

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.

Founded by ALAN LEO

**Edited by Mrs. ALAN LEO
and
VIVIAN E. ROBSON, B.Sc.**

Modern Astrology

Founded in 1890

UNDER THE TITLE OF

"THE ASTROLOGER'S MAGAZINE"

CONTENTS FOR MARCH, 1928.

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| | PAGE |
|--|----------|
| THE EDITOR'S OBSERVATORY: Reincarnation and Karma | - 65 |
| INTERNATIONAL ASTROLOGY: The Spring Quarter—The New Moon | 69 |
| THE HOROSCOPE OF EARL HAIG | - - - 72 |
| ESOTERIC ASTROLOGY: by Alan Leo | - - - 75 |
| RESULT OF CAPRICORN COMPETITION | - - - 80 |
| THE RELATIONS BETWEEN ASTROLOGY AND BEAUTY: by Sagittarius Grex | - - - 81 |
| THE ASTROLOGER'S NEW YEAR: by Esmé Swainson | - - 89 |
| REVIEWS | - - - 92 |
| CORRESPONDENCE | - - - 94 |

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A CAPRICORN TYPE.

(See letter on page 80.)

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NEW SERIES.

MARCH, 1928.

[No. 3

The Editor's Observatory

"Ye are not bound ! the Soul of Things is sweet,
The Heart of Being is celestial rest ;
Stronger than woe is will : that which was Good
Doth pass to Better—Best."—*The Light of Asia*.

IT has often been a problem to me how any deep thinking astrologers can deny the great truths of Reincarnation and Karma. Perhaps astrologers more than any other class of students must study the why and wherefore of things ; and when they see Saturn placed in the second house and badly afflicted, they know it means a life of poverty in spite of all one's endeavours. Or again, there is a map in which no mind is shown, another with a brilliant intellect, a third with a crippled back, or blind, deaf and dumb, still another showing some terrible complaint such as Lupus, which ravages the face. How they can understand these things and believe in a God of Love I do not know !

One tells me that if you have a wretched, miserable existence here, it is made up to you on another star!!! But if I were deaf, dumb, blind, or crippled from my birth and suffered terrible pain, even a thousand years of future bliss couldn't wipe out my present misery. Some have even gone so far as to say that God has favourites, which seems very unjust and even cruel, for if he showers joys upon one of his children and afflicts another with misery from birth, the injustice

of such things would cause me to become an atheist. I believe in the words of the Christ: "Be not deceived, God is not mocked; as a man sows, so must he reap." Perhaps I go even further than most, for I believe there is not one unhappy hour or misshapen day but we **owe it to ourselves**, and there comes in the doctrine of Reincarnation. As Sir Edwin Arnold says in *The Light of Asia*:

"Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,
Its tire of tears, its nave of nothingness."

If we break physical laws we suffer—if we break God's laws we suffer—but **we suffer from ourselves**. To me Astrology is the proof of Reincarnation, and Karma or Destiny; without it I fail to understand the inequalities of the human race and the world as it is around us. Truly the Buddha said, long ages before the Christ:

"The Books say well, my Brothers! each man's life
The outcome of his former living is;
The bygone wrong brings forth sorrows and woes,
The bygone right breeds bliss."

It seems curious that when to the Western world these vital truths are again being presented, they are not even more readily received and understood; but the fact is many people view the subject from the personal standpoint and find it uncomfortable "I do not want to come back," is often the cry, as if the great Law of the Universe paid any attention to our puny wishes. Law is Law, and does not change because we like or dislike it. The doctrine of successive reincarnations explains what is otherwise inexplicable, for no other attempt to solve the mysteries of terrestrial life is at once so reasonable and so just, commending itself to intellect and heart alike. It is indeed only by a recognition of the law of re-embodiment that we can account for one man being a genius and another an ignoramus or an idiot. It is obvious to any thoughtful mind that while Reincarnation cannot be proved to the physical senses yet as a reasonable hypothesis it must commend itself to the intellect as the only theory extant which will meet the facts of human life and explain them. Otherwise,

the world around us becomes a chaos, and life's problems wholly inexplicable.

The first step towards the realisation of Reincarnation is to comprehend clearly and understand intellectually the views held by people recognising that doctrine as explaining the evolution of the soul. Now in Esoteric Astrology, no purpose worth speaking of can be served by studying only the outward form or the externals of truth ; and until students fully grasp the fact that the growth and development of the human soul is accomplished by means of successive returns to physical life, the *pivot* on which the wheel of Destiny turns will be wanting. For the esoteric teachings of Astrology are drawn from the ideas of Reincarnation and Karma, and if these factors be left out in our conception of this, the greatest and most occult science we have, our study must necessarily be fragmentary and imperfect—the main feature will be missing. No intelligent astrologer who correctly apprehends the idea of re-birth, and who seeks to apply it to any horoscope under consideration, can possibly fail to believe in it eventually.

In studying the active expression of the law, *i.e.*, Astrology, we see that all evolution consists of an evolving *life*, passing from form to form as it evolves, and storing in itself the experience gained through these forms. One life—many forms ; thus when the life has expanded beyond the form, or when in other words the man has succeeded in ruling his stars, has surmounted present limitations, he passes out of the form which has now become a barrier, a hindrance, an encumbrance, to emerge again later on clad in a finer vehicle, or, as represented by Astrology, with a better horoscope.

If we could put aside Reincarnation, then predestination in its most hideous aspect would have to be admitted, for then the purpose of life and its manifestations would be hidden ; but accepting re-embodiment, and Karma or Destiny, we can see the law of evolution working out the gradual ascent of humanity, so that the savage can, **in process of time** and by repeated earthly experiences, evolve the qualities of the noblest hero or saint.

To the astrologer, the great law of causation under which re-births are carried on must be of supreme importance. The Eastern nations call this Karma, which is a Sanscrit word literally meaning action.

Thus all actions are effects flowing from preceding causes ; for no one life is isolated, but is the child of all the lives before it, the parent of all the lives that follow it. Anyone interested in this short and insufficient outline of so vast and mighty a subject would do well to study for himself the great law of action and reaction on which the science of Astrology is based.

BESSIE LEO.

For the first time in the management of this magazine, which is nearly eleven years, Mrs. Alan Leo, Editor, is appealing to readers for a little financial help. She would like two more pages in the magazine, but cannot afford the extra expenditure herself.

The magazine has never quite covered expenses, and in Mr. Leo's time articles for it were *given*, most of them now have to be paid for, sometimes rather heavily ; but the work has been a labour of love for the sake of its great founder. Since Mr. Leo's death it has been very uphill work ; books which he wrote some years ago, then cost £80 each to print, they now cost about £200 each. If any readers feel desirous of helping the magazine forward will they send a small donation for that purpose ?

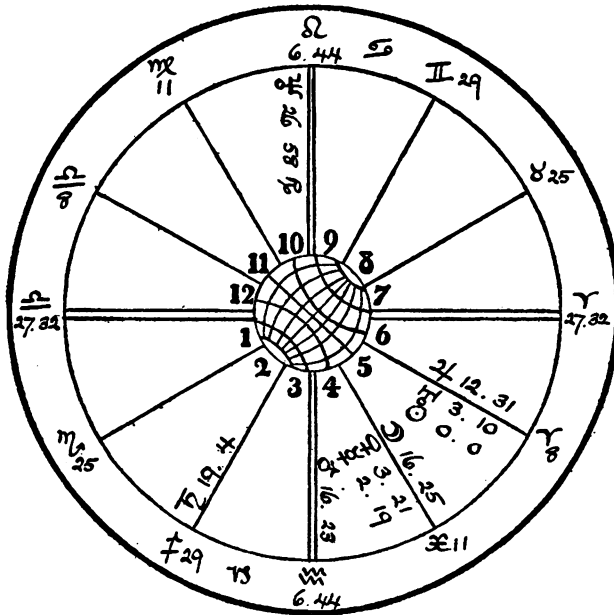
Think of what we might do if every subscriber put aside one penny weekly towards the upkeep of the magazine !

THE last month or two has witnessed several serious murders or murder trials, such as the " Flat Murder " in Pembridge Square, the Driscoll case, the arrests in connection with the murder of P.C. Gutteridge, the recent bank murder, and others. This increase in crime is due chiefly to the conjunction of Mars and Saturn in Sagittarius in December and the position of these planets in the subsequent mundane horoscopes. In the map for the Winter Quarter, which rules until the end of March, Saturn and Mars were conjoined with the Moon in Sagittarius on the cusp of the fifth house, while the Sun was squared by Jupiter and Uranus in the eighth.

International Astrology

THE SPRING QUARTER

Sun enters Aries, 20th March, 1928, 8.44 p.m.



| | x | xi | xii | ii | iii |
|------------|--------------------|---------------|--------------|----------------|------|
| (2) | ♈ 20 | ♏ 23 | ♈ 18 | ♏ 6 | ♏ 10 |
| (3) | ♏ 6 | ♈ 7 | ♏ 2 | ♏ 23 | ♏ 29 |
| (4) | ♏ 8 | ♈ 8 | ♏ 28 | ♏ 13 | ♏ 23 |
| (5) | ♏ 10 | ♏ 6 | ♏ 1 | ♏ 26 | ♏ 9 |
| (6) | ♏ 24 | ♏ 29 | ♏ 1 | ♏ 29 | ♏ 21 |
| (7) | ♏ 8 | ♏ 11 | ♏ 11 | ♏ 7 | ♏ 5 |
| (2) Berlin | (3) Constantinople | (4) Leningrad | (5) Calcutta | (6) Washington | |
| | | (7) Canberra | | | |

THE Sun enters Aries in the fifth house throughout the greater part of Europe, in fairly close conjunction with Uranus and semi-square with Mars. This is not a very auspicious position for the various Parliamentary bodies and Governments, as it threatens splits, a too autocratic use of power, and hasty or ill-considered legislation.

Theatres and places of amusement will suffer ; they will be the subject of new and unpopular legislation, probably in the form of taxation ; new plays will prove failures ; and there will be a disastrous fire or explosion. The birth rate will be extremely low, giving rise to criticism and discussion, while infantile mortality will be heavy. The elevation of Neptune indicates an increased Socialistic activity, together with loss of power to the Government, and if a General Election occurs during the year, as appears likely, a Socialist Government will be elected.

Saturn in the second house afflicting the Moon will bring an unpopular Budget. There may be some lightening of taxation on property ; but places of amusement and sports or recreations will suffer, and there will be further restrictions on imports. Public health will be much better than usual during the quarter, and beyond an outbreak of influenza, there will be little illness. Scandals are threatened in high circles, and the opposition of Neptune to Venus will cause a death amongst European royalty, and the death of a famous musician.

In Australia the rising of Uranus again threatens strikes and labour disputes, while Saturn afflicted in the ninth house indicates a shipping or transport disaster, together with a falling off of foreign trade.

The ingress falling in the eighth house at Washington, denotes deaths among politicians and Government officials.

NEW MOON

21st March, 1928, 8.29 p.m.

| | x | xi | xii | i | ii | iii |
|-----|--------|--------|--------|---------|---------|-----------|
| (1) | ♈ 4.1 | ♏ 8 | ♎ 5 | ♈ 25.35 | ♏ 23 | ♏ 26 |
| (2) | ♈ 17 | ♏ 20 | ♎ 15 | ♏ 5 | ♏ 2 | ♏ 7 |
| (3) | ♏ 3 | ♎ 5 | ♏ 0 | ♏ 21 | ♏ 21 | ♏ 27 |
| (4) | ♏ 5 | ♎ 6 | ♎ 26 | ♏ 11 | ♏ 9 | ♏ 20 |
| (5) | ♏ 7 | ♏ 4 | ♏ 28 | ♏ 23 | ♏ 29 | ♏ 5 |
| (6) | ♏ 22 | ♏ 27 | ♏ 29 | ♏ 27 | ♏ 21 | ♏ 19 |
| (7) | ♏ 5 | ♏ 8 | ♏ 8 | ♏ 5 | ♏ 2 | ♏ 2 |
| ☉ D | ♏ 0.59 | ♏ 3.16 | ♏ 4.34 | ♏ 17.11 | ♏ 12.45 | ♏ 19.5 |
| | | | | | | ♏ 3.14 |
| | | | | | | ♏ 26.57 B |

THIS map is almost identical with that for the Sun's ingress into Aries, the chief difference being in the Moon's position. This similarity renders the Quarterly Map of even greater significance than usual, for the "New Moon of the Year," that is, the New Moon falling nearest

to the Vernal Equinox, has always been considered of the greatest importance, and second only to the ingress itself.

The Sun, Moon and Uranus are here within four degrees of the cusp of the sixth house, and probably exert their influence through that house instead of the fifth as in the ingress. This indicates danger of labour disputes at home and in the more westerly parts of Europe, and there are likely to be railway strikes, together with numerous railway, shipping and aviation accidents. In all other particulars, both here and abroad, the map is simply a repetition of the Quarterly figure.

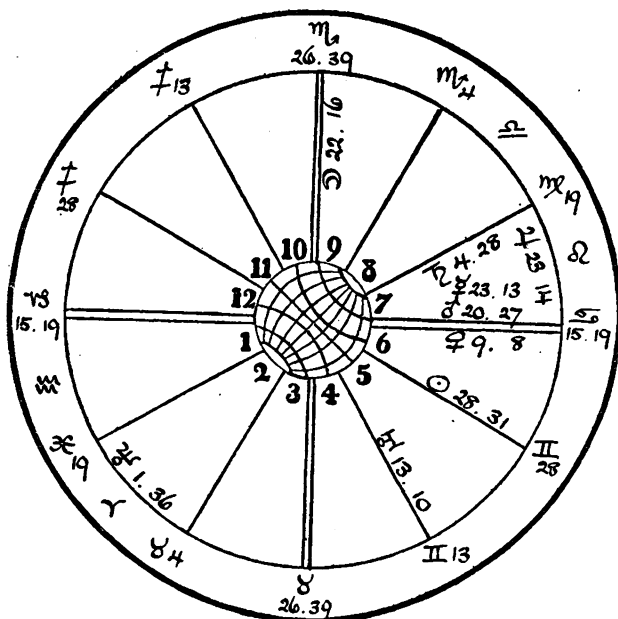
THERE can be no doubt that Judicial Astrology, or the knowledge of future events by the study of the stars, was received and practised by all the ancient Jews, Persians, and many of the Christians, particularly the Gnostics and the Manichæans. The persons now spoken of thought that the planets were the *signs*, that is, gave information of future events, not that they were the causes of them—not that the events were controlled by them. For between these two there is a great difference.—HARGRAVE JENNINGS.

From Alan Leo's Scrapbook.

A LIBEL action brought by Mr. Mitchell Hedges, the explorer, against the *Daily Express* ended on 14th February in a verdict for the defendants. This was shown in the map for the January lunation by Venus conjunction Saturn in the sign Sagittarius, Venus being ruler of the ninth house, that of both exploration and newspapers.

AN anonymous gift of £500,000 was made to the Chancellor of the Exchequer, to accumulate towards repayment of the national debt, and several smaller sums were added by other donors. This is a result of the January conjunction of Jupiter and Uranus, which fell in the second, or money, house in sextile to the Sun.

The Horoscope of Earl Haig



DECLINATIONS

| | | | | | | | | | | | | | | | |
|-------|------|-------|------|------|-------|-------|-------|------|---|---|---|---|---|---|---|
| ♄ | ♅ | ♆ | ♇ | ♈ | ♉ | ♊ | ♋ | ♌ | ♍ | ♎ | ♏ | ♐ | ♑ | ♒ | ♓ |
| 23N27 | 22S8 | 22N41 | 24N2 | 23N3 | 14N41 | 11N32 | 22N23 | 0S37 | | | | | | | |

ACCORDING to the register of birth, Earl Haig was born at 9.45 p.m. on 19th June, 1861, at Edinburgh, for which time the above map has been calculated. There has been some confusion in regard to this birth-time, owing, apparently, to a remark made by Earl Haig's sister that the real time was earlier, and a horoscope calculated for 8.32 p.m. has also been published, but from the point of view of directional influences it is much less likely.

The present horoscope shows Capricorn rising, with Mars setting, and the Moon in the martial sign Scorpio on the midheaven in trine and parallel to Mars, a clear indication of a military career.

The rising of Capricorn and the position of the ruler in Virgo adequately account for Earl Haig's outstanding characteristics of thoroughness, determination, simplicity, frugality, and attention to detail. Five planets angular, and four of them in cardinal signs, with a cardinal sign rising, were certain to lead to fame and high position, though the reserved, rather shy, and sensitive nature of many of the positions indicate that fame as such was unsought and that duty bulked much more largely in the mind. Jupiter angular in Leo in sextile to the Sun earned him his nickname "Lucky Haig," and to this position in part was probably due his deeply religious outlook.

Earl Haig's great activities on behalf of the wounded and unemployed ex-service men during the latter years of his life are most probably to be accounted for by the position of the Sun in the sixth house, in sextile to Jupiter; Mercury, ruler of the sixth, being at the same time in semisextile to Jupiter and in trine to the Moon.

The chief significator of death is Venus, which rules the greater part of the eighth house, and also the fourth. Being in Cancer, Venus denotes death at home or among domestic surroundings, and that it took place at the house of a relative is indicated by the rulership of Venus over the third house. The semisquare to Jupiter and sesquiquadrate to the Moon in the death sign Scorpio implicate these planets, which are signifiers of the heart failure that was the actual cause of death.

The progressed horoscope as at 19th January, 1928, is as follows:

| | | | | | | | | |
|---|--------|---------|---------|--------|--------|--------|---------|--------|
| | x | xi | xii | i | ii | iii | | |
| | ♊ 29 | ♋ 21 | ♌ 2 | ♍ 9 | ♎ 28 | ♏ 13 | | |
| ☉ | ♊ 2.13 | ♋ 28.49 | ♌ 21.58 | ♍ 0.32 | ♎ 2.48 | ♏ 6.27 | ♐ 11.30 | ♑ 16.5 |
| ☽ | | | | | | | | ♒ 1.08 |

The Sun is within about half a degree of the conjunction of Mars, and Mercury is in square to the radical Moon, while Venus, progressed into the eighth house, is close to the opposition of Neptune. Mars is in exact parallel with Saturn at birth. By converse direction the Ascendant was separating from the conjunction of the Moon. If the birth-time were a few minutes later the direct ascendant would be in opposition to Uranus, which is afflicting the progressed Moon, and the converse ascendant in square to Jupiter,

both directions being quite appropriate to the cause and suddenness of death.

I am indebted to a friend for the following item that appeared in a newspaper early in February :

It is a coincidence that my brother-in-law, Henry Hensman Gibbon, whose obituary notice appears in *The Times* of February 4th, was born on the same day as Lord Haig. They entered Sandhurst together and were in the same "ride" there, passing out into the cavalry, one into the 7th Hussars and the other into the 8th Bengal Lancers. And now they have died within one day of each other.—
Mrs. SAVILE TUCKER.

V. E. R.

THE King of Afghanistan was taken ill in February with an affection of the throat. At the January New Moon Saturn, the planet ruling Afghanistan, was in conjunction with Venus, ruler of the throat, and both were afflicted.

AN important step towards industrial peace was taken on January 12th, in London, when a representative group of employers met the General Council of the Trade Union Congress. ♃ was in ♀28♌♄♋30♌♋♌23, ☉♌21, though squared by ☿.

THE violent conjunction of Mars and Saturn in Sagittarius, the sign opposite to that ruling Belgium, was followed on 17th January by an explosion in the Royal Palace at Brussels, in which Prince Leopold, the heir to the Belgian throne, narrowly escaped injury.

THE January New Moon fell in the artistic sign Aquarius in the fifth house, the house of art and places of amusement or instruction, in sextile to Uranus and Jupiter. This was followed by Sir John Lavery's gift of pictures, valued at £25,000, to the new Belfast Art Gallery.

Esoteric Astrology

By ALAN LEO

(Continued)

CHAPTER VIII.

THE PROBLEM OF CASTES AND CLASSES

THERE are two primary divisions of caste, dvija, twice born, and advija, not twice born. The latter is the shudra, the servant of all beings. The former is he who has been born from or by means of two kinds of sacrament. This class is subdivided into brahmana, kshattriya, and vaishya by correspondence to A.U. and M. The two kinds of consecration are the Satya, true or real, and the asatya, false or apparent and conventional.

PRANAVA-VĀDA, I.165.

The general classification of four primitive castes is simple and will be familiar to most readers: Brahmana, the teacher, whether of sacred or secular wisdom, Kshattriya, the ruler, statesman, fighter, man of action, Vaishya, the merchant and agriculturist, Shudra, the serving and labouring class. At the beginning of the Aryan race, only the first three of these castes existed, and they were allowed to intermarry among themselves, but were forbidden by the Manu, the divine head of the race, to do so with non-Aryan people, in order to keep the race unmixed. The Shudras were simply those who were not Aryan.

From such a simple beginning the caste system in India has increased until it has lost its original significance. This great increase in the number of castes may be compared with the equally remarkable increase in the number of Christian sects in the world to-day.

In both cases sub-division has gone on under the influence of the fifth race and especially of its fifth sub-race, the spirit of which makes for individualisation, separation and independence. In both cases also the result is partly good and partly evil: good in so far as it

promotes the growth of self-reliance and increased specialisation,—evil in so far as it leads to rivalry and jealousy. There are two contrasted types of mind in the world; those whose natural tendency is towards combination and collective action, and others who work best separately. Human evolution begins with early forms of civilisation in which groups of people, tribes and nations, act together as a whole; this then passes into the stage of individual independence and separateness, where the lesson is learnt of the value of each separate self, especially under the influence of the egotistic fifth sub-race. Both these types still exist in the world, and their work is not yet finished. Those who have learnt separateness have before them the difficult task of accomplishing a higher form of unity, and of carrying onward into that type of civilisation the lessons learnt while separate, while those to whom union and collective action are easy have to evolve what for them are the equally difficult characteristics of individualism and independence. Both these types will be combined in the civilisation of the future, and only those who can combine them will pass on into it.

If we look abroad over the whole world, we shall easily recognise, that four social classes similar to the four castes exist almost everywhere, the priest and teacher, the ruler and fighter, the merchant and labourer. These are natural divisions, due to difference of character or of occupation or of both; and while we cannot reduce the number very much if the classification is to have any real value, it is quite possible to extend it by recognising distinctions within the four classes just as the astrologer mentions four elements and then subdivides each according to the three gunas so that twelve distinct groups result. It seems highly probable that the astrological analogy is what really should be followed in this question of castes and classes, that there are actually no other divisions of humanity than those which correspond to the planets and the zodiac; and that all other alleged distinctions are unreal. No convinced astrologer is likely to doubt this proposition in his heart however many difficulties he may see in its practical application; but because of the wide divergencies of opinion in the world and the great complexity of the subject, it is necessary to look at it from various points of view.

From one of these points of view the four castes may be looked

upon as four stages that have been or are being passed through by the human race in the course of its evolution. Primitive man in uncivilised communities and the very lowest of the population in the great nations represent on an average souls that have emerged from the animal kingdom within times that are comparatively recent in the long history of the human race ; and who have therefore had a relatively short experience in human bodies. This is the Shudra.

The Vaishya or trader is a stage higher than this, for to the willing obedience and faithfulness of the server he is expected to add ability for the acquirement and wise distribution of wealth and goods, and the incarnations through which the soul passes at this stage are intended to enable it to acquire this ability.

The Kshattriyas or rulers, administrators and warriors, have in theory at least, advanced beyond these stages, and are now acquiring and exercising the ability to rule, to organise, to protect, to order, and so on.

The Brahmana, the teacher and priest are, or rather should be, souls who have gained the virtues and powers of the other castes, and who are learning to exercise those of their own, unselfishness, brotherhood, piety, wisdom, justice, scholarship.

The group or chain of globes of which our earth is one is the fourth of its kind : our earth is the fourth globe in the chain, and the evolutionary wave has passed three times round the chain and is now in the middle of its fourth round. This is the basis of the four castes ; they mark the stage of evolution we have reached.

Beyond the Brahmana there are other stages, but they are not called castes because only very exceptionally advanced souls have as yet reached them.

When studying the problem of castes and classes, the aim of the astrologer is, of course, to apply the subject practically to the horoscope ; but before doing so, it is important to remember the distinction between Individuality and Personality. The Caste of the Individuality, the immortal, spiritual Man who has passed through many incarnations depends entirely upon his character and his stage in evolution, as just described, and whatever it may be at any given period, it is unalterable except by the slow process of soul growth and the increase of experience.

It has nothing directly to do with education, social position or wealth, gains or losses, rises or falls in the social scale; these do not alter it in any way. The approval or disapproval of the king, the priests, the people, has no power to alter it.

Although this is true however, such matters as these are nevertheless of importance indirectly; for the accounts given by occult investigators show that, on an average, the more highly evolved souls are to be found among the higher classes of a nation and among the more progressed nations, and the less evolved souls among the lower classes and the less civilised nations. But this is only true when a broad average is taken, and there are many exceptions to it. If it were invariably true, the whole question would be simplified, because the outer circumstances of birth and position would then be accurate indications of the age of the soul. The same investigators also report that a soul who has been born in the priestly or royal class many times has sometimes a birth that is neither royal nor learned, and that very often a strong and advanced soul takes birth in the lower classes or in a very unprogressed nation or tribe, either because of some special Karma, or in order to accomplish some necessary piece of work; and that *vice versa*, what may be described as a middle class soul may be sometimes born as a monarch.

Those who are priests or teachers at heart are occasionally born as kings: those who are in the Vaishya stage appear here and there in the upper classes; others who are really Shudras sometimes invade the middle classes; and in a large number of cases, souls who are really in the savage stage of evolution are born in the slums of great cities and in highly civilised nations.

When the soul is born into a class higher or lower than that to which it belongs by its position in evolution, there will be some degree of conflict or contrast between the person's character and his surroundings: he will be decidedly superior or inferior to the average of his class in some respects though not necessarily in the whole of his characteristics. In such a case there will be found some discrepancy between sign position or character, and house position or fortune, and a synthesis of the former will be distinctly stronger or weaker than that of the latter.

The strongest and most highly evolved souls who are altogether

beyond the average, usually exhibit planetary characteristics rather than those which pertain to signs and houses ; and this is accompanied by the planet to which they belong being placed very strongly in the horoscope. Below these comes the class of average souls with whom a synthesis of sign position may give results superior, equal or inferior to a synthesis of house positions, according to the Karma of the present Personality.

The lowest class of youngest souls live more under the houses than the signs ; there is much inharmony in the horoscope in many cases, and in others indifference or mediocrity or great contrasts of strength and weakness.

If from the Individuality we turn to the problem of the caste of the Personality, it will be found to be surrounded with many difficulties. The caste of the Individuality depends entirely upon its position in evolution, and if it were fully represented by the Personality the same would be true here. In this case, however, there is no denying that the general status of the Personality is enormously influenced by the circumstances of birth, by training, by education, by social position and by influences that are brought to bear upon each man by his environment during the whole of his life. Fundamentally caste always depends upon the real inner character of the man, regarded as a personal soul, and not upon wealth or education or position, but because these go to make up his environment, by which he is influenced and through which he gains experience, they are extremely important and cannot be ignored. So even in the Personality there are two different standards of caste, that of inner character and that of outer circumstances, which are "the true or real, and the false or apparent and conventional," referred to in the quotation from the Prana-Vāda given at the head of this chapter.

End of Section I.

SIR ROBERT FULTON FULTON (*né* Robert Fulton Rampini) died on 15th October. Born on 23rd August, 1844, in Edinburgh, he entered the Bengal Civil Service in 1864, and became an acting Puisne Judge of the High Court, Calcutta in 1888, becoming Puisne Judge in 1893. From 1888 to 1893 his progressed ♂ passed from ♀ 22.17 to ♀ 25.27 in conjunction with the radical ♀ in ♀ 25.38, a configuration often denoting prominence in law.

Capricorn Competition

To the Editor, MODERN ASTROLOGY

DEAR SIR,—There were ten valid entries for the Capricorn Competition, and the prize-winning portrait is published in this issue of MODERN ASTROLOGY. The prize of £2 2s. has been forwarded to the sender, Mrs. Cantrill, 716, Chester Road, Stretford, Manchester.

Of all the horoscopes submitted, not one had ♄ on Ascendant with ♄ in ♄. One had ♄ on Ascendant with ♄ in ♄; two had ♄ on Ascendant with ♄ in ♄; one had ♄ rising in ♄; one had ♄ rising in ♄; one had ♄ rising in ♄; two had ♀ ruler in ♄; one had ♂ ruler in ♄; and the winner had ♄ on Ascendant with both ♄ and the hypothetical ♄ in ♄ in the Ascendant, so that, whichever of these is regarded as ruler, the ruler was in ♄. In addition both the ☉ and ☿ were in ♄ bringing the influence of the sign out more strongly. The Sagittarian influence is nevertheless also well marked.

* * * *

For the next portrait competition, I am departing from the method adopted in the six earlier competitions. In place of requesting horoscopes conforming to a certain type, on this occasion I offer a prize of two guineas (£2 2s.) for the portrait of the person most nearly resembling the portrait published in this issue, submitted before 31st December, 1928. Portraits should be unmounted and preferably busts, not full length. Entrants should send a certificate similar to the following: "I hereby certify on soul and conscience that to the best of my knowledge and belief the native whose portrait is enclosed was born at (Birthplace) on (Date) at (Time of Birth). The information was obtained from (the mother, the family Bible, or as the case may be)." Lists of events should be given where possible in order that rectification may be checked.

My decision must be accepted as final. Portrait and birthdata with name and address of sender should be forwarded to 11, East Claremont Street, Edinburgh.

Yours faithfully,

DUNCAN MACNAUGHTON.

The Relations Between Astrology and Beauty

By SAGITTARIUS GREX

(Continued from p. 57)

IV. SELF-KNOWLEDGE

"THE first point of accomplishment is: Knowledge of Thyself. Not without cause did the Ancients make this the first step of Initiation. Know thy qualities and thy faults; develop these, banish those. Purify thyself, for thy body must obey thy spirit. . . . Educate thy spirit; obtain therefrom a surer guidance, a calm and active will. . . . Develop thy discernment, else is thy will a vessel without pilot amid the reefs of Life. So shalt thou obtain dominion over Thyself, mastery of thy sub-conscious. No longer victim of its assaults, yielding to thy spirit only, thou shalt, in very truth, become Thyself."

HENRI DURVILLE.

"KNOW Thyself!"

This urgent phrase is the great bourdon note of all religions, all philosophies, and the great brotherhoods of initiation of all time. It sets forth, in two pregnant words, the primal rule of adepthood, the one appointed mode of climbing the great stairway that leads upwards to those great gates opening upon the wonder-world which the Ancients foreshadowed in their Mysteries—those of Isis and Osiris, of Eleusis and Delphos, of the road to Damascus and the Isle of Patmos.

Fo-hi, Lao-Tse and Confucius, Rami, Krishna and Buddha, Moses, Solomon and Ezekiel, Orpheus, Pythagoras and Plato, Jesus of Nazareth, St. Paul and St. John, St. Francis d'Assisi, St. Dominic and Ignatius Loyola, Wyclif, Huss and Luther, Boëhme, Swedenborg and Blavatsky, and a score of others besides, each in his own way, struck this great note of Self-Knowledge with a master hand. Some lived and strove with the goal of individual spiritual growth before their eyes, some for pure love of the truth, some with the altruistic purpose of the betterment of human society. Even the briefest summary of the doctrines of each of these great Teachers would reveal the Unity of their Ideal athwart the variety of their expression; even the most

succinct record would illumine that sevenfold path of Self-Knowledge set high by all philosophies, that path illimitable which Astrology describes as bathed in the light of the seven planets (Logoi) and the Septenary Solar Ray.

Great as is the temptation to stop and interpret each of these philosophies in astrological terms, it must be resisted ; space is lacking. Yet this may be said : All great thinkers are agreed that the Light and Beauty which lie deep within the human soul are visible to the penetrating vision of Self-Knowledge, and that Darkness and Ugliness are the outer husk, not to be pierced by the dull glance of Self-Ignorance.

It has been shown, previously, how Order, Harmony, and Fitness bear their respective parts in the fulfilment of that great World-Purpose of which Beauty is but one expression, and how they are inherent, likewise, in astrological teaching. As Fitness has evidenced the entrance of Consciousness into the universal scheme, so Self-Knowledge reveals the urge of Purpose in Consciousness.

To act willingly reveals a far higher state of being than merely to act consciously. The tendrils of a vine may seek a hold-fast semi-consciously, the bird may choose its mate consciously, but the father who sacrifices his pleasure and saves his earnings in order that his son may have a fitting education, adds Purpose to Consciousness, and his actions enter the domain of Will. Moreover, if this latter sacrifice be analysed, it will be seen that it is due to a Self-Knowledge of the man himself, as father, and to a realisation of the duties of fatherhood.

Some method must be advanced to show how a man can best arrive at Self-Knowledge, for it is useless to point out the goal of a great quest unless there also be given some indication of the way of attaining it. As Biology has served to make clear the relation of Fitness to Beauty, so shall Psychology now set forth how and wherein Self-Knowledge may be used, first, for the perception, and second, for the development of that Inner Self which is to be attuned to receive Beauty from without and to irradiate it from within.

To know oneself requires a double study : that of the Conscious, and that of the Sub-Conscious. In the tumultuous whirl of the down-delving of the one and the up-surgings of the other, hover, in storm-

stress, many of the as yet undiscovered secrets of Psychology. This whirl within the Self is not all uncomprehended; Man has already attained some knowledge of the disparate activities of these two functions of the Personality.

(The physical rôle of the Sub-Conscious—breathing and digestion, nervous and muscular reflexes, anabolic and katabolic activity—needs no discussion; it is self-evident. It must suffice, here, to indicate the relations of the Conscious and the Sub-Conscious to Self-Knowledge.)

The new-born child is a conscious being, especially susceptible to the reception of impressions. There is reason to believe that, every moment from birth to death, whether sleeping or waking, every living being is receiving and recording impressions; nothing reaches the senses—even in the most indirect way—but is instantly registered in the Sub-Conscious.

Moreover, the new-born child is a conscious being in a still more potent manner. The impressions received by the senses (including subtle senses whose modes of function are as yet but little known) act upon the Sub-Conscious of different children in different ways—else all children in the same environment would resemble each other. There is, therefore, in each new-born child, some essential difference from every other. At birth, this difference can have its only expression in the Sub-Conscious; hence this very difference proves that the Sub-Conscious is perceptive as well as receptive, active as well as passive.

Biology and Psychology are satisfied to explain this difference by the variances due to parental heredity. Astrology agrees to this principle, indeed, but presents a heredity reaching far into the past, and a Parenthood whose origin is in Infinity.

The Conscious begins—in a rudimentary manner—shortly after birth (pre-natal questions being ignored, for the moment, as lying outside the scope of the present article), and conscious activities increase both in scope and in intensity with advancing years. As the Conscious becomes more dominant and better balanced, as man more justly establishes the relation between his Conscious and his Sub-Conscious, so does he become more a master of himself and a wiser guide to his fellows. (The relation of Inspiration to the Sub-Conscious, acting through a higher plane, will be treated in a succeeding article.)

On the normal physical plane, this Conscious guidance is imperative, and herein lies the essential importance of the family, a condition seen to be necessary by Biology, Psychology and Astrology alike.

Every child is born into the world with parents, and cannot otherwise be born. Since every child is largely under the domination of the Sub-Conscious until he arrives at years of discretion, Conscious beings must be his guides. No guidance can be substituted for that of the parents—the impersonal State, least of all—and no social relation can be made to replace that of the family. If the thought of Beauty be allowed to enter into this consideration of society, no one will pretend that an orphan asylum is a lovelier state than the parental home.

Observe, well, that the parental activities must be conscious. Just as Conscious Self-Discipline is necessary in the development of Self-Knowledge—as all religions and philosophies agree—so is Directive Discipline necessary to the child while still under the influence of the Sub-Conscious. The negligent parent blasphemes the divine element which is within his or her inner self, and, by that blasphemy, the child, the parent, and all Humanity suffer.

What, then, are these conscious activities? Briefly, they may be said to begin with the Association of Ideas, and to pass therefrom to Memory, to Judgment, and to Will. It is clear, therefore, that all efforts towards Self-Knowledge in the conscious sphere, and all discipline therein, must take into primary consideration these four factors, their natures, their functions, and their modes of operation. Herein lies the special domain of Psychology, and, on another plane, of Systematic Philosophy.

Far as this psychological treatment may be carried, it does not carry far enough. The manner in which the Association of Ideas is formed, the choice of percepts selected for retention by the Memory, the turn of mind which arranges the chosen percepts in concepts and sets them in inter-related order for the formation of Judgment, and, finally, the determination of action as a result of these judgments—which is Will, are more than mere psychological activities. They are based on something deeper than the sum of such conscious actions, deeper even than the sum of impressions recorded by the Sub-Conscious. That “something” is the character with which the child is born, using the word “character” in this sense to indicate the

sum of faculties (of spirit, of soul and of body) which the child brings into the world.

Here the psychologist must give place to the psychist, the occultist, and the astrologer. When it becomes possible to attain Self-Knowledge of this fundamental basis of character, then can the Sub-Conscious be better understood, then does the Conscious stand out plainly, and then can psychological analysis be undertaken on a solid foundation. If Psychology is necessary to Astrology, be sure that, in like fashion, Astrology is necessary to Psychology.

An illustration may help to make this clear.

The word "woman," to a "man-about-town," to a sociologist, to a sculptor, to a seer, and to an ascetic, will connote very different associations of ideas. To the first, the word suggests an object of carnal satisfaction; to the second, a social problem; to the third, a relation of volume and of line; to the fourth, an element of sublime value in the spiritual development of humanity; and, to the fifth, a temptation of the devil sedulously to be avoided. The psychologist may endeavour to explain these different mental associations by Occupation, but occupation upsprings from character, and the psychologist cannot explain how (and still less, why) one child will develop into a roué and another into a saint. Astrology can do so, for one of the surest roads to an understanding of character is by means of Exoteric and Esoteric Astrology.

This word "woman" has not been idly chosen. A man may well find a clue to more than one aspect of his inner character if he will but ask himself sincerely what is the first sensation—or thought—which uprushes in him to associate itself with this word. There are few who will not be startled thereby!

Let a man also take a score of other words: "God," "home," "duty," "work," "leisure," "luck," "money," etc., and see for himself where his ideas will lead him. Let him then consider the summation of these associated ideas—five minutes will suffice. He will learn much. Rudimentary as is this simple psycho-analysis, it has a very positive usefulness toward Self-Knowledge.

Let him go a step further and try to determine for himself what proportion of these ideas has come from the Conscious, and what from the Sub-Conscious, and he will gain a further insight into his own

character, learning thereby whether he is his own Master or his own Slave. He may find himself looking upon unimagined beauties in his own soul, or he may start back aghast at the blackness of his scarcely-conscious thoughts. Ionah or Hereb, Heaven or Hell, Light or Darkness may loom before him. Rarely, very rarely, does any man know himself.

Without much doubt, by far the greater majority of men and women will find themselves linking the association of ideas in the physical or bodily sense (*e.g.*, "woman" suggests physical delight); many will find themselves dominated by feeling (*e.g.*, "woman" suggests love or affection); a smaller number will be dominated by thought (*e.g.*, "woman" suggests maternity or femininity in the abstract); only a few will be made aware of an intuitional thought-sense, higher still, in which, perhaps, the word "woman" will first evoke by association of ideas the feminine aspects of the spiritual virtues. Astrology will explain this by the respective growth of that character upon one of the four evolutionary planes possible upon this Earth; Horoscopy will confirm it by the sharp precision in the nativity of the emphasis of one of the four triplicities of Earth, Water, Fire or Air.

It may be said, and without fear of contradiction—even by the most poverty-minded sceptic—that every man and woman in this world seeks Beauty after his or her own fashion, be that conception low or high. Vice is never chosen because it is vice; more often than not it is accepted or embraced because (to use an ancient phrase) "the Devil can disguise himself as an Angel of Light." It is the false Angel of Light which allures, not the perceived Devil. Most frequently, Vice disguises herself in the gaudy robes of Pleasure or the clinging garment of Self-Satisfaction; else, seen in her naked hideousness, she would have no lure.

Be assured of this! Mankind has never turned its back deliberately upon Beauty; too often, alas, it has mistaken the seeming Beauty for the true, it has sought Lust instead of Love, Gratification in place of Elevation. Self-Knowledge will enable the unmasking of the False Sorceress, whose beauty is but a semblance; it will raise the veil which hides the face of the real Isis, the Egyptian goddess whom all philosophies have taken for a symbol of Inner Beauty, true and undefiled.

What, then, is the method of this unmasking? How shall we gain the right to lift the veil? Only by the growing assurance that we know the false from the true, only by an advancing certitude of ourselves and in ourselves.

Yet mere knowledge does not suffice. Self-Knowledge is not only the key to a treasure, it is also a tool. The treasure—which is the undying spark in every character—must be laid away where “moth will not corrupt” and where the thieves of superficiality “will not break through and steal,” but the tool must be kept in constant service, so that it shall not rust.

It is in vain to know oneself, unless that knowledge be used for self-betterment. It is worse than vain, for Self-Knowledge brings added self-responsibility. There must be conscious effort, determined effort to develop that which is best in our character, to eliminate that which is base, to deepen continually our own Self-Knowledge in order that we may measure our onward steps or our backslidings. In giving the clue to Character, Astrology gives the clue to Self-Knowledge; thuswise Destiny—no longer seen as a blind Fate, but as a sum of influences of which we can avail ourselves—falls into its appointed place.

In all confidence it may be said that the man who will strive, by astrologic method, to learn his own character, and to master (so much as may be) his own destiny, and who will strive, through Astrological teaching, to fathom the purpose of his being, will advance fast and far.

Not for a second let it be thought that this is the Only Way! Such a belief were to narrow the Universe to a speck, to set a wall around the tiny stretch of fertile truth which we have found or planted, and to call our tiny plot: “The Garden of All the Worlds!” Not so! “There are a thousand roads which lead to God,” said St. Columba to the Druids, “though He sees them all as one.”

Self-Knowledge goes further still, and is a wise and faithful guide on each of these thousand roads, for it sets the heart in unison with those of other travellers, on their way to the same goal. He who has realised that there is a spark of the Eternal Flame in his own soul cannot help but realise the presence of the same sublime gift in his fellows, however hidden by the grosser body of matter.

He who has learned that there is a purpose in his life, may be sure that there is a purpose in all lives. He who has grasped the great truth that all souls are striving on an upward path, will be glad to reach a hand to the weaker, and will not be too vain to accept the helping hand of a stronger. In perceiving the Beauty which is possible—and certain—in his own development, he sees also the Beauty which inheres in the continuous evolution to higher and higher spheres of all the souls of the world.

SAGITTARIUS GREX.

A RECENT column in the *Daily News* drew attention to the celebrated people who had been born during the early part of February. They are quite an impressive list. In point of time Sir Thomas More comes first, but the details of his horoscope are not at the moment available. Charles Lamb, born 1775, brings in the literary graces of the seventeenth century, and is followed by some other distinguished writers. Dickens and John Ruskin stand for the nineteenth century, while Henry Irving represents the Stage, and Charles Darwin, Natural Science. Among the statesmen we find Sir Robert Peel, and two great names come from America, Abraham Lincoln especially, and Thomas Edison. Another famous English novelist, George Meredith, ends the list.

Many of the above examples shew not only the Sun in Aquarius but other Aquarius influences as well. For instance, take Ruskin's map, so ably synthesised by Alan Leo. Here Aquarius is the Ascendant, with the Sun actually on its cusp. Jupiter is also just entering the sign, in the twelfth house. The Sun and Ascendant are also strengthened by the sextile of Uranus from the mid-heaven.

The position of Neptune is another noticeable thing in all those maps which we have examined. Ruskin had it in the tenth house, unafflicted. Henry Irving had it in the eighth degree of Aquarius, while the Sun and Mars were also in the second decanate of the same sign. Edison had the Sun, Mercury and Neptune all in the third decanate within five degrees of each other. Charles Dickens again had the Moon and Neptune in Sagittarius, a conjunction which has several times been noted in the horoscopes of literary men, especially in the case of R. L. Stevenson, who had Aquarius rising.

The *Daily News* heads the list "*The Calendar of Genius*," and observes that February is a month which has made a rich contribution to the ranks of eminent people.

The Astrologer's New Year, 1928¹

By ESMÉ SWAINSON

WHATEVER may be the opinion of the followers of the present calendar, the astrologer's new year starts with the spring equinox!

Many years ago, Alan Leo remarked on the importance of the spring equinox of 1928 when the ☉, ♀ and ♄ would be in the sign ♈. The entry of any of the slower moving planets into the sign ♈ marks a cycle, the larger the orbit the more important, because it occurs less frequently; but when this coincides with one of the four important points in the year, especially with the spring equinox, it is still more important. Although ♀ entered ♈ on March 31st, 1927, it did not properly start on its new journey till January 13th, 1928, and the Sun in its spring strength picks up the vibration on March 24th, so that the map of the spring equinox may be taken as the beginning of a cycle.

Alan Leo considered this significant of a message to the world from a Great Teacher who would come about this time, and it will undoubtedly mark a new life, full of new ideas and a desire for progress in every direction.

To me these positions, preceded by the conjunction of ♀ and ♄ in ♈, seem much like a trumpet call from the higher realms: take stock of all your old ideals and habits, break down your false and outworn conventional ideas, destroy the old forms, no longer of use for the new life pulsing throughout the world.

Advance swiftly towards the light that is rising above the horizon. Dare to be pioneers of your own thoughts. Climb to the height of the ideals you have feared to disclose.

For those who have allowed themselves to fall into ruts and grooves, especially in religious matters, this new cycle will prove trying unless they adjust themselves to it, but to avoid disaster there must be the endeavour; for the electric force of ♀ in ♈ *will* clear

¹ A very fine article. —B. L.

the head of cobwebs and fustiness of any description. One of its workings with ♄ in ♈ has been visible in the recent church controversy. Many suggested reforms have been brewing while ♄ was in ♋, but now it has come into ♈ with ♄, there must be the open clash, between conventional ideas and modern thought.

This is of course only one form, but I do expect a candid discussion of religious principles to come more and more to the front as we feel the effect of being in this cycle.

A balancing up of accounts should have taken place while ♄ was in ♋ and for those countries, towns and individuals who respond to ♈, it should mean a fresh start and opportunities for greater expansion with the spring equinox. When there is a reluctance to part with the worn-out ideas, the change will be forced upon them and will be unpleasant, the evolution of the world cannot stand still because a few units say they don't like changes, and remember if we fail to see the opportunity to help in God's Plan, why we are just dropped out into a backwater and someone else comes to take our place.

The other planetary positions at this time show that some friction will come, for ♃ in ♏ going ♄ on the 28th will tend to opposition in church, state and law, a hanging on to the old, yet not altogether impossible of better things because a realisation of the ideals will be brought by the ♄ ♂ in ♏.

The most difficult obstruction, which is fortunately only temporary, is ♄ in ♏ ♄, a difficulty in coming to a clear understanding of the needs of the people, not only by those in authority, but by the people themselves, and a danger of being led away by big talk of false advisers.

We know at present how impossible it is to respond to the higher vibrations of ♄ and the masses have to a very large extent responded to the husk of ♄ in ♏, foolish and unlasting pleasures, an apeing of grandeur that is unreal and but a sham, the desire of excitement and leisure that is not earned by work, perhaps summed up in the word tinsel.

There has been an increase in queer drug taking and drinking of things like methylated spirits during the last few years; all these forms of excitement come under ♄ and would be accentuated in ♏.

These tendencies will not be helped by ♄ ♂ ♄ on April 2nd, but when ♄ goes into ♏ there will be influences that will be more

practical and tend towards a better condition of application to work among the masses.

The combination of the inspiration of ♃ with the practical ♉ will tend to bring new forms of creative work, in art and music, during its stay in this sign, and the beginning of the idea that work should be done for work's sake—for the craft or production of the thing itself; and also practical application of beauty to everyday things. It is probable also that new methods of business will be found to the nation's advantage—and more co-operative methods tried. In horticulture, it will be a favourable time for the production of new species of plants and flowers, and it must be remembered that new cycles of any description are heralded by the coming into manifestation of new forms in the other kingdoms of nature as well as the human.

♃ in ♉ also stands for purification and a higher ideal of life for the masses. The ideals of town planning and every man his own garden will receive attention. It is suggestive that at the time of the spring equinox, although this is prior to the ♃ in ♉ cycle, that both ♀ and ☿ are in ♋—foreshadowing consideration of the sufferings of the “under dog,” be he human or animal.

Many reforms will be tried for the improvement of conditions generally, the beginnings will date from this time.

Cycles evolve within cycles, the ♄ cycle of eighty-four years commenced in earnest on January 13th—while the lesser ♀ one of twelve years on January 23rd.

The first means a fresh impulse to Astrology, and it is up to us as students to see that this proceeds along true and noble lines. To the peoples of the world? A call to a new life, to arise from sloth and discontent, to realise there is the spark of the Divine within everyone and that the world must combine to bring forth a true Brotherhood of Nations by exposing all shams in the light of Truth and Justice, bringing the energy of the new life in ♈ to bear upon all their problems, illumined by ♄, which stands esoterically for the Higher Self in us all, the fully Individualised Thinker.

MAXIMILIAN HARDEN, the noted German journalist, died on 30th October. He was born on 20th October, 1861, with the literary degree ♄ 7 well-aspected by ♀ ♄ 7.46 * ♂ ♄ 8.43.

Rebuletuz

Who's Who in Occultism? WM. C. HARTMANN. The Occult Press, Box 43, Jamaica, N.Y., U.S.A. Price \$5.00.

WE have received a copy of Hartmann's *Who's Who* for 1927. It has evidently been brought up to date with great care and precision, and makes an admirable reference book for all workers in the field of occult research. It includes some biographical sketches of prominent teachers, notices of all the associations extant, and an exhaustive book list, magazine list, and professional register of American astrologers. (All the best known English astrologers are included in the personal index.) The book is a most valuable one for all students of Astrology or general occultism.

The Aquarian Pioneers, by THEO NYLAND, makes a gallant attempt to convey every kind of advanced teaching, astrological, occult, socialistic and spiritualistic, in the form of a romance. Its thesis is the one which is much in evidence just now in every country, —how to bring about a new Humanity. Its ideal is the "superman" of the Aquarian Age. There is much lofty idealism throughout the book, and particularly do the allusions to Astrology and even to our own Magazine deserve our good will and commendation. "Astrology," says one of the characters, "is a true science to explain human life and character, though it is true that high-minded and advanced people have no need of depending upon Astrology to make sure that they are in harmony." And the ideals of what in this country would be called Christian Socialism and, as such, have animated an ever increasing band of workers and teachers for nearly a century, are often forcibly put. For instance, Van Hoover gives this beautiful definition of the Aquarian ideal. "Brotherhood is to think lovingly, speak lovingly, and to act lovingly towards others. It is to perceive the association and oneness with those around us. . . ." And he goes on to point out that Astrology is in a very special way an asset to this creed and principle.

But to English readers it will all sound a little crude ; for it is the American capitalism and American lack of justice which provide the theme, and in this country we have—mercifully—eliminated the worst of their methods, just as the educated classes have practically eliminated the obsolete theogonies which are inveighed against throughout the volume. The rather fantastic later chapters dominated by a good deal of psychisms are again, we think, more calculated to appeal to a transatlantic audience. The author has apparently committed himself to the theory of the "Armageddon of 1932," and the theory is at times supported by extraneous references such as to St. Matthew xxiv. 21, which are wide of the mark.

It should in fairness be added that the author has collected a most charming set of quotations from very varied sources which are scattered through the book and adorn the chapters.

THE New Moon of 22nd January fell in the fifth house, that of theatres and cinemas, in semi-square with the hindering planet Saturn, ruler of the fifth. This was followed in February by the Film Censor's ban on "Dawn," the much-discussed film of the execution of Nurse Cavell. As an example of the way in which the influence of the horoscope persists after death, it is interesting to notice that Mars, Saturn and the Moon in the map for the Winter Quarter, fell in conjunction with the Sun in Nurse Cavell's birth horoscope. Directions from her map now show ☉ ☐ Dr., the Moon being in the ninth house, publicity, and in the sign Cancer, ruling Germany. The progressed Moon is in Libra opposing Neptune, a planet prominent in film work.

IT was reported on 21st February that a plot had been discovered to establish a new dictatorship in Portugal and the leader arrested. This follows the position of Jupiter and Uranus in Pisces, the ruling sign of Portugal, and in square to the Sun, in the map for the Winter Quarter.

Correspondence

The Editors do not assume responsibility for any statements or ideas advanced by their correspondents, and the publication of letters does not necessarily imply sympathy with the views expressed therein.

A MESSAGE TO THEOSOPHISTS IN THE FORM OF A LETTER FROM MR. GEORGE BAILEY

One of our very earnest astrologers who, like myself, is a Theosophist, has sent us the following open letter which we have condensed for inclusion in our Magazine. The gist of it is to show the great help that is to be obtained from Astrology in regard to the more important decisions of life.

The writer has submitted a resolution to one of the Theosophical Lodges urging the Society to make use of practical occultism in the form of Astrology in order to widen its sphere of usefulness. "Let them," he says, "appoint an astrologer to determine suitable dates and times for all important activities; for the founding of Lodges, and for new propaganda. Such an astrologer would keep in touch with the Lodge secretaries, and watch the progressions of the Lodge horoscopes in order to determine the suitable dates for their developments." He considers—and this is the crux of the whole matter—"that as the function of the Society is to assist the MASTERS in their work, no effort should be spared to ease their labours as much as possible by working with, instead of being indifferent to, the influence of the Planetary Angels."

He goes on to deplore the indifference which still exists among those who are not awake to the undoubted truths of planetary vibrations and their action upon every department of human life. "These truths have been and are being every day tested and verified by those who give their lives to studying them. There can be no question at all that the knowledge of these laws and their operation would be of immense value to a society whose aim is to hasten evolution, and

especially at a time when many problems have to be faced. For it is among the chief tenets of the Theosophical Society that the Great Planetary Angels are part of the Scheme of Evolution. Its leaders have always been aware of their Part in the ordering of our planet; and have known that no department of life lies outside their influence. Is it therefore reasonable that Astrology should be ignored when it is the science dealing with the laws of these Unseen vibrations?" To study the Laws of the Planetary Angels, as our correspondent writes, and to work WITH them instead of ignoring them, is to follow the line of least resistance, to conserve the energies, and to ease the labours of the MASTERS themselves.

"Work well begun is half done," says the old adage. The possibilities arising from the application of this knowledge to all new activities and propaganda are manifold; and the writer hopes that as many Lodges do already include Astrology in their teaching, this letter may arouse many more to do the same.

[The Editor of MODERN ASTROLOGY, herself a very earnest Theosophist of nearly forty years standing as well as an astrologer, is taking the opportunity of printing this letter as she considers it well worthy of attention.]

To the Editor, MODERN ASTROLOGY

DEAR MADAM,—Whether it is unknown, or simply ignored, I don't know, but the "Genii" (G), a point in the zodiac corresponding to the average right ascension of the planets, appears to wield an influence of exceptional power. I call it the Genii because of its unfailing prominence in horoscopes of remarkable people.

When rising, it gives great energy and enthusiasm and frequently genius.

It seems to denote the profession, or calling.

In the horoscope of Louis Pasteur (*N.N.* 950), the "Genii" is two degrees below the ascendant and square Mars. It is conjunction Mars in the horoscope of Ulysses S. Grant (*N.N.* 237); conjunction Venus in the horoscope of John Ruskin (*N.N.* 637); conjunction Venus and the Sun in the horoscope of George Bernard Shaw (*N.N.* 999); trine Thomas A. Edison's Uranus (*N.N.* 10); sextile Mrs. Annie Besant's Jupiter

(*N.N.* 40); trine Harry Houdini's Venus and Neptune (*N.N.* 196); trine Sir Ernest Shackleton's Mercury (*N.N.* 199); sesquare Dr. Sven Hedin's Mercury (*N.N.* 1001); conjunction Sir Isaac Newton's Neptune on the cusp of 1; trine Venus and the Sun in the horoscope of Frederic Chopin (*N.N.* 389); opposition Uranus and sextile Venus in the horoscope of Robert Louis Stevenson (*N.N.* 243); conjunction Mars and sextile Mercury in the horoscope of Georges Clemenceau (*N.N.* 907), and in like manner prominent, with unusual consistency, in other horoscopes too numerous to mention.

As I am a young man and still an amateur in the science, I do not feel competent to discourse upon the theory and signification of this mystic point, though I am certain that Louis Pasteur, Sir Isaac Newton and Ulysses S. Grant are distinct "Genii" types.

Most sincerely yours,

JOHN J. DALEY.

IN the year 1725, when the scheme of the great Solar Eclipse, which foretold the precise time of its beginning and ending, was cried about the streets of London, it happened to be heard by a Turkish envoy then at our Court. He at first thought the people distracted for pretending to know so very exactly when the Almighty would totally overshadow the Sun, a circumstance of which the Mussulmans were ignorant. He concluded that God would never reveal so great a secret to infidels, and keep it concealed from the true believers. However, when the eclipse came actually to pass, as had been predicted, Lord Forfar inquired of his Turkish Excellency what he now thought of the English mathematicians. He replied, "They must certainly have obtained their intelligence from the Devil, for I am sure that God would never correspond with such a wretched set of unbelievers as the English astronomers."

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