

ASTROLOGICAL

ESSAYS

BY
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P.
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INFANT
MORTALITY

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MARRIAGE

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DEATH

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SUICIDE



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Astrological Essays

INFANT MORTALITY

In an old English graveyard there is an epitaph to a little girl who died in infancy. After the name and dates, a little doggerel is engraved which reads:

"This poor child was so soon done for
We wonder what she was begun for."

Neither theology nor science can offer any adequate explanation of infant mortality. Churchmen murmur piously that "it is the will of God," and that another little soul has been snatched from earthly woes to join the choir of the celestials. The scientist merely shrugs, remarking that mistakes will happen even in the best regulated universe. It remains for the philosopher to search out the hidden causes constantly at work in life. He believes neither in outrageous providence on the one hand, nor the convenient theory of accidents on the other. The philosopher remembers the words of Plato to the effect that the universe was created by perfect law and is sustained no less perfectly. There is a reason for everything, an intelligent and honest reason. Intelligent searching for the reason behind the apparent injustice of infant mortality has produced discoveries that should be interesting to all thinking people.

It is evident that through the mystery of birth, many types of human beings come into the world. Some come with good bodies, and others with frail, disfigured forms. Some have strong constitutions, others are doomed to sickly years. The lame, the halt, and the blind come out of the everywhere into the here. Some of the ill-born are restored to normalcy by the increasing skill of science; some achieve victory over their limitations through the inspiration of religion and the arts. Some are doomed to institutions for the duration of their lives, and not a few find their afflictions so unbearable that they linger but a little while in a world where they can never find a normal and useful place.

Under the general heading of infant mortality we must consider not only the still-born or new-born babe, but all who depart from

this world prior to the period of individual mental effort. The period of self-determination and personal responsibility may be said to begin not earlier than the 12th to 14th year, and complete self-control is usually not established until nearly the age of majority. No particular date can be fixed, but certainly self-responsibility begins with individual decision and the capacity to weigh the elements of decision. The results of decision are termed karmic, and individual karma comes with individual decision.

Man, being the most helpless of the animals during infancy, is dependent entirely upon the wisdom and devotion of parents or guardians. These make for him many of the most important decisions of his life. But as the decisions are not his own, he is not responsible for them. The parents or guardians must assume before the law of life full responsibility for the results of their decisions. If the child's life is ruined by an unwise decision of his elders, all the miseries and mistakes resulting directly or indirectly through all the years of life to follow become the karma or debt of the parents or guardians. It is therefore most necessary that those responsible for the guidance of children should devote to this task a high measure of wisdom and integrity. Needless to say, a correct horoscope is of great assistance to parents in the matter of directing children to develop and unfold useful impulses and creative ideals.

Life unfolds in 7-year periods, with special emphasis upon the 7th year of each period, which is termed in astrology a *climacteric*.

A life-cycle consists of approximately 28 years, divided into four periods of 7 years each. These periods are under the control of the four elements in the order of earth, water, fire and air. During the first 7 years, symbolized by the element of earth, the physical body is organized and established, with the 7th year as the critical point. From the 8th to the 14th year, symbolized by water, the vital principle takes hold and we have the years of greatest growth, with the 14th year the most critical. From the 15th to the 21st year, symbolized by fire, is the period of greatest emotional development. Of this the 21st year is the most critical. From the 22nd to the 28th year, the air or mental principle dominates, resulting in the first great cycle of activity. Of this period the 28th year is the most critical.

Having completed one Saturn cycle, with its four seasons or parts, the individual passes into his second cycle, which is a repetition of the first. From the 29th to the 35th year, the physical principle asserts itself again; from the 36th to the 42nd, the vital principle; from the 43rd to the 49th, the emotional principle; and from the 50th to the 56th, the mental principle. If the second cycle is concluded safely, the third then begins, and these cycles continue until the end of life is reached. The transition from one 7-year period to another is always critical, and the transition from one great cycle of 28 years to another is especially critical.

Understanding this principle, so beautifully symbolized by lunar motion, we realize that the superphysical principles assert themselves slowly, coming into manifestation only as the bodily functions and structures develop to receive them. In infancy, the physical body is not the individual, but merely a point of contact which the metaphysical entity is establishing as a means of contacting the experiences of physical life. This brings us to a consideration of a very important metaphysical problem.

How important is birth, and how significant is death? Many people, over-estimating the significance of these incidents, lose perspective and become guilty of unphilosophical attitudes. Birth and death should not be regarded too seriously, for in truth they are but passing circumstances scarcely more important than sleeping and waking. Birth is not the beginning of anything, and death is not the end of anything. These are merely episodes which we, in our ignorance, have greatly exaggerated. Many people feel that death is a terrible disaster, when in reality it is not as serious as a long uselessly lived life. We should not regard death as punishment, or even as a great loss. It seems important to us, but we have so little knowledge of the workings of universal law that we are scarcely fitted to pass judgment on the importance of anything. The moment we cease to regard birth and death as horrible dilemmas, the whole matter of coming and going is reduced to its proper estate as merely one part of a vast and wisely organized plan.

We now ask: why do children die in infancy, and what experience can they gain from the circumstance when they are too young to know even what life and death mean? To answer these questions,

we must first examine the philosophical reasons back of what we call infant mortality. These reasons may be summed up as follows:

1. Karmic. Those who believe that the child is incapable of understanding the reason for its suffering, and is therefore unfairly punished by death in infancy, have overlooked one important fact. The body is ignorant, yes, but the entity or ego behind the body that is forming is neither ignorant nor unaware. The infant objectively may have no realization of the reason for its suffering and death, but the entity which is forming that body, which is its real Self, is not a child, but from its subjective plane is fully aware of the law of compensation. The law of cause and effect can destroy bodies as surely as it can administer justice and compensation in other ways upon the living and the so-called dead. There are those egos in the subjective world which have earned, through wrong action, the fate of having their bodies destroyed in infancy or of being doomed to an invalid existence during this life, as Buddha said: "For things done and things undone."

As we look about us in society, we observe that small children are often the helpless victims of the selfishness and heartlessness of older generations. Thousands of babies died in the French Revolution for no other crime than being the offspring of aristocracy. A heartless economic system brings starvation and malnutrition to hundreds of thousands of infants, victims of milk rackets and unemployment. Those responsible for these injustices will not lightly escape the law of retribution. The only punishment suitable to them is that they likewise shall be denied the right to live. While the new-born body may not know the debt it has to pay, the soul that made the body does know. Those who are responsible for the suffering and death of children must likewise suffer in their turn. They must live in imperfect bodies similar to those which they have caused by their own avarice and greed. They must die as they have caused others to die. In this way, the metaphysical part of man learns and grows, and comes in the end to value the lives of others, realizing that only when he protects life will his own life be protected.

2. All students of metaphysics realize that the physical body is a shadow cast in matter by the superphysical nature of the spiritual

entity. Behind the physical body are superphysical bodies—etheric, astral and mental—the causes of the impulses that manifest through the physical form. The superphysical bodies, though far more subtle than the physical form, are not entirely impervious to injury from exceptional causes. Death normally takes place preceded by a certain amount of disintegration. After death, the superphysical principles slowly withdraw from the body, requiring from a few hours to three days to accomplish a complete separation, the difference in time depending somewhat upon the age of the person and the conditions accompanying his last sickness.

The ancient philosophers taught that death should be under scientific supervision. Priests sat three days and three nights with the body to protect it from disturbance and to insure the proper departure of the ego from its mortal coil. The veneration for the body, and the consideration shown to the dead, insured a normal transition, undisturbed by the wailings of the uninformed and the deft touch of the undertaker. In modern times much of this ancient ritual has been forgotten. Elaborate funerals and the even more elaborate embalming methods have destroyed the peace and dignity of death. But the interruptions are of minor importance, discomfiting and disconcerting possibly, but of no tragic moment.

Under certain conditions, however, the whole process of death is cruelly interrupted. Nature can circumvent violence, but complete and instantaneous disintegration of the body is a man-made condition entirely beyond the experience and plan of natural procedure. The soldier on the battlefield is blown to pieces by an exploding shell; a stoker in a boiler room is completely disintegrated by the explosion of the boiler; in a burning building a body is incinerated in a few seconds. These conditions—violent, unnatural and contrary to the whole program of life—do affect the superphysical bodies in a disastrous way. The astral body and the etheric double may be shattered by the explosion, especially the etheric double which is the line of communication between the objective and subjective man. There is no way under such conditions for the records that are locked in the sensory centers of the body to be assimilated into the spiritual consciousness. The result is that the spiritual and cultural development attained in that life is lost to

the ego because these records cannot be transferred until death. So abrupt and violent a death shatters the sensitive etheric centers wherein these records are kept.

But nature is not to be so easily outwitted. The etheric elements of the earth are photographic and retain for a long time the impress of all thought and action. Nature therefore cunningly devises a method for regaining the lost experiences. The entity projects out of itself a new body immediately after the disintegration of the old one, or as soon as the superphysical chemistry of life permits. Although the entity plans an entrance into the physical world, it has no intention of remaining there. It merely desires to force a series of contacts by which it can pick up from the ether the lost records of its previous life. Having picked up these contacts, the entity then builds them into its consciousness and retires to the subjective world for the usual between-lives interval.

The result of this, when considered physically, is that a child is born which, in spite of every effort to preserve it, lives but a few hours, days, or weeks, and then returns to the invisible. The truth of the matter is that the ego never intended to inhabit the body, and withdrew its vitality as soon as its records had been restored.

The horoscope of a child born dead, or dying soon after birth, will frequently show the reason for its incarnation by turning the chart so that the 12th house cusp becomes the Ascendant, and then reading the temperament and character therein shown. The nativity of such an infant is useless beyond that point, but it frequently explains why the temporary body was formed.

3. The modern world knows little about the metaphysical factors in the mystery of conception. Certain laws may be at work in this process that will bring the so-called tragedy of loss into the lives of parents. The process of conception is mostly psychical, involving the emanation or auras of the prospective parents. It is quite possible that the physical chemistry of those two people may prevent the building of a normal physical body for a child. The ego to incarnate enters through the chemical field caused by the blending of the auras of the two parents. Under certain conditions these auras will not permit an entity to come in. The result is that a child may be born, by a physical process, who is merely a physi-

cal organism, but not ensouled, so to speak. The result is an imbecile, a shell without a conscious intelligence behind it. In this case the ego itself does not suffer because there is no ego, and the child may live for many years simply because it is a physical organism sustained by the intelligence that is intrinsic to physical structure.

The auras of parents are psycho-chemical fields. Sickness, constitutional debilities, and all forms of physical and emotional imperfection influence the auric field and are part of the chemistry which the incarnating entity must use in the building of its physical and emotional bodies. It naturally follows that egos that have earned a certain type of karma will not incarnate in vehicles inappropriate to their own spiritual development. Egos, entering incarnation, are drawn by the law of karma to environments and homes where the experiences they need are most certain to occur. Therefore parents draw to themselves entities suffering from the same faults as their own, or enjoying the same abilities. There are exceptions to this rule, but for the most part, it holds. This fact has fooled science into postulating the law of heredity. It is not, however, the law of heredity, but the principle that similars draw similars and like attracts like. This is the reason why the ancients, wise in these secret facts, attempted to cultivate and perfect a science of eugenics, which had as its purpose the bringing of better types of egos into the world by improving the quality of environment to which they came.

Let us consider this issue for a moment from the standpoint of philosophy. Allowing that there are approximately two-and-one-half billion human beings on the earth, covering the whole gamut from cannibalism to culture, it must be evident that there are innumerable opportunities for incarnating entities. Probably every three or four seconds a child is being born somewhere in the world, and in like proportion, age is departing through the gates of death. Under normal conditions, advanced civilizations offer opportunity for the incarnation of advanced souls. Souls needing lesser experiences incarnate in less advanced environments. It is therefore extremely important to notice the increasing number of the mediocre and the unfit appearing in what we call a leading civilization. It means that the fabric of that civilization is deteriorating, for lower

entities could not enter unless standards were lowered by the living. As the number of the unfit or mediocre increases, the standard of the race or nation falls, and the cultural system collapses because of the lower quality of the ego that is born into it. A nation is no higher or greater than the level of the opportunity which it gives to incarnating souls.

The survival of a civilization, therefore, must result from preventing the multiplication of the moron in its midst. By thus improving its quality, the civilization gives opportunity for the incarnation of higher egos who can only function in an appropriate environment. There must and will always be a place where the many can come into life, and there must also always be a place where the progressive few, the enlightened minority, can find bodies. The world depends upon leadership, and constructive, creative leadership can come into this world only when bodies of a fine organic quality can be produced. If some say that it is unfair to keep out the waves of comparatively undeveloped egos by birth-control, it is also unfair that there be no class in society suitable to receive, nurture, and culture the higher types of life waiting to bring the world knowledge and understanding.

There does not appear to be any danger that we are so rapidly renovating humanity that we will deny opportunity to lower orders of egos. Our great problem seems to be that we offer no opportunity to higher types. Therefore, a reasonable control of the birth rate would probably accomplish more good than harm. The improvement of the quality of the race as the result of the practice of eugenics would give better karma and more intelligent and enlightened leadership.

The cycle of birth and death is part of the great process of evolution. For man, evolution is the unfoldment of internal potential. As the human being improves his inner life, he builds better bodies for the expression of his enlarging consciousness. It is useless to deny that which is everywhere obvious in the patterns of nature. While all men are potentially free and equal, no man is actually free who is limited by his own ignorance; nor is he factually equal to the best until he has attained to the best by his own efforts. To provide appropriate opportunities for those of different de-

degrees of attainment, the very processes of evolution have set up an almost infinite diversity of racial, national, and cultural patterns into which beings can incarnate according to their requirements.

It was generally believed by the wise men of antiquity that eras of enlightenment provided the most appropriate environments for the incarnation of enlightened souls. By the term *enlightened* we do not mean intellectualism, but nobility of character, kindness of heart, and those spiritual graces which constitute the life of virtue. Many simple people, guided by right convictions and a gentle faith, are far more enlightened than the more selfish and self-centered sophisticates. Entities coming into birth are drawn by the law of attraction into bodies, families, nations and races most suitable to the immediate requirements of growth, and the incarnation may appear fortunate or unfortunate according to the requirements of karma. The universe is a merit system, ever encouraging the cultivation of personal virtue.

According to Eastern philosophy, if a culture degenerates, waves of souls who must learn the lessons of confusion and insecurity will come into embodiment. But there is a notable exception to this rule. In critical times, highly evolved entities voluntarily come into birth to serve as teachers, reformers, and protectors of human destiny. In the Hindu philosophy, the Lord Krishna is made to say, "When virtue fails upon the earth, then I come forth." By this same rule, a highly gifted child may be born into an ungifted family, or a gentle mystic can bring hope to a materialistic age.

If the practicing astrologer is consulted on problems of engenics, he will do well to examine rather carefully the nativities of the prospective parents, for extreme irascibilities or conflicts shown therein will probably be manifest in the offspring. The 5th house is generally the significator of children. Heavy affliction in this house, or to its ruler, threatens the probability of offspring, or indicates the possibility that children may be delicate or deformed. In the face of such knowledge, attempts toward the rearing of a family should be regarded as hazardous. The horoscope is the key to the psychic chemistry of the individual. Under adverse conditions in 5th house matters, adoption is frequently the wiser course.

The probability of success in this is indicated by the 11th house and its ruler.

Astrologers specializing in marriage and family counseling can do a great deal to improve existing conditions. They can point out that inharmony and insecurity in marriage will be likely to result in the birth of children heavily burdened with negative karma. Such children usually require more insight, patience, and understanding than is available. Large families demand much unselfishness and self-sacrifice, and some persons are incapable of such devotion. Unless families are planned psychologically and economically, life for all concerned can become a weary cycle of emergencies and crises.

MARRIAGE

Marriage is one of the most important of life's decisions. Birth and death are inevitables, determined by the law of karma, but marriage is a decision. From this decision is derived a chain of consequences often beyond control, and always a profound and significant influence. According to the great Greek philosopher Pythagoras, all relationships in life are both literal and symbolical — literal inasmuch as they involve our physical living, and symbolical inasmuch as they affect our inward spiritual natures.

If we choose, therefore, to live a little above the literal, we must interpret all action in terms of its value as contributing to the destiny of our metaphysical selves. Pythagoras said, "That man is my father who is wiser than myself; that person is my brother, sister or wife whose wisdom and understanding is equal to my own; and he is my son whose knowledge is less than my own." Pythagoras therefore established relationships as responsibilities. We must learn from the wiser, share with our equals, and inform our inferiors. The equitable relationship of marriage is therefore a sharing, a mingling of capacities, with mutual improvement as the purpose and end.

It is very hard to be philosophical on the subject of matrimony, especially if you happen to be one of the involved parties. Emotion blinds reason, prudence is cast to the winds, values are ignored, advice is viewed as interference, and the result is often marital

disaster. There is an old adage to the effect that to marry in haste is usually to repent at leisure, and this is particularly true in this generation of haste and intemperance. It was suggested not long ago that an excellent cure for the prevalent mismating would be to reverse the present procedure in matters of marriage and divorce. Instead of making marriage easy and divorce difficult, rather make divorce easy and marriage difficult. If ninety days were required after a license is issued before marriage could be solemnized, a great number of later divorces could be prevented, for a considerable number of marriages do not last for three months.

The marriage and divorce evil is certain to be prevalent in any race or community that fails to point out and emphasize an intelligent philosophy of life through the media of its schools and universities. There is a marked decrease in divorce among the graduates of universities and colleges which include courses in practical eugenics. Even a little knowledge helps a great deal, and a complete understanding would solve the sorrows attendant upon marital difficulties.

According to the wisest of the ancients, the philosophy of life and marriage was completely unfolded, with the result that understanding pointed the way to intelligent action and sustained the reason when forced to suffer the karma of mistakes. To summarize briefly those parts of classical philosophy which apply directly to the relationships between men and women is to have a new understanding of the dignity and value of these relationships. Inspired by a sufficient knowledge, life becomes well-purposed, and all experience fits into its proper place.

There is no such thing as sexual differentiation in the spiritual nature of man. The gods of nearly all ancient nations were androgynous and, by extension, the divine principle in each living thing is similarly androgynous. In all the enlightened religious systems of the past, Deity is father-mother, combining within its own being the masculine-mental and feminine-intuitive processes. This concept is quite beyond the understanding of the modern materialist who denies the existence of a spiritual principle in man.

Materialism is the modern mental tendency, but the acceptance of materialistic concepts has brought the world centuries of misery

and disaster. No civilization can perfect itself while dominated by a materialistic psychology. Materialism, by destroying the finer aspects of human life, has destroyed the cultural urge and almost entirely removed the esthetic and ethical emphases in daily action. True philosophers are secure in their realization that the material elements of nature are ensouled, directed and controlled by super-physical principles and energies.

The androgynous spirit within us is explained by the ancient Jewish commentators upon the Pentateuch of Moses. They have written that the spiritual Adam, or the life within, was created male-female, possessing in its original primordial state an equilibrium of masculine and feminine principles.

The spiritual life within the human being builds the body about itself, very much as the snail builds its shell out of the substance of its own inner nature. In primitive times when the earth was young, the ancient books of the Hindus tell us that humanity was physically androgynous, as a few animals remain to this day. But at that time man had no intellectual principle, and the processes of evolution deflected one pole of the generative power to energize the brain so that man could become a thinking creature. As the result of this, there occurred what is referred to in ancient writings as the division of the sexes.

Millions of years have passed since that time, and human beings, through the specialization of their intellectual principle, have built empires, perfected arts and sciences, elevating themselves far above their animal origin. The result is that at this time we have the androgynous spiritual entity manifesting physically through two sexes, both apparently incomplete. It is very important, from a philosophical standpoint, to realize that there is no essential difference between the superphysical man and the superphysical woman. The difference is entirely in the physical body and the magnetic currents which sustain the body. It was long held that woman was an inferior creation, created primarily to tempt Adam, and tolerated as a necessary evil in medieval patriarchies. It is only since the success of the suffrage movement that modern woman has regained her ancient estate of equality, and now the world is heading definitely toward a matriarchy.

According to the law of reincarnation, the human spirit, coming into incarnation, alternates between a male and female form, this being a natural manifestation of the subjective fact that spirit possesses both polarities within its own being.

This alternation of sex in different lives is necessary to the symmetrical growth of the individual. He must experience both the male and female psychology of thought and action, for the psychologies are fundamentally different. The masculine polarity develops strength of mind and character and the courageous virtues that are so much admired, but these do not constitute a balanced personality. The more sensitive, esthetic and idealistic tendencies must also have their place, and these are most consistently experienced while the entity is functioning in a female form. It is promised by all philosophies and religions, that at some ultimate time, man will regain his divine estate. When this stage of unfoldment is reached, the androgynous entity will stand forth enriched by the experiences of hundreds of lives in alternating bodies.

Physical marriage is the glorification of the mating instinct necessary to the perpetuation of the race, but superphysically, marriage is much more. As humanity grows older and becomes more mature in its ideals, the element of companionship is emphasized over the merely physical instincts. You may have observed two people who are celebrating their golden wedding anniversary. If you have, you will certainly have noticed the similarities that have been developed by those years of companionship. The two people even grow to look alike, and when one passes on, the other seldom survives more than a short time. Relationship of this kind has produced a very important effect. The man is softened by his years of contact with feminine psychology, and the woman has grown somewhat more positive through the same chemistry.

We shall probably see few golden wedding celebrations in the next generation. It is becoming ever more difficult for people to get along with each other for long periods of time. This is also an expression of evolution. Members of both sexes are becoming more and more self-sufficient, demanding greater opportunity for the expression of individuality. Hundreds of incarnations have brought this change about. Long association is creating similarity between

the sexes. There is less and less mental dependence. While this condition is as it should be and as it must be, the period of adjustment is extremely difficult because civilization has made no intelligent move to meet this new psychology of individualism.

The end of growth is strength and sufficiency, and while this humanity is far from the end of its wanderings, still it has grown considerably, and examples of extreme masculinity and extreme femininity are becoming fewer and fewer. It is interesting to see men patronizing and performing in the fine arts and women coming forward in business and industry. The same trend is also evident in clothing. Men are becoming more and more conscious of color variety in dress, and women are dressing more and more severely. There is an important psychological factor behind this, for the tendency is for superiority to practice severity, particularly in clothing.

This brings us to the astrological phase of our subject. The signs of the zodiac are alternately masculine and feminine, and as reincarnation follows the zodiacal pattern, it emphasizes masculine and feminine attributes around the zodiacal wheel. This does not mean that men are not born under feminine signs, or women under masculine signs, but masculinity and femininity are not necessarily matters of sex, but rather of attitude and sensitivity. Men born under feminine signs are usually stamped with some form of sensitiveness, love of the arts, etc., and nearly always lack extreme masculinity. Conversely, women born under masculine signs are usually more positive and mental than women born under feminine signs. A person born under a sign sexually opposite to himself usually has difficulties in orienting himself. He is usually out of adjustment with his environment.

According to the old teachings, a person now functioning in a masculine body will very probably be a woman in his next incarnation, and vice versa. This is not an invariable rule because of the factor of karma, which may force the entity back for several lives in the same physical polarity. But the probability of alternation can always be kept in mind.

It is actually a mistake to refer to male and female as positive and negative. This designation has descended to us from that period

in the growth of civilization when men ruled the earth by force and regarded themselves as the chosen sex. As a matter of fact, it is the female and not the male who is positive. The word *positive* signifies dominant physical qualities, and has nothing to do with the inner spiritual fact, for though we may refer to the sciences as masculine and the arts as feminine, this does not mean that the arts are less important than the sciences, or that either is actually positive or negative; rather, they are of equal significance.

Positive and negative signs are not superior and inferior signs in the sense that it is better to be born under Aries than Taurus. Rather, the positive is the more evident and the negative the more subtle, but neither is lacking in any of the essential qualities or inferior in acquirements or attributes. Thus the male, called the positive, has the greater strength and usually the greater body size, but the female, though less strenuously built, has the greater endurance and according to statistics, is longer lived. In this matter of positive and negative, we should not forget that the men rule the world, but it is said that the women rule the men. Also, the most difficult phase in human life, and that requiring the greatest test of energy, is childbearing. For this purpose, the woman's vital body or magnetic field, is positive, and man's negative.

It is noticeable that diametric opposites most often marry. Large men marry small women, and vice versa. Mental types marry emotional types, the positive marry the negative, on the old adage that opposites attract. This is a subconscious realization of incompleteness. The individual desiring that which he does not possess, he must either develop it in himself or else associate with it. This attraction of opposites is not by any means entirely sex attraction, although it is generally summed up under that heading. It is weakness seeking strength; it is life flowing toward its complement, often producing apparently fantastic results.

The practicing astrologer will generally observe that most people marry their zodiacal opposites, or at least have heavy planetary inter-relationships. A man with an "afflicted" Jupiter will often marry a woman with an elevated and "unafflicted" Jupiter. Quite often persons will marry others of the same sign as themselves. This often results in close agreement between the parties, and if one or the

other is uninteresting, monotony and boredom are inevitable. To marry your own sign has something of vanity in it. We like ourselves so well we want someone else with the same temperament. Such marriages may be very close, but generally there is something definitely lacking due to the absence of contrast.

The probabilities of a completely happy marriage are always small because of the selfishness in human nature. People no longer like to be imposed upon, even by the other half of themselves. There is no step in human life which more definitely requires astrological knowledge than marriage, and there is no matter on which such knowledge is more likely to be ignored. Emotions feed on appearances and evident things. Subtle forces and factors only appear afterwards.

In this day where courtships seldom exceed a few months, matrimony is a blind venture. Astrological knowledge can untangle many complicated and obscure situations, and reveal the probable psychological chemistry between two people. By comparing the two charts, a competent astrologer has at his disposal most of the information that might be gained by a marriage counselor at a considerable expense of time and effort. The astrologer also has other sources of knowledge from the principles of his own art, especially its prognostic aspects. It is not his purpose to discourage a marriage, but to present clearly the deeper temperamental peculiarities that might ultimately result in incompatibility, and to make practical suggestions that may assist in giving the individuals involved a better understanding of each other.

According to the ancient astrologers, a horoscope covering particularly each of the twelve departments of life can be interpreted by bringing the cusp of any one of the twelve houses to the Ascendant. Thus, as the second house covers income and investment, if the cusp of this house is brought to the Ascendant, the entire horoscope can be read with special emphasis upon the financial condition. If the cusp of the seventh house, which governs marriage, is brought to the Ascendant, the entire chart then becomes indicative of all the phases and probabilities involved in matrimony. The seventh house naturally describes the temperament, and often the appearance, of a probable marriage partner,

or even a pattern of successive marriages. It is therefore possible to examine in considerable detail the type of person to whom the native will be psychically attracted, the general vicissitudes of a marriage, or the basic problems in temperament which the native is likely to find in any person he marries.

There is a general tendency among human beings to believe that the main purpose of life is to be happy; and working from this premise, a great number of people succeed in making themselves entirely miserable. This world is not a playground; it is a school-room. We are here primarily to learn how to live, and very few of us make it in one life or even in one hundred. The Valhalla of the uninformed is of little interest to the intelligent person who knows that the purpose of life is self-improvement. By self-improvement I do not mean the accumulation of this world's goods, but rather the achievement of wisdom; not learning out of books, but learning out of living. Improvement involves discipline, the controlling of the worst and the building of the best. A life that presents no problems is a miserable and disastrous existence. Only problems and adversities offer the opportunity for great achievement. It is of marriage as it is of everything else in life—the primary consideration is not happiness but intelligent and well-directed progress. This does not mean that the individual should court unconquerables, but rather that he should face with courage and gentleness the inevitable complications of double harness.

The philosopher Socrates, desiring to test his stoicism, married nagging Xantippe, fully aware of her shortcomings, but resolving to discipline himself by her constant censurings. It is not recommended that the average man should attempt this of his own free will and accord, but if he should find this trait included in his bargain, it is a problem to be mastered and not merely to be escaped.

Many marriages that seemingly have failed ingloriously would have brought great growth and understanding to both parties had they stayed together to work out their problem. Confucius observed that it was impossible to hope for peace between nations when those who declared love for each other could not have peace in their own homes.

On the other hand, it is no part of philosophy to bind together

irreconcilables, so that one or both may suffer in silence to the end. There is a tradition, however, that disgruntled couples might do well to ponder. It is said "there is nothing that binds men together like hate." If two people hate each other heartily enough, they may be born in the next life as Siamese twins!

DEATH

Nineteen hundred years ago Cicero said: "To study philosophy is but to prepare oneself to die." All living leads inevitably to the supreme adventure of transition. This world has been called the vestibule to eternity, the ante-chamber to a more spacious room that lies beyond. Yet most men living here have so short a perspective that they perceive no further than this present life and attempt desperately to accomplish everything here as though death were the end of all.

Death is not a fearsome end, but rather a glorious experience, a journey into a far country, an opportunity to extend the sphere of action and increase the sum of knowledge. As all men must die, it is only natural that the wise should desire to die well, even as they desire to live well. Most men do not die well. They struggle desperately against inevitable good, clinging with frenzy of fear and anguish to the old in the presence of the new. Socrates has long been the ideal of courageous and intelligent men. This great Stoic went forth to meet the ages, secure in his understanding of the great laws that sustain existence. No doubts, no fears, no trepidations marred the dignity of his passing. As one of the ancient Greeks observed: the honor of dying nobly is one distinction of which no man can be deprived.

To the materialist, death is the end of every hope and the extinction of every purpose. To the theologian, the grave is the open mouth of hell and the entrance to a thousand doubts. Only the philosopher, established in the realization of eternal purpose and eternal progress, can perceive the benevolent and constructive aspects of death. "Sure is death for the living; sure is birth for the dead. Over the inevitable we shall not grieve," says the Bhagavad-Gita, one of the most beautiful of India's sacred books. If we can understand death not as decease, but as release, we can see the wis-

dom that has provided a certain extrication from the involvements of living. There comes a time in the physical experience of every individual when he can no longer express the convictions of his inner self. Bowed beneath the weight of numerous responsibilities, broken in health by the stress and strain of physical life, perspective and purpose dimmed by outrageous circumstance, man must die in order to regain the ability to live.

To live means to dream, to hope, and to aspire. When dreaming ceases, when hoping fails, and when aspiration can no longer dominate daily purpose, there is no use in living longer. A man dies when his ideals die. The disillusioned man is a walking corpse, for when the finer emotions and sentiments no longer find expression, a soulless creature wanders blindly on the earth. Life is not merely eating and sleeping and working. It is the perfecting of the hidden virtues of the inner life. When this work of perfection ceases from some outward cause or inner weakness, life ceases, and only drudgery, monotony, and hopelessness continue.

The astrologer is often confronted with the problem of death when examining horoscopes. Most people have a morbid curiosity concerning the circumstances of their decease. Not a few demand of the astrologer that he shall discover for them the exact date of death. Usually the information does the client very little good. It is not how long we live but how well we live that is of major importance. Long lives are not necessarily useful ones, nor are short lives always lacking in merit. Length of years is hard to carry gracefully. A young Frenchman on his deathbed likened himself to a tree beneath the woodman's axe. He said to a friend, "It is just as well. I would as soon be cut down as left to rot out." This does not mean that long life is an evil, but very few people can retain to the end of an advanced age the spirit and capacity to understand and appreciate that distinguishes the earlier periods. Only philosophers can live both long and well. Plato died in his eighty-first year. He went to sleep with the books of Sophron under his head and awoke no more. To the day of his death, he studied and improved himself, never for a moment losing his grip upon life or his profound understanding of the deeper values that make up life. A long life is a great responsibility, and it tests a man's high

purpose and nobility of character to sustain it faithfully to the end.

It is a mistake for the astrologer to formulate inflexible rules of procedure. All men are different; all horoscopes are different; and as we must judge each man by his own standard, so we must judge each horoscope according to the merit of its own intrinsic pattern. A certain planet in a certain house does not always produce the same result. We may speak in terms of probabilities, but not in terms of certainties, for probabilities are administered by men, but certainties by the gods alone. A horoscope is a composite pattern, in which many elements combine, each bestowing its own peculiar testimony under peculiar conditions.

There really is no such thing as a normal horoscope, nor is there any rule by which we can judge one by another with finality. Each chart is a deep problem in itself, and must be examined by the faculty of understanding—not merely by rule or formula. Under certain conditions, any of the planets can become signifiers of death. As a man may be born under any degree of any sign of the zodiac, so under any degree of any sign may he die.

There is no patent formula by which death may be read from the chart. A series of factors must generally be considered before judgment may be given concerning the probability of death.

1. There are two kinds of deaths—natural and violent. Under the heading of natural are included all arising from the wearing out or breaking down of the body itself. Under accidental should be included such as may arise from injury, crime, or suicide. Natural death can generally be approximated from the chart by a consideration of the constitutional strength of rulings and planets; violent death, by aspects and positions of planets.

2. The first rule for discovering life-probability is to consider the intrinsic strength of the ascending sign, the sign occupied by the Sun, the sign occupied by the Moon, and the ascending planet. A majority of these factors in strong signs indicates constitutional strength. A majority of them in weak signs decreases the constitutional strength. The most long-lived of the signs is Capricorn, and the shortest lived is Pisces. Common signs bestow constitutional weakness; cardinal signs, constitutional strength; fixed signs, though

intrinsically powerful, have a tendency to wear themselves out due to temperamental unbalance or inordinate ambitions.

3. The sign ascending, being of particular power and significance, usually reveals points of constitutional weakness. For example, Gemini ascending places emphasis upon the nervous and respiratory systems. By the time an individual has reached maturity, the astrologer can readily perceive whether or not any intelligent effort has been made to strengthen weak points in the constitution. The native's own effort to overcome his own imperfections is an important clue to life-probability. Each sign has a positive and a negative aspect. The positive aspect is always controlled and directed. The negative aspect is always disordered and uncontrolled. It is evident that if the negative aspect predominates, this will shorten life.

4. The sign occupied by the Sun is frequently of great power, especially if it be positive, and the ascending sign negative. For instance, a person with the Sun in Aries and with Cancer rising, will show more of the Aries than the Cancer qualities because his Sun sign is positive and his Ascendant negative. If both signs are either positive or negative, then the Ascendant is most likely to dominate the appearance and temperament. The Sun in a weak or negative sign depresses vitality, especially in the last five degrees.

5. The Sun's position by house is also important. The Sun gives greater strength above the horizon than when below it. (The 1st house is considered as above the horizon.) The Sun has its greatest power in the 1st, 10th and 7th houses, and when above the earth, is weakest in the 12th and 9th, from a health standpoint, unless in the 9th it is within a few degrees of the Midheaven.

6. Saturn, Mars, Uranus or Neptune in the 1st house or in other angles do not necessarily have any effect upon the length of life. If the sign ascending is ruled by one of these and it be in its own sign upon the Ascendant, the constitution is apt to be strengthened even though the factors are termed "malefic." For example, Saturn in Capricorn in the 1st house frequently bestows extreme length of life, unless its power is over-balanced by other factors.

7. The 8th house is regarded as the particular significator of death, but experience tells us that the Ascendant is equal if not

greater as significator of time and conditions of passing. The ruler of the 8th house frequently signifies by its position the place in which the death occurs. For example, the ruler of the 8th in the 7th or 10th is apt to result in death in a public place. In the 12th, death in a hospital. The ruler of the 8th in its own house nearly always represents a natural and peaceful decease even though the planet itself may be a "malefic." Planets in the 8th house may signify the kind of death. Neptune in the 8th may give death by drowning or by some disease ruled by Neptune. Planets aspecting the ruler of the 8th may indicate factors contributing to the decease. If a violent planet rules the 8th and is in the 8th, aspects to it will not produce a violent death because the position of the planet signifies a natural death. Aspects to it therefore become symbolic of the natural breaking down of parts of the body which brings about decease.

8. The Sun in conjunction with Mars, Saturn, Uranus or Neptune does not necessarily mean a short life, but rather a troublous one. Saturn conjunct the Sun, especially, indicates a clinging to an unhappy life.

9. I have observed that the square or opposition of the Sun and Moon is sometimes associated with a short life. Both the luminaries in square or opposition to the Ascendant also seem likely to shorten life. Also if Saturn, Uranus, Neptune and sometimes Mars, are squaring or opposing one or both luminaries, especially both, the native may not be strong. Several planets squaring or opposing the Sun or Moon or both seem to gravitate definitely against constitutional security.

10. Many planets in their exaltations or essentially dignified generally signify a good constitution.

11. Planets in angles confer resistance to ailment, in succedent houses are of indifferent value, and in cadent houses tend to deplete the vitality. A majority of planets in the 3rd, 6th, 9th or 12th houses may therefore prove unfortunate for health.

12. A grouping of planets in some part of the chart may represent the vital health or life point. The sign in which these planets are placed will indicate the part of the body or the system of the

body under strain. Planets moving over this sensitive spot will generally indicate critical periods in life.

13. An eclipse, especially of the Sun in the chart of a man, or the Moon in the chart of a woman, falling on the Sun or Ascendant, may indicate a critical health condition not shown by other aspects in the chart. The effect of the eclipse will usually be felt within one or two years of the eclipse.

14. The transits of heavy planets over sensitive spots in the natal chart, especially the Ascendant or the Sun's place, frequently result in decreased vitality if other conditions are appropriate. It should be borne in mind that one influence seldom if ever kills. A series of aspects must occur close together to produce a constitutional collapse. Even a violent death is nearly always represented by three or more factors culminating at approximately the same time. The power of an aspect is largely measured by the resistance of the individual at the time it strikes. The age of the individual is also important. An aspect which only produces sickness in the young may produce death in the aged. An invalid may die from a signification which would hardly be felt by a healthy person.

15. It is practically impossible to predict death accurately for any period far in advance because so many things may occur in the interval. But a person once falling ill, the probabilities of his recovery or decease may be very accurately established.

SUICIDE

In every period of economic and social stress, there is a marked increase in the number of suicides. At the same time, statistics show a steady year by year increase in the suicide rate. Life is becoming constantly more complex. The probabilities of individual security grow less proportionately as the competitive instinct increases in human nature. Men and women in every walk of life choose to destroy themselves rather than face a future of uncertainties.

Suicide is generally regarded as an irrational action. The act is usually committed in a moment of great stress, yet suicide itself conforms with a general pattern of laws, and a marked consistency is observable in the circumstances leading up to the act and its distribution throughout racial and social strata.

Consider for a moment the religious distribution. Suicide is most frequent among Protestants, possibly because they have a comparatively strong sense of individual responsibility in religious matters. The suicide rate is considerably lower among Roman Catholics due to the strong influence of ecclesiastical law in the lives of these people. Among the followers of the Jewish faith the suicide rate is the lowest of all. The close family and racial life of these people and their resourcefulness in adversity carry them safely through many crises. They are also accustomed to racial persecution and have been strongly united through the ages by the bond of suffering.

Another amazing fact is that the rate of suicide increases in proportion to the rate of education. Educated people are much more apt to destroy themselves than the uneducated. This may be due in part at least to dissatisfaction which education causes. The educated man has been brought into intellectual contact with luxury, wealth and power, and the desire for these things has been strongly stimulated within him. It is difficult for the educated man to descend, for example, to the estate of a day laborer. He would rather die than become less than he is. For this reason, education leads not only to self-destruction but to crimes of avarice. The highly evolved person desires to live in an environment consistent with his educational acquirements. Furthermore, educated people examine more and accept less than the uninformed. Broader perspective sometimes reveals more of hopelessness. If we examine life too critically without a sufficient philosophy of life, we are apt to become hopelessly disillusioned. This is the type of disillusionment that causes the college student to kill himself or commit a major crime, from an attitude of morbid sophistication.

The rate of suicide is higher in the congestion of city life than in suburban and rural districts. Congestion and ambition center in cities. Urban life moves at a hectic and erratic tempo. Cities are centers of wealth and economic opportunity, and comparisons are greater and dissatisfaction more general.

In communities suicide is nearly always epidemical. The condition breaks out like a contagious disease. Where one suicide occurs, others are almost certain to follow under similar conditions, and often the place and methods are the same. For instance, in a

certain city there may be a park or a bridge or a high building to which those inclined toward suicide seem to be irresistibly drawn. The first suicide seems to offer a solution to others of similar mind, and a score of afflicted mortals may follow the first example.

There seem to be certain periods in a person's life when he is most apt to commit suicide if he possesses any tendency to the act. No age, however, is entirely immune. As far as we have been able to discover, the fifth year is the suicide minimum. A small child, grieving over punishment, may kill itself. The rate gradually increases from the fifth to the sixtieth year. Beyond the sixty-fifth there is a marked decrease. More women commit suicide in the early half of life than men, due to emotional disappointments. A great number of women commit suicide between twenty and thirty.

The methods of committing suicide differ greatly in various countries. According to one account, hanging predominates with males. Revolver also takes a high toll. Women generally choose a non-disfiguring means, and drowning predominates with them. Poison is also high. Women also seem most likely to repent of the decision and send for help. Men are more apt to arrange their suicides scientifically and thoroughly—as for example, the man who took poison, turned on the gas, and cut his wrists. One very methodical, but unsuccessful, suicide attempt came to my attention some years ago. An elderly man stopped at a sandwich stand and asked for a glass of water. He placed the glass on the railing of a pier, carefully placed his dentures in the glass, and then jumped into the ocean.

It has been observed that there is a distinct suicide rate for different countries. Germany, Denmark, and Switzerland are high in suicides. France is moderately high, and Ireland is the lowest of all. It seems, therefore, that certain racial types carry a heavier susceptibility than others. The deep-thinking, scientifically trained German thinks often of suicide, while the emotional, happy-go-lucky Irishman finds this world a rather good place to live in.

Suicides are also more prominent among certain classes of occupations. Doctors, soldiers, chemists and men of the speculative financial classes rate high among suicides. Clergymen rate very low, as also do sailors and men connected with railroads. Among men,

the unemployed rate is high in suicide, even though they belong to the leisure class. Men occupied in heavy physical labor are not so apt to kill themselves as men doing light mental work, as clerks, office men, etc.

Suicide is also seasonal. The rate is highest for the first half of the year, from December to June. Many explanations have been advanced for this peculiarity. Some have attempted to show that the human body manufactures more courage during the first half of the year. It may well be that a new year brings with it a special emphasis upon disillusionment and hopelessness. The spring season is the period of new resolutions and new hopes. The realization of hopelessness at this time is particularly demoralizing, and tends toward violence against self or others. Also, economically speaking, the spring season is the heaviest drag on the average person, and money is often the root of self-destruction.

It appears that there is a tendency to suicide in those periods of life called climacteric. These are the seven-year periods, and are the most dangerous in the life of the individual. Suicide is also likely to occur on days ruled by Mars and Saturn—Tuesday and Saturday.

Suicide is now regarded as a crime, being in fact self-murder. The deed is viewed as unworthy of man and places a stigma upon his memory and family. The question is often asked: is suicide ever justifiable? The answers differ greatly according to the period and according to the race or nation under consideration. In Japan, which is strongly ruled by Scorpio, natural ruler of the eighth or house of death, self-destruction is viewed as highly honorable and exonerates a man from any of the evils he may have performed during life. Other old nations have held similar ideas, but for the most part, suicide has been regarded with disfavor as a means to end the problems of living. The Greek Mysteries permitted suicide under certain specially defined conditions. For example, a man might destroy himself if he could no longer live honorably. He might destroy himself if in imminent danger of performing an evil action. Even these categories have been reduced by present opinion.

In most cases, suicide is committed as an act of escape or solution. The individual feels that self-destruction brings an end to

conditions and consequences. Unable to further endure a pyramiding of adverse conditions, the individual sees suicide as the only way out. Of course, from a philosophical viewpoint the theory of suicide as a solution is entirely unsound.

The doctrine of reincarnation is the only reasonable explanation for the mystery of existence. No person can escape the consequences of his own actions. By the law of reincarnation, man must inevitably be born again to continue the cycle of experience from the point where he previously left off. If a man then forcibly destroys his life to escape the law of consequence, he will be reborn into an environment where these consequences will again confront him. Only solution brings release. We can avoid nothing and we can evade nothing in the universe. We must face and master every complex condition that confronts us.

Suicide rates are higher among classes of people of a materialistic mind, or whose religious life is superficial. Materialistic science, denying the continuity of consciousness after death, holds out the hope of oblivion to the weary and the trouble-laden. Many materialists firmly believe that consciousness and experience cease at the grave, and that the sorrows of life end in a great unknown. Of course, to these people suicide appears as a complete and final answer. But the materialist's attitude is not a proven fact. It is only a postulation in the minds of the comparatively uninformed. There is no proof of extinction after death, and the opinion of most of the learned from the beginning of history is that rational life survives, that consciousness goes on, that thought goes on, that memory goes on, and that remorse continues to corrupt the tranquillity of the soul.

At best, then, suicide can be regarded as merely postponing the payment of certain moral, ethical, or material debts. Furthermore, the act of suicide itself, being contrary to the laws of nature, creates a new condition of evil, which in turn must become the cause of numerous disastrous consequences. The Greeks regarded self-destruction as a crime against the indwelling divinity. A man who raises his hand against himself, raises his hand against the god dwelling within him. This act of disrespect against the living temple of the divine spirit was regarded as a major evil, and suitable

punishment awaited the perpetrators of so impious an act. Today the moral values are generally disregarded, and a considerable number of people at some time during life contemplate suicide, although only a small part ever actually are guilty of the action.

There has always been a question as to whether suicide was a cowardly or a courageous action, the general opinion being that only a coward will take his own life. My observations of the problem lead me to the opinion that a suicide is not necessarily a coward, but more often a person suffering from acute melancholia or a general abnormal psychology. Suicide often takes the form of a heroic action, many times committed with unselfish motive. Of course, a person committing suicide has an unsound philosophy of life, but he may be living up to the best that he knows. Motives behind suicides are numerous, for the causes of death are often as mysterious as the causes of life. I would say that the individual who kills himself to escape punishment for action or disgrace for evils he has done, would be a coward, but that a man who removes himself to relieve others of a responsibility or in an effort to free other lives from the sorrow of his misdeeds may have, as we have said, a heroic motive.

It is very useful for the astrologer to be able to discover from the chart suicidal tendencies. The astrologer should then take the position of the psychologist, attempting to implant counter suggestion to combat the self-destroying tendency. For some years, a considerable amount of research has been carried on in Germany concerning the use of astrology in abnormal psychology. The astrologer and the palmist are probably the only persons who can discover suicidal inclinations years before they manifest in the objective thinking of the patient. Suicidal tendencies can be read in the nativity the day the child is born, and if the astrologer and the child's parents can agree upon a course of action, much can be accomplished in the preventive field.

As every astrologer knows, the reading of the chart is not based upon one position or aspect of planets alone, but always upon a combination of many factors. If three or more testimonies of suicidal inclinations occur in a chart, the astrologer is justified in re-

garding the native as a potential suicide. The surest way of correcting the tendency is to establish the native in a philosophy of life that will make the action unthinkable to the person himself. It is seldom good to tell a person that he has suicidal tendencies. He may be a fatalist and rush to his own destruction. It is best to pass over the aspect without comment, and set to work immediately to build up resistance to morbidity and hopelessness. The astrological indications to suicidal tendencies are as follows, when the planet or house is identified with testimonies of the manner of death:

The Ascendant is most apt to be Leo, Libra or Pisces. Leo gives the motivation of thwarted ambition and the inability to face disgrace. Libra, particularly with men, is a weak sign apt to lead to emotional demoralization. Pisces is a sign so beset with obstacles and so naturally supersensitive that the native becomes weary with the struggle to survive. The Pisces person has the greatest difficulty trying to adjust himself in the material world which destroys confidence and illusion.

The Sun is most apt to be in Virgo or Sagittarius. Virgo people of the less successful type develop complexes of inferiority and uselessness, and produce the martyr who sacrifices all and never for a moment forgets the magnitude of the sacrifice. The Sagittarian has a certain recklessness about him that leads him into situations which he cannot control. He is apt to be the promoter who gambles beyond his means and involves the rights of others. Unable to face the consequences of his own recklessness, he may be found dead at his desk when his speculations fail.

The Moon, itself an unstable factor, is frequently in Aquarius, producing a panicky condition in a crisis. The individual loses his sense of proportion and values. Suicides from this position are due to discouragement arising from scattered resources, particularly mental resources.

Jupiter may be in Cancer, a sympathetic, self-sacrificing sign, with an overwhelming sense of responsibility. It is a weak placement for the planet ruling the higher mind, makes mountains out of molehills, and sees difficulties where none exist. Imagination domi-

nates reason, and when imagination becomes morbid reason is distorted to justify the worst.

Mars may be in Aries. This is the impulsive, dramatic placement that is often unable to withstand the normal reverses of life. While these people succeed, they are magnificent, but the psychology of reverse is dramatically destructive. This placement causes inordinate ambition and adventuring.

Venus is usually in Taurus, its nocturnal throne. Here the romantic and emotional life so dominates, that suicide is apt to be due to tragic disappointments on the emotional plane. This placement on some occasions also indicates irrational attachment to money and luxury, with the resulting demoralization arising from the loss of these things. This person may feel that if he cannot live handsomely, he does not wish to live at all.

Mercury is frequently in Virgo. This produces the worrying, fretting personality, the type of mind that is suspicious of the thoughts of others. These people depend much on the moral support of others, and if this support is taken from them they fear life.

For Uranus and Neptune, data is less complete. Both of these planets contribute to extremes of action, and if angular aspects control the mentality, they may lead to self-destruction along heroic or fantastic lines. Uranus is of the self-sacrificing mood, whereas Neptune is dramatic in the extreme. The Neptunian is something like an old Greek philosopher who committed suicide by jumping into a volcano so that his disciples could never find his body and could spread the report that he had ascended physically to heaven.

The house placements are very revealing, for they indicate the departments of life that impel toward self-destruction. The Sun is usually in the 4th house, indicating childhood and parental difficulties, complexes in the home, worries over properties and affairs concerning the latter part of life. This position also takes the Sun at the nadir, tending to deprive the life of a certain quality of illumination.

The Moon is frequently found in the 12th house. This gives fear of insecurity, morbidity concerning insanity, the tendency to long illnesses, gives strength to the enemies of the native, and increases the attitude of fatalism.

Neptune is usually in the 8th house as the significator of unusual or unnatural death, and sometimes a mental peculiarity due to the dishonesty of relatives in matters of monies.

Uranus may be in the 7th, indicating extreme marital inharmonies or disasters, often infidelity on the part of the marriage partner. The native may also take his life to escape judgments, law-suits and actions arising from his misuse of properties and monies.

Saturn is usually in the 2nd, depressing the financial condition throughout life, and bringing a despair over material things. The native may take his own life to escape poverty or charity, because of a high sense of honor in money matters, and no funds.

Jupiter is usually in the 6th house, bringing heavy emphasis upon health problems. The native is so handicapped by health matters that he finally gives up in despair.

Mars is usually in the 7th. An improper marriage, with a nagging, violent or generally irascible marriage partner, may force the native to acts of indiscretion in money matters or the handling of properties.

Venus is usually in the 4th, 5th or 7th house. In the 4th, a supersensitiveness or abnormal psychology in the childhood home may be the cause. The 5th with Venus therein may give romantic improprieties resulting in scandal, blackmail, and such difficulties. In the 7th, Venus causes too great attachments, and the native may sacrifice too much for the marriage partner.

Mercury is usually in the 3rd or 6th. In the 3rd, it indicates that the native may be guilty of some crime, particularly forgery, theft or malfeasance which brings dishonor and remorse. In the 6th, morbid fears concerning health, or troubles arising with servants or employees, may bring about a crisis in which the native seeks the short way out.

The Sun is most often square the Ascendant, bringing a serious contradiction in the inner life of the individual. The native is torn between extremes or adversities within himself. Mars may be square the Midheaven, which often causes damage to reputation. The Moon may be square Neptune, which is a morbid combination, or it may be square Saturn, also destructive and morose. The Sun may

be square Saturn or opposed to Mars, both of these positions destroying perspective. The Sun is sometimes sextile Saturn, a position in itself not malefic, but sometimes causing a peculiar sense of conscientiousness which may express through suicidal action. Neptune is frequently square Venus, upsetting the emotional life. Venus is frequently square Saturn, causing emotional inhibitions which distort the reason.

The presence of three or more of these aspects in a nativity should cause the conscientious astrologer to examine both the chart and the person critically. It may also be useful under such conditions to examine the hand, particularly the head line. If the head line droops down into the center of the hand, paralleling the life line, and ending well toward the wrist, this will support the testimony of suicidal tendency. If the head and heart lines are united, running in an unbroken course across the hand, this is a sign of a violent or irascible temperament, which will often lead to actions the consequences of which the native may attempt to escape by self-destruction.

As Ptolemy, honored as the father of astrology, pointed out, "There is no fatal necessity in the stars." All the aspects and positions indicate trends or tendencies, but the human being is still the master of his own destiny, if he chooses to govern himself and regulate his habits. The intelligent astrologer, observing certain dangers, should counsel his client in as constructive a manner as possible. It is seldom useful to dwell upon possible disasters. If the horoscope of a small child is seriously afflicted, the astrologer should give such information as is best calculated to protect the life of the child. All ethical astrologers avoid dating death, but may generally counsel the individual to keep his affairs in good order at all times, with a proper will and adequate insurance. In the case of suicidal tendencies, melancholy attitudes should be recognized and the individual counseled to integrate his life around worthy and beneficial projects. Take note of the indications, but use them always to inspire a new and deeper understanding of the constructive potentials of character and disposition.



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