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THE SOLAR EPOCH

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TRANSITS AND PLANETARY PERIODS
ASTROLOGY AND MARRIAGE

etc.

THE SOLAR EPOCH

A New Astrological Thesis

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by

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FOREWORD

THE following pages will be found to develop a scheme of thought that possibly may have been approached by other students of Astrology, but I believe that I may claim to have been the first to put the main idea into concrete form, which was done in a lecture delivered before the British Astrological Society in 1923. Students of my *Manual of Astrology* will be familiar with the idea of a possible interplay of the forces peculiar to the various planes or states of existence, and a study of what is known as the Prenatal Epoch will have prepared the way for the reception of this thesis of the Solar Epoch. For many years the idea has been simmering in my mind, and tending towards expression of a definite nature. The primary idea was that as Man is composed of a complex nature and is gifted with what may be called interior senses, capable of responding to some of the finer forces in the universe, so there must be a continuity of matter on the physical plane of existence which affords a medium for the ultimate reception of impressions received from these interior sources. In short, just as man may be said to consist of Spirit, Soul and Body, so in the physical world he is endowed with an organism capable of responding to impulses from the Solar, Lunar and Terrestrial planes of existence. Here is developed the ancient symbolism of the Circle, the Crescent and the Cross. The Circle stands as symbol for the Spirit or the Sun, which is the

source of life, the ever-luminous and constant source of heat and light, which are the ultimate expressions on this plane of existence of Love and Wisdom, of Charity and Truth, of Affection and Knowledge, of Action and Speech. Hence there is a dependency from the Supreme Source of all things which finds ultimate expression in the life of mankind.

The Crescent stands for the symbol of the Soul of Man and of the Moon. Like the inferior luminary the Soul receives its light from a superior source, which is the Spiritual Sun. It goes through various phases and pursues an inconstant course, being held between the attractions of the Sun on the one side and of the Earth on the other. When the Earth interposes itself between the Moon and Sun there is an eclipse suffered. The light of the Sun is cut off from the Moon, the Soul of Man is temporarily in a state of darkness. The Moon has no light of its own, but what it receives from the Sun it reflects upon the Earth, which otherwise were entirely in darkness, in the nighttime of life.

The Cross is the symbol of the Body of man and of the Earth from which that gross Body is derived. The Cross represents the segmentation of the cell from which man is born, the physical cross on which the Soul suffers in its uplifting, and the fourfold division of our physical functions: absorption, circulation, secretion and excretion; and also the fourfold division of temporal seasons to which we are subjected: spring, summer, autumn and winter. The Cross defines the cardinal points by which we time our daily life, i.e. sunrise, noon, sunset and midnight; and likewise our year circle from the equinoxes and solstices.

These thoughts took shape in my mind and induced

a closer study of the relations existing between the Terrestrial Horoscope or Horoscope of Birth, and the Lunar Horoscope or Prenatal Epoch, and thence led me further to a search for the Solar Epoch which seemed to be required in association with these.

It was recognised that if there was a horoscope such as that of birth which answered to the limitations of our physical existence and the various "changes and chances of our mortal life," and a Lunar Horoscope directly related to it through the process of gestation as as defined by the Prenatal Epoch, then there must be a further horoscope answering to the solar principle in man which in respect of time must be anterior to the processes of generation, and which in process of operation must be directly related to the Lunar Epoch as this is to the epoch of birth.

The demonstration of this principle of sidereal mediation has long been delayed by pressure of other work, but I am at last able to place before students of Astrology the results of my investigations and to exhibit a thesis which for its mathematical integrity alone deserves at least the impartial examination which I trust it will receive. It has been truly said that, in a physical sense, "nothing is true which does not answer to a mathematical test." While conceding this criterion we must not lose sight of the fact that there are many true things which are not physical, and therefore which cannot be gauged by the application of mathematics.

It seems not improbable that the present thesis may serve hereafter to a better understanding of the problem of sex-determination which is now so prominently before the public mind. Taken in connection with the Law of Alternation, which is demonstrated

in the application of the Lunar Epoch, a thesis already well known to students, the scientific approach to this complex problem of human life may be greatly facilitated. To those who are unacquainted with the main facts pertaining to the Lunar Epoch and its connection with the recorded time of a birth, I would recommend a study of *The Prenatal Epoch*, by Mr. E. H. Bailey, in extension of the primary laws defined in *The Manual of Astrology*, Book III, under the title of "The Prenatal Epoch and the Law of Sex."

SECTION I

THE HOROSCOPE OF BIRTH

TENS of thousands of people have had their horoscopes cast and know what a map of the heavens looks like. It may be said to define the positions of the stars, the planets and luminaries, as seen from the place of birth at the moment of that event. That it is not a true graph of the heavens is admitted. It does not purport to do more than indicate the longitudes of the planets and luminaries and the relative positions of the signs of the zodiac in regard to the meridian and horizon of the place of birth. In a plane figure of this sort it is not possible to indicate the relative distances of the planets from the earth at the time, nor their declinations in regard to the Equator, nor their latitudes in relation to the ecliptic, but these data are annexed to the map and are brought into requisition when making calculations therefrom. Astrology as now understood and practised is not a perfect science, but it is capable of affording a series of facts which have an enormous scientific value. These facts demonstrate beyond all possibility of dispute the fundamental basis of all astrological concepts, namely, that of planetary action in human life. This really goes no farther than a demonstration of the basic fact of all Astronomy as defined by Kepler and demonstrated by Newton. This fact is that of inter-planetary action. By a

knowledge of this truth the planet Uranus was discovered from the perturbations observed in the orbital motion of Saturn, and similarly Neptune was discovered from the perturbations of Uranus. Take into consideration the fact that Uranus is as far from Saturn as the latter is from the Earth, and it will be evident that if Saturn can affect the body of Uranus so far as to impede or accelerate its motion in the orbit, then Saturn can affect the Earth equally. What is called the "unstable equilibrium" of the solar system results from this constant and mutual interplay of all the bodies constituting the system. We understand by a "system," not a congeries of correlated bodies, but a congeries of *correlated* bodies, in all respects analogous to the organs of the physical body of man. There is no such thing as the independent existence or activity of any one organ, but each exerts a direct influence on the functions of all the others. In other words, "every atom exerts a direct influence on every other atom throughout the system to which they belong." Nothing can disturb the action of one without affecting all the others. This is a fact fundamental to our concept of the community of life.

Then if we are able to say that we are independent of the Earth from the elements of which we are made, and from which we continue to exist, then we can say with truth that we are independent of the planets of the solar system. But while we are affected by every wind that blows, by the action of the Sun and Moon, the saturation point of the air, the density of the atmosphere, and a thousand other incidents of our physical environment, we cannot truly say that we are independent of the Earth or the planets. In this connection I may quote from Sir David Brewster, not

himself either a student of Astrology nor an advocate of its principles, but withal a deep thinker and accurate observer. In the *Edinburgh Encyclopædia* he says: "All men have observed that the bodily constitution is sensibly affected by the modifications of the atmosphere; all men of reflection know also that the state of the body and that of the mind are intimately connected. If the heavenly bodies have an influence on the atmosphere, why not affect the human body? And why may they not, through the intervention of the body, affect the disposition and passions of the mind? Is it not very generally believed that climate has great efficacy in forming human character, and if a few degrees of the thermometer are capable of accounting for the varieties of intellectual capacity, for the strength and weakness of passion, for the liveliness or defect of imagination, for the activity or torpor of all the faculties, is it irrational to conclude that these varieties are to be ascribed to influences from the celestial regions? Is it not possible that other modifications of air besides temperature, gravity, dryness, or moisture, may descend from different parts of the solar system? What we call light is an influence of the Sun, without which the organ of vision would be useless. Is it not possible that influences from some other parts of the system may be necessary to enable us to hear, to smell, to taste; to reason, to remember, to love and to desire? These influences, indeed, are not perceptible to the senses, nor are they deducible from any general principles; but they are not inconsistent with analogy."

Based as this argument is upon only a partial conception of what is involved in the theory of the solar system, and a still more partial knowledge of what

Astrology imports, it can serve no other purpose in this place than to throw the whole subject open to impartial and properly informed discussion. Sir David would refer all differences of temperament and of character and mental capacity to atmospheric conditions, and thus to merely temporary changes of our environment, thereby losing sight of the fact that among the inhabitants of any single country we get such variations of capacity and character irrespective of the fact that they are presumed to be the result of the same climate. But the more important fact which is here obscured is that of inherent character. People differ from their births and develop variously according to the response made by their several constitutions to the stimulus of climate, diet, training, education and enlightenment. We observe the offspring of the same parents to be cast in a different mould. One of the progeny is red-headed, with steel-grey eyes and freckled complexion—obviously a Mars child. His brother is of sallow complexion, with raven-black hair, and lustrous dark eyes—a scion of Saturn. Yet these have been born of the same parents, fed at the same board, educated at the same school and in all respects have been bred under the same conditions. Whence the difference?

Astrology teaches us that we are compounded of cosmic elements and respond at all points to our greater environment. These cosmic elements are those which find their embodiment in the several planets of the solar system to which our Earth belongs. But these elements are in a continual state of flux and intermixture, and at any given moment of time they bear a different relationship to any place on the Earth's surface at which a human birth can take place. At

one time Saturn is found to be in the zenith or on the meridian, at another time Jupiter will be there, and anon Venus, Mars or Mercury, and each of these in turn becomes the dominant factor or active principle in the cosmic constitution of the bodies that are generated under their influence. We know that there are no terrestrial elements which are not found in the constitution of the Sun and planets. The latter receive the rays of the Sun and reflect them to the Earth in altered electrical and magnetic conditions, differing as the nature of the planet which reflects them. This interplay of planetary action produces a constant change in the electrostatic conditions of the Earth's atmosphere, and hence the radical constitution of any creature is being constantly affected by a series of variable reactions. We may take an analogy suggested by the late Sir Alfred Russel Wallace in his masterly work, *The World of Life*. Two chemical compounds are seen to have the same atomic structure, the molecule containing the same elements and the number of atoms of the same elements, but differently arranged. These are phenylisocyanide and benzonitril. Each contains the same number of atoms of carbon and hydrogen and one of nitrogen, but they vary entirely in their respective natures, one being a noxious compound of peculiarly evil smell, and the other rather sweet-smelling and perfectly innocuous. What is the fundamental difference? Not the elements which enter into the constitution of the bodies, but their atomic arrangement. In the one the atom of nitrogen is obscured, and in the other is the "fly in the ointment." Hence it appears two persons may be similarly compounded of the same cosmic elements, but in the one case the Saturnian element will be

dominant and in the other the Jovian element is so. And that is the whole alchemy of nature in regard to the elaboration of human constitutions, natures and characters.

If it should be asked why one person is born under a dominant Mars and another under a dominant Venus, I should say that we are what we are by reason of what we have been. In other words, as evolving entities we come into this world not for the first time or the second, but after a succession of incarnations, during which we gain experience and attain to an ever-increasing degree of self-consciousness and self-realisation, according to the cyclic law of periodic rebirth. We sow and we reap.

This is involved by the law of compensation which is ever at work, relating every effect to its antecedent cause.

It maketh and unmaketh, mending all ;
What it hath wrought is better than has been ;
Slow grows the splendid pattern that it weaves
Its subtle hands between.

It will therefore be seen that it is no ignis fatuus that the astrologers are following when they seek to determine the dominant planet in the horoscope of birth. It is, of course, conceded that the horoscope of birth is that which determines the environment and conditions in and through which the personality will be required to manifest and develop. It is essentially the horoscope of limitations. Set for the moment of time when the unit of life assumes independent existence, it reflects the stellar conditions which then obtain in the greater environment, which conditions, it is held, find their reflex in the course of events pertaining to the Subject of that horoscope.

It is well known that births take place in sporads or groups with well-defined intervals of time between them. There may be twenty births taking place in a limited area at approximately the same time. All these people do not grow up to follow identical lives, but there is no denying the fact that the sequence and nature of events in their several lives present a series of coincidences which cannot be ignored. That this should be so in the case of twins is perhaps obvious, but when observed in regard to persons born of different parents at the same time and in the same locality, and therefore having horoscopes that are practically identical, the matter assumes a measure of importance which no scientific mind could afford to overlook. I may cite a few instances from the many that have come under my observation.

In the newspapers of February, 1820, the death of Mr. Samuel Hemmings was noticed. He was born on the 4th June, 1738, at the same time and in the same parish of St. Martin's-le-Fields, as King George III. He went into business on the death of his father, whose property he inherited, in October, 1760, when George III came to the throne. He married on the 8th September, 1761, the same day as the king, and finally after other events of the lives had coincided, he died on Saturday, 29th January, 1820, on the same day and at nearly the same hour as the king. Considered as effects these events must be related to their antecedent causes, and I leave the problem with those who think themselves capable of explaining it away without recourse to the fact that both these men had the same horoscope.

The *Annual Register* of 1776, p. 127, records the case of a twin of opposite sexes, who were born at the same

time, married on the same day, died together, and were buried in the same grave. Here it is quite evident that sex makes little or no difference to the sequence of events. That they both sprang from the same root is not a sufficient premiss to warrant a prediction of simultaneous experience in the main features of life, as well appears from the great variety of fortunes and differences of longevity pertaining to the various members of the same family, and we are therefore bound to respect the fact that these two persons, male and female, were born at the same time and in the same place, and therefore had identical horoscopes.

Another peculiar case is that of a twin who were born on 15th April, 1879, one at 5.10 p.m. and the other at 5.22 p.m., the difference of time being 12 minutes. The former died on the 9th July, 1881, and the latter three days afterwards.

Here the twelve minutes' interval is of great significance, and serves to establish one of the fundamental principles of predictive Astrology, namely, that every day after birth is equal to one year. This measure of time was used by the Chaldeans, and in the Scriptures it is found that $3\frac{1}{2}$ days is equal to $3\frac{1}{2}$ years, or "forty-two months," and that the "week" of prophecy is equal to seven times three hundred and sixty days or 2,520 years. Thus Daniel's "seventy weeks" are equal to 490 days or years. Taking the measure of time as modernly used by astrologers, namely, one day of 24 hours for a year of life, or 2 hours for every month, and therefore 4 minutes for every day, it is seen that the interval of 12 minutes between the births exactly corresponds with 3 days, the interval between the deaths.

The celebrated Morrill twins, at one time famous in

the West for their musical and elocutionary powers, were born at Newark, N.J., 30th August, 1867. They were rescued from the water at eleven years of age by a brother, who died in saving them. They entered college together in the fourteenth year. They both graduated in the twentieth year. They received diplomas from the Shakesperian Institute at the same time. Both were licensed to preach on 2nd November, 1887, and for years thereafter worked and travelled together. In appearance they are so similar that there is nothing to choose between them.

In the *Leeds News* of the 6th August, 1842, an account is given of the Pudsey twins, named John and Samuel Clough, who were born at Pudsey on 28th June, 1824, at 8 a.m. This twin had scarlet fever together when four years of age. They became engaged in marriage at the same time, and both the young women they courted died at the same time when the twin had reached nineteen years of age. Finally they both died within twenty-four hours of one another, from the same complaint, consumption, and were buried in the same grave on 2nd August, 1842. Here we get an extension of the coincident facts of two lives that began at the same time. Not only are the subjects seen to have been moved by the same impulses at the same time, but by a singular interplay of circumstance two other persons are involved in order to fulfil the coincident of their lives. The fact that the twin died from the same complaint only goes to show a tainted stock, and cannot be brought into the argument for Astrology, but that they should both be moved to court two young women who were destined to die at the same time is a point that requires serious thought. We may call it a coincidence, but that does not help us to

explain it. Astrology would show, however, that both young men were subject to the same incident of life, and that this bereavement infers an interplay of wheels within wheels of a character far more complex than would be imagined when regarded superficially.

The operations of nature appear, indeed, to be so mathematically exact that under similar conditions from like causes she always produces like effects. I have in mind the case of Mr. David Hinchliffe, of Huddersfield, who was married on the same day as Queen Victoria, and though I have not been able to trace the date of his birth or that of his wife, I am able to state that his wife was delivered of a daughter on the day that the Princess Royal was born, and also of a son on the day that the Prince of Wales (King Edward VII) came into the world. The case opens up a somewhat difficult problem for gynecologists in connection with that of sex-determination, but even more curious is the case which follows.

Two young artisans of Bristol, by name of Johnson, were born twins. Between them there is a similarity greater even than that which existed between the Dromios of Shakespeare's "*Comedy of Errors*"—a play evidently based on the observed coincidence of events in the lives of twins—and not only so, but they have the same height and weight, the same colour of hair and eyes, the same bodily measurements, the same deportment and mannerisms, and the same tone of voice. In all respects they are duplicates. They follow the same occupation, hold the same position in life, and have the same religious opinions and the same likes and dislikes. But more singular still, they have espoused similar wives, and have the same number of children, who are of the same sexes, three girls and

three boys. An account of these people will be found in the columns of the *Daily Graphic* for 13th June, 1890.

These facts must either be explained by science or referred to their theoretical source, the horoscope of birth, and tested on the basis of modern astrological principles.

The unbroken succession of the days of the week throughout all time affords a reliable basis for marking a number of events which appear to have a definite planetary signature. It is, of course, well known to the reader that the days of the week are referred to the planets whose names they bear, as Sunday to the Sun, Monday to the Moon, Tuesday to Mars (Fr. Mardi), Wednesday to Mercury (Woden's day), Thursday to Jupiter (Jendi or Jove's day), Friday to Venus (Veneredi or Vendredi, Venus' day) and Saturday to Saturn (Saturn's day). According to the domination of one or other of these bodies in the horoscope of birth, it is found that a certain day of the week is fortunate or unfortunate in the experience of most people. We have cases on record which call for comment.

All the great events in the life of Thomas Becket, Archbishop of Canterbury, happened upon a Tuesday. Upon a Tuesday he was banished, on a Tuesday he returned from exile, on a Tuesday the peers declared against him, on a Tuesday he was murdered in the cathedral, and on a Tuesday—the law of compensation is always at work—his body was removed and enshrined with great pomp. In the life of the great ecclesiastic Tuesday was evidently a fateful day.

Thursday appears to have been equally unfortunate for King Henry VIII and his offspring, for he died on Thursday, 28th January; his son, Edward VI, died on

and thought which make towards the fulfilling of prophecy. It is the province of Astrology to discern the end from the beginning.

Having now shown that there is a veritable and veridical law of planetary operation in human life referable to the horoscope of birth, we may now extend the survey to a period that is anterior to that of birth. The annexed horoscope will be used throughout this study. It is known to be authentic and genuine, and therefore affords a sound basis for arguments which will hereafter be adduced.

The subject was born in lat. $52\frac{1}{2}$ N., long. $1\frac{3}{4}$ W. on the 20th March, 1864, at Greenwich time 2h. 10m. a.m.

Here it is seen that the Ascendant of the horoscope is in Sagittarius 24.43 and the Moon in Leo 24.43. The Moon is increasing in light, i.e. coming to the full and is above the horizon. These points may be borne in mind as fundamental to the extension of the birth horoscope we are about to consider.

The ascending position of six of the celestial bodies argues for independence of spirit, ambition to achieve, desire for responsibility and progress, and as the arc culminates in Jupiter in conjunction with Cauda (Moon's ascending Node) it may be inferred that the career will be ultimately successful.

Saturn is a powerful planet in this horoscope as being affiliated with the sign Capricorn in the ascending division of the heavens, and in its exaltation sign Libra. Being in the 9th division of the heavens it exercises considerable influence on the religious and philosophical bent of the nature and tends to interest the mind in all forms of ancient learning, antiquities, relics and ancient monuments, giving steadfastness, stability, depth and gravity to the mind.

Uranus in sextile aspect to the Moon and close to one of the great magnetic planes of the horoscope (the meridian and horizon) has unusual strength. In effect it contributes to inventive faculty, originality, ingenuity, independence of thought and opinion and a certain degree of self-reliance in writing and in speech.

The majority of the planets, including the ruler of the horoscope, Jupiter, being in fixed signs, gives a patient, cautious, persevering nature and a mentality that seeks towards the root of things, tending to be dogmatic from conviction. The ascending sign Sagittarius answers to the apprehensive faculty of the human mind and disposes to develop the teleological faculty which is more or less evident in all students of the science of foreknowledge to which the Subject of this horoscope is wholly devoted.

With these few remarks on the Radix, as the horoscope of birth is called, I may pass to the consideration of the Prenatal Epoch.

SECTION II

THE LUNAR HOROSCOPE

THE Lunar Horoscope is a map set for the time of the Prenatal Epoch. This latter is determined by the relations of the Sun, Moon and Ascendant at the time of birth, the calculation being retrospective. Those who have studied the subject as set forth in my *Manual of Astrology*, Book III, will not need any introduction to the subject, but for the benefit of those to whom the idea is new the following brief summary of the law of the Prenatal Epoch will serve to put them in touch with the main facts.

The law provides that if at birth :—

1. The Moon is increasing and above the horizon or decreasing and below the horizon, the period from birth to the epoch will be *less* than ten lunar revolutions or nine solar months.
2. The Moon is increasing and below the horizon, or decreasing and above, the period will be *more* than ten lunar revolutions or nine solar months.
3. The number of days more or less than ten lunar revolutions will be determined by the distance of the Moon from the horizon, which in no case can exceed 180 degrees, equal to fifteen days.
4. The Moon being on the increase, its place at the

epoch will be in the sign which was rising at birth, and if on the decrease it will be found in the sign which was descending at birth.

5. At such time as the Moon is found in the exact degree which was rising or setting, as the case may be, the Ascendant of the horoscope will be the same as the longitude of the Moon at birth, or its opposite.

These are the basic laws controlling the intra-uterine period of generation. The variants, which consist of reversal to opposite points to those indicated in the horoscope of birth, are thoroughly well known and defined, and the thousands of horoscopes that have been tested by this epoch leave no doubt in the minds of impartial students that there is a necessary connection of this epoch with the horoscope of birth.

The argument, however, goes a good deal farther, and probably the most important factor, and that which is seen to control all variants, is the Law of Sex. A Lunar Horoscope derived from the Radix or birth-horoscope is either direct or reversed. If it answers to the above five rules it is regular and direct. If the signs of the Moon or Ascendant or both have to be reversed, then the horoscope derived is irregular and must be regarded as a variant. There are only three variants possible, namely :—

1. The Moon is found in the opposite sign to that required by Rule 4.

2. The Ascendant of the Lunar Horoscope is opposite to that required by Rule 5.

3. Both the Moon and Ascendant of the Lunar Horoscope are reversed according to Rules 4 and 5.

It has been found that the only cause of such reversal or irregularity is due to the incident of sex, which appears to hold a predominant place in the determination of the Lunar Epoch, and hence also of the time of birth. If the astral conditions are not favourable to the manifestation of one of the male sex the period may be deferred or hastened, so that at birth the horoscope shows the factors of the Sun, Moon and Ascendant mutually disposed as to one another and as to the degrees of the zodiac held by them, to the end that a male birth is indicated. The proof of this astonishing fact is that if the time of birth is accurately noted in a number of cases the sex of the birth can be declared in every case. Not only is this the case, but if there be any abnormality it can be detected.

The Lunar Horoscope is therefore seen to hold definite astronomical relations to the horoscope of birth. It is referred to the point of time at which the psychoplasm or astral eidolon forms a link with the physical basis of life or germ-cell. That it has nothing at all to do with the coitus is apparent on the merest examination of the facts. But between the coitus and the birth there are several well-defined stages, e.g. impregnation, conception, quickening, and the first of these is a variable factor depending upon physical conditions, and in any case a process which involves time. We have no means of determining at what point of time it may occur, and yet it may be proved to have a distinct nexus with lunar positions which find ultimate reflection in the horoscope of the birth.

The outstanding fact is, however, that without a knowledge of the Law of Sex and its determining

cause, no such relations of the Moon and Ascendant in a horoscope as are provided for under the foregoing five rules of the Lunar Horoscope, can be traced. This shows that Sex is the determining factor over all others, and the fact that the horoscope of birth expresses this sex law is quite sufficient ground for questioning the claims of those who pretend to a knowledge of sex-determination. It is, of course, necessary to place the Lunar Horoscope in our scheme of thought where it properly belongs, and doubtless we shall do rightly to regard it as expressing the same relations to the horoscope of birth (called the Radix) as the astral entity bears to the personality which it invests. In point of time the astral entity exists prior to the personality and outlives it. It is held to have a post-mortem existence, but is not endowed with immortality. It is the eidolon or astral model on which the physical development is fashioned. The lines of this model are predetermined by the nature and qualities inherent in the incoming soul, and express these qualities more nearly than the physical body can be held to express them, inasmuch as the latter is largely conditioned and controlled by the hereditary forces which flow in from two great streams on either side of the parentage and find their focus in the unit of life called the personality. The astral has no heredity, but it has undoubted tradition. It does not come into this world direct from the Primal Source of life, but from a long line of many peregrinations and terrestrial revolutions, even as the Moon its symbolical counterpart comes to any epoch after many revolutions and perturbations and phases. It is what it is by reason of what it has been. Its inherent aptitudes, qualities, tendencies and powers, are the direct cumu-

lative result of long experience which have fitted it to become more or less perfectly the vehicle of the indwelling spiritual Soul, the real Man. It is this accumulated tradition which is expressed in the astral conditions obtaining at the moment of the Lunar Epoch, as shown in the Lunar Horoscope. For we cannot affirm a law of causation and a dependence of effect upon antecedent cause without recognising that births do not happen fortuitously and haphazard, but that they do and can only take place when the astral environment (i.e. the stellar ambient and the planetary positions) is such as to syntonise more or less perfectly with the mass chord of vibrations set up by the living entity we call the astral body. For if births took place without regard to any underlying and controlling force we should not be able to detect any law in regard to them. The Law of Sex would escape definition as certainly as that of lunar appulsion, from which we regulate the Lunar Epoch by rigid astronomical rules.

In order to show the working out of the Lunar Horoscope in terms of the radix or horoscope of birth, we may take the case already cited and calculate the Lunar Horoscope from it.

It will be seen that the Sun is in the end of Pisces and close to the vernal equinox, and that the Moon has 143 degrees of elongation, being in the sign Leo and in the 23rd degree of that sign. These positions are taken from the *Nautical Almanac* for the year of the birth and cannot be disputed. The Ascendant of the horoscope is in Sagittarius $24^{\circ} 32'$. This is a matter of simple calculation.

We find the Moon to be increasing in light, i.e. going to the full, and also above the horizon. According to

Rule 1 this will give a period anterior to the birth of something less than nine solar months or ten lunar revolutions. The birth having taken place on 20th March, 1864, we must find the epoch within fifteen days after the 20th of June, 1863. Reference to the ephemeris will show that on the 20th June, 1863, the Moon was passing through the sign Leo as at birth. Rule 3 informs us that the number of days less than ten lunar revolutions is determined by the distance of the Moon from the horizon, east if the Moon is increasing and west if decreasing at birth. Here it is increasing and 122 degrees from the Ascending degree. Hence ten days is the measure, and by adding ten days to 20th June (by which we curtail the period ten days) we come to 30th June, when the Moon is found to be transitting the degree held by the Ascendant at birth, Sagittarius 24.43.

Having now the day of the epoch we have to find the hour and minute of that event. This is effected by finding at what time of day the Moon's radical longitude, Leo 22.43, is rising in latitude $52\frac{1}{2}$ N. The calculation shows :—

Sidereal time at noon, 30th June . 6h. 32m. 14s.

Rt. Ascen. of Midheaven with Leo

22.43 rising	2	24	44
----------------	---	---	---	---	---	----	----

Time before noon local .	4	7	30
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which corresponds to $7.52\frac{1}{2}$ a.m. local time and to Greenwich Mean Time 8.0 a.m., at which time the Greenwich ephemeris shows the Moon to have been in Sagittarius 25, which was the degree of the zodiac ascending at birth. Hence we have the following comparative data in perfect alignment :—

Birth

Moon in Leo 24.

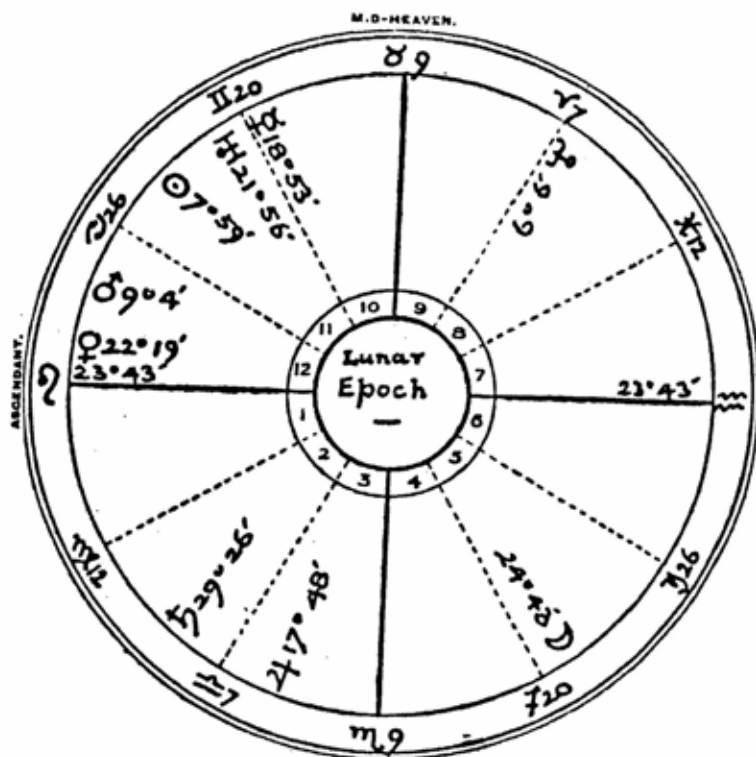
Ascndt in Sagittarius 25.

Epoch

Ascendant in Leo 24.

Moon in Sagittarius 25.

Here follows the horoscope of the Lunar Epoch.



Here we find Venus on the Ascendant, which was the lunar place at birth, contributing a strong taste for art, music and poetry; the Moon held by a restraining influence of Saturn which gives a distaste for ordinary commercial and financial affairs, and disturbing influences coming from Uranus in opposition

to the Moon, moderated by the sextile aspect of Venus, both Venus and Uranus strongly tincturing the mental composition by their association with the planet Mercury, the latter being strong in its own sign Gemini, with which it has distinct affinity.

But when we come to consider the Law of Sex in relation to this Lunar Horoscope we find that it is in all respects satisfied, for not only is the 23rd degree of Leo in a male area, but the Moon also is in a male quadrant, and also in the male area centralised in the first point of Capricorn.

It is perhaps necessary to explain to the novitiate that empirical study has defined the South-East and North-West quadrants of the horoscope as of positive or male gender, and the South-West and North-East quadrants as of negative or female gender. Also that male influences are generated from Libra O and Capricorn O, and female influences from Aries O and Cancer O. These influences proceed by intervals of $51\frac{3}{4}$ degrees, and are alternately male and female, or female and male, according to the cardinal point from which they are generated. Thus from Aries O would be generated the points Taurus 21, Cancer 13, Virgo 4, Libra 26, Sagittarius 17, Aquarius 9, alternately male and female in sex tendency. These points define the centres of areas of influence extending to $6^{\circ} 26'$ on either side of them. Similarly sex areas are defined as generated from the positive point Libra O, others from Cancer O, and others from Capricorn O. Thus each centre is balanced by another in the same degree of the opposite sign of the zodiac, and if the one is positive or male, the other is negative or female. Perhaps the terms active and passive are preferable in this connection. Then if the Moon at birth is in an active area

and the birth is male, its place will generally be found rising at the Lunar Epoch, and the Moon of the latter will be in the male area that is rising or setting at birth. Hence there is an alternation of two kinds, that which pertains to the position of the Moon, and that which pertains to the position of the Ascendant in the zodiac, and the true epoch will exhibit the fact that if the birth is male, the Moon's radical place will be in a male area, or if in a female area, it will be in a male quadrant; and the Ascendant most frequently takes the sex influence which answers to the nature of the birth, i.e. male or female. The Moon thus becomes the more variable factor. In any event two out of the three factors, i.e. the Moon, Ascendant, and Quadrant, must be of the same signature as the sex of the birth. With these rules in view one cannot fail to exhibit a true epoch.

It has already been said that the Lunar Epoch answers to the unexpired ambitions, tendencies and desires of the incoming entity, and further that the Astral Entity has a post-mortem existence. It becomes, then, an interesting enquiry as to what becomes of this body. In its post-mortem condition it is doubtless related to a plane of existence which in all respects is a material one, but of a rareness or tenuity adapted to the higher gamut of sensation which constitutes the *via experientiæ* of the Astral Self. Not only so, but the sphere of life in which the Astral Self moves will be regulated by natural affinity, so that it gravitates to that circle of beings whose tastes and inclinations are similar to its own—for it must be remembered that the Astral Self is in all respects a human being, a creature who has but recently thrown off an old and worn-out coat, and has passed from one house to another. This

does not involve any the least change of appearance, personality, character, aptitude, tendency or desire. What pertained immediately to the personality which has been left behind is temporarily forgotten, as happens every night when one is dreaming, and only revives under stress of some stimulus from without.

In process of time the Astral Self, not being immortal, comes to its end, and then the spiritual Soul of man, the veritable Man himself, the imperishable but migratory Ego, is free to ascend to its Paradise of rest. It is probable that during this period of spiritual rest and refreshment the accumulated experiences of the past incarnation are, in essence, assimilated and passed into the storehouse of acquired consciousness. Night is followed by day, and rest by new exertions. The Ego descends to the astral plane, and then occurs a process of rehabilitation known as "the gathering of the skandhas." In other words, there are attracted to the Ego all the elements of those unexpired tendencies and desires which invested the Astral at the time of its dissolution with the physical body. These take form (the concrete expression of force) and constitute the Astral envelope or vestment of the reincarnating Soul. In process of time, in accord with the periodic law, the Astral, now wholly ensouled by the Spiritual Monad or Ego, is drawn to earth-life and finds its focus in a congenial physical plasm, being drawn thereto by desire and affinity in the majority of cases, but sometimes impelled thereto by a power that is greater than itself, and for ends that are higher and wider than are comprehended by the individual unit of life.

This briefly is the concept to which a study of horoscopy tends, and that which has taken form in

the esotericism of some modern schools of higher thought. Doubtless something of this sort takes place in accord with what we know of the cyclic recurrence of events even in the case of physical phenomena, but it can only take place in respect to man so long as the particular cycle, age or dispensation in which he is manifesting endures. At the close of every dispensation or planetary cycle, there must be something in the nature of a general wind-up or stock-taking, when the derelicts of the evolutionary process and the "throw-outs" of civilisation (in the true sense of the word) are swept away, and the ground cleared for a new sowing. Speculative perhaps, but not altogether out of touch with what Christianity professes to teach.

The functions of the Lunar Horoscope are twofold : (a) As a check upon the recorded time of birth, which frequently is incorrect to some minutes and often more, and (b) as a means of prediction based upon the times at which the planets come to the places or aspects of the Significators, or vice versa. This process is commonly known as directing, and the arcs represented by the distance of one body from another, or its aspect, are called directional arcs.

Thus in the case cited for illustration, had the birth been taken as 1.45 a.m. instead of 2.3 a.m. local time, it would have been at once corrected by reference to the Prenatal Epoch. Then in regard to directions from this horoscope it will be seen that Midheaven conjunction Uranus is formed at 44, when sudden changes and reversals affected the position. The Midheaven opposition to the Moon measures to 47, which was a period of many changes and peregrinations ; while Ascendant conjunction Saturn, measuring to 52, was the signal for a period of bad health and severe mis-

fortune ; and so of the rest of the indications from this source. They are often confirmatory of the indications derived from the horoscope of birth, and sometimes arise independently of it.

The remarkable connection that exists between the various stages of the process of generation cannot be better illustrated than by the following excerpts from the work of Mr. E. H. Bailey on the Prenatal Epoch. In both cases the times of coitus are seen to be directly associated with the degree of the zodiac which held the horizon at the epoch, and also with the degree of the zodiac held by the Moon at birth. They are as follows :—

1. Coitus, 26th March, 1905, at 11 p.m. At this time the degree of the zodiac on the horizon was in Scorpio 27.

2. The birth took place 3.35 p.m. on 23rd December, 1906. At this time the Moon was in Scorpio 27.

3. The epoch for the Lunar Horoscope derived from this time of birth occurred on 27th March, 1905, at 7.34 a.m., when the degree on the horizon was Scorpio 27.

But however singular this concatenation of facts may appear it is entirely eclipsed by the fact that the father of the child, who made a personal study of astrological laws, predicted the exact time of the child's birth and also its sex, which was male.

Here we have the rising degree at coitus passed on to the descending degree at the epoch, which in turn becomes the place of the Moon at birth. With no variation of this sequence we have something exactly similar in the following :—

1. Coitus, 24th September, 1885, at 11 p.m. Cancer 16 rising.

2. Epoch, 2nd October, 1885, at 2.38 p.m. Cancer 16 descending.

3. Birth, 4th June, 1886, at 10.58 p.m. Cancer 16 in Moon's longitude.

Again, the rising degree at coitus is handed on to the descending degree at the Lunar Epoch, and this in turn becomes the place of the Moon at birth. The recorded time of birth was 11h. p.m., which the Lunar Epoch corrects to 10h. 58m. 26s. p.m., which is well within the limits of an error of observation.

These cases are not isolated, but are adduced in illustration merely. They clearly show the existence of a veritable law of lunar action in regard to the period of intra-uterine life. Summarised, the Lunar Horoscope affords :—

- (a) Confirmation of the time of birth within the limits of an error of observation.
- (b) Determines the sex of the forthcoming progeny.
- (c) Gives the actual period of gestation, i.e. more or less than the norm.
- (d) Affords a basis of prognostics derivable from standard measures.

But in addition to these features, all of which answer to a mathematical test, the Lunar Horoscope eliminates the superposed features of the Birth Horoscope, largely representative of heredity and environment, and hence of limitations, and strikes deeper into the radical nature of the man, showing inherent qualities and

aptitudes which are not always discoverable in the horoscope of birth. The Birth Horoscope is that of heredity and environment, the Lunar Horoscope is that of tradition and inherent faculty. To the Lunar Horoscope, therefore, we must refer for the true potential of the unit of life.

There remains yet another feature, and one that is of the greatest interest, in connection with the study of the Lunar Horoscope. It is that referred to by me as the Descent of the Monad. The idea was suggested to me by a lecture delivered many years ago in Birmingham by the late Sir William Crookes, in which he defined the Genesis of the Elements from the hydrogen base, or rather from the protyle (proto-hyle) which underlies all elemental existence. He showed how hydrogen was to be regarded as the first differentiation known to us of the basic protyle or homogeneous matter of the physical plane. It was shown that the mean free path of the hydrogen atom was greater than that of any other elemental atom, and that it was at the same time the unit of atomic weight. Then by a process of differentiation the hydrogen atom is slowed down and manifests successively as a series of elements, gradually increasing in atomic weight and as gradually diminishing in the extent of the mean free path of vibration. The idea suggested the descent of the atom as parallel to the occult conception of the descent of the Monad. I then found that if this descent were represented by a straight line falling from the Moon's place at the Lunar Epoch to the place of the Ascendant or Descendant of the horoscope of birth, the intervening perturbations of the Moon defined a course which in all respects was illustrative of the mental constitution of the entity thus produced. In most

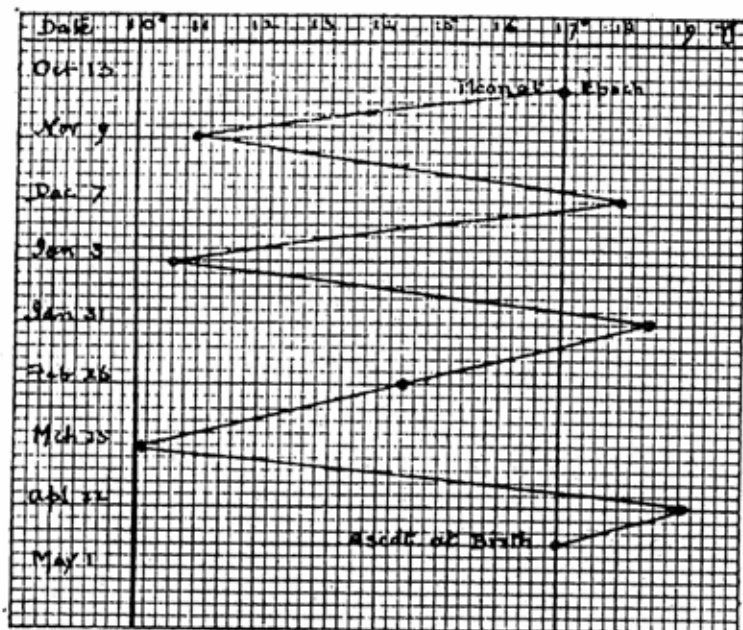
cases the librations of the Moon were well-balanced and symmetrical, but in others, where mental aberration was afterwards discovered, or where the birth was of an abnormal character by reason of some malformation, the librations of the Moon show an equally well-marked peculiarity. To examine this thesis properly it will be necessary to adduce one or two examples, which I find ready to hand in the pages of Mr. E. H. Bailey's *The Prenatal Epoch*, to which the reader is referred for numerous other examples of the same sort.

I. Example of abnormal birth of a "donkey-faced" child, 2nd May, 1897, in Florence, Italy. The time of birth was given as 0.30 a.m., equivalent to G.M.T. 11.30 p.m., May 1st. Corrected to local time from Standard Time the birth was 0.15 a.m. local time on 2nd May, equivalent to G.M.T. 11.20 p.m. 1st May. With these data it is seen that the Ascendant is found in Capricorn 19 degrees and the Moon in Taurus 13. The Moon is increasing and below the horizon. At the epoch, 13th October, 1896, with Scorpio 13 rising, we find the Moon posited in Capricorn 17 degrees. The ascending degree is in a male area, and likewise the Moon. The sex of the child was male.

The line of descent is represented by the perpendicular from Moon in Capricorn 17 to the Ascendant of the Birth Horoscope, also in Capricorn 17, as shown by corrected time thus derived. Every time the Moon passes the longitude of the Ascendant in Capricorn 17 we have a subsidiary epoch formed, with Scorpio 13 on the Ascendant in each case. In effect we get the following graph of the Moon's librations.

The distinguishing features of this chart are, firstly, that it shows the intra-uterine period to have been

abnormally short, and secondly, that it shows the libration of the Moon to be altogether lopsided and unbalanced. This chart does not show the Ascendant of the epocha thus generated, which is uniformly in Scorpio 13, and Saturn was affecting this degree just prior to the primal epoch, while just prior to the birth we find the Moon forming one of its librations in



opposition to the place of Mars, and Venus at the same time in opposition to the Ascendant of the epoch in Taurus 13. These are disturbing indications, and they find their climax in the horoscope of the Lunar Epoch for the 13th October, 1896, where we find Scorpio 13 rising, with Saturn, Venus and Uranus conjoined in the Ascendant, the Moon in quadrature to the Sun, and Neptune conjoined with Mars in Gemini in the

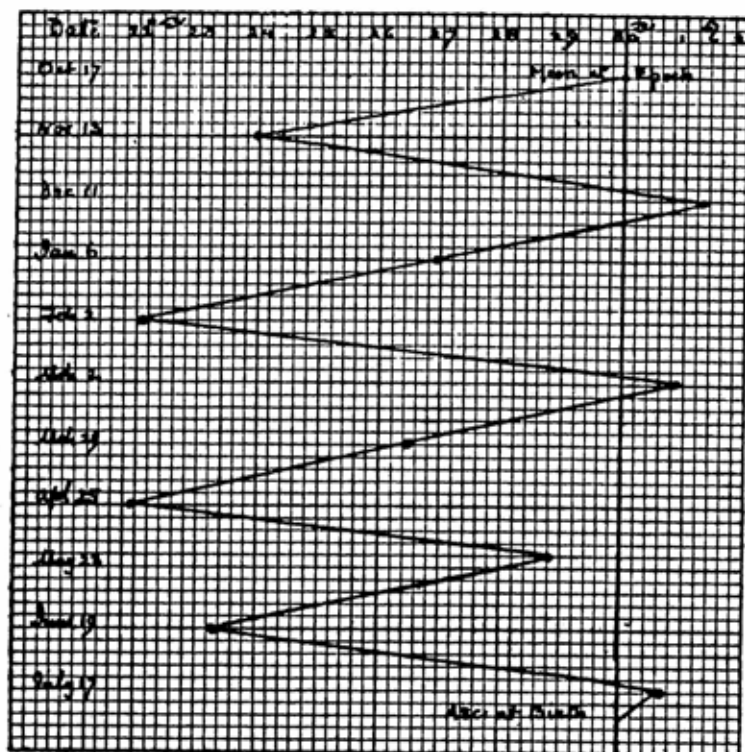
8th division of the heavens. It is therefore obvious that some disturbance of the foetus must have taken place about 22nd April, 1897, to produce premature birth and to effect such great disfigurement of the child, the face of which was not fully developed, the nose being completely missing, leaving only two holes in the face to mark where that organ should have been, the general effect being such as to gain for it the soubriquet of the "Donkey Child."

2. The "Frog Child," born at Holvenen, Antwerp, lat. 51.12 N., long. 4.24 E., on 25th July, at 3.53 a.m. G.M.T., local time 4.11 a.m. The Ascendant is in Cancer 30 and the Moon in Libra 27. The Lunar Horoscope falls out on 17th October, 1908, at 4.48 p.m. G.M.T., or local time 5.6 p.m., when the Moon is in Cancer 30 and the Ascendant in Aries 27. The child was born with the right arm missing from the elbow downwards, and the legs missing from the knee downwards, the feet and toes being attached to the extremity of these truncated limbs, the whole effect being a frog-like appearance.

The student can work out the maps for the birth and epoch from these data. What we are now concerned with is the Chart of Descent, and it will be seen that in the subjoined figure the Moon's librations are entirely lopsided and that the intra-uterine period was longer than the norm. It would be difficult indeed to find any chart of descent quite so abnormal as this.

When we come to an examination of the planetary indications concurrent with the Moon's prenatal progress we find them to be very remarkable indeed. When the Moon came to the first of its extremes of libration in Cancer 24, we find it in quadrature to the place of Mars, then in Libra 22. At the third return,

which falls in Cancer 26, we find Mercury in opposition from Capricorn 25. At the fourth circuit, which extends to Cancer 22, we find Venus in opposition from Capricorn 23 and Uranus in opposition from Capricorn 19. At the sixth return, with the Moon in Cancer 27, we



find Mars in 22 degrees and Uranus in 21 degrees of the opposite sign Capricorn.

In the seventh month, when the Moon's libration brings it to Cancer 21.50, we find Uranus *stationary* in opposition to it from Capricorn 21.5. Finally, in the ninth month, when the Moon is in Cancer 23, we find

Uranus in Capricorn 20 in opposition to it. At various points throughout the period of gestation, and notably at the several epocha indicated by the return of the Moon to its nearest approach to the 30th degree of Cancer, we find it heavily afflicted by the oppositions of the planets in the courses. Such occurrences always tend to abnormalities of birth.

We may now pass on to the chief subject of the present study and complete our survey of planetary interactions in relation to human faculty and experience by reference to the Solar Epoch.

SECTION III

THE SOLAR HOROSCOPE

WE have come now to the point of demonstrating the necessity for an astronomical epoch which is directly related to the horoscope of birth through the Lunar Horoscope or Prenatal Epoch. In dealing with these two last-named horoscopes I have had to ask the reader to take me very much into his confidence, for I am well aware that one swallow does not make a summer, and the fact that I have adduced only one horoscope by way of example of a normal geniture may hence appear inadequate. I have in mind, however, the fact that books of all sorts, from the simple primer to the more recondite manual, exist for the edification of students, and that these contain a variety of horoscopes in illustration of the different points under consideration. There are, moreover, thousands of horoscopes available for study, and to repeat these or any number of them in these pages would be redundant and ineffectual to the main purpose of the present work. Herein I seek only to show that there is a necessary and mathematical connection between the time of a birth and a certain astronomical epoch which precedes it, and that these are respectively related to the personality of the subject and to a certain deeper vein of his nature and character which largely transcend the limitations of environment and

heredity, being linked up with these latter only through the horoscope of birth, which is found to be astronomically related to its antecedent epoch, the Lunar Horoscope.

We know what a dead stock is, whether it be a still-born child or a body of mature years. There is the organism, but where is the life? Many have attempted the definition of life, but all have finally failed and must fail, seeing that life is universal and yet as inscrutable as the Spirit which "goeth wheresoever it listeth." We know that it is a form of energy which requires certain conditions for its manifestation. As energy we are able to deflect it and to deploy it into definite channels by means of appropriate media. But the fact remains that we know nothing of life apart from substance, and nothing of matter apart from force. Neither can we by any means add to or deduct from the sum-total of available force in the universe. These things are beyond us. So in the case of a birth we supply the organic conditions for the manifestation of life, but we cannot compel life to wait upon our bidding. But when it comes, and in whatever form, it is subject to manifestation according to the laws governing the body through and in which it manifests. Careful thought leads to the conclusion that births do not happen haphazard, but that, like all physical phenomena, they are subject to a controlling law. Astrology teaches that the horoscope of birth, and more intimately the horoscope of the epoch preceding birth, is expressive of innate aptitude, character, tendency and faculty, and that a soul of definite potential cannot be born at any other time than when the positions of the stars and planets are such as to harmonise with what may be referred to as the mass

chord of vibration representing that potential. Thus individuals and horoscopes are allied. We find them to be so, and the fact is as fully established as most others included in the range of modern science, and in view of the evidence afforded by those who have given their time to the study of the subject, as well as the integrity and acumen of those who have subscribed to this belief, we are bound to accord it the fullest and most impartial consideration.

Seeing, then, that there is a horoscope which is related to the body of man, and another that is related to his soul, there must be one that is related to and is the astral expression of that vehicle of the Spirit which we call the individual or Monad. The trilogy of Sun, Moon and Earth—Osiris, Isis, Horus—symbolised by the Circle, Crescent and Cross, is not complete without this Solar Horoscope. This horoscope I claim to have discovered, and find that it is derivable from the Lunar Horoscope in the same manner as that is derived from the Birth Horoscope.

To illustrate the method of its calculation, I must again refer to the example horoscope given in the earlier pages of this work, dated 20th March, 1864, wherein we find Sagittarius 24.43 rising and the Moon in Leo 22.43, from which we derive the Lunar Horoscope dated 30th June, 1863, with the Ascendant in Leo 22.43 and the Moon in Sagittarius 24.43. It is this latter horoscope that is now to be employed for finding the Solar Horoscope.

In the passage of the Sun through the successive signs of the zodiac after the moment of the Prenatal Epoch it comes to the point where it is either in conjunction or opposition with the place of the Moon at the Lunar Epoch. In the example horoscope the Sun

is found in Cancer $7^{\circ} 59'$, and in passing through the sign Cancer it comes successively into Leo, where it crosses the Lunar Ascendant, Virgo, Libra, Scorpio and Sagittarius, where in the 25th degree it meets the conjunction with the place of the Moon. Had the Moon at the Lunar Epoch been decreasing in light, the Sun would have come first of all to the opposition of the Moon's place, and in either case this would have given the date of the preceding Solar Epoch. In the case before us we find the Sun to be in Sagittarius 24.43, and dating back from the Lunar Epoch of 30th June, 1863, we come to the 16th December, 1862, which is the day of the Solar Epoch.

On this day the Sidereal Time at noon is 17h. 39m. We now bring the Moon's radical place, or rather the Ascendant of the Lunar Epoch, to the Ascendant on the day of the Solar Epoch, when it is found that with Leo 22.43 rising the Sidereal Time on the Midheaven will be 2h. 24m. Then :

S.T. with Leo 22.43 rising in lat. $52\frac{1}{2}$ N.	2h. 24m. p.m.
Add for purpose of subtraction .	. 24 0
	<hr/> 26h. 24m.
Subtract S.T. at noon 16th Dec., 1862	17 39
Remains time after noon (local)	. 8h. 45m. p.m.
Equation for w. long. 7 mins.	. 7
Greenwich Time p.m. of Solar Epoch .	8h. 52m.

At this time the Sun's longitude is Sagittarius $24^{\circ} 43'$, exactly coincident with the Ascendant at birth, and the Moon's place at the Lunar Epoch, while at the same time we find Leo $22^{\circ} 43'$ on the Ascendant of the Solar Horoscope, exactly coincident with the Moon's place at birth and the Ascendant of the Lunar Epoch. These

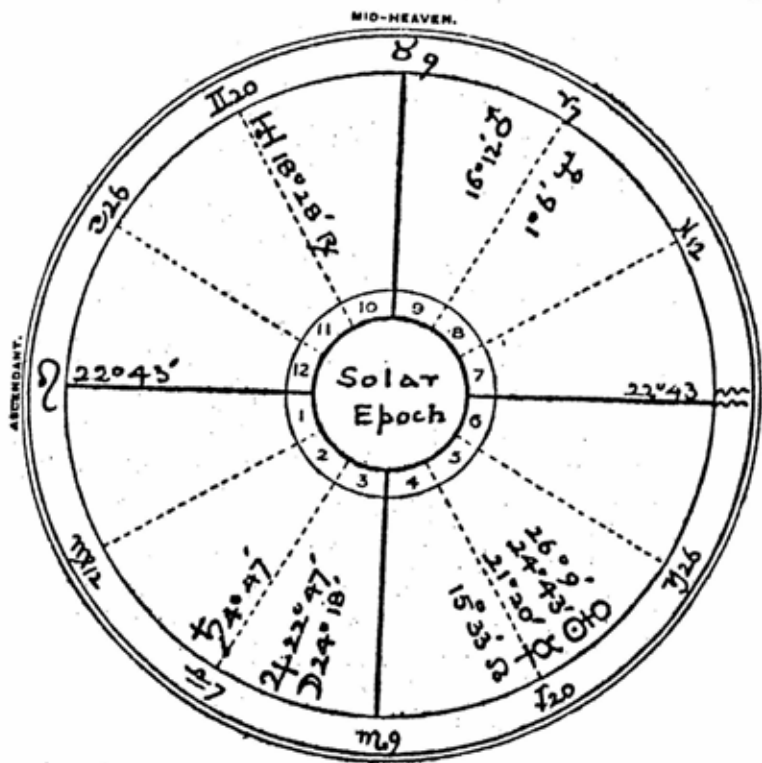
coincidences express a veritable law of rhythmic propulsion due to luni-solar motions, which are involved in the process from birth to the Lunar Epoch and from this latter to the Solar Epoch. The whole process expresses that degree of harmony and symmetry which is ever the test of truth.

In Plato's trilogy of the Good, the Beautiful, and the True, there is only one test. It is that of Harmony. Whatever is good is harmonious, whatever is beautiful is harmonious, whatever is true is harmonious. Here there is complete mathematical harmony, showing that times and seasons are regulated entirely by the motions of the Sun and Moon, to which function they were appointed from the beginning, with the Stars. (Gen. I, 16.)

The horoscope of the Solar Epoch is here set out from the data derived as shown above. (See p. 49.)

Apart from the mathematical precision with which the main factors of the Sun, Moon and Ascendant accord with one another throughout the whole process of derivation from the Birth Horoscope backwards in time, it will be observed that coincident planetary indications come into effective play. In the Lunar figure we found Uranus and Mercury in conjunction. Here the planets are found in opposition. In the Lunar figure Venus was on the Ascendant, and here is found in conjunction with the Sun, being in sextile aspect to the Moon to which at the Lunar Epoch it was in trine aspect. Jupiter in the Lunar Horoscope is sextile to the Moon, and here we find it in conjunction. This would indicate that certain traits of character, which in relation to a given environment tend to specific destiny, are inherent and sufficiently well defined to be persistent. The main feature, however, is the fact that

the Sun in Sagittarius 24.43 is the initial point from which the process of descent into earth-life begins in this case, and we find it reflected first of all to the place of the Moon at the Lunar Epoch, and then to the Ascendant of the birth horoscope. This immediately



suggests that the Monad is identified with a particular degree of the zodiac which forms one of a definite group with a distinctive astral signature expressive of the destiny or world-function of units of life emanating therefrom. We should expect to find, for instance, a certain conformity of mind pertaining to individuals born under the same Solar conditions. They would

represent a something in the general economy of the world to which they severally belong which is not entirely or fully expressed by units of life from other points in the circle of the Earth's greater environment, whose functions are different. This makes of the Solar Horoscope a factor of considerable importance, inasmuch as the degree of the zodiac held by it is bound in the nature of things to be reflected either in the Ascendant of the birth horoscope or its opposite. But we must not lose sight of the fact, impressed upon us by the study of Monadology, that every atom reflects every other atom throughout the system to which they belong, and in applying this truth to the subject of horoscopy we come to the conclusion that, not only does every sign of the zodiac reflect every other sign, with itself as dominant, but every degree of the zodiac reflects every other degree, while retaining its dominant characteristics. This will account for the similarity observable in human character and experience, while providing for the development of particular characteristics by which the individual is recognised. We must therefore regard the Solar point, that held by the Sun at the time of the epoch, as being invested with special significance as regards the destiny of the individual, and as being endowed with qualities which are expressed in the Solar Body, the whole Being constituting the imperishable Monad or Entity, which presently invests the Lunar Body at the time of the Lunar Epoch, attracting to itself at such time all those elements which require to be incorporated in the psychoplasm from which the astral body is built up. This latter in turn becomes attached in process of time to the physical plasm, through which it has eventual birth. Thus the ensouling powers of the Spiritual Monad are brought

into earth-life to the sowing and the reaping of its destiny and to the gaining of experience such as can only be sought at the terminals of life.

Resistance is essential to consciousness. Electrical action exists, but it does not manifest as light or heat except under resistance. There is a natural law in the spiritual world and a spiritual law in the natural world, and by this we know that intelligence and affection, wisdom and love, are born from experience and suffering. The soul stoops to conquer.

Our life is but a sleep and a forgetting,
The Soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home !

(Wordsworth.)

It is by the contact of spirit with matter that consciousness arises, then in process of time knowledge and intelligence, and finally wisdom. And one by one the gross garments of the flesh give place to the more finely woven vestments of the soul, until at last the Spirit so thoroughly ensouls matter that it becomes responsive to the highest impulses of the Spirit, and finally by the alchemy of the soul the supreme metabolism is effected and matter is won back to Spirit. We are looking into a millennial age where there is neither pain nor sorrow nor sickness nor death, and to which Enoch, Elijah and the Christ have pointed us.

Now let us be astrological and practical for a while and cease from dreaming. We have before us the figure of a Solar Horoscope showing the exact moment of time when a certain soul was sent forth from the

Land of EVER IS with its burden of golden memories and its equipment of assimilated experiences. We may look at the chart of its equipment and guess at its mission with the dispassionate eyes of the astrological student.

Leo is rising, the decanate on the Ascendant being ruled by Mars which holds its own sign Aries in the 9th House, i.e. the region of philosophy, religion and teleology. Mars is the symbol of zeal, fire and energy. In it the flaming heat of desire and the keenness of cold steel are combined. It gives aspiration, penetration, energy, zeal and a love of freedom. In this position it operates more especially in the imponderable world of ideas. Its benefic aspect to Uranus, Mercury, Sun and Venus offers no degree of opposition to the realisation of the highest projects to which this nature can aspire. But the opposition of Mars to Jupiter and the Moon points to some penalties and encumbrances which are required by an even-handed justice, and here, as in all cases of this sort, reactions will be inevitable. "Take what thou wilt, but pay the price," is the Divine mandate. Extravagance will bring its measure of retribution.

Leo rising gives the signature of the Sun as chief ruler of the horoscope. Concerning the characteristics of Leo I may quote from that excellent work of character-analysis, *From Pioneer to Poet*, written by Miss I. M. Pagan, where the pure Leonine type is associated with Mastery and Command, and it is said that "The driving force of this sign is an abounding faith in God and in Destiny." But we find the ruler in the sign Sagittarius and in the Leonine decanate of that sign. The Sun in Sagittarius is said to signify one who "should find success in some sphere of activity which involves the constant exercise of the reason and the

development of the logical faculty. Everything which favours these—travel, exploration, contact with other minds and enquiry into unfamiliar systems of philosophy, theology or law—will prove helpful and congenial, for wisdom and understanding will be the heart's desire."

The Moon with Jupiter in the sign Libra gives a strong sense of Justice and Equity, but also generous instincts which sometimes may tend to defeat the ends of justice. The mind is here shown to be fruitful in the matter of writing (ruled by the 3rd House), and a considerable measure of success should be experienced in this direction, for Jupiter amplifies and enhances all effects with which it is concerned, and is itself the symbol of "increase and expansion" (Brihaspati).

The decan held by the Moon and Jupiter being reflected in the sign Gemini, it is to be inferred that scientific writings will be the chief output. But here we find Uranus in the sign Gemini, and this influence will characterise the class of literature to which the Moon will give publicity and Jupiter will aid in producing. Uranian literature is therefore indicated, and in the case under consideration, quite correctly. The affinity of Uranus and the Moon is here emphasised by the fact that Uranus is in the decan of Gemini that reflects Libra, while the Moon is in the decan of Libra that reflects Gemini, so that there is a direct interchange of influence or indication.

Mercury, the Sun and Venus are in the decan of Sagittarius which reflects the sign Leo, and Mars is in the decan of Aries which also reflects the sign Leo. These four positions, taken in connection with the rising of the sign Leo in the Solar Horoscope, gives a strong Leonine signature, and from the point of view of

the Soul World it may be said that this entity "went forth in the power of the Spirit." The 5th House, in which the Sun, Venus and Mercury are placed in good aspect to Jupiter, the Moon and Mars, is the House of Generation. It is equally the World of New Ideas as that of New Forms of life, and there is here a suggestion that in the crucible of the Mind some new elements may be discovered or some new process evolved by which the secrets hidden in the womb of time may be revealed. Always it may be said in perfect sincerity and with much truth that every man has his message, and no soul comes into this world but to reveal itself and to go hence with only these words to teach us or to mock us: "Thus saith the Lord." Yes, even those unfortunates who are the by-products of our misguided sociology, of our injustice, selfishness and insincerity, even they are trying to tell us what and whence they are. "Whatsoever a man soweth that also shall he reap." We are the makers of our own destiny, for as Thackeray truly said, we "sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny."

Analysing this horoscope, we find as follows:—

Ascendant: Leo in decanate of Sagittarius, ruled by Jupiter.

Moon: Libra, in decanate of Gemini, ruled by Mercury.

Sun: Sagittarius, in decanate of Leo, ruled by the Sun.

Mars: Aries, in decanate of Leo, ruled by the Sun.

Venus: in Sagittarius, in decanate of Leo, ruled by the Sun.

Mercury: Sagittarius, in decanate of Leo, ruled by the Sun.

Jupiter : in Libra, in decanate of Gemini, ruled by Mercury.

Saturn : Libra, in decanate of Libra, ruled by Venus.

Uranus : Gemini, in decanate of Libra, ruled by Venus.

Neptune : Aries, in the decanate of Aries, ruled by Mars.

Here we see Leo, Gemini and Libra strongly represented in the complex of a mind that is primarily under the direct influence of Sagittarius.

Leo gives constructive faculty, Libra a sense of values, Gemini a desire for knowledge, and also powers of expression. The dominant feature, however, proceeds from the Sun's position in the sign Sagittarius and the 25th degree. It is the centre of action from which the whole manifestation proceeds. It dominates all subsequent phases, and finally comes through as the ascending degree of the horoscope of birth. Thus :

Sun at Solar Epoch : Sagittarius 24.43

Moon at Lunar Epoch : Sagittarius 24.43

Ascendant at Birth Epoch : Sagittarius 24.43

which conclusively proves the domination of this degree of the zodiac in the present instance. The decan we have seen to be allied to the sign Leo, and this again figures prominently in the successive epochs :—

Ascendant at Solar Epoch : Leo 22.43

Ascendant at Lunar Epoch : Leo 22.43

Moon at Birth Epoch : Leo 22.43

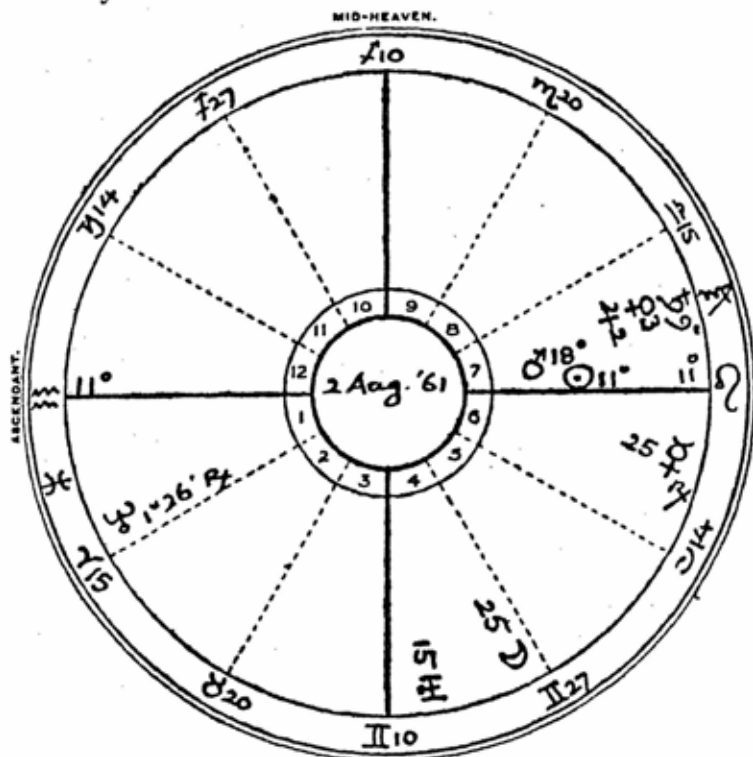
Thus we have examined the thesis of the Solar Epoch and find it to be established on mathematical and

astrological evidence which cannot very well be ascribed to chance. But in order to show that this is not an isolated case, but that there is a veridical law at the root of the matter, we may take other instances from records which are at hand.

David Lloyd George, late Prime Minister of the Coalition Government, was born in Manchester on the 17th January, 1863, at 8h. 57m. a.m. when the Sun was in Capricorn 26.49, the Moon in Sagittarius 24.32 and the Ascendant in Aquarius 10.22. The Moon is found to be decreasing and above the horizon, and according to the laws of the Lunar Epoch already displayed, the period of gestation will be more than 10 lunar revolutions or 9 solar months. Accordingly we find it happens on the 9th April, 1862, at 8.14 in the morning, when the Moon's place at birth is setting, and the Moon is found in Leo 10.22. The reason for the Lunar Horoscope showing the Moon's radical place setting is that the degree that is rising is Aquarius 10.22, which is female in sex tendency, and the opposite point, Leo 10.22, is therefore male. Also the Moon's longitude is male at birth. Consequently, according to the rules pertaining to a decreasing Moon at birth when above the horizon at the same time, we make the Moon's place at birth to be setting. We then find the Moon at the Lunar Epoch in a sex area which is male.

Referring now to the 9th April, 1862, which is the date of the Lunar Epoch, we find Gemini 25 rising, the Moon in Leo 11, and the Sun in Aries 20. Then, counting from the Sun onwards through the signs we first come to the place of the Moon in Leo 11. This gives us the longitude of the Sun at the Solar Epoch, which accordingly we find to have happened on the 2nd August, 1861. Making calculation for this date

we find that at 7.49 p.m. the Sun was in Leo 11, the Moon in Gemini 25, and the Ascendant in Aquarius 11, exactly as at birth !



Thus we have the following analogies :—

Sun at Solar Epoch : Leo 11 degrees.

Moon at Lunar Epoch : Leo 11 degrees.

Ascendant at Birth Epoch : Aquarius 11 degrees,

and also the following :—

Ascendant at Solar Epoch : Gemini 25.

Ascendant at Lunar Epoch : Gemini 25.

Moon at Birth Epoch : Sagittarius 25.

In the study of this case we see indications of a more complex character than arise in connection with a regular series of epochs. The Sun and Moon, as in the previous case, hold the same degree in the Solar and Lunar Epochs respectively, but they are in the degree which was setting at birth instead of that which was ascending; and similarly, the Ascendant at the Solar and Lunar Epochs is the same, but in opposition to the Moon at birth, while the Moon at birth sets instead of rising, as would be normally the case were the luminary increasing in light. Here, however, we find it at birth decreasing in light and above the horizon, and the terms being opposite, the longitude of the Moon is found to be setting at the Lunar Epoch. The harmony is, therefore, one due to polarity and not to identity.

The analysis of the Solar Horoscope shows, in this case, the Sun in a decanate responding to the sign Sagittarius, the Moon in one that responds to Aquarius, and the Ascendant in one that responds to Gemini. Hence we have the combined influence of the Sun and Jupiter in Leo, which gives buoyancy, self-confidence, leadership, command and qualifications which tend to distinction and affluence; a combination of Uranus and Mercury imported from the position of the Moon in the third decanate of Gemini, which gives originality, powers of self-expression, independence of thought and action, waywardness, mental acumen, and considerable tendency to dialectics. The Ascendant being ruled by Uranus, and in a Mercurial decanate confirms and strengthens these characteristics, the positions being such as to produce an outstanding and remarkable mentality.

It must not, however, be thought that the rules of

the Solar Epoch admit of no irregularities similar to those which we have observed and adduced in relation to the Lunar Horoscope. The reversal of the factors shown in the case of Mr. D. Lloyd George is of frequent occurrence, but there is evidence enough to show that the meridian of the horoscope of birth is involved instead of the Ascendant in certain cases. I may here adduce evidence from two horoscopes that are well authenticated and have been frequently quoted by astrological writers.

The first is that of the Czar Nicholas of Russia, born on 18th May, 1868, at about noon, and corrected by reference to the Lunar Epoch to 11h. 57m. a.m. local time at Petrograd. At this time the Moon is found in Aries 9.16, and the Ascendant in Virgo 8.30. The Moon is decreasing and above the horizon, which gives a period of prenatal gestation more than the norm.

We find the Lunar Epoch to have occurred on 16th August, 1867, at 8.30 p.m. local time. The Moon's longitude was then in Pisces 8.30, and the Sun was in Leo 23.22.

The Solar Epoch derived from this Lunar Epoch is found to have occurred on 1st September, 1866, when the Sun was in the 9th degree of Virgo, on the place of the Moon's opposition point, the Moon being in the end of Taurus, and therefore in transit over the Mid-heaven of the birth horoscope, and the Ascendant in Libra 9. The Sun was therefore exactly rising at the Solar Epoch. The following comparative survey of the elements of the various epochs shows :—

Sun at Solar Epoch : Virgo 9.

Moon at Lunar Epoch : Pisces 9.

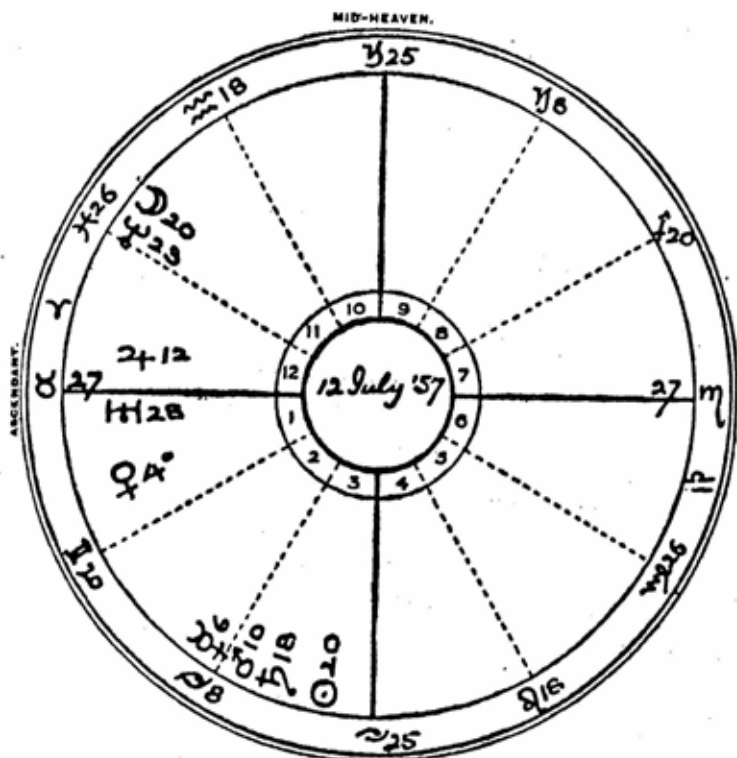
Ascendant at Birth Epoch : Virgo 9.

And also the following :—

Ascendant at Solar Epoch : Libra 9.

Moon at Birth Epoch : Aries 9.

The time of the Solar Epoch in this case is 9.19 a.m. local time, or 7.18 a.m. Greenwich Mean Time, when



the Moon is in Taurus 28.40, which marks the Mid-heaven at the birth. Hence :—

Moon at Solar Epoch : Taurus 28.40.

Midheaven at Birth : Taurus 28.40.

The Moon at the Solar Epoch is in the Capricorn decan of Taurus ruled by Saturn, and hence there is a sinister conjunction of the influence of Saturn and Venus imported by the Moon to the radical Midheaven, to which the Sun was closely conjoined.

The second case is that of the ex-Kaiser Wilhelm, born in Berlin, 27th January, 1859, at 3 p.m. local time, corrected to 2.55 p.m. by the Lunar Epoch. The Moon at birth is in Scorpio 27, decreasing and below the horizon. The period of gestation is, therefore, less than the norm, and the Lunar Epoch falls on the 4th May, 1858, when Taurus 27 is rising and the Moon is in Capricorn 20.

The Solar Epoch accordingly counts to the 20th degree of Cancer, which is the opposition point of the Moon at the Lunar Epoch. We find the Sun here on the 12th July, 1857, with the Moon in Pisces 20, and the Ascendant in Cancer 20. (See Fig. page 60.)

Here the Moon is holding the place of the Midheaven in the Birth Horoscope, instead of either the Ascendant or Descendant, as is usual. The case is on all fours with that of the Czar of Russia given above. It shows :—

Sun at Solar Epoch in Cancer 20.

Moon at Lunar Epoch in Capricorn 20.

Ascendant at Birth in Cancer 20.

Also,

Ascendant at Solar Epoch in Taurus 27

Moon at Birth in Scorpio 27

and

Moon at Solar Epoch in Pisces 20

Midheaven at Birth in Pisces 20.

The Solar Epoch shows a very striking group of planets posited in the sign Cancer and including Saturn in conjunction with the Sun, Mars in conjunction with Mercury ; while in the sign Pisces we find the Moon conjoined with Neptune ; and exactly on the Ascendant we find the planet Uranus. Considering how consistently the ex-Kaiser built his hopes upon sea-power, it is the keenest of satires that he should have set out into this vale of tears with two malefic conjunctions in Cancer, the ruling sign of the Ocean ! while the further conjunction of the Moon with Neptune left him but little hope of ever seeing his dreams realised, for although it disposes to an indulgence in strategics, it invariably lands the misguided person into a mesh of his own weaving and ends in chaos and confusion of projects. These are facts well known to astrological students, and I here bring them forward to show that the Solar Epoch has something of destiny in its make-up. If the ex-Kaiser had been specifically destined to bring chaos and confusion to this sublunary world, he could not have been better equipped from an astrological standpoint than is revealed in the horoscope of the Solar Epoch.

It is a note of singular interest that in both these horoscopes of rulers of great empires, the Midheaven is the point involved in the process of psychic tradition, and not the Ascendant as usual. But this circumstance counts for little in itself. What is significant, however, is that both rulers have been most unfortunate in the conduct of their imperial affairs, a fact that is fully prefigured in the horoscopes of their Solar Epochs.

A further variant of the Solar Epoch is illustrated in that of H.M. King George V, who was born on 3rd June, 1865, at about 1.20 in the morning, when

the Ascendant was in Aries 3, the Moon in Libra 1, and the Sun in Gemini 12.

The Moon is increasing and below the horizon, but so little below as to measure only a fraction of a day. We find the Lunar Epoch on the 3rd September, 1864, when the Moon's place, Libra 1, is rising in a male area, the Moon being then in Libra 3, also well within the same male area, and the Sun in Virgo 11.

The Sun comes first to the conjunction with the Moon in Libra 3 at the Lunar Epoch, and we must therefore look for the preceding date when the Sun was in that degree of the zodiac.

This is found to be 27th September, 1863, and on this date we make the Moon's place at her epoch to rise, which happens at 5.47 a.m. when the Sun is in Libra 3.37, the Moon in Aries 3.26 and the Ascendant in Libra 1.4.

Here we have the coincidence of

Sun at Solar Epoch in Libra 3.

Moon at Lunar Epoch in Libra 3.

Ascendant at Birth in Aries 3.

Here, as usual, the Sun at epoch is carried to the place of the Moon at the Lunar Epoch, and thence to the horizon at birth. The irregularity arises from the fact that at birth we find the Moon increasing and below the horizon, which are opposite terms. What are regarded as in the same terms happens when the Moon at birth is increasing and above the horizon, or is decreasing and below it. When other conditions arise there will be some reversal of the factors involved.

This is true in regard to both the Lunar and Solar Epochs. Given a male destiny as predetermined upon prior to birth, the line of Solar influence is transmitted

to that place in the zodiac to which the Moon will eventually come and where it will invariably be found at the moment of the Lunar Epoch, and this lunar influence in due course is transmitted to that degree of the zodiac to which the Ascendant of the place of birth will come at the moment of that event. This does not always happen in a direct line, by precipitation of influence, but in cases such as those mentioned where there is an irregularity of the factors, it is found that the influence is transmitted by reflection, i.e. by polarity, in order that finally the birth shall be of the required sex. This shows that sex is the dominant factor in the process of individual expression, at all events in the psycho-physical world.

In the case before us we have the Solar influence precipitated to the Moon's place at the Lunar Epoch, and then transmitted thence by polarity to the place of the Ascending degree at birth. In the same horoscope we find :—

Ascendant at Solar Epoch in Libra 1
Moon at Birth Epoch in Libra 1

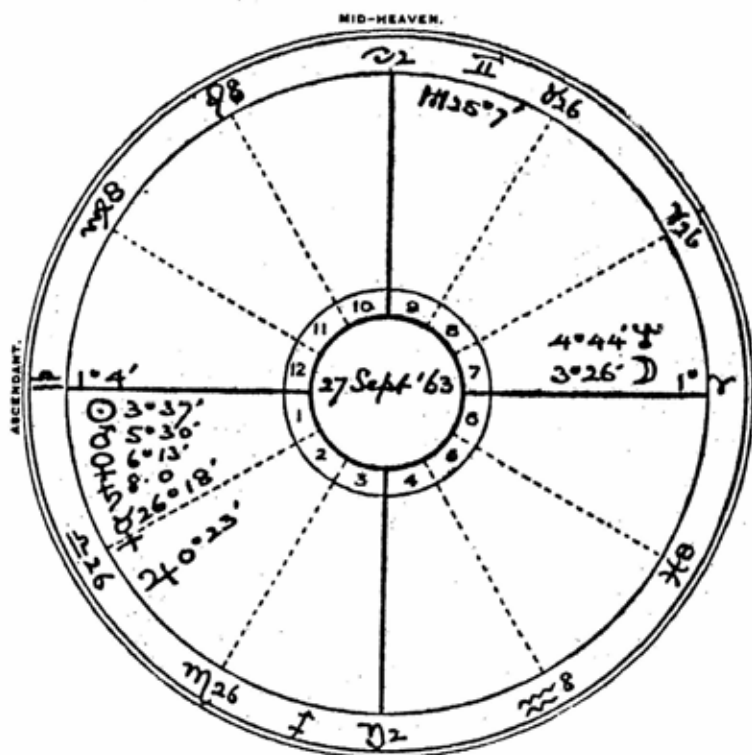
and also,

Moon at Solar Epoch in Aries 3
Ascendant at Birth in Aries 3.

When we come to a consideration of the positions of the planets at the time of the Solar Epoch in this case we can readily understand how it was that our King was destined to be the victim of a great plot, and a dominant representative in the Imperial world of the greatest war that the world has ever known.

The Sun is in Libra 3, in close conjunction with both Saturn and Mars, and these bodies are opposed to the

Moon and Neptune in the 7th House (enemies). But there is a fortunate saving influence of Venus, also in Libra and in close conjunction with the Sun. Also Mercury on the cusp of the 2nd House (revenues) is in trine aspect to Uranus in Gemini, and Jupiter holds



the 2nd House in the first degree of Scorpio. The figure is of so much interest both historically and potentially, that I make no excuse for presenting it in this place.

It will be observed that this is an epoch-making horoscope and imports a remarkable destiny, for not

only is Venus, the ruler of the horoscope, besieged by Mars and Saturn, but also opposed by the Moon and Neptune, while there are no less than seven out of the nine celestial bodies situated in cardinal signs. The year 1927 creates a climacteric in this horoscope which is of the most momentous character, and leads on to other and even greater events of wider import which in my belief will shake the political world to its very foundations.

SUMMARY

Summarising the results that are here set before the student for closer examination, it may be of use to bring them into array, so that the interplay of the main factors can be more readily appreciated.

Case I. Solar Epoch, 16th December, 1862, the Sun precipitates to the Moon at Lunar Epoch, and thence direct to the Ascendant at birth in Sagittarius 24.43. Here the Ascendant at birth, which is the Radix from which calculation is made, is found in a male area, the Moon is increasing in light and above the horizon. Hence the period of gestation is less than the norm, and the Moon's place rises at the Lunar Epoch. The Moon at epoch being increscent, the Sun at the Solar Epoch is found in the same longitude as the Moon at the Lunar Epoch.

Case II. Solar Epoch, 2nd August, 1861. Here the Sun in Leo 11 precipitates its influence direct to the Moon at the Lunar Epoch, and this in turn transmits to the Descendant at birth in Aquarius 11 by polarity. The sex conditions are altogether satisfied by the relations of birth and the Lunar Horoscopes. The Moon at the Lunar Epoch was increasing in light, and

we accordingly find the Sun at the Solar Epoch in the same longitude.

Case III. Solar Epoch, 1st September, 1866. The Sun holds the 9th degree of Virgo, and transmits its influence to the Moon at the Lunar Epoch in Pisces 9 by polarity, which in turn reverts to the Ascendant at birth in Virgo 9. The Ascendant of the Solar Epoch is Libra 9, and this is reflected by the Moon at birth which is in Aries 9. The peculiarity of the horoscope is that the Moon at the Solar Epoch holds the same degree as the Midheaven of the Birth Horoscope. (See Case IV.)

Case IV. Solar Epoch, 12th July, 1857. In this case the Sun in Cancer 20 transmits by polarity to the Moon at the Lunar Epoch in Capricorn 20, and thence to the Ascendant at birth in Cancer 20. The Ascendant at the Solar Epoch is in opposition to the Moon at birth. The peculiar feature is that the Moon at the Solar Epoch holds the same degree as the Midheaven at birth, as was found to be the case in the Epoch of Czar Nicholas. (See Case III.)

Case V. In the case of King George's horoscope the Solar Epoch occurs on 27th September, 1863, when the Sun is in Libra 3, which precipitates to the place of the Moon at Lunar Epoch in Libra 3, and thence is reflected by polarity to the Ascendant at birth in Aries 3. Here again we have the Moon at Solar Epoch in the place of the Ascendant at birth, Aries 3.

These cases by no means exhaust the category of Solar Epochs which have come under my notice, but inasmuch as they all conform to the general principles here laid down and illustrated, there is no good object served by repetition.

I have shown in the course of these pages that there

is a definite astral epoch which determines the moment of birth, that this epoch reveals the dominant factor of sex as well as singular features of character and faculty which are not explicit in the horoscope of birth, and that this Lunar Horoscope has explicit reference to contingencies that arise in course of the process of gestation. This relationship of the Prenatal Epoch to the moment of birth, seems to have been apprehended by Claudius Ptolemy (Bk. 3, Ch. 2), where he says: "Although the birth should in strictness be called the secondary beginning, while the conception might be insisted on as the primary beginning, it is still found to be equal to the conception in its efficacy and much more complete, although later in time." (Note that Ptolemy had no certain means of ascertaining the true Prenatal Epoch), "*because Nature, after completing the formation in the womb, always effects the birth in immediate obedience to some position in the ambient, corresponding and sympathising with the primary position which brought about the incipient formation.* It is therefore admissible and consistent with reason that the configuration of the stars, as it exists at the time of birth, although it cannot be said to possess any share of the *creative* cause, should still be considered to act in *signification*, as fully as the configuration at the time of conception; *because it has, of necessity, a power corresponding to that configuration which actually possessed the creative cause.*"

Ptolemy here confesses that in the absence of any certain knowledge of the means of ascertaining the precise Prenatal Epoch to which the moment of birth is related, he is forced to accept the "secondary beginning," which is the time of parturition or moment of birth, and this he is willing to do because of its

necessary connection with the configuration of the heavens at the time of conception, or whatever may be accepted as the creative cause in a generative sense. Ptolemy had an idea that the place of the new or full moon immediately preceding conception had some connection with that rising at birth, either by disposition or by numerical aspect, or that it was of the same denomination.

Thus in Case I, used in illustration of the Solar Epoch, the Lunar Epoch from which this is derived, and which Ptolemy here regards as the primary creative cause, is found to fall on the 30th June, 1863, and the lunation immediately preceding this date was the New Moon of the 16th June, 1863, which curiously enough fell in the exact longitude of the Descendant at birth, namely Gemini $24^{\circ} 43'$, but on examination will be found to be a mere coincidence, yet not easily to be rivalled.

Our study of the Prenatal Epoch, as defined in the pages of the *Manual of Astrology*, constituted the first scientific attempt to bring the astronomical facts into orderly array and to formulate the laws pertaining to the relationship subsisting between the horoscope of birth and that of the initial stage of gestation. This study led us to the important discovery that there were several variants, and eventually to the fact that all these were controlled by sex potentiality. These facts were examined and certified by two eminent men of science, tested by a practitioner and gynecologist, and finally lodged with the Royal Society and put on record at the British Museum in the manuscript section of the library. Later considerations led me to the concept that just as there was a horoscope related to the physical body of man and another to his interior or

psychic nature, so there must be one that was related to man as individual or spiritual entity. By dint of patient research and observation, guided by the intuitive process which is the beacon light of every researcher, I eventually arrived at a demonstration of the Solar Epoch. The main facts have now been placed before the reader, who, if he has any knowledge of the variations pertaining to the apparent motions of the Sun and Moon in relation to the Earth, will see at once that the results here recorded, and others like them in all respects which fill up the measure of my experience, cannot by any means be referred to chance.

The luni-solar period, i.e. the interval between the Solar Epoch and the Lunar Epoch, is determined by the relations of the Sun and Moon in the Lunar Horoscope, i.e. the chart of the heavens at the moment of the Lunar Epoch as seen from the place of birth. Similarly the luni-terrestrial period between the Lunar Epoch and the moment of birth, here referred to as the period of gestation, is regulated by the relations of the Moon in the horoscope of birth to the Sun and horizon. The rules regulating this latter period have already been defined in the *Manual of Astrology*, and again in the later revision of the subject in the *Prenatal Epoch*, to which works the reader is referred for fuller information. Those regulating the luni-solar period may now be considered.

REGULATION OF THE SOLAR EPOCH

When the Moon at the Lunar Epoch is increasing in light, the count is from the Sun to the Moon in the order of the Signs of the Zodiac, and the Sun at the Solar Epoch will be found in that degree which is held by the Moon at the Lunar Epoch, and the Ascendant

of the Solar Horoscope will be the Moon's place at birth, or its opposite.

When the Moon at the Lunar Epoch is decreasing in light, the count is made from the Sun to the opposition of the Moon in the order of the signs, and the Sun at the Solar Epoch will be found in the opposition point to that held by the Moon at the Lunar Epoch, while the Ascendant will be in the Moon's place at birth, or its opposite.

But inasmuch as the Moon's place at the Lunar Epoch is the Ascendant at birth, or its opposite, and the Ascendant at the Lunar Epoch is the Moon's place at birth, or its opposite, there is an association of the Moon's place in the Birth Horoscope with the Ascendant of the Solar Horoscope. The measure of time is counted from the place of the Sun at the Lunar Epoch *against the order of the signs* to the place of the Moon if increasing, or to the opposition of the Moon if decreasing.

This measure varies very considerably, but nevertheless involves the exact relation between the Sun and Moon in the Lunar Horoscope. Thus in Case I the period is 196 days, in Case II 250 days, in Case III 349 days, in Case IV 296 days, and in Case V 342 days. The easier method of making the count from the Lunar Horoscope to the Solar Epoch is as follows :—

If the Moon is increasing light, count from the Moon *in the order of the signs* round to the place of the Sun.

If the Moon is decreasing in light, count from the opposition of the Moon in the order of the signs round to the place of the Sun.

It will be seen that the longest possible count is within the limits of the year, as when the Moon at the Lunar Epoch is increasing and only just past the con-

junction with the Sun, which gives an entire circle, less the distance between the Sun and Moon. Or, when the Moon is decreasing and only just past the Full, which again gives an entire circle less the distance between the Sun and the Moon's opposition point. On the other hand, the shortest possible count is just over 180, as when the Moon is increasing and just going to the Full, the count is then from the Moon to the Sun, and exceeds 180 days by the interval between the Moon's place and the opposition of the Sun. Or, when the Moon is decreasing and just going to the New, the count being then from the Moon's opposition to the place of the Sun, the interval being in excess of 180 degrees by the distance between the Moon's longitude and that of the Sun.

Hence the Solar Epochs that are instituted in terms of the Lunar Epoch, as must always be the case, show a decreasing period from the New Moon to the Full, the minimum being equal to 180 degrees (182.5 days), and a decreasing period also from the Full to the New, in equal terms ; so that the maximum interval between the two epochs must be 365 days, which occurs when the Moon at the Lunar Epoch is exactly at the New or the Full.

We have now dealt with the relations of the Birth Horoscope to that of the Lunar Epoch, and with the relations of this latter to the precedent Solar Epoch. It has been shown that there is a mathematical harmony existing between them and a causative connection or line of influence running from the Ascendant of the birth to the Moon of the Lunar Epoch, and thence to the Sun at the Solar Epoch, and theoretically each of these epochs coincides with a change of state and consciousness and the production of a new form

of existence in the process referred to as the Descent of the Monad. These epochs are severally related to the solar, lunar and terrestrial bodies of man, to which are imported a series of influences resulting from the changes taking place continually in their celestial or greater environment. Five cases have been selected in illustration of the principles here laid down, and they will probably be found adequate for all others. If we employ symbolism familiar to the student of astrology, we shall represent the Solar Epoch by the symbol of the Sun, a circle; the Lunar Epoch by the symbol of the Moon, a crescent; and the Birth Epoch by the symbol of the Earth, a cross. Under these symbols we may conveniently array our evidence for purposes of comparative study, thus :—

	I.	II.	III.	IV.	V.
☉	♂ 25°	♏ 11°	♊ 9°	♍ 20°	♈ 3°
☾	♂ 25	♏ 11	♋ 9	♌ 20	♈ 3°
+	♂ 25	♏ 11	♊ 9	♍ 20	♈ 3°

Although it must follow, as a necessity of the rules laid down herein, that the Sun's place at the Solar Epoch is that held by the Moon at the Lunar Epoch, or its opposite, there is no manner of reason that the Moon should then be found associated with the Ascendant or Midheaven at the birth, except that there is a veritable tradition of celestial influence proceeding from the Sun at the Solar Epoch to the Moon at the Lunar Epoch, and thence to the degree held by the Ascendant or Midheaven at birth. And as any astronomer will understand, the degree of the zodiac on the horizon depends from that which is on the

meridian, and hence if the meridian degree is determined from the Solar Epoch the Ascendant must also be.

In reference to the importance of the meridian degree, on which, of course, the whole calculation of a horoscope mathematically depends, Ptolemy has something to say which is of interest. In the application of his animoder or method of rectification of the time of birth, he states that the ascending degree at birth is associated with the degree held by the lunation (new or full moon) immediately preceding the conception, and then continues: "It must however be observed, that if the actual distance of the degree, in which the ruling planet may be posited, from the ordinary degree ascending (by rough calculation of birth time) be found to exceed its distance from the ordinary degree of the Midheaven (as estimated from putative time of birth), the numerical denomination (0 to 30 degrees) found in the way above mentioned, *is then to be considered as applicable to the actual degree in culmination*, and the other angles are to be arranged in conformity with it."

Here Ptolemy evidently asserts that the Prenatal Epoch when determined has direct reference either to the degree which is rising or that which is culminating. Repeated experience shows that the Lunar Epoch, most naturally associated with the period of conception, about which Ptolemy writes somewhat loosely, is always associated with the degree that is rising or setting at birth and never, within my experience at all events, with the degree that is culminating.

When we come to the Solar Epoch, however, we find things otherwise, for the Moon's place is then most frequently a connecting link with either the degree on the Ascendant at birth or that which is then cul-

minating, as examples herein will show. I would not insist upon a clear-cut rule at the present time, but it is impossible to escape the suggestion of a connection between the Moon's place at the Solar Epoch and the degree dominating the Midheaven or Ascendant at birth.

In speaking of monstrous births Ptolemy quite rightly informs us that in the birth horoscope such abnormal cases are usually attended by angular positions of the malefic planets, and this most usually infers that the line of lunar appulsion from the Moon's place at the Lunar Epoch to the Ascendant at birth (or its opposite, as the case may be) is affected more or less continuously during the period of parturition by the transit of the malefic planet, and this is certain to be the case when the malefic is rising at birth and is slow in motion, as is the case with Neptune, Uranus and Saturn. It is important to note that "the actual moment in which human generation commences is in fact by nature the moment of the conception itself . . . for the seed will, at the very first, and at once, receive its due quality as then dispensed by the ambient (of the heavens), and although in subsequent periods its substance is varied by growth and conformation, it will still, by the laws of nature, congregate, during its growth, only such matter as may be proper to itself, and will become more and more imbued with the peculiar property of the first quality impressed on it at the moment of conception."

While endorsing all that Ptolemy has here said, and which emphasises the importance of the Lunar Epoch, I am here seeking to show that there is a cause antecedent to the time of conception so far as this latter is related to the Lunar Epoch, and that the genesis of

the human species really begins from a solar appulsion which may anticipate the time of conception by a period varying from 180 to 365 days.

It is not to be presumed that a first demonstration of a law, especially one that is governed entirely by mathematics, will not admit of variants and even exceptions, and it is from these latter that we may expect the greatest degree of illumination. The study of the norm falls naturally into a more or less mechanical statement of fact and embraces the large majority of cases under examination, but from the abnormal we may learn very much more, and more particularly we may thence discover what results pertain to this abnormality and what may be the prevailing cause of such recession from the law.

SECTION IV

DIRECTIONAL INFLUENCES

THE subject of the Solar Epoch would not be complete without some reference to the directional effects which are indicated from that source. Those who have made a study of the Radix System of Directions as expounded in *Prognostic Astronomy*, and subsequently developed and further illustrated in the columns of the *British Journal of Astrology*, will already be convinced from experience of the efficacy of directions made from the Radix (Birth Horoscope) and from the Lunar Epoch. In both these horoscopes the chief signifiers are the Sun, Moon, Midheaven, Ascendant and Fortuna. The latter point is defined as that which bears the same relation to the Ascendant of the horoscope as the Moon does to the Sun. The process of directing involves the passage of any of these Signifiers to the places of the planets, or their aspects, in the horoscope ; and similarly, the planets are moved to the places and aspects of the Signifiers. In every case the measure of time is one day for a year of life. But inasmuch as a year consists of 365 days and the circle of 360 degrees, the mean value of the day will be $360/365$ or 23h. 39m., or if the day be taken as equal to 1° , then the mean diurnal value will be $59' 8''$. Directions thus made are found to be valid in regard to the indications drawn from the horoscope of birth and also from that of the

Lunar Epoch, and hence may be expected to answer to the same measure when derived from the Solar Epoch. This will be seen to be the case. In our thesis regarding the Descent of the Monad we have inferred that the Spirit is joined to the Soul and the latter to the Body of man at distinct epochs prior to birth, but that all are represented and incorporated in the physical body at the moment of birth when independent existence is established.

Hence, if we presume, as seems logical, that each of the three principles is represented by its appropriate vehicle of a texture that is substantially related to the various states of matter in which they function, the human, as we here know him, is a composite being, not a Chinese nest of boxes, one within the other, but a composite of three bodies of different tenuity, the physical being interpenetrated by the astral and the latter by the spiritual. This interpenetration of the three states of matter admits of the influences proper to the solar body, and those proper to the lunar body finding an interplay with those influences which are proper to the physical body, and which arise from the configurations of the stars in the horoscope of the terrestrial birth. The Thesis of the Solar Epoch clearly brings out this connectedness of the prime Significators, the Sun, Moon and Ascendant, and it remains now only to show that directions derived from the Solar Epoch by the ordinary methods of measurement answer to the events of life, from which it will be apparent that the Solar Body and the Spiritual Entity shares in the experiences of our everyday life, and is not remote from them as some may suppose, but rather that the evolving Spiritual Entity is here for the purpose of gaining experience to the end that it

may become self-conscious, strong, wise and compassionate.

In the instance of Case I, the death of the father in the spring of 1868 measures from the Solar Epoch to 5 yrs. 5 mos., answering to an arc of $5^{\circ} 21'$, and brings the Sun to the quadrature of Neptune nearly, Venus having progressed to the quadrature of that planet in conjunction with the Sun. Mars was directed to the opposition of the Moon in the Solar Horoscope, and the Midheaven was close to the semisquare of Neptune. Venus, on the day of the event, was in opposition transit to the place of the Sun at the Epoch, and Mercury was in opposition transit to the Moon's place in the same figure of the Solar Epoch. The Moon on that day was in transit over the Ascendant of the horoscope, 30th April, 1868.

The death of the mother was indicated by the quadrature of the Sun to the Moon and by the transit of Neptune over the Midheaven, and also by the transit of Saturn over the Ascendant at the time of the event, 8th May, 1891.

Blood poisoning, requiring surgical operation to the hand, took place in December, 1900, and was indicated by the direction of the Ascendant to the square of Uranus in Gemini (ruling the hands), by the progress of Venus to the opposition of the Ascendant and by the direction of the Midheaven to the conjunction with Cauda.

The Sun in the heavens formed its conjunction with Uranus in opposition to the progressed Midheaven of the Solar Horoscope on the 6th December, and this was the signal of the troubles which immediately followed, a crisis involving the lives of three persons and terminating that of one of them, the remaining

pair being, as it were, held to ransom for over a month.

In the horoscope of D. Lloyd George (Case II) we find that at the outbreak of the war in 1914 the Sun was close to the opposition of Neptune by direction, and in July of that year Uranus was opposed to the Sun by transit from Aquarius 11 degrees, while Saturn in Gemini 25 was in transit over the place of the Moon.

Stress conditions were in evidence all through 1915, Uranus continuing its transit over the opposition of the Sun, and Saturn retrograding to the place of the Moon again. In 1917 and 1918 Saturn was in transit over the Sun in Leo 11, and from 1919 to 1921 Neptune was steadily undermining the reputation of the Prime Minister of the Coalition Government, and tenaciously as this inept combination of discordant elements clung to office, Neptune eventually had its way with them. In the old Billingsgate days when the radical member for Carnarvon found it incumbent on him to cry "stinking fish" in the by-ways of politics, and all through the period of the Boer War, he was under very adverse influences, the Sun passing from conjunction with Mars to conjunction with Saturn and quadrature with Uranus. These influences lasted up to the age of 40 or 41 years, and did much to discredit his reputation in circles to which he afterwards aspired and, in virtue of inherent powers, eventually attained.

In the horoscope for the Solar Epoch of the Czar of Russia (Case III), which shows Neptune in the 7th House, almost in direct opposition to the Ascendant, a menace of hurt from most sinister enemies, we find that the Russo-Japanese War in 1904 measures to the

38th year from that of the Solar Epoch, and at this time the Sun had come to the exact quadrature of Mars. The Sun, on the same day after the epoch, was eclipsed, and Mars had progressed to a conjunction with the Midheaven! There can be little doubt that this fatal war with Japan had its origin in the compulsory ceding of Port Arthur to Russia after the victory over China in 1895, which marked the beginning of the fatal rivalry of the two Powers. At this time the indications show Sun square Uranus, and also in opposition to Neptune, which being angular was the more effectual, and going to the square of Mars, overtaking the latter in 1904. The defeat suffered by Russia in that strife was the signal for the axe to be laid at the root of the Dynasty. Fifty-one days after the Solar Epoch, measuring to 1917, we find the Sun in Libra 29, and the Moon directed to Cancer 20. Saturn was in transit through Cancer and came to the quadrature of the Sun in the end of Libra in the month of June, 1917, and Mars had progressed to the directional place of the Moon. At the epoch Saturn was in the first decan of Scorpio, and when the Ascendant came to the place of Saturn in the Solar Horoscope, the fateful declaration of war against Germany was the tocsin of the House of Romanof.

In the ex-Kaiser's horoscope of the Solar Epoch (Case IV) we find Cancer 25 on the lower meridian, and fifty-seven days after the epoch, answering to 1914, Saturn had progressed to Cancer 25, and was therefore in direct opposition to the Midheaven. In March of the same year there was an eclipse of the Moon which fell on the place of the Moon at the epoch, which was also the Midheaven of the Birth Horoscope. But it is

also found that the Midheaven is directed to Pisces 21, and hence the eclipse fell also on the Midheaven of the Solar Epoch for the year 1914, and Mars passed the opposition of this point at the end of July, 1914. Hence the war which was to be the downfall of the Hohenzollerns.

It is true that at this time the Sun was directed to the trine of Jupiter which happened in the year 1916, and gave to the German forces that initial series of brilliant victories which lured the War-lord on to his inevitable destruction. Saturn's progress was slow but sure, and when, sixty-one days after the Solar Epoch, answering to the year 1918, Cancer 25 came to the Ascendant, it brought along with it this same Saturn, which then had progressed to Cancer 25, and the downfall of the autocrat was complete. It will not be lost sight of that Saturn is the ruler of the Midheaven in the Solar Horoscope, and at that epoch is found in Cancer (its fall) and in conjunction with the Sun. Fifty-seven days after the epoch it formed the opposition to the Midheaven, and four days later (equivalent to 1918) it rose with Cancer 25 in the horoscope by direction! A more luminous augury could hardly have been invented, and had the ex-Kaiser not been blinded by his ambition, or had he known "that the heavens do rule," he would not have adventured his fortunes in war at a time so menacing.

In the instance of H.M. King George (Case V) it will be observed that at 47 years (days) after the epoch the Sun has reached the 20th degree of Scorpio, and there was an eclipse of the Sun on May 9th of that year which fell in opposition to the progressed place of the Sun in Solar Horoscope. Also that Jupiter was

stationary in June, 1910, in the 4th degree of Libra, and therefore on the place of the Sun at the epoch. The former indication was that of the death of King Edward, and the latter indication was that of the Accession. There was premonitory indication of this event 45 days after the epoch when a New Moon occurred constituting a Solar eclipse in Scorpio 19. The Ascendant of the Solar Horoscope was at that time directed to Scorpio 7, and on reference to the 47th day after the epoch (1910) we find Mars exactly in that degree of the zodiac, followed by Jupiter and preceded by Mercury, Mercury and Jupiter coming into conjunction at the time of the Coronation. Because Jupiter and Mars were on the Ascendant of the progressed Solar Horoscope for the opening of the Great War (51 days after the epoch) there could be no possible doubt as to the issue of the great struggle. The sudden turn in the tide of affairs in the summer of 1918 was accompanied by the transit of Jupiter over the Midheaven of the solar figure. The conjunction of Uranus and Jupiter on the Descendant of the solar figure in July, 1927, will produce a constitutional crisis.

The dependency of inferior things upon their superiors in human society as in Nature, serves to illustrate the fact that in the complex of human life there are wheels within wheels. A man in subservient position may be brought into prominence by reason of his service to somebody of much greater influence, and this is especially the case when the subservient unit has a benefic planet in either the 6th or 11th House of the horoscope, for then he is promised fortune and distinction by service or by patronage. There is an affinity to be traced between horoscopes thus related, and a comparison of the position of Jupiter in King George's

Birth Horoscope with that of the Moon in the horoscope of Mr. Lloyd George, for instance, or the Ascendant of Field-Marshal Haig, will show that they are practically identical. If, however, we compare the horoscopes of the late Czar of Russia and the ex-Kaiser Wilhelm we find that Uranus in the horoscope of the latter is on the Midheaven of the Czar's Birth Horoscope. Thus sympathy and antipathy exists in the constitution of individuals, and works out towards the fulfilling of destiny. And just as there are wheels within wheels in the case of individuals, so there is a constant interplay between the horoscopes of nations. The nation consists of individuals, and the world consists of nations and peoples. The World Horoscope is, therefore, the final source of appeal in all great issues, and the current indications in it are to be regarded as swaying the destinies of nations at any given period. What we call the "sphere of influence" of the individual differs according to the rôle they are required to assume in the working out of the greater issues of life. Planets in cardinal signs always indicate considerable prominence, and when the majority of the planets are so situated in a horoscope we have indication of a more than ordinary character. When these cardinal signs and the planets in them are also angular, i.e. occupying the cardinal Houses of the horoscope of birth, we have evidence of an epoch-making destiny. And as the Lunar Horoscope is of more intimate nature than that of the birth, and the Solar Horoscope even more so, it follows that such positions of the planets in the latter must indeed be very striking and significant. This is illustrated in the Solar Epoch of King George (Case V). Now the World Horoscope at the present time is verging towards a political crisis which begins in the year 1925

and does not come to an end until the Vernal Equinox of 1932 is reached. The present cycle of the World's career began at the full moon of the Vernal Equinox in the year -3999, which was the 15th day of the 7th month. On the 15th day of the 7th month Nimrod founded Babylon, the first of the cities of his kingdom after the Flood, which was in the year -2228. On the 15th day of the 7th month, the patriarch Abraham left Ur of the Chaldees, his native place, and went forth to fulfil his vast destiny. This was the year -1916. On the 15th day of the 7th month, he prepared the sacrifice of his only son Isaac, in type of the Great Sacrifice which was to be prepared by God for Himself. This was the year -1867. On the 15th day of the 7th month Israel, the progeny of Abraham, went forth from Egypt under the leadership of Moses. This was in the year -1486, exactly 430 years to the "selfsame day" after the departure of Abraham from Ur. On the 15th day of the 7th month, the Great Sacrifice took place at Calvary as foreshadowed by the immolation of Isaac. This 15th day of the 7th month is of historical and religious interest, and when the world comes to the apprehension of this great and significant date in the year 1932, the Sun and Moon will have passed about the earth in their apparent revolutions during a period of 4160 years, and will hold exactly the same relations with one another and the Vernal Equinox that they did at the founding of Babylon, to a fraction of a second of time.

Now if we consider the portents of the Great War of 1914-1918 in this connection we shall see that at the time of the Great Mutation conjunction of Saturn and Jupiter on the 26th January, 1842, the conjoined planets were in Capricorn $8^{\circ} 54'$, and the Ascendant

for London at the time of their conjunction was Sagittarius 24.53. Now by a curious process of attractive affinity all those great characters who came into relations with the focussing centre of influence are found to have horoscopical affinities more or less marked and direct with the horoscope of the Mutation. The importance of this latter horoscope is that from it was predicted the Great War which was to happen in 1914, and the indication was derived thus: The Midheaven of the horoscope for London was in Libra $29^{\circ} 21'$ which answers to R.A. 13h. 49m. 5s. To this is added the value corresponding to $72\frac{1}{2}$ years (January, 1842, to July, 1914), and this is equal to 4h. 50m., making a sum of 18h. 39m. 5s. This sum is the R.A. of Capricorn 9 degrees, and therefore to the longitude of the Great Conjunction of the two greatest planets of the solar system. But what I desired to point out particularly in this connection was the fact that a very powerful triangle of personalities had converging influences on the Ascendant of the horoscope for London. H.M. the King has Jupiter in the same degree as that which was rising, Field-Marshal Lord Haig has his Ascendant in that degree, and the Minister of Munitions has the Moon in the same degree. Maréchal Foch was born 2nd October, 1851, and has Jupiter on the degree which held the Midheaven of the London horoscope for the Great Mutation Conjunction. At the age of 63 (days after birth) we find Venus and Mercury in close conjunction passing over the Ascendant of the Mutation Horoscope, and the Sun coming to the trine aspect of Mars which at birth was in the Moon's Node and rising.

Hence he was destined to bring peace through victory to a stricken world. Significant, too, is the

fact that Mars in his horoscope of birth was in conjunction with the Ascendant of the ex-Kaiser and the Moon in opposition to it. But this is quite in keeping

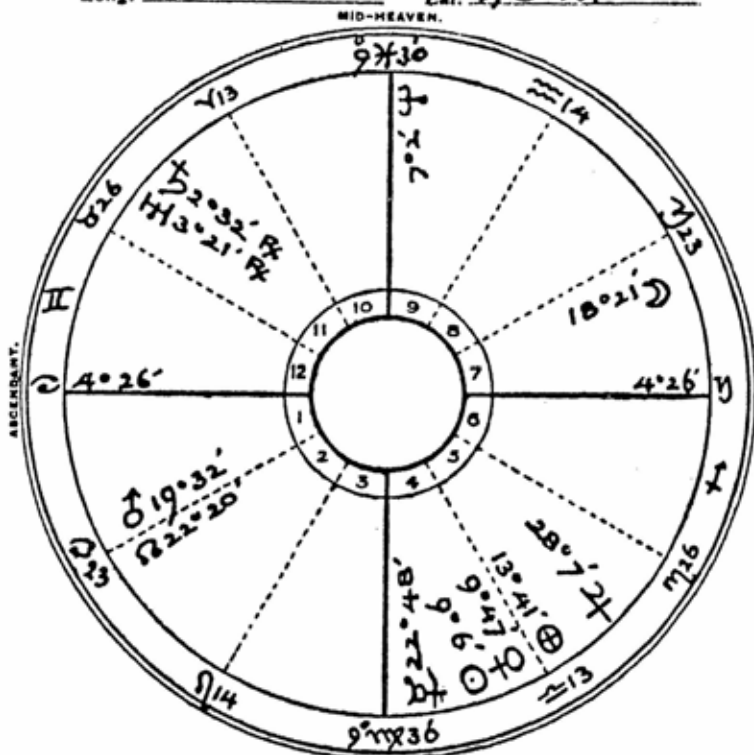
THE MAP OF THE HEAVENS.

Date 2 Oct. 1851

Hour 10 h. p.m.

Long. 0° 2' E.

Lat. 43° N.



with the fact that he did very much to topple the autocrat off his throne, and send him skulking into exile.

Even as I write the world is on the threshold of a crisis greater still than that which befell it in 1914, and

the world moves as if the mad dog of Europe were dead, and there were no disgruntled but ambitious rulers out of work in Europe with an intimate knowledge of international affairs and a faculty for pulling the strings which comes of long experience. The heel of Esau may have been lifted from the neck of down-trodden Judah, but the hand of Jacob is not yet revealed. Between the heel of Esau and the hand of Jacob there is an interregnum, during which the hand of man will work its own inevitable destiny, groping in the twilight. "For Esau is the end of the Age and Jacob is the beginning of that which followeth."

Enough has been said in these pages to show that there is a language of the heavens which can be learned and understood, which has existed from the beginning and from which the light of prophecy proceeds. Setting aside as of but ephemeral interest the interplay of forces working in the world, we pass from one to another of the system of wheels by which the vast machinery of human polity is moved until we come to the one great central driving Power on which all else depends, and there we stay, for God hath wrought this thing, and He is just.

CONCLUSION

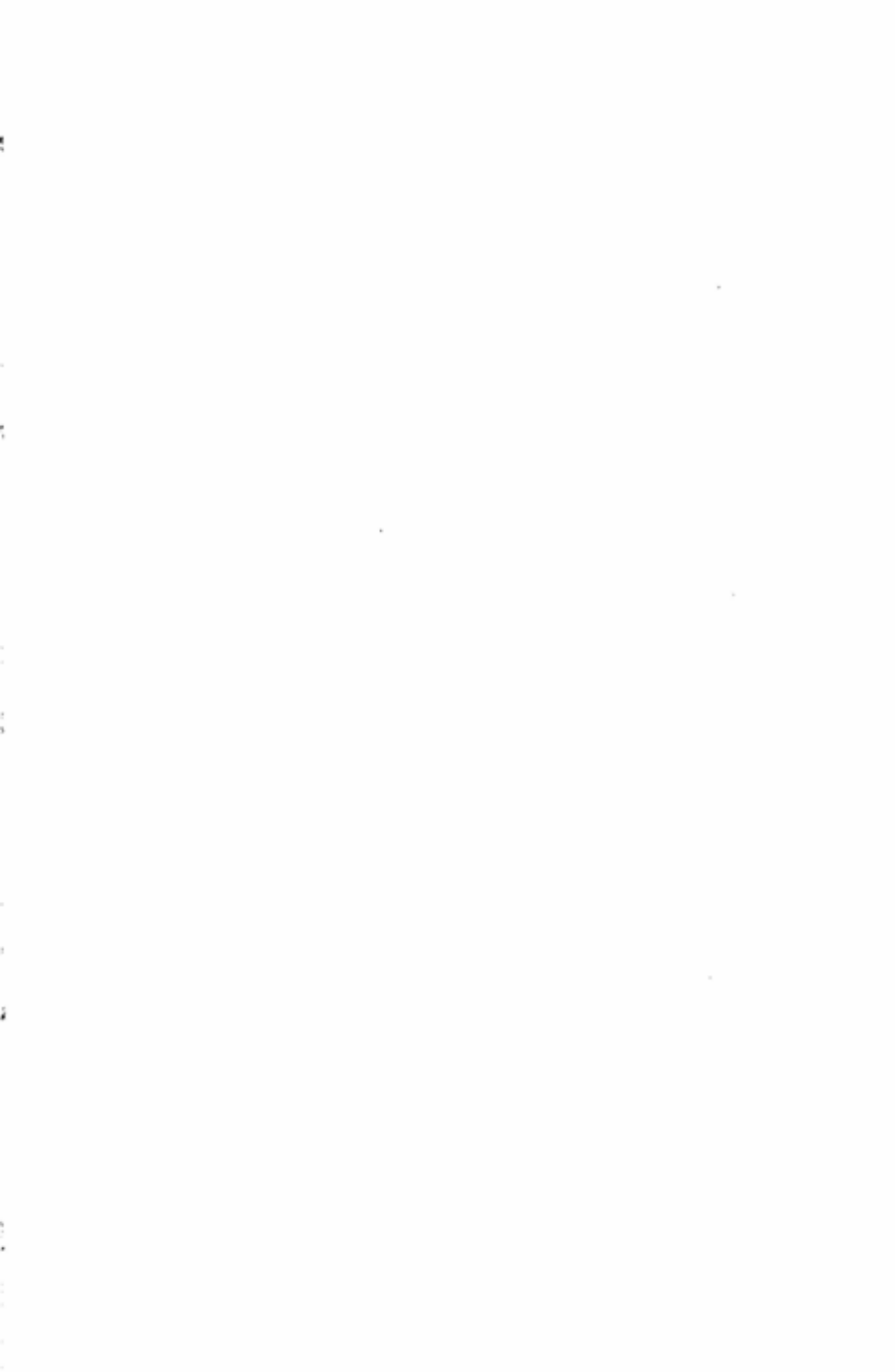
I HAVE now only to bring my essay to a close by remarking that for a long time I have put off the task of writing it, but found that the demand for more light on the subject was becoming too insistent to be any longer disregarded.

I have waited until such time as in my belief the claims of the Lunar Epoch, better known perhaps as the Prenatal Epoch, have been fully established.

Moreover, although perfectly satisfied in my own mind as to the place to which the Solar Epoch should be assigned in the scheme of astrological thought, and also fully assured of its truth, the case could not be adequately presented without working up some few, at least, of the many instances that had served to bring conviction to me.

I feel now not only that it is my duty to present the thesis to astrologers generally, but that the work has been done at a time when it is asked for and most needed. Further, I am well aware of the fact that the time for the study of these arcana is short, and that anything which can contribute to a fuller understanding of the origin, nature and destiny of mankind ought to be brought forward at a time when there is an opportunity to absorb it and make it a part of one's scheme of thought. For everything in the near future will depend on man's attitude to, and understanding of, the greater environment to which he is related. So

here are the main facts connected with the Solar Epoch. It is open to the reader to accept them in the light of a pleasing theory or to bring them to the test of true or false, and thereafter to give them due house-room. The Solar Epoch, when thoroughly explored will, in my belief, hereafter hold a place no less important than that accorded to the Lunar Epoch in the estimation of all progressive students of the science of Astrology.



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