

The Astrology and Influence of Alan Leo

CAROLE TAYLOR

1

Biography

Born in London, 7 August 1860 – William Frederick Allan.

Mother was a member of the Plymouth Brethren.

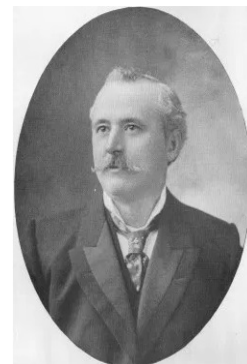
Father was a Scottish ex-soldier – left the family when Leo was about 9.

Left to his own devices as a young child – unhappy childhood – strict religious environment. 'A solemn child'.

Began working at 15, but destitute at age 16, fending for himself.

Variety of apprenticeships and jobs – grocer, salesman, shop manager.

- o Bessie Leo, 'Parentage and Early Life,' in *The Life and Work of Alan Leo: Theosophist, Astrologer, Mason* (1919).



2

Biography

Believed in reincarnation from a young age.

Rejected the doctrine of the Plymouth Brethren, but never doubted the existence of a Great Being – 'The God of Nature', a merciful being.

Rarely went to church: 'He felt nearer to God among the trees'.

'The Heavens always held for him a mighty fascination'.

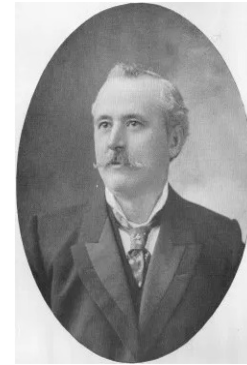
A fascination for character too – 'ever asking the cause of things'.

Became interested in astrology in his late teens: 'Astrology is God's Law'.

'...always desirous of writing books; he rarely read much, but was a deep thinker.'

Influenced early on though by Blavatsky's *Secret Doctrine* and Raphael's Guides.

o Bessie Leo, 'Parentage and Early Life,' in *The Life and Work of Alan Leo: Theosophist, Astrologer, Mason* (1919).



3

Biography

At 21 was treated for a minor complaint by a herbalist-astrologer who taught him astrology and introduced him to concepts of reincarnation and karma. Joined an occult society (The Celestial Brotherhood) and wrote regularly for their magazine, *The Occultist*.

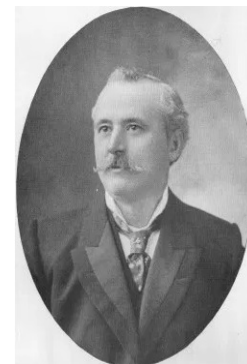
Returned to London aged 28 (1888) – changed his name to Alan Leo (rectified his chart to 5:49am, to give a Leo Ascendant – see *The Life & Work of Alan Leo*, pp. 175 & 177).

Became friends with the astrologer 'Sepharial' (Walter Gorn Old) – a Theosophist and member of Blavatsky inner circle. Old introduced Leo to Blavatsky's Theosophical gatherings in London, 1889.

Joined the Theosophical Society in 1890 – remained a member for life.

Became a vegetarian, teetotaler, non-smoker and celibate.

Committed himself to developing a theosophical astrology. Founder of several astrological societies – aim to disseminate astrological/theosophical ideas widely.



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Biography

1895 – married Bessie Phillips, a professional palmist and phrenologist – also a subscriber to Leo's *Astrologer's Magazine*.

1898 – became a full-time astrologer.

1915 – founded the Astrological Lodge of the Theosophical Society ('to teach Astrology to Theosophists and Theosophy to Astrologers').
◦ Bessie Leo the first President – replaced by Charles Carter in 1922.

1914, prosecuted for fortune-telling under the Vagrancy Act, but acquitted. Prosecuted again in 1917 on the strength of one sentence in a horoscope report that was deemed to be fortune-telling – convicted and fined.

Died 30th August 1917 in Cornwall.



5

Modern Astrology

In 1889 Leo launched the *Astrologer's Magazine* (with F. W. Lacey) – quickly gained a readership (offered a free horoscope to all new subscribers – swamped with thousands of orders)

July 1895 – reinvented it as *Modern Astrology*. Theosophically oriented magazine. The first issue included his lifelong mission statement – 'The time has come to modernise the ancient system of Astrology'.

1903 – hit on the idea of simply sending a selection of pre-copied sheets with interpretations of planetary placements relevant to the enquirer. The first modern astrological business – a production line. One shilling for a basic horoscope – five guineas or more for a more detailed reading (and up to £25). Much of the content was plagiarized from existing astrological writings.

His Modern Astrology Publishing Co. was the first large-scale venture of its kind – employed nine people. Skilled at marketing and advertising – free or cheap horoscopes, available to anyone: 'A means of introducing the science to many people who had never heard of Astrology before.'

Money gained from the horoscopes was put back into the business and into publishing his books and pocket manuals.

Ceased the shilling horoscopes in 1910 when their popularity started to attract comments about breaching the law on fortune-telling.



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Books

His books were translated and disseminated through the numerous branches of the Theosophical Society – ensured a wide distribution and impact.

- Practical Astrology (1902)
 - *The Horoscope and How to Read It* (1902)
 - *Astrology for All* (1901) – Volume I of the 'Astrology for All Series'
 - *Casting the Horoscope* (1904) – Volume II
 - *How to Judge a Nativity* (1903) – Volume III
 - *The Art of Synthesis* – Volume IV
 - *The Progressed Horoscope* (1906) – Volume V
 - *The Key to Your Own Nativity* (1910) – Volume VI
 - *Esoteric Astrology* (1913) - Volume VII
- Pocket Manuals, e.g.:** *Everybody's Astrology*; *Horary Astrology*; *Symbolism and Astrology*; *Astrology Explained*
- *A Thousand and One Notable Nativities: An Astrologer's Who's Who* (1917)
 - *Alan Leo's Dictionary of Astrology*, edited and compiled by Vivian E. Robson (1929)
 - *The Life and Work of Alan Leo: Theosophist, Astrologer, Mason* - biography by Bessie Leo et al (1919)



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Prosecutions – 1914 and 1917

1914, prosecuted for fortune-telling but acquitted. He wrote:

'I have now no intention of retiring until I have done my best to free the science of Astrology from the taint of common fortune-telling.'

'Let us part company with the fatalistic astrologer who prides himself on his predictions and who is ever seeking to convince the world that in the predictive side of Astrology alone shall we find its value. We need not argue the point as to its reality, but instead make a much-needed change in the word and call Astrology the science of *tendencies*, thus giving a more elastic interpretation of the old but very good astrological word 'influence'.'

- Alan Leo, quoted in Patrick Curry, *A Confusion of Prophets*, pp. 149-150.

Prosecuted again in 1917 – convicted of fortune-telling and fined. (Offending sentence in one of his horoscopes: 'At this time a death in your family is likely to cause you sorrow' (reported in *The Times*, 7th May 1917).

Leo attempted to rewrite his horoscope interpretations to eliminate any predictive elements, but died on 30th August 1917. (see Bessie Leo, *The Life and Work of Alan Leo*, chapter 4).

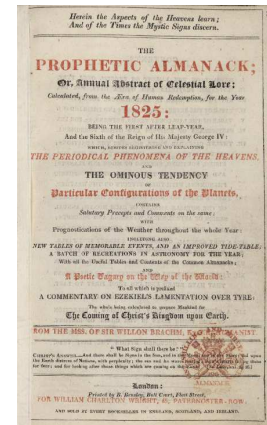


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Context: astrology in Britain in the 1890s

Patrick Curry – astrology’s survival through 18th and 19th centuries:

- **Low Astrology** (mass-produced almanacs, cheap astrological forecasting) – continued to thrive throughout 18th and 19th centuries, untouched by the new astronomy, Enlightenment and collapse of Platonic universe.
 - **Middling astrology** (judicial astrology/horoscopes for clients) – some survival.
 - **High astrology** (philosophical/cosmological) – died out in mid-late 17th.
- Patrick Curry, *A Confusion of Prophets*.



By Leo's time:

- Practice of astrology had changed little since medieval times.
- Assessment of planets based on Hellenistic techniques.
- Descriptions of zodiac signs often based around physical characteristics.

By John Harries (d. 1839) - This image is available from the National Library of Wales. You can view this image in its original context on the NLW Catalogue, CCO, <https://commons.wikimedia.org/w/index.php?curid=47024878>

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Context: 1890s

Late 19th/early 20th centuries – Occult revival: growth of interest in esoteric forms of spirituality. E.g.

- Blavatsky – Theosophical Society, 1875.
- William Wynn Westcott (1848-1925) and Samuel MacGregor Mathers (1854-1918) – co-founders of the Golden Dawn.

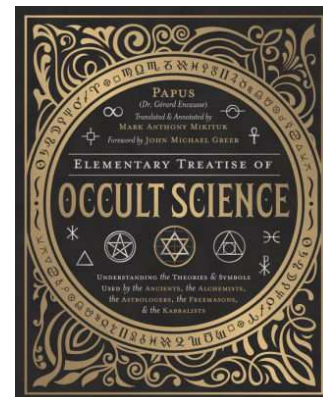
Patrick Curry, *A Confusion of Prophets*, p. 133:

Leo wanted to create an astrology which reflected his belief in 'free-will and the value of individual effort.' Fitted the atmosphere created by capitalism and industrialisation – self-realisation and self-improvement.

Leo also held that astrology 'reveals a true Science...the philosophic link between Science and Religion' – i.e. saw astrology as having the power to limit the growing dominance of science and give a place back to lost religion/spirituality.

Also:

- Changing views of the psyche – focus on interior space & development of notion of the Unconscious.



By occultist Dr. Gérard Encausse (1865-1916), also known as Papus.

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Context: Descartes – turning point towards interiorisation

Descartes a turning point in development of concept of unconscious – sets the stage for thinking of the unconscious as a separate realm of the mind:

‘Prior to Descartes and his sharp definition of the dualism there was no cause to contemplate the possible existence of unconscious mentality as part of a separate realm of mind. Many religious and speculative thinkers had taken for granted factors lying outside but influencing immediate awareness...’

- Lancelot Law Whyte, *The Unconscious before Freud* (New York: Basic Books, 1960), p.27.

Cosmological elements become interiorised:

E.g. according to philosopher Charles Taylor: Descartes – mechanistic universe and rejection of Plato’s Ideas. The ‘Ideas’ are withdrawn from the cosmos and relocated in the mind. In the process, inner and outer worlds are split:

‘...the modern sense is one in which subject and object are separable entities.’

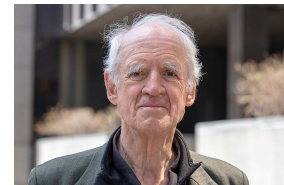
- Charles Taylor, *Sources of the Self: The Making of the Modern Identity* (Cambridge, MA: Harvard University Press, 1989), p.188.

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Context: the Unconscious as a feature of modernity

For Charles Taylor: Following Romanticism (as a counter-Enlightenment), the unconscious became a defining feature of modernity:

‘The concept of an inexhaustible inner domain is the correlative of the power of expressive self-articulation. The sense of depth in inner space is bound up with the sense that we can move into it and bring things to the fore. This we do when we articulate. The inescapable feeling of depth comes from the realization that whatever we bring up, there is always more down there...’



- Charles Taylor: *Sources of the Self: The Making of the Modern Identity* (Cambridge, MA: Harvard University Press, 1989), p.390).

Photo by Léa-Kim Châteauneuf - Own work, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?title=File:78714389>

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Context: development of notion of the Unconscious

Ole Jacob Madsen:

- Freud perpetuated Enlightenment ideas by promoting a science of human beings
- However, the turn to the inner was also due to disappointment in results of external world domination:

'the colonisation of the external reality has been a disappointment and one therefore turns to the internal, endless, borderline.'

- Ole Jacob Madsen, *The Therapeutic Turn: How Psychology Altered Western Culture*, (London: Routledge, 2014), p.169.

Robert C. Fuller:

- the Unconscious as the secular equivalent of God/soul:

'Americans discovered the unconscious simultaneously with their entry into a modern, secular world.'

- Robert Fuller, *Americans and the Unconscious*, (Oxford: Oxford University Press, 1986), p.3.

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Context: modern identity and individualism

Focus turned to the individual and his/her own interior world of feelings and desires. The subjective world of inner experience is central to modern experience:

Georg Simmel: 'The essence of the modern is psychologism, the experience and interpretation of the world according to the reactions of our inner selves, as if in an inner world; it is the dissolving of all stability in subjectivity.'

- Georg Simmel, from *Philosophische Kultur* (1923) quoted in Jacques LeRider, *Modernity and Crises of Identity* (Continuum, 1993), p.39.

Peter Berger et al.: 'the individual's experience of himself becomes more real to him than his experience of the objective social world. Therefore, the individual seeks to find his 'foothold' in reality in himself rather than outside himself... subjectivity acquires previously unconceived "depths".'

- Peter Berger, Brigitte Berger and Hansfried Kellner, *The Homeless Mind: Modernization and Consciousness* (Aylesbury: Penguin, 1973), pp.77-78.

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Leo's astrology

Leo set out to create astrological societies and periodicals to spread knowledge of it.

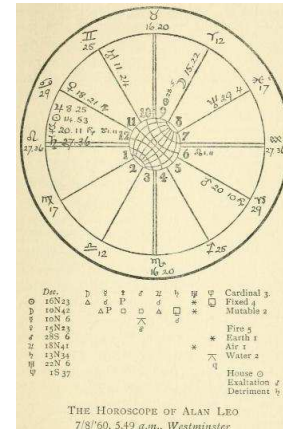
- Campion, *History of Western Astrology* Vol. II, p.232.

Made astrology widely accessible through astrological magazines, organisations, lectures, cheap basic printed guides and pocket manuals.

A skilled salesman and networker. But also:

'I am actuated by the primary motive of expressing what I believe to be the true Astrology, for the new Era that is now dawning upon the world.'

- Alan Leo, preface to *Esoteric Astrology*.



Leo's astrology

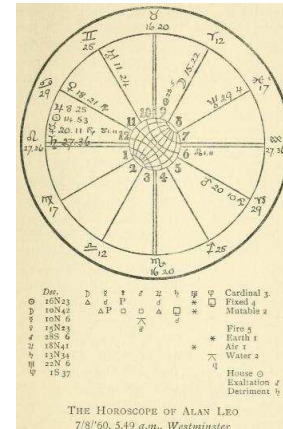
Motivated by astrology's potential for personal self-development and enlightenment – an astrology which would encourage self-reflection as preparation for the New Age.

Felt existing texts were of no use – e.g. qualities attached to the signs by Ptolemy, Lilly etc were useful for medical or horary purposes, but not psychological.

Felt astrologers needed to 'purify' themselves and their practice through:

- A thorough knowledge of theosophy along with a belief in karma and reincarnation.
- Moving with the 'progress of civilisation'. Astrology failed when astrologers 'ceased to advance with the times'.

'He embarked on a programme of deliberate invention without which modern astrology would be simply unrecognizable.' (Campion, *History of Western Astrology*, Vol. II., p. 233).



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Cleaning out the Augean Stables

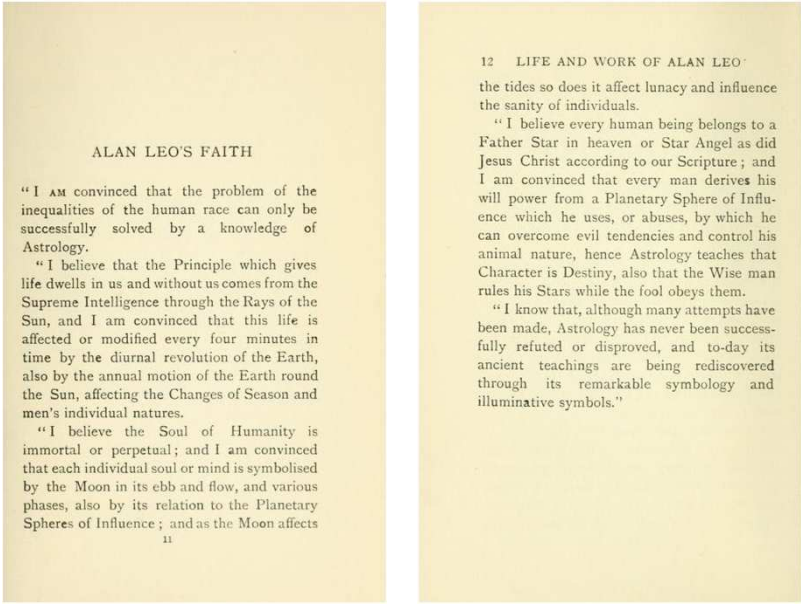
THE CAUSE EVERYTHING

And so it came about that I had the privilege of working in close touch with Alan Leo and of realising what he stood for. He worked never for his own glorification or for his own good, but he was a perfect example of one who realises that the great thing is that *the Cause* shall go forward; the agent matters nothing. His life work was to cleanse the Augean stables of Astrology, and only those who worked in close touch with him know what an accumulation of filth there was in those stables, and what slime he waded through to accomplish his purpose—the purpose from which he never swerved or turned aside. One could only look on in

- **Annie Barley**, in Bessie Leo, 'Reminiscences and Appreciations' (ch.6) in *The Life and Work of Alan Leo, Theosophist, Astrologer, Mason* (1919) p. 136.

(Charles Carter: Leo set out to purify Astrology from dross and superstition).

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Prifysgol Cymru
Y Drindod Dewi Sant
University of Wales
Trinity Saint David

*The Life and Work of Alan Leo:
Theosophist, Astrologer, Mason
(1919), pp. 11-12.*

19

Karma

Drawn from his theosophical beliefs and a visionary experience at age 22. Believed he had been an astrologer in several former lives.

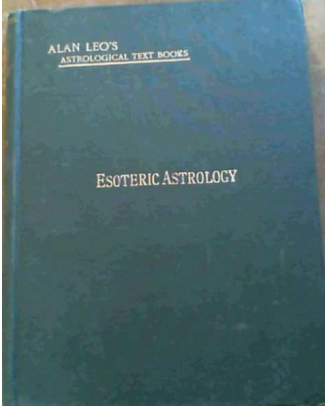
He sought an explanation for social and economic injustice and found it in Eastern teachings on karma and reincarnation:

'Today my whole belief in the science of the stars stands or falls with Karma and Reincarnation, and I have no hesitation in saying that without these ancient teachings, Natal Astrology has no permanent value. The law which gives to one soul a nativity of good environment in which refinement, opportunity, and sound moral training are uppermost; and to another poverty, disease, and immoral training, is manifestly unjust, to say the least, part from its being without any apparent purpose.' (Alan Leo, *Esoteric Astrology*, p. vii).

Astrology as key to individual's temperament and thereby to understanding past lives and future development.



Prifysgol Cymru
Y Drindod Dewi Sant
University of Wales
Trinity Saint David



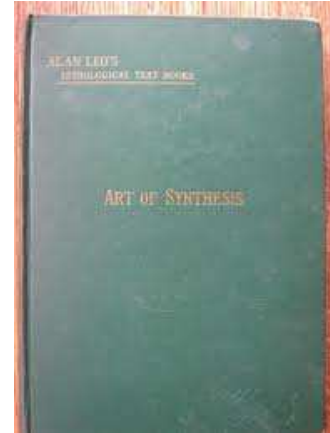
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Karma/soul

The Art of Synthesis: Chapter I – Man and the Planets/Classification

‘Every soul is a ‘Divine Fragment’ with a long past history behind it. Before the beginning of the solar system, that great Being whom men ordinarily call God — the God of this system — and whom theosophists often refer to as the **Solar Logos, held within His life and consciousness, inseparably united with him, all souls that were to evolve and progress under His guidance. They were sent forth into matter by an act of His will, **and although they remain for ever in touch with their divine source, they descend lower and lower into matter, taking upon themselves denser and denser bodies as they pass downward from plane to plane, until they reach this physical world where the inner light is so obscured in the darkness of materiality that their origin is forgotten.**’ (MY EMPHASIS)**

(c.f. Orphic and Gnostic doctrines on soul as of divine origin, also Stoic philosopher Posidonius’ description of the human soul as a ‘shred’, ‘rag’, or ‘fragment’ (*apostasma*) of the divine (idea later permeated medieval Kabbalah and Western occult and esoteric currents).

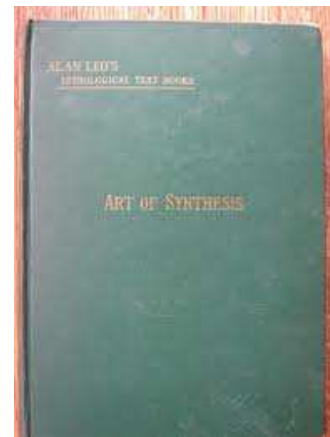


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Karma

From: *The Art of Synthesis*, Chapter 1:

‘Souls come forth into manifestation to gain experience, to grow in wisdom, in love, and in power; and they can only do this by coming into practical touch with the world around them, by experimenting and then learning from the results. Power is gained by the exercise of practical ability, by going out into the world and living the life of action, by doing all manner of works, some wise, many unwise, and by **registering within the soul the consequences that follow from each. Love is developed by realising gradually the common spiritual nature that animates all beings ; and although this begins with the most crudely selfish desire for pleasure-giving objects, it is very slowly refined into unselfish sympathy and compassion after passing through countless bitter experiences that force home upon us the distinction between acts that result in lasting satisfaction and those which, although temporarily attractive, are followed by a preponderance of dissatisfaction and pain.’**



22

Free will

'The Stars incline, they do not compel'.

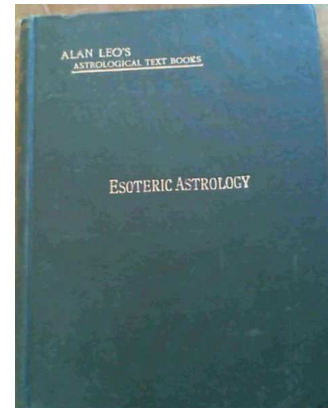
'The Wise Man rules his Stars, the Fool obeys them'.

'We are fated in our birth' because we cannot change the conditions of it and our early life.

However, we can rise about our circumstances – so in later life, fate is the result of gratifying 'our *lower nature*,' following the dictates of the body.

Once this is conquered, we develop free will and follow the 'aspirations of the spirit'.

'Mind is the creative power and man becomes what he thinks.'



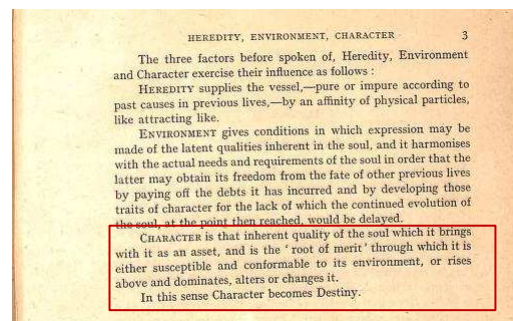
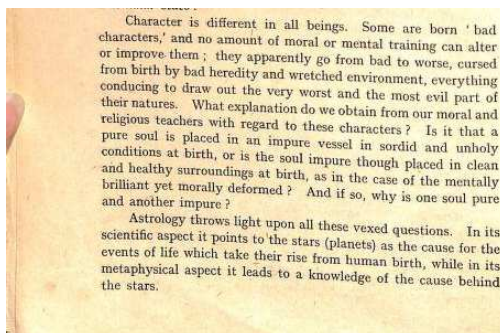
23

Character is destiny

'Sooner or later it must be realised that character is destiny'

• Alan Leo, *How to Judge a Nativity* (1903), p. 35

Alan Leo, *The Progressed Horoscope* (1906), pp. 2-3).



24

The stars incline, they do not compel

From horoscope for his secretary, May Robbins, 1913:

'The following pages are written to help you rightly to guide your course through life in knowledge of your latent powers, and to enable you to judge the significance of the precept **'KNOW THYSELF.'**

*It should be read as much between the lines as literally, for the most any astrologer can do is to interpret the planetary influences according to the light of the spirit that is within him; he cannot, without assumption, say that his judgment is infallible, neither can he say that all his reading will be correct. **For the stars incline they do not compel.***

Now with regard to your marriage, I judge a late marriage, although some romantic love affairs are indicated, but marriage is not a strong feature of this nativity, for if you marry, you would marry a man much weaker than yourself, for his significator is weaker than your own. But marriage in your case would require a special judgment for the man for you is denoted by Uranus rising in Libra, since the Sun first applies to this planet by direct sextile.'

- o Kim Farnell, *Modern Astrologers: The Lives of Alan and Bessie Leo* – extract at https://www.astro.com/astrology/aa_article190301_e.htm

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Esoteric Astrology

Published in 1913 – last in the 'Astrology For All' series. Heavily theosophical.

Concept of a theosophical 'esoteric astrology' was later developed by Alice Bailey.

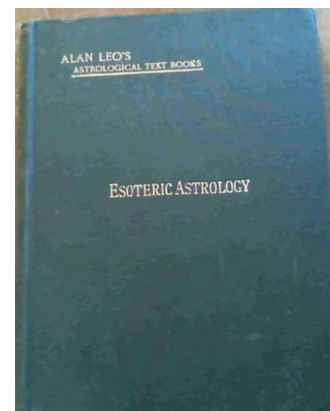
For Leo, the combining of astrology with Theosophy was **'the true Astrology for the new Era that is now dawning upon the world.'**

- Alan Leo, *Esoteric Astrology*, p. v.

'Esoteric Astrology deals with the abstract cause, the philosophy and the inner or more subtle point of view; whilst Exoteric Astrology is content with the effect, the practice, and the concrete or outer expression, preferring the more tangible and evident to the speculative and theoretical.'

'Both sides are of equal value' but **'Esoteric Astrology...views all stellar phenomena from the standpoint of unity...from the point of view of the One flowing forth into the many.'**

- Alan Leo, *Esoteric Astrology*, pp. xiii-xiv.



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Leo's influence on astrology

'Modern astrology is difficult to imagine without his intervention.'

- o Patrick Curry, *A Confusion of Prophets*, p. 123.

'...to a remarkable extent, Leo succeeded in his attempt to 'modernize' astrology. He did so by integrating popular astrology with esoteric occultism. The result was an enduring new creation: astrology as a kind of popular, or rather, broadly middle-class occultism.'

- o Patrick Curry, *A Confusion of Prophets*, p. 159.

'Father of modern astrology'.



27

Leo's influence on Jung

Jung acquired early editions of Leo's books.

Strong influence on Jung's astrological imagery in *Liber Novus*.

'An unmistakable similarity between the two men in their phrasing and ideas about particular astrological configurations suggest that Jung was reading, and learning from, a succession of Leo's publications throughout the period he worked on *Liber Novus*.'

Leo's Spiritual Sun 'is recognisable in Jung's identification of this noetic solar potency as the focus of the inner journey of *Liber Novus*'.

- o Liz Greene, *Jung's Studies in Astrology: Prophecy, Magic, and the Qualities of Time*, p. 41.



28

Influence on astrology: emphasis on symbols

'...the horoscope shows influences at work, be the subject peer or peasant; but the peer honour means the purple, to the peasant at best the parish council. The horoscope is written in a symbology that speaks of *principles*, not particulars...'

- o Alan Leo, *The Key to Your Own Nativity*, quoted in Patrick Curry, *A Confusion of Prophets*, p. 150.

'The human mind however always demands symbols in which to sum up and express great conceptions by one convenient synthesis'.

- o Alan Leo, *Esoteric Astrology*, p. 2.



29

Influence on astrology: focus on the Sun

Made the Sun central to character analysis.

Leo echoed Blavatsky's teachings on **the Central Spiritual Sun**.

Blavatsky drew on Hermetic doctrine of centrality of the Sun and idea that cosmos has two centres – the physical sun at centre of physical universe and a spiritual sun at centre of a spiritual universe.

(As well as Hermeticism, Blavatsky was also influenced by work of Max Müller who argued a solar basis for all religions).

'...[our] spirits...incorruptible and eternal, both emanate from the eternal central sun and will be reabsorbed by it at the end of time...'
(Blavatsky, *Isis Unveiled*, p. 502).



30

Influence on astrology: focus on the Sun

For Leo, the Sun in the horoscope represents the Central Spiritual Sun of theosophy – the Solar Logos or divine reason.

The Sun's position in the birth chart was therefore paramount.

The more developed the individual, the more the Sun dominated the birth chart.

1909 – Leo wrote a book, *Everybody's Astrology*, which comprised chapters on the Sun through the 12 Zodiac signs. The first 'sun-sign' book?



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The Central Spiritual Sun

From *The Art of Synthesis* – ch. 4: *The Sun, Life Giver* (3rd edn. 1912, pp.28-30):

'At the centre of our solar system is the Sun, the giver of life and light to the whole system. **It is the principal influence throughout the whole science of Astrology**, and is, until a certain stage is reached in evolution, the representation of the SELF. Its symbol is the Circle with a Point in the Centre, symbolising the one unity underlying all things. This Point in the Circle is the beginning of all that is to be, the unmanifested, absolute, primordial, permanent Centre, the unspoken Word from which all is to emanate.

The Sun, however, is only the reflection of the Central or Universal Sun. ... Every sun in the heavens is but a reflection of a Divine Glory of which we can obtain no adequate conception ... Our visible Sun is therefore the shadow of the central Sun, acting as a concrete symbol of the Eternal *point* from which it emanates and around which it moves in a cycle of thousands of years.'

'The Sun then is a representative of our Solar Logos, whose sacrifice on a lower plane is a reflection of that on higher planes above.'



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Influence on astrology: focus on the Sun

'The Sun, which is at the heart of the solar system and the single most important symbol within the birth chart...reflects the individual's urge to become himself.'

- o Liz Greene *Relating: An Astrological Guide to Living with Others on a Small Planet* (1977), p. 30.

'Solar goals are inner and are concerned with self-realisation and experiencing one's life as special and meaningful.'

- o Liz Greene in Liz Greene & Howard Sasportas, *The Luminaries: The Psychology of the Sun and Moon in the Horoscope* (1992), p. 85.

Sun-Signs as Description of Character

'All astrologers refer to their friends and colleagues by the zodiac shorthand of 'Arien', 'Taurean', and so on, even though, when criticised, they respond that there is far more to astrology than just the Sun: rhetoric and practice do not always coincide.'

- o Nicholas Campion, *Astrology and Popular Religion in the Modern West: Prophecy, Cosmology and the New Age Movement* (2012), p. 70.



33

Influence on astrology: inner character

Leo redefined meanings of Zodiac signs by focusing on character rather than lists of physical characteristics:

'LIBRA –

Tall and elegantly formed, rather slender; hair smooth, and a light auburn or flaxen; face round and lovely, having great beauty; fine, clear red and white complexion, which in old age becomes pimply; eyes generally blue and beautiful; mind well principled; temper even as the *Balance*.'

- o Zadkiel (Richard James Morrison), *The Grammar of Astrology*, 1849.



'LIBRA, THE BALANCE

It is the first of the extensive or expansive signs, vibratory in its action, and volatile or diffusive in its nature.... The sign Libra separates by its mode of motion the mind from the senses, and balances the one against the other, the vibrations between the two tending to equalize and balance the consciousness in this direction... Its most distinguishing characteristic is conjugality or unifiableness, usually manifesting as the desire to please, or in its highest aspect as devotion.'

- o Alan Leo, *How to Judge a Nativity*, 1903.



34

Influence on astrology: Theosophical beliefs

Popularisation of notion of 'Age of Aquarius'.

Karma and Reincarnation:

- Nick Campion – PhD research: found a high level of belief in karma and reincarnation among astrologers.

Self-Awareness and Spiritual Growth

- Nick Campion – PhD research: found the majority of astrologers view astrology as a tool for self-development and growth.
- Nicholas Campion, 'Prophecy, Cosmology and the New Age Movement: The Extent and Nature of Contemporary Belief in Astrology' (PhD thesis, 2004).



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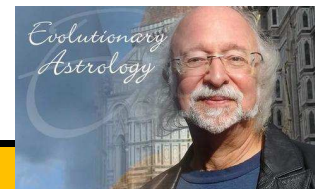
Influence on astrology: 'evolutionary astrology'

e.g. STEVEN FORREST 'Evolutionary Astrology is a name used to describe a style of astrology that understands each person's birth chart as a map of the soul's evolution. ... back in 2000, Steven got together with Jeffrey Wolf Green to attempt to articulate a set of core perceptions that would mark any astrologer's work as "evolutionary."

1. An acceptance of the fact that human beings incarnate in a succession of lifetimes.
2. An acceptance of the fact that the birthchart reflects the evolutionary condition of the soul at the moment of incarnation.
3. An acceptance of the fact that the birthchart reflects the evolutionary intentions of the soul for the present life.
4. An acceptance of the fact that the circumstances of the present life, both materially and psychologically, do not arise randomly, but rather reflect the evolutionary intentions and necessities of the soul.
5. An acceptance of the fact that human beings interact creatively and unpredictably with their birthcharts; that all astrological symbols are multi-dimensional and are modulated into material and psychic expression by the consciousness of the individual.
6. An acceptance of the fact that human beings are responsible for the realities they experience, both internally and externally.
7. A respectful intention to accept and support a person seeking astrological help, no matter the evolutionary state in which such an individual finds himself or herself.

- Steven Forrest at <https://www.forreastastronomy.com/pages/what-is-evolutionary-astrology>

STEVEN FORREST



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Influence on astrology: dualist argument

Leo: Each man is a law unto himself – within each is the power to create his own destiny and build his character.

A strong character can overcome the limitations of the chart.

The horoscope represents the body but not the spirit or soul. Focusing on the individual (spirit) rather than the personality allows people to rule their stars and achieve self-realization.



Bernadette Brady

- A dualist argument in astrology is one where the astrologer considers that the horoscope is only a partial or incomplete view of the self.
- '[Leo] accepted a dualist argument by insulating the soul, character, and will from the full influence of fate, allowing it to only influence the body'.
- Brady identifies this idea still in the books of twentieth century astrologers.
- Qualitative research: found that 46% of astrologers held a dualistic view of the chart.

o Bernadette Brady (PhD thesis, 2011), p. 284.

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