

Uranus, Neptune and Pluto:

An investigation into the sources of their symbolism

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Introduction

The purpose of this paper is to ascertain the methods used to evaluate and classify Uranus, Neptune and Pluto, in astrological terms, and to discover whether those original findings have been modified or changed with experience and later study. It will be demonstrated that the symbolism currently in use remains materially the same as those first tentative steps, and that that symbolism was drawn largely from one ideology.

Tracing symbolic derivation is complex and convoluted: account needs to be taken of the various contributory threads accreted by cultural, philosophic and social considerations. In relation to the seven “traditional” planets,¹ researchers have had to use limited and fragmentary sources because of their antiquity. With the trans-Saturnian planets² of Uranus, Neptune and Pluto, however, investigations are facilitated by their recent discoveries and by the large volume of published material that is available.

With this abundance of material focused upon Uranus, Neptune and Pluto, and the high number of astrologers who implement these planets, it suggests that their symbolism is certain and established. The latter is true in that the majority of astrologers accept the symbolism of

¹ Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon; also styled the Ptolemaic planets, referring to Claudius Ptolemy, c. 2nd century AD.

² So called because their orbits lie beyond that of Saturn.

these planets as substantially definitive. There are also those who employ them in a limited way, and fewer still who do not use them at all. The latter two groups have become larger with the increasing popularity and application of astrological systems predating astrology's fall from favour³ during and subsequent to the Age of Enlightenment (1650 – 1800). By the time, of Pluto's discovery in 1930, there were similar divergences of opinion, although there is little astrological literature from those who did not hold to the use of the new planets.

The Discoveries

William Herschel discovered the planet he named "Georgium Sidus" in 1781, which also became known as "Herschel" or "Herschel's planet".⁴ Following suggestions by Bode and John Couch Adams, the name "Uranus" was accepted only in 1850. In 1846 Urbain Leverrier announced Neptune's discovery, but joint credit has since been given to Adams. Clyde Tombaugh at the Lowell Observatory discovered Pluto in 1930. For a time, astrologers styled this planet Lowell-Pluto to distinguish it from the hypothetical Pluto (Wemyss-Pluto)⁵. Uranus is the only one of these that can be seen with the naked eye.⁶

Naming of the New Discoveries

Uranus and Neptune were named in accordance with the tradition of naming planets according to classical pantheons. Uranus, or Ouranos, the Greek god of the heavens and father of Cronos. Neptune was a lesser god of the Roman pantheon who absorbed the legend of Poseidon, son of Cronos. Pluto, however, was named following a

³ These are often referred to, in chronological order, as "Hellenistic", "Medieval" and "Traditional". All form part of the Western Predictive Tradition.

⁴ He named it Georgium Sidus after his patron King George III. Some called it the Georgian planet, for example, orsdaile, *CP*, p.57.

⁵ Discussed later.

⁶ Even at maximum visibility, Uranus is at the extreme of visibility for the naked eye.

number of suggestions, including “Constance” from Percy Lowell’s wife, and “Vulcan”. The name came from an 11-year-old girl in Oxfordshire (England) and it has been said that Pluto was her favourite Disney character.

The fact that astronomers had named these planets, naturally without any reference to astrological symbolism, did not deter astrologers. Having brushed aside all objections in the cause of synchronicity, they proceeded to draw upon the myths associated with these gods for their symbolism. In the early days following Pluto’s discovery, some resisted its name:

“Unfortunately astronomers have given it the unsuitable name of Pluto, a name which had already been given to a different hypothetical planet (ruling Cancer). To avoid confusion it is necessary in astrological circles to refer to the original Pluto as Wemyss-Pluto⁷ and to the Lowell planets as Lowell-Pluto.”⁸

Sources

Some of the published material relating to these planets is examined and compared to the accounts of their symbolism presently accepted by astrologers. This is done to identify similarities, or otherwise, between the published findings of the earlier astrological authors and those of more recent years. In so doing, the impact made by early observations of the “influences” of the trans-Saturnians on current thought can be approximated, and any changes made by later observers noted.

While research of the private papers of published astrologers would prove fruitful in discovering the development of their opinions, it was their published works that had impact on the astrological community at large, particularly students. Those students carried forward and transmitted those ideas. It is not assumed that all astrologers agreed with these published accounts, but such accounts would impress upon their readers and thus affect later practice.

⁷ Maurice Wemyss, astrologer and postulator of many trans-Neptunian planets.

⁸ Leo, AS.

The sources used for this paper include works published soon after the discoveries of these planets, the most important (and the least prolific) being those that followed the discovery of Uranus. As the first incidence of a new member of the solar system, it provides an insight into how that impacted on astrological authors. Since the existing astrological symbolism had been developed over millennia, 18th century astrologers were faced with finding a way of addressing a blank sheet. Methods of ascribing symbolism to Uranus will be compared to those used for Neptune and Pluto.

The writings of authors of the late 19th and early 20th centuries are explored to find development of early opinions following a century of experience of Uranus. Those authors known to have been influential through to the middle years of the 20th century are highlighted because this period marked a renaissance for astrology. A growing number of students were attracted to it and books of instruction proliferated. As will be shown, the symbolism of Uranus and Neptune was becoming established and the possibility of more planets being discovered was anticipated. This material, then, will demonstrate the method that would be applied later to Pluto.

Modern sources include works recommended for students by some of the major schools of astrology. These were not chosen because the symbolism they promote is universally accepted, but because of the numbers of students who are, or have been, exposed to it through these schools. (Many of these works are addressed specifically to students who have little or no previous knowledge of astrology.) Such students will, necessarily and understandably, present fewer challenges to the accepted body of knowledge precisely because they have no information with which to compare what they are being taught. From this it is deduced that the symbolism promoted in those published works will have had, and will continue to have, a wide influence on astrological practice.

Certain almanacs and magazines are also referred to because within their pages might be found less formal discussions and airings of views. Their more frequent publishing also provides an interesting monitor of the way opinions were developing, at least, in print.

*Christian Astrology*⁹ by William Lilly (1602 to 1681) is used as a general guide to the astrology of the mid- to late 17th century. The reason for this is its intrinsic value as an astrological textbook, acknowledged as such by many at the time of its publication and through the centuries following. Worsdale writes: “*The Works of Mr. John Partridge, and Mr. William Lilly, are of more value than all others that have been published in this Kingdom;*” whilst castigating Gadbury, Coley and Sibly as “pirates” and “impostors”, indicating that he was not simply revering the astrology of the 17th century as a whole. Those later authors who provide bibliographies or sources often refer to Lilly.¹⁰

Little published evidence can be found of those who resisted the incorporation of the new planets into the established scheme. The question of whether the new discoveries should be accepted as having astrological symbolism at all might be inferred from such resistance, but there is no specific evidence. Their resistance was at odds with the trends of the time making it difficult to find a publisher. It should be noted that many of the astrological authors were Theosophists who had the great advantage of access to the Society’s own publishing house.

The Historical Context

The background against which the discoveries of the trans-Saturnian planets took place was of wide-ranging political, social, scientific and economic changes and advances. “Progress” and “Science” being the watchwords of the period. Uranus’s discovery occurred towards the end of the Age of Enlightenment (1650 to 1800) and within the Industrial Revolution (1700 to 1950). Neptune was discovered when Great Britain was at the height of its power and influence and when travel and communications generally were undergoing radical change. Pluto’s discovery coincided with the World Economic Recession,

⁹ Regulus 1985 facsimile edition of the 1647 original.

¹⁰ Worsdale, CP. As also, Sepharial (Walter Gorn Old), *The Manual of Astrology*, London, revised ed. 1962 of 1828 original, who quotes Lilly as a source. *The Astrologer’s Magazine*, Vol.1. No. 1, August 1890 provides a horary from *Christian Astrology*: “If Presbytery shall stand”. (When compared to the original judgement it is clear that there are a number of errors and omissions in the magazine version.)

which began in 1929, when the booming confidence and self-assuredness of the industrialised nations crashed along with the Wall Street Stock Market. The mood of the times was impressed upon astrologers as much as anyone else, and it was from these events, inventions and achievements that part of the symbolism of the trans-Saturnian planets was drawn.

When astrology fell into disfavour in the Age of Enlightenment, the educated person was no longer inclined to take it up as a serious study. Astrology came under the scrutiny and criticism of the Church no more; an indication of the decreasing influence of astrology; fewer of the nobility availed themselves of its assistance, and the ridicule heaped upon it sounded its death knell. Astrological literature diminished after 1700 as did the astrological content of the previously, hugely popular almanacs.¹¹ The end of the 17th century marked the beginning of the decline of astrology; it had “*lost its intellectual vitality and respectability*”. Previously, in England, the astrologer gained status and reputation through the publishing of almanacs, which provided an effective advertising platform. Through the early years of the 18th century, astrological content diminished as the famous astrologers died, with no-one to continue the work.¹² With its loss of status within the scientific community towards the end of the 17th century, came the drive to reform astrology, in order for it to regain respectability and to fit into the new scientific model. In the face of Establishment derision and scientific advances, the astrologers attempted to revive interest in, and respect for astrology.

In the 17th century, astrologers had considered themselves artists, and this is reflected in the titles of their published works: *Christian Astrology*, *Mikropanastron: Or an Astrological Vade Mecum. Briefly Teaching the whole Art of Astrology*,¹³ *Key to the whole Art of Astrology*¹⁴ for example. In the 19th century, Sibly, taking a broader and, perhaps, safer approach, entitles his work, *A New and Complete Illustration of the Celestial Science of Astrology; or the Art of foretelling future Events and*

¹¹ Keith Thomas, *Religion and the Decline of Magic*, Middlesex, 1971, p.424. Bernard Capp, *Astrology & the Popular Press: English Almanacks 1500 – 1800*. London 1979

¹² Capp, p.238.

¹³ John Partridge, London, 1679.

¹⁴ Henry Coley, London, 1676

*Contingencies*¹⁵ and he styles astrology “Uranology”.¹⁶ Worsdale’s book also covers both perspectives as *Celestial Philosophy, or Genethliacal Astronomy* and he entitles himself an astronomer, rather than an astrologer. It was not, however, just the book titles which altered in nature, but their content, too, reflected the progressive trends of the time.

The Rationalisation of Astrology

With the reforms came the dissipation and degeneration of the traditional body of knowledge. The astrological system and its symbolism began to be changed in order to fit into the scientific rationality of the age which insisted upon the questioning of the principles and theories of their predecessors. Nothing could be taken for granted, or regarded as above the new laws of investigation. Astrologers took this to heart and went about questioning principles and theories which had been in place for centuries. However, they seemed not to understand, much less apply, the rigours that the scientists referred to in their examinations. Any principle that did not stand the test of “reason”, was discarded. For example, the essential dignities of term and face were, according to Raphael (R.C. Smith 1795 – 1832), only invented to try to account for the effects of unknown planets: “...continually finding certain effects to follow, the cause of which was unknown to them [the ancients], would frequently attribute partial effects to fallacious causes, ... Hence the theory of the “Terms” and “Phases”, which the experience of the present day leads us to reject...”, as he does the principle of the two triplicity rulers, and the planets’ day and night rulership of the signs as, “a relic of ancient superstition” and as “superfluous and void of truth”.¹⁷ We find this theme repeated later, “...substitutes were used to supply the place of the mystic planet [Uranus] in ‘horary’ astrology; the old traditions were either lost, or had become so corrupted and distorted that Astrology could no longer be called a science, but rather a mere mode of divination.”¹⁸

¹⁵ Ebenezer Sibly, London, 1813, 11th edition.

¹⁶ Sibly, p. 53.

¹⁷ Raphael, AMA, p.134.

¹⁸ Leo, AFA.

Contrary to their new-found scientific principles, no evidence was ever produced for these exclusions, justification being provided by that other scientific principle of “experience”. Even that was never demonstrated, although by rejecting the day and night rulerships of the planets (the principle of sect), they paved the way for the inclusion of the new planets into the scheme. The rationality of the five planets having two signs of rulership each, when the Sun and the Moon had only one sign of rulership each, was questioned. They concluded that a solar system of ten planets and two luminaries was required for their new system. The solar and lunar sects and the principle of essential dignity, (both explained later) lie at the root of the astrological system; once it had become rootless, astrology could be bent this way and that to suit the operator and the “scientific” mood of the times. In so doing, the astrological scheme lost its potency and reliability: errors were made in an increasing number and predictions became less specific.

Accuracy and reliability are maxims of science, so this lack needed to be rationalised, too, and it was attributed to several causes. None of these was held to reflect on the new scientific astrology – the ancient astrologers and their system caused it:

“What our forefathers, as Astrologers, lacked in deficient astronomical knowledge, through which much of what they said was regarded through a superstitious eye only, is more than replaced in modern times by advanced scientific knowledge.”¹⁹

An incomplete solar system was also held to account for these errors:

“When we consider how much this planet [Uranus] must have baffled the judgment of the ancient Astrologers; and when we reflect also, that there may be other planets equally powerful, beyond his orbit, as yet undiscovered, we cannot help remarking the extreme ignorance and folly of those persons, who require from the Astrologer what they expect from no one else, infallibility.”²⁰

We see here an example of how it became possible to work with an unreliable system and still claim rectitude. The astrologer cannot be

¹⁹ Moreland Hickman, *The Astrologer's Magazine*, London, February 1891, Vol. 1 No. 7. p. 157.

²⁰ Raphael, *AMA*. p.72.

held responsible for planets that have not yet been discovered, but are, nevertheless, the cause of errors in astrological judgement. This attitude is encountered again when exploring the influence of the Theosophist astrologers of the late 19th and early 20th centuries.

A complete system will result in an accuracy far beyond the achievements of the past, they say, even though they have not accomplished it, and which becomes the responsibility of future astrologers:

*"The fact that there are planets in our solar system which have not yet been discovered by science seems of the greatest importance to the astrologer. For how many doubtful points and errors in theory might not these three secret planets account, if they could be re-discovered and tested as we have tested Uranus, and as Neptune the mysterious is now being tested? So long as planets, and much more their esoteric natures, remain hidden, we must sorrowfully confess that we are only groping on the threshold of the true Astrologer, and that we have not penetrated to the inner shrine."*²¹

The conviction that only the discovery of a further three new planets was needed for them to possess "Astrological Truth", is not only simplistic, but absolves them of any obligation to accuracy. The evidence shows that these ideas persisted even after the discoveries of Neptune (as the preceding quote demonstrates) and Pluto. Far from resolving the problem of unreliability, these discoveries raised further questions, which were answered with references to the natures of the new planets themselves: it was not possible to understand these planets fully because their natures were those of mystery and unpredictability.

The many discoveries of heavenly bodies and the proposals put forward by respected astronomers of hypothetical planets, (one being Vulcan, whose existence was eventually disproved), gave them ammunition with which to fight the battle of rationalising astrology. At no time was it ever mooted that the new system itself was faulty, or that the unpredictability and mystery of the new planets was caused by their lack of action or influence.

Concurrently, astrology's secularisation continued and its philosophy forgotten, thus it became increasingly difficult to understand certain

²¹ "Leo", *Modern Astrology*, May 1892, No.22. Vol.2 No.10. London.

principles, which subsequently were jettisoned to be replaced by personal opinions and the new planets.

Quite apart from the foregoing, with the deaths of the leading lights of astrology, such as Lilly, Partridge, and Booker, the oral tradition was lost. Students of astrology, more than ever before, had to rely solely upon the written works of the masters. With no-one to explain or to guide, the student was left very much to his or her own devices. The more experienced among them, those who were published, made it clear that it was acceptable to trust to one's own understanding without reference to anyone else: "... *dropped Ptolemy for once and developed a little originality. Less of the former in his [A.J. Pearce] Text-Book and more of the latter would have been more acceptable, for I consider Ptolemy used up.*"²²

"Originality" became the prerequisite for good astrology, no longer would astrologers refer to the past and its authorities of those millennia. Only personal understanding and experience, and intuition had value within the new system.

The Theosophical Society and the New Age

It is difficult to overestimate the influence that New Age ideals and philosophies have had on astrological symbolism and practice. The accretion of various mixtures of Eastern and Western mysticism and esoterica has impressed itself indelibly on modern astrological thought. When the psychological model was also included into the new system, astrology became almost unrecognisable when compared to its former system, methods and techniques.

Responsibility for the origins of the New Age movement is generally attributed to Madame H.P. Blavatsky (1831 – 1891)²³. She was one of the founder members of the Theosophical Society, inaugurated in 1875. Its influence extended worldwide and its membership included such prominent astrologers as Alan Leo, Vivien Robson, Marc Edmund

²² George Wilde, article in *The Astrologer's Magazine*, London, October 1890, Vol. 1. No.3.

²³ Nicholas Campion, *The Great Year*, London 1994.

Jones, H.S. Green, Edward Lyndoe, Charles Carter and others. Leo was the most prolific writer and through the good offices of the Society's own publishing house produced many popular books on astrology. He is, therefore, important for our purposes here.

What Leo began, his fellows continued after his death in 1917, with revised editions of his books continuing to be published under his name. He and his wife, Bessie, were enthusiastic activists, and their efforts were important in the revivification of interest in astrology. Few astrologers can claim to have had such a far-reaching influence as Leo had, and that influence was one of a Theosophical bent as is evidenced by his published works. Thus we see the ideals of Madame Blavatsky's New Age being mixed into the much older astrological system, because by this time astrology's principles were considerably more pliable.

The astrology of William Lilly, his contemporaries and predecessors was of the Western Predictive Tradition. Even with the reforming zeal of the late 17th and early 18th centuries, much of that tradition had remained intact. The Theosophist input was part Eastern mysticism and religious principles, part Spiritualism, and part Freemasonry. Together they produced an ideology embracing, among other things, reincarnation (the principle of successive lives) and karma (the notion of reincarnating expressly to correct mistakes made in previous lifetimes).

Theosophy also held to the notion of the perfection of humanity, in that successive generations would become increasingly enlightened (in a Theosophical sense through reincarnation and karma). These they named as "advanced" and acknowledged that but few "advanced souls" had incarnated in the early part of the 20th century. Similarly, the planets were used to denote humanity's stage of advancement, or spiritual evolution, hence:

*"We learn, from those more advanced in knowledge than ourselves, that she [Venus] is inhabited and that her humanity has reached a very high stage. For each planet, as we shall learn later, is a physical world for the purpose of evolution."*²⁴

²⁴ Leo, AFA, p.3

There were approximately three “classes” of people and each class responded to astrological predictions (made via their horoscopes) differently:

“In the lowest class stand undeveloped and untrained souls, those who are yet young in evolution; in the highest, those who are older and more experienced souls, practising self-control and using reason and reflection both in thought and action. Between these two stand by far the largest class, in which are found the majority of souls of our present stage wherein the will has not yet full power, while on the other hand it is not entirely plastic: there is sufficient receptivity to respond to certain vibrations and not to others.”²⁵

It became common currency to allocate various groups of people to one or other of these classes. It comes as no surprise to note that the “lowest class” contains the “criminal classes”, and that section of society which breeds them. Later we will see that those who failed to understand or agree with the Theosophist doctrine, particularly as it pertained to astrology, were considered not to be of the more advanced levels of humanity. In fact, those who did not believe in reincarnation were *“wasting their time in endeavouring to follow our reasons in astrological thought.”²⁶*

This is more clearly stated thus: *“Those of our readers who hold to the doctrine of reincarnation, or metempsychosis, will follow us more intelligently than others.”²⁷* And, *“...I am convinced that no careful and sincere student of the venerable science of the stars can really progress without a thorough knowledge of Theosophy and its bearing upon Astrology. Not that esoteric astrology lies open to the eye of every casual reader of Theosophy.”²⁸*

These comments are important because it is likely that their readers and students would be embarrassed into accepting their tenets, fearing that they would be judged unintelligent, or lacking in spiritual advancement and, thus, belonging to the lower class of humanity. In a time when the class system in England was still firmly in place, the

²⁵ Leo, *TPH*, p.xi and Isabelle M. Pagan, *From Pioneer to Poet*, London, 2nd ed. 1926 of 1911 where she speaks of the “evolved” and “primitive” types in relation to the zodiacal signs.

²⁶ Leo, *TPH*, p.xi

²⁷ Sepharial (William Gorn Old), *TMA*(the British Library notes that the 1912 edition was also revised). p.75.

²⁸ “Leo”, *Modern Astrology*, May 1892, No. 22. Vol2. No.10. London.

implications of such statements would not be missed. It is interesting also that *"the largest class"* mentioned by Leo, would be termed the Middle Class.

Theosophists also believed in freewill, although this was conditional. If you were one of the advanced or middle classes, your ability to "overcome" your destiny through self-control was greatly enhanced. Those of the lower order were not so advantaged and were at the mercy of their horoscopes. Thus was the astrology of their predecessors disparaged as being "fatalistic"²⁹. It was *"far too inclined to regard all events foreshadowed in the horoscope as if they were a necessary and unavoidable fate."* This might be considered a reasonable point to raise for an adherent to the philosophy of freewill, but Leo continues with: *"The Great Architect of the Universe can bring events to pass through a man's own actions as well as through those occurrences which he cannot control."*³⁰ He has overlooked the fact that if God can cause events through and to humanity, then that is an argument for the philosophy of destiny, rather than against it.

Freewill provided yet another reason for the astrologer's inability to delineate the horoscope correctly. The following reasons were given for the failure in identifying the marriage partner from the nativity:

*"Now it is a fact that many whose nativities have passed through our hands have married the exact opposite description of individual to that described by the application of the solar or lunar orb, and to our mind this bears out the axiom that "the stars incline but do not compel," ... had they [the native] allowed matters to take their course their union with the persons so signified in the nativity would naturally have followed, but in these cases where they exercised "free will" they married to a far different description of individual...."*³¹

Nothing daunted, such illogicality is to be found throughout the writings of the Theosophist astrologers, providing a ready excuse for the failure of their techniques and methods. So, while the lives of some were subject to Fate, the lives of others were not, at least, not to such a degree. The trick lay in recognising who belonged to which group.

²⁹ Leo, TPH. p.32.

³⁰ Leo, TPH, p. 32.

³¹ *The Astrologer's Magazine*, March 1891 Vol. 1. No. 8. p. 171.

Retrospective identification thus becomes a desirable method of approaching the nativity. Once an incorrect prediction has been made, as in the preceding example, the native can then be identified as belonging to one of the two higher classes of evolution.

Thus prediction becomes impossible because the native wilfully behaves outside of his or her astrological parameters. Such actions cannot be predicted because they are not described by the symbolism produced by the horoscope. The astrologer cannot predict the unpredictable and so cannot be blamed for error. This ultimately raises questions about the purpose of the horoscope; if certain individuals act independently of their nativities, what is the horoscope describing?

It is noticeable, too, from the writings of Leo that God is being supplanted along with Divination³²:

*"For Astrology is the most comprehensive study conceivable, a science which no mortal mind could invent, being the direct work of immortals who came from other worlds to instruct our infant humanity."*³³

Astrology had always been accepted as Divine Science, the means by which Man might glimpse the Will of God. Leo proposed that astrology was obtained from unnamed "immortals", introducing an indirect line of communication; astrology is no longer a means to access the Divine Mind, it is no longer a representation of Divine Will. Furthermore, if the astrologers of previous ages had been fooled by superstition and corrupted by excess, it would be unthinkable that they should have had a hand in its construction or development. Thus, astrology can come from "*no mortal mind*".³⁴

Another principle of Theosophist doctrine needing explanation in order to understand the development of astrology in recent times is the notion of "vibrations" and "octave expressions":

³² Meaning "of the Divine"

³³ Leo, *HTJN*. p. v.

³⁴ Whilst it is possible that "immortals" correspond with "angels" in other philosophies and religions, and "other worlds" to "heavens", the change of language indicates a change of emphasis. Indeed, these "other worlds" were nominated as the planets of our solar system.

*"A few students, looking more deeply into the esoteric side of the study, have discovered that there are higher vibrations than those generally attributed to the influence of the planets, but the failure of those coming under any particular planet to respond to these higher vibrations has caused this side of the study to be neglected."*³⁵

Again, the student has to accept that it is the failure of the native to show signs of these vibrations, not the failure of the principle, which has caused the study to be laid aside; neither the principle nor the astrologer was rejected as flawed. The concept of "vibrations" is repeated many times throughout the work of those authors who discuss the actions of the new planets. It continues to the present day, although often without using the word, and discusses the native's capacity to respond to the various planetary energies. Such capacity was judged through the concept of the three classes of humanity. What this presents is a catch-all for the errors made by astrologers in their delineations of horoscopes: if the native did not recognise the interpretation, or did not experience the prediction, he or she had failed to respond properly because of his or her lack of spiritual development, or because of an excess of it. It was, of course, necessary for the astrologer to be able to recognise members of the three classes if they were to make accurate delineations and predictions. The method of doing so is not explained, but there are hints about obtaining such information intuitively.

We will encounter such theories when we begin to compare the symbolism of the trans-Saturnian planets, in which the Theosophist astrologers describe their actions in terms of "octave expressions". In a musical sense, they explain a planet's operation as a "higher" or "lower" octave expression of another planet, as will be demonstrated later.

Along with this admixture of philosophies and ideologies was their lack of understanding of astrological principles and its Western philosophical origins, resulting in, what can be described as, a self-righteous defensiveness that required little in the way of logic. According to Leo, astrology had to be recovered from "wise Chaldea"

³⁵ *ibid.* p. 28.

and rescued from those who had come after (the Greeks, the Romans, the “Arabs” and the Jews). It produced such statements as:

*“For the first time since the glorious days of wise Chaldea an attempt is made in the present series [of his Astrology For All titles] to place before the world the true Chaldean system of Astrology. That truth has been preserved in its symbology, and so plain are its symbols that he who runs may read. The time has come to again reveal the hidden meaning concealed so long in circle, cross, and star. We shall commence the task by removing some of the débris that has fallen around the title during the past ages. One desire only prompts our writing, the desire to serve humanity and to give to those who possess an eager intellect and a pure love for truth some of the crumbs of wisdom that have fallen from the table of those whom the author is truly grateful to know as his teachers.”*³⁶

As far as can be ascertained from his books, no evidence of the above was ever offered. His sources for the “true Chaldean system” are, like Leo’s teachers, unnamed, but the reader is led to believe that Leo has access to some definitive source of astrological wisdom. The following quote leaves little doubt about his confidence in his own rectitude and that of his Theosophist ideology.

*“since the first Edition of this work was published, in 1903, the scientific basis of Astrology has been definitely laid down.”*³⁷

Such certainty was a feature of the period, particularly with regard to the sciences, and astrology was regarded as an experimental science, potentially having the capacity to be successfully tested through the rigours of scientific method³⁸. It was suggested that its name presented an obstacle for interested scientists, because of its connection to the so-called excesses of the past, hence: *“Doubtless it will have to be rendered respectable under some other name, such as Cosmic Psychology; or, ... Cosmecology – the Ecology of the Cosmos.”*³⁹

In some instances, it is apparent that those writers were attempting to steal a march on astronomers by pre-empting their discoveries:

³⁶ Leo HTJN., p.iv

³⁷ Leo, HTJN, note p.29.

³⁸ As a number of astrologers still do.

³⁹ Nicholas de Vore, *The Encyclopedia of Astrology*, New York, 1980, first pub. 1947.

*"Revolving around the Sun then, we have several planets. The first, not yet discovered by astronomers, is called Vulcan. ... It is interesting to note that according to a certain body of occult teaching, this planet is destined to become the future physical home for the majority of our humanity, and also that he belongs to our own chain of worlds."*⁴⁰

Statements such as this have been taken as predicting the discovery of Pluto, but astronomers, too, were predicting such discoveries, both correctly and incorrectly.

Here is provided a glimpse of the proceedings for attaching certain symbolism to the new planets. As explained earlier, such anticipation resulted not from science, but from the Theosophist ideology of the "chain of worlds". In this, each planet represented a stage in human spiritual evolution; becoming increasingly advanced the further outward in the solar system humanity progressed.

*"The Moon may be called the mother of the earth; for all life that once existed there, together with its water and atmosphere, has been drawn off by the earth, the Moon being the physical globe in a past chain of worlds connected with our evolution."*⁴¹

*"...[Jupiter] is in course of preparation for its humanity, being at present uninhabited."*⁴²

From this it is clear that they also believed that each planet was, or would be, inhabited by humanity. This was not intended to be, or become, an astrological principle, evidenced by Leo's instruction regarding the naming of Pluto mentioned previously. These were doctrinal statements, being absorbed by astrology later:

"In this sense, Uranus can have no sign of exaltation, and its correspondence with Aquarius can only be considered as connected with the 'spiral' of superhuman evolution which commences with Aquarius and having no

⁴⁰ Leo, AFA, p.3

⁴¹ Leo, AFA, p.4.

⁴² Ibid, p.5.

relation to the ordinary circle of signs which commence with Aries. The same remarks apply to Neptune..."⁴³

These remarks imply that the Theosophist view of the solar system was not intended to replace that of astrology's tradition, or, at least, it was to serve another purpose. It is observable in the frequent allusions to the exoteric nature of the astrology of tradition, as opposed to Theosophy's esoteric drive, that a new system was being constructed. A system that, at first, was intended to be separate to that already in place, but came to merge with it, and eventually, to subsume it.

"In dealing with the general rules for judgment in the following pages, an attempt is made to strike a higher note than has hitherto been struck, and although it is not the highest, it is quite high enough for the present. What is here written has not been copied from other books, a practice which seems to have been adopted by the majority of writers on Astrology, but is the result of deep thought and practical experience, which I am anxious to share with my fellow students; and to those who like myself have become absorbed in its study this fragment of learning is offered in the hope that it will help them to judge a horoscope more correctly than would otherwise be the case. For it strikes the note of the New Astrology, the foundation of which has been already laid by the establishment of Modern Astrology⁴⁴, the desire of which is to purify and re-establish the ancient science of Astrology, ..." ⁴⁵

For all that they harked back to "wise Chaldea" as the "ancient science", telling their readers that the techniques and methods they are promoting derived from the Chaldeans, their sources are never divulged. When these techniques are questioned, they quote their own creed of its being necessary to be a Theosophist (implying an individual of a more "advanced" type) in order to understand these astrological principles. If the techniques are still not producing the expected results then a common suggestion was that to be successful the student needed to develop their intuitive sense.⁴⁶

A contributor to Leo's magazine clarifies the point thus, "Some may say the old method was good enough for our predecessors, and should satisfy us,

⁴³ Ibid. p.145.

⁴⁴ Leo's monthly magazine.

⁴⁵ Leo, *HTJN*. p. vi.

⁴⁶ Leo, *HTJN*, p.67.

*but this is the age of evolution, the world does not stand still, neither do the planets...."*⁴⁷

The notions set down here are repeated many times throughout Leo's own work and that of his fellows. Their influence on astrological development having been extensive and durable, it is proper that their works should be used for the purposes of discovering the derivation of the symbolism of the trans-Saturnians.

The Theosophist view of astrology was challenged from time to time, for example, *"There is too great a tendency nowadays to float about in a comfortable haze of so-called esotericism. The first need of Astrology is accuracy and definition, not pseudo-religious speculation, and it is only by concentrating on the practical and scientific side that we can really make Astrology of service, and obtain for it the recognition it deserves."*⁴⁸ The author of this statement continues to follow the astrological model of the Theosophists, though.

The preceding quote highlights the debate that had been continuing for some years. The Astrological Society was formed under the auspices of Leo's magazine, *Modern Astrology*. Both could thus be seen to have a Theosophical bias and in 1912, in London, the Society held its first symposium, Transaction 1, to debate the emphasis of Theosophical doctrine in astrology. The resulting booklet is entitled, *"Esoteric or Exoteric? A Symposium"* and at once sets down the parameters of the debate. The astrology of Theosophy is deigned "esoteric", while that of everyone else, particularly those who do not believe in reincarnation or karma, as "exoteric". The latter is used interchangeably with "materialist". So, from the outset, the Theosophists are controlling the debate. In fact, the Transactions Secretary (responsible for editing the booklet) continues the debate within those pages, by adding endnotes, which argue against the so-called materialists and for the esotericists, without risk of contradiction.

Those who argued against the inclusion of Theosophical doctrine, like Robson, argued for the scientific examination of astrology, which was as much a sign of the times as was the doctrine of Theosophy:

⁴⁷ "Aphorel", *The Astrologer's Magazine* October 1890, Vol1. No.3. p.67

⁴⁸ Robson, *BGPA*.

*"...by not keeping them [astrology and Theosophy] distinct ... we run the risk of losing many students, and of prejudicing our common cause in the eyes of the intellectual world."*⁴⁹

The Transaction Secretary in his or her endnotes, states the case succinctly: *"...the onus remains on those who reject the theosophical interpretation of the facts of Astrology, not to argue that there may be some other explanation, but to produce it and submit it for examination. So far, it would seem, that obligation has not been recognised."*⁵⁰

The reader might infer that the Theosophical interpretation of astrology was not the newcomer and had an ancient lineage for such a challenge to be made. The debate ended without a division, reflecting a general state of affairs that has persisted since that time.

Astrological Fundamentals

The fundamentals of astrology reside with the planets of the solar system. The symbolic characters of the planets have developed over millennia and represent a mixture of cultures, religions and mythologies. More than that, they represent a gradual development of meaning. With such a great distance of time, it cannot be deduced exactly how the planets originally acquired their symbolism. We might speculate about observation and experiment, but inspiration and contemplation might also have played a role, especially when astrology's sacred nature is considered. The planets were residences, or representatives of the gods, and so absorbed much of the mythology associated with their gods.

The planets represented various facets and functions of Creation. More than that, they symbolised Divine Will. Through their motions and interactions, the astrologer observed Divinity in motion. Astrology could not be separated from this fundamental reality; without the

⁴⁹ Arthur Mee, *Esoteric or Exoteric: a Symposium*. The Astrological Society, London 1912. p.28.

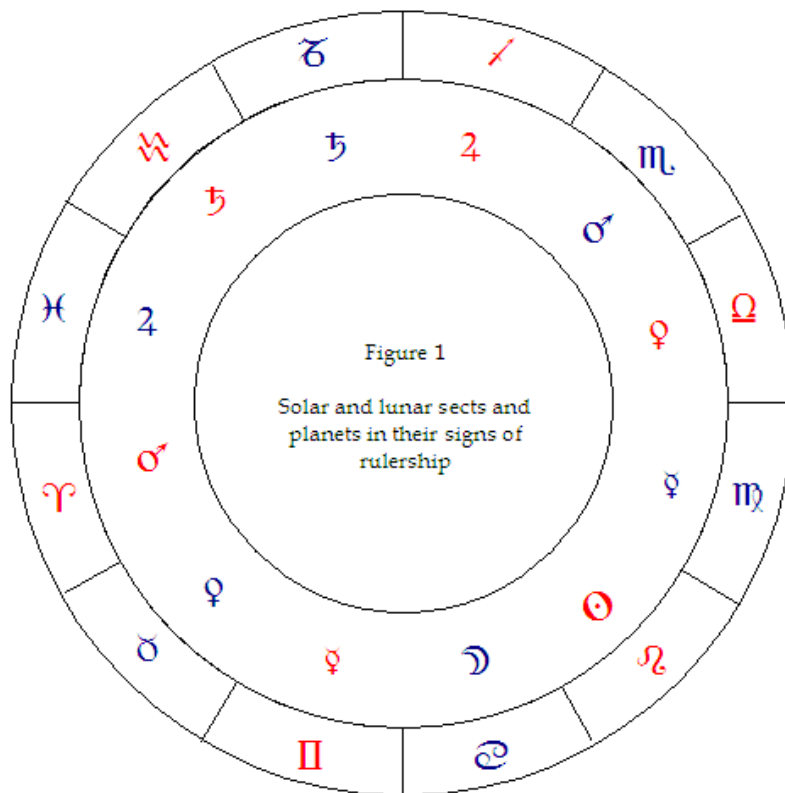
⁵⁰ Ibid, p.89.

Divine, astrology could not exist, after all it had been constructed in order to gain access to the Divine Plan.

The body of knowledge in general use in the 17th century had evolved from many sources and represents the last coherent system before its dissolution. It retains the sacred nature of astrology, holds within itself the principle of Divinity, and looks to God as the final arbiter. In the present day, the secularisation of astrology is all but complete and its philosophy is rarely seen in the writings of astrologers.

While variations of planetary symbolism can be found in the history of astrology, the first astrologers who tried to incorporate the new planets were grounded in the astrological legacy of the 17th century. The names of Lilly, Partridge, Coley and Gadbury were some of those employed to imply astrological literacy, foundation, and lineage. These same had published primers for students, too, so it would therefore be reasonable to assume that those post-17th century authors availed themselves of the symbolism employed and taught by their sources. As the last established astrological system of the Western tradition, it is with this that comparisons are made and any later changes measured.

The following diagrams express the system's fundamentals in simple terms and highlight the areas of greatest interest in this study.



The diagram (Figure 1) shows how the planets are distributed through the signs. The planets were allotted like this because of their relationships with the Sun or Moon, **not because of any likeness they had with the natures of the signs**. Those relationships are known as “sect” and belong to the Sun and the Moon. The feminine, nocturnal signs are shown in blue and the planets ruling them belong to the lunar sect, the Moon being feminine and nocturnal. The same pertains to the solar sect planets; the Sun being masculine and diurnal, thus the planets ruling masculine and diurnal signs belong to its sect. There is another arrangement here: the planets are distributed in their orders relative to the Sun. Mercury and Venus are the closest planets to the Sun, then Mars and Jupiter, with Saturn the furthest away (Saturn is antipathetic to the Sun, the former being the Lord of Death and Darkness, the latter, the Lord of Life and Light). **The planets have two signs of rulership each because they have one sign in each of the sects.** The Sun has only one sign of rulership necessarily because it

demarcates the day and night and is solely diurnal. The Moon is solely nocturnal and has only one sign of rulership.

Each planet is classified as masculine, feminine, diurnal or nocturnal without reference to the zodiacal signs, and hot, cold, dry or moist, as shown in Figure 2.

	Masculine diurnal	Masculine nocturnal	Feminine nocturnal	Common
Hot and dry	Q	U		
Hot and moist	V			
Cold and dry	W			S
Cold and moist			R T	

Figure 2

The table (Figure 2) shows, what are termed, the natures of the planets, for example, the Sun is masculine and diurnal and has a hot and dry nature. Saturn, although a cold planet, is allotted to the day to moderate its coldness. Mars is destructive through its extreme heat and so is allotted to the night to ameliorate that. Ptolemy explains it thus, “...for in this way each of them attains good proportion through admixture and becomes a proper member of its sect, which provides moderation.”⁵¹ Mercury is termed common because, strictly speaking, it has no nature of its own, partaking of that planet with which it is most closely associated. It is nocturnal as an evening star and diurnal when a morning star⁵².

⁵¹ Ptolemy, *Tetrabiblos*, Loeb, London, 1980. p.43.

⁵² When it rises before the Sun, it is a morning star, or matutine, and when it sets after the Sun it is an evening star, or vespertine.

The tropical Zodiac was instituted to resolve the problems of the precession of the equinoxes. Its purpose is as a calendrical device, to enable prediction of the seasons. It is formed from the twelve-fold division of the Sun's apparent path around the Earth, called the ecliptic. As the Sun ingresses each sign its temperature is modified according to the season represented by that sign.⁵³ The temperature of the zodiacal signs is described through the principles of hot, cold, moist and dry in the same way as with the planets. It is from this principle of temperature that astrological temperaments are derived where each nativity expresses an overall temperature or temperament, or a mixture of these.

The following table (Figure 3) shows the fundamental attributions of the signs, excluded from it are significations relating to places, countries and towns, and physical descriptions. Fire signs are designated East; Earth signs South; Air signs West and Water signs North.

⁵³ The Moon echoes this seasonality through its four phases.

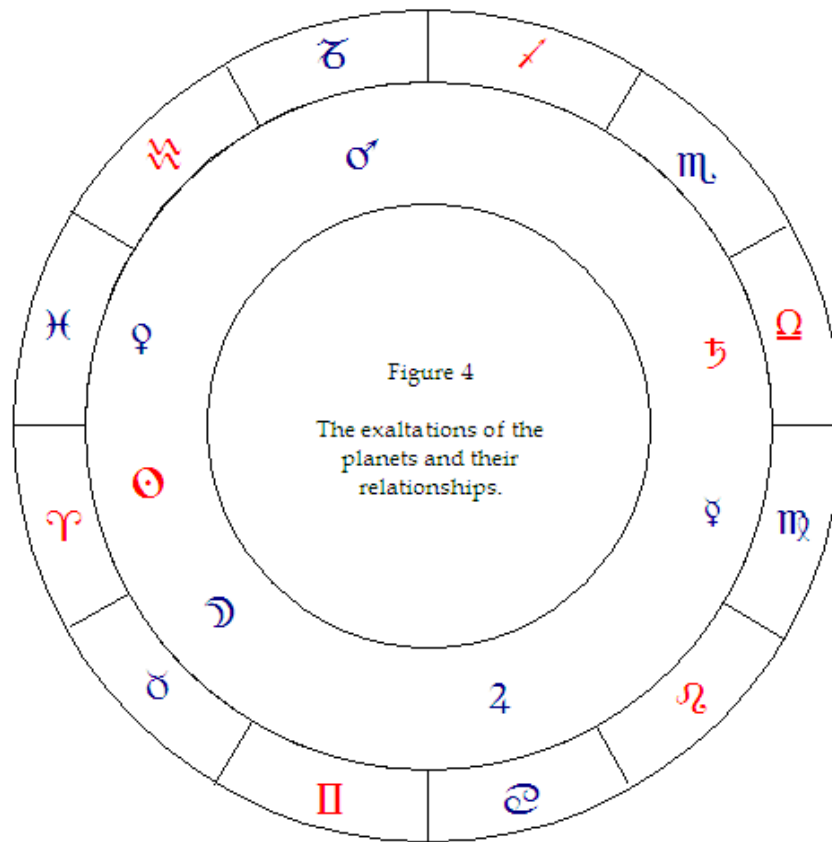
Sign	Quality		Nature		Triplicity	Part of Body
	Gender & Sect	Quadruplicity	Temp.	Humour		
Aries	Masc. Diurnal	Moveable	Hot Dry	Choleric	Fire	Head & face
Taurus	Fem. Nocturnal	Fixed	Cold Dry	Melancholic	Earth	Neck & throat
Gemini	Masc. Diurnal	Common	Hot Moist	Sanguine	Air	Hands, arms, shoulders
Cancer	Fem. Nocturnal	Moveable	Cold Moist	Phlegmatic	Water	Stomach, breast, lungs
Leo	Masc. Diurnal	Fixed	Hot Dry	Choleric	Fire	Back, ribs, heart, sides
Virgo	Fem. Nocturnal	Common	Cold Dry	Melancholic	Earth	Belly, intestines
Libra	Masc. Diurnal	Moveable	Hot Moist	Sanguine	Air	Lower back, kidneys
Scorpio	Fem. Nocturnal	Fixed	Cold Moist	Phlegmatic	Water	Groin, sexual organs, bladder, anus
Sagittarius	Masc. Diurnal	Common	Hot Dry	Choleric	Fire	Hips, thighs, buttocks
Capricorn	Fem. Nocturnal	Moveable	Cold Dry	Melancholic	Earth	Knees, back of knees
Aquarius	Masc. Diurnal	Fixed	Hot Moist	Sanguine	Air	Lower legs, ankles
Pisces	Fem. Nocturnal	Common	Cold Moist	Phlegmatic	Water	Feet

Figure 3

These classifications are clear, and from the qualities, natures, triplicities and planetary rulers, conclusions can be drawn about how a planet is modified by its sign position.

The planets have an elemental nature quite separate from that of the signs:

Saturn: earthy, melancholy;
 Jupiter: airy, sanguine;
 Mars: fiery, choleric;
 Sun: moderately hot and dry;
 Venus: airy and watery, phlegmatic and sanguine;
 Mercury: watery, cold and dry, melancholy. Also, mixed humours;
 Moon: phlegmatic.



In Figure 4, we see that the primary nature of the Sun is maintained. The Sun's exaltation is in Aries, a moveable or cardinal sign; the three superior planets (Mars, Jupiter and Saturn) occupy the remaining moveable signs. We will also see how important the benefics, Jupiter and Venus, are in maintaining harmony.

Aries is nominated as the first sign of the Zodiac and marks the Vernal Equinox, where the day and night are of equal length, and where the Sun gains power and begins its climb to its zenith, signalling the end of the long nights. Aries is an eastern sign and the Sun rises in the east, and within it the Sun maintains its opposition to Saturn which has its exaltation in Libra.

The Moon, exalted in Taurus which is ruled by the benefic Venus, retains its position next to the Sun, but here its position is representative of its first light as a New Moon, as it breaks free of the Sun's power. From Taurus it maintains trine relationships with

Mercury and Mars, and sextile relationships with the benefics, Jupiter and Venus.

Jupiter, the moderating planet, has its exaltation in the northern sign of Cancer, where, Ptolemy says, Jupiter is most northerly and thus most fertile.⁵⁴ It holds aspects with all the other planets, as might be expected in a system which is attempting to balance nature's forces.

Mercury is exalted in its own sign of Virgo, which has raised questions about the veracity of the system. However, it holds a trine relationship with the Moon and Mars, a sextile relationship with the greater benefic, Jupiter, and an opposition aspect with the lesser benefic, Venus. Ptolemy associates the dryness of Mercury with the dryness of this autumnal sign.

Saturn maintains its diurnality in Venus-ruled Libra, a western sign. The Sun sets in the west and Libra is the place of its fall (the opposition of exaltation), and Saturn, Lord of Darkness, takes precedence. Its malevolence is moderated in this diurnal sign and further by the square from Jupiter. Saturn also receives a square from the malefic Mars in this position, but Mars, too, has been moderated by having its exaltation in a nocturnal sign, that of Capricorn. Notice that Saturn receives no trines or sextiles.

The exaltation of Mars in Capricorn has also caused doubts to be raised about the system of exaltations. As mentioned earlier, it is the first of the superior planets and so has been given a moveable sign. It is a nocturnal planet and is exalted in a nocturnal sign and it maintains inimical aspectual relationships⁵⁵ with the Sun and the two other superiors. It does, however, receive a sextile aspect from Venus in Pisces, which again demonstrates the harmonising nature of this system. Ptolemy explains that the fiery nature of Mars is enhanced when it is most southerly in the sign of Capricorn.

Venus is exalted in Pisces, which is ruled by Jupiter. Venus holds a trine aspect to Jupiter in Cancer and sextiles to the Moon and Mars. It is in opposition to Mercury's exaltation in Virgo. The square and

⁵⁴ Because of the fertility associated with the north winds which are themselves associated with Jupiter.

⁵⁵ In opposition with the Sun, and in square to Jupiter and Saturn.

opposition aspects of the benefics do not carry the same inimical symbolism as that of the others. Ptolemy holds that it is Venus's watery nature that accords with watery Pisces, thus enhancing her fertile action.

The power of the malefics to do harm is reduced, and at the same time the power of the benefics to do good has been increased. Mars aspects all of the others, like Jupiter; the former, perhaps, mobilising, and the latter uplifting their actions when so placed. Likewise, the power of the Sun is clearly stated in Aries. The Moon's is kept clear of the obliterating power of the Sun and the stultifying influence of Saturn.

The exaltations are part of the system of "essential dignities" of the planets. Although not explained in this paper, the other subdivisions of the signs include the triplicities, terms and faces, each having a planet, or planets, associated with them. Each of these places of dignity, including that of sign rulership, has been rejected or altered by astrologers in recent times. Those rejections and alterations have not, however, been uniform or consistently applied, there having been many suggestions made for alternative systems. In the ensuing confusion, most modern astrologers have laid aside their use to the extent that few ever learn of, or about them.

The allocation of parts of the body to the signs of the Zodiac is in an obvious order and these are likewise attributed to the houses in numerical order, so that the 1st house signifies the head and face, as does Aries, the 2nd house signifies the neck and throat, as does Taurus, and so on. Known as the consignification of the houses, it is used to justify the notion that signs rule houses, for example, that Aries rules the 1st house, Taurus rules the 2nd, Gemini the 3rd, etc..⁵⁶ Thus have modern astrologers introduced the concept of Mars having "natural" rulership over the 1st house, because Mars rules Aries; Venus over the 2nd house, because it rules Taurus, and so through the rest of the houses.⁵⁷

⁵⁶ Harrison, *TMOL*, p.64. Sepharial I, *TMA*, p.28. Robson, *BGPA*, p.17. Leo, *HTJN*, p.10.

⁵⁷ The implication that Venus rules money is extrapolated from the erroneous principle of Taurus ruling the 2nd house of money. A further example of this line of thinking is shown from Jupiter's rulership of foreign travel because it is said to rule the 9th house of foreign travel through its rulership of the ninth sign of Sagittarius. In the tradition, Jupiter signifies money and the Moon and Mercury signify travel.

Even when these ideas were being promoted, they were problematic and their promoters found it necessary to excuse their lack of efficacy. For example, when attempting to explain the difference between a planet in a sign and a planet in a house (that is, Mars in the 1st house has practically the same meaning as Mars in Aries), we find, “...it depends very much upon the individual how the influence will work out.”⁵⁸ The responsibility for accuracy has again been transferred from the astrologer to the native, and none is accepted for the lack of validity of the principle.

There is no supporting evidence from the Western Predictive Tradition for these ideas and whilst they demonstrate in themselves how symbolism can be changed, it will become clear just how important the concept of the consignification of signs and houses is to the symbolism of the trans-Saturnian planets.

To summarise, the signs cannot rule and they describe as much about the house or planet, as skin colour does about an individual. They can only describe the action of a planet or point placed within them. The signs obtain their symbolism from the classifications described in Figure 3 and from the planets ruling them. In relation to the houses, the planet ruling the sign on a house cusp is significant, or representative, of the affairs of that house. The sign so placed will be descriptive of the matters of the house, but it cannot rule the house.

It will become clear that the misapprehension of these fundamentals is the basis for part of the symbolism of the new planets.

The Discovery Charts

It is common practice to erect an astrological chart for an event, that is, something that has occurred and is deemed important in one way or another. Particular in this regard are the charts of the beginnings of things, for example, the beginning of a business (perhaps its incorporation), the beginning of a marriage (the wedding) and so on. In this we can include the most well known of all astrological applications, the birth chart, the beginning of life. From these charts is

⁵⁸ Leo, *HTJN*, p.147.

extracted information relating to those events and predictions made about the development of that business, marriage or life.

Such charts are set for important moments signalling the beginning of something. There are, of course, many other important moments within the lifetime of each situation or birth, but the moment nominated as the “birth” moment holds the key to all that follows.

By calculating charts for the moment of discovery of each of the trans-Saturnian planets, astrologers have information regarding the “life” of the **act** of discovery, not the **object** of discovery. We might find descriptions of the nature of the discovery, in this case, astronomical or heavenly, but such an event cannot be treated as a birth and so cannot provide information about the nature of the object discovered. These event charts do not provide information about the natures and qualities of the planets. Yet, it is clear that these charts were used to obtain just that kind of information.

In the following discussions of each planet, the discovery charts are provided with some of their key points and, in respect of Uranus, a demonstration given of what is being described. The logic of this practice was apparently called into question, and little interest shown in it by the time of Pluto’s discovery.

Uranus (discovered 1781)

The sources of the symbolism of Uranus are varied and comprise the chart of its discovery (Figure 5 below), its astronomical characteristics, contemporary political events and scientific advances, the Ouranos (Uranus) myth, Theosophical doctrine, and a misunderstanding of the astrological system. We shall look at each of these in turn, but first, it is necessary to observe the wariness of the almanac compilers in dealing with Uranus.

Early References

An investigation of the almanacs from the period subsequent to Uranus's discovery could be expected to show the development of the acceptance of Uranus into the astrological scheme. The frequency and regularity of these publications provide a good potential source of information, especially given the dearth of other works published at that time. As has been explained, the astrological content of the almanacs generally was of a low standard when compared to that of the almanacs of earlier centuries. However, the compilers and their publishers could be expected to keep abreast of the new discoveries if only to enhance their profits by attracting more readers through novelty. Assuming that profit was a motivating factor, it could be expected that the consideration of astrological accuracy was a low priority.

It was not until 1794 that the almanac compilers first began to acknowledge the existence of Uranus⁵⁹, however, it is mentioned only by name or glyph. Sometimes it is noted on the chart included in the almanac, but not retrospectively. So, with an example nativity, Uranus is not noted on the chart if the birth predates its discovery. Additionally, by 1827, Uranus was being included in the lists of mutual aspects.

⁵⁹ John Partridge, *Merlinus Liberatus*, London, 1794.

In Seed's almanac of 1847⁶⁰, it is included in the ephemeris and its glyph is shown in the sections pertaining to lunar and mutual aspects. Referring to it as Herschel, Seed includes its aspects when dealing with the weather. He also gives Uranus a gender, that of masculine, by using the pronoun "he". This compiler provides the Right Ascension and Declinations of Uranus, Vesta, Juno, Pallas and Ceres.⁶¹ The inclusion of these asteroids provides an indication of a fashion being followed, rather than an astrological precedent being set. For all that these asteroids were included in the almanacs, there is no evidence in those almanacs of their being applied or interpreted.

There is little to be found in the almanacs in terms of the meaning of Uranus, although by 1865 (84 years after its discovery), there are some cautious interpretations regarding weather predictions when Uranus was in aspect with another planet. Even a cursory perusal of the almanacs reveals that little was being said about Uranus. It suddenly appears as "Georgium Sidus", then as a glyph, and its introduction into the weather forecasts gives little assistance concerning its interpretation. This reticence is in sharp contrast to the more confident approach taken by some astrologers when Pluto was discovered.

There is some evidence to suggest that the astrological symbolism of Uranus was controversial:

"There has been much contention among many who pretend to calculate Nativities, concerning the power of the Georgian Planet, and the other four, which have been recently discovered [Juno, Ceres, Vesta and Pallas], I have omitted them in all my computations, being convinced that we have not had any Examples sufficient to prove the existence of their power, for plain and manifest reasons. The true and correct places and Revolutions, &c. of these Planets, are unknown to us at present; so that if wee were to notice them in our Calculations and Judgment, we should soon be convinced of our Errors. I know some will say they have discovered many of their Effects in Nativities, but those who entertain an opinion of that nature, ought to produce substantial proofs of their discoveries, which I am certain they are unable to explain, tho' if such persons are inclined to discountenance what I have here stated, I entreat them not stand any longer at a distance but come forward and

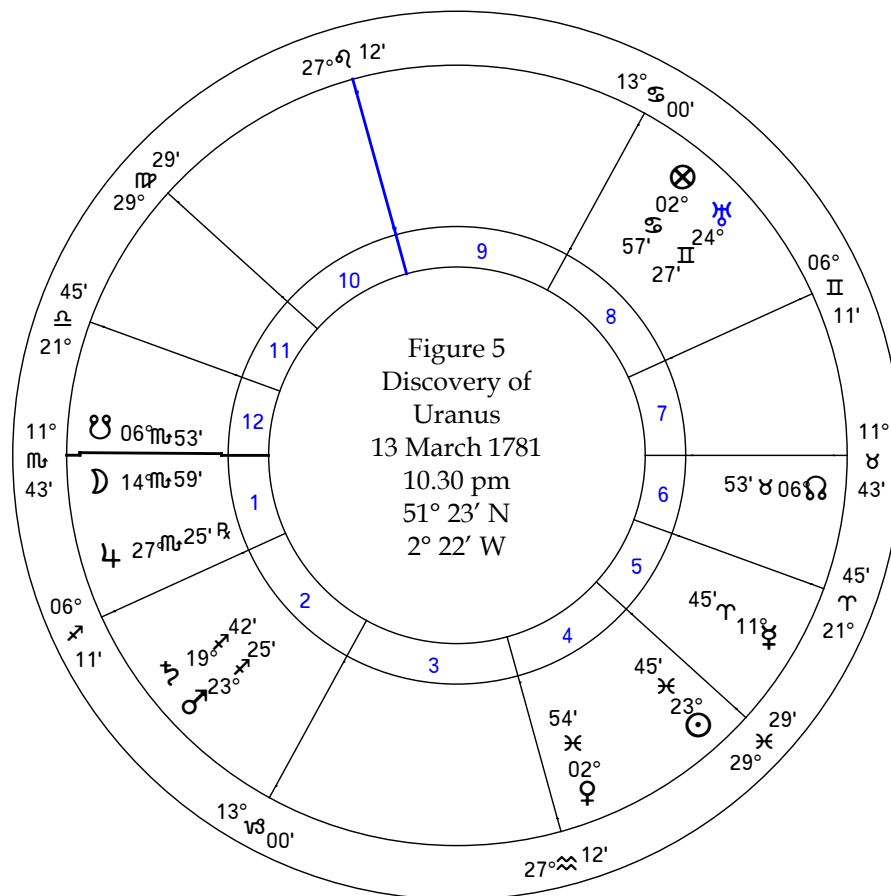
⁶⁰ William Seed, *An Almanack*, London 1847. Notice that this is a year after the discovery of Neptune.

⁶¹ Asteroids lying between the orbits of Mars and Jupiter.

publish to the world, the result of their observations, founded on legal examples and experience.”⁶²

Apparently, few astrologers were willing or able to publish such challenges. This author is not simply refuting the symbolism attributed to Uranus, he is also questioning its having any place at all within the astrological system. By “legal examples” he is referring to those that conform to established rules, or to the theological sense of exemplifying by work, rather than by faith.

The Discovery Chart



⁶² Worsdale, *CP*, p. 56.

The chart in Figure 5 shows the generally accepted time that Herschel, at his home in Bath, discovered Uranus.⁶³ Since this discovery was momentous for more than just astrological reasons, an astrologer would have expected to find Uranus in an angle and here we find nothing of the kind. Uranus is in the 8th house⁶⁴, which is an uninspiring beginning for this planet. Little in the way of symbolism appears to have been taken from its position in this chart: the 8th is an unfortunate house, often referred to as “dark”, and it rules death. Uranus has never absorbed this symbolism, leaving that for Pluto.

The description offered by the chart is clear, Herschel would want the best chance of observing the planet and we can see that the Moon has yet to rise, and thus he had a dark night sky. We see Mars, the ruler of the Ascendant, representing Herschel, observing Uranus in the southern quadrant of heaven, with the Moon applying to the trine of the Sun symbolically revealing this planet to Herschel. The luminaries traditionally rule the eyes, and in this context, we see the symbolism of the telescope, and clarity of vision by the Sun’s trine with Jupiter.

The most notable configuration involving Uranus, is the close opposition it receives from Mars and, although wider, from Saturn, the two malefics. Astrologers did attribute the natures of Saturn and Mars to Uranus, and the discovery chart offers the key to that symbolism. Raphael (R.C. Smith 1795-1832) was an early exponent of this interpretation. After explaining how the “*ancients*” applied themselves to the appearance of new “*celestial phenomena*” (by the quarter of heaven in which they were placed, by the sign and by any nearby fixed stars), he seems to dismiss that and advises use of a chart set for the first sight of the new planet, “*and from which the certain cause of their appearance is more likely to become manifest to the student, than in any other manner.*”

The chart he uses is timed at 10 p.m. on the 13th of March 1781, since a sign of long ascension rises (Scorpio), a half hour difference does not change the resulting chart very much. However, he notes that Uranus

⁶³ A time of between 10am and 11am is probably more correct, but the time mentioned in the chart in Figure 5 is that which is most frequently mentioned during the early 20th century.

⁶⁴ This chart is erected using the Regiomontanus house system. Most other popular house systems were checked using Janus software and Uranus remains in the 8th house.

appears in the 9th house, where it can only be in the 8th by most house systems. He also notes that Saturn is in the 2nd house of wealth, but draws no conclusion from that.

*"The horoscope of his appearance of course most plainly indicated, that the influence to be evil – and such, Astrologers have ever found it to prove. – Therefore it readily follows, that the same rules must be observed in every case, where a new celestial appearance or unusual phenomena is observed in the heavens."*⁶⁵

Without offering evidence of the proof of which he speaks, and without attempting to apply the ancient rules (the source of which is not provided), the recommended course of action is at the least incautious, and at worst, reckless. This reservation, however, was not persuasive since we find that the procedure was accepted as a practical course of action and was being applied nearly sixty years later:

"...it is conceived by the best modern Astrologers that Herschell is of the nature of Saturn and Mars, ..." ⁶⁶

Later still, the symbolism is reversed – the conjunction of Mars and Saturn is likened to the nature of Uranus – emphasising the growing importance of Uranus:

*"...when Mars is in conjunction with Saturn the result should, theoretically, be a harmonious unity, but really is not so, for the combination is in effect not unlike the influence of the planet Uranus in some respects."*⁶⁷

It should be emphasised at this point that the chart is timed and located for the **event** of the discovery of Uranus, thus it describes that event, **not** the planet. A chart is simply a mathematical framework in which the planets are placed, and its purpose is to facilitate delineation. The chart cannot describe its descriptors.

⁶⁵ Raphael, AMA, p.216.

⁶⁶ William C. Eldon Serjeant, *The Astrologer's Guide: Anima Astrologiae.* London, 1886. This book comprises the 146 Considerations of Guido Bonatti and the Seven Segments of Jerome Cardan. This book was first published as an English translation in 1675. Translated by Henry Coley and edited by William Lilly. Eldon Serjeant was a Fellow of the Theosophical Society.

⁶⁷ Leo, HTJN, p.41.

Astronomical Characteristics

The orbit of Uranus is eccentric, it rotates on its side when compared to the other planets in the solar system. From this is drawn its symbolism of personal eccentricity, unusual occurrences and behaviour.

Similarly, Uranus's position in the solar system, as the first planet after Saturn, has been accepted to mean the breaking of old boundaries, these boundaries formerly represented the outermost limits of the solar system. So, when connected to a misunderstanding of the Ouranos myth (explained below), Uranus was associated with rebellion, independence, revolution, upheaval and the overturning of established positions. Uranus represented the new and progressive, while Saturn represented all that was old, conservative and out-dated.

It is notable that Saturn was thus associated with boundaries and limitation, a symbolism it maintains currently.

Political Events

Astrologers associated the discovery of Uranus with the American Revolution of Independence, heralded by the Boston Tea Party of 1773 and began with the Declaration of Independence of 1776. The British were defeated at Yorktown in 1781, the year of Uranus's discovery, ensuring American independence. The French Revolution of 1789, which led to the execution of the French monarch and the establishment of a republic, is also linked to Uranus. These were shocking events, but were never compared to the English Civil War (1642 – 1649), which had an equally traumatic and far-reaching effect on the nation. The execution of Charles I was held to be a terrible act, even by the opponents of the Royalist party.

Mars is the planet of war, even civil war, and it is the planet of murder and mayhem. The cause of the war is not relevant, neither is the source of the enemy. Both the French and the American Revolutions were fought on the grounds of royal and government tyranny; precisely the same cause as that of the English Civil War, a revolution in most respects.

From the events of the modern period is drawn Uranus's association with revolution, upheaval, independence, and freedom; these conditions being conceived as modern and thus not belonging to Mars.

Scientific Advances

The Enlightenment lasted from 1650 to 1800 and so was almost at an end when Uranus was discovered. The demand for rationalism was firmly established as the Industrial Revolution began (1700 – 1950). The single most important invention of the Industrial Revolution, indeed marking its beginning, and without which it could not have been, was the steam operated pump (patented by Thomas Savary c.1650 – 1715), and yet, astrologers do not mention it. At no time in the published works of astrologers contemporary with the event is steam power alluded to. Only those inventions or advances that appear to tie in with the discovery of Uranus are mentioned; without reference to the preceding work that had led up to them, they were considered in isolation.

It was the **application** of the science of the Scientific Revolution of the 16th and 17th centuries to industry which enabled the Industrial Revolution of the 18th century, and is, in fact, how it is defined. Astrologers lauded Uranus as the planet of science, genius, originality and logic, which were in fact qualities and motivations belonging to the period before its discovery.

Electricity provides a good example of how this very superficial understanding of the advances of their own period led astrologers astray. Uranus, they said, rules electricity because both were discovered around the same time. Yet, William Gilbert (1544 – 1603) first described electricity in his work on magnetism *De Magnete* of 1600, it was he who established the scientific study of magnetism. The 19th century saw the realisation of the connection between magnetism and electricity, which led to the development of electrical current. It was fifty years after Uranus's discovery that Faraday published his laws of electromagnetic induction. He then went on to apply them to the dynamo and transformer. These were the two inventions necessary for the large-scale generation and supply of electricity.

It is not clear to what they refer when astrologers connected electricity with Uranus. However, this “new” electricity (as opposed to that occurring naturally) was deemed to require a new planet to rule it. The published material does not provide any evidence of discussions about the nature of this “new” form of energy, so it is not possible to judge if they had ever countenanced the fact that electricity was generated entirely from fossil fuels: “old” matters that would naturally fall under the domain of “old” planets (coal, for example, being ruled by Saturn). Electricity, regardless of its date of invention, is a product of a previously existing fuel used to power steam generators. The end-result, electrical current, is the manufacturing of a naturally occurring type of energy. Since that energy is hot and dry, it should be attributed to the Sun or Mars. Both offer reasonable symbolism since the Sun is the source of all heat and light, whereas the lesser malefic, Mars, rules lightning and fire.

The wonders of air and space travel, too, have been attributed to this planet. Perhaps because the first manned flight took place in 1783 in a balloon (Montgolfier). However, in a Flemish manuscript of 1325, the first known illustration was found of a string-pull helicopter. Heat and hydrogen produce the lift necessary for balloon flight. There is nothing new about heat and hydrogen, although found naturally, it is manufactured from steam and oxygen, and methane, or from steam and coke. Methane, or Marsh Gas, is created by the decomposition of organic matter in the absence of oxygen and is the main component of natural gas. The latter has been in use for lighting, among other things, since the 2nd century AD. This aids understanding of space flight, too, since the greatest obstacle to achieving it was the lack of a fuel capable of producing enough thrust to lift large rockets. This was overcome with the use of liquid fuels, particularly oxygen and hydrogen.

So, all that remains of the symbolism of Uranus is the **application** of **existing** science resulting in the new technology to which Uranus has been linked. However, modern science has applied electricity in many ways: heating, lighting, and the energy necessary to drive modern appliances. Electricity keeps us warm, it gives us light, it powers tools; but fire also keeps us warm, lights our homes, and wind and water can power tools. We should not assume that electric central heating, for example, is fundamentally different from the under-floor heating systems of the Romans, or that the nature of light has been changed. An oven roasts meat or bakes cakes whether it is fuelled by electricity

or solid fuel. There might be differences in efficiency, but **there is no difference in essence**; electricity is energy and that is well within the scope of the traditional planets.

Travel, too, is an activity that can be symbolised through the actions of the traditional planets, Mercury and the Moon. How one undertakes that travel is not of the essence, it is merely the vehicle, although its driving force might describe the vehicle. So, the old sailing ships relied on wind power, or air. The rockets that lift the spacecraft above the Earth's gravitational pull are powered by, what is in essence, air and heat. The enormity and danger of a space flight is exactly mirrored in the journeys of exploration of earlier centuries. Was not the footprint of the first European on American soil as momentous as the footprint of the first human on the Moon's surface?

Computers perform mathematical functions and they do it by the means of electronics and electricity. Mathematical calculations fall under the aegis of Mercury; whether of abacus or computer it remains a Mercurial activity. Science is Mercurial because it is of the intellect, its essence, it is of no importance to what subject that science or intellect is applied. Technology is applied science and it is not new. The printing press was once modern, "cutting-edge" technology. Astrology is a science, in the broader sense of the word, and is partly of the intellect, it is thus ruled by Mercury.

The Uranian symbolism of genius and originality appears, in part, to have been extrapolated from such scientific advances and inventions. The period in which the Theosophist astrologers were writing in such confident terms about Uranus, was marked by the same confidence in the scientists. Contemporary science was seen as the apex of intellectual achievement.

*"We are on the threshold (we hope – necessarily so if our civilization is to survive) of a New Age ... This is a democratic age, but it is also a scientific age."*⁶⁸

As will be explained, originality became the watchword for astrologers, becoming the driving force in the search for astrological (in their terms, Uranian) excellence.

⁶⁸ Harrison, *TMOL*, p. xiii

The push for originality and the desire for scientific acceptance go some way to explaining the often-repeated instruction to judge astrological symbolism and method through personal experience and practice. At first sight, this appears to be a sensible instruction and entirely in keeping with the tradition. However, on closer inspection, it is apparent that personal opinion is to be accepted as the rule without reference to established authority or principles. The scientific principle of experimentation was only superficially understood and they merely latched on to the principle of proving a theory through experiment and experience. Consequently, the results were insubstantial and inconclusive.

The Ouranos (Uranus) Myth

The most well-known of the myths associated with Uranus, is that of the god of the heavens, whose wife was Gaia, the Earth. Cronos (later associated with Saturn), was their youngest son and the only one to agree to protect his mother against Uranus. He did this by castrating his father and supplanting him in heaven.⁶⁹ This is often explained by astrologers as showing the (Uranian) impulse to rebel⁷⁰, but it seems to have been overlooked that **Saturn** has taken action against the “established authority” in Uranus, and he has done that in response to his mother’s request for help, not in rebellion against his father. Cronos, or Saturn, thus becomes king of heaven and earth until overcome by his own son, Zeus (Jupiter).

The evidence points towards a later adoption by astrologers of this myth. Its having been applied erroneously, exemplifies the power of the printed word. This error has continued because few have challenged its veracity, trusting what they have read to be reliable.

⁶⁹ Pierre Grimal, *The Dictionary of Classical Mythology*, trans. A.R. Maxwell-Hyslop, Oxford, 1987.

⁷⁰ Charles and Suzy Harvey, *Principles of Astrology*, London, 1999. p.87.

Theosophical Doctrine

Education, dissemination of knowledge, ideas, and logic, plus science and technology (as explained earlier) are of Mercury. It is clear that the Theosophist astrologers were aware of the traditional symbolism and that they accepted it:

*"The special influence coming through each planet has been described by ancient astrologers who were evidently taught by those who knew, for as we have just hinted, modern students have found by study and practice that in the main, all that has been stated by their predecessors is true, with regard to the nature of each planet."*⁷¹

However, that did not prevent them from attributing Mercury's symbolism to Uranus. This, of course, would present problems in astrological interpretation because it would be impossible to separate the actions of the two planets. It is mentioned, if somewhat coyly, in the following quote. While the author is cautious about the natures of Uranus and Neptune in this instance, that caution is contradicted immediately afterwards, and elsewhere, by long explanations of their influences.

*"It may be safely stated that astrologers are quite familiar with all the temperaments coming under the various planets, save those which belong to the Uranian and Neptunian group. Of these two much more is known of the former than the latter, by so far as experience goes up to the present, Uranus and Neptune appear to represent the two extremes of a certain temperament which may be termed, for want of a better word, the spiritual."*⁷²

We begin to see how Mercury and Uranus were to be delineated: the seven traditional planets formed the basis of "exoteric" or "materialistic" astrology, whereas the new planets were part of the "esoteric" or "spiritual" system upon which the Theosophist astrologers placed heavy emphasis.

This emphasis is seen explicitly throughout the works of Alan Leo, and is implicit within the published work of those who came after him.

⁷¹ Leo, *HTJN*, p.28.

⁷² Leo, *AS*, p.ix.

*"The Greeks held to the tradition [of the Chaldeans] for a time, but the study gradually became more an art than a science with them, and had so far degenerated in its teachings that little trace of the original truths can be found in the Greek authors known to us, while it was left to the Romans to finally destroy the little life that was left in Astrology as an esoteric study. Nevertheless, ... it flourished in the early days of the Roman Empire, in its exoteric form, though ... it became corrupted and sank into what was known as judicial Astrology, finally becoming nothing more than a form of divination by which horoscopes were cast for the hour [horary astrology]. ... With all due respect to modern exponents of the science, who have laboured hard in its defence, we are bound to admit that their study has been too much mixed up with considerations appertaining to 'horary' Astrology, a system which will not compare with the methods of astrological practice taught by the wise men of the East."*⁷³

The "esoteric" astrology of Theosophist doctrine is clearly given precedence, indeed superiority, over, what they term, "exoteric". It is at this point that, in the confusion of their symbolic applications, it becomes difficult to separate doctrinal motivations from those of inadequate, or biased, astrological knowledge and understanding.

So, to separate the significations of Mercury from those of Uranus, it is necessary first to accept Uranus as a planet of "spiritual" or "esoteric" significance. Once done, the Theosophists' readers then need to accept the notion of "octave expressions". In this case, Uranus is taken as the "higher octave" of Mercury: so, for example, where Mercury rules the intellect, Uranus rules genius; where Mercury rules communications, Uranus rules communication of "higher" principles.

*"Of course, by 'octave expression' is meant a more subtle and penetrating, a more refined and delicate species of emanation, of what in the main may be considered a similar constitutional quality in the lower manifestation. The essence, and perhaps even the quintessence, is implied, just as the musical tone has its octave not radically different from the lower generator, but composed of a greater number of vibrations, which in successive octaves may become so rapid and so numerous that only the most acute and finely developed ear can distinguish any sound at all, ..."*⁷⁴

⁷³ Leo, AFA, p.vii.

⁷⁴ Leo, AS, p.117.

Thus, Uranus's functions operate on (or, its influence is "responded to") those of a more advanced level of spiritual evolution.

*"It has been suggested that both Uranus and Neptune are the spiritual correspondents, or counterparts, of Mercury and Venus – i.e. so far as their influence in human affairs is concerned. This is quite in accord with astrological experience, and may be the reason that Uranus produces eccentrics in the intellectual worlds, and Neptune eccentrics in the artistic world. They probably are in touch with elements of thought and feeling that are wholly inconceivable to the more mundane types of Venus and Mercury."*⁷⁵

Eccentricity, originality and independence are seen as new qualities, not belonging to the "septenary scheme"⁷⁶ of the traditional planets. These qualities belonging to their own age, (later, though, these "Uranian" qualities were applied to people of previous ages in terms of genius) only a new planet could express them adequately.

The problem remained, however, of how to identify those who responded to the influences of the new planets correctly and those who did not.

*"The chief difficulty of astrology probably lies in the fact that we cannot, in the light of our present knowledge, know which side of any particular influence will manifest; and this especially applies to the more remote bodies, which lie beyond our present norm of development. Uranus dominant may mean genius – mechanical, scientific or inspirational; or, to a lower level, independence of outlook expressed broadly in intellectual or practical directions, as in business initiative...; or it may indicate lack of control or eccentricity, especially when rising, or otherwise prominent in a weak map."*⁷⁷

No clear answer to these problems was ever given, they held to the aspiration that astrologers of the future, through experience, would provide the solution. We see again the instruction that experience can

⁷⁵ Sepharial, TMA (the British Library notes that the 1912 edition was also revised) p.16.

⁷⁶ Harrison, TMOL, p. 21.

⁷⁷ Ibid., p.268.

be the only teacher.⁷⁸ It was obvious to them that mistakes were being and would be made and they dealt with those through the symbolism they had given to Uranus:

*"Sudden and unexpected events will occur, and act in an almost unknowable manner, which makes it impossible to judge accurately exactly what will happen under his vibrations."*⁷⁹

There is never any question about the validity of Uranus's symbolism, or of its inclusion in the astrological system at all. In this case, the planet itself is responsible for the astrologer's inability to predict its action. The flawed logic is simply subsumed in a pretence of mysticism. He continues:

"It is now certain that the ancients knew of the planet Uranus, but only those who were as far removed from the ordinary humanity as the poles came under its influence, and that for an occult and esoteric reason that cannot be explained at present."

The cause of such certainty is not forthcoming, but that does nothing to deter either Leo or the other Theosophical authors on astrology, who continue to produce similar arguments in support of their astrological system. The problem was explained through the fact that Uranus generally had little influence at that time; it was the planet of a race of men yet to come.

*"There is, however, one limiting condition or modifying factor, which imposes some restraint in the general practice: that is to say, as the two planets are only in evidence in comparatively few persons among those now existing, – or rather, as their true nature is only exerted and can only function when the Ego has grown up to it, as it were, – it follows that in the great majority through ignorance and abuse a 'permutation' occurs, because the divine and human nature are at enmity. In such cases it is to be expected that sign and planet will not agree, and the real rulership (Aquarius Uranus, Pisces Neptune) is nonplussed and held in abeyance."*⁸⁰

⁷⁸ Leo, HTJN, p. 47.

⁷⁹ Ibid., p.36.

⁸⁰ Leo, AS, p.113.

It is quite clear that they were unable to delineate Uranus satisfactorily, in that the symbolism they have attributed to it does not operate in practice, but this is never admitted, only explained away.

The next step was to insert Uranus into the scheme of planetary rulerships of the zodiacal signs. Some hesitation is in evidence, although it does not appear to have lasted for very long:

"The dominion of Uranus is indefinite, for he has no house [sign] of his own, though he is most successfully placed when in the airy triplicity..."⁸¹

The problems were multiplied once sign rulership was attributed to Uranus. Not only was it necessary to distinguish between the "higher" and "lower" types subject to Mercury and Uranus, but also between those Aquarians who were ruled by Saturn, the traditional ruler, and those who were ruled by Uranus, the new ruler. Having dealt with the problem of "higher and lower octaves", it was a small step to manage Saturn's unwelcome complication:

"In the advanced egos found among the ranks of astrologers, theosophists, esoterics, occultists, and generators of spiritual or revealers of concealed thought in any direction, the two far-away denizens of our solar system, Uranus and Neptune, will, I feel assured, be found to dominate the respective zodiacal signs of Aquarius and Pisces."⁸²

It is unsurprising that they should include themselves as possessors of "advanced egos", and they had no qualms about extending the rulership of the new discoveries, changing the system when needed in order to accommodate them. Leo had been instructing his readers, in earlier works,⁸³ that whilst no signs of rulership had been decided upon for Uranus and Neptune, they should be accepted as substitutes for the Sun and the Moon. Speaking of himself, he says:

"He has for some time held that Uranus and Neptune rule Aquarius and Pisces respectively, and intuitively has never been able to get beyond this idea."⁸⁴

⁸¹ Sepharial, *TMA*, revised of 1912 according to British Library.

⁸² *Ibid.*

⁸³ Leo, *HTJN*, p.27.

⁸⁴ Leo, *AS*, p.117.

Again, intuition is held in higher regard than straightforward study and reflection. No doubts or questions are raised about that since those statements are made within the context of Theosophical astrology which held that intuition was a suitable method of investigation into these matters.

Uranus was given Aquarius to rule because it was said to be the “higher octave” of Mercury. In their system, Mercury was exalted in Aquarius, thus Uranus was placed into Mercury’s exaltation.⁸⁵ Saturn as the old sign ruler was allowed to retain some rulership, but only over those of the lower orders:

“...while in some Aquarians the limiting influence of Saturn is still present, in others the higher side of Uranus’ influence is pronounced. ... and those who are least prepared to respond to the higher side of Uranus will fall most under the limiting influence of Saturn. Even in the higher type of Aquarian, however, some facets of Saturn’s influence will be prominent, ... where the Saturnian element is still dominant, the motive may be wholly material and selfish – while at its best it will be practical and Saturnian even when inspired by Uranian ideals. ... Many widely different types will be found in this sign: unconventional (Uranus) and conventional (Saturn).”⁸⁶

A native born when the Sun was in Aquarius could be either Uranian or Saturnian, depending on his or her evolutionary level. Or, they could be both at once, leaving little room for any errors needing to be acknowledged as such. Since no-one really knew how to define the higher and lower types associated with the new planets, the astrologer need not feel responsibility for describing the native incorrectly.

“These rulerships [of the signs] are not only founded on tradition, but have been established by observation;”⁸⁷

The “tradition” in question is never revealed, but it is not of the Western Predictive Tradition. In fact, given the low regard in which the astrology of previous ages was held (apart, that is, from what they call the Chaldean period), it would be surprising if any antecedent

⁸⁵ Ibid.

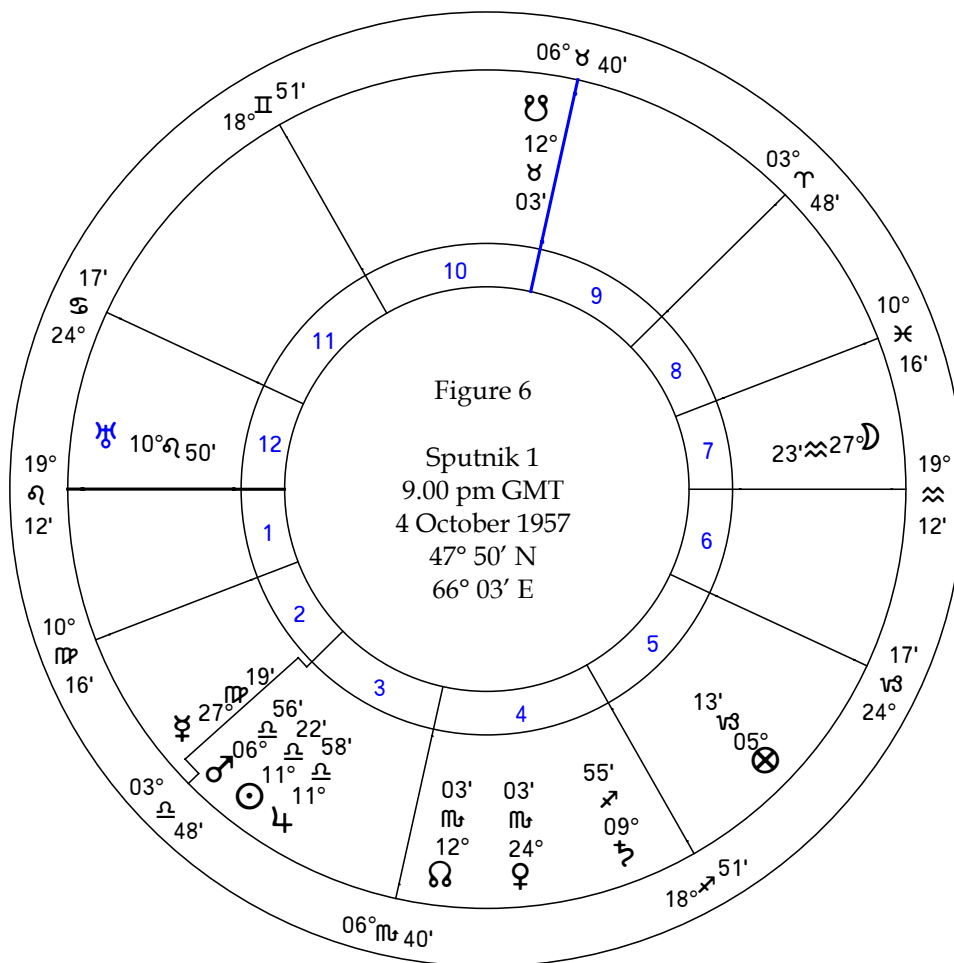
⁸⁶ Harrison, *TMOL*, p.52.

⁸⁷ Ibid., p.27.

procedure had been used at all. The repeated mention of “observation” and “experience” is intended to provide scientific basis to their activities. However, they seem oblivious to the fact that their own “observation” and “experience” has failed to provide a reliable system in general, or a symbology for Uranus that can be consistently applied in practice.

A light examination of some historical events will provide evidence for these comments. Space exploration and travel is most firmly attributed to Uranus, so its prominence in charts relating to those matters would be expected. The first in importance is the chart for the launch of the first artificial satellite – Sputnik 1 – marking the beginning of the Space Age.⁸⁸

⁸⁸ Data from Campion, *BWH*. The chart is calculated by Janus using Regiomontanus cusps, and results in a difference of almost $\frac{1}{2}^\circ$ on the Ascendant when compared with the chart provided by Campion.



Uranus is not at all prominently placed; it is, however, receiving sextile aspects from the planets in Libra and a trine from Saturn in Sagittarius. More important is the Moon's position in the 7th in the airy sign of Aquarius, this is descriptive of travel (the Moon rules travel) by air (Aquarius). Venus and Saturn, too, are angular, but this chart refers to the launch of the satellite, so we should enquire after that which is **above** the horizon. As the ruler of the rising sign, the Sun should also be investigated as the significator of the satellite. It is disposed by Venus, the ruler of airy Libra, which is placed on the ground, in the 4th. Venus, then, represents the controllers of the satellite.

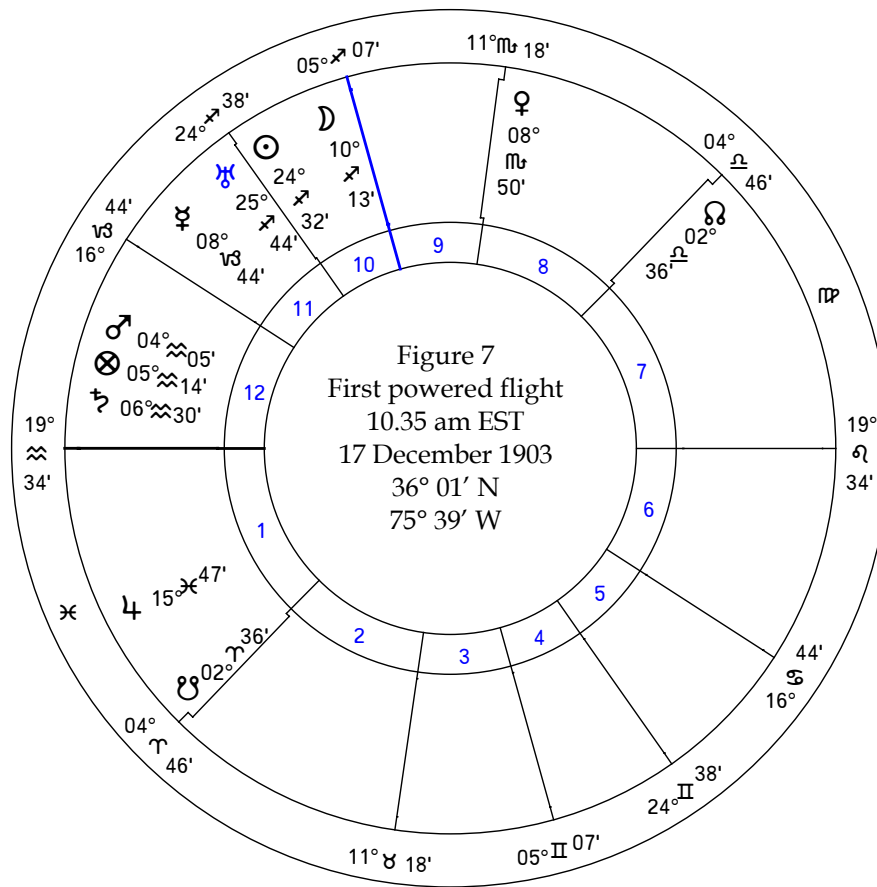
The involvement of Mars and Jupiter by conjunction with the Sun describes the propulsion system (Sun and Mars) which launched the rocket and freed (Jupiter) it from the Earth's gravitational pull. The Moon itself is void of course⁸⁹ and so the satellite will not complete its journey: it was not intended to return to Earth. Uranus is not providing the same kinds of description vital to this delineation.

As the chart for the beginning of the Space Age, Uranus has even less to say, placed as it is in a cadent and unfortunate house. Finding the Moon in late degrees and void of course, we might doubt the predictions of the scientists and politicians, and the utility of space exploration. Having landed astronauts on the Moon, it might be questioned how much further space travel can proceed. The chart shows Mercury in Virgo in the 2nd house and Mars, Sun and Jupiter in the 3rd in an Air sign. It is clear that the greatest benefit (if it can be described as such) to humanity derives from space technology, which has brought us great advances in communications, amongst other things.

Although the data for this chart are not certain since the Russians did not announce the launch until the next day, Uranus, if it is the significator of all things to do with space exploration, should be providing more information than it is.

Space exploration is deemed to have begun in 1903 when Russian physicist Tsiolkovsky advocated the use of liquid-fuelled rockets for space exploration. In the same year the Wright brothers successfully made the first powered and manned flight lasting twelve seconds.

⁸⁹ It is not applying to major aspect with any planet.



The chart⁹⁰ this time shows Uranus in the 11th house and, although this is better than the chart at Figure 6, it is still uninspiring in terms of this momentous occasion. We see the Moon's prominence repeated, this time in the 10th house. If Uranus was the ruler of air travel one would expect it to be placed as the Moon is. Saturn rules the Ascendant, and so is also representative of the aircraft and its passenger. It is in the Air sign of Aquarius. Saturn is only a little above the horizon, describing the lack of height that was achieved. The fixed sign placing is not good for travel because it slows momentum, but is apt for a flight of only twelve seconds' duration.

⁹⁰ Campion, *BWH*. Calculated with Janus software using Regiomontanus house system.

Misunderstanding of the Astrological System

Consideration needs to be given to the prime motivation of constructing a “new” and “scientific” astrology. The methods used to achieve that were subtractive. In the search for a scientific basis for astrology, all that might have been construed as superstition, or as not “rational”, was rejected. Science provided them with the licence they needed to proceed: the adoption of the scientific philosophy of proving by experiment and experience, and the questioning of all that had gone before. As discussed previously, this is explicit within the published work of the Theosophist astrologers:

“Experiments on a large scale, however, brought the experience and the facts necessary to prove the permanent value of the Progressive Horoscope...”⁹¹

Leo is discussing his new method of directing the horoscope, but as elsewhere, whilst using the language of scientific rigour, fails to offer any evidence of scientific basis.

A declared aim of change when added to a lack of astrological comprehension (these authors made it clear that they did not understand many of the techniques and constructs of the astrology they had inherited) cleared the way for the breaking down of the Western Predictive Tradition. It was now possible to investigate certain astrological techniques and reject them based simply on one’s experience of them as ineffective. Little seems to have been done to confirm the validity of that experience, or to minimise subjective influence. All objections were demolished in the name of “personal experience”, its power maintaining to this day.

The pivotal misunderstanding was that of sect (explained in “Astrological Fundamentals” above). Although the following example is extracted from an early book about Pluto, its author explains how the planets have been given dominion of the signs:

“SATURN is an earthy planet, previously having rule over an earth and an air sign. It retained rulership over the earthy sign of Capricorn, corresponding to its basic nature, while it had to yield the airy sign of Aquarius to the airy planet, Uranus. (Most modern writers speak of Uranus as an airy planet, but

⁹¹ Leo, *TPH*, p.13. As also, Sepharial, *TMA*.

in the strict sense, it is an earthy-airy planet, acting on a material-spiritual plane. As the first of the outer planets it has the task of spiritualising the material, to unfetter and set free the earth-bound qualities of the sign Aquarius. This is why Saturn is fighting for rulership whenever it is found in the sign Aquarius...)."92

He is matching the elementary nature of the planet to the element of the sign, which contradicts the system. Saturn does have an earthy nature, but, as explained previously, that is not the reason for its being the ruler of Capricorn. He continues with Jupiter, which he says is a fiery planet, previously having had rule over Sagittarius, a fiery sign, and Pisces, a watery sign. In the new scheme Jupiter maintains rulership of Sagittarius because it accords with its nature, while Pisces is given to watery Neptune. In fact, Jupiter is an **airy** planet and thus accords elementally with neither Sagittarius nor Pisces.

It is unnecessary to proceed with all of the other planets and signs, except Mercury (a planet having exercised these astrologers for some time because of its rulership of and exaltation in Virgo):

"Lastly, the earthy planet, MERCURY, retains the earth sign, Virgo, yielding the sign Gemini to the still undiscovered twelfth planet, in the event such a planet should be discovered, which I consider certain."93

Mercury is a **watery** planet and, as with the others, is given rulership of Gemini and Virgo in accordance with the solar and lunar sects. Being unable to comprehend the structure of planetary dominion, and determined to accommodate Uranus, the construction of sect was overruled. It was simply a question of time to them; eventually there would be ten planets belonging to this solar system, and each sign would then have one ruler each. In this, we see the beginnings of addition, the system could not hold together by subtraction alone.

Further addition, and confusion, is evidenced in the same author's summary:

⁹² Fritz Brunhubner, *Pluto*, Germany, 1934 according to prefaces, published 1966, revised 1971, Washington DC.

⁹³ Ibid.

"Therefore, the five ancient planets must retain the signs having the same elements as they have themselves. A portion of the characteristics of the ancient planets will be ceded to the new planets ... namely that part which corresponds to the signs yielded with their discovery. Thus, Uranus assumes the Aquarian qualities of Saturn, ... There is no reason to assume that the old planets are fully divorced from the signs which they have relinquished, for they should still be retained as co-rulers. An individual sign will be definitely assigned when all twelve planets shall become known..."⁹⁴

It is clear from this passage that the new planets were absorbing symbolism from the signs, even though this in itself was erroneous. In the preceding quote, Saturn is said to have Aquarian qualities, when in fact, the reverse is true. Aquarius, as shown earlier, has certain descriptive qualities, one of those is its rulership by Saturn: Aquarius is Saturnian, this author is saying that Saturn is Aquarian.

When this is added to the misunderstanding of the consignification of the houses and signs, the disharmony is complete. The method was that since Aquarius ruled the 11th house (because it is the 11th sign), then Uranus as the ruler, or co-ruler, of Aquarius also ruled the 11th house. Uranus thus took on the significations of friendship; on the other hand, Aquarius took on the Uranian symbolism of humanitarianism, reform, humanism, and so on. This was extended, through the 11th house signification of friendship, to the rulership of groups and group activities. Drawing again from Saturn, Uranus became the ruler of divorce and separation.

So, Aquarius, the 11th house, Saturn, and Uranus all become symbolic of the same matters. When this is put into practice, where the 11th house has a sign other than Aquarius on its cusp, the confusion deepens. For example, should Aries be found on the 11th house, friends might be signified or described by Aries, its ruler Mars, a planet in the 11th house, Aquarius, any planet in that sign, Uranus, the sign it is in, possibly Saturn and its sign, although the latter is less likely these days since Uranus is usually accepted as the sole ruler of Aquarius.

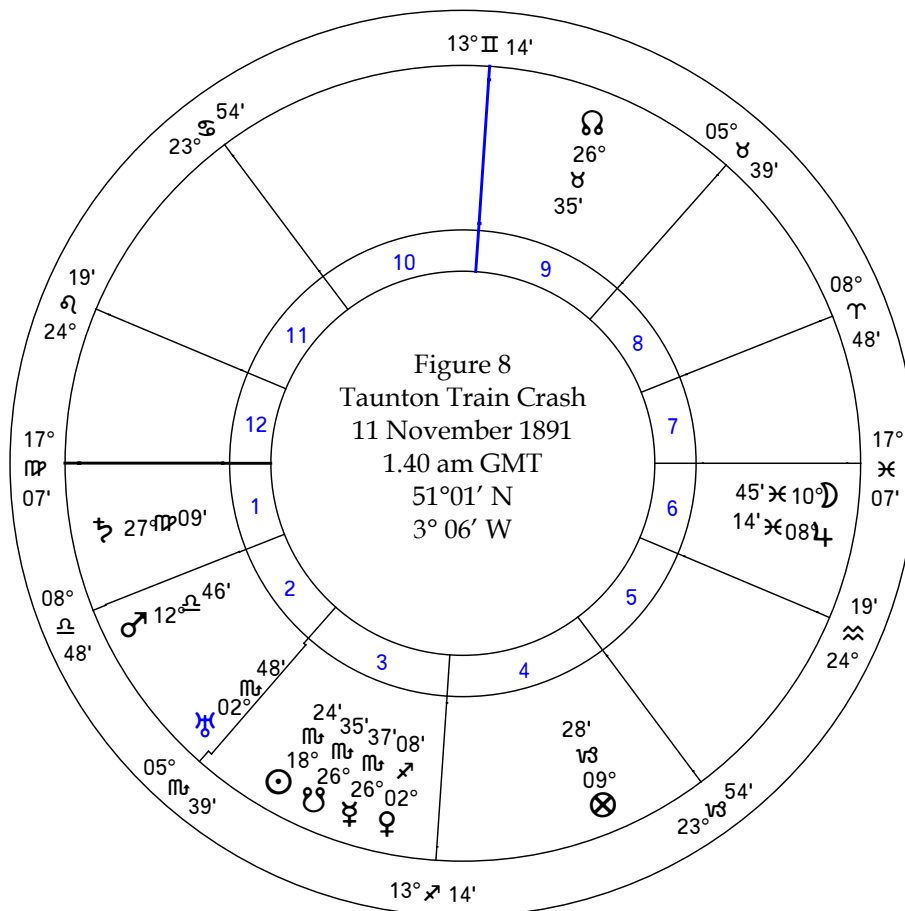
⁹⁴ Ibid.

The following chart⁹⁵, and the astrological note accompanying its data, demonstrates how all of this was put into practice. We have seen how certain astrological principles were rejected, for example, the Lunar Nodes, and how Uranus was inserted into the system, the chart indicates the result of such changes.

These data were provided alongside mention of a similar crash in Edinburgh, the only astrological comment made was to note that Uranus was in the 3rd house. Yet, the most obvious placement is that of Saturn in the 1st house. The 1st house is significant of the train and its occupants, Virgo is on that cusp, so Mercury rules the 1st. It is closely conjunct the malefic South Node in the 3rd house of journeys.⁹⁶ The two most obvious arguments in the context of this event are excluded in favour of Uranus. No comment was made regarding the Edinburgh crash, presumably because Uranus was not in the 3rd house.

⁹⁵ *The Astrologer's Magazine*, London, January 1891, Vol. 1 No. 6, p.135. Chart is calculated using Janus software, with Regiomontanus cusps.

⁹⁶ This chart was also calculated using the house systems of Alchabitius, Campanus, Morinus, Placidus, and Porphyry. Regiomontanus was the only house system showing Uranus in the 3rd house (the 5° rule allows all planets or points within 5° of a cusp to be included as if they were in that next house).



Conclusion

It is clear that the astrologers, particularly those members of the Theosophical Society, of the late 19th and early 20th centuries were intent on creating a new astrological system, paradoxically, based on that allegedly belonging to the Chaldeans. In the rush to show the scientific community that astrology was also a science, the astrological authors did not recognise their own lack of scholarly rigour. As they pushed aside all considerations of astrological propriety, they lost ground apace with academia. No consideration seems to have been given to the events leading up to the political events, and scientific and technological advances. They are treated as isolated incidents requiring the astrological effect of Uranus. The overarching reason for Uranus

being the ruler of those matters, it is said, is that they are new; the seven traditional planets could not be used to explain these matters. Such an outlook betrays a fundamental misconception about astrology.

Once the symbolism of Uranus was established, the way was clear for the introduction of Neptune and Pluto into the system. The precedent had been set and more would be subtracted as the astronomers discovered more. The popular astrological authors were convinced that Uranus had a rightful place in the ancient wisdom of astrology. Moreover, they were convincing their readership, borne out by the very close similarities of the symbolism proposed in those early books to that now in general use.

Neptune (discovered 1846)

Much that has been explained about Uranus, applies to the subsequent discoveries of Neptune and Pluto. The process of delineating new planets, though, was greatly accelerated. A significant proportion of the astrological community had convinced itself of the action of Uranus and, thus, of their methods of deducing its symbolism. However, of the seven general sources for Uranus's symbolism, mentioned earlier, only three were identified for Neptune to any degree, those of myth, Theosophical doctrine and astrological misunderstanding.

Early References

There are few early references, the almanacs simply produced its glyph. Of those almanacs that were examined, nothing could be found relating to Neptune alone. Some interpretations were provided when it was connected with other planets, but only in general terms. By 1865⁹⁷ Neptune's glyph was being provided, but nothing more is mentioned about it; the greater part of the symbolic information about Neptune is obtained from Theosophist astrologers of the later 19th and early 20th centuries as before. It is clear from their published works that Neptune was more problematic than Uranus had been, and as will be shown, this was never fully resolved.

⁹⁷ Francis Moore, *Vox Stellarum*, London 1865.

Discovery Chart

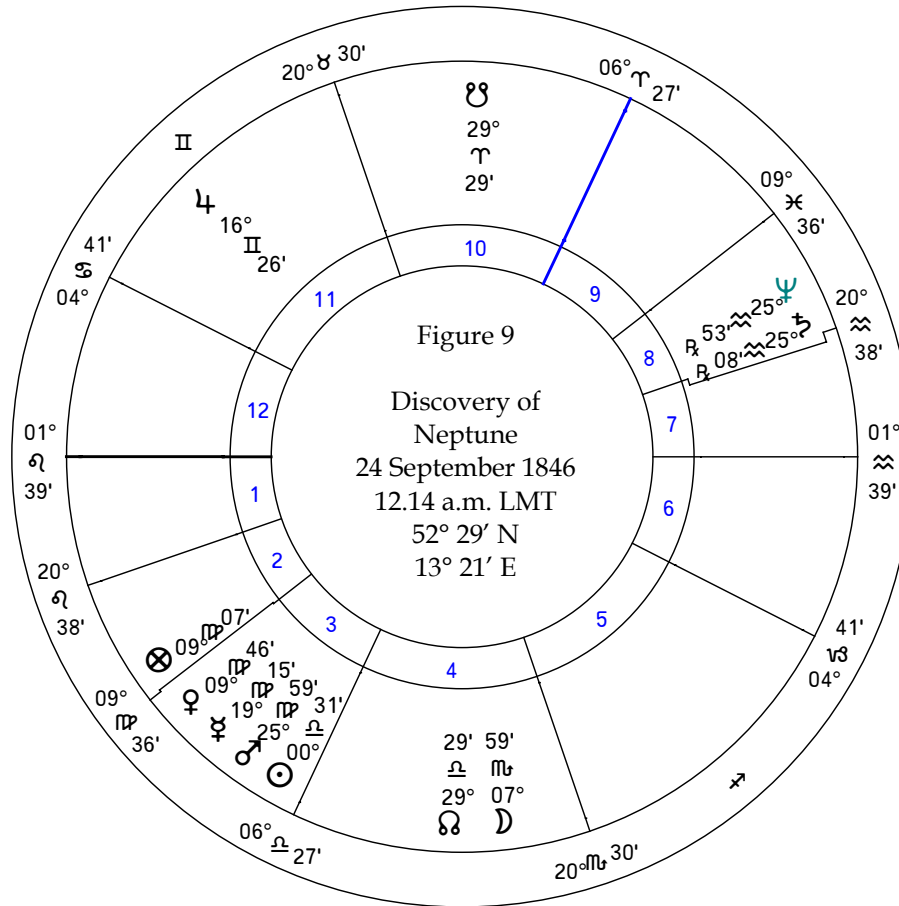


Figure 9 charts the discovery of Neptune. As with the position of Uranus at the time of its discovery, Neptune is not angular, being in the 8th house. As Uranus was placed in opposition with the malefics, Mars and Saturn, at its discovery, Neptune is closely conjunct the Greater Malefic Saturn. Although, Saturn is in its own sign of Aquarius, it is badly placed and retrograde. There is a little evidence to suggest that the astrologers considered Saturn's symbolism as they began to delineate Neptune⁹⁸, although both Uranus and Neptune were considered malefic until Theosophical doctrine was brought to bear. In fact, the discovery chart was given scant attention:

⁹⁸ Leo, AS, p.112.

"We need not traverse the history of the discovery of Neptune, except to note that it was found in Berlin on the night of September 23rd, 1846,..."⁹⁹

No justification is offered for this statement and, given that the chart of the discovery of Uranus formed the basis of its symbolism, such justification is necessary. Indeed, Uranus is now associated with explosions and sudden catastrophes which still draws on its Mars-Saturn nature.

Astronomical Characteristics

There was little symbolism to be drawn from Neptune's astronomical characteristics. Indeed, since Uranus had been described as eccentric because of the eccentricity of its orbit, this symbolism could not be re-used. Neptune's distance from the Earth, and indeed from Uranus, obstructed the astronomers' ability to discover much information about it; from this, astrologer's drew its symbolism of mystery.

Political Events

The rise of socialism in the 1840s is the source of Neptune's association with self-sacrifice for the good of the community, and, of course, socialism itself. From this was extrapolated idealism, and charitable acts and institutions. Once more, the astrologers ignored the developmental line, treating this movement as isolated and directly linked to Neptune's discovery. Modern socialism has its roots in the Industrial Revolution, which was itself linked to Uranus. The astrological community appears not to have noticed the paradox.

The dearth of notable political events with which to associate Neptune has been attributed to its non-political nature¹⁰⁰, so the lack of political connections has produced an apolitical symbolism.

⁹⁹ Leo, AS, p.112.

¹⁰⁰ Sasha Fenton, *The Planets*, London, 1994.

Scientific Advances

There are few scientific advances associated with Neptune, although the first demonstration of the use of ether as a general anaesthetic (1846) is linked to it. Hence, associations with drugs, particularly narcotics and addictive drugs have been extended from that. These matters would usually be associated with Saturn depending on the context, particularly toxins¹⁰¹. Hemp is associated with Saturn, for example. However, each planet has rulership over various drugs and medications according to their natures: Jupiter has rulership over liquorice which is used in mixtures for coughs; the Sun rules euphrasia (eye-bright), used for diseases of the eyes.

An association that is rarely seen in astrological literature, takes this a little further and attributes "*the consolidation of steam power for travel*" to Neptune¹⁰², which goes some way to linking Neptune to the Transport Revolution of the period. It is difficult to understand this statement when transport had already been associated with Uranus, although steam power had not been mentioned.

Poseidon Myth

With the lack of other sources, emphasis was placed upon the myth of the god of the sea, Poseidon. This shortage of material appears to have caused little concern and raised no comment. There is no evidence of comparisons having been made with the methods used for deriving Uranus's symbolism, and that inconsistency is seemingly overlooked.

Astronomers, following tradition, named the new planet Neptune, and astrologers looked to the myth of Poseidon for further clues. Another son of Cronos, Poseidon ruled over the sea, thus, the planet Neptune became ruler of all things maritime. This rulership was extended to include all liquids, formerly the dominion of the Moon, as the astrologers struggled for explanation of this new member of the solar system. As we shall see Venus was also plundered for its symbolism.

¹⁰¹ Lilly, CA p.59.

¹⁰² Charles and Suzy Harvey, *Astrology: the only introduction you'll ever need*, London 1999, p.89.

For those astrologers, the oceans of Poseidon became the depths of the human psyche and of their emotions. Hence, intuition and psychic or mediumistic abilities were associated with it, and Neptune represented all kinds of mysticism.

Theosophical Doctrine

The principle of “octaves” was extended to Neptune. If Uranus was the higher octave of Mercury, then proceeding in order, Neptune would be the higher octave of Venus. Alcohol, love, art, music, poetry, artistic pursuits, and thus, photography, cinematography, fashion, imagination were all removed from the domain of Venus.

In the earlier published works, we can identify uncertainty with Neptune’s action:

“Neptune,... has, on the whole, but a faint influence upon our earth and its inhabitants. The undeveloped psychic who is unable to control the mediumistic tendencies induced from without, and those who are easily obsessed¹⁰³ or of very weak will, always subject to changing impressions, will in one sense come under Neptune as will also those who are very highly advanced psychically. ... but many years must elapse before sufficient tabulation is made to warrant a reliable opinion concerning Neptune’s vibrations.”¹⁰⁴

After offering detailed descriptions and illustrations of the physicality of the Uranian and Neptunian types, the author makes the following comment:

“In both the Uranian and Neptunian types as illustrated, imagination has had to play a prominent part, owing to the scarcity of these types at our present stage of evolution.”¹⁰⁵

Not only has symbolism been pretended, but there is never any question that the “scarcity of these types” is because Neptune does not

¹⁰³ “Obsession” is a term used by Spiritualists to mean “possession by spirits of the dead”.

¹⁰⁴ Leo, *HTJ*, p.37.

¹⁰⁵ Leo, *AS*.

have any such symbolic meaning and, therefore that, "*the Neptunian type*" might not, in fact, exist.

The subject of the three classes of humanity was re-applied in order to explain failures in delineation¹⁰⁶. Again, instruction on how to identify those who can respond to Neptune, as predicted, and those who cannot, is not forthcoming. It is noticeable that Neptune could be extremely malefic or "*highly spiritual*"¹⁰⁷, so, like Uranus, the symbolic net was spread widely. Students are advised that "*Neptune's influence depends entirely upon the native's ability to respond to its vibrations.*"¹⁰⁸ If the native did not attest to the effects of Neptune's influence, we must assume that he or she was cast into the "lower class" – an unattractive proposition. A little later, we find specific reference to the type of person who would respond to these new planets. Unlike the slightly earlier period, this "advanced" type has become less god-like:

*"To those who can respond to their very high vibrations, Uranus and Neptune (and probably Pluto) denote the more highly cultivated types of humanity."*¹⁰⁹

We might assume that this type was to be found among the astrologers and Theosophists already mentioned as responding to the higher vibration of Uranus. It is difficult to imagine that large numbers of clients would have disagreed with such a description.

Having established the precedent of accepting errors in delineation with Uranus, the process continued with Neptune. Future astrologers would solve the riddle of its symbolism and, although a great deal was written about this new addition, in detail, they were circumspect enough to suggest the possibility of error.¹¹⁰ These remarks were made repeatedly, but it seemed never to prevent anyone from verbosity on the subject.

Psychism having been accepted as a valid means of research (the rise of Spiritualism having been associated with the discovery of Neptune), it

¹⁰⁶ Ibid, p.113.

¹⁰⁷ Robson, *BGPA*, p.13.

¹⁰⁸ Leo, *AS*, p.104.

¹⁰⁹ Harrison, *TMOL*, p.19.

¹¹⁰ Leo, *HTJN*, p.232.

is necessary to explore Neptune's reputation as "nebulous". This symbolism has, like much of the rest, persisted to the present day and from it has been extended a great deal more. For example, confusion, mistiness, lying, cheating, muddle, error, forgetfulness and so on all were born from this one interpretation. Its source cannot be found in any of the areas already explored by this paper; it does not relate to Neptune's physical characteristics, or its myth, or science. Its source provides the clearest evidence of the dubious and superficial methods of so-called "scientific" research employed by the Theosophist astrologers.

*"Viewed clairvoyantly in the crystal, Neptune appears as a nebulous plasma...."*¹¹¹

The author then proceeds to delineate Neptune according to this revelation and it is a delineation which persists to this day. There is no trace of the lofty, scientific ideals of earlier days, and, although some astrologers recognised the need for a more rigorous approach¹¹², they, nonetheless, presented and promoted the same symbolism for these new planets to their readership.

Misunderstanding of the Astrological System

The model of Uranus was closely adhered to. Neptune denoted a watery planet because of its reliance on the Poseidon myth, and would follow in order to become the ruler, or co-ruler of Pisces, a watery sign and the exaltation of Venus. This is treated as a system:

*"...it would appear that the exaltation of a planet is the house of its octave expression."*¹¹³

It was another insupportable theory which fell by the wayside when Pluto was discovered.

The error of the consignifications of signs and houses is repeated so that their associations of the 12th house (Pisces being the twelfth sign)

¹¹¹ Leo, AS, p.108.

¹¹² Robson, BGPA, p.113.

¹¹³ Leo, AS, p.117.

was given to Neptune. For example, hospitals are attributed to Neptune¹¹⁴: they had extrapolated that from the 12th house association with prisons and captivity¹¹⁵. Neptune then became the ruler of places of confinement, retreat and exile. From this was drawn its rulership of Pisces and from this, both Pisces and the 12th house accrued rulership of such things as mysticism, mediumship, dreams and visions.

Conclusion

The resulting mixture was a planet of mystery, its effects unknown and not experienced by any but the most refined. Its watery connection to the unconscious mind, gave maximum latitude since it might be that the native was unaware of its influence. Thus, many more people could be brought under its symbolism. The tenuous links and associations that were gathered have never been changed. The symbolism remains the same now as it was then, implying acceptance by present-day astrologers, even though its promoters advised caution.

¹¹⁴ Ibid, p.10.

¹¹⁵ Ibid, p.113.

Pluto (discovered 1930)

With this discovery, all caution and convention was abandoned as various authors hastened to publish their theories. There was no delay in publishing detailed interpretations and opinions of Pluto's influence, and a number of viewpoints about the sign it ruled and fundamental rulerships were put into place very quickly. Having previously maintained that practice and experience were the only true measures of validity, these, too, were put aside.

By this time, the structure of the western astrological tradition had been breached repeatedly. As we have seen, further planetary discoveries had been expected, and the Theosophist astrologers had made their contingency plans: new planets would complete the astrological jigsaw. That those same planets were the cause of those fractures remained unrecognised. When the promised revelation failed to materialise, they resorted to established excuses: the freewill of the native, the shortage of that advanced human being capable of responding to Pluto's influences, and the inherent mysteriousness of the planet itself.

The procedures which were followed in assessing Pluto's characteristics, can be categorised in the same way as with Uranus and Neptune. With the greater speed, the substance of those categories was mixed together and extended to a far greater degree than before. Such a mixture complicates any attempt to isolate its ingredients, and is exacerbated by the increased use of psychological jargon.

The die had been cast with Uranus and Neptune, there was no reason to doubt their places in the astrological scheme, nor was there with Pluto.

Early References

Astrologers wasted no time in publishing their opinions on Pluto; most authors, though, prefaced their long discourses with recommendations of caution. One of the earliest references has been chosen because of the comprehensive nature of its author's treatment of Pluto. With few reservations, Brunhubner dedicates the entire book to his thesis.

Although this edition was not published until 1966, the author's preface is dated 1934. Moreover, he states that he first unveiled his "observations" in 1933. He also makes it clear that he was the "first to give to the public a comprehensive work on the new planet."¹¹⁶

Doubts about the wisdom of such haste are not apparent because in their view, again, although the detail of their findings might be flawed, the generalities were not. The astrologers of the future would correct any errors and supplement these early observations.

In 1937, one author admits that little is known about Pluto, suggesting that its position can only be of "speculative interest". He repeats this a little later; however, such circumspection does not impede his confident statement that it is:

*"a planet of action and signifies an attempt to throw off the accumulations that have resulted from the lethargy of Neptune – and a desire to be free of the bonds which the latter has imposed.... It is therefore violent in its effects, which explains its now known connection with illness and accidents, as well as its presence and import both in the maps of musicians and the spiritually inclined on the one hand, and the maps of criminals on the other. It is eruptive in nature and suggests freedom and explosive action."*¹¹⁷

The confidence of these statements contradicts the earlier caution and makes it clear that Theosophical doctrine was an important foundation for Pluto's symbolism. How these conclusions were reached is not explained and the same author provides over six pages of observations relating to the three trans-Saturnians, while only three pages are devoted to the other seven planets. Such an attitude presents a model which has been followed by successive authors.

While investigating those references post-dating Pluto's discovery, it is necessary to note that sources which pre-date 1930 also have a substantial bearing on its symbolism. As previously noted, astrologers and astronomers were hypothesising future planetary discoveries. For the Theosophist astrologers, this had become a quest for the twelve (different) planetary rulers of the zodiacal signs. Two authors in particular considered that they had achieved that end and published

¹¹⁶ Brunhubner, *Pluto*.

¹¹⁷ Harrison, *TMOL*, pp. 15, 25.

their findings prior to Pluto's discovery¹¹⁸. Both laid out their separate schemes which included the asteroids between Mars and Jupiter, and the hypothetical planets. One gives hypothetical-Pluto rulership of Cancer, while the other bestows it on Scorpio. It should be understood that although these astrologers were expecting further planetary discoveries, mention of hypothetical-Pluto cannot be seen as a prediction of its discovery. Alongside this was use of Vulcan and Dido among others, and we have seen how Alan Leo took pains to differentiate between "Lowell-Pluto" and "Wemyss-Pluto". Wemyss himself maintained that position in the late 1940s when the final volume of his *Wheel of Life or Scientific Astrology* was published.¹¹⁹

With the confusing lack of contrast between houses and signs we can observe the beginnings of Pluto's association with the 8th house, the latter being described as of regeneration and progress. Scorpio is described as connected with power, progress, regeneration and liberation, with hypothetical-Pluto itself being like the "negative side of Mars". What is represented as the "keynote" of Scorpio, "Justice", had been drawn from the myth of Pluto and the Underworld.¹²⁰ The same author provides a number of example horoscopes, but never explores her theories with the hypothetical planets and the asteroids.

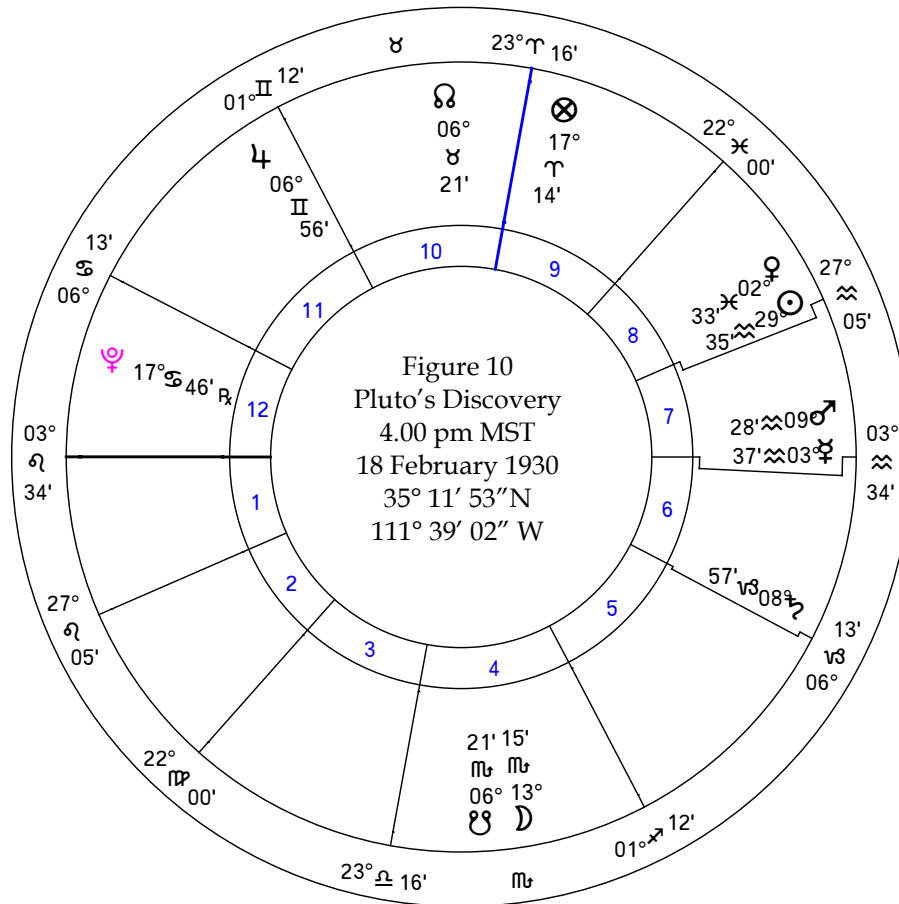
It will be shown that the symbolism attributed to hypothetical-Pluto here, is substantially the same as that in use by present-day astrologers.

¹¹⁸ Maurice Wemyss and Isabelle M. Pagan.

¹¹⁹ Maurice Wemyss, *Wheel of Life or Scientific Astrology*, London 1927 – 1929 and Vol. 5 post-Second World War, p.117.

¹²⁰ Isabelle Pagan, *From Pioneer to Poet or the Twelve Great Gates*, London, 1926, 2nd ed. of 1911.

Discovery Chart



No sources could be found which referred to this chart, but the angularity of Mars and the Moon seems to hint at the symbolism which followed since Pluto deposed Mars as ruler of Scorpio, and took on the distinctly watery nature usually associated with the Moon. We might also consider that the Sun and Venus's position in the 8th house, which was also sequestered for Pluto, might have a bearing on the latter's symbolism. The Sun is the greatest power in the heavens, it exudes great power, heat and energy by **nuclear reaction**; all of these principles were given to Pluto, the planet which is the furthest away

from the Sun and thus shows the least light. The planet is also connected with sexual power and in this chart we find Venus exalted and conjunct the Sun.

Astronomical Characteristics

Little is left to say that reflects on Pluto's symbolism. As the furthest planet of the solar system, it remains the planet about which least is known. The new discoveries were constantly being labelled as "mysterious" or "mystical", but none more so than Pluto.

Political Events

After the Great War (First World War), political changes had enormous effect on all that was to follow. Such important changes include the Versailles Peace Settlement of 1919, Gandhi's domination of the Indian Congress in 1920, the forming of the Chinese Communist Party in 1921 and of the USSR in 1922, the ending of the Ottoman Empire in 1923 (which had endured since 1300), and Stalin's succession of Lenin in 1924. Each bore heavily on world history, the repercussions still offering evidence of their impact to this day.

Pluto, though, is usually only associated with the Great Depression of 1929 to 1933, which led to the World Economic Depression of 1930, and which was directly related to the rise of Nazism (and other extreme political positions), Hitler and the Second World War of 1939, to which Pluto is also connected.

As Pluto is linked with nuclear fission, it is linked to nuclear weapons and war; from this, and its association with the Second World War, it deposed Mars as the ruler of these matters. This change of rulership was and is justified by suggesting that there are different kinds of war: there is war that simply kills people, and that which "annihilates"¹²¹.

"The next outward planet from Neptune is Pluto, therefore this planet must obviously take position as the octave expression of Mars. Its main principle is annihilation, the logical continuation of the state of destruction. In war, a house or building is destroyed, but the rubble can remain. In course of time, if

¹²¹ Sepharial, TMA, p.16.

left exposed to the elements, the rubble reduces to smaller fragments and ultimately to powder. Then the four winds of heaven scatter it until finally not the tiniest particle is left. This is disintegration and finally annihilation – nothing – the ‘long term’ vibration of the planet Pluto, ...”¹²²

Although Whitman is discussing a long-term breaking down of matter, this action has been extended to include mass destruction, an event that cannot, in Theosophist opinion, be encompassed by Mars.

Pluto’s discovery was also associated with racketeering of which there was a high incidence in the USA around 1930. This racketeering was associated with the Prohibition Era of 1920 to 1933, when the consumption of alcohol was banned in the USA. However, the first state law to be passed on the matter was in 1846, with the movement towards national temperance picking up momentum gradually, culminating in the national law of 1920. So, the trend began long before the discovery of Pluto.

Scientific Advances

Astrologers still aspired to Establishment acceptance, as their enthusiastic inclusion of Pluto in the system attests. They were keen, therefore, to link the scientific and technological discoveries to Pluto’s own discovery, as they had with the earlier discoveries. As with the period of Neptune’s discovery, though, these were in short supply, at least as far as popular awareness and interest was concerned. It was another example of the failure of their criteria to deal adequately with the problem of ascribing symbolism.

Pluto was linked to nuclear or atomic energy, and is said to rule nuclear weapons. The beginnings of atomic philosophy can be found in ancient Greece in the 5th century BC; Democritus of Abdera named the building blocks of matter “atomos” (literally: “indivisible”). Modern atomic theory is founded in the work of Dalton and others of the early 19th century, while throughout that century further advances were made. As with the scientific advances attributed to Uranus and

¹²² Edward W. Whitman, *Pluto the Transformer and Annihilator. The Planet of Fission in the Twelve Houses of the Horoscope*. Self-published, London. The publication date is uncertain, but according to the text it appears that the booklet was written in the 1950s.

Neptune, the vital developmental processes were ignored. All that was taken notice of was that in 1932 the neutron was discovered and the atom was split.

Pluto Myth

There were many names proposed for the new discovery, but once its name had been decided upon, it posed a problem for astrologers. While they were prepared to accept the naming of planets by non-astrologers as meaningful coincidences, as previously mentioned, the name of Pluto had already been used.

*"Unfortunately astronomers have given it the unsuitable name of Pluto, a name which had already been given to a different hypothetical planet (ruling Cancer). To avoid confusion it is necessary in astrological circles to refer to the original Pluto as Wemyss-Pluto and to the Lowell planet as Lowell-Pluto."*¹²³

It failed to prevent confusion, however, and much of the symbolism of "Wemyss-Pluto", including its rulership of Cancer, was passed on to the new discovery.

Their interpretations of the myths relating to Uranus and Neptune had become established and had proved convenient as psychological terminology was increasingly used in astrology. Thus it was, notwithstanding the unfortunate happenstance of the naming of Pluto, that the myth of the God of the Underworld was applied with enthusiasm. The name of this god is actually Hades and he ruled Tartarus. Fearing his wrath and revenge, he was usually called by his surname: Pluto ("the Rich") which referred to the riches of the earth.¹²⁴ It is from this that the planet has gained association with great wealth, corporate wealth, and mines and underground activities. So, racketeering being linked to Pluto is supported through the notion of the criminal "underworld".

¹²³ Leo, AS, p.123. Alan Leo died in 1917, but his books continued to be revised and published under his name.

¹²⁴ Pierre Grimal, *The Dictionary of Classical Mythology*, trans. A. R. Maxwell-Hyslop, Oxford, 1987.

Theosophical Doctrine

As has been shown above, adherence to the principle of “octave expressions” continues to impress on the symbolism of the planets. The slow movement of the trans-Saturnians provides the evidence of their action in the larger world: Mercury represents the ordinary power of thought, but Uranus represents “individualized” power of thought; Venus represents ordinary love, whilst Neptune represents “universal” love; Mars represents destruction, Pluto represents complete destruction (which is what “annihilation” means).¹²⁵

Further comments can only be repetitive of those under the heads of Uranus and Neptune. The only changes that are in evidence are those made by individuals, and are only variations on the Theosophist theme of “octave expressions”.

Misunderstanding of the Astrological System

Under this heading we might include Pluto’s association with regeneration, since this is notably a quality given to hypothetical-Pluto and, as has been shown, was never intended to relate to the newly discovered planet.

The principles of annihilation and death have been taken from Mars and Saturn respectively. Rebirth, too, is given to Pluto, where this has always been associated with the Sun, whose motion through the heavens brings it to rebirth at every dawn. “Bringing to light” is another phrase often used to explain Pluto’s action, and yet such an event is found through the good aspect (usually a trine) of the Sun and the Moon – the **Lights**. No other illumination can occur other than through the auspices of the Sun, whether actual or metaphoric.

Once Pluto was announced as the ruler of Scorpio, 8th house matters were associated with it.¹²⁶

In this respect, mention should be made about that Plutonic word “Zeitgeist”. It means “spirit of the times” and came to be associated

¹²⁵ Whitman, *PTTA*.

¹²⁶ Harrison, *TMOL*, p.28.

with the trans-Saturnians as a group. The Theosophists used the slowness of their motion as representation of their “generational” effect, several authors stating that they would have little effect on individuals, but that did not reduce the personal detail of their delineations.¹²⁷ We might take this as an indication of their attempts to remove these planets from individual horoscopic analysis; if their effects were generational, there is little that can be said about one person. Such a position can be seen as a compromise: these planets were failing to live up to expectations, but could not be removed from the system, so they created another “escape clause”.

Conclusion

It is notable that with the increasing number of planets to be attended to by the astrologers, a greater freedom to deconstruct the original scheme was in evidence. In the earlier part of this paper, the fundamental astrological scheme was explained. That scheme is clearly built around the Sun and its apparent astronomical and physical characteristics. In this final assault on the ancient art, Pluto, as was explained earlier, is said to be more powerful than the Sun. In sacred terms, Pluto supplants God of whom the Sun is representative in most Western cultures.

Only in the “scientific” mood of the period of these discoveries could such profanity be countenanced, indeed, welcomed. We notice, too, that there are no challenges of a secular nature either, only attempts to keep the new system in place.

¹²⁷ For example, Leo, *Casting the Horoscope*, London 1933 (first published as *Astrology For All Part II*, London 1904), p.199; and HTJN, p.66.

Comparisons

We should examine the words of Margaret Hone, the Principal of the Faculty of Astrological Studies from 1954 to 1969, and who had great influence on the astrological community:

"...No definite decision has yet been made [on the rulerships of the new planets], but the ideas which are now coming to be accepted will be given. It may be that these new planets embody principles which are wide in their meaning and that they should not be confined to any one rulership, as in the traditional manner.

*One way of speaking of them is that each is a 'higher octave' of one of the earlier known planets. It is as if they raise the thoughts and widen the outlook of humanity."*¹²⁸

This book was first published in 1951 and underwent four revisions, yet this stalwart of astrological education remained uncertain as to the symbolism of the new planets. The numbers of her students and readers can only be guessed, but her book went through fifteen reprints up to 1980, of which there were two in one year (1969). As with her predecessors, such doubts failed to restrict her from repeating the symbolism of the trans-Saturnians which was absorbed by many thousands of her readers and students.

The following lists of rulerships are drawn from a variety of late-20th century works¹²⁹ and comprise a convenient means of comparison with those rulerships prescribed by authors of the earlier period. The modern symbolism is listed under each planet and corresponds to its supposed source, shown in the first column. Although the theory of "octave expressions" was part of Theosophical doctrine, it was advanced as a valid method through misunderstanding the astrological system and so has been included under the latter heading in the table. Under that heading, also, has been included the source of the symbolism, whether planet, house or sign.

¹²⁸ Margaret Hone, *The Modern Text Book of Astrology: Revised Edition*, Romford 1980.

¹²⁹ See separate bibliography in Appendix 2.

Source of Symbolism	Symbolism of Uranus	Symbolism of Neptune	Symbolism of Pluto
Discovery chart	Malefic. Nature of Mars and Saturn.	Malefic. Nature of Saturn (see also 12 th house).	Malefic. Nature of Mars and the Moon.
Astronomical Characteristics	Eccentricity. Breaker of boundaries. Sudden changes, unpredictability. Unusual people and events.	Mysterious.	Mysterious. As the outermost planet: finality, the end of all things. From Wemyss-Pluto: regeneration, beginnings and endings (also the Sun), cycles, recycling. Extremes.
Political Events	Revolution and rebellion. Overthrow. Individuality, independence. Social reform. Sudden changes, deviation, upheaval. Democracy.	Social conscience, linked to charitable acts. Idealism. Sacrifice and self-sacrifice. Socialism.	Fascism, Stalinism. Organised crime, international terrorism.
Scientific Advances	Newness, deviation. Genius and originality. 10 th century inventions and 20 th century developments.	Anaesthetics, thus escapism and hypnosis.	Atomic power, nuclear fission and fusion.
Myth	Rebellion. Overthrow. Risk-taking. Disruption.	Imagination, emotions. Fantasy and myth, thus escapism and delusion. Dreams, yearnings. The ocean.	Transcendence. Elimination. Renewal. Regeneration. Revealing. Violent, cataclysmic, eruptive.
Theosophical Doctrine	Genius, originality, deviation. Unpredictability and disruption. The occult. The (Collective) Unconscious.	Spiritualism. Mystery, invisibility, mysticism. Saintliness and spirituality. Refinement. Nebulousness. Impressionability. The (Collective) Unconscious. Higher type of group intuition.	The (Collective) Unconscious. Depth psychology. Zeitgeist.

Source of Symbolism	Symbolism of Uranus	Symbolism of Neptune	Symbolism of Pluto
Astrological Misunderstanding (Including theory of octave expressions. Original associations of that symbolism shown in brackets.)	Genius (Mercury). Originality (Mercury) Friends, acquaintances, and by extension, groups (11 th house). Education, dissemination of knowledge (Moon and Mercury). Logic and science (Mercury). Obstinacy (Aquarius).	Dissolution (Moon). Romance and love (Venus). Art, music, beauty, acting (Venus). Alcohol (Moon) Drugs (various planets) Sensuality (Venus).	Transformation; cycles; birth, death and rebirth, recycling, power (Sun). Riches and plenty (Jupiter). Joint finances, others' money, wills, legacies (8 th house). Taxes and tax collectors (11 th as 2 nd house of the levying authority). Death (8 th house and Saturn). Sexual intercourse (Venus). Anything hidden, especially underground (4 th house, Saturn and combustion). Anything connected with the reproductive organs (Scorpio and the 8 th house). Surgery, knives, butchery, engineering and mechanical skills, unarmed combat (Mars).

As psychology became prominent in astrological delineations, we see a change of language, but whether it is phrased as a “*higher type of group intuition*”¹³⁰ or the “higher octave expression”, it means the same and the source is the same. Each of the three new planets was associated with the unconscious mind in one respect or another, and this derives from their, so-called, impenetrable natures. That impenetrability stemmed from the Theosophist astrologers’ inability to find accuracy in their interpretations, a condition which persists to this day.

¹³⁰ Liz Greene, *The Outer Planets and Their Cycles: The Astrology of the Collective*, California, 1983 and 1996.

Conclusion

This analysis of the symbolic accretions of the trans-Saturnians has, in some instances, been frustrated by the lack of logical method used by those promoting their use. The symbolic overlays are drawn from an increasingly spurious and superficial base. Personal opinion, doctrinal and propagandist motives have confused the various issues. Indeed, the promoters themselves were unclear about how they were or should have been obtaining the natures and qualities of these planets. The symbolism of the new planets has been drawn from a narrowing foundation constructed largely from error and propaganda.

Increasingly, mythology, too, was relied upon, albeit selectively, and was extended to become the archetypes of Jungian psychology. Those who named the planets decided these myths, but this is given scant attention by astrologers; subsequent generations of astrologers having accepted it as meaningful coincidence. The evidence demonstrates quite clearly that the agenda was set for the Theosophists by the events and mood of their time, and yet, although the mood and trends have changed, the symbolism remains substantially unaltered to this day.

The symbolism of the new planets failed the astrologers' own "scientific" criteria. These planets did not produce the expected events or effects when applied to the astrological chart. If this ever caused doubt, it is not apparent in their writings. Convinced that the theory was correct, it was simply that the practice had not kept up apace, which would be rectified by further experiment. It was left to astrologers of the future to prove their theories, but as little of the symbolism has changed in the ensuing years, that proof has not been forthcoming.

The "esoteric" astrology advanced by the Theosophists, was declared as superior to any other system or philosophy. From this, and in the confusion of astrological principles and techniques, the motivations of astrologers like Leo become clear. Manifestly, astrology was converted, deliberately and knowingly, to conform to Theosophist doctrine. The conversion of the astrological system was carried out with very little consideration given to the result – conviction of the probity of their actions fuelling their momentum. Indeed, anything was deemed better than the system it replaced. That doctrine was presented as Truth, and

still forms the major part of astrological practice today, especially regarding the trans-Saturnian planets. Their conviction and their errors laid open this ancient and Divine science to the illegitimate excesses which spawned the changeling system.

Before attempting to combine astrology with a personal philosophy, it is required that astrology's own philosophy is understood. The difficulties of subjectivity, also, need to be addressed in the attempt to remain detached from the trends of a particular era. The effects of both from the period in question have been disproportionate and little has been done to correct the balance.

Under each point of analysis, the basis of the qualities of these planets has been shown to be insecure, and, subsequently, the Theosophist astrologers were forced to fall back to defensive positions. No point was ever proved astrologically, by experience, statistical evidence, or otherwise. Nevertheless, what those astrologers achieved was of no small importance: they convinced enough influential authors that their opinions were right. Those opinions have become established and many thousands of students have been taught them as proved facts.

Present-day astrologers repeat and replicate the symbolism laid down by the Theosophist astrologers. If an astrologer is not required to predict, in fact is often taught not to predict, then there is no requirement for accuracy. Likewise, there is no requirement for the planets to behave, astrologically speaking, in any predictable way. It is said that it is not possible to understand, or know, how the new planets will behave because they are "generational" in effect, or they effect the deeper regions of our unconscious minds, thus not only can the astrologer not predict their actions, but the native has no way of registering that action. In other words, the astrological community is no further ahead with the symbolism of these planets, than were its forbears. In the early periods of their discoveries a few people argued against their astrological significance; in this the 21st century, the situation remains the same.

These authors were also exercised by the necessity to popularise astrology and impress the scientific community, however, whilst the former was achieved, astrology seems as far removed from acceptance by academia as ever it was, and for much the same reasons. Symbolism has been established on the flimsiest of grounds, and when it failed in

practice, that symbolism was altered to accommodate such failure. It is unsurprising that the scientific establishment is not impressed to investigate astrology. The plausibility of those arguments is attractive only to those astrologers who have been trained in the ways of Theosophist astrology, and they are currently in the majority.

Examples are often provided for the efficacy of the trans-Saturnians in terms of their predictive capacities. This is quite apart from those who often quote the effects they have noticed personally. However, this evidence derives from those astrologers who are most firmly convinced of the symbolism: personal evidence comes from those same astrologers. Moreover, they have been taught in the Modern school, which, as has been shown, is based on the Theosophist system. There is little new evidence to be obtained from such sources.

The symbolism of any chart, or group of charts, is multifarious. Identifying the “active” planets requires the training and discipline which few astrologers have. The options available to the astrologer are varied, so it is easy to mistake one for another. Intuition might also be a factor in the successful prediction based on erroneous evidence. However, when a rigorous approach is applied, the new planets are superfluous. They cannot tell us anything new, because there is nothing new to tell.

Astrologers should disabuse themselves of the certainty that the symbolism that has maintained regarding these planets had anything to do with astrological method, rectitude or truth. It has maintained because those who promoted them had a vested interest in so doing, and their numbers and influence were overwhelming. Few were prepared to confront the jumble of sources when they failed in practice, and excuse was layered upon excuse, until astrologers of the present day no longer expect a logical approach. The New Age attitude predominates, and is just as disapproving of logic and commonsense as it ever was. If the symbolism does not make sense, or if it fails in practice, it says that the practitioner should pay more heed to the spiritual model it sets.

The reader is left incredulous and confused. A raft of inaccuracies, illogicality, superficiality and propagandist conveniences assails the intellect. Then, as now, such a non-conformist point of view is deemed non-astrological, or lacking in astrological understanding and borders

on the heretical. It is said that there are certain qualities pertaining to the trans-Saturnians that are “unknowable” to all but the most advanced souls. Yet, astrology was conceived as a method of understanding Divine Will; astrology is meant to be “known”. To say that we are not meant to know *yet* is an excuse for ignorance and pretended knowledge.

We should return to the beginning because the primary questions remain unanswered: do the trans-Saturnian planets have astrological significance? Indeed, do they *have* to have astrological significance?

Appendix 1

Bibliography Abbreviations

AFA – Alan Leo, <i>Astrology For All: Part I</i> , 2 nd ed. London, 1904.
AMA – Raphael, <i>A Manual of Astrology</i> , London 1828
AS – Alan Leo, <i>The Art of Synthesis</i> , 5 th ed., London 1936.
BGPA – Vivian Robson, <i>A Beginner's Guide to Practical Astrology</i> , London, 1933 2 nd ed. of 1931.
BWH – Nicholas Campion, <i>Book of World Horoscopes</i> , Wellingborough, 1988.
CP – John Worsdale, <i>Celestial Philosophy, or Genethliacal Astronomy</i> , London, [1828]
HTJN – Alan Leo, <i>How to Judge a Nativity</i> , 6 th ed., London 1935.
PLUTO – Fritz Brunhubner, <i>Pluto</i> , Germany, 1934 according to prefaces. Published 1966, revised 1971, Washington DC.
PTTA – Edward W. Whitman, <i>Pluto the Transformer and Annihilator. The Planet of Fission in the Twelve Houses of the Horoscope</i> . Self-published, London. The publication date is uncertain, but according to the text. It appears that the booklet was written in the 1950s.
TMA – Sepharial, <i>The Manual of Astrology</i> , London, revised ed. 1962
TMOL – Raymond Harrison, <i>The Measure of Life</i> , London, 1937, 2 nd ed. of 1936.
TPH – Alan Leo, <i>The Progressed Horoscope</i> , 2 nd ed., London 1929.

Appendix 2

Bibliography of Table of Comparisons

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