

D I V I N A T O R Y A S T R O L O G Y

Fifth Series in the Astrology of Concepts

A COMPLETE SERIES OF Horary Reading

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DIVINITORY ASTROLOGY I -- SCOPE

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This lesson is the first of a series of twenty-four (Class 31 in the Philosophy of Concepts; lessons 751-774) and it inaugurates a fifth group of studies in the "stellar science". Of the four previous series ("Sabian Astrology", class 21, "Pythagorean Astrology", class 24, "Temple Astrology", class 26; and "Professional Astrology", class 29) only Sabian Astrology is necessary as preparation for the present work. Indeed, these twenty-four lessons will be an expansion of Lessons XVIII-XXI in the Sabian Astrology series. As a matter of review, and for the sake of astrological students who wish to take up Divinatory Astrology without preliminary work in any of the other series, the following lesson will include a complete survey of the material and training required at the present point; this, however, can be obtained by the student from the textbooks or sources other than Sabian instruction--in any way convenient or pleasing to him. Divinatory astrology is most commonly known as "horary" astrology; it is the art of interpreting conditions and events from the standpoint of any convenient cross-section of relationship, as from the moment of the asking or receipt of a question, the moment of stirring of curiosity concerning any given issue, or the actual starting of some significant or suggestive activity as the turning of the earth for a building, the starting out of a journey or the like. The present lesson is one of two presenting a broad survey of the field of this particular branch of astrology, and it introduces the student to the potentialities and limitations of divinatory astrology as such.

The scope of divinatory astrology is extraordinary broad, but it lacks a certain measure of that superficial appearance of exactness which characterizes the natal art and therefore it is often regarded as far less scientific. This point of view is a mistake. Every branch of astrology is an art rather than a science in its practice,

as is true of medicine or any field of human endeavor where the factor of judgement looms as of greater importance than the substance of the facts upon which judgement is based. The facts of astrology are thoroughly scientific if these are properly confined to the regular or cyclic movements and developments in celestial and terrestrial affairs. But the interpretation of these is preeminently and artful one that only a few have mastered. In the Sabian Astrology lessons attention was called to the circumstances that the "gran-beards" have had all the better of any demonstration of real proficiency in practical or applied astrology, for the reason that their long and critical observation of life has equipped them with the psychological knowledge and

skill upon which alone an intelligent interpretation of astrological correspondence may be based. And in view of this it was suggested in Sabian Astrology that horary art, because of its opportunity for constant and varied actual experience with life problems and factors alone would justify the newer and younger astrologer to compete with the veterans in successful results. Material for horary art is everywhere available. Moreover, results are to be seen within a span of days or weeks rather than months, years, or a lifetime; so that training is both quick and efficient. Divinatory astrology has for its field the intimate guidance and counselling for the most trivial and every-day affairs. Lost articles may at times be found by its aid, or it may be determined that they cannot be found. Social adjustments--as the quarrels of human associations, and the problems of human relationship (from love and marriage to matters of children and bereavement, or of life and death) may be aided and forecast to a rather remarkable extent by the horary art.

Let the situation be summarized. For the person to be aided, divinatory astrology offers assistance in indicating the possible outcome of the definite tendency in any existing kind of a problem of

life and being. The scope of the art is limited only by the need to phrase a problem intelligently in words and to express equally intelligently in words the relationships (tendency and probable outcome) shown in the horary chart. Its scope is greater than that of natal astrology because it applies to things as well as persons, to ideals as well as facts. By definition it even encroaches to some extent upon the natal art because it includes the analysis of the "life" of a man-created individual, as a corporation or a building or enterprise that to some extent is really an entity. (This last, of course, is a matter of convenience, because the rulership of the astrological elements in divinatory astrology are more broadly applicable to definite and tangible things of the "now" than those in the more sedate and established field of nativities.) For the astrologer the art of divinatory affords valuable practice of two sorts; quick and constant use of the wheel itself without the handicap of any necessity for rectifying or mechanical verification of the figure, and a vital and close opportunity for study and observation of life-at-hand, for a gaining of proficiency in basic and root psychology. Questions that are submitted for horary analysis are more trivial than those that usually arise in the natal art. Petty upsets, money difficulties, queries of love and sex attraction--all these things enable the student to meet the life around him upon the basis of a very informing intimacy. He becomes a psychologist of no mean sort, or else he discovers that (for him) horary astrology "does not work", and he turns away from a spiritual development that would be dangerous for him. So great is this value of divinatory practice to the candidate for initiation that in the Sabian form of Solar Mysteries training the whole first year of the first grade of inner work (acikyte status) is devoted to a lightening-quick (but disturbingly elusive for one who can't get the idea) form of horary: the Tarot.

Definitely, the advantages to the student himself of a real study of divinatory art are first, practice in the machinery of the astrological wheel (the psycho-spectrum*); second, training in psychology; third, insurance against his own errors of operation; and fourth; development in the word-phrasing of questions. By insurance against the minor errors of calculation is meant that the potency of time itself is as self-adjusting to the understanding (or skill) of the astrologer as to the potentialities of the situation. The time of receipt or comprehension of a matter is a phenomenon of consciousness, and the little errors of habit in operation are a part of this same consciousness. Thus a wise astrologer never reads from a horary figure put up by anyone else.

The proper phrasing of questions, or intelligent putting of an issue in words (both when preparing to put up a chart, and when interpreting it) is the real basis of divinatory art. This determines the scope of astrology in this field. Fundamentally a horary may deal with three things, and these are the only root of an inquiry of any sort; namely the where, why, what (or who) and when of (A) things)B) people, and (C) the cosmos (or community, that is, of the trends and tendencies in which things and persons live, move and have correctly analysed by divinatory art.

DIVINATORY ASTROLOGY II -- EQUIPMENT

? This lesson is the second of two presenting a broad survey of the field of horary astrology and it introduces the student to the material and training that will be required of him if he is to proceed to any practical employment of the instruction now to be given in the horary art. First of all, of course, it is necessary to know how to erect a chart accurately and rapidly. Whereas natal horoscopy a minor difference in the time of birth will be adjusted by the rectification of the chart, in divinatory astrology the work must be accurate to the very minute from the outset; therefore standard time must always be changed to "true local", and daylight savings" or "summer" time must be taken into account whenever and wherever it exists. However, for reasons brought out in "Sabian Astrology" and summarized in the preceding lesson, the possible slowness or fastness of the clock or watch from which time is taken may be disregarded--in other words such a factor is a part of the "accident of consciousness" that permits a horary chart and so is quite different from the detail of a scientific or exact computation of the heavenly positions which the divinatory query has made significant. The common elements of the chart must be known well enough so that no distraction of attention from the interpretation of the chart will result from any technical detail of its erection. The signs and houses must be familiar, together with their usual classifications and descriptions; angular, succedent and cadent; cardinal, mutable and fixed; fire, water, air and earth; positive negative; northern, southern; east, west,; and so on. The planets and their symbols must be known and the twelve of these "planets" must be used in the present system; five "Chaldean" (Mercury, Venus, Mars, Jupiter and Saturn), two "lights" (sun and moon), two planets beyond visual range (Uranus and Neptune) and three symbolical points (the Part of Fortune and the Dragon's head and tail).

So far as the actual interpretation of a horary chart is concerned the two important elements are the aspects between the planets and the significance gained by the planets as lords of the houses. It is possible, therefore, for any student who wishes to make full employment of the multitude of aspects that may be found between planets, but this is out of the question for the beginner and is not advisable even for the most practiced devotee of the art. Generally no aspects other than the "Ptolemaic" (those recognized by Claudius Ptolemy) are used, and these the parallel of declination is of no value except in fine and specialized work far beyond the scope of the present lessons. The conjunction, square and opposition are the bad aspects, and the conjunction, sextile, and trine are the good aspects of divinatory art. The conjunction, be it noted is variable, and of both classes, It is bad when Mars, Saturn, Uranus or Neptune are involved unless one of these planets is significator of an element brought into a desired cooperation with whatever element may be signified by the other planet of the conjunction; conversely the other conjunctions may be considered "bad" if the result signified is not desired. In general the conjunction is an aspect of activity (that is, active cooperation); the square, frustration; the opposition, hinderance; the sextile, assistance; and the trine consumation. The orbs of the aspects are ten degrees except where the moon is involved, when twelve and a half degrees are taken, or the sun, when seventeen degrees are allowed. The planet which is lord of a house is that planet which is lord of the sign upon the cusp of the house (irrespective of how little of the sign may actually lie within the house).

In the Sabian Assembly's development of horary astrology far less by way of rulership is given to the planets and signs than in the medieval art, for the reason that the recent centuries have made possible a thorough reconstruction of the ancient science, and have created a real appreciation of the "astrology of the houses" which this

branch of the whole field may be said to be. The planets still take on their significance as picturing individuals concerned in a given inquiry, and both planets and signs will have much implication to the schooled astrologer as he glances over a horary wheel, but all such deriving of meaning from a chart is gratuitous in divinatory astrology --it is merely confusing to the younger student. The signs, taken by themselves, may with profit be used to indicate a presence of "fire" or "fixity" in the affairs of a certain house, and a planet taken by itself in similar fashion, may show that discouragement (Saturn) or trickery (Uranus) lurk in a certain department of circumstances, but to the student who is still in the first years of his study of "stellar art" let it be said that he will do well to master the kernel of horary astrology, which is an interpretation of a situation by the spectrum of circumstances (the houses). The planets relate the houses to each other, and show the cycles of activity at play; and the signs enable them to do this.

To the root meanings of the houses there will be much addition in each of the final twelve lessons in which these houses are taken up in order. In the meantime the student must be thoroughly familiar with the fascinating "ring around the rosy" which alters the houses as they may be found in the chart proper, and creates the "distribution map" of inquiry. To illustrate (as brought out more in detail in Sabian Astrology XX, par.5), the querent (person asking a question) may really be asking about a wife or husband. In such a case the seventh house is properly the "first" of the matter at hand, and the seventh of the horary chart itself is termed the first of the "distribution map". In everything that follows all reference to houses is in terms of the distribution map. The fifth house, which is a child, is actually the first child; and every second house in order following is the next child in order (miscarriages and deceased individuals included). The third house is the oldest brother or sister;

the others signified by each second house in order (including miscarriages, deceased individuals and the querent in proper place). Step parents and second marriages are opposite angles to first parents or marriages; further such direct relationships are similarly taken at opposite points of preceding relationships.

There are four "considerations before judgement" that must be met before a horary chart may be read safely. This is the "quadruple O.K." explained in Sabian Astrology XIX, par.3). If a chart does not meet these conditions the matter is indicated as undetermined (a matter yet to shape itself to its way of going), or the querent is not related to the matter inquired about in such way as to give a clue to its interpretation. If less than three or more than twenty-seven degrees of any sign are found upon the ascendant of a horary chart it is not "radical", and may not be read. If the moon does not make a major aspect (one of the five given earlier in the lesson) before leaving the sign in which it is found, the moon is "void" of course" and the chart cannot be read. If the moon lies between Libra 15^o and Scorpio 15^o it is "via combusta" and the chart again is unsafe to read--that is, it is self-revealed as confused or inaccurate. Finally, if Saturn lies in the house of the astrologer (seventh) or afflicts (conjunction, square or opposition) the lord of that house the judgement based upon the chart is indicated as probably unreliable.

DIVINATORY ASTROLOGY III -- TIME

This lesson is the first of ten dealing with the essentials of horary art, and it introduces the student to the all-important matter of when and under what provocation to pur ou (erect) and attempt the interpretation of an "of the hour" chart. Perhaps the first and logical approach to an understanding of the principles here involved is philosophical, because if a student is equipped to reason out his procedures he may easily establish his own rules for cases that have not been covered in his instruction, or he may reconstruct properly the rules that he has forgotten or that temporarily elude him. From a point of view of the science of astrology as a whole there has been considerable analysis of horary art as such in the Sabian Astrology lessons (XVIII-XXL). Some of the ideas there suggested will be repeated in the present series, and there will be some students who will find it profitable to return to the earlier work for a review. But in general the work now starting is to be seen as wholly complete of itself; there will be little repetition, and this will be from a different perspective and so with full value upon its own account. At the beginning of his study (the Sabian series) the seeker is given the horary chart as a matter of practice, to aid him in mastering an art he presumably intends to utilize, primarily, for natal or character interpretation, whether statically (life analysis) or dynamically (life guidance; "directions"). Now a divinatory science is to be presented on its own account, as the most magnificent and one of the most elusive of all occult practices. The present series will deal with the problem of a divining or interpreting of details of the passing and transient circumstances of being, as these may be seen in any convenient "cross section", and it will lead to the more intricate problem of an interpretation of the probabilities and potentialities of individual or personal direction ("Directional Astrology", Class 39).

For the scientifically trained mind it may be reiterated from time to time that astrology is not built upon any theory of any actual influence of sidereal bodies or elements directly upon individual living entities, but rather utilizes the obvious relationship that must exist between all things if the universe is to be perceived as orderly in its make-up. The splash of a stone in water will influence a drop of water in its path, but not as a stone upon a drop of water but as a displacement in a scheme of water to which the drop owes the circumstance of its being--determined in its influence upon the drop not by the nature of the stone, or the reasons for the stone's motion, but by the established relationship of the drop to the other drops which in the aggregate creates the water to receive the stone. The zodiac as well as the celestial equator (the two "wheels" of astrology) are creatures of the earth. They may be utilized most conveniently as a translating element for determination of "drop of water" man's relationship to "body of water" earth, through the passage of gravitation-directed bodies through their planes of force-balance. Man's reactions to environment are measured by the fundamental coincidences to cosmic motions, but are certainly not to be conceived as directly influenced thereby. The falling of the stone in the water is not brought about directly by anything happening among the drops of water or among the particles making up the stone, yet the interplay of drops, particles, stones, bodies of water, earth masses and heavenly bodies is necessarily all a part of one orderly pattern of cosmic motion and being. The drop of water is brought by causes inherent in its own being to the place where it lies ready to be displaced by movement in the water caused by the falling stone, but to attempt to work out direct relationships of cause and effect in this or any other instance is to set up an infinite regress--for "something" causes the stone to fall, and some other cause caused that cause, and the other causes caused causes in infinite chain from a beginning that can never be reached

except by arbitrary assumption, as in the putting of a doctrine of an Absolute, an uncreate creating God.

One element that all things have in common, and yet (paradoxically enough) in particular, is time. Time actually is shared, however in the present moment alone. Both past and future separate and classify things, the present holds them all static in a fixed relationship to an orderly and cosmic whole. To determine the full of relationship of any thing to all things a present moment alone is needed. Horary art is not half so much a putting up and interpreting of the chart for the moment as it is the determination of the moment. The interplay of relationships demands some one relationship which is known and dispassionately observed, or which is relatively fixed and absolute. Usually this is provided by the impingement of some other person's problem upon the astrologer, because the astrologer (unless warped by anxiety for a fee, or to please a client) is ideally dispassionate. By the cosmic law of affinities, the universal relationship, this impingement cannot take place except at a moment of at least intellectual response upon the astrologer's part; yet he is almost completely separated from its import, and so can judge intelligently. Therefore when the matter is brought to his attention a facet of the matter is in ascendancy which, lying in relationship to him reveals a moment of potency--potent because alive outside the confused sphere of the querent's own being. Therefore a horary chart is usually erected for the moment of receipt or comprehension of an inquiry. Where the astrologer is also querent these elements are a little more difficult to handle, but all that is required is a moment when something unrelated to the self serves sharply to draw the attention of self to the problem; a sudden qualm of apprehension or a quick and inexplicable return of the attention of the self to the self.

The horary chart is completely verified by the operation of the time factor, by the revealed interrelationship of all things to all other things. Thus every chart, to show what a potent moment has been selected, and to drive home constantly to the astrologer the fact of cosmic interrelationships, must be subjected to the "lunar cycle test". The moon by the last "Ptolemaic" aspect it has made, and the next one it will make, indicates an event in the past and one in the future, respectively. The nature of the event concerns the house in which the aspected planet is found, the nature of the aspect and the nature of the planet (the moon is only a "counter", that is). In other words a matter perhaps wholly disassociated from the actual question will best show the degree of potentiality in the matter at hand. Since time is the essence of interpretation of life--of the divination of its tendencies--the past event is assuring and the future event gives opportunity for a later and dispassionate double check.. Time is indicated by the number of degrees required to complete the aspect. for its units, and by the house and sign position of the moon according to the following table

THE H O R A R Y T I M E T A B L E

	Angular houses	Succedent houses	Cadent houses
Cardinal signs	Days	Weeks	Months
Common signs	Weeks	Months	Years
Fixed signs	Months	Years	Infinity

DIVINATORY ASTROLOGY IV -- SITUATION

This lesson is the second of ten dealing with the essentials of horary art and it introduces the student to the space or situation factor, which fundamentally, complements the time element as the basis of all divination. There are two departments in this present consideration: pure circumstances, or the tangible elements surrounding a given problem, in terms of things; and psychology, or the contributory elements as these are to be expressed in terms of personality. Of the two the estimation of the inanimate factors is by far the easier for the beginner, but in the end the latter will perhaps prove the more useful. Pure circumstances in a horary chart are indicated by the particular ones among the planets (other than the moon as used in the "lunar cycle test") which happen to be the most active or potent in the wheel as it is created. What is meant by this is that while the planet which is lord of the ascendant (for example) is given potency by the fact that the creation of significance in its aspects, it also wholly apart from its role in the horary chart, is significant by the "accident" of what planet it happens to be, in showing to the astrologer the general type and trend of circumstances that have brought the particular query to the particular astrologer at that particular time. The nature of the planets in natal astrology is fixed and definite, but in horary astrology their significations (other than that gained by each by its lordship of certain houses) is largely determined by the astrologer--either by their meaning in his own natal chart, or by their meaning as these have grown in his habits of thought. It is obvious that if the astrologer was dominated by Venus the presence of that planet preeminently in the interpretation of the horary chart would indicate a special degree of "fitting into conditions" on the part of the querent, or matter queried about. If a Saturnine matter is brought to the astrologer whose Saturn is "well-favor-

ed" the probabilities by the law of affinity are that the matter is "in tune" with general conditions and with its own genius, and so may be expected to be moving to a favorable conclusion.

Superficially this would indicate that the average astrologer would draw onl certain tupes of problems to him, and this is more or ;ess true. However, it is possibel for any student to get a degree of cosmic perception or measure of universality that will enable him for the sake of his growth in understanding, and his greater usefulness to attract andy and all sorts of problems. An ideal way to build up a sense of this planet differentiation is to take note of the planetary hours. The seven original planets in reverse Chaldean prder (that is, as follows: Saturn, Jupiter, Mars, sun, Venus, Mercury and moon) rule the "hours" in continuous succession. These planetary hours are each a twelfth $\frac{1}{12}$ art of the interval between sunrise and sunsetk and sunset and sunrise, and the first hour afte5r each sunrise is ruled by the planet ruling that day. Thus, starting on Saturday, the first hour tand the day are ruled by Saturn; and the twenty-fifth following hour will be ruled by the sun, which ryles the succeeding day. ("Planetary Hour Books" may be purchases or constructed, giving the tome pf sunbise and sunset for each day of any year in any given latitudes) This scheme of hours eliminate Uranus and Neptune, nut these planets are of monor importance in horary ast; they indicate always the intangible--Neptune, that which lies outside the self, or which appeals pe~~r~~versely to ele,emts wotjom the self. Uranus, that which lies ddeep within the self, or appeals perversely to elemetnts outside the self. By noting in what planetary hour a problem is submitted the young astrologer gains a broad general sense of the "situation emphasis" of the planets in his own circle of affairs and human service.

The horary significance which is now to be given to the Chaldean planets must always be understood as supplementary to their special significance in any divinatory chart as lords of houses and so as

significators of certain streams of action.. Also this significance should be, and, subconsciously at least, will be modified by the temperament, type and degree of understanding, and by the natal chart, of the astrologer. In general Saturn and Jupiter always represent the ties with other people "on a basis of equality"--the associations of peers in normal life. Jupiter is protecting and Saturn is challenging influence. Jupiter is the policeman, and Saturn the criminal; but Saturn is the law and any calling to account or bringing to justice, whereupon Jupiter is the escape from penalty or the seemingly undeserved rewards of life. Jupiter is always the friend, Saturn the enemy. Turning to the "lights", the sun always represents either authority (impersonal) or superiority (personal). It may be fame or display, or merely an influence that tends to exalt or (the same thing that compels acknowledgement of the worth and exaltation pregnant in a situation. The moon is always the mass of people generally, or it is the mood, or the weather, or general upset or excitement--anything that draws the attention to insignificance in things or that brings about a feeling of insignificance. All these meanings, of course, must be given personal definiteness by each student according to his own experience, point of view and temperament. Mars represents force, therefore activity. Virility, or potency of any sort in either individual or event is implied. Venus is love, or a lover, or whatever appeals to the senses or is dependent upon the senses for appreciation. Mars is that which stirs up, Venus that which calms down; therefore Venus is decay or degeneracy and Mars is pioneering and construction, or reconstruction. Mercury is mind, mental activity and all mental types of people and situations.

Let the student make for himself a table of keywords for the planets, altering and changing these until they provide an absolute typification of the facets of his own consciousness. To arrive at

this result let him watch (1) the planets he will use in the "lunar cycle test", (2) those ruling the hours in which problems of a particular type come to him, and (3) those most active in the working out of actual problems in actual experience with horary interpretation. This is something that must be absolutely individual, consequently these lessons normally follow the four series that put down necessary ground work.

The department of psychology or the analysis of the client (both for understanding him, and knowing what can be told him non-constructively) is not one on which more than general and suggestive suggestions can be made. Obviously, the technique in the study of man is the observation of men, everywhere. It is not necessary to wait in order to have humanity bring itself for close observation through the medium of horary charts. These are too greatly limited by the temperament and experience of the astrologer. Rather a frequenting of public places is most fruitful for a study of this sort--together with a constant and intelligent reading or viewing of the best characterizations in literature and upon the stage and screen. Information bureaus in railroad stations, adjustment bureaus in department stores--these and other places provide ample opportunity for the study of human nature. In connection with this the planetary hours may be observed. General rising types, or "sun-signs" types may be guessed. Thus, in time, knowing Mars as "force" it will be possible to know how much force expends itself in any given individual according to his type, and so for each planet. This and this alone will give an intelligent grasp of the situation, or circumstances in general.

DIVIDATORY ASTROLOGY V -- METHOD

This lesson is the third of ten dealing with the essential part of horary art and it introduces the student to the definite technique of analysis for a divinatorial chart. Although the practice of astrology as a whole, and the horary branch in particular, is an art rather than a science--and so cannot truly be made the matter of rules that may be applied with fixed and unimaginative precision--nevertheless an established method is necessary, a skillful manner of procedure analogous to the technique of an art. As a musician must drill himself with scales, or their equivalent, so the astrologer must ~~deak~~ constantly to classify all human activities and manifestations in accordance with the astrological rulerships. As the artist must give constant expression to his critical faculties by a continual saturation of his life and being in the realms of the beautiful, of man's capture of the admirable in art forms, so the astrologer must idealize all going in terms of what life might be, or will be. Astrological technique is an intelligent development of method, both in the "stellar science" as a whole, and in the individual's approach to its employment. All astrological rulerships and procedures, as these are given fixed and generalized form, are merely a method of character study and circumstance analysis. It is true that they are an elevation of pure method to the ranks of science of absolute relationship, but their employment by each separate astrologer is yet the individualized method which remains an art. In other words, there is a science of acoustics, and an art of music; a science of light and color, and an art of painting; a science of the absolute relationship of everything to everything else (astrology in its primary role, although not in the common employment of the word) and an art of the determination of an individual's given degree of relationship to the circumstances of his environment and destiny (astrology as horoscopy, or the use of the chart in natal and hor-

ary interpretation). Practical methods is therefore individual, necessarily, but as a painter may with profit observe the manner in which another of his craft uses a brush, or applies certain colors, so the astrologer as an artist may profit by established individual techniques--such as Sabian chart-reading method, taken as a whole through the various series of these lessons.

For horary work there are two fundamental points of view required as a basic approach to any given problem; one in terms of time, one in terms of space. Thus there is no reality save in that present wherein all things are momentarily fixed in a static state or pattern, subject to analysis and intelligent direction. While the strength of present tendencies will determine future inclination, and will be shaped by the stronger of the propulsions of the past, nevertheless the present is free by its own right to create (accept) the implication of its past and the potentiality of its future. Through such an understanding alone is any art of life direction possible. A man starting to slide down a hill may have to accept the continuance of the sliding that has gained present real actuality, but the fact is no indication that he must slide down other hills--that is, the principle must be applied with reason, and according to the real compass of the present moment, but it is none the less true and absolute. Because of this point of view the Sabian student is required to know the present not in terms of a rocking-chair toying with astrological symbols upon scratch paper but by means of a deeper participation in all affairs of life (in interest, if not literally) and by means of a classifying of these within himself through the astrological structure of houses, planets and signs.

The second basic point of view is spatial, or the realization that the reality of things is not inherent in the things which are presented to the self as real but is a manifestation of the type

or kind of relationship (spatial actuality) that brings things into a state of reality. In natal astrology the whole chart is measurement of self, in aspects of self--and things only exist as expressions of self--but in horary chart the desired end is the determining of the degree of relationship to self of things the existence of which is the occasion for the chart, and so is taken for granted. Therefore in horary art the signs are of minor or derivative use only; everything depends on the houses, which alone diagram the details of spatial sphere of self. To the planets is delegated the whole characterization of non-self elements as such. This becomes a difficult paragraph, perhaps, but one that will be clear on close attention. The planets, as shown in the prior lesson, are the key to the situations of life; and in this one matter is the whole explanation for the horary art.

With the preliminary understanding and point of view now gained the method of horary reading begins with the "preliminary considerations before judgement" (Lesson II, par. 5* and the "lunar cycle test" (Lesson III, par. 4) as an establishment of "rapport" between the understanding and the circumstances of "things" surrounding "self". Next must be a definite approach to the detailed interpretation of the divinatory chart as such, and this best begins with the "Yes" and "No" rule that has been put down in Sabian Astrology (Lesson XIX, par. 5). If the lord of the ascendant (of the horary chart as erected (not the "distribution map", cf. Lesson II, and there review "ring around the rody") "apply" (that is, move on through the zodiac either by direct or retrograde motion, without leaving a sign, to an exact aspect) favorably (conjunction, sextile, or trine) or unfavorably (square or opposition) to the lord of the house of the matter inquired about (the ascendant of the "distribution map") the outcome is "yes" or "no" respectively; if no aspect (Ptolemaic) is found, the issue of the matter is not yet determined. The time table (Lesson III) may be used to determine the

moment of the favorable or unfavorable outcome, exactly as in the case of the "lunar cycle test" (using the moving planet--the enquirer, not the matter enquired about--to find the time units from the table).

By the use of the "distribution map" a complete and perfect analysis of the whole static situation of any matter of inquiry becomes possible, because the details of hours-rulership are taken down to a very fine point of differentiation. It is an absolute distribution of the "moment self" of a given pattern of circumstances, and it is the real (that is, ideal) horary art to which the final twelve lessons of the present series are devoted. In the meanwhile, six intervening lessons must be given to the working out of general details of operation and employment of the planetary elements given in the preceding lesson. In other words, after looking at a chart for its "yes" or "no" implication, and before the "distribution map" or detailed analysis of the houses can be taken up with real profit, the general condition of exterior circumstances must be analyzed. The houses are the means whereby the enquirer or his problem can be seen in inner or self-relationship. But a horary chart is a creature of things or conditions outside the self, and the conditions of its creation must first be known if the chart itself is to be evaluated properly.

DIVINATORY ASTROLOGY VI -- SOVEREIGNTY

This lesson is the fourth of ten dealing with the essentials of horary art and it introduces the student to the problem of determining the relative weight or importance of those planets who among them are clue to the circumstances creating any problem of issue. It has already been pointed out (Lesson II, par.1) that the "common elements of the chart must be known well enough so that no distraction of attention from the interpretation-will result from any detail of its erection" and by the same token it is necessary that the elements of planetary strength or weakness be equally well known, so that the message they will have for the astrologer may not be lost in the intricacies of the estimation of them in his own mind. The strength of a planet is known as its "dignity", its weakness as its "debility". The department of astrology which has particular reference to this method of approach to the unlocking of the meanings of the astrological wheel is known as the "Arabian Astrology", and it will be the ninth in the series of lessons upon the "stellar art". The necessary tables of the planetary dignities have been given in "Temple Astrology" (pages 61, 89, 93, 98, 106) and are available in practically all astrological texts of any compass. The lords of the signs and the exaltations of the planets (and planetary points should be known thoroughly by the horary astrologer, tables of the minor rulerships should be at this elbow for use when he needs them. Since this is a modern tendency to tamper with the root astrological scheme, in order to give an implication of "progress" of a superficial sort in the art, it is necessary to sound the warning against that Aquarius is not ruled by Uranus, or Pisces by Neptune. (Discussion of this will be summed up in "Theosophical Astrology", Class 36). There are two kinds of dignities of the planets: the "accidental dignities" that are created by the erection of the particular chart, or by the nature of the apparent motion of the particular

planet; and the "essential dignities" that are wholly created by the static nature of the particular relationships of the planet in the zodiac. Reference already has been made to the essential dignities which should be firmly established in the astrologer's head, and to the tables of these which should be at his elbow. In the case of the accidental dignities some observation may be given (from "Temple Astrology".)

THE PLANETARY DIGNITIES

Accidental Dignity

1. Angular by house
2. Direct in motion
3. In good aspect
4. Swift in motion
5. Wide in declination
6. Elevated by house
7. Occidental by house
8. Not intercepted
9. On important degree

Essential Dignity

1. In its own sign
2. In its exaltation
3. In its triplicity
4. In its term
5. In its ring

Essential Debility

6. In its detriment
7. In its fall

(A planet out of all dignity is peregrine)

Angular signifies position in houses, 1, 10, 7, 4 (in order of strength); measured from five degrees before the cusp to the exact cusp of the following house; however, if a planet be within orb of an angular house, (by position in the five preceding degrees) its dignity is more potential than actual--a fact of which advantage may be taken in interpretation. Direct in motion is the normal condition of the planets, but it is nevertheless the second strongest of the accidental dignities. If a planet be stationary it has more influence than if moving, and the direction it is about to take determines whether it is a dignity or debility. To be in good aspect is to be preponderantly in good aspect (using the Ptolemaic aspects only, and the orbs are given in the tables cited from "Temple Astrology"). if the

preponderance is bad (squared and oppositions) it becomes a debility: if the good and bad aspects balance each other there is no dignity or debility. The number of degrees moved by the planet within the twenty-four hours that includes the time for which the chart is erected (the Greenwich Mean time of the chart) by comparison with the table of mean motions cited ("Temple Astrology") determines whether the planet is swift or slow, or mean--the latter case indicating neither dignity nor debility, Wide declination means twenty-three degrees of moer, either north or south. Elevated by house means closer to the cusp of the tenth house than any other planet; occidental indicates position in houses 10, 11, 12. 1, 2, 3. Not in an intercepted sign -s self-explanatory. The phrase "important degree" refers normally to the critical degrees (the table for which has been cited in "Temple Astrology" but also includes the position of a planet in a horary chart upon a degree which is significant in a natal chart when natal and horary figures are examined in conjunction.

For a determination of the dignities of the planets they are to be taken, first in accidental and then in essential but separately, in the order of their relative strength. A planet in superior position by essential dignity, is stronger than a planet nearly as highly ranked by accidental dignity, but if planets are the same rank in both schemes of rating (as both in first, or fifth, or any other place) the planet so ranked by accidental dignity is stronger. Strength cancels weakness, so that a planet with a debility merely is that far down in the scale of strength; if it is retrograde it is no direct, and so on. There is a scoring system by which each planet is given points, and its more exact rating of static strength determined, but this belongs to later work "Arabian Astrology" and is only of use to the skilled and constant employer of divinatory art. Fully satisfactory result may be obtained without it, and its justification lies

in a minutia of interpretation that generally is more ornate than practical.

For horary work all ranking between planets is as between two planets only (although the ranking itself is obtained by considering all planets) as each point of interpretation must be taken separately, and given absolute interpretation. To employ but two planets at a time is the secret of sharp and successful horary work. Therefore the foregoing enables the astrologer to know which of a pair of planets in question is the stronger; what their static situation in reference to each other may be. The weaker of the two, however, may have sovereignty over the stronger, and may acquire great dynamic strength in the chart as a whole by possessing sovereignty over many or even all of the other planets. A planet is said to "dispose of" or to rule any other planet or planets situated in a sign of which it is lord and, by extension, to rule whatever other planet it rules may rule. Disposition, equally with applying aspect, becomes the root procedure in an interpretation of the horary chart, so that further explanation must be given the matter of sovereignty, and the student, furthermore, must be able to recognize the manifestation of this in definite, identifiable people concerned in any particular issue.

DIVINATORY ASTROLOGY VII -- PORTRAITURE

This lesson is the fifth of ten dealing with the essentials of horary art and it introduces the student to the problem of identifying, in the divinatory chart, the people or dynamic personalities who are of definite significance in reference to the problem for which the figure has been erected. In the determination of the dignities of the planets the interest is in static considerations, but with the turning of attention to the personal reference of planets the point of view is of living and active processes; the whole discussion is one of dynamics. The interrelationship between various matters of life may be purely physical and inanimate--of things, primarily--but sooner or later, in any given analysis, it will be discovered that relationship as such traces back to a living element, and this is either founded upon or made evident through a person. The dominion of people over things is, philosophically, sovereignty--whether expressed in ownership, influence or momentary possession or employment--exactly as the rulership of certain individuals by other individuals, the influence of certain things over other things, is sovereignty. Whether expressed through things or people, this sovereignty is personal, and at the end is to be seen rooted in the self or in those related to the self. The dignities of the planets show, not sovereignty in fact, but relative strength as related to each other--capacity for sovereignty--and there is then the element by which the horary astrologer determines the potentiality of situations in which he will find his client. By the dignities of the planets he may determine the static potentialities of a problem.

Thus a querent may be worried over a business deal, and the first and tenth, primarily involved, may not be brought into relationship by the chart in a way definite enough to satisfy all the details of the querent. How about finance? Is money the trouble, in

the problem in question? Examination shows that the lord of the second house is dignified over the lord of the ascendant, and if there is no dynamic relationship between these two (by being in aspect, or by one "disposing" of the other) it may be seen that the money of the querent is stronger than he is--his problem is psychological, or personal, or other financial ^{than} from a basic point of view. If the first and tenth lords are not in aspect (that is, if the horary shows no action towards consummation or settlement of the deal) he may ask why the situation is thus negative. If the lord of the first is dignified over the lord of the tenth, then the querent is putting an overbalancing amount of self into the matter, and smothering the deal whereas, if the reverse be true, he is not rising to the opportunities of the deal. Or, in the first case, he is worth more than the deal (as it were) and it cannot express itself in any actuality which his visualization of it will permit, and in this second case, the deal would demand more of him than he, without sacrifice to the integrity of self, could give, so that again he has been unable to create reality sufficient to permit the deal to come to tangible manifestation. Here is a method of infinite possibilities. It is not the intention of these lessons to do more than put the means of interpretation into the hands of the young astrologer, because horary art (as well as all astrological skill) is a matter of re-expressing the principles of interpretation to meet every given case. Vast volumes would be required if it were necessary to put down each and every application of the principles; rather it is Sabian technique to outline the generalities; the underlying reasons, in all things, and then to give just what definite illustration is necessary to stimulate the imagination. Any desired minutiae of detail of interpretation may be safely taken from a horary chart (if it has met the "requirements before judgement") and for the doing of this the static balancing of the planets is just il-

illustrated, the dynamic balancing to which this lesson now turns its attention, or a transforming of static relationships into dynamic by the principles of Pythagorean Astrology (illustrated in the set of lessons issued under that name) may be sued.

In the dynamics of horary astrology there are the two main factors of sovereignty. These are created ~~spatially~~ (in space) through the dispositions of certain of the planets by others and durationally (in time) by the applying and separating aspects. The latter has entire concern with the outcome, or lack of outcome, of a matter. Thus the "when" and the "how" are determined through the aspects of divinatory art. The former is more concerned with the analysis of the nature of a matter, the determination of contributory factors, the "what" and "why" of a problem. The "yes" and "no" rule has already been given, together with the time table and a hint of the more elaborate method to be put down in the final twelve lessons--and all these operations are a matter of aspect, or the primary dynamics. There must now be further reference to the secondary dynamics, or sovereignty arising from the situation of the planets in the domains of each other, "disposing" of each other. For the present it may be seen that disposition makes possible the determining of a massing spatial emphasis. Thus, if one planet in the chart disposes of all the others, the house containing that planet and those of which it is lord are collectively the dominating factor in the situation. Certain houses, through containing the lords of others, indicate a dominance of certain departments of life, over the other departments. In general it is best for the beginner to work this out according to the lords of the houses only, but position of a disposer of other lords, or of a lord, in any house also gives that house influence over the others brought thereby into relationship with it. This use of the planets contained in a house may also be applied to the static balance of the houses in any comparison between them (illustrated in the preceding paragraph),

The question now arises, how to express these relationships to the client, how to make the interpretation of a problem real to the querent. The master key to horary astrology lies in the establishment of all points of significance in persons rather than in mere things, in the definite "portraiture" of a situation. The first step in any mastery of this gift lies in the thorough knowledge of the elements of description in planets and signs.

TABLE OF GENERALITIES DESCRIBED BY PLANETS AND SIGNS

Aries	Lean, lusty, dark	Mars	Taller, more active
Taurus	Short, full, swarthy	Venus	Shorter, softer
Gemini	Tall, sanguine, obscure	Saturn	Taller, more moody
Cancer	Low, round, sickly	Jupiter	Fuller, more open
Leo	Large, full, ruddy	Mercury	Thinner, fussier
Virgo	Slender, good, ruddy	Sun	Fuller, more centered
Libra	Tall, sanguine, slender	Moon	Thinner, more moody
Scorpio	Squat, corpulent, muddy	Uranus	Taller, eccentric
Sagittarius	Full, ruddy, bald	Neptune	Smaller, abnormal
Capricorn	Dry, narrow, dark		
Aquarius	Squat, sanguine, clear		These are tendencies
Pisces	Short, pale, fleshy		and generalities only

DIVINITORY ASTROLOGY VIII -- ORIENTATION

This lesson is the sixth of the dealing with the essentials of horary art and it introduces the student to the technique of the establishment of a given problem in spatial relationship with the known environment. As was pointed out at the beginning of the preceding lesson it is necessary to anchor all relationships of horary inquiry to people rather than things, and this is difficult upon two counts--first, because of the tendency of most individuals to give actual rather than symbolical reality to things, so that they have been inattentive to the personal factors involved, and second because of the extreme variance always possible in the description of any person. The substance for a skilled describing of the people shown in a horary chart is taken from the client himself, and the capacity to do this is to be gained only empirically and by patient and persistent practice with divinatory art. Some of the fundamental observations are obvious enough to be commonplace, yet are seldom realized if attention is not drawn to them. Thus the racial and national factor is most important--a negro client giving a first presumption of colored people to be described by planets, or of whites most likely to be associated with a colored man in a given problem. Jewish, Scandinavian or Greek extremes are cases of obvious marked characteristics. Men and women are quite apt to move in utterly different realms. Professional people present the distinct lines of a general world of their own in each sphere of effort. Students and children, governmental employees, by-the-job men as members of the building trades, etc., etc.--all these present facets of life and being which must be known and appreciated in their special characteristics. The descriptions given at the close of the prior lesson are shaped primarily to the Middle West industrial-center city dweller, perhaps as convenient an American type as any other for a basis of differentiation. The sign in which a planet of sig-

nificance in a horary chart is found is the root characterizing agency of the individual who will represent this factor of significance in the life of the querent; the planet itself is the first modifier of the description, and the suggestive elements of the client himself the second modifier,

Obviously divinatory astrology, except in a most superficial way, is neither for the beginning student nor the dabbler, and so in the Sabian series it is preceded by four other studies which have provided down-right difficult groundwork. What is now demanded of the seeker (upon the "astrological path to wisdom") is a growing interest in every possible outside detail of life, together with a consistent will to work and practice with this, one of the greatest of all arts. At the present time the study of divination demands the taking up and continuance throughout the balance of the active life of the complete reading daily of some one good metropolitan newspaper and at least one weekly and one monthly magazine of general interest (that is publications summarizing in one way or another the progress of events from week to week and providing special articles of information upon the various developments in and through civilization). A complete approach to the factual situations of the day-by-day life of the race is not sufficient to create a horary astrologer, however, he must proceed with equal thoroughness to train and sharpen his intuition--his capacity to give substance to the symbols of life, and of the chart. No greater aid to the beginner in divinatory art is possible than that explained by the symbolical degrees of the zodiac. These have been explained in "Professional Astrology" (Lesson I, par.1; Lesson XI, par.3) and in the description of any person from the horary chart the symbolical degree will supply supplementary suggestions of great aid to the intuition. And let it be said again that portraiture is the supreme key to divinatory art.

Since much of the skill in describing people of significance depends upon a proper advance estimation of the environment and general situation in which a client is found, the initial great problem of the horary astrologer is that of orientation, or the establishment of the spatial relationships between the problem and its circumstances. The medieval horary astrologers helped themselves hugely in this matter by a first establishment of directions of the compass according to the following table:

<u>HOUSES</u>	<u>Direction Indicated</u>	<u>SIGNS</u>	<u>Directions Indicated</u>
First	East	Aries	East
Second	E. N. E.	Taurus	S. by E.
Third	N. N. E.	Gemini	W. by S.
Fourth	North	Cancer	North
Fifth	N. N. W.	Leo	E. by N.
Sixth	W. N. W.	Virgo	S. by W.
Seventh	West	Libra	West
Eighth	W. S. W.	Scorpio	N. by E.
Ninth	S. S. W.	Sagittarius	E. by S.
Tenth	South	Capricorn	South
Eleventh	S. S. E.	Aquarius	W. by N.
Twelfth	E. S. E.	Pisces	N. by W.

The idea is that the person, or the matter signified by any planet, is to be found or is operating (has operated, will operate) in the direction shown. The student will at once be puzzled by the fact that the houses and signs agree only in four instances and that it is seldom that Aries will appear in the first house, or that the sign and house of the same direction will agree. Let him remember, however, that the houses show the direction of physical situation and the planets the direction of interest in reference to the place of situation. Thus, if Mars in the first house were lord of the house ruling the

things desired, and were applying to the lord of the ascendant, the person most vital to the expected consumation would be found east of the querent; if Mars so situated were also in Libra the particular interest of this vital person would be shown as directed westward, i.e., in the direction of the querent--so that the whole would be an excellent testimony to the proper and pleasing outworking of the matter.

It will be seen, and properly so, that the student is called upon to utilize a tremendous amount of imagination in horary art. Divination is neither more nor less than trained or directed imagination. An author can compel his imagination to conform to the rules of literary or dramatic art, and the occultist or astrologer can with equal happy results compel his imagination (or higher faculties) to conform to the rules (the eternal "laws") of life itself--thereby revealing a situation in its real essence. All of the factors of astrology so far given in these lessons on horary art may be utilized for the revealing of the environmental factors of significance. The signs will give suggestive information by their nature. A planet in a water sign will indicate that a person or thing is near the water, or is watery by nature or temperament. Earth, air and fire are no less suggestive. The fluidity of cardinal signs, adaptability of common or solidity of fixed signs are as accurately shown in terms of character or situation. If a planet is in the fourth house, the person or thing is "at home" either literally or in the substance of consciousness or understanding, etc., etc.

DIVINATORY ASTROLOGY IX -- CHARACTERIZATION

This lesson is the seventh of ten dealing with the essentials of horary art and it introduces the student to the problems of carrying further the identification of people important to the situation and outcome of any given matter (portraiture) by showing the nature and activity of their significance (characterization). To put the matter another way, the identification of persons, through whom the trend at any given moment in the course of any given life or problem may be traced, consist of two processes: the identification itself, to which now the broader term "portraiture" may be conveniently be restricted, and the identification of the significance itself, which is to be expressed as "characterization". This latter type of description reveals the character of people brought into any degree of association with the client, but what is obtained is not the actual character of such an individual as and of himself (for every man has untold facets to his nature) but rather the aspect of his character which he may be counted upon to put forward as expressing the association, upon his part, with the querent for whom the chart has been erected. The whole proposition to which attention is now being given is the determining of the environment of a problem, so that its probable outworking may be deduced. The degree to which a student may wish to carry this out is a matter of preference on his part, but the complete potentialities of a horary chart in this regard must be outlined. Beyond mere appearance, so that a constructive identification of a living factor in an issue may be made, is the necessary determination of what the real attitude of such a person may be. The mere positive or negative aspect of assistance or impediment will be derived from planetary relationships and explained in the following lesson (XI, XII), but of prior importance is the estimation of the person's active character, so that in-

intelligent approach to him and his interest in the given matter may be made. In the way that the horary astrologer is called upon to learn life and all its aspects, so as to possess discrimination in an interpretation, so on a far lesser scale the querent must be equipped to make intelligent approach to those in a position to help or hinder him. What is here involved is a pure problem of deduction, because the characterization of a significant person is derived from exactly the same factors that give the identifying characteristics and permit the querent to know to whom reference is made. Practically speaking the difference between portraiture and characterization is an exact reversal of the mental process. Portraiture utilizes the situation of the planet in a sign, and in its various relationships, to call forth from the querent a flash of recognition--quite the most beautiful and striking aspect of smooth astrological art when well done--whereas characterization builds up in the querent's mind the picture of the significance of such an individual, and does so by interpreting the factors not in terms of description but in terms of significance. The most scientific method for doing this is the substance of the following lesson. In the meanwhile there are generalities which it is important to master.

The planets have a root nature in reference to the astrologer, as already pointed out (Lesson IV, par. 1 ff.) and this is the material for the most complete ^{general} characterization that may be described for the benefit of the querent--that is, to illustrate, if the planet be Saturn the nature of the astrologer's experience with Saturnine people (a factor that has made it more or less inevitable that this particular querent at the particular time should come to this particular astrologer for a characterization of the Saturnine individual vital to him in special or particular momentary reference) enables him to paint a very definite and helpful picture of the given person. With this as a foundation, the dignities of the planets (cf.

Lesson VI), and especially the colors and other elements of the planets shown in the table of Temple Astrology (page 33) are suggestive of character of anyone identified by one of them. The signs and houses in which each is found (cf. Lesson VIII, par. 5) and material for use in this fashion.

Horary astrology, in its common text-books, has shown perhaps more degeneration at the hands of medieval superstition than natal art itself, therefore many of the rulerships are unsatisfactory. As supplementary aid in portraiture two tables are added here. The first necessarily must give generalities only, and principally it will be useful only for Christian or given names and only in skilled hands. In the second table the few cities that are given are traditional; no real satisfactory and complete agreement exists for the astrological rulership of the principle cities of the world.

PLANETARY DESCRIPTION OF THE NAMES OF MEN AND WOMEN

Mars	Generally a clear cut Roman or Latin name, short
Venus	Generally a musical or ornate Grecian name, longer
Mercury	Generally a conventional name common in the family
Saturn	Generally a name yielding dignity, usually Anglo-Saxon
Jupiter	Generally a name rather regal, usually Anglo-Saxon
Sol	Generally a name taken from nature, life-suggesting
Luna	Generally an "invocative" name, of "magic-working" nature
Uranus	Generally a descriptive name that as a name is startling
Neptune	Generally a variant or distortion of a name than a name

TRADITIONAL GEOGRAPHY RULERSHIPS IN HORARY ASTROLOGY

- Aries: England (general), Whales, Germany, Denmark, Syria, Palestine
Naple, Marseilles, Florence
- Taurus: Ireelan, Poland, Soviet Sates, Persia, Afghanistan, Irak
Dublin, Leipsic
- Gemini: United States, non-French Africa, industrial England, Belgium, London, Cordova, Nuremberg
- Cancer: All tropicsm Scotland, Holland, Australasia, Pacific islands
New York, Amsterdam, Constantinople, Cadiz, Manchester
- Leo: France, French Africa, Italy, Czech-Slovakia, Artic-Antartis
Bristol, Damascus, Philadelphia
- Virgo: Natolia, BalkanStates, Greece, Switzerland, Atlantic islands
Jerusalem, Paris, Bagdad
- Libra: China, Japan, Thibet, inhabitable Siberia, Siam, indo-China
Antwerp, Lisbon, Frankfort, Vienna
- Scorpio: Norway, subject, racially minorities, Jews, British "Dominion.
Ghent, Liverpool, Messina, (Brazil)
- Sagittarius: Arabia, Hungary, Yugo-Slavia, Spain, Eatin-America (not MEX
Cologne, Sheffield, Toledo Brazil)
- Capricorn: Indin, Burma, minor national groups, Mexico, Baltic states
Oxford
- Aquarius: Sweeden, Finland, Teutonized Slavs, Nomads, Free black-
browns, Homburg, Bremen, Trent
- Pisces: Portugal, Brazil, domiciled aliens everywhere, coloniza-
tions, Serville, Worms

DIVINATORY ASTROLOGY X -- SOCIALIZATION

This is the eighth of ten lessons dealing with the essentials of horary art and it introduces the student to the most difficult of all horary details, disease. So far as medical diagnosis is concerned, this is entirely possible by divinatory astrology, but only in the most skilled of hands; and properly only by one who has been trained thoroughly in those natal departments that deal with medical details. The general rule of Ptolemy for astrological delineation, that knowledge of the subject matter of inquiry must be as thorough as the knowledge of the astrological factors involved, here applies with telling force. The student would need the eight years of conventional pre-medical and medical training, or its equivalent, as well as some experience in actual healing practice, to be able to use either horary or medical astrology intelligently for any complete diagnosis of disease. Several of the natal series of lessons to follow (e.g., Theosophical Astrology, Class 36) will outline the astrological elements of medical interpretation. What is now before the student, rather than a determining of what a disease may be, or a tracing out of the cause of physical maladjustment (diagnosis) will be the utilization of characteristic disease conditions as an aid in determining other and at present more important problems. These conditions will be known either as a result of competent medical diagnosis already obtained, or because of their common recognition (or, in the form of their common recognition) as headache, indigestion, etc., etc. In this use of disease factors the horary astrologer must be careful neither to alarm nor overly assure his clients; he shall have a decent and honest respect for his own ignorance in matters medical.

THE CONVENTIONAL HORARY ZODIACAL MAN

First	house	or Aries	Head and face, brain
Second	house	or Taurus	Neck and throat, cerebellum

Third	house	or Gemini	Shoulders, arms and lungs
Fourth	house	or Cancer	Chest and breasts, stomach
Fifth	house	or Leo	Back and spine, heart
Sixth	house	or Virgo	Abdomen, intestines
Seventh	house	or Libra	Lower back or kidneys
Eighth	house	or Scorpio	Escretory and sexual organs
Ninth	house	or Sagittarius	Thighs, and hips, flesh generally
Tenth	house	or Capricorn	Knees and skin, secretion generally
Eleventh	house	or Aquarius	Ankles and calves, the circulation
Twelfth	house	or Pisces	Feet and toes, liver

The superficial manner in which the above rulership may be used is in an extension of the identification or characterization of people significant in a horary chart. A planet in the first house and Cancer might suggest someone subject to indigestion-headaches, etc., etc. The first step in making such an identification more scientific is by the use of the planetary rulership also, for which purpose the nature of the planet in its general significance to the particular astrologer is best, but to this may be added the "chemical planets" ("Temple Astrology", page 28). Whether to take sign or house, for tentative description, if both do not suggest a blending of common idea, may be determined by the fact of emphasis of circumstances (when house is taken) or function (when sign is best). Thus Saturn has a tendency to hold things in solution (simply, it is therefore, but not always accurately, "congestion") and it might in Aries suggest a cold in the head, mental stress due to inability to put things out of mind, etc., etc., and in the seventh house a tendency to chill easily (difficulty in keeping the pelvic region warm) or an over-activity of the kidneys which would contribute to an extreme of stimulation or lack of stimulation of the bodily energy through the blood stream. If the planet were of importance in the horary chart by indicating the outworking or inworking of the major or particular problem (as by the lunar cycle

test) the emphasis would be functional and the person here signified would be characterized or identified as "having a cold" or "being worried about something"--whatever the composite of the factors would suggest in a given instance--while if the planet was simply of interest as in a house vital to the matter the emphasis would be circumstantial and in this case would show a person who would be of aid in an opportunity and who would be identified or characterized by intermittent bursts of activity, or by difficulty in keeping warm--whatever all circumstances would suggest. Here again, of course, is seen the difficulty of any attempts to teach any branch of astrology by a mere rehearsal of all possibilities and combinations.

Much more important than the above superficial considerations, the aid in primary portraiture of characterization, is the fact that disease is an entity, occultly speaking, and that what the planets show, as in relation to the querent, is not only a person of flesh and blood actuality but also a "person" or "entity" within the self in terms of a disease or potential disease condition. In subjective idealism (in the realm of philosophy) the student is taught that nothing exists, except as he gives existence to it, and this to a real measure is true in astrology. The planets in a horary chart show what people are by a client brought into existence in connection with a certain problem, and also what centers of force or persons he brings into existence within himself by the same process. This thing within may be a real disease, or what allegorically may be termed a disease. Here is the socialization of the factors of being, within and without. Several lessons have dwelt upon the exterior socialization; this lesson will at least call attention to the interior equivalent process. Life is made up of a division of labor. The head thinks, the feet walk, etc., etc. In horary art it may be seen that the feet, which should walk, are afflicted with disinclination (Venus, i.e., the re-

solvent planet, in Pisces or twelfth), and therefore the native does not progress toward a solution which actually awaits him, etc., etc. Here is study and reseatch, with one table of planetary meaning and one table of houses and signs, which willemploy a student so inclined for a year, easity, of interesting practise with this one phase of the altogether fascinating horary art.

Of greatest importance in thes "disease" or introspective use of the planets in divinatory astrology is the building up of the significance of individuals of moment in a problem, as these are identified by horary planets. This is accomplished by a combination of the "personal" and "disease" elements. In other words, the individual is first identified to the querent, then incharacterizing such a one, the next step is to show his physical reaction to and upon the querent. Constructively or destructively every other individual with whom contact is made in life is a "disease". These are people who "fire" each other, or one theother. In that case the significance within is of a fever and so on. This is truly sciantific, and truly difficult; yet it should be mastered. No instruction will do, experience alone will develop the gift of knowing one"s own, or other people's headaches, aphrodisiacs, fevers, chills and the like.

DIVINATORY ASTROLOGY XI -- IMPEDIMENT

THIS LESSON IS THE NINTH OF TEN DEALING WITH THE ESSENTIALS OF HORARY ART AND IT INTRODUCES THE STUDENT TO THE FIRST OF TWO CONSIDERATIONS in the to-be-foreshadowed outworking of any given problem. the elements that in general deny a desired result. Interpretation of impediments, and of the elements of assistance in the following lesson, must never be taken fatalistically, for the simple and obvious reason that knowledge of factors (or even of supposed factors which such knowledge be false) modifies action and attitude and so in most cases modifies the whole structure of circumstances. This if A is in a deal with B, and B is dishonest and at work to take advantage of A all the difference in the world results from the discovery on the part of A of the dishonesty of B. There are conditions in life and experience too strongly launched and "conditioned" to be changed to any appreciable extent, but these are rare--they may be dismayed as "karmic" by the superficial student, or seen as really and definitely in progress of change to larger perspective and in larger realms of expression by the deeper student. But on the whole it is impossible to say definitely what will happen in any given instance, or any given combination of circumstances. The rule for real astrology are, "Never predict" and "Outline tendencies, as "for the information of all concerned". There are students who will say that "astrology always works". This is the case of a temperament where the idea that "aspects are bad" and is so disheartening as to kill off real expression of self, and so make the untoward result inevitable, and where "good aspects" are sufficient encouragement to a fundamental timid disposition to enable such a person actually to do what might equally have been done without the psychological "boost", if with perhaps a greater expenditure of self. Conversely there is the other type of temperament that is stim-

ulated by bad aspects to accomplishment, and lulled into inaction and false security by good aspects; so that such a person can truly testify that "astrology never works". Both of these extremes err in approaching the "stellar science" too literally.

"How may it be known that events are sure ("karmic"), or that they are easily subject to modification? This is a matter of the strength and coincidence of all significations. If Saturn rules the hour, day and client, if the client comes to the astrologer when he is passing through a SATURN CYCLE, AND THE CHART SHOWS THAT Saturn not only is the significant planet but that it is moving to a strong aspect of a planet accurately symbolizing the person or thing of moment in everyway--in other words if the very face of nature herself arises to bear testimony to a matter--the "interpretation is certain and the outcome sure" (Daniel, 2:45); exactly as the lack of a real piling up of these many evidences show a trivial matter and one easily modified by an exercise of the will. The astrologer is not an oracle of the divine will, unless it is a most exceptional occasion; he merely is one equipped to read the spiritual "sign posts" of life.

First of the elements of impediment in the interest or concern of the young astrologer are retrograde and intercepted planets. By static position the presence of a retrograde planet in a house or sign* indicates that the matters so ruled are apt to drift away from the querent, in a manner described by the nature and aspects of the planet. This, of course, is the wholly superficial interpretation. Actually what is taking place is a very definite subjectification of the matter described--that is, the interest of the querent in such a person or thing is increasingly introspective; therefore the object fades away, both to the perception and also more literally in terms of tangible life relationship, and becomes "subject", within. A friend, who has been of great financial assistance (to cite an example)

may be eliminated in his role of financial assistance (through the loss of his job, inability to continue; or a direction of his interests elsewhere unwillingness to continue) but if he is shown by a retrograde planet he will be recaptured, advantageously so, as an inner or subjective strength--a sense of gratitude (perhaps) that serves to break what had been a hard element in the character, an element that moved always for the creation of financial difficulties, so that the outer financial assistance in a short time is no longer needed at all--yet it would have been claimed, to a gradual impoverishment of the being if the outer severance had not taken place. There is, in astrology, no fundamental evil--all works for eventual good--and this may with profit be remembered as a general principle. Furthermore, in connection with retrograde planets as impediments, here will be the case where an aspect is made by this backwards movement of a planet. In such a case, the impediment consists of the fact that the querent can himself do nothing to aid the desired results whatever the planet rules will come to the querent insidiously, he will "back into it" or it will "drift to him". Interception, where a planet rests in a sign that does not lie upon the cusp of any house, indicates functional impediment--it is difficult for the function of the sign in question to express itself in circumstances, so that whatever the planet rules will be very obvious in the circumstances of issue, but most lacking in constructive response to the active elements in the given circumstances; therefore special help must be given such activity.

The Dragon's tail is a point of definite impediment in any horary chart. Superficially it means either treachery in others or distinct ill judgement on the part of the querent (treachery to self). From a deeper point of view it is a challenge to the underlying elements of self ("spiritual opportunity") indicating the inevitable sacrifice of present for possible future considerations; it is a call for

a more practical and competent examination of contributing factors in the question at hand. The debilities of the planets, as they are found weakly, is the largest single element of impediment in the horary chart, and the most important because the most fundamental -- a nature of activity that is hardly subject to change. Things ruled by debilitated planets must be discounted, results achieved in other ways, efforts reinforced, etc., etc.

Active impediment is often shown by the aspects formed in the case of each planet as it is considered in view of its significance to the problem, and there are two ways in which such aspects are to be measured. First is the motion of analysis itself (the hours, days, weeks, months and years of the horary time table). Except that there is an overlapping in consideration which is an apparent violation of the rule, only the first aspect made by a planet can be taken. If there are two planets, the relationship of which is the end sought, first, but where a planet alone is significator, its first aspect only can be taken. Impediment, in this instance, is the limitation of time, which may be a frustration of the desire. Secondly, there is the motion of the planets as shown in the ephemeris. When these are consulted only the first aspect may be taken in any case. If alien aspects take place, other than that desired, the matter, for the present is frustrated completely. In ephemeris motion, if a planet moving to a desired aspect turn retrograde ("refrabaui") and do not make the aspect, the matter also is frustrated.

DIVINATORY ASTROLOGY XII --ASSISTANCE

This lesson is the last of ten dealing with the essentials of horary art and it introduces the student to the second of two considerations in the to-be-foreshadowed outworking of any given problem, the elements that in general promise a desired result. This and the preceding lesson are closely related, and must be studied together; they give to a rather vital degree the complete key to all divinatory interpretation. In the outlining of the elements of impediment and assistance it has been pointed out that there is always the possibility of modification of an indicated outcome, and further explanation of this point should be helpful to the beginning student. The chart (whenever horary or naal) is a picture or portrait of the subject (a client, a client's problem, as the case might be) and as such it is more a map or diagram of the inner conditions of the living entity than any direct "blue print" of the surrounding circumstances. Whatever may be learned through the medium of astrology is gained by the agency of the central person (or entity, as a corporation or anything constituted by person as possessed of "personality"--made subject to consideration by means of a chart) in the circumstances involved, and these after all are interpreted through the alembic of the mind of such central person. To put the principles more plainly, astrology always measures the conditions of self, not the state of the circumstances by means of which the self knows itself. To the deeper or veteran students the matter is easy of statement; the philosophy of astrology is a straight-forward subjective idealism. Therefore what real assistance may be given to a client by the astrologer is partly a matter of interpreting to him his real intent and desire--since the impediments are fundamentally an expression of his own interior being--moreover, it is also partly a matter of confirming him in the assistance shown available, so that no carelessness will result in things slipping

away from him, and partly a matter of interpreting the underlying significance of the accomplishment he so far has made in the creation of favorable circumstances, so that he may be challenged to a continuance of the happy "assisted" state of being.

Assistance is nearly always prominent over impediment in a horary chart, for the reason that it is a struggle against difficulty, or a recognition of difficulty, that has called the chart into being. But since trouble rather than good fortune puts a client in the mood for consultation, and a seeking of help, astrologers of the lower order have unwittingly if not consciously learned that it is more profitable to contribute to unfavorable than favorable results--and the art in its decline since medieval times has more and more reflected this; as it has at the same time pictured the "degeatest complex" of the average fortune-teller, compelled to battle the world against the overwhelming odds of increasing prejudice against his art and increasing incompetency vested in the type of person drawn to a profession of assistance, real discrimination is needed in picking out the points that will be helpful to a client. In general the position of all planets in a horary chart indicate assistance to the matter in question unless they definitely describe impediment. This is true because all relationships established in the chart are created by the occasion of the chart, so far as the chart is concerned. To put the principle another way, impediment is not impediment of the matter in question but of the assistance that has been given, is being given or will be given to it; therefore, where there is no impediment the assistance takes normal course. This is reflected in the aspects made by the planets (both by ephemeral and "time table" motion). Conjunction is the foundation of divinatory reading--in ordinary circumstances it is often the only aspect worth of consideration. A student to whom horary art is new can well learn this branch of astrology by considering nothing but the conjunctions. However, the other Ptolemaic aspects

(sextile, square, trine, opposition) are equally important and even the finer aspects may be used at times with profit by a skilled artist.

Aspects that are fractions of other aspects (as octile, or semi-square which is half a square) or combinations (as sesquiquadrate, or octile distant from an opposition) or not expressed in even signs (as quintile) can have no primary significance in circumstantial astrology; sextile and square being apparent exceptions because while fractions they yet are measure in even signs. This is because horary interpretation really uses houses only, or "even signs" elements of thirty degrees. in its interpretation of planets and in its estimation of signs. The other-than Ptolemaic aspects have secondary significance always; thus an octile (other than Ptolemaic) cannot impede the result of but only the operation of a square (Ptolemaic), but it can impede both the result and operation of a sesquiquadrate (other than Ptolemaic). No attention need now be given these lesser aspects, not the parallel of declination (for all this the student of Pythagorean Astrology can work out for himself).

The conjunction, of course, is consummation. The trine and sextile give the operation of elements that contribute to the desired result, but when the planets are brought into relationship in this fashion the desired result is not guaranteed, but only shown as probable. Conversely the opposition and square show operating elements inhibitory to the desired result, but that result cannot be said to be denied--merely discouraged and handicapped. The "good" aspects will describe the nature of the helpful as the "bad" aspects will show the nature of the inhibiting assistance; only the conjunction describes the result and the nature of its consummation.

Much confusion can result between an aspect brought to consummation by the eye and measured by the "time table" (since all planets by the time table have the same motion; so may degrees to describe so many units of time, the rate of speed determined by the house and

sign position of the one planet taken as moving to the other rather than by actual nature and celestial situation of that planet) and aspects actually coming into being in the heavens as shown in the ephemeris. Properly the aspect should be the one to be consummated in the ephemeris, and its time should be measured by the "time table". Where the "time table" indication only is found the cycle is measured but the consummation is impeded; in the case of the reverse the result is denied indefinitely.

In horary chart the house containing the Dragon's head is a department of being which will render definite assistance to the matter of issue. The house containing the Part of Fortune will be the department through which activity most directly beneficial to the desired results may be found, or originated.

Two oddities of ephemeral motion are given in the older and conventional divinatory art, both of which are rare but which operate strongly. "Translation of light" is the case when signifiers are separating rather than applying, and when another planet forms a strong aspect first to one and then directly to the other. This third planet will describe persons or conditions which will bring about a consummation apparently lost and beyond hope. "Collection" is a similar case when signifiers have not and do not aspect each other but both next aspect the same third planet.

DIVINATORY ASTROLOGY XIII -- FOCUS

This lesson is the first of twelve dealing with the distribution map, and it introduces the student to the genius and real function of the first house of the horary chart. It would be well for him at this point to review the distinctions between the actual horary chart and the distribution map (Lesson II, par. 4; V, par.5) and to realize that the former is primarily locative in function; the latter interpretative. In each of these twelve lessons the first consideration will be of the locative significance of the house under consideration, but the title of the lesson and the larger part of its content will refer to its distributive function. The first house, to a certain extent, differs from all the others in that in its locative nature it is, by that very fact, distributive--therefore the line cannot be as sharply drawn as it must be in subsequent analysis; nevertheless it must be drawn carefully, and well understood. The house in the original horary chart (locative) is wholly general. It represents the querent and all his affairs in embryo and in broad undifferentiated fact. Its principal role is to provide the moving factor in the operation of the "yes" and "no" rule (Lesson V, par.4) but it has far greater importance than this. It is the house of the ascendant; it is therefore the present status of all things, irrespective of the inquiry that may have led to the putting up of the horary chart. Showing this status, and also the querent in his person and general approach to life, it is a convenient "double check" upon any interpretation at any time. Her is selfhood as the basis of an astrological verification of psychological judgement.

There are a host of astrological queries in which there is no chance to use the distribution map except by forcing interpretations; matters so general that distribution is best in terms of the horary itself. The first house in its joint-locative-distributive

role is neither the querent nor the focus of his affairs, but the well-being in general which concerns him and which he makes manifest.

This is a sort of reading which might be termed negative, represented by such general inquiries as to the state of health (no sickness really being in question), the broad condition of life, the length of life, etc., etc. For determination of the generalities of his sort it is necessary for the student to realize that the moon is the planet of generality, and its house position in reference to the first will show the point of focal distribution of a matter subject of general inquiry; that, moreover, the dignities and debilities of the moon, of the lord of the ascendant and of planets in the first house must be taken into account. Particularly ruling against general well-being is the position of any planet "combust" (that is, within $8^{\circ} 15'$ of the sun; unless cazimi, "within the heart of the sun" or $15'$ of exact conjunction, which is equally strengthening), the mood considered especially fortunate in this position. More than any other house the first demands attention to planets within it (both horary and distribution map) because these, especially the highest of them, is "rising". These serve to link the subject of inquiry to the general conditions prevailing in the consciousness of the astrologer through the particular identity of such planets, revealing more than anything else the general conditions expressed in the broad term "well-being".

Length of life is a dangerous detail of astrological work, because it is possible upon the one hand to frighten or overly assure a client to the point of doing him permanent injury, and because upon the other hand nothing concerning the cycle of life is fatalistically fixed, as even Lilly pointed out in 1646. However the astrologer of sufficient knowledge and skill of life may gain this information for himself, with useful certainty at least, and may use it indirectly so as to be of real help to his client. The determination of life span in a horary chart (or distribution map) is built upon the fact that

the events of any life are charted through the houses clockwise (that is, backwards; twelfth, eleventh, etc.), each house representing one-twelfth of the life. The older astrologers used five years to the house of, the present length of life expectancy suggests six, but a more accurate device is to average the life spans of the closest relatives where all lines are deceased (ignoring childhood deaths) and divide this by twelve for the number of years to give each house. (If the student has mathematical skill as he can function more accurately by giving twice the importance to parents of the opposite sex, and half the importance to grandparents of the same sex). In time the astrologer will be able to recognize his general types of people, and to know more or less what average life span to give them; but this comes from experience and long observation of life only. Taking the houses in this manner, and proportioning the parts of each house, the points of affliction to the lord of the ascendant, to the moon and to the sun indicate the critical periods of life; if the lord of the fourth or eighth house, or Saturn, participate in these, then a point of possible or probable termination of life is shown.

The presence of the afflictions in the chart show the good and hard times of life by use of the cycle device just described, and the directions in which good and fortune may be expected are similarly shown by use of the table in Lesson VIII. One point of common confusion among unskilled horary astrologers is the failure to distinguish properly between the first and other houses. While the tenth house is lord of business it rules the affairs of business but not the business itself if wholly owned by the querent--that is, the tenth house always involves an association with other people. Therefore the well-being of a querent's ship at sea (in the medieval astrology) was a matter of the first house, and no distinction ever is to be made between any definite enterprise of a querent about which he

asks and the querent himself. Such an enterprise may be distributed --its money, its environment, and so on--and this distribution may be objectively descriptive to a seemingly foolish extent; yet everything actually has a "head", a "chest" (front, upper), and so on. The student here can use his imagination to advantage, remembering that Scorpio-eighth is always the base of anything, descriptively; that the first eight elements are bonding and that the last four show either appendicular or internal relationships and coordinations. This, of course, is detail for the specialist.

The first house in the distribution map is, obviously, redistributive. Of itself it provides the second planetary element for the operation of the "yes" and "no" rule, and then beyond this it shows all that has ~~been~~ previously been outlined in this lesson upon a more specialized and located scale. There are, however, three points of special particular importance in connection with the distributive map alone. The inquiry may be made as to whether a person is at home (erroneously given to the first house of the horary chart by the medieval astrologers; who then used the seventh for the querent) and the answer is "yes" if the lord of the distribution first" is angular; if succedent, the person is nearby; if cadent, remote. In an inquiry as to whether an individual is alive the dignities and similar placing of this lord give the answers. In an inquiry as to the place of a person the "distribution first" and its lord give, in order, the last-known and present location by the table in Lesson VIII.

DIVINATORY ASTROLOGY XIV -- CONSCIOUSNESS

This lesson is the second of twelve dealing with the distribution map, and it introduces the student to the genius and real function of the second house of the horary chart. Locatively the house rules money and all possessions, distributively (or, genitively, in a grammatical sense) it rules consciousness of all self-wealth and self-possession. Again let the student make sure that he understands the difference between the two uses of the houses. In an inquiry the horary second rules the money, wealth and possessions involved. If the inquiry is one concerning money this second house becomes the first of the distribution map-it is the focus of the money matter, and its "second house" is not the money all over again but rather the consciousness in the money; elements that will be described at a later point in the lesson. If the inquiry does not concern money the horary second house remains the house of the money of the querent (or his query) and the second house of whatever distribution map is established will be the revealing agency of the consciousness of the matter being brought into focus. From this it will be evident that the second house following any given house (this is Grecian or astrological counting; normally one would say the "first" house following) is the consciousness of that house (its money in a distributive or genitive sense). It will be excellent drill for the student to puzzle this out and see that money or possession is the consciousness of a native, simply and objectively expressed; that environment is the consciousness of money; home the consciousness of environment; self-expression the consciousness of home; labor, of self-expression; opportunity, of labor; regeneration, of opportunity; understanding, of regeneration; place in life, of understanding; objectives, of place in life; inner sustainment, of objectives; personality, of inner sustainment; and money or possessions, again, of personality or the native himself. By

the same token (Grecian countin, "second", normally) house following may be taken thfough the twelve, and each of the rest of the twelve in the same way, gibving a twelve times twelve basis insight in- to the real and eternal meanings of the astrological houses.

The locative function of the second house, as it is found in the basic horary figure, is the distribution of wueries concerning finance. The fuller and richer detail of any answer to these will be brought out in the distribution map, accordng to the principles concerning the focus of the matter, and the definite resulting distri- bution of the matter. In other words, the only difference, generally, in the answering of a question concerning money, love, health or any- thing else lies in the proper locating of the distribution map. Con- siderable training is necessary before the student will be able to see that "consciousness " is consciousness, whether of an investment, a love affair or a stomach ache--and that the same is true of "focus"m and of the "sensitiveness" and other elements to follow. There are, however, in the case of the second house and the others to come later certain specialized forms of inquiry which require care in the deter- mination of the distribution map, and concerning which much informa- tion may be gained in the process of estimating the distribution map. To these a paragraph should be given.

Of ten a client will ask a purely abstræct, more or less idle question, such as "Will I become rich?" Scoffers in particular are apt to approach horary art with lettle real interest, an so re- sort ot superficial questions. But these superficial inquiries are of the utmost importance, because they call for the finest @gree of work and are most excellant in training. The question of gaining wealth as an idle conjecture is almot too indefinite to justify a dis- tribution map; although its use will give the full detail of analysis as always. In general, however, such an inquiry is to be interpreted to mean, "Will I be more able to indulge myself?" rather than "Will

my possessions be increased?) Therefore the horary second itself is more clue to the matter than its "second" (distributive). The dignities of the lord of the house, and the nature of the planets therein, are sure and sufficient guide to the answers--as they may be favorable or unfavorably placed and related to each other. In similar fashion a question as to the persons or things through whom or which gain or loss may be expected is purely locative, or related to basic "focus", without need of the distributive map (the original chart becoming both locative and distributive). Houses containing good planets, or containing the lord of the money house or the part of fortune will contribute to gain, as those where affliction is found will show the principle agencies in loss. But if definite information concerning any one or other of these agencies, good or bad, is desired, than a distribution map, using the house in question for the special focus, may be taken with real advantage. Any number of distribution maps may be taken in a given horary, of course. Time measure naturally is determined by the horary or distribution map in use when a given planetary aspect is taken into account. Of a querent's inquiries concerning another person, or definite group of persons apart from himself, however, the horary chart itself reveals too little and a distributive map is necessary. One to whom money is loaned, or from whom it is borrowed, or with or through whom it is invested, or from whom it is received in any definite commission, is always the seventh house (a partner) as one from whom money is received as a superior, a parent or employer, or to whom it is paid as inferior, an employee, is always the tenth house. (Avoid confusion here. The seventh house may be the money "of" a servant by distribution; it is not the money paid "to" a servant or received "from" a servant in a locative sense). The money belonging to these people is ruled by the eighth and eleventh house, so that it is important to know whether the actor of the person

(or his attitude; inner act), or the physical being of that which is his possession, is involved in the question. But if the distribution map is correctly identifies there will be no difficulty in interpretation. This is locative function by means of known personal relationships. Known non-personal relationships are handled in the same way (profit from a short journey, third house focus; and so on) but where unknown factors of "agency" (helpful or inderingg factors) are to be found it will be necessary to consider the house (as focal) where the lord of the matter inquired is found, and all houses (as focal) whose lords might be contained in the house ruling the matter of inquiry.

Since all things possess consciousness of some sort (otherwise they would nbe no existence), consciousness can never ba a focal element in horary art. It is the first and most important of the distributive or descriptive elements in interpretation, and must always be taken into account. What does it reveal? More than anything else it shows the resource of any focal ekement, both what is known and what is unsuspected (the nature of the distributive second revealing its nature, character and worth--its subjective or objective emphasis) and so will aid in, first, making it possible to assure or warn the querent, and secondly, guiding the astrologer in his advise--since he willllknow how far it maybe possible forhis suggestions to be carried out.

DIVINATORY ASTROLOGY XV -- SENSITIVENESS

This lesson is the third of twelve dealing with the distribution map, and it introduces the student to the genius and real function of the third house of the horary chart. Locatively the house rules brothers and sisters, neighbors, short journeys and the lower mind or the immediate reality of all things; distributively or genatively it rules sensitiveness or the conditioned temperament of the being as contrasted with the inherent temperament or consciousness which is shown in the second house of the distributive map. At this point the student may well begin a special study of the traditional horary and special meanings of the houses (these are given in major or vital part in the table on page 24 "Temple Astrology, and they are found with great variety and scope in a host of textbooks) in order to see for himself the operation of these principles in the determination of house meaning--in time he will be in a position to create his own special house rulerships as he needs them. Space cannot be taken in the lessons to go into detail in this regard, but certainly no greater drill can be devised. Brothers, sisters, and neighbors--environment, as perhaps best summed up in a single word--represent the conditioning agencies of close external being, the basic conditioning agencies in all life. Parents, teachers, and the like are of far less importance as conditioners because such agencies represent superiors, and real conditioning is always at the hands of one's peers, naturally. The lower mind or third house, therefore, is the sensitiveness of being, the "reaction capacity". Short journeys are expression of the activity of environment, and in similar fashion it will be found that all the meanings of any given house represent essentially a single idea. Using one keyword for this idea locatively, and another distributively is a device which will aid judgement and interpretation. Personality

locates focus, and focus distributes personality. Possessions locates consciousness, and consciousness distributes possessions. Environment locates sensitiveness in objective reality, and sensitiveness distributes or related the environment in the general domain of self.

The questions concerning the third house are generally very specific in nature (since none but the rare person generalizes his environment) and therefore the problem here brought to attention are dependent upon most careful distribution in terms of house rulership. It must at all times be remembered that horary astrology, by its very nature, adjusts itself to the intellectual capacity of its practitioner, so that certainty of operation (consistency of procedure) is more important than theoretical exactness in principle, but it must also be seen that the more broadly and intelligently the art as such is understood the greater the capacity of the practitioner will be. In view of the latter fact these lessons are made as exacting as possible, and in most cases to put their principles into practice, over and over again. It has been shown (Lesson II, par.4) that the third house is the first of brother or sister, the fifth the second, and so on. In such a case the querent must take his own place in order (e.g., the ninth house if he is the fourth child), including any miscarriages or deceased brethren, so far as these may be known to him. If there are half brothers and sisters the line of descent is taken from either one of the parents (as near as can be figured the one most involved in the particular condition important to the matter at hand); adopted children take place but with their "age" here counting from the time of adoption. If the matter is one specially involving the brothers only (an entailed estate, perhaps) the sisters are ignored in the count. Since this method gives the querent two houses ruling him it must be remembered that he is shown in the first instance as the free agent (focus) and in the second as the limited or conditioned agent (the locative seventh for focus, say, if he is the third oldest child)

All manners of relationships may of course be worked out on the principle here shown; uncles, nephews, cousins, ad infinitum.

If the query concerns agreement among specified parties an adaptation of the "yes and no" rule will give the answer. The querent is symbolized by the horary chart itself and its distribution, the party-in-relationship by the distributive map and its sub-distribution. The application or aspects of their lords, and the placing of them, gives the answers. Greater detail is gained by tracing out the dignities. Where such planets are in mutual reception (each in a sign ruled by the other) or both are under rule of a benefic, the agreement is shown; lack of relationship or definitely bad relationship or influence shows the reverse. At this point the student should review the dignities (Lesson VI, par.'s 2,3,) and also the information so far given on the planets (Lesson IV, par.'s 3,4,) if he has not fixed these firmly in mind. Jupiter always aids an issue by a manifestation of character values or esthetic foundations, and Saturn always impedes by exacting an accounting of the same elements. Venus, is also a benefic (the term includes Jupiter and Venus) and aids by a fortuitous manifestation of circumstances, as Mars impedes by exacting effort or that which compels fortuitousness from the self. Sun indicates aid from superiors, resistance from inferiors; and the moon reverses this. Neptune merely indicates that the result is to the interest of society; Uranus that a thing has come to attention but none of these three last named planets possess power, in horary astrology, to aid or hinder appreciably any matter at issue. This is in considering these planets as they may be found in given houses, or as they take given relationship by aspect with other planets. As lords of certain houses they lose their own nature and become the active personification of the matter of the house. rules.

When questions are asked concerning short journeys, or the matter of news, rumors, and the like (all statements of fact, letters

and the like belonging to this house) the opposite house must be considered as the distributive focus for the result of the journey or the trueness, falseness, value and such of intelligence--this because the matter is not one of a permanent or conditioned relationship (as of a brother or neighbor) but is a momentary active partnership with a place to which to go, an idea to receive and act upon, etc. For the source of news, opportunity for a journey and the like the place of the lord of the third house in the locative map will give the distributive focus from which judgement may be taken. Similarly, the place of a brother or sister is shown by the lord of the third (or proper house) in the map (distributive or locative) in which the focus is the querent.

Of "sensitivity" as the expression of the general conditioned side of being there is not a great deal that need be said by way of special description because the outlining of distribution of conditioned relationships should give more than a general picture of the nature of human reaction to other human beings personally but not necessarily actively related to the querent. In other words, his sensitivity is either the sum of or else any one of his various complexes as they may be related to a matter at hand.

DIVINATORY ASTROLOGY XVI -- STRENGTH

This lesson is the fourth of twelve dealing with the distribution map, and it introduces the student to the genius and real function of the fourth house of the horary chart. Locatively the house rules the home and the father (remote-link parent, which in natal astrology may sometimes be the mother but in horary art is always the male parent, without exception) as well as the soul, or psychological home; and estates, land, inheritance, secrets, weather and all things which may be the expression of the receiving or giving of fatherhood, especially the fatherhood of self or the end of life and the eventful results of all general or specific experience, distributively or genitively it rules strength or the objective placement of being in life. The student must be very careful to find the real sense of the idea underlying as seemingly scattered a group of relationships as the fourth house possesses--along the idea of the drill suggested at the outset of the prior lesson. Thus gardens and parks are in this fourth domain because they are the esthetic end of man's custodianship of his share of the earth's surface; literally this means that the house identifies the land he owns, or that to which he expresses the relationship of a father as contrasted with the merely administrative relationships of the second house, while figuratively speaking it means that the house indicates the civilization or transformation of land as evidence of his spiritual being, ruling not only the details of fine estates, private or public, as gardens parks, but also the whole of social development in its fatherhood of him, therefore ruling all cities, towns and the like. The rulership of the weather is rulership of the vegetal fatherhood of the globe, because this house is the conscious (second) of man-in-general expressed as environment (third). It is by visualizing the rulerships in this fashion that the student

gains the real mastery of his medium in the exercise of a genuine horary art.

There are many detailed and traditional questions assigned to the fourth house, and the problem in the case of each of them is the proper locative identification of the planets which shall reveal the answer to the query. It must be remembered that all property to which there is a title is ruled by this house. The second house is concerned with personal possessions upon the one hand, and with abstract wealth upon the other; real property is a function of fatherhood and is here found. Also all property which is fortuitous or gained by chance is here found, such as treasure, for it is that to which society at large grants title. The second house properly rules that which is the fruit of the personality, the fourth that which is the fruit of paternity, but this rule literally is only true in essence. In questions concerning the purchase of property the "yes and no" rule operation of the lords of the first and seventh indicate the transaction itself (the seventh is always the partner in relationship of a personal, direct or negotiative nature), the lords of the first and fourth the possibility of the transaction (the fourth showing the conditions of the property before purchase) and the lords of the first and tenth the result of purchase (the tenth, or house opposite of the fourth, showing the property after a transaction). Of the query is of inheritance, or of selling, the rules are the same. The tenth house rules the price of the property (estimation of anything is the opposite of the primary house) and the fourth rules treasure (since treasure is inert). That status of treasure is shown by the lord of the fourth, which if in the fourth or in its own sign or possessed of either strong dignity gives favorable testimony.

The possibility, desirability or nature of any move from a house, farm or geographical section is shown by the relationship be-

tween the lords of the first and seventh for the same reason brought out above, and locatively the minor details are shown by the placing of planets. Distributively, of course, the proper house in each case is taken as focus. Let the student remember that while a querent's own inherited property is the fourth, his father's property is the fifth house (as the property of any person from another person's point of view is the second and not the fourth distributive house, since property in the case of the "other fellow" is always personal, or distributive, and not social, or locative) his mother's the eleventh, and his wife's or husband's the eighth.

The finding of lost articles, a matter ruled by the fourth house because they are "hidden" and because their finding or mere location is essentially an "end of the matter", is perhaps the most difficult of all detailed horary work. Generally this is a speciality of astrological work that cannot be taught because all but the most exceptional practitioner here depends more upon his intuition than his wheel. But the principles may be put down, and they should be learned and put to at least occasional practical use for the sake of a rounded-out mastery of the science, if for no other reason. In a broad and rough way it may be said that the planets indicate the nature of the article lost, the signs the general nature of its place and the houses, its specific situation. The table of Directions (Lesson VIII, with the explanation there following) will aid in location as the time table will settle the question of when (and, to some extent, the question of "if"). The second house of the distributive map in the lost article itself (a personal possession of the querent) and the fourth house of this same map is the hiding place (the environment of the article). Whether the article is lost or stolen is a fine point of judgement, because in the latter case the agency of loss becomes of importance, but in both cases the house rulership of the articles are

the same; therefore the consideration of the thief may be left to the proper house (wseventh). Whether it will be recovered or not is determined by the nature of the second and fourth houses, and of their lords, according to the house rulership given. The signs show whether a situation is concerned with water, air, (elevated), fire or earth and with cardinal or moveable, convenient or mutable, or fixed situation. The relationship between the lord of the querent and of the lords of his second and fourth houses by the "yes and no rule" technique will show the possibilities of recovery of articles asked about.

The idea of strength in the distributive or genitive fourth house is one of the most important of the twelve details of horary distribution. The student in order to grasp these rulerships, must know that they are cumulative in nature, whereas the normal or locative twelve houses are the result of an interweaving through the circle of forces of which any one (of the angles at least) may be taken as primary. But in the distributive analysis the idea of focus is always the basis of all the other ideas which in essence are themselves but additional or cumulative expressions of focus. Thus, consciousness is focus in its first self-localized objectification. Focus is more itself in consciousness. Sensitiveness is consciousness more focalized than the mere gathering of focus which is consciousness, and new strength in another stage--focalized sensitiveness better, focalized conscious sensitiveness.

DIVINATORY ASTROLOGY XVII -- CONTROL

This lesson is the fifth of twelve dealing with the distribution map, and it introduces the student to the genius and real function of the fifth house of the horary chart. Locatively the house rules all self-expression, which may be said to include children or offspring of both literal and figurative sort, together with all details concerning offspring such as pregnancy and virility, pleasure courtship, liaisons, and all matters of romance not @finitely the detail of partnership (seventh house); all speculation and all enterprise catering to the chance element in life (the money or "possession" factor of the hidden treasure of the fourth house) which means the theatre and the entire amusement field of modern civilization, and charters, ambassadors, messengers and all agencies of negotiation (excepting, of course, the party with whom the querent negotiates; (ruled by the seventh) of all elements in which the personality reaches out as itself to make itself manifest (revealing the values of its soul, second house of the fourth; granting an extension of its situation or duplicating its environment, third of the third; uncovering or making at home the essence of its established personal values, fourth of the second); distributively or genitively the house rules control, or the direction of its strength, adaptation of its sensitiveness and strengthening of its consciousness. Distributively this is the old "strength in resistance" idea which medieval astrology assigned correctly if negatively to this house. Locatively this rather than the ninth house is the ruler of schools though not of knowledge or education of that which is gained in schools, not of the facts and procedures of instruction or the method whereby knowledge is gained--it is the environment of the conditioned whole self, or the conditioning process, or the social side of man's training. Thus the fifth house will show what an individual will learn by absorption (osmosis) and

it is properly the house of childhood from the point of view of the child as well as from the perspective of the parent. (If "schools" in the fifth and "education" in the ninth puzzle any student, let him remember that the ninth is the fifth of the fifth. If "environment for living" in the third and "environment while under training or instruction" in the fifth puzzles any student, let him remember that the fifth is the third of the third).

Behind nearly every question that may be asked concerning matters of the fifth house is the question of the fertility or pregnancy of the querent, figuratively or literally as the case may be. Where the query is the potentiality of personal effort in reference to some other house a simple adaptation of the "yes and no rule" technique is all that is necessary. This employment of figurative fertility is so common that the fifth house has almost taken its primary meaning as speculation, or the full of the treasure-potential (fourth) of the possessions (second). In matters of speculation, therefore, the performance of the lord of the fifth in reference to the lord of the second is the key of the matter. But in questions of literal consideration or self-pregnancy or its possibility (such as, is a woman with child?--or is it possible to have a child, or will we, or when will we?) it is necessary to take into account the nature of the sign upon the cusps of the houses concerned (first and fifth, or fifth and seventh, or fifth alone; as a woman may enquire, or a husband, or a man of his mistress or a woman with whom he may have become involved) to see if these are barren or fruitful, the nature of the planets in these houses or serving the lords of these houses to see if they are barren or fruitful, and then the situation of the lords of houses concerned to see if they are in barren or fruitful signs, in good aspect with fruitful planets and bad aspect with barren ones, or the reverse--these testimonies completely or partially giving an answer to the mat-

ter. Here is detail of superficial interpretation which will largely determine itself for any student who will keep his fundamental principles and his root rulership in mind.

An older astrologer concerned itself a great deal with the matter of detail in connection with childbirth. Would there be twins; testimony to which effect would be embodied in the presence of double-bodied signs on the cusp of the fifth house, and first and seventh, and the presence of the lord of the fifth in such a sign. Students in this connection must remember that "twinning" is a definitely inherited trait in human genetics. The sex of an expected child has long been a favorite subject for prediction, but in the present age where the elements of masculinity and femininity are so scattered through both actual sexes the results are disappointing in the case of most astrologers who attempt to determine this in advance. The preponderance of masculine or feminine elements in the testimonies of the child is the basis for the prediction: masculine signs on the fifth, its lord in a masculine sign, and so on, for a boy. Sometimes a question will concern a lost child. This is handled in the same manner as the analysis of lost or stolen articles, except that the fifth house rather than the second is the lost article (the child), the fourth house remaining the hiding place. The relation between the lords of the fifth and first will reveal the details of the return.

These lessons in their short compass, being to cover the detailed subject of horary art, but they do call attention in a very full manner to all the principles involved--so that the real student will be thoroughly equipped for his practice. Thus, the use of the fifth house for a lost child, the second for a lost article, but always the fourth for the condition of "lostness" suggests that in marriage difficulty (lost romance) the seventh in connection with the fourth, or in unemployment (lost place in life) the tenth in connec-

tion with the fourth, and so on, will be most illuminating--wholly apart from the normal material to be covered upon those houses in their regular consideration, but of no particular worth for the student not inclined to trace these things out deeply. The fifth house rules ambassadors, messengers, and the like. Why? Because this house is the third (environment or enlightenments; consciousness) of the seventh (opportunity or any active partnership or relation of self to not-self) taken backwards, or in anticipation--it is a bringing back into potentiality the essence of opportunity or negotiation. Here is more and valuable drill for the real student. The first house is anticipation of all twelve in order. Personality is the potential possession of essence of the home, and so on. The second is wealth, which is potential possession of environment, is potential environment of soul, potential soul of self-expression, and so on.

Control, in the distribution map, is the consciousness of strength, and the higher reality of sensitiveness--an inner sensitiveness (sensitiveness of sensitiveness) which makes it possible for a thing to act surely and in conformity with both inner and outer patterns.

DIVINATORY ASTROLOGY XVIII -- APPLICATION

This lesson is the sixth of twelve dealing with the distribution map, and it introduces the student to the genius and real function of the sixth house of the horary chart. Locatively this house rules service (it is the potential possession of opportunity; the second of the seventh; taken backwards) of all effort or work or labor as such. From the point of view of a determination of the value and fruitage of expended interest in a matter asked about, it becomes quite the most important house of the horary chart. More than any other it gives practical occasion for the detailed employment of the distribution map, leading the way to an understanding of this employment in connection with the other eleven houses. More than any other thing a querent is saying "What shall I do?", and the matter of pure doing is the sixth house. Service to others is expressed in terms of labor and work, which an individual will rarely expend for himself. Service by others is expressed in terms of servants, both those habitually in a dependent situation and those acting as servants for the instant. Service to self is sickness, or a mobilization of consciousness for an adjustment of the individual adaptation to opportunity (the potential expressed as the second of the seventh, taken backwards). The house rules food; therefore farmers, tenants and stewards, small animals and cattle (all domesticated animals, including the pests such as rats and mice, but excepting those the care of which is made professional; the "larger animals" of medieval astrology, ruled by the twelfth house as the opportunity or partnership of the sixth--in theory the case where the care of animals leads to the establishment of the home, environment of the tenth, instead of the establishment of the home leading to the care of the animals as in the sixth, the environment of the fourth. Tenants or "landed" agents of any sort, the army and navy or governmental agencies of protection or service of any sort are locatively ruled by this house; as is cli-

mate; or the service of nature (environment of the weather, third if the fourth), and magic, or service at the hands of the indivisible or curately subjective agencies, (the strength of sensitiveness; fourth of the third). Distributively or genitively the base rules application, or possession of control, appreciation of strength, power of sensitiveness and mastery of consciousness.

The type of question arising most frequently in medieval times, aside from the primary matter of sickness, was concerning the runaway servant, the lost or runaway domestic animal, the problem of the engagement of a servant or his discharge, and the relations with tenants. For all matters of this sort the application of the "yes and no rule" technique is adequate, reinforced by the interpretation of the distributive map. In matters of sickness a larger latitude is given the astrologer because of the commonness of the phenomenon and the importance given it by all people. A chart maybe put up for the time of "taking to bed" in sickness; giving a figure more of the natal strength than the one based upon the time of query--that is, one more circumstantially related to the subject of inquiry than usual. The "yes and no rule" technique is necessary for the determination of sickness--its duration, cure and the like--and for this the relations between the various houses concerned (the first and sixth; and the sixth and tenth, if a return to business is involved, and so on, as suggested by the phrasing of the question). The reality of the sickness, since there is much shamming and much self-delusion in connection with illness, is shown by the strength of the sixth house, its lord and its contained planets. The physician is shown by the seventh house of the locative map (a partner in the event with the querent or subject), the second of the distributive map (the consciousness, marked by the particular attention gained to self, or possessed; thus in any matter at all, a person whose favor is curried is always ruled by the second house, which is the seventh of a focal sixth as

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ruler of labor or special effort put forth for the gaining of an opportunity). There is danger in sickness if the lords of the locative first and sixth (or either) are in the fourth (end of life), sixth (sickness) or eighth (death); absence of it if these conditions do not prevail. Because physical illness is of the greatest importance in life the horary chart must be subjected to more than usual examination, and in general the astrologer must always supplement and never under any circumstances supersede competent medical aid--the service of a legally recognized healing practitioner of some sort. The movements of the moon by epemerical motion (not by the "time table", that is) are of importance in indicating the critical periods of sickness by the aspects it makes with the planets of significance; and for this sort of analysis the chart cast for the "taking to bed" is more accurate than the pure horary, although read wholly by horary rules. In general, concerning sickness, no operations should be performed or changes in location made with the moon in the sign or house ruling the part of the body involved in the illness. These rulerships have been given in Lesson X, and the motion of the moon through the houses of the horary and the signs is, again, its actual motion in the ephemeris.

There is a complete Sabian system of diagnostic astrology (in a number of series yet to be issued at the time of this writing of this) and the principles there put forth may be used in horary interpretation with greatest advantage by the skilled student; but such is beyond the beginner, and is wholly unnecessary for the normal use of divinatory astrology. Interpretation of sixth house matters does differ from the other departments, if sickness is concerned, because it is necessary to take the moon into account, constantly. This is because the moon, from a planetary point of view, is the function, and because sickness, (except in its bare fact) is not so much circumstantial (revealed in house relationship* as it is functional. The position of the other planets in relation to the moon, and of all planets in the

locative first, fourth, sixth and eighth, and the distributive whole twelve, is of great indicative importance. A full grasp of the natures of the planets is of greatest aid here, and tables have been given in "Temple Astrology" (Lesson VII, VIII, XI) which will be invaluable. A root grasp of the planetary natures may be gained if the student will realize that the "lights" (sun and moon) are most concerned with the organs (the sun indicating strain and the moon exhaustion), Mars, Venus and Mercury with the nerve system (Mars showing fevers, Venus infections and Mercury nerve inflammation), Jupiter and Saturn trouble with the glands (Jupiter over-functioning and Saturn under-functioning) and Neptune and Uranus mental disturbance (Neptune fears; Uranus, illusions). Sickness is important because it is revealing of the pattern of the whole life (as is health, a "normal state" of sickness). For the cure, therefore, the sixth house of the distributive map (sixth of the sixth) is used, as it is for chance of sickness where the native is in full health.

Application is the name on the distributive map for this element of the "sixth of the sixth"--it is fundamentally the moving into or toward the full and adequate life-patterns of being; a utilization of the genius of self expenditure of effort.

DIVINATORY ASTROLOGY XIX -- COOPERATION

This lesson is the seventh of twelve dealing with the distribution map, and it introduces the student to the genius and real function of the seventh of the horary chart. Locatively the house rules love and marriage on the basis of partnership of being, all partnerships in general, opportunity or potential partnership, and the fine arts or esthetic partnership with the larger subjective realm of being. It is the house of the astrologer, because the interpreter of the chart is a temporary partnership with the querent; and if a man is casting a chart for himself he finds himself therefore in two houses--One in one capacity, the other in the other, and both to be kept rigorously separate in any analysis. It is the house of all partnership in temporary transactions, and so rules buying and selling contracts, business travel as a salesman, and contracts. It rules the partnerships of inability to establish partnerships; disagreements in general, lawsuits, penalties of all sorts, and war. It rules all professional consultation: doctors, lawyers and the like in their personal relationship to the querent. It rules foreign or disjunctive affairs of all sorts, for the individual or the community and nation; and, for similar reason, all fugitives and all thieves and thefts. It is the house of the public in relationship to any individual's problem; of any individual or momentary vital or centralized importance to the public. It is the house of the place of removal, or the house of fundamental opposite--a point to be explained immediately. Distributively or genitively the house rules cooperation or the active immediacy of partnership, of affection, of opportunity and of esthetic appreciation--the distributive activity of that idea of opposites, or self-complementing, which must now be explained.

In any chart the house opposite to any given house, as the sign opposite to any sign in the fundamental or fixed zodiac, presents an inversion or complementing cooperation of partnership of all

details ruled by the house in question. This is especially important with the seventh house because it is opposite of the first house or of the ascendant of the chart itself, but the principle is no less true in all other cases. The utilization of this fact comes in connection with change, or with definite moves that are made in cases where there is volition--the move need not be made. The point here is subtle but vastly important. If a question is asked concerning a move that is forced--that has to be made--the first house remains the focus of the matter. But if there is an option the first house and its distribution map prevents an usual picture of the actual readjustment on his part, whereas if he actually makes the move, the seventh house becomes the first for a picture of things as they will be after the move is made, and all the other houses are then taken in their relation to the seventh as the first. A caution here is that if the question is definitely phrased for "the result of making a change" the first house and not the seventh is, of course the focus. The seventh house is always opportunity, or the "change" that forever lies ahead, and the further opportunity for the querent if he makes the change indicated by the seventh is shown by the first house and its distribution map, since the first then becomes the seventh of the seventh taken as the first. In that connection it will be seen that the first house is potentialized if the seventh is literalized. Literal emphasis always shows a waning importance and disintegrating tendency, potential emphasis a growing importance and integrating tendency--so that the result of change in point of view will wholly transform the interpretation. Here is a key of much of value the student can master by practice; it is hardly ever clear in this form of first statement, but everything has been put down and it will be very clear upon careful study.

The seventh house as the astrologer will reveal as much as the first, so that the astrologer's knowledge of his own affairs is

sufficient "priming of the consciousness with facts" to make it possible for him to give his client marvelous and most surprising interpretation at times. For the use of the seventh house in gaining knowledge of people the principles put down in connection with other houses will serve admirably. It is the house of a thief and his theft. The position of the lord of the house by house and sign, if the question concern stolen material, will reveal the location of the thief. In this connection, Lesson XVI, par. 4 may be reviewed with advantage. Paragraphs 2 and 3 of the same lesson should be reviewed in connection with the problems of buying and selling, and with the use of the seventh house in business deals. It is always the house of the deal itself, or that aggregation of "thing factors" with which the querent seeks to make partnership. Business is always centered in the tenth, home in the fourth, self (querent) in the first and the "other" or alien factor or factors of person or persons in the seventh. In a question of agreement between partners the presence of the lords of the houses in fixed, common or cardinal signs, and the presence of fixed, common or cardinal signs on the cusps will indicate whether there is a fixed, fairly fixed or transient relationship. In the matter of law suits and disputed the nature of the aspects between the lords of the first and seventh reveals the probable nature of the outcome, and the balance of strength indicated by the lords according to dignity and according to which applies to the other ("chases" the other) indicated which of the parties to a suit or dispute is apt to win out. Where the querent is facing loss he can change the tendency by changing lawyers or associates, since that act reverses the roles of the seventh and first houses. The tenth house is the judge and the decision itself in a matter of suit. In liquidation the seventh house rules creditors. Warfare is analyzed in the same manner as legal contentions. Aspects applying unfavorably answer the question, "Will they fight?" in an affirmative, while good aspects indicate successful set-

tlement without bloodshed. Victory is shown by the strength of the lord of the first. The seventh house rules stocks and bonds (financial partnership) and therefore the application of the lord of the second to the eighth indicates the time to buy, of the eighth to second, to sell. These and similar details all show the consistent working of the simple principles of horary operations which by now should be very clear to the student.

Matters of marriage, romance divorce and the like are no different from the foregoing, with an observation and analysis of the relative situations and strengths of the lords of the first and seventh, and of those houses themselves; except that with the seventh men in general if a woman be the querent, or the moon, of a man ask concerning this department of life--in similar fashion to the use of the moon for sickness in the prior lesson. Trouble, or harmony, is easy to estimate. Other lovers are shown by aspects of the lords to other planets before their aspects to each other. Courtship, apart from partnership relation, is, of course, the fifth house (lesson XVII).

Cooperation is the essence of pure partnership or potentiality in the distribution map--it is the house of the possibility of making a given matter live and vital, or of keeping it so.

DIVINATORY ASTROLOGY XX 00- SIGNATURE

This is the eighth of twelve lessons dealing with the distribution map, and it introduces the student to the genius and real function of the eighth house of the horary chart. Locatively the house rules regeneration or death, and all matters which might therefore be termed new cycles of life and experience or on-going; all property of partners or of partnerships, so that legacies are included together with wills and all operations by which tangible or intangible possessions (money, real property or any sort of responsibility) come into the possession of the querent; worry, sadness and all phases of mood created or sustained by elements incidental to the life as opposed to the root moods of being ruled by the second house; and therefore all restriction (distinguish this from confinement, ruled by the twelfth house, and from inhibition, ruled by the fourth) and all slaughter and compelled sacrifice of possessions and traits and aspects of the self. Distributively or genitively the house rules signature, or the outer certification of the inner or potentiality of life. This matter of signature is properly of more ^a importance to the candidate for illumination in occult work than any other detail of his conscious experience: it is that which is comparable to the grades or report card in childhood (s school experience--and indication of the progress he is making or failing to make. The distinction really is between the first and seventh houses, since the second and eighth in order are their possessions and a man's possessions or "works" are the outer indication of his "faith". The distinction between first and seventh is usually expressed as the difference between a man and his opportunity or potentiality, but it is more than this. The first house is the individual in general, or one particular individual as contrasted with all individuals in general; the seventh house is the whole of the elements that make an individual particular in the realm of his own be-

ing (potentiality) or the whole of all other individuals in the general realm of human activity (opportunity)--primarily a distinction between the one and the many, whether traits or people. The second house is the accumulation of the substance of oneness; the eighth house the similar accumulation of the substance of manyness.

The substance of manyness is social in nature by necessity; therefore, while the seventh house shows the opportunity of the eighth shows the degree to which the querent is capable of grasping the opportunity by his own efforts and volition. In other words, the angles show what may be in a given situation; the succedent houses, what will be, probably, if things take a normal course; the cadent houses, what ~~will~~ has been from any convenient later perspective--what the significance of events and things will be, normally. Signature is the most important succedent house in the distributive map because of its association literally with the house of cooperation, and its association essentially with strength (of the two angles which are related to every succedent house). The spiritual results of man's utilization of his inner privileges (fourth house) and the physical results of his utilization of his outer opportunity (seventh) show in signature (eighth). Signature therefore marks no actual change in things but rather change in their significance, which after all is an inner phenomenon. Re-generation or rebirth expresses the idea in abstract fact, signature in practical daily application. Legacies may seem too literal a designation for the house, but if wholly literal they are merely the second house aspect of the seventh; usually the receipt of a legacy is a signature of a degree of social participation in the general scheme of things. Actually all signature is of double implication; possessing a literal being for the eyes that "see not" and a higher status for the deeper penetration of understanding. Therefore this house possesses a far greater importance in the distributive than the locative map as a general thing, for the reason that the average person himself in asking a question is more interested in the literal transient than

the spiritual eternal factor of his affairs, but that the astrologer who wishes to be of real help to his client reverses the quality of his interest. Signature is of vital moment to the one analyzing a problem, not often to the one in whose affairs the problem has arisen. Furthermore, in occult matters and in questions of initiation and the like, the eighth becomes of primary importance because it is the first of the higher faculties of being superimposed, as it were, upon the seven vehicles of man.

There are, of course, the normal questions of the eighth house that brings up questions of locative function. The manner of death is a common question, and the answer is determined by the lord of the eighth and its relation to the lord of the ascendant. If a "bad" planet in "evile" death is anticipated. The nature of the planets should be reviewed from time to time (cf. Lesson XV, par. 3; and the material on the planets in prior series) and while in the Astrology of Concepts the designations "bad" and "good" are usually avoided there are yet instances as here where such a distinction must be made. Jupiter, Venus sun and moon are "good", Mercury either good or bad. Jupiter gives an easy death, Venus a pleasant one, sun, one with honor; moon one with attention-satisfying excitement and Mercury one "according to expectation". But Mars gives violent death, Saturn protracted dying (these two planets being the special lethal factors in astrology), Uranus and accidental death and Neptune a mysterious or disgraceful death. Sometimes the query concerning death will ask who will die first. The person is indicated, after all persons involved have been identified in the locative map, whose eighth house and lord (distributive) is most afflicted--that is, involved with the worst planets in the worst aspects. A third form of question needing special mention may take a myriad different forms, but in substance it is asking whether the person will suffer from that which he fears. The individual who is upset is always the seventh house (that is, his

normal self is the first and this excited not-self is the partner of self, the seventh) and the situation, condition, aggregate of people-- whatever the nature of that which has upset him, the menace--is the eighth house. The matter is judged by the distributive map of the menace, the eighth, the actual nature and state of the man's alarm by the distributive map of the seventh.

The money of partners, possibility of legacies and all details of the eighth house in reference to property are handled in the same manner as questions concerning the second house. It must be remembered, however, that the eighth house is also always anything promised as well as expected, and that the receipt of things promised is determined by the eighth, the seventh merely showing the promiser.

Signature is the consciousness of cooperation, as has been brought out in detail. It is also the sensitiveness of application and so the revealer of practical skill in the distributive map. It is the point of real social instinct, because it is the strength of control. It is man's name as he signs it upon the documents of life; it is life's real certification to a man's essential being.

DIVINATORY ASTROLOGY XXI -- CONCEPT

This lesson is the ninth of twelve dealing with the distribution map, and it introduces the student to the genius and real function of the ninth house of the horary chart. Locatively the house rules the higher mind or all relations with the essence of those things which are more photographic or immediate and merely recording, the relations which are founded upon the accumulation of experience in the self or in the heredity of the self as opposed to the relations of the third house which by contrast are merely the result of the accident of situation of environment; it rules long journeys or the activity of relation with that which is extra-environmental, a taking of the self into situations which are beyond immediate sense knowledge, so that they have to be known rather than seen, a distinction which usually in astrology is made between journeys that do not require overnight travelling (third house) and those which do (ninth house), the dropping of consciousness marking the boundary between the purely immediate sensual world and the larger and more essential conceptual judgement created by the aggregate of all prior existence, again inclusive of the heredity and social instinct, or all the reaching out from the self to a patterning of self-expression by factors larger than the environment; and it rules religion or the personal faith of man, the invisible and eternal environment as opposed to the sense-known and blood-tied literal environment of self ruled by the third house. Distributively or genitively the house rules concept, or the basic patterning of being as this is expressed in the inner chemistry of understanding. As the seventh house was best known in contrast with the first (cooperation as opposed to focus) and the eighth in contrast with the second (signature opposed to consciousness) so this ninth is best known in contrast with the third (concept opposed to sensitiveness). Concept is not alertness to manifest situation, as is

sensitiveness, but rather is alertness to the potentiality or essence of situation, to the "real part" of self in all situation. In a genuine sense concept is understanding, but not by rote or in-conventionalized presentation, rather by means of an inner perfect intuition. The ninth house is the directness of self in relation to life in its wholeness; it is the base idea of the gathered totality of individual being.

The conventional questions concerning this house are for the most part to be found dealing with long journeys, because astrology in medieval ^{the} period of its principle development into its present objective form was faced by the fact that such a journey was a real risk and adventure. Communication was difficult and modes of transportation uncertain and more often dangerous than otherwise. Lesson XV, par.4, should be reviewed for the comparison with the short journeys. In this ninth house will be found the generalizations which are in sharp contrast with the specific third house matters, but in general the two houses require the same technique of reading. The signs on the cusp of the house (cardinal, common, or fixed) indicate the relative length of the journey, and the relation of the lord of this house to the lord of the house of the objective by the "yes and no rule" technique will indicate the success or failure of the journey as such. A distinction must be made between the distributive map and the underlying locative ap. In the latter, in this or any other type of question, the relation between the house of focus and the original house of the querent will give the relation of the matter of inquiry and the querent will give the relation of the matter of inquiry and the querent--why such a matter has arisen and what part in the whole of the querent's life it bears--while the former or distributive map the question is revealed in its own essential merits--here, the journey as a journey, in the lights of its objectives,

fruits, dangers, joys, difficulties and the like. The older questions concerning the vital factors of wind and weather in relation to a journey were answered by the bad aspects concerning the house, and of course also by the distributive forth taken in view of its primary rulership of weather or the essence of any "hospitality". The rather definite question as to the return of a person or a journey is answered by the relationship in the distributive map of the ninth house lord to the first house lord, after the first house of that map has properly been determined for the person on the journey in the original locative map.

The question of profit by science (or understanding, or any form of specialized skill--since this house is the second house of the house skill, the second in turn of opportunity) was a favorite medieval inquiry assigned quite properly to the ninth house. It calls for a proper location of the distributive ninth, and also for a special consideration of the moon (the public) in connection with the house, along the lines which have been laid down, generally and completely, in the course of these lessons on the twelve houses. The question of the outcome of religious matters was also a favorite, but one more divorced from modern life--as to success in getting an appointment, and the like; matters reflecting an age when a position in the church meant an easy livelihood and a vital social place in some community. Insurance, curiously enough, comes under this same category--both are embraced in the idea of sustaining surety of financial or social or "a living" place in life--because this is the second house backwards from the tenth, or the potentiality of possession of a sustenance in outer life. Reading in any question of this sort is either a comparison of the lords of the first and ninth, as usual; or else a distribution of the locative ninth as the focal distributive in questions specially worded to apply to the ninth house.

Dreams are an important detail of ninth house matters, but

a most difficult part of astrology because the average astrologer is unfamiliar with symbolism and the component parts of consciousness when they are seen in their disassociated dream state. Generally it is necessary to examine the dreamer carefully, to get some idea of the general state of his inner consciousness. But the whole distributive map will reveal the dream in terms of a complete picture of the consciousness-pattern creating it, and by comparing houses and planet relationships in terms of their distributive map situation and in terms of their rulership of the actual dream happenings, a picture is gained of the difference between the inner and outer consciousness of the dreamer, and this difference is to be interpreted in terms of warning, encouragement, enlightenment, etc., as the case may be. The assignment of dreams to the ninth house is superficially a matter of their status as "long journeys of consciousness" ("day dreams" are the third house) but there is more to it than that. The ninth house is the fifth of the fifth, control of control, or subjective patterning per se, and a dream is a direct but of course distorted picture of underlying pattern.

Concept is self-mastery (control of control), as it is consciousness of signature, sensitiveness of cooperation and strength of application--it is focus in a double-potential, the only relation of this kind in the houses; it is the "dream" of a man's heart that he "is".

DIVINATORY ASTROLOGY XXII -- AUTHORITY

This lesson is the tenth of twelve dealing with the distribution map, and it introduces the subject of the genius and real function of the tenth house of the horary chart. Locatively the house rules the place in life or in the manifest scheme of existence of the person or thing, or situation, for which the chart has been erected or is, distributively, to be taken--the "here and now" relationship of the particular or individual element to the general or aggregate-of-all-element; it rules, therefore, all honor or exaltation at the hands of life as a whole or any smaller unit or community, and all business of detailed participation in the general or social scheme of things, so that it may be seen to rule all professions or definite codifications of the effort-place of men among their fellows when there is in this general recognition of an inherent or trianed possession who gives physical place and sustainment to the individual by carrying him in embryonic developments and, by conditioning him either directly or symbolically in his earliest and formative years, who brings him individually, in possession of whatever place in life his father may provide him by bearing him to the father (he is in partnership with his father in terms of his own accomplishment, that is, and in partnership with his mother in his own home--to express the matter in another way for those who find this relationship as confusing as it may easily be); and it rules, therefore, all individuals who typify these elements to the person for whom the chart is to be taken, people in social position, characters of great power or influence, granters of credit (and the credit itself), men of importance in business association, magistrates and wealthy or influential figures generally. Distributively or genitively the house rules authority, or the anchor-age at the moment of the whole of the Self to the whole of Not-^{the}

Self. The house is best known in contrast with its opposite, and the essential difference between strength (the fourth) and authority (tenth) lies in point of view, so far as interpretation of the chart is concerned, and in emphasis, so far as the situation revealed by the chart is concerned. There is in all this no outstanding difficulty for the student.

With the single exception of a factor to be discussed in the following paragraph, the questions concerning the tenth house are among the easiest in all practice of horary astrology, and yet they are perhaps the second most numerous group (giving first place to love and marriage, and their problems; seventh house). Men are vitally concerned with the bread-and-butter problems of their life, and are inclined to ask about them with every development in affairs. The astrologer must be careful in phrasing, or observing the phrasing of questions about business, however, for a query concerning changes as change is the seventh house (opportunity per se and therefore only the tenth distributively; and questions concerning journeys and other details are frequently questions of business only secondarily, although superficially they might seem to be wholly tenth-house matters. For analysis of the probability of success in business the "yes and no" technique is utilized and the lords of the first and tenth compared by aspect. In a question of this sort, however, the relationships between the "lights" (sun and moon) must always be considered because it is abstractly an analysis of the authority of an individual--business success is significant of more than itself, that is. These (sun and moon) are likewise considered by the "yes and no" technique. If a question of business success concerns promotion in position, definitely the sun is principal significator; if public approval or popular cooperation, the moon. Often questions are about change in business, and where these are not questions of opportunity offered or visualized (seventh house questions) the judgement is built upon a comparison of

the tenth and fourth houses the fourth or opposite showing the potentialities of any new "tenth-house" condition. Frequently, however, questions will be about the "kind of business".

Vocation or "kind of business", a simple detail in medieval times, is discouragingly complex for the average student in modern times, although the elements are simple and highly fascinating. The difficulty is the fluid nature of the occupational and professional lines in present day living. But with care such a question may be answered in a manner helpful and accurate. The sign upon the cusp of the tenth house and the planets in the house are suggestive, but principally the lord of the tenth (also the lord of the first as showing what is sought; or of the fourth as showing the potential direction of a change) by its nature as a planet and by its position in house and sign (according to the tables following) is clue to the vocational activity.

TABLE OF VOCATIONAL RULERSHIP FOR DIVINATORY ASTROLOGY

Aries	Leadership, exploration, achievement by conquest
Taurus	Manufacture, construction, supply of daily needs
Gemini	Merchandising and all commercial art expressions
Cancer	Counselling, teaching and instruction, home and industry
Leo	Administration, discipline and exercise of authority
Virgo	Skilled with hands, routine detail of life
Libra	Public office and duty, politics and esthetics
Scorpio	Analysis and inspection, technical skill, mechanics
Sagittarius	Mental or strictly professional expression, research
Capricorn	Negotiation, assembly, organization, religious work
Aquarius	Abstract science, specialized education, exploitation
Pisces	Literature, life interpretation, planning, promotion

Mars	Pioneering, leadership, finance, building
Venus	Practical life sustenance, beautification
Mercury	Creative work, all types of transmission
Moon	Service occupations, all normal routine
Sun	All born superiority, inherited opportunity
Jupiter	Professional talent, earned reputation
Saturn	Public administration, building on experience
Uranus	Exploitation of self, forced reputation
Neptune	Exploitation of public, building on theory
First house	Vitality; success through idea
Second house	Finance; success through consciousness
Third house	Bookkeeping, success through detail
Fourth house	Domesticity; success through integrity
Fifth house	Art; success through pleasure
Sixth house	Labor; success through effort
Seventh house	Opportunism; success through alertness
Eighth house	Medicine; success through diagnosis
Ninth house	Teaching; success through knowledge
Tenth house	Law; success through public life
Eleventh house	Advertising; success through sympathy
Twelfth house	Administration; success through obedience

DIVINATORY ASTROLOGY XXIII ** VISUALIZATION

This lesson is the eleventh of twelve dealing with the distribution map, and it introduces the student to the genius and real function of the eleventh house of the horary chart. Locatively the house rules the tangible objectives of life, or those visions and patterns before the self which serve to shape the purpose and desire of being, so long as these themselves are not obtained but yet remain larger and more promising than the present achievements of being; it

rules, therefore, friends and favorites, or all people who call most pleasantly and most detachedly to the ideals and inner stirring of self (a distinction between the third house, or all people related to self by ties in the blood which are established before birth, the seventh house, or all people to whom a legal and definite tie for the sharing of mutual experience is made, and the eleventh, as the casual ties here which are really but reflections of the caprice of the spirit--people of vital significance as revealing the inner stirrings towards "objectives", the complementary house of the fifth or self-expression); it rules all things, or elements other than actual persons, that serve in the same way to typify tangibly the inner stirrings towards objectives; and it rules advice, counselors, laws or legislation and all codification or substantiation of the influences by means of which either the personal or social objectives of the individuals are interpreted or made vital and compelling to him. Distributively or genitively the house rules visualization, or the establishment of the direction-expression of self in terms of tangible interpretive elements; it is the picture of the thing in advance of the fact, and also the further picturization of anything which has just been brought from the picture to the fact stage. The house is best known in contrast with its opposite, and the essential difference between control (fifth and visualization (eleventh) lies in the plane of manifestation. Vis-

ualization is control of matter in the realm of potentiality; control is active mastery or wholly objective placing of things in proper relation (visualization) in the realm of objectivity. In the eleventh house is found that which calls for self-expression, in the fifth house that which calls for appreciation or self-visualization. Here again, as in the preceding lessons, is constant drill in the balancing of concepts of relationship against each other--developing the mental capacity which is not only necessary if the student expects to be able to do anything at all with astrology, but if he expects to capitalize upon his knowledge of astrology in the outer and definite walks of every-day life.

Less attention is given to the eleventh house than any other by the medieval astrologers (although the twelfth is almost as sketchily handled) and the reason for this is probably that objectives in life were far less account in the more or less artificial society of the time when the medieval material was put together than now. The average man subconsciously felt himself in the hands of fate, and little power was given to initiative. Yet quite the reverse is true, and in many ways the eleventh house may be said to be by far the most important house in horary art, from one single point of view at least, because from this point of view (that the basis of a horary chart is always a question, and a question always a wish, implied if not stated) it is the house of that for which the chart is erected (the wish), it is the house of objectives (the future of the opportunity, the seventh) without which nothing really exists and no man acts, and it is the house of the "good offices" of society at large towards an individual (the source of advice, counsel, and the protection of law; the self-expression of society-at-large which has giving him being). In the distributive or genitive chart the eleventh house, as visualization, is the key to the whole attitude of man.

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Proverbs (23:7) says that as man visualizes things (thinketh in his

heart)so they are (he is), and this is the house of that key element in the life of any matter brought to divinatory astrology for solution.

The conventional questions of the eleventh house present no outstanding difficulties. Most of these are in reality one or another of the three queries found in the older books. "Will I get the things I wish for?" is the first of these. The "yes and no" technique using the lords of the first and eleventh, will supply the answer in terms of "yes" or "no". In this technique, for as purely a surface question as this, it is well to consider, in addition to the application of the lords one to another, the possible disposition of either by the other, for if the lord of the eleventh is in a house ruled by the lord of the ascendant (disposed by that lord, that is) the querent will get his wish (he will "go and get it", exactly as it will come to him if the situation of these two lords be reversed; or as it will meet him half way if they are in "mutual reception") and also the possibility that the result may be brought about by a "translation of light" (a case in which the lords do not aspect each other, or dispose of each other, but in which another planet--which symbolizes by its nature, sign and house, a helping factor, unless the aspects be adverse, in which case it is a would-be-helpful but actually harmful factor--aspects first one of the lords and then the other of the lords by its motion without in the meantime making any aspect to any other planet.) The second of the three conventional queries is, "Will my friend prove to be true or false?", and while information of value is provided by the "yes and no" technique, the principle agency of interpretation is found in the nature of the sign upon the cusp of the eleventh house, together with the planets situated in it, and the situation of the lord of the house. Third of the conventional queries is a request for a description of a friend; physical appearance gained from the tables in Lesson VII; situation or condition in which

he is, gained from the state of the eleventh house as above; or an interpretation of his real motives and attitudes towards the querent, gained by the "yes and no" technique.

In the twelve lessons of which this is the eleventh the detail of principal importance from the standpoint of eventual reading of the chart is the distributive or genitive map. This material has been crowded into small compass because first of all it is necessary for the student to know how to locate a matter correctly in a chart of this character. But the distribution of detail and realization of finer relationships is the essence of real horary art, and the distributive map is therefore of greatest concern although but little space has been given it. Many of the distributive points however, have been covered in the locative analysis, and all the necessary keys for fine work in distribution have been given. In his review of the lesson material the good student will discover this for himself, and profit greatly from his review work. Visualization is potentiality-objectification, or consciousness of authority, sensitiveness to concept or real-appreciation, strength in recognition of signature--the gift of reassuring self at critical moments of life--control of cooperation and application of application--that is, possessed of the gift of seeing to the heart of a matter.

DIVINATORY ASTROLOGY XXIV -- SYNTHESIS

This final lesson is the last of twelve dealing with the distribution map, and it introduces the student to the genius and real function of the twelfth house of the horary chart. Locatively the house rules the intangible reservoir of selfhood, and all its fruits, so that the house might fundamentally be termed the elements of restriction or inner control of the conditioning elements of the being; it is the house of self-undoing, therefore, from which all the influences of any volitional subordination of the self to the things of the outer environment may be said to come, or from which any invisible relationship to other people involving the self in the giving or receiving of services of an unreasonable or valueless sort may seem to emanate; it rules hidden enemies, and all agencies of any sort whatsoever that delivers unexpected or unwarrented hurt to the being, and by the same token it rules all sorts and kinds of unsuspected and uninvited help or assistance to the self in times of stress or emergency; it rules all the motives and results of the relationships which so far have been enumerated, such as hidden envy or malice, or secret love and admiration, and such as misery in general, suicide whether of others as vitally influencing the life by that fact (the suicide of a person important through the relationship to the native would show, of course, in the distributive twelfth of such a person) or of the native in response to these hidden strands of influence, and all crime, treason, assaults, ambushes, assassinations, and the like, it rules occultism, as a consequence, and all teachings which concern the hidden spring of life and being (the so-called "new thought" remaining in the ninth, and all academic training that is not a matter of specialization, such as medicine and the law, remaining in the third), and all frightening or stimulating-through-terror agencies (specifically named in the older books) such as "great

beasts" and cattle other than those domesticated intimately (i.e., the cattle whose care is made professional, as distinguished in Lesson XVIII, par. 1; e.g., "cows" and sheep) who are controlled by "terror-of-control" rather than the taming love of the sixth house; and it rules, finally, all institutions in which the individual is held to a sense of awe or self-subordination, such as hospitals, prisons, old folk(s) homes, orphanages and the like.

Distributively or genitively the house rules synthesis, or the gatherings of all outer elements of life and being into a composite inner fluid impression or self-realization; in other words, the consciousness in potentiality of the focus of the being--the second house of the distributive map taken backwards in potentiality. It is the house of the power of blind anticipation of the fact, as compared with the eleventh house as the picture of the fact in advance of the fact, and it is moreover, the house of the power of inner sustenance and maintenance of the fact--the locative self-undoing and also unexpected-help ideas. The house is best known in comparison with its opposite, and the essential difference between application (sixth) and synthesis (twelfth) is that application moves primarily to put the things outside the self in order in reference to the self (or to utilize the self to best advantage in handling outside things, exactly the same process) while synthesis moves primarily to put the things inside the self in order in reference to the things outside the self (whence, of course, come the ideas of institutions and violent or frightening or synthesis-compelling agencies), In the twelfth house is found that which seeks to compel the self to know the self, in the sixth that which seeks to compel the self to utilize the self (to know the not-self). The twelfth and sixth houses are houses of knowing with emphasis upon the thing to be known--within the being, or exterior to the being. The ninth and third houses are houses of knowing with the emphasis upon the means to be used in

knowing--by the conceptual or inner side of the reality of selfhood or by the sensitive or perceptual or outer side (outer to the degree of a restriction to the surface senses of the bodily mechanism) of the reality of selfhood. Here, again, of course, is further drill for the student in the genius of relationship by the astrological mechanism or "circular spectroscopy".

The conventional questions of the twelfth house present no outstanding difficulties. In time of war, the question of imprisonment becomes of the greatest importance in cases of soldiers reported missing, both in the question whether a man is dead or a prisoner and in the question of his escape. Older astrology dealt with escape as a matter of actual escape, but in modern times the chart shows parole as an escape and, so far as war prisoners are concerned, either as an actual escape (almost impossible in modern warfare) or an exchange which shows in the same fashion. The "yes and no" technique is the basis of time measure in an escape, taking the lord of the twelfth and first (the twelfth representing the restraint agency), and the sign upon the cusp of the twelfth with the position of the lord and the position of planets in the twelfth will give other information concerning the imprisonment. In all matters of this sort the moon also must be considered very carefully, for the reason that the moon rules the public and so indicates the agency behind the actual restraining element--the purpose and intent element in general.

Questions concerning enemies are to be found in the twelfth if the enemy is private, seventh if he is public. The latter case includes all opponents in sports or in individual conflict in warfare and all "enemies" where the enmity is created by non-personal matters related to the participants. Twelfth house matters always involve enmity of a personal sort (primarily, or secondarily) and always also involve a natural superiority upon the part either of the native or his opponent (the struggle must always be unequal, or with a pronoun-

ced advantage on one side or the other, since a twelfth house enemy is symbol of a disproportionate relationship between the self and not-self; all properly proportionate relations between self and not-self belonging to the sixth house). Enemies are described by the lord of the ruling house (twelfth or seventh, according to the planet and the sign in which it lies; the nature of enmity is described by the sign on the cusp of the house and the planets the house contains. The outcome or other detail of the activity of the conflict is found, as usual, by the "yes and no" technique.

Synthesis is the distributive function of the twelfth house, and it indicates in any matter the elements of disproportion as these may or must be brought together, or may or must be realigned for the good of the subject of inquiry. Synthesis is consciousness of visualization, or the inner adjustment of self to its experience; it is sensitiveness of authority, or self-inventory; it is strength of concept, or the hidden reservoir of knowing; it is control of signature, or the unification of impression within; and it is application of cooperation, or the moving towards the unification of the without and the within of self. By the relationing of houses in terms of past-present-future-, possible by taking any house at the present apex of the inscribed triangle, synthesis is the present status of the signature of past experience, and it yields strength to future experience. This, now suggested so as not to be confusing at an earlier place in the series, is excellent drill for every house.