ASTROLOGY

EDITORIAL

The Beginning of the Aquarian Age

THERE seems to be a lot of confusion in people's minds as to this matter, and a few words may save a lot of misunderstanding.

Most students realise that the signs of the zodiac are measured from a point known as 0° Aries or the Vernal Equinox, which is at the intersection of the ecliptic by the equator. The signs are measured along the ecliptic from this point, and each extend 30°.

This point 0° Aries retrogrades yearly in relation to the fixed stars, and the "Aquarian Age" is said to begin when, by this retrogression, 0° Aries passes from the constellation Pisces into the constellation Aquarius.

The question is: When does this happen? And the answer is that *no one knows*, because the constellations are not mathematically determined at all, but are groups of stars named in remote ages and handed down traditionally. No one knows whether their exact dimensions ever were precisely delimited, or, if they were, whether these limits have been correctly handed down to us. The limits have in modern times been precisely determined by international convention, but whether such decisions possess any astrological value is a very different matter. So far as they go, however, we are informed that the point 0° Aries is now 27° from the boundary between the constellations Aries and Pisces, i.e. about 3° from the beginning of Aquarius.

I hope the difficulty is now apparent to the reader, and that we shall hear less about the "exact" time the Vernal Equinox enters Aquarius.

Mean Solar or Sidereal Day

In a lecture at the Lodge reproduced herein Mr. George H. Bailey referred, among other important points, to the above matter, which has been before astrologers, without any definite decision, for many years.

Briefly, the mean solar, or clock-time, day is a mere artificial convenience, corresponding to nothing either in the order of nature or of ideas. The solar day, which is the time taken by the sun to pass from the southern meridian and back, varies widely through the year, and to avoid intolerable complication in everyday life the mean or average solar day is used for all our clocks. It is also commonly used for the progressed horoscope, when we erect maps for noon (or, if we do not use the adjusted calculation date, for the time of birth) on successive days.

This is wholly indefensible, for, whatever the basis of astrology, it certainly does not lie in mere convention.

The sidereal day represents the exact time of the earth's axial rotation, and is constant.

To use this it is only necessary to work the time of a direction in the accustomed way by clock-time, and then to *add to it one day for every year of life*. If, for instance, a direction times to the forty-seventh birthday, as did Moon conjunction Mercury radical in my own case on the 31st of January last (or very close thereto), we add to this date forty-seven days and get the 19th of March. I may say that in this case the latter day was very close indeed to an appropriate event, whereas the former was marked by very little that could be related to the direction.

Readers are invited to send records of observations on this subject, but, frankly, the use of the clock-time day is so patently remote from reason that it ought to be condemned once and for all, with a recommendation that the sentence of death be carried out at the earliest possible moment.

Naturally, this correction increases in importance as one grows older, amounting to as much as two months at the age of sixty.

Horoscope of King Leopold III of Belgium

I much regret that this was erroneously given in our March issue, through my copying a German publication without first checking the figures. The time given (3 hrs. 15 mins.) is of course G.M.T., and this yields an M.C. of 4° 52′ ♍ and an ascendant of 12° 17′ ♈.

Minor Aspects

These are a numerous family. There are the 45° and 135° contacts, often considered the most powerful. Then come, in the estimation of most, the aspects of 30° and 150°. Then there are the quintile, decile, and their derivatives. Some also include such distances as 15°, 75°, 105°, and 165°.

There is little question but that all these have some value; the question is whether they are potent enough to be worth attention, or whether they can safely be neglected. Few would deny that the 45° and 135° elongations are strong, if within about 4°, and I personally regard the 150° aspect, or inconjunct, as extremely important, if close. I doubt if the others are natally worth much heed.

In directional astrology the entire question is changed. We are here concerned with certain radical potentialities that can be ignited, so to speak, by a spark as completely as by a torch. Therefore, in this branch, even the most (apparently) weak aspect is important *if it bear upon a radical possibility*. Thus we get a radical conjunction of which one component progresses to the semi-sextile of the other's radical place; this may be very important. Similarly, a radical trine may yield a progressed inconjunct by the passage of either body to the 150° elongation from the other's radical place. Most important, perhaps, of all, from the radical opposition may come two 150° contacts, and these may be very strong in effect. I speak particularly of the one-degree system of progression.

A nominally weak progressed contact between two bodies in strong natal interaction will probably be more important than a progressed trine or square between bodies that have no natal familiarity at all.

Most directional failures are probably due to the inexperienced overlooking or having never heard of this point.

Similarly, they forget that often a directional contact of one kind (harmonious or inharmonious) between bodies natally related in a contrary sense will produce very little. If Mars is in square to Saturn at birth, it will probably do no good when it progresses to the sextile, although it may appear to do so at the time. If the bodies concerned are benefic, of course, this is hardly so true; but even then the results are often unsatisfactory in the end, if not immediately.

Delays due to 5th-House Activities

I must apologise if this issue arrives late, but for this the holiday season, which in England concentrates itself on August, must bear the blame.

The Death of Marshal Hindenburg

This furnishes evidence that Pluto is connected with death, for the planet had but recently passed the Marshal's radical Moon[1] and the opposition to his ascendant. Saturn was also recently stationary on his Neptune radical, and the same spot was excited by the recent Leo-Aquarius eclipses.

By the "measure of death" the Moon and ascendant have passed to the square of the natal Mars, and it is probable that M.C. conjunction Neptune is also operative, though the time of birth may be only approximate and the correct method of directing the midheaven is still a matter of controversy.

Next Issue

I hope, in addition to the usual routine subjects, to publish a remarkably fine study, instructive to beginners and experienced alike, of the natus of the Emperor Nero, written by Cyril Fagan, the brilliant and original Irish astrologer. The lives and characters of the Caesars are of perennial interest, as is evidenced by the recent popular books on Claudius.

[1] The same transit recently occurred in the horoscope of the Queen of Holland, who has just lost her husband.

Also George H. Bailey's promised article on House Division, and an article by myself on Astrology and Investment.

CHARLES E. O. CARTER

THE NATUS OF BERNADETTE SOUBIROUS
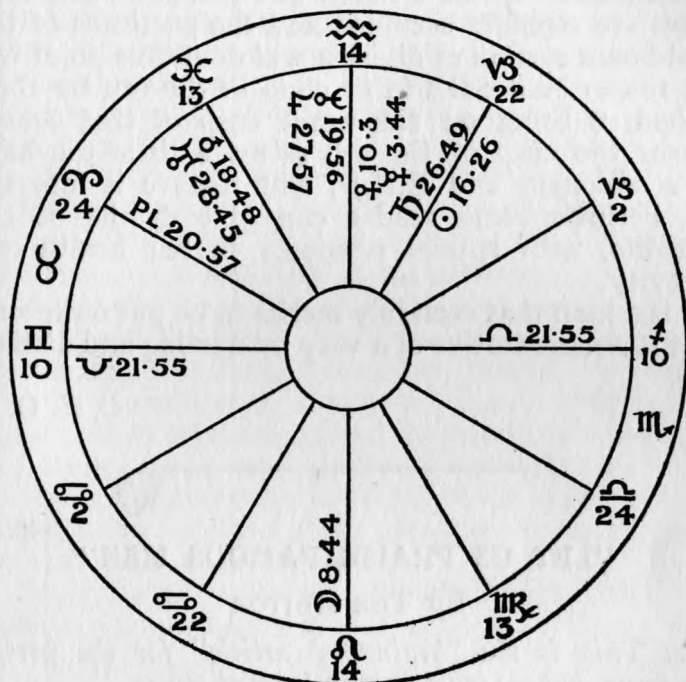
The above is calculated for 2 p.m., January 7, 1844, long. 0° 02' W., lat. 43° 07' N., and it was furnished by the well-known Anglo-French astrologer, Mr. Hallett, whose visit to the annual garden party of the Astrological Lodge this summer, with several Parisian associates, was much appreciated.

The native of the horoscope was a peasant girl whose visions led to the establishment of the famous Shrine of Lourdes, where thousands have, according to well-authenticated reports, recovered their health.

It is, of course, a well-configured map, and the most

striking point, perhaps, is Ψ almost on the M.C. in an area which I have, as early as 1924, related to religion. As in the horoscopes of so many idealists and "beautiful souls" (as well as less inspired dreamers!), the last three signs of the zodiac are heavily tenanted, but Pluto, the ascendant, and ☽ are in the first half of the circle and so preserve balance. ♀ △ ascendant is a very beautiful contact and is exact. The 9th, 10th, and 11th houses are strongly occupied and the partisans of the equal-house system of division will doubtless point out that the ≈ bodies fall in or close to the 9th by their method, ♀ being on the exact cusp of that house. ♄ near the cusp of the 9th seems a little too hard for a visionary and E.H.D. will remove it into the 8th. Perhaps some reader can give details of the girl's life, with special reference to her health and longevity.

It is a map that certainly merits to be put on record, for it is representative of a very interesting and distinct type.

C. E. O. C.

"LET US PRAISE FAMOUS MEN"

By The Editor

Note: This is the "beginners' article" for the present issue, but we trust it may interest others.

In the Ritual of the Astrological Lodge there is a special call to remember with gratitude the great astrologers of the past, to whom we owe so much and whose example ought to be a shining beacon to us to do our utmost to add to the treasure which they bequeathed. It is true that many famous men of old were astrologers, and it is also true that this fact was often suppressed by their biographers, who, forsooth, blushed that their heroes were addicted to what they arrogantly and ignorantly deemed to be unworthy of great men.

If the world at large forgets the astrological studies of these men it is surely an additional reason why we should not do so.

Who is the very first astrologer of whom we have record?

Sir Isaac Newton, according to a note in Ashmand's edition of Ptolemy's *Tetrabiblos*, wrote that "Nechepsos, or Nicepsos, King of Sais, by the assistance of Petosiris, a priest of Aegypt, invented astrology, founding it upon the aspects of the planets and the qualities of the men and women to whom they were dedicated." Newton ascribes this to the year 772 B.C., and says that from Egypt, when the country was invaded by the Ethiopians, fugitives carried it to Babylon.

All this is on the borderland of the fabulous, but we might think of Nicepsos and Petosiris as symbolic of the mystical founders of our astrology.

Personally I consider that the first astrologers must have learnt the principles of the science from inspired instructors who were themselves taught by Divinity. For how could such a wonderful and even complex science have been discovered by primitive man?

I do not know what authentic knowledge we have as to the age of astrology in India, but it is probable that the Hindus obtained their astrology from Egypt, by way of Chaldea and Persia.

From Egypt astrology, together with much other science, came to Greece and later on to Rome, where it was in full bloom at the time of the Caesars. Not perhaps a very pleasant blossom, for the age was grossly materialistic, and almost the only real religious life of the times was that of the Stoic school, which was not attracted to the mystical in any shape or form. In a sort of novel written by Petronius, who is supposed to have been a boon-companion of the Emperor Nero, we find a vulgar *parvenu* displaying his astrological knowledge as follows. A dish is brought which is divided into twelve portions and the host begins to show off by talking about the twelve signs: " 'Whoever is born under Aries has great herds, much wool, a very hard head, brazen impudence and sharp wit: very many

scholars and rhetoricians are born under Aries.' We praised our astrologer's pleasant erudition, and he continued: 'Taurus comes next; under him are born quarrelsome people, herdsmen, and those whose god is their belly. Under Gemini are born those who trim their sails to suit the times. I was born under Cancer; therefore I stand on many feet, and by sea and land my possessions are large, for Cancer applies to both elements. . . . Under Leo gluttons are born and men of ambition. Under Virgo women and poltroons and gaol-birds. Under Libra butchers, druggists and men of deep perception. Under Scorpio, poisoners and assassins. Under Sagittarius squinters, who keep their eye on the cabbage and lift the bacon. Under Capricorn, horny-handed sons of toil. Under Aquarius, tavern-keepers and big-headed dolts. Under Pisces, cooks and orators. And that is the way the world wags round like a millstone, always bringing us some misfortune or another, whether it is to be born or to die.' . . . 'How subtle!' cried we all."[1]

It will be seen that Trimalchio's astrology was not of a very high order and seems to have laid a lot of stress on eating and drinking.

But one could spin some interesting yarns of astrology in Imperial Rome. The historian Suetonius has several anecdotes to tell, and all of them redound to the credit of the astrologer. For example:

Book II, c. 94

"When Augustus was living in retirement at Apollonia he made his way up to the rooms of the astrologer Theogenes, taking Agrippa with him. But after great and almost incredible things had been foretold to Agrippa,[2] who had the first consultation, Augustus refused persistently to give his time of birth, in fear lest his fate should prove inferior to that of his companion. But after he had at last been induced to

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[1] Petronius, *Coena Trimalchionis*, The Scott Library.

[2] Agrippa became Augustus' principal general and married his daughter Julia. Their daughter Agrippina was mother of the Emperor Caligula.

yield, Theogenes sprang to his feet and behaved towards him as to a Divinity. From that time forth Augustus had such entire faith in his destiny that he made his nativity public and struck coins bearing the glyph of Capricorn, which was his rising sign."

Book III, c. 14

"A few days before Tiberius was recalled from his exile in Rhodes an eagle settled on the roof of his house—a bird never before seen in the island. Furthermore, the day before he was definitely informed that he might return to Rome his tunic seemed afire as he was changing his garments. At that time, too, he became full convinced of the powers of Thrasyllus, the astrologer, whom, as an expert in the astrological art, he had added to his staff, for Thrasyllus declared, as soon as the ship came in sight, that it would bring good tidings. Yet, as a matter of fact, at that very moment he had decided to throw Thrasyllus into the sea, as they were walking together. For he had come to the conclusion that Thrasyllus was incorrect in his forecasts and had been too readily received into his confidence, inasmuch as events had turned out ill and contrary to his prediction."

Book VIII, c. 25

"It is universally agreed that he (Vespasian) had so much faith in his nativity and those of his children that after there had been continual attempts to assassinate him he had the courage to declare in the senate that either his sons would succeed him,[1] or no one else."

We may add a fourth quotation regarding Domitian:

Book VIII, c. 15

"Nothing, however, alarmed him more than a prediction that was made by the astrologer Ascletarion, combined with what subsequently befel this man. For when Ascletarion was accused, he did not attempt

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[1] He was succeeded by his two sons.

to deny that he had said certain things, according to what he had foreseen by means of his science, whereupon Domitian asked him what end he foresaw for himself? Ascletarion then answered that he would shortly be torn to pieces by dogs. On hearing this the emperor had him put to death, but in order to demonstrate the shallow character of his science he gave orders that the funeral should be most carefully superintended. Nevertheless whilst it was taking place it chanced that a storm broke suddenly, so that the pyre was scattered and the half-consumed body was torn by dogs. And as Domitian was dining an actor called Latinus, who had happened to notice all this as he was passing by, told the emperor about it among other items of daily news."

Classical astrology reached its summit in Claudius Ptolemy, who wrote the *Tetrabiblos* or Quadripartite, that is to say the Fourfold Volume. He was an Egyptian who lived in the second century after Christ, and he is still honoured as a great astronomer as well as astrologer. Among astrologers his work continued in authority up to our own time, but nowadays there is perhaps a rather less marked tendency to quote Ptolemy upon all matters of debate, for, great though he was, there is no need to idolise him. Of his nativity we know nothing.

Our next great name is that of Proclus, who lived in the fifth century, having been born in the year when the Roman legions left Britain. Proclus was a great Neoplatonic philosopher who debated with the Christians upon such abstruse subjects as the eternity or otherwise of the material universe. He is also said to have been a man of great personal beauty and sanctity of character. His natus is given in *N.N.*, or, rather, two nativities are given, one as handed down by tradition and another as recalculated by H. S. Green and Sepharial. There is no great difference. He was born under 8° Aries and had the Sun in 20½° Aquarius in trine with the Moon and Neptune in Gemini: a very typical combination for an idealist philosopher. Venus was conjoined with Uranus in 25° and 27° Aquarius—the astrological area. I wish the astrological works of this

great man were more easily accessible, for he was a great thinker, whose thoughts on the profundities of astrology would be worth our most careful study.

Now we pass into the Dark Ages when astrology was studied by the Arabs, who seem to have been particularly devoted to the predictive side of the science, being, probably, a Sagittarian race. To them we owe, it is thought, the ordinary day-for-a-year system of directing and also numerous points and parts, although, of course, these may have been of a much earlier origin. Ptolemy certainly knew of the Part of Fortune, and the other parts and points are developments of the same idea.

Passing to the Middle Ages, it is obvious to the most casual reader that Dante was replete with astrological knowledge, and astrology appears even more conspicuously in the writings of our own Chaucer, whose description of a vulgar Taurean type has been quoted so often that we will not linger over it now. Unfortunately Chaucer, unlike Dante, did not leave us any hints of his own nativity.

Nor have I been able to find the natus of Campanella, or Campanus. This is a pity, for, apart from the interest that derives from the increasing number of students who use his method of house-division, his life was eventful and was very characteristic of the times in which he lived.

He was born in 1568 and died in 1639. He was a man of the most brilliant parts; we ought, indeed, to be proud of him. At the age of thirteen he had mastered almost the entire body of Latin literature. He early became notorious for his love of original thought and first-hand investigation; and where others were content to take the opinions of Aristotle, written almost two thousand years before, he sought to go straight to the book of Nature and study for himself. In religion, however, he was—fortunately for himself—orthodox. However, he was seized and put in prison, probably for political reasons, for in politics as in science he was before his time. He remained in gaol for twenty-seven years and was seven times put to the torture; but his

captors, feeling a good deal of doubt as to whether he really ought to have been in prison at all, allowed him a certain amount of liberty during the last few years and he was able to write philosophy and verse. His sonnets have been translated by Symonds, and there is one fine passage, in which he attacks those who deny that the heavenly bodies have intelligence and spiritual being:

> Deem you that only you have thought and sense,
>   While heaven and all its wonders, sun and earth,
> Scorned in your dullness, lack intelligence?
> Fool, what produced you? These things gave you birth:
>   So have they mind and God.

Many modern thinkers have treated this belief with respect. Dean Inge (who is certainly by no means prone to dally with theosophical conceptions) writes: "The notion that the heavenly bodies have life and soul has been revived in all seriousness by Leibnitz and Fechner. If Plotinus and his modern followers have unconsciously been influenced by the idea that such bulky bodies must have a corresponding endowment of soul-life, they have undoubtedly exposed themselves to ridicule; but the doctrine itself does not seem to me ridiculous or improbable. Each of our bodies is a world, populated by millions of minute living beings. We are not conscious in them, nor are they conscious of the unitary life of the organism to which they belong. Why should not our planet have a life of its own, thinking thoughts of which we know nothing? The ancient opinion that 'there are many things in the Universe more Divine than men' seems to me entirely reasonable and probable."

Dean Inge makes it only too clear that he regards astrology with contempt, but it is plain that he is by no means so far from it as he supposes, and he is obliged to confess that Plotinus, whose disciple he declares himself, did not deny the truth of astrology. However, the good dean classes astrology with magic and says of both "Christianity may take at least some of the credit for reducing a permanent nightmare of

the spirit to a discredited and slowly-dying superstition." In my own time I have seen more evidence of the decay of the orthodox Christian churches than of astrology. Astrology was old when Paul preached on the Hill of Mars and she may yet survive the Christianity of the theologians.

This, I am afraid, is a rather wide digression from Campanus, whom we left in gaol in Calabria. Well, he was released and spent his last years re-editing his works. It is interesting to theosophists and mystics that he attributed to God three manifestations which he named love, wisdom, and power, but I do not know whether he was the first to use these three words in this connection. At that period, there were great astrologers who were also acknowledged scientists, such as Tycho Brahe and Kepler, whose horoscope has been published in *Astrology*; he too had an adventurous life.

This might also be said of Jerome Cardan, at whose name we must pause.

In *Chambers's Encyclopaedia* he is called one of the most remarkable men of his age, and the aspects between the bodies in Gemini and those in Libra are sufficient evidence of a fine intellect. The Moon is close to the astrological area 11° Virgo-Pisces.

He was a mathematician and a physician. When he was fifty-one he visited Scotland and cured Archbishop Hamilton of an inveterate asthma. It is interesting to see that at that time, by one-degree progression, the Moon is conjoined with Jupiter, the cusp of the 9th is exactly trine the lord of the 9th, Saturn, and Jupiter is in exact trine to Mercury and Venus in the 6th. It seems to have been a very wonderful cure indeed, as the prelate had already suffered at the hands of many native practitioners. When Cardan was sixty-nine he was imprisoned, for debt or heresy or both, says *Chambers*. Saturn is then exactly opposition Uranus, but he was soon released and died aged seventy-five, Saturn being then in exact square to the Sun, $\frac{1}{4}$°. A silly rumour gained ground that he starved himself to death in order that a prophecy of his death should

be duly fulfilled. Fancy Jupiter in Taurus dying by starvation!

This man, who benightedly believed in astrology, is yet admitted by the encyclopaedist to have had "an intellect of rare subtlety and force, with a really sound conception of scientific method." We are also told "he occasionally let fall hints of scientific principles so profound, looked at in the light of after-years, that he himself cannot at all have even guessed at their significance."

He believed himself to have been, like Socrates, attended by a spirit or daemon; he left an autobiography which has great literary interest, in which he tells us how he visited and liked England, but his astrological work for King Edward VI was unfortunate, for the King died next year and Cardan's forecasts were unfulfilled.

We are told that he had a love of gambling, which we may ascribe to Mars in the 2nd house in square to the Moon, but as Mars is in trine to the Sun, ruling the 5th, one would have expected his gambling to have been moderately successful. It is also strange that he suffered deeply from his sons, of whom one was a complete ne'er-do-well and the other was beheaded for poisoning an unfaithful wife. This son's natus is given in *N.N.*, but it is not easy to see why the great astrologer should have suffered in this manner, for his 5th house has no serious afflictions, nor has Mercury. The son who was beheaded had Sagittarius rising and both lights and two planets in Gemini. Sun square Neptune must bear the blame!

About the same time there is a picturesque figure at the Court of England, that of Dr. John Dee.

Dee has the melancholy distinction of being perhaps the first famous man to mix astrology and psychism. So far as one can tell he was a pious man; he was certainly a learned one. But his mind ran on gold, and although his gold was to be of the alchemical variety and was to be made according to the recipes of angelic messengers, yet, when all is said and done, he was avaricious. The Moon is in the 2nd, in a Saturnian

sign, and it is in square to Saturn, the Sun being also caught up in the same complex.

He is often referred to as astrologer to Queen Elizabeth, but it is a little doubtful as to how long he was really engaged on regular astrological practice. He was Sagittarian and settled work did not appeal to him. The astrological degrees are not occupied in his nativity, and alchemy was his real pursuit. He travelled far and wide in Europe seeking patrons and being more or less beguiled by Kelly, his clairvoyant or "skryer," who seems to have been one of the most troublesome thorns any man has ever had in his flesh. Not for nothing did the venerable doctor have Uranus in the 7th afflicted by Neptune; his wife was, apparently, an exemplary one, but his partner was, if not a fraud, at least a man of exceptionally quarrelsome character, who chased people down the street with drawn rapier, and so forth. Meanwhile the "angel" visitants sent innumerable messages and were always on the brink of disclosing something marvellous, but in the end never "delivered the goods," until the old man's heart and fortunes were broken. Yet even when he was eighty, and near his end, he still listened in credulity to his "Raphael," who promised him restored health and success after all his trials. At his death Uranus was conjunction his ruler in the 8th by $\frac{1}{4}°$ progression; just before he had lost his faithful wife, though she was much younger than he: Neptune was then, by 1°, on his descendant.

There are a few remains of what may have been Dee's house still to be seen near Mortlake Brewery; there he lived and used to go to pay his devoirs to Queen Elizabeth when she rode from Sheen Palace to Richmond Park of a morning; there his library was pillaged and destroyed by an ignorant mob that had been told he was a magician, and there he died, a man who had survived his own age and the great queen he had served. It is pathetic that in the last days he thought his goods were being stolen, whereas his son was in reality obliged to pawn them. In after-years an old woman who remembered him related of

him that "He was a great peacemaker, and if any of the neighbours fell out, he would never let them alone till he had made them friends." So despite his spiritist adventures, which wasted his time and talents, he was not a man of whom we need be ashamed. In his natus his faithful wife seems to be shown by Venus trine Saturn and by a good Mercury, ruling the 7th, rather than by the afflicted Moon and Uranus. His utter credulity is shown by the afflicted lights and by Neptune in the 3rd afflicted: it is difficult to believe that he could have continued all his long life to follow practices which never brought him the slightest profit; indeed, with all respect to his memory, one feels somewhat impatient that he never sat down to honest work, but spent his whole existence seeking patrons as credulous as himself to finance him. He suffered from stone, and that is well shown by the afflicted luminaries.

Cardan was born in 1501 and Dee in 1527. Campanus came in 1568. Didacus Placidus de Titis, who invented the semi-arc method of house-division, was a monk, who became mathematician to Leopold William, archduke of Austria; he flourished in the first half of the seventeenth century. Regiomontanus, the third of those whose names are linked with house-division, was born in 1436, and was thus much earlier than Placidus and Campanus.

We now come to a definitely astrological series, for astrology has now parted company with orthodox science, in order to flourish for a time by its own vigour, and then somewhat to decay.

Morinus, born in 1583, was astrologer to Louis XIV, and left a great many astrological writings which are highly revered in France and Germany to this day, but are hardly known here even by name. It is said that he was in an adjoining apartment when the king was born and there noted the first royal cry and proceeded to erect his nativity. His own horoscope is given in *N.N.* and shows Aries rising, with the Sun, Jupiter, and Venus in Pisces in trine to Mars, the Moon and Saturn being also in Pisces. Mercury is con-

junction Uranus at the end of Aquarius: it is a thoroughly astrological theme but also bespeaks a man of very deep sympathies. One would like to know something of his personal life.

In our own times the first man to stand out as astrologer pure and simple was William Lilly, who was born at Diseworth in Leicestershire in 1602. He came to London, served an apprenticeship in the Strand in 1627, and married his master's widow. He favoured the parliamentary party in the Civil Wars and was on terms of great familiarity with the learned Elias Ashmole, who founded the library that bears his name. After the Restoration he was under suspicion, but he soon established himself again, and when the Great Fire broke out he was examined by a committee of Parliament in order to determine whether he could throw light on its origin. He was, he says, treated with great courtesy, and to use his own words answered them "ingenuously," saying that he had indeed foreseen a fire but could say nothing further about it. Ignorance in this case was bliss; he was dismissed without further difficulties.

Lilly has always had the reputation among the non-astrological of having been a time-serving fraud, and it may be that Pisces rising, with the Sun opposed to Saturn in Scorpio and such aspects as Mercury conjunction Uranus and trine Mars, made him pretty apt with his wits and more than a match for those who sought to discredit him. Moreover, he lived in difficult times, when any but the most staunch might practise a little subtlety without incurring great blame.

That he was a most honest and proficient astrologer goes without saying, or, if words were needed, his own writings contain ample evidence of his skill. In fact, he was and is the true Father of British astrology, to whom be all honour and reverence.

His *Christian Astrology*, published in 1647, has the proud distinction of being the first English text-book of astrology, though it is run close by a fine work by William Ramesey, called *Astrology Restored*, and published in 1653. Ramesey is more philosophical and

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digressive than Lilly; he had a pet abomination named Dr. Homes, who had attacked astrology and whom he is always going out of his way to refute, usually by scriptural texts that do not seem to modern minds to have much to do with the points under discussion. His volume contains four books, "A Vindication of Astrology," "The Judgment of the Stars," "An Introduction to Elections," and a portion devoted to "National Astrology." Ramesey is very eager to maintain the freedom of the will and boldly writes: "For I dare positively affirm (and shall be ready to prove it to any rational man) that the Resolution of Horary Questions is wholly vain and uncertain; as also Nativities, on which they depend (or at least should) excepting how to judge of the particular Temperature and Constitution of the Body, and the Natural inclination of Man."

Ramesey was, of course, of Scotch descent, his father having been an attendant on James I, but he lived and worked in Holborn.

But to return to William Lilly, of whom we know far more, since he left a *History of His Life and Times*.

After his marriage he says that he passed his life in some obscurity but with much mutual love between himself and his wife, "but in 1632 I was strangely affected unto astrology and desirous to study it, only to see if there were any veritie in it, there being at that time some impostors that set out bills publiquely what they could do. I met with a master, I confesse, but such a one, as of all was the veriest Knave. This gave me small encouragement; after six weeks I cast him off nor to this day do we converse together. I was then forced to study hard, for rather than to intangle myself with another coxcombe, I was resolved to lay all aside; but by diligence and hard study and mean-times conference with some as ignorant as myself, I at last became capable of knowing truth from false-hood, and perceived the vulgar astrologer that meerly lived of the art, was a knave."

In 1634 he married for a second time and left London by reason of what he calls a "hypochondriack melan-cholly" (☉ ⚹ ♄), staying in Surrey till 1641, after

which he came back to London, met a good friend, and began to flourish, publishing almanacs and writing books. I do not think we can credit him with any special discoveries, but he kept astrology before the public and trained others to take his place.

It is a pity that his second wife did not please him, and, perhaps in a moment of pique, he left an entry in his diary that does him no credit: "my second wife died, for whose death I shed no tears. I had £500 with her as a portion, but she and her poor relations spent me £1,000." A little later "I married the third wife, who is signified in my nativity by Jupiter in Libra: And she is so totally in her Conditions, to my great Comfort."

It is a curious thing that Lilly not only foretold the Great Plague and the Fire of London, but also in other almanacs he showed a mole attacking a crown; it is a pity he did not live to see William III thrown from his horse, which had stumbled on a mole-hill, and killed! He died in 1681 on his estate at Hersham in Surrey, and he lies at rest in Walton church, covered by a slab placed over him by Elias Ashmole. We owe him a good deal in the same way that we owe a great deal to Alan Leo, and for the same reason. Neither made great discoveries, but both did much to uphold the cause of astrology in difficult times. Lilly's confession that he doubted of the truth of the art in his youth indicates that it had already begun to lose its hold on thoughtful people, chiefly because too much had been claimed for it, and because the spirit of the times was against it. He lived almost from the beginning to the end of that transitional century.

When he died his disciples were left. There were Henry Coley and John Gadbury, who was his pupil, but quarrelled with him and abused the old man, and William Partridge; these saw astrology well into the eighteenth century, and wrote books that can still be perused with interest and profit and manifest a quite high standard of general scholarship. Gadbury left the *Doctrine of Nativities*, Partridge the *Collectio Geniturarum*, and Coley the *Key to Astrology*.

Gadbury seems to have been somewhat unfortunate, for he is said to have suffered imprisonment, but that probably only means that he was, like many then and now, "hard up," and on that score sent to Newgate. He had Neptune in the 12th, in square to Venus ruling that house, but otherwise his theme is a good one and shows a high rate of intelligence, with a vigorous and rather stubborn mind. Note Moon in 11° Pisces.

Partridge had the misfortune to attract the attention of Dean Swift, who, as is well known, published a skit on his almanac, in which he foretold the death of Partridge himself, and afterwards went on with further bulletins describing the astrologer's funeral, and so on. This amusing feat has seriously been described as having "disproved" astrology and led to its total disappearance in England! It may have led to a very sad time for poor Partridge, whose works are perfectly scientific and should occupy an honourable place in our annals.

Nevertheless, despite this supposed death-blow, astrology produced Ebenezer Sibley, born in 1751, and author of a fine two-volume work on astrology entitled *An Illustration of Astrology*, and dedicated to the Fraternity of Free and Accepted Masons. Sibley was born under Gemini and had a remarkable satellitium in the end of Aquarius, where the Sun, Mercury, Venus, and Uranus were in close conjunction.

A little later we find another astrologer of note, John Varley, born 1778, a friend of William Blake and one of the founders of the Royal Society of Painters in Water-Colours. He is remembered for his attempt to elude a bad direction by shutting himself in his room; but a sudden cry of "Fire!" caused him to rush forth and break a leg in falling over a bucket of water! His natus also bears testimony to the astrological degrees, for the Sun is in 25° Leo. His map is given in *The Astrologer of the Nineteenth Century*, page 432.

We thus come to the end of the eighteenth century, which was the time when serious astrology was at its nadir, though even so by no means defunct. After this

we meet names such as the first "Raphael" (R. C. Smith), born in 1795, "Zadkiel" (Commander Morrison), Wilson, and Dr. A. J. Pearce, who died not long ago at a good age. In our own earlier days there were two giants—Sepharial (W. Gorn Old) and Alan Leo; and we still have amongst us, as active as ever, Mr. E. H. Bailey, who collaborated with both.

In our own time the astrological tree is sending forth many branches, not only in England but throughout the civilised world. One thing is remarkable, and that is that the appeal of astrology is entirely different from what it was, and perhaps much nearer to what it should be. In old times, astrology and astronomy alike depended upon mathematics, in fact the Latin word "mathematicus" meant an astrologer. Nowadays it is the psychologist that finds astrology interesting, firstly because, whether true or false in itself, it is a definite fact of human mental experience and belief, and secondly because, as some are beginning to recognise, human psychology actually has a cosmic counterpart which astrology, and nothing else, can present and explain.

Thus after four centuries we find men of world-wide reputation attesting to the fundamental veracity of astrology. But they are no longer mathematicians or astronomers, but students of the human soul.

Those of us who love astrology ought to feel profoundly thankful that we live in a time when the long battle is beginning to draw to a victorious close, and in our thankfulness we should bear in mind those whose fidelity in less happy times made our present position possible.

A NORTH COUNTRY ASTROLOGER

WE have pleasure in reproducing below the natus of Mr. C. E. Mitchell, together with a short review of his life and work from his own pen.

His skill in prognosis appears to be well shown by

Jupiter in Gemini in the 9th as well as by the favourable contact between the Moon and Uranus. Taurus-Libra seems to be a rather common astrological combination.
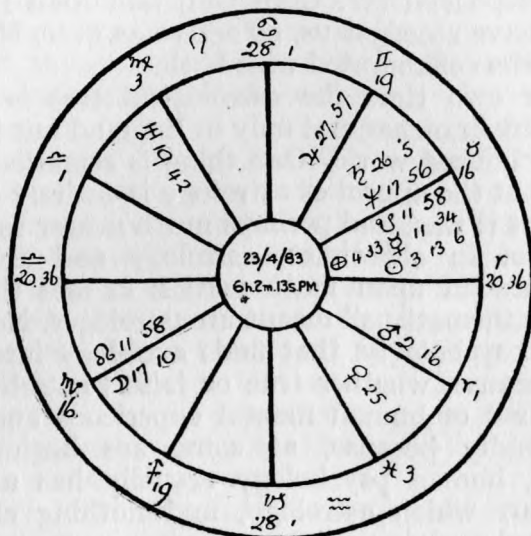
PLACIDIAN CUSPS.

I am 51 years of age and a bachelor; the opposition of Moon to Saturn and Neptune has delayed marriage through home responsibilities (see Saturn, ruler of 4th). I was originally intended for the law (Jupiter in the 9th), but unfortunately my parents decided to put me to electrical engineering, which was a great error as I have no inclination for this work, the result being that I soon gave it up and went into advertising and billposting and cinema work. This was more in keeping with the horoscope, as Cancer, on the 10th, brought me into contact with crowds and, with Venus in 5th, sextile Saturn and conjunction Mars, this work was very successful for a time, but in the 32nd year the Moon by direction reached the opposition of M.C., which brought about a failure in business. I then took up munition work in connection with the war, afterwards going back into the billposting business as

inspector for a London firm, from which I resigned to manufacture a patent called the "Deskettee," a small office appliance, and did well for a time, until Mars by direction formed the conjunction of my Sun in the 7th, when the partnership into which I had entered was dissolved through a dispute. It will be noted that Sun conjunction Fortuna in the 7th signifies that partners would be better placed financially than myself; this has proved quite correct in all my partnerships. In my 47th year the Moon was transiting my M.C. by direction and Sun was conjunction Mercury. This combination assisted me very much as I have still continued in the business then started and with the Sun par. Jupiter now operative and the coming of the Sun to the conjunction of radical Jupiter makes things more prosperous. At the present time progressed M.C. is trine radical Neptune and trine Moon radical. The conjunction of the progressed M.C. to radical Uranus seems to affect the mother's health more than business. The progressed ascendant will be trine radical Venus in December this year, though the Sun is coming to a square of radical Venus in about two years. My mother is verging on to her 90th year and the only aspect which I think will effect her will be the Sun square Venus shortly.

My father died when my Sun formed the conjunction with Saturn in the 8th (see Saturn, ruler of 4th—father) in my 24th year.

During the war I accepted the post of manager of a large cinema in Halifax, but this I was obliged to vacate owing to my services being required on war work. I mention this to show that Venus in the 5th in Pisces suggested theatre work, and I was happy in it.

My Saturn and Neptune show benefit by death and this has since come about through a legacy coming to me in 1931 in an unexpected manner, though I had previously foretold in the *Halifax Courier* in 1928 that within three years I should inherit through a death; and this materialised within the time stated. My Moon at the time had reached by major motion the

trine of radical Sun and Fortuna, and Jupiter had formed the exact quintile to Uranus in the 11th, the legacy coming from a friend whom I had never seen but with whom I had corresponded.

If I could have had my choice of profession, I would have taken up the law or church work, which is strongly shown by Jupiter in the 9th and in which I should have been successful as Jupiter is now conjoined to the radical M.C. Cancer. My interest in astrology is shown by the Moon's sextile to Uranus.

For the past twelve years I have sent forecasts to the Halifax daily paper, the *Courier*, of coming events; and these have been very successful and looked forward to by the readers, and in this way I claim to have made a good number of people take up the study of the science who would not have done so, but for the forecasts.   C. E. MITCHELL.

QUINTUPLETS

THE *Sunday Express* of June 17th has an article on the quintuplets born to a French-Canadian farmer and his wife on May 28, 1934, at Callender, on the Canadian frontier.

The mother, aged 24 (who already had six children), was expecting her seventh child at 4 a.m. With her were her aunt, husband, and a midwife. Suddenly they thought a doctor should be called. When he arrived one child was already born, and all five were born within half an hour. They were all girls, and became mixed up, so that no one could tell the order of precedence, nor which was born first.

After some trouble, one nearly dying, and then all contracting jaundice, they recovered. They were put in an incubator, and are progressing well. Never before have quintuplets lived five days.

Birth was probably soon after 4 a.m., with the ☉ rising in ♊ applying to the square of ♆ in 5th house. The ruler ☿ also rises in ♊, very well aspected.

                                        M. MATTHEWS.

NATIONAL ASTROLOGY

By Mrs. J. Norman Rhodes

THE course of national affairs for the next three months will be of a conflicting character, though there is some reason for hope in Europe, partly due to the Eastern pact of mutual assistance which was discussed at a favourable time (July 8th to July 14th), when ♄ in ♒ 27° was in trine to ♂ ♊ 27°, and ♀ ♊ 14° was in trine to ♃ ♎ 14°. At the same time there are many signs of confusion, disruption, and strife, causing great anxiety to those in control, whether destined to be actually drawn into the conflict or no. The critical dates will be given as this article proceeds.

The two occurrences which have caused most perturbation in men's minds have been the events of June 30th, when in Germany Herr Hitler, hearing of a plot to undermine his standing and authority, assumed full control for twenty-four hours, causing many leaders of Nazi groups to be shot without a trial; and the Austrian tragedy.

At the Summer Solstice ♂ in ♊ was in the 12th house at Berlin, in square to ♆ in ♍. Intrigues, plots, strikes, and confusion usually follow this aspect. The position of the planets were almost the same for Austria. Later on, July 25th, when Dr. Dollfuss was brutally murdered by a Nazi ex-soldier during a plot arranged to overthrow the Chancellor and his government, we have the ☉ in ♌ 1.50 in close square to ♅ ♉ 1.24.

The eclipse of the ☽ at midday on July 26th enforced this aspect, as both ☉ and ☽ were then □ ♅. These three bodies were only 3° from the square of Dr. Dollfuss's radical ♅ in ♏, while at the same time ♄ ♒ 26° was exactly opposed to his ruler ♀ ♌ 26°. ♀ was ruler of his 8th house.

♃, by transit, which had preserved his life earlier, was □ ☽ ♑ and opposing his radical ♃. On this occasion also his progressed ☽, by secondary aspect, had progressed to ♎ and was exactly opposed to his ♃ r. progressed in 7th house.

In every way the preserving element was lacking. Otherwise there are very few serious adverse aspects to account for the tragedy. Transits and the eclipse are the most eloquent factors.[1]

Had he lived he and Austria would have enjoyed more liberty of action, as his Point of Life was just leaving the sign on his 12th house, namely ♍.

On all sides he is acclaimed as peace-loving and courageous; both characteristics are shown plainly in the map, with ♎ rising containing ☉, ☿, and ♄, all well aspected, his ruler ♀ in ♌, while ♂ in ♒ had no less than 4 trines from air signs.

It is said he never sought conflict, and when bloodshed was caused it was because his hand was forced.

He was referred to as lovable, clear-sighted, fair, and unselfish, with energy and perseverance. The date of birth is October 4, 1892, about 5.50 a.m., Tilxing, Austria.

The eclipse of the ☉ (August 10th, 8.45 a.m.), in ♌ 17° falls in the 11th house at London and Paris. This will cause much delay in getting measures passed; especially will there be much wordy excitement over the new air programme in London. Many obstacles will have to be overcome before any agreement is possible. ☿, the ruler of the map, is in ♌ 1.23 and in close square to ♅ ♉ 1.27 in the 8th house, while ♂, ♀, and Pluto are in the 10th house in square to ♃ in the 2nd. Finances will be a stumbling-block in debates and will cause embarrassment to the government.

Three planets being in ♋ will cause destruction and fires to house property and wasteful expenditure over the housing scheme.

The ☉ and ☽ are 8° from ☍ ♄ and applying; there is likelihood of the death of a prominent member or members of Parliament during the winter months. Fires and drought will continue, apart from thunderstorms. In France the ♌ eclipse is still more ominous. Already there has been a crisis in the national government, brought about by matters dealing with the Stavisky scandal.

[1] ♄ p. was also ☌ ascendant r.

Fortunately the wisdom and tact of M. Doumergue once more held the government together.

In October, when the deputies reassemble, the chances of concord are not so promising, as ♂ in ♌ 21° opposes ♄ ♒ 21°, a very strident aspect, especially for countries ruled by ♌, such as France and Italy. Before that date, at the end of September, ♂ reaches ♌ 17°, and passes over the eclipse degree.

Much weight is given by "Sepharial" to this position of ♂, especially if at such time men's minds are exercised in strife, dissension, and discord. The excitation generally causes the discord to be more active.

Thus the end of September and early October will be a danger-period for Europe, wherein France, Italy, and Austria will be affected.

In Germany the critical period will be felt round about August 10th and later on August 20th, as ♂ is then conjoined with Pluto in ♋ 24°.

As ♋ rules Germany, this aspect will be an important one, as it involves the leaders of that country, and I suggest that the previous action of Herr Hitler, combined with an already disillusioned people, will bring about a new situation wherein Herr Hitler will not be leader, or at any rate not sole dictator.

The difference between promises and performance is very apparent, and the position of the people of Germany this winter will not be an enviable one, as much misery and food shortage is expected.

Herr von Papen's speech at Marburg on June 18th was a forerunner of a movement to strengthen the forces not in agreement with Herr Hitler's ideals and ideas.

No doubt Herr von Papen owes his life and escape from the June 30th raid to his friendship with President von Hindenburg and also to a rising ♃ in sextile to ☽ and in trine to ☉ (but opposing ♅). The latter aspect shows his position to be precarious. The offer of the German minister to Austria will be of a doubtful character, even if accepted. The date of his birth is October 29, 1879, about 3 p.m., lat. 52 N., long. 9 E.

As suggested in the last Quarterly, big financial

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As suggested in the last Quarterly, big financial

transactions would be in evidence soon after the passing of ♅ into ♉.

Close upon this movement the token payment from Great Britain (June 15th) to America was due.

For the first time the British Government refused to send even that acknowledgment of the debt. From now onwards the chief interest will be concentrated upon a readjustment of the whole debt problem.

Soon after Germany announced that she would be unable to pay interest on the Young and Dawes loans. After a severe threat from Britain that the money would be collected in other ways less palatable, a meeting in London was arranged between financial experts of both nations.

An agreement was arrived at to last six months.

The Drought.—This condition all over the world is so phenomenal that many people interested in causes are attempting to find one to fit the persistent lack of rain.

A study of eclipses for a few years will help to elucidate the problem, for it is known by astrologers who have studied these natural movements of the heavens that—as stated by Alan Leo in the handbook *Mundane Astrology*—when eclipses fall in fiery signs, such as last year and again this year in Leo, a time of drought usually follows.

Whereas the airy signs produce high winds, cyclones, etc., and the eclipse last February fell in ♒ and so fulfilled this second condition, as cyclones were experienced at that time in California and on the whole western seaboard, doing much damage to shipping and coastal property. Also the high winds are an added evil to the parched lands in the Middle West (U.S.A.).

Then 1921, which has often been compared with 1933 and 1934, was also a drought year.

An eclipse fell in ♈ 18° and at the end of the following six months in ♎, so again the rule applies.

Another factor seems apparent in 1921, and also 1933–34, in that ♅, ♄, ♃, and ♂ are frequently in aspect, all being dry bodies, while ♀ and ♆ aspects are less common at the lunations and eclipses.

♃ goes into ♏ in September and that will be one sign of more rain.

Next year is more problematical, as there are no less than five eclipses of the ☉, and two of the ☽; and as one of the eclipses of the ☉ occurs in ♋ 8° as well as one in ♌ 6°, it would seem that next year will be less dry all through, but rather unsettled, due to the constant disturbance caused by the ⊕, ☉, and ☽ being so often in line, for eclipses usually disturb the weather conditions.

The year the total eclipse of the Sun was visible in England, 1927, this falling in ♋ 6°, was one of the wettest and coldest for many a year, as hardly a day passed without rain, after about July 8th or 9th, until well into the autumn.

(Written July 30th)

THE WHIRLIGIG OF TIME

By GEORGE H. BAILEY.

A Lecture before the Astrological Lodge

MY present talk must be regarded as a continuation of my two earlier papers on "The Foundations of the Horoscope" and "The Moving Finger Writes," in both of which we were brought up against the problem of time. To attack that problem, I suggest we should examine the ways in which time manifests itself in the horoscope, as differentiated from its manifestations in the world of the senses.

It is my opinion that the easiest and most commonsensical way of dealing with any problem concerning the basic factors of astrology is to treat it as naturally as possible, and when I say that I mean that we should regard the horoscope as an expression or a picture of something which actually exists in nature, so that when in doubt over any knotty point we should turn to the heavens as a guide, picturing the larger edition of the horoscope as it actually and really

is in space and time rather than poring over a flat piece of paper on which we can only draw a conventional and quite unrealistic diagram, which at best can only give us a two-dimensional and highly distorted view of the horoscope. Let us then get back to nature, and attempt to solve our problems from a natural point of view.

In my last paper—the one on "The Foundations of the Horoscope"—I endeavoured to show how we should regard the horoscope as a spherical model of the solar system, the circular diagram we use to show the twelve houses of the horoscope being in effect a cross section through the mundane sphere, which actually consists of twelve equal divisions like the sections of an orange, these divisions forming the houses.

The basis of the twelvefold division is, of course, the horizon, and by regarding the sensible horizon when out of doors we can form a pretty good idea of the foundational framework of the horoscope, for, by watching the Sun rise or set at different times of the year, it becomes apparent that it only appears on the horizon in the exact east or exact west at two periods —the March and September equinoxes—between which the points of rising and setting seem to move gradually round the horizon between the limits defined by their positions at Midsummer and Christmas. Then, too, as we know that wherever the Sun may be seen in the heavens, there it is occupying a certain degree of the ecliptic, it becomes an easy matter to watch the arc followed by that degree from its rising to its setting.

Simple observations such as these show us that, between the limits of the first degrees of Cancer and Capricorn, the different degrees rise, culminate, and set in arcs parallel to each other, that of Cancer rising from the horizon a long way round in the north-east, swinging high up in the sky to eventually set a long way in the north-west, while Capricorn remains in the sky but a short time, rising in the south-east, culminating at so low an elevation as only 15° above the southern horizon at London, and setting in the south-west.

This goes to show that the ascendant, or cusp of the

first house, and the descendant, or cusp of the 7th, together form part of the great circle of the horizon, while, in a similar way, the different heights of the various degrees at noon show us that the meridian, or cusp of the 10th and 4th houses, forms another great circle intersecting the horizontal circle at right angles at the southern and northern points, passing directly overhead and underneath. The intersection of these two great circles forms the four main quadrants of the globe or sphere we call the horoscope, four *equal* divisions which are each subdivided into three further equal parts, to form the houses of the Campanian system.

I must apologise for repeating my last paper in this way, but it is most essential that we should all be quite clear as to what a horoscope really looks like in the heavens, and how it should be regarded in miniature. It simply consists of the fixed mundane sphere of twelve equal sections we call houses, round or over which revolves another sphere of twelve equal divisions we call the zodiac. The line or circle of rotation of this outer sphere is, of course, parallel to all the arcs of the rising and setting degrees I mentioned just now, and runs from the exact eastern point on the horizon to the point due west.

This plane of rotation is the celestial equator, an extension in the heavens of the terrestrial equator, and the rotary motion takes place round the poles, or extensions to the axis of the earth.

The fact that the zodiacal sphere is twisted or slewed round, as it were, at an angle to the circle of rotation need not concern us just now, as it only complicates matters, and it is enough to know that this condition is the cause of the phenomenon of the varying extent of the arcs swept by the different degrees of the ecliptic when moving from the horizon to the meridian, which also distributes the zodiacal signs through the houses in such a peculiar way.

It is not my intention to put forward arguments in favour of any one system of house division, however, but instead I want you to get an idea of the *rotation* of the horoscope into your minds. As I said just now,

the great circle or plane of rotation passes from the
east to the west, sweeping across the heavens in an arc
which, here at London, has only an elevation of $38\frac{1}{2}°$.
Another way in which to regard it is to picture the
heavens revolving about the Pole Star, at a point on
the meridian overhead, about $51\frac{1}{2}°$ above the northern
horizon (at London). If you watch the stars at night,
looking northwards, it is easy to see how they all appear
to rotate about that point in arcs parallel to the
equatorial circle of rotation.

Why is this question of rotation so important? The
answer lies in that sequence of perceptions we know as
time, a thing of which we should be completely unaware
were it not for the fact of motion in space. The Earth's
rotation, or, as it appears to us, the rotation of the
heavens from horizon to horizon, marks off for us
certain periods in time which, in the world of affairs,
we know as days, and, in the horoscope, to another
scale, we know as years of 365 days.

I dare say everyone here is familiar with the usual
method of progressing a horoscope. Each day after
birth is taken as the counterpart of the equivalent year
of life, and all aspects formed between the luminaries
and planets on any particular day are found to indicate
events in the corresponding year, the nature of these
events also bearing a relation to the qualities and
natures of the planets concerned. This fact is so easily
verifiable and is so generally accepted by astrologers
that I need not stress it further, and, for the moment,
I will also pass over the question as to why one day of
the progressed horoscope should correspond to one year
in the life, asking you instead to consider the extent of
time that makes up a day.

At first sight that seems quite a simple matter, for
is not a day the period which elapses from noon to
noon? Suppose it is just that period, what then is noon?
How is that particular point of reference determined?
Shall we say that a day consists of exactly twenty-
four hours, that is, it lasts from 12 o'clock at noon of
one day until 12 o'clock at noon of the next? That
does not really fix the noon point, however, so perhaps

someone will say that noon is the point of time when the Sun crosses the meridian; that is, when it is due south. This does not always happen at 12 o'clock, however, for although we make our clocks keep an even and regular time, the Sun does not cross the meridian from day to day at regular intervals. At the beginning of November, for instance, the Sun is on the meridian at about 16 minutes to 12, this discrepancy dwindling away to nothing by the end of December, when it changes over to the other side, until at the middle of February the Sun does not cross the meridian until about 14 minutes past 12 o'clock, so that during that period of the year we get about a quarter of an hour's "summer-time" daily without knowing it!

The variation between clock time and Sun time is due to the eccentricity of the Earth's orbit, for at a certain period of the year the Earth is moving much faster round the Sun than at other periods, although it rotates about its own axis at a constant speed. Those accustomed to the use of the ephemeris will have noticed that the apparent daily motion of the Sun is as much as $1° 1' 10''$ when in Capricorn and only $57' 10''$ when in Cancer, and as from day to day, from noon to noon, the earth turns round once on its axis plus a small increment to allow for the Sun's apparent daily motion, it will easily be seen how this discrepancy in time arises.

If we take the period from 12 o'clock at noon on one day to 12 o'clock at noon on the next, we are dealing with a constant interval of time measured out for us by the clock, but if we take the interval which elapses between the times when the Sun crosses the meridian on two successive days we are dealing with an interval of time which varies from day to day. The latter interval is termed the Solar Day, and the former, which is based on the average length of all the solar days in a year, is called the Mean Solar Day, a convenient standard by which to regulate our affairs, for we cannot make our clocks follow the natural variations of time, and we therefore allow them to keep a standard time which is uniform and regular.

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There is yet another kind of day to consider, however. This is the Sidereal Day, which is based on the Earth's rotation, the time taken for the Earth to revolve once on its axis, as observed by reference to the fixed stars. This rotation is always at a constant speed, and it follows, therefore, that all sidereal days are of the same length—actually 3 minutes 56½ seconds shorter than the mean solar day as measured by the clock, so that the mean solar day gains that amount daily, as can be seen from the ephemeris.

The sidereal day may be regarded in another way, too. If we consider that plane of rotation I mentioned just now, the equatorial circle, it becomes apparent that one revolution of that circle makes up one sidereal day, so that if we divide up the equatorial circle into equal parts, we are also dividing up the sidereal day into similar equal parts, although expressed in time. For example 15° is 1/24th of the circle, and corresponds to one sidereal hour. The one is measured in right ascension, and the other in sidereal time.

In passing, I hope no one will allow himself or herself to be mystified by the term "right ascension," for it is nothing but a term used in the measurement of arc, or time, along the equatorial circle, and, as a point of reference, the intersection of the ecliptic with the equatorial circle is taken as the starting-point, that is the beginning of Aries. 90° further round (or 6 hours) is the beginning of Cancer, which therefore corresponds to 90° of right ascension; 180° round (or twelve hours) brings us to the beginning of Libra, and 270° (or eighteen hours) to the beginning of Capricorn. Owing to the tilting of the ecliptic in relation to the equator, however, the other zodiacal signs do not form equal divisions in right ascension, but that is a matter we need not consider just now, so long as we remember that any degree of the ecliptic can be expressed either as a degree of right ascension, or as so many hours, minutes, and seconds in sidereal time.

Now then, to go back to the question of the length of day: what day do we use when progressing a horoscope? I suppose one of the most common ways

of progressing a horoscope is to calculate a map for the same time as that of birth, but for the day corresponding to the particular year of life. For instance, a person thirty years of age who was born at 6 p.m. would base his current directions on a map calculated for 6 p.m. on the 30th day after that on which he was born. A variant of this method is to determine the date corresponding to noon (i.e. for a birth at 6 p.m., three months before the birthday, or three months after for a birth at 6 a.m.), and then to read off the noon positions of the progressed planets from the ephemeris, which obviates calculating the planetary places.

What reasons have we for progressing a horoscope in this way? It is clear we are basing our progressions on an average day—the mean solar day—which is nothing more nor less than a compromise to suit the mechanical limitations of our chronometers, and bears no relation whatever to any succession of natural events.

If I may digress for a moment, I would like to stress once more the importance of regarding the horoscope as an expression of natural laws operating in the universe in which we exist. All we know of life as manifested in that universe is contained within our own consciousness, and everything we contact impinges upon that consciousness through the doorways of our physical senses. Each one of us dwells at the centre of the universe of which we are aware, and to appreciate the significance of the horoscope to the full, we *must* look upon it as it appears in the heavens from our own centre of consciousness. From that standpoint I developed my last lecture, on "The Foundations of the Horoscope," which endeavoured to establish the importance of a *natural spherical horoscope* of three dimensions, instead of an artificially-flattened framework of house-cusps and signs which is all that can be shown on the usual map form. Let us try to conceive what our horoscopes actually look like in the heavens around us: let us put our astrology on a natural basis.

A three-dimensional horoscope, then, corresponds most nearly to nature, but we must not forget its

relation to a further dimension, that of time, and similarly that dimension must be regarded in the light of natural laws.

Applying this to the problem of progressing the horoscope on the basis of one day one year, such a consideration absolutely denies the validity of measuring our directions by the standard of the mean solar day, for, as we have seen, the mean solar day is but a convention, a clock measurement and nothing more. It may, of course, be argued that it has been used for many years by astrologers all over the world, and certainly yields results, so that there *must* be something in it, but in answer to that it is only necessary to point out that we are entitled to expect *some* results if we work on averages.

On the other hand, it may be said that as the sidereal day is an even and regular measurement, being based on the constant speed of rotation of the earth, and so founded on natural laws, we are quite justified in using the even and regular measurement of the mean solar day. Not so, however, for while there may be good and sufficient reasons for using the sidereal day, there are no good reasons for adding to it an even increment of 3 minutes 56½ seconds daily.

Yet *something* must be added to the sidereal day if we are to progress the angles of the horoscope in this system of directions, for as it is the exact measure of one revolution of the Earth, the Midheaven will make no advance as the years go by. If, for instance, the tenth degree of Leo is on the M.C. at birth, one exact revolution will bring the same degree back to the M.C. again on the next birthday, although, of course, the luminaries and planets will have moved during the period, and so formed directions amongst themselves.

If we assume that the angles need not necessarily be progressed, and that the framework of the horoscope may remain stationary, we are then working on the scale of one sidereal day to the year, and as the sidereal day is shorter than the mean solar day by 3 minutes 56½ seconds, we must subtract that amount from the birth-time for each succeeding year of life.

For example, when working with a birth-time of 6 p.m. with, say, the tenth degree of Leo on the M.C., sixty days later (which corresponds to the 60th birthday) the positions of the planets would need to be calculated 3 hours $56\frac{1}{2}$ minutes earlier, that is at $3\frac{1}{2}$ minutes past 2 o'clock in the afternoon, when the tenth degree of Leo would again be on the meridian.[1]

It will be seen from this that even so small an amount as 3 minutes $56\frac{1}{2}$ seconds will make a considerable difference in the timing of directions as one grows older—actually about 2 months in the case just mentioned. This difference can easily be allowed for when putting it to a practical test, as it causes directions to fall one day later for each year of life than would be the case in ordinary progressions by the mean solar day, or clock time. That is to say, if by the latter system a direction of Moon square Mars falls on the 30th birthday, progressing by the sidereal day will make it thirty days later. This is an easy way of testing the matter, and I ask you all to try it, although I shall have more to say about this later on.

It may be said, of course, that as this method does not progress the angles of the map, that fact alone is sufficient to condemn it, for no matter what system of directing we adopt, it should embody some sort of progressive motion for the angles of the map, not only in relation to the radical places of the luminaries and planets but also in relation to their progressed positions, on a sound and *natural* basis.

This is where I was unfortunately led astray when first preparing this paper, and therefore I think that before going farther we should first examine some of the various methods that have been and are being used for progressing the angles. The great majority of them apply their measures to the M.C., leaving the ascendant to take care of itself by following suit according to its oblique ascension.

Now the measure we have just been considering, that of one mean solar day of twenty-four hours by the clock

[1] This ignores the usual slight correction due to the difference between sidereal time and clock time.

to one year of life, gives, as we have seen, an even in-
crement of 3 minutes 56½ seconds in sidereal time, which,
as I mentioned just now, can be converted into right
ascension, and *actually is a mean progression of* 59′ 8″
of right ascension per annum! I wonder how many of
you, when working out your so-called "secondary"
directions, realised that all your figures were based on
the division of the equatorial circle of rotation into
365 equal parts? Being in right ascension it gives a
slightly different value in the signs as longitude,
which explains why the M.C. does not progress at a
perfectly regular rate when using the "secondary"
method; but, as I said before, this division or increment
has no parallel in nature, and therefore cannot be
adopted.

A measure much used by the exponents of primary
directions is that of one degree of right ascension per
annum, but again such an increment has no parallel in
nature, and on that account may be abandoned, as also
may the increment of one degree of longitude per year,
that is, as measured in the zodiacal signs. These two
measures, being based upon 1/360th part of the circle
of 360°, may be termed "symbolic" or, if you like,
"ideal," and while they *may* be of supreme significance
in the heavenly worlds of transcendental reality, they
are of no earthly use to anyone down here, who is
subject to the workings of the natural laws which keep
our world together.

Another directional measure is 59′ 8″ of longitude
per annum, measured in the signs, and I must confess
to having used this myself for several years. It is, of
course, the circle of 360° divided into 365 equal parts
and, being but a mean or average increment, must go
the way of the "secondary" progression of 59′ 8″ of
right ascension.

There is yet another measure which, although quite
an old one, seems to have come to the front lately in
certain quarters, and it is certainly in some ways a
much more natural one than the others mentioned
above. It consists of adding to the right ascension of
the M.C. the amount of right ascension through which

the Sun moves per day, and this, converted into longitude in the signs, gives the movement forward. As the Sun's daily motion is not a constant one, the M.C. accordingly advances at a varying rate. The amount of right ascension corresponding to one degree of longitude varies considerably, however, being only about 55' at the beginning of Aries and Libra, and as much as $1°$ $5\frac{1}{2}'$ at the beginning of Cancer and Capricorn. If, therefore, a person has the Sun in Capricorn with Aries or Libra on the M.C., it will be found that owing to the Sun's large daily motion when in Capricorn (amounting to about $1°$ $1'$ $10''$) the amount of R.A. to be added to the Midheaven may be as much as $1°$ $7'$, which, converted into longitude in Aries or Libra, gives an annual motion of $1°$ $13'$. This means to say that anyone subject to a combination of this kind is actually progressing the M.C. at a rate of about 24 per cent in advance of the average. Conversely, a person with the Sun in Libra, and with Cancer or Capricorn on the M.C., will find his or her Midheaven advancing at the slow rate of about 49' per annum, or about 17 per cent below the average.

Now, this is a big difference, and it might be expected that that fact alone would be sufficient to demonstrate whether there is any truth in this method of progression —provided it has been given a fair trial—and, as will be seen presently, it has some claims to a natural basis when viewed in a certain light. Some of you may have already experimented with it, and have therefore formed your own conclusions as to whether it is a valid means of progression or not.

If it is *not*, in what direction shall we turn to find a suitable measure? We know that we must be somewhere near the mark with all those we have been considering, for they have all been used by someone or other, and have all been advocated from time to time. They cannot *all* be correct, however, and it is simply the fact that they are based on averages that enables them to make some sort of show on occasion. As, however, we have not yet determined the definite length of day which should be used in the

"day for a year" system, perhaps if we can locate the natural basis of that system we shall draw nearer the solution of the problem.

(To be continued)

AUTUMN WEATHER (GREAT BRITAIN)

By L. PROTHEROE SMITH

THE quarterly figure in September indicates relief at last from the prolonged drought. Pisces rises, and a close conjunction of Venus and Neptune falls in semi-square and sesquiquadrate to the opposition of Jupiter–Uranus across the horizon angles. These positions foreshadow considerable rainfall during the autumn, and a good deal of stormy weather as well. The Sun is setting in semisquare to Mars, and the Moon is rising in semisquare to Saturn; each of these aspects being exact. But Mars and Saturn are both cadent, and will give fine intervals without preventing the season as a whole from being a rainy one. November in particular will be a very wet month, with copious rains.

Temperature in general is likely to be above the average, with only occasional brief intervals of cold. There will be one or two spells of decidedly mild weather for the time of year, in fact.

September (23rd–30th).—♀ ⊡ ♅ is exact at the moment of ingress, and some rain will probably occur in various districts, perhaps accompanied by thunder locally.

Subsequently there should be a day or two of mainly fair weather about the 24th–25th (☉ ∠ ♂, ☿ △ ♄).

From about the 26th onwards, unsettled conditions are likely to prevail, and at the end of the month the weather will be windy also (☿ ☌ ♃, ∠ ♆, ☍ ♅). Fine, sunny intervals are probable, however, alternating with rain; and temperature should be mild.

October.—Unsettled and often disturbed conditions are likely to predominate during October. Fair periods should occur from time to time; but rainfall will be

frequent, and the total amounts are likely to exceed the average. Strong winds will probably be experienced on numerous occasions. Conditions should be mostly mild, giving a mean temperature above normal.

During the first half of the month Jupiter is opposed to Uranus in semisquare to Neptune, so that unsettled and frequently stormy conditions are probable, although with some fine intervals. Temperature is likely to be somewhat changeable, but for the most part rather above the normal level for the season.

Mars in trine to Uranus and sextile Jupiter should give a period of mainly fair and probably mild weather between about the 17th and 22nd. But a full Moon on the latter date, with Sun opposed to Uranus and semisquare Neptune, indicates unsettled and rather stormy conditions, with moderate temperatures.

Latterly the Sun arrives at conjunction of Jupiter, with the heliocentric Mars in square, Venus meanwhile being opposed to Uranus and semisquare Neptune. Unsettled and stormy weather, but with fine intervals, is therefore likely in the last week of the month, temperature becoming very mild and much above the normal for the end of October.

November.—November will be very wet, with frequent heavy rain; and conditions will at times be stormy. There will be a spell of unseasonable warmth in the first fortnight and, apart from a short period of colder weather early in the second half, the month will be generally mild.

The period from the 2nd to the 11th is marked by conjunctions of the Sun, Mercury, Venus, and Jupiter in Scorpio, and of Mars and Neptune in Virgo, the latter pair being virtually linked to the former group by sextile aspects. During the first half of the month, in consequence, decidedly unsettled weather will prevail, and considerable rainfall is probable in the west and north especially. Fresh or strong winds are likely at intervals. The weather will be very mild, and some exceedingly high temperatures for November will occur, both the day and night readings being conspicuous in this respect.

During the third week the weather will again be mostly unsettled, the Sun attaining exact conjunction with Venus. Temperature will fall about the middle of the month and become substantially lower than before, there being a possibility of sleet or snow in the far north about the 15th and succeeding few days (☉ ♀ □ ♄).

Mercury returns to conjunction of Jupiter on the 21st, followed by the sextile of Neptune on the 25th and, later still, the Sun and Venus pass in trine to the Moon's place at ingress. Further rain is therefore likely in the latter part of the month, although with some fair intervals, temperature being mainly mild.

December (1st–22nd).—Mild weather is again probable, with only momentary interruptions, during the first three weeks of December, Jupiter's approach to the sextile of Neptune being the principal consideration. Unsettled conditions are likely to be maintained for the most part, but there will be less rain than previously, and very heavy falls should be confined as a rule to the west and north.

At the beginning of the month there will be a brief interval of cold, dry weather, with sharp frosts (☿ □ ♄), but this should give way to a spell of mild and unsettled conditions, with fair periods, between about the 3rd and 8th (♀ □ ♆, ☉ □ ♆, ☿ ✳ ♂, ♂ ∠ ♃).

A fall of temperature is probable about the 9th–10th, perhaps leading to snow in the north (♀ ✳ ♄). On the 11th, however, Mars transits the ingress point, and temperature will quickly rise above normal again, the weather being mild henceforth until the middle of the month. Conditions will tend to be mostly rather unsettled, despite fine periods, and about the 15th windy also (☿ □ ♆).

Mild unsettled weather is likely to predominate again during the next few days, especially about the 18th–19th, rain or drizzle occurring in most districts, but particularly in the west and north (♀ max. S. Dec., □ ♂, ♃ ✳ ♆).

From the 20th to 22nd fine and dry conditions should prevail, and the weather will become colder (☉ △ ♅, ☿ ✳ ♄, ♂ equator).

LETTERS TO THE EDITOR

HOUSE DIVISION

From GEORGE H. BAILEY.

Permit me to assure Mr. S. L. Macbean that we Campanians do *not* consider the prime vertical of such importance as he seems to imagine. The fact that it happens to be divided into twelve equal parts is merely a matter of interest, and nothing more, for the "neat division" simply occurs due to the position of the prime vertical in relation to the mundane sphere. What we *do* consider of prime importance is the equal division of the four main (and equal) *quadrants* of the sphere resulting from the intersection of the great circular planes of the horizon and meridian. This gives us twelve equal mundane houses exactly corresponding to the signs forming the twelve equal divisions of the zodiacal sphere.

If Mr. Macbean really considers the ecliptic to be *the* "vital plane of reference," why doesn't he adopt the Porphyrian scheme? Or is he (as we Campanians are) forced to the conviction that the great circles of the horizon and meridian *must* form the cusps of the angles? Porphyry (according to his latter-day disciples) runs his house-cusps to the poles of the equator, so that the major portions of the first and seventh cusps are sometimes above and sometimes below the horizon, and always (in these latitudes) pass through the horizon at a considerable inclination. Did the cusps of Porphyry cut the ecliptic *at right angles* to run to the poles of the zodiac, his system might then be considered worthy of examination, but to set them all askew merely to make them run to the axis of rotation is a proceeding wholly unscientific and opposed to reason.

Let me also assure Mr. Macbean that we Campanians do not hold such queer ideas concerning motion as those expressed by him. Again, the prime vertical does not enter into the question; motion due to the earth's rotation is directly measurable along the equator, in right ascension, while the local motions of the heavenly bodies occur in the planes of their orbits as seen from the earth, both of which may be (and are) referred to the ecliptic for convenience in determining zodiacal aspects, but neither of which are referred to the ecliptic where mundane aspects and positions are concerned.

The semi-arc system does *not* "pay chief attention to the planes of vital import." Admittedly it starts well with the great fixed planes of the horizon and meridian, but it is not long before it devolves into a farcical display of indeterminate cusps which run in sinuous lines from the southernmost horizon to dissolve into a circle of nothingness high up in the northern sky. That appalling hiatus alone is sufficient to condemn the system, apart from its perversions in high latitudes, where the ecliptic degree held by a planet might be above the horizon while the body of the planet is yet below and actually inside the southern circle of nothingness—that is, *in no*

house at all! Such are the heights of absurdity to which Placidus would lead us!

While we are in such high latitudes, it might interest Mr. E. H. Bailey to know that certain signs really do rise in the reverse order there, and that some actually cross the upper meridian twice daily— once on the southern side and once on the northern. This does not cause the Campanian system to "fail utterly," as he seems to think, however—it cannot do, for it is based on a perfect mundane sphere completely encircled in all directions by the *sphere* of the zodiac. Such beatific logicality is not met in any other system of house division.

To return to Mr. Macbean—*of course* the cusp of each (Campanian) house must be regarded as its centre; the importance of the horizontal and meridianal planes is sufficient to establish that fact. Does he consider that a planet one degree above the eastern horizon has no 1st-house influence? Of course he doesn't. Yet he would not say a planet in 29 ♓ has any ♈ influence. He would also agree that a planet in 15 ♈ has more of the influence of that sign than one in 0 ♈. The reason why the cardinal degrees receive prominence lies in the fact that they coincide with the points of maximum and minimum declination—merely that and nothing more! The Campanian cusps form planes of greatest house-intensity, so to speak, the house influence waning equally on either side, exactly as the ♈ influence does on either side of 15 ♈, for example. — ROT

From CYRIL FAGAN.

The Campanus system of house division is unquestionably a perfect *spatial* duodenary division of the heavens. On this score I never have had any doubt. The purity of its mathematics has never been, as far as I am concerned, in question. But—and this is an all important "but"—are we really concerned with *spatial* division at all? Surely our plane of reference is the ecliptic and not the prime vertical. Had our Earth been a well-behaved member of the solar system it would have spun round the Sun at right angles to the Sun's path. That is, the planes of the ecliptic and equator would have been coincident; and to trisect one would be to trisect the other, and *voilà*, our house problem would then never have existed, for our houses would be always co-equal in extent. We should then have the perfect Regiomontanian system of house-division, and the prime vertical would never have intruded. So in considering this question of house division it is essential to envisage conditions as they should have been, as it will afford a clue to the correct system. The Earth is *not* a well-behaved member of our solar system, but gyrates about the Sun at an oblique angle, and it is this that is causing all the bother. Accordingly the planes of the ecliptic and equator do not coincide, so that we have no option but to *proportionately* divide the ecliptic by the great circles that *equally* subdivide the equator. This in effect is the Regiomontanian system. But what has the prime vertical got to do with all this? Absolutely

nothing. It is alien to the subject. Our measurements are made in terms of equatorial degrees and not in the circle of observation.

The common fundamental error of such puerile systems as that of Porphyry, Alcabitius, and Placidus is that they are based on a *trisection* (i.e. division into three *equal* parts) of an unequal arc erroneously deemed to be a quadrant. If, as will be conceded, the great plane of the horizon divides the semi-circles of the ecliptic and all horary arcs (not coincident with the equator) subtended between the Nadir and the Midheaven into two *unequal* divisions, where is the logic or mathematical justification in *trisecting* these unequal divisions? On the face of it the procedure is absurd; and, with all due respect to the hoary authority of the *Sripatpaddhati*, is unworthy of the merest tyro in mathematics. Put briefly: If the whole is not bisected, why trisect the part?

It is only in the systems of Regiomontanus and Campanus that the respective circles of reference, namely, the equator and prime vertical, are truly bisected by the horizon into quadrants which are capable of lawful trisection, and for this reason have mathematical integrity.

If, as Mr. E. H. Bailey would seem to maintain, Leovitius, Johannes Blanchinus, Originus, Andreas Argol, Julius Firmicus, and Schoner seriously advocated the system of Porphyry, which I honestly doubt, then *ipso facto* they could not have been men of more than mediocre intelligence. Certainly their intelligences taken in the aggregate could not come within reach of the immortal mathematical genius of a Kepler, and yet Kepler was a staunch advocate of Regiomontanus. It must, however, be remembered that many of the medieval astrologers were without tables of ascendants and the setting up of an accurate *thema coeli* was indeed a very laborious process, so that for rough purposes the facile method of Porphyry came in useful as a makeshift. In places close to the equator (as, for example, in Southern India) the simple method of Porphyry would be sufficiently accurate for practical purposes, but such uses do not constitute an argument for its validity. Abstruse trigonometrical equations were probably outside the scope of the *Sripatpaddhati*.

The final decision as to the superior merits of the systems of Campanus or Regiomontanus must be one of pure empiricism. We have got to determine which of these two systems yields the most consistent results in practice and in consonance with the traditional interpretation of the houses. I submit that the overwhelming burden of evidence is in favour of Regiomontanus. Let us take as illustration the horoscopes of the Emperor Franz Josef of Austria and his consort, the beautiful Empress Elizabeth. Their horoscopes are authentic, as the birth-times have been taken from official bulletins. The Emperor was born at 8.23 a.m. on August 18, 1830, in Vienna, while the Empress was born at 10.43 a.m. on December 24, 1837, in Munich. According to the system of Regiomontanus, the Emperor would have Saturn in conjunction with the Sun and Moon in the

11th house, while the Empress would have Neptune in the 5th house. The ancients averred that malefics in the 5th and 11th houses presaged misfortune to progeny. In January 1889 the Emperor's Midheaven was directed to the conjunction of his progressed Saturn and the Empress's Midheaven to the opposition of Neptune, and on the 30th of that month their son and heir, the Crown Prince Rudolf of Austria, met a mysterious and tragic death either by murder or suicide. In the system of Campanus, Saturn would be within the limits of the 12th house in the Emperor's map and in the Empress's map Neptune would be in the 6th house. There is no doubt whatever that in these examples the system of Regiomontanus scores heavily. It meets the case and fits the facts, to the detriment of the Campanian method.

Ireland's greatest poet, playwright, and director of the Irish National Theatre, winner of the Nobel Prize and Goethe Plaque for literature, and honoured by the world's leading universities, Senator Dr. W. B. Yeats, was born in Dublin at 10.40 p.m. on June 13, 1865. As the poet and his wife are expert students of astrology and he comes of a family famous in Ireland for their astrological skill, the authenticity of his birth time can be accepted without cavil. According to the system of Regiomontanus, the Sun in Gemini would be in the house having dominion over the theatre and the drama (5th) in conjunction with Uranus and in opposition to Jupiter in the house of preferments, honoraria, and distinction (the 11th), a perfect index of his career and dramatic predilections. But by the system of Campanus the Sun and Uranus would be sequestered in the 6th house and Jupiter in the 12th. For a man so extensively honoured as Dr. Yeats, a cadent Jupiter is an astrological absurdity.

Astrology must indeed have come to a sorry pass if we are forced by the votaries of Campanus to drop the Queen Empress's Jupiter out of an angle, for Queen Victoria's reign was one of the most illustrious in the long history of England, and well in keeping with a culminating Jupiter. Let us be sensible and not twist facts to suit our pet theories. If perforce we must adopt the Campanian method, then house interpretation must be relegated to the realm of exploded superstition.

HELIOCENTRIC POSITIONS

From L. PROTHEROE SMITH.

May I be allowed space to corroborate your editorial on the subject of heliocentric aspects? My own conclusions, the outcome of five years' study, are precisely similar.

It is, of course, the weather which interests me; and it is in this field that I have carried out intensive observations. It quickly became apparent to me that the heliocentric positions had value, but many were the disappointments I encountered in their use. They appeared to be uncertain and capricious factors; not to be

ignored, yet undependable. Carefully sifting the evidence time after time, I have at length discovered that by keeping the geocentric and heliocentric positions apart in the way you advocate, instead of (as hitherto) cross-referring one to the other indiscriminately, the vast majority of difficulties disappear.

The Sun himself, by making simultaneous aspect to a geocentric and heliocentric position, will bring about results equivalent to a mutual aspect between them. But in all other cases it is clear to my mind that the two sets of positions should be treated as distinct and separate, as you suggest. I have been at particular pains to note the aspects of the Moon to heliocentric places, and have continually observed their ineffectiveness.

I cannot detect that the quality of the heliocentric aspects differ appreciably, in regard to the weather, from that of the geocentric. The former are perhaps a little more diffused in their action, and rather less sharply defined. But even this distinction is by no means marked, and it would seem that, for all practical purposes, there is approximate equality.

QUERIES

From "GIEDI."

May I be allowed to submit to you one or two questions which I cannot solve for myself? Namely:—

(1) What is the symbolism of Capricorn having a fish's tail?

(2) In horoscopes of undertakings, e.g. foundation-stone layings, etc., what would be the signs that the undertaking would remain unfinished?

(3) I hope you came to some interesting conclusions in your discussion of the rulership of countries and towns. Surely it is not possible any longer to believe in the attribution of Prussia to Aquarius?

(4) Which do you consider the best of the German astrological periodicals?

[EDITORIAL NOTE: Readers are invited to reply.]

A CASE FOR PRE-NATALISTS

From M. MATTHEWS.

The child's lunar epoch seems to be on June 2, 1932, 3.16½ a.m., G.M.T., though it is before the time of coitus, and would make the birth time three minutes earlier than was recorded. The ascendant of this figure is ♉ 21°, with ☽ ♉ 16.24 ☌ ♂ in ♉ 15.21. At coitus the ascendant is ♏ 15°. Birth ascendant at recorded time is ♏ 16.57.

Sepharial's solar epoch, however, brings the sun to ♏ 16.58½, making the recorded birth time but a few seconds out. This figure occurs on November 10, 1931, at 8.12 a.m., G.M.T. The ascendant is ♏ 21°. The lights are both rising, ☽ in ♏ 22.20 applying to ☌ ☿, and ☉ applying to ✳ ♄. In the birth figure also the first applications of ☽, ☉, are to aspects of ☿ and ♄.

FINANCIAL ASTROLOGY

From HUGH PERCY B. MARTIN.

Please find enclosed P.O. value 2s. 3d. for *Astrology* for the next two issues, viz. June and September, to be sent by post when published.

If you remember, I received a free copy and like the book, but I would like to see a few tips of likely rises on Stock Exchange and shall be glad to hear what you think of the suggestion.

[NOTE BY EDITOR.—The publication of financial advice entails a heavy responsibility; I, for one, would not like to receive letters to the effect that money had been lost through anything with which I am connected. At the same time it is true that astrology can be applied to financial operations, although our knowledge of such things is still very much in its infancy. I will refer to this matter at greater length in the Christmas issue.]

SOME COMMENTS

From M. WARDROPER.

I wish to express my pleasure at reading the extracts from "Simplicius," together with your notes, as it was my intention to write to you on that very subject. When, for instance, does a double trine to Jupiter, as in the case of Aimée Semple McPherson, represent high moral qualities, and when does it mean great social and financial success without the latter? When does Mars square Saturn spell a violent and cruel temper, and when heavy work and grinding poverty? This has always seemed to me one of the most difficult problems in judging, and your article is very helpful in answering these questions.

Horoscope of Amy Johnson.—A correspondent doubts the Gemini ascendant, not without justification. But I should like to point out the following:—

1. Amy achieved her first great success under a transit of Jupiter through Gemini.

2. Neither her expression, nor her appearance, suggest Taurus.

3. Her very strong, rather masculine chin—too much so for Gemini—may be a Pluto feature, as she has him rising; or it may be due to the double trine of Mars and Saturn to her ruler Mercury.

4. This aspect would be sufficient to supply her with the courage and endurance and persistence which Gemini usually lacks.

5. In her husband's chart she is represented by Pluto in Gemini.

"Mongolism" by "Medoc."—One thing that struck me as remarkable about these charts was the absence of planets in 6th in all four of them. I also submit the following features for comparison.

Case 1. ♅ ☌ ☽ ☿.
☿ ♂ ☍ ♆ ☐ asc. (rather wide orb).
♆ ☍ ♃.

Case 2. ♂ (ruler) ☌ ♅ ☐ ☉ ☿.
♆ ☍ ♃.

Case 3. ☿ ☌ ♅ □ ♂ (very close).
☓ □ ♀.

Case 4. ♅ □ M.C. and ascendant.
☓ □ ♂.

In the first three cases the Sun is certainly not well placed as regards house position, but I must confess that I would have failed to discover any traces of serious physical or mental affliction in Case 4. It certainly seems to offer prospect of recovery.

Heredity.—Katharine Brown-Burt's article on this subject was of great interest to me, as I have given a good deal of thought to this matter and some time ago put forward my theories on it in an article entitled, "Heredity versus Astrology?" They were, put briefly, as follows:—

1. Heredity and astrology cannot conflict; heredity must also be subject to planetary laws.

2. We all partake of three kinds of heredity: (*a*) racial, (*b*) national or geographical, (*c*) direct, or family ancestry.

3. Families, nations, races have "lives," so to speak; that is, their fate is governed by planetary cycles, which have their reactions in individual horoscopes.

To illustrate: A negro and a white man with identical horoscopes, both born in the same place and at the same time in the United States, would not, or need not, have the same fate, as their racial and family heredity would not be the same.

On the other hand, their national or geographical heredity would be alike, and they would therefore both be similarly affected by the conditions prevailing in their country, as indicated in the mundane maps for the U.S.A.

It follows, if this is correct, that an unfavourable family heredity may be counteracted by a complete change of national and geographical environment, and vice versa.

This may also account for the fact that intermarriage between certain races produces unfavourable results.

In reply to your correspondent "Nardoo," writing on the subject of sign rulership of Pluto, it may interest him that there is now running in the *Bulletina* (editor, Llewellyn George, Los Angeles), a translation (abridged) of an essay by an Austrian astrologer, Baron Otto von Bressensdorff, in which he claims Aries as Pluto's sign on esoteric grounds, and makes forecasts as to his nature much on the same lines as Mr. A. J. Bush.[1]

Others think that Pluto must be the octave of Earth-Moon (in the order of the planets), and therefore allot him to Cancer.

Again, there are those who reject the idea of octaves altogether, claiming that these are only catchwords.

Personally, I incline to the view that he shares the sign Scorpio

[1] Mr. Cyril Fagan has amassed a very great deal of matter to the same effect.

with Mars, in the same way that Saturn and Uranus both rule Aquarius, and Neptune and Jupiter, Pisces.

King Albert of Belgium's Horoscope.—I note that he had ☽ ☌ PL in ♉, very close. Would this in any way describe the Queen Dowager? It would be interesting to compare her chart with his from this point of view.

MONGOLISM

From "RIGEL."

It is regretted that no reply to Medoc's interesting cases appeared in the last Quarterly, so perhaps a young student may offer his observations.

The times of birth appear to be approximations and this hampers definite conclusions. But the following correlations have been noted in all the cases.

The lord of the M.C. is descendant and occidental and is situate between 25 and 29 degrees of the sign. This may be, and is, considered coincidental only.

The M.C. has a strong aspect with the nodes, a point "Medoc" ignores.

The ascendant is aspected by ♅ and ♂, in Cases 3 and 4, by sharp longitudinal parallel. Except in Case 4, ♃ has a strong aspect also.

The ruler of the 6th aspects the nodes.

The ruler of the sign in which the Moon is posited is in close aspect to PL. In Case 4 this occurs through longitudinal parallel.

The general impression is that the will-power is undermined (PL) and the natives are wilful and very "difficult." The character and morals are sadly weak and in Case 4 there is a fearful struggle between the emotional and the moral. This map offered more difficulty than the other three and it is suggested that the time of birth is erroneous (cusps—Porphyry).

REVIEWS

Nativities of Famous People, issued by MAUDE H. CHAMPION, of the Astrological Research Foundation, Los Angeles, California. Price $1, post paid.

This new little collection of birth charts will be a boon to those students who are disinclined to erect interesting maps from the birth data alone, and the legible diagrams do not occasion the eye-strain which sometimes follows the study of charts which are too small in reproduction.

The manual is intended for either class or individual study, and was prepared in connection with the compiler's own classes. It is

suggested that, for the benefit of those who have no contact with those classes, it would be helpful if, when the collection is reprinted later, the place, date, and time of birth can also be inserted with a reference in each case to the source of the map. This would enable students to conduct their own research work more readily. In the meantime, however, much can be learnt from the hundred nativities here presented.

Why Do the Nations? by H. CADOGAN. Price 2s. 6d. net from A. H. Stockwell, Ltd., 29, Ludgate Hill, E.C.4.

This is not an astrological publication, but a plea for a more rational direction of human affairs. The author suggests that the present accumulation of destructive forces destined for warfare would be better used in world-projects, such as making fertile the Sahara, in imitation of the so-called canals of Mars; the League of Nations to be empowered with an adequate force of war-machines and men to curb unreasonable disputants; the rest of the war paraphernalia to be used for constructive purposes. Whilst probably utopian, it is better to put forward constructive suggestions than allow civilisation to destroy itself.

ALEX. SIM.

Zones of Consciousness, by JULIA SETON, M.D., published by the Rally Publishing Office, 9, Percy Street, London, W.1. Price 1s. 7d. post free.

A 32-page book dealing with the type of astrology and esotericism expounded by the New Thought movement. It is of an elementary character, being practically limited to brief studies of the Sun-position influences. Earth is related to body, water to mind, fire to the emotions, and air to the intuition, of which allocations the second seems open to question. We do not much like the word "strip-map" being used for "horoscope," though in a sense it is expressive. But the work presents a lofty conception of astrology and should interest and help many with its tone of optimism, coming as it does from the pen of an octogenarian teacher whose faith has certainly not faded with the years.