

ASTROLOGY AND MARRIAGE

The Influence of Planetary Action
in Courtship and Married Life

By
SEPHARIAL

Republished by Canopus Publications
Box 774
Kingston, Tasmania 7051
Australia



All rights reserved
© Canopus Publications

This Publication has been reproduced from the original text in the interest of preserving and disseminating old Astrological texts. This version may not be reproduced or transmitted by any means electronic or mechanical or recorded in any form including photocopying or by any storage or retrieval system except for personal use and may not be used for reselling or any other commercial purposes. To do so is in violation of copyright law.

The text is available online in pdf format and can be printed for personal use on A4 paper. Printed versions are also available

The publishers and editor have taken all measures to ensure this publication is an accurate reproduction of the original but cannot guarantee it to be free of typographical errors.

PREFACE

This handbook deals with the subject of marriage from the point of view of the ancient science of the Chaldeans, and shows the secret of happiness or unhappiness in the marital state to be revealed in the reactions caused by planetary influence.

The author deals with the broad question of marriage, harmonising factors, signs of happiness, signs of discord, the misogynist, the domestic circle, multiple marriages, existing evils and the remedy, and gives illustrated cases of assorted marriages showing the close agreement of experience with horoscopical indications.

Needless to say the subject is one of perennial and universal interest, but is here approached from an angle that is entirely new to all who have not an extensive knowledge of the science of the stars and the influence of planetary action in human life.

Astrology and Marriage

THE BROAD QUESTION

Certainly the question of marriage looms large at some time in life on the horizon of all that are born of women. The desire to complete the circle of existence by the adoption of a suitable mate is inherent in the very alchemy of our being. So fully is this the case that for most natures the urge in this direction assumes almost the force of an obsession, and nothing appears of greater importance to the young while this influence maintains its control. It is possible to push this argument into the realms of the immaterial and abstract world and thus to derive the conclusion that the desire of the soul towards its counterpart in nature, and in its material expression the animal instinct, is after all but the urge of the spirit of life towards realisation. However, that may be, we are assured from all experience of marriage as a social institution, that it is capable of fulfilling the highest aspirations of the soul of man and of calling forth the best of his powers, and that more especially when he takes upon himself the dignity and responsibility of fatherhood. As to woman, there can be no doubt that her legitimate walk in life halts short of end if she fails to attain the crowning glory of motherhood. But even so, the estate of parenthood is not all that marriage intends and is capable of achieving for both man and woman. A tree is truly known by its fruit, and the tending of the tree of life from the sapling upwards is the whole business of a parent. Neglect in any stage of its development will assuredly leave its impress on the fruit of that tree. It has been wisely said that the foundations of all successful careers have been laid in early youth. Doubtless many elements combine to produce what we call character in the adult, but there can be little doubt that these are all represented more or less fully in diet, training, education, environment and custom, so far as the physical basis of manhood or womanhood is concerned.

The question naturally arises as to the existence of an element which we may call Soul as supplying the urge towards individual development along definite lines. There is very much to be said for this as the cause of all individuality. If we take the case of a family, we may trace in its several members a reproduction of characteristics which are more or less marked in either the parents or ancestors. But these streaks of nature do not in themselves constitute character, still less do they define individuality. Yet, despite the existence of attributes or characteristics in common, it will be found that two members of the same family, fed at the same board, brought up under the same fostering care, educated in the same school, and very largely confined to the same general environment, are as different from one another as the proverbial chalk from cheese. Here I find a redheaded lad with grey eyes and freckled complexion, a little on the willowy side in development, but forceful and determined, impulsive and enthusiastic. His brother is dark in complexion of hair and eyes, has a full rounded face and figure, is somewhat slow and apathetic, but thoughtful and cautious, never acting except from motive, and generally unresponsive. Two characters, two appearances, deriving from the same parents and developed in the same surroundings. These are the little problems that we are brought up against when we come to consider questions of individuality and that deeper chemistry of life which finds its natural expression in mating and marriage.

Now Astrology, the ancient science of the Chaldeans, teaches us that what we call character is the expression of the individual or soul, seen through the coloured glass of personality. The word personality is well derived from *persona*, a mask, for it tends rather to hide and obscure the manifestation of the individual than to reveal it. The body, in which we are logically bound to include all hereditary characteristics, is regarded as merely the instrument of the soul, and in this sense becomes either a help or a hindrance towards self-expression. It is as if a musician of acknowledged faculty were given an inferior instrument on

which to play, or even one that is out of tune. Music as an abstract reality requires the musician to give it a humanised and coherent expression, but also the musician needs an instrument that is capable of responding to the requirements of his faculty. So that faculty, function and instrument are in the relations of spirit, soul, and body, and are mutually interdependent.

But it is also stated that the soul in man takes upon itself the characteristics of the body, as light takes upon itself the colour of the medium through which it passes, or as water takes the shape of the vessel into which it is poured; and it is this particular colouration of the soul which Astrology seeks to define. It argues that at the moment of birth the cosmical centres of force, the planets and luminaries, are so placed in the kaleidoscope of the heavens as to afford a definite colouration or set of characteristics in the personality then born, and that these positions of the planets, when properly understood and interpreted, define the conditions under which the individual will be required to manifest and function. As a science of life it certainly affords a better reason for the disparities existing between members of the same family than any other theory which has been advanced by the modern student of eugenics. The theory is at all events worth a close examination, and although it would serve no good purpose to enter into a lengthy argument in this place, it will certainly be shown that there is good ground for accepting this theory as a working hypothesis.

Acceptance of the cosmical theory will however entail a much wider conclusion than that which has respect to individual character. It will necessarily follow that, inasmuch as all others with whom the person may come into relations are similarly endowed with a planetary signature, so to speak, the result of this association of individuals will result in highly interesting effects. It is the province of Astrology to determine what those effects will be, and in fact to show beforehand what chances of happiness and success may attend the free admixture of the elements in one and another of them, and whether association of any sort, or the more

intimate relationship of Marriage, should be allowed to transpire.

If it can be shown that there are definite rules by which suitability for mating and marriage can be determined, then there is every reason to think that those with whom happiness and welfare during a lifelong intimacy count for more than the temporary indulgence of desire, will see that the conditions are satisfied, and will avail themselves of the wisdom of the ancients in the matter of mating and marriage.

HARMONISING FACTORS

arise from the comparison of horoscopes which are employed as the basis of a marriage union, when the configurations are such as to bring the chief factors into accord. But quite obviously, it is possible to find horoscopes which reveal harmonious configurations when compared, while either of them may distinctly indicate that marriage is a lottery in which there is not much hope for success. In such case it is within the scope of things to engage these people in a truly Platonic relationship without any other bond than that which Nature has ordained. It is the marriage contract and enforced adherence to the terms of that contract which alone could bring into effect the evil tendencies inherent in the marriage prospects of one or the other of these persons. Thus they might be great friends continuously, while marriage or the formulation of a contract whereby they are bound each to each continually would only result in one of two things – severance of otherwise congenial and beneficial relations, or the demise of one of the contracting parties. These are conditions which one would seek to avoid, and for this purpose it is essential first of all to examine the individual prospects of marriage. When however it is seen that the prospects in both cases are good, and the horoscopes of the persons concerned are also seen to be in harmony, nothing but the best results could accrue from a union, for not only would the inherent qualities of both horoscopes be fully expressed in the progeny, but they would come through

without hindrance. They would moreover be a continual source of mutual happiness in the maturing lives of the parents. It is to the individual horoscope therefore that we must first turn in order to ascertain whether happiness is in store or not.

SIGNS OF HAPPINESS

exist in the horoscope of birth when the Sun and Moon are harmoniously configured, that is to say, when they occupy signs that in sextile or trine aspect to one another, or when they are in the same sign and well aspected. These terms, intelligible enough to those who know the elements of the ancient science of the stars, require some explanation to the lay reader. Consider then that each solar month begins on the 21st day of the calendar month, and that the Sun enters the sign Aries, the first sign of the zodiac, on the 21st of March in any year. This will give a general idea of the solar position. The months allied to the signs are roughly as follows:-

21st March begins the Sign	Aries
21st April	Taurus
21st May	Gemini
21st June	Cancer
21st July	Leo
21st August	Virgo
21st September	Libra
21st October	Scorpio
21st November	Sagittarius
21st December	Capricorn
21st January	Aquarius
21st February	Pisces

Thus, if a person is born on the 14th April in any year, the Sun is in the sign Aries; and if on the 9th September, the Sun is in Virgo. But as there are some inequalities due to the difference between the regular motion of the Sun through

the signs and the irregular division of our very artificial calendar, the months and the signs do not exactly coincide, and for this reason it is necessary either to consult an Ephemeris or to have a proper horoscope erected for the date of birth. It will then be seen not only where the Sun is but also where the Moon may be at the same time.

Now if the signs which are held by the Sun and Moon in a horoscope of birth are in good aspect to one another, that is, 60 or 120 degrees apart, the person then born will be happy in marriage and will enjoy the friendship as well as the companionship of his partner, and the same holds good in regard to a female horoscope.

The signs which are in sextile or trine to one another are: Aries is sextile to Gemini and Aquarius, trine to Sagittarius and Leo; Taurus is sextile to Cancer and Pisces, trine to Virgo and Capricorn; Gemini is sextile to Aries and Leo, trine to Libra and Aquarius; Cancer is sextile to Taurus and Virgo, trine to Scorpio and Pisces.

This will enable anyone to determine whether this harmonising configuration of the Sun and Moon exists in his horoscope of birth or not. But even in the event of its absence, the prospects of marital happiness are by no means excluded, for very much depends on the condition at the time of birth.

THE HOUSE OF MARRIAGE

which otherwise is known as the House of Contracts and Treaties.

If at birth the planet Jupiter, or the planet Venus, should be therein it is a presumptive argument for a fortunate marriage, and any other planet such as Saturn or Mars, Uranus or Mercury being therein and well aspected by the Moon in a male horoscope, or by the Sun in a female horoscope, there will be good reason for presuming that marriage will be satisfactory and that the contract will hold.

The planet occupying the House of Marriage is, however, an index to the eventualities which circumscribe the marital life.

Thus if Jupiter is the planet occupying the House of Marriage, the partner will be fortunate, robust, generous, full of vitality and good nature and as the planetary signature indicates, will be "jovial" and fond of good living, and bountiful in all things.

If Venus is the planet in occupation, then the partner will be refined, cultivated, gentle and of good tastes, genial and persuasive, but not forceful or assuming, but kindly and sympathetic and at the same time fortunate. They are usually houseproud and very neat and artistic and tend always to beautify and adorn their homes.

If Saturn, being well aspected, is the occupying planet, the partner will be careful, saving, industrious, a little on the near and sparing side of things, but methodical and thrifty and much given to regime. Not altogether a comfortable partner, but safe. One who is guided by principle and always ready to conform to his own rules of conduct, rigid but consistent.

This position of Saturn in a female horoscope frequently indicates marriage to a widower, and more especially when Mars is in good aspect to Saturn.

When Mars is the occupying planet, it denotes a partner who has much ambition, energy, self-assertion, and enterprise, and not infrequently a man in whose horoscope this planet holds the House of Marriage finds that it is the woman who "wears the trousers". But as we are dealing now only with those horoscopes in which the planet thus situated at birth is well aspected, and therefore favourable to the prospects of marriage, we may conclude that Mars thus placed is a good asset inasmuch as a man may expect his wife to be capable, executive, industrious, vigorous and forceful, and well able to look after their mutual interests; while a woman will find her husband under Mars influence to be enterprising, active, courageous and in all respects manly, though at times excessive in expression of feelings.

The Sun or Moon in the House of Marriage, and well aspected, will bring a congenial and happy marriage which will greatly be helped by success and good fortune.

In effect, then, we have to look to the House of Contracts if we would know to what issues we are committed by reason of our entering into the bonds of marriage. This being satisfactory, in terms of the above indications, it will be an additional testimony of harmonious relations should the Sun and Moon in any part of the heavens be in good aspect to one another, as previously stated.

When both these testimonies are present, marriage can be looked forward to as the continuous fulfilment of the promise of life.

SIGNS OF DISCORD

are present when the Sun and Moon in a horoscope are badly configured, that is to say, in square or opposition aspect. These conditions are present when the birth takes place at any phase of the Moon, namely, at the first quarter, Full Moon, or last quarter, for then the luminaries are either in quadrature or in opposition to one another. At the New Moon, when they are in conjunction, it will depend on whether they are well aspected or not as to how they will affect the marriage prospects, for when in conjunction and well aspected there will be happiness and good fortune attending marriage, as already stated, but otherwise should the luminaries be badly aspected by the planets at the time of their conjunction.

Incompatibility of temperament is the usual result of the luminaries being in evil aspect to one another at birth, a condition that is due to the lack of adaptability and co-ordination in the mind of the person thus born. It is a frequent source of unhappiness in the marriage state.

Apart from this indication, however, there is that which arises from the presence of planets in the house of Contracts, either evil in themselves or marred by the bad aspects of other planets to them.

Following the lines already set up, it will be seen that the Sun and Moon are in bad aspect to one another when at the quadratures or the full. When they are conjoined at New Moon, and found at birth in the western angle, i.e., near to and before sunset, the aspects of the planets to them must be carefully considered, for if they are then badly aspected there will be misfortune and sorrow as the result of marriage and the partnership will not endure.

Neptune in the House of Marriage shows a *mésalliance*, deceptions, intrigues, and frequently alienation, and these evils are certain to happen if Neptune is badly aspected at the time of birth.

Uranus in the western angle or House of Marriage denotes a fractious and independent spirit, apt to go off at a tangent, self-assertive and contentious, erratic and frequently eccentric, by no means a congenial or reliable person to take for a life-partner.

Saturn in the western angle shows a cold, reserved and avaricious nature, a resentful and unforgiving spirit, frequently mean and even cruel.

Jupiter indicates an extravagant and boastful nature, much given to all forms of excess, boastful and bombastic.

Mars denotes a violent and destructive person, very irascible and always more or less in a ferment, self-assertive, petulant and aggressive.

Venus denotes one of easy-going, lax and self-indulgent disposition, frequently slovenly and superficial, often weak and colourless in character and quite a useless person to have about one.

These descriptions answer to the characteristics of the partner to which the planets incline when the planet occupying the House of Marriage is afflicted by evil aspects of other planets or the luminaries.

Therefore it will be seen how important it is to have foreknowledge of the fact that fate sets its traps with most alluring baits and places them in the paths of those who go forth seeking that most desirable of prizes, a good wife or husband.

THE MISOGYNIST

or “woman hater” is an anomaly which life produces from a hard experience. Apart from the fact that there are certain people who ought not to marry, there are others who have no inclination to do so, and even evince a distinct repugnance to marriage. In this category I should not include the anchorite or monastic, who, though often driven to seek seclusion from women and the world by force of bitter experience of either or both, are yet otherwise compelled by a variety of causes to seek a haven of peace other than the domestic hearth.

This by-product of social life has always existed and probably always will exist until the last reform of the marriage laws shall have brought them into direct relations with the laws of heaven, or until a perfected humanity shall have become a law unto itself. But since the misogynist is existent, it is of interest to note certain conditions by which he can be detected from the horoscope of his birth. Usually there are indications which deny marriage in such cases, and this arises from the signature of the planet Saturn which denotes privation or denial of the chief comforts of existence, and this planet is usually found to be dominant in the horoscope of birth in all cases of inherent aversion to marriage. It would seem that the action of Saturn on the mind is such as to engender excessive caution, arising primarily out of selfishness, and this restraint and lack of enterprise is such as to produce extreme diffidence and thus to prevent any advances towards marriage. So if Saturn holds the dominant position in the horoscope of birth, and more especially when it afflicts Venus by square or opposition aspect, the disposition to marriage is not strong and is not likely to survive the rebuffs and disappointments that are sure to be met with in all such cases. In a female horoscope the planet Mars takes the place of Venus in this observation, and “old maids”, as elderly spinsters are called, are those who were born when the planet Mars was weak in the heavens and afflicted by Saturn.

THE DOMESTIC CIRCLE

is astrologically defined by that section of the heavens which extends from 30 degrees below the western horizon to 60 degrees, and from 30 degrees from the lower meridian to 60 degrees from the same point. Thus it is defined as the middle 30 degrees of the north-west quadrant.

This section or House of the heavens is that which has chief significance in regard to the condition of the home-life after marriage, and if malefic planets are found therein, or the Sun, Moon, Mercury or Venus are therein and afflicted by the malefic planets (Neptune, Uranus, Saturn or Mars) then there will be no domestic happiness and the ends of marriage will not be achieved. And this condition of the heavens at birth, quite apart from the House of Contracts, is at the root of all the unhappy cases of men and women who seek consolation for their troubles outside of their own homes, and who do not infrequently end the sad story in the Divorce Court.

But when the benefic planets Jupiter and Venus, or the Sun, Moon or Mercury, well aspected by Jupiter or Venus from some other part of the heavens, shall be found in the region of the Domestic Circle, then there will be peace and concord, and such children as may come to enlarge that circle, will be gifted, healthy and fortunate. Any maternity hospital can furnish scores of instances of births taking place at almost the same time on any date, in which it is observed that enormous differences of physical formation and development are at once recognisable. How can this thing be, seeing that the children are born at the same time on the same date? It will remain a mystery until the horoscopes of the respective mothers are brought into array. It will then be seen without a doubt that the healthy and well-developed child is the progeny of a woman in whose horoscope the House of Progeny (here called the Domestic Circle) is fortunately occupied and the planet or planets therein are well aspected, while on the other hand the mother of unfortunate or ill-conditioned offspring will have that region of

the heavens vitiated at her own birth by the presence of malefic planets, or by planets other than malefic which are in evil aspect to the malefics.

BENEFIC ASPECTS

are those which arise from the triangulation of the circle, being 120 degrees, or 60 degrees distant from one another. Any planet, whether malefic or benefic by nature, which aspects another by 60 or 120 degrees, makes for concord and harmony and the production of beneficial effects.

MALEFIC ASPECTS

are those that are formed on the cross, as 90 and 180 degrees, at which distances from one another the planets are either in quadrature (square aspect) or in opposition.

BENEFIC AND MALEFIC PLANETS

are so called because their effects, judged from the nature of events at times of transit over the places of importance in the horoscope of birth, are found to be good or bad, i.e., congenial or uncongenial. This is of course but a very loose definition, but it is the popular standard. We know from experience that there are hidden blessings in many events which at the time we can only regard as entirely unfortunate, but on analysis it will be found that such experiences were necessary links in the chain of events which lead eventually to greater heights and sunnier climes. We too often misjudge the Fates, taking our experiences as if they were detached events instead of sequential results and potential causes all serving to the common good of life. Still, it simplifies matters and helps towards an understanding of the principles of Astrology and their application to the affairs of daily life if we call certain planets "malefic" which by their natures are out of harmonious vibration with the constitution of us terrestrials,

and others “benefic” because they are observed to conduce to health, peace and competence in those departments of our lives which are defined by the various sections or Houses of the heavens.

This is an empiricism, something that we can prove from experience and observation, while yet unable to define the *modus operandi* of planetary action. We can see by reference to an Ephemeris at what times one or another of the planets will be passing over the place in the zodiac held by the Midheaven, Ascendant, Sun or Moon at the birth of a person, and we can note the response of the individual to these “transits” of the planets, marking the wide differences of experience attending the transits of Jupiter on the one hand and of Saturn on the other. It is by such accumulated observations through many centuries that the science of Astrology has been built up. Yet it would be a hard thing for even the most skilful interpreter of planetary influences in human life to furnish an altogether satisfactory and final statement of the manner in which this influence of the planets is conveyed to us, of the reasons for our response thereto, and more especially of the production of events. It may be said, however, that no misfortune or ill effects can transpire in the life of a person at a time when the planet Jupiter dominates any one of the chief places in the horoscope of birth, and that nothing but delays, hindrances, obstacles and misfortunes attend the periodic action of the planet Saturn.

What then determines the nature of a planet, so that it may be called benefic or malefic? Simply its action when in conjunction with a significant position in the horoscope, as for instance, the Midheaven, Ascendant, the place of the Sun, or that of the Moon at birth. These four positions are called Significators, and the transits of the planets over these points of the horoscope are so many signals by which we can determine the course of events in the life of an individual.

MULTIPLE MARRIAGES

are not uncommon, and tend to become more frequent in proportion to the facilities afforded for the dissolution of existing marriage ties. To this extent adulteration is encouraged and familism destroyed, and both by natural and religious standards multiple marriages are condemned. It is of interest however, to observe that multiple marriages result from certain planetary positions at birth, or at least that these positions incline in that direction. Thus if the sign Gemini, Sagittarius, or Pisces is setting at the time of birth, and the Moon going to the aspect of several planets at the same time, and more especially if the Moon or the planets in aspect to her should be in the signs Cancer, Scorpio or Pisces, there is a marked probability of more than one marriage. Also when there is a planet in the House of Contracts and the Moon first forms an aspect to any other planet after birth, the tendency is to marry twice. Thus the double-bodied signs Gemini, Sagittarius and Pisces are involved in the symbolism of the heavens to indicate duplication, and when these signs are associated with the House of Contracts, the signification is obvious.

THE MARRIAGE CONTRACT

is inferred in all references made to marriage, and remarks made in these pages regarding marriage must not be held to have reference to cohabitation, which is not the same thing. Marriage, in an Astrological sense, is only effected by a contract which is binding upon the parties who are signatory thereto. Hence it is associated with the House of Contracts and should be distinguished from the House of Domesticity which can have a place in the life of a man or woman without recourse to any bond of union or marriage contract, and indeed it is within our common experience that the two estates may have simultaneous existence. Men and women who are driven to violate the terms of a contract, which they

find it inconvenient to annul or rescind, may have recourse to the expedient of forming a domestic circle outside of their reputed homes and may thus hold another in legal thralldom while themselves enjoying the pleasures of congenial domestic life. In such a case we find the House of Contracts badly affected, while the House of Domesticity is sustained by benefic influences. It will of course, depend on the circumstances of the marital life as to whether or not this is sheer adultery, but without raising the question of morality, Astrology is able to distinguish between a contract that should never have been made and a state of life which, while legally reprehensible, may be the only possible solvent of that sociological anomaly known as an ill-assorted marriage.

THE REMEDY

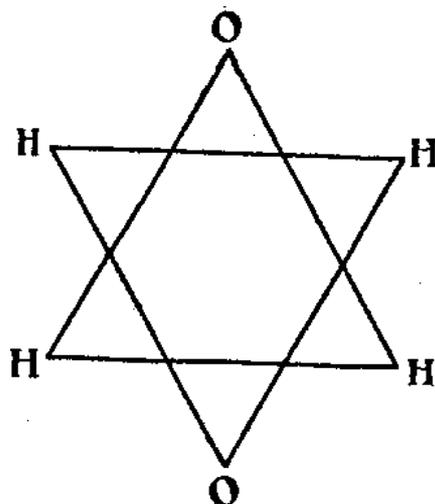
is not to be sought in any enactments which make the release from irksome bonds easier to those concerned, since these obviously make for social confusion, and there is little doubt that marriage laws which do not foster the family tradition and hereditary continuity are fatal to the social structure. Rather must we go to the root of the matter and apply the remedy at the source of the evil. Anodynes are not finally remedial, while amputation is a blemish and disfigurement which can only be contemplated as a last resource. But all this can be avoided entirely by due regard to the fitness of persons to enter into a marriage contract. Granting that soberness and chastity, physical fitness and mental stability, are assured, there remains only the question of compatibility in regard to those who seek union. This question cannot be satisfactorily answered without some key to the inner working of the mind and heart of man, and I know of no key of equal value in this direction to the ancient science of Chaldeans. It is not proposed to enter into a discussion as to how man is linked up with his environment, but it is logical to suppose that, being compounded of cosmic elements, he is at all times and at all points related to that universe of which he is a part. We cannot set any bounds to

the greater environment within which man lives and moves and has his being, but we are able to say that this environment acts upon a variety of individuals in various ways, producing in them many different reactions. It is not enough to say that we have a common nature, and that if we are affected by the stars and planets, as by the sun and moon, changes of temperature, and other surrounding influences, we are all affected alike. It is by no means so. One does not need much chemical knowledge to be aware that there are bodies composed of the same number of atoms of the same elements, which yet have entirely different natures and produce entirely different reactions. What is the person of this subtle difference? It is purely one of atomic arrangement, and in regard to the subject of Astrology the argument is exactly similar in all respects. Every man, at whatever time he may have had birth, is related through the body of the earth to all the planets of the solar system, and to all the stars which collectively mingle their rays with those which the planets transmit from the sun. His constitutional nature is determined by the conditions surrounding him at the moment when he becomes a separate unit of life. It may be conveyed to him through the atmosphere so far as the physical part of his nature is concerned, but it is obviously dependent also upon the more subtle influences of the planets where his mental and emotional natures are concerned. Not being a materialist I do not regard mind as a by-product of physical organism, nor do I regard mentality and emotion to be the results of chemical action in the body of man, but I regard the body as the instrument of the soul of man and as such to be more or less fitted by nature for its proper functions.

Yet, although every man, as stated, is physically composed of the like elements, these elements undergo changes of condition, and it will depend entirely upon the condition of the astral world as to what effects are set up at any given time in the electrostatic conditions of the earth's atmosphere. Moreover, quite apart from these general conditions, the fact of the earth's rotation on its axis once in

every 24 hours will cause the planets successively to rise, culminate and set upon any place of birth, so that at one time of day or night Saturn may be the dominant planet in the heavens, and at another Jupiter may hold sway. To imagine that persons born under these dissimilar conditions would exhibit like natures is to subscribe one's ignorance of all the facts of common observation. While man is dependent for his very existence upon the air he breathes and is affected by every wind that blows, by temperature, saturation, electrical charge of the atmosphere, etc., how can it be said that he is independent of those cosmic factors which produce all these changes in his immediate surroundings?

Seeing, then, that every man is a variant of the type to which he belongs, we are able to ascribe a reason for this variation, to determine the radical constitution of the individual and to say that the heavens were harmoniously or inharmoniously configured at the time of his birth; whence, as a logical consequence, he will be effectual for good in a greater or less degree, according to the measure of his soul in the universe. But further, we can say with mathematical or biochemical certainty that he will be attracted to certain persons by reason of the law of polarity, nowhere better illustrated in Nature than in the laws of crystallisation. We know for instance that water is H_2O or better still $2H_2O$ and that its graph is in this form:

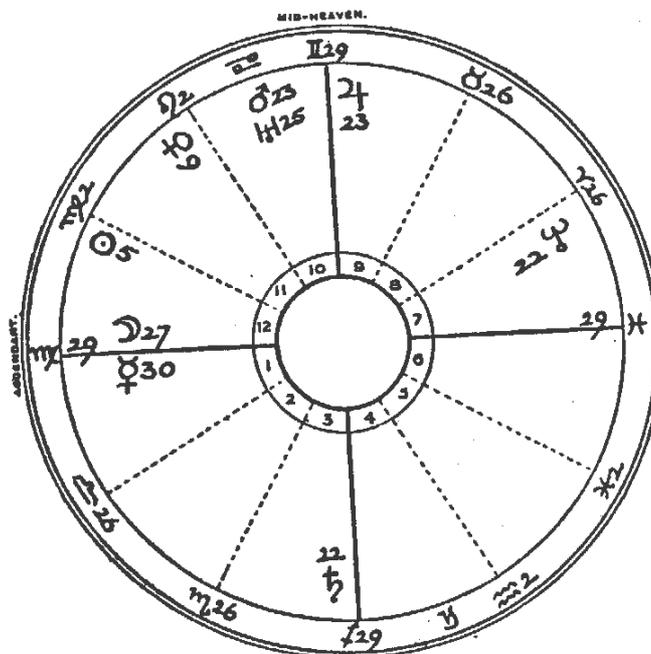


It will be noted that Venus, the ruler of the horoscopical Ascendant, is in the House of Contracts, supported by Jupiter in the same House.

The Sun is in sextile aspect to Saturn, but Saturn is afflicted by the quadrature of Uranus. After eloping with a man at the early age of 17 years, she was married to another man (Saturn in Sagittarius), but afterwards reverted and married the man with whom she had previously eloped. Her third marriage was contracted at the age of 46. The positions of Venus and Jupiter show the advantages arising from the several contracts, while the quadrature of the Moon and Neptune to these planets sufficiently indicates their evanescent nature and the reasons for their termination.

CHAOTIC ALLIANCES

due to the influence of the planet Neptune in the House of Contracts are unfortunately too numerous to reproduce in detail, but the following is a typical instance.



The indications here are all in the direction of a disastrous union, for Neptune in the House of Contracts has the quadrature of the malefic planets Uranus and Mars, which are conjoined in the House of Honour, while the Moon, in conjunction with Mercury, has the quadrature of both Jupiter and Saturn. The chief position however, is that of Neptune, in quadrature to the malefic planets in elevation over all others in the horoscope, showing contracts that end in chaos and disaster and consequent hurt to the reputation. In this instance there was a sensational divorce owing to the wife eloping with another man.

Other cases of Neptune's influence in the House of Contracts may be noted in this place. They serve to show how uniformly disastrous are the effects signified by this position of the planet Neptune.

11th July, 1869, at 10.40 a.m. Neptune in the house of Contracts. This woman left her husband 6 months after marriage owing to his infidelity.

17th June, 1856, at 11.30 a.m. Neptune in this case is exactly setting at the time of birth in quadrature to the Moon. The wife left him mysteriously and without any explanation or apparent cause, and has since been divorced.

17th January, 1877, at 11.30 p.m. Here Neptune is in the House of Contracts, and divorce followed as a consequence of infidelity.

11th May, 1856, at 2 p.m. This woman supported her husband for years and finally secured a divorce on the grounds of infidelity. Neptune in the House of Contracts.

24th September, 1857, at 5.46 a.m. Neptune on the cusp of the House of Contracts, which rendered them null and void. He had an unfortunate love affair and never married.

7th September, 1873, at 8 a.m. Here Neptune in the same position in the heavens worked to produce the same results, for after an unfortunate attachment to a married man, the project of marriage passed out of her life.

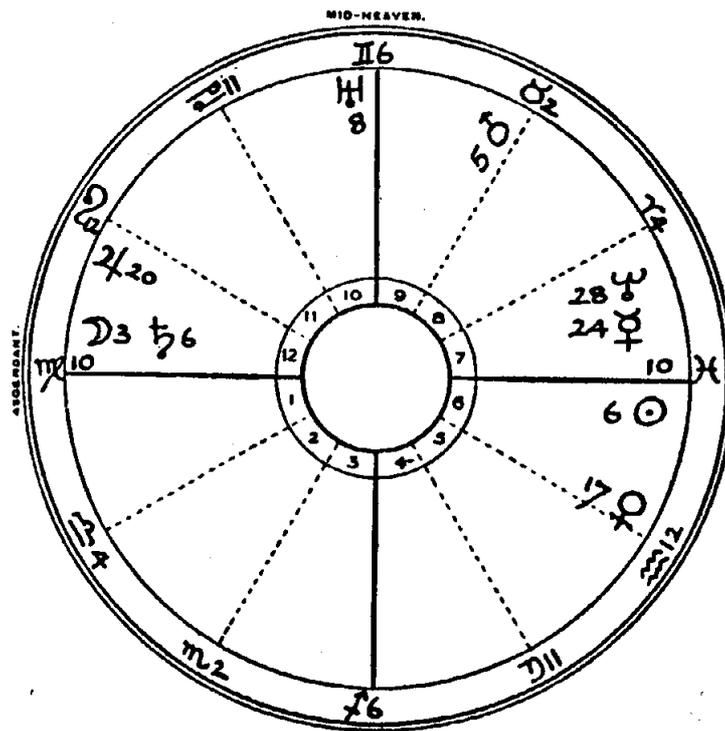
14th January, 1876, at 1.20 a.m. Here Neptune in the House of Contracts operated to produce a singular state of chaos in the marital life. Her first husband died 3 months

after marriage. She married again and divorced her second husband before she attained her 25th anniversary.

1st June, 1854, at 1 p.m. Neptune in the House of Contracts in quadrature to the Sun in the House of Separation. Her first husband proved to be a bigamist. She divorced her second husband and married a third time. Note Neptune is here in the double-bodied sign Pisces and in the house of Contracts, afflicting the Sun by square aspect.

FASCINATION

is frequently the result of this position of the planet Neptune in the House of Contracts. Here is the horoscope of a man born 24th February, 1861, at 6 p.m. on the borders of Iowa, U.S.A.



Here it will be observed the planet Neptune in the seventh division of the heavens, which is the House of Contracts, or western angle, is in conjunction with Mercury,

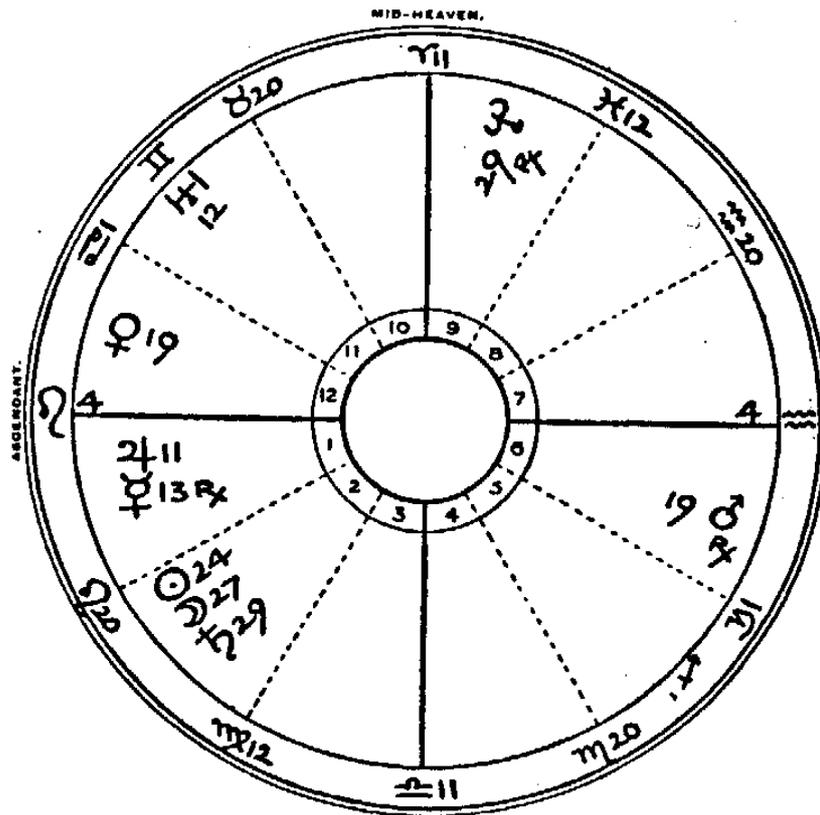
the ruler of the rising sign Virgo. This conjunction of the two rulers resulted in the development of a remarkable passion for his own wife, falling “madly in love with her” after 10 years of association with her in home life.

Another instance of the same sort is that of a man born 5th December, 1862, at 12.30 a.m. The planet Neptune is in the House of Contracts in the beginning of the sign Aries. He separated from his wife several times but under the persuasion of the planet Neptune he invariably reverted and was again and again married to her. It will be noted that Neptune is in trine 120 degrees apart to Mercury, Mercury being in the beginning of Sagittarius and Neptune in the beginning of Aries. Mercury, the ruler of the rising sign Virgo, as in the previous instance, is here in good aspect to Neptune, but opposed to Saturn in the beginning of Libra. The latter position indicated the cause of disagreement, but the harmonious aspect of the two rulers, Mercury the ruler of the Ascendant and Neptune in the house of Contracts, invariably brought about a reunion.

DEATH THE BRIDE

One of the most remarkable horoscopes that come into view under marriage indications, is that of a male, who at the age of 35 was to have been married, but died on the eve of that event. The planet Jupiter, with Mercury, is rising in the sign Leo, followed by a conjunction of the Sun, Moon and Saturn in the same sign of the zodiac. Venus in the 19th degree of Cancer was opposed to Mars in the 19th of Capricorn. Uranus is in the 12th House, and Neptune in the 9th. No planet holds the House of Contracts, but the ruler, Saturn, afflicts both the Sun and Moon by its conjunction, and is in the sign of its greatest debility, Leo. Venus the ruler of love affairs is opposed by Mars, which rules the sign Scorpio which holds the House of Domesticity. From the position of the Moon and Saturn alone, any astrologer would have doubted the probability of marriage ever taking place, and in any event would not have regarded the marriage tie as secure, owing to the configuration of Venus and Mars.

There is little doubt from the position of the luminaries with Saturn in the sign Leo that heart failure was the cause of death, an effect brought on by great anxiety and nervous tension.



If we consider this man's age at the time of his death, namely 35 years, and add that number of degrees to the place of the Sun we shall find it has arrived at Virgo 29.5 where it forms the exact opposition to the planet Neptune. Venus by the same process will have reached the place of the Sun, thus inducing to the project of marriage, but Mars will have reached Aquarius 24 and will be in direct opposition to the Sun, so that, with the Sun opposed to Neptune and Mars opposed to the Sun at that age, there could be little hope of affairs taking a normal course, and indeed something in the nature of a crisis or great misfortune would have reasonably been expected. What that misfortune was is readily seen when we add 35 degrees to the Midheaven

and bring it to the 16th degree of the sign Taurus, for then the end of Leo is rising and the Moon with Saturn is conjoined with the Ascendant of the progressed horoscope. It would be obvious that an extremely critical time would occur in the life when the planet Saturn rose with the Moon, and this would be immediately calculated to happen at the age of 35 years, at which time it would be seen also that the Sun met with opposition of Neptune, and that Mars at the same time opposed the Sun, so that, quite apart from the radical portents of unhappiness in the event of marriage, it would have been considered most inopportune to have set that project on foot at the fatal age of 35 years. But the stars very clearly show what weight of anxiety and self-commiseration lay at this man's heart at that time, and it is only due to the simultaneous conjunction of Venus with the Sun at the same time that the consideration of marriage entered in the scheme of things.

FINAL REMARKS

on this all-important question of marriage appear to be needed, in order to summarise the considerations which enter into the problem.

It has been shown that the Moon's position and aspects in the case of a male horoscope are of chief importance, and similarly those of the Sun in a female geniture. It has been shown that when the Sun and Moon are harmoniously configured in a horoscope of birth by being two signs or four signs apart, and therefore in sextile or trine aspect to one another, or even in conjunction when well aspected by the chief planets, there will be harmony and happiness in the marital life.

On the other hand, when the luminaries are in quadrature or opposition, or in conjunction and badly aspected, there will be discord and trouble. The factor that lies at the root of this matter of agreement or disagreement seems to be the power of adaptation to environment, with that degree of complacency, toleration and persuasiveness which are

characteristics of any person born under luminaries that are harmoniously configured. The absence of this power of adaptation is the chief cause of that "incompatibility of temperament" which not infrequently terminate in the Divorce Court. Unless, therefore, a person has it in his nature to make concessions and to observe patience and tolerance towards his partner, if nothing further than this, he should not think to wreck the happiness of another for his own selfish ends. If he wants a servant he can get one for a hiring wage, but if he wants a friend and companion in life with whom he can share his happiness and good fortune and to whom he can turn for advice in times of difficulty, and consolation in times of trouble, he must be prepared to give of his substance and powers in a joyful and generous spirit, full measure and brimming over.

There are, however, other considerations which lie at the root of this matter and which largely control the disposition towards marriage or celibacy. We find them in the positions and aspects of the planets Venus (in the male horoscope) and Mars (in the female horoscope). When these planets, respectively, are seen to be weak and afflicted by the conjunction or malefic aspects of Neptune, Uranus, Saturn, or Mars and Venus in quadrature or opposition to one another, there will be difficulties, dangers and sorrows in love affairs prior to marriage, and these affections of the planets Venus and Mars will have their effects upon the married life, for even if they do not directly lead to the tragedy of marriage in such cases, they constitute a more or less highly-coloured background to the scheme of domestic life and frequently tincture love's nepenthe with their insidious poison, so deeply rooted in the memory are all the motives of action.

In Lord Byron's horoscope we find Venus in conjunction with Saturn, and the Moon in conjunction with Uranus, opposed to Mars and in quadrature to Neptune, which sufficiently account for the experiences of the famous author of "Don Juan".

In the horoscope of the famous Theosophical leader, Madame Blavatsky, the planet Mars is in close conjunction

with Saturn, the Moon in quadrature to Neptune, and the Sun in opposition to Uranus. She was born in South Russia at Ekaterinaslav on the 31st July (O.S.) in the year 1831, and was the daughter of Colonel Peter Hahn. A *mariage de convenance* was entered into when she was only 17 years of age, and was followed by immediate revolt, the young bride leaving her husband on the day of marriage and engaging in travel for a period of 10 years, her subsequent adventures being related in detail by the late Mr. A. P. Sinnett in his "Incidents in the Life of Madame Blavatsky". Here the incident of Saturn's conjunction with Mars, and that of the Sun separating from the opposition of Uranus, is the Astrological explanation of the remarkable experience of "marriage" in this case.

The affliction of the planet Mars in a woman's horoscope or of Venus in a man's is often quite sufficient indication that marriage will be full of problems, and very often is a bar to marriage, and more especially when Saturn (the author of privation and denial) is the afflicting planet. Uranus afflicting leads to romances and broken engagements. Neptune has a more insidious influence and may even induce to sex perversion or nebulous relations with the opposite sex. Mars afflicting Venus stimulates the passions and leads to irregularities and sometimes to unbridled license and dissipation.

All these considerations having been taken into account, we can draw a very accurate idea of the probabilities inherent in the marriage state of any person. We have to remember that we are what we are by reason of what we have been. Birth is not nearly such an accidental affair as most people imagine. The conclusion to which we are forced after a study of the Chaldean science for many years, during which every kind of experience has come under observation and study, is that either the planetary configurations at birth determine character and destiny, or that it is impossible for a person possessed of certain inherent characteristics to be born under planetary conditions which do not express that character. This presumes upon the argument for pre-existence and makes of every individual the "reaper of the

things he sowed”, a far more logical and humanly just belief than that which considers the soul as having existence for the first and only time when it is pitchforked into the maelstrom of life, without any measure of choice. The Astrological belief is that a person is born into this world when the cosmical conditions are such as to syntonize with the mass-chord of vibrations due to the individual soul by reason of its nature. It is a doctrine which is both logical and humane and it certainly serves to account for the otherwise inexplicable misfortune which some men and women experience in the several affairs of life and in none more acutely than in an ill-assorted marriage contract.

Thus while the law recognises that certain persons are unable by reason of their divergent natures to live in harmony together, and affords means by which they may be separated on the grounds of incompatibility, and further provides the remedy of divorce on the grounds of infidelity, Astrology deals with the *cause* of the trouble, and going to the root of things, is able to show a just cause and impediment why certain persons should not be joined together in un-holy matrimony. It points to the fact that there is a heavy crop of tares and wild oats brought over from the past which have to be lived down or rooted up entirely before he can honestly offer himself as a candidate for the hand of any well-conditioned woman of virtue and integrity. It goes further and shows the remedy, for diagnosis is of little use without remedial treatment. It recognises the operation of the law of periodicity and determines the times at which the urge towards the expression of the lower nature is particularly intense. It does not proscribe marriage, but insists that a contract to be just and lasting must be equitable, and affords means whereby selectivity ensures the best possible conditions for such a contract to be made and the time at which it should be effected. In conclusion it may be said that there is no science which gives a deeper or more sympathetic understanding of many-sided human nature, or which penetrates more deeply into the subtle working of the

mind, than the ancient and now widely recognised Science of the Stars.

SELECTIVITY

is effected by a comparison of horoscopes of the proposed contracting parties. It is not sufficient merely to regard the indications given from either horoscope when taken by itself. One may show more or less unfortunate signals, the other may be everything that could be desired. No horoscope is perfect, Saturn is bound to get his hand in somewhere, and Mars also will thrust in a blade, while Neptune secretly saps and undermines in its allotted position, so that before a decision could be made in regard to the prospects of any two persons working amicably together in harness for a protracted period, a comparison of the two horoscopes would have to be made and the points of contact (*rapport*) and of conflict would at once show where the balance of influence might lie, whether for or against the project of marriage.

The Sun in a female horoscope on the place of Mars in a male horoscope is a strong point of attraction. Also Venus on the place of Mars in another horoscope is a powerful but not a lasting attraction. The malefic planets Neptune, Uranus, Saturn, being on the Ascendant, Midheaven, Sun or Moon in another horoscope, shows cause of offence and disagreement of a lasting nature. Incompatibility is shown by the quadrature of the luminaries or their opposition aspect in any two horoscopes. Thus with the Sun in Virgo 20 in a male horoscope, and the Moon in either Pisces, Gemini, or Sagittarius 20 in that of a female, such persons would not agree together in wedlock. It is most frequently found that in cases of discord and misfortune in marriage there is a powerful point of contact which draws the victims of this unhappy alliance together, and that there are other adverse indications existing between their horoscopes, which, after the first flush of marital life is over, begin to affect their lives and thus to bring about the effects to which the more potent indications induce.

Matrimony is after all but the response of human nature to the universal laws of polarity, of attraction and repulsion, of mutual interchange of vibrations. A body that is attracted to another is negative to it, and after attraction, becomes positively charged, and when saturation point is reached it is repelled. If marriage began and ended with this series of operations, there would be much misery in the world. True marriage is grounded in a deep sympathy and understanding which has no selfish ends to serve and no desire to satisfy that is not mutual. Friendship is the Divine basis of all pure human relationships, conjugality or cohabitation in the human-animal part of it, and amateness is the merely physical aspect. All Nature springs forth in its due season and bears its leaf and flower and fruit, and having fruited, it begins to die down to its roots. In marriage relations if that root be a spiritual and intellectual friendship finding continual expression in sympathy and understanding, then without doubt it will outlive the varied assaults of any misfortunes that may happen. But without this grappling hook of true friendship the connubial ship is almost sure to drift, and by sad fate may be broken on the rocks. The tree of human life is rooted in the soil of its mother earth, but its branches reach up towards heaven, whence also it receives its threefold benison of sunshine, air and rain, without which it cannot prosper.