

# THE WORK OF THE ASTROLOGICAL LODGE OF LONDON

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

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

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

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

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

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

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

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

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*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

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VOLUME 8

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# ASTROLOGY

## Subscriptions

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

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.

# 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.*

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VOLUME EIGHT

DECEMBER 1934  
JANUARY FEBRUARY 1935

NUMBER FOUR

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## EDITORIAL

### *Trade Recovery*

WHILST reports give occasion for a "reasonable optimism" so far as our own country is concerned, other nations appear for the most part to lag behind. We have astrological reasons for a certain hopefulness. Jupiter goes to the sextile of Neptune (December 19th), which itself will have already received the conjunction of Mars (November 11th) some time before our Christmas issue will see the light. These configurations seem to indicate inflation and an advance in prices that will owe more to emotional tides than to common sense; but the sextile of Saturn to Uranus, formed in January and twice repeated in 1935, is really constructive and promises a forward movement in the markets, particularly, I should say, in New York. It has been shown, by statistical research extending over many years, that the mutual aspects of Saturn and Uranus indicate, more strongly than any others and with almost unfailing certainty, the rise and fall of the U.S.A. stock markets. Those who yearn to "make astrology practical" may with advantage consider this department of astrology.

I may add that I am perfectly convinced that astrology is as practical as most sciences, though admittedly extremely complex; but the fruits of this fact can only be gathered by those who are prepared to *investigate scientifically and take pains*. In doing this, the less one is encumbered by tradition, whether ancient or modern, the more likely one is to obtain good results.

Attempts to interest scientists—even the more liberal-minded—seem to meet with little success, and



it appears to me that if we really wish to establish astrology in its rightful place in human thought, this will as likely as not be done via the man in the street. If our claims to be able to prognosticate the future are sound, we ought to be able to substantiate them in some way that would be sufficiently important to enable the ordinary man to derive some benefit from our abilities. It is true that, even recently, some remarkable forecasts have been made, in France, respecting the deaths of King Albert and King Alexander. But these achievements seem to be pooh-pooh'd by the scientists and to be soon forgotten by the unscientific masses, who probably think at the time that it is very remarkable—and very fruitless, so far as they are concerned.

Of course, if we decide that prognostication is a mere by-product of astrology, well and good; but if we continue to protest that, within reasonable limits, astrologers *can* foresee the future, then we ought to be able to document this claim with a constant flow of proofs. And these ought to be of some practical use to the world at large, else we are met with the secondary objection that astrology may be true, but that it is of no utility.

There are some, I know, who are not specially anxious to propagate astrological knowledge and would like to keep it more or less as it now is—the particular property and delight of a few. This, also, is an understandable point of view. But, unless we hold it, I believe propaganda must aim at *everyday practicality*.

### *The Death of King Alexander*

This tragedy throws light on the duration of eclipses, for the murder happened when Mars was in opposition to the place of the February eclipse in  $24\frac{1}{2}$  Aquarius. Mars in Leo near Regulus describes the death of a king, and France—or at least the south of France where he died—is strongly under Leo.

King Peter II was born at Belgrade,  $44^{\circ} 48' \text{ N.}$ ,  $20^{\circ} 36' \text{ E.}$ , true local mean time 2 hrs. 51 mins. 44 secs. a.m., on September 6, 1923. The August eclipse fell on

his Neptune in the 1st, and those who are interested may trace the impacts on his map of some half-dozen powerful planetary configurations that were formed from about September 21st ( $\varphi \delta \Psi$  on  $\odot$  r.) to October 17th ( $\delta \Delta \text{♄}$  on M.C.).

The natus may be described as good rather than evil, on balance. The conjunction of the Moon and Pluto in the 12th is interesting, and it is fortunate that this formation is on the whole well supported, unless the grand trine proves a broken reed.

M. Barthou was born at Oleron,  $45^{\circ} 55' \text{ N.}, 1^{\circ} 25' \text{ W.}$ , at 1 a.m. true local time, on August 25, 1862. The chief radical indication of violence seems to be Saturn at the nadir, square Uranus in 12th. The Sun is square Uranus by  $\frac{1}{4}^{\circ}$  measure, and the Moon radical takes the opposition of the place of the February eclipse.

The planetary positions in these two maps are:—

		<i>King Peter</i>	<i>M. Barthou</i>
M.C.	..	$\Upsilon$ 29	$\text{♄}$ 17
Asc.	..	$\Omega$ 12	$\text{♁}$ 12
$\odot$	..	12 $\text{♊}$ 26	1 $\text{♊}$ 32
$\text{♄}$	..	11 $\text{♁}$ 19	27 $\Omega$ 15
$\text{♂}$	..	9 $\text{♈}$ 13	7 $\text{♊}$ 4
$\text{♀}$	..	11 $\text{♊}$ 16	4 $\Omega$ 27
$\text{♂}$	..	3 $\text{♊}$ 12	18 $\Upsilon$ 43
$\text{♄}$	..	14 $\text{♎}$ 6	29 $\text{♊}$ 57
$\text{♂}$	..	18 $\text{♈}$ 13	22 $\text{♊}$ 50
$\text{♄}$	..	15 $\text{♄}$ 42 R	20 $\Pi$ 18
$\Psi$	..	18 $\Omega$ 50	3 $\Upsilon$ 18 R
PL	..	12 $\text{♁}$ 3	11 8 13 SR

### *Campanus and Campanella*

Friar Tomaso (Giovann Domenico) Campanella, born September 5, 1568, Stilo, Calabria (hour unknown). Planets' positions at local noon:—

$\odot$	$\text{♄}$	$\text{♂}$	$\text{♀}$	$\text{♂}$
22 $\text{♊}$ 24	11 $\text{♄}$ 36	6 $\text{♈}$ 24	16 $\text{♊}$ 12	27 $\text{♈}$ 24
$\text{♄}$	$\text{♂}$	$\text{♄}$	$\Psi$	PL
3 $\text{♈}$ 42	28 $\text{♊}$ 48	21 $\text{♈}$ 42	19 $\Pi$ 6	20 $\text{♊}$

I am assured by a Dutch gentleman that Campanella was *not* the inventor of the Campanian system of house-division. Campanus was a geometrician who lived at a much earlier date—prior, in fact, to Regiomontanus. His works were printed soon after the invention of the printing-press, but they treat, so I am told, only partly of astrology and in the main are geometrical in subject-matter.

Campanella apparently did not use the method of Campanus, but, like most if not all of his contemporaries, preferred that of Regiomontanus.

Mr. George H. Bailey's article on house-division will, I hope, appear in due course as a supplement to *Astrology*, as it will be too comprehensive for article form, and ought also to remain permanently available in a way that an article can scarcely do.

#### *Fellow-Students Required*

Mr. H. S. King, 45 Henry Street, Nuneaton, would like to hear of persons interested in astrology and resident in his vicinity with a view to mutual assistance.

*Lack of space* obliges me to hold over several Reviews and also the article on the Emperor Nero which had been promised.

C. E. O. CARTER

#### CHANGE OF ADDRESS

WILL all correspondents please note that I am no longer resident at Woodborough Road and all communications must be addressed to BCM/CEOC, London, W.C.1.

#### OBITUARY

I DEEPLY regret having to note the passing of *Zariel*, an Australian astrologer whose name appears in *Casting the Horoscope* in connection with a method of dividing the mundane sphere, in which the ascendant (i.e. the intersection of the ecliptic and horizon) is no longer the cusp of the 1st house, so that, for example,

many Geminians would find themselves to be Taureans. Further particulars of his life and work are being transmitted to me by our friends from the south who knew him.

### ARTICLES FOR ASTROLOGY

THESE should not be too long. In order to provide a varied fare, with something to suit all appetites, I prefer papers to be not more than ten pages in length. Short articles are also much easier to fit in, and one is not so often obliged to carry portions over to the next issue, always a vexatious necessity, and particularly so when issues are at three-monthly intervals.

C. E. O. C.

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### ASTROLOGY AND INVESTMENT

By THE EDITOR

AN argument commonly brought against predictive astrology is that, if it were true, the astrologer would soon become a millionaire, since a very moderate ability to foresee the movements of the stock markets, especially when they are in an excited condition, would mean that a fortune could be quickly and safely acquired. I find this argument rather hard to meet. One can, of course, explain that astrologers are so unworldly that money-making never enters their heads, but I question whether I could make this statement with enough conviction in my voice to make an impression upon a person with the Moon rising in Pisces, leave alone the hard-boiled children of Saturn, who usually raise this particular point.

It is quite true that if astrologers could really, as they claim, foretell the rise and fall of shares, or even the general prospects of enterprises, the world would make tracks to their doorsteps and exalt them above

even the most fashionable doctors, surgeons, or lawyers. They would hold the keys of Mammon's treasure-house and half at least of the world would fall at their feet. As the average professional astrologer is but a moderately prosperous individual, so far as I can see, it follows that, upon the whole, he and his kind have not won the confidence of the investing public.

This may be due to one of two things. It may be that astrology cannot foretell the future, or, secondly, it may be that the average astrologer does not sufficiently understand his art to do so satisfactorily in respect of the particular matters we are now considering.

I have certainly known cases where investors have consulted astrologers with disastrous results. Disastrous not only to the investor's resources, but also, unfortunately, to the repute of astrology.

Yet there is a branch of astrology which has been used for hundreds of years and which ought to meet all the requirements of the investor. This is the horary art, by which the astrologer should be able to answer any reasonable question that is capable of being answered.

It is difficult to see why the astrologer cannot, in 19 cases out of 20 (for we must always allow something for human fallibility), give a correct reply to the question, should I invest in such-and-such a concern?

I must reject the notion sometimes put forward that it is wrong to use astrology for such a purpose and that for some mysterious reason astrology won't work when we try to employ it for such an end. Investment may be wrong according to the moral order, though personally I regard such a belief as ridiculous, but astrology does not belong to the moral order; it is a natural science and its validity is independent of moral considerations.

I am forced to conclude that horary astrology *can* answer questions relating to investment, and that if practitioners are not as successful in dealing with such things as they might be, it is for the same reason that much astrological work is unsatisfactory; they do not make a special study of the subject; they attempt too



much; they are hampered by obsolete technical conceptions.

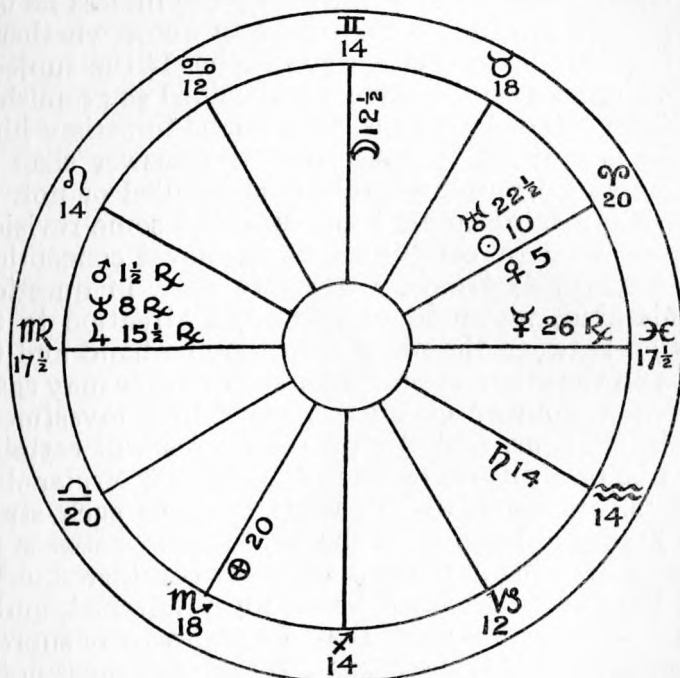
To take these three points *seriatim*:—

There is, I think, far too little specialisation in astrology. It is not necessary, in work of this sort, to go into great detail; the consultant wants an accurate, but not a detailed, reply. He does not want to know just when rises and falls will take place (unless he is a mere gambler), but he *does* want to know whether a purchase will be safe or a catastrophe. If the subjects of his inquiries can be correctly classified as promising, indifferent, and dangerous, that ought to satisfy him; but he is entitled to insist that the answer shall be reliable and definite, whether it is detailed or not. As regards my third point, I am sure that some revision, to meet modern conditions, of medieval conceptions is necessary. *Imprimis*, I am sure that, in questions of this kind, we ought to pay great attention to the relation between the planets on the one hand and the cusps on the other. A professional astrologer may easily receive a number of queries respecting investments within an hour, and the proper replies will certainly often be of a diverse character. Yet the interplanetary aspects, on which we are wont to place such stress, will hardly change. It is the relationship between the planets (whether in mutual aspect or considered alone) and the cusps that must be carefully watched, and in this connection I am sure that the angles are of supreme importance, whilst the cusps 2-8 and 5-11 must not be overlooked. In dealing with these I use the Campanus system and consider that to employ any other is to invite trouble.

Of course it is possible to envisage an astrologer receiving inquiries almost every minute, and in that case we may legitimately say that the horary system would necessarily break down through overstrain. That is the *reductio ad absurdum* of the horary art. In spite of it, I firmly believe that a reasonable use of horary astrology, once it is properly understood, will yield reasonably satisfactory results, always allowing something for the likelihood of human error in judgment.

Of course we cannot, in *Astrology*, give financial tips, as one correspondent suggests, for, apart from all other considerations, such things must be given at the right moment and a quarterly publication is far too seldom in the field for the purpose.

### EXAMPLE NO. I



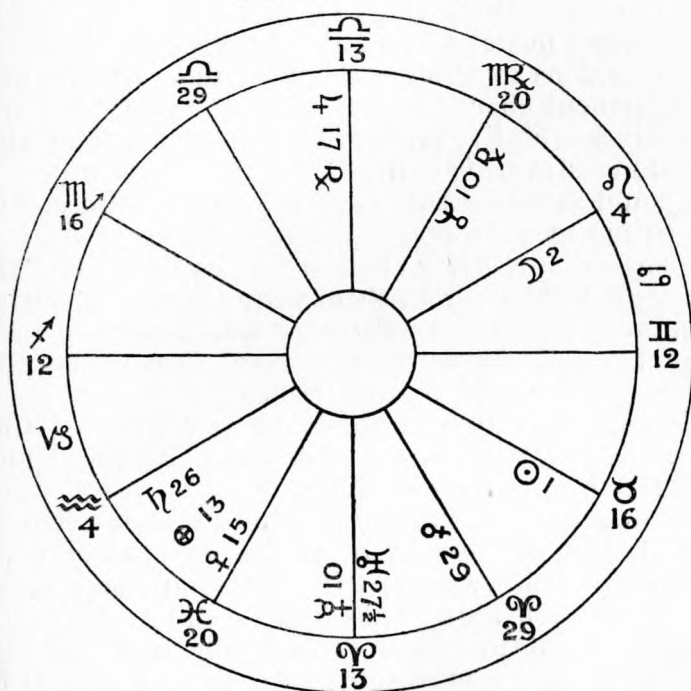
*System of Campanus*

I append, however, two examples of the use of horary astrology in regard to investments.

There is in the first a beautiful configuration of the M.C., lights, and  $\hbar$ . We are not surprised that this question related to an insurance company of high repute. It seemed safe to prognosticate a safe and lucrative investment. I was not impressed by  $2\downarrow$  rising, especially as it was retrograde and debilitated and had passed the horizon—this seemed to relate itself to the fact that there had already been substantial rises. I did

not like the cusps 2-8 coming under the rays of ♄, and this, in fact, spoilt the investment, for the purchaser was forced to sell at a very small profit, only to see the shares almost immediately afterwards enjoy a rise of about 25 per cent.—a considerable increment in a

## EXAMPLE NO. 2



System of Campanus

security of this class. The affliction to the 2nd cusp may also have indicated the fact that the dividend-yield on this share was very small.

Next, a question regarding one of the leading copper mines, which had been recommended in a journal.

♄ on the M.C. seems to indicate that the concern was of good repute and would, in the long run, do well, but the ♄ of ♀ to the M.C. did not speak well for the newspaper tip which led to the inquiry. ⊕ ♀ ♄ ♀ was dissolving but might be capable of work-

ing a good deal of damage before it was finished with. Finally, the afflictions to the 5th cusp were appalling.

The inquirer persisted in buying and the shares almost immediately fell to about two-thirds their cost.

I incline to regard the M.C. as being of more permanent significance than the cusp of the 5th, and I think the concern will have a prosperous career. The 5th-house afflictions will, I hope, merely show that the affair was a mistake as a quick-turn speculation.

Oppositions to  $\Psi$  often show a temporary rise of an impermanent character and are not entirely bad from a purely speculative point of view. They are fatal where sound investment is required.

I could multiply these examples many times. They are to me most interesting and instructive—*honi soit qui mal y pense*. Their chief value lies in the fact that one cannot escape from them with vague talk, such as sometimes avails the astrologer who makes mistakes in matters of character. One must face up to one's responsibilities and foretell either profit, loss, or an indifferent condition. Then, in a few months' time, the newspaper will confirm or denounce one's judgment with the inexorability of Minos.

I remember one astrologer calmly replying, when I said that a delineation of my son's character was apparently quite wrong: "Oh, but you don't understand him, you see!" That sort of thing will not do when we are dealing with facts and figures, and if we are ever to make astrology into a science, of real use to mankind, we must test our powers on things definite and actual, and win mastery in that field before we attempt that far greater task, the understanding of the human soul.

In closing, I was amused not long ago to receive a circular inviting subscriptions towards a mine in some rather remote part of Canada; with it was a sort of personal letter and it was evident that the missive had come to me in consequence of my being known to the sender as an astrologer. Yet the papers arrived exactly when Venus was in square to Neptune in the heavens! Perhaps the day will come when knowing

share-pushers will arrange that the public, by this time educated astrologically, will receive their invitations on days when the planetary configurations are specially propitious. When that time comes, what will be the use of our horary figures? We must hope that the mundane positions, which they will never be able to control, will save us!

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## THE WHIRLIGIG OF TIME

By GEORGE H. BAILEY

A Lecture before the Astrological Lodge

(Continued)

WE have seen that a day consists of either the time taken for the Earth to rotate once on its axis, or a slightly longer period which includes the extra time during which the Earth catches up with the daily motion of the Sun, so to speak. Now a year consists of approximately 365 of the latter sort of days, during which the Earth encircles once its orbit round the Sun. The 365 days are mean solar days, or "clock" days, of course, and as the sidereal day is about 4 minutes shorter, the number of sidereal days in a year is actually about 366. This means to say that the Earth turns through an extra revolution, so to speak, in its yearly course round the Sun, or, in other words, as it describes one huge circle in passing round its orbit, *it turns round once on itself while doing so*, and no matter how many days there might be in a year, even assuming the Earth rotated at twice its present speed, or even more, it would still only make the one grand revolution per annum, that extra turn on itself which can only come from its yearly circling round its orbit.

There the mystery lies revealed—and concealed! The daily rotation of the Earth is about its own axis, in the plane of the equatorial circle, but the yearly rotation takes place about its orbit, i.e. in the plane of the ecliptic, the apparent path of the Sun round the



Earth. That one grand circle which makes the year, and which is in effect the one major revolution which can only be made during one orbital cycle, no matter how many daily revolutions may occur during the year, be there 365 or 36,500 of them, that grand circle must therefore be traced along the ecliptic, and must be divided up in terms of the apparent motion of the Sun. Of course, the axis of the Earth always remains inclined in the same direction, and therefore the extra daily rotation which must be made to catch up with the one grand revolution is bound to occur in the plane of the equatorial circle, yet, even so, the one grand revolution actually takes place *about the pole of the zodiac*, in the plane of the ecliptic, with the supreme difference that, instead of taking one day to accomplish the one rotation at a constant speed, the time taken is one year, and *at a varying speed*. In other words, the *daily* circle of motion is about the equatorial pole, and the *yearly* circle about the pole of the zodiac.

It is owing to the Earth's orbit forming an ellipse, and not a true circle, that different sections of its orbit are passed at varying speeds, according to the law of areas discovered by Kepler, the variations being shown in our ephemerides by the apparent daily motion of the Sun, at its maximum in Capricorn and at its lowest in Cancer. This fact makes it quite clear that the one special orbital rotation made by the Earth during the year, in the plane of the ecliptic, *must take place at a constantly varying speed*, instead of at a regular rate as in the case of the daily revolution, and here, then, we have an indication against the progression of the midheaven by means of constant increments.

We still have to explain the use of the daily motion in the ephemeris to signify the events which occur during a whole year of life in the world, however, for although we may speak of the Earth's making only one special turn during the course of a year, the fact still remains that we take one day only in the progressed horoscope to account for a whole year's happenings.

It is here we come up against the mystery of Time, one of the greatest of the illusions to which we are

subject in this world of unreality. We are so accustomed to regard time as something composed of so many minutes, hours, days, or years, that we often fail to realise that every one of those periods is nothing more than a *measurement* of the passing of time, revealing very little concerning the real nature of Time itself. In fact, the amount of time of which we are conscious is at the most but a few seconds, the ever-present now, preceded by that which has moved out of our consciousness into the past, and followed by that which has yet to enter the field of consciousness in the future. The present appears to be simply a moving spotlight illuminating a series of points in time; there is nothing stable about it, nothing lasting—the only thing that endures is *consciousness* itself, which watches, through the tiny window of the senses, the unfolding of the events of life as it passes along the stream of time.

But what is it that passes? Is it the flow of time passing us, or is it that consciousness is continually unfolding or directing itself over an already existent line of events, thus creating the illusion of the passing of a something which we call time? It is the one-pointedness that is the stumbling-block, for it cannot apprehend a *length of time* in actuality, but only as a concept, and therefore events must of necessity appear to occur as a sequence in the presumed passing of time, whereas in all probability the effect is but an illusion created by the terrific limitations of consciousness operating in a material world such as this.

We know that when consciousness loses its one-pointedness—as in sleep, for instance—time as such ceases to exist. I dare say most of us have often gone to bed at night, and a moment or two after have awakened in amazement to find seven or eight hours have elapsed, and it is time to get up. What a life—of illusion!

Cases are on record, too, of dreams containing a whole lifetime of adventure occurring in the fraction of time for a picture to fall off the wall to the floor, for example, and perhaps many of us can recollect dreams in which the actual ringing of a telephone

bell or of an alarm clock by the bedside have apparently been welded into the structure of the dream quite naturally and as a matter of course, as if the dream depended on that particular external noise, even though the dream itself must have commenced in advance—at least, in the way in which we regard time.

Some of you may remember, too, that in my lecture on "The Moving Finger Writes" I gave instances of how consciousness sometimes works in advance, as it were, being able to "remember" the future in the same way as it remembers the past. This peculiarity is more pronounced in the dream state, when both past and future states of consciousness seem to be jumbled up together, so that it is very difficult to sort them out when awake. Even in the waking state, however, by taking the attention away from the passing moment on which consciousness shows such a desire to focus itself, it is possible to contact future events, although only in so far as those events will ultimately affect one's own consciousness. That is, it seems that one cannot foresee an event as it will actually occur, but only as it will appear to oneself when it comes along—another example of the limitations of consciousness.

Those of you who would like to know more of this fascinating subject should read the books by Mr. J. W. Dunne, commencing with *An Experiment with Time*.

Coming to the findings of the present-day astronomers and scientists, we learn from them that, apart from consciousness, time as such does not exist. To Nature, Space and Time are inextricably woven together to form a continuum of four dimensions, in which it is impossible to separate the space from the time in any absolute manner. Our consciousness, of course, is bound to get in the way of an easy appreciation of that fact, and the best I can do to make the matter a little clearer is to ask each one of you to imagine yourself absolutely alone in outer space, away from the universe: in that condition there can be no perceptual motion in space, for there is nothing there to which to relate movement of any sort, and for the same reason there can be no passing of time. The reality of space

and time would have no meaning to you in such conditions, simply because there is nothing to hand by which to measure them.

I realise, of course, that we are *not* in outer space, and are actually in contact with a very material world in which time and space seem very real and distinct, but the point remains—it is the obtrusion of consciousness that makes the distinction, for were consciousness not present, we should be totally unaware of space and time. *It is the presence of consciousness, of a mind, which invests the space-time continuum with a show of reality, and were it not for that, the universe would have no existence.*

Then again, each one of us is at the centre of the universe in so far as our own particular self is concerned: we contact life in terms of our own consciousness and its instruments, the senses, and through those senses we meet the events which lie awaiting us in the space-time continuum. Somehow, somewhere, those events await us, yet their only importance lies in the manner in which they affect our consciousness, or how we react to them, and this accounts for the great difference in which a number of people view an event which applies to them all. The attitude in which one regards an event is the measure of the freedom of the will, and incidentally may make use of another dimension in the continuum by means of which one can transcend the decrees of what would otherwise appear to be an inexorable fate; that is, it may be possible to so accelerate one's progress through the continuum that the events which lie ahead may appear in another guise when one arrives at them—a case wherein one's directions work out in a totally unexpected form!

If, then, time has no separate existence save to a conscious mind, how can we interpret its application to the daily movement of the Earth, in relation to the rest of the solar system, as particularised in the progressed horoscope?

The answer, I think, lies in the difference between the Sun and the Earth. Without the Sun no life could exist on the Earth; all would be dark and wrapt in

the icy cold of death. It is the Sun which ensouls the Earth with warmth, light, and life, for it is the Sun which is the life-giving centre of our system. Now, our bodies are composed of nothing but material substance of the Earth on which we dwell, but there is that within which invests this substance with life and sentient feeling—the fire of the solar or spiritual self, akin to the solar centre of our system. Yet, as I have said before in this Lodge, all our experiences on this Earth come to us via the senses of our earthly bodies, and if we wish to make ourselves felt in the world we must use those bodies to do so. We are conditioned by the matter in which we dwell, and have to conform to the laws to which it is subject. It is our only medium of expression in our present state, and through the doorways of the senses we contact Fate.

But what is that Fate we contact, and why should such things be? It seems obvious that it is not the actual events which occur to us that matter, but the way in which they affect us—our consciousness—and the way in which we regard them. The purpose of life's experiences can only be for the development of that which is aware of them—the consciousness—for the body, when ensouled with life, is simply an instrument and nothing more, and at death is but an inert lump of matter. There are thus two things combined, of totally dissimilar nature—one the spirit, soul, ego, consciousness, call it what you will, corresponding to the solar centre of our universe; and the other the mortal instrument, the material body, corresponding to the earth, and who shall say they are together subject to the *same* illusion of time?

Our experience tells us they are *not* subject to that illusion in the same way—have we not already seen that the grand revolution of solar consciousness takes one year, and that the revolution of the material world takes but one day? Ignoring all considerations of time and space, we are left with two revolutions, two complete cycles—one solar, that of the life essence, and the other material, that through which the life-essence manifests itself. And as we live in material bodies



through which we contact material events, it is to their time-factor we must confine our corresponding directions, even though the time-factor of our perceptual consciousness is of another and larger order.

This means to say that those mundane events which still lie hidden in the mists of the future must already exist in another dimension of space-time. Their nature was determined during the few weeks following upon the natal day, every succeeding day forming a new cycle, and now they lie waiting in that hidden dimension until at last the spotlight of consciousness, operating in a series of cycles of another dimension in time, focuses itself upon them in turn, becomes aware of them, and then, as we say, the events happen.

This, then, is one explanation of the "day for a year" measure in secondary directions. Some sort of reason for so peculiar a method of timing events is essential if we are to pursue it to that end of exactitude without which it cannot be demonstrated really satisfactorily.

It follows, then, that as one year forms one complete cycle and is related to one complete revolution of the Earth, either round the Sun or about its own axis, the day that we must use in directing is the Sidereal Day, *one exact revolution*, which means that the radical M.C. does not change, but remains stationary from year to year, and all events occur later than by the ordinary method based on clock time, to the extent of the same number of days as the native is old in years.

Now, please don't all get up and say that the Midheaven must be progressed—I know that only too well! The problem is, what method is available?

Well, whether the M.C. does or does not advance about one degree per annum, during the day which equals a year the Earth turns round once inside the zodiac of twelve signs, bringing a different degree on the Midheaven every day of that year, until the original degree is on the M.C. again—and that explanation is a good enough reason to give the diurnal horoscope a proper trial, *provided we do not use clock time to locate it.*

But where *annual* progression of the M.C. is concerned, the method I mentioned a little while ago might also be given a fair chance to prove itself. It has for its basis the Earth's one grand revolution per annum in the plane of the ecliptic, the years being marked off by the diurnal rotation of the Earth. This means that the solar progression is taken from the system of one Sidereal Day to one year—which reveals how far the Earth has moved round its orbit during the period taken—and as all rotation of the Earth must be about its own axis, that is, in the equatorial plane, the amount of solar progress is converted into right ascension, so giving the arc through which the Earth has rotated. This is next added to the R.A.M.C. of birth, thus giving the progressed R.A.M.C., which is finally turned into zodiacal longitude, the progressed ascendant being taken from the tables of houses in the ordinary way. This may sound somewhat involved, but it is all really very simple.

It is possible that a scheme of directions can be built up on a method of this sort, for what we are really doing is slowly turning the Earth round about its own axis at the same rate as that at which it turns round once during a complete year in making its one grand revolution round the Sun. Being an axial rotation, the zodiacal directions thus formed would probably be less powerful than mundane directions, and from the brief tests I have carried out, this conclusion seems to be justified. The mundane directions to which I refer are those based on the Campanian division of the sphere, and not only do they make out a good case for themselves, but they do the same for Campanus.

But now I must tell you of other paths which appear worthy of exploration, paths which run through the strange realm of space-time, affording fascinating scope for new discoveries. The signposts are plain enough to see, and to those who dare venture along such amazing ways there is no difficulty in following their pointers, for those selfsame paths all go to make up that well-worn track we know as the ecliptic, encircling the zodiacal sphere.

Now, around the ecliptic there are arranged a number of milestones which we call degrees, 360 of them in all, and we use them to mark out twelve divisions we call the signs of the zodiac, also to mark out divisions we call aspects, which are angular distances at which the heavenly bodies appear to show their regard for each other, either for good or ill. You all know that, by apparent motion, the golden chariot of the Sun always takes one year of  $365\frac{1}{4}$  days to pass the full complement of milestones, but do you realise that it always takes the same time to cover the distance between any two of them, no matter what their distances may be along the track? For example, the period which elapses between the time of passing the milestone we know as the 1st degree of Aries and the time of passing that of the 1st degree of Taurus is always the same, year after year, although it differs from the time between the 2nd degrees of Aries and Taurus, still more from that between the 3rd degrees of the two signs, and a good deal more from the time taken to move from the 1st degree of Gemini to the 1st of Cancer.

Here the twofold combination of space and time is most noticeable, for the ecliptic—the path followed by the Earth in its annual journey around the Sun—appears to be made up of either a succession of equal distances united by unequal measures of time, or, on the other hand, a succession of equal times in which unequal distances are traversed. The importance of this lies in the distances separating aspects awaiting formation in the horoscope, bearing in mind that any particular section of the ecliptic is always associated with the same time-factor.

As an example, let us consider two planets forming a conjunction by progression; one, the natal Mercury, being in  $14^{\circ} 52'$  of Capricorn, and the other, the natal Venus, in  $11^{\circ} 58'$  of Aquarius. The easiest way is to look through our ephemerides until we find the Sun in one or the other of these degrees at noon, and then measure the time taken by the Sun to traverse the distance between them. It will be found that the Sun was in  $14^{\circ} 52'$  of Capricorn at noon on January 5, 1883, and it

arrived at  $11^{\circ} 58'$  of Aquarius between January 31st and February 1st of that year, being in  $11^{\circ} 19'$  of Aquarius at noon on the former date. Taking each mean solar day as a year, by simple proportion we find that the conjunction was effected in 26 years 7 months 20 days, to which we must add 27 days to convert into the mean sidereal day measurement, as I explained just now, making the period equivalent to 26 years 8 months 17 days.

This can be checked by turning to February 1, 1901, when the Sun was in  $11^{\circ} 58'$  of Aquarius at noon, and by counting backwards to  $14^{\circ} 52'$  of Capricorn the same result will be obtained.

I am sure you will all agree that the method is simple, and is quite easily applied. The "directions" so found *might* be termed "symbolic," but that word is now so much associated with directions which have no parallel in Nature that I think we had better fight shy of it in this case, and use some other term, such as "Natural Progression." It is certain that Mercury did not move towards Venus, nor Venus towards Mercury, to form a conjunction in the period just given as an example, but as the distance separating the two planets consists of a segment of the ecliptic which, so far as the Earth is concerned, has a definite and constant dimension in time, we appear to be quite justified in taking that dimension and applying it to the manifestation of consciousness we know as Life; for by virtue of the relationship between the two planets, determined by their distance apart, as that distance is measured off by the moving spotlight of consciousness travelling along the field of space-time, so a stimulation of consciousness of a nature corresponding to the planets involved takes place in the world of mundane affairs, or, in other words, an event happens.

Although we are only aware of a point in time, that point is an ever-moving one, and during the course of a lifetime it covers a considerable distance, so that, looking backwards, we can appreciate the meaning of *duration* in time, although we cannot be actively conscious of such duration. Were consciousness not

present, or were it raised to higher levels of more dimensions, that *point* in time would cease to be, and time would appear as an extended dimension co-existent with space, so that all events, whether past, present, or future, would be perceived simultaneously, were there anything to perceive them!

Now, the horoscope is a map of one's destiny, and in it we are able to see the entire system of planets as a whole, and to note their relationships with each other. As they are indicators of events, it naturally follows that their distances apart, or spatial dimensions, *must* have corresponding dimensions in time; and as those distances are measured along the ecliptic, which has a definite time dimension of its own, the locating of the events in one's life becomes an easy matter, as I have just demonstrated. "As above, so below" is an axiom as true as ever it was, although we may have led ourselves astray in the past by omitting to realise sufficiently that the consciousness of That which is above is perhaps not limited to a mere *point* in time to the same extent as ourselves.

The same kind of measurement can be applied to aspects in the horoscope, in the same kind of way. But, when this is done, and the distance to the place of the aspect is measured from both planets concerned, it will be found that *two* time values appear, due to the fact that, as I explained just now, the distance in time between any two points around the ecliptic differs from that between any two other points. When locating directions by aspects between two bodies we use the two points at which the aspects occur as well, and although the distance in degrees from each planet to its respective place of aspect to the other planet is the same, the time-factor is different, thus giving two dates for the corresponding event.

To take an example from the planets in the positions already given, the sextile aspect of Mercury falls in  $14^{\circ} 52'$  of Pisces, and of Venus in  $11^{\circ} 58'$  of Sagittarius, the distance from the two aspecting planets to the two points being  $32^{\circ} 54'$ . The distance from Venus to the place of the sextile to Mercury passes through Aquarius



and Pisces, however, while that from Mercury runs through Capricorn and Sagittarius, so that the distances in time differ, being actually 32 years 8 months 21 days in the first case, and 32 years 4 months 24 days in the other, a variation of four months. This discrepancy can be much more where larger aspects are concerned, in other parts of the zodiac, and sometimes yields two widely different dates for the operation of the same direction.

Well, that certainly gives us more dates to play with, for fitting to events, if we want them, but is it right to use them? Surely something must have gone wrong with our figures, if not with the space-time structure of the zodiac, if equal dimensions measured in space yield unequal dimensions in time?

The trouble arises through our dividing up the zodiac into aspects of equal dimensions, as if the ecliptic were a perfect circle. Actually it is not, but is instead an *ellipse*, which accounts for the different speeds at which the Sun apparently moves round its annual track. The equalisation of the dimensions in space and time is allowed for in the law discovered by Kepler, which states that the line between the Sun and the Earth must sweep over equal *areas* in equal periods of time, these areas being measured over the plane of the ellipse of which the ecliptic forms the circumference. That is to say, we must *not* mark off the *line of the ecliptic* into equal parts and regard them as equal divisions (or aspects) in space-time, but instead we must divide up the complete *area* bounded by the ecliptic into equal parts, and *then* mark off their borders on the line of the ecliptic to obtain the correct divisions required.

The easiest way to do this is, of course, to split up the time dimension into equal parts. The complete ecliptic is traversed in  $365\frac{1}{4}$  days: we must divide that by three to obtain the trine aspects, by four to obtain the square aspects, by six for the sextiles, and so on.

Let us now apply it to the two planetary positions we have been examining. We have seen that  $14^{\circ} 52'$  of Capricorn was occupied by the Sun at noon on

January 5, 1883, so that to obtain the true sextile aspect in time as well as in space we must move along one-sixth of  $365\frac{1}{4}$  days, that is, 60 days 21 hours, which brings us to March 7, 1883, at 9 o'clock in the morning, when the Sun was in  $16^{\circ} 29'$  of Pisces.  $16^{\circ} 29'$  of Pisces, then, is the Natural Sextile Aspect of  $14^{\circ} 52'$  of Capricorn, in which degree we have assumed Mercury to be placed, so that the time-dimension between Venus and the Natural Sextile Aspect to Mercury is the distance between  $11^{\circ} 58'$  of Aquarius and  $16^{\circ} 29'$  of Pisces. This period is 34 years 4 months 4 days, nearly two years longer than those yielded by the two different measurements previously rejected.

Our result can be checked from the Natural Sextile Aspect to Venus. 60 days 21 hours previous to noon, February 1, 1901, when  $11^{\circ} 58'$  of Aquarius was held by the Sun, takes us to December 2, 1900, at 3 p.m. when the Sun was in  $10^{\circ} 1'$  of Sagittarius. The distance between that point and the radical position of Mercury in  $14^{\circ} 52'$  of Capricorn, when turned into time, gives the same period as that just found, 34 years 4 months 4 days.

And now we can all get busy, for here is something that may prove worthy of serious investigation—a combination of Natural Progression in Time and Natural Aspects in Space, both measured by the fundamental yardstick of our own particular field in space-time.

In some cases the Natural Aspects coincide with, or fall very near to, the symbolic or ordinary aspects we have been accustomed to use in the past, but in other cases there may be a difference of as much as  $3^{\circ}$ . The timing of the Natural Progressions, too, may often correspond with the one-degree measure of the symbolists, the  $59' 8''$  measure of the Radix System, the one degree of right ascension used by the devotee to primaries, or the  $59' 8''$  of right ascension used unknowingly by those who follow the ordinary secondary directions, so that in getting back to Nature in the ways I have suggested we shall not stray very far from paths already well marked.

Here I must leave you, in the hope that more clues have been revealed than I know of, by the aid of which

it may be found possible to construct a scheme of timing directions both reliable and accurate. That scheme has yet to be developed, and although I have not been able to touch upon the many suggestions that arise out of the ideas now put before you, I trust the main principles of directing on a *natural* basis will encourage other students to take up similar lines of research.

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## THE PROBLEM OF HOUSE DIVISION

By GEO. CECIL NIXON

THE problem of house division has been a source of trouble to many people, and it seems that it is breaking out again in severe controversy, so that I have hesitated long in entering the fray, in fear that I, also, may not come out unscathed!

Since the development of modern astronomical science, there have been many systems invented laying great stress on the fact that they were, above all else, mathematically correct, but it seems that, for all their rival claims to be "inherently logical," I really doubt whether any of the Western systems of house division do give a reasonable percentage of accuracy. Sometimes they unaccountably go wrong, and no amount of mathematical proof can deny it.

The question I would like to ask Western astrologers is—why *should* a system of house division be mathematically perfect?

We know that astrology is purely symbolic; it is really a reading of symbols of the heavens, and many people are rapidly coming to view our science in this light, proof of which is the ever-growing use of symbolic directions and the discarding of the old methods of direction, which, though astronomically and mathematically "perfect," yet fail often to give reliable prognostication.

Why cannot we consider the houses of the horoscope in a symbolical light also and see what results it will give us?

The further we go back into the origin of astrology, the more symbolic it becomes. Western astrology mainly came through Ptolemy, and he used the Hindu method of equal house division, i.e. he calculated the ascendant in the usual way and put the next sign in the 2nd house, and the next in the 3rd house, and so on throughout the zodiac. This system does away with intercepted signs and all similar complications, leaving us a perfectly simple map to read, with no trouble in regard to cusps and the question of where a sign commences and where it finishes.

Ptolemy openly acknowledged his debt to India for all his knowledge. Astrology originally came from India,<sup>1</sup> and I would strongly advise all students to turn to Hindu astrology, for there they will find the solution of their problems. We in the Western world have merely the husks, the outer shell, and if we desire further information on this subject it is logical to go to its source, which is India.

I noticed that in the June Quarterly, Mr. Sim raised the question of what would happen to the M.C., which would automatically disappear in the equal house division.

The existence of the M.C. and the proof of its power in forming directions cannot be denied; it is one of the most important points in the horoscope, and this can be proved in any directional system.

The true secret of the M.C. is this. Because it has only a directional value, it is in reality a time measurement, for time is calculated from the meridian. We progress the horoscope from this starting-point and observe the aspects and conjunctions at the rate of approximately  $1^{\circ}$  per annum.

Where Western astrologers went wrong, so to speak, in regard to their discovery of the relationship between the oblique ascendant and the M.C., was in the idea that they had discovered the "true" method of calculating the houses of the horoscope by dividing the distance between them into three. Mathematical experts vary as to the correct method of division, but I think

<sup>1</sup> I would like proof of this.—Ed.

it will be noticeable to all that really they are working along wrong lines.

The meaning of the M.C. is this, that for every degree ascending there is a corresponding degree of the M.C., according to the latitude of birth, which symbolizes the honour, profession, and parents. It has, therefore, nothing whatever to do with house division, but is merely a potent degree of unusual significance, like that of Fortuna and the Moon's nodes. The true principle is, therefore, that house division is calculated from the ascendant and time measurement from the M.C.

I have examined the Campanus, Regiomontanus, Porphyry, and Placidus methods of house division, and for a time was inclined towards Porphyry, as it is on the whole more accurate than the others owing to the fact that it reduces to some small extent the number of intercepted signs, but none of them is perfect. Indeed, I have found that the equal house division is so simple, so logical, and so easy to read, and such a contrast to the other complicated systems, that I am convinced that Western astrologers have sacrificed their accuracy of prediction and delineation on the altar of mathematical exactitude.

I could supply innumerable proofs of the amazing accuracy of the equal house division, but that would take up far too much space. Let me give but one example. I have taken the horoscope of Ivar Kreuger because this is an extreme case, owing to the high latitude of birth, and the ludicrous way in which, by most systems, nearly all the planets are put into the 1st and 2nd houses. Readers may refer to the Quarterly for December 1933, where the horoscope is commented upon by Mabel Baudot. The horoscope below is much simpler, more logical, and easier to read, and, I think all will agree, describes perfectly the life of the native.

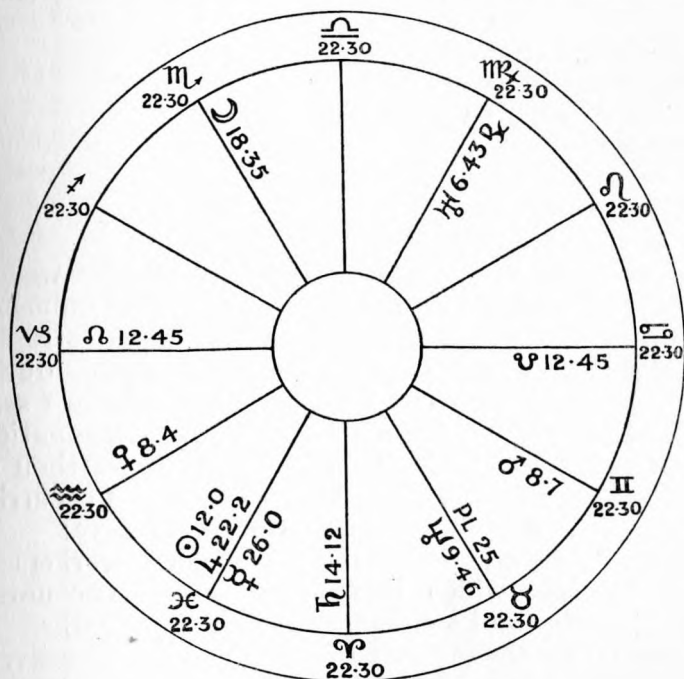
Some of the outstanding facts are as follows:—He inherited much from his ancestors (♀ ruler 10th in ♊, the 2nd sign or house). Surely this position is much more significant of his great wealth than ♄ in ♍ in the Western map? ♄ ruler of the 2nd in ♍ is in the



4th sign from the ascendant, and this is a much more correct interpretation, meaning financial disaster at the end of life and also the brutal way in which he treated his aged parents.

His mental faculties were typically Piscean and this is denoted by ☉, ☿, and ♃ in the 3rd sign from the ascendant.

His audacious gambling and frauds with the bonds



of other nations, on a colossal scale, are more appropriately denoted by  $\Psi$  and Pluto in the 5th sign from the ascendant,  $\text{♄}$  in ♎ (Italy). This position is also indicative of his attitude to the opposite sex.

♂ in ♐, the 6th sign, is the indication of his suicidal tendencies.

I will not continue these brief notes on individual horoscopes, but would like to refer students to mundane maps, such as those of lunations or eclipses. If the equal house division is applied to these horo-

scopes the remarkable accuracy of the system will be seen even more clearly.

Many times have I found that important planetary configurations which fell in the 10th house according to the Placidian and Campanus tables, really worked out in terms of the 11th or 9th houses, whichever the case might be.

The ideas which appear in this article may clash with many, but they are the result of much exhaustive research, and I seriously recommend students to consider them.

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## NATIONAL ASTROLOGY

By MRS. J. NORMAN RHODES

BEFORE looking into the future it would be well to cast our minds back and note the astrological influences in force during the appalling array of catastrophes and disasters which startled the whole world, during the few weeks from the burning of the *Morro Castle*, near New Jersey, September 8th, to the assassinations of King Alexander of Yugoslavia and M. Barthou on October 9th, at Marseilles. Other calamities occurring just before and between these two events were:

September 2nd.—A strike of 400,000 workers in U.S.A., during which there were several encounters between police and strikers, causing many deaths.

Fortunately the intervention of President Roosevelt, who appealed to both sides, brought about a return to work when the strike had been going on three weeks. Aspects in force at the time of the strike were ♀ ♄ 1.12 in square to ♀ 8 1.12—a very significant configuration for such an occurrence.

September 8th.—A collision between two trains near Edinburgh, 7 killed and 40 injured.

September 21st.—Typhoon in Japan, about one thousand dead, including hundreds of children who were at school. Thousands of buildings were destroyed, others damaged by water and a tidal wave.

Also,  $\mathbb{H}$  was close to the opposition of  $\mathbb{L}$ , both being

in square to PL  $\approx$  26, while  $\Psi$  was  $\square$   $\text{♁}$  and  $\angle$  24. The exact opposition fell on October 10th, 24  $\approx$  29.59,  $\text{♁}$   $\text{♄}$  29.59.

On October 8th, the day before the assassination of King Alexander, there was a new moon, which again accentuated the force of these heavy planets in opposition. The tension and strain of that new moon day was terrific and must easily have set on fire any mind contemplating the dastardly deed, which happened on the following day, October 9th. It was like setting a fuse to go off some time later.

This new moon occurred at 3.5 p.m. G.M.T., and fell in the 8th house. 24 was in the 8th, also opposed by  $\text{♁}$  in close contact.  $\approx$  4.43 was rising at London, with  $\text{♁}$   $\approx$  opposed by  $\delta$  in the 7th house, showing danger to foreign visitors. Truly a very malefic figure, bringing into prominence the strong opposing forces in the heavens.

The same map holds good in a general sense for Paris, but at Marseilles the opposition of  $\text{♁}$  and  $\delta$  was closer to the cusps of the 1st and 7th houses.

King Alexander's assassination caused a thrill of horror to the whole world. His presence in France was the outcome of an attempt to bring about a more peaceful state in Europe and to continue conversations already begun between himself and M. Barthou, the Foreign Minister, who also perished.

King Alexander was known as a fearless ruler and his early war experience proved that he was able to make sacrifices for his people. Like King Albert of Belgium, he stayed with his countrymen during their privation and hardship, even when he was ill. His knowledge of international affairs was considerable, and every foreign visitor of importance was commanded to an audience and asked a thousand pertinent questions. He was a great reader and student, whose appetite for knowledge could never be sated.

He was born on December 17, 1888, at Cetinje, Montenegro, at 11.55 p.m. (official time), according to *L'Astrosophie*. His interest in intellectual pursuits and international affairs is well shown by  $\text{♄}$   $\square$   $\triangle$   $\text{♁}$   $\approx$ , and

☉ ♀ and ☿ ♀ all in trine to ♀ ♀ 20. These aspects also indicate his statesmanship and diplomacy.

The hardships he endured can be found in ♀ ♀ 20 ☿ ♀ ≈ 12. This aspect was brought out at the time of his death, as the opposition of ♀ and ☿ in the heavens fell across this point. As before mentioned, ☿ had crossed the eclipse degree ♀ 17 a few days earlier and was, on October 9th, in ♀ 24, close to Regulus, the Royal Star, and on the exact degree of the eclipse of August 1933. The King's ☉, by 1° measure, had reached the conjunction of ☿ radical, playing upon the same danger spot of ♀ ☿ ♀.

Young King Peter, whose early life has been so tragic, was born on September 6, 1923, with ♀ 12 on the ascendant and ♀ in ♀ 19 close to the ascending degree.<sup>1</sup> The eclipse of August 10th fell exactly on this point, while ♀ transited his ☉ ♀ at the time of the tragedy—the latter body being opposed to ♀ at birth, which was situated in the 8th house.

The ♀ ♀ was ☐ ♀ ≈ and ☿ PL, again indicating the loss of a parent, but, being △ ♀ and ♀ in watery signs, it also suggests that he will inspire affection in his people.

In many ways he has a very retiring disposition for one placed so prominently.

France has suffered doubly by these afflictions in Leo-Aquarius—as well as from the eclipses of the last two years—as she lost two statesmen, M. Barthou on October 9th by assassination, M. Poincaré dying a week later. The latter had been President on several occasions and successfully steadied France at the time of her grave financial crisis in 1924.

M. Barthou was born August 25, 1862.<sup>2</sup>

M. Poincaré's birth was on August 20, 1860, in Lorraine.

Both these men well remembered the Franco-Prussian war of 1870-71 and their policy was influenced by that recollection.

Since the assassination France has been in a constant ferment, resignation of men in high position being the

<sup>1</sup> Positions given in Editorial.

<sup>2</sup> Ibid.



order of the day. The political crisis comes to a head during the present week, November 8th. M. Doumergue has done his utmost to bring in a new constitution more in accordance with stable government, now so imperative for the critical days ahead in Europe. Will the Radical-Socialists turn it down? The old regime brought about moral, financial, and political crises, to the undoing of many governments, and fostered a spirit of intrigue. Fortunately the severe afflictions are passing, although France is not out of the wood yet. But the repeated eclipses falling in Leo-Aquarius are lessening in power and in the New Year ♌ passes from ♊, which will be another affliction removed, so far as France is concerned.

### *The Saar Plebiscite*

No hope of a settled Europe is possible until this vexed question as to who shall own the Saar territory is determined. Previous to the Nazi "clean-up," June 30th, in Munich, and the shooting of Dr. Dollfuss, July 25th, there was little doubt but that the Saarlanders would vote solidly for Germany, their home by race and instinct. Now the outcome is not so certain, as Nazi Germany does not appeal to all, and it is quite possible there will be a narrow majority in favour of remaining as they are under the jurisdiction of the League of Nations.

January 13th, the day of voting, falls between a partial eclipse of the ☉ ♊ 14, January 5th, and a total eclipse of the ☽ ♋ 28, January 19th. A setback to Germany's aggression and ambition is likely to follow these eclipses, as ♋ rules Germany. In any case, this winter will be a time of trial both for the leaders and the people.

The spiritual victory of the German Protestants over Nazi political persecution is one of the rare good things happening at this time of grave unrest and uncertainty. Religious freedom and liberty have stood the test and prevailed, and who knows what influence this action may have on the rest of Germany? Most of the people are denied economic and political freedom, but with

this result from the action of only a small section of the community, what great things could be achieved by a few millions with minds made up?

This religious struggle and achievement may prove to be the thin edge of the wedge. The event coincided with the aspects ♄ ♂ ♄ and ♄ ♂ ♄, the first indicating an affront to religious principles, and the second the drastic methods used.

Herr Hitler's map caught the force of these aspects on all angles as ♄ in ♑ fell in the 7th in his map, ♄ in ♎ in the 1st, ♄ in ♎ in the 4th, and ♄ in ♎ in the 10th. No doubt he felt the shock and recoiled.

These significant aspects, combined with the coming eclipses in ♄ ♑ within the next six months, may prove a time of tension and disillusion, and many in high offices will lose them, as Herr Jäger and Herr Mueller have already done.

### *The Winter Quarter*

There is much to hope for from this solstice map. Having turned our back on the severity indicated in the last quarter, we can now look forward to more expansion and prosperity and more settled conditions, always within certain limitations.

The ☉ reaches ♑ at 0.49 p.m. G.M.T. on December 22nd, and is posited in the 9th house (London) in ♌ to ♄, but applying to ♌ ♄. Taurus is on the ascendant and the ruler ♀ ♑ 8 is in the 10th house applying to ♌ ♄ and \*♄. Mercury is in the 9th house and is also ♌ ♄, while ♄ is in the 7th house ♌ ♄ in the 4th.

The air race from Mildenhall to Melbourne will bear fruit quickly and successfully, as shown by these good aspects to Uranus, and the speeding-up of the air service, both civil and military, will go ahead. Secret designs for newer and faster aircraft will become known and be one of the surprises of the coming spring.

There is every hope, too, of renewed export trade and consequently more shipping brought into use. A subsidy for tramp steamers is more than possible

† ♑ 28 rises at London.

shortly. ♀, the ruler of 2nd house, is in 9th  $\Delta$  ♄, so the decision will be sudden and unexpected.

New agreements will come into force, and the tariff barriers in many cases will be lowered. Those responsible for making regulations on these matters will shed some of their rigid ideas. The position of  $\Delta$  ♃ \*  $\Psi$  \* ♀ is a good sign for more peaceful understanding with other nations, and indicates that the people will express their wishes to that end.

There should be more spending capacity and better conditions for the workers.

Saturn in the 11th house \* ♀ \* ♄ \*  $\odot$  is good for a stable condition of the Government and shows firmness of purpose in getting work through and laws passed, although there will be a good deal of opposition.

$\odot$   $\square$  ♂ from 9th to 6th suggests feverish complaints<sup>1</sup> or illness to persons of high rank, such as those connected with law or Parliament.

The partial eclipse of the Sun on January 5th is leaving  $\square$  ♂, so, although the warlike attitude in Europe is still strong, we may hope that it is on the wane. Fortunately there are more good aspects than adverse at this period, as the luminaries are  $\Delta$   $\Psi$  ♃ 14 and \*  $\Delta$  ♃ 17.

The total eclipse of the Moon, January 19th, is not, I fear, so well placed, both bodies being  $\square$  ♄. We must expect storms, tidal waves, and some air crashes.

*(Written November 6, 1934.)*

### NEPTUNUS LOQUITUR:

WHY should one ever be hostile? What a vain thing is this hostility. (1)

Men are only too often led to deny all progress which is not sealed by violence and hurt to their adversaries. I say openly, this conception of progress

<sup>1</sup> Especially in March, following on ♂ sta. and lunation in close ♂  $\Psi$  ?—Ed.

is not mine. There is no prosperity in struggles and rendings-apart. (2)

I have always made it a rule not to take part in controversy, and to ignore all attacks. (1)

I never argue, I never contradict, but I sometimes forget. (3)

The man with the understanding heart both knows and loves such objects as excite no morbid passions, no disquietude, no vengeance, and no hatred. (4)

The day will come when a nation that lifts up the sword against a nation will be put in the same felon category as the man who strikes his brother in anger. (5)

"Precious in the sight of the Lord of humanity," the Psalms tell us, "is the death of His saints." It had need to be precious; for it is very costly when by the stroke a mother is left desolate, and the peace-maker and peace-looker of a whole society is laid in the ground with Caesar and the Twelve Apostles." (6)

If I can stimulate anyone in the search for his own proper affirmations, he and I may well rest content. He is welcome to cast aside mine as the idle conclusions of a dreamer lying in the sunshine. (1)

I am not possessed with the common error of judging others according to what I am myself. I easily believe things differing from myself. Though I am bound to one form, I do not tie the world to it. Suppose we may be learned by other men's learning, I am sure we can never be wise except by our own wisdom. (7)

I want you to be vigilant, not to resent, but to pursue the work of disarming resentment and not easily to persuade yourself that it is done. (8)

Common forcible ways make not an end of evil, but leave hatred and malice behind them. . . . Draw the curtain of night upon injuries, shut them up in the tower of oblivion, and let them be as though they had not been. (9)

The same way you came from death to life, return, without passion or amazement, from life to death; your death is but a piece of the world's order. (7)

I am not unwilling to bear a part of this common fate, and like the best of them to die, that is, to cease

to breathe, to take a farewell of the elements, to be a kind of nothing for a moment, to be within one instant of a spirit. (9)

How wonderful is death! (10)

Trustfully as a wearied child, that, at the coming of night, creeps to its mother's knee, do I commit my spirit to the comfort of those Everlasting Arms that were and are its support through all the fears of earth, and, as I believe, have nursed it from of old. (11)

Close thine eyes and sleep secure,  
Thy soul is safe, thy body sure,  
He that guards thee, He that keeps  
Never slumbers, never sleeps. (12)

- (1) Havelock Ellis, February 2, 1859. 8.30 a.m. Neptune rising.
- (2) Aristide Briand. *N.N.* 906. Neptune M.C.
- (3) Disraeli. *N.N.* 737. Neptune rising.
- (4) Wordsworth. April 7th, 1770. 10 p.m. Cocker-mouth. Neptune highest in heavens.
- (5) Ruskin. *N.N.* 637. Neptune M.C.
- (6) R.L.S. *N.N.* 243. Neptune rising.
- (7) Montaigne. *M.A.*, August 1929. Neptune M.C.
- (8) Lord Acton. *N.N.* 780. Neptune M.C.
- (9) Sir Thomas Browne. *M.A.*, October 1932. Neptune M.C.
- (10) Shelley. *N.N.* 73. Neptune highest in heavens.
- (11) Rider Haggard. *N.N.* 914. Neptune M.C.
- (12) Charles I. *N.N.* 614. Neptune rising.

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## A NOTE ON THE LIFE OF MLLE BERNADETTE SOUBIROUS<sup>1</sup>

By RIGEL

THE first vision of the apparition occurred on February 11, 1858, when Bernadette Soubirous was fourteen

<sup>1</sup> Nativity published in our last issue. Authority—*Encyclopaedia of Religions and Ethics*, by James Hastings.



years old. She had gone to the grotto with other children to play, as was their habit. She could neither read nor write then, but it is noteworthy that she was the only person who ever saw the apparition. She had no clear intuition at first as to the identity of her heavenly visitor and thought it must be a soul from purgatory. The second time she took holy water and threw it at the apparition, but the lady only smiled. She went into a trance during the appearances, and once a scientist tested her by applying the naked flame of a candle to the skin but could not break the trance, nor was there any sign at all of burning. As early as February 21, 1858, she was severely cross-questioned by the Commissary of the Police, and the Procureur Impérial. She and her parents were threatened with punishment if she persisted. She was rebuffed by the curé, Abbé Péyamale, to whom she had been instructed by the apparition to apply. Though timid by nature, she was never shaken in her testimony, which she never at any time varied, nor was she cowed by threats. There were no signs of unbecoming boldness or eagerness for notoriety or hysteria. No trace of mental disease or moral obliquity which might suggest conscious fraud was found by the three physicians, who, appointed by the Prefect of the Department, examined her thoroughly on March 27, 1858.

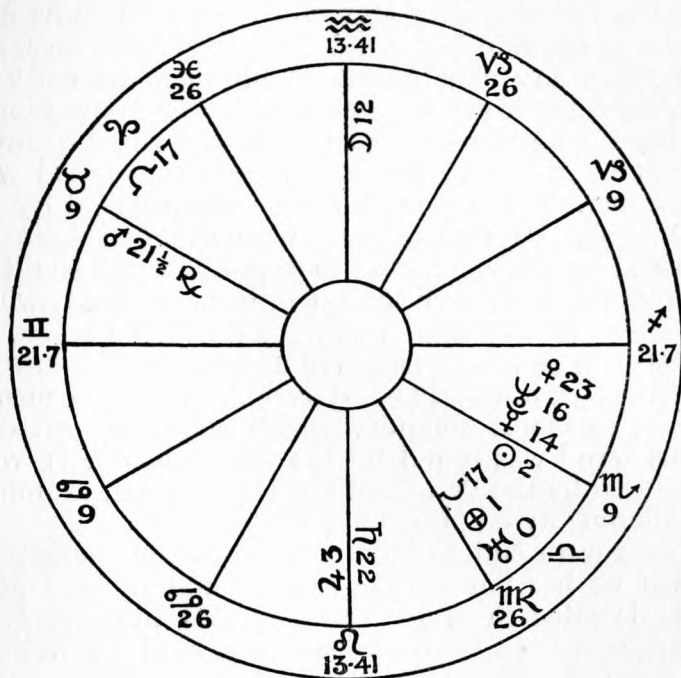
Traps were laid to induce her to accept money for herself or her parents, but her simplicity and good sense defeated them all. Though below the average in intelligence she afterwards learned to read and write at the convent school, and until 1866 was engaged in a humble occupation at Lourdes. She then became a nun at the Visitandine Convent at Nevers, and died there on December 12, 1878. She was always delicate in health and at her death was covered with sores and tumours. Thirty years later, in 1909, an official examination revealed her body entire and free from corruption.

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THOMAS BABINGTON MACAULAY<sup>1</sup>

By RIGEL

THE natus of Lord Macaulay reveals in a striking manner that zodiacal influences are latent rather than direct, and that it is the mundane positions which define the individual application. Moreover, these latter are as important and as powerful as the former.



*Erected by the method of Porphyry*

In the following notes on Macaulay's natus, it has been ascertained he was born at Rothley Temple, Leicester,  $1^{\circ} 8' \text{ W.}$ ,  $52^{\circ} 43' \text{ N.}$  His peerage was given on September 10, 1857, from which data the above map is calculated. It seems probable that the time of birth was just before 7 p.m., which gives  $13^{\circ} 41' \approx$  on the M.C. with an ascendant of  $21^{\circ} 7' \text{ II}$ , the Moon being approximately in  $12^{\circ} \approx$ .

<sup>1</sup> This article follows on a note in our June Editorial.

The outstanding feature of this map is the Moon strongly placed in the midheaven, and it is supported by the Dragon's Head. This point falls exactly on the mid-point in longitude between the M.C. and the ascendant, i.e.  $17^{\circ} 24' \Upsilon$ , the node itself being in  $17^{\circ} 36' \Upsilon$ . This alone would give extraordinary prominence to the fortunate individual, but it is supported by other powerful mundane positions.

The lord of the Sun-sign,  $\S$ , is in reception with the lord of Uranus sign  $\text{♀}$ , there being a close opposition while both  $\text{♀}$  and  $\S$  are in detriment. They lie in the 12th and 6th houses and it is noteworthy that Macaulay was, in effect, a servant in the Government all his life, rising from one post to another. He was Secretary of War for a period and also Paymaster-General of the Forces. As the fifth member of the Supreme Council for India, and also its legal adviser, he assisted in framing a criminal code for that country—12th house. Both  $\Psi$  and  $\text{♀}$  are in the 6th and  $\text{♁}$  loves statistics. But no man with the principal planets in the 6th is his own master and Macaulay toiled diligently to prepare the famous *History of England*. That it was nearest his heart may be seen in the longitudinal parallel of the Sun and Mercury, for the cusp of the sixth falls midway between them. How well  $\text{♁}$  shows the mind of this native, a strong advocate and most strict for facts! But he does not escape the conjunction of Neptune and the history suffers at times from bias.

This is not the only strong feature, however. The Moon is nearly midway to the opposition of  $\text{♃}$  and  $\text{♅}$ , and it is certain that a longitudinal parallel of such a nature is extremely powerful. But it is reinforced here by the opposition of  $\S$  and  $\text{♀}$  being in exact square to  $\text{♅}$ . As the combination also affects the ascendant through the sharp semi-sextile of  $\S$ , and the M.C. by the conjunction of the Moon, its extreme power is evident and is due to the mundane aspects to the cusps of the principal angles. It could hardly fail to produce a life of outstanding note.

The date of the elevation to the peerage affords another striking example of mundane power. Noon

positions are given. The Moon is in  $11^{\circ} 44' \pi$  and was in transit over the ascendant that day. It forms with  $\varphi$  in  $13^{\circ} 54' \simeq$ , a grand trine with the radical Moon and M.C. There is also another grand trine formed by  $\Omega$  in  $27^{\circ} 25' \times$ ,  $\text{h}$  in  $25^{\circ} 12' \infty$ , with the radical  $\varphi$  in  $23^{\circ} \text{m}$ . The square of  $\Psi$  in  $21^{\circ} 22' \times$ , to the radical ascendant showed itself in the native's death two years later. But the outstanding mundane aspect is the longitudinal parallel formed by  $\delta$  in  $18^{\circ} 55' \Omega$ , and  $\varphi$  in  $8^{\circ} 6' \Omega$  with the radical nadir in  $13^{\circ} 41' \Omega$ .

There are other aspects in the progressed map and a good deal more might be adduced in this particular case, but enough has been said to show that it is the mundane positions which control this natus. But it is not to be taken as proving that mundane aspects are more important only. It is merely that they take the *general* effect of the zodiac and define it by emphasis to a *particular* individual. For as an observant writer remarked, "We are everyone of us the same, only we differ in the emphasis placed on different parts of life." The quotation is not verbatim but its spirit is unaltered.

## WINTER WEATHER (GREAT BRITAIN)

By L. PROTHEROE SMITH

THE quarter begins with the sextile of Jupiter and Neptune, so that mild weather with rain is likely to predominate for a time. Later on, however, Saturn arrives at the sextile of Uranus, suggesting that the weather will become rather severe towards the end of January and continue cold for a large part of February. The easterly winds which are likely to prevail should be mainly dry, but snow will be experienced at times, especially in the later stages of the spell. Mild weather will return in March, the first half of that month being marked by temperatures above the average.

*December (15th-31st).*—Mild weather accompanied by rain and strong winds is probable about the 15th ( $\varphi \square \Psi$ ).

A brief interval of lower temperatures may occur about the 16th ( $\odot * h$ ), quickly followed, however, by a renewal of mild and unsettled conditions ( $24 * \Psi$ ,  $\varphi \square \delta$ ).

Near the 20th a short spell of mainly dry and colder weather is likely to set in, and these conditions will probably continue over Christmas Day ( $\odot \Delta \text{H}$ ,  $\varphi * h$ ,  $\Delta \text{H}$ ).

Conditions will change about the 27th, becoming rainy and mild ( $\varphi \Delta \Psi$ ,  $* 24$ ), and at the end of the month a destructive gale will probably be experienced ( $\odot \delta \varphi$ ,  $\varphi \square \delta$ ,  $\angle h$ ).

*January.*—During the greater part of January unsettled and mild conditions seem likely to predominate, but in the last week of the month a cold and wintry type of weather will set in.

Stormy conditions are probable at the New Year ( $\odot \square \delta$ ,  $\angle h$ ,  $\delta \square h$ ), followed by mild, unsettled weather, with rain and some fair periods, from the 3rd to the 9th ( $\varphi \Delta \Psi$ ,  $* 24$ ;  $\odot \Delta \Psi$ ,  $* 24$ ;  $\varphi \delta \text{PL}$ ,  $\square \text{H}$ ).

Between about the 10th and 12th strong winds or squalls, accompanied by rain, are likely ( $\varphi \delta \text{PL}$ ,  $\square \text{H}$ ,  $\square \Psi$ ).

The Sun opposes Pluto on the 15th and conditions will probably be mild, but not settled.

Lower temperatures and fair weather are likely from the 17th to 19th ( $\odot \vee h$ ,  $\square \text{H}$ ), but conditions should be mild again between the 20th and 25th, and also unsettled, although with fair periods latterly ( $\odot \square \Psi$ ;  $\varphi \delta \varphi$ ,  $\nabla \Psi$ ,  $\Delta \delta$ ,  $\square 24$ ).

From the 26th onwards temperature will be low ( $h * \text{H}$ ). Conditions will be mainly dry, with sharp frost at night; but snow will very probably occur about the 31st ( $\varphi \delta h$ ,  $* \text{H}$ ).

*February.*—There being very few aspects during the first ten days of February, the still close sextile of Saturn to Uranus seems likely to maintain a cold and wintry type of weather. Conditions should be mainly dry, except about the 3rd, when rain, sleet, or snow is probable ( $\varphi \delta \varphi$ ).

From the 11th to the 14th the weather is likely to



be mild, and although some rain is probable, considerable fair periods should occur ( $\odot \square 24$ ,  $\triangle \delta$ ;  $\varphi \delta \Psi$ ,  $\angle \text{♁}$ ).

Conditions are likely to be cold between the 15th and the 18th, and the weather mainly fair, apart from wintry showers at first ( $\varphi \delta \text{♁}$ ,  $\ast \text{♁}$ ;  $\odot \delta \varphi$ ,  $\ast \text{♁}$ ).

Mars square Pluto on the 19th suggests an interval of mild, if not settled, weather, but temperature will probably fall on the 20th, followed by rather unsettled conditions with fair periods during the next few days ( $\odot \delta \text{♁}$ ;  $\varphi \triangle \delta$ ,  $\square 24$ ;  $\varphi \triangle 24$ ,  $\triangle \text{PL}$ ;  $\text{♁} \square \Psi$ ).

Between the 24th and 27th the weather is likely to be cold and unsettled, and snow is probable ( $\varphi \angle \text{♁}$ ,  $\angle \text{♁}$ ).

*March* (1st-15th).—With the advent of March considerably higher temperatures are probable, and mild weather is likely to prevail during the first half of the month. Conditions will be unsettled, and a fair amount of rain is likely, but there should be some fine, sunny intervals ( $\odot \delta \Psi$ ;  $\delta \square \text{PL}$ ;  $\varphi \triangle \delta$ ,  $\square 24$ ;  $\odot \triangle 24$ ,  $\triangle \text{PL}$ ). As the middle of the month approaches, weather will be warm and springlike, even though unsettled.

## LETTERS TO THE EDITOR

### FILM STARS

From P. A. MURPHY

A list of the names of screen celebrities, including their birthplaces, and birth dates, was published in a recent number of a motion picture magazine. This list of approximately two hundred was made up of the following nationalities. Eighty per cent were United States born, and 3 per cent Canadian, 9 per cent from England, and 8 per cent from all other nationalities.

The Sun signs were as follows:—

$\Omega$ 24	$\text{♊}$ 21	$\text{♋}$ 19	$\text{♌}$ 18	$\text{♍}$ 17	$\delta$ 17
$\dagger$ 16	$\text{♎}$ 15	$\varphi$ 15	$\text{♏}$ 14	$\text{♐}$ 13	$\approx$ 11

giving a total of 200 and an average slightly less than seventeen, viz. sixteen and two-thirds. Fixed signs 74, cardinals 66, and common 60; fire and earth have each 55, water 47, and air 43.

These people are greatly over-rated, nevertheless, they receive great public attention, and many are in receipt of tremendous salaries on account of their popularity.

Sun in Leo artists probably have a slight advantage due to the fact that Los Angeles and environs is under the rule of the royal sign. One would expect those of Cancer to be popular with a moon-swayed public, but why is Capricorn so high and attractive Libra so low? There might be a reason for intelligent Gemini being low, but Scorpio, the sign of sex-appeal, is below the average also. The signs of Saturn and his detriments lead.

### CUSPS AS CENTRES

*From* CYRIL FAGAN

Another foolish innovation is the "cusp-as-middle-of-the-house" theory. All the ancient astrologers regarded the cusp as the beginning of the house and not its middle, and for very sound reasons. This must be obvious to any astrologer at all conversant with the oscillatory laws of radiation and alternating currents, well known to the wireless engineer; for if, as is generally conceded, the planets affect us via the ether, that is by radiation and wave-motion, then the cusps *must* be the beginning of a house. A house can be compared to a magnetic bar of iron, where the greatest potential is at the termini (cusps) and the least is at the centre, which is neutral. The electric cell offers another analogy, the greatest potential, positive and negative, being at the "extremities" of the cell, commonly known as the "electrodes," and the twelve houses may conveniently be regarded as a bank of such cells arranged in "series." Planets, therefore, in or near the cusps of the houses may be regarded as being at high potential—positive or negative—according to the associated angle, while planets in the middle of houses may be taken as of low potential and comparatively inactive. The fact that directions and transits to angles are sharply defined confirms this potential theory, for if the cusp of the house were in fact the centre of that house, directions would be slow in operation, extending over a number of years, having a gradual "inrescent and decrescent" effect, slowly rising to the crest of the wave and then descending. But this we know is *not* the case, for experience proves that directions to angles are sharply defined, definite in action, and of short duration, the cusp being, as it were, a form of electrical "spark-gap." Your argument, therefore, that the cusp denotes "a change of influence" is perfectly sound, and I'm surprised that it has not received the recognition it deserves. Obviously the potential increase will have a small area of latitude on either side of the precise cusp—but this area is strictly limited, and could not extend more than 5 degrees of R.A. for the meridian or oblique ascension or descension for the horizon.

### HOUSE-DIVISION

*From* S. L. MACBEAN

Mr. G. H. Bailey's readable letter on house-division deepens my suspicion that some Campanians are hypnotized into undue reverence for their system by the "beatific logicity" of their assumptions.

Their angelic duodenary division of the prime vertical is so akin to "the music of the spheres" that the facts have simply *got* to fit. But it is just possible "there are more things in heaven and earth, Campanians, than are dreamt of in *your* philosophy." Despite Mr. Bailey's protests, I reassert that the equal division of the prime vertical is the *sine qua non* of his system, though I have yet to see the evidence that the prime vertical has any astrological value. As Mr. Fagan puts it: "Are we really concerned with *spatial* division at all?"

At Leningrad, let us say, with Capricorn culminating, we have a prime vertical that is almost at right angles to the ecliptic, and yet the all-important planes of the equator and ecliptic are to be absolutely dominated as regards domal division by this far-distant and *totally irrelevant* prime vertical. There would be no astrology without the ecliptic, and probably no directions without a live, kinetic equator, which would seem to be to the zodiac what the rotating armature is to the dynamo. What sort of motion does a far northern prime vertical make? A wobble on its edge like a dinner-plate spun on a table, a motion utterly out of sympathy with the really essential planes. An armature in a dynamo rotating similarly out of relationship with its magnetic field would generate no current.

I do not accept the Porphyrian system because of its crudeness in dividing the ecliptic without reference to the equatorial plane, and equally I reject the Regiomontanian idea because it divides the equator without reference to the ecliptic. The Placidian conception is a compromise between these two indispensable planes, measuring ecliptic space in terms of a rotating equator. I do not see how any system that ignores such a compromise can possibly be right.

Mr. G. H. Bailey is much exercised over the extension of cusps by the house-boundary lines that run to the N. and S. points of the horizon. Why worry about these unreal mathematical conceptions? Once the right points are found on the ecliptic, their mathematical scaffolding may be relegated to limbo. These ecliptic cusps are the only points that matter, psychologically and directionally, in the judgment of a horoscope.

I would remind Mr. Bailey and Mr. Fagan that Placidus uses precisely the same quadrants as do Campanus and Regiomontanus. Midheavens and ascendants are the same in these three systems, so that there is no dispute about these great planes. But Mr. Fagan raises the old objection to the semi-arc system by asking, "If the whole is not bisected, why trisect the part?" I would reverse this question by asking: "Why be so concerned about the ideal geometrical trisection of quadrants since such quadrants have no value in themselves till they arrive at the ecliptic, where a definite distortion is the usual result?" The fact is that the amount of the ecliptic contained in the space between the midheaven and the ascendant is the living, dynamic *equivalent* of the corresponding quadrant, however unevenly the ecliptic may be proportioned in this way, so

that the prime vertical and equator are *not* the only places for a logical trisection, though "logical" does not necessarily mean geometric simplicity. Incidentally, I doubt if astrology in this respect is adaptable to a rigid Euclidean geometry. The final seal of approval for any system rests upon the facts of interpretation and direction alone.

Mr. Bailey says that in high latitudes a planet's ecliptic degree may be above the horizon, while its body may be below. Quite right; what about it? But he says the body of the planet in this case, per semi-arc, would be in no house at all! Then where is it? Does it become beheaded? But why worry about conditions on the Arctic Circle? No one knows what happens there. Possibly no present system of domal division is applicable in that icy zone.

As to cusps being the centres of houses, the Campanian arguments are none too convincing. I am *not* aware that  $15^{\circ}$  Aries is more Arietian than the first degree. Rather the contrary, for  $0^{\circ}$  Aries is dynamic, and I cannot accept the dogmatic statement that this is due to the effect of declination exclusively, since  $0^{\circ}$  of *all* the signs is outstandingly virile. Then what about the effects of the decanates of the signs? Should we not look for a Leo influence in the middle of Aries? Too bad that facts are so stubborn! Planets certainly have orbs of influence, and house-cusps may have. A planet just above the ascendant will naturally affect the latter, but there is here the broader view of the matter to be considered, in that a planet in this position is on the rising side of the map, and therefore is likely to have a more positive influence on the native regardless of its precise domal position. So the cusps-as-house-centres idea has little support here.

I would suggest to Mr. Fagan that possibly the reason the Regiomontanian system works so well is the fact that it is akin to the semi-arc system. If he will adopt the S.A. cusps in the two examples he quotes—Emperor Franz Josef of Austria and his consort—as given in *N.N.* and will apply a few symbolic arcs to the event and cusps in question, the completely satisfactory results arrived at may astonish him. I will send him a list of these "clinchers" if he so desires.

From GEORGE H. BAILEY

I would like to ask Mr. Cyril Fagan how he would locate the zodiacal signs if the Earth were as "well-behaved" a member of the solar system as apparently he would like it to be, and the planes of the ecliptic and equator were coincident, for, as it is the *intersection* of these two planes which determines the cardinal points of the zodiac, to make them coincide would give us a zodiac without a starting point! The problem of house-division would, in these circumstances, be overwhelmed by the problem of sign-division—and more complaints than ever would be made about the Earth's behaviour!

For all we know, the Earth might have been as equally "well-behaved" if its axis pointed towards the Sun, in which case the equator would not have coincided with the ecliptic, but would have been at right-angles to it. What then would Mr. Fagan have been at pains to trisect?

It also seems necessary to remind him that the prime vertical (for which he expresses such disdain) is of even more importance in the Regiomontane system than in that of Campanus. The latter divides each of the four equal mundane quadrantal sectors into three equal parts, so forming twelve isometric divisions which converge to the north and south points of the horizon like the sections of an orange, and the fact that the prime vertical is accordingly split up into twelve equal parts is really of little importance.

The Regiomontanians, however, do not take a *sphere* for their basis of division, but use instead the *circle* of the equator, and after marking equal parts thereon they promptly join them to the north and south points of the horizon by great circles which cut at right-angles, *not the equator*, but the prime vertical! Yet Mr. Fagan disclaims this as his plane of reference, and states, forsooth, that his measurements are made in terms of equatorial degrees!

Yet if, as he avers, the ecliptic ought to be the plane of reference, why does he not attempt to improve on the "puerile" system of Porphyry, and use that plane as the fundamental basis of division? He has, at least, the other option of *proportionately* dividing the equator by great circles that *equally* subdivide the ecliptic.

But why drag in the equator at all? It is nothing more than the *time circle* of the Earth's rotation—simply a measurement of time—and is not to be compared with the ecliptic where the division of the mundane sphere into houses is concerned.

That the ecliptic is an important plane of reference cannot be denied. We know that planets wander about on both sides of it, and no matter what their latitude may be, we regard them as operating through the degrees of the zodiac they occupy. In other words, the lines of the zodiacal degrees extend on both sides of the ecliptic, *at right angles to it*, actually converging to the poles of the ecliptic, forming the zodiacal sphere of the twelve isometric divisions we call "signs," an exact counterpart in the heavens of the mundane houses according to Campanus.

If, as Mr. Fagan would have us believe, the Campanian system is not correct, he must produce a more rational system than that of Regiomontanus, founded as it is on a distortion of the sphere, before we can consider his examples of "traditional interpretation," based on traditions doubtless kept alive by those very men whose "mediocre intelligence" he dismisses with scorn.

[EDITOR'S NOTE.—It is not proposed to publish further letters on House-Division at present, all parties having had opportunities to explain their views.]



From RUPERT GLEADOW

In the last number of the Quarterly the time of birth of the late Dr. Dollfuss, of Austria, is stated as about 5.50 a.m. A German periodical gave a birth-time of 12.30 a.m., and I believe this to be right. In case you are interested, here are my reasons. At 5.50 Libra rises, and this theory I call *A*; *B* signifies 12.30, which gives ascendant 9° Leo.

(1) *Physical characteristics: A*.—Saturn rising reduces the height, and he had a squarish Libran head. But *B*—3 bodies in Libra are all sextile the ascendant, to account for the shape of his head, and the lower part of his face seems to me like Leo. With regard to height, the ascendant is square to the nodes, the ruler is in his fall conjunction Saturn, and Saturn aspects the rising degree.

(2) *Rise to power.*—*A* shows M.C.  $\Delta$   $\gg$   $\square$   $\odot$   $\text{♄}$ , and four angles. But few Librans rise so far without strength from some other sign, usually part of Scorpio in the ascendant, e.g. Hitler, and *B* shows the angles and M.C.  $\text{♄}$   $\text{♂}$   $\Delta$   $\text{♂}$ . Anything less is surely inadequate to raise a peasant's son to the highest position in the land.

(3) *Death.*—*A* seems to ignore this; but *B* shows the Moon in the 8th squared by Neptune in Gemini, as clear an indication as you could have of a sensational assassination. This is borne out in the progressions by Moon being conjunction Saturn (ruler of 8th) the previous February, and ascendant applying to square Neptune. By transit Neptune was between the opposition of Moon and his own square, and Saturn opposed to Venus and sesquare Sun. The directions include Neptune square M.C., ascendant applying to opposition Moon, and Saturn converse square Sun semisquare Venus. The tragedy is extremely obvious, whereas by *A* "there are very few serious adverse aspects." Finally the last solar revolution showed (Sun in 11° 12' 11"  $\asymp$ ) Saturn, ruler of radical 8th, in 9° Aquarius exactly on the revolutionary 8th and opposing radical ascendant exactly. Note that by *B* Moon in 8th is ruler of 12th! Also 7th contains Mars instead of an unafflicted Jupiter.

(4) *Character.*—Librans are not natural leaders, and prefer nominally legal methods, as the case of Hitler shows. The way Dollfuss simply *took* the chancellorship (it was never given him!) and got away with it is much more like Leo; Leo people do make themselves obeyed. Seeing how short Dollfuss was, this is even more probable.

For those who distrust solar revolutions, I may add that it was entirely and only from the solar revolution of Hitler that I foretold in February last the "putsch" of June 30th and Hitler's consequent marked loss of popularity, as shown in the plebiscite and the present attitude in Germany.

## REVIEWS

*Some Principles of Horoscopic Delineation*, by C. E. O. CARTER, published by W. Foulsham & Co. Ltd., Red Lion Court, London, E.C.4, at the price of 4s. 9d. post free.

The advent of a new book from the lucid mind of the Quarterly's Editor is always an important as well as a pleasurable occasion, and, because so few attempts have been made to guide students in the difficult art of delineating horoscopes, we are to be congratulated that Mr. Carter has given us the benefit of his long experience in the matter. This his latest book is designed to follow on his *Principles of Astrology*, which so many students have studied with profit. Its freshness of approach to delineation, the methods of judging configurations such as the satellitium, the grand trine and "fan," the grand cross and "T" groups, will be exceedingly helpful even to those past the beginner's stage. Mr. Carter shows us how to recognize defective adjustment as between the ego behind the map and its environment, how to discern between primitive and advanced types, whilst he discusses the indications of outstanding success and failure, infant mortality and longevity, criminality, etc. He has arrived at the conclusion that the birth horoscope is a purely national figure and does not reveal the ego to whom it belongs: that its good and bad aspects do not signify the moral goodness or moral badness of the ego, but rather the temporary attributes and environment with which it is clothed for its sojourn here: that the bad aspects in a criminal's map are indicative of his courage and daring, his self-assertiveness rather than his criminality, aspects of discord denoting a life of combat whether in the life of a criminal or a virtuous citizen. Mr. Carter also holds that, although spiritual activity on the part of a native may alter his temperament during life, the native is bound to a certain type of destiny where his environment and events are concerned: that suffering caused by fateful occasions becomes less and less the more self-development proceeds: and that "bad" aspects appear, from the study of nativities of successful men, to be those which are most useful, if not actually the most productive, in procuring fortune and advancement. There are many thought-stimulating comments by the author as he unfolds his experiences in map study, for he feels that the wider scope for comparison in modern times holds to challenge some of the ancient traditions. The first part of the book includes the excellent chapters on The Scope of the Nativity, The Aspects, The Mundane Positions, Sign Position, etc., whilst it can genuinely be doubted whether the principles for which each planet stands could be more clearly and simply presented than in the most informative chapter on Planetary Psychology. The natures of Uranus and Neptune are at last explained satisfactorily. To those who suffer foggiess of mind in comprehending the interplay of the planetary forces in individual maps, who cannot grasp the leading conceptions attached to aspects,

house-locations, and sign positions, this book should prove the competent instructor and lead to the ability readily to integrate the points ascertained by mere analysis. A. SIM.

*The Unit System of Judging Planetary Influences*, by CHARLES E. LUNTZ, published by the David McKay Co., Washington Square, Philadelphia, U.S.

This little book contains an ingenious attempt by the Chief Instructor of the Theosophical School of Astrology, St. Louis, Mo., to allocate varying "units and sub-units of influence" to progressed aspects, dependent upon their relative strength and importance. E.g. for  $\odot$  p.  $\triangle$   $\searrow$  r. he would reckon 3 units of power if the two were well aspected at birth, 2 units if they were in no aspect, and 1 unit if they afflicted each other natively, adding or subtracting "sub-units of influence" according to proximity to exactness of the aspect. Other "sub-units" are applied when the planets are in dignity or detriment, or otherwise modified in influence, and, by finally comparing the totals of good and bad "units" obtaining at any particular time, it is seen whether the general influences lean towards the side of the good or bad. Despite its artificial nature, beginners should find some guidance from this system, which is given in detail, but it is the kind of crutch which should be discarded as soon as possible by those anxious to make progress. It is probably the best method yet published for ascertaining the relative preponderance of harmonious and inharmonious influences existent either natively or by progression. A. S.

*A Spiritual Spiritualism*, by RITHERDON CLARK, F.Ph.S., issued by A. H. Stockwell, Ltd., 29 Ludgate Hill, London, E.C.4, at 2s. 2d. post free.

This is not an astrological publication, and the author shows a lack of acquaintance with the higher theories of reincarnation. He attempts, however, to indicate the true meaning, purpose, and consummation of all true inspiration as seen in the Spiritualist movement, discountenancing the passive spiritism which is known as the Lefthand Path in the occult system of thought. A. S.

*The Annual of the Ceylon Astrological Society*. Published by A. W. Nadarajah, 142 Hulftsdorp, Colombo, price Rs. 2.00.

A handsome production of over one hundred pages, well got up and containing many articles which appear to be of outstanding merit, although, inasmuch as they treat in the main of Hindu astrology, we are not able adequately to appreciate their value and tenour. This issue is volume number one, for the year 1934, and it seems to be a publication that speaks extremely well for the condition of the astrological cause in Ceylon and the enterprise and zeal of its leading adherents. C. C.

Several reviews have been unavoidably held over.

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