

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*.

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, Dalkeith, Bishop's Avenue, London, N. 2, who will be happy to answer all inquiries.

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.

VOLUME 7

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OCTOBER NOVEMBER

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ASTROLOGY

Subscriptions

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The above should be directed to the Editor, Charles E. O. Carter, 10 Woodborough Road, London, S.W. 15.

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.

Advertisements of professional astrological work are only desired from properly qualified students, and every endeavour will be made to exclude all types of advertisement which are incompatible with the dignity of astrological science.

Professional Work

To save useless correspondence, readers are asked to bear in mind that **ASTROLOGY** undertakes no professional work.

Responsibility

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

Symbols

The heliocentric positions of planets are indicated by the planetary symbol followed by *.

ASTROLOGY

The magazine ASTROLOGY is conducted upon purely non-commercial and idealistic principles. All contributions and all services (other than printing) are rendered voluntarily and gratuitously in order to assist in spreading a knowledge of astrological science in all its aspects. Readers are invited to co-operate in this work in the above spirit.

VOLUME SEVEN

SEPTEMBER 1933
OCTOBER NOVEMBER

NUMBER THREE

EDITORIAL

Political

WRITING early in August, I can, I think, claim that the hints thrown out in my last Editorial have been pretty well justified. A lunation (July 22nd) in square to Uranus precipitated the August eclipse, and Wall Street saw a tremendous collapse. In Germany violence increased, and a widespread plot against Hitler was detected. There is also acute tension with Austria, ruled by \approx . To date I hear no news of Japan,¹ but something, I feel sure, is in the wind.

What now remains?

If the States can weather the August eclipse successfully, then I think there is good hope of improvement. And the same may be true of Germany, though I have not made any special study of the astrological conditions affecting her. The way is still difficult, but the September Ingress is definitely good for Great Britain; it is, in fact, one of the first celestial phenomena for several years of which this could be unhesitatingly pronounced. Jupiter in Libra will favour all, and I believe the trend of trade will continue upwards, though the October new moon is exactly opposite Uranus, indicating another New York crash.

However, I shall be disappointed if in my next Editorial I am not able to comment upon a *general and substantial improvement*; that is to say, if only the August 21st "hurdle" can be safely negotiated. Even this is not bad for trade (φ δ \mathcal{L} m on cusp 2nd); but it threatens international relationships.

As for the Conference!

¹ The Japanese naval manœuvres in the Pacific were made the subject of many leading articles just after I wrote this.—Ed.

Well, it started under what appeared to be excellent astrological configurations—so excellent that many thought President Roosevelt must have chosen the time in consultation with an astrologer. If he did, then we can only humbly point out to this dignitary that a little thought on the matter of heliocentrics would be useful, for the helio Mars was rising in the Conference figure, in opposition to Uranus in the 7th! No wonder that it was born half-defunct! However, despite appearances, I believe good has, and will, come from it, for there were some potent good aspects.

The "Sunday Referee"

This periodical has conducted a very interesting and useful discussion in its columns on the merits of astrology, which, happily, was defended by so able an astrologer as Mr. Edgar Bray, B.Sc., as well as by others, some of whom, however, appeared more eager to vaunt their own powers than to strike a blow for the science itself. One writer dropped a bad brick in claiming that no astrologer (except himself) had foretold the cold and wet weather about July 13th. Evidently he is no reader of *Astrology*!

Innocent Dupes of Astrology

Recently I was favoured by an American correspondent with a well-written journalistic article denouncing the manner in which thousands are taken in by astrological and other kinds of swindle. It was stated that large numbers of successful business men were so imbecile as to consult astrologers!

It never seems to occur to the writers that they are presenting us with a fine testimonial.

For these, mind you, are not unsuccessful men; they are wealthy and influential (so we are told); but the critic never seems to see that wealthy and successful American business men are probably well endowed with shrewdness and insight, and if they do spend time and money on astrology it is a fair inference that they do so *because it pays them*. In fact, their wealth and success may even be due in part to this habit.

The critic of astrology always argues in this preposterous manner: All who study astrology are fools. This man studies astrology, therefore he is a fool . . . although he may be as wealthy, respected, successful, and (apparently) clear-headed as any other member of the community.

There can be no doubt that horary astrology, in the hands of an experienced practitioner, and yoked to sound sense, patience, and self-restraint in the operator, can often produce remarkable results in the financial field.

On the other hand, I have seen money lost in large quantities by people following horary forecasts that were ill judged; perhaps the astrologer wished to give a pleasant answer and had not the strength of character to tell the inquirer firmly to leave the matter alone for six months.

The method of selecting investments by taking the figure for the registration time of the company in question is, in my experience, worthless, or very nearly so.

Charles II; Mars in Royal Horoscopes

In a recent biography of this monarch we are told that he was born at 1 p.m. and that the astrologers said that Venus was in the ascendant.

This contradicts the two nativities given in *Notable Nativities*, both of which show the Sun in Gemini in the 10th house and Virgo rising. It is manifest that the astrologer quoted above did not mean that Venus herself was rising, for that could not be at any time in the afternoon, but that the Venerean sign Libra was on the ascendant.

At school I, for one, was always taught that Charles II was one of the worst of English kings, and, indeed, perhaps the very worst. Mr. H. G. Wells, in the *Outline of History*, appears to think much the same; but recently there have been fresh biographies of Charles, such as the above, and there is a distinct tendency to admit that he was very far from being an ordinary wastrel. He was brave, witty, interested

in science, extremely kind-hearted, and totally lacking in revengefulness; above all, he was one of the first monarchs of history who mixed freely and easily with all classes and utterly disliked ostentation and vain-glory.

His weaknesses were extremely appropriate to Venus, if indeed she was his ruler; he wasted money (Taurus) and he was terribly profligate (Libra), though he was also very faithful to his mistresses.

It is a pity that his natus is uncertain, for he was unquestionably one of the most interesting men that ever occupied our throne—far from great, but not contemptible.

Perhaps he was born under the end of Libra, when a rising Saturn would account for his swarthinness, and Jupiter in Pisces in 5th would further agree with his all-too-many progeny; as one of his courtiers said, he was the "father of his people—or at least of a very great many of them." Venus in Taurus in 7th would strike the same note, whilst Mars in M.C. in Leo would account for his varying fortunes in war and his personal courage. The Geminian bodies fully indicate his mental quickness and scientific proclivities.

It would be good if one of our mathematical students would carefully investigate and establish his true planetary positions.

It is interesting that the reputed horoscope of Nell Gwyn has also been preserved, but it must be reckoned exceedingly doubtful whether the data of a girl born as she was born have been faithfully recorded. Furthermore, it is difficult to see in the map as it stands any indications of Nell's outstanding quality—her quickness at repartee.

It is worth observing how many English kings have had Mars in Leo, or, failing that, in another fire-sign.

Thus:

Edward VI	..	..	..	♂ 12 ♀
James I	..	..	..	25 ♀
Charles I	..	..	..	26 †
Charles II	..	..	..	19 ♀

James II	..	..	..	24 ♌
George III	..	..	..	7 ♍
Victoria	..	..	..	18 ♍
George V	..	..	..	5½ ♌

The sisters Mary and Elizabeth both had Mars in Gemini, and Henry VIII and William III had the planet in Virgo. Henry VI, Edward III, Edward VI, and George IV had it in Scorpio.

We thus have 16 maps, in which, by the law of averages, 4 should be in fire, but, in actual fact, 8 are thus placed. If we include the maps with Mars in Scorpio we find that, in the 4 signs thus taken, we have 12 out of 16 positions of Mars. Or, in other words, Mars is in fire or in Scorpio in 12 cases out of 16.

The Prince of Wales has Mars in Aries and the Duke of York has Mars in Sagittarius.

The Sydney Lodge of the International College of Astrology

We have received the report of this body for the year 1932, and must congratulate the members on carrying on their work despite difficulties and losses. It need hardly be said that *Astrology* is always pleased to hear from overseas associations and to receive reports from their work and contributions that may be of general interest.

Guildford

Can any reader help us to determine the ruling sign of this old town? Aldershot, not far off, is probably Aries or Scorpio, and Brooklands suggests Sagittarius.

Astrological Pronunciations

These seem to give many students trouble.

It should be explained, perhaps, for the benefit of the non-philological, that the English, unwilling as always to be like anyone else, have for a very considerable time indulged in a peculiarly ugly, unscientific, and generally irrational manner of pronouncing the Latin language. Recently, however, an

attempt has been successfully made to teach in our schools a pronunciation of Latin which seeks to approximate, roughly, to that of Virgil and Cicero. Those who have learnt the "new" pronunciation try to import it into their astrological conversation, so that we hear Lay-o and Leebrah, and so forth, in place of Leo and Libra. Sometimes the would-be reformer makes dreadful blunders, as, for instance, when he emits the sound "Ahreez" for Aries, which is neither true to the old standard (rhyming "Aries" with "varies") nor to the new (for Aries is a tri-syllable with the first syllable short and was probably pronounced approximately "Urry-ess").

The real argument for retaining the conventional old-fashioned sounds is that not only the signs and planets have been incorporated into English, but hundreds of other Latin words; and if we "reform" one we should reform all. He who calls Taurus "Towrooss," should also, when his accounts are in disorder, consult his "owdeetors," and, if legal difficulties arise, go to a "solikitor." An ambitious American boy will hope to become a "senahator," or even, if he be a Fascist, a "dictahator," and so on and so on. Personally I shall stick to a habit of speech which, if wrong, is sanctioned by a good many millions of Anglo-Saxons. And, if we must turn, let's all turn together.

We may end with one remark: the planet of the astrologer should be called "You're-a-nuss," *not* "You-rain-us" or "You-rah-nus."

Dates of Operations in Appendicitis Cases

1. November, 1914.
2. 26.9.32.
3. 29.10.23.
4. 4.2.26.
5. 3.1.20.
6. 28.5.31.
7. May, 1928.

The above refer to the Competition on page 5 of this volume. There were no entrants.

I have had but one entrant for the Eclipse Competition given in the last issue; this paper will be published in December, when more will be known of the results of this phenomenon.

C. E. O. CARTER

NEW COMPETITION

THE following is for the sake of practice; no prize is offered.

Girl, born March 21, 1919, 5.20 a.m., 43 N., 71 W.
Positions are:—

X	XI	XII	Asc.	II	III
♄ 22½	♊ 13	♊ 7	♋ 14½	♋ 2	♋ 1
♌ 29.45	♍ 22.6	♎ 18.18	♏ 27.31	♐ 11.17	
♑ 6.20	♒ 22.19 R	♓ 29.29	♊ 6.44 R	♋ 4½ S R	

There is a marked and unusual psychological peculiarity: what is it?

THE BASIS OF THE ASTROLOGY OF THE FIXED STARS

By DR. HANS PIETZKE

Translated from *Astrologie*, 1932, being the Transactions of the 11th Astrological Congress, held at Stettin, 1932. By kind permission of Dr. Hubert Korsch.

WHEN the good German and "good European" thinker, Friedrich Nietzsche, had closed his eyes for ever on August 25, 1900, the following words, which he himself had written in the year 1888—that is, shortly before his mind gave way—were delivered over his grave. They are taken from that Dionysus-dithyramb "Glory and Eternity," the meaning of which is even now being revealed for the first time.

Be still!
 Concerning great things—'tis greatness I behold!—
 We should be silent
 Or we should speak greatly:
 Speak greatly, O my enraptured Wisdom!

I look aloft—
 There roll seas of light:
 —O Night, O Silence, O Sound still as death!
 I behold a sign—
 From out of the furtherest distances
 Sinks slowly, sparkling, a Constellation towards me. . . .

Highest Star of Being!
 Portrait of eternal Imagery!
 Comest thou to me?
 What none hath seen,
 Thy dumb beauty,—
 What? Doth she not flee before my glance?

Shield of Necessity!
 Portrait of eternal Imagery!
 —But in truth thou knowest it:
 What all hate,
 That thou art eternal!
 That thou art necessary!
 My love kindles itself
 For ever from Necessity alone.

Shield of Necessity!
 Highest Star of Being!
 —that no wish attaineth,
 That never a No defileth.
 Eternal Affirmation of Being,
 I for ever am thy Yea.
For I love thee, O Eternity! . . .

Superficial natures have looked upon these words of Nietzsche, like his visions in *Thus Spake Zarathustra*, only as expressions of poetical fancy, as to the value of which there might be many opinions; yet this is hardly the case. Finishing his *Zarathustra*, "book for everybody and nobody," book for no man of an age he supposed to be decadent, but for his faithful followers in the new humanity of the "Great Noon," Nietzsche says: There are three signs for my elevated people, their better comrades: Eagle, Lion, and Doves.

To understand what he means we have to look at the object of our own scientific studies, at the clear sky, instead of indulging in vain speculations about the reasons underlying this curious connection between the "comrades of Zarathustra" and his "elevated people." We have only to consult the serene canopy of the heaven above us and we shall see what Nietzsche meant.

For let us extend a symmetrical zodiacal "net" over the whole sky, so that the poles of the net, like the poles of the ecliptic, have their respective stations thus: in the north in the constellation Draco, in the south in the direction of Dorado. We shall now see in the sky as it is covered by this net the constellation of the Eagle, of the Lion, of the Doves (Pleiades) in the harmonic relationship of 120° .

To check the correctness of this argument we may consider the old Egyptian star-lists, their astrological "Decan-lists," wherein we shall notice something that is related in a very interesting manner to our statement.

We know that the historical Zarathustra was a Chaldaeo-Iranian founder of religion and we know of the relations that existed between the old Chaldaeo-Iranians and the Egyptians. Hence we are not astonished to find in the Decan-lists of the Egyptians our trigon, Eagle-Lion-Doves, to wit, the very same that Nietzsche mentioned in *Zarathustra*, simply explained in this wise: There is Zeret, the name for the cosmic region of Aquila, Uste for that of Leo, and Ari for that of the Pleiades. But Zeret-uste-ari—these three words put together go near to forming the name of Zarathustra, the name of Nietzsche's hero!

Thus we see that in interpreting the words of Nietzsche it would be a mistake to content ourselves with dubbing them mere poetical fiction; rather it would be wiser to seek for their deepest and most serious significance. And so we may state to-day, in view of these considerations, that Nietzsche wished to announce, by means of his hymn to the "Shield of Necessity," to the "Highest Star of Being" (and in a way similar to that used in *Zarathustra*), an astrology of the heavens of the fixed stars. He wanted to direct

our attention to the astrological character of the centre of the star-world; he wanted to point out the same centre of the star-world, which, in our days, the German, Albert Schultz (better known by his pseudonym, Peryt Shou), has indicated as the cosmic region of the constellation Perseus. Albert Schultz has done this by a method which must be compared, in respect of the correctness of its conclusions, to that used by the water-diviner. He has done this, we may say, by means of a carefully cultivated astral sight which must be discussed from the same point of approach as that we should use in regard to the water-diviner's gift.

The cosmic region of Perseus is the same which the astronomer Argelander (1837) gave as the probable centre of the universe, without having found scientific confirmation for this view. The astronomers of to-day do not claim to have definitely determined the centre of the cosmos, although of late they have inclined to follow the American Shapley, who thinks, probably justly, that the centre of the rotating galaxy, of which our solar system forms part, is to be found in the region of the constellation Sagittarius in the direction of Scutum Sobieski and Serpentarius.

Yet "O my brethren, up to now we have only conjectured, but have known nothing, about the stars and the future" says the same Friedrich Nietzsche in *Zarathustra*. Even if to-day, in the light of the most recent astrological work, we may reject the accusation of not being in possession of a "knowing" astrology of our solar system, it will be correct, on the other hand, to confess that the knowledge we possess of the astrology of the fixed stars only "supposes" and does not "know."

Even the above explanation of Nietzsche's words, "Shield of Necessity" and "Zarathustra," cannot be called "science," as it is now understood. It is better to admit this quite freely, because nowadays, "when every word bears the stamp of the crowd" and when everybody always seems to be right in maintaining anything, it will be best to judge our proofs stringently.

He who would fly must have a well-built aeroplane, and so likewise we who want to fly into the heavens of the stars, and who want to taste therein the honey of the constellations, like bees that gather pollen by fluttering from flower to flower, must possess strong wings and must not rely on baseless notions.

Of course, when I have uttered these words, certain very knowing people will say at once, "Here you are! With this, your first sentence, you have given us evidence of the truth of our assertion that astrologers are presumptuous, unwilling as they are to admit that they are mere grains of sand in the universe and daring thus to use all sorts of phrases about bees and flowers and stars!" But let us point out to those who are interested in such things that among the ancient Orientals, who lived many thousands of years before our modern self-satisfied times, there were those who knew that the bee is symbolically equal to the swastika; and that in those days the swastika or the bee, in connection with the flower or the star (the pentagram, known nowadays as the Soviet Star), denoted perfection.

The god Horus, god of perfection or the "Light of the World," was called by the ancient Egyptians the "master of the bee and of the rush"; and so it will not be without the deepest underlying significance that we see on some flags to-day the symbols of the bee and of the rush, of the swastika and of the pentagram, betokening the change of all values that we now experience.

Then let us refer to the well-known words of Jesus of Nazareth: "The Kingdom of Heaven hath come near" or "God's Kingdom does not come with exterior gestures; it is within you," and those of Nietzsche from his *Beyond Good and Evil*, "The Wise Man as Astronomer, As long as you feel the stars above you, you have not got the insight of real knowledge": which latter is a negative statement but includes the positive demand that the wise man and the astronomer of the future (that is to say, the "elevated," astrologically cultured, people of Nietzsche) have to carry within

themselves the seeds of the stars, the whole starry sky, and must know them. These words encourage us to found a scientific astrology and to carry it into effect.

The astrology of the fixed stars is the true doctrine of the Platonic Ideas, of the heavenly prototypes of the great philosopher of Greece—a statement which could be presented to an assembly of real philosophers and real astrologers, if it were easy to find such to-day. The astrology of the fixed stars can only yield something to him who understands the nature of these Ideas and has learned to live within their circle.

Hence we must first of all enter into this subject. We must refer to that distinct difference in our conception of the universe which the philosopher Arthur Schopenhauer has characterised as the conception on the one hand of the universe subjected to the idea of cause, of the universe that can be understood by any living being and especially by the animals, and on the other hand of the world conceived as independent of the causal idea, which is unintelligible to the animal—that world of the Platonic Ideas, to which only man, as the crown of creation, has admittance.

I think the best way to explain this more distinctly will be to let Schopenhauer speak for himself for a while.

In the third book of his work, *The World as Will and Idea*, called "*The Idea Independent of the Thesis of Cause; the Platonic Idea; the Object of Art,*" we may read the following:—

As we, as individuals, have no other perception than the one that is subjected to the thesis of cause, and as this form excludes the perception of the ideas, it is certain that, if it be possible for us to rise from the perception of single things to that of the ideas, this can only happen by the subject undergoing a change that corresponds and is analogous to that great change of the whole nature of the object, and by means of which the subject, so far as it perceives an idea, is no longer an individual. . . . If, raised by the power of the Spirit, you drop the usual way of contemplating things and cease to follow their relations to each other, the final relation of which process is always the relation to our own will, inasmuch as we are then guided by conceptions based on the thesis of cause; thus no longer contemplating the "where," the "when" and the "why" and the "wherefore" of the things,

but only and solely the "what," and also not allowing your knowledge to suffer prepossession by abstract thinking, by the contemplations of reason; but, instead of all this, you devote the whole power of your spirit to the act of contemplation, penetrate wholly into it and let your whole consciousness be filled with the tranquil beholding of the natural object present before you—be it landscape, tree, rock, building or whatsoever . . . so that it is as if the object alone is there, without a percipient, so that you can no longer separate beholder from what is beheld, but both have become one . . . then what is perceived in this way is no longer a single thing as such, but it is the Idea, the eternal Form. . . . The individual as such perceives only single things; the pure subject of knowledge, only Ideas.

Further, Schopenhauer goes on to say that wherever the Platonic Idea in its purity and tranquillity appears to man as the object of his contemplation, the beauty of this object tells upon him. The Platonic Ideas are sown in the soil of Beauty and they cannot appear to us otherwise than in the splendour of Beauty. Just as we think it a matter of course to experience Beauty in the composition of a musical master, or in the constructions of a good architect, or in a great painting, or in the composition of a poem, so the same Beauty (only more worthy of veneration than in the works of man), is lying hidden in the depths of Nature herself. It is not in vain that the Platonic Ideas have their name from the Greek "eidos," which is translated into English as "picture." God Himself, the Creator of Nature, which reveals herself to man in his experience of the noble simplicity and quiet grandeur of her beauty—God Himself, like an artist, a musician, an architect, a painter or a poet, but yet the greatest of them all, presents to us His productions, His pictures, His ideas, and He encourages us thus: "These, My creations, My pictures, so different in what they represent, as many shades of colour as they may show, they are only made from the prime colours of My palette; explain you the connection of My pictures and My ideas, dissolve them into their primary hues, and therein recognise Nature and Me."

For so it is, as Heracleitus said, "*The master who possesses the oracle of Delphi does not say anything, nor*

yet does he hide anything, but he shows himself in pictures that we may recognise him."

Yet here again the teachers of narrowmindedness will point out to us the great Immanuel Kant, though here only important in an historical connection. They will say: "Now you will see that there is no real possibility of a knowledge of things in themselves or of the nature of the world, no possibility whatever of proving the Platonic ideas; the unity of the Cosmos in which all appearances shall be joined together is evidently a mere concession of the secretly accepted principle of the common nature of all substances, as you may read in the *Critique of Pure Reason*."

Now in this lecture, in which I have repeatedly referred to the fact that nowadays everything or nothing can seemingly be proved, I cannot enter into a lengthy discussion of the failure which results from denying with Kant the possibility of a real knowledge of things in themselves, of the Platonic Ideas. I must content myself with the statement that this failure has been demonstrated by different philosophers after Kant, such as Fichte, Schelling, Hegel, and Schopenhauer. Further, I remind you of Kant's own words in which he shows us the way to the solution of our problem: "Nature herself in her beautiful forms speaks to us figuratively; and the capacity to interpret her cryptographics is given to us in our moral sense."

Besides, it is quite possible for us to-day to refute Kant's assertion that the unity of the cosmos could only be a human supposition derived from a precedent hypothesis of the common nature of all substances, the unity of the Cosmos not being an essentially justified fact. The spectrum analysis of Fraunhofer (on whose gravestone you find the words, "*Approximavit sidera*"—"he brought the stars near to us"), as also the work of Kirchhoff and Bunsen, enables us to discover the constitution of the stars and the galactic clusters, just as we astrologers are able to discover those of men by means of their horoscopes. We see that the light of the stars is the same that we may kindle for ourselves on earth; and in many other cases, too, the success of

modern astronomy, especially that of astrophysics as a whole, depends upon the fact that modern natural scientists have succeeded in transferring the laws of our narrow earth to the whole cosmos.

But it is true that it could be denied that the physically united universe also forms a spiritual unity; it might be said that though we astrologers can prove that man's spiritual and physical constitution forms one unific organism with the solar system, yet it remains unproven that we must be connected with the universe in the same way.

But apart from the fact that for him who approaches astrology without prejudice (in the spirit of the German proverb, "He who says A must also say B"), it is simple logic that astrology, as the doctrine of the stars, has to bring into its field all that belongs to the star-spangled heavens; and apart from the fact that, since we can demonstrate without question a material coherence of our earth with the whole firmament, a spiritual coherence is highly probable¹—apart from these considerations, modern philosophy will help us to burst our fetters. Likewise it will produce the theoretical proof, quite independently from the practical proof upon which we shall enter later, that the astrology of the fixed stars is identical with the doctrine of the Platonic Ideas, the doctrine of the pure pictures of Nature.

Goodness is a power of Nature just like electricity, but it is evident at once that these powers are quite different in their qualities, so that the mere conjunction of their names would injure the unlearned. The unlearned make a distinction here and language distinguishes, inasmuch as it styles electricity a *power of nature* and goodness a *divine power*. Only science looks in vain for a criterion of difference. Here it is: electricity and goodness are not lying side by side on one plane but one lies behind the other in perspective. That is the solution: man stands in the sphere of activity of two energies, different in quality. One of them works upon him horizontally—that is, from the surface of

¹ One would say that a material coherence is impossible unless there were a spiritual coherence from which it is derived. For the material is a world of effects and can produce nothing of itself, being essentially negative and incapable of producing order or anything intelligible.—Ed.

nature; the other vertically—that is, from the depth of nature. For this reason he distinguishes the earthly from the divine. There are innumerable powers of nature that work on the surface, but there are only three that work from out the depth: law, beauty, and goodness. Hereby the depth of space, the dimensions of depth in nature, is conquered; the perspective, the three dimensions of thinking, is discovered: knowledge turns from the surface to the depth.

Since these words were written in 1920 by the German thinker, Konrad Wiltutzky, in his work, *Love, a Scientific Foundation for Ethics*, to be later carefully interpreted by Hans Blüher in his *Aristie of Jesus of Nazareth*, we can say that it has become indisputably clear from the point of view of logic, that, just as the earth, materially considered, floats in the pure ether and is directly struck by the light of the stars, so it floats spiritually in an exactly analogous way in the Purity of Heaven, of the Holy Ghost; and that in this splendid and divine World the light of the stars shines upon us as Truth. As in the stars of the material world, fire shows itself in its effects of light and warmth, even so in the same stars, as the images of a Spiritual and a Divine World, to which also we belong, Love shows itself in the appearance of Truth and Goodness.

The wise men of the ancient peoples penetrated into the secrets of Nature by regarding the objects of the surrounding world as spiritual hieroglyphs, that is, as representative of Platonic Ideas, as images of God the Artist; and, further, they constructed an exact *doctrine of correspondence* in the spirit of Goethe's words: "All transient things are but parables; the inadequate here becomes an actuality; that which cannot be described is here fulfilled; the eternal feminine (that is, Heaven) draws us onward." To complete the work of Konrad Wiltutzky, who, I am sorry to say, was no astrologer, we are now able to construct even such a doctrine of correspondence on an astrological basis; we will prove the complete *correspondence between the material and spiritual powers of the world by harmonising all the well-known values of physics with all so-called metaphysical values*. Thus: First of all, we divide (in conformity with the teaching of Hoene Wronsky, the

great Polish philosopher) the substance of the Universe into two categories, that of spiritual "knowing" and that of material "being." Then we find in these two fields the cosmic values in astrologically determined correspondence:—

SUBSTANCE

KNOWING			BEING
WILL			ENERGY
<i>Subjectively felt as:</i>	<i>Objectively felt as:</i>		
desire	matter	♃	awkwardness
intellect	reality	♂	adhesion
grace	passion	♀	passive chemical action
courage	impulse	♂	active chemical action
judgment	law	♂	cohesion
order	number	♂	gravitation
intuition	notion	♂	electricity
purity	heaven	♂	ether
truth { love }	goodness	♂	light { fire }
		♂	warmth

Concerning the spiritual values which have been here expressed in single words and are familiar to the astrologer under the planetary symbols, we may leave undecided whether better names may not some day be found. I have myself substituted "Heaven" for Wilutzky's "Beauty," considering the former more pregnant in this place.

But it is not differences about expression that matter here. What matters is to prove that in the Universe there are no incomprehensible powers drifting hither and thither but that the exact correspondence of spirit and matter here demonstrated shows the nonsensical character of the assertion that there is in the Universe Spirit without matter or matter without Spirit. It was Giordano Bruno who, at the beginning of our physico-astronomical age, cleared the way for the acknowledgment of the truth that the many stars in the firmament are suns of the same material as ours; he too destroyed the belief (which even Copernicus retained) in the apartness of the star-world and in its inaccessibility to

scientific investigation. Like him we may nowadays without hesitation regard the stars as being also spiritual suns. The unity of Spirit and matter throughout the Universe may be proved; and this encourages us to construct a psychological spectrum-analysis of the fixed stars similar to the physical spectrum-analysis we already possess. It invites us to practical work in the astrology of the fixed stars.

But how shall this be realised? What can we do to learn more of the real soul of the heaven of fixed stars? More, that is, than is to be found in the scanty and uncertain registers of our books? If you look at one of these nowadays you will find carefully recorded the astronomical data of the star, together with a note as to its supposed nature; as, for instance, that it is of the nature of Mercury, Venus, perhaps even of Uranus, and so on. But the critical explorer will fail to understand why a star should have just this character and none other. These registers lack a coherent system. If you look into the matter you will find that they are based almost wholly on the work of Ptolemy. This Claudius Ptolemy lived about A.D. 140 in Alexandria, at a time when the cultivation of astrological horoscopy, the explanation that was based on the conception of *fate*, had come into general favour and was being eagerly carried on, overgrowing the view based on astrological psychology and that soul-perception of the firmament in which the original strength of the Chaldeans and Egyptians had lain. Thus, people were no longer able to conceive the living inner Soul of the World, the Divine Firmament as a Unity, and they tried to contemplate this Soul of the World by merely watching its exterior aspect, partitively, and from without. In this state, upon the whole, the astrological concept has remained to our own times.

Already, then, Plutarch had to write in his famous work, *On the Mysteries of Isis and Osiris*, words that, in our days, one can only understand after reading the following extract from a book named *The Starry Sky*, by Arthur Drews, one of our authorities on the correct formal demarcation of the constellations:—

By transferring earthly relationships to the star-world, the sky became, for the ancients, an antitype of the earth. But the origin of this method of contemplating the stars from a terrestrial standpoint was forgotten, and now the inverse process is in vogue. It is no longer the earth which would seem to give the sky its significances; but the opinion has arisen that terrestrial circumstances are determined by heavenly. The "Kingdom of Heaven" became the true earth, the real home of men; the earth became merely an imperfect image and reflection of the reign of Law above. Here is the natural derivation of the doctrine of the Platonic Ideas; here is the origin of that which is known as astrology.

Plutarch, who still knew that the ancient peoples, when speaking of their "Gods," always conceived Nature under its religious aspect, and had in mind what we now call the spiritual forces of Nature, wrote in his book above mentioned the following words:—

Thus we shall also put aside the widespread and noxious opinions of those who prefer to explain the history of the Gods in terms of the yearly atmospheric changes, or of the operations of ploughing, sowing, and growth of the fruits of the fields. The latter-day peoples conceived this matter in the wrong spirit. They reversed the true conception and transferred these phenomena of the fields to the Gods. The coming forth and disappearance of the food they needed—this they not only called the arising and vanishing of the Gods, but they even *believed* this and filled themselves with unseemly and godless confusion of doctrine, though the impropriety of these sophistries was evident.

So Plutarch already knew those who would only understand the sky from the earth and the Gods—that is, the spiritual Powers of the world—as hypotheses of human particularity. But inasmuch as we have proved the correspondence of spiritual and material powers, these people can only be on the same erroneous pathway as those would be who might seek to believe that the firmament, in its physical aspect, is created from the earth! Now since Plutarch has shown us two thousand years ago that nobody can be forced to conceive of the Cosmos either from the terrestrial or from the celestial standpoint, it is surely superfluous for a modern scientist to appear and say: "Look how ridiculously simple these ancients were!"

Is it not this primitive belief that the ancients set

their constellations in the sky merely for amusement, or at best for purposes of idolatry, injected as it is nowadays into nearly everybody at school, that has hitherto prevented all productive work on the astrology of the fixed stars? Even the astrologers themselves have, in general, preferred to follow the crowd, although it was not so very long ago that their own zodiac was defined by that crowd as a reminder of the course of the seasons.

The year of the Chaldeans began with the vernal equinox. As sheep, cows and goats bring forth their young at this time, each kind in succession, thus enlarging the herds and incomes of their possessors, the Chaldean star-gazers chose for the first three vernal signs, the Ram, the Bull, and a pair of Goats. Observing that the sun, having reached its highest point in the beginning of the summer, soon begins to decline from the zenith, the sign Cancer may represent the retiring sun. The violent heat that followed was represented by the image of a grim Lion.

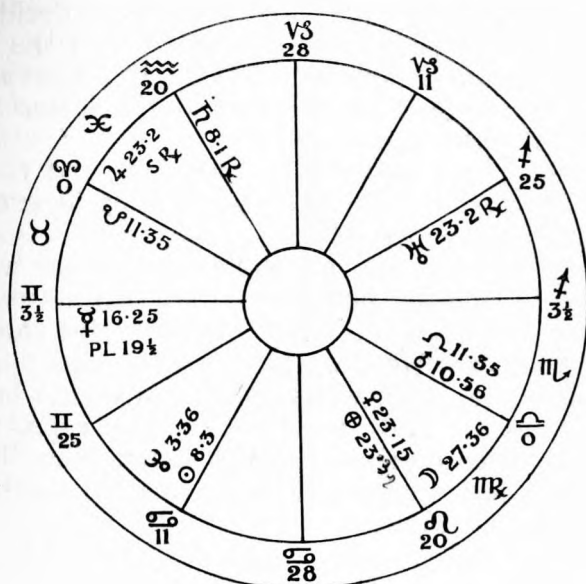
Such a presentation of the psychology of the zodiac can still be found in the *Contemplation of the Constellations* by the astronomer Bode (1823). But, primitive as we may think this explanation to-day, it is nevertheless most interesting and instructive to find an exactly similar interpretation of the constellations in the otherwise excellent collection of about 750 constellations of the East-Asiatic globe, the oldest (and therefore, for our present purpose, the most important) globe of the world, given to the Occident by Gustav Schlegel in his *Uranographie Chinoise* (The Hague, Leyden, 1875). Therein we may read:

Without an exact knowledge of the interpretation of the names of these stars and of their relation to the occupations of the population, it would have been impossible for me to formulate a rigid rule as to their arrangement.

The true explanation is, in a word, simply the following: The names of the stars derive their origin from the occupations of the population during each month and each day of the year, and the division of the sky into 28 lunar mansions has arisen later and is purely astrological.

(To be continued.)

HOROSCOPE OF MISS AMY JOHNSON



BORN 1.30 a.m., July 1, 1903, Hull, Yorkshire.

We have much pleasure in publishing the above, which we have every reason to regard as authentic.

♀ rising in ♊ is extremely probable for an airwoman and the grand trine ♈—♀—♊ is good. ♀ also has an exact trine to ♅. It is possible that ☉♂♊ is favourable, though the 2nd house position is not so indicative of striking personal achievement as a 1st house position would be. Probably most students would allow that the Sun is close enough to the 3rd cusp to influence that house, and so we get what usually, if not always, characterizes the maps of remarkable people, to wit, one note strongly emphasized. Here this note is that of ♀ (rising) with its sign ♊ (rising) and its house, the 3rd, under the influence of the strongest body in the horoscope, ☉. One

additional note of emphasis—that of the accidental ruler of the 3rd—is lacking, for ♃ is not particularly prominent. ⊕ ♄ ♀ ♄ 5th is very indicative of great popularity.

The map should show two things very decidedly—courage, and mechanical ability for which the native is so eminently endowed. Of these the former may, I think, be ascribed to ☉ ☐ ♂ and the latter follows from the ♀—♁ positions.

At present the native is under ☉ ♂ ♄, and therefore any enterprises are likely to be difficult in execution or unsatisfactory in results.¹

It may be observed, for the sake of those who are prepared to consider new ideas, that this natus is tremendously strengthened and explained by the heliocentric positions. Here we have ♀ 8° ♄ and ♃ 12° ♄, both, of course, △ ☉; whilst another ♄ occurs between ♀ and ♂ in 19° and 22° ♄, △ ♃ geo., aspects very indicative of enterprise and exploration—the “blazing of trails.” Notice cusp 9th in its relation to the first of these conjunctions.

HOROSCOPE OF AIMÉE SEMPLE MACPHERSON, EVANGELIST

WE are indebted for the above to an American correspondent. The thrice-married preacher was born, according to him, on October 9, 1890, at 10.7 a.m., L.M.T., 44° N., 80° W., and a very characteristic map arises from this time.

♄ is on the asc., with ♀ in 2 ♄ opposed to ♀ 6½ ♄. ♀ is in the 10th, just past his stationary position and in 0½ ♄, in good aspect to ♀ and ♀, as well as being in close △ ♃. ♀, ♃, and ♀ thus form a grand trine in air, which does not at all surprise us.

¹ This was written about a month before the native and her husband crashed in the States.

h 12 ♀ is just past the M.C., Δ ♂ 10½ ♀, a very strong position.

The ♀ 27 ♀ is in 9th, * ♀ 26 ♀.

☉ in 16 ♀ leaves ☐ ♂.

One would be inclined to characterize this as a strong and thoroughly good horoscope, there being hardly any discordant aspects, whilst at the same time there is sufficient strength in the ♂ Δ h. However, the helio positions are not quite so good. True, ☉ is Δ 24*, the planet being just within the 3rd. But ♂* 26 ♀ is almost exactly ♂ ♀ and introduces an excessive and rather coarse note, though ♀ intervenes favourably to both bodies. ♀* is ♂ h, showing the loss of two husbands much more clearly than the geo. positions. Lastly, ♀* is strongly placed, ♂ ♀.

This is a life in which ♀ has been exceptionally active.

C. C.

NATIONAL ASTROLOGY

By R. E. RHODES

A REVIEW of the past two months, June and July, reveals more dramatic happenings in the world than for many a day, any one of which would have caused a nine days' wonder at another period.

We live in an age of change, transition, and revolution, when the very fabric of national constitution is being broken or torn from its foundations, the outcome of which, we hope—and can confidently expect—will be readjustment and reconstruction when the time is ripe.

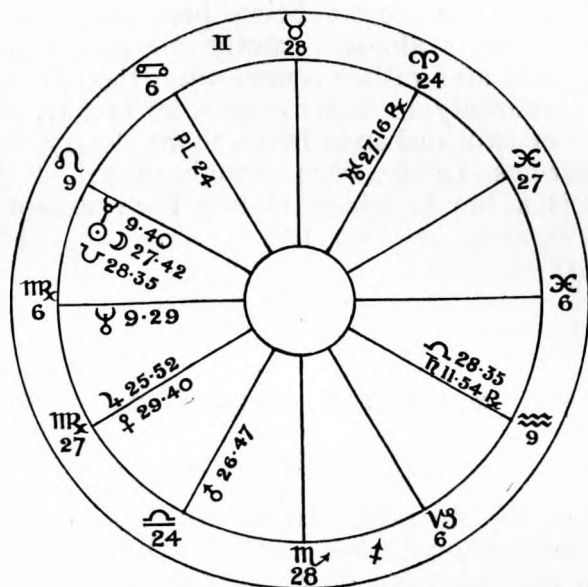
All the experiments that are being tried, in America, Germany, and Spain, are efforts to remodel new states from worn-out systems, although the final results may be totally different from those which were planned.

But great things are greatly won, and cannot be hurried. The next two months, August and September,

will provide equally stirring episodes, as indicated by the coming eclipse on August 21st (see map below) and later the position of the heavens at the autumnal equinox.

We may summarize recent outstanding events:—

1. During June and July we had our hopes raised by the coming of the Economic Conference on June 12th



and later dashed to the ground by its temporary failure.

It is now apparent that the Conference came at a time when the nations were unprepared to act in co-operation.

Much will have to be done by each to put its own house in order before another conference is arranged.

Success will then be more possible.

2. The great experiment in America to deal with prices and unemployment on a scale never before attempted, the result of which has yet to be proved.

Fortunately President Roosevelt has the people behind him, which is well shown by his Moon in Cancer.

His power of leadership is denoted by Uranus rising in Virgo in trine to Jupiter, his energy and resource by the high position of Mars in Gemini trine to Mercury.

The adverse aspects of Sun to Saturn and Neptune show his task to be no easy one.

3. The drastic methods of Herr Hitler in Germany, which he considers necessary to reorganise the nation to prosperity, and the absorption of all opposing sections into his own group.

4. The token payment of silver to America, June 5, for war debts.

5. The signing of the Four Power Pact by Britain, France, Italy, and Germany, on July 15th, as outlined by Signor Mussolini and favoured by our own Prime Minister, and which already is bringing about a better feeling between France and Italy, although Germany is still acting towards her neighbours in a way contrary to the spirit of the Pact.

Maybe the general ideas on peace will be influenced by this Pact at the next disarmament meeting.

6. The pacts of non-aggression as arranged between Russia, the Little Entente, and other countries, due for the most part to conversations held at the Economic Conference.

7. The closer bond between ourselves and the Empire, which has been brought about through discussion at the time of the Conference and after.

8. The Government's promised help to enable oil to be worked profitably from coal.

9. A slow but steady rise in trade returns at home and consequent lowering of unemployment, also a growing hope of a genuine revival in all industries, although much yet remains to be done to reduce still further our great army of unemployed.

All these outstanding features come at a time when we are breaking away from the cramping, paralysing effect of the $\odot \delta \text{ h r. and h p. in the conjunction of h and } 24 \text{ map (1921).}$

Also the confused, chaotic effect upon democracy and labour, due to the repeated Mars conjunction Neptune, which ended May 17th, as well as the slow but significant influence of Pluto square Uranus, which I for one cannot undervalue. It was prominent in 1931, with other aspects, during our financial upheaval and change of Government. Pluto will be in exact square to Uranus again in November and early in 1934.

All new planets have preceded new methods, new conditions, and new paths.

To my mind he stands for *reconstruction of values*. Wealth of all kinds will be subject to a reshaping process, sometimes of a very drastic, disruptive nature, which has already begun and still continues.

The Economic Conference

The breakdown of the Conference, as it existed on June 12th, calls for a thorough diagnosis of the map, which reveals several factors that took a leading part in its early adjournment.

The position of the heliocentric $\delta \simeq 27.2$, in the ascendant, opposed $\text{♄ } \gamma 26.23$ in the 7th house. Both were in square to PL $\text{♁ } 22$ in the M.C. This configuration brings at once a dangerous disruptive element into the map, which was by no means so obvious without this addition.

On the day of the realised end, July 3rd, Uranus had progressed to $\gamma 27.2$ exactly opposing the heliocentric Mars.

Being cardinal and angular, the effect was sharp and acute—"a bolt from the blue," in the shape of a wide discrepancy between the gold countries and the land of the dollar, with a final note from President Roosevelt, made continuance impossible.

Other factors at the time were the transit of Mars over Saturn and Jupiter in the 1921 map at $\text{♄ } 26.36$, on Friday, June 30th, and early in July Mars current was square Moon Sagittarius 28 in the same map.

Cancer ruled the 2nd house of the 1921 map at Washington, and Moon in Sagittarius was in the 7th house. Venus, the ruler of the Conference map, also

progressed to the exact square of Uranus in the 7th on June 30th and was square to the heliocentric Mars July 1st, altogether a fateful week-end! Especially as $\text{♄} \text{ } 16.55$ was transmitting the $\odot \text{ } 16.54$ at the same time. Those interested in the conjunction map (1921) hoped for some result from this transit.

It did not save the Conference but helped in other ways.

In spite of the adverse influences on June 12th, I think something must be said for the benefic aspects $\text{♄} * \text{♅} \triangle \odot, \odot \triangle \text{♄} * \text{♅}$, and the signs that contained them, which constitutes a certain healthiness, as it would in the life of an infant, born at that time. It would persist.

All unbiased opinions state that, in spite of seeming failure, the desire to co-operate at some future date when general conditions will be more favourable has been strengthened rather than weakened.

The signs Gemini and Aquarius were fully worked out at the final stage, when a wholly cordial and friendly feeling existed between the delegates on parting, and all agree that there is a better understanding of the problems facing each nation than ever before. This speaks well for future conferences, if, in the meantime, the stabilisation of currency has been made possible. The chances are rather slight at present.

The coming three months are very critical ones, as the whole fabric of civilisation depends upon immediate wise planning and reshaping of labour conditions, also upon the distribution and consumption of commodities.

♄ and ♀ transiting ♊ and $\text{♄} \text{ } 26.36$ (1921) from August 18th to 24th should be helpful to this purpose. Money will flow more easily and trade improve.

The influence of the heavenly bodies in August will be very mixed and uncertain and provides some remarkably good aspects and transits, and also an eclipse of the Sun with a powerful configuration for good and ill. The effects will be far-reaching.

The eclipsed Sun in Leo 28 is close to the fixed star Regulus and falls in the 12th house at London. The lights are in trine to Uranus in the 9th house and

sextile to Mars in the 3rd, while Mars and Uranus are in close opposition, and both are in square to Pluto, which is sextile to ♀ and ♀ in the 2nd house.

From this figure we can see the possibility of great disturbances for those who are highly placed and many clashes will occur between opposing factions, both at home and abroad. (Note India.)

As so often happens, events sometimes precede an aspect.

The smouldering elements in our neighbouring island will be inflamed to action, and much "forceful persuasion" will be needed to keep the people from civil war. There is great dissatisfaction with the present regime.

There will be much tension in Europe generally at this time.

The aspect ♀ ♀ ♀ is likely to cause the downfall of parliaments, although not in England, but very possibly in France and Ireland.

The National Government is too strong at present and the Opposition too weak. But there may be acute criticism from some quarters and tariff agreements will hang fire.

Severe storms are possible, especially at sea; the transport of goods will be impeded, and aircraft will be in danger.

In New Zealand, where the eclipse is visible, there will be earth-shocks and wind-storms, and fires of a disastrous nature will be experienced.

Unfortunately for the Prime Minister, Mars falls close to his Mercury, which is also opposed by Uranus.

He will need to be careful of his health, especially his nervous system. He may have to face much contention and opposition.

All those with planets in or near ♄ $\approx 27^\circ$ or ♄ $\approx 27^\circ$ will find conditions surrounding them full of surprises; many decisions will be speeded up, and they will have an extra fund of energy to work off.

In the last issue I mentioned Herr Hitler, as the opposition of Mars and Uranus falls on his ascendant and 7th house. The eclipsed Sun in his 11th house is

trine to his Sun radical. He can scarcely fail to arouse more censure over his continued interference in Austrian affairs and his actions may cause his estrangement from the rest of Europe.

Germany will be going through another critical period at this time. The eclipse in Leo so near Regulus may also have the effect of a reshuffling of leaders or rulers of nations.

Again the tussle will become acute between democracy and autocracy, with a tendency to strengthen the latter (\odot and $\triangleright \triangle \text{♁}$), although democracy will still cling to its supposed rights as the \odot in 1921 map is approaching the semisextile of ψ . The trine of \odot and \triangleright to ♁ at the eclipse, and ♁ transiting ♂ and ♂ , 1921 figure, are a balance on the benefic side, and no doubt forces will be set in motion for improvement. Attempts will be made to organise industry, agriculture, and currency, which can be used when easier conditions prevail, as will be the case when we are nearer to the autumnal equinox.

During the whole of August and early September it will be a ding-dong battle, pregnant of striking benefits to the community, but also of very difficult situations which will require careful handling between nations.

On September 10th Jupiter passes into Libra, when clearer judgment will prevail and a note of optimism creep into the mental attitude generally, with hopes of a revival of trade at home and abroad, a calming down of the turbulent spirit, and a more peaceful outlook.

On September 18th ♁ transits $\text{♂} \approx 1.46$ in the 1921 map. This will be followed by the strong position of ♁ at the time of the autumnal equinox in ≈ 2.52 , which is ruler of the map and conjunction $\odot \approx 0.00$, with $\text{♂} \approx 9.14$, all in the 10th house, ♁ being quite close to the M.C.

This should be a time for genuine trade revival all round. Plans for future development will be put into motion.

There is now a chance to settle or arrange an understanding with Japan over cotton goods, to their benefit as well as ours.

One discordant note is ♃ ♄ ♀ ♀ close to the cusp of the 12th house. This position suggests an outbreak of crime, possibly attacks upon women. Poisoning will be one method used.

Venus being in Scorpio is none too good for women, either. There will be obscure and mysterious cases of death which will puzzle detectives.

Saturn square Venus provides another adverse aspect, and as Venus is the ruler of the M.C., I am afraid some of the good promised by Jupiter will be delayed for a time.

Commerce will meet some setbacks and disappointments and money will circulate less freely.

Negotiation for repayment of debts will not make much headway.

In September we have ☉ ☐ ♃ r. in 1921 map, which is not favourable for financial matters, but is soon passed, to make way for ♃ ♄ ♀ and ♄ in October and November, going to the progressed ♀ and ♄ in December. The tide of progress turns again and many countries will be feeling the benefit of improved conditions during these last two or three months of the year.

The U.S.A. by this time will be reaping the reward of their earlier efforts to reorganize industry.

These good lunar aspects in the 1921 map are reinforced by the trine from Jupiter to Saturn in airy signs (October 26th.)

This marks a more stable state of affairs, with much cooling down from intense enthusiasm to solid planning.

This aspect will help Austria to right herself. Negotiations on armaments and currency should now be more successful.

Agriculture will be put on a sounder basis, and so help England to regain her lost position in this industry.

In November the return of Pluto square Uranus will bring the currency problem to the fore again and the consideration of the next war payment will concern many. The final settlement is near, as the creditor countries are beginning to realise that gold, as such, in large quantities, disturbs normal trading and so is harmful to them as well as the debtors.

Early next year the Sun will have progressed to the conjunction of Jupiter progressed in the 1921 figure, when the hopes of the latter end of 1933 will be further realized.

PLANETS IN THE M.C.

Lecture given by C. E. O. CARTER
on May 2, 1932, before the Astrological Lodge
of London.

It is universally agreed among astrologers that planets in the M.C., midheaven, or *medium coeli*, possess great power and importance. They are then at their highest point and are in mundane square to the ascendant, or horizon, though they are not necessarily in zodiacal square, except, of course, at the equator.

By all systems of house-division except the Ptolemaic, the southern meridian constitutes the cusp of the 10th house, but by the Ptolemaic system the cusp of the 10th is always in exact square to the horizon.¹

It is of interest to observe that the cusps of the 4th and 10th houses are always in mundane square to the ascendant. What is the significance of this? We see, for example, that the cusps of the 2nd and 3rd bear a naturally harmonious relationship to the ascendant, being in mundane semi-sextile and sextile respectively; this would seem to infer that those things which are represented by these two houses are by nature friendly to man, but that the principles for which the 4th and 10th stand are hostile.

This problem is usually answered by the statement that the 4th and 10th are environmental houses. They do not indicate what the native is, but they indicate that with which he has to deal, the 4th in a private and the 10th in a public sense. Of course, it may be said that

¹ Most followers of the Campanellan system take the cusp of the 10th (and of all other houses) as the *centre* of the house.

these houses—and all houses—have a definite psychological value and therefore are not purely external. It is sometimes said that the 4th is the basis of the character, whilst the 10th shows the ambitions and aspirations. There may be something in this; in fact, there undoubtedly *is* something; malefics in the 4th, for instance, often show an obscure weakness that may betray the life at a critical moment, whilst the 10th may have a very considerable psychological value, denoting that towards which the native strives. But the external values are also there; the 4th shows the family and other intimate surroundings with which the native has to establish some sort of harmonious contact, if he can, and the 10th shows the world, which Hamlet likened to an oyster and which we have to overcome, make friends with, or else at the hands of which we have to suffer defeat and from which we have to escape as best we can.

But we must note that the psychological element enters also into this; the world, after all, is very much what we make it. Some have the happy gift of finding mankind and life in general full of interest and humour; others regard it with suspicion, as potentially and often actually hostile to them and anxious to trip them up; some regard it as a treasure-house to be burgled; some as a strange land to be explored; and so forth.

Speaking astrologically, we have from this point of view three factors; the ascendant and ruler, which is the man himself; the 10th, which is life as he will meet it, and thirdly, the relation betwixt the ascendant and the M.C., which indicates how he will personally contact the world.

All or nearly all people with a strong 10th will be brought into active relationship with life in its more active, public, and mundane aspects, whilst those in whose map the weight falls rather towards the nadir instinctively like to keep near home, do not care for travel or for any sort of publicity, and seek employment that can be carried on as privately as possible. They may, like Edison, achieve fame and great success, but they will rarely venture far abroad. They are rabbits

that seldom go far from their burrow. If the ruler be in the 4th this predisposition may be extremely pronounced, whilst if the ruler be in the 10th we may be almost sure that there will be much ambition. If the planet is strong, success is probable and much pleasure also in one's work.

In all matters affecting the 10th it is most necessary to consider the complications that may arise from planets in square to the ascendant, for, without actually advocating the equal-house system of division, it is clear to me that such planets are analogically related to the meridian. I know a case of complete failure where there is a strong Jupiter in the 10th, conjoined with Caput, but Saturn is in exact square to the ascendant. It appears that in this case the mundane strength of Jupiter has been routed by the zodiacal influence of Saturn, which is actually in the 8th but has operated as if in the 10th where, by the Ptolemaic system, it would be. In my view bodies that are in square to the ascendant must always be taken into consideration when studying the 10th. Similarly, it may happen that bodies that are actually in the 10th may by analogy have an 11th- or 9th-house value; for example, in the well-known map of the ex-Kaiser, Mars is conjoined with Neptune in the 10th, but since they are in the Fishes and Cancer is rising, they are analogically in the 9th, a fact which points very clearly to the religious character of his delusions and egocentric vagaries. These zodiacal positions are probably more true of character than of things which happen by external compulsion. Thus if a man had Jupiter on the M.C., but Saturn in square to his ascendant, I should expect weakness of character rather than an inevitably hard lot. If Saturn were in the M.C. and also in square to the ascendant, I should suspect something of both. It is curious that some modern astrologers neglect such things as aspects to the rising degree and to the M.C.; these are, as a matter of fact, of the utmost importance both to the health and disposition.

Let us now examine some cases of planets in the meridian. We shall see that they are not a very sure

index of the profession. This, indeed, is sometimes shown clearly by the 10th house, but often enough there are no such correspondences as one would like to see, speaking as an astrologer. Vocation is a very wide subject indeed. All sorts of things enter into it. One rarely has a completely free choice. Parental desires, considerations of health, the kind and amount of brains possessed, and a thousand and one things make the subject exceedingly complicated. But it is true that the meridian is an important consideration, and probably this much may be said, that it does usually show whether or not the native is happy and successful in his work. The ascendant is the most important factor in determining what the native will like and, of course, the Lights are also important here, whilst success comes, in my opinion, through the best aspect to the Sun, if it is given an opportunity to operate. With Saturn in the M.C. in exact square to the ascending degree, I personally should detest my own occupation were Saturn not saved by some heliocentric influences. In such a case as this the 10th house represents life in a disagreeable aspect; it was even worse with Emily Popejoy, who also had Saturn in the M.C. out of dignities and in square to the ascendant. In her case Jupiter was actually on the meridian, but the square of Saturn spelt death as the result of unkind treatment from a cruel mistress.

One of the most important points in regard to the 10th house is to distinguish its values from those of the 9th and 11th, which flank it on either side. The 10th is, of course, more concrete and objective in character and it seems also to dominate the map; a planet in the 10th may, in fact, be the ruler of the horoscope in a rather real sense; it may actually rule the life, sometimes with a very stern hand indeed. Indeed, one might go so far as to call the occupants and ruler of the 10th *the lords of the material life*. For example, if the 10th be very favourably configured, whilst the 1st is afflicted, say, by a rising malefic, one might say that the material conditions would be excellent but that the native himself would suffer some very personal dis-

advantage, either in disposition or perhaps in body. Afflictions to the ascendant are very intimate; they strike home.

Now the 11th is in a sense the lord of the ideal life; it is said to indicate the hopes and wishes, but, in an aspiring nature, it shows the spiritual life, or ideals. Hence it is of enormous importance in judging the moral worth. One might call the 5th and the 11th one's bad and good angels respectively, for the 5th, if afflicted, is extremely apt to drag one down, whilst the 11th is almost always good. If it is afflicted this shows, not so much bad ideals—for there are no such things—but a failure on the part of the native to cultivate and listen to these protective and elevative influences. An opposition 5th to 11th indicates a real struggle in the moral nature and is a most critical position.

The 9th is the religious or aspirational life. It is hard to separate its values from those of the 11th. The 9th is intellectual because mutable, and the 11th intellectual because airy; the 9th is emotional because fiery, the 11th is emotional because fixed. Thus, from the theoretical standpoint, both houses work out alike. In actual life we know that there are considerable differences, at least superficially. Perhaps we cannot sum the matter up better than to call the 11th the house of ideals and the 9th that of devotional religion. Thus they are like the two wings of the Soul of which Plato wrote, the one emotional and the other intellectual: "the Soul cannot soar on one wing alone." This would be truer of the signs Sagittarius and Aquarius; the houses are more concerned with outward expression and the forms under which the tendencies shown by the signs will appear.

Turning now to more "practical politics," let us consider the effects of the various bodies in the 10th house and fairly close to the meridian itself.

The Sun

I do not know if my experience is exceptional, but it seems to me that it is a rarity to find the Sun on the M.C. It is, in fact, a royal position, one of pride and

circumstance. Three cases come to my mind—Carmen Sylva, Frederick the Great, and Louis the Fourteenth of France: all these had the Sun exactly, or almost exactly, on the meridian. Edward VII had the Sun in the 10th but not actually culminating. It will often be found in these royal cases that the Sun not only occupies the 10th, but is supported by a strong aspect from a strong planet. For example, Edward VII and Carmen Sylva both had Sun sextile Mars. Among commoners the position seems rare, as I have said, but when it occurs there is usually something of the monarch about the person; and if he or she is not royal, there will often be a courtly life, or a life that is irradiated by proximity to royalty! Goethe had the Sun exactly culminating and trine Mars, and he occupied an important official position at the Court of Weimar and associated on very familiar terms with royalty. He was, too, a man of great dignity and self-respect. President Ebert had the Sun in M.C. brilliantly aspected, Mars being in trine. Sun in 10th, trine or sextile Mars, seems particularly promising for advancement to a high position.

I know two astrologers with the Sun in M.C.; in both cases it is afflicted, but even so I should not be surprised to hear that they have been called into the council chambers of the great, even if secretly!

Psychologically this position inclines to self-opinionation, pride, determination, and inflexible will.

The Moon

This is a much more changeful and pliant position and it often causes the native to occupy positions that depend upon the multitude or perhaps on females, as distinct from the solar position, which is either indicative of an inherited position or of one that is received from royalty or from some individual in a high place.

Thus the Moon in M.C. occurs commonly in the maps of politicians, whose rise and fall depends on the mob and is subject to frequent changes.

Thus we have Earl Curzon, Clémenceau, and Briand—Clémenceau and Briand had their Moons in almost

the same degree of the Fishes— 15° and 16° . Then there are people who exhibit or perform in public, and earn their living from the public, thus Backhaus the pianist; a professional medium; A. P. Sinnett, who was an editor; and a giant, who was exhibited at fairs; also there is Lord Roberts.

All these people were probably sympathetic, easily moved, adaptable, but not for that reason weak-willed. Adaptability may, for example, be a most valuable gift for a general, who has to be prepared for all sorts of alterations on the part of his adversaries. It is to be noted that Roberts was a popular favourite.

His Moon was not well aspected, but it seems to have stood its afflictions well. I should say that the culminating Moon, if afflicted, would cause a good many ups and downs in life, but upon the whole it would win fame, if not material advantages.

The native should most certainly avoid being dominated over by woman, for it is a position that is a distinct warning against what is called petticoat influence; and the native is likely to be devoted to his mother to the extent of endangering his own individual unfoldment. Even the position of Cancer in M.C. which nearly all Librans have, is fraught with dangers of this kind.

My only books
Were women's looks,
And folly all they taught me,

wrote Tom Moore, who had the Moon rising, besieged between the malefics.

Mercury

This planet, when placed in the M.C., appears to work very definitely and in accordance with tradition, for it appears frequently in the maps of authors and students, as might be expected. It is, like the Moon, adaptable and changeful, indicating the fluctuations of fortune which are common in the lives of those who live by books; the changefulness of Mercury is, however, distinct from that of the Moon, for the planet is

conscious and deliberate, whilst the Moon is largely unconscious and instinctive.

Among those ruled, as to the midheaven, by Mercury, we have Clifford Bax, playwright, Emerson, the philosopher, S. T. Coleridge, poet and philosopher, Balfour, politician and metaphysician, Balzac, novelist, and exceptionally, George Washington, if the map that appeared recently in the Quarterly was entirely authentic, as there is no reason to doubt. However, though we have no valid reason for questioning the map of Washington, it must be admitted that the culminating Mercury presents a difficulty, for he was neither speaker nor writer. Mrs. Kennison, however, tells us that he was at heart a scientific farmer, and that accords better with Mercury—on its Virgo side. By the Ptolemaic system Mercury does not fall in the 10th but in the 9th, which might agree with what Mrs. Kennison says of his somewhat rationalistic and “practical” view of religion. “He thought it a good thing—for other people”; that is rather like the sceptical and slightly cynical Mercurial.

I should say that the true native of a culminating Mercury would be a very “conscious” individual, by which I mean, one would live in the conscious mind very fully, and act almost always deliberately and with a fully conscious purpose; an intellectual who steers his ship with his eyes very wide open, rarely drifting haphazard.

Venus

This planet when culminating would induce an artistic career, one would suppose. But, if we use the ordinary methods of house-division, there is small evidence of this, and Albrecht Dürer is the only artist whom I have found with Venus well and truly placed *in medio coeli*—in his case in Taurus.

More often Venus seems, in this position, to act as a benefic pure and simple, bestowing expansion of influence, power, and authority, but otherwise affecting the character little. James I had Venus in M.C. in Taurus, like Dürer, but he was not an artist; he was

a rather ungainly, undignified man, but it is true that he added the throne of England to that of Scotland. In his case Venus has two squares, from both malefics. By equal-house division, Neptune, not Venus, is on the cusp of the 10th, and may be indicative of the Gunpowder Plot.

Bismarck also had Venus in Taurus in 10th, and here again there is little of the artist or lover of beauty. He was, however, immensely popular in his own country. It is strange that in his case the planet was also square both malefics, as in the case of James I. I do not know that there was any great similarity either of character or of fortunes between the two men.

One might expect Venus on the meridian to indicate active and fine sympathies; but this does not seem to have been true of the man of "blood and iron."

Eugene V. Debs, the U.S.A. labour leader, was probably a man of sympathies and he was idolised by the common people; he was also a pacifist, in this agreeing with the unwarlike James, who was taken ill whenever he saw a drawn sword. But this is not true of Bismarck, so that we have to confess that here, as often, Astrology, though correct in principle, is not exact in detail.

Princess Victoria, eldest daughter of Queen Victoria and mother of the Kaiser, had Venus in M.C., but she was not popular in Germany; and here the benefic seems only to have conferred a crown without a very lovable or tactful personality.

Mars

I sometimes think that Mercury and Mars are the two planets of which we have the best understanding and which are, in fact, the two easiest to understand. At all events, Mars, like Mercury, seems to act plainly and in accord with tradition when he is in the 10th. I do not think that he is good in this place; he is too impetuous and too regardless of consequences. Proud, I should imagine, and unwilling to be constrained. I have only found three clear cases—one of an Indian anarchist, one of an engineer, and one of a soldier,

who appears in *N.N.* under the heading of "Drunkard." Had I found time to look through my criminal maps I daresay I should have found other examples, for I believe that *in the main* it is among desperadoes that Mars appears in the 10th, pointing to a self-willed, desperate career. Mars is a wonderfully useful servant, but he is also a bad master; stubborn self-will seems to characterise Mars, and an unwillingness to learn from others. "I know best" is too often his slogan and he seems to be as fond of doing things—or trying to do them—without taking trouble, as Saturn is of studying his problems from every imaginable point of view before "giving battle." The two together form a marvellous combination if they can be really yoked in harmony.

Mars in the midheaven usually indicates a life of struggle and stress, and it is generally observable that storm-clouds gather often and heavily around the career.

The psychological effect of the position is to *externalise the life*, all the interests tending to be bound up in actualities, with very little inner unfoldment.

Jupiter

Every planet has a fundamental or basic significance which manifests in a variety of ways in each particular case. The basic value of Jupiter is growth or expansion, and when the planet is on the midheaven this may appear in such shapes as expansion of means, or wealth; mental expansion or wisdom; expansion of name, or fame; and so forth. Sometimes we get plain instances of particularised expression; for example, one of the particularised manifestations of Jupiter, as we all know, is religion, and we get this in Anna Kingsford's case, where Jupiter is on the M.C. in Gemini. Her fame came chiefly through writings of an occult character, and Jupiter receives the sextile of Uranus in the 8th. Another specialised Jovian manifestation is nursing, and I have another case—that of a matron in a big home—where Jupiter is in the M.C., also in Gemini but, curiously enough, not sextile Uranus in the 8th, but Neptune in the 8th. In this example the Moon is

rising in Virgo, whereas Dr. Kingsford had the Sun—she, therefore, followed the higher branch of the healing professions and one less maternal in action.

Lord Lascelles is a case of Jupiter in the M.C.—again in Gemini—but here there is wealth and social advancement. Almost all my cases seem to show Jupiter in Gemini, for another case is that of Mrs. Lindbergh, who comes from an extremely wealthy family and has Jupiter in the 10th in Gemini.

It is noteworthy that in this case, and also in that of Lord Lascelles, Jupiter rules the 7th and shows social enhancement through the marriage-partner. Again, Anna Kingsford's partnership with Edward Maitland is well known and must have greatly helped her.

Yet a fifth case of the planet in the M.C. in Gemini is that of the great savant and astrologer, Dr. Garnett, in whose case Jupiter received the trine of Neptune in Aquarius, showing, probably, a rather secluded life, so far as the general public were concerned. Here the influence of Jupiter in Gemini showed intellectual expansion.

My sixth case is that of the late American president, Harding, who had Jupiter in the midheaven in Sagittarius, semisquare Sun and Mars. He obtained good fortune from this position, doubtless, but history will credit, or discredit, him with some of the less admirable Sagittarian qualities.

In our royal family we find that H.M. King George V has Jupiter in Sagittarius just past the M.C. It would be considered as occupying the 10th by the Campanus system, but I do not myself consider any planet as being in the 10th if it has passed the meridian, though for about 5° I would allow that its influence does still affect the 10th, in a diminishing way. Had King George's Jupiter actually occupied the 10th it is probable that the Great War would never have devastated our Empire; as it is, it was close enough to indicate a better recovery than many nations have made. The Duke of York has Jupiter just within the 10th, but unfortunately it has not got any powerful aspects to assist it; however, it is a strong position.

Jupiter in the M.C. tends, like the Sun, to give big ideas, and a generous conception of things, with genuine kindness of heart, but it does not always spell success.

This position may as a rule be relied upon to give much self-respect and even pride, degenerating under affliction into vanity.

(To be continued.)

AUTUMN WEATHER (GREAT BRITAIN)

By L. PROTHEROE SMITH

SOME wonderful weather should occur this autumn, the quarterly figure being an exceptionally brilliant one. Jupiter, the ruler, is exactly culminating in conjunction with the Sun, and it is sextile the cusp of the ascendant as well as conjunction M.C. Mercury is also culminating, in trine to Saturn; and Jupiter transits the place in October.

These positions indicate dry weather and abundant sunshine for the most part, while the temperature is likely to be very mild as a rule. The autumn as a whole, in fact, should be the best experienced for many years.

September (23rd-30th).—The conjunction of the Sun and Jupiter will give a spell of brilliantly fine, warm weather during this period. There will be much sunshine, little if any rain, and decidedly high temperatures for the end of September.

October.—October should be mostly very fine, sunny, and dry. The mean temperature is likely to be well above the average, although as Jupiter approaches the trine of Saturn there will probably be cool nights.

Early in the month Jupiter will be exactly sextile to the ingress ascendant, and a spell of very fine, sunny weather may be expected during the first ten days or so. Conditions should be mostly warm, and there are likely to be some high day temperatures for the time of year.

Between about the 11th and the 15th, Venus will be in conjunction with Mars on the ingress ascendant.

Rain is likely at times in the west and north; but in the south and east fair weather will probably predominate, with some less settled intervals.

From the 16th to the 18th, weather should be fine, sunny, and warm, except in the extreme west and north ($\text{♀} * \text{♂}$). Afterwards, about the 19th–20th, some rain is probable in most districts, with lower temperatures ($\text{♀} * \text{♂} \square \text{♂} \odot \text{♂} \text{♂}$).

Between the 21st and 25th, Jupiter passes the place of Mercury at ingress, with Mars in sextile; so a spell of mainly fine, sunny weather should result. Conditions are likely to be mild, especially at first: temperature may fall later ($\text{♂} * \text{♂}$).

During the last few days of the month mainly fair weather is probable ($\text{♂} \triangle \text{♂}$).

November.—November is likely to be very mild and open for the most part. Conditions will be rather unsettled at first, but will then improve, the month as a whole being fine and sunny.

Near the beginning conditions will probably be rather unsettled and cool for two or three days ($\odot \square \text{♂}, * \Psi \text{♀} \triangle \text{♂}$).

Subsequently the weather is likely to become fair and genial for the time of year, Venus and Mars being both near extreme declination, with the former squaring the places of Sun and Jupiter at ingress. Mild and for the most part fine conditions are likely to result between the 4th and 13th. Occasional rain is probable in the west and north, but in the south and east the weather should be mainly dry and often sunny.

A further spell of notably mild, fair weather for the time of year is likely in the second half of the month, from about the 16th to the 23rd, when Mars squares the radical places of Sun and Jupiter at ingress. Some of the days will probably be unusually warm for November.

Colder conditions are likely about the 24th–25th, but the weather should be mainly fair.

Following a rather unsettled interval near the 26th–27th ($\text{♂} * \text{♀}$), mainly fair and mild conditions are likely at the end of the month, Mercury falling stationary on the place of Mars at ingress.

December (1st–21st).—The weather is likely to be very mild again this month, and round the middle part especially, when Mars comes to the square of Jupiter, decidedly high temperatures for the season will probably be recorded.

Mars is squaring the place of Mercury at ingress on the 1st, so that the weather should be mainly fair at the beginning of the month. Some rain may occur about the 3rd ($\odot \square \Psi$), but afterwards conditions are likely to be fair and mild ($\S \triangle \Psi$).

Between the 6th and 10th, the Sun is approaching the sextile of Jupiter, with Venus in trine to the latter's place at ingress. The weather should be very mild and mostly fine and sunny, except for occasional rain in the west and north.

From about the 11th to the 13th, mild and unsettled conditions are probable, with rain in most districts ($\P * \text{asc.}$).

Subsequently the weather is likely to be very mild for several days ($\S \square 4$). Some rain will probably occur at times, as Venus is in trine to Mercury's place at ingress; but there will be considerable fine periods.

Between the 17th and 21st, conditions should be mostly mild and on the whole rather unsettled, although with numerous sunny intervals ($\P * \P, * h, \square \Psi$).

CORRESPONDENCE

SOME QUERIES

Could Mr. J. M. Thorburn please inform me *where* Mr. Sampson has "made so abundantly clear" his prenatal epoch? He has, perhaps, made abundantly clear how this figure is calculated, and, indeed, this is simplicity itself; but I have nowhere seen a clear account of *what it means* (as distinct from the radix), nor have I seen a clear demonstration that it has *any value whatever*.

Further, could Mr. George H. Bailey explain why, in his, and (so far as I know) all other, calculations regarding the lunar prenatal epoch and soli-lunar returns, the position of the moon is calculated *geocentrically*, i.e. as if birth takes place at the centre of the earth, instead of on its surface? The late Walter Gornold states that the position of the moon as seen from the birthplace may, by reason of parallax, be as much as one degree distant from

the position which is shown in the ephemeris, and which is presumably geocentric.

What is the use of demonstrating certain relations between the rising degree at the place of birth and the geocentric lunar position, since these are separate points of reference?

I am, I know, a very ignorant man, but it does seem to me that, whilst it might be possible to regard human beings as being born at the centre of the earth, I cannot, even to please Mr. Bailey, regard them as being born in two places simultaneously. Is it possible that their astral bodies are born *apud inferos* whilst their physical appearance happens 4,000 miles away in a nursing home?

As regards Mr. Sim's advocacy of Campanus (and he is supported by many students far abler mathematically than I), I would quote only one case, but an authentic one. The Prince Consort had wretched health and his two eldest children were born under Jovian signs; which suits this better, Jupiter in 5th (Placidus) or Jupiter in 6th (Campanus)?

SOCRATES ASTROLOGICUS.

PSYCHO-ANALYSIS

LANGTHORN COTTAGE,
LITTLE CANFIELD,
DUNMOW,
ESSEX.

With reference to the interesting lecture on "Astrology and Psycho-analysis," published in the June *Quarterly*, it seems to me that the psycho-analyst, in prognosticating the possible future of the patient, has omitted a very necessary consideration—namely, the spiritual influences in the map.

I cannot believe that with a horoscope like this "the life for which she is destined" is one of promiscuous sex-relationships, or marriage to escape from them, and as an alternative to this depressing outlook I suggest something on the following lines:—

That the innate chastity of Virgo (which is strong in this native, as evidenced by her hatred of her father for his adultery) will assert itself, and revolt against the heterosexuality, and that the ascending Mars will enable her to fight against it, assisted by the fine trine of the Sun, which rules the spirit, and also of Saturn, to give persistence and endurance. Mars ruling the 8th, the house of generation and regeneration, supports this, and his other sign being on the 3rd suggests that a revulsion of feeling may come through her very good intellect.

The Sun being now in Aquarius, in his own house, and Uranus, the ruler, being in close conjunction with Venus, shows a possibility that the awakening will come through love; or, on the other hand, Venus ruling the 9th, and in Jupiter's sign, supports the intellect and higher mind theory.

Four planets in Sagittarius, including the ruler, Mercury, which is also temporary lord of a large part of the 9th, and in close conjunction with Jupiter, emphasizes the great strength of the 9th house influence, and the square of these two planets to the ascendant will probably bring much advancement through conflict. The awakening of spiritual consciousness often occurs through nausea, in some form or other, of this world.

Neptune, the planet of spiritual insight, is also in the 9th, but right on the M.C., and must surely indicate something greater than temporary homosexuality. Its opposition to Jupiter again suggests a struggle of the spirit, and with the latter planet so extraordinarily strong one would not anticipate failure.

The Moon, too, seems to indicate a change on these lines, being in the 9th and associated with the ruler through its sign, Gemini.

I know something about psycho-analysis and am not speaking ignorantly when I say that I believe it to be a very serious defect of many practitioners (though not, of course, all) that they ignore the fact that man is essentially a spiritual being, and in their work they are only dealing with two-thirds of their patient and omitting the remainder, thus greatly diminishing their own efficiency and the undoubtedly good results that often ensue from treatment.

The lecturer mentions the advantages of astrology over psycho-analysis in prognosis, but the judgment is not likely to be accurate unless the spiritual factor is taken into account, and the same thing applies to astrologers in making prognostications.

MARY G. HOWELL.

CASE OF SKIN DISEASE AND PSEUDO-HOROSCOPES

It is to be regretted that so many fallacious theories should be brought before the astrological public from time to time, as they do nothing but hinder the progress of our art, apart from implanting erroneous ideas in the minds of students. The letter from Mr. John M. Thorburn appearing in the last issue of the *Quarterly* attempts to provoke interest in two equally delusory notions—that of heliocentric positions applied to a geocentric map, and that of the solar prenatal horoscope—and although the dissemination of new ideas is usually worthy of encouragement, in the present case it seems a great pity that ideas so fundamentally unsound should be accorded space in a journal so widely read as the *Quarterly*.

Astrology is an art of divination based on the relationship existing between the earth and the other bodies of the solar system, the angle of reference at any time being determined by the position of the observer (or native of the horoscope) on the face of the earth. That is to say, astrology cannot be other than purely geocentric, and to insert the position of a planet as seen from the Sun into a map of the heavens as viewed at a certain angle from the earth, is a procedure which most obviously stands self-condemned.

At the natus under consideration, Mercury is apparently in

Scorpio when viewed from the Sun, and Mr. Thorburn suggests inserting it in that sign in the 8th house of the geocentric map, despite the fact that, when seen from the earth, the planet is in Capricorn not far above the ascendant! It is clear that Mercury *cannot* be in two places at once, despite its oft-quoted ambition to be so placed, so that we must either keep to our geocentric observations only, or erect an entirely separate map of the heavens as seen from the Sun, in which the heliocentric positions of the planets can be correctly shown (without, however, an ascendant, M.C., or lunar position), but in which Mercury could not possibly afflict the Sun as stated in Mr. Thorburn's letter.

The solar prenatal horoscope is merely another trifling example which tends to bear out the fact that any map having some mathematical relationship with the birth-horoscope may be used as a basis for prognosis, as I demonstrated when lecturing to the London Astrological Lodge in 1929. It was then I introduced another of these "epoch-making" discoveries for the benefit of anyone irrational enough to waste precious time on such folly. This was the synodical prenatal horoscope, consisting of a map cast for the synodical lunation previous to birth, that is, for the moment, about a month before birth, when the Sun and Moon are exactly the same number of degrees apart as at birth. As two factors in the birth-map are used in the computations, such a horoscope should have a much greater significance than the solar prenatal horoscope, which only makes use of one.

Applying this pseudo-scope to the case under consideration, one can find a multitude of "tragic signs"—Luna conjunct Saturn in Gemini; Jupiter in Virgo on ascendant square Venus in Sagittarius and Pluto in Gemini (the latter opposition falling across the meridian); Sun square Uranus; Mercury conjunct Mars in Capricorn in 6th, etc.

But why do these fantastic things when there is a quite legitimate birth-map available? A little rectification in the other direction would bring the Moon close to the horizon in opposition to the ascendant, Mercury and Venus; while Pluto holds the lower meridian, square Jupiter ruler of the 12th. Saturn, ruler of the horoscope, is in Gemini in the 6th, sesquiquadrate ascendant; while Sun conjunct Mars in Aquarius in itself points to heart trouble.

It may be argued that the "heliocentric" positions and the S.P.H. yield results, but, alas, one can do so much with astrology! With a little patience one can make almost any theory "work" in the astrological line—even, for example, symbolic directions, provided only past events are considered and a sufficient number of different measures of time are used, varying from infinitesimal fractions of a degree per year to inverse ratios at the other end of the scale.

But I digress! Let us keep our astrology free from all such phantasies.

GEORGE H. BAILEY.

"AGED 3 HOURS AND FAMOUS"

Under the above heading the *News Chronicle* of March 7th says (of a child born the previous day):—

"There is a baby boy in the General Lying-In Hospital, York Road, S.E., who can truly be said to have begun life in a blaze of glory.

"Not only did he present a bouquet to the Queen before he was three hours old, but he is now lying under a quilt which the Queen herself made.

"Alan George Burroughs was born at 12.25 p.m., and at 3.5 p.m. the matron of the hospital carried him proudly into the presence of the Queen on a white silk cushion.

"With his tiny hands clasped round the bouquet of pink carnations, blue irises, and lilies of the valley, almost as large as himself, Alan smiled happily throughout the ceremony of presenting the bouquet to the Queen, who exclaimed, 'What a beautiful boy! How old is he?'

"The Queen also spoke to Mrs. Burroughs, whom she congratulated on her fine boy."

X	XI	XII	I	II	III
♄ 19	♃ 26	♅ 11	♁ 19	♆ 5	♁ 24
PL ♁ 21.15 R	♄ 8.38 R	♄ 21.16	♄ 11.31	♄ 18.42 R	
♄ 8.59 R	♄ 15.29	♄ 3.48	♄ 3.39	♄ 8.24	

The ruler ♄ is very well aspected. ♁ is a sign of publicity, and ♄ is * ♄ in 3rd, with ♄ in the 10th and par. dec. to the M.C. The ☉ is close to the M.C., and both ♄ ascendant. At 3.5, 18 ♆ was rising, with the baby's ascendant just on the 12th cusp, as he represented the hospital. His ruler * the ♄ planets in 2nd, with ♄ on M.C., denotes the flower ceremony.

M. MATTHEWS.

GRAND TRINE

WOODSTOCK,
NEW YORK.

In regard to the grand trine, in which we are both interested, have you seen the horoscope of ex-Governor Alfred E. Smith of New York? He is probably the most popular man in the United States—was Democratic nominee for President in 1928, and I think he might have defeated Mr. Hoover had it not been for his religion—he is a Roman Catholic. He rose from poverty on the lower east side in New York City. He has a grand trine in air—Moon in Gemini in 9th, Jupiter in Libra, exactly on ascendant, and Saturn in Aquarius, all in first decanate. The Sun is 9° Capricorn and he was born just before midnight in New York City, 30. 12. 73.

(Miss) ROUANO ARGUELLO.

BOOK REVIEWS

2001 *Longs. and Lats.*, by DAVID J. LLOYD. Price \$1.00. Published by Florence E. Campbell, 439, East 51st Street, New York City, N.Y.

This work is fully described by its title, though it may be well to explain that its scope is by no means limited to the U.S.A., a large selection of European and other cities being included. In each case the longitude and latitude is given in degrees and minutes and the time difference in hours and minutes. A most useful book that should sell well. Strange that no one else has produced its like before and thanks to Mr. Lloyd for having now done so.

C. C.

Horoscope of the Declaration of Independence, by JOHN HAZELRIGG. Astro-scientific series by the Fellowship of the American Academy of Astrologians.

A careful investigation of a problem which not unnaturally occupies a large place in the mind of American students, namely, the moment at which the declaration was actually signed and the new nation born. The natus selected by Mr. Hazelrigg has Saturn almost exactly rising in Libra and is for 0.20 p.m., July 4, 1776, Mercury being in the M.C. in Cancer, with Venus, Jupiter, and the Sun. The Cancer element is well marked in the American national psychology, but we cannot say that Libra would appear, so far as we can judge, to characterize the average American. Saturn in Libra is, however, another matter from Libra rising unoccupied, and perhaps this is not impossible on psychological grounds. However, those with a wider American acquaintance can judge this better than we; and doubtless the discussion of this enigma will continue for years to come.

C. C.

Studies in Symbolism, Theogonic and Astronomical, by MARGUERITE MERTENS-STIENON. The Theosophical Publishing House. 4s. 3d. post free, 135 pp.

The Preface explains the purpose of this book as "an attempt towards elucidating the link between traditional astrology on the one hand, and the constitution of the Universe and of man as expounded in H. P. Blavatsky's *Secret Doctrine*."

Further, "that traditional astrology is an offshoot of this Esotericism of the past is proved by the preceding extracts from the *Secret Doctrine*"—a belief we share, though we do not think that extracts from the *Secret Doctrine* or any other book *prove* anything beyond the writer's convictions.

However, this book is capably and even learnedly written from the standpoint of Blavatskian theosophy; and for those who adhere to, or are interested in, this school of thought it should be of considerable value. It is packed with information; and the writer may further be congratulated on a clear style and laudable

avoidance of padding. It is good to think that in these confused times there are still those who work seriously at the understanding of theosophy, a field which to so many has been merely a playground for emotionalism and psychic vagaries.

To comment on particular statements in this book would carry us beyond our space. C. C.

Der Kreuzweg Christi als Tierkreis-Mysterium (Christ's Way of the Cross as a Zodiac Mystery), by FRITZ SCHLEIFER. Düsseldorf, 1933. 3 Marks.

An interesting little book dealing with a section of astrological study which merits more attention than it usually receives from astrologers—the relation of Christian traditions, myths, and observances to astrological concepts. The writer connects the well-known fourteen “Stations of the Cross” with the signs of the Zodiac, reducing them to twelve by means of omitting the last two, the “Descent from the Cross” and the “Entombment,” on the ground that these are no longer part of the mystic *Way* to Calvary, which ends with the Death on the Cross. Personally, I think it is better to omit two of the repeated “Falls by the Way,” and a comparison of the two methods would form an interesting further study. Not the least attractive part of this well-produced little volume are the twelve symbolic drawings representing the signs of the Zodiac which are placed at the head of each chapter, those for ♊, ♋, and ♎ being especially significant and beautiful.

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2. Earl Daugherty, born April 4, 1887, 41.30 N., 93 W., 5.00 a.m., killed in air-crash, December 8, 1928, Los Angeles.

3. Warren Bailey, born March 11, 1913, 39.45 N., 105 W., 3.00 p.m., crushed by falling bricks in Long Beach earthquake, March 10, 1933.

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6. Lady born March 9, 1873, 51.15 N., 1 E., 8.00 a.m., cancer of spine; died 1930.

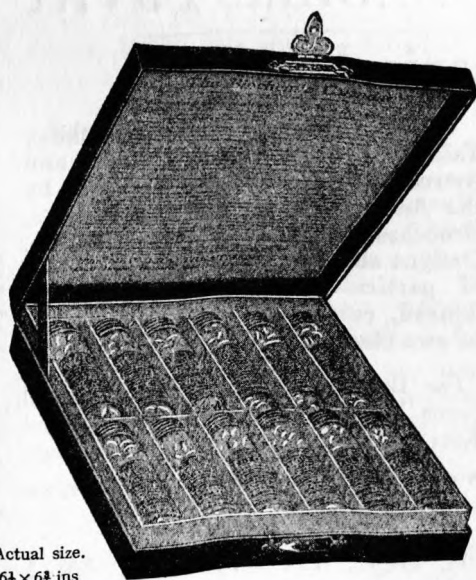
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