

THE WORK OF THE ASTROLOGICAL LODGE OF LONDON

IMPORTANT NOTICE

Meetings of the Astrological Lodge will be held on every Monday in session at No. 6, Queen Square, near Southampton Row, at the same times as before the War, viz. Beginners' Class, 6.15; Public Lecture, 7.0; Members Only Meeting, 8.20.

Full particulars from the Hon. Secretary, Mrs. H. Jaffa, 26 Fitzroy Square, London, W.1.

Hon. Treasurer's address is:—Mrs. A. Parkes, 49 Longdown Lane, N., Epsom, Surrey.

Astrology is no mere system of fortune-telling. It is a Universal Philosophy, founded on demonstrable scientific fact. The object of the Lodge is to form a strong body of earnest students, able to study and promulgate astrological truth, and to purify it from unworthy associations of all sorts. In this work we bespeak the help of every serious student, each according to his or her capacity.

All who are seriously interested in Astrological Science are invited to join and assist in our work.

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OF INTEREST TO ALL ASTROLOGERS

ASTROLOGY

THE ASTROLOGERS' QUARTERLY

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

Editor: CHARLES E. O. CARTER

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ASTROLOGY

Subscriptions

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

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

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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 TWENTY

DECEMBER 1946

NUMBER FOUR

JANUARY FEBRUARY 1947

EDITORIAL

Attacks on Astrology

I have recently received from a correspondent (Mr. Redvers H. King) copies of a controversy between himself and various assailants of Astrology which took place in an Oxfordshire newspaper.

Such controversies occur quite often nowadays.

It seems to me that there are two constant errors which the critics make, not perhaps altogether inexcusably.

Firstly, they judge Astrology solely by the journalistic efforts that appear regularly in some of our periodicals. I do not wish to attack those who write this sort of thing. Even those who write the Birthday Information kind of "astrology" may sincerely believe in what they produce. But the astrologer who writes to order can no more produce good work than the artist who is compelled to paint "pot-boilers" in order to pay his rent and feed his family. He *has* to write, not to the greater glory of Astrology, but to please those who pay him, who, in turn, wish to meet a public demand for a certain kind of copy.

We must insist, in all controversy, that the legitimate representatives of Astrology are not to be found amongst the journalists.

Secondly, critics always assume that prophecy is the be-all and end-all of Astrology and unfortunately many astrologers give them ample excuse for so thinking. Actually, it is but one branch—admittedly a fascinating one—of our work.

But when we prophesy, our path is difficult if we wish to please the sceptic. If we speak decisively, we are fatalists; if we allow for human freedom, we are hedging. If we forecast evil things, we are scaremongers and ought to be suppressed by law; if we do not, we shall probably (as the world now is) be wrong and shall be jeered at for not foretelling "the obvious." If we predict what seems likely, we are told we have only foreseen what "any child could have told"; if we predict, successfully, something that did not appear probable, then it is a "mere

coincidence" or "lucky hit," or, most likely, the incident is conveniently forgotten.

Far better if we could have kept our predictive work to ourselves, or limited public prognostication to such things as the weather. But alas, the floodgate has been opened and now there is no closing it.

The Lodge Library

Now that peace-time conditions permit us to operate as of old, I would like to remind readers that all members of the Lodge may use our excellent Library, including country members. We cannot promise quite such a prompt service (especially at holiday times) as a commercially organised institution but as the membership fee is only 10s. a year (which includes the Quarterly) any reasonable person will be prepared to make allowances for that, and bless our excellent Librarian and her assistants.

Copies of the Catalogue can be obtained from me, but I must request the courtesy of a stamped addressed envelope.

Those who wish to join the Lodge should of course write to the Hon. Treasurer at the address on the back of the Quarterly, and not to me.

Whilst on the subject of Country Members I do wish some of our provincial friends would get busy and organise local astrological groups. One realises that Astrology attracts "all sorts and conditions of men"—and women—but the common bond of Astrology ought to make such diversities of little account. The possibility of snobbish astrologers is a horrid thought.

Astrology in Germany

Some of those who recall the early numbers of the Quarterly will remember an article on "The Basis of the Astrology of the Fixed Stars," by Dr. Hans Pietzke.

I have just heard again from Dr. Pietzke, in the following terms:

"To-day in Germany Astrology lies prone. In the year 1941 the Political Police came bent on destroying astrology wherever they could find it. Dr. Korsch, our old friend and leader, was killed by the Gestapo. The rest were blown apart in all directions, and it is very difficult to re-establish connections. For myself, I was fortunate enough to leave Stettin in 1938 and go into the country; thus I could stand outside the worst difficulties.

It is interesting that the old Egyptians represented the god of astrology, Thoth ("Tod") or Theut, the ancestor of the Deut-schen, as a bird sitting on a pyramid, or on a pile of ruins.

I have lost at the hands of the malicious Gestapo agents all astrological books, my good library compiled through twenty-five

years, and all my horoscopes, and to-day it is very difficult in Germany to obtain any astrological book. For this reason please do not misunderstand me if I ask whether any benefactor could help. Indeed, if I could get any good little book, such as "1000 Nativities," I would be greatly beholden to the kind giver."

Prior to the advent to power of the Nazis, German astrologers produced valuable works, including the famous *Ephemeride*, and I consider that it would be in the interests of our science, and for that matter of world-peace, if Astrology could be re-established on German soil. There must, however, be astrological works, many of them written in German, in Sweden and Switzerland, and it seems that it is in this direction, principally, that German students should look. Although we were saved the visitations of the Gestapo, yet our stocks of astrological books were heavily depleted in the air-attacks on London.

Dr. Pietzke's address is: Bellin über Ueckermünde, Germany (Russian Zone).

The Winter Ingress

In this map the Sun is with Mars, in wide square to Neptune. These positions do not seem very important.

The striking feature is the position of Mercury and the Moon in ♄ straddling the midheaven, in opposition to Uranus in the 4th. This shows plenty of worry for the Government. It has a special bearing on Spain. Probably it would be safe to say that afflictions in mutable signs point to "unrest" rather than war, even if the conjunction of the benefics in Scorpio in the 8th did not hold out some measure of hope for more settled conditions in some of our "commitments," as it is fashionable to call them.

Saturn and Pluto are in the 6th in Leo, which does not look like happy conditions for the workers, or, in regard to commodities, for anyone else, although they have some rather feeble-looking sextiles and trines. Nobody with any astrological memory can look with favour on major aspects between Saturn and Pluto; one recalls August 1914 when they were in conjunction, and September 1939 when they were in square. Let us trust that the various conflicts at work in the world will remain verbal.

It seems an unpromising position for coal, which, to my mind, is a much more serious question than housing, since the latter must improve eventually, whatever Government may be in power.

ARITHMETICAL OR GEOMETRICAL ASTROLOGY?

By COLIN EVANS, B.A., D.B.E.A., F.F.B.A.

AN article on Aspects by Mr. R. J. Owen in the Autumn issue of *Astrology* (1946) seems to me typical of a rather undesirable tendency in much astrological literature: a somewhat out-of-place intrusion of numerology into the domain of Astrology. I must not be understood as condemning or despising numerology itself. For one thing, I am very ignorant about it, and I know only too well, in connection with subjects on which I am not so ignorant (*e.g.* Spiritualism, Astrology proper as I understand it, the International Language movement) how cheap and nasty are the *a priori* "smart-Alec" arguments put forward to "prove" a whole subject is nonsense by people who know nothing about it, as I know nothing about numerology! Nor must I be understood as advocating the hard-and-fast separation of any two or more sciences or studies into water-tight compartments—they are all parts of one whole, and none can be *fully* comprehended without taking into cognisance *all* the others. No two subjects, for example, could seem farther apart than psychology and astronomy; students of Astrology know how closely they are linked!

"Well, then," the reader may say, "if you do not want to attack numerology and if you admit that no two subjects are really utterly unconnected with each other, why do you complain about mixing these two?" Let me illustrate my answer by taking, as examples, botany and philately: philately, the scientific study of postage stamps, deals with one expression of the instincts of social organisation in man, which can be linked with human psychology and thus with human physiology (ask an endocrinologist!), with some bearing on glandular secretions, and these in turn have analogical counterparts in plant physiology. Were we sufficiently advanced students of either subject, we probably could profitably interrelate very closely philately and botany. But we are not, not yet, anyhow. Meanwhile, if anybody puts forward some theory of the green colour of halfpenny stamps as due to chlorophyll (as in leaves of trees), I protest that this is likely to be more confusing than helpful! Someone else will say leaves are green because worth only a halfpenny each!

Mr. Owen attaches a significance to the fact that the aspects of opposition, square, and semi-square are elongations of 180° , 90° , and 45° respectively, and that the digits $1 + 8 + 0, 9 + 0, 4 + 5$, in each case, = 9, which is the "number of Mars" and of Man.

Now symbols may, and probably do, have a real power; occultists are probably not all deluded in attaching importance to the name used for a thing; a very persuasive if not conclusively convincing theory of the basic rationale of Astrology depends on the assumption of a real importance attaching to symbolic interpretations of astronomy on lines of human thought, or in terms of human consciousness. If the latter attaches a particular symbolic or occult meaning to 9, this may be of importance when applied to instances in which there is a really essential "nine-ness." The point is: is there any real essential nine-ness about the so-called malefic aspects? Or any essential numerical or arithmetical character about any astrological aspect? I think not.

The "squareness" or "quadrantness" of the aspect between the beginning of Aries and the beginning of Cancer is an essential feature or character of the aspect in question: the arc of the ecliptic leading from one to the other has a definite shape, a quadrant shape; the angle they subtend at the centre of the celestial sphere has a definite, real, geometrical quality, properly a matter of shape (shown by the shape of one corner of the square-aspect symbol we use, \square), and not at all a matter of number. To think of "ninety-ness" as really essential to it implies a much more fundamental reason than exists for choosing to measure angles in 360ths of the circle (degrees) rather than in 1000ths or 100ths of the circle, or radians (arcs equal to a radius of the same circle in length, and angles subtended by such arcs) or any other arbitrary but convenient unit of angularity or curvature. Humanity *has* in fact used such other measures of angle and arc, besides the 360° measure of the circle; in the consciousness of those modern and contemporary human beings whose consciousness is most aware of angles and shapes and curves, certain other units of angularity or curvature are very much present, as can be seen by glancing through a college text-book of trigonometry; and it seems not unreasonable to suggest that much direction of consciousness towards a particular fact of the universe gives more valid occult significance to symbology than does a superficial smattering, like that of the non-mathematician.

But even if we accept, for the sake of argument, the essential ninety-ness of the square aspect, the essential hundred-and-eighty-ness of the opposition, this does not necessarily give us any essential nine-ness of both. The latter would then depend on the essentiality of our decimal system of notation; we should be insisting first on a vital sexagenary division of the circle (one circle = 360° , $1^\circ = 60'$, $1' = 60''$), then abandoning this sexagenary system to change it for a decimal system when

writing the number of degrees, and regarding that decimal system as essentially valid and exclusive. The number ninety has digits that add up to nine if, but only if, we concentrate on one particular method of writing numbers, which is only one of several methods equally familiar and natural to human consciousness and the human consciousness of our own race and time: ninety is nine tens and no units (hence digits add up to nine); but ninety is also seven dozen and six (ask any wine merchant!), and the digits then add up to thirteen, which in turn is one dozen and one, adding up to 3. Ninety is also (ask your shoemaker!) forty-five pairs and no odd one, and the forty-five is twenty-two pairs and one odd (shoe), adding up to twenty-three, which is eleven pairs and one, adding up to twelve, which is six pairs and none, adding to six, three pairs, adding to 3, a pair and one, adding to 2, which is one pair and none, so the final value is 1. For students of Astrology, in particular, ninety degrees of the ecliptic is $3^{\circ} 0'$ (three Signs, no subdivisions of a Sign) and the digits add up to 3, not nine! In Biblical English, a very important factor in the life-consciousness of the spiritual-minded in Great Britain and some other places, and also in everyday spoken modern French, a most vital factor in every Frenchman's consciousness, ninety is not nine tens plus 0, but is fourscore and ten, or *quatre-vingt-dix*, adding up to 5, not 9; while 180° is $6^{\circ} 0'$ (adding to 6) or a hundred and four score and none (adding to 5, = $1 + 4 + 0$), and 45° is two-score and five (adding to 7). But many occult astrologers regard as essential the division of the circle by two for opposition, by four for the cardinal cross and other crosses, and by eight, for these aspects, and lay stress on the significance of the number 4. In Roman notation, still much used, and very much a factor in our consciousness, ninety is XC, adding up to a hundred-and-ten by adding digits, while 180° is CLXXX, adding up to 180 but not to 110, nor (without changing the system of symbols) to nine, and 45° is XLV, adding up to sixty-five!

At our present stage of consciousness, therefore, any numerical symbolism when applied to astrological aspects is confusing, irrelevant, and ambiguous, and without essential validity; the various systems (all real ones familiar to us) which I have instanced give every numerical value from 1 to 9, besides sixty-five and a hundred-and-ten!

Moreover, there is a difference between concrete and discrete quantity: population is reckoned by numbers, it is discrete, so many separate persons; milk is measured as a concrete quantity, for any numerical reckoning of pints or litres or fluid ounces is only a rough-and-ready approximation by an arbi-

trarily selected unit: only a microscopist's counting of corpuscles or molecules in the milk would have any essential validity on a numerical basis. Now, our man-made mechanical clocks have hands or time-indicators that move in jerks; the minute-hand of a clock moves one jerk a minute, or one jerk a second or ten jerks a second, or something similar; not with a smooth continuity of movement; hence numbers have an essential validity in discussing the movements of the hands of a clock. But the sun, moon, and planets, in their heavenly motions, whether we consider their heliocentric or their geocentric positions and motions (which are equally real, all motion and position being relative) move with a smooth continuity—slowing down, speeding up, stopping and reversing as to change of geocentric position in the planets, but all in continuous smooth-flowing motion, for which numbers are as arbitrary a makeshift convenience in our computations as they are in the measurement of milk. Shape is not essentially numerical. If an isosceles right-angled triangle has a hypotenuse measurable exactly in *any* given unit of length, there is no number whatever which exactly measures its other sides in the same unit of length. Yet both lengths are real lengths: showing that length is not arithmetical.

Now we understand Astrology as a system of symbolism based on shapes and patterns and time: none of which are numerical. We use numbers as a makeshift means of convenient approximation in describing the shapes and patterns and time-intervals.

That is why we are as unready to get help in astrological study from numerological concepts, and why at our present stage the attempt to introduce such concepts into astrological study is as confusing, invalid, and stultifying, as would be the case if a philatelist tried to explain colours of stamps by the chlorophyll phenomena of botany.

Astrology is geometrical and dynamic—not arithmetical.

In thinking of oppositions and square aspects, let us forget nines and fours and other numerological ideas, and concentrate on shape and pattern, on the straight line and the right angle, and the cross, and the equal-curved crescents of a circle!

The square is not ninety anything but is the aspect constituted by a direction and position equally inclined to conjunction and to opposition—togetherness and oppositeness in (non-numerical) pattern-structure. The trine is "Maximum distance from square without approaching opposition." Not a number!

THE DOCTRINE OF POLARITY

By C. E. O. CARTER

THE Doctrine of Polarity is one of those basic ideas that keep cropping up in one form or another and under one name or another in nearly all fields of human thought and research.

Being, in its expression, always has these two aspects, the positive and the negative.

It would be almost superfluous to cite examples of the ways and forms in which this fact is portrayed in religious, philosophical and mystical literature; and to try to do so with completeness would carry us far indeed. God and devil, good and evil, Ormuzd and Ahriman, spirit and matter, freedom and fate, energy and substance, life and death, health and sickness, action and inaction, yang and yin, Uranus and Gaia, heaven and earth, animus and anima—these are but a few instances.

Even those who set themselves most resolutely against anything "occult" or "mystical," as they call it, cannot avoid this truth. Thus, Freud wrote "I have combined the instincts for self-preservation and for the preservation of the species under the concept of Eros and have contrasted with it an instinct of death or destruction . . . the picture which life presents to us is the result of the working of Eros and the death-instinct together and against each other" (*The Problem of Lay Analyses*, 1927, pp. 290, 291).

It is always good and agreeable to have one's beliefs confirmed by those of opposite camps; but one must be permitted to wonder whether the disciples of Freud regarded this as a momentous sort of announcement: students of the arcane wisdom have known as much, and more, for thousands of years.

It is indeed obvious enough that the Primal Unity must express itself in duality and that from this duality ever more numerous multiplicities must emerge, as we come down the mighty ladder of cosmic manifestation. What else is manifestation?

In Astrology we find the Dyad expressed, firstly, in the Sun and Moon, and, secondly, in the two classes of the signs, the six masculine and the six feminine. The planets, of course, are able to manifest at both poles. That is to say Mercury, Venus, Mars, Jupiter and Saturn are able to do so, since each rules a positive and a negative sign; but Uranus, Neptune and Pluto are perhaps a triad to be considered by themselves, from this point of view. Uranus would seem to most of us an undeniably positive planet, and Neptune a negative one. Perhaps they understudy the Sun and Moon, respectively.

So we may say that the horoscope which presents a pre-

ponderance of the Sun and the masculine signs is predominantly a positive figure, and one that shows a prominent Moon and a stress upon the feminine signs is a negative geniture.

Here we come up against the matter of sex. For obviously the positive horoscope will fit a man best and the negative will harmonise best with a female life. Much less so than of old, of course, but there will still be a natural congeniality, however many Amazons may appear amongst us. But there is no evidence that Nature, who loves variety, arranges that most men have positive maps and most women negative ones. Indeed, the late C. E. Krafft declared, as a result of statistical investigation, that, to take one position, many more men have Moon in Taurus than women. Of course, that may only be true of the particular periods and countries from which his data were drawn.

Thus we get four types: Males with male maps, males with feminine maps, females with positive maps, females with negative maps. Between these there are any number of shades and degrees.

Let us glance at an example of each of these:

Churchill seems a good instance of a male with a positive horoscope of birth. Except for Moon in Virgo, Mercury in Scorpio and Pluto in Taurus (this last being, of course, a position which holds true of a whole generation), he is "all positive," especially if we concede to him a Leo ascendant, which seems pretty well established.

We find what we should expect to find. An aggressive nature, a keen interest in military questions, generosity and magnanimity, extreme activity of mind and body, great devotion to the father, personal fearlessness, and, as he has himself confessed, lack of dignity and self-restraint, at least in early life.

As an example of a male with a negative horoscope I would refer to H. G. Wells, recently deceased. His exact time is not known, but I suggest a figure with these positions, for Bromley, Kent, September 21, 1866, at about 2.45 p.m., G.M.T.

M.C. 14 ♀ Asc. 8 ♀ ☉ 28 ♀ ☽ 20 ♀ ☿ 19 ♀ ♀ 14½ ♀
♂ 6½ ♂ ♄ 22½ ♀ ♃ 10 ♀ ☿ 8 ♂ ♄ 12 ♀ ♀ PL 14½ ♂ ♄

Now the keynote of the positive type is the outgoing propensity; it wants to go out and do things. But the negative is quiet and reclusive; it is often a student, but it prefers to study indoors or in the quiet fields and woods. If it can, it will avoid storm and stress.

But that does not mean that it is necessarily lazy or inactive; after all, two of the negative signs are cardinal.

Water, with a dash of Air, such as we have in Wells, is indicative of a very active *imagination* and the negative person is often a great builder of fancies, as well as being a scientist, as was Wells. Often he or she spends hours constructing imaginary stories in which the native, or someone who is a thinly-veiled representative of the native, plays the part that the native would fain take, if only there were not that innate shyness and reserve. I do not know that Wells ever ruled anything or took any active part in rulership. But he loved to write about government and in some of his novels he was plainly depicting an imaginary Wells standing at the helm of state. Or, again, participating in a hazardous first voyage to the Moon or playing his part in a War of the Worlds.

No one, of course, can be *completely* negative so long as he is alive, for life and thought are intrinsically positive; they are activities, not passivities. This is rather important. In a sense it works out like this, as I see it. By virtue of being alive we are one-third positive; then there are, so to speak, two other parts of us, each of which may be of either polarity. So you can be three parts positive, but you cannot be three parts negative. The most you can achieve in negativity is to be one part positive and two parts negative.

But although we did mention, as one pair of polar opposites, good and evil, it would be utterly erroneous to say that the analogy between the positive signs and goodness, and the negative signs and evil, is other than theoretical, so far as human nature goes. The negative sign has its own *dharma*, or *weird*, as the Scotch would say, and in terms thereof it can do work just as valuable as any other. Also, the positive type is by no means necessarily "good"; it can be wasteful, extravagant, careless, indifferent to others and excessive in many ways. Even the well-intentioned positive can be very wearing to live with. Fire for fun and Air for ideas, but one can have too much of both.

Our third class comprises the females with positive maps.

I suppose one would think at once of Georges Sand (*Notable Nativities*, No. 756) as being probably of this type, in view of her liking for masculine attire, smoking cigars and other male habits. She certainly had a male sign rising (Aquarius) and the Moon was in the very positive sign Aries. Mercury, Venus, Jupiter and Uranus were also in masculine signs. The Sun is in close quadrature to Uranus, which is a position apt to cause perversion of the normal. But the close opposition of Mars to Neptune, Taurus to Scorpio, may have had much to do with her mode of life. This is often a flamboyant contact and much that she did may have been exhibitionistic. Moon opposition Jupiter may have acted in much the same manner.

Nowadays one can be a positive in a female body without much danger of being a social misfit. Such women are usually generous, high-spirited, and sometimes rather scatter-brained and slapdash. I recall one, with both Lights rising in Leo, who lost six or seven jobs because of unpunctuality; she is generous to a fault. Such types do not as a rule make homes, in the old-fashioned sense, either for themselves or for others.

The above refers chiefly to Fiery women; the addition of Air may produce a charming personality; but some Earth is needed to make ballast.

Class IV, the negative females, are strongly protective and have great sympathy for the unfortunate. About the best example I know is the famous anti-vivisectionist, Miss Lindaf-Hageby, who has every body in negative signs and the ascendant in the not very positive Libra.

It would be most interesting to have the birth-time of Florence Nightingale, who, at first sight, would seem a positive female. She may well have had a Mars sign rising and Mars itself was in Leo on the day of birth (May 15, 1820). But the Sun was in Taurus and the Moon (probably) in Cancer. We must note how she fought for others, and for those in suffering, not for herself. Also, she had great *persistence*, and in this quality the negatives often excel the positives, who are apt to be impatient when obstacles cannot be overcome by a quick *coup de main*.

Negatives are often devoted to animals, especially the quieter and less high-spirited varieties. Positives prefer those, like the horse and dog, that are used in sport.

Literature is full of the interplay of these four types and problems that arise from their differences. Of course one can have pleasant and unpleasant examples of all four. Most authors have their predilections. Shakespeare seems to have been much attracted to the positive female class and has produced some delightful portraits of it—Rosalind, Viola, and Beatrice. I suppose Katharine, in *The Taming of the Shrew*, was an unwilling sample; she hated being in a female body but one cannot imagine her as being very agreeable in any shape. Men do not usually make a success of female negatives; they are either silly, like Cordelia, or else incredibly virtuous, long-suffering and devoted, like nearly all Dickens' heroines, who are mostly, to modern taste, either uninteresting or actually irritating. That very male-negative writer, Barrie, who had Venus rising in Cancer, Moon in Capricorn, Sun in Taurus and three other bodies in negative signs, carried his admiration for femininity to an excess, in most present-day judgments. Any portrait of the negative female native which is just "motherly"

and no more, falls far short of the truth; there is much more in this type than that. For instance, much shrewdness and native common sense, often well called mother-wit.

I suppose the ascendant is really the principal factor in deciding one's polarity; that, and any rising planet, and the Moon. The solar values come out in the broad sweep of life, but they are often latent for long periods, during which the tenour of existence pursues the course indicated by ascendant, Moon and rising planet. They seem always with us. They appear in the most detailed aspects of our lives.

A man may have Sun square Mars and be habitually the most even-tempered person, if his other "Principals" (Moon, ruler and ascendant) are of that propensity. I know a case in point: Sun square Mars, but Virgo rises, ruler is in Libra and Moon is with Venus. A most imperturbably philosophical kind of man. Only perhaps twice or thrice in life will the square of the Sun to Mars lead to rash action, quite out of keeping with the usual behaviour; but the upshot of such lapses may be very serious and leave the native lamed, in some way or other, for life. And of course the square will work out in externals, which have nothing to do, at least in any traceable manner, with one's own character.

Astrologers often discuss the difference between the Sun and Moon values in the horoscope. They are obviously very important, but the views expressed by authors do not always tally. I must say that, so far as *moral character* goes, the Moon is much the more important. Certainly you can get a map with the Sun badly afflicted and the native will not be at all bad at heart, only unfortunate, liable to accidents and illnesses, and so on, as the particular horoscope may indicate.

But a badly afflicted Moon usually points to a person who is either definitely bad, or at least difficult to get on with, or in some way distorted in the emotional or mental life. No doubt there are exceptions, as there are to nearly all astrological "laws," and a lot depends on houses and signs. I know a most unselfish woman with Moon square Saturn; but then, the Moon is in its exaltation, and the chief effect seems to be that she is not very intelligent, though it seems rather strange that a square in fixed signs should have that effect. One would rather look for great stubbornness. Perhaps she is stubborn; I don't know, never having had occasion to try to persuade her to alter her mind!

In *Notable Nativities* there is the birth-map of an Adventuress. You will find that her Sun is unafflicted, so also her ruler; and though Mercury is conjunction Saturn in Capricorn, which certainly might make the native cunning, yet, of itself, no one

would regard this as necessarily evil, only potentially so, if the rest of the map were bad. The real clue to her immoral nature is Moon in close opposition to Mars, 11th to 5th, which is quite characteristic, especially as the opposition falls almost exactly on the cusps and Mars is in the weak sign of the Fishes. Any astrologer seeing this would declare for the possibility, at least, of depravity.

But it would not be safe to regard everyone with a bad Moon as a really bad 'un: one must always look for a "saving grace" in the horoscope, but certainly there will be severe internal stresses.

The distinction that I make between Sun and Moon seems to me to fall into line with modern psychological conceptions. I cannot go so far as those who assert that our conscious selves (the Sun) are just the helpless playthings of the unconscious (the Moon); but the truth does seem to be that most of us are motivated by the Moon and ascendant rather than by the Sun. *He* is rather the factor that decides how successful we shall be in carrying out our inner desires. His, indeed, is the power and the glory—the obvious, the outstanding, the eminent. But the Moon decides the true inner motive for seeking success and what kind of success appeals to us.

But whatever we *are*, it seems, as a matter of principle, that the Sun *ought* to lead the Moon. Of course, if the latter is the stronger in your geniture, you may be wise to listen to your instincts and impulses. But that after all is not a very *human* ideal. Man is surely meant to be, or to become, a rational creature, making his decisions in the light of reason and looking forward, not harking back, as the Moon does, to the past.

In ordinary horoscopy, at all events, I advise judging morals, manners and moods by the Moon, with an eye always on the ascendant and any rising planet. You may ask about Mercury. But really he is such a quicksilver sort of fellow that it is difficult to say what he stands for, except the powers of self-expression. One is on pretty safe ground in stating that much.

The Sun always seems to me to be a guide to the general intelligence. That, of course, is heterodox; but test it for yourself. Only don't confuse intelligence with glibness.

Again, as I have said, the Sun stands for Success. But, once again, don't confuse success with just "doing well for oneself" in a worldly sense; you must give the word a wide interpretation.

The consideration of the ascendant brings us to a special kind of polarity, that is the manner in which sometimes the value of a position shifts across the zodiac to its opposite. Of course this doesn't change the polarity in terms of positive and

negative, which is what we have been discussing so far, because opposed signs are always of the same polarity, in this sense. But it may be said that in another sense each opposed pair of signs constitutes a polarity.

Usually when this sort of thing occurs to a marked extent you will find, I think, that there is a strong aspect between the lords of the opposite signs. For instance, if you find that a Virgo person acts very much like a Piscean, look to see if there is not a strong contact between Mercury and Jupiter, and so on with Venus and Mars and the rest. I think this is really an example of the way in which Nature always seeks balance, a tendency often perplexing to the astrologer but on the whole a good thing for mankind.

Now, as for this polarity between opposed signs, it must occur (except when it is what I have called "dissociate," i.e. from the end of one sign to the beginning of another) between Fire and Air, or Earth and Water. And it must be between a sign in the first half of the zodiac and one in the second half. Now the first six signs are, as we know, more limited in their scope than the last six.

Aries is the self; Libra is other selves, of which there are many.

Taurus is power, expressed in the limited form of physical possessions; but the power of Scorpio is something much more subtle and far-reaching than that. In many people it appears as personal magnetism, as the term goes; but it may also be a truly occult force, what the anthropologists call "mana"—"which comprises force, vitality, prestige, holiness and power of magic" (Gilbert Murray, *Five Stages of Greek Religion*).

Gemini is the factual mind whilst Sagittarius is the speculative. The former takes things as it finds them, the latter looks for reasons and significances and implications. That is to say, the more developed Sagittarians do so. It is the sign of the centaur Chiron, who educated the Greek heroes and taught them, amongst other things, the virtues of all herbs. Whereas the typical Gemini would be like Wordsworth's Peter Bell:

"A primrose by the river's brim
A yellow primrose was to him;
And it was nothing more."

However, none of us is all Gemini, or "all" anything else.

Next, Cancer and Capricorn contrast the home-circle and its family traditions, prejudices and other limitations with the public life in which these are gradually worn away and a wider outlook adopted.

Leo is individual man, or, one might say, individualised man,

whereas Aquarius is man collective, society, the social organism.

The opposition between Virgo and Pisces repeats, in negative terms, that between Gemini and Sagittarius. The matter-of-fact is contrasted with the dreamer, the actual with the ideal.

Well, it is not difficult to see how these six polarities may conflict, or again how it is possible to reconcile them, in a harmonious synthesis. Not difficult to *see* these things, but not always easy to achieve them. When I see an opposition I think of the Middle Path proclaimed by the Buddha. Only the true Middle Path does not consist in a sort of prudential steering a mid-course between Scylla and Charybdis, but it demands the more delicate operation of combining two complementary values, each good in itself and yet by itself unbalanced.

So Aries has to learn and appreciate the views and rights of other people, whilst Libra must acquire the power to act, when occasion demands, courageously and decisively, instead of temporising and seeking the easy way out.

Taurus has to learn that character is more important than property; but on the other hand, Scorpio has to realise that the principles for which Taurus stands, though simple and primitive, are valuable in their right place.

Gemini and Sagittarius, in their intellectual activities, supplement each other beautifully when harmonised, the former carefully checking the hypotheses of the latter by bringing them to the bar of hard fact.

Capricorn checks and restrains the emotions of Cancer and brings it, as it were, out of its hut at the foot of the mountain on to the heights. However, mountain-tops are unfit for permanent residence, and when night falls Capricorn can learn to appreciate the sign that "keeps the home fires burning."

You will find a good many successful people have this particular opposition; it has, for one thing, a great flair for publicity.

But one can easily see that there is also the possibility of a great stress here; and hundreds of thousands of those born about forty years ago know all about this, or a great deal. I refer to the Uranus-Neptune opposition in these signs, herald of so much wretchedness in Europe. The effects remind me of the words of Arjuna in the First Discourse of the *Gītā*: "In the destruction of a family the immemorial family traditions perish; in the perishing of tradition lawlessness overcomes the whole family; owing to the predominance of lawlessness, O Krishna, the women of the family become corrupt, whence ariseth confusion of caste. This confusion draggeth to hell the slayers of the family."

Family, tradition, the women (that is, the mothers), caste: what Cancer-Capricorn phrases are these!

The opposition Leo-Aquarius produces great men and women, too. Man the individual is here set against society. So one would expect rebellion here, but, if the opposition is harmonised, you get the reverse—a national leader or hero. For example, Frederick the Great, Winston Churchill, Ernest Shackleton. Such people strive mightily and run great risks for great results.

An opposition may be a splendid stimulus to great things, provided the soul masters it and does not surrender to it; if it does, and the opposition is of a violent character, and there are no sufficient helpful elements in the natus, it may rend him asunder.

The Virgo-Pisces opposition tends to a mental operation. One form that appears in famous maps is that of Jupiter to Uranus. It indicates the presence of rebellious and dominating elements in the nature. President Stalin has it.

When the planets concerned are of a gentler nature it may point to artistic or poetic ability, as in the cases of Goethe and Rudolf Steiner. In both cases there was interest in arcane matters, especially those that relate to the kingdom of Nature on its subtler side.

Nietzsche had Mars opposed to Jupiter in these signs, and this, in combination with a Mercury-Uranus opposition, overthrew his mental balance. An opposition of Mars and Jupiter is a serious problem for any one to confront. If astrologers were called on to censor writers they might have issued a warning that, as a philosophical leader, Nietzsche would lead many to excesses of doctrine, far from any middle path. Such a censor might equally, in the case of Wells, have observed that a man with Venus in Scorpio opposed to Pluto would scarcely be a safe guide to those seeking information as to the principles underlying a happy marriage.

In sum, I would say that this question of the reconciliation of the polarities arises for each of us in three principal ways. In our own inner self, in marriage, and in the balance we should strike between our private home life and our public work. If the first of these, the inner conflict, has been happily resolved, then probably the resolution of the other two will not be difficult.

Apart from particular stresses in the geniture, Venus is the great reconciler, and much depends upon her.

If the reconciliation is not carried out, then we are by so much the losers. We may not recognise this. We may try violent methods—psychologically violent, I mean—such as

looking forward to the birth of her second child three months later. There seemed no possibility of illness, but, as the main transit was to Neptune in a water sign, there was a suggestion of danger by water, and she was spending a great deal of time on the lake by which she lived.

Some time before the transit, though well, she began to notice a symptom, the true nature of which was completely missed at her routine examination by a specialist, by her doctor husband and by other doctors spoken to.

This became more apparent in the week of the transit, and, a few days after it, almost without warning, she lost the expected child. Hence Map C can be regarded as the transits of the moment and judged in relation to Map B, or as the map of something which began in the world, though it did not live, but could have a map for its moment.

The main characteristic was her intense sense of loss, though she never saw the child, and the odd way in which no doctors seemed to realise what was so imminent, finally sending her a cross-country journey of 30 miles to a hospital where she would be under special care. The birth actually took place in the ambulance after a few miles of travel, lack of anaesthetics being one of the troubles (Saturn-Neptune).

Mrs. Hone was reminded of a map spoken of in the Lodge years ago, when such a birth and death took place as a result of an aeroplane crash, the map having strong Pluto aspects.

In the present case (Map C), PL was exact con. Sun in 8th, the degree of the girl's own Sun being on the 8th house. The Sun was also near Saturn in 8th, and square Moon, ruler of 8th.

The degree of the girl's 5th was rising. The ruler of the 3rd house for this sad short journey was Uranus, squaring Venus-Mars, while Pisces, natural ruler of 8th, was intercepted in it.

Neptune, ruler of Pisces, was con. M.C. Those conversant with gynecological details will understand how applicable was the transit of Saturn in a water sign, aspecting a water planet, working as it did instead of the possible danger from accident on the lake. No doctor concerned could give any reason for the occurrence and called it "a freak of nature."

Astrologers will agree that, with this Saturn affliction, a bad fall a little earlier (date unfortunately not noted) was the original cause of the more Neptunian trouble which developed with that aspect.

In both cases, there were other progressions backing up the main one.

On September 30th the lecture was given by Mr. Fred Ward on "Predicting Events Precisely." It was much enjoyed but the warnings contained in the remarks made by the lecturer on the

directions (principally in about five years' time) in the maps of the U.S.A. and U.S.S.R. gave plenty of food for serious reflection, as well as his reference to the strange coincidence of directions of the Sun and Saturn in the nativities of Their Majesties and Princess Elizabeth in the year 1947. The question arose as to how far such indications might have a personal, and how far a national, import. Saturn, of course, rules both Russia and India.

At 8.20 Mrs. Joan Rodgers spoke on the natus of the murderer Heath, the map being hypothetical. A member of the audience however vouchsafed the information, obtained from the native's mother, that Heath was born between 9 and 10 a.m., June 6, 1917, presumably summer-time. This would make the ascendant fall in Leo, probably with Uranus in the 7th, trine Venus but in square to a conjunction of Mercury, Mars and Jupiter. The lecturer followed the course of the life in the light of numerous transits of the heavy planets.

It was a pleasure to see again amongst us one of the few remaining "1919" members, Mrs. J. Norman Rhodes, for a long time our Treasurer.*

On October 7th, Dr. Rosenthal spoke on "Astrology, Alchemy and Modern Chemistry." It is hoped to print this paper, in abbreviated form, and therefore only a few points will be mentioned here. He claimed that there were probably twelve bodies in the solar system corresponding to the twelve signs, and twelve principal elements corresponding to each of these bodies when in its own signs, as well as other elements for each of the other sign-positions of each body, making 144 in all. There would probably be two other planets known to us in the near future, to be named Vulcan and Athene, with elements called vulcanium and athenium. He also referred to the well-known Kolisko experiments on the changes in metals during certain planetary configurations such as eclipses and occultations, as well as to the work of Dr. Besant and C. W. Leadbeater and that of Professor Crookes.

At 8.20 "Regulus" dealt with the Ingress, and discussion largely turned on the "Squatters" in the West End. Later, he spoke of Lodge Research (of which he is in charge) and appealed for data of various types of interest. It should be noted that Country Members can help in this respect.

On October 13th Mr. Tom Whitehead, of Halifax, lectured on Zodiacal Physiognomy, exhibiting to the audience two or three dozen pictures, some being imaginary embodiments of his conception of the signs, and some being actual portraits, the

* The Lodge was founded in 1915 but took a fresh lease of life in 1919, after the conclusion of the First Great War.

lecturer being in possession of the relative genitures. This led to a good deal of discussion and questionings as the lecture went on, so that it was continued after the interval right up to 9 o'clock, and even then, as often happens in lectures of this sort, the last two or three signs scarcely had justice done to them.

Accounts of subsequent lectures of this session will be published in due course.

SOME DEGREE-AREAS IN ASTROLOGY

(INTRODUCTORY)

By "REGULUS"

(A lecture delivered before the Astrological Lodge on February 25, 1946)

TO-NIGHT I am going to give you a lecture on the degree-area influences of the zodiac. In the time allotted to me I can only outline the subject and introduce some of the features brought out by modern research.

The idea that individual degrees of the zodiac have any astrological effect of their own is not new, and the inspired writings in *La Volasfera*, and the occult themes of Charubel forty years ago have not been entirely in vain.

Charubel's series of symbols for each degree of the zodiac treated separately was obtained clairvoyantly, and to some people it may seem, therefore, not to be in the true spirit of astrological research, at least from the scientific point of view. But one of the first things we learn in Astrology is not to disregard the significance of any factor in this fascinating subject just because we disagree with the method by which it has been obtained.

In India, I understand, this particular line of research has been carried out to a very high degree, and a series of nadigranthams exists known as the S'ukranadi, with others, consisting of separate phalams for each degree of the zodiac. Unfortunately a translation of these nadigranthams is not to hand, in fact, this higher arcanum of Indian Astrology is very jealously guarded by the Hindus and is not easily available, even in its original form.

In the West, a second series known by the Italian name of *La Volasfera*, which is more likely to be the name of a book rather than that of a writer, is available in the edition formulated by Sepharial, the *nom de plume* of the astrologer W. Gorn Old.

With regard to these two series of degree symbols, which are

based on a survey of each degree in the style of the Tarot symbolism, one feature is brought out on which I must spend some little part of my lecture.

In the diagram on the board (1a), we have at the top a representation of a few of the degrees of the zodiac, from Pisces 28 to Aries 2. Underneath I have depicted three bands of degrees to show the three different types of nomenclature used to describe the degrees.

It is very important to take notice of these three very different concepts. The first is the classical conception of enumeration by means of the ordinal numbers, showing respectively the 28th, 29th and 30th degrees of Pisces, the 1st degree of Aries, the 2nd and 3rd degree of Aries, and so on.

Secondly, we have the concept by cardinal numbers, Pisces 27 to 29, Pisces 30 which is the same as Aries 0, Aries 1, Aries 2. And so on. You will see that both these have the same boundaries, but the numeral appears to be different, being one more in each of the first series. Both are, however, equally correct.

Lastly, we have the purely mathematical concept of the "Nearest Degree," where the extent of each degree has significance up to one-half of a degree either way of exactitude. This is the method I have so far adopted in my statistical research into this subject, and I wish to justify my use of this concept by the following four arguments.

Firstly, it conforms to the mathematical thesis of the "nearest whole unit." I am very particular on this point, as, while I have no wish to upset the established views of competent students and practitioners who have been accustomed to either of the first two concepts, I strongly feel that the mathematical argument is the most accurate and precise.

We are early taught in Astrology that Mars, as shown here in Pisces 29° 43' is more *precise* than Mars in Pisces 29 (or Aries 0), and that both these are more *precise* than to say Mars in Pisces or Aries.

But we are also taught that these three descriptions of Mars in sign or degree are all equally *accurate* for the particular purpose to which they are put. We only need to know that Mars is in Pisces, or within half a degree of Aries if we are delineating a birth chart in the ordinary way. We need, however, to know the degree to be able to insert the planet in the correct position in the houses, or to establish the exactness of any aspect to another planet. Again, we need the precision of degree and minute of degree if we wish to evaluate correctly the directions formed by the progression of Mars from the birth position. Each is equally accurate, but some more precise than the others.

For this the nearest degree, or nearest minute, rule is, in my submission, the most precise within the scope of our survey of the degree areas.

Secondly, we know that the ancient horary astrologer regarded the last three degrees and the first three degrees of a sign as particularly difficult to judge when they stood on the ascendant. Again a planet, and especially the Moon, was considered peregrine and very weak in effect in a sign, when it had made its last aspect in that sign to any other of the bodies in the chart, and was preparing to leave the sign. Why was this? We see the answer in the third feature of my argument.

Thirdly, then, all astrologers recognise that planets, when not exactly in aspect to one another, may still have some effect of that aspect when up to five degrees short or beyond the aspect. Moreover, a similar orb, as it is termed, operates between a planet and the cusp of the next house, within which it is said to influence the next house even more than the house it is in. This very largely explains the difficulty the old horary astrologer experienced when he found that the ends of a sign had a combined influence of both adjacent signs.

Fourthly, modern astrologers recognise that when the last degrees of a sign are on the ascendant, a very large proportion of the next sign is in the first house, and it is found increasingly obvious that this next sign must be reckoned with in the delineation of the rising sign and ruler of the chart.

Therefore, we must surely concede a half degree from Pisces 29 and a half to come under Aries 0, and similarly with the other degrees and signs. I would insist, in fact, that each degree of the zodiac has an orb of at least half a degree.

I do hope that you will bring up this matter in discussion to-night at the end of my lecture, as this is one of the points I am stressing in my recording of modern research, it is one of the keystones of a desk-book I have now in production, which will endeavour to summarise a great deal, at least, of astrological study in the British Isles, and go far to complete the work started by Alan Leo, our President, Mr. Carter, Mr. Wemyss and other British writers.

In more recent times, indeed, it has been repeatedly found, in the scientifically conducted researches of modern students, that individual degrees have special influence in the delineation of a horoscope, and this has frequently been the means of elucidating obscure astral influences operating in a native's character or destiny.

Very often it has also been noticed that the opposite degree of the zodiac has shown the same effect. I shall later discuss this question of polarity, but for the moment it is only necessary to

stress that, while it is comparatively easy to relate the signs to certain basic principles, it is not nearly so easy to correlate the degree-influences to the signs involved. In the main these latter seem to be individual and distinct from that of the sign.

Much argument has revolved round the possibility that the fixed stars lend some part of their own influence to the degree in which they happen to be posited. In this connection I would point out that serious research has only been directed to this field of astrological delineation for the past thirty-five odd years—since 1910, in fact, when the first publication of "*1001 Notable Nativities*" gave a great fillip to research. In this time the effect of the Precession of the Equinoxes has caused the fixed stars to appear to have moved one-half of a degree onward. It should be possible to reach a definite conclusion on this matter in the course of time, but several factors have to be determined of a rather advanced nature. These factors include the distinction of the effect due to the fixed star apart from that influence of the degree itself, the fact that some degrees hold the longitude of two or more fixed stars, while other degrees are empty, and that only the influence of the more important fixed stars is known.

We cannot therefore say at this stage Yes or No to the question "Do the fixed stars influence the degrees of the zodiac?" But we *can* go so far as to say that the fixed stars have proved, time and time again, that they have their own effect, and, in similar manner, so have the degrees of the zodiac. I would, however, prefer to keep the two apart and separate and consider them as individual entities, though it may well be, and, in fact, it is likely that, in practice, their effects co-mingle to a greater or less degree.

I must, of necessity, then, confine this lecture to the consideration of the degree influences.

Many astrological influences are traceable to the prominence of a single pair of opposite degrees, others to a group of three to five degrees, to a navamsha or a decanate, with or without their opposites by polarity. Where the effect shows itself in both of the opposed degrees or groups, I term these polarised degrees influences.

To give you a few examples at random, I can quote Gemini-Sagittary 17 = curiosity; Leo-Aquarius 26 = communication; Virgo-Pisces 23 = painters; Taurus-Scorpio 10 = building-up. It is found that planets placed in these degrees, or these degrees found on the angles, or appropriate house cusps, show an emphasis in the native's character or destiny corresponding to these particular attributes. Evidence has been in the nature of full, statistical comparison of thousands of horoscopes, and

corroboration is for ever recurring daily, in practical work and research alike. This is the only way in which astrological research can ever achieve any effective result and gain any tangible progress and the recognition of the man in the street.

In addition, there are influences which seem to affect the same degree in signs related by quality or by element. For example, the third degree of the airy trigon has a tendency to painting; 24° of the cardinal signs has musical ability when brought into action by the presence of the appropriate planet or falling on the angles. These I term "sympathetic" degree influences.

I have given much time and study myself to these influences and have so far progressed in the consideration of the twelve signs and the three hundred and sixty degrees that I have been able to supplement previous research not only with the delineation of practically all the gaps in the attributes of character, but have also covered the ground on the other house matters.

We can subdivide astrological attributes into four main classes:—the interpretation of character, illnesses, vocation and destiny. The first covers those influences suitable for the discussion of the characters, not only of the native himself, but also of his relatives, friends, and acquaintances, and even the stranger and the public with whom he comes into contact.

Health and illnesses form a second special category, covering many if not all of the ailments to which our flesh is heir. The important subject of vocation, career and ambition can be separately considered, and much elucidation of this very contentious subject is obtainable from degree influences.

Last but not least, I have conducted research into the more general subject of destiny, which covers all the events and actions in the native's life; successes, failures, environment, education, marriage, travel, religion, science, and so on. I distinguish two special applications here; first, those applicable more personally to the native or other persons described in his or her horoscope; these are already covered by the character influences; second, those applicable to things and actions, and coming into the special category of destiny.

Even if we only consider one keynote influence for each class there are thus four separate and distinct keynotes for each degree and its opposite. And this is quite apart from the sign and decanate attributes, fixed stars, etc.

A formidable array of results, you will at once complain. Yet this is not really so, in practice. Once the right selection of attributes for the particular subject is made, no real difficulty exists in the delineation of degree influences.

How, then can we apply these attributes to the delineation of

a horoscope? They do not supersede the ordinary consideration of planet, sign and aspect, but amplify and emphasise the ordinary delineation in particular items.

The judgment of each planet of the chart in its degree position (and its polarised opposite) can be so amplified. So also can the cusps of the houses, and especially the angles; but also in the particularised discussion of any house of the horoscope, the house cusp can be so considered.

In this connection it is interesting to note that the houses polarise naturally, both by cuspal degree and by nature, as follows:—

First house, native himself—seventh house, relation to others.

Second, native's possessions—eighth, possessions of others.

Third, education and relatives—ninth, philosophy, relation to the world.

Fourth, home, environment—tenth, place in the world.

Fifth, affection, pleasures—eleventh, affection from others, friendships.

Sixth, health, service—twelfth, limitation, the "future" life.

The secret of polarity seems to me to be in the reflection by opposition of individual degrees. Polarity also follows the identity of quality and affinity of element that lies in opposite signs; as witness, cardinal to cardinal, and fire to air in the relation of Aries to Libra. The main effect seems to come sometimes from the one sign of the pair and sometimes from the other, but, however it may be, the influence is definite and regular.

Most of you will not require to be reminded of the significance of aspects in a horoscope; how, for example, two planets situate so many degrees apart seem to influence each other because of the nature of the angle, measured in degrees. How those aspects based on division by three of the three hundred and sixty degrees of the circle have a benefic or harmonious effect—the trine of 120° , the sextile of 60° . How those based on division by 2—the square of 90° , the opposition of 180° , seem to have an adverse or even evil effect.

Modern research, however, reminds us that these major aspects are, in fact, exact signs apart, that the trine and sextile are formed between planets either in the same element, fire, earth, air, water, or in those elements that combine together, fire with air, earth with water. The adverse aspects, on the other hand, overstress one quality at the expense of the other two, cardinality as against fixed or mutable qualities, for instance.

The opposition, however, combines the stress on quality, with two elements that combine, or, as astrologers put it, have affinity. This is what we mean when we call the opposite signs polarised.

Due to polarity, the opposition cannot always be treated as an adverse aspect. Obviously, if two planets oppose each other the emphasis on the individual polarised degrees is complete and unescapable. Modern astrologers incline to the view that the opposition aspect indicates a balance or compensation in the chart, that the adverse effects of an over-emphasis in one quality can be balanced very largely by the affinity of elements involved. A native who knows his horoscope has the opportunity to make the right use of his oppositions, so that they may become a compensating balance in his life, frequently fortified by powerful trines and sextiles to the two planets concerned from a third planet, emphasising even more the affinity of friendly elements, and restoring more or less completely a balance in the qualities.

(To be continued)

THE OUTER PLANETS

By (Miss) G. M. GOULD

FOR some years I must have been pondering, quite unconsciously over the three outer planets and the signs over which they can be said to rule, for I find ideas have formed in my mind and these I will try to set down in order.

First I should say that I have never been able to see the reason why Mercury should rule over two such widely different signs as Virgo and Gemini.

True they both have to do with the mind or mental side of life but where Virgo loves detail, method, argument, etc., Gemini loves to deal in large ideas, immense schemes, castles in the air.

Virgo is of the earth and is practical in its expression, fond of classifying, seeking out precise information from the past, history, etc., and is fond of criticism and analysis.

Gemini, on the other hand, is inventive, humane, large-minded, dealing rather with ideas as a whole and often ignoring details, with consequent failure.

In comparing Mercury and Uranus I find the same characteristics, Mercury being characterised by its rule over memory, its love of detail, discussions and arguments, its proving of the past (c.f. Virgo).

Uranus does not worry so much over the past, but looks

forward, brings new ideas, brain waves, inventions and originality.

Thus I feel inclined to leave Mercury as ruler of Virgo only and place Uranus as ruler of the more vital Gemini.

Virgo and Mercury taking rule over the world of concrete thought, Gemini and Uranus ruling over the world of abstract thought.

Again, in the world of emotion or art, we have the same experience in connection with Taurus and Libra. I myself have realised this most in the world of music where the contrast between the manual dexterity of the practical musician and the skill of the true artist can be easily discerned.

"Practice makes perfect" is the outlook of the Taurus musician and he often reaches a high standard, but it is of the earth and lacks the inspiration of the Libran. His art, though beautiful is far more practical.

Taurus being of the earth is set, laborious, patient while Libra has been termed fickle, for it tries out and discards. It is of the air, thus ever on the move, inspiring, composing and expressing more the spirit of what is seen and felt, thus its music and its art are alive and vital.

Venus and Neptune: Venus is the practical expression of all that is beautiful in sight and sound, Neptune the inspiration, the inner spirit that can light up even the commonplace things of life, making them so beautiful that we catch our breath in amazement. Dare I therefore suggest that, leaving Venus as ruler of Taurus, we look to Neptune for rulership over Libra?

In dealing with Pluto I reach a difficulty, for if I accept the current idea that this planet has rule over Scorpio, and I find much to be said for this opinion, I am turning my back on the rhythm of nature in so far as the two previous outer planets have been placed over airy signs and this suggests that I turn my attention to Aquarius, the third of the airy signs which shares the rulership of Saturn with the third earthy sign Capricorn.

In last quarter's *Astrology* we were given a very able lecture on Pluto by Mr. Caselli and in reading it I was struck by the likeness of the examples he gives of Pluto's channels of action to those which the old astrologers gave for Saturn. To quote a few:—"the bass note of human existence," "In the Services Pluto combines with the discipline of Saturn to organise the individual out of existence," "I have found people who respond individually to Pluto to be singularly inarticulate." "A very important aspect of Plutonian influence—death."

A "sense of being isolated"; also there is reference to mines, underground trains, etc.

This seems to link up with Pluto taking the place of Saturn, confirming my idea of replacing the planets which have hitherto ruled over both an earthy and airy sign with those which have come to our solar system in more recent years, leaving the older planets to rule only those of an earthy nature.

In the case of Uranus and Neptune we discovered, or were given, a new way of using old things of an earthy nature. The train and aeroplane, solids moving through the air at a high speed, both making for a wider knowledge of the world, and the wireless, cinemas and television, though the latter is not yet available to the masses, bringing a wider understanding of the arts, music, drama, etc.

Pluto so far seems to be linked up with atomic energy and here our path branches and there is some difficulty in choosing the right line of thought. It is connected with the earth in its use of minerals, with the air in its action or blasting ability. It takes the raw materials of Saturn and puts vitality into them even as Uranus and Neptune have done.

True, this creation of a vast explosion, or generation of activity in the mineral kingdom could be said to link up with Scorpio the planet ruling sex, for one authority says, "The explosive element in some substances really results from a "divorce" of atomic and molecular parties—the detachment of the male and female particles under the influence of a stronger attraction."

If Pluto influences over death this also connects it with the eighth sign.

But to return to the atomic bomb. Mr. Caselli looks to the building of underground accommodation for the necessary protection from this menace, and were I definitely to link Pluto with Scorpio I would agree with him, but looking at Aquarius as the sign ruled by this planet I think escape lies, not in hiding away from it, but in cultivating that world-wide brotherhood for which this sign stands. Did not a great thinker say, "You have not overcome your enemy until you have made him your friend"? Pluto shows the need for friendship and stresses it in a very forceful manner, for what is stronger than a great fear? unless it be a great compassion!

The atomic bomb certainly stirred a great wave of compassion when it wrecked the Japanese towns, for although everyone was glad that war was over and very rightly hated the atrocious behaviour of the Japs, yet the thought of thousands of people being killed with one blast filled one with sympathy and compassion.

So here is the one road pointing to Pluto as the higher octave

of Mars and ruler of Scorpio, the other leading to this planet's connection with Saturn and Aquarius.

Perhaps those with a greater knowledge of science than my own will prove the matter for me, for, as far as my present knowledge takes me I incline to let the balance fall on the side of the third airy sign Aquarius, so completing the first step up from the materialistic or earthy stage of development.

MERCURY, VENUS AND LITERATURE

By R. S. GLEADOW, M.A.

ASTROLOGERS say that Mercury rules literature and Venus rules art. But Mercury also rules communication of any kind, and Venus rules affection. Literature is not merely communication, nor is art only a sublimation of the need to please. So most probably the astrological rulership of the arts is not simply by one planet. As a contribution to this study I have prepared the schedule which follows. It gives the horary and transitual aspects to my own horoscope at the thirteen notable events of my literary life of which I still have the dates and in many cases the hours. None of these dates or hours was in any way faked by any action of mine; the events simply came to me. The symbols show, horizontally, the aspects formed by the transitors and horary angles, and vertically those received by the natal planets.

Horizontally the schedule shows the incidence of the transiting planets and horary angles. The transiting Uranus Neptune and Pluto have been omitted because their aspects might apply to several (but not all) the events, which happened in groups, and might on the other hand be quite irrelevant. Of the transiting planets Jupiter is the most important, which is natural since all the events were good; and his aspects are mainly to Mercury and the Moon.

The lights, however, are the conspicuous influences, and it seems reasonable to consider them not as transitors but as chronocrators, that is to say, they time the event but they do not cause it. Of the two the Moon is distinctly more important than the Sun; for the list of the Sun's aspects looks rather haphazard, the three isolated aspects to Saturn, Uranus and Neptune being probably accidental. The Moon, on the other hand, shows three strong aspects to the Ascendant, three strong aspects to Venus, and two each to Mercury and Jupiter. Now the angles fall on Venus four times; so that on seven out of thirteen occasions the horary Moon or Ascendant falls on or opposite

natal Venus, not to mention the station of Mercury on Venus on an eighth occasion. But Mercury's transits are obviously unimportant unless he is stationary, and Venus does not make a striking showing as a transitor either.

If now we look at the schedule vertically we see the influences received by the natal planets, and we get quite a different picture. Counting only conjunctions and oppositions (which are not merely the most important aspects at any time but also the commonest in this table) one finds that Venus easily leads the field; if other aspects are included then the Moon, Mercury and Jupiter all turn out to be important. This suggests that the art of literature is signified by Venus with Mercury as an auxiliary; the influence of the Moon and Jupiter being brought in because it is a question of becoming known to the public and (in the events chosen) of increasing one's standing in the world.

It is very obvious from the schedule that Mars has nothing whatsoever to do with literature. Perhaps the art of sculpture might turn out to be ruled by Venus and Mars, since it demands the exertion of muscular force. Regarding painting and music it is more difficult to guess. But it would be a help towards discovering the rulership of other activities if astrologers would collect similar well-timed cases. For instance, the horary charts for a man's nomination and election to parliament and appointment and resignation as minister should provide useful evidence of the astrological rulership of politics.

But even if Venus and Mercury rule literature there is no reason to suppose that they will be the most frequent angular planets in the horoscopes of authors. An examination of 178 such horoscopes has convinced me that no angular planet is significant of literature. And 178 is not a large enough number to permit safe deductions from the sign position of the Ascendant and the lights.

LETTERS TO THE EDITOR

From (MRS.) L. E. LANGSDORF

ASCENDANTS AND INITIALS

Once, a good many years ago, I was at a lecture at Mr. E. H. Bailey's, and the speaker said that the rising degree always corresponded with the number of the initial of the native's Christian name; and by this means one could always find the rising degree. For instance, anyone whose initial is A would have the first degree of the rising sign on the ascendant, and so on.

Now, strange to say, in many instances where the exact birth-time is known I have found this to be true, and have wondered what you think about it.

[The most obvious criticism that occurs to me is that as there are 30 degrees in each sign and only 26 letters in our alphabet, of which some seldom occur as an initial, the correspondence could hardly be very reliable. If tested on the horoscopes of some of the Royal Family (whose times of birth are carefully recorded) it does not seem to yield satisfactory results. There are a good many "rules" like this which work sometimes, under the Law of Correspondence, but are not sufficiently dependable as to be of much practical utility.—*Editor.*]

From (MRS.) CHURCHILL

ASTROLOGY IN SWITZERLAND

I am leaving for Switzerland on December 19th to stay for about three months at Grindelwald, and I should be pleased to hear from any who would care to spend part or all of the time at the same hotel, with warmth, good food, and plenty of astrological chat.

From H. F. COLLETT

THE JAW AND CHIN

Can you suggest astrological pointers in cases of unusually large jaw and chin bones? Example: Lord Roberts—Earl Beatty. In the case of the former, ♄ rises ☉ △ ♂, etc., I think the latter aspect is frequently to be found in cases of quite moderate, or even small jaw formations, and often with a positive sign rising.

On the other hand, H. Spencer, Kant, Schopenhauer and others, had negative or small chin formations.

What can we look for, astrologically speaking, as symbolising the one or other condition?

There is also a characteristic fullness under red portion of lower lip, as if the laminae of the orbicularis muscle is thickened or doubled. This shows in portraits of Spencer, Kant, Schopenhauer and others sometimes, also combined with large chin bone.

From R. MARSHALL HARMER

"DR. JOHNSON"—A REPLY TO CRITICS

I should like to thank the correspondents who contributed some very interesting comments and criticisms to my article on Dr. Johnson, especially to those who heaped coals of fire on my head for omitting reference to aspects involving ♄, ♀ and PL. Reference in the analysis to such aspects as ♄ ♂ PL ☐ asc. and ♀ ☐ MC/4 were purposely ignored, because, in my opinion, they just did not work. Let me briefly explain. It is a fact that only with the actual discovery of ♄ in the heavens, did those forces which are represented by the planet became gradually realised in the mind of man. The force of electricity has always existed but only after ♄ was placed on the map did man's mind discover and develop this force and bend it to everyday use. Again, when Leonardo da Vinci constructed his flying machine, he lacked just those finer and more

subtle vibrations of the Uranian mind, which Mercury alone cannot give, to make a success of his machine. Further, because of the lack of *motive power* by which to drive his invention, it came to nothing, for it was only with the discovery of \mathbb{H} and Ψ , that man discovered the means of motive power, i.e. electricity, steam, petrol, oil, etc. The same argument can be brought down to individual destiny. It may be said, for example, that $\mathbb{H} \odot \text{PL} \square \text{asc.}$ might well give a grave disposition to an accident through an electric underground train, but such a type of accident would hold no danger in Johnson's day, for the worst that could have befallen him in the eighteenth century would have been knocked down by a horse and carriage in the narrow aperture of Temple Bar, or being knocked into the Fleet Ditch! But such an event would much more likely fit with ♀ ruler of asc. $\odot \text{♂}$ in 6th $\square \text{h}_2$, rather than $\mathbb{H} \odot \text{PL} \square \text{asc.}$

Such then was something in line with my reasoning in respect to Johnson's nativity. Before concluding—a brief comment concerning the discovery of Ψ arising out of Mrs. Churchill's fascinating article. Actually, Ψ was known to exist prior to 1842, although the Frenchman Leverrier appears to have received all the credit. It was in 1841 that John Adams had calculated by a hitherto untried mathematical path, that a planet existed beyond \mathbb{H} . He sent his evidence to Airy, the Astronomer Royal, who, from incredulity, locked the papers in his desk and promptly forgot the matter. Evidence of this exists in the *Reminiscences* of Caroline Fox. It was, in fact, Sir John Herschel who published in the *Athenaeum* on October 3, 1845, evidence that the unknown Cornishman, John Adams, was the first to discover Neptune. He was a son of a shepherd, and born at Lidcott on July 20, 1819.

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