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SIXTY-FOUR PAGES  
OF INTEREST TO ALL ASTROLOGERS

# ASTROLOGY

THE ASTROLOGERS' QUARTERLY

ISSUED UNDER THE AUSPICES OF THE  
ASTROLOGICAL LODGE OF LONDON  
AND DEVOTED TO THE STUDY OF  
ASTROLOGY IN ALL ITS BRANCHES

Editor: CHARLES E. O. CARTER, B.A.

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VOLUME 2

SPRING, 1928

NUMBER I

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# ASTROLOGY

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To save useless correspondence readers are asked to bear in mind that **ASTROLOGY** undertakes no professional work, nor is the Editor engaged in astrological practice.

## Responsibility

Readers will please note that neither the Astrological Lodge nor the Editor necessarily endorses opinions expressed in signed articles, the object of the *Quarterly* being to provide a forum for the free discussion of astrological problems.

## Symbols

The following are used in **ASTROLOGY** for convenience and in order to save space:  $a$  = "in aspect with";  $\triangle$  = "in good aspect with";  $\square$  = "in bad aspect with."

# ASTROLOGY

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VOLUME TWO

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NUMBER ONE

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## EDITORIAL

ONE of the most valuable services that a magazine of this sort can render to the astrological world is to put forward for general use such proposals as come to me as editor and seem worthy of adoption, or at least of consideration. No journal can claim decisive authority, and perhaps it is as well that this is so, but it can recommend good ideas and leave it to students to decide for themselves whether they will employ them.

An important matter that has been brought before me by our contributor "Ykraamis," is the extension of our system of symbols. In a very interesting letter he suggests, among others, the following improvements:

Suppose two bodies (let us say, the Sun and Moon) are in opposition and another body (say Mars) is in square to both. We should, according to present usage, have to write  $\odot \text{ } \text{♂} \text{ } \text{♁}$ ,  $\odot \text{ } \square \text{ } \text{♂}$ ,  $\text{♁} \text{ } \square \text{ } \text{♂}$ . He would write  $\text{♂} \text{ } \square \text{ } (\odot \text{ } \text{♂} \text{ } \text{♁})$ .

Or if Mars were in sextile to one and in trine to the other, then he proposes  $\text{♂} \text{ } \angle \text{ } (\odot \text{ } \text{♂} \text{ } \text{♁})$  or  $\text{♂} \text{ } \text{ } \text{♁} \text{ } (\odot \text{ } \text{♂} \text{ } \text{♁})$ , the former denoting Mars trine Sun and sextile Moon, the latter Mars sextile Sun and trine Moon.

Or supposing we have four bodies in a "grand square," that is, two oppositions at right angles to each other. He would write this  $(\odot \text{ } \text{♂} \text{ } \text{♁}) \text{ } \square \text{ } (\text{♂} \text{ } \text{♁} \text{ } \text{♁})$ .

It will be seen that these are very easily understood and very concise. One cannot, of course, use them in speech. In talking we still need expressions like grand trine, grand square; when two bodies are in

opposition and a third squares both I call it a "T" configuration, for obvious reasons, and the expression "in mediation" is appropriate to a body in sextile and trine to two bodies in opposition.

I have personally greatly felt the need for symbols for the phrases "in aspect with," "in good aspect with," and "in bad aspect with." These occur very frequently in writings on the more general aspects of Astrology; when we are dealing with a specific map we can state the actual aspects in question, ♀ □ ♂, ♀ △ Ψ, or as the case may be. I propose, therefore, to save space and for convenience' sake, to use for these three terms the three following symbols *a*, △, □, and I invite students to employ them, if they see fit, in their own work.

The year that has just passed has seen some advances in the study of Astrology. Indeed, among ourselves the growth of the science is in some respects almost rank. I cannot help recalling how, in my young astrological days, we of the school of Alan Leo had reduced genethliology to something very stark and simple indeed. It was considered the hall-mark of a good student to be able to explain all points of character and destiny from the perusal of one horoscope—the nativity. And that nativity contained Sun, Moon, seven planets, and, almost as a concession to the older school, the Part of Fortune, and the Head and Tail. Having nothing else to fall back upon, these few elements really were studied and, as it were, made to work 13 to the dozen. We got the last ounce out of them, and as one result, a very great advance was made in our knowledge of these principia. We obeyed the spirit of old William of Ockham's dictum *entia non sunt praeter necessitatem multiplicanda*, which may be interpreted, as regards our present subject, "don't use



more factors than are absolutely required to explain your problem."

Now things are different. For instance, we have at least a dozen hypothetical planets, handled, however, very often in no hypothetical spirit, but rather as if the Nautical Almanac knew them and Greenwich had charted their courses. We have astrologers who employ the psychic delineations of degrees associated with Charubel and Volasfera. Others maintain the belief in the fixed stars as astrological factors. Some use the planetary nodes, the Parts, and Points. We are no longer content with the nativity, but several kinds of epochal figures have vogue. Some use the heliocentric positions of the planets.

Now I do not catalogue these ideas in order to ridicule them. Some have tradition behind them, some appear rational, and some are supported by the test of practice.

But I do say that we cannot possibly expect the scientist, or indeed anyone with sufficient common sense to appreciate something of the nature of probability, to pay much respect to delineations based on several maps, each containing perhaps 30 or 40 points. From such everything could be affirmed or denied.

One feels, therefore, that these matters need careful sifting, and we must remember that one apparent exception is far more important than twelve apparent confirmations. *The exception tests the rule*, and if we get one single case in which, let us say, Sun conj. Spica produced no effects, then, unless some good reason can be given in explanation of this failure, we are justified in regarding the influence of the fixed stars as being disproved. For it is much easier to find other directions to explain the twelve

cases when it did appear to work than it is to find counter-active influences sufficiently powerful as to explain the one case in which it certainly did not.

I hope, in time, to publish critical examinations of many of these debatable matters, so that something like a clearance may be effected. What we want (if it is possible to get them) are simple, reliable rules, that take us to the gist of the problem we are investigating. *Precision* is the great virtue of the delineator of horoscopes. I have no use for the man who writes many pages of pretentious verbosity which, at the end, might apply to almost anybody. I have read long and learned discourses in the form of delineations which, when handed to the wife of their subject, were not recognised as descriptive of any particular person she knew. Basically, as souls emanated from One Source, we are alike, and there are many things which are true of almost every man. Again, there are many more which every man likes to *think* are true of him, and some delineators seem to be past-masters in the production of nebulous "readings" which are more or less applicable to any son or daughter of Adam. I would rather have the effort of a man who, though often wrong, had the courage of his opinions, and stated definitely just what sort of man he conceived the subject of his study to be, so that the reader could at least form a clear idea of a live being.

It seems to me that the use of multitudinous factors makes precision very difficult. As regards epochal maps, I believe that if you get them correctly determined you will usually find a coherency in them which will help rather than hinder clarity of judgment, but in this direction there is great need of further knowledge, so that we can study the different horoscopes in their proper mutual relations.

Our directional systems are, of course, in a terribly uncertain condition, and there are astrologers who propose an almost complete readjustment of our scheme of sign-rulership, about which much might be said.

This subject forms an important part of the article by Mr. J. P. Gross in this number, which all will find of great interest on account of its originality and scholarly presentation. Miss Margesson gives us two horoscopes of prime value, and we publish a third from India. My article on Crime is concluded in this issue. I have a Forecast "Peace or War" by Mr. Protheroe Smith, as well as his usual article on the Weather, but cannot print it till next issue. Readers will note how strikingly, and indeed tragically, his last prophecies were fulfilled in the New Year floods and storms.

The chief feature of our next issue will be part or the whole of *Everyday Astrology*, an article by Mrs. Rowland Earp which I place in the front rank and in which the relation of our science to the most varied aspects of life is worked out so subtly and completely that the cleverest student will hardly succeed in detecting all the allusions.

Further, I hope to publish the results of some investigations which have been made with a view to discovering a reliable and simple means of rectifying uncertain birthtimes. *It may be possible to formulate an astrological law respecting human birth that will not only make precise rectification a matter of course, but may have far-reaching consequences in other directions.*

Readers will note that, as promised, the size of the present number is increased. The method of binding is also improved, and will give better results when it is desired to bind four copies into a volume.

CHARLES E. O. CARTER.

### THE WEATHER (GREAT BRITAIN)

EXCEPT during the first three weeks of March, when mostly unsettled conditions are probable, the indications point to the likelihood of a dry spring: Mars being found in the lower meridian of the Vernal Equinox in semi square to the Sun. Such a position is extremely favourable for prolonged dry weather, inasmuch as the diurnal motion of planet and cusp agree so closely that the influence persists for a very considerable period of time. In the present instance Mars remains within a few degrees on either side of the meridian for more than two months following the ingress.

In these circumstances generally dry weather may be expected to set in towards the end of March and to continue on and off through the two succeeding months. In April especially, fine spring weather should predominate, apart from an unsettled period in the middle of the month. During May conditions will be rather frequently of a somewhat unsettled character, notwithstanding that the actual quantity of rain continues mostly small.

From time to time temperature will respond to the Martian influence and attain high levels for the time of year. On the other hand, Uranus in semi-square to Mars at Equinox foreshadows marked fluctuations of temperature; and during May especially, when Uranus reaches the nadir by progression, intervals of distinctly cold weather will be likely to occur.

*March.*—At the beginning of this month the Sun transiting the recent lunar eclipse midheaven in aspect to Venus conduces to rather unsettled conditions. Precipitation will be likely to occur in most places during the first few days, especially in northern dis-

tricts, where it will be accompanied by strong winds at times (♄ ♂ ♀).

Temperature will probably be rather mild ; but subsequently the direction of Saturn to the lower meridian of the eclipse foreshadows wintry weather from about the 6th to 12th. During this period temperature will be low and conditions at the same time unsettled, snow being likely to occur over a wide area of the country (☉ □ ♄, ♀ \* ♄).

From the 13th to the 20th very unsettled conditions are denoted : Mercury and Venus coming to conjunction near the descendant of the winter solstice, with Neptune in opposition. Heavy rains will occur during this week, and with Mercury involved there will be risk of strong winds also.

Mars, however, is placed in the lower meridian at the Vernal Equinox, and this gives evidence of much improved conditions following the ingress. Slight rain will probably continue to occur in many places at first (☉ 144 ♀). Neptune being in midheaven ; but the amount will be mostly small, and after a few days fine dry weather should become established, apart from occasional showers.

*April.*—By the beginning of April Mars is in close opposition to Neptune, giving mainly fair warm weather during the early days of the month. Later the Sun in conjunction with Jupiter, followed by Mars in semi square to that body, will maintain fine weather from the 5th to 12th, except possibly for a day or so about the 8th, when there may be slight rain (♄ ♂ ♀, 150 ♀). Temperature will be high for the time of year at first, but will fall considerably about the 9th (☉ △ ♄).

Weather will deteriorate in the middle of the month when the Sun transits the descendant of the



Equinox in trine to Neptune ; the latter being at the same time directed to the cusp of the meridian. Under this influence conditions will become unsettled generally about the 13th, rain occurring in all districts during the ensuing week.

Subsequently Mars progresses very close to the lower meridian of the Equinox. Jupiter meanwhile is creeping up towards the radical descendant, and receives the conjunctions of Mercury and Venus in succession. These positions promise a renewal of fine, dry weather after the 20th, lasting without real break in the south for the remainder of the month.

*May.*—The advent of May finds Mars progressed exactly to the nadir of the Equinox, conjunction the place of the Moon in that figure, but in square to Saturn. Like any blend involving very contradictory elements, this combination is a difficult one to judge. Such tend, as a rule, to disturbance of the atmosphere, however ; and as Venus is at the same time transiting the western angle of the Equinox in trine to Neptune, it appears most probable that weather will become unsettled at the beginning of the month, with rain or squalls in many places and perhaps thunder.

Between the 5th and 11th conditions are likely to remain more or less unsettled ( $\text{♄} \square \text{♅}$ ), and the weather will also be rather cold ( $\odot \square \text{♁}$ ,  $\text{♁} \text{♂}$ ). Amounts of rain will probably be mostly small, however, at least in the south, where the influence of the progressing Mars so close to the ingress nadir will be felt more potently than in the north.

During the middle of the month the weather is likely to be changeable in character. Rain or showers will occur at intervals in all parts of the country ( $\odot \square \text{♅}$ ), but considerable fine sunny periods should at the same time be experienced ( $\odot \text{♁} \text{♂}$ ,  $\text{♄} \angle \text{♁}$ ).

By the 20th Uranus will have arrived on the lower meridian of the Equinox, and henceforth till about the 25th cold and rather cheerless weather will prevail. Some distinctly low readings are probable during this period; but except for occasional showers, perhaps accompanied by hail or thunder (☿ ☌ ☿), conditions should be mostly dry.

During the closing days of the month the Sun is approaching the sextile of Mars. Mainly fair weather is therefore probable, accompanied, however, by rather low temperatures for the time of year (☉ \* ☿).

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## THE ASTROLOGY OF CRIME

By CHARLES E. O. CARTER

*(Continued)*

HAVING discussed the influences of the signs and planets from the point of view in which we are at the moment interested, we may now reverse the process and discuss astrologically some of the characteristics which frequently occur in criminals.

1. Vanity, pleasure-seeking, extravagance, and over-optimism are four temperamental abnormalities which may easily lead to crime, and all four would be placed by any astrologer wholly or for the most part under the Sun and Jupiter. They are specially likely to occur if these two are in mutual affliction. Vanity will lead to a systematic living beyond one's means; sheer desire for pleasure has the same tendency, and an over-hopeful disposition is a very frequent cause of financial difficulties, from which crime may spring. Earth and air tend rather to simplicity of life, and may be regarded as steadying influences.

2. Sexual crime requires an article of its own, were we desirous of ventilating the many problems it involves. It is usually shown, in chief, by the 5th house, and the sensational fire and water triplicities are often much in evidence. All four fixed signs have importance from this point of view, and most of the planets may, each according to its nature, be contributory factors. Taurus is jealous, and is often inclined to *crime passionel*. Capricorn is sometimes described as a libidinous sign. Virgo is faithful and moral. Gemini and Libra are at least averagely virtuous, and my experience is that although its *views* are often original and unconventional, the *conduct* of Aquarius is usually beyond reproach.

3. Self-assertion, exaggerated to the extent of aggressiveness, is a marked source of crime. In moderation this impulse is natural, and, indeed, necessary to our survival; a man or woman must be able to take his or her own part. Sometimes this tendency escapes in a comparatively harmless guise as a love of boasting or some other kind of "exhibitionism." But a violent element may occur, and the braggart easily turns into the bully, or there may be an ungoverned temper. A common feature of this type is an evil configuration between Mars and Uranus. Scorpio is also often involved. From such configurations, with much fire, we may get anything, from mere temper to the ruthlessness of Napoleon and the egotistic antics of Alexander. In each case the ego becomes obsessed with the paramount importance, as it thinks, of its personal self, and endeavours to sweep aside or crush all who withstand its free manifestation. It is seen in the peevish attacks of a child—and often enough of an adult—on pieces of furniture that "get in the way"; it is

responsible for most of our expletives, and when balked and disappointed it is a frequent cause of suicide.

Almost all crimes of anger are due to this characteristic, but when there are traces of spite or jealousy the horoscope is likely to be more negative. We may then expect to see Taurus or Scorpio prominently placed.

On the whole I believe that Mars is a more common afflictor in crimes of this kind than any other planet. The Sun and Mercury are frequently in Martian signs or are in affliction with the planet, and the latter is often in Gemini or in the 3rd house. This last is a critical position, especially if the planet is in water.

4. Limitation, as shown by the planet Saturn, is a principle that must be considered in relation to crime. Law is essentially limitation, and if the law is good, then the normal citizen will not find it irksome; in other words, he will recognise and willingly accept its limiting influence. Criminals refuse to do this; they come into conflict with the bounds set by the legislature, and in their horoscopes Saturn should indicate the reasons for this. Often it will be found that the normal activities of the ego have for some reason (usually poverty) failed to find their proper outlet, with the result that they have overflowed into wrong channels.

5. Resentment, which so often leads to political crimes, is largely the result of unsatisfied desires, which originally may have been quite innocuous. Saturn in Scorpio is a very potent cause of this, and Uranus is extremely apt to produce similar results.

6. Need, which so often leads to crimes against the laws of the State, arises as a rule from the repressive action of Saturn, directed against sustentative factors

in the nativity, which, briefly, are Jupiter, the earthy signs, and the succedent houses. It must be admitted, too, that Saturn often causes mental sluggishness and natural indolence, which, of course, tend to produce poverty. Crimes which result from undeserved penury—undeserved, at any rate, so far as the sufferer can understand—are punished by the law, but often enough they can scarcely be called worthy of moral censure.

7. Greed sometimes causes crimes to be committed through sheer acquisitiveness, but, as I have remarked before, the miser is seldom the kind of person to venture upon a violent crime. It is the needy spendthrift, longing for the means to gratify his expensive habits, who is more likely to murder, and this type comes under class 1 above. The desire to husband one's resources is rational when kept within limits. We find it even among animals, who could not survive, did they not make their autumn provision for winter scarcity. Miserliness is a distortion of a normal trait. Furthermore, the psychology of the miser often bears traces of a negative aspect of the love of power and self-glorification mentioned in class 1. Although he conceals his wealth he finds delight in feeling that he has at his disposal the means to make himself rich, powerful, and possessed of what most of mankind fervently desire.

Thus we may contrast the Sun-Leo nature of the first with the Saturn-Cancer character of the second.

8. Cruelty, lack of sympathy and sensibility are, of course, common among criminals, and are generally indicated by a poor Venus and afflictions in the watery trigon.

9. A deceptive tendency is shown in most criminal



maps except, of course, those in which there is no premeditation. This is usually shown by the position and aspects of Jupiter and Neptune and by the presence of bodies in the signs with which they are associated. Afflictions between Jupiter and the Sun are very common ; sometimes they are in good aspect, but Jupiter is in Gemini, Virgo, or Capricorn ; sometimes Jupiter and Neptune are in mutual affliction. Sometimes Sun or Mercury is afflicted in a sign of Jupiter. Although Jupiter in his own signs is nearly always kind-hearted, he is sometimes careless and irresponsible.

#### FURTHER STATISTICAL NOTES

I have recorded some observations above as to the frequency with which certain signs rise or contain the Luminaries in criminal maps. A few further statistics may be of interest and may act as an incentive to others to carry this valuable mode of research further.

The number of instances in which each body rises is as follows : Sun, 6 ; Moon, 1 ; Mercury and Venus, 5 each ; Mars and Jupiter, 4 each ; Saturn, 3 ; Uranus, 1, and Neptune, 5. In half the cases nothing rises. Note that the three neutrals total 12, the two benefics 9, and the four malefics 13. In other words, proportionately the malefics rise least often. Uranus rising does not appear to make for crime at all. It is to be noted that in the 5 cases in which Venus rises, she is in either Aries, Taurus, or Virgo.

I must point out that in view of the diversity of opinion as to what constitutes " rising " in this sense and as to what are the correct limits of the 1st house, I have taken planets in the rising sign, irrespective of house-position.

Turning now to the consideration of *aspects*, the

*Sun* is very frequently in aspect with *Jupiter* or *Neptune*, and such aspects are usually, but not always, bad ones. The *Sun* denotes action, what a man does rather than what he thinks or feels. The criminal usually leads a double life, and so the *Sun* in his map is often in aspect with the double planets. Out of the 32 cases there are only 6 in which he has no aspect to either planet, and in 3 of these exceptions he is in *Pisces*. Aspects to *Mars* and *Saturn* are perceptibly less common.

The *Moon* is afflicted by malefics in 26 cases, and 4 of the remaining instances show distortion of the lunar influence. In one she is in *Scorpio*; in another there is a conjunction of malefics in *Cancer*; in the third she is exactly between two malefics, and in the fourth she is in a grand trine. She seems to be afflicted by each of the malefics with about equal frequency.

*Mercury* is most often in affliction with *Mars*: he is either in bad aspect with this planet or is disposed of by him in 21 cases, which is a very high proportion—the more so as the opposition does not occur at all. *Mars* is also often in a sign of *Mercury*. Bad aspects to *Uranus* are about half as frequent, and those to *Saturn* and *Neptune* are comparatively rare (4 and 5 cases respectively).

*Jupiter* fares worse than *Mercury*, for in no less than 29 of the cases he is either debilitated by sign or is afflicted by a malefic, usually by a major bad aspect. Thus in 15 cases he is either in conjunction, opposition, or parallel to a malefic, while in 4 cases he is in square to *Mars* or *Saturn*, and in 5 he is in minor bad aspect to malefics. In 5 more he is in *Gemini*, *Virgo*, or *Capricorn*. In the last 3 he is in *Taurus*, *Libra*, and *Aquarius*. Even these are scarcely to be

considered as exceptions, since Taurus, as we have seen, is a sign with a certain predisposition towards criminal outbreaks, while in the two other cases (Angerstein, and Wagner, given in M.A., August 1915) the natives were placed in asylums as being mentally irresponsible.

In all these investigations I have adhered to the usual orbs.

The results, summarised, seem to justify the following deductions, at least tentatively :

There is a presumption *against* criminality :

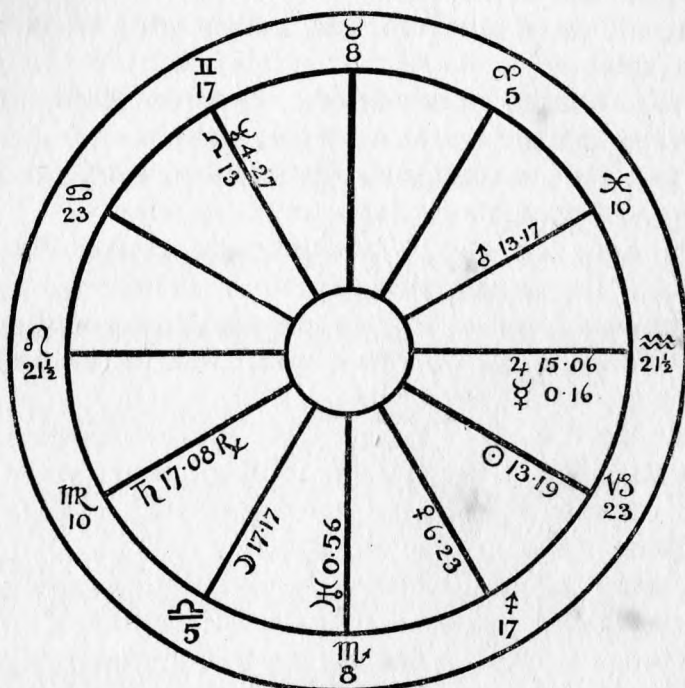
1. If Libra or Pisces rises.
2. If the Sun is in Sagittarius or Aquarius.
3. If the Moon is in Aries.
4. Unless three or more of these aspectual features are present :
  - (a) Sun in aspect with, or disposed of by, Jupiter or Neptune.
  - (b) Moon afflicted by one or more malefics.
  - (c) Mercury afflicted by, or in a sign of Mars, or afflicted by one of the three other malefics.
  - (d) Jupiter debilitated by sign or afflicted by a malefic.
  - (e) Venus debilitated by sign or afflicted by a malefic.

On the other hand, the absence of the first three of the above features and the presence of three or more of the characteristics given under 4 will be some presumption of criminality, which presumption will be increased if :

1. An earthy sign, or Gemini, rises.
2. The Sun is in Aries, Libra, or Taurus.
3. The Sun is in signs of earth or water, especially Taurus or Pisces.

4. Caput Draconis is in the 9th or 10th houses.
5. There is a predominance of negative signs.
6. There is evidence of some such lack of balance as we have discussed.

## THREE EXAMPLES



EXAMPLE I.

The above is the natus of a German named Angerstein, who was born on the 3rd of January, 1891. Details are taken from the *Astrologische Rundschau*.

The native was a departmental manager of a large chemical works. He had always enjoyed great respect and had passed for a good citizen and a religious man. Between the 29th November and the 1st December, 1924, he killed eight persons, in part relatives and in

part subordinates. It is believed that he had previously killed his wife, mother-in-law, and maid. He killed his young sister-in-law, who returned late on the Sunday night. On the next day he accounted for two gardeners and two employees. In order to extinguish all trace of his deeds he set his house on fire, gave himself a wound, and ran shouting for help to his neighbours, declaring that he and his family had been attacked by murderers. However, the police unmasked the real state of affairs, and placed Angerstein in a clinic under medical observation. It appeared that he had misappropriated fairly large sums.

The first part of this account need awaken little surprise. Leo rising, with the Sun in Capricorn trine Saturn, would lead us to expect a man of personality, who would, in a general way, stand well in the community to which he belonged.

The Moon is also well placed in Libra, although the particular part of the sign which it occupies seems to occur commonly in maps associated with violence. The Moon is also in trine in Jupiter.

In fact neither Luminary is severely afflicted, so that the first two of our conditions are unfulfilled.

When we come to Mercury we find, however, that there is a close application to the square of Uranus, who is in Scorpio in the 3rd, Mercury itself being in a cadent house and in a sign associated with Uranus, so that there is a very concentrated form of affliction to the mentality.

But this is aggravated by the cross in the mutable signs, which are intellectual in nature. Venus is opposed to Neptune and Mars to Saturn, and by a sort of translation of light all four may be said to be in mutual affliction. For although Neptune is not in orbs of the square of Saturn, it is in orbs of the



opposition to Venus, which is in orbs of the square of Mars, which is in orbs of the opposition of Saturn. There is a similar configuration in fixed signs in Caesar Borgia's natus, given in the 2nd edition of the *Encyclopaedia of Psychological Astrology*.

Now note that Venus rules the 3rd house.

Jupiter is quite unafflicted.

These considerations show us at once that the man is morally innocent and is mentally afflicted in a terrible manner.

Note that Mercury is in a degree associated with homicidal inclinations and Saturn in a degree common in the maps of convicted criminals and perhaps showing judicial condemnation.

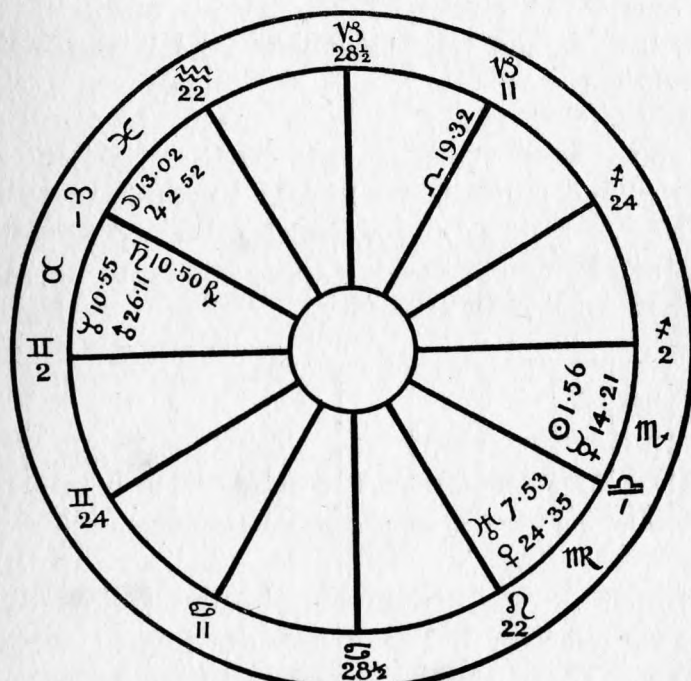
Our next example is the nativity of another German (born 25th October, 1879), and named Haarman, and is also taken from the *Astrologische Rundschau*.

The details hardly bear translation. He was a weak-minded homosexual maniac, who passed considerable periods in asylums and prisons, being also convicted of theft. Finally he was executed (15th April, 1925) as being guilty of the death of about 27 young people, mostly boys of from 16 to 18 years. These murders appear to have been committed in 1923 and 1924. He stated that his own condition was a riddle to him; he was diseased, and would do again what he had done, if he were liberated; he had no wish to go to gaol or asylum, and asked that he might be "set free" by being put to death, saying that death was only an operation and lasted but a moment.

This man's condition was certainly more radical than that of Angerstein and more thoroughly unbalanced. Consequently we are not surprised to

find a very different style of horoscope, and, to begin with, a much more plebeian one. Every planet except Saturn is in a negative sign, and four houses contain all nine bodies, as well as the Part of Fortune.

The Sun is trine Jupiter but opposition Neptune, and the Moon is opposed to Uranus. The Moon rules



EXAMPLE 2.

the 3rd and the third sign rises, asc. being square Uranus. Mercury in Scorpio opposed to Neptune in the 12th is very evil. Jupiter is opposed to Uranus, and Venus is debilitated in Virgo and in bad aspect to Neptune.

Thus all our conditions are fulfilled.

The special form of depravity to which Haarman was addicted requires little explanation. It is an old saying that "Earth and water make mud," and here

we have four bodies in each. Such a nature will either drink or follow the path of sexual vice. In this horoscope Venus in Virgo in the 5th inclines to the latter and the evil aspects of Uranus occasion the perversion of normal instincts.

The exceedingly weak Saturnian influence must not be overlooked either. There are no bodies in the Saturn signs and the planet is in its fall, retrograde, and cadent.

Both Mars and Uranus are near zodiacal areas associated with the homicidal tendency, and at the time of the murders the Sun had progressed to the vicinity of 17° Sagittarius, which contained Saturn in Landru's horoscope and is exactly square to the same body in Angerstein's nativity.

Asc.	M.C.	☉	☽	♄	♀	♂	♅	♁	♂	♄	♅
11 ♏	7 ♏	3 ♏	14 ♏	13 ♏	18 ♏	11 ♏	13 ♏	4 ♏	24 ♏	15 ♏	

EXAMPLE 3.

Details of the careers of criminals are not very pleasant reading, but they are our present subject-matter. The above data are taken from Sibley, who tells us that native, by name John Collons, was a man of violent and vicious tendencies. He lived with a woman who subsequently married a labourer, which aroused the native's resentment. He continually molested her, and finally broke into her house in her husband's absence, and, upon her refusing his attentions, cut her throat. He nearly escaped the gallows by shamming insanity, but was hanged, aged 27. The prog. Sun was then in 0° ♏, a violent area, occupied by Mercury in Angerstein's map.

Sibley seems to have found no trouble in accounting for this tragic life without Uranus or Neptune, relying on the rising Mars in affliction to the ruler, Jupiter, and Saturn—a mutable cross that again reminds us of Angerstein. However, this would only give us two of our five conditions (♄ and ♅ afflicted by malefics). Neptune gives us the other three, for he afflicts Sun, Moon, and Venus. Uranus is close to an area indicative of violent and tyrannical tendencies. The midpoint between him and Mars is  $17\frac{1}{2}^{\circ}$  of the Mutables and Venus is near Algol.

This case contrasts with Angerstein and Haarman. It is that of a brutal and passionate man, and there seems no indication of mental derangement.

We close our discussion of this important subject with the observation that Astrology does, in a certain measure, plead on behalf of the criminal by indicating the heavy horoscopical burdens which, for the most part, they carry. But, unless we reject all belief in Divine Justice, we must believe that they themselves have created these terrible conditions and they themselves must ultimately work out their regeneration and liberation from them. Nor must we allow the horoscope to be used as an excuse for crime. It is probable that hundreds, nay, thousands, have been born with horoscopes such as the above and yet have lived honourable, if not successful, lives; and if a man commits deliberate crime the astrologer may ask that he may be forgiven, but never that his crime, as such, should be condoned.

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## GREEK MYTHOLOGY AND CHANGES IN SIGN-RULERSHIP

### THE GREAT RETURN

By J. P. GROSS, M.A.

IF we arrange in one column the Planets in their Astronomical order, from the Sun outwards, and in a parallel column the Signs of the Zodiac in their proper order, commencing with Leo, the Sign ruled by the Sun in the Ptolemaic system, as shown in Diagram A, we shall make a most momentous discovery, that, namely, of *the Original Rulers of the Twelve Signs before the Great Rebellion of Lucifer and His Peers.*

Thus :

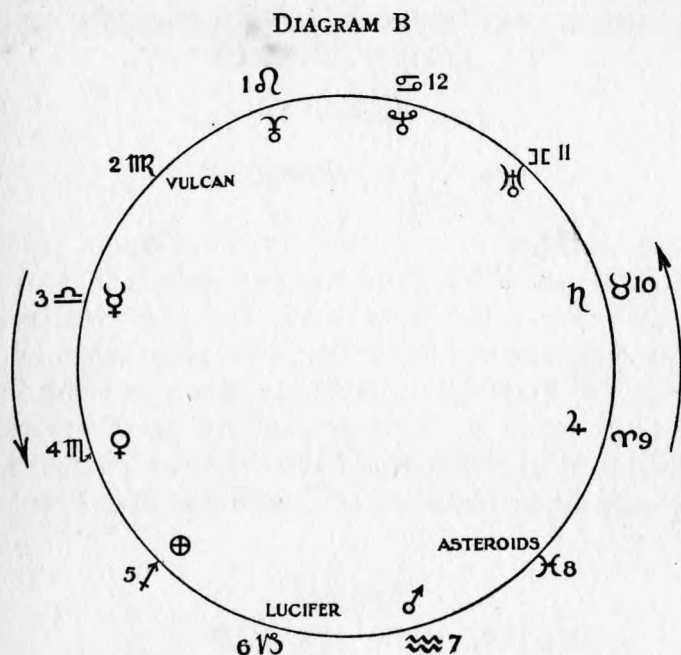
#### DIAGRAM A.

I. ♃, Pluto, ruled	♌, the Lion, Leo.
II. —, Vulcan, ruled	♍, the Virgin, Virgo.
III. ☿, Mercury, ruled	♎ <sup>1</sup> , the Balance, Libra.
IV. ♀, Venus, ruled	♏, the Scorpion, Scorpio.
V. ⊕, Terra, or Gaia, the Earth, } ruled	♐, the Archer, Sagittarius.
VI. —, Lucifer, ruled	♑, the Goat, Capricorn.
VII. ♂, Mars, ruled	♒, the Man with the Watering-pot, Aquarius.
VIII. —, The Asteroids, ruled	♓, the Fish, Pisces.
IX. ♃, Jupiter, ruled	♈, the Ram, Aries.
X. ♄, Saturn, ruled	♉, the Bull, Taurus.
XI. ♅, Uranus, ruled	♊, the Twins, Gemini.
XII. ♆, Neptune, ruled	♋, the Crab, Cancer.

<sup>1</sup> Mercury had originally no sign; he was the Homeless Wanderer, the Messenger of the Gods. The Balance, ♎, was added later, and assigned to him when ♍ and ♏, originally forming one sign, were severed. Homer alludes to this identity when he makes Vulcan and Venus husband and wife. The *liaison* of Mars and Venus mentioned by the same poet, refers to the Ptolemaic period, when ♂ ruled ♈ and ♀, ♎; for ♎, being the seventh sign from ♈, corresponds, of course, to the 7th house, that of marriage or union.



These will fitly be arranged in circular form, thus :



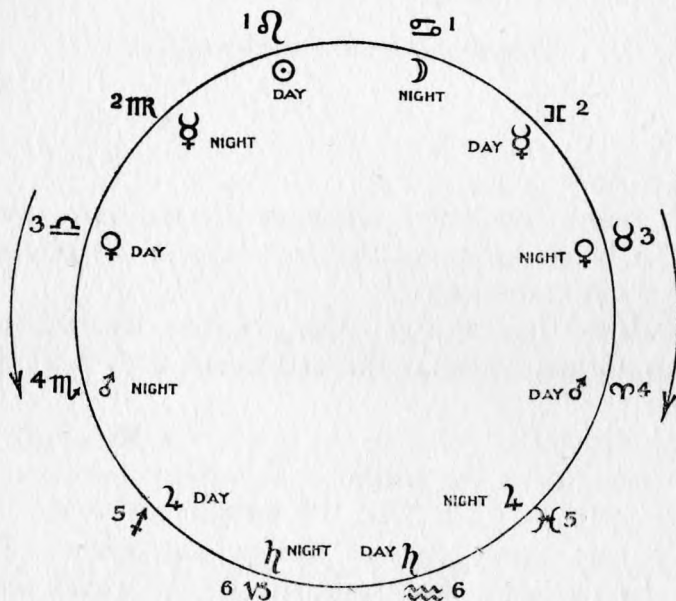
The position of ♀ as intra-Vulcanian instead of extra-Neptunian is explained in the words : The first shall be last, and the last first.

The ordinary Sign-Rulership, which is due to Ptolemy, differed notably from this arrangement, as will be seen by consulting Diagram C. This Ptolemaic order came into being immediately after the defeat of the Rebels under Lucifer, and was *perfectly valid for all Astrological purposes until quite recent times.*

Here the Sun, ☉, and the Moon, ☾, have but one Sign each, while the Planets all have a Day-house and a Night-house. Moreover, such Planets as there are lie in their correct order downwards from ☉ and ☾ respectively. I say, "such Planets as there are," for when we compare Diagram C with Diagrams A

and B, we are at once struck with a very significant fact, viz., that in C *Pluto, Vulcan, Lucifer, the Asteroids, Terra, Uranus, and Neptune* have all disap-

DIAGRAM C



*peared.* In other words, we have here the names of the seven great Archangels who

Raised impious war in Heaven and battle proud  
With vain attempt.

*Paradise Lost.*

Defeated and dethroned they vanished, temporarily, at any rate, from the "Book of Life," and their places knew them no more. As shown by Diagram C, their seats were occupied by Sun, Moon, and those Planetary Lords who had remained loyal. The Sun, Moon, and Mercury originally ruling no houses, and Mercury, Venus, Mars, Jupiter, and

Saturn being given two each, one called his Day-house and the other his Night-house, they thereafter ruled the Twelve Signs among them.

The arrangement presented in Diagram A explains why the various familiar characteristics were assigned to the different houses.

For the 1st house will correspond to  $\Omega$ , ruler  $\frac{\gamma}{\delta}$ .

„ „ 2nd	„ „	$\mathbb{M}$ , „	Vulcan.
„ „ 3rd	„ „	$\rightleftharpoons$ , „	$\frac{\gamma}{\delta}$ .

And so on.

$\Omega$  ruling the heart taken as the 1st sign, causes the 1st house by sympathy to relate to the physical health and viability ;

Vulcan, the Artificer, ruling  $\mathbb{M}$ , the business sign *par excellence*, connects the 2nd house with work and wages ;

$\frac{\gamma}{\delta}$ , ruling the 3rd sign  $\rightleftharpoons$ , being the Messenger of the Gods, makes the 3rd house rule short journeys ;

$\frac{\gamma}{\delta}$ , ruler of 4th sign,  $\mathbb{M}$ , rules all exits, the Ego's exit from physical life among others. This exit has hitherto, less satisfactorily, it would seem, been associated with  $\infty$  ;

$\oplus$  Terra, Ruler of  $\dagger$ , the hopeful sign, connects children, " the Hope of the Race," with the 5th house ;

Lucifer, Ruler of  $\mathfrak{V}$ , less obviously connects sickness, service, and small animals with the 6th house ;

$\delta$  ruling  $\infty$  clearly shows why " open enemies " are connected with the 7th house ;

The Asteroids, ruling  $\mathfrak{K}$ , which sign governs rivers that as a rule flow into the ocean, show the Stream of Life debouching in Eternity : hence the connection of the 8th house with death ;

$\mathcal{L}$  ruling  $\mathfrak{V}$ , the 9th sign, shows why the 9th house is always associated with religion and philosophy ;

♄ ruling ♍ shows less clearly the affinity between sign and house ; yet ♍ being the last of the earthly triplicity, may be taken to rule the reputation one has earned, the fruition of labour. Also ♄ is the Reaper, and gathers in what was sown by Virgo, the 1st earthly sign ;

Virgo is always represented as a girl holding an ear of corn in her hand ;

♊ fitly suggests friendship ;

♆ ruling the 12th house, does not very well explain why this house is associated with secret enemies and large animals ; though ♄, of course, has much that is secret and mysterious connected with him, and every child has heard of Neptune's " white horses."

The Ptolemaic system, Diagram C, shows no such affinity between signs and houses.

This table is very remarkable from several points of view. It is absolutely symmetrical, without anything in the least arbitrary about its arrangement. Both signs and planets succeed one another in their natural order ; laterally, the signs all follow in strict succession ; perpendicularly it is a case of every other one.

The perfect symmetry of this table lends the strongest possible support to Diagrams A and B.

Again, ♀ is affected by fire and air signs, being at home in the former, ill-at-ease in the latter ; in air signs he is " out of his element " ; Venus is affected by watery and earthy signs, and she is at ease in the former, ill-at-ease in the latter ; and so on with every planet in turn.

But the question now arises : What of ♀, let us say, in the airy and fiery signs ? Of ♀ in the earthy and watery ? And so on with the rest.





Since every planet goes from house to its fall, from fall to joy, and so on, passing through one sign on the way each time, it seems only natural that the said planet should be stronger in the earlier degrees of the intercepted sign when passing from house, joy or exaltation to fall, detriment or grief, and weaker in the latter part; whereas the contrary will be the result when it passes from the fall group to the house groups. This will be clear if the reader will consult Diagram E.

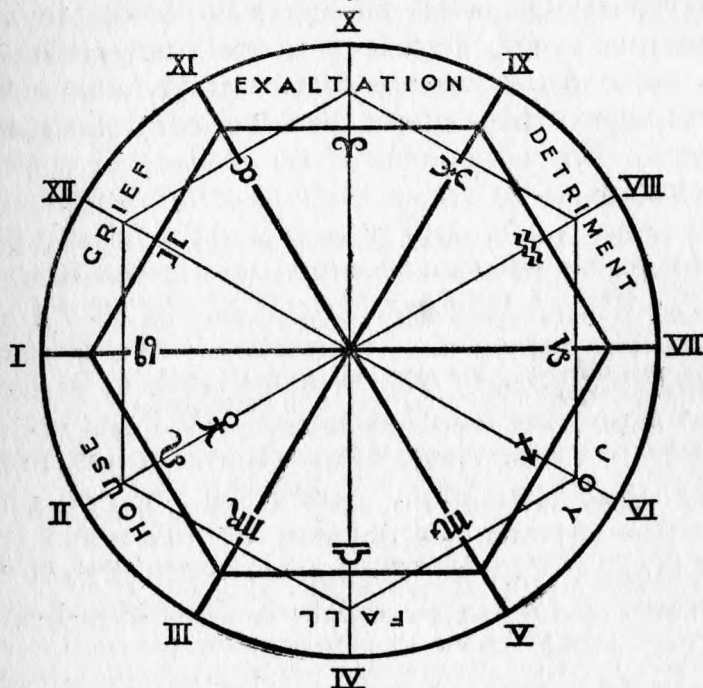
Hence ☿ should be stronger in early, weaker in latter parts of ♀, ♃, ☿; but weaker in early, stronger in latter parts of ♄, ♅, ♁.  
 Vulcan should be stronger in early, weaker in latter parts of ♁, ♂, ♀; but weaker in early, stronger in latter parts of ♄, ♃, ♁.  
 ♀ should be stronger in early, weaker in latter parts of ♄, ♅, ♁; but weaker in early, stronger in latter parts of ♃, ☿, ♀.  
 ♀ should be stronger in early, weaker in latter parts of ♄, ♃, ♁; but weaker in early, stronger in latter parts of ♁, ♂, ♁.  
 ⊕ should be stronger in early, weaker in latter parts of ♃, ☿, ♀; weaker in early, stronger in latter parts of ♅, ♁, ♄.  
 Lucifer should be stronger in early, weaker in latter parts of ♁, ♂, ♁; weaker in early, stronger in latter parts of ♃, ♁, ♄.  
 ♂ should be stronger in early, weaker in latter parts of ♅, ♁, ♄; but weaker in early, stronger in latter parts of ☿, ♀, ♃.  
 Asteroids should be stronger in early, weaker in latter parts of ♃, ♁, ♄; but weaker in early, stronger in latter parts of ♂, ♁, ♁.  
 ♄ should be stronger in early, weaker in latter parts of ☿, ♀, ♃; but weaker in early, stronger in latter parts of ♁, ♄, ♅.  
 ♅ should be stronger in early, weaker in latter parts of ♂, ♁, ♁; but weaker in early, stronger in latter parts of ♁, ♄, ♃.  
 ♁ should be stronger in early, weaker in latter parts of ♁, ♄, ♅; but weaker in early, stronger in latter parts of ♀, ♃, ♃.  
 ♃ should be stronger in early, weaker in latter parts of ♁, ♄, ♅; but weaker in early, stronger in latter parts of ♃, ♃, ♃.  
 ♄ should be stronger in early, weaker in latter parts of ♃, ♃, ♃; but weaker in early, stronger in latter parts of ♃, ♃, ♃.

Experience alone will show how far this works out in practice.

This chart, if carefully studied, will explain the table of Dignities and Debilities. Why, for instance, they fall in that particular order. The house of any planet is the first sixth part of the zodiac, corresponding to the 1st and 2nd Mundane houses; in its fall it

passes through the 8th and 4th ; it proceeds joyously as far as 7th, but in its detriment traverses 8th ; its

DIAGRAM E  
*Chart of Pluto.*



exaltation and grief are naturally associated with X and XII respectively.

#### SOME OBSERVATIONS ON THE TABLE, DIAGRAM D

The various signs for ♄ seem very suitable ; that his fall should be in ♈ is fully borne out by my experience, and having him in ♏ myself, I know what it means to have him in his detriment !—"the mind outruns tongue and pen." His exaltation in ♊ is eminently suitable. Is it really significant, or is it merely a fancy, that the Earth should fall from ♈ to ♏, from the divine to the human ? She joys

in her son's sign. ♂ causes surprise at first sight, having his fall in ♍; but ♀ was in her detriment in ♌, and neither can have been at anything approaching their best when ruling from those signs. That ♂ should joy in ♐ is quite in accordance with experience. ♃ is exalted in ♈, which is as it should be, as is also the case with ♄ exalted in ♊ and ♅ in ♎, signs which they have often been thought to rule.

Vulcan, the Artificer, the Forger of the Armour of the Gods, is very fitly placed in ♍; it is also only natural that he should be ill-at-ease in watery signs. ☿, the Winged Messenger, is at home in all the airy signs, but dislikes fire. ☿ combust is not, I believe, favourably placed. The French have a very significant expression for "hot-heads," viz. "une cervelle brûlée." Venus, Stella Maris, Aphrodité the Foam-born, is at home in any watery sign. She rules procreation (♍) and nourishment, ♋. This sign rules the breasts. Life on this planet probably originated in the sea. ♀ joys in ♎, and both dancing and river-picnics would come under her sway.

It may occur to some readers to ask on what authority we have put Pluto, Vulcan, Lucifer, Terra, and the Asteroids in the places assigned them in Diagrams A and B. The reasons for so doing are partly astronomical and partly mythological. If there is a planet, Vulcan, between Mercury and the Sun, if Vulcan was correctly represented as ever standing by his forge, then he falls into place in Virgo, the sign immediately following Leo. Similarly, Terra falls into her place as ruler of Sagittarius. The reason why she, although a planet like the rest, has hitherto been assigned no house, is to be attributed purely and simply to the fact that our system is geocentric.

She thus escaped notice, a strange but natural oversight, of no particular importance *until now*. As to the others, Pluto, Lucifer, and the Asteroids, we can only say that there were gaps in the system to be filled ; that the ancient Greeks no more *invented* the deities of their Pantheon than Christians invented the Trinity ; they accepted them in all reverence and sincerity as having always existed. This sincerity of belief in the gods as real, spiritual beings has been far too generally overlooked, if indeed it has not been deliberately deprecated and even denied. Further, since some are shown to have had their astronomical counterparts, it is only reasonable to suppose that the others had theirs also ; that is to say, that Vulcan, Lucifer, and Pluto were also planetary lords, though unknown and invisible in material form. Lastly, like all the others, so these three, too, show decided affinity with the signs attributed to them in Diagrams A and B. *Experientia docebit !*

There is, however, far more than this to be said in their favour. Certain details, said to relate to Pluto, were given the writer some years ago by a friend in France ; these were subsequently found to correspond with those given in the July number of *Modern Astrology* for 1909, p. 301, as relating to a planet discovered by Professor Pickering ; hence identification of Pluto with this planet. For the convenience of readers, the details as given in *Modern Astrology* are here reproduced :

Symbol of Pluto, ♇. (This is not in *Modern Astrology*, nor apparently did Pickering or Alan Leo realise that this newly-discovered planet was Pluto.)

Mean distance from the Sun, 51·9 times as far as the earth.

Time of revolution, 373·5 years.

Longitude on 1st January, 1909,  $24^{\circ} 51'$ .

Mean annual motion,  $0.964^{\circ}$ .

Declination,  $21^{\circ}$  N.

R.A.,  $116^{\circ} 45'$ .

Mass in terms of Earth, 2.

As to the Asteroids, the true name of this shattered planet was, in the writer's opinion, undoubtedly *Dionysus*. In an Orphic fragment that has come down to us, some of the geometrical solids seem to be hinted at and to be called the "playthings of Dionysus."

*Κώνος καὶ ῥόμβος καὶ παίγνια καμπεσίγνια*, "The cone and rhombus and articulated models or toys"; this seems to suggest the possession of creative powers on the physical plane by that deity. He was evidently a far mightier power than one would gather from his degenerate representation as Bacchus. Euripides, indeed, in the *Bacchae* ll. 777, says, emphatically: *Διόνυσος ἥσσων οὐδενὸς θεῶν ἔφν* (Dionysus was as mighty as any of the gods). He is, mythologically, always associated with "large animals"—a characteristic of the 12th house in the Ptolemaic system, and therefore by sympathy with the 12th sign, Pisces. He is also generally shown in a state of semi-intoxication, *vide Smith's Smaller Classical Dictionary*. This must not be taken to reflect upon the character of Dionysus; it was merely a pictorial way of calling attention to the fact that natives of Pisces are more liable to that form of temptation than those of any other sign; indeed, to "drink like a fish" means "to drink like a native of Pisces."

Now just as Cancer rules the ocean and Scorpio stagnant pools, so Pisces, the third watery sign, rules *rivers*; rivers traverse vast stretches of territory, and Dionysus is represented to us as a great traveller



coming from Persia and India. The association of Dionysus with rivers, and therefore with Pisces, is, indeed, remarkably close. For instance, an epithet of Dionysus, said by Cruikshank to be an old name for the god, was "Υῆς, Hyës, a word that that editor connects with ὕειν, hyein, to rain. This would favour the idea of his being, as Liddell and Scott expressly term him, "the god of fertilising moisture." His mother, Semelé, was also called "Υῆ, Hyë, and the nymphs who reared him, Hyades. Now the word Hyades means the Rainers, and they were supposed to cause rain when they rose with the Sun. Since, therefore, rain nurses rivers, and the Hyades, or rain-producers, nursed Dionysus, it would seem logically to follow that that god was the lord of rivers, or, in other words, the ruler of Pisces.

Nor is even this all. Any astronomical map or globe will show the Hyades as a constellation in *the head of the Bull*. But Dionysus is called by Euripides ταυρόκερως, the Bull-horned; and the same poet, in the Bacchae, the play already alluded to, writes: Φάνηθι ταῦρος ἢ πολύκρανος ἰδεῖν δράκων ἢ πυριφλέγων ὄρασθαι λέων (ll. 1018-19), "Appear as a bull, or many-headed dragon or fire-breathing lion before our eyes." The Greater Dionysiac Festival also was held at the end of March, when the Sun was leaving, or had just left Pisces, at the Dionysiac Theatre, *the oldest of all*—a fact not without significance—to the S.E. of the Acropolis.

Once again referring to the Bacchae, we find the poet, in ll. 565-75, paying through the mouth of the chorus a compliment to the fine rivers of Macedonia, which may or may not be a coincidence; but what is certain is that the connection of Dionysus with rivers is further shown in l. 519 of the same play,

where the chorus appeal to Dircé, daughter of Achelouïs, the largest river in Greece—and the new-born Dionysus was, *immediately after birth, dipped in that stream.*

Dionysus was, therefore, the ruler of Pisces, the sign governing rivers, and his identification with the Asteroids may, I think, now be held to be definitely established.

Whoever named the principal Asteroid Ceres would seem to have been well inspired ; for Liber, i.e. Bacchus or Dionysus, and Ceres are frequently bracketed together, e.g. "Liber et alma Ceres," Verg. Georg. i. 7, and, Δημήτηρ Θεά . . . ὃ τε Σεμέλης γόνος, i.e. the Goddess Demeter (Ceres) and the offspring of Semelé, Dionysus, Bacchae, ll. 275-78. Dionysus, as the Giver of Wine (liquid), is called the "complement" of Demeter, the Giver of Bread (dry).

There remains to be considered the case of the ruler of Capricorn, who, in Diagrams A and B, is called Lucifer.

Lucifer was, in all probability, the Prometheus of the Greeks. The word means the "Light-Bringer," and the charge against Prometheus was that he brought down fire from heaven and gave it to mortals. Many have sought to identify the Jehovah of the Hebrews with Saturn ; but he is far more likely to have been the original ruler of Capricorn ; for we must remember that Satan or Lucifer was not originally a devil ; in the Book of Job, he is represented as one of the sons of God, whose task it was to accuse Man to his Maker with a view to testing his loyalty and the sincerity of his worship. If this be so, then Lucifer's fall and utter disappearance,

blotted out and raz'd  
By His rebellion from the Book of Life,

explain why the Jewish race has been homeless—and God-less, ever looking for its Messiah—for close on two thousand years; for no other race, save possibly the gipsies, also probably under Capricorn, has known so strange a fate. Jehovah has, perhaps unwarrantably, been identified with the Supreme Being; whereas he was but a tribal god, most anxious about his own prerogatives and jealous of the claims of others.

. . . . .

### THE GREAT RETURN

If the preceding contention is true, i.e. if the correct rulers of the signs in pre-rebellion days were as therein described, we should yet have brought forward an hypothesis of academic interest only.

But *what if these great Archangels are now returning to their original thrones?* What if their dread sentence has now expired and a general amnesty, with a possible exception in the case of Lucifer, been pronounced? Then we shall indeed have made a discovery not only of the greatest importance to astrologers, but also of the most momentous significance to the world at large.

In her clever book, *The Activities of Uranus and Neptune*, Mrs. Helen H. Robbins suggests that since their re-discovery as planets in 1781 and 1846, Uranus and Neptune have been exceedingly active; that they have “moved on from esoteric energizing into exoteric productiveness”; and that “radical changes have occurred in all departments of human existence since Uranus and Neptune became manifest as planets.”

But why should the pardon and restoration have been confined to these two only? Terra, Pluto, Dionysus or the Asteroids and, to all intents and purposes,

Vulcan, are also known ; though Vulcan, of course, is not yet acknowledged by astronomers. It is therefore only reasonable to suppose that these have shared in the general amnesty and are, like Neptune and Uranus, returning to their former seats.

Such an hypothesis must stand or fall by facts. If events have occurred in the world at large of a character in consonance with such pardon and restoration, then we are justified in adopting the theory at least as a working hypothesis. We shall now attempt to show that such events have taken place—are, indeed, even now in operation before our eyes.

For, taking the planets in order as set forth in Diagrams 1 and 2, we find that :

*Pluto* governing Leo, both France and Italy have felt his power ; France successfully resisted the German invasion of 1914-18, her General, Foch, being appointed Commander-in-Chief of all the Allied armies. A subtle change has also been taking place in the national character ; for where now is the once rather blatant talk about " La Gloire " ? The vain, somewhat self-glorious Gaul of not so very long ago has developed, under *Pluto*, into a grave and stable personage ; and in spite of the shock to her finances, due to the retirement of the Sun from the rulership of Leo, the country is prosperous. France is destined to play a prominent and responsible rôle in world-affairs in the future.

In Italy we have seen the birth and growth of Fascismo under Mussolini, with its ruthless discipline, reminiscent of the " iron tears down *Pluto's* cheek," and its uniform of the black shirt, the very last hue one would have associated with that colour-loving people ; but ebon was *Pluto's* hue.

This retirement of the Sun from the rulership of

Leo in favour of Pluto is shown also in the quiet disappearance of gold from general circulation, a phenomenon whose possibility even would have seemed wildly incredible to our grandparents.

*Neptune* returning to Cancer would naturally disturb countries under that sign, and what has been taking place in China is known to us all. The chaotic state of affairs there is very characteristic of *Neptune's* influence. Nonetheless, when he has once firmly established his rule, he will raise China to one of the very first positions among the nations of the Earth. During the long exile of *Neptune*, the Moon would seem to have held that great country in a state of arrested development, awaiting its ruler's return. This is now over ; China is in all the throes of a new birth.

Since the discovery of *Uranus* in 1781, we have witnessed the phenomenally rapid rise to greatness of the United States of America, a country admittedly under Gemini. It is most curious to note how in almost all cases the return of the former ruler has been attended by important wars. Italy and France have not only had their wars against the Moors in North Africa, but their own war in the time of the third Napoleon, in which Italy lost Savoy and Nice to France. China is still in the throes of civil war ; the United States had their War of Independence and their Civil War for the emancipation of the negro. The idea that a semi-continent of the size and importance of the U.S.A. should be ruled by Mercury, admittedly one of the "lesser gods," strikes the present writer as fantastic ; a far more powerful personality would seem to be indicated. Moreover, as Mercury has been known to be an active, operative agency throughout the Ptolemaic period, why should



he have directed his attention to America some 300 years ago only? The electric, nervous, intellectual Uranus is infinitely more suitable.

And here, at the risk of being held fanciful to a degree, we would whisper a secret into the reader's ear: Is it possible that the four moons of Uranus, moving as they do in orbits nearly *perpendicular* to the plane of that of the planet, are responsible for the sky-scrappers? Moons and buildings certainly climb skywards in a manner and to a degree that are unique.

*Saturn* still remains ruler of Capricorn; for not until we see India rent from frontier to frontier, as China and Russia have been rent, shall we be able to say that Lucifer has returned. He is, however, being forced to retire from his rulership of Aquarius, and recent events in both Russia and Prussia show how unwillingly he is giving up his power in those countries. Mars, however, is but seeking his own, and the end is sure—Saturn will have to retire. With the slow victory of Mars, Bolshevism will decline and die.

The return of Saturn to Taurus has seen at long last the passing of the Home Rule Bill; Ireland will now cease to be that "distressful country," and should, indeed, be entering upon the upward path of prosperity—a golden age may even lie before her if she can accept the discipline of her old-time ruler, *Floreat!*

*Jupiter*, on the abdication of Mars seeking his throne in Aquarius, has returned to Aries. Peace-lover though he is, his transference has, like that of all the others, been attended by war, the Boer War of 1899 and the Great War of 1914. That England, a country under Aries, is now ruled by Jupiter, and no longer by Mars, is clearly shown by the change in

our national character. All talk of disarmament, all initiative in Pacts of Locarno, in the formation and working of Leagues of Nations, seem to emanate from us; and such pacific tendencies, while thoroughly characteristic of Jupiter, are emphatically not so of Mars. Hence all prophecies and predictions based upon the assumption that Britannia is still a daughter of Mars are doomed to prove failures. So striking, indeed, is the contrast between this new attitude and our bellicose, adventurous, pioneer spirit in the past, that many have thought it a sign of age and decrepitude in the "weary Titan"; whereas it is merely a natural outcome of the change of rulers. Under Jupiter England should develop into a great spiritual leader among the nations, and may look forward to a long spell of beneficent rule.<sup>1</sup>

In the scheme it will be noticed that Aries is the 9th sign from Leo, thus corresponding to the 9th house, that of philosophy and religion.

The principal element in that peculiarly English characteristic, the sporting spirit, which requires that one should always "play the game," would appear to be the just recognition of an opponent's merits, and generous praise of that opponent when he has frankly and loyally proved himself one's superior; this, and the secret of success in colonising—to govern in the interest of the governed—constitute no small contribution to what we may perhaps term practical

<sup>1</sup> Since the above was written, the following, from the pen of the editor, has appeared in the *Occult Review* for December 1927:

"The victory of the spiritual over the material on the inner planes has already been gained. In many disguises the spirit of Antichrist is stalking abroad in the visible world. Slowly but relentlessly that spirit is being confined and circumscribed. *Britain, with all her faults, has by no means been the least active instrument in the hands of the Unseen for effecting this.*"

The author of the present article is responsible for the italics.

spiritual philosophy. Now both of these are distinctly Jupiterian in character.

That the true ruler of ♃ should turn out to be *Mars* will at first sight occasion surprise to many. Yet on reflection they will remember that ♃ is a masculine sign, and Mars as the Spiritual Warrior, suggestive of a St. Michael or a Galahad, is by no means incompatible with the fixed air sign. His return, as has already been shown, has affected, is, indeed, still affecting, both Prussia and Russia, and terrible have been its consequences ; for Saturn is not giving up his loved power willingly. Yet the end is certain ; Mars will prove victorious, and when once he is firmly established on his former throne—a beneficent ruler—then the world will be faced with a new Russia, alert, keen, *militant for the right*, different, indeed, from the supine, fate-ridden country we have hitherto known. The development of Russia in the future should prove a most interesting process to watch, and is bound to be of tremendous import to civilisation as a whole.

It will not be out of place here to draw the reader's attention to the change of character that apparently attends these changes in rulership. For instance, Saturn, as ruler of Capricorn, shows many of the sterner and less lovely characteristics of Lucifer, the original ruler, so much so indeed that he is known as the Greater Malefic. But Saturn, when ruler of Taurus, was no malefic. On the contrary, the times when he ruled from that sign were known as "The Golden Age" ; and insofar as he rules from that sign in the future he will again become a great benefic power ; as ruler of Capricorn he will continue malefic.

The lesser malefic is Mars ; but this was his characteristic when he was in temporary possession of

the thrones of Jupiter and Venus in Aries and Scorpio respectively ; as ruler of Aquarius, Mars, too, will be transformed into a beneficent deity.

With Jupiter and Venus, the change is less marked, although Venus, as Lady of Libra, differed considerably from the Venus of Scorpio—as much, indeed, as a fair, gleeful, laughter-loving girl differs from a dark, passionate, vengeful woman ; Jupiter, too, in Aries, will display a self-assertive energy utterly opposed to the negative passivity of Pisces.

Will *Lucifer* ever return as ruler of Capricorn ? And if he does, will such a return be temporary or definite ? Will he re-appear repentant, or no ? These are difficult questions and, speaking from a purely astrological point of view—the only point of view that concerns us here—are, so far as we can see, at present insoluble. Their answer will depend entirely, as stated above, upon what happens in India. If that country should one day be shaken to its foundations, as China and Russia have been, this will be the sign that Lucifer has returned, that “Prometheus” has at last been “unbound.” But until then we can say nothing ; we can but wait upon events.

The suggestion that the Earth herself is the true ruler of Sagittarius will also have caused surprise ; but she falls naturally into place there in the scheme, and there is much to be said for assigning her that position. Blue is the colour of the sign, and the mantle of the Madonna in pictures is always blue. Our sky—the true mantle of Madonna, is also blue, which is not, so far as the writer is aware, the case with those of the other planets. This position will not, of course, necessitate our replacing a geocentric by a heliocentric astrology. Terra will be placed in the horoscope in the sign and degree exactly opposite

the Sun, and will thus need no additional column in the Ephemeris, so far, at least, as longitude is concerned. Her symbol is  $\oplus$ , and a different one must be found henceforth for the Part of Fortune.

And what have been the consequences, "the outward and visible signs" of her restoration to her throne as one of the two queens of heaven? May not one be seen in what is known as "the woman's movement," which has been so characteristic of our times, and so widespread among the more civilised nations? Even Turkish women now go unveiled, and the Chinese no longer bind their female-children's feet. The movement is thus shown to be no passing whim on the part of woman or weakness on the part of man, but a surging wave in the tide of human progress, even a possible step in the direction of general matriarchy.

The Archer is also pre-eminently the sign of the truth-seeker; hence the rise of that desire for accurate investigation and exact knowledge that we term Science.

"The Fall" was, we now see, something more than a mere act of disobedience on the part of a primal pair of human beings. *It was the fall of the Earth herself* from her position as a queen of heaven and ruler of Sagittarius. Ever since that tragic occurrence man's home has been a world in a state of punishment; and the various religions have shown his instinctive recognition of that fact. Yet Terra would seem to have been less severely punished than the other rebels. Lucifer, too, "fell" from heaven, but his fall was infinitely more serious; he became a prince of darkness, and even to-day no man knows the place of his abiding. For centuries Pluto, Vulcan, Uranus, and Neptune were prisoners in cells of solitary confinement, invisible to man; and the physical vehicle of



Dionysus was irretrievably shattered. Pluto, indeed, remained a king, but reigned over a most dark and mystic realm—Hades, the Unseen Place. To what may we then attribute the comparative leniency of her sentence, and the inestimable boon accorded her by Jupiter in “taking upon himself the sins of the world?” Counting the signs from Sagittarius to Aries, we find Aries to be the 5th. But the 5th house in Astrology is well known to be that of children; Jupiter, then, would be the son of Terra; and counting from Leo, we find that Sagittarius is the 5th sign, thus implying that Terra herself was the daughter of Pluto; as she was also the spouse of Uranus—mythologically and astrologically also, for Sagittarius is the 7th sign from Gemini—it may well be that she was more or less led astray by those two powerful lords. This may be but a fanciful conceit on the writer’s part; it may also be the very truth.

This return of Terra—a return, be it remembered, that has already commenced—opens up vistas of such dazzling possibilities that imagination reels, blinded, before them. These cannot, however, be discussed any further at present. The reader must content himself with this hint.

The return of *Venus* to Scorpio has been signalised by the long and obstinate Moroccan wars against Spain and other Western Powers. The Moorish race may well become less truculent when her power is fully established.

This return of the lesser benefic to Scorpio has been attended by the rise and wide-spread practice of birth-control; and there is no need to draw the attention of astrologers to the aptness of such a ruler to such a sign; “Charbonnier est maître chez lui,” and Madame Venus quite obviously intends to be

mistress in her own house. Her Greek name was Aphrodité, the Foam-born—a suitable name for the ruler of a watery sign (♊).

When the laughter-loving Lady of Libra—*Erycina ridens*—left that sign to be replaced by *Mercury*, Japan cast off her picturesque garb, her worship of art, poetry, and legend, and became the practical, scientific, Westernised Japan that we know to-day. Her great war with Russia is still within living memory.

The departure of Mercury from Virgo in favour of *Vulcan* has witnessed the end of the Sultanate of Turkey, and the practical expulsion of that people from Europe; in the course of this process Turkey has had to wage disastrous wars with Russia and Greece.

. . . . .

Such then are some of the numerous and important consequences<sup>1</sup> that have attended the change in sign-rulership consequent on the return of the great planetary lords from banishment. The theory is admittedly but an hypothesis at present, and must be tested by the facts of experience.

If it should make good, if secondary directions in nativities should less often fail when worked in accordance with it, then we shall surely be able to predict international events with greater accuracy also. Statesmen may even once more consult Astrology ere making momentous decisions, as they did in days long gone by.

Incidentally a larger Ephemeris will become a *sine qua non*, with additional columns at least for Pluto and Ceres. Vulcan will, of course, always

<sup>1</sup> In this connection the reader is recommended to read *The Activities of Uranus and Neptune*, by Helen H. Robbins, if he has not already done so.

occupy practically the same degree and sign as the Sun, while Terra will be placed in the degree and sign immediately opposite.

*Et maintenant, Messieurs les Astrologues, à l'œuvre !*

### EPILOGUE

Perhaps the most far-reaching and important outcome of the present investigation will prove to be the remarkable and quite unexpected support Astrology is thus found to lend to theology and more especially to the whole doctrine of the fall and redemption of man. Sufficient has been said of the "fall" in the preceding pages ; but the testimony to the truth of the redemption requires further developing.

If the arrangement submitted be accepted, and consequently Dionysus recognised as the true ruler of Pisces, then the remarkable parallelism that has always been noticed between the Gospel story and the teachings of the Dionysiac mysteries finds, *for the first time*, a rational explanation in the intimate connection of both with that sign. Christianity has always been associated with Pisces by astrologers, for, among others, the following reasons :

It preaches the duty of "universal compassion."

It has ever been characterised by its doctrine of "physical self-undoing," by its promotion of celibacy and its institutions of the monastery and the convent ;

The bishop's mitre is but a fish's head modified.

The symbol by which the early Christians recognised one another in times of persecution was a fish roughly outlined on the ground ;

Pisces is a watery sign, and Christianity insists that a man must be born again of water and of the Spirit.

Again, referring to the same arrangement of sign-rulership, we note that Jupiter (♃) was originally

the ruler of Aries ( $\varphi$ ), the Ram. He was therefore fitly described as "The Lamb of God," and becomes identified with the Christ.

This identification may seem strange at first, and even shock the susceptibilities of those who hold the conventional and quite erroneous ideas about the Greek deities. But it must be remembered and thoroughly *realised* that it was only the ignorant, or the morally indifferent, who attributed unworthy actions to the "Immortal Gods." Euripides, for instance, absolutely refuses to believe any such stories about them, and says distinctly, in the *Hercules Furens*, ll. 1341-44, that he cannot and will not believe that the gods ever practised adultery, or bound one another, or served one another as slaves. He perhaps took the belief in such stories too seriously. As a matter of fact, a liaison, for instance, between Jupiter and Venus, originally meant no more than that the two planets were, astronomically, in conjunction. This phenomenon was described to the masses in allegorical form by priests who were far more anxious to retain power by keeping their knowledge to themselves than they were to safeguard popular morality. Such men as Plato, Socrates, and Euripides formed a conception of Zeus (Jupiter) capable of satisfying their loftiest aspirations and most spiritual intuitions. They thought of him exactly as the average civilised man to-day thinks of "God."

When, therefore, owing to the participation of the Earth (Terra or Gaia) and Dionysus in Lucifer's revolt, the thrones of Sagittarius and Pisces fell vacant, Jupiter ( $\varphi$ ) was given the rulership of both those signs. This assumption of responsibility for Terra ( $\oplus$ ) in the heavens was *reflected* on earth by the appearance of the Christ as the Redeemer. But

Jupiter (♃) now occupied the throne of Pisces (♓) as well as that of Sagittarius (♐). *The Christ therefore manifested through the medium of the Dionysiac cult.*

The following close parallels between the Gospel story and the Eleusinian mysteries, or the mysteries of Dionysus, will at once occur to everyone; it will be noticed that bread, wine, and water all recur continually, the two former being associated with Dionysus, the latter with Pisces (♓).

The first miracle was the changing of the water into wine at the marriage-feast at Cana in Galilee.

Jesus was baptised in the Jordan.

Dionysus, immediately after birth, was "dipped" in the stream Dirce.

Christ taught the doctrine of the New Birth.

Dionysus was said to have passed twice through the gates of life, once from the womb of his mother Semelé, once from the thigh of Zeus. This latter birth Cruikshank terms "a grotesque legend" (note on Bacchae, l. 95), but it obviously points to the necessity of a spiritual re-birth. Editors of the classics have not, as a rule, been able to rid themselves of the quaint idea that Greek mythology consisted of a series of fairy tales without any serious, underlying meaning.

The miracle of the loaves and fishes.

The miracle of the walking upon the water.

The miracle of the miraculous draught of fishes.

The elements of bread and wine—"Liber et alma Ceres"—being accepted and consecrated to an infinitely higher and more spiritual use.

The trial of the Christ before Pontius Pilate, and that of Dionysus before Pentheus, King of Thebes.

The *washing* of the disciples' feet, that marvellous object-lesson on the humility of true greatness and the greatness of all service, that has probably appealed more poignantly to the human heart than all the miracles of healing, is most significantly Piscean.

The above are the principal parallels, but do not by any means exhaust the list.



The parables of the true Vine and the Sower also fall into their places in this line of thought.

But it must not for a moment be imagined that the writer would maintain that Christianity was but a development of the Dionysiac mysteries, that the Christ, in a word, was Dionysus. This would be to misread the teaching of Astrology completely. Only, as Jupiter (♃) was at the time the ruler of the sign of Dionysus (♊), all Christ's actions and teachings were coloured, so to speak, by the medium through which He manifested. Just as He took the teaching of the Old Testament and raised it to a loftier and more spiritual level, so He took the whole mechanism of the mysteries and gave them a higher interpretation and application.<sup>1</sup>

We thus find that so far from Astrology being "contrary to the will of God," as it has most ignorantly and foolishly been declared to be, it, in fact, provides most striking testimony to the truth of revealed religion.

But if the first manifestation of the Christ on earth has been through the medium of Pisces (♊), what has Astrology to say of His second coming? For Jupiter (♃), having now retired from Pisces (♊) to Aries (♈), the former dispensation is passing away. Perhaps some dim sense and fear of this is at the bottom of orthodoxy's hostility. But the truth must be said; *the Spiritual Christ is now ceasing to animate Piscean vehicles*; the new manifestation will be through Aries (♈), and the prophetic words of the familiar hymn will be recognised to be true:

The Head that once was crowned with thorns  
Is crowned with glory now.

<sup>1</sup> In a word the Dionysiac cult was the mould into which the Jupiterian or Christ influence flowed.

How exactly this second manifestation will work out it is quite impossible to say ; he would indeed be a rash man who ventured to prophesy in such high matters. But Aries (♈) rules England, and we shall perhaps not be going beyond what is justifiable if we say that England is destined to take the lead in the spiritual advance of mankind in the near future ; even if we dare not say that at His second coming He will incarnate in a member of our race. In any case, Astrology, as the writer understands it, lends no support whatever to the contention that He will now incarnate either as a Hebrew or a Hindoo.

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### THE CASE AGAINST ASTROLOGERS

DURING the past few years, the fact has been borne in upon me that there is a real legitimate case against astrologers. Against Astrology I confess there is no case, because I firmly believe that this science represents the mechanism of God, the law of Evolution, which, in detail, amounts to Divine Determinism, issuing from a former cause. Now, the main factors in my case against astrologers are these : Some event takes place, either obscure or otherwise, and most astrologers who believe in free-will immediately rush off to look up the state of the heavens, and are heartily disturbed if, in their own opinion, there appears to be nothing definite to indicate the special event. Whereas, if they truly had faith in free-will, they would rejoice in being able to justify to the world such a faith. Surely such an event, say, as the inspirational enlightenment of the mind on some aspect of reality, due to present effort (the free-will people say)—surely such an event (which may change the whole present incarnation) cannot work out either by transit or

planetary direction of any sort, hence such an event would be proof of free-will. But, to be quite candid, is this the case? Do we receive such illumination on any occasion when the heavens say otherwise? If not, then there appears to be something lacking in the theory of cause and effect, or, as some astrologers say, Karma, because the cause must take place under a given concatenation of planetary aspects appropriate to the event, i.e. the cause, and the result must resemble the same concatenation of planetary aspects, else there would be no recognition of any law in the universe. For instance, two educated people meet for the first time in this incarnation since they became individual souls. An astrologer predicts that these two individuals will engage in severe mental antagonism (if they meet at all) because their two horoscopes show two opposite types of character. One may have the Sun and Saturn on the other's Mars and Uranus in the sign Aries. The free-will people say it is their past working out, due to Karma; but, in fact, these two have only met for the first time this life, just casually, say, over the counter through some trivial transaction, or it may be a case of one of the individuals visiting this earth of ours for the first time. Then, again, how often one hears the old tune, "The stars do not compel," yet in the next breath these same people tell us that Saturn is the tester, and by planetary direction we learn our lesson of patience, which the influence of Saturn is supposed to bestow.

Yet again, we get drilled into us, "the fool obeys the stars." It is my firm conviction that the wisest man obeys the stars, else such a thing as planetary psycho-analysis is a mere fable, and there is no need for such a one to perform action under any

planetary configuration because he has ruled the stars. I would ask for definite information as to the number of astrologers who are as truly expansively happy under Sun conjoined Saturn in Cancer, as they would be under progressed Sun conjoined Venus in Pisces. Also of any definite physical event which has not been shown in the horoscope.

Lastly, you get an astrologer predicting a given event in a person's life, which gives rise to considerable worry on the part of the recipient. The astrologer (in his wisdom or un-wisdom) advises the individual to guard against irritability and worry owing to planetary aspects showing considerable misfortune through financial loss, yet at the same time the astrologer knows full well that he may just as well talk to a brick wall as mention worry, because he knows that such planetary configurations will bring that necessary experience to the person for the primary purposes of evolution. This has been proved by myself in collaboration with another astrologer whose map portrayed such influences.

These are a few thoughts by a student seeking the truth, and if parts of the article seem to contradict, they do so in illustration only of the main point; that destiny is the magnet, drawing out our fate, to the end that we may realise our oneness with God, the One Life, of which we are a part.

C. & N. SHAW.

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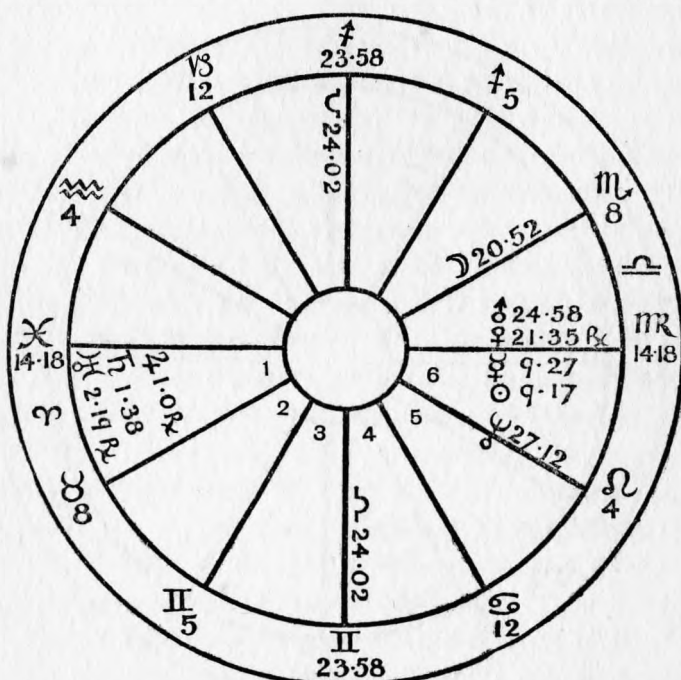
### SIAMESE TWINS

WE owe it to the kindness of Miss Maud Margesson that we are able to reproduce the authentic horoscopes of two cases of "joined twins."

These were born at 7.50 p.m. Summer time at

London, on 2nd September, 1927. They died at 5.23 and 5.25 a.m., 5th September. They were born fixed together at the region of the stomach and there was a unity of the organs to a large extent. Their limbs and features were normal.

The natus speaks for itself, the union of part-lords



No. 1. MARY AND ANN CHURCH.

1st and 7th in 7th  $\square \Omega \psi$  being very significant,  $\rangle$  in 8th  $\square \psi$  in 6th is the most clear indication of death, but Sun, Moon, asc., and 3 planets are in negative signs.

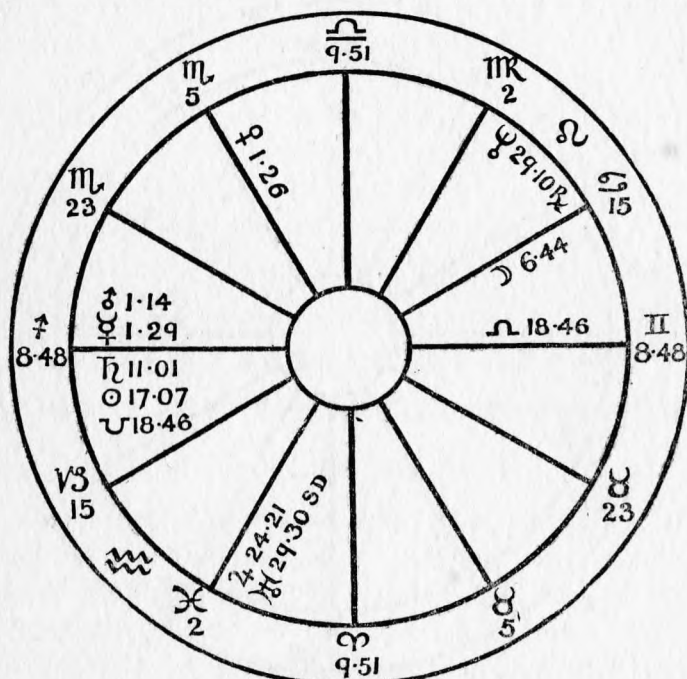
Birth is said to have been premature, but an epoch for 11th December, 1926, with 20.52  $\times$  rising and  $\rangle 9.46 \times$  (not a very wide discrepancy for a sign of rapid ascension) gives ruler ♀ in 8th in  $\uparrow \square \text{♁} \times$  and  $\text{♀} \square \psi$ .

The second nativity is for 7.30 a.m., 10th December,



1927, at Derby, England. Died at Guy's Hospital, London, 22nd of the same month following an operation.

These twins were joined by the vertex of the head solely with their bodies pointing in different directions. Sir Bernard Spilsbury is reported as saying that death was due to shock. "They were individuals in the

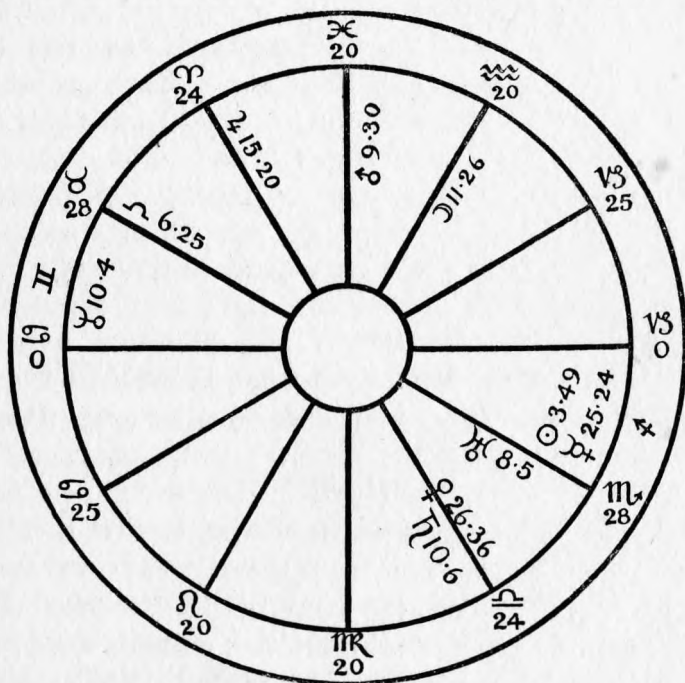


No. 2. ELSIE AND MARIE DODGSON.

sense that the essential organs were complete and separate, and were, in theory, capable of a separate existence. I should call them conjoined twins." "Externally they were well formed." It was thought that death was due to the alteration in pressure on the brains, which, though separate in themselves, lay in contact with each other. The entire vertex of the skull was missing. Further details are given in *The Times*, 28th December, 1927.



the early part of the native's life. In the year 1903, when he was merely a boy, suddenly he took it into his head to give up the world and spend his life in penance in a forest. He executed this idea forthwith, left home, and went to the jungle. By chance an acquaintance happened to see him roaming in the



jungle, caught him, and brought him home. At this time  $24pP\delta p$  and  $20p\Delta\text{H}r$ , directions characteristic of the incident, were in operation. Shortly after and during the currency of these directions he visited several sacred places in Southern India.

Uranus is eccentric. He is a "breaker of forms" also, but he breaks the forms only to build them anew. He is a Reformer. Being in trine with Mars, he curbed the latter's impulse, and silently brought about a change in the native's religious nature through

progressive ideas (5th house is "Budhisthan," also denoting intellect, ideas, etc). The native's religion has now progressed from the "personal" to the "impersonal" God. He is no longer a man of worship, nor is he involved in any formal religion. He believes in Him as all-pervading and at all times beyond the laws of cause and effect.

But what would have happened had not the acquaintance appeared on the scene? Perhaps beasts of prey would have had a good feast! Possibly he would not have returned home at all! But, unknown to him, the mysterious hand of destiny was working out the thread of his life. He was to be a man of action in the very world he wished to renounce. He was to deal with man-made laws and affect the destinies of his countrymen and province, and be more than a mere recluse, at least so early in life as had seemed possible. How could the Sun, the Moon, and, above all, the grand Jupiter, leave him alone to disregard the All-powerful will? Destiny gave a turn to him and to his life and this was its first turn.

The 9th house is also a house which indicates foreign residence, voyages, and long travels. The cardinal planet Mars is there in a watery sign, and has a trine with Uranus from another watery sign. Saturn, the lord of the 9th, is in a movable sign and the remaining third watery sign is rising on the Ascendant. Lastly, Moon, the lord of the Asc., is in trine with Neptune, who is a natural ruler of the seas. All these clearly denoted that he would have a voyage, and reside in a foreign country for some time. The native, after having studied up to the matriculation standard in India, sailed for England for prosecuting further studies. This was in the year 1911, when the voyage-denoting direction  $MC \phi * \psi \phi$  was

in force. He appeared at the Bar successfully under the directions  $\odot p \delta \varphi, * \varphi,$   $\llcorner p \delta \varphi, * \varphi,$  and  $MC p \delta \varphi,$  which was indicative of success in learning and of income and honour.

Now the boat of life was on the water, as it were, and ordinarily should have steered forth straight. One would have expected that the native would earn a name in his profession and acquire and amass enormous wealth thereby. Jupiter was there in the 10th house (of professions) to denote fame, honour, and distinction. But that also was not to be, and *why*? Not only because Saturn was opposing Jupiter but also because the native had a burning passion for politics. The 11th house of a horoscope is concerned with politics, legislative councils, and local bodies. Hence planets having connection therewith bring distinction in local or national politics, according to their strength (the same is the case with the 5th house according to Hindu Astrology). In this horoscope the house in question is tenanted by  $\Omega$ , whose influence is favourable there, and  $\varphi$  is in the 5th as the lady of that house.  $\delta$ , the lord of the 11th, is in "Bhagyasthan" (9th house),  $\triangle$   $\text{पू}$  and  $\text{१}$  the ruler is in  $\text{ॐ}$ , which corresponds to the 11th house. The Sun is in the constellation called "Mool," which, according to Hindu Astrology, is ever pulsating with the life of politics. From this position he makes a sextile to  $\text{१}$ , the personal self. The latter is again  $* \varphi$ , i.e. the lords of 1st and 10th are in aspect—a feature generally found in the horoscopes of politicians, members of Parliament, etc. The opposition between  $\text{१}$  and  $\varphi$  from quadrants, though evil, is yet of no small consequence in this respect. According to Hindu Astrology, Saturn exalted (he is exalted being in Libra) and aspected by the lord



of 10th makes a man a statesman. Thus the gentleman's horoscope was pre-eminently that of a politician. The celestial bodies had at his birth formed a configuration which was certain to make him take part in politics, legislative councils, and local bodies, and figure therein conspicuously, gaining honour and distinction. Accordingly ever since he returned home his thoughts centred on politics. He did not care much for profession or money, and no sooner did  $\eta$  come in transit to its original position, and cast its dark shadow on  $\Delta$ , the representative of profession (thereby reviving the radical influence), than the native gave up his profession and plunged headlong into the then turbulent waters of politics. He joined the Indian National Congress, entered legislative councils and assembly, presided over several political conferences, and also took the rein of the district council into his hands when suitable planetary directions prevailed. This was the second turn given by fate to his life, a turn little dreamt of by the native or his parents in the early years. The cards fell differently and the game had to be played.

But this is not all. The crowning glory of the native's first half of life was yet to come, as indicated by the planetary positions. His politics till now, whether within or without the legislative councils, were more or less on the Opposition bench, and would not form part of the Government. But  $\Delta$  was there in the 10th house and was also a lord of that house. His residence in that royal mansion with such insignia constituted a "Rajyog" and was an unfailing indication that the native would wield power and achieve honour and distinction in the Government. Sun and Mars, the natural significators of power and authority, have also cast their rays on him, the former being in

trine through the intervention of Moon, and the latter being in reception. These combinations were therefore such as to make the native rule as a minister representative of the people (Moon the ruler) and achieve for him power, honour, and money from the government of his country. "Ardhachanra-Yog" <sup>1</sup> obtaining in the horoscope also proclaimed and confirmed it. This, then, was his fate, and the fate gave him this (third but not the last) turn, installing him in one of the highest positions possible for an Indian in India, as soon as the directions indicative of the same M.C. = Medium coeli, or Meridian  $p \Delta \text{♄} r$ ;  $\odot p * \text{♄} r$ ;  $\text{♄} p \Delta \text{♂} r.p.$  had become exact, and  $\text{♄} p \text{♂} \text{♂} r$  and  $p$  came into being.

The native is the youngest minister India has seen since the introduction of reforms. Many had thought him to be too young for the job. In that case he is a "Younger Pitt," and may he prove to be so!

What a phenomenon! What a difference between this picture and that! Where is the boy of about eleven with his idea of renouncing the world, and where is the young gentleman of thirty-five installed on the throne of a minister, and ruling over a part of that very mundane world? The spirit is one, but the matter, forms, vestures vary. Such is the drama the planets play, and all come under its sway, whether admittedly or not!

<sup>1</sup>  $\odot$ ,  $\text{♄}$ ,  $\text{♂}$ ,  $\text{♀}$ ,  $\text{♂}$ ,  $\text{♂}$  and  $\text{♂}$  in consecutive houses from the 4th to the 10th.  $\text{♂}$  is in the 7th, being within four degrees from the cusp.

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Feb. 27.	"Imaginary Maps."	
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The Syllabus of the Summer Session (1928) may be had (as soon as ready) upon application to the Secretary, Mrs. Hurren, 39 Upper Marylebone Street, W. 1.

# THE WORK OF THE ASTROLOGICAL LODGE OF LONDON

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The Lodge exists for the purpose of studying Astrology in all its branches.

It is a Lodge of the Theosophical Society of England, but those so desirous may join the Lodge without entering the Theosophical Society.

*Meetings* are held in the beautiful Hall of the Art-Workers' Guild, 6 Queen Square, Bloomsbury, W.C. 1, on every Monday in session (except the Monday immediately before Shrove Tuesday). Queen Square is just to the east of Southampton Row, and may be reached by way of Cosmo Place, a small passage nearly opposite the Bedford Hotel; or it may be entered from the east by way of Great Ormond Street.

There is an *Instructional Class* at 6.15 p.m., followed by a *Public Meeting* at 7 p.m., and a *Members' Meeting* at 8.30 p.m. Of these the first two are *open to all without charge*, and non-members may also stay to the third meeting by permission of the chairman.

*Visitors from abroad* or from the provinces are especially welcome. The Lodge exists to *learn and teach*, and is in *no way concerned with monetary interests of any kind whatever*.

*Examinations* are held and certificates of proficiency issued at frequent intervals.

There is a *Library* for the use of members, and all *Books* can also be bought for members and visitors, the profits thereon going to assist our work.

A Lodge *Ritual*, inculcating the spiritual truths behind Astrology, is performed from time to time, and is open to members of the Lodge and Fellows of the Theosophical Society.

The *Quarterly Journal* ASTROLOGY is also issued under the auspices of the Lodge with a special view to helping and keeping in touch with those who cannot attend our meetings.

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