, the motive point, and the place of the Sun at birth indicates the root or kernel, out of which the character emanates, and the sign in which it is posited will mark off the chief characteristics of the individuality or the real internal personality, and this in accordance with the Moon, its position, etc. So will the character be expressed. In order to make this clear you may think of the Sun and Moon and Ascendant as spirit, soul and body. The Sun, as spirit, will require the Moon, as the soul, to express it in addition to that which is permanent in the body, the Ascendant. This is most interesting when we take into consideration the so-called laws of heredity. The body is given by the parents who are symbolized by the tenth and fourth houses. Through this come general characteristics of the family. When a negative sign rises, the mother gives the greater impression; when a positive, the father.

How grand and beautiful is divine truth. Much must be sacrificed to give this to the world, but others have done the same for us, and they are masters in wisdom, divine and immortal. It is in thinking of the higher infinite divinity that we receive a true conception of the principle of the higher venus or love. Pure and abstract mind or manus, is love, because it feels for all. This love or pure mind is within us all, and not until we are conscious of its existence can we be free.

CHAPTER VI.

Effect of Different Polarizations on Character. The Sun in Aries, the Moon in other Houses.

It is generally known that our bodies are constantly changing their molecules, and in a period of seven years the whole body will be completely changed. It is at the end of the first seven years of life that the ego, or soul, has full control of the material body, and as life advances, the lunar influence will become more prominent; therefore you will be able to understand quite clearly how the environment will greatly influence those who continue to respond to the sign rising, and also how great will be the importance of the change of environment, for it will not be until this takes place that the lunar influence will have chief control, and the personality, as represented by the Moon, becomes more marked and distinct; and we find it is often the Moon's important aspects which indicate these important changes. It is when the Sun and Moon are polarized that we gather the true personality. This you will see will give one hundred and forty-four entirely different polarities and characters, irrespective of the other planetary configurations. I will now consider the different polarities, though it must be kept in mind that they are in a general way, and must be applied according to position in map, aspects formed, etc. This is a most important matter, and is not generally considered by modern investigation in giving judgment.

SUN IN ARIES.

We will first give you the different polarizations, with the **SUN IN ARIES**. As you will see, each polarity to the Sun will actuate or restrain the head nature, and so with the other polarities. This will give you an idea of our meaning.

The Sun in Aries and Moon in Aries, give an intense mental activity, great independence and self reliance, and a person apt to be very conceited. The Sun in Aries with the Moon in Taurus gives strong intellect, determined, dogmatic, fixed in opinions, strong willed and even stubborn. Sun in Aries and Moon in Gemini give characters restless and changeable, expansive, strong in mental expression; Sun in Aries, Moon in Cancer, characters very finely sensitive, retentive in memory, intuitional, though seldom relying upon their intuition; Sun in Aries, Moon in Leo, sympathetic, more harmonious, philanthropic, but too proud for their own good; Sun in Aries, Moon in Virgo, critical, logical and scientific, persevering, apt to use too much discrimination; Sun in Aries, Moon in Libra, sensitive and sensational, perceptive, do not always find the balance because they speak more from outward than inner feeling; Sun in Aries, Moon in Scorpio, combative, jealous, sensual and revengeful; Sun in Aries, Moon in Sagittarius, very active, too apt to go to extremes, hasty and restless; Sun in Aries, Moon in Capricorn, exacting, thoughtful, receptive; Sun in Aries, Moon in Aquarius, quite studious, with artistic ability, very enterprising; Sun in Aries, Moon in Pisces, executive, harmonious and logical.

You can see that in blending the polarities, primarily, at least, the Sun's position must be considered, chiefly as the Moon gives expression to that, only colored by the nature of the sign it falls in. For instance, you may take the Sun in Aries, Moon in Scorpio. Here we have a combative influence, with nothing to restrain its impulse, and this will not be a good polarity, as there would be continual warfare until the Sun would finally gain ascendancy and conquer. It will be seen how clearly the internal and external natures may be fully understood, which is invaluable in teaching the child.

We see that the earthy signs rule all that is physical of the material and earthy nature, demonstrating that the chief experience of the life is to be gained by material and physical objects, and in their interests lie these pursuits and attractions that have connection with the solid or practical, as a basis for all action. They will move slowly but surely, and their character will be steady, patient and persevering.

Polarizations of the Sun and Moon, Continued. The Nature of the Different Polarities.

In the polarization of the Sun and Moon, the Sun in Taurus, the Moon in Virgo would be a good polarity, for they occur in signs of like nature, both being earthy, giving a good business character. Then the Sun in Leo and Moon in Aries, would express itself by the mind or head seeking always to express the feelings of the heart, and we must remember to blend these triplicities of fire, earth, air and water in considering their polarities, as the fiery signs express the spiritual and philosophic; the airy, the mental, refined and artistic; the watery, the emotional or feeling nature; and the earthy, the business or scientific types. It will be very easy to

blend them when understood. The basis of character is contained in these polarities, for if the Moon is unable to express the Sun, there will be no harmony to denote a well balanced, happy disposition.

SUN IN TAURUS.

We find it will be best to give you in brief the nature of the different polarities. It will simplify the matter and make it more easily understood. First, we will take the SUN IN TAURUS, with the Moon in the different signs. We have already considered Aries. The Sun in Taurus and the Moon in Aries, give positiveness, determined ability to accomplish great deeds, exacting, materialistic; Moon in Taurus, a strong character, vivacious, self controlled, fixed; Moon in Gemini, restless, scientific, ever seeking for knowledge, selfish and obstinate, with physical endurance; the Moon in Cancer, domestic, economical, persistent, with lack of self control, imaginative, sensual, lack of reasoning power; Moon in Leo, extremists, confiding, weak in control of sex passion, sympathetic, clairvoyant; the Moon in Virgo, critical, intuitional, precise, exacting, positive, fine business capabilities; the Moon in Libra, self-interested, erratic, quick in decision, oftentimes conceited to a remarkable degree: this also makes one who lays down laws for others to follow, and who is not a very agreeable person. The Moon in Scorpio, gives character intense, passionate, conventional, with great respect for educational attainments, small sincerity; the Moon in Sagittarius, hasty in thought, and act, high tempered, quarrelsome; the Moon in Capricorn, cautious, independent, with love of wealth and grandeur, calm when the physical dominates; are of little use to

themselves or others; the Moon in Aquarius, good speech, adaptation to surroundings, inspiring confidence, great love of show and parade; the Moon in Pisces, practical, ingenious, active, combative, dissatisfied. We may say man is as a tree, whose roots are in the atmosphere, and therefrom may he inspire life in the true sense of living.

SUN IN GEMINI.

We may take up the polarities of the SUN IN GEMINI, and the Moon in the twelve signs. The Moon in Aries denotes one aspiring, a seeker for truth, ambitious, independent; the Moon in Taurus, decisive, perceptive, with self conceit, caring little for others' feeling; the Moon in Gemini under such conditions comes from an aspiring resless and decisive spirit manifested by the parents. It gives an illuminated mind, self esteem, independence of character, clearness of thought. The native is well rounded and rather well balanced in their arrangements and calculations. It also gives wilfullness, activity and restlessness, a tendency to measure everything from an intellectual standpoint. It argues some degree of self conceit, a lack of sympathy with others as the feelings are not so active as in the other combinations in this polarity. There is a determination to carry out the inclinations of their own mind regardless of the effect upon others. Such persons have fair success in business affairs and find their greatest enjoyment in life in the activities of both mind and body. They are not easily led by their sympathies or turned from their own decisions. Their occupations will be determined largely by planetary influences as the Moon expresses the Sun very clearly in this polarity. It will give refinement, literary ability and artistic tendencies. The diseases will

be of a Gemini nature. The mind and body both suffer together. They are all positive at one time, all negative at another time. Their medicine is rest and tranquility. The Motive temperament will dominate these persons. The Moon in Cancer, anxious, economical, discontented, sensing others' feelings which affect them greatly; the Moon in Leo, morbid, weak, with small determination, superstitious; the Moon in Virgo, critical, studious, irritable, spiteful, nervous; the Moon in Libra, spiritual, intuitional, with love of the occult, accurate, imitative; the Moon in Scorpio, conservative, harsh, with the disposition to appear what they are not; the Moon in Sagittarius, few of these children live to maturity on account of over action, too hasty in the mental faculties, are mentally combative; the Moon in Capricorn, distrustful, watchful, intemperate, with materialistic tendencies; the Moon in Aquarius gives tact, desire for public life, active, political, nervous; the Moon in Pisces, restless, anxious, studious, dissatisfied, though capable of high attainments. In all this, other planetary configurations must be well considered.

The watery signs are connected with all that is emotional, sensational, etc. The character is liable to be affected by others; they will be psychics, mediums. The stage, and all that excites the inner emotions will attract them, and afford the best medium whereby they may express their human nature.

Polarizations of the Sun and Moon, Continued: Effect on Character.

*England is ruled by Aries; the United States by Gemini, and Spain by Sagittarius, and the National trouble is but the natural outcome of the planets Saturn and Urania pass-

*The above apparent digressions refer to conditions existing during the war between the U. S. and Spain in 1898.

ing through this sign, and a great change will take place in the condition of the religious world at large, especially in Spain, as Saturn and Urania cast their influence to uplift, through the severe trials of life's ordeal, and the whole world be affected for good. It will but place the world another step in advance of the lower plane of life.

SUN IN CANCER.

We will now take the **SUN IN CANCER**, and the **Moon** in the twelve different signs. The **Moon** in Aries gives indomitable persistency, desire to control, silent and stubborn; the **Moon** in Taurus, quick perception, sensitive, with little self control, should study the law of mind and matter; the **Moon** in Gemini, active, energetic, with utilitarian ideas, desire for knowledge and public life; the **Moon** in Cancer, keen intellect, clear intuitions, often going to extremes; should receive good education; the **Moon** in Leo, restless activity of the love nature, sensitive to conditions surrounding, making them apparently unreliable; the **Moon** in Virgo, keen, critical, changeable, should receive careful training as children, as to law of concentration; the **Moon** in Libra, fine intuitions and perception in domestic affairs, and in looking into the future; the **Moon** in Scorpio, self control hardens the sensitiveness of the Cancer nature, conventional, severe; the **Moon** in Sagittarius, over active, with mechanical ability, industrious, too quick in act and speech; the **Moon** in Capricorn, practical business character, ideality, self opposition and lack of expression; the **Moon** in Aquarius, love of public life, quick perception, shrewd, careful, undecisive, never say yes or no; the **Moon** in Pisces, comprehensive, industrious, studious, possess useful thoughts and fine qualities, though seldom expressing them, unless drawn out*

SUN IN LEO.

Take next the **SUN IN LEO** and the Moon in the twelve signs; with the Moon in Aries, kind, non-combative, liable to extremes and religious insanity; the Moon in Taurus, a student of nature both mental and physical, hygienic, good business intuitions, strong vitality; the Moon in Gemini, a lover of order, artistic, mechanical, with educational tendencies, always work under a law absolute and undeviating; the Moon in Cancer, domestic, sympathetic, sensitive, are liable to the extremes of the Leo nature; the Moon in Leo, independent, clear mental intuitions; this polarity counteracts the nature of Leo when taken separately. The Moon in Virgo gives love of purity and harmony, critical, anxious, impetuous, musical; the Moon in Libra, accurate, with spiritual visions, natural prophets, too active in sex functions; the Moon in Scorpio, positive, proud, with love of show and pomp, egotistic, arrogant; the Moon in Sagittarius, restless, active, dissatisfied, exacting, quick to form bad habits; the Moon in Capricorn, business ability, judge others by themselves, selfish, fastidious; the Moon in Aquarius, a desire to be in the public mind, to please the people, great travelers; the Moon in Pisces, too restless to follow their own natural inclinations of study and research; meddling and impertinent.

SUN IN VIRGO.

The **SUN IN VIRGO**, with the Moon in Aries, gives firmness, stability, weakness of sight, intellectual, stubborn, mirthful; the Moon in Taurus, person will act from the higher intuitions in all things, keen perception as to thoughts and intents of others, one of the strongest busi-

ness characters; the Moon in Gemini, talkative, artistic, mechanical, liable to rapid speech, stammering; the Moon in Cancer, one requiring absolute harmony, as inharmony will cause illness, economical, industrious; the Moon in Leo, strong love passion, ideality, restless, with a desire for the unattainable; the Moon in Virgo, self control, faithful, with great vitality, healers, independent, self reliant; the Moon in Libra, act from the spiritual nature, philosophical, with literary abilities; the Moon in Scorpio, selfish, imitative, persistent, high tempered, harsh.

The airy signs are connected with the mind or mental condition, and the whole range of mental vision is encompassed by the airy and human signs. These natures incline toward the artistic and professional, ever seeking mental culture and refinement, and delight more in sensuous and delicate ideas of existence. Mental pursuits will have great influence on the character.

“Most Wonderful Changes in Present Conditions in United States.” Effects of Polarities on Character, Continued.

Neptune in passing through the sign Gemini, which rules the United States, will bring about some most wonderful changes in conditions, in scientific matters in general. This is a most interesting time for the study of this subject, as it has only been a short time that Neptune has had any effect upon the earth people, and it will certainly bring out some most wonderful results.

The Sun in Virgo and the Moon in Sagittarius give an intensity of power unequalled in any polarity, with characters extreme, impulsive; Moon in Capricorn, musical, practical, though demanding much from their friends; in Aquarius, mental and physical harmony, tact, mechanical, political; Moon in Pisces, close, practical, industrious, with love of variety, dissatisfaction in the home.

SUN IN LIBRA.

The SUN IN LIBRA, Moon in Aries; strong will, self control, psychological power, firm; Moon in Taurus, quiet, harmonious, persistent, careful, patient, with continuity, need little restraint; Moon in Gemini, restless, active, have high aspirations, good language, mathematicians; Moon in Cancer, anxiety of family and home, increases conjugality, sensitive, liable to extremes in sex functions; Moon in Leo, are governed wholly by intuition and feeling, reason being subordinate, strong love, spiritual visions, need good education in the practical in life; Moon in Virgo, intense, active, critical, have strong passions, quite peculiar in nature; Moon in Libra, gives balance and harmony to the eccentricities of Libra, nature clear, intellectual, successful in business; Moon in Scorpio, ambitious, with love of approbation, material, combative, self control; Moon in Sagittarius, natural speculators, in danger of profligate habits, have love of excitement, should be trained to usefulness in life, quick to learn; Moon in Capricorn, gives good business ability, clear ideas, sympathetic, more general than special business or profession, lessens self control in sex functions; Moon in Aquarius makes good teachers, professors in colleges, with large approbateness, conventional, power to read character at first sight, adapted to public service; Moon in Pisces, restless, industrious, given to the acquisition of knowledge, though do not always put it to practical use; periods of despondency, fine linguists. These children should be instructed to appreciate life and its opportunities for happiness.

SUN IN SCORPIO.

The SUN IN SCORPIO, and the Moon in Aries; hard, positive, with physical and mental combativeness, should keep their wills under control of their reason, unless educated

liable to depravity, and should be taught the folly of jealousy; the Moon in Taurus softens the Scorpio nature, gives love of music and art, increases conjugality; Moon in Gemini, active in art and science, difficult to submit to poverty or work at physical labor, and if so, liable to extreme carelessness; Moon in Cancer, strong domestic tendencies, energy and activity in financial matters, may lack practicability, desire for love and sympathy; Moon in Leo, infidelity in marriage, strong sex passions, apt to be dreamy; Moon in Virgo, active, positive, critical, fault finding, ostentatious, with intense passion; Moon in Libra, doubtful, scan and interrogate the future, have nobility of feeling, good judgment; Moon in Scorpio, independent, self-reliant, are clear and logical in the realms of the five senses, only difficult to form an acquaintance with; Moon in Sagittarius, hard, positive, rash in speech, sarcastic, require careful education and culture, sometimes insane with anger; Moon in Capricorn, aristocratic, fond of external display, best suited to government employ, proud, prodigal, cling to set rules, cautious; Moon in Aquarius, conservative, good judges of human nature, have extreme regard for public opinion, oftentimes fail through desire to excel in display; Moon in Pisces, restless, studious, with desire for education and literary attainments, nervous.

SUN IN SAGITTARIUS.

SUN IN SAGITTARIUS, Moon in Aries; liable to insanity, afflictions of the head, should be taught carefulness of self and restraint; unparalleled mental energy and will power.

We find the fiery signs more devoted to the spiritual and devotional side of life, with higher aspirations for ideal type than the other signs. They may cause one to follow the ideal to the detriment of the practical. An innate sentiment will urge them to live the best of their whole nature in all that is noble and sincere. Therefore much depends upon the polarity of these people.

Polarizations of Sun and Moon on Character, Continued.

We are confident that you realize the importance of this subject of polarizations of the Sun and Moon, and the general aspects, for it constitutes the intelligence of the world, aye, the Universe, and also forms the first basic principles of the conditions and environments of one personality to another, and through it we may gather the truth of life's expression, exemplified in every human soul.

SUN IN SAGITTARIUS—continued.

We will take the SUN IN SAGITTARIUS, with the Moon in Taurus, which gives thoughtfulness for others' comfort and welfare, a character kind, sympathetic, with good foresight; the Moon in Gemini gives love of order and harmony, artistic sense, increases the activity of Sagittarius nature; the Moon in Cancer, economical, industrious, having domesticity, lessens self control in sex functions, and should be trained in this susceptibility; the Moon in Leo gives mediumistic power, and feeling for the conditions of the public, kind hearted, small regard for public opinion; the Moon in Virgo, natural musicians, great discrimination in mechanics, architecture and fine arts, love of harmony, if led into the intellectual lines of thought will be overcritical and exacting; the Moon in Libra, fine intuitions, quick perceptions, accurate decision, cool, quiet, should be carefully guarded against the abuse of the sex functions; the Moon in Scorpio, positive, hard and sarcastic, impetuous, belligerent; the Moon in Sagittarius, well balanced, active, careless yet free, prompt and industrious, are adapted to a variety of professions, are affected

very little by their surroundings; the Moon in Capricorn, excellent business mind, active in plans and schemes, fond of order and harmony; the Moon in Aquarius gives ability to deal with the public, keen perceptions, good business agents, liable to over exertion; the Moon in Pisces, anxious, careful, worrisome, faithful, and if planetary conditions agree, will be hard students, though Sagittarius, under any polarity seldom makes practical students.

SUN IN CAPRICORN.

THE SUN IN CAPRICORN, and the Moon in Aries; give men with fine organic quality, determined, will coerce; have great confidence in their own ideas, egotistical, material and tenacious; the Moon in Taurus, persistent, sanguine, ardent when mental nature predominates, earnest and zealous in educational interests and pursuits, lessens self control of sex functions; the Moon in Gemini, intense, active mind, love of science, idealistic, good language, dissatisfactory in domestic circle; the Moon in Cancer, economical, with selfish regard for home interests, mechanical; Moon in Leo, restless when under control or restraint, spontaneous in their actions, great liberality, adaptation to the ministry; the Moon in Virgo, love of harmony, meditative, discriminate, writers of fiction; the Moon in Libra, usual active brain of Capricorn, intuitive, with good foresight, spiritual thoughts, practical; the Moon in Scorpio, intensifies anger, and once offended will not get over it easily, holding enmity, dignity, pride of ability; the Moon in Sagittarius, mentally active, executing the ideas of Capricorn nature without maturing them, extravagant, should be drilled in economy and utility, very restless; the Moon in Capricorn, clear, active brain force, continuity, good business managers, indisposed to confidential or

intimate friendship, self control, inclined toward accepted religious opinions; the Moon in Aquarius, active, restless, pride of personal appearance, should live in the city, keen perceptions as to the public needs, great organizers of corporate bodies, students of economy; the Moon in Pisces, persevering, industrious, studious, economical, scientific, specialty mechanical, good superintendents.

SUN IN AQUARIUS.

The SUN IN AQUARIUS and the Moon in Aries; decided, stubborn, quiet, sensitive, secretive, having self control; the Moon in Taurus, love of agricultural pursuits, dealers in live stock of which they are most able judges, extremely sensitive, also good judges of human nature, very kind to animals, will not see them abused, good humane agents, are loving and harmonious companions.

We can see how necessary it is to consider these four different divisions in all their varied phases. The basic quality of each will be interpreted in this wise: earthy, portends the practical and solid; watery, emotional and plastic; airy, refined and subtle; fiery, spiritual and idealistic.

Polarization of Sun and Moon on Character, Continued.

SUN IN AQUARIUS—continued.

We will now take the SUN IN AQUARIUS and the Moon in Gemini; which give love of intellectual pursuits, good language, public speakers, educational, political, love to excel in whatever they undertake, refined and orderly; the Moon in Cancer, nervous, sensitive; great care must be taken of these children in order to raise them. Nurses should be physically perfect and refined in nature, as the child is sensitive to gross or crude conditions. Children

will often cry out when taken into the arms of some people; they are really hurt, but it is not understood; gives economy, small self control in sex relations; the Moon in Leo gives natures kind, sympathetic, zealous in religious worship, should live in country, make mistakes from over zealous nature, susceptible to psychological influence; the Moon in Virgo, clear, logical mind, sensitive to public opinion, students of anatomy, physiology and hygiene, ideality, self control and given to severe punishment of children; kindness is best for them; Moon in Libra, keen, with accurate discrimination, in qualities and conditions, intuitional, have occult powers; the Moon in Scorpio, selfish, business nature, drive bargains without feeling, strong temper, revengeful, should be well disciplined in honesty; Moon in Sagittarius, have intense activity, speak and act without thought, are too hasty and premature, have fine mechanical ability and active religious nature, should be taught self control and restraint, not very studious, sometimes lacking ordinary education, more executive than studious, excitable; Moon in Capricorn, active, nervous, excitable in mind and body, must be constantly in a sphere of activity, public political life; Moon in Aquarius, active, prompt, positive, independent, expressive, displaying discretion, brings out the Aquarius nature confined to one particular pursuit in life; the Moon in Pisces, perseverance, carefulness, adapted to mental labor, inclined to literary pursuits

THE SUN IN PISCES.

The SUN IN PISCES, and the Moon in Aries; self willed, headstrong, hard to govern. These children can be reasoned with, but will not be driven; have great strength, vitality, self reliance; these children should be restrained

to habits of moderation; the Moon in Taurus, appearing externally quiet, but internally are active, with strong feelings, intense love of nature, apt to be old men and women, as children; the Moon in Gemini, love of knowledge, useful, mechanical; children should be encouraged in cultivation of joyous, happy spirit; Moon in Cancer, sensitive, having excessive industry, penurious, will generalize rather than enter into the minutiae, clear deductive mind; the Moon in Leo, great vitality, high ideal of unity, harmony towards soul union, studious, inclined to oriental and metaphysical, very confiding; the Moon in Virgo, this polarity results from the disagreement of parents in matters pertaining to treatment of the sick or discrimination and order; gives the child a love for mathematical problems and abstruse subjects in general, inclined to be positive, exacting, possessing clear, logical minds, incline to the natural sciences, fine intuitions relative to the raising of children, good teachers, adds inspirational power. These children should be guarded against selfishness and impressed with the importance of making their surroundings harmonious and happy, inclined to be critical, should receive good educations, disease will be kidney trouble and dyspepsia; the Moon in Libra gives deep, quiet thoughtfulness, foresight, indisposition to take counsel from any one, will be largely under the control of planetary influences; have mediumistic power, are sensitive, love changes, difficult for them to remain long in the same environments. anxiety; Moon in Scorpio gives quiet, sullen temper, pride of ability, conventional, selfish, tenacious, supporters of established systems; Moon in Sagittarius, active, restless, excitable, irritable, yet self controlled; children should be taught carefulness in acts and speech to avoid extremes; Moon in Capricorn gives decided business talent, inclina-

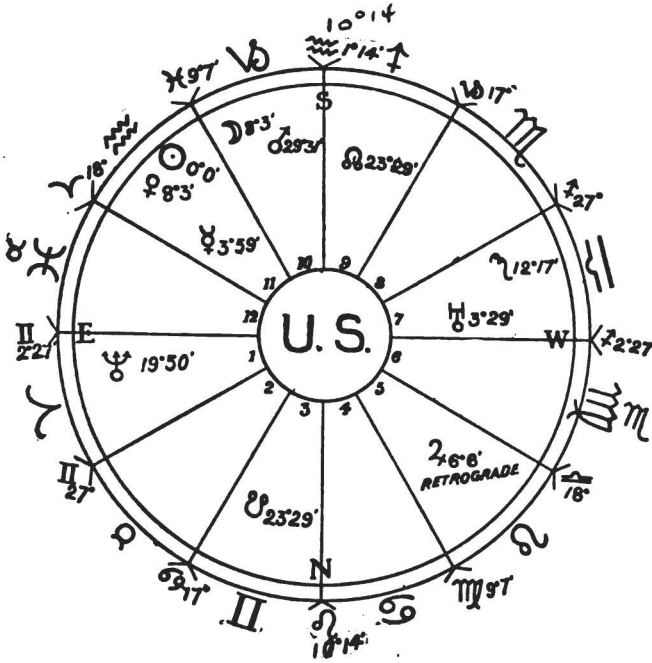
tion to plan and speculate, to entertain more schemes than can be matured, love music and art, superintendents; the Moon in Aquarius turns the mind away from the home, and counteracts studious nature of Pisces; have bright, cheery mind, make friends readily, adapted to all kinds of mercantile life, their home is wherever they happen to be; Moon in Pisces causes Pisces' nature to stand out prominent, though too largely shut up within its own sphere; increases the morbid anxiety of Pisces; should have a thorough education; the liabilities of disease arise from fear of it. Pisces people should cultivate hope and cheerfulness.

There are three other divisions which must also be considered in addition to the four triplicities, viz., the cardinal, common and fixed signs. The cardinal, active, acute, restless, aspiring and changeable; the common, inactive, mutable, indifferent, slow, enduring and passive; the fixed, determined, decisive, firm, ambitious and unbending.

Mundane Astrology Applied. Defeat of Spain Foretold.

Ultimatum to
Spain Signed -
April 20, 1898
11-25-20 Am.

In the crisis between the United States and Spain, we find by casting a figure of the heavens at the time the president signed the ultimatum (which was the eleventh hour and twenty-fifth minute and twentieth second of the twentieth day of April, 1898), the signification of Spain, which is found to be Saturn. By erecting a figure for that time, Saturn is retrograde and weak, while the signification of the United States, the Sun, is in the tenth house, elevated, and attended by the Moon, Mercury and Venus, and in docile aspect, and with Mars in the ninth house. Also Jupiter, the disposer of Saturn, is retrograde and cadent, while on the other hand, Venus, the disposer (that is, one planet disposes of another



HOROSCALP FIGURE SHOWING CONDITIONS EXISTING THE MOMENT
 OF THE VERNAL INGRESS AT WASHINGTON,
 MARCH 20TH, 1898. 8 58 A.M.

when it is in said planet's house), of the Sun, is strong in her chief dignity, the sign Taurus, and is applying to the sextile of Mars in the ninth. We take this moment to erect the figure, for the configurations at that time are indicative of the conditions existing.

Another map is also interesting. That is the moment of the Vernal ingress at Washington, the time when the Sun enters Aries, which was at the eighth hour, fifty-eighth minute and eighth second A. M. the twentieth of March, 1898. We find the sidereal time was twenty hours fifty minutes and thirty-eight seconds; we find the tenth degree and fourteenth minute of Aquarius culminating on the tenth, nine degrees and seven minutes of Pisces on the eleventh, eighteen degrees and no minutes of Aries on the twelfth (Taurus intercepted in twelfth), two degrees and twenty-seven minutes of Gemini rising, and twenty-seven degrees on the second and seventeen degrees of Cancer on the third. You can then place the opposites in their positions and complete the map.

We find Mars, flaming in the tenth house, in the twenty-ninth degree and thirty-first minute, elevated above all the other planets, the Moon separating from the conjunction of Mars in the eighth degree and third minute of Pisces; the Sun in the eleventh in no degrees and no minutes of Aries; Venus in the eleventh, in eight degrees and five minutes of Aries, and Mercury in same house, in three degrees and fifty-nine minutes of Aries; Neptune, which is important, in the first, in the nineteenth degree and fiftieth minute of Gemini; the Moon's South Node in the third, in twenty-three degrees and twenty-nine minutes of Cancer; the North Node directly opposite; Jupiter is in the fifth house in six degrees and six minutes, retrograde of Libra; Uranus in seventh, the third degree and twenty-ninth minute of Sagittarius; Saturn also in the seventh,

the house of war and public enemies; Saturn being stationary in the twelfth degree and seventeenth minute of Sagittarius, both opposite to the ruling sign of the United States; Mercury, ruler of sign ascending applies to the opposition of Jupiter, ruler of the descending sign.

This means sharp, short fighting and defeat of the enemies of the United States. The signification of Spain is retrograde (Saturn), therefore the bravery of the Spaniards will not be marked, as Jupiter is in Libra. The sign ruling Austria and nearly in sextile with Saturn and Urania, shows disposition of Austria to afford material assistance to Spain, secretly, though the signification of Jupiter is retrograde, and such assistance was of very little consequence.

France is governed by the Zodiacal sign Leo, and Mars, that martial planet, passing through Aquarius, just opposite to Leo, would naturally stir them up, and as the Sun rules Leo, it would tend to prove that their better judgment would bring France more in sympathy with the United States; but at the same time we find Leo in the map for the spring quarter ruling the fourth, in which house Saturn has some favor, and this, being the house of the Moon, accounts for the position taken by France. Those who come more under the influence of the Moon and Saturn would be sure to stand by Spain, as there is a sympathy between them in their religion, if nothing more.

At the time of the Civil War, Urania was in Gemini, the sign ruling the United States, in the tenth degree and Mars in conjunction with him. In eighteen hundred and twelve, Neptune was in the fourteenth degree of Sagittarius, just opposite Gemini, Mars also being configurated with him, and in seventeen hundred and seventy-six, Urania was in ninth degree of Gemini and Mars was with him. The

Civil War

1812

1776

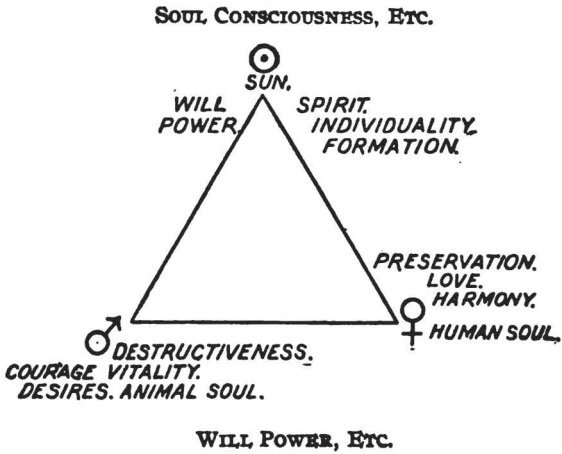
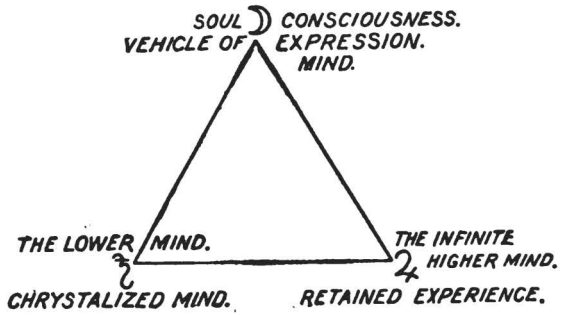
sidereal revolution of Urania is just thirty thousand six hundred and eighty-six days, about eighty-four years. Urania in Gemini in seventeen hundred and seventy-six, add eighty-four years gives eighteen hundred and sixty and now we see the effect of Urania and Saturn in Sagittarius in opposition with Neptune in Gemini.

Sceptics may say that these are coincidences, but it is by noting these coincidences that we arrive at a natural law. These are pregnant with a deep meaning.

CHAPTER VII.

Mind and Character Building.

We have now arrived at a condition, where it is necessary to contrast mind and character, and outline the distinctive principles of each, and thus be able to form an accurate judgment of each, as taken in their distinct and separate values and qualities. We can understand that the principles in each of us are identical, but their distribution is so different and varied that it is necessary, too, that we thoroughly comprehend these principles, ere we can have a concept of our complex natures, as is shown from the distribution of these principles in the various parts of the heavens at birth. According to this division, we possess six vehicles or bodies, the seventh being outside the real self or atom. This clothes itself in a spiritual body; then again, in what may be termed the soul body, these forming the triad, the three in one. These as one, then, become sheathed in the lower mind body, in the astral body of passions and desires, called the animal soul, and finally in the last or counterpart of the physical body, the whole being immersed in substance of atomic formation, through this physical body. These we may say, the first principal atoms, are seven times veiled, and from this it will be seen that character must become the destiny, for we are surely destined, according to the conditions of the bodies in which we are clothed, and we are constantly building this character, either consciously or unconsciously, this depending entirely upon the working of the spirit manifesting.



We have given you the unconditioned individuality represented by the Sun. It is in reality unconditioned, pure in essence, and free within certain limitations, just in accordance with the nature of the body through which it is finding expression, and again, in the density of the matter with which it has surrounded itself. This we may define as the will, and it will move when chained to matter by desire, until it has risen superior to it. Thus you can see that the will is represented by the Sun and will be the chief factor in the formation and building of the character. Those symbols, having the form of a circle, will be the indicators of the character, and there is no plainer method of understanding both symbols and principles, than the common, as adopted by the ancients in their separating man into the three special and distinct divisions, of the body, the soul and the spirit. To represent this, we may draw a triangle, placing the sun at the top point, and with spirit individuality and formation, will power at the left point. At the bottom we place Mars, and write destructiveness, courage, vitality, desires, animal soul. To the right point at the bottom we place Venus, and write preservation, love, harmony, the human soul. This forms a group, individualized, and will give a better idea of the character and mental rulers, the whole of which, as one, finds expression through Mercury, though Urania will be found in the higher expressions by those who rise beyond the present conditions.

Then we have the undersoul, represented by the Moon, Saturn and Jupiter. Draw the triangle, place the Moon at the top point, write soul consciousness, vehicle of expression, mind; place Saturn at the left point at the bottom, and write the lower mind, crystalized mind; to the right place Jupiter, write the infinite, higher mind, retained

experience. This, as a whole, is synthesized in the human consciousness, to find its final physical expression in Mercury. The Sun, then, is the principal factor in character, for the Sun is the individual centre, and when plunged into the lowest depths of matter, or physical expression, it is represented by the cross on top of the circle, as Mars' spirit blind and held captive; then the struggle upward will offer every opportunity for the character to grow strong, gain growth in experience by exercise of its power, strength by resistance; and courage and energy will be the marks of the Martial nature.

The dome of thought is the palace of the soul, for thought is deeper than speech, feeling deeper than thought. Soul to soul, can never teach what unto themselves was taught.

Influence of Planet Mars. Planets Controlling Material Part of the Human Body.

We find in each and every planet the representative principle necessary to the evolution of mankind at large. Take Mars. We see the martial nature, energy, fire and courage, while its manifestations are upon the first conditions. For instance, in the ancient days there were the warriors who fought for and against law and order, destroying only to rebuild. We can discover many different types of the martial character, but at the root of all its many manifestations, we shall find destruction ever at work. He is the pioneer, clearing the way for reconstruction, and without him in the world, there would be little pluck or energy. It is a necessary evil that we should destroy to reconstruct, each destruction bringing higher unfoldment, the Sun being the construction, Mars the destruction, and we may trace the workings of Mars in every nation, for the old must always give way to the new.

And now let us examine the character as indicated by Mars. We will first consider its effect, when the mind has not entered into activity to guide it, and it will be understood better as impulse, force and violence. Blind and ignorant, it will ever be flinging itself against matter. In order to realize itself it will contest, rage and destroy, and we find it, in every way, the polar opposite to spirit when free from matter, being, as it were, adulterated by its contact with matter. Bodies in which this spirit finds expression will be destroyed before they can obtain control over it, and it will build up the senses, only to destroy, in part at least, the material. Each successive struggle will produce a more subjugated condition of matter, and with each daily struggle producing a more subjugated condition of the matter it ensouls, comes a vaporous mist, which may be termed the consciousness of its own creation, the result of its own experience, for in this way does character work through lust to purity, from war to peace. We see Mars finally give way to Venus, in which symbol we find spirit has worked its way through matter, and overcome the cross, for in Venus we find the cross beneath the circle, instead of above, as in the planet Mars. We can now form some idea of just how character is builded, when the will, which has taken so long to conquer, and matter, link themselves with Mars. Then strength, power and energy are added, and we see that the courageous and fearless spirit has procured power, and we have every thing that we call physical strength, but in Venus we see the balance of love and tenderness.

Now we see that the twelve signs of the Zodiac must play an important part, for through them the principles obtain their color and mode of expression, and in them is manifested the pilgrimage of the Ego, and we may con-

sider the twelve signs for the purpose of manifestation with regard to the principles. Just as our physical body exists for the manifestation of the spirit, and as the spirit finds other expressions, so we may find their counterpart in the signs of the Zodiac. We have the four principal divisions, the physical, earthy; the emotional, watery; the mental, airy; and spiritual, fiery. Then, in another blending, we have three great divisions, Cardinal, Common and Fixed, which represents three primary qualities, giving life its opportunities, as construction, preservation and destruction, or as the Eastern philosophers term it, Tamas, Sattawa and Rajas, which, interpreted in your understanding, would signify indifference, peace and activity. It is through these conditions that the transmutation of the baser metal into gold is performed, as also the moulding of the character from gross to fine.

To complete this is to consider the aspects and position of the planets. This is the lower mind, the limited, and to fully comprehend this we must consider the planets as living entities, governed and ruled by law. They only control the material part, and not the living spark within; so is your body governed by your natal horoscope, until you live in the free and unlimited.

Signs Rising and their Rulers.

NOW, if we take the sign rising and its ruler, and classify them, we can receive a better understanding of the building of these two. First, let us take Aries, and Mars, ruler. We have the following conditions, cardinal, indifferent, impulsive, cruel; then fiery, spiritual, idealistic, logical and intellectual, mental pioneer, scientific. Then Taurus with its ruler Venus; gives fixed,

cautious, steady, determined; then earthy, material, stubborn, sensuous and intellectual, physical, patient, instinctive. Then Gemini and its ruler, Mercury; common, restless, volatile, humane; then airy, dual, idealistic, artistic and intellectual, educational, executive, inventive. Then Cancer and ruler of the Moon; cardinal, sensitive, romantic, changeable; then watery, emotional, fearful, fluidic and maternal, reflective, nursing, formative. Then Leo and ruler the Sun; fixed, determined, ambitious, proud; then fiery, spiritual, constructive, independent and maternal, emotional, protecting, persevering. Then Virgo and ruler Mercury; common, aspirational, hygienic, retiring; then earthy, sympathetic, materialistic, discriminative, critical, exacting. Then Libra and ruler Venus; cardinal, equalizing, imitative, perceptive; then airy, social, intuitive, idealistic and reproductive, compassionate, affectionate, practical. Scorpio and ruler Mars; fixed, selfish, aggressive, perceptive; then watery, passionate, mystical, subtle, and reproductive, sensual, conventional, reserved. Then Sagittarius and ruler Jupiter; common, impressionable, complex, extreme; then fiery, ambitious, spiritual, ardent, reproductive, prophetic, intuitional, demonstrative. Capricorn and ruler Saturn; cardinal, political, proud, sensitive, earthy, ambitious, cautious, anxious, serving, organizing, persistent, utilitarian. Then Aquarius and ruler Urania; fixed, just, original, ingenious; then airy, scientific, intuitive, experimental, serving, psychic, metaphysical, original. Then Pisces and ruler Jupiter; common, timid, imitative, honest; then watery, emotional, romantic, mediumistic and serving, patient, silent, thoughtful.

This will form an idea to the mind and character that you can fully comprehend. The first house in the nativity.

known as the Ascendant, is ever the first and primary physical expression of character, the ruler indicating the major part of the combined influences at work previous to the birth. It is the centralizing point into which all the principles focus, and like the dot in the circle, it is the root of all that is to be expressed.

Our higher self is the real I; our lower self is the personality. In our desire for the material we come under the lower influence of planetary law. In our desire for things to build up character we become the wise rulers of our stars, and are no longer limited by them.

“Each Personality is a Law Unto Itself;” “All Mankind, Brothers and Sisters.”

Life is always, each day, making better the opportunities, into which these principles focus their power, compared to the symbol of the Sun. Some idea of this may have been received when we spoke to you of iron, the metal that the planet Mars represents, for gross iron must be tempered into fine steel, and when this is complete we shall have made our own environment, which responds to the dictates of our will, and from steel we shall pass on to gold.

Every soul in manifestation has risen to that point at which he should express the character he has made for himself; every manifestation from the Logos, downward and upward, is a particular and peculiar color of its own. Each flower is a manifestation of the same spirit essence, though the scent and color may be vastly different. The planetary spirits are identical in essence, but manifest a distinct feature of their own, and no matter how faint the manifestation in any human soul may be, they are in essence of the same spirit, though colored differently. Therefore, there can be no equality in the physical and mental sense of the

word, each one personality being a law unto itself. When all humanity shall realize this, then astrology will open up a new field of practical good, for this is its religious aspect blended with the scientific.

We have given you the nature of the signs in part, and now the essence must be poured into the sheaths to know just how the character will manifest itself. The will or spirit, Sun, will be strongest and most active in the fixed signs, the central point of each trinity. The nature of the signs will also indicate the planes upon which it will act and find expression. For instance, Taurus, the practical and physical; Leo, the spiritual and idealistic; Scorpio, the emotional and passionate; Aquarius, the refined and mental. These are the fixed signs. Then will come the fiery signs: Aries and Sagittarius; then the airy, Gemini and Libra; next the earthy, Virgo and Capricorn, and last Cancer and Pisces; in these two watery signs the Sun is weakest. The nature and disposition of the will and character combined may be judged from the position of the Sun. We see that Mars will give fierce energy and tone to the character. In the same way will Venus give refinement and finish, in accordance with the sign in which she may be posited. Mars will prefer the fiery and earthy signs, while Venus will delight most in the watery and airy signs.

In the near future we wish to give you data the faces and aspects of the planets, which will enable you to fit the character rulers to them quickly. They are used with regard to the sign rising at birth, and each must be modified by the planets that may fall in those particular degrees at birth. For the face of the sign holding the Sun, Venus and Mars will give some clue to the internal working of the character.

The next point to consider will be the planetary aspects themselves, that is, their relation to the character rulers,

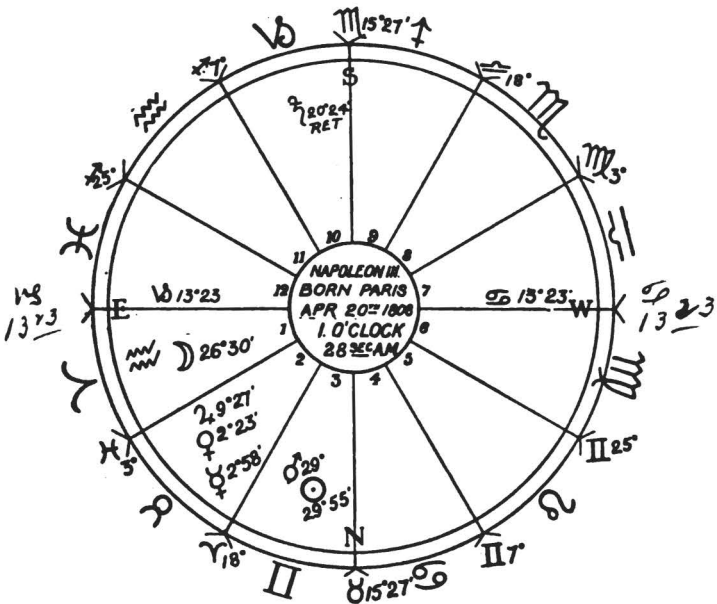
and here the mental qualities will blend themselves with the character and disposition. Thus you will see clearly that the mind is not the real thing, and there will be no confusion between mind and character, yet both are entirely dependent upon each other. In this we find each principle acting out its own nature when fully harmonized with the whole.

We wish to transmit the knowledge that strengthens the intellect, enabling us to see all mankind as brothers and sisters; to see the germs of truth in the most diverse opinions, the cultivation of the higher mind.

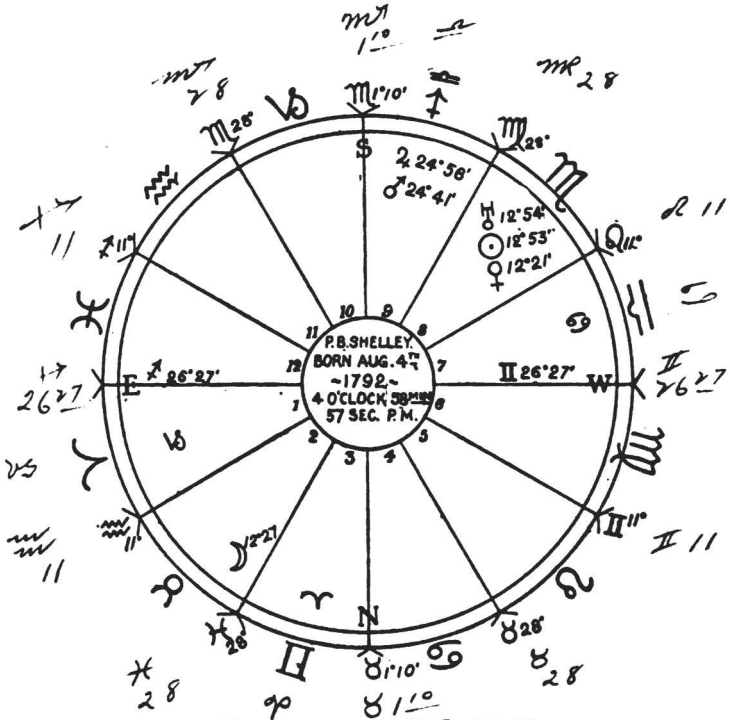
Napoleon III. and P. B. Shelley: Their Horoscopes, as Illustrations.

In order to better illustrate our subjects of polarities and nature of signs rising, we wish to give to you the horoscopes of two personalities, whose lives are quite well known to you, in order that you can better comprehend the nature of different maps.

First, we will take the horoscopal figure of Napoleon Third, born April twentieth, eighteen hundred and eight, at Paris, at one o'clock and twenty-eight seconds A. M. We find the sign Scorpio culminating the fifteenth degree and twenty-seventh minute, the seventh degree of Sagittarius on the eleventh, the twentyfifth degree of Sagittarius on the twelfth, and the thirteenth degree and twenty-third minute of Capricorn ascending; Aquarius intercepted in the first three degrees of Pisces on the second, and eighteenth degrees of Aries on the third. You can then fill in the opposites, and complete positions of the signs. We find Saturn, the ruler, posited in the tenth



HOROSCOPE OF NAPOLEON III.



HOROSCOPE OF P. B. SHELLEY.

house in the twentieth degree and twenty-fourth minute retrograde; the Moon in the first in twenty-sixth degree and thirtieth minute of Aquarius; Jupiter in the second, in ninth degree and twenty-seventh minute of Pisces; Venus in the second degree and twenty-third minute of Aries in the second, also Mercury in the second, in second degree and fifty-eighth minute in Aries; the Sun in Aries in the third house, in twenty-ninth degree and fifty-fifth minute.

In direct contrast with this, we will take the horoscopal figure of P. B. Shelley, born August fourth, seventeen hundred and ninety-two, at four o'clock, fifty-eight minutes and fifty-seven seconds P. M. We find one degree and ten minutes of Scorpio culminating on the tenth, the twenty-eighth degree of Scorpio on the eleventh; the eleventh degree of Sagittarius on the twelfth and the twenty-sixth degree and twenty-seventh minute of Sagittarius ascending; Capricorn intercepted in the first; the eleventh degree of Aquarius and the twenty-eighth degree of Pisces on the third house. In this figure we find most of the planets in the opposite part of the map. Aries is also intercepted in the third, Jupiter is in the ninth, in twenty-fourth degree and fifty-sixth minute of Libra, Mars also there in conjunction, being twenty-four degrees and forty-one minutes in the same sign and house. We also find Urania, Sun and Venus in conjunction in the eighth house, Urania in the twelfth degree and fifty-fourth minute of Leo, while the Sun is in the twelfth degree and fifty-third minute, and Venus in twelfth degree and twenty-first minute of same sign and house. The Moon is in the second, in the twelfth degree and twenty-seventh minute of Pisces.

In these two we find a remarkable contrast. We find Napoleon III. born under Capricorn, an earthy, cardinal sign, Saturn is ruler in Scorpio, Sun is in Aries, and the Moon in Aquarius. In that of Shelley, we find Sagittarius rising, Jupiter ruler in Libra, with the Sun in Leo and the Moon in Pisces. The configuration of Napoleon III. gives an ambitious, melancholic, political, persistent nature, while the ruling planet posited in the M. C., in the fixed and watery sign of Scorpio, gives a reserved, tenacious, determined, secretive character. The Sun is in the martial, fiery sign, Aries, giving assertive courage, while the Moon is in the house of Urania, the fixed and airy sign Aquarius permitting the character to express itself through an ingenious, thoughtful medium. He was a perfect blend of Saturn and Mars, the Saturn side being cold, hard, restless, calculating. In the map of Shelley we have the fiery common sign Sagittarius rising, with Jupiter the ruler in the humane sign Libra in the ninth conjunction Mars. This gave him the prodigal artistic tendency and poetical ability. The Sun, Venus and Urania in conjunction in Leo increases the ideality, while the Moon in Pisces gave the romantic, emotional tinge to his life. With Shelley the Jupiterian influence predominated; with Napoleon, the martial, Saturnine; truly a remarkable contrast, and worthy the attention of all interested in the realities of life's divine purposes.

In looking backward upon the pages of history we find this knowledge prevailed among the few, but alas, 'twas not devoid of selfishness, love of power and ambition. It was not bent on doing good to all mankind, as it should have been, for this knowledge cannot be used successfully in self gratification. To be sure, planetary influences prevailed to cause this, as it is to-day in the same way.

The Various Configurations Blended, Some Planets are Positive and others Negative. Faces and Decanates.

It will now be necessary to blend the various configurations we have been dealing with, as we have some idea of the nature of the signs, aspects and planets when taken separately. We know that the planets are strong and more powerful when in their own signs, or in signs of like nature; also when in the signs of their exaltations; or when essentially dignified, that is, when in their own sign or exaltation, and in an angle as well, or accidentally dignified, by being posited in an angle. Again, when elevated in the M. C., they are more powerful than those other planets beneath the M. C. The nearer the planet is to the M. C. or midheaven, the more power it has, and if in its exaltation in the M. C., it would be the strongest planet.

Now before going further, we will consider the faces and decanates of each sign, that is, as I have told you in previous communications, certain signs and planets are positive. By this is meant they are active, full of manifested life's expression. In the negative we consider all that is latent, not in active expression, being dark, silent and receptive, ever waiting for the positive to excite into action or motion. The positive is the pursuing, constructing force; the negative is the receptive, nourishing element in preservation, and it is essential to clearly comprehend this, for when the two are united in their manifestations, we have perfect results. The descriptions of character and individuality take place at these positive and negative points, and by a study of the following, a correct judgment on the position of each planet may be received.

We will first take the fiery triplicity, Aries, Leo and Sagittarius, these being positive, and being the faces and decanates of the signs of the Zodiac. The first five degrees of Aries to Mars are positive; the next five also to Mars, being negative; the next five to the Sun, positive; the next five also to the Sun, negative; the next five degrees of Aries to Jupiter, positive, the last five degrees of Aries to Jupiter, being negative. The first five degrees of Leo belong to the Sun, being positive, the next five degrees to the Sun, being negative; the next five degrees to Jupiter, being positive, the next five to Jupiter, being negative; the next five to Mars being positive and the last five to Mars, being negative. The first five degrees of Sagittarius to Jupiter, being positive, the second five degrees to Jupiter, being negative; the third five degrees to Mars, being positive, the fourth five degrees to Mars, being negative; the fifth five degrees to the Sun being positive, and the last five to the Sun, being negative.

Next we take the airy signs, Gemini, Libra and Aquarius. The first five degrees of Gemini belong to Mercury, and are positive, the second to Mercury, being negative; the third five degrees to Venus, being positive, the fourth five to Venus, negative; the fifth five degrees to Urania, positive, the last five to Urania, negative. The first five degrees of Libra belong to Venus, and are positive, the second five to Venus, negative; the third five to Urania, positive, the fourth five to Urania, negative; the fifth five to Mercury, positive, the last five to Mercury, negative. The first five degrees of Aquarius to Urania are positive, the second five to Urania negative; the third five to Mercury positive, the fourth five to Mercury negative; the fifth five to Venus positive, the last five to Venus negative.

Next the negative earth triplicity. The first five degrees of Taurus belong to Venus, and are positive, second to Venus, negative; third five to Mercury, positive, fourth five to Mercury, negative; fifth five to Saturn, positive, the last five to Saturn, negative. The first five degrees of Virgo to Mercury are positive, the second to Mercury, negative; the third five to Saturn, positive, the fourth five to Saturn, negative; the fifth five to Venus, positive, last five to Venus, negative. The first five degrees of Capricorn to Saturn are positive, the second five to Saturn, negative; the third five to Venus, positive, the fourth five to Venus, negative; the fifth five to Mercury, being positive, the last five to Mercury, being negative.

We have now come to the last triplicity, the watery. Beginning with Cancer, we find that the first five degrees belong to the Moon, and are positive, the second five to the Moon, and are negative; the third five to Mars, are positive, the fourth to Mars, are negative; the fifth five to Jupiter, are positive, the last five to Jupiter, negative. Then we take Pisces, the first five degrees belong to Jupiter, and are positive, the second five to Jupiter, are negative; the third five to the Moon, are positive, the last five to Mars, are negative. Then comes Scorpio. The first five degrees belong to Mars, and are positive, the second five to Mars, are negative; the third five to Jupiter, are positive, the fourth five to Jupiter, are negative; the fifth five to the Moon, are positive, the last five to the Moon, are negative.

This completes a table, which you can place in a simple form, so it will be understood. You will see that each sign possesses a basic principle of its own, each of the fiery signs being positive, with an undercurrent of

six positive and negative points, ending in negative. In referring to the map I gave you of Napoleon III., you will find the Sun and Mars in the last decanate of Aries, which is the negative or passive portion ruled by Jupiter, this being a fortunate channel for the strong will and desires of the Sun and Mars in conjunction. Venus, we see, mixes her rays with Mercury in the positive martial face of Aries, while the Ascendant is described as positive, Saturnian, Venus nature. The whole description and characteristics certainly fit the environments of that man of destiny, when in his martial expression.

We see clearly that the mind must have a character to express it, and to better illustrate this, we may take the first three signs of the Zodiac, Aries, Taurus and Gemini, the rulers of which are Mars, Venus and Mercury. Then, having regard to what I have written concerning spirit when working or manifesting through matter, it can be seen why Mars leads in the order of signs, but then again, let us take notice of the exaltation of the planets. The Sun in Aries, the Moon in Taurus and Mercury in Gemini. Here we have spirit, soul and body, and when the principles have risen to the sheaths through which they can best manifest, it will be their natural order. The Sun is friendly to Mars, the Moon to Venus, and Mercury being independent, these planets are friendly and may find exaltation in the sign that the other planet rules.

Now regarding the positive and negative conditions of the planets. We see how essential it is to receiving a better understanding by reference to the faces and decanates of them, as we find them posited in the horoscopal figure at birth; for on the principle that like attract like and opposites repel, we can be able to judge



CHART OF FACES AND DECANATES.

quite clearly what the natures of the aspects are most likely to produce. The cardinal signs are square to each other, and consist of positive and negative; for instance, Aries is positive, Cancer and Capricorn, negative; Aries hot and fiery, Cancer cold and moist. Therefore you will comprehend that the Moon square to Mars would be a very evil aspect, out of which, owing to its conflicting nature, dire results might be expected, for it would be like plunging a red hot iron into cold water; the water might not boil, but a mass of vapor and mist would be the result.

The planets look most kindly on the birth when, from his proper house, each views the earth, for then the auspicious larger blessings shower, while the malign are shorn of half their power.

The Jewish and Syrian Physiognomies are of the Scorpio Type. The Prophet Daniel as an Astrologer.

Ancient Palestine was ruled by Scorpio, and Judea by Aries, the ruling planet being Mars. Syria and Cappadocia are principally influenced by Scorpio and Mars, also Syria and Idumea. Syria included Patestine, and we see the Jewish face partakes largely of the Scorpio type, and the Syrians likewise. Virgo is the ruling sign of the city of Jerusalem, Taurus being the sign opposite to Scorpio, and Pisces opposite to Virgo, and in the periods of great events which transpired in the history of Jerusalem and Palestine, we find one or more of the major planets or an eminent fixed star either in Scorpio or Taurus, Virgo or Pisces.

586 B.C. In the year five hundred and eighty-six, B. C., Jerusalem was besieged and taken by Nebuchadnezzar; Saturn was then in Virgo; Urania was in the third decanate of

Jerusalem
appured

3rd
3rd decanate
in 8th

Pisces in opposition. These two planets were then casting an affliction upon Jerusalem. Again, when Jerusalem was destroyed by Titus, Urania was in Aquarius, the sign in quadrature with Scorpio and Taurus. Then again, in eleven hundred and eighty-seven, A. D., the kingdom was overthrown and Jerusalem was taken by the Saracens. Urania was in the last decanate of Taurus, in direct opposition to Scorpio, the ruling sign. Before this, in ten hundred and ninety-nine, A. D., when the Crusaders took Jerusalem, Urania was in the first decanate of Taurus; Saturn was in Scorpio, and this of itself was the affliction. Then, again, in twelve hundred and sixty, A. D., the Mamelukes took possession of Jerusalem. Saturn was with Urania in Aries. Then there were other influences operating besides the planets. For instance, in five hundred and eighty-six, B. C., when Palestine was overrun by Nebuchadnezzar, the martial star Antares was in Scorpio four degrees; Aldebaran was in Taurus four degrees in direct opposition; the Bull's North Horn was also in Taurus sixteen and one-half degrees. You will notice that since Antares has left Scorpio and entered the next sign, Sagittarius, Palestine has been less subject to violence and war, than while Antares remained in its ruling sign, Scorpio, and Aldebaran in the opposition, that is from eight hundred and sixty to twelve hundred and ninety-seven, A. D. In this you will be able to discover that those students of Daniel's prophecy who neglect to study astrology are quite unable to understand and interpret them, and it is undeniable that the doctrine of Daniel is pure Chaldean, for he teaches that the astral powers rule the various countries of the world. For instance, in speaking of the princes of Israel, Persia and Greece in conformity with the Mo-

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saic account, the prince of Israel was Michael, and in Jewish theology, Michael is the angel of the Sun, which planet rules Chaldea, and in Daniel's Visions, reference to astrological ideas are made manifest. The lion with eagles' wings, the ram and the rough goat, with the notable horn between the eyes, are all astrological symbols. The goat is the unicorn goat, figured in Babylonian sculpture and engravings as a figure of the Moon in the sign Capricorn, that is signifying the empire of Alexander. These are pressed into the service of Jehovah. These ancient allegories of the war between the Sun and the Moon were not a heathen belief, but were established long before heathenism had differentiated from Hebraism.

Chiefest of all, with aspect most benign,
 Whilst in Capricorn, doth old Saturn shine;
 Jupiter, in the Archer, joys; impetuous Mars
 Of night in fiery Scorpio stars:
 Soft Venus loves the Bull; the Virgin fair,
 Hermes regards as his peculiar care;
 For to each planet that illumes the skies,
 His fitting house some favorite sign supplies.

*The Sun, Mars and Jupiter are Positive, Electric Planets;
 The Moon, Venus and Saturn, Negative, Mag-
 netic. "The Mission of Astrology is to teach peo-
 ple how to suffer."*

We spoke to you upon the effect of the cardinal signs when planets posited therein would naturally receive an influence of opposition, as the Moon square to Mars

from Aries and Cancer. Then taking still another view of the cardinal signs, you can understand how Mars, square with Saturn, would act positive in conflict with negative, and the result depends upon the signs in which they were posited. For instance, if Mars fell in a negative and Saturn in a positive, then the affliction would not be so severe, at least the so-called affliction, as the effect would be more subdued and subtle. The Sun, Mars and Jupiter are positive, electric planets, while the Moon, Venus and Saturn are negative, magnetic, Mercury being controvertible, depending upon the planet with him. This is important to keep in mind when rendering judgment, and you can see that the Sun square with Saturn must be a greater evil than if the Sun was square with Mars, and that the Moon square to Mars is more evil than the Moon square to Saturn. In these conditions we must keep in mind that mystic planet, Urania.

We have tried to give you the reasons for the different planets, though the world is only beginning to unfold to a condition where Urania and Neptune can give an influence. Urania governs that part of us which is most important, the monad, which represents the total influence of the Sun, Venus and Mercury, or the spirit, soul and body. It is the planet under which adepts and advanced occultists chiefly come, and may be considered the sympathizing point of spirit, just the same as Mercury is the sum total of mind. It is the planet that is to represent perfected humanity, in part at least, and prepare the soul consciousness for the next step beyond, into the realm of spirit expression, where we may recognize more clearly the influence of our natal star. We see that wisdom is the essence of knowledge, and in Mercury we find the intervening planet who guides us to the

higher influence of Urania, and in Mercury also the messenger of the gods who goes forth to gather the prints of earth's experience.

We see Hermes the proclaimer of the mysteries, for as the Sun represents the will, and Venus love, these combined produce the germs of wisdom out of which the wings of Mercury are to grow. The combined symbols of cross, circle and half circle give a beautiful representation of the three in one, and when mankind is unified and becomes wise, he can use his will and love wisely, by directing it toward the center or prime mover of the universe. Then, having arisen to a self consciousness, he will adore the origin of his being, and turn the energies of his existence toward the advancement of the Logos.

Wisdom may not be passed on from one to another, but must be learned by actual experience. It is necessary for us to understand, not only every part of our own individual nature, but also the nature of the system of which we are a part. No longer a slave to the animal, which constituted the mixture of spirit and matter, the soul, as the critical state between the two, must be freed from the taint of earthly or human desire ere it become wise, and this is the way in which the wise man rules his stars, for he overcomes them by rising above their influence, from the natural law to the spiritual law,—the law which is in perfect harmony, and free from all selfish aims,—rather than by allowing himself to be limited to the motives pertaining to matter and its allurements.

We find that Astrology was the religion of the ancients, founded over a million years ago at least, and still the learned make so much of creeds that flourished from six hundred years B. C., quite a modern era. The mission of Astrology is to teach people how to suffer.

Mercury is the Highest Symbol of Wisdom.

It is but folly for any to think that one life expression can fit him to become the master over body, that is to serve him as a vehicle. Surely it requires but little thought to help one to a realization that mankind needs many expressions of life, ere he can understand it in all its varied manifestations towards perfection, not necessarily, as our Theosophist friend understands it, in the material form, for we are only in need of one expression in order to rise up to the next step of individualized being. None but uneducated, drifting minds can afford to consider lightly this most important matter, unfolded soul in evolution. We may see thousands who spend lives of folly to become wise by the experience so gained, and though we are not so much concerned at this present time with the soul's long pilgrimage through the varied expressions of life, yet what is most necessary, and quite essential, is to realize the fact that Mercury, as the symbol of wisdom in the present condition of existence, is the highest to which we upon this planet can attain. True, we can enter into the first principles of Urania, and receive the benefit of his occult influence, and gradually in time we shall evolve onward into his rays of light.

It is necessary to obtain some definite idea of Mercury, since Wisdom, in every religion, has stood as the messenger, the interpreter of the gods, and when the three great rays out of the seven are considered, we may see how this planet Mercury is the present symbol of Wisdom. The Sun we understand as the representative of the will or power. It is absolute and perfect in itself, but can only manifest upon the ideal planes, or what to the physical or material world is unmanifest, for we may never see the spirit itself with our physical eye, but only the result

of action. Spirit is therefore abstract, all powerful, and upon it depends the whole of our action, and in accordance with the nature of the sheaths through which it finds expression, will the results of its action be colored, red, yellow, green, blue, as the nature of the color will decide its quality, and give the exact and definite specialization of the will, and the same with love. We cannot see it, but only through its manifestations can we know of its existence. When manifested upon the physical plane, we call it feeling or affection, its highest physical manifestation being expressed through the maternal nature, but it is linked to the cross and is well connected to earth and form, and therefore limited in its expression.

Now, in order to obtain a clear idea of this wonderful planet Mercury, we may take a human form, and place upon it a male and female head, that is, to join the two heads upon one body, the planets being connected with them according to the influence upon the right side. By the male head we will place the Sun, on the left the Moon; on the female side the lights or luminaries representing the sex centres in each, the male centre springing from the solar, the female from the lunar. The Sun, as we have noted heretofore, rules the vital centre in Man. It is the spirit. The Moon represents the sex centre as Woman. These two principles, as we may term them, are positive and negative, or we might say electric and magnetic, each playing upon the other. Primarily they govern the centers around which the sexes are built as forms, but it must not be forgotten that form is an illusion, and is not permanent.

The bliss of perfect peace and contentment comes only to the soul that has entirely overcome matter, and stands the master supreme over the temple it occupies.

Immortality of the Soul. "Sex, the Result of Polar Opposites." Reincarnation Impossible.

We spoke of the form in which the sex is clothed. This idea is an illusion from the fact that when the body dies, its form, as a physical object is lost, as is also the ethereal form which is its counterpart, provided these two conditions of expression have been outgrown; such outgrowth being possible while here in the physical body, which was cast in the mold of the astral or starry body. Having once entered this physical expression, the union continues until the period called death. The ethereal expression succeeds the physical and afterwards gives place to the astral. It is on account of these bodies in which we are clothed that so much confusion arises with regard to the reincarnated being, the reïmbodiment of the soul, *for this same soul never returns to earth again clothed in a physical body, nor does the same body return*, for it moulders and decays when it goes back to the earth, but the soul which found expression in this body never dies, but continues onward, passing upward through each succession of finer conditions of expression.

We know that Mercury had no sex, and in this point male and female may be equal, for the mind here is the medium whereby knowledge may be obtained, and once we find this path, it will lead us into wisdom's light. Common to both, sex is the experience which falls to the lot of humanity, for the mind, or Mercury, may clothe itself in either male or female form, in order to best gain the experience necessary to its unfoldment; for you will understand that sex, like physical form, is an illusion; it is in fact but the result of polar opposites, which may become reversed. Through these varied expressions we find linked together in the symbol, Mercury, the Sun, the Moon and Cross, the three in one, only the circle representing the Sun is lacking in the small dot,

which we see expressed in the Sun. These three in one combine the power and the love, whereby wisdom is obtained, for wisdom can come only through actual experience. None can give us the realization which we alone can obtain by actually marking our way through the varied forms of life. Thus we may be better able to comprehend why the so-called ill fortunate rays must be blended with the fortunate. It is truly essential to our well being and progress through the varied forms of soul expression, as the power and the love are latent in life's kaleidoscope; then wisdom results from the varied arrangements of the pieces of colored glass; the colors are there for each one of us. It is ourselves who arrange the many combinations from which we gain our knowledge, which is finally handed one step higher into wisdom, the pinnacle of which is attained in the natal star which is not found in the horoscopal figure, for it is the star which will finally link us to destiny and become that which is the all-wise.

Now we have dealt with three principles, spirit as will and power absolute, spirit linked to the cross, and spirit linked to the half circle and cross consciousness, and matter as knowledge leading to wisdom. These are purely abstract. It should be kept in mind that the circle stands as the symbol of what we call spirit, the half circle as soul or consciousness, and the cross as the earthly or physical condition of matter, acting as a medium for the other two. These three are one in essence, on their way down to the lowest point of dense matter, out of which the three will rise colored by the experience gained through manifestation.

We find the symbols of the Ancients' Astrology are the same to-day as then, the circle, half-circle and cross, or spirit, soul and body; the Circle, the Sun; the Half-Circle, the Moon; the Cross, the Earth; the Cross Above the Circle, Mars; the Cross Under the Circle, Venus; the Cross Over the Half-Circle, Saturn or Satan, and Half-Circle Over the Cross, Jupiter or Jehovah, the Higher Mind.

CHAPTER VIII.

The Combined Influences of the Planets. A Knowledge of the Practical Side.

We have been dealing largely with the esoteric side of astrology, and now for the purpose of gaining a better knowledge of the practical, we shall consider the effect of two or more planets combining their influences, whether for good or evil. We know that it is for a purpose. This is quite simple when we are familiar with the general principles underlying, for as we have given you the nature of the influences when taken separately, we have only to add the two influences together, and note how one may modify the other. We will take, for instance, Jupiter and Saturn. Saturn has the meaning of Capricorn and the tenth house, which, interpreted, is the honor, fame and fortune of the native, while Jupiter has the influence of Pisces and Sagittarius, the twelfth and ninth houses, and in combining their influence we would receive a knowledge of their nature. We think it will be well to go through these different combinations and better understand their effects.

The results of some combinations are quite complicated, and so obscure in some of their details, that to fully exhaust their possible meanings would require a great amount of time and resources. However, we can give you the first principles upon which you can base judgments, and it will also be necessary to distinguish the primary from the secondary influences of aspects. It is not always best to judge merely because some secondary influ-

ence, resulting from the aspect, points in a certain direction, nor would it be wise even in primary, unless other indications would confirm it. Another point to be remembered is that an aspect may be subject to considerable modification, according to the strength and positions of the two planets concerned. Take two horoscopal figures, both having Mars in good aspect to Venus. The one has Mars in his own house stronger than Venus, while the other may have Venus in its own house stronger than Mars. You can readily perceive that the meaning of the aspect might differ considerably in these two cases. In the one, the Mars influence predominates, in the other, the Venus, though in both horoscopes the same aspect is shown. Then, again, aspects are subject to modification according to the nature of the sign rising, and the strong and weak points of the horoscope, as, for instance, an aspect showing fame or authority may, if the rest of the figure accord, lift the native up above the sphere of birth, while the same strong aspect in another figure, accompanied by indications of serving rather than ruling, may only make him an agent instead of ruler, or make him prominent, without lifting him out of the sphere of his birth.

Now let us take the luminaries, the Sun and Moon. These are naturally the Rulers of the fourth and fifth. The Moon rules the twelfth from the fifth; the Sun the second from the fourth. Now when the Sun and Moon are in bad aspect, it brings troubles, difficulties and delays, and interferes with much of the good that might otherwise be promised. It is less favorable for health and constitution, and if other conditions agree, if a barren sign be upon the house of children there will rarely be any, and if there should be children there will be trouble or affliction through them, more especially with the sex shown by the sign the Sun is in; if masculine, trouble or affliction upon

the male, or if the sign is feminine, the female children are afflicted. Partnerships, marriages, etc., are oftentimes delayed. One or both of the parents may be involved in trouble, die or become separated from the native, or even prove unsympathetic to him, and he will meet with rivalry and opposition, but in this you must note how the different houses are situated, strong or weak.

In view of the fierce battle we must wage to overcome the prejudice and the wrong concepts inculcated into the minds of past generations, progress is necessarily slow. The propaganda of education must be a tedious one.

Different Combinations of Aspects taken Together.

We will continue with the different combinations of aspects when taken together. We will next take the Sun in conjunction with the Moon or good aspect. This gives fruitfulness; the constitution is strengthened, the vitality increased. It promotes hopefulness, love of pleasure and society, independence of character, progressive, gives general success, and shows gain of wealth through a variety of channels. It inclines to sympathy and kindness of heart

Next we will take the Sun and Mercury. These are the natural rulers of the third, fifth and sixth signs and houses. Mercury is ruler of the second and eleventh from the fifth; the Sun ruler of the third from the third, and ruler of the twelfth from the sixth. The conjunction greatly increases the intellectual activity of Mercury, and all matters connected with the third house. The mind is steadied and gives greater concentration and comprehensiveness. It tends to pleasures that are more of the mind than of the senses, and to the society of those coming under Gemini occupations. The native will gain success through occu-

pations of Virgo and the sixth house, that is, through servants or subordinates, or even in holding such a position himself. It often weakens the heart and vitality, especially if Mercury is retrograde, though its effects will generally not be of serious consequence from this alone, unless Mercury is seriously afflicted, and if Mercury is free from afflictions it strengthens the digestive and abdominal organs.

Then take the Sun and Venus. These are rulers of the second, fifth and seventh signs. Venus is ruler of the tenth and third from the fifth. The Sun is ruler of the fourth from the second, and eleventh from the seventh. With the Sun and Venus in conjunction, the native is very warm hearted, favored by the opposite sex. Such people never remain single. They will marry, no matter how bad the afflictions may fall on the other parts of the horoscope. It gives a liking for poetry, music and the fine arts generally and also gives ability in that direction. The native is fond of society and friends, sympathetic, though liable to be too much attached to ease and luxury for his own welfare. The native is quite popular, has many friends, and is quite likely to marry money.

The Sun and Mars are the natural rulers of the first, fifth and eighth. Mars rules the fourth and ninth from the fifth; the Sun rules the tenth from the eighth, and the fifth from the first, in any aspect. This conjunction increases the fire, animal vigor, passions of the body. In good aspect the native has great energy and achieves much thereby. He pushes his way with intensity of purpose, and, having much perseverance, is seldom thwarted. He has the ability to command and control others, but more through energy and strength of will than by subtlety. It also gives ability in games or pursuits, where muscular action is involved rather than skill, though if Mars be in any airy sign, it may turn the

energy into an intellectual direction. It strongly favors all Mars occupations; also gives legacy from the parents. When in conjunction or bad aspect, there is likelihood of the death, separation or disfavor of the parents and the children. The native is too precipitate, rash, headstrong, and loses the esteem of superiors. In conjunction he may receive a legacy, though in bad aspect, there is little chance of it. He acts too quickly in all things. His constitution may also be affected through martial diseases, accidents, surgical operations. He is also liable to heart disease when Mars is in Leo.

The Sun and Jupiter; these are the natural rulers of fifth, ninth and twelfth; when in conjunction or good aspect this conduces to kindness, sympathy, sincerity and honesty. It also gives a religious nature, and gives some degree of prominence therein, and success in all affairs of the ninth house generally, occupations connected with religion, science and learning. Natives are oftentimes musicians, teachers and writers on scientific subjects.

The effect of the earth upon Saturn would be evil, while the effect of the earth upon Jupiter is good, because these planets operate with good influence upon one another.

“The Practical with the Esoteric are both essential to the unfoldment of Humanity.”

Now as to the present subject. As you will understand, we must give the practical with the esoteric, for both are essential to the unfoldment of humanity. Time will enable all to clearly understand the practical, in which a large majority will be interested, as in ages past all the interest was centered in the practical or material, while no thought was given to the esoteric or spiritual. We were

speaking of the good aspects of Jupiter and the Sun. This increases the vitality, as the good aspects of Mars and Jupiter to the Sun, give the most vitalizing aspect, that is, providing the luminaries are free from affliction. Jupiter in good aspect with the Sun favors legacies to the native, or to his father or children. The native benefits most from the occupations of Leo and the Fifth house, and these denote that the native will rise to a position of prominence and responsibility. When in conjunction it is not so favorable for vitality, though not important, unless Jupiter is posited in the sixth or eighth house. The good aspects are favorable to the prosperity of the father and children of the native; it also gives charitable inclinations, work connected with hospitals and the sick, and lower classes generally. When it is in bad aspect with the Sun it is less good for health, weakens the heart and corrupts the blood, but unless other configurations confirm this, it will not be important until the latter part of life. It introduces obstacles into all matters signified by the Sun and Jupiter, and also by the fifth and ninth houses. There will be trouble with the offspring, religion, traveling, shipping, science, horses, amusements, speculations, etc., though none of these need be necessarily serious, unless they are in sympathy with other bad influences in the horoscope. It is unfavorable for the life of the children (the sons) and the father, and there are likely to be disagreements or separation from them. His religious opinions are likely to prove at variance with those of superiors, father or son. He will require assistance at some time in life, or may become the inmate of a charitable institution, or if other conditions coincide, it may help to bring the native to prison and confinement. This aspect also inclines the native to duplicity or a dual life, which may or may not be through

the native's own seeking, and it may co-operate with other influences that tend towards dishonesty or lack of straightforwardness. None of Jupiter's bad aspects are so evil, unless there are other influences to assist them along, pointing in the same direction.

Next come the Sun and Saturn. These are the natural rulers of the fifth and tenth houses. With these two planets in any aspect it increases selfishness and emphasizes the personal character, making self prominent. It tends to give a strong personality, one who goes his own way irrespective of the feelings or desires of others. He is not affected by the protests or opinions of others, and is with difficulty thwarted or turned aside. He is capable of organizing, controlling or governing and directing others, and is a natural leader; is subtle, often most so when seeming to be frankest; does not mind isolation or positions of responsibility; is ambitious, and if the fire and energy of Mars are added to the subtlety and controlling power of Saturn, nothing can turn him aside. In the face of the greatest obstacles he will work out his success. It also tends to pride, dignity and isolation, and whatsoever lifts a man up or separates him from his fellow men.

The Sun always appears to be in opposition to that planet upon which the inhabitant resides, and the Earth forms its aspects with the other planets, in the same way as they form their aspects with each other; and they would make their calculations in the same manner.

*Combined Influences of the Planets. Sun and Saturn,
Moon and Mercury.*

We will now take the good aspects of the Sun and Saturn. This gives success to the schemes and ambitions of the native, also self control, and the more undesirable

qualities of Saturn may avoid expression. It brings the favor of those in authority, and the native may rise in life and associate with those above him, and will connect himself with some society or association banded together for a common purpose. In money matters it inclines to companies, rings and partnerships, though the native is most likely to be his own master and take advice from none. The native is most likely to be in partnership with the father, brothers or sons. It brings benefits to the sons but limits the number of children. When in conjunction or bad aspect, unless in mutual reception, it is very unfortunate for all things signified by the two planets. It brings misfortunes in business, loss of public favor, likelihood of parents' death. The native incurs opposition, enmity and jealousy. His ambitions are frequently thwarted, and he meets with reverses or downfall. He may be autocratic or boastful, selfish or careless, cold and unsympathetic. It has an injurious influence upon the heart and lungs, the general vitality. It is liable to bring disfavor of others, the enmity of superiors, and of those in high positions. When in good aspect it is also good for dealing in mines, lands and those things signified by Saturn.

Now we will take the Moon and Mercury, the Moon ruling the fourth, Mercury the third and sixth. When in good aspect this strengthens the intellect. The mind is prompt, though very changeable. It renders the senses acute, the perceptions quick. Money or wealth may be gained through a brother or through the occupations signified by the third house, bringing good fortune through the third and sixth houses. It increases the short journeys and changes in life; it favors both physical and mental activity, command of speech. It increases intuition, and oftentimes inclines to the development of psychic power;

gives acquirement of knowledge from outside forces by transference of thought; also favors clair-dreaming, clairvoyance. Its influence is favorable for the health and digestion, and for success with agents or servants, or even for occupations that place the native in the position of agent or servant. It is beneficial for occupations of the sixth house, doing with food, hygiene and care of the sick. When in bad aspect the activities of the third and sixth house are just as prominent, but they are attended with obstacles, delays and difficulties. The native is erratic and changeable, too vacillating to be successful.

Weakness or disease will affect those parts of the body governed by these signs, ruled by either of these planets. The nervous system is affected and this will most likely co-operate with any other affliction, to produce extreme eccentricity, or even an unbalanced mind, although this aspect of itself will not produce the affliction. The native will take up some occupation or attitude that will bring the criticism of the public upon him, and his opinions are most liable to be at variance with those about him. This is unfortunate for the mother, also the brothers or sisters. It is unfavorable for servants, agents. The conjunction is largely good, favorable for Gemini matters, but less so for the houses of Virgo and Cancer.

We find that Jupiter revolves around the Sun in about twelve years; thus it passes through the same conditions during that time as the earth in one year, while upon Saturn the same conditions require nearly thirty years.

Moon and Venus, Moon and Mars.

Now we must continue our former subject of aspects, taking the Moon and Venus, which are the natural rulers of the fourth, second and seventh. When in conjunction,

or good aspect, this is most favorable for all matters signified by those houses, that is, for wealth and possessions. The occupation may be profitable, yet at the same time, of low class or caste. It is fortunate for true friends, partners, and marriage, and gives social and general popularity. The native will profit from the mother, and the work is generally one that is not popular. When in bad aspect, it brings trouble and loss through money possession, and money will be lost through the sources of the eleventh, fourth or third house. The native is most likely to suffer in reputation through unpopularity, by some slur being cast upon him, through scandal or slander, whether deserved or not, generally through attaching himself to unpopular movements or causes. It brings trouble through partnerships and marriage.

The Moon and Mars are the natural rulers of the fourth, first and eighth. In good aspects, these increase the activity, energy and vitality, and if there is bad health indicated elsewhere, this aspect will go far towards counteracting it, and preserving the health. The native accomplishes his purposes more through energy than by subtlety, and influences others more by his own activity, than through agreeableness or insinuating manner. It gives enterprise, fruitfulness of resource, and original efforts. The native will not shrink from responsibility or publicity. It also gives good fortune through the mother. It is favorable for the dwelling house and house property, and for the close of life. It gives great activity, intelligence and preservation of the senses to the last. In elderly people it favors the offspring. It is good for occupations of the fourth and eighth houses, also for those connected with the water and martial pursuits. If religious matters are prominent in this horoscope, this may lend its influence, and in the same direction.

In conjunction or bad aspect the native is imprudent, rash and hasty in actions and temper, and says and does things he soon regrets. He is often in mental or physical conflict with other people, and is constantly at variance with them upon some subject. He dislikes being hampered or restricted, and often breaks rules and regulations. It gives strong passions. This may act in many different directions. It often brings trouble through the parents by illness, death or separation. It gives liability to a sudden or martial death.

We come now to the Moon and Jupiter, the natural rulers of the fourth, twelfth and ninth. When in good aspect this increases the imagination and intuition, and oftentimes gives wonderful genius, increases vitality and fertility of mind and body, inclines to honesty, sincerity, religion, justice and sympathy. It is most fortunate for all matters signified by the twelfth, fourth and ninth houses; also for the mother and her sympathy with the native, and if there are inclinations to psychism, this will lend a good influence. Money is received through the ninth house, or by legacy from the parents. The conjunction is not as favorable for matters of the fourth and ninth houses, and is likely to cause some affliction upon the mother. It also renders voyages and matters of the watery element less favorable. When in bad aspect it may cause illness of the mother or separation, and lessens the sympathy between them, is not so favorable for offspring, and obstacles and delay are caused in matters of the fourth, twelfth and ninth houses. The native may show duplicity or deception, lack of straightforwardness, or may suffer from them in others, in matters signified by the two planets. There will be trouble and disagreeable conditions through the native's religious views. It

is less favorable for health, especially with women, and the native is likely to suffer from slander, or be accused of wrong of which he is innocent.

Zodiacal Signets. Bible is Largely Based on Astrology.

In ancient times the most common signets worn were the signs of the Zodiac, either singly, or combined of all the horoscope. The most favorable was Capricornus, as it was termed, though much ignorance prevailed as to the proper use of the science at that time. Serverus selected for his second wife, Julia Domina, merely because she had a royal horoscope, and many a patrician was sacrificed by the timid tyrants. According to Manilius, Capricornus ascended upon the birth of Augustus, the first Emperor of Rome, and for that reason the symbol of this sign was stamped upon the denarius accompanying his portrait, thus promulgating the fact to the world by the Emperor's order, and for the same reason its figure often accompanies his portrait on gems. Firmicus declared that when the third degree of Capricornus ascended at birth, emperors and kings were born. This is all unwarranted, and an assertion that lacked the knowledge of the science to demonstrate, as much was taken for granted that would conform to the wishes of mankind, his religion, creeds, etc. This is one reason why we do not go into the astrology of the Bible, for while it is based upon astrology, it is constructed only to suit the interpreters' own fancies; a very peculiar method indeed to learn to control the stars as the wise man can do. Capricornus was favored by the Romans only for the reason of its being the ascending sign of the first emperor.

The sign Leo also figures largely upon the gems, as Leo was the ruling sign of Rome. So also was Virgo the deified heroine, who might be mistaken for victory, were it not for the helmet upon her head to mark as the Marathonia Virgo, as Statius styled her. Scorpio was the ascending sign in the horoscope of Tiberius, and was emblazoned on the shield of the trophy, to commemorate his Rhoetian victory in the Gemina Augustia. It was also a favorite device in the ages when Manilius' dictum credited its influence upon the fortunes of the native wearing it. It was also used as a medicinal amulet in the sixteenth century when this sign was cut on a green jasper. When the Sun was in the sign Scorpio, it was believed to be a sure protection. L. Tarrutius, a philosopher and friend of Cicero, calculated the nativity of Rome, according to the rules as used in a human birth. This at that time was considered of great importance. To be sure it was incorrect. Jupiter was shown enthroned between Mars and Mercury, standing upon an arch, under which old Oceanus half emerges from the waves, the whole enclosed within the circle of the Zodiac. The importance of this horoscopal figure, with its mystical suggestiveness, was of great moment to that age, for when Statilius, the sculptor, executed the tomb of Junius Brutus, prefect of Rome, the earliest and most interesting monument of that age, this same figure was cut upon the monument, which stands to-day upon the floor of the ancient Basilica of St. Peter, now the crypt of the modern edifice. In this monument the principal bas-relief represents Christ seated between SS. Peter and Paul, who were standing, while with the feet of Christ rested upon an aged man emerging from beneath, whose robe, draped in a semi-circle over his head, was to represent Sacculum, the genius of the world. Three signs

often appear upon the same monument, for instance, Pisces, Scorpio and Cancer. This union expresses the joint influence for good of all the three, such a figure being called a trine, the signs being one hundred and twenty degrees separated from one another. A favorite device for signet, was the Moon, surrounded by seven stars, or the Septentuous Iarchios. The Branchman presented his guest, Apollonius Tyraneus, with seven rings, each worn after a planet, to be worn on its proper day.

The Law Governing this Globe is Order, Justice and Harmony. Astrology Explains the Inequality of the Human Race.

We must endeavor to educate the lower mind of those with whom we may come in contact, to a higher plane of thought, and by holding fast to reason we shall make the ideal which is the real practical. In fact, we do not hesitate to give out these truths, for we know that the time is right for it, and therefore we shall be able to continue with confidence to disseminate the inner truths of this science in a new light to the world, even to the students of astrology. We see behind the planetary symbology there lies an infinite fund of knowledge, the research for which can only lead to wisdom. We see that in this science is found the interpretation of the law which governs this physical globe, and this law is order, justice and harmony. No other system explains so logically the inequalities of the human race in discerning the cause from the effect, and now we begin to realize the vast amount of knowledge to be acquired in our efforts to free ourselves from the bonds which bind us down to the physical, and become unlimited in our soul power.

Saturn: Influence on Spain in Years 1868-69-70-97 and 1900.

We will look over the transits of Saturn, and the relations, effects, etc., upon Spain. We find that in the middle part of December, in the year one thousand eight hundred and sixty-seven, Saturn entered Sagittarius, and remained there just three years. The troubles of Spain during that time are well known in history, and even the war between France and Prussia, in the year one thousand eight hundred and seventy, was the outcome of a dispute because of a Hohenzollern prince being proposed as a ruler of Spain. In one thousand eight hundred and sixty-eight civil war broke out in Cuba. All the industries being affected, Spain finally imposing a duty upon all exported sugars. In one thousand eight hundred and seventy-six, also in one thousand eight hundred and sixty-eight, terrible insurrections broke out in Spain. After great strife, Queen Isabella was forced to flee for her life. Now Saturn's sidereal revolution, of twenty-nine and a half years, brought him again into the ruling sign of Spain at the end of October, one thousand eight hundred and ninety-seven. He did not leave that sign until one thousand nine hundred. As in one thousand eight hundred and sixty-eight, a crisis occurs in Spain, and the queen regent and son are in danger of meeting with the fate of Isabella, although the Queen Regent's nativity is much superior in every way to the ex-queen's. The civil war in Cuba followed quickly on the annular eclipse of the Sun in the fourth degree of Pisces in quartile aspect, with Saturn in Sagittarius visible in that island.

We have seen the effect of the opposition of Saturn to Mars from Sagittarius to Gemini, but this is past,

at least the worst effect. The conjunction of Mars and Jupiter in Cancer, in second degree, twenty-third minute, on twenty-sixth of April, one thousand eight hundred and ninety-five, took place in the seventh house, at Havana, on the Western Horizon. Its influence remained in force until those planets formed their mutual opposition.

At the beginning of March, one thousand eight hundred and ninety-six, Saturn, whose sign Capricorn ascended, was in the tenth house, in opposition to the Sun. The insurrection of Cuba followed, and when Mars came into opposition with Jupiter in March, one thousand eight hundred and ninety-six, there was friction between the United States and Spain. It will be found that when the opposition of Mars and Jupiter from Aries and Libra, in square to the place of their conjunction, took place, on the thirtieth of April, one thousand eight hundred and ninety-eight, the first sea fight followed.

07826
March
1896

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April 30
1898.

The science of life shall unveil the hidden mysteries of the past, that the world may see and receive the truth, as its rays pierce the darkness about them.

The Transits: Ruling the Character and the Mind. "The Solar System is one great whole body teeming with Life and Motion."

We will in the near future give you some light on the passing of the planets through the signs of the Zodiac and the twelve houses, and the significations of what are latterly termed the transits; and these are the influences in each nativity, which have their effect for good and seeming afflictions. When we give you this, you will

obtain a clear idea of the influences which have their physical meaning from the moment of material manifestation separate from the mother, and realize that the purpose of the practical good received from these influences, is to realize ourselves; for all that the symbols, at the best, can do, is to place us in touch with certain similar vibrations or states of consciousness, corresponding to those of the Great Infinite All; for the solar system is one great whole body, teeming with life and motion, the vital centres of which are principles working in complete harmony. We are parts of this whole, and each part represents a perfect whole in itself, though each part is dependent upon the other in this.

We see it is a fact that we are one, but manifesting differently, and in relation to the Great Infinite, we must fully comprehend each part, ere we may know the whole. Each principle must be understood, lived and realized, in order that we may work from ignorance to truth, from strife to peace. We find that between these two opposites is the critical stage of activity. The whole system is from unity to duality, and from duality back to unity. For instance, we may take the dot in the Sun as the starting point, and trace a line down in spiral form, which constitutes the descent of the spirit into matter, and gives us the symbol of the triangle, the apex of which corresponds to the spirit, or life essence. At the base we find the polar opposites, and only when the pairs of opposites have been fully realized, can we return back with the soul consciousness, into the realms of the higher spiritual or real world. Then it is the upturning of the triangle that constitutes the work of all who would know themselves. This forms the complete circle, the inner meaning of which is found in the symbol of the serpent

swallowing its tail. The line from the spiritual motion has turned round upon itself. The pair of opposites have reunited; positive and negative are one. In this great circle we find that which encompasses the whole and becomes compassion. Thinking and feeling must become one, and the two serpents which encompass the rod of Mercury typify the mind, which is to become united with the divine mind.

The wings of thought must fly toward the highest consciousness, Mercury. The god Hermes was the son of Jupiter and Maia, spirit and matter, relatively speaking, and born of the twain. He descends and ascends. In this we find the mystery of Mercury. He is the divine creative wisdom. Venus was the daughter of Zeus and Dione, again spirit and matter. She was the goddess of Love and Beauty, and when the fair son of thought adores the beautiful, all thought is turned in the direction of Love and Beauty. Then is there no longer duality, but unity in each symbol. This unity and duality is a marked feature, and must be fully understood ere progress can be made. Then we realize ourselves in our opposites. We know spirit and life through its contact with matter, and realize the practical by living our ideals. To understand the planets we must understand ourselves, for Saturn, as the husbandman who reaps, is the personal and physical manifestation of ourselves. This store is garnered in Jupiter, and through him we receive the blessings. The nature of our sowing will be our reaping.

"Only in the Heart of things can reality be found." "The Will is free within Certain Limits."

We have learned that as is the nature of our sowing, so will be the nature of our reaping. Side by side in the Zodiacal signs we can see the duality clearly marked, but it is when taking the circle as a whole that we find unity, for soul and senses are one in Venus and Mars, and each finds duality in the houses opposite to his own. The end of the intellectual and material trinity is controlled by Mercury, and reproduced as Jupiter in the next trinity, and finally, in the serving group, the end is Jupiter, the server of humanity. The light and darkness are witnessed in the two luminaries, the Sun and Moon. It is all good and evil in duality, the unity of which contains neither, for there is no good and there is no evil, for all outside of the one self is illusion, and only in the heart of things can reality be found. To seek this, the personal self must go. Then we must live reality, and become in self, truth, love and wisdom.

We shall now give you the positions of the planets at a time when we may find a contrast in itself, and this will enable you to get a clear idea of these principles. We will place the twenty-ninth degree and thirtieth minute Pisces on the cusp of the tenth house, eight degrees one minute Taurus on the eleventh, twenty-two degrees and two minutes Gemini on the twelfth, the twenty-sixth degree and seventeenth minute Cancer on ascendant, twelfth degree and third minute of Leo on second, first degree of Virgo and fourth minute on third house, twenty-ninth degree, thirtieth minute Virgo on the fourth house, eight degrees and one minute, Scorpio on fifth, twenty-two degrees and two minutes, Sagittarius on

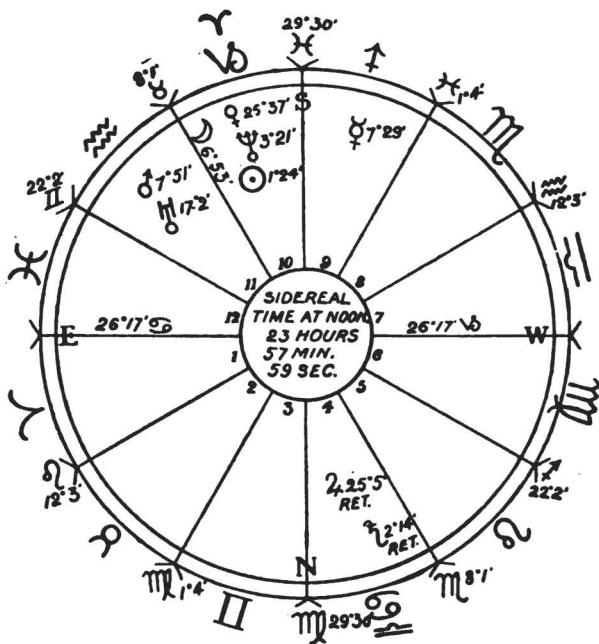


CHART: SIDEREAL TIME.

MARCH 22, 1863

sixth, twenty-sixth degree, seventeenth minute, Capricorn on the seventh, twelfth degree, third minute, Aquarius on the eighth, first degree, fourth minute, Pisces on the ninth. Then we find the planets' places as follows: The Moon in the sixth degree and fifty-third minute of Taurus in the tenth house; the Sun in the first degree twenty-fourth minute of Aries, which sign is intercepted in the tenth house; Venus in Aries, twenty-fifth degree and thirty-seventh minute; Neptune in Aries three degrees and twenty-one minutes; Mercury in seventh degree of Pisces and twenty-ninth minute in the ninth house; Mars in the seventh degree and fifty-first minute of Gemini in the eleventh house; Urania in the seventeenth degree and second minute of Gemini in the eleventh house; Saturn in the second degree and fourteenth minute of Libra, which sign is intercepted in the fourth house; Jupiter there also in the twenty-fifth degree and fifth minute of Libra. Both Saturn and Jupiter are retrograde. You can fill in the signs and planets and find a very interesting map. The sidereal time was at noon, twenty-three hours, fifty-seven minutes and fifty-nine seconds. In this horoscope you will find several cross aspects, which will assist you to gather a clear idea of these influences in their effects.

We will now go into the interpretation of this map, as it will give a better understanding of the personality which we find is here in manifestation. For the purpose of gaining experience for the soul or higher sense, this nativity indicates the progress of the soul's march onward, and clearly defines the one life condition which is the presence of the lower or personal self. During the manifestation of the ego in the physical body, the will is free within certain limits to overcome limitations

placed upon it through the varied manifestations up to the present time. As the life history is a book, so is the nativity one of the pages. The past in the book has been written by the ego; the future has yet to be written. The next page is being written; this life, the whole of the past and present are in this nativity, though not fully expressed.

To quicken our growth is to use up our past fate by calling it down upon us by our will, for it is the will that is finally to overcome planetary ruling, and to strengthen the will is to free ourselves from physical limitations; to be free is to lessen the physical desires, for only when we have overcome and transmuted desire, can we be our own self-reliant selves.

The Sign Cancer: Its Influence.

We will now endeavor to give the general conditions in the interpretation of this map, as closely as possible. We see in the fourth sign of the Zodiac known as Cancer, the nature of the crab. This is the sign given to the lunar orb, the Moon, and as Cancer was ascending, the Moon is consequently the ruler of this nativity, and she is in her exaltation in the sign Taurus, and also dignified by being in the Mid-Heaven. The radical first, Aries, is intercepted in the Mid-Heaven, or tenth house, and contains the Sun, Venus and Neptune; Mercury in the ninth, in Zodiacal sign, Pisces; Mars and Urania are in the eleventh in Gemini; Jupiter and Saturn in the fourth, in sign Libra, Saturn being exalted. There we see the majority of the planets above the earth, which is always in the sign and degree opposite to the Sun. Most of the planets are in angles.

We will first take up the life characteristics, personality, etc. Cancer rising, is feminine in nature, moist

and receptive, and the ascending part is the last portion of the third decanate, and which you will find by referring back, is under the sub-influence of Jupiter. This portion gives good features. The characteristics are shrewdness, activity, thoughtfulness, high spirited and contemplative. Home is first in mind; one who may be relied upon; gives a docile nature able to display and endure. The Moon, the ruler, is fixed in the firm and determined sign, Taurus, and in that position is governed by Venus, as Taurus is the house of Venus. The Moon also has the good sextile aspect of Mercury. There are no planets in the ascendant. In the life, Cancer gives a tenacious hold upon life. The rising elevation of the ruler, the Moon, free from affliction, argues a long life. Cancer rules the breast and stomach, which parts are most liable to affliction. There will also be liability to rheumatism and sciatica, also to absorb diseases from others. The constitution is not the strongest, and great care would be found necessary at certain periods of life to prevent illness. Worry and anxiety will be the principal cause of this. The Sun, also ruler of the life forces, will be found to rule twelve degrees of the first house, and with the exaltation of the Sun and his applying to the sextile of Mars, as the life advances, the health will improve, as Mars will aid in overcoming the nature of Cancer. Borrowing trouble in the early part of life will give desire for change, though the life will gradually become fixed, honor and duty doing much to influence the environments. Internal influences will mould the outer life, which will be noted for integrity, sincerity and earnestness.

In the character, Cancer gives a reserved, intuitive nature. While discreet and independent, there is an

undercurrent of changeableness, which make those born under its influence difficult to understand at times, and when fully under the Moon's influence, they are timid, cautious, distrustful, causing them to be nervous, sensitive and irritable. In this case the Taurean Moon will give a dogged perseverance, which will ever tend towards patience and endurance, the tendency being to hold on. The Sun, as the centre of the will, is martial in type. The angular and elevated position will strengthen the will, and tend to balance other shortcomings. Doubtless courage is built into the individuality. Each failure will add determination. The aspects of the Sun are the application to the opposition of Saturn and sextile of Mars. This is where we find the contrast.

The Sun, Venus and Mars Rule the Character. The Moon, Saturn and Jupiter the Mind.

We had entered into the aspect of the Sun, applying to the opposition of Saturn and sextile of Mars. If you will give this a little study, you will see what the nature of such a combination would produce, though the native is favored by the Sun being in elevation, and will be better able to cope with Saturn than if he were below the earth. Both the Sun and Saturn are in their exaltation and strong. The true meaning of this aspect in brief is spirit fighting intellect. The fight will be a long one, as the combat will be upon the external and practical side. This is shown by cardinal signs and angular positions. The external character is signified by Mars and will find expression through the mental sphere, consequently it will be the mental experiences that will cause delay in the transmutation

of Mars, though it will be through this same channel that the lowest expression of character will be manifested, for in Mars is the personal will, and in this nativity it is engaged in mental wranglings, which, although giving great mental combativeness, will delay the advancement; for it is only through the mind that the personality can be convinced. Then, between the Sun and Mars, is the internal character ruler, Venus, the planet of the human soul. This planet is also in elevation, and placed in the fiery sign, Aries, as in your own map. In this sign Venus builds the highest ideals, ideals that often remain. Now the great drawback to this character ruler is found in its opposition to Jupiter, which is not so determined in nature as with the Sun in opposition to Saturn, yet in this aspect of Venus and Jupiter, we find a barrier to life's progress, as Venus and Jupiter are not working in harmony, and bring an influence into action that is as much a contrast as the Sun and Saturn. Duality of a different nature is expressed as it exists between two benefics, but out of this duality is finally to come unity. It is love and devotion in twain and not one, for the external beauty is worshipped, while the internal remains unseen, while justice is demanded and objective reason desired, ere the internal faith which questions not. It is a most vital point, and points out the struggles of a soul with the external manifestation of things; the life forces, working through the brain, Aries, require the balance, and between Aries and Libra is the heart; into this the soul must retire and find the sacred heart of all things. We cannot point out a better illustration of a soul struggling for freedom, and it is between character and mind that we must next consider.

We will now take up the mind. As we see how the Sun, Venus and Mars rule the character, we will see how the Moon, Saturn and Jupiter rule the mind. In this nativity the lowest consciousness is fully alive, being free from hindrances and fixed for good in the decanate of Venus, and applying very closely to the sextile of Mercury. The lower brain consciousness, signified by Saturn, is exalted in Libra, the airy mental sign, but is retrograde and below the earth, while Jupiter, the higher consciousness, is also there in the sign of the balance, where they are both being weighed. The mind is naturally a strong one, refined and clear. It is concerned with the highest philosophy; still beyond the range of the mind it does not go. This is shown by the four planets in airy or mental signs, and its external by five planets in cardinal signs. Fame will come only through the mind, and will be noted for the mental acumen.

Mercury, the Synthesizing Planet. The Sun "a Thought Father." "The Wise Comprehend with the Soul."

We were dealing with the rulers of the mind, which in this instance are the Moon, Saturn and Jupiter. But the next point to be considered is Mercury, the synthesizing planet. Not only in a general way, but in this instance, it rules the third or mind house. It is posited in the house of science, philosophy and religion, in the sign Pisces, the house of Jupiter, Pisces being the house of understanding, and from its receptive nature, thoughts and ideas are readily received either to be rejected or retained as desired by the native, while the Moon being in sextile aspect, makes it receptive to the highest thought. On the other hand the square of Mars afflicts and worries the mind through anxiety, and gives a peculiar combative hardness, which wastes much of the mental force and

energy over purely technical and educational matters, which are only needed by the conventional mind. The wise comprehend with their soul; they feel truth, while the mind argues and thinks coldly to know truth. It is through the contest that the soul grows. It is only through meditation and contemplation that the mind can be stilled, in order that the still small voice of the soul may be heard and understood.

In this nativity is shown one of strong character but stronger mind. When the personality, as expressed through the mind, is conquered, then will the fullness and beauty of the individual be made manifest. We find that the three first houses which govern the life character or soul and mind, also indicate the environment, finance and education,—relatives. The environment in this case is favorable, both socially and financially, as the Moon rules in Taurus, free from affliction. The finance is ruled by the Sun, as a ruler of the second house, also by Venus, with the general signification of wealth. Both are afflicted by oppositions. The native would give up all earthly possessions in order to further the interest of the cause to which he attached himself, showing splendid moral principles and dauntless courage. We may also note that his relatives are not in sympathy with his actions, by the affliction of the ruler of the third by Mars.

Then passing on to the other house, we may briefly sketch the outline of life. The fourth governs the home and end of life. The natural ruler of the fourth, Cancer, we find upon the Ascendant, and owing to the opposition of Jupiter and Venus, both connected with the fourth house in this horoscopal figure, the natural home life was broken up, and at the same time a new home and environment were formed very early in the life of the native. Still further changes are marked, especially in the end

of life which becomes very unsettled, as it is the adopted home. Many changes may be expected and the championship of extreme persons is very clearly shown, but it is a home in which balance is necessary in order to endure the strain of personalities and individualities which mingle there, as is shown by Saturn and Jupiter in Libra.

The fifth house is ruled by Mars, ruler of Scorpio, which sign is in that house. The natural ruler is the Sun, the constructor and generator. Neither courtship, children nor speculation troubles him upon the physical plane. He is a thought father, and courts truth before the sexes. His speculations are all philosophical. We find the ruler of the fifth in the radical third, Gemini, therefore the energies of the fifth are mental and not physical. The sixth house, the house of sickness and magical phenomena, is governed by Jupiter, therefore, from the position of Jupiter shown, sickness will be produced by mental strain. The native will not be interested in the psychic, for his magic is the image of making power of thought and will.

“Mutation and Transformation Without End is the Law of Life.” “Happiness Lies in Greeting the Changes Life Brings.”

In the horoscopal figure we have taken up as an illustration for the student, we have arrived at the influences of the seventh house, which is ruled by Saturn, which planet afflicts the Sun from the natural ruler of the seventh Libra. This in itself argues the native is unmarried, in fact will never marry, for he is united only to the sole purpose of uniting the lower self to the

higher. The eighth house we find governed by the mystical Urania, Aquarius being posited there. He would be in no wise a mystic, though he believes in occultism of the true occult; still he is too practical to express or realize the internal meaning of true occultism. In the ninth house we find a true expression of the native. He is a scholar, and the dual nature of Pisces indicates his work, which is the attempt to blend the scientific with religious, and this brings to him the trouble, sorrows and joys of his life. He is a good speaker, translator, can write well, an editor. This is the most active part of the life, which is expressed through Mercury. The tenth house, ruling the moral qualities, contains the Sun, Venus and the Moon. His moral character is beyond reproach. He holds an exalted position in life, and has won the respect and confidence of all who have been brought in contact with him, for he is real in actions and deeds. The eleventh house is the house of hopes, wishes, desires, friends and acquaintances. When this person lays aside all personal ambition and mental combativeness, he will then reach the Urania influence, which waits the casting off of the last sheath. When this takes place will the eighth house be expressed, and the spiritual soul be awakened.

His friends are a mixture of the two planets there, Mars and Urania. He alone knows the bitterness of the cup which he has drunk through the duality of his friends. The sign Gemini, being upon the eleventh house, expresses a great crisis in his life, when the separation of the Martians from the Uranians takes place. There are no planets in the twelfth house, and his self undoing means his own undoing.

These you can see, in brief, are a few ideas upon which to judge the nativity, and we find progress which ever

involves change. Mutation and transformation without end is the law of life, for you may sometime live more in one day than in the rest of the whole year. It all depends upon the attitude of the mind. We cannot take care of more than one day's real life at a time. You may be younger when the morrow comes, but that youth is in the sense that life grows fresh and green, and not decrepit and expressionless. What all need is the quickening spirit, the life giving power of nature in the soul. This is the interpretation of living in the present, in the eternal now, and unless you mistake your bodies for yourselves, you do not grow old with years. Hope takes root and grows in the present, while the elements of the bright and sunny are all included in it, and not in the past, of which the present is the result. You are beset on all sides with apparitions of those who are approaching the autumn of their lives, extending empty hands and filled with regretful sorrows. Haunted by the spectres of hope, long since dead and buried, pinched with the chill of passing memories of yesterdays gone forever; these cannot be, are not the pleasures of memory so much talked of. It is not life. They only represent and embody premature death, with which the soul is overtaken, that turns to the dead past for its consolation, that worships with a blind infatuation ideals that have long perished. Memory is aptly termed the lumber room, that turns to the dead past for its consolation; Happiness lies in greeting the changes life brings.

When one becomes a student of divine laws he must encounter obloquy; he is sneered at and buried in a cloud of unbelief. What he may from knowledge commit to writing for posterity, is held to be of no special meaning and characterized as visionary, but when the spirit is truly reached by divine message, and he is immersed in the consciousness of it, he forgets himself, and thinks only of the communication others may be eagerly waiting to receive.

CHAPTER IX.

Map of a Noted Character, Emil Zola.

To-day we will give you the nativity of an apostle of realism. The time is twelve o'clock, eight minutes, noon, in latitude forty-three degrees thirty and a half minutes; longitude, five degrees thirty minutes, on the second day of April, one thousand eight hundred and forty. In this figure the twelfth degree of Aries is on the tenth house, culminating; the nineteenth degree of Taurus on the eleventh; the twenty-sixth degree of Gemini on the twelfth; the twenty-eighth degree and thirty-fourth minute of Cancer ascending; the eighteenth degree of Leo upon the second, and the twelfth degree of Virgo on the third; twelfth degree of Libra on the fourth; nineteenth degree of Scorpio on the fifth; twenty-sixth degree of Sagittarius on the sixth; twenty-eighth degree, thirty-fourth minute of Capricorn on the seventh; eighteenth degree of Aquarius on the eighth, and the twelfth degree of Pisces on the ninth. In this map also we find most of the planets in the ninth and tenth houses, the Sun being twelve degrees and forty-nine minutes in Aries, in the tenth; Mars, twenty degrees and twenty-two minutes in the same house and sign; while Mercury is there in the twenty-first degree and forty-fourth minute, being retrograde. The Moon we find in the sign Aries, but in the ninth house, the tenth degree forty-fourth minute; Venus in the ninth, in thirteenth degree and eleventh minute of Pisces; Urania holding the seventeenth de-

gree and fifty-second minute of Pisces; Neptune in the seventh house, in the twelfth degree of Aquarius; Saturn in the fifth house, in the twenty-first degree and forty-fourth minute of Sagittarius, retrograde; Jupiter in the fourth house, in the seventeenth degree and thirtieth minute of Scorpio, also retrograde. Here we find planets in three common signs, four cardinal and two fixed, while the Sun and Venus are exalted in Aries and Pisces. Five planets are in fiery signs, one in airy sign; three in watery signs and none in the earthy signs. The Sun is in conjunction with the Moon, sextile to Neptune and parallel with Urania, being within two degrees of the same declination; the Moon in conjunction with the Sun and sextile with Neptune; Mercury in conjunction with Mars, trine with Saturn; Venus in conjunction with Urania, trine to Jupiter, and parallel with Venus; Jupiter trine to Urania and Venus, but square to Neptune; Saturn is trine to Mercury and Mars; square to Urania and Venus; Urania is in conjunction with Venus, square to Saturn, trine to Jupiter and parallel to the Sun.

We take this nativity as it presents many adverse points of interest. It is one of those maps that shows fame is unavoidable, though it will come in its own peculiar way. In the youth of *EMIL ZOLA*, which is the name of the native, we see many hard struggles and sorrowful battles in the effort to gain fame and fortune. Naturally the mind

To have experienced, even for a fleeting moment, the greater life; to have briefly cut adrift from our moorings in the world of sensation; to have gazed or attempted to gaze on the ineffable mystery of his own nature; to be so near the door of knowledge that life itself is a sufficient preparation for entrance; this belongs to the powerful organizations that are capable of enjoying the highest and most intense pleasure, but these too are they whom pain visits and performs its mysterious service. They suffer the most as they enjoy the most. Pain and suffering in a measure specify their consciousness, and at last compel their natures to assert their inner vitality and pass over the dividing line into a plane of peace.

drifted into journalism, while his strong bias to literature, pure and simple, asserted itself. The great inherent power, naturally and easily developed through his methods, did not meet with public favor.

We find the native to be a Cancer man, with cardinal signs upon the cusps of the angles. This is a strong testimony of distinction and came in their peculiar lines. The Sun is elevated in Aries in the tenth house, in conjunction with the Moon, which will make him a person of self-reliant habits, independent and keenly alive; with wonderful activity in the mental faculties; in fact he will be too much so, for he also has Mars in conjunction with Mercury in the same sign and house. This will cause a somewhat captious temper, also a peculiar sensitiveness. All the forces will be worked out upon the mental plane, and through the depletion of energy, will accompany and hasten his passing from the mortal. From the position of the Sun he is naturally a born leader, and Mars being there, will give a dominate will and combative disposition, very executive, though impatient, metaphysically inclined, deeply perceptive, ready in retort, also possessing musical tastes. He is in all, obstinate, methodical, sensuous and above all, serious. With the Sun in the tenth house, in the sign Aries, he is a pioneer and well fitted to head a cult, and keep it together. There is a great and intrepid power exhibited in this map. We find Mercury elevated in Aries in the tenth. This alone argues a keen intellect, which, minus the other aspects, would have resulted in an enterprising young man with a gift of gab, but in this map we find that Mercury is also receiving the trine of Saturn, while it is also in conjunction with Mars. The trine of Saturn confers powers of subtlety, finesse, gravity, perseverance, contemplation, scientific taste and good judgment. His work will be

treated more as a scientific process of gathering observations, collecting, sifting and docketing them, an idyllic recounting of a story, such as the ordinary writer is not accustomed to produce. From this trinal beam the great teacher studies his character, and counteracts the intensity of Mercury in conjunction with the warrior Mars, which gives a taste for picking flaws in the Sun, but the real cachette of his genius lies in the conjunction of Urania and Venus on the cusp of the ninth, in the parallel declination of Mars and Venus.

This conjunction of Urania and Venus constitutes one of the three great conjunctions which would immediately attract the investigator's attention; that is the Sun in conjunction with the Moon; Mars in conjunction with Mercury, and Urania in conjunction with Venus. Its locus is particularly sensitive, one in respect to all matters embracing the mind, the intuitions; and the astral prevoyance, in combination with Mars parallel with Venus, endows him with sensuousness, peculiar ideals and also a scientific, natural and unconventional attitude towards all religious matters. Closely allied to the ninth house emanates the impinging trinal rays of Jupiter. This Jupiterian beam assists to counteract certain undesirable qualities and appurtenances that follow in the train of the mixed rays of Urania and Venus, as well as Mars, and imparts from the location of Jupiter great virility. In this case the forces of Scorpio could be turned up to Aries with more advantage than most of others, and in such an event there would be an ebullition of enormous power, and faculties of adaptation, but it is serving its own purpose as it is; therefore it is well to be as we are.

In the analysis of each nativity, we see the wonderful power and forethought of the Great Infinite, in wisdom, purpose, all wise. Each one has the same soul to perfect, and must perfect self through the channel of his best adaptation.

To continue our subject with the nativity of Zola. We need not comment upon the position of Urania and Venus in conjunction, and also the presence of Neptune in the seventh house, for we do not wish to enter too closely into the private home life of any individuality, and to awaken doubts respecting that vexed question, only wishing to give an illustration of the effects, publicly, upon the native; for we desire to master the phenomena of the intellectual and personal elements, in order to be able to direct them. As the native himself declares, we are experimenting moralists, who demonstrate, by our experiments, how certain passions will operate in certain social environments. Though a work of art is a corner of nature, seen through the medium of a temperament, and the classification of scientific facts will not suffer the interposition of a temperament, yet the production of a work of art must ever demand it. Then again he declares the human animal is the same everywhere. 'Tis true in a sense, but when there is a soul in each man and woman, whose advance is incomparably swift, when one ceases to be the slave of the senses, and the sluice gates of wisdom are open to function without the pale of animalism. For while the native may classify, docket and scientifically gauge the *Bete humaine*, and deduce the grooves of agency through the medium of his temperament, aye, trample out the higher aspirations, then he may pause and meditate. Still there is fruit among his leaves.

LaReine proves the possession of an intensely spiritual element in his nature, astrologically due to Mercury trine with Saturn, also the conjunction in the ninth, the house of science, inspiration and religion. We may also give some attention to the vital interests. The vitality on the whole is good, though liability to accidents

and fevers are shown. The Moon conjunction with the Sun in Aries, show headaches and weak eyes, though not of serious nature. The Sun, the giver of life, has the parallel of Urania, but this does not trouble the health so much as those interests occupied by the Sun himself. This is the principal cause of the obloquy he meets with so much; also renders him liable to frequent discredit, keen, sarcastic criticism and peculiar trials in his profession.

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We will take note of the effect when the Moon arrived to the place of Urania in the ninth house of long journeys, travels. This was in October, of one thousand eight hundred and ninety-three, when he paid his first visit to England, the guest of the Institute of Journalists. This occurred in Pisces, eminently a journalistic sign, giving readiness of talk and a facility in blacking paper, while Urania is known to rule to a great extent over public bodies. In the concatenation during the year one thousand eight hundred and ninety-seven, we find that Saturn parallel with the Sun, was in action. This would naturally bring mental anxiety and a set back in honor and preferment which he might desire; for instance, the refusal of the French Academy to admit him to its symposium; also an uncomfortable, cramped, constrained feeling, melancholy forebodings, loss by friends, also ill health. Later, we see the Moon coming to the conjunction of Mars, will show him in the midst of his martial attitude, very liable to suffer violence, but with the foundation he possesses to stand his own ground, he will no doubt receive the blessings of Saturn. Towards the end of life the signs show pulmonary troubles and sciatica. The critical years for the physical are between sixty-nine and seventy-two.

Signification of the Signs, Effect of Environment.

During the major portion of June, the Sun appears to pass through the signs of the heavenly twins, Gemini; the Sanskrit word for this Zodiacal sign is Mithuna. The twelve signs of the Zodiac were named by the ancient Manu. Their value is distinct and separate from the constellations which were named at a later period, and have no relation whatever to the fixed twelve signs of the Zodiac.

The dual sign Gemini is related with the physical man, and governs largely the expression of the mind, as education and ordinary material intellect connected with objective science and dual experiences. Mercury, as the representative ruler of this sign, contains a dual expression of male-female, an expression which lacks unity. The United States, in its present condition, certainly illustrates the nature of Gemini thoroughly, not only in the restlessness of the people, but also in their attempts to reason on their sensations, but out of this greater duality, the future sixth race is to be born into manifestation.

In Jupiter we find the planet of hope and general good. His influence is ever for good and the uplifting of humanity. This is naturally produced through the conditions of the intelligences which inhabit that planet by their sending out in thought vibrations, their own good influences, as well as by the electric qualities of that planet which find response upon other planets, according to their receptivity and conditions of harmony. Therefore the effect of Jupiter's rays upon different planets varies greatly. The color red, for instance, always possesses the same influence, and is red by nature.

The red color infuriates the bull. Taurus is the sign of the bull, and in direct opposition to it is Scorpio, ruled by Mars, and red in color, showing the significance of Mars upon Venus. Jupiter's influence may be tested any day that Jupiter is well aspected and free from affliction, noting its position. The weather will then be genial, warm and sunny, always a good time to choose as the inception of all new ventures, more especially of those things which come under his rule. .

Venus, the goddess of love, is also benefic, giving wealth, beauty and love. Her good days bring lovers joy, pleasure seekers their greatest happiness. She has rule in concerts, marriages, feasting, dancing, theatres, and all matters connected with ladies and pleasure.

In Saturn we find the grave and melancholic temperament. He governs time and all limitations, aged persons, and all those who labor and wait. His days are those for stability, concentration and patience, to build and buy houses, seek justice and morality apart from religion, engage in politics and bind engagements, when Saturn is in good aspect in all the planets; we find the opposite when he is afflicted.

Fiery Mars governs iron and steel, surgeons and doctors, military men, and the ordinary man in the street. His influence gives pluck, energy, endurance for ordinary commerce, accordingly as he is found to be aspected.

The Sun and Mercury are neither benefic nor malefic, especially Mercury, the winged messenger of the Sun, who is quick and speedy in movement, governs thought, literary work, writings and papers. The Sun, the golden ruler, is the supreme ruler of all that is pure and good. There is nothing too high upon the earth to come under the Sun. The Moon is the collector of the whole, and

conveys the influence to the earth and each planet in order and each individual who is able to respond to the vibrations, and to use or misuse the currents that are passing; for there are days when all things seem to go wrong, and vice versa, all caused through the good and evil influences, apart from planetary influence. There are heavy, cloudy days, when you forget the Sun is shining, causing depression of spirit. Note the influences of the planets; they will correspond.

As it has been truly said, this science may be tested by any one who lays aside bigotry, and experiments, but they must first be prepared to take their thought beyond the earth, as they will soon discover a wise intelligence outside the material which is ever seeking to guide all to perfection. When the earth has lost its charm for brilliant intellect, beyond lies a field so vast none but the truthseeker can approach.

Purify the Desires. "Each individuality is its own sower and reaper." "Not once, but many times is the soul environed in different forms of manifestations, as a vehicle or instrument through which it can enfold."

The first object of all humanity is to purify the desires, for one is ever drawn to whatever he desires, be it good or evil. The lust of the senses, no matter what may be its nature, binds one to the wheel of fate as sure as life. Sensual desires bind the sensualist, for the time, to the object of his attraction. In this way the whole of the character may be chained to its environment, be the desires either of the flesh or of the mind, for it must be ever kept before us. We are our character, not our senses, or our mind, both of which are only used as instruments, just as the physical body is used for the casket. The soul comes into physical manifestation, and

inhabits the form prepared for it, attracted to the environment by an affinity, which alone could offer a means to work out those desires, which were contained in that part of the consciousness desiring the experience. Each individuality is its own sower and reaper, the will being limited within the circle of the desires and mental vision; and realizing those facts, the soul may better understand the nature of its environment, the quality of mind and the strength of its will.

To environ is to encompass, to encircle, and, interpreted in an astrological sense, the environment embraces the whole of the physical condition into which the soul is drawn at material inception, naturally attracted to the environment most suitable to give expression to the mind and character. Not once, but many times is the soul environed in different forms of manifestation, as a vehicle or instrument, through which it can unfold. Just as a ray of the Sun focuses itself upon, and permeates the flowers, as they grow, so does the soul permeate the form to which it is attached in manifestation. Thus we see a vast difference in the environment of each individual. The soul with the qualities of unfolded spirituality, could not be attracted to a form of which refined taste and gentle manners were the makeup. Short of illumination, Astrology is the only science that will decide this flight of the soul from limitation to unlimited powers. None can believe in astrology without accepting this truth, for upon this, and its accompanying idea of action and reaction, are the laws of astrology based; otherwise we could not be fated to good or evil, if there did not exist within us the qualities necessary to work out this way. Through many races and many nations we have come, and change after change of environment has

made us adapt ourselves to our circumstances and accept the position as we find it.

For several months previous to the natal day, the form that the ego or soul is to inhabit is being slowly builded. The real man is attracted to the form, by that peculiar sound to which he must ever respond, having in himself the same vibratory chord. The desire to enter the form comes from within, and through the varied manifestations. This desire prompts the speech and action. Back of the whole of manifesting life is this desire. It stands back of the will, and is the direct cause of motion, life and energy. The environment best adapted for the soul's manifestation is chosen by that Allwise Creator, in whose hands the government of the world's evolution is placed, and only as the qualities in each soul are developed, can it respond to the highest vibrations of sound which emanate from harmonious surroundings, and thus attract us to peaceful and beneficial circles. The coarse and crude, in whose soul only the unrefined qualities abound, are drawn towards those discordant sounds which offer them the best means of expression of their soul qualities. Upon this plan is justice carried out, each soul being fitted with the best vehicle for its use.

When we consider that our character, as we find it to-day, is the result of past thoughts and actions, we see the importance of studying the future moulding of our character. For all ye who suffer know ye suffer from yourselves; naught else compels this; naught else holds you that you live and die, and whirl upon the wheel, and fondle and caress its spokes of agony, its tire of tears, its nave of nothingness.

The Secret of Heredity. "We are drawn to the environment to which we can most readily respond."

We see there is no disorder in divine law. All is harmony. There is no injustice in the work of the Infinite,

neither confusion of chance, for we suffer from ourselves. As like attracts like, so are we drawn to the environment to which we can most readily respond. The sensualist finds a sensual body, and the pure are attracted into the home condition of the pure. The sensualist, the glutton and the drunkard, the philosopher and the saint are all drawn to their own levels. This is the secret of heredity, that is ever continuous; consequently the cause is in ourselves. We desire to make this plain to all humanity, for it is most important.

We may now take up the physical environment, as indicated in the nativity, realizing that it is a representation of only a part of the real man and not the whole; for when the whole of man is expressed, the real natal star alone must be considered, and instead of only one of the seven keys being used to enter the temple of truth, the whole of the seven must be utilized, and those planes of being are explored which are beyond all that ordinary man can conceive. There are the twelve signs of the Zodiac, through which the planets pass in their periods. For instance, Aries, day-house of Mars and positive, and Scorpio, night-house of Mars and negative, etc., as we have given you before; and when these are divided into twelve divisions, each sign becomes a house, and plays an important part in the environment, the radical influence and order ever remaining the same.

The first division governs the life, form, temperament and energies, the natural disposition and personal feeling. It is a positive and expressive portion. In its original condition it is similar to crude iron, the object being to temper it into steel, and finally exalt it as it were into fine gold. The second division governs the financial in the external world, and marks the strength of the will,

its condition being similar to copper. It is one of the four vital houses, and is very important in all interior considerations. The third division, or house, governs the mind in which the mental condition is mirrored, similar to quicksilver. The mind may be divided into many parts and scattered. It is the division of duality in it. Unity is needed to reflect properly. The fourth division represents the centre of the environment, the home life and general affairs. At the close of life it is silvered by the mercurial influences of the mind, collecting, as it does, each separate drop of quicksilver that falls from the house of Mercury. The fifth division is the house of construction, generation and the creative power. It is used for pleasure and speculation, whereas it should be used in true feeling and deliberation. It controls all the golden emotions of the heart, producing unity. The sixth division is the house of pain, sickness and death of the external. In reality it is the house of service, but there are few who truly serve except for personal gain or limited motives; therefore, physically, it is considered one of the evil houses, indicating the nature of disease and ill health, which we shall dwell upon more fully in these divisions.

We have thus the first six houses of the circle, the first three, the intellectual triad, finding their duplicates in the maternal trinity, the positive position sympathizing all the active pursuing qualities, the negative the latent and persevering nature. In this manner, first, Aries, positive, fate or environment; second Taurus, will or character, being negative; third, Gemini, positive, mind or reflection; fourth, Cancer, negative, being joined with the first, Aries; fifth, Leo, positive, being

joined to Taurus, negative; sixth, Virgo, negative, being related to Gemini, positive. These conditions should be carefully studied.

We see how closely allied to material life are the movements of malignant diseases. We find the critical periods, the fourth, seventh, fourteenth and twenty-first days, are from the time of the patient's first sickness. Why? Simply because the fourth day the Moon semi-squares its own place at the time of illness; the seventh day it squares; the fourteenth day it opposes; the twenty-first day it squares once more, but little does the world stop to consider the cause of the influences; while we know there is an immutable law which operates in the work you are about to place before the people for the good of humanity. It will be of most value to have it published during the increase of the Moon. 'Tis well to accord with nature's laws.

Environment, Continued: "Our character makes the whole of our future, as it made the past."

We will now take up the fourth angle, as the centre of the environment is governed by the fourth house, and the sign Cancer, synthesizing itself in the Moon, the fourth house forms the focusing point for the whole of the other signs and houses, this being the magnetic point to which all the manifesting life is drawn, as it represents the downward half of the triangle. Thus we may comprehend its significance in the natal figure. The whole of our past is registered in the Sun, and again reflected upon the Moon, coloring our manifested life; therefore to it must we seek for the fate of environment. The rulers of the first six signs and houses of the Zodiacal order are Mars, Venus, Mercury, the Moon and the Sun. Mars and Venus are duplicates, dualistic in their nature of manifestation when taken separately, but acting as one or the other when indrawn, for when Mars is positive and active, Venus is latent and inactive; in fact, both

cannot be expressed at the same time, as thought must precede careful action. The idea must come before the form.

We cannot love and hate at the same moment, neither can we have war and peace acting simultaneously. All anger and strife are apart from love, even up to the point of righteous indignation. We are two and not one, when we can be drawn from our center by emotion, no matter how refined the quality. In gradual steps we rise from Mars to Venus, moulding the iron at each step, until from Aries the exaltation of Venus is reached in the last sign, Pisces, when the circle has entirely surmounted the cross, speaking symbolically, from whence we pass on into the Sun. In the pairs of opposites we may study carefully all the rulers. In the Moon we have a reflection of the Sun, for without the Sun the Moon is dull and void, while Mercury is the winged messenger of the Sun, the interpreter which moulds itself to the slightest vibration. While the Sun represents gold, the moon silver, Mercury quicksilver. It is common knowledge that Mercury is used in silvering mirrors, but it is not generally known that in Mercury we may see ourselves as others see us, for Mercury is the mind, and the reflector of mental images which the Sun creates, the Moon acting as the collector of the impressions made upon her by the reflection of the principles signified by the planets. Thus we are living in an illusion of false appearance, mistaking the unreal and changeable for the real. Thus we form our own environment, by creating our own images and we follow the shadow, mistaking it for the substance.

However, before entering into the practical demonstration of all this, we must grasp the idea clearly that our character makes the whole of our future, as it made the past, and that the future also makes our character be-

cause it is our individuality. You can see, my friend, that all else is illusive, and whatever the environment in which we are placed, it must be colored either by our individuality, or color us. No matter how the world may look at astrology and the science of life, we must have a centre from which to begin, and that centre is the Sun, out of which is emanating spirit-substances, in essence one, in manifestation dual. Viewing all manifestation from the central point of spirit we have unity. We alone make the division in ourselves. We must hold fast to the idea of unity, the Sun-individuality or character. Call it what we will, it is the first fundamental principle of life divine. Let humanity know themselves.

For ages the destiny of the world, aye, the universe, has been mapped out in the sky, but there have been few of mankind pure enough to interpret the handwriting of the supreme ruler. We may only realize through pain and sorrow, that we alone are the builders of our own future and the rulers of our own destiny. May each one realize this fully.

Personality: The Moon, Its Signification.

We shall now look into the thought of the personality, and see what part it plays in the life and environment of each person. It is very certain that the highest point of ideality for humanity in its manifested condition is love, pure, unselfish and sacrificial. From the highest state of consciousness we come down to feeling, and when we begin to analyze our feelings we start thinking, and create or produce mind; this mind, ascending from the lowest perceptions of the animal and animal man, up to the highest conception of wisdom. Let us think of these two great principles, which are either active or latent in us, in their very lowest forms of manifestation, acting as sense or instinct. We may trace the various manifestations of the one sense through the five senses, realizing

that to cognize them or discover their values, we shall need a mind by which to know them.

It is in this experience, by analysis, that we produce the first germs of the mind, and as our experience grows our mind expands, while we become more and more conscious, until we can readily perceive the nature of an article by only touching it. Through sight we get a farther insight into the object, and then by taste or scent, a still greater judgment of its nature, all the while storing up our impressions as memory, until we come to the condition of having obtained so much abstract knowledge that we are enabled to use our intuition, as we may term it, and thus convert the five senses into one sense. It is while limited to any one of the five senses that we become personal, and only when we have full realization of what is self-consciousness that we may become individualized.

We consider the Moon as the signification of the personality, for this reason, as the collector of all impressions she goes out from the Sun, month after month. From her own sign, Cancer, to the opposite point, Capricorn, she encompasses the half circle of the Zodiac, and in that sign metaphorically crystallizes the whole of her collection. From this point Saturn embodies the experience radically, Capricorn is tenth sign, or culminating point of the Zodiac. The personality is limited to the concrete and objective side of life. It is concerned only with the practical, and can only judge from the same sense-perceptions, admitting only the material or substance side of the duality which had sprung from the unity of the one spirit substance. Its concern is with the dark side of nature, until illuminated by the Sun's rays. It governs the whole of the personal, limited, concrete, one-life self, and those who worship Diana believe in but one life, for they know of no other, having ever followed the shadow. Nothing can be permanent; all is changed. When one can study

this changeableness and fleeting attraction to objects and objective life, he begins to reflect and turn round upon himself, as it were.

He feels and sees, by reflecting upon the past, the errors he has made and the accompanying pain it has brought him. In this way Mercury acts, for in it is stored the memory of the past, which now becomes a guide for the future. No longer acting upon impulse or desire for sensation, he thinks and reasons and chooses his course of action with regard to the circumstances of his environment. Thus it is imperative that we know we suffer from ourselves; otherwise we will not seek the cause, which we must do if we study this science with the true spirit of the truth-seeker, but are simply playing with a mighty science, either for curiosity or to cheat our fate, an impossible thing to do. Each student should examine his motives for becoming such. If, through his brain mind, he has not yet realized that his soul is seeking an explanation of the mysteries, he should quietly watch the trend of his thought when engaged in this stupendous study.

In order to better illustrate the subject of environment it will be necessary to dip into the lives of some personalities, but in no single study of human life can the whole truth be extracted as it only contains a minute part. Therefore we should study this subject first in the abstract, through ideas which each student can, if he be willing, make practical for himself. When dealing with health we shall see that ever in this we suffer from ourselves, and in self will be the cure.

We find the secret of planetary influence lies behind spirit matter, and when the unity in this duality is perceived we shall understand the law that governs all action and reaction. We can compare the observed facts in nature with the subtle, unseen forces which are in reality the cause of all phenomena. You feel through matter, cold and heat physically, cognize hate and love through the senses, yet these are polar opposites of the same spirit substance.

CHAPTER X.

Environments of Wealth and Poverty.

It is very certain that if humanity could choose for themselves, independently of any higher powers, the exact nature of their environment, they would, in the majority of cases, choose a different environment to that in which they find themselves, when they awake to a self-conscious realization of their surroundings. But if each one, on awakening to a self-consciousness, were wise enough to understand the purpose of his physical existence and the object and purpose in view, he would cease to rail against his fate, and immediately set to work to counteract the evil or unfortunate conditions, by a corresponding amount of good or fortunate influences. The question of environment must therefore ever afford a problem, the solution of which all systems of self-examination must ever take into account, ere the existence of humanity can be properly understood. Then the whole social problem rests upon environment.

To the socialist the inequalities of the human race are matters of deep concern, and until the reasons for the same are better understood, both by materialists and moulders of religious thought, no progress can be made to a satisfactory conclusion of the world's suffering and misery. In all the great cities of the world, extremes meet, materialism and religion, ignorance and education, pain and happiness, poverty and wealth, cruelty and compassion, or evil and good, between each of which lies the

middle path, the normal road of evolution. From birth to death, thousands pass in ignorance of their charts of life. Every day experience alone brings its slowly dawning knowledge of those born into poverty, and only a few are able to seize upon the opportunities to rise out of their painful condition. The poor come into life greatly handicapped, born with fetters about them that bind them to their surroundings, yet no solution is offered by those who profess to teach the will of the Infinite, of God.

One may visit at random any of the large cities, and find poverty-stricken humanity, while oftentimes within a stone's throw it is not unusual to find the homes of the wealthy. Why this inequality, is the question of the student of life. Is it accident of birth, under all-wise control, or do we fall into that environment best suited for the soul's requirements? The first duty of the student is to investigate the cause behind this apparent inequality. To those who allow their soul consciousness to act, neither poverty nor wealth is a desirable condition of existence. In the one case the soul is heavily handicapped by its fate, and in the other there is seldom very much incentive to use the energies. Through experience we learn that poverty comes under Mars, while great wealth may be found by the good influences of Saturn, the ethical interpretation of which lies in the fact that Mars governs the senses, while Saturn has power over the mind.

Thus the troubles of the rich, in the majority, are more often of the mental kind, while those of the poor affect the physical and emotional sides of life. This can only be applied in a general way, but it may be taken as a safe rule that finance and character act and react upon each other. While persons of strong character will take steps to improve their financial condition to suit their requirements, the careless will drift on in an improvident manner, having

little or no regard for themselves or those dependent upon them. A great deal is involved under the consideration of finance. With regard to environment the purely martial types of humanity will be found, in various degrees, to act along the plane of the senses, and in the majority of cases, it will be found that the martial men and women, who have not purified their prominent or chief planet, increase their social and domestic trials by a corresponding increase of family, regardless of how they may be properly supported. The first consideration should be the child's welfare.

Around each one there is a great luminous mist, which corresponds to the atmosphere around the earth. In this atmosphere, called the aura, the thoughts good and bad, strong and weak, are imprinted. The body corresponds to the earth; our emotions to the dew and rain. The mental conditions are like the wind, while the spiritual acts as the sunshine, in vitalizing the reality of our self.

"Each one is the originator and maker of his own fate."

It is only when we have the courage to gaze upon the naked truth with regard to the unfortunate environment we discover that we suffer from ourselves, and in most cases we pay dearly for our experience; but the debt for knowledge must be paid, for we ourselves forge the fetters which were ready at our birth to bind us, and no fatalist can ignore the fact, when reason is active, that each one is the originator and maker of his own fate. Planetary law explains every existing condition of environment, for there never has been a natal chart describing wealth, in which the person was poor, or vice versa, though the great problem to many is why we often see some very clever, intelligent persons poor, while we oftentimes see dull and unintellectual persons who are rich.

Some may say it is luck, but it does not matter what terms are used ; it is a fact that some succeed where others fail. Much depends upon the start in life with regard to the social position. We are each one building up the world's future, for our own inheritance.

When measured by quality, Mars and the Moon, as the positive and negative, are capable of the lowest vibrations as compared with Jupiter and the Sun. The red and violet rays of the spectrum, corresponding to the former, are to be refined into the orange and blue of the latter. The first sign of the Zodiac or house of the horoscope, represented by Mars, governs the incoming life, which from gross iron is to be finally transmuted into fine gold ; hence the exaltation of the Sun in the sign of Aries, or in the eastern angle called the Ascendant. This life, expressed by the ruling planet as the Lord of the Ascendant, is always marked by the Significator, the description of the person always answering to the ruling planet, and the ascendant, more or less, in a greater or less degree, as aspected and posited in the nativity. In the same way we may consider the Moon. Her house is Cancer, the sign or natural ruler of the fourth house, which represents the environment, the ultimate of which is Jupiter, the planet which is always exalted in Cancer or the fourth house. In every case where the ruling planet, the Moon, or the fourth house and its ruler, are greatly afflicted, the environment is not a good one, and should the ruler of the nativity be much afflicted, then a hard struggle against adverse fate is the result. A blending of the nativity is always essential to judge the life and environment.

We will now give you an example of the practical by the data of two contrasting maps, which will aid you to comprehend how to judge. We will place Capricorn on the midheaven, culminating the nineteenth degree and twenty-

first minute, the tenth degree of Aquarius on the eleventh house, the thirteenth degree of Pisces on the twelfth house, Aries intercepted in the twelfth, the eighteenth degree of Taurus upon the ascendant, the sixteenth degree of Gemini on the second, and the third degree of Cancer on the third house, nineteenth degree thirty-first minute, Cancer on the fourth, tenth degree of Leo on the fifth, thirteenth of Virgo on the sixth, Libra intercepted in the sixth, the eighteenth degree of Scorpio on the seventh, the sixteenth degree of Sagittarius on the eighth, and the third degree of Capricorn on the ninth house. The Sun we find rising in the first house, in the thirteenth minute of Gemini, the Moon in the second house in the twenty-fourth degree fiftieth minute of Gemini, Saturn posited near the ascendant in the twelfth house in the tenth degree and twenty-eighth minute of Taurus, Mercury in the twelfth house in the seventh degree third minute of Taurus, Urania also in the twelfth house, in the fifth degree and fifty-fourth minute of Taurus. Venus is posited in the third house in the fifteenth degree and forty-third minute of Cancer. Mars is posited in the fifth in the nineteenth degree of Leo, Jupiter in the sixth house in the sixteenth degree fifty-fifth minute of Scorpio.

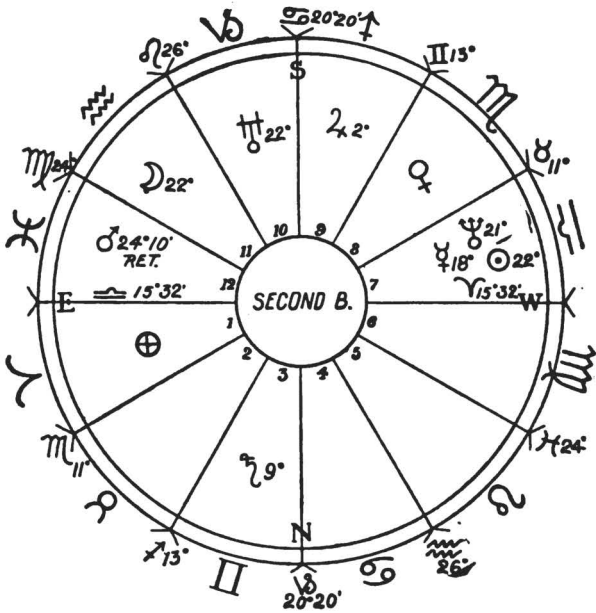
Every personality is surrounded by a zodiac of his or her own, upon which the thought currents act and react continuously, causing the aura to become fine or coarse. Therefore the purer and stronger the life, the more delicate and beautiful will the radiation of the colors in our aura become. May each one of them realize the importance of refining their astral colors.

“Independently of environment in which the Ego is born, all depend upon the ruling planet.”

We will resume with the contrast map, and will take time when the twentieth degree of Cancer and

Probably 1871, but does not agree with ephemeris.

N 52°



CONTRAST CHART—"B."

twentieth minute is culminating; the twenty-sixth degree of Leo on the cusp of the eleventh house; the twenty-fourth degree of Virgo on the cusp of the twelfth; fifteen degrees and thirty-two minutes of Libra is on the cusp of ascendant, the eleventh degree of Scorpio on the second, the thirteenth degree of Sagittarius is on the third house, the twentieth degree and twentieth of Capricorn on the cusp of the fourth, the twenty-sixth degree of Aquarius on the fifth, the twenty-fourth degree of Pisces is on the sixth, the fifteenth degree of Aries thirty-second minute is on the seventh. In this map you will notice the radical map is changed half way round, the eleventh degree of Taurus on the eighth, the thirteenth degree of Gemini on the ninth house, the Sun, Neptune and Mercury in the seventh house in Aries, the Sun in the twenty-second degree, Mercury in the eighteenth degree and Neptune in the twenty-first degree, the Moon in the eleventh house in the twenty-second degree of Virgo, Mars in the twelfth house in the twenty-fourth degree ten minutes of Virgo, retrograde, Saturn in the third house in the ninth degree of Capricorn, Jupiter in the ninth house in the second degree of Cancer, Urania in the tenth house in twenty-second degree of Cancer. We will designate the first map A, the second map B.

The conditions shown in A argue a wretched life in the physical. Mercury in conjunction with Saturn gives a critical intellect. His ruler in the third house shows a good scholar and fine mathematician, though always in poverty; shows the native would have periodical drinking spells, and ruins his future prospects by his folly. You will observe the Moon rules the fourth house, passing in affliction from Urania and Mercury to Saturn. This is an instance where the opportunities to rise have been wasted, while, with Venus the ruling planet, so near the

cusps of the fourth, in trine aspect to Jupiter, he may close the account with interest, though he must first pass the affliction of Saturn to Jupiter. He is of the objective type, never reasons, and ever lapses into the influence of Mars square to Jupiter. The critical position of the Sun between two signs gives him no will of his own. His character is accurately described by the second house, its ruler and lunar position.

In the case of B, the map shows a wealthy environment but a foolish spendthrift. The ruler of the fourth is Saturn, which is in trine to Venus, the Moon also being trine to Venus. The native's folly is shown by Mars square to Jupiter, and Sun square to Saturn, Mars ruler of the second and seventh, having lost a fortune through litigation.

Both are born under the benefic Venus, but are contrasts in every sense of the word. B has Venus strong in her own sign, well aspected, while A has this planet below the earth. In this way can the environment be studied, considering the ruling planet, its position and aspects, the fourth house its ruler, etc. It must not be misunderstood by these comparisons, that money is the only indication of a good environment, for there are those in the middle class who have not the extremes of those mentioned, but who have the condition of health and peaceful and harmonious surroundings.

The Moon in a cardinal sign gives many changes of environment, while in the fixed signs it will give a sameness, and in ordinary signs a common, mutable condition, in accordance with aspects and position. When the life is taken up independently of the environment into which the Ego is born, then all depends upon the ruling planet, as to how the future will turn to affect the environment, the fourth in reality showing the beginning and

the end, the houses indicating the beginning, the signs and the rulers the end. In the case of A, the beginning and the end will be in a manner quite similar, excepting that a dualistic or double life is indicated by the Moon being posited in Gemini. It is in the power of every Ego to make its own environment, within the limits of the Sun and Jupiter. To reach either is to become the individual, not limited to the personality or the physical or astral conditions.

We must first love those whom we have seen before we can love those whom we have not seen. The more we refine and purify our love the better we comprehend the meaning of the words, "God is love." Pure love is a principle that can never be destroyed. It brings both power and wisdom, for wisdom is but a blending of true knowledge, and love power, on any plane, comes by wisdom. May each attain this wisdom eternal.

"To the ruling planet, all changes in environment must be referred."

Speaking in the broadest sense, we may class humanity into three divisions, the poor, the rich and the middle class, as regards finance and physical condition. This classification may also be applied to the mental energies, as ignorance, knowledge and wisdom. Though we must not understand that the poor are always ignorant or that the rich may be ever wise; still, in a measure we find that poverty oftentimes comes from a lack of knowledge, and riches from perverted intellect. Extremes may be found in the rich and poor, while we may consider the middle class as the balance. Thus mental culture tends to improvement of the environment. Those who cannot appreciate artistic and harmonious surroundings are often content to remain in surroundings in which others could not possibly exist. The more sensitive and refined the native

is, the greater the effort is expended to secure harmonious surroundings. Those who linger in the animal conditions, under the immediate rule of Mars, can never appreciate nor comprehend the refined tendencies of Saturnine element.

As we have learned, the best method of judging the environment is by the Zodiacal signs as regards position, etc. Thus the summit of physical refinement would be reached in Capricorn, this sign giving ambition, love of beautiful surroundings and external grandeur, while the mental culture and refinement would find best expression in Aquarius. In this sign we find all the indications of a refined mind and a life of mental harmony. In the sign Pisces we may look for emotional refinement. The luminaries, the Sun and Moon, in the sign Capricorn, never fail to give an intense desire for perfect physical surroundings in the home life, the Sun building it as the ideal of physical existence, while the Moon takes steps to give it expression at the first opportunity. Those who have the ruling planet posited above the earth, in the southeastern portion of the map of life, always rise in life to a better condition; if in the twelfth house, by much labor and the surmounting of many obstacles, and often by the help of their enemies; in the eleventh, through the assistance of friends which they never lack, while in the mid-heaven or tenth, through their own industry and strong moral character. The progress of the ruling planet will always show the improved condition of the environment. Its position in the ninth house would indicate improvement by voyage to foreign lands, religion, science, literature, etc., in the eighth, through wills, legacies and finance of marriage portion; in the seventh through law and marriage or partnership; in the sixth, through strangers, servants or agents; in the fifth, through the children, pleasure

and speculations; the fourth, through the father, the home conditions, lands, etc.; the third, through the brothers, sisters, short journeys, letters and writings; the second through the possessions, wealth of himself, and the first, through his own exertions and energies. When the ruling planet is below the earth, progress is uphill work, and comes more late in life, but to the ruling planet all changes in environment must be referred; also considering the position, aspects and condition of the Moon, the Moon being the expression of all she collects.

There is also one very important consideration with regard to environment. A retrograde ruler will retard one's progress, and delay for some wise purpose, but we may also be assisted by contact with another person, whose ruler and the native's may be in harmony. In this you will bear in mind the nativity of Napoleon; through Josephine his star shone bright and reached its greatest brilliancy, and through her it also set. The whole is well borne out by the seventh house, which not only indicated his wife, but the public which are governed by the Moon.

In order to give you a better illustration of the best manner in judging environment, we will take a time when Aquarius was culminating the fifteenth degree, with the twelfth degree of Pisces on the eleventh house, the twenty-ninth degree of Aries on the twelfth, the twenty-fourth degree of Gemini ascending, the tenth degree of Cancer on the second, the twenty-sixth degree of Cancer on the third. You can then fill in the map in the opposite de-

During the first twenty-two days of October the Sun is in Libra, the sign of the balance, indicating the principle of justice. Their highest powers are perception and inspiration. The law is both merciful and just. Mercy and Justice are only opposite poles of a single whole, and mercy without justice is not possible in the operation of the law. That which man calls justice and mercy is defective, erratic and impure.

grees, the Sun in the twenty-fifth degree of Aries in the eleventh house, Mercury in the twenty-eighth degree of Pisces, Venus in the twelfth degree of Pisces, Neptune in the fourteenth degree of Pisces, all in the eleventh house; Urania in the eleventh degree of Taurus, which sign is intercepted in the twelfth, Saturn also in the twenty-ninth degree of Taurus, Jupiter in the twenty-seventh degree of Capricorn in the ninth house, Mars in the fourth house, in the twenty-ninth degree of Leo, the Moon in the sixth, in twelfth degree of Virgo.

This nativity shows that the native was born into a poor environment, as regards finance, but would rise to a position higher in life. He would be brought into associations of culture and refinement, and he would be assisted to this position by friends, particularly connected with science and religion. Note Jupiter in the ninth house, in sextile aspect to his ruling planet, Mercury, posited in the eleventh house of friends. Gemini, a common sign rising, and the ruling planets in a common sign, denote the environment at birth, also, the position held through life; as without the aid of Jupiterian friends he could not have risen above his natural environments. The nativity shows mediumship and inspiration. Much depends upon the efforts put forth by the native in retaining his position, else, after the middle of life has passed, he would be dragged down again, through the influence of Mars in the fourth, in square to Saturn in the twelfth, this showing the influence he must overcome at the end of life, which he is apt to fall into from his own undoing. The twelfth and fourth houses describe this condition. You can best realize the conditions by comparing with the natal figures of Napoleon, first and third.

Those persons signified by the afflicted planets, in any nativity, cannot be helpful to the native, excepting through

the pain and sorrow they cause. Then, again, many lives that were latent and inactive, become stirred into life and enthusiasm, through the benefic influence of those signified by the planets, in harmony within the limits of the ruling planet. We have the power to alter our physical environment, and from the position and aspects to this planet, we may read the whole of the material life, for the fourth house indicates the close of life. It is the magnetic point, to which all the influences in the nativity are drawn. The Moon is the general ruler. The order of signs, from Aries to Pisces, indicates the Karma or fate of the past and present, her applications showing what has to be gone through; her separations, that which is brought over from the past. The Sun marks the hours of the greater cycles, the Moon the minutes or lesser cycles, while Mercury, the winged messenger, between the two, preserves, as memory, the experiences. We might ask the meaning of this, why the environment? When the Sun, ruler of the heart, illuminates the brain, then is the solar orb truly exalted in Aries, the head sign; and when the Moon, ruler of the stomach, into which the food is collected for digestion, rises in Taurus, the sign next to the Sun's illumination, then the speech is directed by the Sun's illumination, becoming silver as compared to the silence which is

Antipathy arises from the discordant vibrations set up by opposite magnetisms, but when we have passed through the seven rays of colors, and harmonize our souls with them, we are in sympathy with all the universe. Love is the highest vibration, to reach which we must pass through all vibration. Love is harmony and its essence brings the peace that passes understanding. There are two poles of generation, the mental through the head and brain, the physical through the generative organs. Between the two is the heart, as the grand centre. The centre triplicities, intellectual, material, and productive are vital points governed by Taurus, Venus, Leo, Sun, Scorpio, Mars. The sting must be extracted from the latter, before the centre of the centres can act.

golden. The life's work of that individuality which holds these positions is nearing completion, and whatever the Sun has in ideality, that will be the expression needed by the Moon. If the primal quality of the Sun is fire, then it will be best expressed by fire or air, certainly not by earth or water. Lives of the concrete nature are needed to acquire soul qualities.

We find that as the vibrations of color harmonize with the environments of a planet, so will its material conditions show its color. For instance, in the planet Jupiter, we see the violet and purple colors; even the vegetation is tinged with this color. Just as our earth is green, when in its first primal condition, so are each of the planets corresponding to their own particular vibrations. Astronomers err in supposing that this is a colored atmosphere; it is the color of the planet, just as each individuality is colored in its own environment. Therefore we may see that this is a universal law, and not confined to one sphere, planet or personality. We see that, no matter what the environment may be, there are always opportunities to gain required experience. The ideal must manifest itself. Being the builders of our own character, with each thought is woven the future environment. The liquid Mercury is ever being moulded by the one desire and will, but the desire must finally give way to the will, and the Moon must collect the perfume from the choicest flowers, ere perfection may be gained.

There is ample scope between Aries and the culminating point, Capricorn, for all desires, but the true desires are to be found in the Uranian eleventh. Between Mars and Saturn lies the whole range of the personality, and when the former is exalted, the fullness of Saturn is attained. Here is wisdom. Search well its inner meaning. Governed by a divine law, the aim of life should be to attune

our consciousness to that of the infinite, and expand the limitations of the personality, until we may come directly under the influence of our own natal star.

Let us fully understand what it is that is limited by the environment. The personality is that part of the individuality that is focused and expressed through the Ascendant, while its progress is seen by the ruling planet. In judging a horoscope, look to the ruling planet for expressions of the personality; that is, Mars and the Moon, while the individuality would be expressed by the Sun, Venus and Jupiter. These two phases of expression, conveyed to Mercury, Saturn and Urania, the whole will finally gain one expression through Neptune. In judging the environment, do not fail to note well the position, sign, house and aspect of the ruling planet; and you will find the horoscope of Napoleon an excellent one, as it serves to clearly demonstrate the final illustration of environment.

Thus we find the sign ascending in Capricorn, the head of the serving trinity, a cardinal sign of personal power and ambition. The ruler is Saturn, posited in the tenth house, the midheaven, and exalted above all the other planets in the sign of pride, determination and tenacity, and partaking of martial qualities. The Moon is in the sign of mental refinement, firmly fixed in the Ascendant, while Mars, also ruler of the personality and physical conditions, is united to the individual Sun. Again, Venus, individual, is united to Mercury, the bridge between individuality and personality, while Jupiter stands alone. No matter how limited and cramped the environment may be, it can be expanded to the Sun, Jupiter or Venus in a greater or less degree. To deliberately cut one's self off from the influence of love and spirit of compassion, is to become spiritually wicked, almost an impossible thing for the majority to do.

We can all expand to love, and if we will only profit and learn from past experiences, we may all some day attain wisdom; and when the limitations of Saturn are overcome, and doubt makes way for hope, then comes the faith that leads to charity. Be wise in time, and overcome the personality, that it may be a fitting servant for the real and true individual man and woman.

It is ever pleasant to have some intimation that the sun will continue to shine, or the clouds will break away and the sky brighten. This is only natural to humanity, for the major portion of one's life is held by fate, and the fate can only be altered by the will. We may change the direction of a ball once set rolling, but once in motion, it will continue, until the energy expended in sending it forth is exhausted.

Planetary Influences on the Human Body.

Our attention has been called of late to the condition of health, and the causes and effects of the planets upon the physical body, relative to health. It is certain that to be healthy is to be whole or complete, and possessed of a sound body. This is often denied the spirit in its entrance to the mortal sheath; then often this body comes out of tune with the natural forces, caused by an unbalanced, inharmonious mind. Of this we may be sure, that in a healthy mind we can look for a sound body, and unless the mind is in the proper condition, the functions of the body cannot act properly. Then, again, in a majority of cases, it is directly and indirectly the result of the mental state. These conditions may be traced from an astrological standpoint, by the ruler of the sixth house, being Mercury, the ruler of the mind proper, and we will now give some attention to judging the strength of the body, its weakness and ills.

In the first place we are in ourselves an epitome of the universe, each part corresponding to a part of the solar

system. In this wise, throughout the twelve signs of the Zodiac, Aries governs the head and face, Taurus the neck and throat, Gemini the arms, shoulders and lungs; Cancer the breasts, stomach and chest; Leo the heart, back and spine; Virgo the bowels; Libra the reins, loins and kidneys; Scorpio the generative organs and secret parts; Sagittarius the hips and thighs; Capricorn the knees; Aquarius the limbs and ankles; Pisces the feet and toes. The internal government of the body, according to the signs, may be classified as follows: The Cardinal signs, that is Aries, Cancer, Libra and Capricorn, which constitute the radical signs upon the angles, rule the head, stomach, ovaries, reins, liver and skin. The fixed signs, Taurus, Leo, Scorpio, and Aquarius rule the throat, heart, generative system, kidneys and blood; the common signs, Gemini, Virgo, Sagittarius and Pisces, rule the lungs, bowels, nervous system and matrix. Thus the signs are concerned chiefly with the anatomy of the body, upon which the markings or results are indicated, and affect the external parts of the structure, while the planets govern the internal or root of the affections, being the cause. The Sun governs the heart, back and all the vital springs and centres, also the right eye. The Sun rules over the most vital parts of the body; the Moon rules the breast, stomach, the lymph and the fluidic system, controlling chiefly, the functional parts of the body, and the left eye, while Mercury governs the hands, arms, tongue, brain, bowels, lungs and mouth, as well as the nerve systems, or all that which is most concerned with movement and motion.

Venus governs the throat, reins, ovaries, chin, cheeks and venous system; also the internal generative system. Mars governs the forehead, nose, sex functions, gall, kidneys and sinews, as well as the whole of the muscular system. Jupiter rules the whole of the arterial system; Saturn rules the

bones, joints, liver and spleen; and Urania governs the magnetic aura and the nerve fluids.

In considering the nature of disease and ill health, it is well to know that Saturn binds and contracts, bringing colds and limited conditions. These Saturn ailments will be caused by colds; on the other hand, Mars is expansive, hot and inflammatory, producing fevers, burnings, etc.

You may see how the body is divided into a trunk, which supports the head and neck, two pairs of limbs, the upper and lower. The trunk is in reality a large box, divided by a horizontal partition, the diaphragm or midriff about its middle, into two cavities, the chest and abdomen. The upper part, or chest, has a bony framework all around, containing one lung on each side and the heart, the larger blood vessels between them. The heart is practically the pump which keeps in action a great system of irrigation and sewerage, whereby the tissues of which the body is composed, are kept bathed, like a great meadow, with the nourishing blood as it leaves the heart, and goes through the various blood channels or arteries outwards.

November is the ninth month of the astrological year, during the latter part of which the Sun enters Sagittarius. During the first twenty-one days of November the Sun is in Scorpio, the eighth sign of the Zodiac. This sign rules over poisons, drugs and chemicals. Be humble if thou wouldst wisdom attain; be humbler still when wisdom thou hast attained.

Physiology of the Human Body.

We shall no doubt tell you some things already known to the majority of mankind, but it is all in keeping with the points we wish to bring out; at the same time you will be able to note how the planetary influences affect the human body.

We know the blood, sent outwards through the arteries, must be returned by the veins, and the worn out material, which is of no consequence to the body, must be eradicated

by the various excreting organs, the kidneys and liver in the abdomen, the lungs, chest and skin.

The lungs consist of a series of continually dividing and subdividing tubes, commencing from the wind pipe in the throat, and ending in numbers of small cells, filled with air, taken in with each breath. On the surface of these cells the impure blood, containing the waste material which has found its way back to the heart through the veins, circulates in minute, thin-walled blood vessels, through which a constant purification is taking place. Oxygen, the life giving force and gas of the air is absorbed, which changes the dark, impure blood into bright, red, pure blood, that again returns to the heart, to be pumped out and sent circulating as a nourishing stream throughout the body, while part of the gaseous waste material passes into the lungs, and is discharged with each breath as carbonic acid and water. It is this waste material, given off from the lungs, which makes an overcrowded room so unhealthy.

The blood purified by the lungs is pumped out of the heart through a larger tube, the aorta, running along the back bone straight down the trunk. It gives off branches in every direction, some upward through the neck to the head, some down each arm, some to the various organs in the abdomen, and still others down each lower limb. These branches, one and all, continue to divide and subdivide, becoming smaller and smaller, till at the very end, they spread out into a very network of small tubes, through the walls of which the blood oozes, bathing the tissues and supplying nutriment. It is here that the waste material is drawn into the vessels, which now become drains. These continually unite, becoming larger and larger, veins going from all parts through the legs, arms, neck and body, to form two large veins in the trunk, corresponding to the large arteries, and entering the large chamber of the heart.

From here the fluid passes to the lungs to be purified, before going to the left side of the heart, whence it again issues in a nourishing stream through the arteries

In the lower part of the trunk, below the midriff, of the abdomen, are situated the stomach and intestines; the liver on the right side, the spleen on the left, the kidneys at both sides at the back, tubes from which lead into the bladder, which holds the urine, formed of waste material extracted from the blood by the kidneys. The stomach is connected with the mouth by the gullet. The food in it is digested or pulpified by its juices, and passes into the intestines. There small vessels take up its useful liquid portions to pass into the blood, while the refuse passes through the whole course of the intestines, to be discharged from the bowels. The liver receives the blood, which, having done its work in supplying and nourishing the stomach and intestines, is fouled, on its way back to the heart. It extracts from the blood the bile, so partly purifying it, and discharges the bile so extracted into the intestines, to be got rid of in that way, acting at the same time as a natural purgative and disinfectant to its contents. The whole of this wonderful mechanism is regulated and kept going by nervous force, which is supplied by the brain situated in the skull, and by its prolongation downwards in the back bone or spinal cord. In this nerve tissue resides the power of will consciousness, thought and sense of perception, whereby any irritation of one of the nerve threads which ramify to and from it in all directions throughout the body, like telegraph wires to and from a central station, is translated into an act of consciousness or motion

There is a physical and psychological influence, that of exotericism and the high spiritual, intellectual and moral influence, imparted by the knowledge of the effect of the planetary influences. There is no question as to the reality of sidereal influence of the Sun, Moon and Planets. Where do we find lunar influences refuted by arguments that science would dare to avow?