

# Three Histories of Uranus

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"Our minds reach out to touch everything we see. If we look at distant stars, then our minds stretch out over astronomical distances to touch these heavenly bodies. Subject and object are indeed confused. Through our perceptions, the environment is brought within us, but we also extend outwards into the environment."

Rupert Sheldrake – 1995.<sup>1</sup>

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If several people were asked to describe Uranus and what they know of the planet, many different answers would be obtained depending not only on one's knowledge and educational background, but also depending on the group to which one belongs. An astronomer, an astrologer or the 'thinking man in the street' will give widely differing answers. It could be said that history depends not only on the historian's interpretation of past facts, but also on his current group membership which show where his allegiances and interests lie. In this essay, I plan to show, using the history of Uranus, that not only is history made when events are given meaning, i.e. that we create history, but also that history has an effect on us, i.e. that history creates us. It will show how it is possible for different groups of people to have extremely different views of the same thing.

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<sup>1</sup> Sheldrake, *Seven Experiments That Could Change the World*, pp.106-107.

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## **The Framework – Three Symbolic Views**

Highlighting the strands of history will be done by taking one starting event and considering the consequences of it for three different (symbolic) people, these being, an academic, an astrologer, and a 'man in the street'. By an academic I mean a scientist, or mathematician or what would now be a physicist or an astronomer; by an astrologer I mean a practitioner; by a 'man in the street' I mean an average person who could read and pondered about life.

## **The Topic of the Study – Uranus**

The event is the discovery of the planet Uranus in 1781. Using Rupert Sheldrake's model of morphogenetic fields which I will expand on, I will discuss how 'our minds touch Uranus and how Uranus is brought within us' for three different people.

## **Introduction**

The reason for choosing the time of the discovery of Uranus as a starting point is because this event had particular significance for the astronomer and the astrologer but also for the average man, because in many world histories this period is often cited as one of great importance, with events such as the French revolution and the founding of America occurring around this time. In fact astrologers use these events to argue their ideas about Uranus and this will be expanded upon later in this paper.

To illustrate my reasons for taking this approach for looking at history in this way, a concept must be introduced. It is a model taken from David Bohm, which he uses as part of an explanation of quantum theory. The following example is used to describe the implicate order:

"This device consists of two concentric glass cylinders; the outer cylinder is fixed, while the inner one is made to rotate slowly about its axis. In between the cylinders there is a viscous fluid, such as glycerine, and into this fluid is inserted a drop of insoluble ink. Let us now consider what happens to a small element of fluid as its inner radius moves faster than its outer radius. This element is slowly drawn out into finer and finer thread. If there is ink in this element it will move with the fluid and will be drawn out with it. What actually happens is that eventually the thread becomes so fine that the ink becomes invisible. However if the inner cylinder is turned in the reverse direction, the parts of this thread will retrace their steps. (Because the viscosity is so high, diffusion can be neglected.)

Eventually the whole thread comes together to reform the ink droplet and the latter suddenly emerges into view.....

When the ink droplet is drawn out, one is able to see no visible order in the fluid. Yet evidently there must be some order there since an arbitrary distribution of ink particles would not come back to a droplet. One can say that in some sense the ink droplet has been enfolded into the glycerine, from which it unfolds when the movement of the cylinder is reversed."<sup>2</sup>

Bohm uses this example to show that although it is invisible to us the universe is undivided and has order. William Keepin describes Bohm's principal as:

"The fundamental primary reality is the implicate order, and the explicate order is but a set of ripples on the surface of the implicate order."<sup>3</sup>

In other words for this example only ripples are visible today of the discovery of Uranus or the significance is invisible, but if one winds back to the event it may be possible to understand the 'essence' of this event, follow the 'ripples' and gain an understanding of the differing strands or viewpoints today and see how the discovery of Uranus is enfolded into them.

Here the model is being used as a way of looking at history but it is interesting to note that this is one model for the big bang theory which is quoted by physicists and it could equally be used by astrologers as a model for a horoscope which could be seen as a 'mini big bang'. By winding back to a particular event, birth in this case, the essence of the person may be obtained. Perhaps this is also an argument for the use of therapy as well as astrology, as any event will have a ripple effect but there will always be a pure essence at the cause of the present circumstances. The more important the event, perhaps the more effect. More ink perhaps takes longer to disperse.

The ink drop then, for this essay, is Uranus coming into our conscious world. Contrary to many statements in astrology books, Uranus is visible to the naked eye, but before 1781 it was thought to be a star and was catalogued as such. The following statement is taken from the National Maritime Museum Website:

"Herschel was not the first astronomer to record Uranus but he was the first to recognise that it was not a star. The earliest records of Uranus are by Flamsteed in 1690 (he called it a star, 34 Tauri), 1712 and four times in 1715. There are at least 15 other known sightings

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<sup>2</sup> Bohm, *The Undivided Universe*, p.358.

<sup>3</sup> Keepin, 'Astrology and the New Physics', p.16.

by three other astronomers before Herschel's discovery."<sup>4</sup>

From 1781 it was known to be a planet.

### **Situation before the Discovery – pre 1781**

#### ***For Everyone***

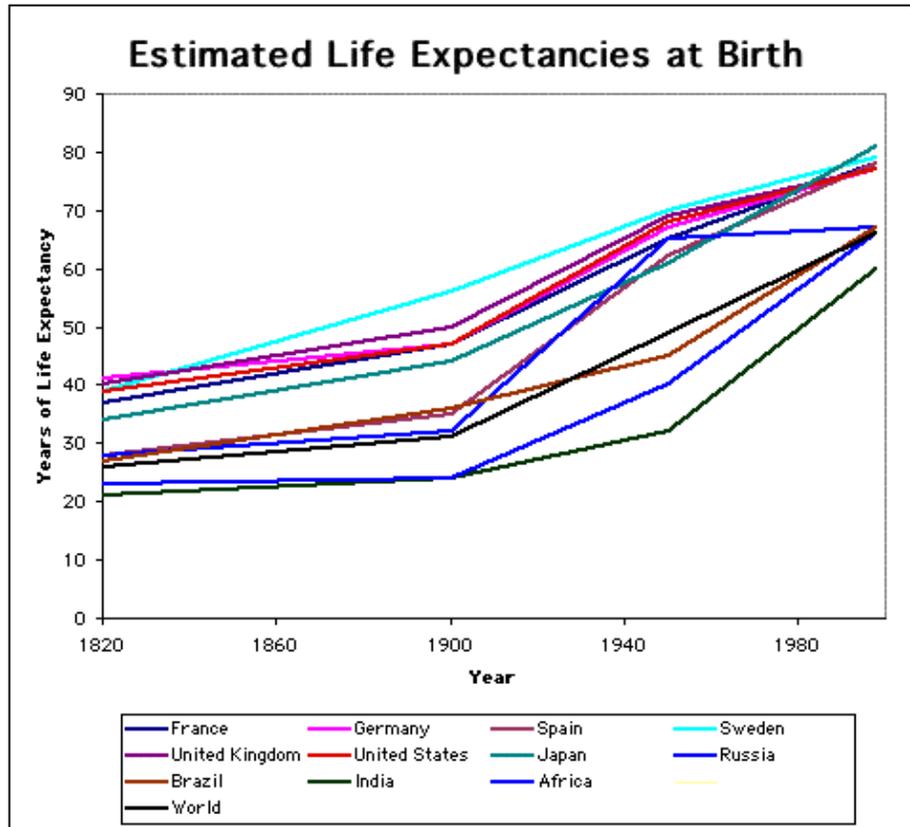
Firstly, it is necessary to have an understanding of the period in which this event took place and to describe circumstances for the three symbolic people. A starting point can then be obtained from where the strands of history can be followed to reach an understanding of the three people in current times.

In 1781 the world had reached the stage called the 'Enlightenment' and was heading towards the industrial revolution. The settling of America had begun and new creations were beginning to change the world, for example the steam engine had been invented. The world was being viewed differently following an earlier century where Newton and Descartes had continued earlier ideas of putting knowledge into some kind of rational system. England was at war with Holland. The life expectancy was shorter than it is today and the following diagram<sup>5</sup> shows a life expectancy in the United Kingdom of under 40 years.

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<sup>4</sup> Anon., 'Uranus'

<sup>5</sup> Maddison, *The World Economy in Millennial Perspective*, pp.29-30.



Available to all the three people were newspapers and books. Saturn was the planet known to be the furthest from the earth and was thought of as the end of the known universe, but by this time the telescope and the microscope had been invented giving man the opportunity to explore both further away and in more depth which he was starting to do but none of the three people have any awareness of Uranus as a planet before March 1781.

In order to describe what is happening to the three people in terms of astrology I have taken Patrick Curry's book as a starting point.<sup>6</sup> He says:

"After the dust had settled from the upheavals of the late 17th century ... until its final decade, astrology in the 18th century remained comparatively stable."<sup>7</sup>

After the crisis for astrology in 1710, Curry groups astrology into three groups which are: Popular, Middling or Judicial, and High which he relates to social classes. In terms of the average man he says:

"80% of population of England is in the countryside or small towns... In daily life, popular astrology comprised a set of crude but partly for

<sup>6</sup> Curry, *Prophecy and Power*.

<sup>7</sup> Curry, *Prophecy and Power*, p. 95.

that reason extraordinarily enduring concepts of celestial meaning, centred on the Moon (in particular its phases) and extending to the Sun (its eclipses and the dates of equinox and solstice) ... This alone does not imply impoverishment, however: for these considerations found a remarkably wide application. ...Exceptional celestial wonders, such as comets, were always a matter of special concern, usually in relation to contemporary natural, civil or political events."<sup>8</sup>

There is little written material about astrology available from the time just prior to 1781, however what remained were the almanacs which were extraordinarily popular. Curry quotes Moore's 'Vox Stellarium' as having a distribution of 353,000 (readership mainly from the labouring classes) at the end of the eighteenth century compared to 10,000 for the 'Gentleman's Magazine'.<sup>9</sup>

So to summarise Curry, what he calls "Popular Astrology" survived but had the image of being for plebeian classes. Ellic Howe<sup>10</sup> agrees with this view, saying that the survival on a popular level was due to the almanacs, in particular Old Moore's, although he has found nothing to suggest that the predictions therein were any better than the other almanacs of the time.

Curry describes "Middling Astrology" as in decline and "High astrology" as having disappeared by the time Uranus is discovered. By High Astrology he means " 'sacred' astrology based on theology and natural philosophy" as opposed to " 'profane' astrology based on popular religion and folk-wisdom..."<sup>11</sup> Middling or Judicial Astrology includes medical astrology and forms of questions (horary astrology) – e.g. whether a child will live or die, money or marriage issues, type of work, issues surrounding children, travelling and death.

It is interesting to note Ellic's comments about astrology's revival, which he suggests begins around the time of the discovery of Uranus, as he notes a split occurring here about which he states:

"From now on the astrologers can be divided into two camps: those for whom its appeal is Hermetic or esoteric, and those who regard it as a science. The man in the street has never been conscious of any of these distinctions."<sup>12</sup>

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<sup>8</sup> Curry, *Prophecy and Power*, pp.96-97.

<sup>9</sup> Curry, *Prophecy and Power*, p.101.

<sup>10</sup> Howe, *Urania's Children*, pp.21-22.

<sup>11</sup> Curry, *Prophecy and Power*, p.138.

<sup>12</sup> Howe, *Urania's Children*, p.23.

### ***For the Average Man***

To summarise and apply this information to the essay topic: before 1781 the man in the street is reading Moore's almanac and effectively applying that to his situation. He is solving his daily problems, is concerned with his day-to-day activities and popular astrology forms part of his life. He could be reading a newspaper, he may be interested in the war between England and Holland, he probably is aware that Saturn is the last planet in the universe, he probably does not have a watch or a clock and he is probably younger than forty.

### ***For the Astronomer***

A reasonable assumption is that the astronomer by this time has rejected any form of astrology, at least in public, and is looking for concrete evidence in the sky of new bodies or discovering new things about stars. He is not interested in the symbolism of what he finds in terms of celestial bodies with the possible exception of comets, which are still a focus. He has become what we might call a scientist; an observer, a cataloguer or a measurer, rational and concrete. He is not so concerned with meaning as he was in earlier centuries up until around the time of Galileo when the first telescopes came into use. Although Galileo himself taught astrology in Padua<sup>13</sup>, he was one of what was to become a dying breed of astronomer-astrologers.

### ***For the Astrologer***

The astrologer is likely to be lying low because of previous attacks on astrology and quietly trying to use his art to satisfy clients as a 'Judicial' astrologer. Curry notes that during this period (1700-1790) "there was always at least one text book available... and.... also publications containing planetary positions for each day are available."<sup>14</sup> Curry discusses a small group of astrologers based in a particular area of England who "carried on seventeenth century traditions of scientific popularization by astrologers – covering topics such as the periodicity of comets, gravitation, meteorology, and the discovery of Uranus - and the combination of judicial astrology with astronomy, mathematics and surveying."<sup>15</sup> He states that "committed judicial astrologers of the 18th century tended to be men of some, even considerable learning, but no great social rank...."<sup>16</sup>

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<sup>13</sup> Brady, B., Quoting her essay on Galileo', Bath Spa University College History Essay 2003.

<sup>14</sup> Curry, *Prophecy and Power*, p.120.

<sup>15</sup> Curry, *Prophecy and Power*, p.122.

<sup>16</sup> Curry, *Prophecy and Power*, p.127.

In short, the small group are applying the art of astrology using techniques from previous times and observing and building up their own knowledge, which they are disseminating by way of editing almanacs. Howe also suggests that "The authority of the old seventeenth writers remains unchallenged until the late 1820's."<sup>17</sup> The astrologer is reading books and newspapers. He knows about the planets and something of the stars and comets. He is also probably under forty. He may be trying to determine the outcome of the war to learn more about astrology and he is discussing this with colleagues but it is highly likely he is not giving advice to people in power as William Lilly had done a century before him. Lilly represents the first of a new breed in my opinion, a practitioner who practiced the art, did not necessarily need to observe the sky, although he needed to understand mathematics, and he wrote a new style of book, more of a 'user manual', for a wider audience, than a book containing ideas and philosophy.

These three summaries give a base for tracking the three histories but first the concept of morphic fields needs to be explained and applied to the topic of this paper, Uranus.

## **Morphic Fields**

Sheldrake's theory of morphic fields could be a good model for discussing basic planetary principles in astrology. This theory has the basic idea that memory is stored in fields outside the physical body both in plants and animals and of course in man. Sheldrake, with his background in biology, is interested in what causes specific physical forms to be created, for example new species, but he is also suggesting that morphic fields can explain how learned behaviour is transmitted through different generations. The term Sheldrake uses is 'morphic fields' to distinguish it from previous conceptions of morphogenesis. What has relevance for this paper is his following statement:

" The term (morphic field) is more general in its meaning than morphogenetic field, and includes other kinds of organizing fields in addition to those of morphogenesis; ...the organizing fields of animal and human behaviour, of social and cultural systems, and of mental activity can all be regarded as morphic fields which contain an inherent memory."<sup>18</sup>

Sheldrake relates the concept of morphic fields to both Jung's collective unconscious and archetypes and to Marie-Louise van Franz's idea of "group unconscious" of families, clans and tribes and the "common unconscious" of

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<sup>17</sup> Howe, *Urania's Children*, p.21.

<sup>18</sup> Sheldrake, *The Presence of the Past*, pp.112-113.

national units.<sup>19</sup>

Contrary to previous scientific belief he believes that although there are habits in nature, the laws of nature are not fixed and he believes that nature itself evolves. A particular group will resonate with a particular morphic field but will also add to it. My understanding of this is that for example, an astrologer, who belongs to the collective group 'astrologers', can tap into everything that astrologers have done before, but can also modify the field by his actions and thoughts. It is possible to join another group, normally through a kind of initiation rite or rite of passage, and to then have access to, and modify the morphic field for this group. An example of this might be when one starts the study of astrology it becomes possible to access all the memory of past astrologers (astrologers' morphic field), as one starts to resonate with this field, but one must also assume the traditional norms and customs of the group.

Another example is when one becomes a parent, one's membership changes and one can tap into the morphic field of 'parent' which was not accessible previously, but it is no longer possible to be a member of the 'childless' group and therefore one no longer resonates to, has access to or influences that morphic field and one becomes an outsider.

This model can be applied to all three people's views of Uranus by starting with the ancient morphic field 'man looking at the sky' which everyone could tap into. This was the field containing all knowledge about the sky: the wonder that it called up, the curiosity, the fear, the understanding of the Moon cycles, the understanding that beyond Saturn was the unknown, and by 1781 the fact that the earth moved about the Sun. To some extent everyone today can still resonate with this lower layer morphic field because our roots are in this group by being part of the human race. Most people will still feel a sense of wonder when looking at the night sky on a clear evening in a part of the world where it is visible without light pollution. For many this does feel like a kind of primordial experience.

Once the specialisation of work had begun one could choose to stay belonging to the 'average man (A-M)' group field but a new group field 'astrologer-astronomer (A-A)' was born. The average man carried on with life and passed on folklore but he was not avidly watching the sky and looking for meaning there or teaching this knowledge and passing it on. There were specialists who had this sort of knowledge, people like the Babylonian astrologers, Plato, Pythagoras, Copernicus, Kepler, and Galileo to name a few. All the knowledge they had was added to the A-A field. Perhaps this morphic field is being activated again today with people like Bernadette Brady resonating with this field and adding to it by teaching observation of the sky again as an astrologer.

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<sup>19</sup> Sheldrake, *The Presence of the Past*, pp.251-252.

However this field gradually developed into something new with the input from such people as Descartes and Newton, who advocated rational thought and wanted concrete answers to questions. In the seventeenth century the creation of the field 'science' began arising out of the A-A field and started to be stabilised. Sheldrake has these remarks about science fields:

"The natural sciences all acknowledge certain common principles and recognize great founding fathers such as Galileo, Descartes and Newton. They are divided into several broad fields, including physics, chemistry, geology and biology. These in turn have developed under the influence of great historical figures, for example Darwin in the case of biology. These are in turn divided into fields... each discipline has its own textbooks, journals, newsletters, professional societies, and conferences. Science is practised by professional communities, which regulate themselves and train those who enter into them. The members of these communities share interests and attitudes, and recognise others within the same field on the basis of their shared training and experience.

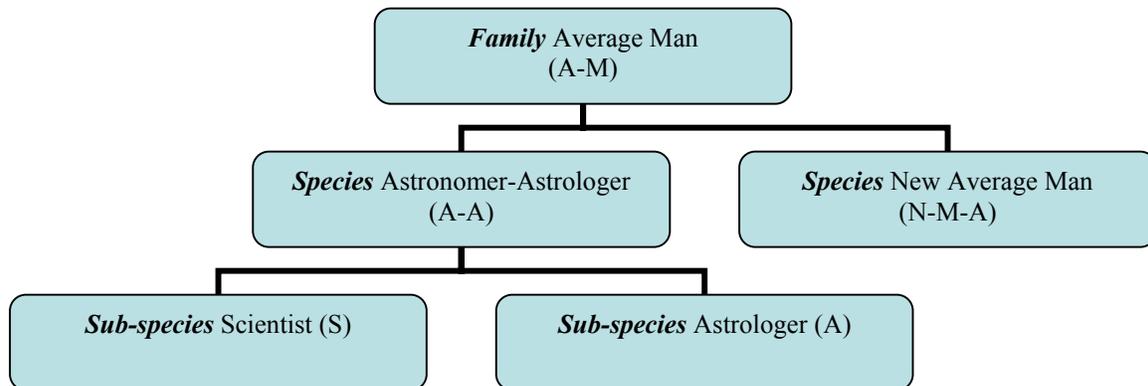
In the present context , the fields of science can be seen as fields – morphic fields."<sup>20</sup>

Under the field 'science' there is a field 'astronomy' the history of which will be covered later but after the A-A field split 'astrology' became a new but unstable field. It had to find its form and the first members affecting this field were people such as Lilly who were outcasts from the 'science' field. They started practicing the art of astrology but were no longer academics. The more the 'science' field became established as an academic field the more the astrologers did not resonate with the 'science' morphic field if they continued to practice all branches of astrology, especially what Curry calls Judicial, as science saw astrology as non-concrete or irrational. Astrology was also not accepted by the church as it was seen to be interfering with God's will and the church at that time could be allied with the academic field.

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<sup>20</sup> Sheldrake, *The Presence of the Past*, p.265.

As a field belongs to a certain group one can think in terms of families, species and subspecies:



As everyone has their roots in the family A-M , everyone can tap into this morphic field.

There are two species A-A and N-M-A, one can belong to one of the other. Both the sub-species Astrologer and Scientist can tap into the A-A field as this is their legacy or historic memory. It appears now that the morphic fields for Scientist and Astrologer have stabilised, one belongs to one or the other. This may explain why the many people who have tried to belong to both have found it extremely difficult. As an example, one could take any astrologer attempting scientific research, in particular Michel Gauquelin, a well-known researcher in astrology, who was never accepted into the scientific community.

It is as if when one is brought up in the species S or A one stays there, or if one chooses the path of astrologer or scientist one can no longer belong to or tap into the other morphic field so will no longer have access to specific information or culture. Perhaps one could also relate this model to horses and donkeys who once belonged to the same species. They have become so different that if they try to relate or breed the mule is created which is infertile. There is perhaps no field for them to tap into. It may be wise for astrologers to stop attempting to belong to the scientist group as this could be unproductive or infertile. Indeed a new group appears to be forming, perhaps astrology research (A-R) but it needs to establish its own traditions, norms and values and way of working as it cannot be the same as either of the sub-species – astrology or science. It must also have as its basis the 'astrologer' field as there is no longer access to the 'science' field so must set its own traditions, norms and values. Astrology appears to have divided again into more groups but as this occurs, in my view, later than the

discovery of Uranus it will not be discussed at length here but there appear to be new fields being stabilised of: traditional astrology (perhaps resonates with the A-A field); scientific astrology (A-R); psychological astrology; esoteric astrology; and karmic or spiritual astrology. There do appear to be splits forming between these groups, and lines are being drawn in terms of membership. In this essay however, the global astrology, i.e. sub-species Astrologer, which all of these have as a base, will be used to show how history affects the morphic fields.

On a different note, Sheldrake's model suggests that the memory and experience built up at lower levels<sup>21</sup> can be grasped and understood quicker than newer information by both astronomers and astrologers. An example of this could be what is known about the cosmos today. In my experience as a teacher of astrology, I have noticed that when beginners in astrology are asked about the planets discovered before Uranus, they know something of the mythology. In the 'average man' group this would have been common folklore before 1781. When asked about Uranus, Neptune and Pluto they know they are planets but little more and they know nothing of Chiron, a body discovered in 1977.

### **Relating Morphic Fields to Planets**

Astrologers could argue that the planets are actually morphic fields. To quote the astrologer Mary Devlin, discussing the naming of the planet Neptune which she asserts is feminine:

"Astronomers did not realize, as astrologers do, that the planets are not mere chunks of rock floating in space, but living, pulsating entities with natures and genders all their own."<sup>22</sup>

In the words of other astrologers too, planets have a type of consciousness. Ray Grasse talks of "our modern-day Uranian consciousness in terms of technology and mechanistic rationality."<sup>23</sup> Planets, or the ideas thereof, could be seen as a mixture of Sheldrake's fields and the implicate order from Bohm. Going back to Bohm's example for explicate and implicate order, it could be said that a planet and its movements could provide a pattern for one strand of implicate order. Anything resonating with that planet will react to, be influenced by and will update the planet's morphic field.

In fact Sheldrake and Bohm<sup>24</sup> have discussed the possible relationships between implicate order and morphic fields and find that the two ideas are

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<sup>21</sup> The A-M field is older and contains knowledge which has been used more often.

<sup>22</sup> Devlin, *Astrology and Past Lives*, p.227.

<sup>23</sup> Grasse, *Signs of the Times*, p.187.

<sup>24</sup> Sheldrake, *The Presence of the Past*, p.305.

quite compatible. Certainly astrologers treat the planets as being able to show some sort of order in the world from a basic (implicate) pattern. Shelldrake<sup>25</sup> suggests that a natural extension of the morphic field approach would be to regard entire planets as organisms with characteristic morphic fields and for an astrologer this would not be a great leap. Using the planet Saturn as an example – because we are in the cosmos, animals, plants and men resonate with this field. Astrologers have long associated the following principles with Saturn (to name a few): structure, the material world, concrete things, clarity, authority, tradition, form, wisdom, ancient things. This has strong similarities to what might be in the 'science' morphic field beginning with Newton. Scientists resonate well to what might be a Saturn morphic field.

In fact Gauquelin found a connection between Saturn and scientists. This would mean that as science develops, scientists' ideas affect the Saturn field. For many astrologers this would be a new idea as I believe that most astrologers see Saturn as a fixed principle but this would need further investigation. As this is an archetype, to use Jung's terminology, if one has one part of the archetype then one automatically has the others, so this could mean that scientists, due to being part of this field have also earned respect and authority in the world as a kind of by-product of going along with the 'concrete' way of thinking and acting. It would be interesting to study how views of Saturn have changed over the years among astrologers to study if there is a link with the image of scientists but this is outside the scope of this paper. This paper will apply this theory to the beliefs generated about Uranus for the three groups. My hypothesis is that the 'Uranus' morphic field has become associated with (amongst others) astrologers due to input into the field and the gradual stabilising of that field after 1781. Man as a whole has helped create what Uranus means even if Uranus is not "just a rock and has a nature of its own".

## **Strands of History**

### ***For the Average Man***

Based on our experience of news today, one might expect that the discovery of a planet would have been big news to the average man as what this discovery in fact did was double the size of the known universe<sup>26</sup>. In fact in the 'Amsterdam Courant' newspapers from March 1781 onwards, there is no mention of 'Georgium Sidus', the name Uranus was first given by Herschel, or in fact anything scientific. The newspapers, which came out twice a week and for important things like the forming of the USA sometimes on a Sunday, were divided into countries, deaths and debts and house sales. Almost all the

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<sup>25</sup> Shelldrake, *The Presence of the Past*, pp.300-301.

<sup>26</sup> Quote from Peter Hingley of the Royal Astronomical Society.

news in 1781 covers the war between Holland and England or concerns ships arriving or departing and the direction of the wind. Other Dutch newspapers were similar and in one 'science' book there was also no mention of the George star. It can probably be assumed that the average man knew nothing about Uranus until it appeared in an almanac<sup>27</sup> and then he probably was not sure how to use it in his daily life. If he did not take steps to join the astrologer's world he would be informed about Uranus in the course of time through the scientific route which will be seen in the science strand. Today if he has little interest in astronomy and has forgotten what he was taught at school, which was probably only information about the whereabouts of the planet, he probably knows nothing concerning Uranus, but he may resonate with the ideas of the planet and be affected by the morphic field 'Uranus' as he is part of the cosmos – but this will likely be unconscious.

### ***For the Astronomer***

Sir William Herschel was actually a German musician who moved to Bath in 1757. He had a passionate interest in the stars and was known for having made telescopes and for his skills in celestial observation. In his 'Account of a Comet' paper concerning the discovery he writes:

"On Tuesday the 13th of March, between ten and eleven in the evening, while I was examining the small star in the neighbourhood of H Geminorum, I perceived one that appeared visibly larger than the rest: being struck with its uncommon magnitude, I compared it to H Geminorum and the small star in the quartile between Auriga and Gemini, and finding it so much larger than either of them, suspected it to be a comet."<sup>28</sup>

The rest of the paper is dedicated to the type of magnitude he used on his telescope and how he proves this to be a comet and not a star. He also provides the comet's apparent motion on 19th March – 2 ¼ seconds per hour and states that its orbit declines but very little from the ecliptic. On March 25 he states that the motion is accelerating and its apparent diameter seems to be increasing.

It can be seen from these observations where Herschel's interests lie. He is looking for facts and figures and trying to ascertain the nature of celestial bodies and their movements but he has no interest in what it may mean philosophically. He points out the advantages of his methods but then says :

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<sup>27</sup> In 'The Nautical Almanac and Astronomical Ephemeris for the Year 1785' this was not yet the case.

<sup>28</sup> Herschel, 'The Scientific Papers of Sir William Herschel', pp. 30-39, Communicated by Doctor Watson, Jun. of Bath – read April 26, 1781.

".. I was happy to surrender it (the comet) to the care of the Astronomer Royal and others, as soon as I found they had begun their observations upon it."<sup>29</sup>

His interest then appears to stop after he knows what is in a particular place in the heavens.

The method of communication between astronomers in 1781 is mainly through letters. In Britain the Penny Stamp had been introduced in 1680 and remained until 1800, when it became more expensive, with a service that would be appreciated today, as letters were collected every hour. If one visits the Royal Astronomical Society today many of the original letters between astronomers can be viewed, although due to the languages (sometimes German and French) and the handwriting they are not particularly easy to follow but it is plain that frequent communication took place concerning the types of issues mentioned above in Herschel's paper. It can already be seen what is being 'entered' into the morphic field 'astronomer'; catalogues and facts and figures.

Not long after the discovery of the 'comet', it became obvious that this was in fact a planet. In 1781 the discoverer was given the honour of naming celestial bodies. Herschel does this in a letter in 1783 to Sir Joseph Banks who is President of the Royal Society<sup>30</sup>. It is worth quoting most of this letter as not only does it give some feel for the times but it has significance for astrologers who find the name significant and it also shows the relationship that astronomers had with the monarchy.

"By the observations of the most eminent Astronomers in Europe it appears that the new star, which I had the honour of pointing out to them in March, 1781, is a Primary Planet of our Solar System. A body so nearly related to us by its similar condition and situation, in the unbounded expanse of the starry heavens, must often be the subject of the conversation, not only of astronomers, but of every lover of science in general. This consideration then makes it necessary to give it a name, whereby it may be distinguished from the rest of the planets and fixed stars.

In the fabulous ages of ancient times the appellations of Mercury, Venus, Mars, Jupiter and Saturn, were given to the Planets, as being the names of their principal heroes and divinities. In the present more philosophical æra, it would hardly be allowable to have recourse to the same method, and call on Juno, Pallas, Apollo, or Minerva, for a name to our new heavenly body. The first consideration in any particular event, or remarkable incident, seems

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<sup>29</sup> Herschel, 'The Scientific Papers of Sir William Herschel', pp. 30-39, Communicated by Doctor Watson, Jun. of Bath – read April 26, 1781.

<sup>30</sup> Herschel, 'The Scientific Papers of Sir William Herschel', pp.100-101.

to be its chronology: if in any future age it should be asked, when this last-found Planet was discovered? It would be a very satisfactory answer to say, "In the Reign of King George the Third." As a philosopher then, the name of GEORGIUM SIDUS presents itself to me, as an appellation which will conveniently convey the information of the time and country from whence and when it was brought to view. But as a subject of the best of Kings, who is the liberal protector of every art and science; - as a native of the country from whence this Illustrious Family was called to the British throne;- as a member of that Society, which flourishes by the distinguished liberality of its Royal Patron;- and, last of all, as a person now more immediately under the protection of this excellent Monarch, and owing every thing to His unlimited bounty;- I cannot but wish to take this opportunity of expressing my sense of gratitude, by giving the name Georgium Sidus, to a star, which ( with respect to us) first began to shine under His auspicious reign."

If this letter is analysed from the point of view of the 'science' or 'Saturn' field it resonates well with the themes already mentioned, showing respect for authority figures (the Monarchy). It states that the time<sup>31</sup> is most important and that the reason for having a name is simply that one should be able to distinguish it. There can be no lofty ambitions of gods or goddesses as planets should perhaps not have personalities. Interestingly he states that this is more 'philosophical' which may well be viewed differently today.

Although Herschel was an outsider, which would fit with astrologer's ideas of the Uranus archetype (he was a musician not an astronomer) he seems to have been accepted into the Royal Society and he was the first nominal president of the Royal Astronomical Society which began in 1820, the setting up of which was due in part to efforts of Herschel's son Sir John Herschel. The written history of this society points out that the society was set up to stop a "deplorable state of affairs"<sup>32</sup> where it seems that as well as astrology suffering in this period, mathematics and astronomy were also in a sorry state but it is stressed that this does not include the "immortal work of Sir John's own father."<sup>33</sup>

It is therefore somewhat surprising to read in a modern day scientific publication the following:

"Herschel was a maverick astronomer who presented a threat to the received wisdom. No one could deny his achievements as an observer and a telescope builder, or as the first man in history to discover a planet. But he was lacking in the basic skills of the

<sup>31</sup> Time is part of the Saturn archetype. Saturn was also called Chronos the root of chronology.

<sup>32</sup> Dreyer and Turner, *History of the Royal Astronomical Society*, p.16.

<sup>33</sup> Dreyer and Turner, *History of the Royal Astronomical Society*, p.17.

professional, resistant to advice, and committed to speculation. He imported the methods of natural history into astronomy, and he devoted himself to the study of the "construction of the heavens", which hitherto had been the province of philosophical speculators of questionable credentials."<sup>34</sup>

It appears that even now the 'science' field must not be upset by historical figures. Some scientists today would rather have Herschel in the 'upstart, non-academic Uranus' field along with astrologers.

The name *Georgium Sidus* was never stabilised in the 'morphic field' – it is unclear why although one suspects the French were not in accord, but until 1850 the name 'Herschel' is often used in almanacs and in correspondence the 'George Star' is sometimes used. Not long after the discovery Johann Bode suggested the name of Uranus for the planet because of the mythology<sup>35</sup>: Saturn being the father of Jupiter and Uranus being the father of Saturn but I have yet to find the source documents for this if they exist. It took until 1850 when John Couch Adams convinced the Nautical Almanac Office to use the name Uranus in the nautical Almanac<sup>36</sup>, for the name to become more commonly used. Raphael<sup>37</sup>, an astrologer writing in the late 1800's - early 1900's, still used the name Herschel, but by this time the Royal Astronomical Society, an influential body, uses Uranus in their history.

This strand of history continues on with the search almost immediately for the next planets as it becomes clear from the movements of Uranus that there are other bodies affecting its orbit. But the ideas entered into the morphic science field remain the same type; facts and figures. The discoveries of Neptune in 1846 and Pluto in 1930 are important to astronomers and are in the same vein in terms of the goal, which is to understand the universe in concrete facts and figures.

As is obvious today, astronomers have continued to study the sky and have made huge advances since Herschel's time, from discovering in 1977 that Uranus had rings similar to those of Saturn, culminating for Uranus with a 'fly-by' of Voyager 2 in January 1986 bringing back images of the planet and then more images returning from the Hubble telescope in 1998.<sup>38</sup> As late as October this year (2003) more moons of Uranus have been discovered bringing the total number to 27, the first two having been discovered by Herschel in 1784.

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<sup>34</sup> Moore, *The Astronomy Encyclopaedia*, p.182.

<sup>35</sup> A search on the web produces several sites which state this.

<sup>36</sup> McCann, 'The Outer Planets'

<sup>37</sup> Raphael, *The Guide to Astrology*, p.5.

<sup>38</sup> Anon, 'Uranus', NASA website

In modern times all discoveries in space have been reported in newspapers with photos so the average man will have seen facts and figures about Uranus as well as the photos which might have become the most familiar to him.



The emphasis given in newspapers is often of a 'conquering' of space, or (popular in the 60's) the 'space race' and this is what has captured the imagination of the public. The belief entered into the field of the average man is the 'it's amazing what science can do today' attitude. Scientists have not kept a low profile about their discoveries, successes and sometimes spectacular failures (the Colombia for example) particularly when it comes to space projects.

Below is a typical website example of a scientific table of facts about Uranus, which shows the type of information which has been going into the Science field about Uranus.

The glyph for Uranus is also the one used by many astrologers and is thought to have been taken as a symbol as it is the H (from Herschel) in the Greek alphabet. Some astrologers particularly in continental Europe, use a different symbol which is considered to be more spiritual.

**Uranus Statistics**<sup>39</sup>

Planetary Symbol:		Name in Roman/Greek Mythology:	Uranus/Uranus
Diameter:	51,488 km (32,000 miles)	Rotation Period about Axis:	17.24 hrs (retrograde?)
Mass:	86.8x10 <sup>24</sup> kilograms (14.5 x Earth's)	Revolution Period about the Sun:	84 years
Density:	1,270 kg/m <sup>3</sup>	Tilt of Axis:	98o (or 82o?)
Minimum Distance from Sun:	2.7 billion km (1.7 billion miles)	Surface Gravity:	8.69 m/s <sup>2</sup> (0.89 x Earth's)
Maximum Distance from Sun:	3 billion km (1.87 billion miles)	Temperature at Cloud Tops:	-200o C (-328o F)
Orbital Semimajor Axis:	19.19 AU (Earth=1 AU)	Average Cloud Top Temperature (K):	73K
Minimum Distance from Earth:	2.57 billion km (1.6 billion miles)	Satellites/Rings:	27 known moons, faint rings

**For the Astrologer**

The two main astrologers we have evidence for around the period of the discovery of Uranus are John Worsdale and Ebenezer Sibly but it is interesting to note that Curry gives Worsdale's active periods as 1780 – 1820<sup>40</sup> and Sibley's publications as after 1781. The discovery of this planet might have awoken anything belonging to the 'Uranus' field. In fact he describes one of Sibley's publications as "the first major public statement of astrology for many years."<sup>41</sup> Howe is of the opinion that Sibley's work is simply plagiarised from the seventeenth century writers, and that it sold well simply because it was the only material available. Neither Sibley's charts (1813)<sup>42</sup> or Worsdale's<sup>43</sup> in published books include Uranus. Worsdale, according to Howe, was more of a mathematician who apparently delighted

<sup>39</sup> Anon, 'Uranus statistics'

<sup>40</sup> Curry, *Prophecy and Power*, p.103.

<sup>41</sup> Curry, *Prophecy and Power*, p.135.

<sup>42</sup> Sibly, *A New and Complete Illustration of the Celestial Science of Astrology*.

<sup>43</sup> Worsdale, *Celestial Philosophy*.

in telling his clients of their date of death. In medieval astrology this was an important fact because of the way life predictions were divided up into 3 phases so the length of life needed to be known. If Howe is to be believed it seems doubtful that as far as the 'astrology' field goes, that changes came through Sibley and Worsdale.

The next period covered by Bernard Capp and also by Curry and Howe concerns the production of almanacs. For astrology as a whole this was an important development, but what was added to the new Uranian field specifically about Uranus in this period, is more difficult to ascertain. The almanacs were widely spread and were used to give predictions and would have included ideas on the new planet. What is relevant according to Capp is that the English almanacs were "characterised by political, religious and social speculation, and by an awareness of change and progress."<sup>44</sup> They also "served as a calendar" and "spelled out the divisions of the year"<sup>45</sup> but were of a sensationalist nature for entertainment. These ideas show what is being entered into all three fields – that astrology is a bit of fun but can be useful. The start of the current trend in today's newspapers can be traced back to this period. This belief has become stabilised in the Average Man field through repetition.

What is important is how astrologers were going to obtain meaning from planetary phenomena, in this case Uranus, from this stage on. This is done in a variety of ways. One way is to look at what is happening at the time of discovery. Politics are beginning to feature in almanacs which are helping to create awareness of differing views. The French Revolution, the independence of a new country (America) and unrest is a common feature in several countries in the late 1700's. The general belief that everyone should be equal and have independence is widespread. These examples serve to show how astrologers started to associate the discovery of Uranus with uprising, destruction, rebellion, independence, suddenness. Astrologers would have been discussing these ideas if new discoveries today are an indication.<sup>46</sup>

Another way to gather meaning from a planet is to look at the mythology surrounding the name. Uranus is a creator God in mythology. The current dictionary of symbols – a non astrological publication - under the symbol Uranus quotes:

"The Uranian process began with something like a sudden burst of anger on the part of Chaos – primordial fire, as it were, catching the light. The god of the oceans was confronted by the sky-god, whose initial aim was to break free from an undifferentiated state in

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<sup>44</sup> Capp, *Astrology & the Popular Press*, p.271.

<sup>45</sup> Capp, *Astrology & the Popular Press*, pp.283-285.

<sup>46</sup> Chiron and the asteroids are current examples which are discussed often amongst astrologers today.

the watery seas and then to launch himself towards the heights, in an effort to individuate himself to the very full. Uranus is patron of whatever raises mankind from the ground and lifts him skywards to his mythological domain in the upward search of effort to obtain the absolute."<sup>47</sup>

One can see that there is a similarity in the types of ideas going into the Uranus field in terms of suddenness, individuality and anger.

The third method is by linking the physical characteristics of the planet to a symbolic meaning. The fact that the planet's axis is different from others highlights its uniqueness or individuality and because Uranus is after Saturn in distance from the earth, this has led some astrologers to believe that man needs to break away from Saturn and make the next step in consciousness to the Uranian level. This step has also been related to Aquarius (which is associated with Uranus) and the New Age – finding God within, by amongst others, Grasse who calls this the "new religion of Me".<sup>48</sup>

The last method used by astrologers to find meaning (apart from the channelling of information for example the works of Alice Bailey), is by watching the planets' movements in conjunction with horoscopes and world-events. Research is done into what happens at crucial times. Ideas and beliefs are then entered into the field by way of discussions, books, lectures and general beliefs. Since 1781 much has of course been written on this subject so a few chronological examples are given here to show how ideas have been modified from after the almanac period to current times.

The earliest person studied is Raphael who is writing in 1837. His ideas of Herschel (or as he says, some are now calling it Uranus) are what he calls "unfortunate". He bases this on his own experience and from others who are involved in celestial philosophy. Herschel is:

"evil, frigid, cold and dry and void of any cheering influence. ... truly malefic, strange, unaccountable and totally unexpected. The individual born under Herschel is of very eccentric and original disposition. Those persons are generally romantic, unsettled, addicted to change, and searchers after novelty. – If well aspected, they are searchers after nature's secrets, excellent chymists, and usually profound in the more secret sciences."<sup>49</sup>

When one of his books was updated in 1905<sup>50</sup> Herschel or Uranus are still referred to but the tone is not quite so evil. He adds the adjectives: wayward, stubborn, conceited, possessing some original talent, talkative,

<sup>47</sup> Chevalier and Gheerbrant, *Dictionary of Symbols*, p.1056.

<sup>48</sup> Grasse, *Signs of the Times*, p.207.

<sup>49</sup> Raphael, *A Manual of Astrology*, pp. 70-71.

<sup>50</sup> Raphael, *Guide to Astrology*, p.40. Updated by another astrologer using the same pseudonym.

proud , malicious and jealous. The last two of these would be associated today with Pluto but this planet was yet to be discovered. He also includes, abrupt, changeable in mind and temper, difficult to please, impulsive, precipitate and very independent to name a few but the descriptions are more detailed and less malefic.

The next book<sup>51</sup> studied which contains a reference to Uranus is from Simmonite in 1890 where the planet is still going under the name of Herschel. By this stage Neptune has been discovered and Herschel and Neptune are thought to be similar but the advice is given to observe and study transits of these planets to obtain a better understanding. Various quotes are given below and many of the ideas would be recognisable today, but several would now be viewed as being under the domain of Neptune, in particular bathing, mesmerisers, drinking and shipwrecks.

### **"Herschel's Diseases"**<sup>52</sup>

Herschel rules all those complaints produced by bathings, sudden exposures to cold and dampness... The lord of the 1st or 6th afflicted by Herschel, in Aries give demoniacal complaints brought about by bathing.

### **Herschel's Employment"**<sup>53</sup>

Antiquarians, astrologers, phrenologists, teachers, chemists, lecturers, sculptors, metaphysicians, mesmerisers, and all uncommon studies.

### **Of Herschel"**<sup>54</sup>

Herschel denotes an eccentric person, far from fortunate, always abrupt, and often violent in his manner. When well dignified he gives sudden and unexpected changes in life, of a beneficial character, yet changeable time of life; full of inventions and novelties. When ill-dignified he causes remarkable and unlooked-for losses and misfortunes by public bodies.

### **Corporature and temperament – Herschel"**<sup>55</sup>

When rising, or in the 10th house, gives a tall upright person, good looking, full face, light brown hair; in other situations, a stiff corpulent person, strutting gait, stronger upper part of the body than

<sup>51</sup> Simmonite, *Complete Arcana of Astral Philosophy*

<sup>52</sup> Simmonite, *Complete Arcana of Astral Philosophy*, p.60.

<sup>53</sup> Simmonite, *Complete Arcana of Astral Philosophy*, p.58.

<sup>54</sup> Simmonite, *Complete Arcana of Astral Philosophy*, p.36.

<sup>55</sup> Simmonite, *Complete Arcana of Astral Philosophy*, p.53.

the lower.

### **Type of Death**<sup>56</sup>

Herschel by machine accidents, as on railways, drinking, bathing, shipwreck; by the mob.”

A pattern for Uranus has been set by this time.

The most important development which followed was initiated by Madame Blavatsky. The starting up of the Theosophical Society in 1875 in New York was to have an impact on the development of astrology as a whole but this is a broad topic and one not covered here. What is important for Uranus is her ideas about it and in particular the input of Alan Leo who was part of the Theosophical movement. Leo is often thought of as the father of modern astrology. His prolific production of books early in the 20th century certainly attracted the attention of many more people. He is sometimes thought to have added to the popularistic ideas about astrology and is therefore not always appreciated by astrologers but what he was attempting to do was to use astrology in a completely different way and that is to use the horoscope as guide for a better life. He introduced personal astrology which was a more psychological and esoteric form of astrology in the place of predictive work. Blavatsky's ideas are easily seen in his work and because he was such a prolific writer his ideas have entered into the mainstream of astrology presumably, to use Sheldrake's idea, because they have reached a wide audience and have been repeated often. It is impossible to summarise Blavatsky's ideas in a concise manner – her book *The Secret Doctrine* contains many ideas associated with the nature of God and the universe. What is important is the fact that the seven planets (i.e. one assumes pre Uranus although this is not entirely clear) have a special place:

“The now universal error of attributing to the ancients the knowledge of only seven planets, simply because they mentioned no others, is based on the same general ignorance of their occult doctrines. The question is not whether they were, or were not, aware of the existence of the later discovered planets; but whether the reverence paid by them to the four exoteric and three secret great gods -- the star-angels, had not some special reason. The writer ventures to say there was such a reason, and it is this. Had they known of as many planets as we do now (and this question can hardly be decided at present, either way), they would have still connected with their religious worship only the seven, because these seven are directly and specially connected with our earth, or, using esoteric

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<sup>56</sup>Simmonite, *Complete Arcana of Astral Philosophy*, p.135.

phraseology, with our septenary ring of spheres."<sup>57</sup>

She goes on to say under the heading 'What are the Seven Planets?':

"In order to avoid creating new misconceptions, let it be stated that among the three secret orbs (or star-angels) neither Uranus nor Neptune entered; not only because they were unknown under these names to the ancient Sages, but because they, as all other planets, however many there may be, are the gods and guardians of other septenary chains of globes within our systems."<sup>58</sup>

My understanding of this is that Uranus has a different function than the other, more inner,<sup>59</sup> planets and that planets perhaps have personalities because they are gods. It is interesting to note that she sees the ancients having knowledge of Uranus which is an idea repeated today by Zecharia Sitchin<sup>60</sup> but this is outside the scope of this paper.

Alan Leo and his wife Bessie both wrote books involving astrology in the early 1900's. Many who came later – in Holland at least – quote Alan Leo and add their own thoughts, but Leo is an important source for much that followed.

To give an idea of his astrology he quotes "as above so below" and states:

"Everything in Nature is directly or indirectly affected by the vibrations of the planetary spheres...

Now the synthesis of all the planets is Uranus, just as the synthesis of the zodiacal signs may be expressed through Aquarius, the Man; for Uranus represents the true individual which has been formed through the ages by the Solar vibrations...

Now at they present stage of evolution, there are very few who can respond to the high vibrations of Uranus, but this planet as astrology teaches, is the goal to which man is ever striving, for it represents the apex of the triangle in which Will, Love and Wisdom are blended. .... Uranus represents the occultist and Neptune the mystic or true devotee. In striving to reach the highest, Astrology helps every man by pointing out the way and teaching him to find the principle in himself, and although we have only touched the fringe of this vast subject of Astrology it is neither too difficult nor too hard to learn, but may be acquired by all who try to understand their own

<sup>57</sup> Blavatsky, 'The Secret Doctrine', footnote to p.574.

<sup>58</sup> Blavatsky, 'The Secret Doctrine', p.575.

<sup>59</sup> Astrologers today treat the inner and outer planets differently, the outer planets beginning at Uranus.

<sup>60</sup> Sitchin, *de Twaalfde Planeet (The Twelfth Planet)*.

nature.<sup>61</sup>

This is a vast shift from previous astrologers but today these views are not uncommon so Alan Leo has certainly influenced the Uranus or astrology morphic field.

Bessie Leo had a more religious angle when talking of the planets. She saw Uranus as a malefic and equated him with crashes and blows. He causes pain and sorrow, but with a purpose – soul growth and spiritual development. Uranus (as well as Saturn) is an awakener, we learn more from pain and failure than from victory. She agreed with many astrologers of the time that Uranus causes inevitable catastrophes and may therefore be regarded as a malefic but as an occultist she saw Uranus as a benefic, “for it brings about the soul’s awakening”.

Together Bessie and Alan Leo show a new side of Uranus, the awakening side, a much more positive spiritual attitude is being entered into the morphic field at this point. In fact the whole chapter of one of his books<sup>62</sup>, ‘Uranus – the Awakener’, associates positive characteristics when under the influence of Uranus. Alan Leo appears to be the first person to associate Uranus with inventors and discoverers. According to him Aquarius is already associated with Uranus by many astrologers and he notes the coincidence of the name and the mythology with the qualities that are being discovered.

Max Heindel and Augusta Foss Heindel writing in 1928<sup>63</sup> add altruism and electricity to the characteristics of the Uranian field, the rest mainly agreed with what had gone before.

A.E. Thierens writing a little later in 1931 follows Blavastky and Leo in terms of esoteric ideas relating this to the myth of Ouranos which may have caused more stabilisation of the morphic field.

All these ideas have continued and are still used today but it should be noted that there are also ‘traditional’ astrologers who use only the ‘old’ planets so Uranus is not used. Most Vedic astrologers do not officially use Uranus either although many of them do follow ideas about it<sup>64</sup>.

Since then many people have added to the morphic field, to name a few important ones: Charles Carter, Dane Rudhyar, and alive today with books specifically about Uranus: Liz Greene, Jeff Green, and Richard Tarnas. There are many others and to see what each of them has added would be too detailed but the psychological astrology stream that started principally with Rudhyar and was carried on by many should be mentioned. What Rudhyar

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<sup>61</sup> Leo, *Symbolism and Astrology*, pp.54-56.

<sup>62</sup> Leo, *The Art of Synthesis*, p.95-102.

<sup>63</sup> Heindel, *Astrologie*, p.118-126.

<sup>64</sup> Quote from Komilla Sutton, Lecture Bath Spa University College 2003.

did was to continue the esoteric and character analysis type of astrology started by Leo, although he does not refer to Leo, and add to it Jungian psychology to create Humanistic Astrology<sup>65</sup>. Greene, Green and Tarnas continue on from there. At the time of Alan Leo the field Uranus was beginning to stabilise and by looking at what these astrologers added, although one could include many other fine astrologers, an understanding can be gained of the field in the first years of the twenty-first century.

Rudhyar calls his chapter on Uranus: 'Master of transformations' with a keyword of "through".

"He it is that pierces through every Saturnian wall; that pierces through the inertia, the peace, the comfort, the rigidity, the austerity, the morality, the practicability and common sense of every manifested and concrete thing there is."<sup>66</sup>

It can be seen here why the 'science' field cannot tolerate the Uranian principle. Uranus challenges and raises doubt and breaks static faith and he seeks truth. Rudhyar sees Uranus as the eternal what if...? Most of the rest of the chapter is devoted to how Uranus, Neptune and Pluto work together to affect consciousness. He links Uranus with Prometheus and this link is expanded by Greene and Tarnas. The definitions of Uranus have at this stage been altered to include another myth and there is more depth in the descriptions.

Greene's book<sup>67</sup> is named after the symbolism in the Promethean myth – the art of stealing fire refers to the fact that Prometheus stole fire from the gods to give to mankind. She uses her rich knowledge of mythology and symbolism to explore the connections between this and other myths and her experience of Uranus. Her approach is psychological and she relates Uranus to the collective because it is an outer planet and because it rules the sign opposite the sign of Leo – i.e. Aquarius; it is not about the individual (thought of as the sign of Leo) – "Uranus is unconventional but this does not necessarily mean individual." She tries to create a balance in that she feels that astrologers are sometimes too positive about Uranus as if change is always good. What she brings to the field is her deep psychological knowledge and because she is widely read her ideas will have a large impact on the astrologer morphic field.

Tarnas adds his own views of the Promethean myth disagreeing with the name given to the planet and Green talks of liberation and deconditioning. Many writers today are adding to the legacy from Rudhyar and Leo and updating the fields in the areas of spiritual and esoteric astrology but not specifically with reference to Uranus.

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<sup>65</sup> Handout Curry, Lecture Bath Spa University College 2003.

<sup>66</sup> Rudhyar, *New Mansions for New Men*, pp.167-177.

<sup>67</sup> Greene, *The Art of Stealing Fire*.

## Summary

It is difficult to do justice to what has been said about Uranus in latter years as there is so much material available. In 1781 the astrologer had one or two books with at most a paragraph on Uranus, now he can choose any number, including entire books on Uranus, and has access to the internet. Books, internet and television have a major impact on all three people due to advances in science which is further evidence for the average man that science is a powerful field. Science has also been active in the health arena and at forty, one has a 'mid-life crisis' as life expectancy today is almost double what it formerly was in western countries. Astrologers associate mid-life crisis with Uranus, being halfway around its cycle. Perhaps after that one can tap into the Uranus field and it may have become activated in part simply because we get older or because we have more thinking time. Astrologers would say that it is the people who resonate with the Uranus field that have the most effect on advances in the world. Astrological studies show that many of the people who have had major effects on world views indeed are 'Uranian'. Tarnas<sup>68</sup> and others name Copernicus, Kepler, Galileo, Descartes, Newton, Freud, Jung, Byron, Keats, Jefferson and Dylan. Many world developments have affected everyone and of course since 1781 there have been two major world wars.

The man in the street is no longer using the astrology from Old Moore but reads his daily horoscope in the newspaper for fun. He is not using this information in the same way he did in 1781, solving his daily problems in other ways. He follows wars via television and he is unaware what is the last planet although he hears from astronomers from time to time that 'they have discovered something else in space.' He can be many different ages but at whatever age the past has moulded him.

The astronomer has nothing to do with astrology and may publish an article on why astrology should not be used, denying that astrology works. He apparently feels the need to keep the 'Saturn' field alive and pure. He is still observing space but has much better tools so can measure more accurately and with computers can test many more theories.

The astrologer is still working alone or in a small group. He is using many techniques and can choose what kind of astrologer he will be. He now has the opportunity to study again in a university, a major step for him in the last few years, opening up even more options for him in the future. He knows probably little of the planets in an astronomical sense but has a rich tradition to tap into in the symbolic area not only from astrology but from all branches of science and alternative traditions. He is probably older than 40 although astrology is attracting younger people today. He is still trying to determine

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<sup>68</sup> Tarnas, *Prometheus the Awakener*, pp. 17-19.

the outcome of wars, but probably for his own understanding, certainly not for those in power and he (or she should be added today) is still a practitioner who practices the art, does not necessarily need to observe the sky, and no longer needs to understand mathematics as computers do all the calculation necessary. Compared to the science group he is in a minority, in some senses he suffers from his history.

The three fields interact with each other. The 'science' field includes authority in its characteristics and appears to have this in the world. The astrology field is seen as either rebellious or interesting, a threat or a bit of entertainment. If astrologers want to change this image they need to use and strengthen the positive sides of the 'Uranus' field by being more challenging and not trying to fit in with other groups. The Uranian people above were often lonely or rebellious and seen as different but they were noticed and did not appear to compromise their ideas. This model suggests that astrologers have created and can create their own history and future.

## **Conclusion**

In this essay, examples have been given of how writers have shaped history and created ideas that have continued on until today. Shelldrake's model of fields has shown a way of history creating us. By belonging to a particular field or group it is possible to have a different view of the same thing.

While researching this paper I have been aware of many 'Uranian' phenomena. I have changed almost all the light bulbs in the house. My washing machine needed to be repaired and when the serviceman came to repair it he broke the new part. Two days after it was finally fixed the dryer broke down (all of this upsetting my 'Saturnian' routine). The transformer for the light in the kitchen fused. While writing the details of what astrologers had written over the years there was a storm raging outside, and as I do a final edit the oven has stopped working. However I have had many flashes of insight. Is this just coincidence? Or synchronicity? Or have I, by tapping into this morphic field, invoked Uranus, as the ancients would have said, into my life? As my mind touched this heavenly body I have yet to decide if it is a comforting thought that he is also listening to my ideas and beliefs or whether it feels more like 'Big Brother'.

\* \* \*

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## **Biography**

Faye Cossar started studying astrology in New Zealand in the 70's. After working and studying in London she moved to Amsterdam in 1986 and since then she has been a professional astrologer, at first combining this with her work as a business consultant, mainly in IT. On completing her therapy training in the early 90's her practice became one of only astrology and therapy. Her business consultancy background enables her to attract both private and company clients, but the astrology remains the basis for all her work.

Teaching astrology is also part of her work, mostly in the Netherlands but she regularly teaches in London and has given lectures and workshops in Belgium and Norway. She is a member of the Astrological Guild of Educators International, a registered member of two astrological groups in Holland and a member of the International Society of Business Astrologers.

She has completed the MA Cultural Astronomy and Astrology degree at Bath Spa University College where this essay was written for the History module. Her dissertation provided a model for company development based on astrological principles.

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