

FIFTY-SIX 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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ASTROLOGY

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Articles dealing with any aspects of astrological science will be gladly received and considered with a view to publication. While every care will be exercised to return those that are unsuitable, no responsibility is undertaken in this respect.

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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: α = "in aspect with"; \triangle = "in good aspect with"; \square = "in bad aspect with."

ASTROLOGY

VOLUME THREE

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NUMBER TWO

EDITORIAL

RECENT events in the world have given ample evidence of the veracity of astrological prediction. At the Vernal Equinox, at London, Saturn rose in Capricorn, opposed to Mars in Cancer, and Uranus, with the Sun, was in square to both from Aries. It is noteworthy that almost exactly at the equinox there was a great sweeping-up of Indian agitators, who were arrested in large numbers on charges based on their manifold mischievous activities. At the same time another Capricorn country, Mexico, experienced a revolution and open fighting. China, under Cancer, had a crisis and a threat of renewed civil war. Whilst England, reputedly under Aries, saw the approach of the General Election, as well as having experienced the sickness of her monarch. I believe that students should notice the frequency with which the occurrences indicated by these figures *precede* them, as well as following upon them. The same is true of the ordinary solar-revolution figures that are used for prognostication; I have often noticed that these will indicate clearly the events of the preceding six months—in fact, personally I look on them as covering, not the subsequent twelve months, but six months before and six months after the birthday. I have found that by judging them in this manner their value has been far more clearly demonstrated than it seemed to be when the orthodox method was adopted.

Among other matters indicated in the Ingress Figure are the deaths of two great French leaders,

Foch and Sarraill (some think that Capricorn has much to do with France); the *I'm Alone* incident, so happily kept in the background by the common sense and good feeling of the countries concerned; the great share collapse in New York, which may have ruined thousands but ought not to have cost any astrologer a dime, and last, but not least, the unusual weather, with its prolonged drought.

Miss M. Matthews sends me an epoch for the child born at York on December 2nd last. This is for 3.49 p.m., March 5, 1928. My contributor says that "the regular epoch, fifteen days later, does not fit. This is the only one I could find, and it seems from this that the time 10.49 was York local time, or else the true birth-time is not at the first cry, but when child is separated from the mother—which is given as five minutes later." In this epoch Neptune rises almost exactly. I leave the problem for those more adept in this branch of Astrology than I am.

Mr. George Bailey contributes a sound exposition of these matters to our present number.

I have no prejudice against epochal and other subsidiary maps; indeed, I believe that, correctly determined, they are often very helpful indeed. But I do believe that the backbone of natal astrology is the *nativity*; the more we study this the less we find any need of supplementing it with anything else, and I deprecate attempts to lead our attention far away from it into fields of astrological fantasy.

Nowadays there is a sort of astrology abroad that is, to speak candidly, nothing less than imaginary. I once knew a dear old soul who, displeased with her nativity, decided to change it, and selected one several days later, as being more to her liking and nearer to her (imaginary) character. Actually we find equally

absurd "systems" being advocated, in which several planets never beheld by human eye are brought to supplement the modest nine bodies which a niggardly astronomy permits us, and the classical dictionary is ransacked to provide us with names for these creations of dreamland. A few years ago we were invited to use dozens of new aspects. Then we have people who tell us that Mars rules Libra and Jupiter Aquarius. I can only apply to these so-called astrologers a saying attributed, I believe, to St. Theresa with reference to the ecstasies of some of her fellow-devotees, who sought to induce visions by severe asceticism: "They call it very marvellous, but I call it nonsense."

We are all entitled to *speculate*, of course, but we must strictly demarcate between our speculative ventures and genuine science, between the ephemeris which is based on Greenwich and the ephemeris which originates in our own head. I am not one to trouble overmuch what orthodox scientists think of Astrology, for it is questionable if a single one of them knows the A B C of what he professes to judge. But I sympathize with the aversion that an astronomer would probably feel on finding that some who presumably claim to be astrologers employ with almost, if not quite, equal assurance not only Mars, Neptune, and their companions, but others purely hypothetical.

Astrology is based on certain abstract laws and principles. These we may certainly understand more and more deeply, but cannot *change*.

A book that I can heartily recommend as being daring and yet sound in principle is *A Theory of the Solar System*, Part III—Astrology, by Mr. P. J. Harwood, and published by him at "Endersby," Ovingdean, Brighton, Sussex, at the modest price of 2s. 6d., say, 75 cents. Believing that it is my duty to guide my

readers to a good thing, I am happy to direct them to this work. Firstly, it is something that will help and interest them, and secondly I understand that its production has put its writer to considerable expense, which all right-thinking men and women will be glad to help to bear.

Mr. Harwood deals in this work with most basic astrological problems, and in particular I may say that he favours the Ptolemaic method of house-division. This is simplicity itself, for we determine the ascendant in the usual manner, and then simply add 30° for each successive house, whatever the latitude. Thus the cusp of the 10th is always in exact square to the ascendant, the cusp of the 5th always in exact trine, and so forth. The Meridian will, of course, not as a rule coincide with any cusp at all. This does not mean that it is necessarily of no value, nor would such a ridiculous notion receive the support of any reputable astrologer. But it would no longer have value *as a cusp*.

This method has always had some attraction for me, on strictly practical grounds, but the theory of house-division is much plainer than the practice. The Houses are, of course, analogies of the Signs. The Horizon corresponds to the First Points of Aries and Libra, the Meridian to the First Points of Cancer and Capricorn. But difficulty arises because, while these four points are equidistant, being 90° apart, the four portions of the ecliptic which are cut by the horizon and meridian are, as we all know, as a rule not at all equal. For example, if 0° ♈ rises at London there are only about 54° in the 10th, 11th and 12th houses, and naturally more than twice as many in the 7th, 8th, and 9th. The farther north we go the greater does this discrepancy become, until finally

we may find the ascendant *due south*, or exactly coincident with the meridian, so that six of the houses disappear, or, to be more accurate, become empty—they contain nothing of the ecliptic at all!

This difficulty besets *all* methods of house-division which are framed on the cross of the meridian and horizon.

It would be interesting if readers would forward for examination nativities wherein the planets seem to have influenced houses other than those in which they are placed either by the ordinary method of house-division or by any other. One can learn more from a single exception than from a hundred regular cases.

Miss Elizabeth Aldrich, of New York, has started the *New York Astrologer*, a quarterly, issued from her address as given in our advertisement pages, and we wish it every success.

We do not think the articles in our present issue need any commendation beyond the names of the writers. Mr. W. H. Sampson is one of the keenest astrological thinkers of the day, and readers should read his contribution carefully. The serio-comic conclusion will appear in our next issue and demonstrates how a text-book interpretation of the nativities of some of our famous persons might read. But while we may laugh at the ridiculous aspect of this matter we should lay to heart Mr. Sampson's plea for a kindlier and more helpful attitude towards the subjects of our astrological analysis.

We would like to thank all those who have contributed to our Practical Page; we have numerous highly interesting cases which will be published in due course. This series enables every student to build up his own collection of horoscopes, which is the basis of every attempt at studying Astrology. C. E. O. CARTER.

A PRACTICAL PAGE

ON this page we wish to publish data, hitherto unused, of from four to six nativities, with brief notes, thus enabling readers to add interesting cases to their collections. Readers are asked to contribute cases.

Place of birth in England unless otherwise stated.

Contributors are asked to state, in each case, that the native has no objection to the publication of data.

We commence with three horoscopes.

Number one is that of a case comparable to No. 670, N.N. Female, born January 3, 1923. Neither walks nor talks, not even acquired the practice of masticating food. Started with convulsions when about ten days old; at present time these not so frequent as in infancy. Very nervous, has beautifully shaped hands which are for ever busy picking out threads. Always contented.

Number two is that of the mother, who, following the birth of this child, became affected with puerperal mania and had to be treated in a sanatorium. She recovered after six months.

Number three is of the father. The point to which attention is drawn is the position of Mercury in the 5th house in both the parents' horoscopes, of which position Raphael says, "denies or destroys offspring." In the father's horoscope you will also note the rulers of 5th and 11th are in exact square, while the latter squares the cusps of both houses. This cross aspect would affect 11th house affairs equally with 5th. I can vouch that it does.

No. 1.					
X	XI	XII	I	II	III
8 26	II 19	æ II	8 10	II 21	æ 28
☉	☽	☿	♀	♂	
♊ 12.37	æ 24.13	♊ 28.32	♋ 1°1	♋ 10.32	
♌ 13.42	♌ 19.32	♌ 17.15	♌ 17.41R		
♀ ♄ P	☉ P ♄	♌ P ♄	♀ P ☉		

No. 2.

X	XI	XII	I	II	III
♊ 25	♎ 28	♏ 21	9 ♎ 12	♏ 8	♏ 15
☉ 27° 22'	☽ 7° 7'	☿ 10° 11'	♀ 0° 4'	♂ 27° 24'	
♂ 1° 2'	♏ 4° 28' R	♏ 18° 49' R	♏ 13° 47'		
☿ ♀ and ♀ P			☉ P ♏		

No. 3.

X	XI	XII	I	II	III
♎ 25	♏ 13	♏ 29	17 ♏ 37	♏ 17	♏ 0
☉ 21° 30'	☽ 5° 5'	☿ 14° 2'	♀ 4° 7'		
♂ 2° 46'	♏ 14° 7'	♏ 14° 5'	♏ 0° 39'	♏ 11° 0'	
☿ P ♀ ☉					

Fourthly, we have a case of severe suffering from angina pectoris, positions as follows:—

X	XI	XII	Asc.	II	III
17 ♏	7 ♏	9 ♏	8 12½	II 12	♏ 0

Date: February 27, 1857.

☉ 8° 42' ♏	☽ 17° 3' ♏	☿ 11° 48' ♏
♀ 25° 6' ♏	♂ 3° 50' ♏	♂ 11° 54' ♏
♏ 7° 22' ♏ R	♏ 21° 28' ♏	♏ 19° 42' ♏

Fifthly, we are asked: "Is an afflicted 12th house Moon always an indication of some serious affliction to the mother?"

Three cases are enclosed in evidence: No. 1 lost her mother from death in hospital of cancer. No. 2, the mother fell headfirst downstairs three days before native was born, and the native, though healthy, was afraid of stairs until at the age of twelve or thirteen she was told of the incident, after which she lost the fear. The mother of No. 3 was very deaf, and suffered imprisonment in the Black Hole of Calcutta.

Data are:—

	X	XI	XII	Asc.	II	III
No. 1. Dec. 9, 1875 ..	♊ I	♊ 25	♎ 6	♏ 3	♏ 25	♏ 13
No. 2. March 17, 1885	♏ 13	♊ 3	♏ 3	♏ 2	♏ 5	♏ 25
No. 3. August 6, 1893	♊ 26	♏ 25	♏ 15	♏ 1	♏ 17	♏ 4

Planets:—

	☉	☽	♂	♀	♂	♂	♂	♂	♂
No. 1 ..	17 ♄	3 ♄	8 ♄	6 ♏	2 ♏	20 ♏	21 ♊	19 ♏	0½ ♄
No. 2 ..	27 ♏	3 ♏	29 ♏	14 ♏	19 ♏	27 ♏	18 ♏	1 ♊	21 ♄
No. 3 ..	14 ♏	9 ♏	18 ♏	10 ♏	24 ♏	23 ♄	9 ♊	6 ♏	13 ♏

COMPETITION

A PRIZE of One Guinea will be paid for the most correct reply to this problem, which is based on an authentic case.

A lady was born on January 20, 1899, at 10.35 p.m., local time, near Warsaw, in Poland.

What happened in regard to her, or what was she doing or undergoing, at about 11 a.m. local standard time (Poland) on October 14, 1928?

Supposing you had been required to make a general prognostication with respect to her destiny on that day, what would you have said?

Replies must be received not later than August 1st next, my decision must be final, and results will appear in the Autumn issue.

C. E. O. C.

ASTROLOGICAL REFORM

By WALTER H. SAMPSON

WHILE many seem to deny that there is any need of reform in the present methods of Astrology, I hardly think any sincere, earnest and perspicacious student would do so. Astrology, in common with many things of life, has followed, or been drawn through, stages and phases similar to those through which government, religion, life itself, indeed, are now passing. There has been a weakening of ancient authority, a breaking-up of traditions, a democratization of thought, with the result that Astrology now possesses its orthodoxies, its heresies, its Conservatives, Liberals, Bolsheviks. The situation to-day, wherever there happens to be life and activity, is rapidly becoming anarchic and chaotic. On the one hand, there is a grim determination to hold on to that which has received authoritative sanction; on the other, all sorts of new expedients are suggested, tried, forgotten, some few surviving; with the effect that the student approaching Astrology for the first time must be appalled at the contradictions and complexities through which he has to find his way. What must trouble him more than anything else is the fact that, having mastered the accepted rules, he may still find himself sadly at sea, unless, indeed, his intellect is reinforced by an intuition keen and ready enough to discriminate and determine where evidences conflict or are wanting.

That reform is needed appears on the very face of the situation. Otherwise, why the seeking for new expedients, experiments in this or that direction, resort to oddities, ancient or modern? In all this there is not only no danger, but it is salutary and right, provided only the experimenter is level-headed, having

logic, philosophy, and experience enough to distinguish the plausible from the true. He is doing the cause and the student an exceedingly bad turn if he but adds confusion to the already confounded. But there is evidence of need of reform in other directions, too. Many astrologers, despairing of finding in Astrology a method sufficiently scientific to yield the legitimate percentage of clear result, resort to transcendentalisms, deliberately cultivate optimism, and decide to "smile through" the most difficult cases.

It is to be taken for granted that the "die-hards" will repudiate all need of reform. To them we need not address ourselves, and if they protest we need not answer. There is room for the ultra-conservative; his obstinacy is a source of stability. He is understood and need not be reckoned with.

It is as certain that we do not wish to encounter the anarchist. Security, stability, law, order, authority—these are most necessary here as elsewhere, and it is to be regretted that a wide dissemination of information and means of education make it possible for unripe ideas to be marketed, unwholesome doctrines to be taught. This, now, cannot be avoided. We should remember that Astrology presents great problems concerning which he who interprets or teaches needs the best of education, a thoroughly mature mind, broad experience, much sympathy, more philosophy, and still more kindness. It is a calamity that such a subject should fall into unworthy hands. It is not for amateurs, detectives, sensation-mongers, or any whose purpose is not to help humanity. And, let it not be forgotten, it is here where angels *most* fear to tread, that fools most love to rush in. Nothing is more difficult than genuinely to help a human being, for, while a little knowledge or ingenuity can do infinite harm, it

takes all the resources of man with those of God added, so to speak, to raise a human being one iota.

But, in order not to talk carelessly, and so as to secure some degree of order in what we suggest, let us divide our subject into three parts.

- (1) Reforms in the "moral" department.
- (2) In the mechanical department.
- (3) In the interpretative department.

(I) THE "MORAL" DEPARTMENT.

This is not a good title, but by it I mean to include all that appertains to the approach, attitude, and motive of the student, and his purposes in astrological use. In all matters of life there are, in accordance with the Zodiacal classifications, four chief elements, symbolized by the four elements, fire, earth, air, water. There is the spiritual incentive, which is fire; the actual material, which is earth; the mode of application and interpretation, which is air; and the resultant, which is water. For those not used to this mode of classification, let us indicate that Sagittarius is the sign proper to the spiritual part of Astrology. This is the sign co-ordinating with the visible heavens themselves as man's means of revelation. Capricornus will be the scientific and mechanical basis. Aquarius is the mode of interpretation; Pisces the resultant.

Let us note that the essential nature of Sagittarius is Freedom. That is, the more we stress the spiritual truths inherent in Astrology, the more freedom we possess and the more we can give. Let us next note that the essential nature of Capricornus implies servitude. This is a sign of Fate. It follows that the more we stress *this*, the more we place ourselves in bondage and become turnkeys for others. The legitimate

demands of these two functions are, first (Sagittary) the highest, broadest, wisest, purest possible *motive*. Next (Capricorn) the most perfect available mechanical *means*, utilized carefully and conscientiously. The important point is that the fire element leads and should rule each quaternary, and the "tragedy" occurs when the material leads the spiritual captive. That is, no matter what the material implications are, no matter what the mechanical terms imply, the astrologer must never let go of the *eternal* implications of the matter, as opposed to the temporal, and he must never lose sight of the truth that the Universe is just, benevolent, and loving, and that it is only man's misunderstandings and errors which cloud the light. That people should regard Astrology as an unpleasant science that must be feared (as many do) is a criticism of the astrologer only.

That is to say, the chief point of attack in the question of reform must be the moral or spiritual. It is not only vain, but even pernicious, to rectify mechanical error or reach more accurate interpretation if an improved system is going to be misapplied by people of inferior motives. It is imperative that we start with the right ideal, in this as in all things.

Can it be said that the moral position of Astrology is satisfactory? I should say that it is not. Its eventual purpose, as the sign Pisces indicates, is to serve, comfort, illuminate humanity. If it bases itself upon Capricornus, troubling itself more about the ways of Fate and Earth than those of Destiny and Heaven (as under Sagittarius) then it can be neither comforting, serviceable, nor helpful. It is of infinite value to man to know what he is and can be. It is often of great hurt for him to know what he will do and what will become of him in the circumstantial sense. The object

of Astrology is not a material one (that is, not primarily), and it must base itself upon the motives of truth (not fact), right, justice, and eternity. It must deal more with spirit than matter, more with the eternal than the temporal, more with possibilities than limitations, more with opportunity than disaster. It must characterize man for his illumination, not to judge and condemn him. It must free him, not imprison him. Revelation is truth and is liberating. It must bear a message of hope, assurance, Divine love; it must be as a gospel—good tidings to them that dwell in darkness. It must reveal God to man and man to himself. It is the office of Astrology, rightly understood and utilized, to place a torch in the hands of man, and to illuminate that torch so that he may thread his way through the overwhelming darkness, materiality, and injustice of the material world, undismayed, seeing where aforetime he could but feel, holding fast to his faith through the many trials which the initiate of life has to undergo, and hopeful to the end.

I have stated this as strongly as I could. For it is the duty of the astrologer to hold that illuminated torch for others as well as for self, and to find in all horoscopes a word of good cheer. There is the optimism of ignorance, that does not attempt to reckon with fact, and that, like a sentimental ostrich, head in sand, will not even see evil. I speak of the optimism of wisdom that sees through the veil of unfriendly circumstance, yea, even through the dark, monster-embroidered curtain of tragedy, the radiance of a God.

It would not be fair to ask whether Astrology and astrologers live up to this standard. Possibly no one can. We should at all events make it very apparent that this is our aim. Can *that*, at least, be said of us? I am afraid not. Our general behaviour makes such

an assumption impossible. Our text books and journals are sensational, dealing far more with death, disease, and destruction than they ought to; they make predictions of public calamities, criticize and threaten public individuals in a most unethical manner, and adopt far too much the world's estimate of life. What shall we say of those who utter dismal oracles from year to year, and, not even dismayed at their failure, still vomit forth sulphurous groans? What shall we say of those who devote so much attention to the accidents of life, thinking far more of "making a hit" than of serving those who listen to them?

It is admitted that one cannot avoid these things altogether. It is also true that if sufficient information of the more welcome and serviceable sort is found, the other is forgotten. My clients don't ask me when they are going to die. I always try to give them something better to think about.

Astrological characterizations, even if true, are so worded and applied as to be not altogether helpful. It is of little use telling persons that they are selfish, pleading with them to conquer it. It is of very great use to understand why they are thought selfish or why they have to behave in that manner (for there is always some very compelling influence at work), and if one places this before them, showing them that you understand and sympathize with their problem, much good is already done and more may follow. There is a world of complex motive behind what are called human failings, and to label a person this or that without taking the trouble to unravel these, and reach the hidden cause, is nothing more than insulting. Nothing can correct this but the determination to approach people with the utmost of love, sympathy, and understanding one can command; and it takes much

self-discipline, much education and patient self-trial to become fitted to do it. It is not the purpose of Astrology to pry into people's characters and lives; it is better often not to know too much—to be not *too* sharp or clever. It is difficult to express it rightly, but while it may be necessary for the astrologer to be able to *know* many things, he cannot be too judicious in deciding what he ought to *communicate*. Moreover, if one understands the motives, the more secret springs that lead to concrete characteristics, one may reveal these without attacking the concretion itself. I find it is possible to go into the most secret place of people's characters and lives, because I observe the rule never to judge. That is, I avoid "labels," and I do not give things that final precipitating touch which defines them for ever, for this is the privilege of the "subject" alone. It is this ultimate thing, which has about it the touch and suggestion of "Fate," that people dread to meet; they do not so much mind if they see the entire sequence of motive and action that leads up to it, and (often still more important) its office for good in their lives, which is sometimes not apparent till afterwards.

Let me conclude our consideration of the moral incentive and purport of Astrology by saying that if we ever wish Astrology to be welcome where it is most needed, among the struggling souls of the world, we must see to it that it is not used in vanity, sensationalism, fateful threat, and destructive criticism, but as an *instrument of hope and promise*. For the "Heavens declare the glory of God," and are, to man, the vision and revelation of the Divine. That, and no less!

(2) THE MECHANICAL DEPARTMENT.

Under this are included the elements to be used, and the mechanical method of application. The need for

reform here, too, is obvious. It may not be so noticeable to the amateur; it must be to the experienced student. We are dealing in Astrology with a scheme that presumes to interpret life, professing to read both the psychologic and the circumstantial; and seeing that the intricacy of human psychology is so great, and the play of circumstantial elements so complex, it would appear, on the very face of it, that a quite elaborate "machine" is needed, and that the usual equipment of twelve houses, twelve signs, and nine heavenly bodies, together with their possible relationships, would be inadequate. There is, actually, no need to argue this point, for most astrologers do include other factors; and the tendency, just at present, is to seek more. It may be almost taken for granted that we require a highly complicated mechanism even approximately to portray life and character. The advantages of a "simple" method are balanced by the very serious objection that in missing any given factor one may be missing the most significant thing.

I shall say, then, that we need, at the very outset, a richer mechanical equipment. I know that this will be contested, and I have no intention of badgering the adherents of "simplified Astrology" in an attempt to give them more trouble.

Let us, then, note a few of the expedients that have been taken over from the past, or adopted in our own time. It should be well noted that some of these devices originated at a time when knowledge of astronomy was very defective, and there was no "scientific consciousness" abroad. It is hardly safe to transfer *en bloc* elements or aphorisms conceived at such a time without very careful examination and test, and it is certain that some of these were introduced to fill up gaps left by such missing factors as the planets Uranus and Neptune.

First of all, then, as to the *Moon's Node*, or Dragon's Head and its opposite point, the Dragon's Tail. These are but points in space, yet some astrologers rank them as of equal importance with a planet. Let us stop and think carefully. Consistency is not the very greatest or most conspicuous virtue among astrologers, and if it is right to consider the Moon's Node, why is it not right, nay, imperative, to consider the nodes of the earth and planets? I cannot see why one is valid and not the others. It is one of the cardinal sins of astrologers that they look hopefully around for and draw into service any expedient when they are in difficulty, but when they are at ease they forget. If an element is to be applied, it is to be *always* applied, and if the said element is one of a group, reason ought to be shown why the others of the same group should not be utilized. The adherents of the Dragon's Head have, I should suppose, no valid reason for neglecting the planets' nodes, except (and it is no *reason*) that the Moon's Node is sanctioned by weighty tradition.

Then there is the *Pars Fortunæ*. It is, I hope, not necessary to remind the reader that this also is but a point in space, devoted, so they say, to wealth, fortune, and the like, and it seems strangely neglectful on the part of the Demiurge that he did not consider these matters of a value sufficient to warrant a planet for the occasion. However, from the *Pars Fortunæ* as parent are born a whole host of "sensitive points," whose discovery proceeds at a pace similar to that of the Asteroids; and to these points in space are attributed all sorts of very specific meanings. Let those who like this sort of thing enjoy themselves with it; I should think that some grain of what one might call scientific common sense would deter us from attributing powers and potencies to these imaginary

things. Of course, if these things are really valid, there is nothing to be said except that the human is not the only way of looking at things. But are they?

Next we come to the *fixed stars*. The following comments arise. It is a little difficult to understand why stars of the first magnitude should receive such marked attention, although it is far easier to see why stars near the ecliptic should have first consideration, for the ecliptic happens to be our circle of reference. The most serious objection, perhaps, is the usual one, namely, that the fixed stars are dragged in, as a rule, to dispose of a difficulty, to fill a gap, to decorate a distinguished horoscope (the proletariat does not, as a rule, indulge in them). I suggest that here, too, astrologers should be consistent. If the influence of the fixed stars is a verity, they cannot be neglected, and it is impossible to understand or interpret a horoscope without, not one or two of them, but ALL. There is no escaping this awkward conclusion. It is unscientific, it is intellectually dishonest to use what one requires of them, at the moment one feels the need, and to neglect them when the need is not urgent. If they are really vital factors, they must be ALWAYS used, and they must be ALL used. I stress "all," because in that lies the greatest difficulty, and it is this that brings the whole argument to absurdity. Let us reflect! We cannot count, let alone see, all the fixed stars. We are not going to be quite so childish, I hope, as to maintain that stars affect us in proportion to the amount of light we receive from them, or that those we cannot see don't affect us at all. Uranus and Neptune affected us before they were discovered, I suppose. Then we are obliged to take the conclusion that either they all affect us, or none of them do. If they all do, the effect must be a universal constant to us, and cannot be

specific or detailed. Were we to attempt to place them in a horoscope, not many horoscopes would be completed. Either let us use the fixed stars—all of them and always—or let us leave them alone and look for expedients elsewhere. I cannot say I envy the student who elects to use them, unless he be conscienceless, for if he decides, as he ought, to use them always and everywhere, including directions, one horoscope will last him his lifetime. What a day he would have every time a new star appeared!

But in case it be thought that I have pushed this argument too far on the road to absurdity, suppose we compromise and say that some twenty or thirty of the chief fixed stars are to be used. Are astrologers willing to “play the game” even with regard to that modicum? They are not. One astrologer has not scorned to find a primary direction to a fixed star when needed, and none of them consistently and scientifically uses even a limited list. There is no satisfactory interpretation of their influence, and they cannot be applied as proper parts of the astrological scheme. In saying this, I do not mean to infer that they may not play a part in larger world-affairs, and that there was no value, for example, in Lilly’s prediction of a star coming to the ascendant of London. In this I must humbly confess my lack of experience.

For the next item I touch upon a delicate point, and must be cautious. I refer to the *parallels of declination*, sanctified by both ancient and modern use, and absolutely inviolate. In regard to these, I should merely like a little information. Declination is, as I understand, angular distance from the equator, north or south. The equator is *not* our circle of reference at all. Ours is the ecliptic. Why is it, then, that the parallels thus forsake

our proper circle of reference, so that we use simultaneously,

Longitude, derived from the ecliptic as circle of reference.

Declination, derived from the equator.

Surely we ought to use *either* right ascension and declination, *or* longitude and latitude. Does anyone know why this is? I have never heard the point raised. In order to be consistent, then (it is not the *only* virtue, however), we should either use the pair derived from the ecliptic or the pair derived from the equator.

I do not mean to attack, at the present moment, the validity of parallels in general, but do wish to point out that there is a serious inconsistency in the manner in which they are applied.

(To be continued)

NEPTUNE THE TESTER

Lecture delivered at the Astrological Lodge, London, on June 20, 1927, by Mr. L. Protheroe Smith.

FRIENDS,—It was not without some hesitation that I came to speak to you on Neptune, the most distant and mysterious of all the planets. For it afflicts the ruler of my horoscope by opposition, and has no befriending aspect, consequently I was doubtful as to how far I had any claim to be a reliable interpreter of its strange and subtle message.

Nevertheless—and largely no doubt on account of the aspect mentioned—I have seen a good deal of the planet in action at close quarters, not only in my own life, but in that of intimate friends and associates. As a result, certain ideas as to the essential nature and purpose of its influence have formed themselves in my mind, and these I propose to offer for your considera-

tion. You will understand, of course, that they are just suggestions; no one can afford to be dogmatic in Astrology, least of all in regard to a planet like Neptune, where so little is known of all that there is to know.

First of all, then, a few words as to the position of the planet in relation to its fellows. Most students seem to be agreed that as regards the broad division into benefics and malefics its lot is cast among the latter, at least where material matters are concerned. The acid test on such a point is afforded by the behaviour of the planet when in conjunction with a neutral body: and a short while ago I conceived the idea of a ballot among six persons known to me with Neptune in conjunction with the Sun, Moon, or Mercury.

The question on which they were asked to record their votes was as to whether or not they were satisfied with their inheritance, or whether they would willingly substitute Venus or Jupiter for Neptune if they got the chance. By a large, in fact an overwhelming majority, the last-named motion was carried; and in two cases a rider was added to the effect that *any* substitute would be acceptable!

One must take it, therefore, that the planet is regarded among most ordinarily constituted people as inimical to human happiness and comfort, the only friendly vote he received in my referendum being from one possessed of a strongly artistic temperament, whose work in life lay along musical lines.

In part, this distrust of the planet may be attributable to the fact that he introduces new and untried forces into the world, conditions with which we are still largely unfamiliar, and to which we have as yet to learn to properly attune ourselves. Neptune is responsible for many of what are vulgarly described as the

new-fangled ideas being propagated in our midst, and most people in their hearts have a sneaking desire to close the windows when the wind of change is blowing.

But there is another and more personal factor at work to account for the sense of disturbance with which the newcomer of the heavens is regarded. So far as I have been able to discover, one of the primary missions of Neptune appears to be to act as the tester of man's moral nature; hence the title of this paper. I would add here that I use the word moral in its widest and most general sense; the qualification is rendered necessary on account of the narrow and limited connotation which the term has unfortunately come to possess in popular parlance.

Neptune does not, in my experience, exert much influence directly upon the material side of life; he leaves such matters to his conscientious, ever watchful, and exceedingly efficient colleague, Saturn.

Neptune, in short, is not really at home on the physical plane: his purpose is to delve into the innermost recesses of our being, plumbing the depths as it were, forever acting as the sifter of ideals and principles. Nothing escapes the searching eye of this distant planet, invisible to naked vision, yet withal so powerful and far-reaching in its influence on human consciousness and evolution. Whereas Saturn will throw you on to a bed of sickness, or occasion years of uphill struggling against adverse conditions; with Neptune the challenge is of a more intimate and subtle kind, disguising itself in circumstances which require you to show the stuff your *ideals* are made of, and whether your principles of life are rooted in anything deeper than words.

Consider, for example, the case of a man with Taurus rising, the Moon and Venus conjoined therein

in semi-square to Neptune in the 2nd. Strangely enough, in view of the rising planets, the circumstances of birth were humble, and the native had to be taken away from school at fifteen years of age to work for a meagre pittance in a city office. While in this employment he became associated with several persons considerably older than himself who were engaged in conducting a lucrative business on (to put it mildly) shady lines. Discovering that the boy had found out more than they desired, and anxious as to their security, they offered him a post in the concern at a salary which in his eyes exceeded all the dreams of avarice; the object being, of course, to keep his mouth shut. As can be imagined, the temptation was severe: all the more so inasmuch as he would have been required merely to turn a blind eye to practices of a dishonest character, and not actively to participate in such himself. In fact, this man has told me that in the position in which he then was, struggling to keep body and soul together and with no discernible prospects at all, he experienced an almost unimaginable inner conflict between expediency and conscience. In the end, however, the natural trustworthiness and dislike of backstairs methods which we associate with Taurus triumphed, and the offer was declined. Some time afterwards an unexpected opening of a very different kind presented itself, the native went ahead, and has now, at the age of thirty, worked himself up into a sound and relatively prosperous position. Incidentally, the concern with which he had earlier been invited to associate himself became a few years later the object of acute suspicion, and eventually had to be hurriedly wound-up in a semi-insolvent condition.

Now all this was thoroughly characteristic of Neptune, I consider: and because the planet was in the 2nd house

at birth and in affliction with the ruler, it expressed itself in terms of money and finance.

Moreover although the sequel may appear to flavour somewhat of the "living happy ever after" when the bold knight has slain the evil dragon, nevertheless I believe this sort of thing is not at all uncommon where the influence of Neptune is concerned. At any rate I could quote several instances in which initial crises due to this planet have been surmounted and subsequently followed by unexpected good fortune connected with the house in question. "Then the devil took Him up into a high mountain and showed Him all the Kingdoms of the world in their glory, saying unto Him, All these things will I give Thee if Thou wilt fall down and worship me. But Jesus turned and said unto him, Get thee behind me Satan. Then the devil left Him and angels came and ministered unto Him."

This incident in the life of the Master is usually held to have constituted a Saturnian experience; probably, I suggest, on account of the natural inclination to associate Saturn with Satan. To my mind the Temptation appears as a typical expression of Neptune: the planet which summons us to differentiate the Real from the Unreal, bidding us choose between the things which are permanent and those which are fleeting. "All is not gold that glitters" embodies a warning which should be taken to heart by all in whose nativities the influence of Neptune is strong, and yet afflicted.

An exceedingly interesting study of Neptune is afforded by the horoscope of Mr. Ramsay MacDonald, who, as you will see from the blackboard, has this planet elevated in the 10th in opposition to the Sun, his ruler, and in square to Mars. Many evidences of its influence have been discernible at one time or another during his career: and never more clearly than in his

experience during the war. Prior to the latter, the Labour Party was, of course, merely a shadow of its present self: but such as it was, Macdonald was one of its most outstanding leaders, with every prospect of advance to bigger things as the party increased its hold on the electorate.

Then came the great uprising of 1914. From the first MacDonald was out of sympathy with the emotions of his fellow-countrymen. The persecuting genius of Mars was abroad; and soon, even among men of his own political complexion, waves of anger and resentment surged about him with increasing violence. One by one bodies which had honoured his name demanded recantation of his views on pain of dismissal from their ranks, until at length even the golf club of his native Scottish town expelled him from its membership. Neptune testing. It would have been easy to turn and swim with the tide, to silence the still small voice and follow the majority. In fact, one does not need to share the standpoint that incurred such odium to recognize the courage with which the lonely path of conviction was followed during these years, regardless of the contempt of the multitude, and indifferent to the ruin which threatened a promising career in consequence.

When in 1918 his constituency took the first available opportunity to unseat him by a 10,000 majority, few imagined that he could ever hope to count in British public life again. Yet within five years this man, who had been reviled at every street corner, attained the highest office in the land. On the morning that his Premiership commenced *The Times* remarked that English politics could afford no parallel to this dramatic turn of fortune's wheel.

Neptune, you will notice, is in trine to Venus and the Moon in Sagittarius, and this, of course, helped con-

merit, as it is called, before he permits you to share in the joy that is his. The action of Neptune, in short, seems especially designed to reveal the strength or otherwise of your foundations: if these are found wanting, his experiences are such as to undermine you at the roots and render your life a waste of chaos and confusion.

As might be expected, a marked element of solitude is usually an accompaniment of Neptune's influence: the reason being that the conditions which he imposes are almost always of a kind such that none can aid you from without; often such, in fact, as no one but yourself can fully comprehend. You have to face it single-handed, breasting a sea of loneliness whose waves drown year by year their thousands and their tens of thousands, the vast army of those who have found no sure anchorage for the soul.

An astrologer informed me recently that he had yet to encounter a case of suicide in which the influence of Neptune played no part, and this notwithstanding that the planet of itself is not by nature violent. What seems to happen in these cases is that Neptune tangles up the life into a complicated knot such as the unfortunate native despairs of ever being able to unravel: and thus conditioned he becomes a readier prey to any self-destructive tendencies that may exist in other parts of the nativity. Certainly anyone who has had personal experience of the planet in affliction will not need to be told of the embarrassing skill with which he contrives to enmesh you in a confusion of harassing circumstances whence escape is equally difficult whether you try to go forward or back. Very frequently the afflicting influence of Neptune seems to take the form of a peculiarly subtle intrigue set on foot by enemies working behind the scenes, as it were, and so situated as to be

able to injure the native while he, for his part, is unable to strike back: often because he can only surmise and cannot actually locate the source of the mischief.

Here is an example of Neptune in the 6th in Taurus opposition to Mercury, lord of the 10th in the 12th. Early in life this man was robbed of a prospective inheritance by a dishonest trustee, who made use of the money for his own purposes and subsequently became bankrupt. Later on he built up a flourishing business, but only to see it all but ruined by the calculated enmity of one of his most trusted employees. Jealousy seems to have been the principal motive here, aggravated by a petty spite against the native because of his refusal to grant an increase of salary. Again, consider the case of a lady with Neptune exactly setting on the cusp of the 7th, and without aspect. She married young, and to a man many years her senior in age. The union was extremely happy for about five years, but then the native's most intimate friend took advantage of her favoured position to seduce the allegiance of the husband and to win his affection for herself. Despite a Scorpio ascendant, the native was wholly unsuspecting; and only by a chance accident discovered the truth when it was already too late. From a purely astrological point of view the most interesting thing about this case is the fact that Neptune was entirely unsuspected. Had it been in square or opposition to any important body, then, of course, one would have been prepared for something of the sort to happen. But there was no such affliction. The planet stood, so to speak, in the pure garb of its essential nature; and the fact that even under such conditions it produced this great unhappiness goes far to confirm suspicion that the planet is of evil omen in the 7th. I confess I have seldom seen it do much good in this house, and have often, on the

contrary, observed it cause such trouble and unhappiness as seriously to mar the life. Not infrequently, it denies marriage at the last moment, just when a promising union is about to be consummated, illustrating in a peculiarly bitter manner the truth of the proverb, "There's many a slip 'twixt the cup and the lip."

As for its influence in the 5th, the grievous sorrows that accrue from this position are notorious. Many astrologers hold, in fact, that in these two houses Neptune attains his maximum capacity for mischief. By misunderstandings, by third-party intrigue, by slander and misrepresentation, by all the tortuous devices known only to himself, he sets to work to undermine the happiness of matters governed by these houses. And it has always been something of a puzzle to me to determine why this should be so. After all, Neptune is a distinctly emotional planet: he is really more at home in the world of the feelings than anywhere else. Unlike Saturn, who just cannot comprehend emotion, Neptune is ardent, fruitful, and expansive in attachment. *Ex hypothesi*, one might surely have expected him to be friendly to the claims of the 5th and 7th houses. But he is not: without question, he is not. Why is it?

Possibly, I suggest, the explanation may be this. Neptune, like Uranus, is a planet of synthesis: and a synthetic influence must, by its very nature, if it is functioning properly, be conspicuous for breadth of outlook and expression.

Thus we find Uranus notable for its wide and comprehensive mind, unshackled by conventional prejudice and bias, and limited only by its own capacity. In the same way, is it not conceivable that Neptune, which bears the same relation to emotion that Uranus does to intellect, endeavours to broaden out the feelings into

a universal love for all mankind, and for this reason proves inimical to purely personal and therefore limiting attachments? These thoughts are difficult to clothe in language; most things Neptunian are: but I hope I am managing to convey, however clumsily, the idea that is in my mind.

Over and over again people with Neptune in the 5th, 7th or 11th have told me that so long as they live widely in an emotional sense nothing adverse happens to them, on the contrary much that is good: but that the moment they begin to specialize in affection, such as by falling in love, or by cultivating some very particular friendship to the greater or less exclusion of others, then trouble begins, and Neptune does not rest until he has brought it in ruins to the ground. "It is always my most intimate friends and associates through whom I suffer loss and disappointment," a lady with Neptune on the cusp of the 11th declared to me not long ago: "With people I just like in an ordinary sort of not-very-special way nothing ever goes wrong, and I get great happiness and pleasure." "An odd thing, isn't it?" she added. I agreed it was odd: yet had to admit it was only in keeping with the strange perversity which I had learned to expect from Neptune, where purely personal attachments were concerned. Sometimes this perversity assumes the form of inducing one to pursue for years some object which it is believed will bring happiness, only to find on its attainment that one has been following a phantom of imagination, and that the inward satisfaction one is seeking still remains as far away as ever. This intense yearning for something or other is exceedingly characteristic of the planet, and many will probably remember the very Neptunian dialogue in Barrie's *Mary Rose*, in which occurs the remark, "There's worse things than not finding what

you're looking for: there's finding them so different from what you hoped." I once knew a girl with Neptune and the Sun together in the 2nd house. She had many favouring circumstances, a good home, congenial surroundings, indulgent parents: almost every reason, in fact, for regarding herself as among the fortunate. Yet she was not happy, tossed about in a perpetual ferment of dissatisfaction. One thing was lacking in the environment, money: and she had an intense longing for wealth. Eventually it came: she married an exceedingly rich man. The marriage, however, turned out to be disastrously unfortunate; and the native admitted afterwards that she had been much happier before without the money, had she only known.

One usually achieves ambition in the end, I believe, where Neptune is concerned; but whether or not it is going to bring happiness when one has got it is another matter. I sometimes wonder whether, perhaps, it has not been given to this planet to teach us through disillusionment that the Kingdom of Heaven is within.

A rather similar experience to the one just quoted was that of a 7th house Neptune, which caused its owner to struggle and sacrifice himself for years in order to work up into a position such as would enable him to marry a particular person. It took nearly eight years to fulfil this ambition, and during that period the Law of Change had been invisibly at work in each of the parties concerned. Unhappily, each had imperceptibly evolved away from, not towards, the other: and when at length they were able to marry they discovered that they did not want each other after all. Neptune was well configured in this horoscope, a trine, two sextiles, and no affliction; and later on an ideal marriage on platonic lines ensued. But there was this dead sea fruit to be tasted first.

The parties to the union, by the way, were separated by a wide gulf in age, and this is a circumstance which I have noted in connection with Neptune times without number. All experience goes to prove, I think, that the planet is antipathetic to ordinary sex attachments. It aims at something of more lasting value: and this very commonly assumes the form of a partnership where the parties are very unequal in age, and in which, therefore, the tie must be based upon an inward harmony over and above that of mere physical attraction.

I do not think I have ever encountered a very marked age discrepancy in marriage without finding that Neptune held the key to the situation. More often than not it has been in the 7th: in one case it was in the 11th in conjunction with the appropriate luminary and also with the ruler of the horoscope. The Neptunian distaste for sex is natural enough when we reflect that sex is one of the factors which divide us one from another. Neptune, with his goal of universality in view, seeks always to suppress differences, to cover them up, and wherever possible efface them altogether. Incidentally this is probably at the bottom of half the muddle and confusion that so frequently ensues when its influence comes into contact with the material world: conditions on the latter being arranged in accordance with the exactly opposite idea—the illusion, if you like, of permanent division. This capacity to perceive fundamental unity behind superficial differences is one that distinguishes Neptune from all the other planets: and it exists, I believe, to a greater or less extent in every one who has the planet rising, or in close good aspect, to the Moon or Mercury. The quality is often ascribed to Uranus: but although the latter may comprehend it intellectually, it does not sense it inter-iorly in the way that Neptune does. The strongly

developed mind and individuality on which Uranus is so wont to pride itself are the very faculties that hinder it in this respect; for admirable and, indeed, indispensable as these are to evolution in their rightful place, they are separative in nature, rarely, if ever, unifying. They belong to the objective world, whereas Neptune is essentially subjective, non-material. I do not mean this in any disparaging sense as implying impracticality; idealistic people are often the greatest realists of all, if the world but knew. Nor am I thinking of psychic or spiritualistic faculty. It is not *otherworldliness* so much as pure *unworldliness* that is characteristic of Neptune: an apparent power simply to ignore forms altogether and so escape from the restrictions they impose. "Four walls do not a prison make, nor iron bars a cage" rings very true of the advanced Neptunian who is able to soar on the wings of his own spirit above and beyond the earthly fetters which press so heavily on others not thus constituted.

The Neptunian tendency to draw all things together into closer unity is seen at work in many ways. Notably in the League of Nations, where from all parts of the world the representatives of different peoples gather together in friendly intercourse. Thus, through contact in the council chamber nations come to know each other better, and to understand more fully that, while tongues and customs differ, the heart of man is one.

The socialistic impulse, to use that much abused word in its literal meaning, expresses the same tendency: confused and nebulous in its birth, after the manner of Neptune, and still but a gross and clumsy reflection of its celestial parent, yet pregnant with hope for the ages to come, when man shall have perfected his adjustment to the new vision which the planet opens up before him. It has been said that every evil in the

world arises in the last resort from an exaggerated sense of separateness, from selfishness in one form or another: and that if one could eliminate this latter, man would have achieved final spiritual perfection. Such an ideal lies, of course, at present far beyond our reach of attainment; but a close analysis of Neptune's influence leaves little room for doubt, I think, that this planet, more than any other, is concerned with our approach towards this final goal; and his mode of action seems designed more particularly to dislodge the subtler forms of attachment to self which stand in the way of our further progress and advancement. Thus it may well be true, as the writer in *ASTROLOGY* whom I have already quoted suggests, that Neptune functions despite our resistance, and produces good out of apparent harm. There is certainly one point in connexion with this matter that has very forcibly impressed itself upon my mind; Neptunian experience always proves in the end to have been worth while.

I believe it is possible to pass through the shadow of Saturn and to feel afterwards only the desolating bitterness of loss and deprivation. There is a curiously inhuman detachment about the grey, leaden planet which often makes it very difficult to understand the point of the misfortunes that it brings. Frequently they seem as though they had no point at all other than that of denying us merely for the sake of denial. But with Neptune one is not left simply with a sense of blind frustration. As one draws gradually away from the scene of disturbance, whatever it was, and begins to discern more clearly its place in the final pattern of one's life, one becomes conscious of an ordered purpose emerging from what formerly appeared just chaos and confusion: an understanding that enables one to realize

at last that "all things work together for the final good of man."

In every Neptunian experience, however sorrowful and grievous it may be, there comes a moment when you glimpse something of its inward purpose: when, though as yet you only see as through a glass darkly, you nevertheless perceive that if you can hold on and see it through, it is going to leave you stronger, nobler, richer than you were before.

Neptune has always been associated with the sea, whose tireless energy with infinite patience re-fashions continents to other shapes and hues than those we know. And in the waves that tumble carelessly upon the shore there is a hint of sadness, and yet a great abiding joy.

THE PRENATAL EPOCH AND THE S.-L.I.

By GEORGE H. BAILEY

As those who are interested in the rectification of the birth-map by means of prenatal horoscopy may have wondered to what extent the Soli-Lunar Interchanges are involved in the somewhat inarticulate attacks on the Prenatal Epoch recently appearing in a contemporary and retaliated in another, it will not be out of place at the present time to give some indication of the difference between the two theses.

What the S.-L.I. consist of has already been demonstrated in these pages, wherein it was shown that the Lunar Figure, which occurs in the series and defines the exact Birth Horoscope, is itself determined by an earlier Solar Figure, while the whole series of Interchanges has its genesis in a Causal Figure based on the inter-relationship between the two luminaries, while

the three factors in the Birth Horoscope, Sun, Moon, and Ascendant, are all involved in the interplay between the different Figures.

The Lunar Figure is the only point of contact between the Prenatal Epoch and the S.-L.I., and in the case of the former thesis no attempt is made to go further back for other interchanges, although "Sepharial" gave a clue to these in his *Solar Epoch*, by the aid of which the present writer was able to formulate the laws governing the S.-L.I., which eliminate all the possible Lunar Figures but one, which must of necessity fall exactly into the series of Interchanges.

According to the rules of the Prenatal Epoch, however, this Figure is arbitrarily determined by a so-called "Sex Law," the rules for determining the "Epoch" being sufficiently elastic to enable a selection to be made from all the possible Lunar Interchanges which can be found for any one birth, in order that the sex of the native can be indicated according to rule, even though at times it may be necessary to depart from the recorded birthtime to some extent, or to assume a longer or shorter period of gestation than the normal. In this thesis all the possible Lunar Interchanges are covered by the two rules (with their three variations) relating to the increasing and decreasing Moon, while as the period of gestation may also vary from seven to eleven revolutions of the Moon, at least seven of these interchanges are available to select from, some of which must of necessity "confirm" the sex, and this number may even be doubled where the time of birth is not known to within ten minutes or so.

Even with this wide latitude the theory apparently would not always work, and its chief exponent, Mr. E. H. Bailey, has found it necessary in the past to increase the number of "possibles" by reducing the

"sex orb" of the Epochal Ascendant from an already curtailed value of $4^{\circ} 17'$ to $3^{\circ} 13'$!

With so many possible alternatives and variations it is not surprising that the rules of the Prenatal Epoch can be found to fit the majority of cases, simply because the exact period of gestation is not usually known, while the recorded time of birth is generally approximate only.

Such a loosely constructed—not to say chaotic—theory cannot be expected to form the basis of scientific research, and when its so-called "Lunar Epochs" are examined in the light of the S.-L.I. it is obvious that although some will pass the test, others must of necessity be thrown overboard, and with them the "Sex Laws" as at present formulated.

This must not be taken to infer that the writer does not consider the sex of the native to be determined by prenatal laws, on the contrary he is of opinion it is extremely likely that some such laws actually exist, although not necessarily confined to the Lunar Interchange only in their correspondences.

To illustrate the absurdity of the "Sex Laws" of the Prenatal Epoch, an actual example will be of use, and the case chosen is one which has already appeared in these pages, and one which Mr. E. H. Bailey has made use of, in the January and March issues of the *British Journal of Astrology*, to demonstrate the "infallibility" of these "laws." The case formed the subject of Prize Competition No. 1, and is that of a girl born at 6.40 a.m., London, on March 20, 1916.

In the majority of cases the exact period of gestation is unknown, while the birthtime given is usually approximate only, so that in the absence of other information it is sometimes advisable to examine all the Lunar Interchanges occurring between the seventh

and tenth months before birth, and to allow for a margin of error of perhaps as much as ten minutes either way on the birthtime.

In the present example, this margin indicates an Ascendant lying between 11° and 23° (17° corresponding to the time given), the Moon varying in position during the interval from $6^{\circ}5'$ to $6^{\circ}17'$. Assuming, then, about $6^{\circ}11'$ to lie on the horizon of the Lunar Interchange while the Moon holds a degree between 11° and 23° (or their opposites), the following thirteen interchanges will be found to occur between the limits of the gestative period:

Possible Lunar Interchanges.

Date.	Asc.	Moon.	Sex.
i. 25.5.15	\cong	$16^{\circ} \cong 45$	Female
ii. 7.6.15	γ	$12^{\circ} \gamma 19$	Male
iii. 7.6.15	\cong	$18^{\circ} \gamma 33$	Male
iv. 21.6.15	\cong	$10^{\circ} \cong 53$	Female
v. 22.6.15	γ	$17^{\circ} \cong 38$	Female
vi. 4.7.15	\cong	$14^{\circ} \gamma 13$	Male
vii. 4.7.15	γ	$20^{\circ} \gamma 6\frac{1}{2}$	Male
viii. 18.7.15	γ	$13^{\circ} \cong 2$	Female
ix. 19.7.15	\cong	$20^{\circ} \cong 7\frac{1}{2}$	Female
x. 31.7.15	γ	$15^{\circ} \gamma 5$	Male
xi. 1.8.15	\cong	$21^{\circ} \gamma 29$	Male
xii. 15.8.15	\cong	$16^{\circ} \cong 1$	Female
xiii. 15.8.15	γ	$22^{\circ} \cong 40$	Female

According to the "Sex Laws" the Ascendant is neutral in this case, so that the Moon alone determines the sex, which is noted against each interchange.

Those that most nearly confirm the recorded birth-time are numbers i, v, and xii, all of which "confirm" the sex. In the present case, however, rather more information is available, as when used for competition purposes it was stated that the horoscope had been

slightly rectified to bring 19 γ 44 to the Ascendant, pointing to a choice between interchanges vii and ix, the former being a "male epoch" and the latter the opposite. It would therefore appear that the "Sex Laws" are just the thing to solve the difficulty here, were it not for the fact that other data is also to hand—that of coition, which is known to have taken place at about 11 p.m. on July 3, 1915. The nearest "female" interchange to this date is number v, which occurred just after midnight on June 21, 1915, nearly twelve days before, yet Mr. E. H. Bailey states this to be the correct "Prenatal Epoch," *despite his ruling that this "Epoch" approximately determines the exact period of gestation!* It is certainly one of those confirming the recorded birthtime, and occurs at about nine months before birth, the normal period, but in view of the information available it is surprising Mr. E. H. Bailey did not choose interchange ix, which not only "confirms" the sex, but also the rectified Ascendant, and merely requires but a little more "approximation" as regards the period of gestation, occurring *only* sixteen days after instead of *nearly twelve days before!*

The only facts available—the date of coition and the rectified Ascendant—point to interchange vii as being the correct one, and this is also indicated by the S.-L.I. Against this, certain arbitrary rules associated with others framed so broadly that, were the above facts unknown, all the thirteen Lunar Interchanges would be available to select from, suggest that interchange vii is inadmissible, and in so doing proclaim themselves to be fallacious.

It is perhaps worthy of note that had the full orb of 6° 26' been retained for the Ascendant of the Lunar Figure when using the "Sex Degrees," interchange vii would then have denoted the correct sex. This may

point to a solution satisfactory to all, but the aim of the present article has been to indicate the ambiguity of the rules of the Prenatal Epoch, whereby any one amongst all the possible Lunar Interchanges may be selected to suit the requirements of certain arbitrary "Sex Laws," which, according to their leading exponent, "cannot be altered"!

It is obvious that if any progress is to be made in research of this kind a fresh start will require to be made, free from the trammels of obscure and doubtful tradition. The possibilities indicated by the remarkable inter-relationships on which the S.-L.I. are founded point to a definite law governing the descent to birth, but from recent cases which have come to the notice of the writer it would appear that the interchange corresponding to conception is not necessarily always based on the relationship between the Moon and Ascendant of birth, as we have been led to expect from the Trutine of Hermes. It is hoped to refer to these cases when a better opportunity offers, and in the meantime those who are interested in this question would be well advised to steer clear of the misleading rules that have befogged and bewildered so many earnest students in the past, and instead to be on the lookout for examples where the exact birthtime and date of coition is known, so that further investigation may finally determine the operation of the laws underlying the prenatal interchanges of the Sun, Moon and Ascendant.

As a matter of interest, all the interchanges occurring between the Solar and Birth Figures in the case under consideration (including the Prenatal Transits, without which the series would be incomplete—and, indeed, unconfirmed) are appended hereunder, and it will be noted that *both* angles of the Birth Figure enter into

the interplay, while even the degree held by the Sun in the Lunar Figure is confirmed by transits occurring before that epoch. Needless to say, a complete and lengthy chain of interchanges extends right back to the Causal Figure, which occurred some years before the Solar, but is omitted for considerations of space.

The Soli-Lunar Interchanges.

Figure.	M.C.	ASC.	Sun.	Moon.	Date.
Solar	29 II 9	29 M 20	6 ♀ 13	16 ♀ 49	27.3.14
Pre-lunar transit .	6 ♂ 13	—	11 ♂ 52	—	4.7.14
	—	29 M 20	6 ♂ 12½	—	30.9.14
Pre-lunar transit .	—	11 ♀ 52½	11 ♀ 53	—	3.1.15
	6 ♂ 13	—	29 ♀ 19½	—	21.3.15
	29 M 20	—	6 ♀ 13½	—	27.3.15
Pre-lunar transit .	—	11 ♀ 52½	20 ♀ 6½	—	11.4.15
	20 ♂ 6½	—	7 ♂ 52½	—	30.6.15
Lunar	2 ♀ 23½	6 ♀ 13	11 ♂ 52½	20 ♀ 6½	4.7.15
	29 M 20	—	6 ♂ 13	—	30.9.15
Pre-natal transits {	—	7 ♀ 52½	20 ♂ 6½	—	14.10.15
	—	7 ♂ 52½	7 ♀ 53	—	30.12.15
Birth	7 ♀ 52½	20 ♀ 6½	29 ♀ 20	6 ♂ 13	20. 3.16

SUMMER WEATHER (GREAT BRITAIN)

By L. PROTHEROE SMITH

ALL the indications point to the likelihood of a fine, hot summer in most parts of the British Isles. Jupiter holds the lower meridian at the Sun's entry into Cancer, being exactly on the cusp at London. Mars also occupies an effective station on the western angle of the ingress. These positions indicate a propitious season, with abundant sunshine, dry weather, and

warm, summer temperatures, especially in southern England. The setting angle of the Solstice contains Neptune as well as Mars, and the former aspects both the luminaries. Regarded in the light of co-existing influences, this is likely to induce rain in bare sufficiency for the needs of the land without disturbing the fine character of the weather as a whole. In fact, the summer promises to be a very favourable one for English crops.

In Ireland, on the other hand, the proximity of Venus to the nadir suggests a wet season, while in the north and west of Scotland also, where the Sun sets in aspect to Venus and Saturn, the summer will be mostly unsettled and cool.

June (22nd-30th).—Mainly fine and warm except in the extreme west and north, where conditions will be unsettled.

July.—A fine, hot month.

Mostly fair, warm weather in the early days ($\delta \delta \Psi$). Some rain or showers in most places about the 6th-9th ($\varphi \square \Psi, \odot \angle \Psi$), but fine periods predominating in the south and east.

A considerable spell of heat and dryness in the middle of the month, lasting from about the 10th-21st ($\delta \square 2, \odot \angle \delta, \angle 2$). Exceptionally high temperatures at times in the south, with very fine, sunny weather as a whole, but some risk of thunder ($\varphi \square \delta, \delta 2$).

Probably cooler and rather less settled for a day or two about the 21st, though only slight amounts of rain.

Fine, warm weather predominating during the latter part of the month.

August.—Another fine, hot month over the country as a whole. Rainfall generally well below the average. Much sunshine.

Fine and hot at the beginning of the month ($\odot * 24$) except in the extreme west, where rain and lower temperatures are indicated ($\varphi \delta h$).

Continuing mostly fair and warm for some time in the south and east, but a brief interval of cooler and less settled weather probable about the 9th-11th ($\varphi \square \text{ 冥}, \delta \Psi$).

Fine, hot weather likely to prevail during most of the second half of the month (Jupiter transiting the place of Mercury at ingress).

Occasional rain or showers in many parts about the 24th ($\odot \delta \Psi$), but usually in small amounts only.

No pronounced unsettled spell in August.

September (1st-22nd).—Summerlike conditions persisting during the first half of this month. Sunny and dry, with temperatures above the normal.

Between about the 8th and 17th especially a spell of decided warmth and dryness should occur ($\odot \square 24$, $\varphi \Delta 24$, $\varphi * 24$, $\delta \Delta 24$); temperature rising to high levels for the time of year on many of the days, with brilliantly fine weather.

A change probable about the 18th, temperature falling, accompanied by deteriorating weather at the end of the quarter ($\odot \square h$, $\varphi \Delta h$).

CORRESPONDENCE

UNIVERSITY COLLEGE, CARDIFF.

April 13, 1929.

THE EDITOR, *Astrology*.

DEAR SIR,

I should wish heartily to concur with Mr. Harvey Talley in his letter to the March number of *Astrology*.

The problem of finding the true relation of Astrology to other spheres of culture, such as Physical Science and Religion, is extremely difficult and complex. But this need not prevent

students of the subject from comparing the results of their research without embarrassing each other by unproven or unprovable theories.

Astrology should surely claim to be autonomous; and I think students of Astrology would eagerly unite in claiming for it that autonomy through which alone any of the greater intellectual or spiritual interests of men have been able to reach complete development.

Afterwards, it will be quite legitimate to ask questions about the relation of the *undisputed facts* established by Astrology to other human interests, religious or speculative. But this sphere of inquiry should be recognized as distinct from the study of Astrology, properly so called.

Yours sincerely,

JOHN M. THORBURN.

THE EDITOR, *Astrology*.

DEAR SIR,

I am glad to see that you did not accept the doubtful compliment, which Mr. Harvey Talley paid you in the March issue, with both hands, and I hope for the well-being of your quarterly that you will never keep it "free" from any spiritual lines or philosophy at all. For this is a sort of freedom that is no better than illusion, the freedom of the man who does not wish to know and keeps his windows shut to the light of the Spirit. Practical Astrology without cosmic philosophy—never mind the name or label you put on to it—could never lead to better results than the action of bolshevist-labourers who killed their engineers, thinking they might as well do without them and their academical knowledge and theories. It is not a question of "tying up some or other philosophy to the science" of Astrology, but of the *spiritual genealogy* of the same.

I perfectly agree with Mr. George H. Bailey, who, in a letter to the editor of *Modern Astrology*, recently stated that "astrological laws are but the expression in the material world of the great facts of Reincarnation and Karma . . .," etc. Still I do not want, of course, to see anybody accept philosophical or cosmological theories in mere blind faith, but I dare assert that no one studying Astrology seriously and with an open mind can escape from investigating the law of cause and result in

the universe, and has to put the question for himself where and which are the causes of these "*undisputed facts*" which we find in Astrology.

I remain, Dear Sir, yours sincerely and coll.,

A. E. THIERENS.

THE EDITOR, *Astrology*.

DEAR SIR,

I submit that your correspondent, Mr. Meulen, has a mistaken idea of the use of Astrology if he imagines that an affliction will work out to our disadvantage on any plane. On the contrary, in spiritual progress an affliction is of great practical value. In any case, he is quite wrong in attributing such an opinion to me.

Whilst regretting that his joy in fatalism has been dimmed, I can claim a very small share in such a result. All the greatest world teachers have already declared for freewill, and the whole mission of Christ, and every other great teacher, is founded upon it.

But I have yet to hear of a competent astrologer who claimed that the twelve houses "cover every side of human life." Has your correspondent ever been able to delineate from a map every detail of a life and all its reactions to events? If so, a waiting world would be interested to hear of his discoveries. Has he, or any other astrologer, been able to decide astrologically between the advanced soul and the primitive one? Of course not. A moment's thought will prove that it is impossible from the very nature of things. The very term "advanced" implies progress; and progress, on this plane, means an improved state after a lapse of time. Yet the astrological ingredients are exactly the same now as they were millions of years ago. There is no greater proportion of good aspects. What element enters into a map now which did not then, to indicate the progressed nature of the average man?

No, the map shows the conditions and many other things of life, but the essential spark is not there; and it is worse than useless—it is positively harmful—to stretch Astrology beyond its rightful limits.

By a happy coincidence, almost simultaneously with the publication of your correspondent's letter a new book appeared by one of the most successful and experienced professional

astrologers, namely, *New Measures in Astrology*, by W. Frankland. The last part of this book might have been written as a direct reply to Mr. Meulen, for it puts the argument for freewill strongly and clearly. With all his practical knowledge of the science, Mr. Frankland is emphatic upon the impossibility of prognosticating the native's reaction to events. Coming from a practitioner of such wide experience and high standing, such opinions cannot be ignored.

I assume that Mr. Meulen is a student of Astrology, but why does he study it? Under fatalism it becomes only morbid curiosity and of no practical use at all. But in any case, what does Mr. Meulen's contention amount to? In writing his letter he was either acting as a mere automaton, in which case his opinion can scarcely be deemed to have much weight, or else he was disproving his own theory by the assertion of freewill.

Yours for truth,

P. HAWKSWORTH DIX.

73, MESSINA AVENUE,
KILBURN, N.W. 6.

May 15, 1929.

THE EDITOR, *Astrology*.

DEAR SIR,

Will you allow me to correct a statement made by your correspondent, K. Halliday, in his letter regarding the Moon's Nodes which appeared in the Spring number of *Astrology*?

In the fourth paragraph of his letter he refers to Mrs. Besant's horoscope, and says, "none could say that she can 'only command amused attention,' which is *stated by Mr. White* because she has Cauda ascending, etc." This is misleading and incorrect, as no such statement regarding Mrs. Besant appears in *The Moon's Nodes*. In writing generally regarding the effect of the Dragon's Tail when ascending I stated that "those with Cauda ascending are less fortunate and *sometimes* only command amused attention; still they are not likely to be passed by lightly."

If a planet is with Caput or Cauda its influence must be taken into consideration when judging the effects of the Nodes, as well as the map as a whole. Mrs. Besant has Cauda rising with Uranus, and in this connection I would refer Mr. Halliday

to the chapter in my book which deals with the Nodes in relation to the planets. Mrs. Besant's nativity is referred to towards the end of my book as a useful map to study for the effects of the Moon's Nodes.

Yours faithfully,

G. WHITE.

FURTHER NOTES ON MARS AND NEPTUNE MUSICIANS' HOROSCOPES

DEAR SIR,

My sister and I have made a special study of the horoscopes of musicians, and are examining the birth-dates of at least two hundred in every branch of music. It is, of course, not easy to obtain birth-times in any large quantity, and we should be very grateful if readers of *Astrology* could supply us with any authentic cases, professional or amateur.

So far there is only one branch in which the percentage of aspects between Mars and Neptune has been well above the average, and that is conducting.

The percentage was 50.5 over two hundred cases, which means that every other conductor had this aspect. The analysis of the percentage was as follows: Trine, 13.5 per cent.; Square, 11 per cent.; Opposition, 9.5 per cent.; Sextile, 9 per cent.; Conjunction, 4.5 per cent.; Semisquare, 3 per cent.

Five degrees were allowed as an orb for the sextile and semisquare, ten degrees for the rest. Therefore the theoretical percentage for trine and square would be 11, and for the other aspects 5.5. It follows that the "good" aspects, trine and sextile, are of most importance, and that the opposition is also well above the average.

If we seek a reason for the importance of Mars *a* Neptune in this particular branch of music, the following passage from Mr. E. F. Benson's novel *A Reaping* seems worthy of consideration:

"How extraordinary a thing . . . is this transference of emotion, so that, first of all, Wagner, by means of merely black notes and words on white paper, can inspire the conductor with that tragedy of love which years ago he wove out of the sunlight and lagoons of Venice; that, secondly, the conductor can enter into that mysterious and mystical union with his band and his singers, and reflect his own mood on them so strongly that from

throat or strings or wailing of flutes they give us, who sit and listen, what the conductor bade them read into the music, so that all . . . become the spiritual mirror of his emotion. . . . We need not go to the Society for Psychical Research for experiments in thought-transference, for here is an instance of it far more magical, far further uplifted out of the sphere of things which we think we can explain."

Below we give twelve notable examples from our collection.

HERMANN ABENDROTH. January 1, 1863. ♂ ♃ 18 △ ♀ 8 16. ♀ 8 19 and ♄ ♃ 22.

A Dictionary of Modern Music and Musicians comments on his remarkable sense of rhythm. He is known to be a good conductor of Brahms, and his Neptune falls on the exact degree of Brahms' Sun (8 16). Brahms was born May 7, 1833.

VITTORIO GUI. September 14, 1885. ♀ 8 25 * ♂ 28. "One of the most esteemed of the younger Italian conductors." (All quotations, where not otherwise stated, are from the *Dictionary of Modern Music and Musicians*.)

E. MLYNARSKI. August 18, 1870. ♂ ♄ 25 * ♀ ♃ 21.

"May be counted among the best conductors of our time."

P. MONTEUX. April 4, 1875. ♀ ♃ 29 △ ♂ ♄ 24.

"His interpretations still gain in delicacy of detail; those of Debussy especially benefit by a fine gradation of nuances and a sensitive appreciation of the value of each group of instruments." Note the sextile to Mars from Saturn and Jupiter in airy signs, — ♄ ≈ 23, ♄ ≈ 28.

KARL MUCK. October 22, 1859. ♂ ♃ 27 ♂ ♀ ♄ 24.

"A brilliant conductor, possessing rhythmic certainty and powerful constructive ability." Mars has a * and Neptune a △ from ♄ ≈ 24.

L. MUGNONE. September 29, 1858. ♂ ♄ 27 □ ♀ ♄ 23.

"One of the most esteemed and famous Italian conductors."

HANS RICHTER. April 4, 1843. ♂ ♄ 16 * ♀ ≈ 20.

Filson Young writes, "He stands among the exponents of the art of conducting as the supreme type of domination by mind, by force of knowledge, by all-embracing comprehension of the matter in hand." Note the conjunction of Neptune with Jupiter, ≈ 19, and the Sun in ♃ 14 trining Mars.

LANDON RONALD. June 7, 1863. $\Psi \ \gamma \ 5 \ \Delta \ \delta \ \varpi \ 25$.

Filson Young says, "There is brain dominating sentiment and intellect controlling the emotion, and as a result there are outline and proportion, those valuable qualities that are so rarely allied with a temperament as sensitive and volatile as his." Note $\delta \ \times \ \iota \ \varpi \ 28$.

RICHARD STRAUSS. June 11, 1864. N.N. 887. $\Psi \ \gamma \ 8 \ \delta \ \delta \ \gamma \ 10$.

Strauss is brilliant as a conductor, as well as a composer. The conjunction falls in his mid-heaven. It is not altogether favourable in his case; Stanford says of him that he "set out to conquer the world by force and surprise when he knew he was powerless to do so by charm and beauty."

ARTURO TOSCANINI. March 25, 1867. $\Psi \ \gamma \ 12 \ \square \ \delta \ \varpi \ 17$.

H. E. Wrotham, in *A Musical Odyssey*, calls Toscanini "Italy's other autocrat," and says that "he rehearses indefatigably and always from memory, but showing an exact knowledge of the score which borders on the uncanny, and a penetration of ear that puts every player on his mettle all the time."

BRUNO WALTER. September 15, 1876. $\Psi \ 8 \ 4 \ \Delta \ \delta \ \varpi \ 11$.

Famous Wagner conductor. His Neptune is close to Wagner's Mercury. He was also a pupil and friend of the composer and conductor Gustav Mahler, and his Mars is close to Mahler's Mercury. (Mahler himself has Neptune sextile Mars, the planets being in $\times \ 29$ and $\varrho \ 27$ respectively: birth date, July 7, 1860.)

SIR HENRY WOOD. March 3, 1869. $\Psi \ \gamma \ 15 \ \Delta \ \delta \ \Omega \ 18$.

The above date is given in all books of reference, but the planetary positions do not tally with those in N.N. (726). "A great organiser," says Filson Young, "a great disciplinarian, a great business man, a great showman. He can always produce an effect, but he is not so good at interpreting a condition or a mood." And Sidney Grew writes, "He, for myself, as a musician, does not create the symphonic quality of a symphony, and the word Symphony means harmony of parts or fundamental synthetic unity." Note the disrupting squares of $\mathcal{D} \ \mathcal{M}$ to δ and $\mathcal{H} \ \varpi \ 13$ to Ψ .

Yours truly,

N. AND B. SAXON SNELL.

3, Craven Road, Reading

April, 1929.

REVIEWS

Jahrbuch fuer Kosmo-biologische Forschung, by DOM-VERLAG, M. Seitz & Co., Augsburg. Price not stated.

This "Yearbook of Cosmo-biological Investigation" contains articles by well-known continental writers, including Karl E. Krafft. It is most attractively got up, and the articles are of a very high standard indeed, dealing with such subjects as "The Classification of Human Life in terms of the Cosmos in Chinese Culture," "Ethnological Studies from the Standpoint fo Astrology," "Geology and the Doctrine of Cycles," etc. Perhaps the most scholarly astrological publication that we have seen.

Kosmologie, by Dr. Med. J. L. Schmitt, publishers as above, is a small but excellent work on the Cosmos and Man, considered in their mutual interaction and correspondences. The book ends with these wise lines from Goethe: "Seek Within, so shall ye find everything, and rejoice if Without (as ye would fain call it) ye find that there is a world of Nature, which says Yea and Amen to all that ye have yourselves found within yourselves." The book also begins with the same writer:

"Müset in Naturbetrachten
Immer eins wie alles achten;
Nichts ist drinnen, nichts ist draussen;
Denn was innen, das ist aussen.
So ergreift ohne Säumnis
Heilig öffentlich Geheimnis."

Naturwissenschaft und Astrologie, by M. ERICH WINKEL. Same publishers.

This book is divided into three sections—Natural Science and Astrology, Astronomy and Astrology, and the Astrological Zodiac. A philosophical treatise on astrological symbolism.

All three of these books are of a high standard, and speak excellently for the status of our science in Germany, a land with a splendid philosophical and mystical tradition.—C. E. O. C.

The Zodiac: A Life Epitome, by WALTER H. SAMPSON. To be obtained from the author, 33, Cheyne Walk, London, S.W. 3. 12s. 6d. post free.

Mr. Sampson is a man of big ideas, and it is very evident that surface-truths have little interest for him. In tackling the

Zodiac, therefore, he has made a valiant attempt to strike deep—to get at the fundamental meanings of the symbols upon which Astrology is based. One gains the impression that he found himself involved in a bigger task than he had imagined, but with true courage faced his responsibilities and fought his theories out to their logical conclusion.

The result is that he has produced a remarkable book—outstanding both in its virtues and its faults. Chief among the latter is its size and plodding thoroughness, which may tempt some of his readers to lay it down before they have reached its final pages. But in so doing, the student would miss many stimulating ideas, and even if he disagrees with some of Mr. Sampson's unorthodox statements, he will at least be carried down to the fundamental truths; and if he is prompted to worry them out for himself, even though his conclusions may differ from those of the author, the benefit he derives will be positive and valuable.

For Mr. Sampson at times sets forth some startling ideas, as, for example, when he declares that Libran love has no relationship to marriage, and procreation is no part of its purpose. "It is identified," says he, "with what has been called the 'grand passion,' what is, in fact, love of the most romantic type, totally unrelated to the idea of marriage, which is a surviving institution of the elemental age, designed for a time when the home and family are the true unit of civilization."

But he is so eminently sane in his general views that one cannot dismiss his purple passages with impunity.

What is the real meaning of the Zodiac? Mr. Sampson believes that it portrays the whole scheme of existence. And since this scheme is displayed in every sphere of activity, the fundamentals upon which to base our calculations in every department of existence may be found in its symbology. The life of stellar spaces is faithfully reproduced essentially in that of the smallest flower. The one universal key opens every lock. Thus, if our feet are firmly planted upon the right road, we have gone far towards reaching our proper goal.

It is a worthy task Mr. Sampson has undertaken, and whilst we could have wished he had shortened the way for us, the way of the true student, after all, like that of the transgressor, is hard. The book is not, strictly speaking, an astrological one,

for it deals with a bigger matter—life itself. I can best describe it as a profession of faith, but it is the faith of a big man, whose outlook, like his writings, is large and thorough.

BM/BNHK.

New Measures in Astrology, by W. FRANKLAND. L. N. Fowler & Co., London. Price, 5s.

A book by Mr. Frankland is always an event in the astrological world, because he invariably gives us some important discoveries in the practical application of the science; the outcome of long research and testing under the most severe conditions—those of a successful and prominent professional. He apparently has an unbounded faith in the completeness of the birth horoscope, and in this book he carries the work commenced in his *Astrological Investigations* a step further in demonstrating how the events of a lifetime may be mapped out and accurately timed with the aid of no other map than the nativity.

Every science goes through its period of expansion and diffuseness, but when once its principles are thoroughly established and understood a process of simplification sets in. It is, therefore, an excellent sign of the healthy condition of Astrology that the movement generally at the present time is towards simpler methods, and Mr. Frankland is a prominent leader in this field of research.

The discoveries he now gives us are well worth the investigation of every serious student, but their application is so simple that it is within the power of everyone—adept or tyro—to employ them and benefit from the fruits of long study.

Mr. Frankland makes an important contribution to astrological philosophy when he declares that the horoscope does not contain everything, that man has a freewill, outside his horoscope, whereby he may profit by the warnings that Astrology gives. He throws his weight strongly on the side of the constructive reading of the map. When dealing with an afflicted Saturn he admits its restrictions, but asks "as this planet represents one principle of the human being, what is its productive power? . . . The position and setting of the planet give us its present power, but this power can be increased, else were Astrology in vain."

This hopeful note runs through all his work, and he will have none of the pessimism which dubs all so-called malefics our enemies. "I cannot see how any of them are really malefic,"

he says, and there speaks the man of vision, who sees the possibilities lying before Astrology for the upliftment and betterment of humanity.
BM/BNHK.

The General Book of the Tarot, by A. E. THIERENS, Ph.D.
Rider & Co., London. 6s.

This book will prove of great value to all students of the Tarot cards, because the author has brought his powers of thorough investigation to bear upon their meanings, with the result that he has achieved what may be termed their fundamental values, underlying their traditional interpretations. By such methods he not only gives greater significance to the traditional readings, but also amplifies them, and by showing the principles upon which they are based, enables the student to penetrate further in his divinations than he could unaided.

But the book will be read with great interest by astrologers also, because Dr. Thierens makes out a very good case for the absolutely astrological foundation of the system, and in expounding how the various interpretations of the cards are arrived at, he incidentally brings new light to bear upon the reading of Astrology itself. No astrological student can afford to ignore original thoughts upon the meanings of the signs and planets, provided that it be well-founded, and this author can always be relied upon for a scientific treatment of his subject.
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All Meetings are held at the HALL OF THE ART-WORKERS' GUILD,
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A Public Class of Instruction, open to all, free, meets under
the leadership of Mr. Sim at 6.15 p.m. every Monday during
the Session.

7 p.m.—

PUBLIC MEETINGS AT ABOVE ADDRESS

June 3	"Astrological Facts, Fads and Fancies."	GEORGE H. BAILEY
June 10	"The Twelve Houses."	W. FRANKLAND
June 17	"Astrology and Health."	MRS. R. E. RHODES
June 24	"Mercury."	DR. DICKINSON

SYLLABUS OF 8.30 MEETINGS

These are private meetings for members of the Lodge

June 3	Discussion on Orbs of Influence	
June 10	"Some Sensitive Points"	MISS BALMFORTH
June 17	"Zodiacal Cycles"	A. G. EAMES
June 24	"The Sign of Silence"	MISS TIMPSON

SUMMER SYLLABUS IN PREPARATION

The Syllabus of the Summer Session (1929) 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

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.

Copies of the current Syllabus of the Lodge may be obtained on application to the Secretary, Mrs. Hurren, 39 Upper Marylebone Street, W. 1, who will be happy to answer all inquiries.