

# PHRENOSCOPY

Being a Synthetic System of  
Astro-Phrenology—The Key  
to Human Character

BY

SEPHARIAL

AUTHOR OF

“THE MANUAL OF ASTROLOGY,” “KABALA OF NUMBERS,”  
“SECOND SIGHT,” “THE SILVER KEY,” “ASTROLOGER’S  
READY RECKONER,” “THE LAW OF VALUES,”  
“SOLAR EPOCH,” ETC., ETC.

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## PREFACE.

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THE following pages are occupied with an attempt to collate the two chief systems of character reading and to deduce from their comparison a general thesis for the scientific study of Mind.

All recondite problems concerning the ultimate nature of Mind, which properly belong to the domain of Psychology and Philosophy, have been set aside, and in effect I have endeavoured to present a method by which the complexities of Character-reading are reduced to their simplest equation.

It must, I think, be evident to any student of human nature, that in any estimate of personal character and faculty, the whole force of the individual springs from a single dominant desire, love, or ambition, which tinctures and deploys all other qualifications, characteristics and faculties to its use. It is what Swedenborg would call "the dominant love," or what is popularly apprehended as "the ruling passion." With a correct apprehension of this predominant charac-

teristic, the interpretation of the personal character becomes extremely simple, and it will be found possible to predicate thence what a person is likely to do, how he will act, and what measures he will employ in a given set of circumstances.

Although Character may be defined for general purposes as the habit of mind, such a definition will not serve, inasmuch as it makes character to be accidental instead of incidental to the person. In the estimate of character I have arrived at certain basic conclusions which are in line with the sound teachings of Gall, Spurzheim, Coombe, and the more modern exponents of Phrenology, such as Fowler, Severn and Hollander. My astrological ascriptions are those derived from a long experience in the art of interpretation. And here I may re-affirm my view of the planets as symbols, not as causes, except in so far as we respond to the external stimulus of conditions set up by interplanetary action. Detachment and isolation of the Mind from circumstances is always possible to such as are sufficiently evolved as to be "a law unto themselves," and the whole trend of mental and spiritual evolution would appear to be in the direction of this detachment of the in-

dividual and his consequent liberation from the bonds of the flesh. The evolution of the unit from the mass, the specialisation of faculty in the individual, and his liberation from the yoke of circumstance, is all that either Science or Religion has to teach us. It is a view consistent with the known variation of human character and the highest aims of human endeavour.

SEPHARIAL.

*London, 1914.*



# PHRENOSCOPY.

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## CHAPTER I.

### General Principles.

When we speak of Character there is a general tendency on the part of the partially informed mind to conceive the idea of individuality, as if character were the expression of all motive and of all faculty. This is undoubtedly incorrect. Character as we know it is the partial expression of the soul or individual through the medium of the personality. The Individual is the imperishable entity, analogous to the ultimate atom of physicists, that which cannot be destroyed or broken up, as the name suggests. The two words, the Latin *individuus* and the Greek *atomos*, have exactly the same meaning. The personality on the other hand is that physical sheath or envelope through which the Individual is required to express itself in terms of this plane of existence. Hence the name *persona*, a mask. What we know

of the Individual is only so much as, under the stimulus of circumstances, is capable of expressing itself through the personality. These distinctions are fundamental to any correct system of characterisation. We have long abandoned the dictum of Locke, that there are "no innate faculties." Modern psychology and mental science have taught us that the submerged self, which probably constitutes two-thirds of the floating continent of Mind, is a storehouse of memories and a fountain of faculty of which we only get glimpses under peculiar conditions. The study of hypnosis, of the phenomena of ecstasy, hysteria, somnambulism, all point to the possibility of unexplored depths in the human mind, of latent faculties, of a sphere of consciousness altogether transcending that of the individual as we know him.

This, indeed, is what we might have been led to expect had we pursued our studies along the lines already laid down for us by the ancients, for we should then inevitably have learned to discern between the individual and the personal, between inherent aptitude and expressed function. The Mind or Individual, as the source of Faculty, is related to the Body or Person through which

it expresses itself very much as is a musician to the instrument on which he performs and through which he effects that "concourse of sweet sounds" which we call music.

Music, as an abstract concept of the mind, exists as an idea within the consciousness of the musically disposed. It may assume a variety of forms because harmony and sequence are fundamental to Nature, and thus we may have an expression in music, painting, architecture, mathematics, etc., the modification being one of expression of ideas merely, and not of the fundamental idea itself which is at their root. But the perception of these things and their appreciation is an individualised function of Mind. The Baconian concept, that our appreciation is limited to those things the principles of whose existence are within ourselves, is thus seen to hold good, and hence we have the stricture of Shakespeare: "He that hath no music in his soul, nor is not moved by concourse of sweet sounds, is fit for treasons, stratagems and spoils." But the best musician in the world could not discourse music upon an inferior piano that is out of tune, nor faculty find expression through a brain that is disordered or a body that is out of health. Faculty is

linked to the instrument by function, and faculty exists before function as function before instrument.

Now it is affirmed by physiologists, and definitely stated by Coombe in his "Phrenology," that the brain is the organ of the mind, and that the skull is a wall protecting, not a prison confining, the brain. This is the normal basis of all phrenological study. At the same time it is, of course, understood that size means power, *cæteris paribus*: and by this expression we are to understand that there are certain qualifying conditions to the main postulate of brain as the organ of mind. "Other things alike" is upon reflection found to refer to quality of organisation, correlation of function, and balance of forces.

Phrenology recognises certain main divisions of the encephalon, or contents of the skull. These are:

(1) *The Cerebrum*, or grey matter, divided into two main hemispheres, and enclosed in three membranes, namely: the Arachnoid, Pia Mater, and Dura Mater. The latter forms the cortex or bark of the brain and is highly convoluted. If a horizontal line be drawn from the corner of the eye over the

upper lobe of the ear, that part of the skull above the line is called the Cerebrum. This is the volitional and thinking brain, that in which conscious action and sensation are developed.

(2) *The Cerebellum*, or red matter, called also the Leaf Brain or Arbor Vitæ. It lies at the back of the head, immediately below the floor of the Cerebrum. It is the organ of involuntary vitative action. It has a main fissure and numerous branches or ramifications which give it the appearance, in section, of a leaf.

(3) *The Medulla Oblongata*, or white matter, which is an enlargement or butt end of the spinal cord. It lies in the middle and fore part of the base of the skull, below the Cerebrum and in front of the Cerebellum. It is the centre of nervous co-ordination, and contains two ganglia, the efferent and afferent ganglia, from which the motor and sensory nerves are distributed to the organs.

Besides these there are other important parts of the encephalon.

The *Corpora Quadragemini*, a body of four convolutions, comprising the nates and testes, and presumably connected with the generation of nervous energy. Attached to

this body, and partly embedded in it, is the *Pineal Gland*, which is, both by position and function, the very heart of the brain.

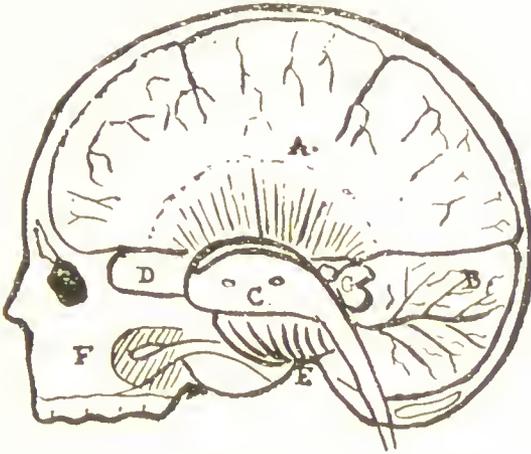
The *Pituitary Body*, situated in the fourth ventricle, is a flat, bean-shaped body of a liver colour, whose functions are not clearly defined by physiologists. By some it is said to be connected with interior vision, dreaming and visualisation.

The *Pons Varolii*, or Bridge of Variolus, named after its anatomical discoverer, serves to connect the nervous fibres from one side of the brain to the reverse side of the body. It is here that the two systems of nerves from the respective lobes of the cerebrum cross over to opposite sides of the body, thereby assuring that co-ordination and balance of function in the several members of the body. It is thus that an injury to the right lobe of the brain will produce paralysis on the left side of the body.

The *Corpora Striata*, or streaked body. This is the lieutenant of the brain, and is responsible for the continuation of purposive or voluntary action, so that the cerebrum may be free to initiate and engage in other action. Thus, in the process of walking the first few steps are volitional, the rest are

automatic. It is the *Corpora Striata* which continues the action after the attention is withdrawn.

The *Optic Thalami* are connected with the organ of vision, and consist of two lobes



ROUGH SKETCH OF THE BRAINS.

- |                           |   |
|---------------------------|---|
| A. The Cerebrum.          | E. The Corpora Striata.                       |
| B. The Cerebellum.        | F. The Pituitary Body.                        |
| C. The Medulla Oblongata. | G. The Corpora Quadrigemini and Pineal Gland. |
| D. The Optic Thalamus.    |   |

in the space beneath the cerebrum immediately behind the eyes.

All the above organs, or brains, are in that part of the skull immediately beneath the cerebrum and in front of the cerebellum. The normal health of the body and mind

depends on the perfect interaction of all these brains. The rough sketch on page 15 shows their relative positions.

Phrenology as a deductive science is chiefly concerned with the development, size and quality of the cerebrum and cerebellum.

Phrenology recognises, however, that the brain is a complex organ divided into lobes and convolutions, its various parts being appropriated to the use of particular functions, so that we do not at any time use the whole of the brain for any single act or mental process. These sections of the brain are referred to as "organs," as if they constituted separate brains in themselves. It is, however, recognised that they are interdependent and rely for their perfect functioning upon a certain co-ordination and interaction. Thus it will be obvious that in the act of threading a needle we do not call upon the religious or artistic functions of the mind or their appropriate organs in the brain, nor do we employ more than two of the perceptive faculties (Form and Number) when adding figures together. The faculties of time and music are not involved. Yet it is at all times logical to assume that any and every function of the mind has direct

relation to some underlying principle of existence, some dominant and all-embracing desire, which all the mental and physical powers subserve. It is to the discovery of

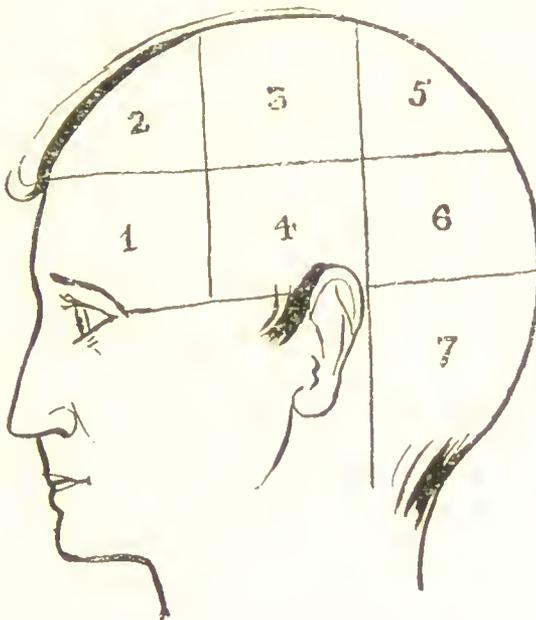


DIAGRAM OF THE MENTAL GROUPS.

- |                       |                         |
|-----------------------|-------------------------|
| (1) The Intellectual. | (4) The Self-regarding. |
| (2) The Sympathetic.  | (5) The Governing.      |
| (3) The Devotional.   | (6) The Social.         |
|                       | (7) The Instinctual.    |

this "main-spring" of the Mind that our attention should be directed, for if we can correctly define it we have the whole key to

character. It is purpose, not action, that counts.

It will now be convenient to allocate the various mental functions in such manner as to be readily apprehended by the student. It will constitute a general survey of the whole territory of the Brain.

A diagram will be useful to our purpose.

In the diagram on page 17 the faculties are divided into seven groups, as follows :

- (1) The Intellectual Faculties.
- (2) The Sympathetic Group.
- (3) The Devotional Group.
- (4) The Self-regarding Faculties.
- (5) The Governing Faculties.
- (6) The Social Group.
- (7) The Instinctual Group.

## CHAPTER II.

### Description of the Groups.

*The Intellectual Group* of faculties comprises the Perceptives, Memories, Comparison, Reason, Time, Tune, Construction.

The Perceptives include Position, Form, Size, Weight, Colour, Order and Number. These are ranged over the eyebrows, and their appropriate memories are immediately above them. They merge into one central organ of Memory, which is immediately above the organ of Position or Locality at the root of the nose. Immediately above the central faculty of Memory is the organ of Comparison, and on either side of this, giving the squareness to the brow, is the dual organ of Reason or Logic. The organs of Time and Tune form the angles of the brow above the Perceptives and on either side of Reason. Further towards the ear and over the temples is the organ of Construction.

It will thus be seen that there is an orderly upbuilding of the brain from the

floor to the higher storey. Perception comes first and has direct regard to the detail of structure in any object or scene. These perceptions are then stored away in the memory and are then passed on to the organ of Comparison, which is the root of all Reason. Perception, Memory and Reason, constitute therefore the foundations of Intellection. The Duration sensation, or faculty of measuring time, the sense or Rhythm, Melody and Harmony, are extensions of the intellect depending from the right use of the Perception and faculty of Comparison.

*The Sympathetic Group.*—These faculties are those which bring us into touch with our fellow creatures and constitute the higher plane of our sociology. The material basis is grounded in the Instinctual Faculties (q.v.). The Perceptives are common to all living creatures in greater or less degree, while Reason is the specialised faculty of man. But the sympathetic faculties crown the intellect as flowers and precious fruit springing from the verdure of the mind. The Sympathetic Faculties include Human Nature, or Intuitive Perception of Character, which is situated immediately above the organ of Comparison, at the point where the hair

grows from the centre of the forehead. On either side of it are the organs of Imitation, which are again flanked by Mirthfulness, and these again by Wit, which forms the upper angle of the brow. Above and behind Intuition is the organ of Benevolence, and on either side of this Suavity or Agreeableness. These organs interact to produce the qualities essential to social life. The faculties expressed through them are those which qualify the individual for intercourse with his fellows, and they appear to offer a safety valve for the expression of the Intellectual faculties. For without the saving sense of Humour, and the benign faculty of Benevolence, social life would be impossible. How often a sense of humour has saved a reputation, home, name, fortune, and even life, it would be impossible to say, but truly it has been accounted among the greatest gifts of God to man. It is by sympathy, that self-extensive faculty which enables us to make common cause with our fellows, that the world is regenerated, reformed and governed.

*The Devotional Group.*—These faculties are expressed through the organs in the superior coronal region of the brain, in that section of the cerebrum lying in the middle

space between the forehead and the crown of the head. They include the faculties of Sublimity, Wonder, Faith, Hope and Veneration. Wonderment is a natural extension of the domain of the Intellect into the region of the Unknown, and from this sense arises Sublimity, the faculty of appreciating the beauty of abstract truths and the marvels of Natural Law. Faith, which has been well defined as "the substance of things hoped for, the evidence of things not seen," employs the use of the superior sense of spiritual perception, interior conviction, or whatever we may indicate by "the eye of the Soul." It reduces speculation concerning the wonderful to a definite creed and realises in itself all the highest hopes of the individual. Faith transcends the ordinary canons of logic and the evidence of the senses and formulates for us a basis of action more secure, more compelling and finally authoritative than any social or political code. It upholds both the religious and ethical codes of our thought, and consequently is found to be related to Veneration on the one side and Benevolence on the other. For whereas science is concerned with what we know from experience as fact, and thus is related

to the Perceptive faculties, and Philosophy is concerned with what we argue or reason concerning that which is known, and thus is related to the Cogitative faculties—Comparison and Reason—Faith goes further, and acting in association with the Sympathetic and Devotional groups and faculties, formulates a code of Ethics which is concerned directly with the relations of the superior and inferior worlds, the world of experience and the world of aspiration.

Hope is thus seen to be related to Faith in that it is dependent on introspective vision, the assurance of the mind grounded in reasonable faith, and the hope that “creates from its own wreck the thing it contemplates” is solely upheld by faith, the spiritual assurance which enables a man to stand unmoved and undismayed “amid the crash of empires and the wreck of worlds.”

Veneration or devoutness is the very apex of man's intellectual and moral nature. It operates to produce an attitude of mind towards all the relationships of life, as respect for our equals, reverence for our superiors, and veneration for the God of all. It inspires patriotism, loyalty and godliness. It may reasonably be regarded as the crown

and diadem of the fully evolved man and is evidently related to the sense of responsibility to which, in the Governing Group, it is nearly allied through Conscientiousness.

*The Self-regarding Group.*—The organs responding to these faculties of the mind are situated between the Intellectual and Social Groups and immediately beneath the Devotional Group. These organs comprise those of Acquisitiveness, Secretiveness, Executiveness, Destructiveness, and Caution. Executiveness is allied to the Constructive faculty of the Intellectual Group as Destructiveness is to Combativeness in the Instinctual Group. The one is in the region immediately above and in front of the ear, while the other is in the same plane behind the ear. Above Executiveness is the organ of Secretiveness, and above that of Destruction is the organ of Caution. Hence it appears that there are self-regarding functions of the mind which act as brakes upon the more impulsive functions of the lower nature and, as their organs are above the latter, they may be regarded as of higher and later development.

*The Governing Group.*—This group of faculties is represented by the organs at the crown of the head in the posterior coronal

region of the brain. It includes Firmness, Conscientiousness, Approbativeness, Self-esteem and Continuity. The development of this part of the head should be proportionate to that of the Sympathetic Group, as otherwise it is likely to produce the autocrat and tyrant, especially if Firmness and Self-esteem are more active than Conscientiousness. Firmness gives self-control and acts with Caution to produce a prudent nature. Firmness is represented by the organ immediately behind that of Veneration. On either side of it is Conscientiousness, and behind it is Self-esteem, while at the two corners of the head are the organs of Approbativeness. This arrangement of the organs appears to indicate that we are only entitled to accept for ourselves such praise or approbation as can come to us conscientiously, so that Nature has set this organ of the mind as a monitor between the desire for praise and a just self-esteem. And as Conscientiousness is indistinguishable from a sense of Justice, it follows that the organ of Approbativeness is not only Praiseworthiness but also represents the desire to please and to esteem others, and to give praise where is it due. When the organ of Benevo-

c

lence is large the organ of Approbativeness may also be large without loss of balance, but otherwise it tends to the expression of Conceit and Vanity through undue self-esteem. The group may have a social expression if tending to the lower grade, or it may have a much higher expression in self-government, steadfastness, concentration and ability to direct and pioneer others. Its expression, like that of all other groups of faculties, will depend on the preponderating region of the brain whether Intellectual, Social, Devotional, Instinctual, or Self-regarding. In themselves they merely contribute Power, Dignity, Self-reliance, Probity and Justice.

*The Social Group.*—This group of organs lies in the occipital coronal region below the Governing Group and above the Instinctual. They may be regarded as an upward evolutionary development of the brain in distinction from the mere animal functions and propensities. The Group comprises Adhesiveness, Inhabitiveness, Friendship, and Conjugality. Adhesiveness represents persistence and endurance, and is allied to Continuity. Friendship gives that social feeling which animates the spirit of the

nation, clan, family, or tribe, in distinction from individualism arising from the undue preponderance of the self-regarding and governing groups. Inhabitiveness represents the love of home and country, and applies to places as Friendship applies to persons. Friendship makes of man a gregarious creature, taking comfort and pleasure in association with others of the race, while inhabitiveness tends to specialise and limit the function of the natural nomad. Finally, the function of Conjugality tends to association of the individual with one of the other sex. The economy of Nature is well illustrated in the fact that Conjugality lies midway between the organ of Friendship in the Social Group and that of Amativeness in the Instinctual Group, the true conjugal relations being both natural and social. True marriage is thus seen to consist in the co-operation of two distinct functions of the mind, the one animal and the other social. Both Amativeness and Friendship are liable to be indiscriminate, but Conjugality brings them to a focus. The highest function of Friendship lies in that absolute identity of interests which is so beautifully expressed in the Hebrew name "Ruth." In the deep

sounding words of the Hebrew maiden there is a perfect illustration of the ideal of human friendship: "Beseech me not to leave thee, nor to forsake from following after thee, for where thou goest I will go, and where thou stayest I will stay; thy people shall be my people, and thy God my God."

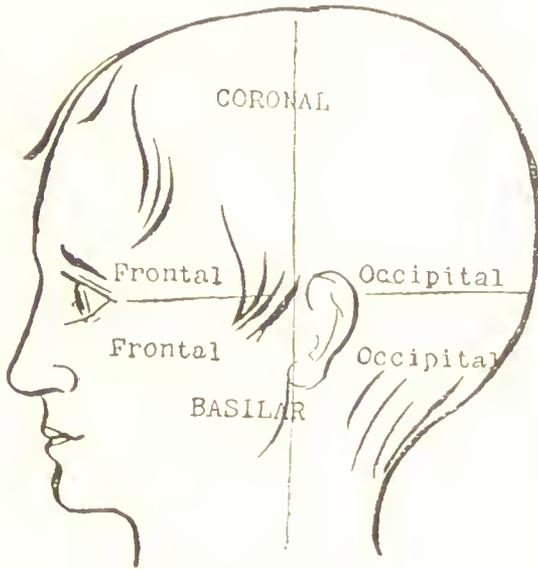
*The Instinctual Group.*—This group of propensities, which are common to man and the lower animals, is situated in the cerebellum which occupies the occipital basilar portion of the skull. It comprises Vitativeness, or love of life; Combativeness, or power of protection; Amativeness, or sexual love; Philoprogenitiveness, or love of offspring; and Activity, represented by the prominence of the occipital bone.

We have here represented the extension of life into the power of procreation and sustentation of the species, and this group represents the basic functions of mind in the lower animals and in primitive man.

Having now shown the general plan and arrangement of the organs of the brain, which cannot but impress us with their relativity and interaction, we may now pass on to a statement of the general plan of cranial development and demarcation.

## Description of the Groups 29

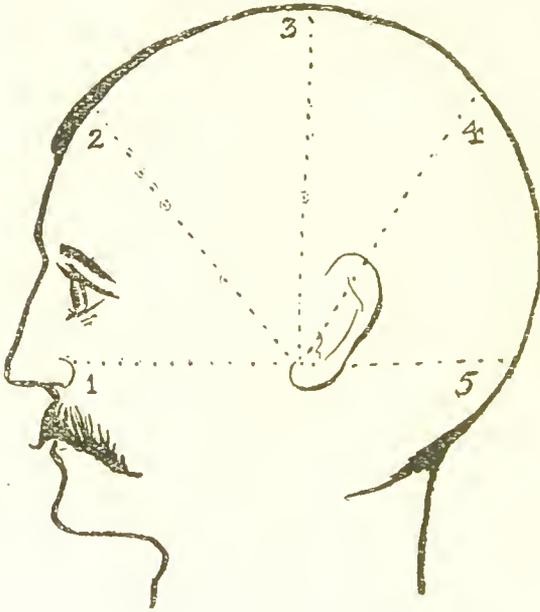
If we take the lowest form of vertebrate life, as, for example, the reptile, we shall find that the development of the skull is mainly basilar and occipital, that is to say, the base and back of the skull are far in excess of the upper and forward portions, so that the



head tapers towards the nose. The lowest forms of the human species, such as the Aztec and the Bushman, show the development known as the cynocephalic or dog-headed form. The higher up the scale of evolution we proceed, the more apparent is

the frontal and coronal development, the process being forward and upward.

It will be convenient for purposes of



CRANIAL MEASUREMENT.

- |                             |                           |
|-----------------------------|---------------------------|
| (1) The Range of Intellect. | (3) The Religious Range.  |
| (2) The Sympathetic Range.  | (4) The Range of Control. |
| (5) The Instinctual Range.  |                           |

measurement to take the bore of the ear as the centre. When the forward development is greater than the backward development the nature is mental in excess of animal and

social. When the direct perpendicular line from the bore of the ear to the summit of the head is equal to the horizontal line from the centre to the lobe of the nose, the nature is morally disposed, the intellectual and devotional group being fully developed. Similarly, a line drawn from the bore of the ear obliquely upwards and forwards to the point where the hair parts from the forehead, gives us a measurement of the Sympathetic development. The perfect man is symmetrical, and the perfect head is also symmetrical. The diagram on page 29 shows the partitions of the brain as recognised in the study of phrenology.

The mensuration of the cranial development as from the bore of the ear in several directions, as illustrated on opposite page, is on the principle of a spherical development of the skull.

## CHAPTER III.

### Character Reading.

The foregoing brief exposition of the principles of Phrenology will afford a foundation for the comparative survey of this system in connection with that of Astrology. It is, however, necessary to add that the influences of heredity, environment, education, diet, training and association, have considerable influence in the development or suppression of the "potential" or ultimate capability of any character. Quality of organism counts for a great deal, and this term must be allowed to include co-ordination of organic function, and poise. For however great the vitality, its expression through the various organs will be modified by the quality, efficiency and co-ordination of the various parts of the brain and their corresponding action upon the body. Quality of organisation is usually indicated by the texture of the skin and the symmetry of the features.

In the estimate of character, considered as expression of inherent faculty, we have to

regard the Temperament of the person. There is a very good work on this subject by James Bovee Dodd, which gives a clear exposition of the influence of Temperament upon the character.

There are three primary Temperaments : the Vital ; the Motive ; the Mental. They are here stated in the order of their evolution.

*The Vital Temperament* is indicated by a roundness and fullness of the bodily development, a fresh, clear complexion, clear eyes, rounded face, thick neck, deep chest, full lips, and a general appearance of physical well-being and fitness.

*The Motive Temperament* is indicated by a fairly prominent osseous development, strong jaw bones, well-defined features, prominent brows, rather high cheek bones, and well-defined muscles. The general appearance is rugged rather than sleek, and the body devoid of all adipose tissue.

*The Mental Temperament* is indicated by a considerable brain development in proportion to the bodily development, a moderately-developed body, deep-set eyes, thin lips, a strong forward development of the upper part of the brain, thin extremities.

When these primary temperaments run to excess and present abnormal phases, it is because they are not adequately balanced. Thus the Vital Temperament degenerates to the Lymphatic; the Motive Temperament degenerates to the Mechanical; the Mental Temperament degenerates to the Nervous.

In these abnormal conditions of the temperament there are corresponding mental disabilities, which render the expression of the inherent powers more or less defective and partial.

When the Vital Temperament is not accurately balanced by the Motive, then there is a tendency to lay on adipose tissue, and thus there is a degeneration to the Lymphatic Temperament, when a man becomes a burden to himself and a source of considerable inconvenience to others. The Vital Temperament has to be kept in check by exercise and training, otherwise the excessive vitality causes the breaking down of cellular tissue and the accumulation of effete matter in the system, which is the cause of disease. The storage cells of the organism play their part in the conservation of vital energy, and when these are broken down by excess of unexpended vital action, the sys-

tem is flooded with vitality and disorganisation immediately sets in. It is akin to the bursting of dams and reservoirs by which countries are devastated. By exercise and the expenditure of energy the pressure on the storage cells of the nervous organism is relieved, and organic functions continue undisturbed.

When the Motive Temperament degenerates into the Mechanical it is due to the inadequate support given by the Mental Temperament. There is a great difference between purposive action and that which is merely instinctual and mechanical. The Mechanical Temperament is capable of producing the most brutal forms of human character. Everybody knows the type of creature represented by the caricaturists as "King Demos" and "Mammon," huge, brutal-looking fellows, with muscles like twisted ropes, and herculean shoulders surmounted by microcephalic heads. The *sabotage* of the French Revolution brought this type of man very much to the front, for there was then an outlet for the brute forces of these men. The temperament is marked by very powerful muscular bodies, strong prognathous jaws, coarse features, strong

brows, protruding ears, powerful neck, and proportionately small head, with backward-sloping forehead and broad base to the brain.

The Mental Temperament degenerates into the Nervous when the Vital Temperament is not adequately represented. The brain then runs away with the man, and owing to the defective blood supply to the mental organ, a series of nervous cataclysms result in the breaking down of the entire system. The temperament is marked by a large pendulous head, considerable frontal development of the skull, small, deep-set eyes, hollow cheeks, pallid complexion, thin and badly-nourished body, slender limbs, thin neck, square, high shoulders, and thin lips. The general aspect is one of irritability, jumpiness, and nervous apprehension.

The illustrations on opposite page indicate the main features of the abnormal temperaments.

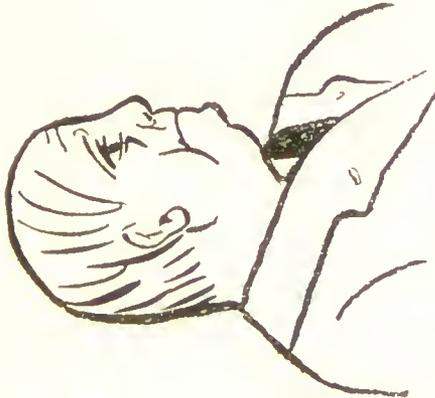
The idea that character is hereditary, or even temperamental, is, I think, false. Cumulative effects are not observed in the progeny of the very cultured or the very learned. More often than not Nature reacts, and from the highly cultivated material of a distinguished ancestry there



NERVOUS.



MECHANICAL



LYMPHATIC.

appears a marked degeneration or reversion to a more primitive type. The sporadic appearance of a highly specialised faculty in what we call genius cannot be accounted for on the grounds of heredity. Moreover, we may take two children, born of the same parents, fed at the same board and educated at the same school. In one case we shall have a boy of fair complexion, red hair and grey eyes, forceful and self-assertive; while in the other we find a dark-complexioned youth, with raven-black hair and sloe-like eyes, a pensive and reserved nature and a retiring disposition. The chemistry of food does not help us to explain these anomalies any more than does heredity solve the question of variability of character.

The fact is that involution and evolution are in perfect equipoise. We cannot evolve more than is previously involved, and this applies to the Individual as to Nature at large, so that character, as the expression of the individual, is the result of a spiritual involution anterior to every expression of life and faculty. Ideas and purpose are innate, but in order to give them intelligible expression we have to convert them into terms of our environment.

The question therefore arises as to what are the causes which tend to the development of one set of faculties over another in any individual, what is at the back of personality, what are the forces which determine the manifestation of character? I say that they are cosmical, that man is compounded of cosmic elements and tends at all points to respond to the changes taking place in that greater environment, such changes, together with their expressions, being in terms of the radical constitution of the individual and the personality through which he functions.

This brings me to the statement of the views of Astrologers. It is affirmed by them that Character and environment make up destiny. In this matter of character we are to understand, not the radical nature of the individual, concerning whom we can know but little, but the expression of the individuality as it reaches us through the coloured glass of the personality. This personality is the first and most important of all the factors included in the term "environment."

The same theme may be played upon a variety of instruments, and each of them will

give out their own peculiar tones, so that we are able to distinguish between the piano, violin, oboe, clarinet, bassoon, trombone and flute with perfect ease, even though they all may be playing in unison, and the effect of each upon the ear is different. This observation leads towards the concept of an Universal Spirit breathing through a variety of instruments to produce harmonious effects or the same effects, but if we persist in the idea that the difference between one human being and another is only a matter of physical organism, brain development, or what not, we are inevitably landed on the materialistic ground, destructive of all individuality and of individual effort. If, however, we regard the human being as a Soul investing a personality, and allow that the Soul is imperishable and evolutionary, and the personality through which for the time being it functions as merely its instrument, then the universal expression of the Spirit would be in terms, not of physical development, but of individual evolution. This seems more agreeable to our religious concept of the relations of man to God, inasmuch as it makes of the human being an entity separable from the physical organism,

capable of self-consciousness, and therefore a responsible agent.

It must, of course, be admitted even in the light of this concept of human nature, that brain and body organism plays the greatest possible part in the expression of Individuality. The greatest engineer that was ever born could produce no works without adequate material, nor could the most inspired poet depict to us his flights of fancy without an adequate use of words. The same thought can be expressed in all languages, which shows that language is only the material used for the conveyance of thought, and at the back of thought is the Thinker. In a sense, therefore, things are embodied thoughts, and on their own plane thoughts are things. Thus we have Faculty, Function and Instrument linked together as Thinker, Thought and Thing. Those who hold to the idea of the spiritual origin of things will understand the meaning of that expression: The Universe was Thought before it came to be!

We are thus led to reflect that in some measure the physical personality responds to, and is an expression of, the indwelling Soul or Individual, and that the material of

which it is compounded is altogether cosmical in its origin. The universality of the elements of our physical being requires that they are sympathetically affected by all changes taking place in the universe about us, and this is the basis of that *astrologia sana* for which Bacon argued. The solidarity of the solar system informs us that the planets act and re-act one upon another, and that the system is knit together in such manner as that a sunspot must affect the whole of the system to which that Sun acts as centre. An acceleration or retardation of the heart-beat in man affects the whole of his physical body, and a rupture of the pericardium must therefore be a serious interference with the system as a whole.

If, therefore, man is compounded of cosmic elements and affected in terms of his radical constitution by all changes taking place in the universe about him, it will follow logically that an inquiry as to the basic nature in man is likely to prove of immense use in the estimate of character.

I shall, therefore, proceed to show the alliance existing between the systems of Phrenology and Astrology as a means of character-reading, and thereafter indicate

by what means the dominant characteristics of an individual may be certainly known. The two systems of character-reading are largely reciprocal, and the truth of one is confirmed by the consonance of the other. They are but aspects of the same truth, that all existences are but material expressions of spiritual forces animating and informing them. We may find character in every form, whether it be that of brain or feature, of leaf, flower or fruit, of star or stone. And all that we argue concerning them is in terms of human nature and human experience. So I am wholly with Du Bartas when he says :

“I'll not believe that the Arch-architect  
With all these fires the heavenly arches deck'd  
Only for show, and with these glittering shields  
To amaze poor shepherds watching in the fields!  
I'll not believe that every flower that pranks  
Our garden borders or our common banks,  
Or that each stone, that in her warming lap  
Our Mother Earth doth covetously wrap,  
Hath some peculiar virtue of its own  
And that the stars of heaven have none!”

For what, after all, is this physical universe but the vestment of God, and what revelation is there of God to man save that which comes to him through the contemplation of

His works? I know you will point me to the Man of God, to Buddha, to Christ, to Mahomet, and all the great World Teachers in whom was a more plenary expression of God in Man than is common to the race. What then said the Christ? "Consider the lilies"; and never did He speak to instruct us but by the familiar imagery and universal language of Nature. He was, in fact, an acute physiognomist. He took note not only of the world as a whole and the spirit of the times, but He discerned in those about Him every subtle change of feeling and thought as expressed in look, and speech, and action. He observed that the eye was an index to the physical inward state of man as well as to his soul nature. "If thine eye be evil, thy whole body shall be full of darkness, but if thine eye be good, thy whole body shall be full of light." This is physically as well as spiritually true, as physicians well know.

## CHAPTER IV.

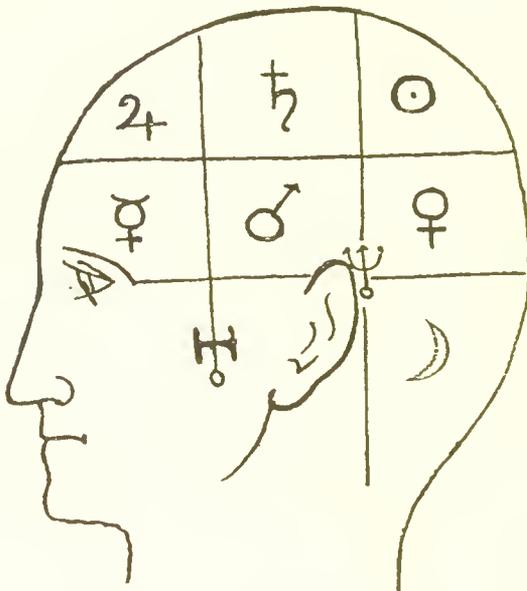
### Astro-Phrenology.

We have now come to the point where a comparative statement of the teachings of astrology and those of phrenology can be intelligibly made. It was, however, first necessary that the basic principles of phrenology should be understood, and for this purpose I have devoted the opening chapters of the book to an exposition of the general plan of phrenological teachings.

It has been shown that there are seven main divisions of the encephalon. These do not at all points correspond with the natural lines of the main lobes and convolutions, but appear from experience to afford the closest allocation of the various groups of faculties, when considered from the point of view of cranial development.

These seven departments of the brain correspond with the seven planets as anciently characterised, and it will be my task in this treatise to show how closely the two systems correspond and give mutual support to one another.

This will be at once apparent by comparing the cranial chart in Chapter I. with that which follows, but it cannot be adequately appreciated until a thorough know-



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ledge of the astrological principles of character-reading has been imparted.

But the question may arise: In what manner can the distant stars or planets operate to effect changes of disposition and character in human beings?

The answer is immediate. You cannot uphold the principium of Newton, which requires the solidarity of the solar system, and at the same time speak of distance as moderating or preventing the interaction of the planets of the system. Solidarity infers that all the parts of the system are at one and the same time, and continually, in direct relation with one another; that affections of any one part of the system are transmitted to every other part of that system; and that the mass is proportionate to its effective energy.

In similar manner the co-ordination of the various parts of the brain and their interactions regulate the expression of character. No part of the brain can be affected without to some extent inhibiting the functions of all other parts. The effective power of any brain is proportionate to its mass. We are, of course, positing a normal condition of the brain. This interdependence of the various parts of a constitution is what we understand by "organism." A lot of wheels and pivots, some screws and a spring does not make a clock. The parts have to be adjusted one to another, and so disposed that they will work with the least

possible friction. You cannot argue the effective power of a brain from any one part of it, but you have to study the relativity of its several parts taken together as a working whole. The question then arises, admitting the solidarity of the system and hence the interaction of the planets, how do these planets affect us as human beings? This again admits of a ready answer.

We are, as I have said, compounded of cosmic elements, and we draw the material of our physical organisms from the elaborated and evolved matter of the earth itself. Any affection of our planet by others of the system must directly affect us owing to our terrestrial natures and the fact that we are subject, materially speaking, to our environment. We are affected variously by the degree of the electrification of the atmosphere from time to time, we are affected by the rise and fall of temperature, by the changes of luminosity in the air, by the rise and fall of the tides, and the degree of saturation in the air. Even the quarter from which the wind blows has its effect upon us; light, colour, heat, pressure, density, temperature, saturation, all affect us directly and intensely. And to these various factors

we may add those more subtle influences which are none the less real because they have thus far escaped the scientific definition and which proceed from the Sun, Moon, and stars. The Sun gives us light and heat, but does it give us only these? The Moon we know acts upon the tides in connection with the Sun, but does it only produce a gravitational effect? And what of the planets? They transmit rays from the Sun to the Earth in altered electrical and magnetic conditions, differing as the planet which transmits them. Our sight is affected by the degree of luminosity, our sense of touch to the degree of gravity to be displaced, but what of the senses of smell, hearing, taste, and that nervous appreciation of temperature which we call feeling? These we know to be related to the conditions of atmosphere, vapour, humidity, and etheric activity affecting the body, but that does not explain what the senses are in themselves, but only how their respective organs are affected by the conditions around us. Heat and light as we know them do not exist outside the atmosphere, and if we were to transfer our sensorium to the interplanetary spaces, we should be as ineffectual as newly-born in

fants. We are what we are by reason of the more or less effective but gradual adjustment of our senses to our earthly environment, and that environment is what it is by reason of the interplay of cosmic forces.

We have no cause, therefore, to be dismayed by the doctrine of planetary influence in human life. What we have reason to be apprehensive about is the fact that no reasonable explanation has been given of the variety of phenomena in human life under similar or identical conditions. What we call the "appeal" of Nature differs with individuals. Some are affrighted by storms, others are inspired by their grandeur and magnificence. What is one man's meat is another's poison, aptly conveys the disparity of human nature, and it is the reason for this that we have to seek and find before we have a true key to the expression of the individual character. The fact seems to be that the planets affect us in terms of ourselves, speaking individually. The same combination of celestial influences acting on two differently compounded natures will produce different reactions in them. Thus the planets Mars and Mercury acting in con-

junction will produce in one person an excess of energy, while in another it will produce mischievous and destructive tendencies. This is solely because of the difference in their radical constitutions.

For if we say, as doubtless is the fact, that all men are compounded of cosmic elements in approximately the same proportions as to produce two organisms which can be called human, then any difference noted in their natures or expression of character must be the result of the arrangement of those elements. Chemistry affords us a variety of analogous phenomena which I have elsewhere called attention to. Two molecules, consisting of exactly the same number of atoms of the same elements, are found to have entirely different natures, the one being a virulent poison and of unpleasant odour, the other rather sweet-smelling and perfectly innocuous. This is recognised as being due to the arrangement of the atoms, simply and solely.

It follows, then, that as all the planets of the solar system, and all the constellations of stars, are equally represented in the ambient of a person during the process of embryonic and foetal growth, and subse-

quently attendant upon the birth of such person, the only difference that can be attributed to the physical natures of one person and another is that which results from the predominance of one over another of the planets at the moment when that personality is fully completed and the body delivered to the world as a creature of human generation. Consequently we find that Astrology posits the moment of birth as that epoch when the die is struck for the modelling of the character and destiny of the person. The concept is not only feasible, but is the only rational concept applicable to the variation of individual character within the limits of a family.

And if we further extend our analysis of individual character we shall find that it consists in the preponderance of one set of mental functions over another in the same person. Then it is naturally to be supposed that if our first postulate is correct, namely, that individual differences are due to the domination of one planet over others at a birth, then we shall be led to the conclusion that that planet must be related to a region of the brain which phrenologically answers to the predominant aspect of the character.

This is the fact to which I now call attention.

It will be seen from the preceding diagram that the Intellectual Group, comprising the Perceptive and Reflective faculties, with their appropriate memories, is controlled by Mercury, and as Mercury is disposed at the time of birth of an individual, so the cognitive and rational faculties will be disposed.

The Sympathetic Group is governed by Jupiter, which represents the self-expansive and altruistic tendency in man.

The Devotional Group is governed by Saturn, which is the planet of the Philosophers, and represents the tendency to profundity peculiar to the truly religious and devout mind.

The Self-regarding Group is controlled by Mars, the executive and force-directing planet, representing attack and defence.

The Governing Group is controlled by the Sun, the symbol of rulers and kings. It indicates the faculties of dignity and command.

The Social Group is ruled by Venus, the traditional ruler of beauty, art and grace, representing the human social propensities.

The Instinctual Group is under the influence of the Moon, which, as Ptolemy affirmed, governs the animal soul as Mercury governs the rational.

It will now be possible to show, by a more thorough investigation into the ascriptions of the planets, how these main territories of the mind are allocated to them. The question may here arise as to the representation in the human brain of the planets Uranus and Neptune. It has been affirmed, and with considerable show of reason, that Uranus is an extension on a higher gamut of the planet Mercury. It is Mercury on a higher octave. And, similarly, Neptune is Venus on the higher octave. Certainly it is true that the Uranian, or person born under the direct influence of the planet Uranus, is gifted with an exceptionally acute and synthetic mind, and it would seem that Uranus represents the "constructive and synthetic faculty" of the higher intellect. Consequently, we find it associated with the Pituitary Body, which is immediately beneath the organ of "Construction," allied to the Intellectual Group of faculties.

Neptune, on the other hand would, by its association with the planet Venus, represent

the æsthetic principle of the mind, being related to the apprehension of beauty in colour, form and sound, expressed through rhythm. It has been associated with the functions of the Pineal Gland, which is situated at the point where the three brains—the cerebrum, cerebellum and medulla—meet. This gland has been called “the third eye,” active in clairvoyants, and this is agreeable to what we know of the mystical and visionary nature of the Neptunian.

## CHAPTER V.

### Problematical Points.

Immediately we touch this subject of Planetary Influence on Human Character, we are face to face with a number of problems which seem to call for solution before we can accept the general proposition. It may therefore be profitable if we enumerate the more important of these and proceed to examine them.

First and foremost among the questions which need solution is the *modus operandi* of planetary influence. Let us accept for a moment the proposition of planetary action on the human brain. By what means is this effected?

The scientific position is that of organic response to etheric vibration. We cannot conceive of the force of universal gravitation acting as from the Sun to its satellites without presuming a vehicle of such force. Consequently, we find that Science has subscribed to the concept of a universal plenum, and affirms the existence of a universally exten-

sive and homogeneous element or state of matter which we call Spatial Ether. This is the vehicle of all forces, which may be assumed as proceeding from the Sun in all directions and impinging upon the orbits of the various planets, affecting these latter by the agencies of light, heat, and other modes of etheric vibration, many of which doubtless are as yet undiscovered.

There is reasonable ground for this position from what we already know concerning etheric phenomena. We know, for instance, that there are various modes of etheric vibration, which are respectively responsible for the production of the phenomena of what we call electricity, light, and heat. Hence we have come to speak of ether in a qualified manner, as electrical ether, luminiferous ether, calorific ether, etc., knowing them to be different modes of vibration in one and the same substance.

Wireless telegraphy and telephony have recently extended our ideas concerning Continuity of Matter, and we now thoroughly understand that bodies that are in electrical or etheric connection with one another are not distant in the same sense as are two neutral bodies. If the Sun is capable of acting upon

the planets through millions of miles of space in the same manner, but in modified degree, as if they were two bodies both within the same magnetic field, then it is certain that solar energy extends without interruption to the extremest limits of its own system. This is the astronomical fact. We may not be able to explain the fact of universal gravitation, but we know at least that it is a fact.

Seeing, then, that the planets are the recipients of energy communicated by the Sun to them, and that they are in turn transmitters of that energy to one another, as is seen from the phenomena of "mutual perturbation," we have to inquire whether or not any change takes place in the nature and operation of the force or forces thus transmitted. I think it reasonable to conclude, if only from analogy, that it is so, and that the rays proceeding from the planets and impinging on other bodies in the same system, are transmitted in altered electrical and magnetic conditions, differing as the nature of the planet which transmits them. If we take a ray of light and allow it to fall on a number of crystals within a dark chamber, we shall have revealed to us successively a sapphire, a garnet, a diamond, an emerald,

etc., according to the several colours, so that it is seen they transmit the ray to the eye under altered conditions. The change in our perceptions is due to the nervous changes taking place in the sensorium, and this again is due to the change in the mode of the etheric vibration distinguishing one colour from another.

Now we have no reason to suppose that the Sun's rays, which, falling on a healthy organism induce vitality, and which, falling on a dead body induce corruption, are in any way different by reason of the direction in which they flow. Hence Uranus, Saturn, Jupiter, and the rest, in whatsoever part of the heavens they may be at any time, are equally recipients of the same solar rays. But spectrum analysis will inform us that these rays undergo a modification when we receive them from a planet instead of directly from the Sun.

Nor do I think it reasonable to suppose that solar rays thus transmitted and reflected as light are the only rays which proceed from the Sun. Ascending the gamut of etheric vibration, from heat to light and from light to electricity, we come to the X-rays, which are still under investigation,

and we have every reason to believe that as Nature does not cease to exist where we cease to perceive her, there are in all probability whole octaves of finer forces always at play in the universe which we as yet have not succeeded in discovering and training to our use. I am credibly informed, though the statement seems incredible, that the bacillus of measles has not yet been isolated! And if this be the fact in regard to a disease which is as common in children as distemper in puppies, what must be our position in regard to these universal forces which defy isolation and hold us in their perpetual grip?

These universal forces, whatever they are, will undergo continual changes owing to the alterations taking place in the relative positions of the planets, not only among themselves, but in regard to any particular locality. Thus, if we posit an influence exerted by the planet Saturn, for instance, we may say that its direct rays must be more effectual than its oblique rays, as we find them to be in the case of the Sun's rays. Therefore the passage of the planet over the meridian of a place should be more influential than when the planet is in any other position in regard to that place.

This is the teaching of Astrology. But it further specifies another position in which the planet is almost equally powerful. This position is on the local horizon. It appears that the meridian and horizon are two great circles which extend indefinitely to the heavens, and which are always at right angles to one another. We have, then, two planes, or magnetic fields, capable of being energised by the approach of a planet, the mode of energy being in terms of the nature of the planet concerned, and the effect similar whether acting from the meridian or the horizon. The phenomenon of transverse magnetism can be demonstrated by the use of an electrical experiment. If we take two batteries and connect their wires we form a circuit which is analagous to the meridian circle or that of the horizon. It is then found that the current flowing round this circle induces another at right angles to it. This is proved by taking an ordinary magnetic needle and setting it at a tangent to the circular wire, when, if brought within the magnetic field, it will immediately turn at right angles to the circumference of the circle. If the current is running from North to South of the needle, the North end of it

will turn to the East, and conversely, if the current is running South to North, the North end of the needle will turn to the West, and there remain so long as the current is induced.

Planets may act in conjunction or opposition to produce compound influences, and they may also operate by aspect. The term may need explanation to those who have not studied the subject of Astrology.

The aspects are certain angular distances between the planets as seen from the Earth as the passive centre of their action. Every planet becomes a centre in itself so far as the action of other planets upon them is concerned. The Martians, for example, will have an Astrology of their own, based upon the observed action of the Earth and other planets upon Mars, and through that planet upon themselves. In every case the Sun would be the source of vitality and of light and heat. But as regards the planets among themselves, Mars would be disposed to regard the Earth as contrary to their natures, as red is to green, or as Mars is to us.

The aspects are found to be based on the relations of the triangle and the cross or square. They are also found to be the

angles at which the superior metals crystallise (*Cosmic Symbolism*). Water crystallises at an angle of 60 degrees (*Kabala of Numbers*, Part II.), and has, therefore, been regarded as the "Mother" of all forms of life. Pythagoras regarded it as the matrix of the world, and it is chemically a sort of universal solvent, entering into more combinations than any other known body. The aspects have further been scientifically defined as the angles or complemental angles of any regular polygon that can be inscribed in a circle. They are, therefore, evidently not fictitious, but part of the geometry and symbolism of Nature. The chief aspects, and those recognised by the ancients, are:

The Conjunction, when two bodies are in the same right line as seen from the centre of the Earth, that is to say, passing the same meridian at the same time.

The Opposition, when two bodies are 180 degrees apart, so that when one rises the other sets.

The Trine of 120 degrees, which is the perfect or equilateral triangle.

The Sextile of 60 degrees, which is half the trine, and is measured by the points of two interlaced equilateral triangles.

The Square of 90 degrees or a quarter of the circle.

Astrologically speaking, the harmonious effects, called benefic, proceed from the Trine and Sextile, and also the conjunction when the united planets are compatible. The evil or inharmonious aspects are the opposition and square.

Beside these there are other aspects which have since been discovered, but they are all related to the trine or square, being natural parts of them. They will be found in any guide or text-book on the subject.

It is to be observed that the same planet may thus produce two distinct effects upon the expression of character, according to whether it is in harmonious or inharmonious aspect. Thus, if we take Mercury as the mental ruler, we shall find that Mars in trine aspect to Mercury at a birth produces an entirely contrary effect to Mars in square or opposition aspect to Mercury. Similarly Saturn in trine to the Moon will have a different action to the same planet in square to the Moon.

All we affirm is that the dominant planet is that which at the time of birth is in closest association with either the meridan or horizontal circle, and its affections or aspects

with other planets will determine its action on the brain of the child then born.

Now the question arises as to how the planets act upon the brain. This organ, as we all know, is a highly complex nervous structure consisting of cells and fibres, like so many cell batteries and electrical wires, and from this, as a central power-station, proceed thousands of nervous filaments to all parts of the body, exactly like an electrical installation of a great township.

Microscopical study informs us that the brain cells are infilled with a nervous pabulum of such delicate nature as to be sensitive to the least degree of etheric vibration. Every action, every thought, every emotion, is accompanied by an electrical discharge from a group of these connected batteries.

It has been discerned in microphotographs of the brain cells that there is a distinct difference of structure between those of the healthy brain and those of the brain undermined by the effects of drink, narcotics, etc. The healthy cell presents a clear well-defined wall and clear segmentation, while the effete cell is broken down and indurated, with a nebulous condition of the cell-content.

It is, therefore, obvious that as an organ or

instrument of the mind, the brain may very largely control the expression of character, and from what has been said regarding the putative action of the planets, *via* the ether of space, upon the pabulum of the brain cells, it is equally obvious that mental changes may be induced by such planetary action. For we must never lose sight of the fact that while Mind forms matter, Matter conditions mind.

Presuming that we have now pushed our argument to the point where it is reasonable to allow that the planets of the solar system—and even the more distant stars, if they are linked up with our system and therefore interacting with it—are capable of affecting the disposition of the mind in its expression as Character, we may now inquire what place in this scheme of thought the extra-Saturnian planets Uranus and Neptune are supposed to occupy.

It has already been indicated that the seven chief groups of mental organs correspond with the seven ancient planets, and further, that Uranus and Neptune are connected with the more obscure parts of the brain known as the Pituitary Body and the Pineal Gland respectively. The former, as we have seen, is situated within the Fourth

Ventricle of the skull and holds a position immediately below the organ of Construction. This brings it into line with the known astrological ascription of the planet, so far as its representation in human character is concerned.

The functions of the Pituitary Body are not properly known, but in the course of time there can be little doubt we shall be able to employ helium rays for the exploration of organic functions in living bodies. The mysteries of foetal growth and these aforesaid obscure functions of certain parts of the brain will then be apparent to all. Meanwhile we can only exercise our intuition, guided by analogies. Uranus, as the synthetic planet, may for the present be regarded as acting through the Pituitary Body.

The Pineal Gland is a body situated in the the midst of the large brains, immediately above and in front of the *Corpora Quadragemini*. In form and size it is like a mistle-toe berry, and is found to be sparsely covered with small crystals like aurium chloride, and the higher the degree of intelligence the more plentiful are these little crystals. They are not to be found on the same gland in the lower animals.

It is suggested that these crystals are exudations from the gland itself, and act as resisting agents to a particular mode of etheric vibration whereby a state of consciousness is set up which we call, for want of a better name, "inspiration." It is for these reasons that it has been called the "third eye." For just as we are conscious of seeing by reason of the nervous resistance set up to the vibrations of luminiferous ether, so we are conscious of the higher vision through the same sort of resistance set up by the Pineal Gland to another and finer set of vibrations in the same universal agent.

We may now proceed to define the natures and actions of the planets on the Character, and thus bring our subject into the form of a comparative system of Astro-Phrenology, which I have called Phrenoscopy.

## CHAPTER VI.

### Phrenoscopy.

It is at this point in the present exposition that I feel entitled to introduce my subject under its distinguishing name. For what we have now to consider as a subject in itself is neither wholly Phrenology nor entirely Astrology, and it is in deference to the possible objections of students of both subjects that I have devised a term which can be applied to this system of characterisation without offence to the principles of either science.

The art of Phrenoscopy requires some little mathematical ability, inasmuch as it is necessary to find what part of the Zodiac is on the meridian of a place, and what is on the horizon, so that by reference to the ephemeris of the planets' places we may discern which of them is in close relation to either one or the other of the great circles. The rule for this computation may here be given.

## RULE.

To the sidereal time at noon on the day of birth add the hours and minutes past noon at which the birth occurred, or if the event took place in the forenoon, subtract the hours and minutes before noon from the sidereal time. The result in either case is the sidereal time or right ascension of the midheaven at birth. A Table of the Houses for the latitude of the place of birth will then show what degree of the zodiac was on the meridian and what degree was rising.\*

## EXAMPLE.

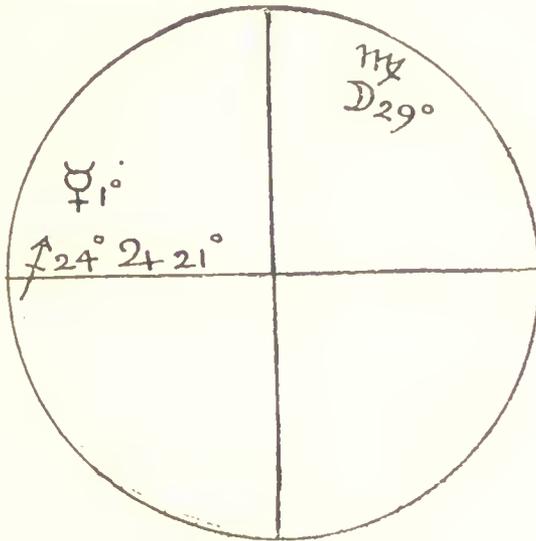
King Edward VII. was born on the 9th November, 1841, at 10.37 a.m., *i.e.*, 1h. 23m. before noon.

	H.	M.
From the sidereal time at noon, 9th November, 1841	15	14
Subtract the time before noon	1	23
	<hr/>	
Remains the right ascension of midheaven ... ..	13	51

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\* Raphael's "Tables of the Houses," price 1/-, may be obtained from W. Foulsham & Co., 5, Pilgrim Street, London, E.C., and will be found adequate.

Reference to the Tables of Houses for London will show that with this right ascension of the midheaven (R.A.M.C.) the 30th degree of the sign Libra is on the midheaven and the 26th degree of Sagittarius is rising.



We may then draw a diagram with these points on the midheaven and ascendant, and the opposite points of the zodiac on the nadir and descendant, respectively. And to complete the figure for the purpose in view, we may refer to the ephemeris of the planets for the 9th November, 1841, and put in

those planets which we require. These are the places of the Moon and Mercury, and such planets as are on, or close to, the meridian or horizon, as shown in the diagram on page 71.

It is here seen that the Moon occupies the very end of the sign Virgo, which is the sign governed by Mercury, and Mercury is in the sign of Jupiter, while Jupiter is just risen and is the nearest planet to either of the angles. Consequently, we are able to describe the late king as a subject of Jupiter (which see).

In all cases we refer to the Moon as governing the natural propensities which are at the root of all human character. These propensities, which are common to man and the lower animals, form the ground plan of the structure of mental evolution, the desire of life, the power of sustentation, the procreative power and the love of offspring and of the mate. These are forces which lie at the root of all human endeavour, and we have therefore to see, from the Moon's position in the horoscope of birth, what trend they take and into what department of the mind they are primarily deflected.

This is known from the planet which governs the sign in which the Moon is found, and the corresponding group of mental functions will be mainly active in the subject.

This characteristic or group index is fundamental to the character, while the group index represented by the planets on the angles are evolutionary and individualistic.

The position of Mercury, as governing the rational faculties, determines the channel into which the intelligence flows and to which the intellect applies itself.

These points being duly observed, it is necessary for us to know what are the signs associated with the several planets. In this matter I am departing somewhat from the ascriptions of the ancients by including the planets Uranus and Neptune in the category of rulers of signs, but in the experience of all astrologers of modern repute, these deviations are not only allowable but desirable. For we have to remember that the ancients, lynx-eyed as they were in the searching of the skies, had not the telescopic aids of modern invention, and knew nothing of the planets Uranus and Neptune, although by an apt intuition they made Saturn, the

furthermost of their planets, to be the son of Ouranos (Uranus), and spoke of Neptune as the ruler of the Ocean of Space, the Greeks calling him Poseidon and the Hindus Varuna. Consequently, the ancients gave to each of the five planets two signs each, and to the Sun and Moon one each. Thus:

Saturn governed Capricorn and Aquarius.

Jupiter governed Sagittarius and Pisces.

Mars governed Aries and Scorpio.

Venus governed Taurus and Libra.

Mercury governed Gemini and Virgo.

The Moon governed Cancer and the Sun governed Leo.

But now we have determined the orbit and period of the planets Uranus and Neptune and have tested their influences by thousands of observations, and in effect we give the rulerships or sign-affinities of the planets, as in the following Table:

#### PLANETARY RULERSHIPS.

Aries is governed by the planet Mars.

Taurus is governed by the planet Venus.

Gemini is governed by Mercury.

Cancer is governed by the Moon.

Leo is governed by the Sun.

Virgo is governed by Mercury.

Libra is governed by Venus.

Scorpio is governed by Mars.

Sagittarius is governed by Jupiter.

Capricornus is governed by Saturn.

Aquarius is governed by Uranus.

Pisces is governed by Neptune.

It may here be remarked that as regards Mars it represents the executive faculty in Aries, and the destructive faculty in Scorpio. Similarly, Venus denotes social functions when in Taurus and the refining sentiments when in Libra. Mercury, similarly, denotes the perceptive when in Gemini, and the reflective faculties when in Virgo.

It will be observed that from Leo to the end of the zodiac the rulership falls in the natural order of the celestial bodies. This has given rise to the belief that, in process of time, the unfolding of the gamut of consciousness in man will be accomplished by the discovery of outlying planets beyond the orbit of Neptune, so that the rulership of Mars in Aries will be displaced by that of an extra-Neptunian planet, and Venus, similarly, will later be disposed from Taurus to give place to a higher ruler, and likewise, Mercury will be supplanted by a yet more

remote planet answering to a still higher function of the human mind. At this time the full stature of the God-Man will be attained, and "a new heaven and a new earth" will be established. These ideas appear to me not without adequate foundation, and they are legitimate extensions of the same scheme which includes the modernly-discovered planets Uranus and Neptune in the sign rulerships.

Now as to the functions of these two planets, we may take Neptune first, as being the most remote, and bring our category to a conclusion in the centre of the system.

#### NEPTUNE.

When this planet is found close to an angle in the horoscope it endows the subject with faculties of a remarkable order. The mind, which is naturally apprehensive, has the faculty of prevision, which may take a number of different forms. It may be psychometric, as when Venus is in one of the psychic signs, Cancer, Pisces, or Scorpio. In such case, mere contact with an object is sufficient to set the mind at work elaborating a series of unaccountable "impressions"

of persons and places and incidents which, on recital, are found to be associated with the object to which the faculty applies itself. But the faculty may be clairaudient, and then the subject of Neptune will hear things which are not audible to the common sense, as if an interior voice externalised itself in the auditory nerves of the subject without affecting others in the same manner, although they are present at the time. This particular form of inspiration was evidently in force among the ancient prophets, for at all periods and in a variety of circumstances voices are spoken of as being the inspiring agency. Thus it is said: "The Angel of the Lord spake unto me, saying, etc.," and "I heard a voice which said," and "The word of the Lord came unto me, saying, etc." This phenomena appears from all accounts to be independent of vision, though the latter may be auxiliary. But when the faculty takes the form of Clairvoyance it is by means of exalted vision that inspiration is received. We have then the gift of seership or direct vision. Saul of Tarsus appears to have experienced both forms of inspiration simultaneously, as did also John of Patmos, and many others of the Teachers

and Prophets. Sometimes the faculty will be one of what is called "the gift of tongues," when the vocal organs are affected to reproduce language foreign to the subject. But any function of the mind may be thus affected under the sway of the Neptunian influence, and persons who are most disposed to it in one form or another are those in whose horoscopes the planet is found close to an angle, or either the Moon or Mercury in the sign Pisces, or the dispositor of the Moon in that sign. Frequently it is observed that Neptune, when thus prominent at birth, induces to some form of genius, but as often to an abnormality which is not sufficiently co-ordinated to express itself as genius, and which interferes with the normal functions of the brain to produce a condition of mental chaos.

When the planet is well aspected we get the best results, and the particular form of genius is indicated by the planet which is in nearest aspect to Neptune at the time of birth. But when badly aspected it brings about abnormality and introversion, and tends to chaotic effects. The planet was rising in the horoscope of Edgar Alan Poe, the famous poet and weaver of mysterious

plots. In him we find a marked genius tending to the morbid and lugubrious. The planet was rising in the sign Scorpio. The same planet was in the meridian of the horoscope of Kaiser Wilhelm II., associated with the planet Mars, a fitting position for the visionary war-lord. It is never prominent in the horoscopes of the very practical and matter-of-fact. The planet always induces to some form or expression of what we may call telæsthesia, or feeling at a distance, a faculty which is akin to spiritual apprehension. Telepathy is the practical outcome of this function of the mind, but it is capable of taking a much higher form than the mere transference of thought at a distance, for in its highest phases this telæsthetic faculty not only receives but also communicates by invisible means, and is further capable of a critical examination of that which is presented to the mind in form, sound, or merely apperception. In its extreme form it manifests as the conscious afflatus of the inspired Teacher.

#### URANUS.

This planet may be regarded as representing the Synthetic faculty of the mind.

Those in whose horoscopes it is represented strongly, show an aptitude for marshalling the facts of experience and knowledge generally, and of drawing deductions thence, which gives the impression of an active intuition. They are eclectics, never specialists. Their faculty lies in the ability to build up from heterogeneous materials gathered from all sources, and they are, therefore, constructive theorists, or, as happens when the planet is afflicted by other planets in the horoscope, ruthless critics. The faculty of analysis, and that of comparison, are both strongly in evidence. It is because of this rapidity of synthetic mental action that the Uranian is capable of filling the role of prophet and teacher. The power of organisation is strong in him, but it is not, for all that, creative. It consists, primarily, if not wholly, in the ability to bring together dissociated streams of knowledge, excerpts from the great storehouse of human experience and belief, chips from the many-coloured foundations of the temples raised to Truth throughout the world, aphorisms, maxims, quotations *et hoc genus omne*, and of bringing them together in synthetic form, so that they present a new aspect of the

truth, in which all the essential facts are represented, all the elements blended in the production of a new composite system. The Uranian renders cosmos out of chaos. He takes the inspirations of the Neptunian and applies them to the facts of experience, and although he may frequently anticipate the pronouncements of a progressive theology, philosophy, or science, he is no visionary, but a conscious, constructive artificer. In the material world he manifests as the engineer, electrician, and mechanic, and at his best as the inventor. In the intellectual world he is the comparative theologian, eclectic philosopher, teacher, lecturer, and expounder, while in other aspects we find him represented by the phrenologist, mesmerist, curative agent, and a variety of uncommon practitioners. But when Uranus is an afflicted planet the man becomes a controversialist, renegade, revolutionist, anarchist, destroyer, and disruptive propagandist, analytical and destructive rather than synthetic and constructive, and therefore a menace to the established order of things in the political and social worlds.

## CHAPTER VII.

### The Sign Characters.

In order to appreciate the character from the Phrenoscopic point of view, it is necessary to know the characteristics attributable to the signs. These I have written up as briefly as possible from experience. Only the leading points of each characterisation are recited in this place, so that a more definite apprehension of the value of each sign may be obtained. But it may first be expedient to classify the signs into the three

#### CONSTITUTIONAL GROUPS.

The Cardinal or Movable Signs—Aries, Libra, Cancer and Capricornus—dispose to an incisive and progressive nature, a pioneer spirit, disposition to make headway and to cut out a line in life independently, and to initiate works of a reformative nature.

The Fixed Signs—Taurus, Leo, Scorpio, and Aquarius—represent the conservative and originative faculties. Those under their influence are self-reliant, independent, firm,

dependable and steadfast. They represent the Originative faculty as the Cardinal Signs denote the Executive.

Common or Flexed Signs—Gemini, Virgo, Sagittarius, and Pisces—indicate flexibility, versatility, adaptation, suavity, sympathy. The chief characteristic is the power of absorption, which renders those born under the influence of these signs particularly versatile and adaptable. It arises from a peculiar nervous responsiveness and is allied to the intuitive faculty in its highest expressions, to the instinctual in the lowest types, and to the servile generally. These signs represent Agency, lying in the economy of nature between the Originative and the Executive.

#### THE SIGNS.

*Aries* denotes Executiveness. Its subjects are keen and penetrative, progressive and go-ahead in tendency. They are generally found in the ranks of the reformers, and are usually keen politicians. In most walks of life they are pioneers and are in the forefront of all advanced movements. They are too intense to be highly sensitive or sympathetic, and usually cut their way through life regardless of the feelings or opinions of others.

They are incisive, frank, daring, confident, alert, and zealous.

*Taurus* denotes Acquisitiveness. Its subjects are cautious, self-regarding, fond of money, home and property. They are deeply imbued with the idea of possession and are careful in their records and their landmarks. Considerable patience is displayed by them in the process of acquisition and they make very patient "squatters" and careful investors. The Venusian nature represented by this sign tends always to the appreciation of the concrete. Hence we find them frequently good gardeners, horticulturalists, art dealers, etc. But more frequently they are to be found in the stock and share markets and the property market, land and investment corporations and the like. They have a fine sense of personal comfort and are luxurious in their tastes, the less intellectual among them tending towards grossness.

*Gemini* represents Inquisitiveness. The desire to know is dominant in these people and amounts to a passion with them. Nothing is too trivial and nothing too complex to engage their powers. They are loquacious, energetic, apt in many things,

good linguists, frequently capable mathematicians and writers, fond of travel, change and variety. They have an opinion about most things and are considered intellectual. Frequently they are mere busybodies, incapable of sustained effort, and occupied with ephemeral trifles. In the highest expression they represent the faculty of interpretation, applied to human thought and ideas, while in the lowest expression they are capable only of the faculty of imitation and are allied to the simians.

*Cancer* represents the faculty of Tenacity. This is entirely distinct from the faculty of acquisitiveness. It merely consists in holding on to what one possesses, regardless of acquiring new property. Consequently, we find in this character those strong national, patriotic, home, and parental passions which sometimes appear to override reason and to constitute a fanaticism. It is most strongly represented in the maternal instinct, the "mother" principle of communities, and thus stands for the mother-country, the mother-church, and the root of all growth in public bodies. Governed very largely by the emotional nature, the subjects of this sign spread their arms like the roots of a

sheltering tree, which draw sustenance from the earth and are duplicated in the expansive branches in the higher region of the air. Thus, whether in regard to things material or spiritual, the Cancerian nature represents Tenacity, the holding on to what is one's own, conservation, sustenance and upholding.

*Leo* denotes the principle of Government. This faculty of government, as vested in the will, has its root in the desire principle, from which the will operates. At the same time it involves the power of co-ordination, and in this way represents the vital principle of the mind. Those who are subject to its influence are capable of organisation and direction of effort to preconceived ends. They are apt in originating plans, but prefer that others should carry them out. Hence they are seldom distinguished apart from their lieutenants and servants, through whom they make their will effective for good. They are proud and dignified, and at the same time magnanimous, and their style is disposed to be florid and grandiose. They conceive of things on the large scale and have consistent ideals. Many Leonine subjects are capable of considerable self-sacrifice

in the realisation of their ideals. The highest types represent the principle of kingship and are of true regal disposition, but in the lower types there is little else than self-esteem and a desire to acquire fame vicariously, which makes of them only well-fed parasites. They like the daylight, and glory in the sunshine of public approval, and even the less developed among them take pleasure in disporting themselves in the limelight of publicity. This is the vital principle of the mind working towards self-expression by means of co-ordinated effort.

*Virgo* denotes the Preservative faculty. It expresses itself in the disposition to foster and to cherish, to nourish and to defend. The subjects of this sign are found among all the collectors and antiquarians, the historians and bibliophiles, and even the specimen hunter and student of natural history finds his place among them. The principle of the mind expressing itself through this channel appears to be allied to the providential, inasmuch as it not only aims at continuance of the kind, but also the sustaining of kinds that are, and the preservation of those which have been. The subjects of *Virgo* are extremely modest and

natural in expression, and while unobtrusive are frequently exceedingly well equipped and deeply learned. They are not disposed to publicity of life but lead retired lives, caring assiduously for those who are dependent upon them. They are frugal and economic in their habits and have very little love for wealth apart from its uses. Being sympathetic and providential, they are great utilitarians, their lives being marked by thrift, industry and usefulness. They show their dominant affection, however, in the fostering and cherishing of the afflicted and distressed. Hence we find them among the nurses, ambularies, and wardens of all sorts, among the students and advocates of hygiene, dietetics, sanitation, dress reform, and the like useful and preservative measures. They represent the intelligence applied to utility, succour and preservation of the kind.

*Libra* denotes the principle of Adjustment. It is expressed in the faculties of order, method, arrangement, equilibrium, equipoise, and in the moral faculties of temperance, justice and equity. Persons subject to this sign-influence are of a peaceable disposition, kindly nature, even temper, genial manner, sensitive to the opinions of others,

easily disturbed and as readily assured. The general equanimity of the disposition tends to render them pleasant rather than helpful, gentle rather than strong. They are found among the various professions in all walks of life, from the juggler and balancer to the banker and auditor. They have a fine sense of the value of things, and this material expression of an ethical sense of justice often leads subjects of this sign to become appraisers and valuers, brokers, dealers in exchange, pawnbrokers, and retailers of all sorts, as well as assayers, excisemen, and various occupations in which valuation is the essential point.

*Scorpio* denotes the principle of Analysis. In the higher types of its subjects it is expressed in chemical and other forms of analysis, the critical faculty being strongly marked in its literary expression, and surgical skill in the medical representatives of this faculty. The dominant characteristic is the desire to penetrate into the secret and undiscovered in all departments of learning. The character is incisive, critical, strong, and sometimes tyrannical and overbearing. In the lower types of the Scorpionic subjects the analytical faculty is expressed as mere

destructiveness, vandalism and cruelty. In its highest expression it represents the crusade against error and superstition, the laying bare of the truth, the revelation of secret things ; while, in its lowest expression, it responds to the excretory system in man, and is concerned with expurgation of received opinions, good and bad alike.

*Sagittarius* denotes Apprehension. It is expressed in the faculty of apprehending that which is distant in time or place, of getting into contact with the ultimates of things, and divining the trend of events which lead thereto. The subjects of this sign are predisposed to the study of teleological subjects, theology, spiritual philosophy, psychism, divination, astrology, and kindred subjects, the effort being to apprehend the future state of men and the world generally. The nature is sympathetic, generous, frank and altruistic. The faculties represented are allied to the Sympathetic Group and also to the Devotional. This sign is pre-eminently the prophetic and inspirational, and its subjects rely very largely on their power of apprehending spiritual truths and applying them to worldly circumstance. They are eclectic and versatile, broad-minded and

sympathetic. They make theologians, divines, teachers, lawyer, travellers, publishers, lecturers, and are to be found in all futurist movements.

*Capricornus* denotes Ambition. The subjects of this sign are apt to subordinate all beliefs and opinions to the sole purpose of ascendancy in the world. They are strong politicians, eager traders, very economical, sparing and ungenerous. They are great disciplinarians and are rigid in their methods, austere, proud, inflexible and unsympathetic. They rule themselves as rigidly as they do others, and show carefulness, caution and secrecy in regard to all their affairs. Frequently they are of a lonely and misanthropic nature, but are capable of great endeavours in utilitarian work, providing such are likely to lead to recognition. They make successful and implacable fighters and are firm in their friendships, which are few and select, and are unrelenting in their enmities. Rivalries of all sorts engage their best powers, which are frequently directed towards governmental methods. As thinkers they are deep and philosophical, as workers most assiduous, and in social life restrained and unresponsive. They are, nevertheless,

very disposed to become religionists, and then they are found to be zealots and fanatics and rigid sectarians. Given a good cause they are capable of making the best of it in all circumstances by patience, endurance and grit.

*Aquarius* denotes Combination. In every phrase of life the Aquarian is to be found co-ordinating, organising, collating, gathering together, socialising and combining diffuse and diverse elements into bodies of effective value. Some capable experimental chemists are among this group of people. Public companies, syndics, societies and associations of all sorts, owe their existence to the Aquarian. He represents the synthetic faculty in the human mind, the power of bringing detached and apparently unrelated factors together to form new and useful combinations. He is at once the philosophical, the scientific and the industrial organiser, and his highest functions are expressed in humanitarian efforts. Friendship, amity, concord and co-operation are watchwords to this type of man. Federal movements of all sorts, co-operative enterprises, unions, and various labour combinations, are directly due to the influence and work of the

Aquarians. In thought they are synthetic and constructive, and in action they form effective allies, and thus they represent some of the most useful members of social and commercial life. Naturally, they are great inventors, inasmuch as their special faculty enables them to bring together and to coordinate detached ideas, so that out of old notions they invent new ones, just as out of old beliefs they formulate the Humanitarian creed.

*Pisces* denotes Intuition. This is the power of introspection, which enables the mind to turn itself inward toward the apprehension of principles and sources. The subjects of this sign are retiring, self-engrossed, absent-minded, abstracted, and, more than others, unrelated to their environment. They are fond of intricacies, plots, schemes, and diplomatic work. They are excellent weavers of plots and make good detectives. They have a remarkable intuitive perception of character and motive, and are not easily imposed upon, though they are often caught in a net of their own weaving. Most of these subjects of *Pisces* are predisposed to psychism and have gifts of an unusual nature, being psychics, telepathists, diviners,

psychometrists, and exponents of the interior nature of man. They are highly inspirational, speaking, acting, and writing spontaneously and without reflection. Frequently great talkers, very versatile, prolix, and devoid of organised effort. The mind is, however, very fertile and inventive, but unpractical and full of Utopian ideas which cannot be carried out in practice. They are usually benevolent, but proud, and have great powers of adaptability and contrivance, which arises from their imitative and absorptive faculties, and the extreme activity of their intuitive perceptions. Many psychics, seers, diviners, monastics, lecturers, theologians, members of the secret service, spies, detectives and intriguers are related to this sign, which represents introspection, the natural response to which is Intuitive Perception.

These brief sign readings are given in no rigid form, and it is to be expected that numerous exceptions will be found owing to the interplay of sign-influences and interplanetary action. But, as far as possible, I have endeavoured to represent the leading characteristics of each sign, so that they may be recognised and applied in the estimate of

individual character. The mentality is chiefly affected by Mercury being found in one or another of these signs, and direction of the vital forces is chiefly determined by the position of the Moon.

## CHAPTER VIII.

### The Instinctual Group.

Among the seven main groups of functions of the brain, I propose to take first in order that which is allied to the instincts and the functions which depend upon their activity. These organs of the brain constitute the Instinctual Group, and are, as previously stated, common to man and the lower animals. They are considered first in order since they were obviously the first functions of the consciousness to be evolved, and even in the highest form of the civilised man they form the natural foundation from which all other functions arise and on which they depend.

In Phrenoscopy these animal propensities or natural instincts are under the control of the Moon. From most ancient times tradition has derived the human soul from the sphere of the Moon, and the ignorant confusion of the name of the Moon among the Greeks—*Selene*, with its cognate *Selinon* (parsley)—gave rise to the legend that children

are born "in the parsley bed," according to the prattle of old cronies and midwives. Doubtless the ancients referred to the astral plane which is in that ethereal region beyond the orbit of the Moon, and from which, with the Moon as its vehicle, the souls come into the sphere of our Earth, as Swedenborg affirmed.

The Moon, according to Ptolemy, governs the "animal soul," and it is, therefore, to the position and aspects of the Moon that we must refer in Phrenoscopy, in order to determine the degree of effectiveness and stability with which the animal soul functions through the various parts of the cerebellum. For if the Moon be found well aspected by the various planets the natural functions will be well co-ordinated and properly regulated, showing natural force and vigour and a good constitution.

In this manner the planets aspecting the Moon each contribute their own quality. Thus Mars gives energy, Jupiter fulness of development, Saturn gives stability and endurance, Venus gives regularity, Mercury activity, the Sun vitality.

But when any of these afflict the Moon the natural function of these organs of the

brain will be impaired in a manner directly in agreement with the nature of the planet so afflicting.

In this respect Saturn produces impediments and obstructions, reduces the vitality, and disposes to a morbid tendency in the expression of the instinctual functions.

Mars, on the other hand, tends to excessive action, and thus induces to inflammatory and overheated conditions, carrying with it some of the uncontrolled fierceness which characterised the actions of our primitive ancestors. In such persons we witness the exhibition of uncontrolled temper, abnormal appetites, excesses of all sorts, and even dissoluteness.

If the controlling power of Saturn, which presides over the moral or restraining group of faculties, is weak, then we get the full expression of the animal man, except in such cases where the intellect is large, as shown by Mercury and its aspects. But even in such case there is a tendency to abuse the intellectual faculties and deploy them to the dominant animal functions, in which case we get our typical rake and roué.

Jupiter's evil aspect tends to produce plethora and consequent congestion by over-

indulgence in aliments and surfeit of all kinds. It thus becomes a pregnant source of disease.

The Sun acts to produce a surcharge of vitality, as in sunstroke, and otherwise to disturb the co-ordination of the functions of the cerebellum.

Venus tends to excesses of self-indulgence, glut of the appetites and laziness, hence producing degeneration of the organs.

Mercury disturbs the nervous action of the functions through nervous excitation, anxiety, care and distress.

It is thus easy to see that through a variety of causes, each of a specific character, the functions of the cerebellum may be disturbed, and thence follows what we may call the abnormal passional expression of the natural instincts of the animal soul.

Now in astrology considerable stress is laid on the affections and aspects of the Moon, inasmuch as it is commonly received, and approved by observation, that the Moon is related to these natural functions of the lower nature in man. Hence, when they are disturbed by the cross aspects of the planets, some irregularity in the functioning of the brain is observed, together with con-

comitant disturbance of the physical system to which the brain is related.

In Swedenborg's remarkable work on the brain, translated by Dr. Tafel, I find that the functions of the cerebellum are referred to the automatic arc of nervation and the vital organs. It is there shown that the heart and other automatically functioning organs are connected with the brain through the cerebellum, which acts as night watchman over the whole system, and influences the dream state. But the cerebrum, which controls the voluntary arc of nervation, is connected with the lungs, which we have under control of the mind.

This observation leads to the conclusion that the cerebellum or lower brain is connected with the emotions, inasmuch as only the emotions are capable of immediately affecting the automatic part of the vital organs, as the heart-beat, the digestion, the secretions of the liver, gall, spleen, etc. But thought is more directly related to the act of respiration, and it is commonly observed that the breathing is synchronous with the action of the cerebrum or upper brain.

Astrology points to the Moon as indicative of the natural functions, and it is from the

aspects of the Moon that we judge of the passions and the state of health. These are more intimately related than is commonly known. It is the fact that our passions lie at the root of the expression of vital activity, but it is also a fact that the control of the passions is equivalent to the conservation of the vital energy in man. Excessive passions abnormally increase the blood pressure and circulation, produce rapid combustion of tissue, and raise the temperature of the body, thus producing by reaction a depletion of vitality. Thus we see that the well-springs of life are located in the cerebellum, are expressed in the natural appetites and passions of the animal man, and that their control is very largely in the power of the Will.

The sign in which the Moon is found at birth indicates to what region of the mind the natural forces are directed, as if in the sign of Venus, then to the social group of faculties; if in that of the Sun, to the governing group; and so forth. For all things in the universe are made for particular ends, and the various powers and properties with which they are endowed are appropriate to those ends. Design lies at

the back of creation, and there is purpose in all its functions. The desire for life, the power of self-support, the selective faculty observable in the lowest of organisms in regard to the means of sustaining life, the recognition of the species, the quest of the opposite sex, the love of offspring, and the power to defend one's own against invaders—these are functions of the animal man which formed the foundations of human character, and which were all essential to the preservation and increase of the race; and the direction of these powers into a variety of channels in the course of human unfoldment and evolution constitutes the means of that great variability in human character which permits of that process of selection by which man and his work in the world inevitably find one another.

This, so far as the subject of Phrenoscopy is concerned, is the chief point of interest in connection with the indications derived from the Moon's position. For although we may certainly draw most useful conclusions regarding the health and functional co-ordination of the natural powers from the affections of the Moon at the birth of an individual, it is in relation to specialisation of character

that we regard it more particularly. And, as already intimated, it is necessary for this purpose to know what planet rules the sign in which the Moon is found. This information has already been given in these pages, and it enables us to indicate at once along what lines the character is most likely to develop, as it indicates the basic trend and determination of the natural powers.

Some examples will not be without interest to the student.

The German Emperor, Wilhelm II., was born on 27th January, 1859, and we then find the Moon in Scorpio, which according to our scheme is ruled by the planet Mars. The Kaiser is therefore a martial subject, and this planet is found to be associated with the Self-regarding Faculties. It comprises the faculties of Aggression and Defence, Combativeness and Executiveness, the latter being allied to the intellectual through the organ of Construction, and the former to the Instinctual Group through the function of Self-defence. I think there can be very little doubt in the minds of my readers that the War-lord and the military autocrat of Europe, against whom the Powers of Europe are even now contending for supremacy, is

a true son of Mars, and that the mainspring of his character is composed of a single idea—military despotism. Doubtless he has other and more sociable characteristics, but this is the over-riding and all-compelling force shaping his destiny and engaging all the faculties of his mind. His thought was shaped in steel from the beginning, pouring red-hot from the furnace of Vulcan. He dreamed of a freedom for the Fatherland, and straightway invented a despotism which made of every man a slave. The force of gentleness was not known to him. It was not an accident that Mars was in the mid-heaven of his horoscope at the moment of his birth.

Take another illustration of this root nature of the individual as vested in the lunar position.

Cecil J. Rhodes, the "Colossus" of British South Africa, was born with the Moon in the sign Cancer. Here the Moon is not tintured by the sign influence of any planet, being in its own sign, but is found to be aspected favourably by Uranus, the constructive and synthetic planet, and by the Sun, which is in the same sign and not far from it, and this position directs the forces along

the lines which make for Government, so that we get, in effect, the governing faculty allied to the constructive and synthetic. This most aptly figures the dominant characteristic of the "Imperial Builder," as he has been rightly called.

The Emperor of Austria, Franz Josef, had the Moon at birth in the sign Leo, which is governed by the Sun, and this luminary was, together with Saturn, in the same sign. Here we get that steadfast devotion to duty and that touching pride which has stayed him in all his many and terrible trials. Firmness, dignity, self-reliance, ambition, and justice have marked the actions of the Emperor Franz Josef during the whole of his long and remarkable reign.

In the Emperor of Russia's horoscope we find the Moon in the sign Aries, associated with Jupiter, which gives the planet Mars and the self-regarding propensities as the dominant note of the character, tinged by a large development of the sympathetic group of faculties. But the Moon is otherwise heavily afflicted by both Venus and Uranus, so that the co-ordination of the functions of the vital and instinctual powers is rendered defective. It is extremely likely that the

defensive faculties are largely developed, owing to the many occasions for caution and secrecy which have been induced by the course of events for successive generations. Nevertheless, while thoroughly executive, and erring, perhaps, on the side of self-regard in a defensive sense, the Emperor has, undoubtedly, benevolent inclinations, and will, when freed from the entourage of officialism, strike effectively for the liberation of his people from the bondage of an effete bureaucracy.

The poet, Shelley, was born on the 4th August, 1792, and had the Moon in the sign Pisces, which is ruled by Jupiter, and we find constant reference in the biographies to the dominant characteristic of benevolence and the sympathetic nature of his mind.

And here it is perhaps well to define between the various signs of the zodiac, giving them specific characteristics, so that a better appreciation of the trend of the natural forces may be made. We may observe, then, that the specific characteristic of

Aries is executiveness.

Taurus, acquisitiveness.

Gemini, inquisitiveness.

Cancer, tenacity.

Leo, government.

Virgo, preservation.

Libra, adjustment.

Scorpio, analysis.

Sagittarius, apprehension.

Capricornus, ambition.

Aquarius, synthesis.

Pisces, intuition.

In this light, the horoscope of the Kaiser would indicate the analytic faculty, which might run towards destructiveness, mental penetration and criticism. That of Cecil Rhodes would show tenacity among other characteristics, but this as the chief tendency of the mind. The Emperor of Austria's would indicate dignity and government as chief characteristics, while the Czar of Russia's would find chief expression through the executive faculties. The poet Shelley's Moon in Pisces has the right accent of intuitive perception, which is the supreme faculty of the idealist and prophetic poet.

Napoleon I. had the Moon in Capricorn, which shows ambition, while at the same time we find it in opposition to Saturn, which brings the devotional group of facul-

ties into play along somewhat morbid lines, making of him "the heaven-sent man of destiny," who believed his star to be always in the meridian, even in the darkest hour of night; the subject of an unconquerable Hope, fed by an insatiable ambition.

Bismarck, the Iron Chancellor, had also the Moon in the sign Capricornus, and his ambitions were the foundation of the German Empire. The fact that the Moon was also in square aspect to the Sun is an index of the extreme danger to the interests of his country involved in his inordinate ambitions regarding its future.

We see, then, how the vitative and instinctual group of functions tends toward the upholding and expression of particular mental characteristics.

## CHAPTER IX.

### The Self-Regarding Group.

This appears to be a direct evolutionary extension of the Instinctual Group, and, like the latter, may be regarded as common to all species of creatures. The organs comprised in this area of the brain are Combativeness, Destructiveness, Executiveness, Acquisitiveness, Secretiveness and Caution.

It will be granted, I think, that Self-defence is among the primitive faculties of the mind, and that it follows naturally upon the gift of life, and its extension to the progeny. Given vitality and the power to fend for one's self, there follows the natural tendency to the procreation of the species, manifested in amativeness and parental affection, and immediately the defensive group of faculties is called into play to fore-fend one's immediate kindred.

Hence we find that there is a natural development of the cerebrum upwards and forwards towards the production of the Self-regarding Group of faculties, for with the

development and enlarging of the idea of Self as expressed in Familism, we are at once in need of a more extended set of functions. Now these are found in Combativeness, which is primarily a defensive function of the mind, but may become, under stress of circumstance, altogether aggressive. Perhaps we should do rightly to regard the functions of Combativeness as duplex, representing both defence and attack, but in any case we may see from the position of the organ and its close association with the Instinctual Group that it is primitive and animal.

The extension of this function into the domain of the intellectual faculties is *via* the organ of Executiveness, which represents the ability to direct the combative energy of the nature towards effective and useful ends. Hence we find that this organ is appropriately situated immediately in front of the organ of Combativeness and between the Instinctual and the Intellectual Groups of faculties.

The general effect of the development of this portion of the brain is to produce a broad base to the central region of the cerebrum, so that the ears have an outward

deflection, and the development is well indicated in the average simian brain. The faculties represented are of the positive and forceful kind, it will be observed, and hence the group is mainly and at root related to the functions of the planet Mars in the cosmos.

The planet Mars gives force, energy, incisiveness, power of attack and defence, keenness and determination. It is essentially the expression of the vital power through definite channels, and hence represents Energy in a special manner. We may regard Vitality as the electrical energy stored up in a battery, in which case Mars stands for the same energy manifesting as a current which has definition and direction.

But it will be seen that there are other functions belonging to the Self-regarding Group which do not come under this general ascription. They are the conservative functions of the Self-regarding faculties and are represented in Acquisitiveness, Secretiveness and Caution. Their organs are immediately above the organs of Destructiveness and Executiveness, and it will be further observed that the Self-regarding and Conservative faculty, when allied to the Intellectual,

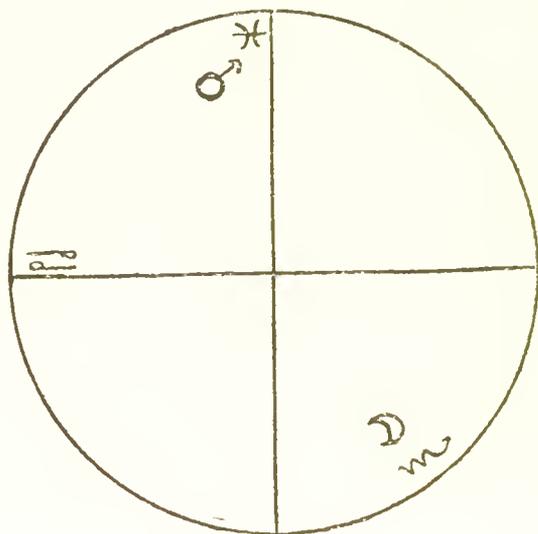
is expressed as Secretiveness, being located in the forward part of the middle region of the brain, while when related to action and expressed in Caution, we find the organ in the more backward portion of this central region. Hence it appears that action, as expressing vital functions, passions and appetites, is focussed in the organ of Combative-ness, and this is held in restraint by the organ of Caution.

But thought, when related to the Self-regarding faculty is focussed in Executive-ness, and this latter is held in restraint by Secretiveness. Therefore, Secretiveness is related to speech as Caution is to action. Speech arises from thought and action from feeling, so that Nature observes the economy of her powers by bringing those organs into closest relations which are most nearly allied. That is why Executiveness is found in close contact with the organ of Construction, which belongs to the Intellectual Group, and for the same reason we find Combativeness in close relations with the organ of Vitativeness and the allied organs of the Instinctual Group.

Moreover, we see that Executiveness is directly related to the organ of Construc-

tiveness, and that it is linked up to it through Acquisitiveness. This is what we should naturally expect, for it is obvious that one "cannot make bricks without straw," and before Executiveness can find its practical expression in Construction, we must have material available for that purpose. Hence nature has designed a close relationship between these Self-regarding faculties of Executiveness and Acquisitiveness to Constructiveness in the Intellectual Group of faculties. In all directions we observe how the economy of Nature is carried out in the localisation of the various organs and their interactions. It will doubtless be contended that while the organs of Combativeness and Executiveness may well be referred to the planet Mars, whose traditional functions in the cosmos are quite in accord with those of the organs named, it is extremely improbable that such faculties as Acquisitiveness, Secretiveness, and Caution are included in the same Group, and subject to the same planetary domination. It appears on reflection, however, that self-defence and self-assertion are complements of the same preservative faculty which expresses itself through the Self-regarding

Group, and it is where the moderating influence of the refining and moral tendencies come into contact with the merely personal and self-regarding faculties, that expression, either of Combativeness or Executiveness, is modified and restrained in such manner as to constitute a new order of mental faculties



directly related to the power of self-defence, as distinguished from the lower faculties of the same Group, which are decidedly aggressive in their tendency and expression.

Thus we see how, on purely economic principles, the vital forces and instincts

generated from the Instinctual Group find their individual expression through the faculties of aggression and defence. Horoscopically, we find that whenever Mars is a dominant planet we have these faculties of the natural mind in strong and active expression. I submit here the example of the Kaiser, Wilhelm II., whose Moon is in the sign Scorpio, which is ruled by Mars, and whose Mars is elevated in the Midheaven of the horoscope. Here we get not only a direction of the instinctual and vital forces into the domain of the self-regarding faculties through the organ of Combativeness, but also the marked activity of the Self-regarding Group in itself, as evidenced by the elevation of the planet Mars in the horoscope.

## CHAPTER X.

### The Social Group.

This group of faculties includes those functions of the brain which are located in the organs of Friendship, Inhabitiveness and Continuity. They arise naturally from the extension of the Instinctual propensities in the direction of the social idea. One can readily perceive from various antiquarian relics that the earlier and primitive races of mankind, such as inhabited the earth in the Stone Age, were largely, if not entirely, moved by natural and passionate impulses. Might was right with them. The individual existed for himself alone, and knew no other law than that of desire. From himself as an entity the idea of individualism extended to his wife and progeny. Thence it extended by marriage ties and the exigencies of life to the tribe or clan, and in process of time took on a national significance. The self-extensive faculty at work in the human mind would, both from the desire of self-expression and also from that of self-defence, gradually

assert itself and find advantage to the individual in the gregarious idea. Man would no longer roam about the earth hunting and hunted, but would move in hordes, finding safety in numbers. Then, having conquered for themselves a place near to some river where the domestic arts could be carried on advantageously, a settlement would be formed, and the function of Inhabitiveness would gradually grow up in the mind and assert itself in a variety of ways. It would operate to attach the individual to a particular locality, to habits of going and coming, and around him would grow up a set of conditions which would gradually tend to ingroove the mind and to inhibit the nomadic tendency inherent in the primitive type. Associations, the influence of places, persons, and things, would begin to assert a strong sway over the mental operations, creating ideas of comfort, discomfort, of friendship, animosity, stability and instability, so that a selective faculty would gradually determine the social conditions under which the individual continued to exist.

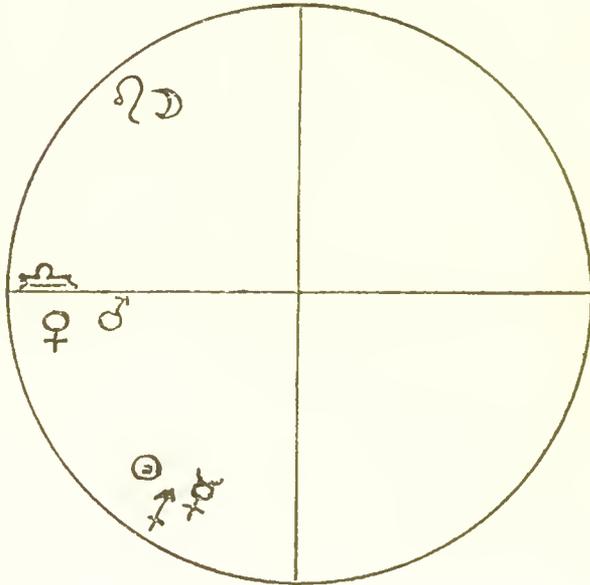
Thus the Social Group of faculties would tend to develop the industrial and domestic

arts, the permanence of the home life, and the freer associations of individuals having common interests would give rise to the development of Friendship. These mental functions would find their highest expressions in the refining sentiments which form the substratum of the Moral Group of faculties. For it will be doubtless admitted that the moral sense in the merely social aspect is a matter of convention, upheld in the more complex forms of social life by legislation and the penal code. The root meaning of the word *mores* is "manners or customs," and that is moral which is the custom of the tribe, nation, or race, to which the individual belongs. Thus in our own day it is seen that monogamy is the moral condition as regards marriage, but it is evident that it was not always so, and history informs us that the patriarchs were polygamous. To-day it is still the custom in Mohammedan countries to uphold polygamy. It is similar with regard to the penal codes of various peoples. In China, for instance, there are atrocious penalties for small offences, and life is held extremely cheap throughout the country. In Buddhistic countries, however, the idea of killing is altogether repulsive. In the West

we do not now hang a man for sheep-stealing, nor behead him for his political views. We do not burn men at the stake for their religious beliefs. But there were times when all these things were moral procedures. It was the custom and manner of the times and it revolted nobody. The unmannerly and uncustomary are the immoral. But this does not infer that they are reprehensible, nor that what is deemed moral is for that reason ethical. The moral sense arose out of the development of the Social Group of faculties, the fencework set about a community for its protection and security. The ethical idea which arose from the extension of the moral sense into the domain of the ideal and religious, has brought about many reforms in the moral code. Owing to the sway of a continual evolutionary impulse it is inevitable that the moral code should undergo frequent modifications, all eventually tending to the fuller expression of individual responsibility.

The Social Group is thus an upward extension of the Instinctual Group of functions, as the community is an extension of the individual, the communal of the merely personal. Astrologically, it is indicated by

the planet Venus, which, when strong in the horoscope of birth, shows adaptability to the domestic and social arts, refinement, gentleness, docility, kindness, love of society and culture. Hence it becomes significant of



domestic and social affairs in astrological analysis, and it is seen to have its extension upwards and forwards towards the refining sentiments of ideality and sublimity.

But when Venus is found to be adversely affected by other planets, these functions of

the mind are corrupted in their expression, and instead of the peaceable, law-abiding, and moral influence of the pure Venus nature, we find the moral pervert, the social renegade and the libertine, whose actions are destructive to the upholding of the social edifice.

A popular example of the Venusian nature is to be found in the horoscope of Dowager Queen Alexandra, who was born under the rising of the last degrees of the sign Libra, which indicates Adjustment, and is ruled by Venus. The Moon in the sign Leo gives power of Government and Direction, while the Sun, the ruler of that sign, being in Sagittarius together with Mercury, the mental ruler, indicates Apprehension, Prognosis, and Anticipation. The Sun-sign being ruled by Jupiter gives the direction of the Governing facilities towards Philanthropy, because Jupiter rules Sagittarius and governs the Sympathetic Group. The strong point is that Venus was close to the horizon when the good Queen was born.

## CHAPTER XI.

### The Intellectual Group.

This group of faculties is divided into two sections, the superior and inferior, their appropriate organs occupying the frontal portion of the cerebrum.

The inferior frontal region of the brain comprises the organs of Perception and their memories. These are of earlier development than the reflective or cogitative organs occupying the superior frontal region. They are, in fact, to be discerned in active use among even the lowest of the vertebrates. Reptiles, fish, birds, and, in fact, all kinds of animate creatures, make constant use of the faculties of Perception, which are, indeed, necessary to their welfare. No sooner can a creature fend for itself than it employs the perceptive faculties to their fullest extent and power, and from the fact that they are not hindered in their operation by any reflective faculties, it is generally found that they are developed to a very much higher degree than in the human. The perceptive faculties are, in

fact, the intelligence of the lower or animal nature, and thus act as the directing power of the instinctual, self-regarding and social faculties.

One has only to study the actions of the ant to be assured that even in the smallest organisms the faculties of perception and memory are highly developed. In connection with these we also get the constructive faculty more highly developed in some creatures than in others. It is seen in a state of high efficiency in the ant, bee, and other insects, in a large variety of birds, in the beaver and many of the rodents. It disappears almost entirely in the dog, pig, horse, ox, and most of the larger animals, and appears at its best in man. This is a singular fact, which has scarcely received the consideration of naturalists to which it is entitled. The breadth of the encephalon in front of the ears is the index of the constructive faculty, and certainly the skull development of most sharp-nosed or cynocephalic animals and humans is not an index of constructive faculty. When the reflective faculties are large in the human the constructive faculty takes an intellectual expression, but otherwise we only find it functioning in connection with

the perspective faculties to produce mechanical effects.

The memories associated with the various percepts are of course more or less active and acute in different individuals. Many who are capable of taking very accurate note of details about them are incapable of reproducing these impressions after a lapse of time, one impression seeming to be obscured and even obliterated by the next. But where there is found a well-developed roll of skull formation immediately above the eyebrows, running into a well-rounded arch in the centre of the forehead, the percepts and their memories are all that can be desired. The central Memory, or organ of Eventuality, which links up all these detailed memories of the perceptive faculties, is related both to them and to the reflective faculties above them. The memory of events can only be made up of associated perceptions of detail, and Eventuality is, in this sense, a reservoir into which flow the memories of the various perceptions. Many of the lower animals have a strong faculty of eventuality, and most interesting stories are related by naturalists and travellers in proof of the fact that the dumb animals retain impressions

for an extraordinary length of time. Many psychologists consider that this faculty is fundamental to the survival of individuality after death. In phrenology, certainly, it is directly and immediately connected with the faculty called Individuality, but this in definition is only a collective perceptive faculty.

Upholders of the doctrine of re-birth—the orthodox belief of most Oriental peoples, included in the Buddhistic and Brahmin faiths, lay great stress on the faculty of memory as accounting for otherwise inexplicable sympathies and antipathies in human experience, strange recollection of details of unvisited places, etc. And it is undoubtedly the fact that if Memory, in a collective sense, does not inhere in the mind as a more or less permanent faculty there could be no continuity of individuality beyond this life. The psychology of the subject is tempting, but we must not trespass too far beyond our subject.

The planet Mercury governs the intellectual faculties and, therefore, represents in horoscopy the “rational soul,” as distinguished from the “animal soul” in man. When Mercury is well aspected and free from affliction the intellectual faculties are

found to be bright and clear. The sign occupied by Mercury shows the bias of the intellectual faculties in the direction of a specific faculty, as Aries for executiveness, Taurus for acquisitiveness, Pisces for intuition, etc. The evil aspects, such as the square or opposition of other planets to Mercury, denotes a twist or bias, determined by the nature of the planet (see Chapter XV.). Of the two signs said to be governed by Mercury, Gemini appears to govern the perceptive and Virgo the reflective faculties.

## CHAPTER XII.

### The Governing Group.

This appears to be under the direction of the Sun and the sign Leo. It comprises the organs of Approbativeness, Self-esteem, Conscientiousness and Firmness. All these functions of the mind come into play from the time that man, as a social and gregarious creature, comes to associate with others of his kind to form communities. It may possibly begin to show itself as a group of faculties at a much earlier stage in human evolution, for even in a herd of deer, a flock of sheep, or a drive of buffaloes, there is always to be found some degree of rivalry, not of a moral kind, of course, but having similar effect as regards the brute nature, which rivalry inevitably tends to the acknowledged supremacy and headship of some one of the species. He becomes their king and ruler, and seems to accept a sort of moral responsibility in regard to them. We find the same function of the mind at work on a higher scale in the human species.

One in the family, in the club, in the place of business, in any social community whatsoever, assumes ascendancy over others and automatically asserts his or her supremacy. It is the Governing faculty at work.

When the Sun at the birth is found in a superior position, either rising or in the midheaven and well aspected, it is indicative of the faculty of governing and controlling others, of taking responsibility with ease, and constituting oneself a centre about which others gravitate. When allied to the planet Jupiter, either in conjunction or by good aspect, such government and direction will be benevolent and well-disposed, but when the Sun is afflicted by Saturn it will be austere and tyrannous.

In the horoscope of the late illustrious Queen Victoria the Sun was rising together with the Moon, while Jupiter was in the midheaven. As a focal centre for the reflecting of national influences, cosmical as well as moral, the Queen exercised the most effective sway in the most benevolent manner.

In the horoscope of the Emperor Franz Josef, of Austria, we find the Sun in its own sign Leo, but afflicted by conjunction with

Saturn, which gave an austere strength to his character and made his form and methods of government the occasion of national disaster.

The Kaiser of Germany has the Sun opposed by Saturn. His autocratic methods of government are too well known to need description and their effects have betrayed him to his people.

## CHAPTER XIII.

### The Devotional Group.

This group of faculties is under the dominion of the planet Saturn, which, in its pure phase, represents the element of profundity in human character. The group is sometimes referred to as the moral group, but this I think a misnomer. The functions of the mind represented by the organs in this area of the brain include the refining sentiments, such as Ideality and Sublimity, which endow the mind with a love of perfection and refinement, and a perception of the vast and infinite in nature, and these are surmounted by Spirituality, or Faith, and Hope; the whole being crowned by the organ of Veneration.

In Astrology the planet Saturn denotes Stability and Profundity, and has relation to time and space conceptions in relation to the Infinite. Hence it has been called the planet of the Philosophers, and certainly one does not find any great depth of thought without the conspicuous action of Saturn in

a horoscope. The predominance of this planet in a horoscope shows ability to endure, persistence, steadfastness, self-reliance and detachment. It appears to suggest the existence of a higher aspiration and a deeper conviction than those which animate the average mind. It was in the meridian in the horoscope of Napoleon the Great—the Man of Destiny.

This group of faculties is certainly not the last to be evolved, for we find it in active expression, though in crude form, in the aboriginal peoples, and there are forms of Faith, Hope, Veneration, Sublimity and Wonder in those of low intellectual calibre. One almost detects these functions in some animals, as in the tractability and devotion of savage beasts in regard to particular individuals. Granting that the large majority of people are held to a straight course either from fear of punishment or hope of reward, there are yet thousands of enlightened people to whom these moral crutches are not only unnecessary, but positively obnoxious. There are men who have reason for the faith that is in them, a sure foundation for their highest hopes, a sense of the greatness, wisdom and all-sufficiency of God which

lifts their souls in adoration to the Infinite in the infinitudes. To such as they, who have thought their way into the very heart of Being, service in whatsoever capacity is the crown of life.

When Saturn is weak and afflicted in the horoscope you have merely the man of reflected opinions, a creature of convention, without depth, inconsequent, and lacking in self-reliance. The supreme wisdom of the preacher was that he saw the evanescent things of this world to be but vanity and vexation of spirit. Saturn is concerned with the greater things of life. If melancholy and austere it is also profound and sincere.

## CHAPTER XIV.

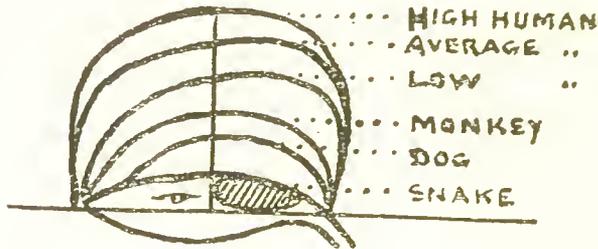
### The Sympathetic Group.

This group of mental faculties must, I think, be regarded as the highest of all the human attributes. Controlling, as it does, the cerebral organs of Humaneness, Agreeableness, Imitation, Mirthfulness, and Benevolence, we see that it is wholly connected with mental functions that are essentially human in their origin and development. But there are organic and structural reasons why this group is thus to be regarded as the diadem of the human mind, "the white stone with a new name written thereon" which is to be set in the foreheads of those made perfect. The brain development from the lowest forms of vertebrate creatures to the highest of the human species, is seen to be upwards and forwards, as illustrated on the next page.

From this it will be seen that the upward and forward development culminates in the development of the Sympathetic Group of faculties, which, springing from the root of

conscious life in the *arbor vitæ* comprising the organs of the Instinctual Group, works up through amativeness and philoprogenitiveness through the Social Group, the Self-regarding Group, the Intellectual, the Governing, and the Devotional, to a perfect humanised expression in the Sympathetic.

Here we find the basis of all altruism, the identity of interest between human beings



arrived at by a conscious reasoned process. The power of insight into human character, the ability to place oneself in the position of others by sympathy, the accommodating of the individual to the likes and dislikes of others, reciprocity, gentleness, happiness, and the supreme function of doing good for its own sake, indeed, all the most humane of the functions of the human soul are found centred in this Group. It represents in the

fullest degree the Self-extensive faculty which is the supreme faculty of the human mind. By means of it we come into relations with all creation from the crudest forms of the inanimate to the highest of the living, and that by a process of selflessness in which the Self becomes identified with all created things. An old Indian scripture says: *Atmavat sarvabhuteshu yah pasyati sa Panditah*—(He who regards all living things as himself is a Sage). That this identity of the Self with inanimate things is a possible function of the human mind, follows from the fact that our highest mental concepts are expressible in terms of inanimate nature.

The idea has been well conveyed by Henry Sutton, whom I have elsewhere quoted from the *Faerie Romance* of that fine idealist, George Macdonald.

“ Man doth unsurp all space,  
Stares thee in rock, bush, river, in the face ;  
Never yet thine eyes beheld a tree,  
'Tis no sea thou seest in the sea—  
'Tis but a disguised humanity.  
To avoid thy fellow, vain thy plan ;  
All that interests a man *is* man.”

But it is in the process of self-abnegation, that “giving of one’s life to save it,” that the highest function of the Sympathetic

Group is illustrated. "Foregoing self the Universe grows I," as it is said in "The Voice of the Silence."

That the greatest law in Nature is self-preservation we know from the fact that the Instinctual Group of functions lies at the root of brain development. That the most divine is self-sacrifice we also know from the fact that the Sympathetic Group is the last to develop. "To see oneself abiding in all things, all things in self," pertains only to the universalised and sympathetic mind of the perfected human, the God-man, as distinct from the Superman of the maniac Nietzsche as the Christ is from the heartless monster of Franckenstein, which found its embodiment in the military autocracy of modern Germany. As one writer has most aptly remarked: "Under the inspiration of the Kaiser the German people were taught to think war, read war, write war, dream war, and prepare for war until the whole nation was obsessed by the devil of conquest." And this, as Maeterlinck wrote, is "the one scourge among all that cannot be excused, that cannot be explained, since alone among all it issues entire from the hand of man."

Astrologically, the Sympathetic Group of

functions is under the dominion of the planet Jupiter, which is known as the Great Benefic, and answers to the Lord of Expansion (Brihaspati) in the Indian system. Where this planet is found to be dominant the sympathetic functions of the mind are always in evidence, disposing to generosity, joviality, agreeableness, humaneness, and benevolence.

We have now brought our survey of the two systems of phrenology and astrology to a conclusion. It has been sought to show that the lines pursued by each run parallel, and afford an identity of characterisation which cannot readily be overlooked.

I am not here suggesting that phrenology is based upon the older system of astrology, or that it has in any way borrowed its ascriptions from the numerous works on the subject which existed in the days of Gall and Spurzheim. What I am suggesting is that they are distinct systems of character-reading, systems of mental science which lend mutual support to one another, and that they owe their seeming identity to the fact that man is embodied cosmos, and that the laws which govern the upbuilding of a planet and the development of a system of worlds are identical with those which account

for the evolution of man. If there be any truth in either system of characterisation, that truth must be reflected in both scheme and detail. If it were possible for a person to obtain one reading of character from phrenology and a different one from astrology, both could not be true as a system, though each might pourtray some portion of the truth.

The fact that the two systems mutually support one another in detail seems to suggest that there is a *prima facie* case for both. They are, in my conception, both aspects of the same truth, and they obtain their integrity from the fact that Man, the epitome of the Universe, is that temple of God, which, according to the Hebrew Gnostic, has been constructed "after the pattern of things in the heavens." Being built on universal principles, they are capable of universal application.

## CHAPTER XV.

### Synoptic Review.

In order to summarise and bring into review the various ascriptions used throughout this work, it will be convenient to attempt a digest of the various characterisations of the signs of the zodiac and the planets.

The twelve signs, as already indicated, are divided into three main groups, called "Constitutions," which collectively confer distinct characteristics when the majority of the planets, but more especially the Moon and Mercury and the planet governing the ascending sign, are found in them at birth. Thus the

Cardinal or Acute signs denote incisiveness.

Common or Flexed signs denote flexibility.

Fixed or Grave signs denote stability.

These three groups are associated with the three well-defined types of cranial development, namely, the Cardinal signs with the hammer-shaped head, which is fully developed at the back and less fully in the coronal and frontal regions; the Common

signs with the neat round head, associated with the smooth oval face, which belongs to the man who produces no impression of force or strength of character; and the Fixed signs with the square type of head, in which constructiveness, secretiveness, caution, causality and continuity are well developed, giving the impression of ponderability and purpose.

The first of these types belongs to the business man, the second to the social, and the last to the philosophical and inventive. The special characteristics will be found detailed on pages 82-83.

These three types being duly noted, the general trend of the character can be determined with considerable accuracy. It then remains to specialise and to indicate specific characteristics by reference to the signs occupied by (1) The ruler of the ascendant; (2) The Moon; (3) Mercury.

#### THE SIGNATURES.

<i>Sign.</i>	<i>Normal.</i>	<i>Abnormal</i>
Aries	Executiveness	Intrusiveness
Taurus	Acquisitiveness	Covetousness
Gemini	Inquisitiveness	Intermeddling
Cancer	Tenacity	Bigotry
Leo	Command	Tyranny

<i>Sign.</i>	<i>Normal.</i>	<i>Abnormal.</i>
Virgo	Preservation	Effeteness
Libra	Adjustment	Instability
Scorpio	Analysis	Destructiveness
Sagittarius	Apprehension	Inconsequence
Capricornus	Ambition	Egotism
Aquarius	Synthesis	Eccentricity
Pisces	Intuition	Obscureness

These characteristics, when applied to thought and action, may have a variety of different meanings, but the effort has been made to summarise in a single word the main character of the normal and abnormal indications of each sign.

#### THE PLANETS.

The planets similarly have their normal and abnormal characteristics, which may be determined by their sign-positions and aspects. Thus Saturn in the sign Cancer acts differently to the same planet in Libra. Also Saturn in trine aspect to the Moon or Mercury denotes mental qualities entirely different to those due to Saturn in opposition or square to the Moon or Mercury. A planet near any of the four angles must be judged according to its sign and according to

its aspects. When well placed and aspected, the normal characteristics are in evidence, but when badly placed and aspected we must look for abnormal expressions of the same planetary indicator.

These things being borne in mind, the following may be accepted as the

PLANETARY INDEX.

<i>Planet</i>	<i>Normal</i>	<i>Abnormal</i>
Neptune	{ Genius	Insanity
	{ Inspiration	Obsession
Uranus	{ Originality	Obstinacy
	{ Invention	Eccentricity
Saturn	{ Steadfastness	Deceitfulness
	{ Stability	Selfishness
Jupiter	{ Benevolence	Ostentation
	{ Joviality	Profligacy
Mars	{ Energy	Impulse
	{ Executiveness	Destructiveness
Sun	{ Dignity	Vanity
	{ Independence	Egotism
Venus	{ Affability	Dissipation
	{ Art	Laxity
Mercury	{ Alertness	Meddling
	{ Ingenuity	Loquacity
Moon	{ Grace	Inconstancy
	{ Idealism	Clumsiness

Very much, of course, depends on the nature of the planet or planets that may be aspecting the significator, as we may call such a planet as is on the meridian or horizon at birth. For if Mars should be the significator and be conjoined with Neptune (as in the case of the Kaiser, Wilhelm II.), it has a very different significance from that which would attach to the planet Mars in conjunction with the Sun. Then again, if you found Mars (significator) square to Jupiter, you know that the energies of such a person would tend to ostentation, and his generosity to impulsiveness. Thus you get an abnormal phase both of Mars and Jupiter. The sign-positions of the Moon and Mercury having been rendered, we next consider the position and aspects of such planets as occupy the angles of the horoscope, and consider all in relation to the "group" nature to which the individual belongs, as shown by the positions of the majority of the said planets, and thus we derive an appreciation of the true character of the individual as expressed in terms of terrestrial environment. To those who have studied both systems of characterisation, there is ample evidence that Phrenology and

Astrology mutually uphold one another, and also supplement one another in the most satisfactory manner. Thus regarded as both allied and supplementary sciences, they open up a field of enquiry and comparative study which is extremely fascinating and which, when completely explored, will be found to afford the elements at least of a synthetic system of thought regarding the development and expression of human character.

## CHAPTER XVI.

### Judgment by Position.

Beside the considerations already referred to under the preceding heads which employ the positions of the majority of the planets as to type of mind, the sign-positions of the ruler of the horoscope, the Moon and Mercury, as to distinctive features of the character, there are other points which require attention.

From what has been already said regarding the importance of planets occupying the angles of the horoscope, it will be concluded that when the majority of the planets occupy the angles the character will necessarily be a striking one. This angular grouping of the planets frequently indicates an epoch-making person. In all cases it sharpens and accentuates the expression of character, and in this respect is related to the Cardinal signs. The succedent houses in the same way are related to the Fixed signs and the cadent houses to the Common signs.

Thus when the majority of the planets are in Cardinal signs and angles we have the most forceful expression of individuality, while with the majority in cadent houses and Common signs, we have the weakest and most ineffectual of characters.

The angular houses are the first, fourth, seventh, and tenth, of which the tenth, first, and seventh are the strongest, in the order mentioned. The succedent houses are the second, fifth, eighth, and eleventh. The cadent houses are the third, sixth, ninth, and twelfth.

It will further be observed that horoscopes in which the majority of planets are rising between the lower meridian eastward and the midheaven, denote progressive tendencies in the character, and such as are disposed to be candidates for responsibility, while the majority of planets being occidental, *i.e.*, setting between the midheaven and the lower meridian westward, denote a more conservative and less aspiring character.

Similarly, when the Moon at birth is increasing in light, *i.e.*, going from the new to the full, the perceptive faculties and those of the aspiring and progressive nature are more in evidence, while when the Moon is

decreasing the reflective faculties are predominant and the nature less forceful and more conservative.

All these considerations, arising as they do from the positions of the planets at birth, are essential to a correct estimate of character. They emphasise the importance of "position" as apart from "aspect." For it will be seen that with a given potential or vital power, the individuality may find free expression, as in the more forceful, energetic and progressive type of mind, or may be less freely disposed, as in the reflective, cautious, self-regarding, and conservative nature. As to whether such expression of the vital forces is harmoniously or inharmoniously disposed, will depend on the aspects that are thrown to the predominant planets, *i.e.*, such as are near the angles. For oppositions, squares, and semi-squares, are inharmonious, and produce unfortunate expressions of the faculties, while trines and sextiles are good and produce harmonious effects.

That what we call harmonious and good, or inharmonious and evil, are but relative terms, we are well assured from the fact that ancient authors, statesmen, etc., whose teaching, thought, and policy was so ill-

timed as to be repugnant to the spirit of the age in which they lived, have fully been justified by the lapse of time, and are at this day accepted as true. It is frequently a matter of adaptation to environment as to whether effects are good or evil. The progressivist is always in advance of his times, and therefore necessarily misunderstood, misrepresented, and badly used. Galileo and Bruno are outstanding examples of the fact that the premature is the inharmonious. The converse position is that of the large number of religious people whose opinions are inharmonious because they are antiquated.

That which is misanthropic, selfish, and decadent, is always evil from the point of view of the race as a whole. That which is humane, benevolent, altruistic, and progressive, is always good. These are positive standards which are unrelated to time. All expressions of individuality tend in the main towards evolution or devolution, and thus they must be judged. For this reason it is convenient to have synthetic rules by which the general trend of the character can be estimated. These rules include the consideration of typical forms and individual

traits. The typical form is to be judged from the sign-group in which the majority of the planets are found, considered in relation to their house position, *i.e.*, the degree of their angularity. Individual traits are to be estimated from the dominant planet, that which is nearest to an angle, and the aspects of the other planets to it. Variations of character arise from

1. The sign held by the ruling planet.
2. That held by the Moon.
3. That held by Mercury.

By these means we arrive at a very just estimate of the strength, effectiveness, and tendency of the character. It is understood, of course, that "character," in this sense, and throughout the present exposition, is taken to be "individuality as expressed through personality."

## CHAPTER XVII.

### Summary and Conclusion

The analogy which has here been suggested between the astrological and phrenological systems of delineation, will naturally lead to the assumption that whenever a planet is found to dominate the horoscope of birth, a corresponding cranial development will be found to exist in the subject. This may be taken as a sound general principle, but it is subject to modification. I should rather say that the corresponding group of faculties or brain functions would be found active. The cranial development is not an invariable guide. A group of organs may be cranially indicated as large, but may be overpowered by the greater activity of a less developed group. This is a fact so commonly observed by phrenologists that it is customary to take note of the degree of activity in the several regions of the brain by testing their relative heat by manual contact.

Moreover, one frequently finds that on examining the section of a skull, the internal

concavities do not correspond with the external convexities. In other words, there are frequently heavy osseous deposits on the external surface of the skull, which, to the superficial student of Phrenology, would appear to indicate a large brain development immediately beneath such protuberance. The fact is, however, that however large the brain development may be beneath such area of the skull, the activity of the brain in that region is at a minimum, and its temperature would indicate as much. On account of this inactivity the osseous deposit occurs there instead of being distributed uniformly over the skull, for it is observed that such deposits only occur where the activity and attrition are least.

But if we say that the domination of a planet will correspond with the domination or greater activity of the corresponding region of the brain, then we shall be stating a fact from analogy which is amply supported by experience.

Thus, if Neptune be the dominant planet, we shall find the most interior processes of the brain very active, with a considerable development of the allied organs of Sublimity, Ideality, Marvellousness and Intuition.

When Uranus is strong you will find the constructive and synthetic faculties large, with development and activity of Comparison, Construction, Executiveness.

Saturn being dominant conduces to the development and activity of Faith, Sublimity, Causality, Inhabitiveness, Caution and Secretiveness, and sometimes Acquisitiveness.

Jupiter being dominant indicates Benevolence, Agreeableness, Hope and Friendship, and sometimes Approbativeness.

Mars is accompanied by the activity of Executiveness, Destructiveness and Activity.

The Sun being strong denotes Approbativeness, Self-esteem, Conscientiousness, Agreeableness, Ideality and Vitativeness, to be active.

Venus dominating the horoscope indicates Mirthfulness, Suavity, Ideality, Form, Colour, Tune, Order, Amativeness, Conjugality, to be active.

Mercury generally produces a good development of the Intellectual group of faculties, especially the perceptives, and such other organs as are allied to the planet in closest aspect to Mercury, or alternatively, the planet in whose sign the planet Mercury may be found.

The Moon being dominant is regarded similarly to the planet Mercury, and such faculties as are related to the planet governing the sign in which the Moon is found, will be active.

These analogies are necessarily partial only, and not in any way inclusive, for character is a complex of the interplay of all the faculties of the mind, as expressed through brain organism. Hence it would be necessary to take into consideration all the aspects thrown to a dominant planet, *i.e.*, one close to an angle at birth, and also the sign in which such dominant planet is found, before we could arrive at a just estimate of the manner in which such an indicator would be reflected in the character.

It will generally be observed that subjects of Neptune are mystically disposed, abnormally sensitive, neurotic and excitable, but frequently they are the reverse, being languid, lax and self-indulgent, which is doubtless due to degeneration, and may be regarded as the abnormal phase of the Neptunian character.

Uranians are eccentric, impulsive, independent, detached and erratic.

Saturnians are sombre, thoughtful, misan-

thropic and ponderable. They are frequently creatures of habit and have a tendency to become ingrooved and methodical.

Jovians are always optimists, usually jovial and reciprocal, generous and well-disposed. But frequently they degenerate to braggarts, swell-heads and *bon-vivants*.

Martians may be either very forceful and executive, or extremely cruel and destructive. In any case, they are forceful and self-assertive.

Venusians are usually refined, gentle and cultured, with the refining sentiments strongly in evidence, but they may degenerate into self-indulgent libertines, licentious and dissipated worldlings.

Mercurians always show activity and intelligence, and may be either highly intellectual or mere opportunists and busybodies, according as Mercury may be placed and aspected.

The Lunarians are oftentimes very tenacious and solicitous of public recognition and esteem, but a more negative type of Lunarian is vacillating and inconstant.

It will be observed that there are two distinct types of planetary subjects, one of which represents the true evolutionary output

of the race and the other a degenerate devolution. Such being the case it is manifestly of importance to take due note of the condition and aspects of such signifiers as are dominating the horoscope, and, at the same time, to determine the interplay of the several parts of the brain according to the principles of Phrenology, for otherwise we are sure to get a partial and, therefore, untrue estimate of the character.

It has been my object in the foregoing pages to institute a comparative system of astro-phrenology, which can be readily applied to the study of human character. I have sought to show that the development of character is largely of a collective and racial nature, inasmuch as the expression of individuality which we call character is controlled by heredity and environment, but that tendency and purpose are inherent in the individual as faculty, and that the relations of the individual to the personality finally determine the degree of efficiency with which human faculty will be expressed. Phrenology, when analytically studied, appears to support this view, and its general consonance with the teachings of Astrology lend to the idea that, in connection with

Pathognomy, Palmistry, Physiognomy, and other systems of character-delineation, they constitute aspects of that Natural Symbolism which may be regarded as the expression and bodying forth of the universal principle of life inherent in all natural phenomena and which we refer to as the soul of things. For, rightly apprehended in their true relations to one another, all natural phenomena point to the material and spiritual integrity of existence, which truth has never been more simply or completely expressed than in the well-known lines :

“ We are but parts of one stupendous whole,  
Whose body Nature is, and God the soul.”

