ANNIE F. BENTLEY

The object of this Magazine is thoroughly to purify and re-establish the ancient science of Astrology. Through planetary symbology, it seeks to explain the ONE *universal spirit in its varied manifestations.*

Edited by ALAN LEO
Sub-Editor: ALFRED H. BARLEY.

Modern Astrology

ANNIE F. BENTLEY

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	PAGE
THE EDITOR'S OBSERVATORY:—THE OPENING OF A NEW YEAR—INTERNATIONAL ASTROLOGY	1
ROYAL DIRECTIONS	11
THE HOROSCOPE OF THE NEW EMPEROR OF AUSTRIA	14
THE HOROSCOPE OF THE NEW PRIME MINISTER	18
ASTROLOGICAL STUDENTS' DISCUSSION:—I. Fate and Freewill	21
REVIEW:—Fresh Sidelights on Astrology; an elementary treatise on Occultism	27
LETTERS TO THE EDITOR:—Saturn in Gemini—The Pre-Natal Epoch	29
ASTROLOGY FOR BEGINNERS	32

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ASTROLOGICAL ACTIVITIES, see p. ii **NEW BOOKS, p. iii.**

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Modern Astrology

A Journal devoted to the search for truth concerning Astrology

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The Editor's Observatory

THE OPENING OF A NEW YEAR

ALTHOUGH the astrological year does not begin until the Sun enters the sign Aries in the month of March, the civil year commencing on January 1st has an importance worthy of our attention. It begins with the entry of the Sun into the second decanate of Capricorn which is of the nature of Capricorn-Taurus, and over which the planets Saturn and Venus preside. To the intuitive student who is not content with a superficial study of Astrology this combination has a very significant meaning; and although it may not be clear to all, nevertheless there are many who will see its significance when explained in the light of human evolution.

Believing as we do that nothing happens by chance, and that all things are governed by a wise law, we may trace in what are apparently *chance* happenings those keynotes that will lead us to the fundamental basis of the law underlying all changes in time and space.

It is not necessary to elaborate all the details of our progress in human evolution to explain the significance of the beginning of the second decanate of Capricorn in opening the civil year; it will suffice for the present if we make the statement that according to higher

teaching, a summary of which is given in the *Secret Doctrine*, humanity is now in the Fifth Sub-race of the Fifth Root-race on the Fourth Globe in the Fourth Round of the Fourth Chain.

Chains, Rounds, Globes, and Races

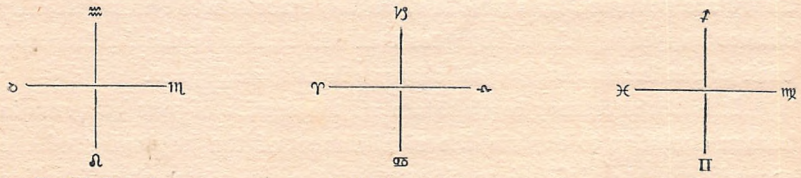
Briefly summarised, our Earth is the most dense or material of a "chain" of seven globes: (*A*), (*B*), (*C* ♂), (*D* ⊕), (*E* ☿), (*F*), (*G*). Evolution passes seven times round this chain of worlds. The Earth lives through seven such 'Rounds': in each round there are seven Root Races on each Globe, and seven Sub-races to each Root-race; and, as already said, mankind is now in the Fourth Round, Fourth Globe, Fifth Root-race, and Fifth Sub-race of evolution—4-4-5-5.

In three of the Rounds spirit *descends* into matter (involution), imparting qualities to matter. In the fourth Round there is struggle, forming manifold relations between spirit and matter. There are then three rounds of *ascent*, wherein matter is fashioned by spirit into more and more perfect vehicles.

The Three Crosses

Astrologically speaking these Rounds, Root- and Sub-races are symbolised by the three zodiacal crosses,—the Fixed, Cardinal and Mutable.

Commencing with the sign Leo as the ascending sign, they recede one sign for each great cyclic change; so that in the present Fourth Round the sign Taurus is the ascending sign for the Round, and in the present Fifth Root-race Aries is the ascending sign for the Race,—as it is also for the present Fifth Sub-race. In the next Sub-race, the sixth, the sign Pisces will be the ascending sign, and we shall then have the three zodiacal crosses in activity, which may be represented thus:



Fourth Round *Fifth Root Race* *Sixth Sub-race*

From this it will be seen also that when we are in the Seventh Round the sign AQUARIUS, THE MAN, will ascend, (as also in the Seventh Root-race and in the Seventh Sub-race). A clear understanding of this arrangement will explain the idea underlying the expression 'Aquarian' or perfect age.

We see, therefore, that a Capricorn-Taurus combination has the effect of linking the culminating sign Capricorn of the Fifth Root-race with the ascending sign Taurus of the Fourth Round.

Concerning the arrangement of these Crosses governing Round and Race we have no doubt. They commence with Leo rising, and end with Aquarius on the ascendant, for both Round and Race; and the history of the whole world may be traced through them, as well as the great cyclic changes, of which there are 49 in every Round. At present the Fixed and Cardinal crosses are in activity, the Mutable being latent; but in the seventh Sub-race the whole of the twelve signs of the zodiac will be active through the influence of the Mutable Cross, as will the whole of the planets ruling the twelve signs—Jupiter and Mercury now being latent influences.

In the *fourth* Sub-race of the *fourth* Root-race in our present Fourth Globe and Round (4-4-4-4) humanity had reached the most dense and material period of evolution. This sub-race is known as the Turanian, a significant name seeing that the Fixed Cross with TAURUS ascending was then dominating the world; of this sub-race it was said they were pre-eminently the 'Rakshasas,' giants of a brutal and ferocious type. The *fifth* Sub-race of the *fifth* Root-race, the one now ruling, the Teutonic as it is generally called, marks the greatest activity we can experience while in the Fourth Round. From this fifth Sub-race those who can respond to harmony and the higher intelligence are now emerging, leaving others who are still climbing to fulfil the destiny of the Cardinal Cross.

With regard to Uranus and Neptune, their influence in the fixed signs Aquarius and Leo will be very potent during the coming years, since they will set the perpendicular line of the Fixed Cross vibrating, and bring out all the latent influence ruling the present fourth Globe and Round. France and Russia, ruled by these signs, will now become dominant nations affecting Europe very powerfully in the great federation scheme that will come before the nations of the

world when the Great War has done its work of breaking up the balance of power between nations.

During the present year Uranus in Aquarius will readjust the national differences of Russia, the coming great European nation, (which will only reach the height of its glory when the Fourth Round comes to a close on this Globe); Neptune in Leo will bring a spiritualising influence to the French nation; Jupiter in Taurus will assist the Irish race to find itself in self-government. But one nation signified by the setting sign Scorpio will be regenerated, or die; which that nation shall be, the present war will decide.

Changes in the Calendar

It is not possible to tell the extent of the changes this Great War will bring, but it is quite possible that it may effect a change in the calendar to mark the epoch of a New Era, either at the close of the war, or at some more remote period when the Federation of Europe takes definite form. Then it may be that the rising sign will change from Aries to Pisces, and the influence of the Mutable Cross begin to harmonise the nations into a federated whole.

January was added to the Roman calendar 713 B.C. In 1752 the legal year in England was made to begin on January 1st instead of March 25th as formerly.[1] Under the influence of Capricorn-Taurus, the most earthy of the earthy signs, materialism reached its culminating point, and was certainly in the ascendant at the time of the middle ages and onward until the Great War into which we have now been plunged.

New Year's Day

We have pointed out that the year which begins with January 1 is a man-made year, not really based upon astronomical considerations, for the Sun's entry into the second decanate of Capricorn was of course not "elected" by those who changed the year. Looked at from another point of view however the whole subject is altered. When the old year is

[1] It is worthy of note that this change had been made much earlier on the continent, where it was introduced in 1582/3, and in Scotland in 1600; see article "Calendar" in any good Encyclopædia.

ending and the new year is beginning, the change is noted and thought about by millions of people scattered all over the world, who reflect upon the past, look forward to the future, make plans and resolutions, and generally use this date as a significant period dividing the past from the future.

We are all of us beginning to realise the importance of thought, how thought vibrations are started and thought currents produced and radiated forth into the world around us every time we think. It can easily be understood therefore that when hundreds of millions of people are all thinking in one direction, the effect produced upon the thought atmosphere of the world is very great indeed, and the fact that the date of their thinking is non-astronomical does not in any way lessen its force and importance. The beginning of the new year is just such a period, and December 25 is another, although the latter has significance for Christians only. At the ending of the old year many millions of people are looking forward into the future, and their mental attitude may be described as summed up in the words—"What does the future hold in store for me? Will the new year be better than the old?"

To all intents and purposes this is a kind of Horary Question put by the world at large; and if an astrologer is justified in attempting to give an answer when such a question is put by one man only, how much more may he not attempt it when it is asked by vast hosts of men? We think readers will understand, and because space is particularly valuable just now we will not elaborate the argument any further, but will pass at once to a practical illustration.

The Great War began in 1914, and if there is any truth in what has just been suggested, indications of war should have appeared in a map of the heavens for 1/1/1914, 0.0. a.m. The following are the cuspal and planetary positions for that time at London; the map for Berlin would be very little different.

	x	xi	xii	i	ii	iii	
	♋9.0	♌15	♍14	♎6.55	♏2	♐3	
☉	☽	☿	♀	♂	♃	♄	♅	♆
♑9.45	♓1.12	♐25.46	♐29.43	♋16.31℞	♑25.10	♊12.46℞	♒6.1	♋27.19℞

Libra rises; Saturn, Mars and Neptune are the only planets above the earth. Mars is the highest planet in the heavens, it is

retrograde in its fall, Cancer, opposition the Sun and Jupiter, sesquiquadrate the Moon, with no good aspect, and lord of the seventh house, —WAR, clear and unmistakeable. Moreover it is curious that the two planets in the tenth house, Mars and Neptune, are the same two that were there in the German Emperor's horoscope, and Mars here is close to the Emperor's ascendant.

There are other interesting points in the map, and students will find them worth examining closely;[2] but we must pass on.

Position of Major Planets in 1917

The following are the positions and influences of the planets during 1917.

Neptune in the Sign Leo.—Neptune will be moving between ♌5° and 7° from January 1 to December 31; it will be in conjunction with Saturn, August 1 in ♌5°, and in conjunction with Mars in ♌6½°, September 22. These conjunctions are likely to cause much atmospheric disturbance in those districts where they are angular, causing storms, low temperature and rain with much fog or mist. The financial burden of Europe will grow heavier under Mars conjunction Neptune which takes place at 10.54 p.m. 22/9/17, in the second house at London; at the same time Mars will be in square to Venus and also within orbs of the conjunction of Saturn!

Uranus in the Sign Aquarius.—Uranus moves from ♒17.35 to ♒23.43 during the year, and will be in conjunction with Mars 2.19 a.m. 3/2/17. The Sun will be near this conjunction in the third house and adversely affecting travel by rail or motor, also aviation. It will however favour new inventions in aviation. It disturbs atmospheric conditions and finance. It will be a troublesome period.

Saturn on the cusp of Cancer and Leo.—Saturn is retrograde in ♋28.27 1/1/17, becomes stationary in ♋23.39 at 1 a.m. 26/3/17; enters Leo 24/6/17, becomes stationary in ♌14.32 at 4 a.m. 26/11/17, and then falls retrograde at ♌13.25 31/1/17. This planet makes some important conjunctions while in the sign Leo. All persons born

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[2] The distance of the cusp of the mid-heaven from Mars, and of the Sun from the opposition of Mars is in each case roughly seven degrees, and the war began about seven months after the date of this map. It may be that a degree for a month is a measure of time having some significance in a map of this sort.

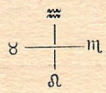
with the Sun in ♌ 5° will feel the effects of this transit. It will affect the German Emperor who had Saturn in Leo opposition to the Sun at birth. He will feel the effect of these conjunctions as they indicate financial trouble to the empire, defeat by enemies, intense discontent among the people and some personal danger to the Emperor. King George will also feel Saturn's transit over the place of his ruling planet Mars. Royal persons will suffer from the transit as well as countries ruled by Leo, for Saturn is the purifier of nations as well as men.

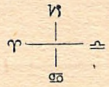
Jupiter in three Signs during 1917.—Jupiter is in ♈ 25.39 1/1/17; enters Taurus 12/2/17 and Gemini 29/6/17, is stationary in ♊ 11.31 30/9/17 and then retrograde until it reaches ♊ 2.37 at the close of the year. All countries ruled by these three signs will gain temporary benefits. Jupiter is in conjunction with Mars at 4.15 a.m. 8/6/17 in ♉ 25.13, being at the same time in square to Uranus culminating. Political problems will arise, and there will be much disturbance and secret intrigues in the camps of rulers. Jupiter will be close to the place of King George's Sun on September 30 and at the same time near the German Emperor's Jupiter. THOUGHTS OF PEACE WILL FOLLOW THIS TRANSIT.

Mars from Capricorn to Virgo.—At the end of 1917 and early in 1918 Mars will three times transit the opposition of its place in the German Emperor's horoscope. Mars will then be an unfortunate influence for Austria and Germany.

ECLIPSES IN 1917

During the year there will be no less than seven eclipses, four of the Sun and three of the Moon. There will also be five very important planetary conjunctions, and these conjunctions will have far reaching effects, making the year 1917 a most disastrous one, causing national calamities all over the world. Students will do well to study these in conjunction with the Fixed and Cardinal Crosses.





Total eclipse of the MOON January 8 in ♋ 17.29, partly visible

at London where the Moon will be setting at the moment of eclipse.

Partial eclipse of the SUN January 23 in ♒2.46, visible over most of Europe except Spain and Norway, also over most of Asia, Arabia and Egypt. The Sun will be rising at London.

Partial eclipse of the SUN June 19 in ♊27.39, in the ninth house at London. Visible in Siberia, Canada, and the Arctic regions.

Total eclipse of the MOON July 4 in ♑12.17, on the cusp of the twelfth house at London. Partly visible at London.

Partial eclipse of the SUN July 19 in ♋25.51, on the cusp of the second house at London. Visible in the Antarctic Ocean.

Annular elipse of the SUN December 14 in ♐21.49, in the twelfth house at London. Visible in north east Australia.

Total eclipse of the MOON December 28 in ♋6.7, on the cusp of the sixth house at London. Invisible at London.

INTERNATIONAL ASTROLOGY

Lunar eclipse 8/1/1917, 7.42 *a.m.*[1]

	x	xi	xii	i	ii	iii
(1)	♏15	♐ 5	♐22	♑ 9	♓ 0	♈17
(2)	♏28	♐16	♑ 3	♑24	♓23	♉ 4
(3)	♐14	♐28	♑13	♒ 4	♈28	♉28
(4)	♌27	♍29	♎25	♏16	♐16	♑21

(1) London (2) Berlin (3) Petrograd (4) New York

☉	☽	☿	♀	♂	♃	♄	♅	♆
♑17.29	♋17.29	♒5.18	♐21.8	♑29.4	♈26.1	♋27.55*r*	♒17.55	♌3.56*r*

THIS is an important eclipse of the Moon; it is partially visible at London, but affects the Central Powers more disastrously than the Allies. The Sun rises in conjunction with Mars and the Moon is setting in conjunction with Saturn. The influence of this eclipse will be keenly felt along a line running through France from the south west to the north east, and also along a line passing through northern Italy north-eastward through Austria towards Poland.

Some of the greatest battles in history will be fought during the

[1] NOTE.—All times are Greenwich unless stated otherwise. Mundane maps *for any part of the world* may be obtained from the office of MODERN ASTROLOGY at a charge of 2/6 each.

influence of this eclipse and with very far reaching results. Great tenacity of purpose on the part of the Central Powers will *yield* to enormous sacrifice on the part of the Allies. Mars the God of War is strongly placed in the ascending sign Capricorn opposing Saturn weakly placed in Cancer. Jupiter is in Aries the sign of the British Empire afflicted by both Mars and Saturn denoting unprecedented sacrifices supported by promising realisations. Britain's psychological influence will now be felt all over the world. Neutral countries (♀ ♆ △ ♃) will indirectly aid the Allies, and some will probably join them. The position of Neptune in opposition to Mercury from west to east denotes some peculiar deception, which *the most self-deceived* of the combatants will suffer from to their detriment.

Russia gains through this eclipse while Austria and Germany suffer severely. The French will now have to beware of some subtle influences at work which their enemies will use against them. They will be faced with some new and powerful obstacles, which if not self-deceived they will overcome.

This eclipse will arouse the people in India and disturb those in America. The common people all over the world will be affected directly or indirectly. The opening of the year 1917 foreshadows momentous events and out of the chaos some decisive steps will be taken that will weightily affect the future.

This eclipse of the Moon is followed by a partial eclipse of the Sun on 23/1/1917, 7.39 a.m.[2] A+ this eclipse the planet Mercury rises in opposition to Saturn.

This is also an important eclipse and again shows more favourable influences for the Allies than for the Central Powers. In this eclipse we see the definite signs of the whole contest becoming an Anglo-German War. The ascendant for Berlin at the time of this eclipse will be between Mars and Uranus. This will cause much internal trouble and discord and shows that the power of the state will be waning at this time. The people will be easily excited and some realisations will come to them that will awaken the national instinct for self-preservation, and the ruling powers will become unduly aggressive. This eclipse affects the South West of France, Belgium

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[2] See previous footnote.

and Holland. It culminates in India, and sets in Japan. It is most inimical to Austria and Germany, and indirectly affects Norway and Sweden. Earthquakes will follow this eclipse and very stormy weather.

The conjunction of the planets Uranus and Mars follows closely on this eclipse on 3/2/1917 at 2.19 a.m. We have therefore four very important periods at close intervals:—

(*a*) ☉♅ 22/12/16, when the Kaiser's birth-Moon rises at Berlin, is in the house of sorrow at Constantinople, on the ascendant at Petrograd, and in the third house at New York. He will feel confident of victory, and his organising ability will now be at the height of its success.

(*b*) The Full Moon of 8/1/17 when King George's ruler Mars is rising in opposition to the setting sign of the Kaiser's ascendant, and the highest tension of the war will follow.

(*c*) The New Moon of 23/1/17 when the Central Powers are faced with internal disorder and great military problems.

(*d*) The ♂ ☌ ♆ culminating influence of 3/2/1917 which explodes the delusions which those who have been under the maya of Neptune have suffered from since the beginning of the war.

The influence of Uranus reveals the Higher Self of humanity, and strips the mask from the false self of Neptune's Endymion whose sleep has been so profound that it required the thunderbolts of Zeus to arouse him.

"Re your editorial on Birthtimes (p. 342, November)," writes G. L. V., "It is true that the actual birthtimes *were* and sometimes *are* now recorded. As a rule the birth date is *now* followed with the indications: born in the morning; or in the afternoon; or in the evening. Ex.:—Surname; Christian names; born on the 11th of November, 1916, in the afternoon. Sometimes the actual time is given, but it cannot be considered as the *exact* time of birth. The error is generally comprised between $+20^m$ and $+60$; very seldom -10^m. This is explained by the fact that people are careless about it; the doctor who declares the birth two or three days after the event remembers an approximate time, about 3 p.m. or near 5 p.m., and this indication is the one recorded on the birth certificate. Thus the majority of people in France are legally born at, for example, 1 o'clock, or 1.15, or 1.30, or 1.45, or 2 o'clock, never at 1.22 or 1.33!

"Daylight Saving" in the Australian Commonwealth comes into operation on January 1st. The bearing of this on the casting of horoscopes should not be lost sight of.

Royal Directions

England benefited through KING GEORGE'S good influence of last year (☉ ✳ ☽r) as we then pointed out would be the case. The Allies scored success after success. Another of those coincidences so often to be remarked where joint horoscopes are concerned occurred in June, when the King had ☽∠♆ in force, ♆ being in the second degree of the watery sign Cancer. Now Lord Kitchener had the Sun in ♋ 2.22 at birth, and the great national misfortune of his death by drowning took place when the planet Neptune was in transit over the King's progressed Sun.

The King's good directions continue during the present year and affairs should go more smoothly. The Jupiterian influence gains in strength, M.C. ✳ ♃ and asc. ☌ ♃r both fall due during the year, and this promises peace with honour. The transit of Saturn over the progressed Sun in August is not good for the King or country during the summer months, as Mars (r) is also affected by the transit.

As we have remarked on previous occasions, the Sun's entry into the sign Cancer each year takes place almost in conjunction with Uranus' place in King George's nativity; this year the partial eclipse of the Sun on June 19 takes place on the place of Uranus, making the summer of 1917 a critical period for the nation. The King's progressed ascendant, moreover, is approaching the radical place of Uranus. *What will be the nature of the revolution it will produce?*

In THE KAISER'S directions the square aspect of Mars and Saturn is not favourable for 1917. Mars has progressed to the tenth degree of the sign Taurus, and Mars dominates the M.C. at birth. It remains to be seen how far the transit of Jupiter over the place of the progressed Mars will benefit him. Astrologers were correct in their judgment that the transit of Saturn over the Kaiser's ascendant would turn the tide against him.

When the Sun enters Cancer this year, ♉ 8.24 rises at Berlin, and the Kaiser's ascendant is in the fourth house of the national map. The summer is full of critical influences for the Kaiser and one false

move on his part will bring about the end. The New Moon of August tends to place him in a very unfavourable and peculiar position and points to a crisis during the summer or autumn of the year. Should the Kaiser pass safely through the autumn without mishap, let England beware.

RUSSIA and ITALY advance, but the directions in both cases show many serious difficulties, owing to adverse transits.

THE FRENCH PRESIDENT has a fortunate series of influences during the year. The successful advance of the French forces will continue. Details of directions are printed below.

NOTE.—We require the time of birth of Czar Ferdinand of Bulgaria also that of King Constantine of Greece. The former was born February 26 1861, the latter on August 3 1868: any students who can supply the correct birth hour in either case will help us by doing so.

KING GEORGE

Solar		*Mutual*		*Lunar*					
☉☌♅	Jan	☿ ✶ ♄ *r*	Jun	☽ ✶ ♄ *r*	Jan	☽ ✶ ♅ *r*	May	☽ P ♄ *r*	Sep
☉ △ Asc *r*	May	☿ ✶ ♄	Jul	☽ ☐ ♆ *r*	Feb	☽ △ M.C. *r* ✶ ♅	Jul	☽ ☌ ☉ ⚻ Asc *r*	,,
☉ p ♀	Sep	☿ p ☿ *r*	Oct	☽ △ ♃ *r*	Mar	☽ ☌ ☽ *r* P ♄	Aug	☽ ☌ ♂ *r*	Oct

Progressed positions as at 13/11/1917

x	xi	xii	i	ii	iii
♒20.8	♓20	♉7	♊25.52	♋12	♌29

☉	☽	☿	♀	♂	♃	♄	♅	♆
♌2.29	♍4.22	♌24.40	♊17.5	♍7.19	♐19.53*r*	♎24.14	♋1.43	♈10.33*r*

Transits.—☉ ecl ☍ ♂ Jan 23; ♅ ☌ M.C. p Feb; ♄ ☐ ♄ Mar 5; ♃ ☌ ♀ Apr 2; ♆ stat ☌ ☉ p △ Asc r Apr 12; ♄ ☐ ♄ Apr 16; ♃ ☌ ☿ May 10; ☉ ecl ☌ ♅ Jun 19; ♄ ☌ ☉ p Jul; ♄ ☌ ♂ Aug 7; ♆ ☌ ♂ Aug 24; ♄ ☐ ♀ Sep 9; ♃ stat ☌ ☉ Sep 30; ♅ stat ☌ M.C. p Oct 30; ☉ ecl ☌ ♃ Dec 14.

THE GERMAN EMPEROR

General		*Lunar* 1917					
♂ ☐ ♄ *r*	Aug 1916	☽ ⚺ ♄ *r* △ ♂	Mar	☽ ☌ ☿ *r*	Jul	☽ ⚺ ♃	Sep
Asc p ☐ ♅	Jun 1917	☽ ∠ ☽ *r* ⚺ ♃ *r*	Jun	☽ ☐ ♅ *r*	Aug	☽ ☐ ♅	Oct

Progressed Positions as at 27/12/1917

x	xi	xii	i	ii	iii
♉20.20	♊29	♌4	♍0.47	♍20	♎16

☉	☽	☿	♀	♂	♃	♄	♅	♆
♈6.18	♑18.20	♈23.10	♒22.9	♉9.56	♊15.23	♌5.31	♊0.31	♓25.2

Transits.—☽ ecl ☌ Asc Jan 8; ☉ ecl ☌ ☉ Jan 23; ♃ ☐ ♄ Mar 31; ♃ ☌ ♂ p Apr; ♃ ☍ ☽ Jun 15; ♃ ☌ ♅ Jun 27; ☽ ecl ☌ ☿ Jul 4; ♄ ☌ ♄ p Aug; ♄ ☍ ☉ Aug 20; ♄ ☌ ♄ Sep 4; ♃ stat ☌ ♃ Sep 30; ♆ stat ☌ ♄ ☍ ☉ Nov 9.

THE KING OF ITALY

Solar

☿ ✶ ☉℞ Jan 1919
☉ △ ♃ Jul 1920

Mutual 1917

☿ □ ♆ Apr
♂ p ♅ May
♀ p ☽℞ Aug
☿ □ ♆℞ ,,
☿ ☍ ♂℞ Dec
♀ P ♃ ,,

Lunar 1917

☽ ☍ ♆ ☍ ♄℞ Jan
☽ ♂ ☉℞ ∠ ♀℞ Mar
☽ △ ♅ ☍ ♄ May
☽ P ☽ ♃ ♀ □ ♀ Jul
☽ ☍ ♆ ☍ ♂℞ Feb
☽ △ ♅ Apr
☽ ∠ ☉ Jun
☽ P ♃, □ ☽℞ Nov

Transits.— ♄ stat ♂ ♅℞ ☌ ♂ p Mar 26; ♃ ♂ ♃ Apr 27; ♃ ☌ ☉ May 15.

THE CZAR OF RUSSIA

General

☉ ☐ ♄ Jun 1917
M.C. p ♂ ♀℞ ∠ ☉℞ Jun
,, □ ♃ Sep

Lunar

☽ △ ☉℞ □ ♂℞ Jan
☽ ✶ ♄ Mar
☽ ☌ ♀ Apr
☽ △ ☿℞ May
☽ ✶ ♄℞ Jun
☽ △ ♂ Jul
☽ ✶ ♃℞ Sep
☽ P ♀ Oct

Transits.—♃ ♂ ♂ Jan 27; ♃ ♂ ☉ Jun 19; ♄ ♂ ☽ p Jul; ☽ ecl ☌ ♀ ♅ Jul 4; ♃ ♂ ☿ Jul 7; ♃ ☌ ♄ Jul 13; ♆ stat ☌ ☽ p Nov 9.

PRESIDENT POINCARÉ

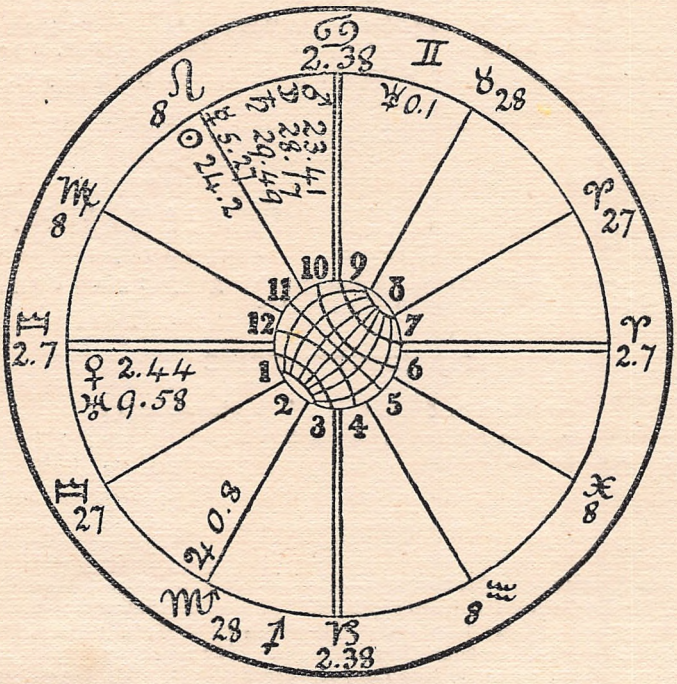
Solar: ☉ q ♃, ☿ q ☉℞ *Mutual:* ♀ ☍ ♂

Transits.— ☽ ecl ♂ ♀ ☌ ♂ Jan 8; ♄ ♂ ♃ Sep 26; ♄ ♂ ☿ Sep 30; ♃ stat ♂ ♅ Sep 30; ♆ stat near ☌ ♂ Nov 9.

Lord Kitchener's Horoscope.—Extract from a letter to the Editor: "Now, Mr Leo, what I have to say is in a spirit of friendliness; and refers to the horoscope of Lord Kitchener. He was born at Ballylongford, Ireland, June 24th, 1850, 'half an hour after midnight.' My authority for this is John Hazelrigg; whose authority was *Lord Kitchener himself.* Mr Hazelrigg cast Kitchener's chart in December, 1915: John B. Sullivan also cast it at about the same time. This brings the middle of Aries rising. It takes Neptune a pretty long way from the 8th house, does it not? Therefore will you make this correction in Modern Astrology? The chart, as I have rectified it, is as follows (rectified by lunar epoch and events): x ♑5.50, xi ♒22, xii ♓18, i ♈13.22, ii ♉25, iii ♊17: ☽ ♐ 25¾.—Faithfully yours, 'Gabriel Neith.'"

"Southern Cross" writes:—'I "saw" Mr W. M. Hughes recently on the 'movies,' and think him Virgo. I was told some years ago that he had been seen to attend a Theosophical lecture upon Reincarnation, therefore I place his Moon in Cancer in preference to Leo. Considering his rather unique public position at present, a hint respecting the political significance of ☉ □ ♅ ♇ ♆ would be, I think, of general interest to students of Astrology, especially after your reference to these two planets in May issue, p. 150. Born September 25, 1864, Wales. The day and year of birth was given by the Sydney '*Sun*' newspaper, but the time I have assumed:—x ♊, xi ♋, xii ♌, i ♍, ii ♎, iii ♏; ☉ ♎3, ☽ ♋29, ☿ ♍28, ♀ ♎21, ♂ ♊14, ♃ ♏25, ♄ ♎19, ♅ ♊29, ♆ ♈7℞."

The Horoscope of the New Emperor of Austria



8.30 *a.m.* 17/8/87; 48°*N*, 15°*E*: *see M.A. XII, p.* 78.

WHATEVER may be said for or against the late Emperor Francis Joseph he was a *born ruler* and was in all probability the man best fitted to hold such a position in the country that he ruled. He had to govern antipathetic races and antagonistic religions, and although he suffered more tragedies through his relations than any other monarch he maintained throughout a dignity that was kingly. His nativity is a proof of the truth that Saturn in conjunction with the luminaries is a fatalistic position.

Carl Franz Josef becomes the nominal Emperor of Austria when his nation is involved in the greatest war that has ever taken place in

Europe; the war was none of his making and he receives an inheritance that no one who understands the circumstances can envy him. Personally he has no harmful intentions but is destined to witness calamities over which he has no control.

Venus rising in her own sign Libra gives him a pleasing personality. He should be a fluent linguist, and possesses an artistic temperament with kindly intentions to all. Should he ever be crowned, which is very doubtful, he would be popular and for a time have much power and influence. But that power would wane through circumstances over which he has no control. The Moon ruling the meridian of his nativity is heavily afflicted between Mars and Saturn, rulers of his seventh and fourth houses. Mars raises him to the highest point of temporal power that he can reach, the Moon gives him as much popularity as the nation is capable of expressing, yet Saturn eventually casts him down to the lowest point to which he is capable of descending; and the greater the ascent the lower the descent.

But for this position of the Moon between the malefics Mars and Saturn, what a splendid horoscope for an Emperor is here. The Sun in its own sign Leo in the eleventh house; what friendly relationship with other rulers this position alone would bring! The Moon in her own sign Cancer on the midheaven; what a fine position for popularity and fame! But alas, it is marred by the conjunction of Mars translated into a conjunction with Saturn.

The first effects of his horoscope on the War problem as it stands to-day, will be seen in the influence of Mars in his horoscope on the ascendant of the German Emperor; it will produce a quarrel having far-reaching results, which *indirectly* may be the first definite move in the direction of the end of the war. But whatever may happen between the Austrian and German Emperors one thing is certain, the latter will move heaven and earth to bring the former under his compelling will; for the German Emperor's ruler, the Moon, is very powerfully placed in the young Austrian Emperor's Nativity, and through this influence alone the German Emperor will be placed between Scylla and Charybdis, or on the horns of such a dilemma that he will find no means of escape from his fate—failure.

A strange feature of the new Austrian Emperor's horoscope is the decline of his ruling planet Venus, which falling retrograde

recedes from the place it held at birth and passes from the ascendant not forward but backward into the twelfth house. Now the twelfth house signifies imprisonment, confinement, self-undoing and sorrow. It may or may not become known in the future, but horoscopically it is shown that Carl Franz Josef will be the INDIRECT cause of the ending of the war, just as the German Emperor was the indirect cause of its beginning. That which is secret in the mind of the German Emperor will be revealed by the Austrian, who will not only intuitively read the heart of the Kaiser but will also have his confidence and know the whole of his plans,—and will reveal them.

The ☽ ☌ ☉ which occurs in the Austrian Emperor's horoscope this month (January) will bring him a certain power and authority that may secure his position for a time, and will also coincide with a decided change in his opinions and purposes. The retrograde motion of his ruling planet is, however, unfortunate, for it does not allow him the power to give open expression to his mind. And what of his mind? Will he preserve his sanity with the Moon between Mars and Saturn? Has he the strength to overcome the treachery of Mercury square Jupiter? Is he strong enough to bring into being those reforms necessary for his nation's future welfare, or will he be forced to witness the revolutions that (in default of reforms) are shown by his nativity to be inevitable, whether or not they be instituted by himself personally?

These and many like questions present themselves in connection with this nativity, which is quite as fatalistic in one way as the late Emperor's was in another.

THE NEW EMPEROR'S DIRECTIONS

General				*Lunar*			
☉ P ♅ r	May 1916	☿ P ♅ r	Jan 1916	☽ ☍ ☉	Nov 1916	☽ ☍ ☿, P ☉ r	Feb 1917
☿ ✶ ☽ r	Jan 1918	♂ P ☿ r	Jun 1917	☽ ✶ ♂ r	Dec ,,	☽ ☍ ☽ r	Apr ,,
☉ ✶ ♂ r	May ,,	☿ ∠ ♂	Aug ,,	☽ ♂ ☉ r	Jan 1917	☽ ☍ ♄ r, ✶ ♃ r	May ,,
☉ ☍ ☽ r	Sep ,,	☿ ✶ ♄ r	Nov 1918				
		☿ △ ♆ rp	Dec ,,				

Progressed Horoscope as at 10/12/1916

x	xi	xii	i	ii	iii
♋ 29.29	♍ 4	♎ 1	♎ 23.13	♏ 20	♐ 23

☉	☽	☿	♀	♂	♃	♄	♅	♆
♍ 22.18	♌ 23.18	♍ 26.23	♎ 1.57 r	♌ 12.14	♏ 4.58	♌ 3.5	♎ 11.35	♊ 0.3 r

It will be seen that the direction of Sun sextile Mars is approach-

ing and has just been brought into effect by the Moon translating light between the two at the time of his accession; and as Mars is the highest planet in the heavens this has elevated him to the throne. The other direction of Mercury sextile Moon will also be brought into force very shortly by Lunar directions, and speaks of benefit through treaties, alliances and understandings. But against these, the progressed Mid-heaven is near the conjunction of Saturn, and the progressed Ascendant near the square of Mars! No attempt has been made to rectify the time of birth, but if approximately correct these positions have the worst possible significance, telling of both personal and national danger and disaster.

During the year Neptune transits Mercury (Aug.); Uranus transits the opposition of the Sun (May); and Saturn transits Mars, the Moon, Saturn and Mercury (Spring and Summer). With the exception of the first, which is doubtful, all these are unfortunate.

TWO INTERESTING CASES

Died Under Operation

x	xi	xii	i	ii	iii
♉ 27	♋ 6	♌ 10	♍ 6	♍ 26	♎ 22

☉	☽	☿	♀	♂	♃	♄	♅	♆
♎ 23	♎ 25	♏ 17	♍ 8	♌ 8	♈ 7℞	♐ 3	♋ 17	♈ 16℞

♄ in ♐ in the 4th □ Asc

Male born 16/10/1868 2.0 a.m., Manchester. When a boy he was thrown from a horse, and had his right arm broken. On one occasion he was climbing over some railings, and ran a spike through his thigh.

He died on 13/5/1914 whilst undergoing an operation to have the wall of his stomach moved. Was previously operated upon for appendicitis, but the doctor afterwards stated that it was not appendicitis that he was suffering from, and consequently advised another operation.

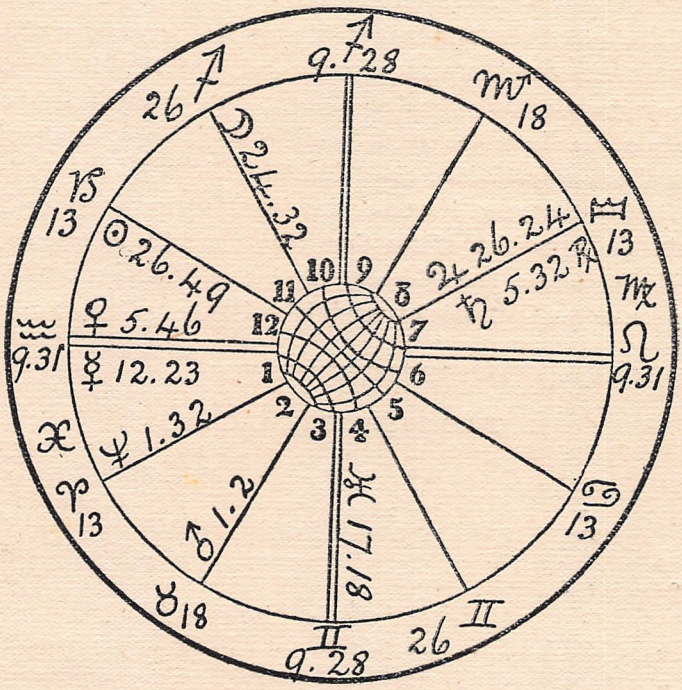
Death by Drowning

x	xi	xii	i	ii	iii
♒ 26	♓ 28	♉ 17	♋ 4	♋ 19	♌ 5

☉	☽	☿	♀	♂	♃	♄	♅	♆
♉ 8.33	♒ 14.37	♈ 27.31	♈ 1.5	♑ 2.23	♎ 25.15℞	♒ 24.53	♌ 11.14	♉ 0.49

Male born 29/4/1875 7.25 a.m., Manchester. At the age of 6, he was drowned whilst playing at the side of a lake, whilst on his way to school.

The Horoscope of the New Prime Minister



8.55 *a.m.* 17/1/63 *Manchester: see M.A. XI, p.* 468 *and "Occult Review" for July* 1913.

A REVOLUTION of a peculiar character took place in the first week of December when Mr Asquith resigned his position as Prime Minister after an exceptional period of office, and Mr Lloyd George became Leader. We have long had an affection for Mr Asquith, owing to the strength of his planetary positions at birth, by signs and aspects, which show that under all circumstances he would do the best that is in him. But there are some who declare that Mr Lloyd George is The Man, and his popularity seems to be unquestionable.

Whether he is *the* Man or not, the new Prime Minister was born under the sign of THE MAN, Aquarius, and in many respects his horoscope shows him to be the Man that England requires at the present moment to gather around him the strongest characters the nation can find to man the ship of state. His horoscope shows much versatility, and an ambition that is tempered by fine quality. His popularity is shown by the Moon elevated over all the planets on the cusp of the eleventh house, the house of friends. The remarkable manner in which he has gathered around him those he desired to form his new Cabinet is easy to understand from this position, especially as the Moon is in the positive sign of Jupiter and *applying* to the harmonious sextile aspect (60°) of that planet.

The special feature of the horoscope is the rising of the planets Venus and Mercury on the cusp of the Ascendant in the sign Aquarius. This shows *merit*, *self-control*, and *a remarkable insight into human nature.*

The trine aspect (120°) of Mercury to Saturn the ruling planet and also to Uranus, in the airy triplicity, and all operating from angles, denotes rare ability, quick intuition, and the full appreciation of ideals. It also denotes that he has power to see in the abstract the true values of things, and, in so far as he keeps personal *feeling* out of his considerations (♀ □ ♂ from fixed signs), he will be quite safe in his judgment with regard to national and *social* requirements. The unknown quantity in this horoscope arises out of the Sun in square (90°) to Jupiter. We will not state publicly our opinion on this aspect, but students will gather what is in our mind when we point out that Jupiter rules the whole of the meridian and is *balanced* in the eighth house. It is ominous for those who clash with his ideals.

There is one influence in this nativity that is worthy of careful notice. Uranus is near the cusp of the fourth house, as it is also in the nativity of King George. This position is a revolutionary one, denoting quick and sudden changes in all questions where the physical and psychic environment is concerned. In both horoscopes it is in trine to Saturn in Libra, showing that the revolutionary tendencies will be *reforms* on a far-reaching scale. It may here be noted that the King has Jupiter's place in his nativity identical with the Moon of his Prime Minister, and in view of the Uranian position this is fortunate,

operating; for presumably there must be influences operating on the more subtle levels of the physical plane that are not indicated in a map which shows the positions of the known physical planets only, to say nothing of those operating on still higher levels, and if one had a map or maps indicating all possible influences it would take a superhuman intelligence to interpret them exactly.

If we postulate an Omnipotent, Omniscient and Omnipresent Intelligence operating in the Solar System, then it would appear that the knowledge of all causes and effects would lie within the consciousness of that Intelligence and therefore all events, even to the minutest details and from the beginning to the end of a Solar manifestation, would be known to such a Being; who, far from having what is generally called "freewill," would be inexorably bound by His own laws, as, so far as we can judge, the whole Universe is governed by Absolute Law. It is only reasonable to suppose that the power, which might be either intuitive or intellectual, to forecast events (or, in other words, to judge effects from causes) naturally would be limited in proportion to the unveiling of individual knowledge.

To one who has a firm belief in the doctrines of Karma and Re-incarnation, an "optimistic determinism" can bring no terrors or soul-deadening influence; it but helps him occasionally to judge things from a calmer standpoint and to realise that each one is working out the laws of his own nature, which are in essence but the laws of that Divine Being of which he is but a part. If in such working out one is brought to the point where one decides to retire from active work in the outer world it does not necessarily imply either soul-deadening or retrogression. The individual could only be judged in relation to his previous existences, or "scroll of the disembodied man," and it is only reasonable to suppose that in no case could there be retrogression; for every life must, of necessity, add to the accumulated wisdom of the incarnating ego and therefore the "conscience" of each future life.

It seems to me, therefore, that one cannot in any way change the events of one's life and the only sense of "freedom" or "freewill" that comes is the feeling of expansion when one's centre of consciousness is raised. The fact that at any given moment one has an apparent choice does not in any way mean an actual power of choice,

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and it may be well to try and understand what this combination means for the future welfare of the Nation.

The symbol of the 25th degree of Sagittarius as given in *The Degrees of the Zodiac Symbolised* is—" A MAN IN A BALLOON WITH DARK CLOUDS BENEATH HIM." The interpretation of this degree given by Charubel is very significant in view of the present national state of affairs.

The greatest test of *personal* and physical sympathy between two human beings is the interchange of Jupiter and Saturn in the same degrees of the Zodiac. Note the Prime Minister's Jupiter in the place of the King's Saturn. There are many other interesting points of comparison, but we have neither time nor space to enlarge upon them.

The description given under the heading of " Cardinal-air " of the triplicities synthesised in *The Art of Synthesis* is an admirable summary of this horoscope and has been fully borne out by the life of Mr Lloyd George.

We may expect great things from the new Prime Minister. He has been tempered by the adversities of the Sun square Uranus, and is now entering upon a train of good interplanetary influences :— Mercury trine Jupiter, denoting sound judgment, intuitive perceptions and wise legislation; Mars trine Saturn, denoting courage and fearlessness, determined action and recognition of responsibilities; Venus sextile Uranus. These are strong enough to help him to bring about a successful end to the War.

The good points in Mr Lloyd George's horoscope are such as to make him a successful leader of men, and we count as quite the best of these his splendid ability to judge human nature dispassionately,—a fine trait of character in a leader. We believe that he is the man the nation has been waiting for, a man who is ideally sensitive, nobly ambitious and who possesses that rare quality of inner thoughtfulness which leads to skill in action.

If ever there was a testimony required for the proof of natal astrology this horoscope supplies it. There is not a single action of this remarkable man's life that cannot be traced in his nativity. Read in the light of the Standard Text-books we have published, a true and perfectly dispassionate judgement may be obtained.

Astrological Students' Discussion

I.—FATE AND FREEWILL

THIS subject is now under discussion. Every reader competent to express an opinion on the subject is cordially invited to do so. Without diminishing the value of their belief, readers are requested to make their letters as brief as possible.[1] Correspondents will kindly observe the ordinary rule of writing on one side of the paper and giving name and address. If desired name will be withheld in publication.

New readers are referred to Mr Harold Clift's recent letter "Fatalism: A Friendly Criticism" which appeared on page 367 of the November issue of last year. The substance of this letter is contained in the following sentences:

> When bad directions are coming, and one knows they are coming, in one's horoscope, what is to be gained by trying to avoid them? . . . .
>
> If a given planetary influence cannot be interpreted by a qualified astrologer, as resulting in certain events, then Astrology is not reliable. And if it is not, what good is it?

What do YOU think on this question? Below are given letters already received.

I.

I must confess that I am much in sympathy with Mr Clift's remarks in your November number, and should like to see the subject of Fate *versus* Freewill thoroughly discussed.

It seems to me that Astrology should be an exact science, and that any error in the interpretation of a nativity is due to want of knowledge on the part of the interpreter. One must however take into consideration two important facts, namely that maps of the nativity and of the progressed horoscope do not show all the influences

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[1] This is essential. In view of the present shortage of space, lengthy letters must either be excluded, or subjected to a process of editorial condensation the necessity for which it is preferable to avoid. Those here given have not been curtailed, but if we are to have a fully representative discussion, 250 to 300 words must be the limit in future.

operating; for presumably there must be influences operating on the more subtle levels of the physical plane that are not indicated in a map which shows the positions of the known physical planets only, to say nothing of those operating on still higher levels, and if one had a map or maps indicating all possible influences it would take a superhuman intelligence to interpret them exactly.

If we postulate an Omnipotent, Omniscient and Omnipresent Intelligence operating in the Solar System, then it would appear that the knowledge of all causes and effects would lie within the consciousness of that Intelligence and therefore all events, even to the minutest details and from the beginning to the end of a Solar manifestation, would be known to such a Being; who, far from having what is generally called "freewill," would be inexorably bound by His own laws, as, so far as we can judge, the whole Universe is governed by Absolute Law. It is only reasonable to suppose that the power, which might be either intuitive or intellectual, to forecast events (or, in other words, to judge effects from causes) naturally would be limited in proportion to the unveiling of individual knowledge.

To one who has a firm belief in the doctrines of Karma and Re-incarnation, an "optimistic determinism" can bring no terrors or soul-deadening influence; it but helps him occasionally to judge things from a calmer standpoint and to realise that each one is working out the laws of his own nature, which are in essence but the laws of that Divine Being of which he is but a part. If in such working out one is brought to the point where one decides to retire from active work in the outer world it does not necessarily imply either soul-deadening or retrogression. The individual could only be judged in relation to his previous existences, or "scroll of the disembodied man," and it is only reasonable to suppose that in no case could there be retrogression; for every life must, of necessity, add to the accumulated wisdom of the incarnating ego and therefore the "conscience" of each future life.

It seems to me, therefore, that one cannot in any way change the events of one's life and the only sense of "freedom" or "freewill" that comes is the feeling of expansion when one's centre of consciousness is raised. The fact that at any given moment one has an apparent choice does not in any way mean an actual power of choice,

for the final decision is the resultant of all the factors that go to make up the composite "man," in conjunction with the influences operating at that moment, and such decision could be foretold by a sufficiently developed intelligence or intuition.

P. Leslie Pielou

II.

May I say that I absolutely endorse your correspondent's views? Mr Clift has expressed what is the attitude of the vast majority of French astrologers regarding free-will *versus* fatalism.

G. L. Vigneau

III.

The question of Fate and Freewill reminds me of first lessons in logic. We are taught to draw a circle in which we write "Metal." Within this circle we draw another and in this small circle we write "Gold." We are led to see that all gold is included in metal, but that gold does not contain all metal.

Let us draw a large circle and write Fate; and in a smaller put Freewill. All our freewill becomes destiny because we are continually by our actions making our future fate. That which has been made we can modify, but our freewill is limited by it.

To use another illustration. We may imagine a ball set in motion in the larger circle, intended to strike us in the smaller. We cannot hinder the start of the ball, but we may use our freewill, and if we have sufficient skill, set another ball going which shall deflect the former. But to do this the will must be trained and active,—free-desire will not accomplish the purpose,—and it must be informed. For this reason it is necessary before making prediction to ascertain the will-power of the horoscope. It is right to assume that we have freewill where its use is necessary, because, even if we should not succeed, we shall have made the attempt, and in so doing added to our good fate.

It is wise not to make predictions until we are sure that all our premises are correct, and better to say things are probable. We must remember, too, that there are 'Wheels within wheels' and place our circle of fate inside one still larger, marking this "National Fate."

E. L. Foyster

IV.

If the events of this life are the result of our past thoughts, deeds, etc., how can we expect to alter them now? "As a man sows (has sown) so must he reap." In homely phrase, we made our beds—and we must perforce lie on them. We are now bearing the effects of causes we ourselves set in motion.

"Choose ye this day whom ye will serve." This, I take it, is applicable to our attitude towards the "evils" of our lives. We can serve God by bearing patiently, bravely, by overcoming self, by learning the lessons of the "evil" direction. We can bear like men, and like our Master we tread under foot every earthly taint, and rise above into purer air. As we conquer and rise, the higher man subdues the lower. Patience, charity, love prompt his actions, and he makes good Karma all along life's way, thus laying up a better inheritanc for future lives, until he attains to the perfect man.

No, I feel sure we cannot alter the set plan. That plan is the result of our past selves. "Character is destiny." Let man rise from his dead self, using that very self as his stepping-stone.

A man's horoscope is exact and unalterable as far as the events of life go—hence its *truth*. If we can hesitate, and chop, and prune, lopping this, and explaining away that, how can we convince the outsider? As Mr Clift suggests, rather teach loyalty to our horoscopes. Let us accept the good and evil equally; we believe in the former, let us do the same with the latter, always believing that behind every blow of fate is the compensating blessing.

Let us study our horoscopes. The back is fitted to the burden. In the horoscope are embodied not only the difficult situation but the "way out"—not only what we have been, but what we may become.

"Sun in Aries"

V.

Before we can hope to solve the mystery of fate and freewill, supposing it is possible to do so, we must give up the prevalent idea of looking on the subject from an entirely material point of view.

This material attitude is displayed in our conception of what is good or bad. It is incorrect to talk about good or bad fortune for there is no such thing. There is no evil in the world to any man, except that which comes from within himself. Influences which come to bear upon a man, whether they are so-called 'good' or 'bad,' are in reality colourless and take their colour from the recipient.

The following will illustrate what I mean:—Two men inherit fortunes. One of them from that moment becomes a slave of mammon and worships money to the end of his days; the other uses the money like a good steward in unobtrusive generosity. Thus for the first the so-called fortune was entirely evil, and for the second entirely good. We might liken fate to sunlight and ourselves to dirty glass through which the sunlight plays. Ugly hues are the result until we have cleaned the glass, when all remains beautiful.

As to so-called evil fortune, I must ask by what authority it is called evil. I am reminded of babies objecting to their bath or their dinner, both of which things are very good for them. If we were to ask them why they objected they would probably say that the bath was decidedly evil and they did not want it. I believe the influences which come to bear upon us from the planets, if such influences exist, might be classified as those we *do not* want and those we *do* want, instead of 'bad' influences and 'good' influences. It may be that ultimately we shall come to like those things that we call at the present time bad fortune, just as the baby grows to like its bath and dinner. Mark Tapley's enlightened attitude towards trouble is an approach to this.

Certainly the planets will move from one place to another and form various aspects, and if as astrologers believe their influence is absorbable by man, there is still no reason to definitely state that that absorption is compulsory. If it were so how can one account for sin. We can call their influence fate if we like for there is no way of altering its character or time of appearance. But the natural limit of such fate is outside ourselves, and alteration is possible within ourselves. St. Paul was possibly fated to be bitten by a serpent, but it had no effect on him. In fact it is likely that it did him good in this respect, that it afforded him another reason for giving Glory to God. In this case we have the operation of both fate and freewill, each in

its own place. All things work together for good to those who love God. Assuredly there is fate without, but freewill within.

The existence of freewill is in no way altered by the fact that it does not operate in the majority of people. Freewill is will liberated from the flesh. This liberation comes not from astrological knowledge or knowledge of any sort, but by exact and habitual practice of the teachings of Jesus Christ.

And so we come to the old question, "To be or not to be," and the answer is that slings and arrows are harmless things to the man who has been liberated from the world and lives in the spirit. For it is only in so far as we are of the world that slings and arrows hurt us. The man who is entirely liberated from the flesh (though still inhabiting it) is at one with all God's laws, and since God is entirely good all things are good to that man. Bad luck so-called is only bad because we are out of harmony with God's laws. Once completely in harmony all is good.

It must be mentioned however that harmony with God means disharmony with all that has been converted into evil by man. Hence the persecution of Saints. Probably all men come in for some of this evilised force from their fellows. But the saint affords the popular target for it, because he is hated by the world. For the most part he doesn't care twopence about it, indeed glories in it; and when necessary God causes him to walk out of prison and remain unharmed by lions. But as regards direct planetary influence nothing of it is evil to him, all being convertible within himself. That being so the natural limit of fate is outside ourselves and the domain of freewill within. Both are presumably facts, but they are perfectly compatible.

Donald S. Howland

OWING to various causes this month's issue is late, for which we ask our readers' indulgence.

Recent events give special interest to pp. 14-20, and we have therefore been obliged to postpone Mr Sutcliffe's article on "Why Good Aspects favour the Allies," but we shall give a fuller instalment next month.

Review

FRESH SIDELIGHTS ON ASTROLOGY: AN ELEMENTARY TREATISE ON OCCULTISM. By Major C. G. M. Adam; with a foreword by Alan Leo. "Modern Astrology" Office; *cloth*, 2*s*. 6*d*.

THIS interesting and thought-provoking little work is deserving of a hearty welcome by all who study the two subjects of which it treats, for it is filled with new ideas and suggestions. The author takes for granted on the part of the reader a fair acquaintance with Astrology and Theosophy, and then shows how each of these throws light upon the other, and how a knowledge of the two illustrates the evolution of man as a spiritual entity. In all probability not everyone, even among those who are both theosophists and astrologers, will be able to accept all the fresh sidelights and novel comments made by the author, but this need cause neither surprise nor regret, for we are all students approaching the subject from different points of view, and a multitude of investigators along different lines are more likely to discover the truth than if they took for granted the finality of the methods of past centuries and admitted nothing new.

There are several points of difference between the ideas contained in this book and Mr Alan Leo's *Esoteric Astrology*. The author agrees with Mr Sutcliffe in taking Neptune as the type of Buddhi or intuition and the World Teacher. This may of course be true, but the real difficulty seems to lie in getting any concrete evidence or even any modern authority to support the idea. The suggestion was put forward among a few students some years ago that when Mme H. P. Blavatsky so strangely excluded Uranus and Neptune from the domain of the other planets, and puzzled so many of her readers in doing so, perhaps she had at the back of her mind the idea that they belonged to what may be described as the two that lie beyond the five. If it was so, Major C. G. M. Adam receives support; but on the other hand Mrs Besant is said to incline to the opinion that Vulcan will ultimately turn out to be the true significator of Buddhi. That Neptune is the planet of the psychic faculties seems to be agreed, but opinions differ a good deal as to how far, in a spiritual direction, we can go beyond this. Major Adam and Mr Sutcliffe are weighty advocates, but we had better keep an open mind until more evidence is available.

A difficulty also presents itself in dethroning Mercury from its correspondence with Buddhi as given by Mme H. P. Blavatsky. In many of the mythologies and theogonies it is certainly Mercury with which the World Teacher is associated. Writing at a distance from

books of reference it is difficult to quote definitely, but Jesus-Mary, Hermes-Maia, Buddha-Maia illustrate the point, and there are many other parallels. The suggestion has been made that when the astrologer classifies Mercury as the planet of thought and the mind he is taking the actual planet as he finds it exerting its influence in the horoscope and in everyday experience; but that when occultists give it as the correspondence of Buddhi they are thinking *not of practical astrology at all*, but of that planet, or rather Planetary Logos, for which Mercury has been used as a substitute in the traditional and still invaluable septenary of planets.

Another point that has caused discussion and that is not yet settled is the marked divergence between the view taken of Venus by theosophists and that which is familiar to astrologers. The latter of course look to the planet for indications of the prospects of love and marriage, and they are supported in this by the mythologies, where Venus-Aphrodite is the goddess of love and beauty. But for the theosophist, as Major Adam writes, the planet signifies :—

"Metaphysics, astrology, the abstract sciences, and all things pertaining to the higher mind or vehicle of synthetic or abstract thought as opposed to the analytical or concrete thought of the lower sub-planes. The Venus Ray is the astrological Ray."

The author does not accept the view held by some that Uranus is the octave of Mercury or that it has Aquarius for its house; he regards it as a synthesis of all the planets except Neptune, but chiefly of Mars and Saturn. Mr Hiram Butler nearly thirty years ago gave Aries as the sign of Uranus, a suggestion that has not attracted sufficient attention among astrologers; and Mr Leo's works have expressed the view that it combines the coldness of Saturn with the energy of Mars and the mentality of Mercury.

Major C. G. M. Adam has abundantly fulfilled the promise of his title in throwing fresh sidelights on astrology; and those who are interested in these matters will miss much food for thought if they fail to read this book.

Fresh sidelights are also thrown upon the fascinating question of the planetary Rays and the problem of whether they can be discovered by an inspection of the horoscope, while the colours associated with the planets are rearranged in a novel manner.

H. S. GREEN

HORARY QUESTIONS.—"I would like to know," writes a correspondent, "whether you or any of your staff have anything tangible in the way of experiences to substantiate the text-book theories respecting the influence of the 'terms' and 'decanates' that the planets happen to be in any figures for horary questions."

Letters to the Editor

SATURN IN GEMINI

DEAR SIR,

I was clearing up some old papers to-day and was surprised to find some type-written notes of mine made in 1913, three years ago, which were to be published but were not. I quote from them as I had forgotten that I had written them :

" The influence of Saturn in Gemini has always been potent in " European international affairs especially in regard to the Christian " Nations and the Moslems.

" Saturn entered Gemini in July 1912, and in October 1912 the " Balkan States and Greece went to war with Turkey. On November " 30th Saturn by retrograde motion fell back into Taurus and a few " days later the armistice was agreed on. When Saturn turned direct " the war broke out again and Saturn will once more enter Gemini on " March 26 1913 and will not finally leave the sign until May 1915.

" The last period Saturn was in Gemini was from May 24 1883 " to July 5 1885, and in 1883 it has been said: 'Complete anarchy " ' prevailed in Armenia. The Turkish authorities lost all control over " ' the Province. Trade caravans were persistently pillaged and foreign " ' consuls were insulted. The tribe of Malison, numbering 60,000, " ' made a raid on Scutari, but were repulsed by the Turkish troops.'

" But the main event of this period of Saturn's visit to Gemini " was the British reverse in the Soudan and ' the tide of the Mahdist " ' war had risen so rapidly that it threatened not only the overthrow of " ' the Khedive's rule, but also to invade Egypt itself.' The beginning " of 1885 saw the fall of Khartoum and it was then that Chinese " Gordon was put to death, a great blow to British prestige in the " Moslem world.

" In an article in MODERN ASTROLOGY that appeared some years " ago (p. 490, Vol. VI., 1909), I pointed out that Saturn in Gemini " affected Great Britain far more than when it transited Aries, and " *now that Saturn is again in Gemini England will have a great* " *struggle to ward off war and may fail and all Europe may become* " *a great battlefield before Saturn leaves this fateful sign.*

" The Riel rebellion broke out in Canada in 1885.

" The next previous visit of Saturn to the sign Gemini occurred " from about last of July 1853 until this planet finally passed on to the " next sign in May 1856. Russia declared war on Turkey on " November 1 1853 and in 1854 the Crimean war commenced with " England and France against Russia and continued until peace was " made in 1856.

" The next previous period of Saturn in Gemini was from " June 8 1824 to July 22 1826. It was during this period that the " Turks devastated Greece and butchered thousands and thousands " of the Greek population and carried women and children into

"captivity. There are many points that might be brought out in "regard to the effect of Saturn in Gemini in relation to European "politics, but lack of space prevents, for it would necessitate my "writing a short history of European affairs for the last ninety years "and without that we can now test it ourselves by watching the "present transit of Saturn through Gemini."

I am not recalling this unpublished prophecy to gain any fame as a prophet, for I long ago came to the conclusion that Astrology can never be helped by successful predictions, but solely with the idea of trying to get your readers to look into this sign of Gemini as ruling European nations—and I might say all *civilised* nations as opposed to nations like Turkey, etc. If I am correct in my contention you will see peace established in Europe in 1917 when Jupiter enters that sign and not before. See article in MODERN ASTROLOGY already referred to entitled "Ruling Signs of Cities and Countries" published November 1909.

Yours truly,

Mount Stephen House, Field, B.C. STUART ARMOUR

THE PRENATAL EPOCH

DEAR SIR,

There is between the Editor of the *British Journal of Astrology* and myself a little difference on which I should very much like you and your readers to express your opinion.

Having noticed that this gentleman advertised in his magazine the prenatal epoch as a means of rectifying nativities, I wrote to him some time ago, mentioning that, for technical reasons, I thought it was impossible to obtain the *exact* time of a birth, when that time was unknown or only approximately known, by the prenatal epoch—or in fact by any other method.

To prove my assertion, I proposed to him the following test: that he should determine the exact birthtimes in the two cases given below.

TWINS

Latitude (geographical) of birthplace		48° 50′ 59″ North [1]
,, ,, of place of conception		
Longitude of above		0h 07m 05s, 56 East of Greenwich [1]
Sex	"A" female	
	"B" male	
Year of birth	1907	
Month ,, ,,	October	
Day ,, ,,	10th	
Approximate birth times [2]	"A" 1.22 p.m.	Paris mean time
	"B" 4.53 p.m.	

[1] These are the bearings of the house where birth took place. I reckoned them myself with a sextant. As I have not kept a copy of my letter to the Ed. *B.J.A.*, and misplaced my notes on the subject, I have had to take the bearings a second time, so that the above data may perhaps slightly differ from those I gave him.

[2] For the same reason, *viz.*, loss of notes, these times are different from those given to the Ed. *B.J.A.* But it is of no importance for the test, as will be seen.

The interesting point lies in the fact that *the* EXACT *birthtimes of these twins have been published some years ago in a magazine.*

Their accuracy is indisputable, the father, who was well aware of the importance of the fact, having himself recorded the births with a reliable chronometer. I have only altered the *exact* times, in the above data, to *approximate* times, within the margin of error in ordinary birth-records.

This is, I think, a straightforward test.

The fact that the *exact* birthtimes have been made public years ago does away with all idea of prejudice on any side in checking results. It is exactly like working a problem in algebra, given in a text-book, and then looking up the answer at the end of the book.

Yet, referring to my letter in the November number of the *B.J.A.* the editor refuses to take up my challenge on the pretext that this test is "absurd and ambiguous": (I may perhaps mention that he does not publish my letter and data). He says that "the epoch alone will not determine the birthtime when the time is not known, and that an estimated time must first be obtained by reference to past events." Sepharial, in his *Manual of Astrology*, revised edition, does not mention anything of the kind. And, secondly, I gave the Ed. *B.J.A.* *estimated* times, so that the times are not "unknown" as he says.

Nevertheless, to tempt him if possible to accept the challenge and prove the merits—or demerits—of the prenatal epoch as a method of rectification, I am quite willing to give him here such information as I possess and as he says he wants: I hope it will prove sufficient. "A" died on November 28th, 1907, in Paris. Nothing of particular importance has happened to "B" or to his parents; but I wonder how the Prenatal Epoch could be used to rectify the birth-time of a baby two or three days old. What events could the Ed. *B.J.A.* expect to have happened?

His refusal it seems to me proves three things:

(1) That when the exact birth-time is known to the astrologer, it is always possible to fit an epoch to it.

(2) That when the birth-time is not known, or only approximately known to the parents or native, any epoch will do, because there is no means of control.

(3) That the prenatal epoch is useless for rectifying purposes as it cannot stand an absolutely legitimate, honest and severe test.

I leave the decision to you and your readers, and only hope, in the interests of the science, that the editor of the *B.J.A.* will take up the challenge and prove the reliability of his method.

Believe me, dear Sir,
Yours sincerely,
G. L. VIGNEAU

7, Rue de Bannplais,
Paris IIe.
11/11/'16.

Astrology for Beginners

PERSONAL APPEARANCE

(*Continued from page* 394)

THE third fixed sign is Scorpio (♏), a sign ruling not only the scorpion but the serpent, and when at a person's birth this sign rises in the East, it gives a long body and the spine beautifully curved inwards at the waist; the movements are sinuous and graceful, and just as the serpent progresses forwards by moving its body from side to side, so does the Scorpio person when walking, twist himself from side to side, while keeping the head erect and still.

The head is squarish in shape, the hair grows low on the brow, the eyes which are usually dark, have an exceedingly intense look in them, as though looking through and beyond that which is purely material, and the eyebrows have a ruffled appearance. The nose is often aquiline, the mouth large, the teeth strongly made and well-shaped, and it is seldom that the jaws are not markedly square. The hair has many tones of colour in it, and if brown is the predominating colour, streaks of auburn will also be in evidence, the effect being that of a sun-burnt look, and the texture is often coarse and curly. The throat is full and muscular.

The body itself is strongly made and the shoulders are square; the hands are strong and bony and never plump, and the fingers are square at the ends. The skin of the body is not white, but is usually swarthy, sometimes even dirty-looking and void of colour in the cheeks; in fact, a peculiar duskiness and darkness seems often to shade the face of the Scorpio person.

Speaking generally, the spine is particularly strong, although, curiously, many hunchbacks and otherwise deformed people are found with Scorpio rising. A peculiar wise and old-fashioned look is to be seen on very many.

As the Scorpio person feels very intensely, even so does he speak, and his words as a rule, are full of power and conviction and uttered in a tone of tragedy when he is deeply moved.

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