

THE WORK OF THE ASTROLOGICAL LODGE OF LONDON

FORTHCOMING MEETINGS

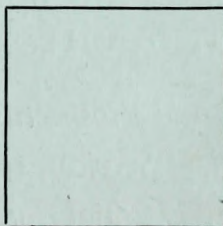
It is intended, circumstances permitting, to continue to hold monthly meetings, at 2.30 p.m. on the *second Saturday of each month*, at 50, Gloucester Place, W.1.

For all particulars of the Work of the Lodge write to the Hon. Secretary, Mrs. Hurren, 49, Twyford Avenue, East Finchley, London, N.2, who will be happy to answer all inquiries.

Hon. Treasurer's address is:—

MRS. A. PARKES,
49, Longdown Lane, N.,
Epsom, Surrey.

A Blue Cross in the space below indicates that, according to our records, your Subscription is now due and should be sent to C. E. O. Carter, 59, Victoria Drive, London, S.W.19.



OF INTEREST TO ALL ASTROLOGERS

ASTROLOGY

THE ASTROLOGERS' QUARTERLY

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

Editor : CHARLES E. O. CARTER

VOLUME 18

JUNE
JULY AUGUST 1944

NUMBER 2

CONTENTS

	Page
EDITORIAL	33
FROM MONTH TO MONTH. <i>By the Editor</i>	35
LECTURE TO ASTROLOGICAL LODGE OF LONDON. <i>By (Mrs.) Margaret E. Hone</i>	40 ✓
"Q 8." <i>By George H. Bailey, F.F.B.A.</i>	48
SOME CHEERFUL WORDS ABOUT DEATH. <i>By Walter Scott, M.A.F.S.A.</i>	52 ✓
JUPITER THE PLANET OF PROGRESS. <i>By the Editor</i>	55 ✓
OBITUARY	64

PRICE ONE SHILLING. ANNUAL SUBSCRIPTION, 4/6 POST FREE

ASTROLOGY

Subscriptions

Single copies are 1s. or 1s. 1½d. post free. The annual subscription is 4s. 6d. post free.

All annual subscriptions should be sent to C. E. O. Carter, 59 Victoria Drive, London, S.W.19, England, and in sending through the post it is advisable to fill in and cross money and postal orders, or use cheques, which should be made payable to C. E. O. Carter.

The issues appear early in March, June, September, and December.

Wholesale Trade

The trade is supplied by Messrs. L. N. Fowler & Co., 5, Corri Avenue, London, N.14 (temporary address).

Correspondence, Advertisements, and Articles for Publication

These should be directed to *Astrology*, 59 Victoria Drive, London, S.W.19, England, and must be to hand by the 1st of the month prior to publication (advertisements by the 10th).

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

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

Professional Work

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

Responsibility

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

The proprietors of *Astrology* are the Astrological Lodge of the Theosophical Society in England.

ASTROLOGY

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

VOLUME EIGHTEEN

JUNE

NUMBER TWO

JULY AUGUST 1944

EDITORIAL

Astro-Meteorology

This is not a subject that can flourish in war-time, but there will be no harm in discussing the weather of some months ago.

Now, the winter and early spring of 1943-44 were remarkable for their dryness, and this may seem strange to those who have noted how prominent Neptune was in the ingresses of the fall and winter of last year, and, indeed, in the spring ingress of this year. A prolonged drought did not break till early in April, when a square of Mars to Neptune brought an abrupt change, as I have often observed to be the case with squares of Mars.

It seems, therefore, that unless we are prepared to say that Neptune has nothing to do with wet weather, which is a difficult proposition, we must agree that ingresses have no great effect upon the weather, which is also a hard saying.

Dryness is usually ascribed to Mars, I believe, and it is possible that the presence of this body in a sign of Mercury (a planet that certainly has much to do with weather) indicated drought; the break came as Mars quitted Gemini for Cancer. On the other hand, Mars was still in Gemini at the spring ingress and was also very close to the midheaven at London, yet, after one or two days of very unusual heat, came rain and moderate temperatures.

I have sometimes thought that possibly Neptune does not so much point to rain, which the ancients attributed to Venus, as to generally mild conditions.

Astrology a Science of Probability

The old adage "the exception proves the rule" is usually misunderstood to mean, absurd though the notion is, that a rule is all the better for having an occasional exception. That, of course, is nonsense. A genuine, and not apparent, exception, once clearly established, destroys a rule as such. Either the alleged exception must be explained away or the rule must be adjusted to include it, or else abandoned.

However, it is very questionable if any astrological "rule" will ever be a rule in this sense.

Let us take a very strong and clear-cut condition, say Mars conjunction Uranus in Gemini on the third cusp. Let us further postulate (to prevent counteraction) that ♄ has no aspects.

Most astrologers would prognosticate from this such things as

1. An explosive temper
2. Trouble with documents and letters
3. Trouble through near relatives
4. Danger on short journeys
5. Respiratory trouble

But would anyone venture to formulate a rule that all five of these conditions—or even any one of them—would *invariably* occur? I doubt it. What we *would*, I believe, unite in affirming is that in such a case the *probability* of these conditions figuring largely in the life would be enormously above the average, though we should be confronted with the difficulty that a case as sharply cut as the above would in practice hardly occur once in a life-time.

What is important in this conception, I think, is that, just as we must not found a rule on two or three positive instances, so we ought not to abandon it entirely because of one exception. For the rule, rightly understood, is never more than one of probability.

Even if we could get two horoscopes of birth that were exactly alike—and there is no reason to suppose that this will not happen—we should only get a *tendency* to a similarity of character and destiny. No one in his senses imagines that there would be identity. There would be a tendency, for example, for them to marry women of the same type; but obviously they could not marry the *same* woman or hold the same job, at any rate at the same time.

Yet some of my correspondents will argue that such-and-such a direction could not have denoted such-and-such an event, because a similar direction did not do so in their case. Such an argument is mistaken in its assumptions. No one has ever pretended that a given direction can only produce one effect, in whatever map it may occur. There will of course be a basic similarity; but this will be so involved in considerations of houses and signs occupied, houses ruled, and other differences in the radices and progressed figures in question, that the outward resemblance will often be slight indeed.

It would doubtless be possible, and in fact valuable, to invent an astrological terminology that would cover the under-

lying conceptions symbolised by each and every astrological contact, so that, if required to delineate, let us say, progressed Sun square Saturn, one could produce a formula that would denote the very heart and kernel of the aspect. The delineator, having stated this formula (which to the layman would probably seem so wide as to be almost useless), could then proceed to try to adapt it to the particular case under consideration.

At the present time delineators sometimes produce a string of apparently disconnected possibilities (such as we have set forth above in regard to Mars, Uranus and the 3rd house) which seem to the uninitiated to be so unlike as to be absurd.

Take for instance the 6th house, said to rule one's servants, work, health and animals, up to but not exceeding the size of an ass. This attribution is probably correct enough, but unless it is introduced by some sort of basic idea, comprising within its significance such diverse things as maids, donkeys and a bilious attack, one is inviting ridicule!

Unfortunately it is questionable whether anyone at present active among us can carry out this work of synthesis. It must await the advent of an astrological genius.

The Progress of the War

In future this will appear as a separate item, under the heading "From Month to Month."

FROM MONTH TO MONTH

By THE EDITOR

The War—Retrospect

Latter Half of February and March

The extremely favourable character of the January eclipse, so far as Russia was concerned, was well borne out. Our hope that her territory (*sc.* up to the pre-1939 frontiers) would be cleared of the enemy by the end of the quarter, bold though it seemed at the time it was written, did not fall very far short of accomplishment. Nor were we wrong in expecting diplomatic rather than military difficulties, these occurring notably with Turkey, the Argentine, Eire, Finland and Poland. The "dissolution of the Axis association of nations," which we foreshadowed, seemed imminent, but it was checked, at least for the time, by prompt German action.

The February lunation we described as evil both for us and for Germany, The latter country was subjected to what would

have seemed only a few months earlier an incredible bombardment. On the other side we made but little progress in Italy and the air attacks on London were renewed with some severity.

The conjunction of malefics in Gemini brought a coal strike in Wales, ruled by that sign, followed by other outbreaks in the same industry (♄ ♂ cusp 8, Campanus, in March lunation). Note that young people (♐) were largely concerned.

April

This month began with the advance of Soviet armies into Rumania, whilst Bucharest and Budapest were bombarded by Allied aircraft. I have no data for Rumania. In the map of Hungary ☉ p. is something less than a degree from the square of Pluto and has the transit of ♄ by opposition. It is a violent figure.

Correspondents have asked me why I ignore full-moon figures, which appear to be accorded equal dignity with new moons in the popular almanacks. My answer has been that I do not find them effective, except indeed as transits to individual maps, which is another matter. This opinion derived some support from the map for the full moon of April 8th, at London, wherein ♂ was almost precisely on the M.C., fairly strongly aspected. I could not see that anything appropriate happened. It is true that ♄, well aspected in the 11th, might be taken to denote the victories of our Russian allies. But that hardly seems adequate.

The month ended with a profound lull, except in the air, where our main attack was switched significantly to northern France.

May.

Sevastapol fell on the 9th.

On the night of the 11th we launched a general offensive in Italy, as Mars came near to the opposition of its place in the map for our declaration of war. Strong resistance is expected, but the outlook for the neo-Fascists is bad. Mussolini is hardly likely to survive the station of Uranus, exactly on his radical Mars, in September next, for very long.

Mars passing through Leo will affect France, Rumania and Italy; its various transits to important maps should be carefully watched.

The War—Prospect

One thing seems certain about the war—that, owing to the regrettable astrological conditions under which it started, it is destined to continue much longer than most people thought and to produce many delays and disappointments. Hence all

cheerful forecasts as to its ending have up to date been falsified and one becomes cautious about predictions on this point. Our Prime Minister, who has never flattered our hopes, has set us a good example here. I wish I had profited by it, but one is always tempted to "make the wish the father to the thought."

During the latter part of this year a new note arises, namely that of Saturn square Neptune near the beginnings of the Crab and Scales. It is not an agreeable contact, but at least it is not essentially blood-letting. It indicates a clash between law and order on the one hand and ideological chaos on the other. It points to any amount of subtle and hidden diplomatic activity and scheming.

Naturally it will not be good for countries ruled by Cancer and Libra; and perhaps China is singled out for tribulation. As I write comes news of a considerable Japanese success in that country where conditions are not happy. It is not only useless but dangerous to raise great armies which one cannot properly equip and officer. There is also the cleavage between Chungking and the Communist armies, as well as quivering elements.

Burma is also traditionally under Libra. Nor need one exclude Japan from the scope of this formation. In fact there seems some reason for placing the Mongol races as a whole under a Cancer-Libra rulership.

June

The new moon falls, on the 20th, in 29 Π , between ♀ and h_1 , being also in square to Ψ .

It does not seem an outstandingly important figure for us, but at Washington Venus is on the midheaven, with the Lights and Saturn near by. A brilliant position but for Saturn, yet nevertheless calculated on the whole to bring some eminent success to our Allies.

At Moscow ♀ sets—a position the value of which we cannot confidently appraise. Many parleys and discussions, probably.

Venus sets at Ankara, which may produce some pact or agreement with another country, open or covert.

At Budapest \mathbb{H} sets, but it is not heavily aspected. There are likely enough to be disturbances and perhaps revolution. Neptune is not far from the midheaven here.

On the same day h_1 passes out of Gemini into Cancer, which will probably affect the Netherlands adversely during the course of Continental fighting.

The Ingress falls only one day later, so that the zodiacal positions are but little changed, save that the Moon is in Cancer.

Perhaps the best one can say of this figure is that it is hardly a bloody one, but the almost exact conjunction of \odot and h_1

is not agreeable, ♀, ruler of the map at London and Berlin, being just behind them, with ♄ square all three. The best feature is ☿ on the cusp of the 9th and ruling it, in close sextile to ♂ in Leo, a sign in which ♂ is very strong. Mars rules the 7th and is in the 11th, with Jupiter. There seems an element of harmony here and it is quite possible that one of the fires of war will be extinguished during this quarter, if nothing more. It is a figure of want and sorrow rather than destruction and it is worth observing that the menace of war in the air is less prominent than it has been in most maps for the last twelve months and more.

At London ♄ is exactly between the ascendant and mid-heaven, in terms of the prime vertical. I remember the late V. E. Robson saying that he regarded this midpoint as being as powerful as the midheaven itself; he was speaking of the midpoint in terms of the ecliptic, but, in this instance, the difference is not great. It should be a useful feature, though perhaps it will operate through our Allies rather than our own achievements. But at London the ascendant is par. dec. Venus.

At Moscow Jupiter is close to the M.C., well aspected, Mars being just past this point and also well aspected. This is a splendid indication of victory and one of the main notes of the quarter.

At Sofia Pluto culminates; Bulgaria is likely to have a taste of war and revolution before the end of the year, see for example the lunation of October 17th, at Sofia.

At Berlin the conjunction Sun-Saturn falls on the 9th cusp (Campanus) which should denote defeat and loss of prestige abroad.

At Paris the M.C. is midway between Mercury and Mars, which may show her liberation by Anglo-American forces.

July

On the 5th there is a conjunction of Mars and Jupiter, a phenomenon of some importance and often indicative, in personal as well as mundane maps, of fresh enterprises and beginnings.

As the planets culminate at Ankara it is possible that Turkey may make some fresh move. The Anglo-Turkish Pact was a poor affair, vitiated *inter alia* by an opposition of the Sun and Saturn, and during the past I have thought it judicious to make no comment upon it. Perhaps it would be wiser to leave the subject alone even now.

The conjunction falls on Mars in President Beneš's natus, and we may expect his country to be the scene of violent conflicts.

It likewise falls on the place of the same planet in Hirohito's

geniture and will probably lead to a desperate attempt on the part of the Japanese to gain some advantage.

I have not dealt, in this issue, with the fighting in Burma and am a little puzzled as to the city, whether Rangoon or Candy, for which maps should be erected, and how they should be interpreted, since the liberation of Burma is not at stake in this fighting. It is a question of which master the Burmese are to live under and I do not know how they feel about it. There is certainly an anti-British party and even some who are pro-Japanese, whilst the mass of the population are probably apathetic.

On the 20th an eclipse of the Sun falls in 27-23 α .

It is noteworthy that over the whole of the Continent all bodies are on the oriental side of the figure. At London the eclipse itself falls in the 1st by Campanus but in the 12th by Placidus. Venus is above and Jupiter below the horizon, followed by Mars.

Jupiter rises over much of Central Europe and is exactly conjunction the ascendant at Bucharest, so that Rumania should be in sight of better days. But the great benefic is not far below the horizon at Berlin, Sofia, Belgrade, Athens and Budapest, so that the respective countries should to some extent share in its good "influence."

On the other hand \oint is near the ascendant at Ankara.

The eclipse is near the place of \mathbb{H} in several of the German maps, those to wit that fall in the years 1870-71.

But the principal significance of the eclipse is for France, inasmuch as it falls within 2' of the place of \oint in the map of the Third Republic. This, it might be said, shows that France will become a battlefield. This will doubtless be the case; but, since the progressed Sun is now in trine to Uranus in the French map and going to the trine of Mars, both radical, we may well look for the liberation of French soil. May the Marseillaise sound again in the Champ de Mars!

In the pre-natal epoch of Hitler which I prefer this eclipse falls on \odot and \odot and in trine to \mathbb{L} , but it is in very close square to \oint and \mathbb{H} , in fact it is only 2' from exactitude in the former of these contacts.

It often happens that, after a helpful figure, there is a disappointing throw-back to less favourable auspices. The Leo ingress of July 22nd seems unimportant to us, but \oint opposes the M.C. at Moscow, its aspects being of a mixed character.

August

The lunation is hardly good for the Allied cause, for at Moscow the M.C. is opposed by Pluto, whilst at London \mathbb{h} is

square the ascendant, and Ψ is square the midheaven, so that the time for rest and relaxation will not yet have come, by any means.

On the 23rd we have the Virgo ingress, which has nothing of the undecided about it. For, at London, no fewer than seven bodies cluster round the eastern horizon, φ being only 2° of longitude from the ascendant. Such satellitia, in and near the 1st house, are in my view usually favourable.

At Berlin δ rises, followed by Ψ in wide conjunction, which is certainly unhelpful to the Germans.

Washington comes off worst, with Mars opposed to the M.C. in Pisces, which seems to indicate a naval reverse, brilliantly successful though the record of the U.S. Navy has been. In any case Venus is sextile the ascendant, which is an excellent offset.

Our King has Sun trine radical Pluto this month, whilst by transit Saturn afflicts Hitler's Capricorn bodies. It is to be noted, too, that Saturn was at the beginning of Capricorn in most of the suggested horoscopes of Germany and in one of these (April 16, 1871) \odot p. is approaching the opposition of h p. and r. Thus the entry of Saturn into Cancer is certainly evil for Germany, especially for the north-west part of that country.

Looking a little ahead the autumnal ingress is the first of three successive figures of this class which, if not brilliant, are distinctly better for Great Britain than for the rest of the world, inasmuch as at London $2\downarrow$ is in each case either rising or culminating. True, he is in Virgo, but that is not altogether a bad sign for Jupiter from some points of view. Just as the first three quarters of this year favoured Russia, so, it would seem, our turn is at hand. However, whilst the outlook for Germany becomes ever gloomier, an *unmistakable* sign of her collapse this year is not apparent.

Final Revision, May 14, 1944.

LECTURE TO ASTROLOGICAL LODGE OF LONDON

delivered on November 13th, 1943

By (MRS.) MARGARET E. HONE

WHEN Mr. Carter asked me if I could give a lecture to-day, I refused at first, because I had promised to give one last Tuesday, on "Ouspensky and his Philosophy." I felt it would be rather a big task to prepare another for the same week. But I had been so impressed by the way in which Ouspensky

had touched on so many ideas which are basic in astrology, that I suggested that an adaptation of this might be acceptable. Whenever I try to cook, I really do intend to follow the chosen recipe, but, somehow, I always forget to refer to the book and something quite different evolves. Similarly, this lecture has wandered away from Ouspensky, and has given itself a subtitle, which I think is its real one.

It called itself "The Kettle-lid."

Something is happening in the world to-day which affects, and is affected by, our astrology. Who will be our James Watt, the future will show—but he will arrive. It is a truism that the man does arrive when his moment calls him.

There is, on all sides, a dissatisfaction with old conclusions—a stirring of thought—a rattling up and down of a cosmic kettle-lid. Attention is being drawn by it to a feeling that, in order to understand the world and what is in it, we must first come to a better understanding of ourselves.

Modern scientists and philosophers stress this, while those who are experts in by-ways of knowledge, such as psychic research, dowsing, and psychology, realise that the importance of their findings lies in what they contribute to the study of the whole.

In trying to take an intelligent interest in all this, we astrological students are very much more fortunate than most people. It takes time, learning and study to achieve an understanding of such things; but we are a body of very ordinary people—we are not highly-educated professors with years of knowledge to help us to understand anything new.

But we all have that one Uranian bit of un-ordinary-ness that has brought us to study astrology, and we have Mr. Carter, with his rising Uranus, to lead us—and so, by its symbols we are able to understand new teachings to a far greater degree than otherwise.

We trust our astrology, firstly because, as we say, "It works"; and, secondly, because we know it is based on mathematical calculation, so, if truly interpreted, it must fit in with other cosmic results, equally based on pure mathematics.

Ouspensky is an accomplished mathematician and has sensed the truth that the problem of mathematics is the problem of the "world order" and—as such—must deal with every aspect of human life.

General Smuts, in his excellent book called *Holism and Evolution* stresses this necessity for a new study. He coins a word and asks for a "science of Personology."

Psychology seemed to be about to be such a science, but now rather tends to become a study of behaviourism.

Dane Rudhyar, the American astrologer, says:

Personality, in the largest sense, is the organic whole, in which the physiological and the psycho-mental natures of man are progressively integrated. In astrology we have a living and practical philosophy. It has vitality and power to grow.

It has a great deal to give to the new thought that is bubbling around us, but it must also take from it, to add to itself.

It seems as if every book one reads nowadays must clear the air first by expounding the now-current knowledge of the illusory character of the world around us, and the fact that it is only *as* it is, to us, because our sense-perceptions make it so. Hence, it can only be truly understood by a study of ourselves and those sense perceptions. The modern outlook is, that we only know what our senses inform us—that they are very limited and very inaccurate in their information, and they are given to us to condition us to living in this physical world, and, as we all have the same senses, we get the same sort of information, but it is no more *real* than if we all wore blue spectacles and agreed that everything was blue, our common sense proof being that it seemed so to all. G. N. M. Tyrell puts it well when he says:

The specious simplicity thrown over sense-perceptions by common sense is a sheer piece of illusion, provided by nature for reasons of practical utility. Materialism is the unthinking attitude which accepts these illusions naively.

It is, in fact, the outlook of those who have failed to see through nature's devices.

This dualism of appearance and reality pervades the history of philosophy.

In a famous parable, Plato depicts mankind as men chained in a cave, in such a way that they can only look at the wall that forms the back of the cave. They cannot see the busy life outside, but only the shadows—appearances which objects moving outside, in the sunshine, cast on the walls of the cave. For the captives, the shadows constitute the whole world of appearances, while the world of reality lies forever beyond their ken.

We are the captives of space and time, and of our three-dimensional outlook.

And what is happening? At a recent lecture by Professor Dingle, on Space and Time, his opening remark was that it was a curious title for a physicist to take, since the modern conclusion was that neither exists any more.

The discoveries of what is alluded to as the "New Physics" have altered many things. Matter has been identified with

energy. The scientist has repainted the world—for space occupied by myriads of solid atoms, he has substituted a “space-time continuum,” disturbed by vibratory differentiations. Einstein’s theory of relativity, Planck’s quantum theory and Heisenberg’s principle of indeterminacy, at first thought, do not seem to connect with astrology.

But Dane Rudhyar’s phrase is “That they mean a new world of thought which includes the unknown and the unknowable which the last century had hoped to kill with the magic sword of reason. For this new world, astrology must be born again.”

I imagine some of you are saying, “Why? What has all this to do with astrology?”

The fact that all agree that so much of what we think real is truly in *ourselves* means that an astrological study of *selfhood* should take a much larger place in human thought than it does.

The changed outlook on Space and Time (for now one cannot speak of them separately) may help us to get a clearer idea *why* the birth moment is so important, and *why* the answer to the horary question can be true, and *why* prediction can be correct.

The virtual throwing over of the causality theory and the substitution of the doctrine of statistical probabilities may help us to collect our scattered thoughts on the fate-and-freewill argument.

Now from an omnivorous and perhaps only partly-digested reading of Joad, Jeans, Smuts, Eddington, Whitehead, Walker, Ouspensky and others, the fact seems to emerge, in my mind at any rate, that perhaps one reason why so many of our problems remain insoluble is because we are attempting to answer them in an assumed background of thought which conditions the possible answers and that the answers will forever elude us until we achieve a new background, not based on common sense and the experience of sense-perceptions.

That kettle-lid is rattling and at last our mental complacency is being disturbed by it. Either we take the kettle off the fire and stop its noise and return to our slumbers, or else we try, amateurs though we are, to find out what its clatter is all about.

Now this lecture was once going to be about Ouspensky, so let us see what he has to say.

In two long books, each conclusion is carefully led up to. I cannot do this in half an hour. I can only give you some of his conclusions. On the title page of one of his books, he quoted from the Bible “and swear—that there should be time no longer.” (Rev. x. 6.)

In brief, I think we may sum up his philosophy by saying

that space and time are but "categories of intellect, properties which are ascribed *by us* to the external world."

That our trouble is, that we think as three-dimensional beings, we understand the three dimensions of what we call space but, that which we call time, is truly the fourth dimension of space. Just as space has three dimensions, so time has three dimensions.

The six-pointed star which represented the world in ancient symbolism is a picture of the three space-dimensions and the three time-dimensions in their perfect unison, where every point of space includes the whole of time, and every moment of time includes the whole of space—where everything is *everywhere* and *always*.

It seems that we must achieve a different background of thinking about this, and become conscious of these higher dimensions. To explain it more easily, he instances the case of a snail, a one-dimensional creature as it crawls across a leaf. It is only conscious of its line. It thinks the leaf comes to it—as we think the morning comes to us.

The horse thinks two-dimensionally. It can remember phenomena but it cannot know angle, curvature, convexity. It is frightened by a bush because it thinks the bush comes towards it and waves a branch at it. It feels the plane as space and all else as time. We feel the infinite sphere as space, and the rest of the world that *was* yesterday and *will be* to-morrow we *feel* as time.

Our lives suggest circles, always beginning at one point (birth) and ending at one point (death). We have justification for thinking this is one and the same point, i.e. the point of non-existence.

We think we know what we mean by time, but do we?

Where and when is the present that we are always talking about? We say the past has gone—the future is yet to come. The present is not a seizable moment. It is always becoming the past, so what exists? Nothing! What we cannot perceive, because of the limitations of our senses, is that actually all three co-exist.

Just as in space, as we perceive it, exist *things* that we do not see, so in time *events* exist before and after our consciousness has touched them.

With our particular sensuous receptivity we look at the world as through a slit. If our receptivity could rise above its plane, we could see, simultaneously, many more *events*—sunrise and sunset, the birth and death of a man, Before-Now-and-After, all would be NOW. Therefore, we only *sense* motion because of our time-sense. Our time-sense is the limit of our space-sense. We cannot *feel* it as space-extension, we *feel* it as time.

He visualises evolution progressing through the rise of supermen of greater *perceptions*. He says, "like birds of the air, their fitting symbol."

We astrologers can tell him that for centuries, the winged man has been the symbol of the Aquarian age which our mathematics has forecalculated for us.

Einstein's theory of space tells us that it is curved.

Eddington says our three-dimensional space may be curved and closed, adding that a closed space must be curved, but that a curved space need not be closed.

Ouspensky says we wrongly think of time as a straight line, "before-now-after" because we only think of a bit of the curve.

If we represent time by a line, then the only line which will satisfy its demands will be a spiral, and that a new model of the universe can only consist of many such spirals branching off from each other eternally in every direction.

His ideas of the fifth and sixth dimensions are entrancingly interesting. Had I half a day to talk instead of half an hour! Enough to say that he thinks of the fifth dimension as eternity—but again not eternity forever in a straight line and only in the future, but as eternal co-existence and repetition and eternal recurrence—another life beginning as one stops. He goes back to Pythagoras for such ideas and also says that during his long stay in India, he heard oral teachings on these lines, which have never yet been put into writing. He says that re-incarnation must take place, but in all directions, eternally. Into the *past* as well as the future—a strange idea to us.

And the sixth dimension? This is the raising of one end of the circle, the escape.

This space time question is very much in the mind of J. N. M. Tyrrell who points out that in well-attested manifestations of psychic happenings, people seem to transcend both, as Ouspensky says the supermen will do—you cannot take the facts of telepathy and precognition, and fit them into the up-to-now accepted background of thought. Precognition, either in trace or in dream, demands a revolution in ideas about time. Does not our own prediction demand the same? And do not these new time theories perhaps begin to show us the way?

Sir James Jeans says that man's efforts to understand the working of the world fall into three epochs:

1. *Animistic*—supposing that nature was governed by the whims and passions of living beings like himself—demons, spirits, etc.

2. *Mechanical*.—Men began to experiment, but only in the man-sized world, and thought the behaviour of every object was determined by the pulls-and-pushes to which it was subjected.

3. *Mathematical.*—Pure mathematical theories were built. The physicist looks for, and finds, a type of phenomenon that fits them perfectly. A few symbolic formulae are seen to suffice for the ordering of the world's events in a pattern, knowing which, man will gain relative mastery over natural elements through the power of foreseeing.

May not a link be found with our own mathematically calculated "foreseeing" in this way? Have we not even a little more "mastery" over ourselves than non-astrologers have, in that we can prepare ourselves for the hard patches in life and enjoy looking forward to the good ones, knowing all to be mathematically part of the "pattern?"

Now for the fate-and-freewill argument.

General Smuts, in his book on Holism defines evolution as a "progressive complexifying of parts, with a simultaneous increase in the unity of pattern with which they are blended." There is thus a rising series of wholes. The *whole* is creative.

Whitehead calls this the doctrine of Concrescence—wherever parts conspire to form a whole, *something* arises which is more than the parts.

Herein lies Freewill. If the cause determined the effect completely then determinism would be absolute. But there is always that something more.

What does Ouspensky say?

He says that each moment of the eternal Now contains, not one, but a limited number of possibilities, and that this number must be limited, or there would be no impossibilities.

Any one of these may be actualised and that actualisation will determine the following moment, and so on.

This is the line we wrongly think of as a straight line.

The perpetual existence of this actualisation will be eternity, the fifth dimension, but this can be an infinite number of finite times. It is difficult for us to think of times in the plural. Our thought is too much accustomed to the idea of one time, and, though in theory, the idea of plurality of times is already accepted in physics, in practice we still think of time as one and the same always everywhere.

Can we begin to think of the birth moment as the beginning of an undulatory wave of movement, it being but a wave in a bigger such movement of which we are able to perceive nothing? And that this moment actualises the possibilities inherent in it?

Thus the horary question is not answered by our calculations because the heavens, in a magic way, are so arranged, but because both ourself, the astrologer, and the other, the enquirer, are so mathematically tuned in with cosmic vibrations that

actually it would be more correct to say, not "You ask the question" but "the question asks you."

Now this connects with the ideas on causality and determinism.

Jung has something to say about it and about Astrology.

He is writing of the Chinese doctrine of the I Ching. He says, "As the moment is, so do the Runic sticks fall."

He has seen this demonstrated with unmistakeable clearness.

He says it is an amazing fact that the "Qualitas occulta" of the time moment becomes legible by means of the hexagram of the I Ching.

Further, one is dealing with a relationship of events, not only analogous to astrology, but essentially related to it.

Its science is not based on the causality principle, but on what he calls the synchronistic principle. He says his study of the psychology of the unconscious processes made him see that the causality principle was inadequate to explain certain remarkable phenomena. That relative simultaneity occurs. That in various places, events, thoughts and conditions appear which could never have been causally connected with each other.

We astrologers are very interested to read that he says astrology would be a large scale example of synchronism, if it had at its disposal thoroughly attested findings. But, he continues, at least there are some facts adequately tested and fortified by a wealth of statistics which make the astrological problem seem worthy of philosophical investigation.

That it is assured of recognition from psychology because it represents the summation of all the psychological knowledge of antiquity.

Another of his sentences (most remarkable from our point of view) is "Whatever is born or done in this moment of time, has the qualities of this moment of time."

Heisenberg points out that when we deal with the atomicity of radiation, we find unalterable causality does not exist any more.

Even with the aid of the most powerful instruments we cannot perceive anything less than a proton, coming to us from the outer world. It is no longer possible to know the exact position of particles or elements of radiation and, if we could, it would still be impossible to predict exactly what would happen to them next.

Because of the behaviour of electrons and protons which just won't obey "laws-as-they-used-to-be," but behave unpredictably, a new phrase is coined and they talk of statistical laws of probability.

So we may picture a substratum of space and time in which are the unseen springs of events including our own mental activities.

Classical physics, with its doctrine of cause and effect, barred the door to any sort of freedom of the will. The new physics hardly does this. It seems to suggest the door may be opened—if only we could find the handle.

According to Ouspensky, as in the *real* world everything is one, no two things can contradict each other, so the true laws of time and eternity transcend the logic of what Jeans calls "the man-sized world," and we must start our new thought with an understanding of the state in which there is no time and no eternity opposed to one another. So, says he, the rival theories of fore-ordination and freedom are *both* false, because *at every given moment*, all the future of the world is predestined, but *conditionally*, because of each moment containing its definite number of possibilities and its infinite number of impossibilities.

Now in case you should think I have presented you with many provocative ideas, and no conclusions, may I end with the final sentences of two notable books? The first is Sir James Jeans *Physics and Philosophy*:

It can hardly be a matter for surprise that our race has not succeeded in solving any large part of its most difficult problems in the first millionth part of its existence! Perhaps life would be a duller affair if it had, for to many, it is not knowledge but the quest for knowledge that gives the greater interest to thought—to travel hopefully is better than to arrive.

The second is Ouspensky's final word in the first of his books to be translated from the Russian, *Tertium Organum*:

The meaning of life is eternal search and only in that search can we find something truly new.

"Q 8"

By GEORGE H. BAILEY, F.F.B.A.

"In the dark backward and abysm of time."

So many students have been in touch with me lately concerning the Soli-Lunar Interchanges about which I wrote a good deal in the earlier volumes of the Quarterly, that it is perhaps not out of place to give here a brief description of their application. Their chief value lies in the rectification of the birth-time on the lines of the Trutine of Hermes, the choice between two or more possible horoscopes for conception being determined by earlier figures.

The three main birth factors are used in the interchanges, the ascendant, Moon and Sun (including their opposite degrees),

being combined to locate four maps, the Birth Figure, the Lunar Figure corresponding to conception in which the birth ascendant and Moon interchange, the Solar Figure which occurs earlier and in which the birth ascendant and Sun interchange, and the Causal Figure which occurs earlier still, and in which the Sun and Moon together hold two of the three birth degrees.

As an illustration here are the Soli-Lunar Interchanges by which the specimen horoscope was rectified:—

Figure	Asc.	Moon	Sun	Date	G.M.T.
Natal	29 ϖ 37½	2 Ω 06	1 Υ 29	22.12.96	6.18.43 p.m.
Lunar	2 Ω 06	29 ϖ 37½	4 Υ 23	24. 3.96	0.29.44 p.m.
Solar	1 Υ 29	7 Ω 10	29 ϖ 38	22. 7.95	6.25.26 p.m.
Causal		1 ϖ 29	29 Υ 37	19. 1.94	3.36.18 p.m.

These figures are set for 51 N. 22½, 2 W. 8. My mother gave my birth-time as 6.20 p.m.

Confirmation is generally found by "Prenatal Transits," for when, between the Lunar and Natal Figures, the Sun crosses one or more of the birth degrees, that degree or one of the others should be on an angle at the same time.

From some accurately recorded birth-times I have, however, sometimes found it necessary to compute the "Lunar Figure" with the solar degree of birth on the horizon (instead of the lunar degree), and it appears that some divergences from the usual order must be allowed for. Only a multitude of cases of carefully noted birth and coital data will enable definite rules to be formulated.

When working on these lines great care must be taken to get the Moon's place accurately, for if her mean motion only is used the result may be a minute or two out (in arc), enough to preclude the finding of a Solar or Causal Figure. Her position is given at two-hourly intervals in the *Nautical Almanac* (in R.A. and dec.), but it can be accurately worked out from the ordinary ephemeris by a method about which I wrote in the *Quarterly* in 1931.

Rectification of this sort narrows down the number of birth degrees available on a given day, and as over 80 people are born in this country alone *every hour*, there must be a big rush on them! And a good many people must have almost identical horoscopes—a fact worth pondering over.

It should be noted that the Solar and Causal Figures do not always fall so near the Lunar and Natal Figures as in the example quoted, and sometimes it is necessary to go back several years through the ephemerides to find them. In the following case the Causal Figure occurred seven years before birth, but this is in no way exceptional, the interesting feature

of these particular Soli-Lunar Interchanges lying in the fact that they are calculated for 64° N. latitude.

Figure	M.C.	Asc.	Moon	Sun	Date	G.M.T.
Natal	4 ♍ 21	8 † 48	9 ♀ 20	2 ♀ 26	24.12.90	6.09.26 a.m.
Lunar	5 ♍ 17	9 † 20	8 ♀ 48	5 ♀ 18	26. 3.90	0.10.21 a.m.
Solar	27 ♀ 53	2 ♀ 26	12 ♀ 36	8 ♀ 48	30. 5.89	1.40.52 a.m.
Causal			2 ♀ 26	9 † 21	1.12.83	8.40 p.m.

The longitude concerned is 27° E., that is, 1 hr. 48 min. in advance of Greenwich, so that the rectified local mean time of birth is 7 hr. 57 min. 26 sec. a.m., about 8½ minutes earlier than given by the native.

Those who care to set up the Natal, Lunar and Solar maps will find the aspects between Mars and the luminaries quite a study in themselves.

"To hold, as 'twere, the mirror up to nature."

The inclusion of the degrees on the midheaven in the last example opens up another avenue worthy of exploration, albeit one which has been the scene of many a conflict in the past. It is not my intention now to raise the battle-cry of house division, however, and beyond pointing out that only 34 degrees lie between the midheaven and ascendant in the Natal and Lunar Figures, and that the sign Cancer covers every house from the first to the fourth inclusive in the Solar Figure, I do not propose to enter into the vexed question of intermediate cusps.

In cases like these three-dimensional or spherical horoscopes are much to be preferred, such as can readily be drawn on a rubber ball or the like (provided the materials are available). Our astrological predecessors in times long past had the advantage of us in this respect, for the necessity of making their own observations implanted the sphericity of the horoscope firmly in their minds. To-day alas, all observational work has passed into the hands of the astronomers, and astrology is degenerating into astromancy, the cult of divination from stellar symbols drawn on a sheet of paper and bearing little resemblance to the celestial and mundane spheres on the inter-relationship of which the whole course of one's existence depends. We have growing up around us a generation of students brought up on nothing but flat diagrams, to whom the terms "right ascension" and "celestial latitude" are unfathomable mysteries, simply because of the lack of *astronomical* ground-work in modern textbooks.

But of this more later, and for the moment let us return to the horoscope for 64° N. latitude, which furnishes yet another

item of interest, the progression of the angles. In the present year the M.C. has arrived at 28 \uparrow , and although (as in every other latitude) it is only moving at the rate of about 1 degree per annum, the ascendant is rapidly changing, as may be seen from the following schedule taken from *The Century Tables of Houses* (compiled by M. Vijaya-Raghavulu).

M.C.	28 \uparrow 10	29 \uparrow 05	0 \uparrow 00	0 \uparrow 55
Asc.	10 \times 56	20 \times 14	0 γ 00	9 γ 46

Directions formed by an ascendant progressing at a yearly rate of about 10 degrees cannot be of great import, although they may come thick and fast, and if this should be the case the converse ought to hold good, for the bringing of a planet to the horizon by an ascendant moving at an extremely slow rate should result in protracted experiences of a nature associated with the planet concerned. Although horoscopes cast for high latitudes are best suited to this line of investigation, some of our Scottish friends may be able to produce examples to confirm the point (or otherwise). I should add that my own work on rectification, spread over many years, leads me to assign much less importance to *aspects* formed by the progressed angles than usually accorded them in the textbooks, and now when rectifying approximate birth-times by events I ignore all such aspects, confining angular directions to conjunctions only.

"End and Beginning are dreams."

The importance of the Lunar Figure occurring at the commencement of the prenatal epoch is aptly illustrated by Case No. 1 mentioned in "Q 6" and "Q 7." As pointed out in the second of these two articles the Moon in that Figure is afflicted by a close mundane conjunction with Mars, and as the degree she holds is the ascendant of the birth-map it is perhaps not surprising that the progression of the natal Mars to the opposition of this degree should mark the culminating point of the misfortunes connected with the strange malady from which the native suffered.

After recovery from the pneumonia following the operation on January 8th lumps began to form at the joints, and at first rheumatism was suspected. Later glandular trouble was diagnosed and the swellings responded to treatment. The previous dropsical condition persisted, however, and the native was about to be discharged from hospital as incurable when shingles developed, postponing her return home. Pleurisy followed, but no serious complications were anticipated until the evening of April 11th, when her condition became rapidly worse and she passed away at about 9.45 p.m., D.S.T. (at London).

The ascendant in this case is hyleg, and at death Mars had progressed to the *exact* opposition of the rising degree as rectified by the Soli-Lunar Interchanges (27 M 54), the potency of the direction being intensified by the close association of the planet with that degree in the Lunar Figure, and a further seal being set on its validity by the fact that the native's remains were cremated.

At the time of death the natal Moon was setting, an occurrence I have noticed in other cases.

SOME CHEERFUL WORDS ABOUT DEATH

By WALTER SCOTT, M.A.F.S.A.

PERHAPS because radical Mercury, ruler of the ascendant, is at the end of the 8th house and near the cusp of the 9th, for many years, and especially of late, the writer's mind has been exercised with the problem so important to all of us, the problem of death. Most of us, if not all of us, are tremendously interested in the possibility of what Myers called "the survival of human personality after death." The writer has not had the good fortune to acquire the direct knowledge of after-death conditions which some spiritualists claim to possess, so he has had to fall back on a consideration of the problem in relation to the facts of astrology, which he knows to be true.

What are the facts of astrology in relation to death? We may not always be able with certainty to discern impending death from the horoscope, but that is our fault, not astrology's. In these instances we show that we have not yet sufficient knowledge of the stellar art. But in very many other cases the signs are clear and we demonstrate their clarity and our skill by predicting correctly. The first question an astrologer must decide is, according to Raphael, "whether a child will live or die," else his predictions concerning the child's future career may well be vain.

One of the fundamental axioms of astrology is that the 8th house is the house of death, either our own death or that of others. In corroboration, we have only to inspect the twelve examples of short life, taken at random from a collection of horoscopes, and given in Raphael's *Medical Astrology*. The twelve cases considered in Raphael's little book were all children who died in early infancy. The reasons for this are given by Raphael in detail, but it suffices us to note that there are serious afflictions to the 8th house or its ruler in every

instance except one, and in this one case (No. 7) the ruler of the 8th (Jupiter) is a "dumb note" in the chart and renders no assistance. These are some of the examples on public record, to be inspected and checked by anyone sufficiently interested. But in each astrologer's case-book are many more, and we astrologers know perfectly well from these hundreds and thousands of examples the serious afflictions that are necessary for death to ensue.

What is it that dies? Assuredly the physical body; we can see that "with our own eyes." But the view is generally held that the personality we knew in physical form survives physical death. Spiritualists in particular have offered evidence to support this belief. At the risk of causing hilarity in spiritualistic circles, where friends have talked and walked with the "dead," the writer will say that the facts of astrology show that this belief cannot in the final resort be true. Astrologers know that each of our personalities is a faithful reflection of the horoscope at birth. The jovial man has a Jupiterian horoscope, and so on. This personality, having had a beginning in time, must of necessity have an end in time. That is, unless we prefer to accept the absurd doctrine, propagated by the Christian church, of Special Creation and an immortality of the "soul" created at birth.

What is conjured up at seances can only be a simulacrum; an echo, as it were, of the personality we knew in life. Of such phenomena at its best, the theosophical explanation appears most reasonable. It is that the Ego behind the now-dead personality assumes the likeness of the deceased for our benefit.

Have we, then, no comfort to offer those who, bereaved, long for sight and sound of their beloved? Yes, whatever may be the truth of communication with the dead, the facts of astrology tell us that "God," who has "taken the trouble" to integrate our lives with the farthest reaches of the solar system—or, in the words of the occultists, has related man the microcosm with the universal macrocosm—and who does not usher us out from this life without providing the appropriate planetary pattern, surely does not cease to "care" for "his" souls after death. Crudely stated though it is, how much more satisfying ultimately is this view to bereaved persons (and to us all) than the expectation that "our Tom" or "our Mary," imperfect as they may have been in life, are not dead. Bernard Shaw expressed this in another way when, in an interview with Hannen Swaffer published in the London *Daily Herald* of November 18, 1943, he referred disbelievingly and with horror to the prospect of an eternity of Shaw.

Some objections can be raised against the argument which

affirms the impermanence of the personality expressed in the birth chart. It may be asked: Has this life no reality? Are we, in Shakespeare's phrase, compounded of "such stuff as dreams are made on"? Is this world only a shadow? We can say in reply that, if so, the entity writing this has no reality and the readers of these words are all mere shadows. Our life here, despite our limitations, is real enough in terms of itself.

The theorem that the time of our deaths is "written" at the time we are born may be criticised from the standpoint of modern science, although this proposition is only the astrological way of saying what science has many times told us; that is, that all organisms contain the seeds of their own decay. Lest it be thought that death is shown fatalistically in the birth chart, it may be observed that circumstances alter cases. A malaria-ridden country conceivably has a lower expectation of life than a non-tropical, civilised country. Even as regards the latter, Sir John Orr has calculated that the pre-war expectation of life was five or six years more in New Zealand, Holland and Denmark than in Great Britain, due to the populations of the first three countries being better fed than in Great Britain. It seems unlikely that the horoscopes of the peoples in the countries concerned in the mass differ so radically as to show this result. Similarly, circumstances having altered since the outbreak of the second world war, the expectation of life in Britain must now be higher than in starving Holland and Denmark. When a quarter of the population of insanitary London perished in the Great Plague of 1665, or when the 14th-century Black Death ravaged Europe, did each of the victims' charts show certain death at that time? It is unlikely, but we astrologers know that other things being equal the chart of birth does show likelihood of death at certain times. This does not invalidate the ability of doctors so to exercise their healing skill as to prolong lives which would have been lost in less modern times. We have all read of the modern miracle of heart massage whereby apparently dead persons have been restored to life. But what does it profit a man if he gain a few years of life and has no "soul" to lose? Social progress in this world has no meaning unless we relate it to the truth of a larger life in the "worlds invisible."

The boggy of fate versus free-will may be dismissed with these considerations. We are subject to stellar laws as well as to the pressure of circumstances, yet we have a precious modicum of free-will. Alan Leo may not have been able to avoid sudden death by apoplexy, but he could say, at the point of death: "Oh my poor head, it is going round; the eclipse on my Moon has done this." Married couples to-day demonstrate

their possession of free-will by practising birth control, as is revealed in the birth-rate figures.

Pressure of circumstance does not entirely inhibit our power of choice. Ethically, we may almost say, pluralising the words of the song: "It ain't what we do, it's the way that we do it." This is not to be taken too literally, otherwise the murderer might point to the artistic way in which he had killed his victim as justifying his crime.

Another once very well-known song alleged that "You were meant for me, I was meant for you." The facts of astrology show that there is truth in popular form here too. All astrologers are familiar with the interchanges between the horoscopes of husbands and wives. A planet in the 7th house is very often the ruler of the marriage partner. But in a wider sense the whole of astrology makes it clear that we are all parts one of another. In the midst of apparent instability, astrology reveals a part of the Grand Scheme of Things and gives us hope for the future. If our present seems dim it may well be that it is by contrast with a past and a future more glorious than we know.

Erratum

In Mr. Scott's article on Pluto in our last issue, page 16, line 4, should read "the chart being No. 27 (Taft), where Pluto sets only $4^{\circ} 37'$ from the 7th cusp. Mercury is $2^{\circ} 9'$ from a sextile to the M.C., Neptune $2^{\circ} 33'$ from quincunx the M.C.," etc.

JUPITER THE PLANET OF PROGRESS

By THE EDITOR

(Written in 1942 for the Harrogate Convention)

In the difficult, though glorious, days in which we now live, when I am prevented by civil defence obligations from attending our conventions in person, and indeed from doing many other things that in normal times have helped to make life pleasant and interesting, I thought I would write a paper on Jupiter the Greater Benefic. It is, at any rate, an agreeable subject.

As astrologers we believe, of course, that man learnt of the beneficent character of Jupiter either by direct experience, or by the instruction of superior beings. He may also have been influenced by the beautiful appearance of the planet, somewhat less bright than Venus, but shining with a wonderful soft glow, which seems to me—perhaps this is mere imagination—to have something noble and regal about it.

It is true that modern astronomers do not give us a very happy notion of what the surface of Jupiter is really like. Sir James Jeans tells us that the temperature is about 180° below zero Fahrenheit, and that the atmosphere is tainted with ammonia and marsh gas, so that it might be described in the words of Hamlet as "No other thing than a foul and pestilential congregation of vapours."

Life is such a wonderful thing that it may have found a way of manifesting even on Jupiter; but this would have to be in some form very difficult for us to picture. Venus and Mars appear to be the only planets that could conceivably support physical life in any way similar to our own.

It may be worth while to read a little of what our spiritual forerunners, the astrologers of the 17th century, wrote about Jupiter. One can trace a gradual development.

William Lilly, himself a Piscean, wrote in 1647, and said:

Manners and Actions when well Placed

Then he is magnanimous, faithful, bashful, aspiring in an honourable way at high matters; in all his actions a lover of fair dealings, desiring to benefit all men, doing glorious things, honourable and religious, of sweet and affable conversaton, wonderfully indulgent to his wife and children, reverencing ancient men, a great reliever of the poor, full of charity and godliness, liberal, hating all sordid actions, just, wise, prudent, thankful, virtuous.

But—

When Jupiter is unfortunate then he wastes his patrimony, suffers everyone to cozen him, is hypocritically religious, tenacious and swift in maintaining false opinions in religion; he is ignorant, careless, nothing delightful in the love of his friends; of a gross, dull capacity, schismatical, abasing himself in all companies, crouching and stooping where no necessity is.

These descriptions are pretty complete and probably would command a good deal of assent even now, though of course we must recollect that a planet can be "unfortunate" in several ways, and the actual probable results, in disposition, will vary considerably.

William Ramesey, who wrote at the same time as Lilly, did not believe that astrology was in any way different from any other natural science and he objected, on religious grounds, to attributing any stellar influence upon, or relation with, human character. So he dismisses Jupiter's significance in this field with the very brief observation that "He is the author of sobriety and temperance." Which is certainly incorrect, these virtues being distinctly Saturnian.

Henry Coley, who wrote an excellent book, of which my copy—a second edition—is dated 1676, says of our planet that if he be well disposed he incites men to honest principles, stirs them up to good duties, pious, magnanimous, modest, wise, diligent, liberal; but being ill placed gives prodigal, stout persons, unfaithful, weak in judgment, and altogether careless of themselves and relations."

A. J. Pearce, writing in Victorian times and himself a native of Sagittarius, copies out most of Lilly's laudatory adjectives, but entirely omits any reference to an "unfortunate" Jupiter, apparently wishing to persuade himself and others that such a condition does not exist!

Here Mr. Pearce exhibits clearly one of the weaknesses of Jupiter, to wit a dislike of facing up to and acknowledging unpleasant facts, especially about one's self! Most of us have met the sort of person who will believe anything provided it is agreeable, and that is the stamp of an uncontrolled Jupiter. The quack-astrologers play upon this weakness and can always rely upon at least ten thousand readers for every one who will read those of us who aim at providing them with the truth.

We may observe that the word "liberal" occurs in these old descriptions; but it was not until modern times that Alan Leo really tried to establish astrology upon certain basic principles, from which all particulars could be logically deduced. In doing this he was largely successful, but, even if he had failed, he would still be entitled to very great credit for having attempted this task. At all events, he and his school saw clearly that Jupiter was above all the planet of growth, hope, progress and liberty: these were the ideas that he taught us to associate with Jupiter. The more you reflect upon these ideas, the more you will understand what Jupiter means, and the more clearly you will be able to see why, in any particular case, Jupiter manifests as he does.

These four ideas—growth, hope, progress and liberty—are, of course, intimately related, as they must be, since they are all aspects of the same symbol—that of Jupiter. But if we seek the most fundamental of the four, we may settle upon liberty. For without liberty there can be no hope, and without hope there can be no growth or progress, except of course of a purely automatic kind, which most of us would not regard as progress at all.

Indeed, we can see, as a matter of factual observation, that the life force (which has been given many names, but which we symbolise by the Sun) has produced more and more liberated forms of expression. First came the stones and rocks. Saturnian creations, without any liberty of movement or any freedom of

thought or feeling, except in the most latent condition. Then plant-life manifested some freedom of movement, growing upwards into the air and downwards into the earth; and some of us are quite prepared to believe in the possibility of arboreal thought and feeling, in a very undeveloped state. Next the animals have much freedom of movement, and thought and feeling are plainly visible, though restricted to what is immediately present to the animal. The dog cannot, except perhaps in a very limited manner, think of the past or wonder about the future, nor can his mind wander in space. He may remember his master on his return from long absence; but it is very doubtful if he thinks about this master whilst the latter is absent, except in a very limited way, a sort of sensation of need.

But man has achieved a much higher freedom. His thoughts range the universe both in space and time; even in the body he can soar into the sky or plunge into the deep waters. We do not know what further freedom may lie before him. One thing seems certain, that freedom is of the essence of evolution on this planet. So that despots and autocrats are really, in a very actual sense, striving against God.

Evolution seems to be an expression of the symbol Sun trine Jupiter. The other planetary virtues—I like that old-fashioned word and consider it quite scientifically appropriate—play their part; but the main theme is Sun—the life—trine Jupiter—free progress.

Of course it does not follow that man and the rest of nature will always march under Sun trine Jupiter. Some new cyclic order may supervene, and, indeed, probably will. In a minor key other and contrary influences are of course always making themselves felt, as in the present epoch.

We must always avoid the error, too, of supposing that this progressive evolution is something automatic and inevitable. In our own time Dr. Inge has been very assiduous in controverting this belief in the inevitability of progress. And this is right. We have said that Jupiter stands for "*free progress*." We must freely co-operate with the major theme. Automatic progress, which happened whether we made any efforts in the work or not, would not really be progress at all, in a spiritual sense. By its very essence true liberty cannot be bestowed upon us; we must achieve it for ourselves.

In our days when, at least in a bodily sense, whole nations have been enslaved, and when intellectual slavery has also been attempted by every means in the power of governments, we may be thankful indeed that Jupiter obviously plays a very prominent part in our national horoscope, or horoscopes.

Actually, in the 1066 figure, it is cadent, in Virgo, and retrograde, but it is in trine to the Sun. In the 1707 and 1801 maps it is in Leo and angular, being trine Neptune in the former and sextile Uranus in the latter.

There are many obvious signs of this Jovian element in our national life, although we have no monopoly of the planet and in some respects other nations have displayed its powers more adequately. But what nation, besides ourselves and the Americans, are constantly organising Relief Funds for foreign nations in distress? Not many, that I have ever heard of!

Still, consistency is not very prominent in Jupiter. Thus we are at the same time very fond of animals and have formed almost a religious cult of certain forms of hunting them, not always in at all a merciful manner. We have also, until recent times, been apt to forget that charity begins at home, so that we have sent missions to the heathen and neglected the poverty and disease that lay under our very eyes. All this is quite characteristically Jovian. The children of the planet see things telescopically and love to study the distant horizon rather than the nearby waters. Still, this is a tendency that can be corrected, for the true Jovian is always amenable to reason, and can also see the humorous side of his inconsistencies, if they are pointed out to him.

Inconsistency is a quite natural result of the love of freedom. Your true freedom-lover refuses to be bound by his own past, which is, of course, a form of bondage. To grow we must change and discard past opinions: the important thing is to change for the better. One does get a little weary of the kind of Sagittarian who is for ever pursuing some fresh craze; but even he is more interesting than the hard-boiled son of Saturn to whom any new thing is anathema.

It is very true that the real Jovian rejects bondage from within just as much as he dislikes bondage from without. He will not be enslaved by his own past.

Nor will he accept the bondage of wealth. He insists that money is to be spent, and he never hoards. He parts with things freely, so soon as they cease to interest or serve him.

Being progressive, he is hopeful. Hope is the lamp by which progress works. Hence your Jovian is seldom downcast for long, though actually he does sometimes fall rather heavily and take defeat badly—for a time. To his optimistic nature failure is such a disappointment; whereas your Saturnian is never surprised if things go wrong. They justify his gloomy forebodings and allow him the satisfaction of saying, "I told you so."

Again, being progressive, the eyes of the Jovian are always looking ahead; his interests lie in the future. For that reason

he is a natural prophet and is interested in all things that pertain to the prediction of the future. Gambling on future events attracts him very powerfully; and some of our Sagittarians have spent a lot of time in devising not too successful methods of applying astrology to this sort of thing. It has a real fascination for them.

This is particularly the case because they dislike routine work and would like to get rich easily and quickly, so as to be able to go ahead with their own progressive activities. Routine is not in their line at all; they soon lose interest in the familiar and want to forge onward.

Jupiter has a great name for philanthropy. It is part of its love of improvement, which is another word for progress. It is quite true that in certain circumstances Jupiter is very generous in support of schemes for social betterment; but it would hardly be right to say that every Sagittarian and Piscean and person with Jupiter rising is unselfishly generous with money—still less are they always generous with helpful service, especially if it is dull or monotonous. To find the new, not to repeat the old, is the Jovian function.

Religion and philosophy, especially in their speculative aspects, attract the Jovian, because he soon sees that his beloved "progress" means very little if it must all end with the grave. Hence he scans the horizon beyond our last earthly resting-place to see if he cannot detect other worlds to explore and bring within his scheme of universal progress. Indeed a progressive is naturally an explorer, both intellectual, emotional and geographical, and the true Sagittarian is always exploring some fresh territory, either of the emotions, the mind or the body.

Whether Jupiter is really a religious planet, or only interested in religion, is a rather difficult point, and depends rather on what one understands by religion. Saturn certainly is the planet of morality and the Sun and Leo are usually very prominent in the nativities of undoubtedly religious persons. Which is not strange, seeing that the Sun is the natural symbol of the All-Father.

But if we were to define religion as the pursuit of the eternal and the infinite, and perhaps that will pass muster, then we shall see that Jupiter naturally comes to it, in order to find a justification for his demand for eternal and infinite progress.

I hope I have now shown how all the Jupiter qualities spring from that one conception, that of Free Progress.

Let us now apply this conception to the various mutual aspects of Jupiter with the other bodies of the system.

First of all, Sun in contact with Jupiter.

This has always seemed to me above all an *intellectual* position. Zeus, or Jupiter, was not, according to the Neo-Platonists, the Supreme Deity, but the Demiurgus, or Creative Mind; and when he is conjoined with the Sun, it shows an active intellect, though not always a stable or consistent one. The mind is extremely fertile, but not always practical or even accurate unless Saturn lends a hand. One is apt to be overpowered by the richness of the mental content and to forget to examine the statements of Sun-Jupiter and see whether they are really *sound*.

I think the adverse contacts are just as clever, and perhaps even more energetic in expression; but they are apt to make the native a champion of unpopular causes. It is also the aspect of the gambler and may make people careless and wasteful.

We must always look to Saturn when judging Jupiter. They are opposite principles, and one cannot be estimated without the other. You may have too much of either, or you may have them both prominent or both weak, and they may be harmoniously or inharmoniously combined.

Much the same applies to Moon-Jupiter contacts, except that here we are concerned not with intellect, but with the habits, prejudices and emotions. These are generous and kindly, but the stressful aspects indicate excess and unwisdom in their expression. Sometimes there is a combative or at least a restless tendency; and sometimes, instead of true religion, there is credulity and superstition. Sometimes there is a happy-go-lucky propensity. It depends on the rest of the nativity.

Mercury-Jupiter contacts are less happy, for these planets rule opposite signs, whereas the Moon and Jupiter are linked through Cancer. Both, too, are restless influences, and these contacts certainly enervate the mind. But, to some extent, each planet tends to injure the expression of the other, Mercury losing its edge, as it were, and often becoming rather "woolly." There is generally a good deal of interest in religious and philosophical matters, and when the aspects are inharmonious, the native is often a born sceptic. It is also a chatterbox and indiscreet in the keeping of secrets, and there is a love of exaggeration. Still, you will find a lot of very gifted men with Mercury-Jupiter "afflictions," so called. For instance, Emerson, Tennyson, Kant and Wagner. If one must have afflictions, there is often good company to share them with!

Venus and Jupiter combine well, through Pisces. It is, however, not the rather effeminate contact that you might expect. Often there is a good deal of personal grace and charm, which is sometimes, too, expressed in writing, dress, and so forth. But restlessness is frequently exhibited, and even adventurousness. The afflictions may produce real firebrands, such

as Gambetta, Gandhi, John Burns, Washington and Masaniello, the Neapolitan patriot.

Good ♀ 24 configurations are rather prominent in horoscopes of longevity.

Mars-Jupiter contacts are the sign of the enthusiast, if not the fanatic. There is little more one need say, except to point out that the enthusiasm is usually for some Jovian object, such as travel, religion, or the stage.

And it seems a rather prosperous factor, those having it either being well off, or at least well connected, though of course some poor people must be born when it is operative.

The major afflictions between these two are certainly very dangerous. Excess appears in many forms. The native who has this temptation indicated in his chart should study and pursue the virtues of "The Middle Way."

Jupiter and Saturn, well configured, constitute a strong backbone, so to speak, to any nativity. It is, par excellence, the *constructive* aspect, Jupiter giving the power and desire to plan, and Saturn to execute. And often what is planned is something big.

On the other hand the afflictions are rather serious, showing delay in achievement, or arduous labours crowned with disappointment. Much depends on the rest of the map. They can give dangerous tendencies to melancholia. They will usually demand much patience of the native. Jupiter will constantly ask for more than Saturn is willing to give.

Good aspects between Jupiter and Uranus are *very* good. There is a prospect of the mind being truly original and gifted, whilst it often signifies real character as well. You could catalogue many great names who owed much to this combination, amongst whom you will find our own Alan Leo.

Jupiter and Uranus really get on excellently together. Jupiter is, as we have said, essentially progressive, and he will find Saturn cramping his style with various considerations of ways and means, and also of precedents, rules and regulations dating from the past. But Uranus is quite willing to sweep all these aside. Whereas Saturn is constructive, but never destructive, Uranus can both destroy and rebuild; and moreover he shares the enthusiasm of Jupiter.

Of course the conjunction of these two important bodies is a rather heavy strain on any natus, and in certain types of horoscope it might be dangerous. And the afflictive contacts of the two planets, though gifted, can be rebellious, eccentric and headstrong. H. P. Blavatsky had the conjunction and Dr. Besant the square, and they were both "bonnie fighters," quite fearless and very outspoken. We may mention that Joseph

Stalin, though his exact birthday seems a little obscure, certainly had Jupiter opposition Uranus, and Mussolini had them in sextile. If he had stuck to internal reform and avoided the temptation to revive the Roman Empire, he might have gone down to history with a good deal to his credit.

Jupiter with Neptune is a signature of kindness, especially to the needy and downtrodden, including those with four feet! Of course there is the bad side here, which is very apt to develop if Saturn is not at hand. It is a very inflationary influence. If Uranus and Jupiter progress towards a defined goal, Neptune is apt to take Jupiter by the hand, as it were, and say, "Let us wander off somewhere, no matter whither," and the end is that they lose their way in dreams and visions. Sometimes, of course, their visions are beautiful and enrich our thought, for instance, those of Maeterlinck and Swinburne; sometimes they benefit humanity in practical ways. Again, they may, in a bad map, go definitely to evil and produce traitors, schemers and even violent criminals. At all events you will find many great names with these bodies in contact, and, as is often the case, there will be quite as many with so called afflictions as with trines and sextiles! Even at worst, these people probably "mean well," as, for instance, the late Kaiser and King George III, both tainted with mental disease.

Amongst those with the conjunction we find Edward VIII, Shelley, and Disraeli; and what different types you have there! You would say that no two could be less alike than Shelley and Disraeli, but, with astrology to indicate where to look for the resemblance, you would find it. The poet, with Sagittarius rising, showed it freely and fully; the conservative statesman, with Scorpio rising, was outwardly a sphinx, but inwardly had his gorgeous visions too!

Jupiter and Pluto present a problem I cannot solve. I have not yet studied Plutonian aspects in nativities. Many people seem to say that his directions and transits have no effect upon them, and if that is so, I presume the planet itself has none from the standpoint of natal astrology. It certainly works in mundane maps as well as any other planet. It is the planet of aggression and in every case wherein it has been on an angle, at any capital city, in an important map, that country has either attacked or been attacked in this war, at least so far as I have seen.

That would lead one to suppose that Jupiter-Pluto contacts, like those of Jupiter and Mars, would be fanatical and progressive-destructive, as Jupiter-Saturn is progressive-constructive, and Jupiter-Uranus is progressive-destructive-constructive.

OBITUARY

It is with deep personal sorrow that I have to record the passing on March 22nd and at her native town of Frome, of Mrs. Allen Chubb, who joined the Lodge in 1924 and served it and the cause of astrology from that date onwards with unwavering devotion.

She was a charming speaker, lucid in expression and competent in respect of her knowledge of her subject, but modest and unassuming in her manner.

She suffered from frail health. Indeed, it was in this way, and in the tragic loss of her husband, that the rather severe afflictions in her horoscope operated; they most assuredly did not appear in her disposition. She suffered several severe shocks during the air attacks on London and finally her house was badly damaged by a near miss. It was decided that she must leave London, but unhappily the car in which she was travelling was wrecked in an accident. She had to remain at a wayside house for some days and was then taken to Frome Hospital, where she passed away in her sleep, the cause being heart failure produced by an effusion of fluids to the lungs due to internal bruising.

She was born at about 4.30 p.m., G.M.T., April 23, 1879, and it will be found that her progressed Sun was in trine to Jupiter, in her case surely a sign of liberation to a freer life. Students will discover other current directions, but the transit of Uranus over her ruler in Gemini, in square to the lord of the 3rd, is most in agreement with the circumstances of her last days.

EIGHT SPECIAL BACK NUMBERS

<i>Date</i>	<i>Principal Article</i>	<i>Author</i>
December 1930	"Samuel Taylor Coleridge"	"Interpres"
June 1932 ..	"The Inconstant Moon"	G. H. Bailey
March 1936 ..	"The Religious Impulse"	Editor
March 1938 ..	"The Planet Pluto"	Editor
March 1939 ..	"Husbands from the Astrological Angle," Part 1	V. Churchill
June 1939 ..	Ditto, Part 2	Ditto
September 1939	"Heavenly Bodies and Earthly Temples"	A. S. Hurren
December 1939	"My Chosen Horoscope"	Dr. Dickenson

*The above, which are in good condition, will be sent for 1s. 1d. post paid.

In addition to these, copies are available at the moment for most issues of 1940, 1941, 1942 and 1943.

Orders for a dozen copies or more will be charged at 9d. each post paid.

A Forthcoming Reprint of

THE ASTROLOGICAL ASPECTS

BY C. E. O. CARTER

THIS book, of which our reserve stocks were destroyed by enemy action in 1941, is one of the most valuable and popular of modern astrological works and the demand for a fresh supply has been insistent.

It is suitable alike for beginner and experienced student and is in the fullest sense original, being based on the personal investigations of the Author, without any reference to earlier writers.

The true significance of every possible planetary aspect is carefully examined and elucidated.

PRICE **6s. 10d.** POST PAID

Order from the Publishers:

L. N. FOWLER & Co., Ltd.,
5, CORRI AVENUE, SOUTHGATE, LONDON, N.14.

Who will also supply all works by the same author.

Regulus

EXPONENT OF MODERN ASTROLOGICAL
THOUGHT

*For Terms and Prospectus of my
Astrological Services, write,
giving essential data*

REGULUS, 6, Napier Avenue, Hurlingham, London, S.W.6