

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.

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 20

MARCH
APRIL MAY 1946

NUMBER I

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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.

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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.

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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

MARCH

NUMBER ONE

APRIL MAY 1946

EDITORIAL

IN general, as we draw near the anniversary of "VE" Day, the mood of the country is sombre. There is a feeling of disappointment that practically all rationing remains in force, with little or no hopes of substantial alleviations at an early date. On the other hand, most people appear ready to agree that this is necessary and is on the whole in the interests of the nation. The threat of violent labour upheavals, such as have occurred elsewhere, has remained in abeyance here.

In that field we shall watch the operation of the figure for the Vernal Equinox (London) with much interest. It is given on the next page and is characterised by the close conjunction of Mars and Saturn in Cancer.

This, of course, in some form or other will affect the whole world, since it is a zodiacal factor, not a mundane one. The question is, in what department of our national life will its effects manifest themselves?

Clearly it does not seem good for housing or the building industry, though farther east, in countries where it falls in the 4th house, this problem will be far worse, as also in lands which have an astrological affinity with Cancer.

But what house does it fall in, at London?

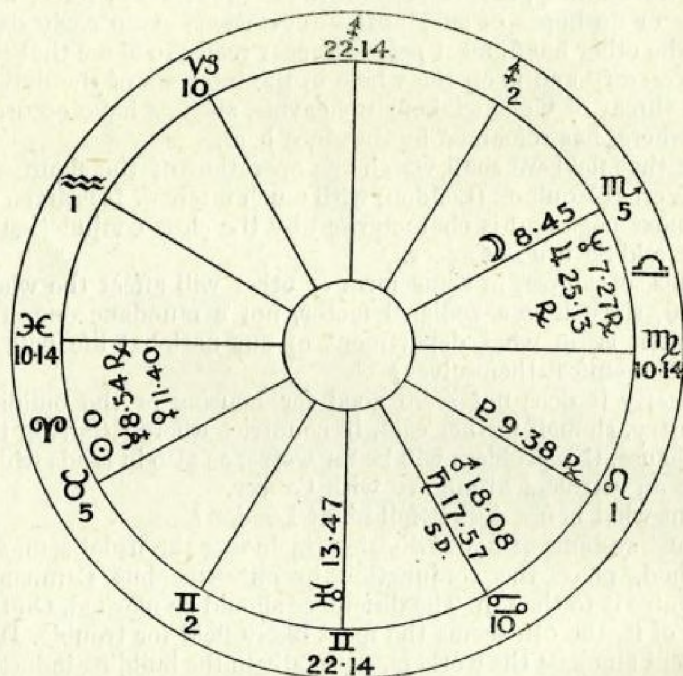
Most systems of house division, including the usual semi-arc method, place the conjunction in our 5th, but Campanus relegates it to the 6th. The difference should be marked. On the face of it, the 6th seems the most likely field for trouble. Discontent amongst the workers, especially in the building industry and in Lancashire, epidemics, trouble over food and clothing: all these seem quite possible developments. Whereas, if the trouble comes through the 5th house, I hardly know what form it will take unless it be an increase in juvenile delinquency, fires in theatres, and so forth. It has been suggested that the 5th rules the House of Lords; and, of course, there is the chance of severe fluctuations on the Stock Exchange.

Mundane figures make excellent material for experiments,

since there can be no altercations about the "true time of birth"—the stock excuse of the defeated party in so many discussions!

Apart from this conjunction, the figure does not seem to be very remarkable, the oppositions to Neptune being mediated by Pluto and Uranus. But Moon in Scorpio square Pluto shows that there will still be strife and the danger of new conflicts in the world, though hardly of a major character.

The conjunction of Mercury and Venus, though one is retrograde and the other in detriment, ought to be helpful, for it has the sextile of Uranus and the trine of Pluto. The position of Jupiter, lord of 10th, seems reasonably good for the Government of this country and rather suggests that it will seek to be fair to all classes and steer a moderate course.



Map for the 1946 Vernal Equinox, as at London. The cusps are calculated according to the system of Placidus. According to Campanus they will be: 11th, 1 ♓; 12th, 15 ♓; 2nd, 26 ♈; 3rd, 14 ♊.

Transits and Mr. G. H. Bailey

This discussion now ends. Each must decide for himself (it is not difficult, since the phenomena in question are of such

frequent occurrence) whether transits do or do not "work," and, if they do, how important they are.

Mr. Bailey has another arrow in his quiver: transits may in some sense work, but they are useless as methods of prediction. Here we must ask ourselves the question, how far is it possible to make predictions, of a precise character, from secondary directions?

Last March I had Sun semisquare radical Neptune, by secondary direction; the principal result, in my personal life, was that I was pressed very hard to become chairman of an important local charity organisation. Now, who could have foreseen this? Yet it was quite in accord with the established significance of Neptune!

By the way, few books give any guidance as to how Neptunian directions (and transits, *pace* Mr. Bailey) work in the case of quite ordinary people, as distinct from mediums and psychics. I have found that trouble with one's domestic water-supply is a common concomitant.

Of course, if you regard climbing up ladders with cans of boiling water in the black-out to thaw frozen pipes as nothing unusual, as our Spartan contributor appears to do, you will presumably also disregard burst hot-water cisterns, and so forth!

One thing students must bear in mind, and that is that precise prediction and free-will are mutually exclusive: you can ask for either, but not for both. Every established rule in astrology represents a proportionate decrease in the extent of human freedom. If my Moon first applied by major aspect to Mercury, then, if the accepted rule is really a rule, I was not free to marry anyone who had not a Mercurial sign on the ascendant, or at any rate Mercury very prominent in her map. It just couldn't happen!

This does not mean that this contact *compelled* me to marry such a one; it may equally well mean that I had no other desire but to do so! It simply indicates that that would happen, and nothing else could.

As astrologers, of course, we are always seeking to lay down exact laws, whilst at the same time we constantly claim, tacitly or openly, that our art is of practical use because it enables us to avoid pitfalls. In adopting this inconsistent attitude we are not acting more stupidly than most other people. Modern thought and practice are full of similar antinomies.

Personally I shall continue not to "go for a run" when Mars is transiting my Uranus, if I can help it, even though I shall never be able to prove that, had I done so, I should come to grief myself or cause others injury.

Metaphysics are fascinating but there are still some who have a kind word to say for simple common sense!

Home, Sweet Home

On January 14th, at 6.15 p.m., the Lodge recommenced its activities at its old home, the Hall of the Art-Workers' Guild, at 6 Queen Square, Bloomsbury, to which it first moved in February 1922 and in which, up to the time of the war, so much grand work was done for our science. Some of the old faces were no longer to be seen in the audience, but they were not forgotten. On the whole the membership has been fortunate. Some have been bombed out, but none, so far as I have heard, have suffered in life or limb.

Now we begin again in our old premises, not so young as we were, but resolved to carry on to the utmost of our ability and gradually handing over our responsibilities to the younger generation as it advances to our help.

Those who have received the syllabus of lectures will see that many of our veteran collaborators are still with us.

We hope in future to publish, for the benefit chiefly of our country members, a synopsis of our lectures, though these will necessarily be somewhat tardy in appearance because of the time-lag involved in producing the Quarterly.

THE HOROSCOPE OF PIERRE LAVAL

By MABEL BAUDOT

THE birth chart of Pierre Laval, who was termed the evil genius of France during the late war, is decidedly a mutable sign one. Five out of the ten planets, as well as the ascendant, emphasise this influence. Mercury, ruler of the sign on the 1st cusp, Virgo, and Uranus rising, are the two predominating planets.

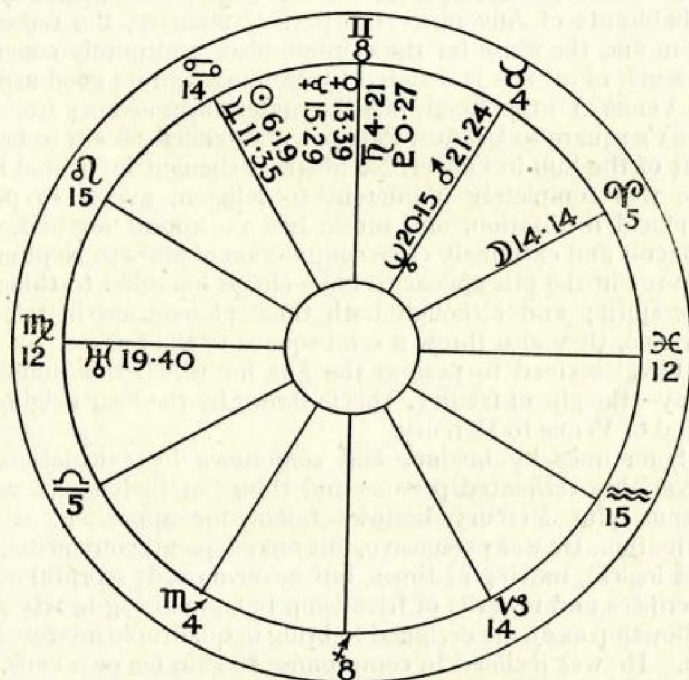
Laval was born at about 10 a.m. on June 28, 1883, at Chateldon, in Auvergne. His father ran a hotel and café, and was also the local butcher. The paternal influence, and the three different business affairs, can be traced in the midheaven Gemini, with its love of variety, and also in Saturn and Pluto in conjunction not far from the 10th cusp.

Laval was a small, thickset, slovenly boy. Venus, also in Gemini, is in square to both Uranus and ascendant. When Virgo is ill-aspected the natural carefulness and fastidiousness of the sign often degenerate into untidy and slovenly ways.

Laval loathed the Army (Mars conjunct Neptune) and instead of completing his three years' service remained in it for one year only, obtaining his discharge on the grounds of suffering from varicose veins—Venus ruling veins in square to Uranus, lord of Aquarius, influencing the legs.

He then went to the Lycée Ampère at Dijon where he appeared as a Socialist, frequenting free trade circles.

Virgo is the workers' sign and often has genuine socialistic leanings; but the two squares of the rising Uranus in this sign



Nativity of Pierre Laval
Erected according to the Semi-Arc System

to the planets in Gemini gave his ideas a peculiar and vicious twist, perverting the true ideal of service.

Laval was not an intellectual man. He possessed very little interest in learning, very slight knowledge of history, and no philosophic education or taste for literature. He attached no importance whatever to the requirements of the spirit. Mercury in such ill aspect to its own second sign, and in close square to Uranus caused his mental processes to be extremely material and concrete.

The quick and moving air of Gemini seems to be dulled and deadened by the ill rays of Virgo in this chart.

Laval chose the Law as his profession, but his juridical education did not surpass that of an average graduate. It was practically nil.

Libra, which has affiliation with the Law, is on the 2nd house, but Venus is in unfavourable aspect to the rising degree, although she stands with Mercury, which must have propelled him towards this profession. Both lights aspect Jupiter.

He was endowed with the solid yet sharp intelligence of the inhabitants of Auvergne—the patient tenacity, the reflective calm and the sense for the commonplace and purely concrete.

Much of all this is denoted by Mercury and its good aspects to Venus and the Moon, but the materialism accrues from the ruler's square to Uranus. Patience and tenacity seem to be the gift of the Sun-in Cancer. No abstract thought interested him. He was completely indifferent to religion, averse to philosophical meditation, and music had no appeal for him. The difficult and extremely close conjunction of Mars to Neptune in Taurus in the 9th appear to have closed his mind to things of the spirit; and although both these planets are in trine to Uranus, they also throw a semi-square to the Sun.

Laval seemed to possess the gift for which the Buddhists pray—the gift of facility. This is shown by the near neighbourhood of Venus to Mercury.

Sometimes by instinct and sometimes by calculation, he invariably estimated persons and things at their exact value. Venus plus Mercury bestows talent for appraisement and valuation. He was persuasive, but not eloquent, convincing, but not logical, moving at times, but never moved; scornful of the sacrifices and rewards of friendship but practising hearty good fellowship as an art designed to bring in quadruple interest later on. He was inclined to compromise to gain his own ends, but showed himself stubborn in detail (Virgo) and firm in conciliation when this seemed helpful to him (Taurus). All these complicated and diverse traits are explained by the inharmonious action and reaction of the four planets in the dualistic Gemini. In this particular case the earthly Twin had the lion's share of the work. The man was peasant by birth, worker by opinion, bourgeois by ambition. The peasant ancestry can be traced to some extent through Taurus, the worker through Virgo, aided by Uranus, the ambition through the powerful midheaven influences in Gemini, and the Cancerian Sun.

Laval had a positive genius for intrigue, and his disposition is best described by the word *sinuous*. Mercury can be very *sinuous*, very *devious* in the flexible, mentally brilliant Gemini,

and the ill aspects here cause the elusive planet to be devoid of scruples and conscientious restraints.

For some years he had a hard time as a struggling young lawyer in Paris. Saturn with Pluto indicates limitations and difficulties of a somewhat painful description.

He married, in his native town of Chateldon, the daughter of a Dr. Claussel, a Republican. The union proved a reasonably happy one. Jupiter, ruler of the 7th, is exalted, although the square of Venus to Uranus indicates that Laval was not an easy man to live with. He had one daughter, José, said to be a true *enfant gâtée*, for her father could deny her nothing. Whatever she coveted, no matter how costly, how *recherchée*, became hers immediately. Laval married her to the Vicomte René de Chumbrun in 1935. The bridegroom is refined and cultured, a descendant of Lafayette. José seems to be denoted by Venus in close conjunction with her father's ruler, Mercury.

The man's appearance was decidedly unprepossessing. He had ill-kempt hands, an untidy moustache, dishevelled hair, with one lock which always fell over his forehead—probably an imitation of Hitler—very powerful shoulders, and careless dress. Soon after his marriage he adopted the style of wearing a white tie, and was later characterised by this habit. He had a very swarthy skin, slanting eyes and prominent cheekbones. There was a general Tartar-like appearance about him, in spite of his French origin.

He was thirty-one when the first world war broke out, but the urgent call of imperilled France left him quite indifferent. His varicose veins could not have saved him from the trenches, but in his position as deputy he was not obliged to serve. Always Laval succeeded in wriggling out of undesirable situations. Clemenceau rose to power in 1917, and saved freedom by sacrificing liberties. During the same year Laval commenced to play an important part in politics.

The cluster of planets in the 10th indicates the high positions attained by this clever trickster. He was fourteen times a Minister and three times Premier of France. His elevation was an outstanding instance of "talents abused and faculties misused."

The planets in and near the 10th are unfavourably aspected, and there are two evil conjunctions—that of Neptune with Mars, and the tenebrous proximity of Pluto to Saturn near the midheaven cusp.

Although he was given great power, he neglected the bridges, railways, telegraphs and canals entrusted to him—the various lifelines of France! The conjunction last mentioned denotes the sloth and neglect, and the two squares to Uranus are signs of

his criminal carelessness regarding the mechanistic forces, shown by the planets in the sign of transport, Gemini.

He gave himself up to attempted intrigue with Painlevé, who was then Premier, but who positively refused to encourage Laval. Nothing daunted, he then intrigued with more success with the editor Caillaux and other shady political characters. These labyrinthine plots and schemes seem to be the *leitmotif* of his career, with his tortuous Mercury.

He purchased interests in the Radio Luxembourg, and then set up the Radio Lyon, which later station he controlled during the first years of the last war, employing it in 1940 to launch an abusive broadcast against England. Once again, the activities of a sinister Mercury!

Also, his Moon is in Aries (the sign ruling England) in the 8th—destruction in its lower sense—in square to the Sun and Jupiter and in semi-square to both Pluto and Saturn.

He bought a mediaeval château in Chateldon, and had it redecorated and furnished at great cost with every modern comfort and luxury—Venus conjunct ruler. He left the original mural paintings and was particularly proud of one representing the victory of the French King's troops over the English during the Hundred Years' War.

In 1934 Laval was obliged to defend himself in the infamous Serge Alexandre Stavisky scandal, and again showed his subtle talent in escaping from thorny situations. He only emerged from this, however, by the skin of his teeth. Mercury afflicting Uranus causes this public kind of *esclandre*, especially when from 10th to 1st, and here it is reinforced by Pluto and Saturn in Gemini, indicating mean and subtle methods of leaving the sinking ship.

Later in 1934 he went to Rome with José. The exuberant Roman populace linked his name with that of Mussolini, crying "Laval-Duce! Laval-Duce!" The wily Frenchman remarked to the "Sawdust Caesar"—"You have written the foremost page of Italian history!"

Laval's Mercury conjunct Venus and sextile the Moon bestowed upon him the gift of making pleasing speeches when he chose to do so.

While his sinister rule continued during the war, he gave up a large number of anti-Nazi refugees to the enemy, often anticipating German demands. A great writer of the nineteenth century said "there is something worse than an executioner—a lackey." Laval became a lackey of the foes of France.

A palace conspiracy removed him from power during the conflict.

He surrounded himself, until the liberation of France, with

the old gang—all of them vultures only able to pursue their way over the charnel house of defeat.

The position and aspects of the Moon was one of the factors in Laval's continuous attempts to destroy the prestige and morale of his country. The ruler of the 11th—friends, associates—is in the 8th, a lethal house in an unfavourable horoscope, and the double semi-square of the Moon to Pluto-Saturn badly affected his choice of companions, or rather, of fellow conspirators.

In 1941 he dared not show himself in the streets of Paris. The French capital is ruled by Virgo.

By 1945 the wheel had come full circle. On August 1st, Pierre Laval arrived as prisoner of state in the French capital, from Austria.

On October 4th he was brought to trial—the most peculiar and undignified trial of modern juridical history. He was sentenced to death. General de Gaulle refused the reprieve which it was in his power to give. Laval was shot by a firing squad at 12.30 on October 15th, after an attempt to poison himself in his cell earlier in the day by means of cyanide of potassium.

His progressed horoscope for his last birthday in the summer of 1945 holds some very significant aspects.

Scorpio has just reached the cusp of the 1st house. In September the Moon had entered Leo, and at the time of death was in direct square to the progressed ascendant. Pluto and Saturn were in Gemini, intercepted in the 8th, the former inconjunct the ascendant.

Venus, in the last degree of Leo, was only half a degree from the radical Pluto.

The transits for October 15th also have significance.

Neptune in Libra $6\frac{1}{4}^{\circ}$ was in close square to his radical Sun in Cancer, Uranus in Gemini 17° , retrograding, was not far from the square of his own position at birth. Saturn, in Cancer 24° , is in the closest conjunction with the progressed Jupiter, Cancer 25° ; while, most arresting astrological symbol of all, the transiting Mercury, ruler of the man's birth chart, was in Scorpio $0^{\circ} 48'$, exactly on the progressed ascendant. Scorpio, the death-sign of the zodiac, had brought about Laval's end in this world. He faced death bravely, showing himself, in this at least, *un vrai Français*.

NOTE BY EDITOR.—With regard to Laval's violent end, it is to be noted that the Sun is square the 8th cusp and Mars and Neptune are in semisquare to both. By one degree (or radix) Uranus had come to the opposition of Mars-Neptune as well as being in sesquiquadrate to the 1. Sun and 1. 8th cusp. Neptune by transit was opposition 1. 8th, a not infrequent accompaniment of death.

AT THE LODGE

ON January 14th the Astrological Lodge re-opened at its old quarters in Queen Square, which it first occupied in 1924 and had left six and a half years ago on account of war conditions. The "turn-over to peace-time conditions" (and to peace-time production) was accomplished with striking smoothness, and it hardly seemed possible that we were not returning after the usual Christmas recess, instead of a lapse of years. Mrs. Hart was at the bookstall, Mrs. West at the Library, and Sergt. Phipps had produced our long-silent gong and removed the dust of years from the celestial globe.

Work opened with the Beginners' Class taken by the Vice-President, who has been entrusted with all activities coming under the head of instruction.

It was followed by a lecture by the President on the Second Tetrad of signs. There was a good discussion, members commenting on the jealousy and fondness for the first personal pronoun which are sometimes found under Scorpio. So, at least, they said.

Refreshments followed, and then came a presentation to Mrs. A. Sudbury Hurren, in recognition of her great services as Secretary for no less than nineteen years. It consisted of an antique Russian ring and enamel-backed hair-brushes and toilet fittings; and the President's words of appreciation were loudly and sincerely applauded. He pointed out that there was no better testimony of Mrs. Hurren's efficiency than the fact that, because nothing ever went wrong, few realised how much there was being done in the cause of the Lodge. Mrs. Hurren replied, suitably as always, and the Lodge proceeded to the Members' Only meeting, taken by Mrs. Churchill.

She propounded two points for discussion. The first was the value or otherwise of Caput and Cauda. Here there were sharp differences of opinion. Some condemned them as useless, at least in natal astrology. Mr. Davison considered that the meeting-place of the solar and lunar paths should not be without significance, although he had not himself as yet made any practical investigation. Another view was that the Head showed where one was at one's best and the direction whence help came; on the other hand, the Tail showed the point of least moral resistance, of temptation in fact.

Next came an excellent discussion on unaspected planets. The view that these are weak received little support. Most people thought that, in these circumstances, they were strong in the sense that they showed their pure nature. Mrs. Jaffa

suggested they were not weak but were not integrated with the life as a whole; in a word, they stood apart.

The meeting closed about 9 p.m. in excellent spirits.

Attendance on January 21st was smaller than customary by reason of fog and cold.

After the class, the rest of the evening, both before and after coffee, was devoted to calling up members of the audience according to their rising signs and discussing their personal appearance under the guidance of Mrs. Hone and Mrs. Barraclough. No natives of Aries were forthcoming; Libra and Leo were most numerous. It was noticed how often the sun-sign seemed nearer the text-book descriptions than the ascending sign, as well as, sometimes, signs containing satellitia, the sign on the M.C., and the moon-sign.

Points noted were:—

Aries—eyes and nose often reproduce the symbol.

Taurus—an unruly lock of hair at the top of the brow.

Leo—straight nose.

Virgo—bridge curve to nose, curve at sides of nostrils, open nostrils.

Libra—usually smiles, equilateral triangle formed by eyes and base of nose, width between eyes (also Taurus).

Scorpio—"Butterfly" eyebrows, converging to top of nose.

Capricorn—square end to nose.

From the above it will be seen that criticism seems to have had a nasal proclivity, but Mrs. Barraclough also illustrated the jaws typical of the four elements. Fire, short line down to angle of jaw, with the lower line falling to the chin; Air, a longer line to the angle, resulting in a more level lower element; Water, a gentle slope from ear to chin; Earth, generally fleshy.

The meetings of the 28th were well attended. After the Beginners' Class, Dr. Dawson Sadler lectured under the title "Uranus Rising," but actually he strayed rather into a consideration of Venus-Uranus contacts and their significance in relation to mutual or one-sided fascination, with references to well-known personages and events. A poll of persons in the meeting with Uranus rising revealed a remarkably large number—perhaps one in six of the audience.

Mrs. Parkes took the 8.20 meeting, and the maps of the New Year (00.00 a.m., January 1, 1946) and the February lunation were discussed, with considerable differences of opinion as to the validity and scope of the former. The latter was agreed to be remarkably beneficent for this country (♄ rising and ♀ on M.C., excellent aspects from Uranus to bodies in 2nd).

"DO THE STARS COMPEL?"

By A. LANGDON COBURN

Part Two

As astrologers we are, of course, especially interested in the part which stars play in the great drama of life, but we must not limit our vision to material things. We must look at life as a wholeness, and our conception should reach beyond the stars to Soul and Spirit and to God.

It might be helpful to *place* the real factors of our problem. In that illuminating work, *The Divine Pymander of Hermes Trismegistus*, Hermes explains to his disciple: "Now, my Son, I will go through all things that are, by heads. First, God; Second, the Cosmos; Third, Man. The Cosmos for Man's sake; and Man for God's. If thou perfectly remember these three heads, thou canst not forget those things which in more words I have largely expounded unto thee, for these are the summaries or syntheses of them" (p. 13).

The order in which these three heads are placed is important. Note well: The Cosmos for Man's Sake, and Man for God's.

All things may be placed under one or the other of these three heads. It seems, therefore, quite simple; the stars being neither Divine nor human, must be Cosmic, and so far must be for the sake of Man.

It *would* be quite simple but for the fact that Man is threefold, that is Body, Soul and Spirit, and that he often identifies himself most vehemently with his material body, which operates within the limitations of the Natural Cosmos, being subject to its limitations.

What, then, do we mean by Man? What is Man for whom the Cosmos exists? Can it be his earthly body, subject to change, corruption and death? Surely this is interwoven with the pattern of the stars, moving even as they move in time and space, and limited to the constant round of the weary wheel.

Is it then the Soul which is the real man? Not surely the Soul identified with body, turning downward and delighting only in instinctual pleasures.

Yet in such a supposition we find the reason why some men, steeped in materiality, bow before the Fates as before God Himself, believing their rule to be absolute. They identify themselves with the Soul thus self-restricted.

Fatalists are nearly always miserable people. How could it be otherwise? They so often think they have a grudge against their Creator, and they are rarely satisfied with their lot!

According to them, the human race is like bits of wreckage, floating down a great river to the sea, powerless to change the mighty flow of destiny. If life is not all chance and chaos, then, at any rate, it is predetermined!

What a sad and gloomy vista! Man a slave in his earthly prison-house. He is subject to birth and death; and to those who add reincarnation to fatalism, the dismal pageantry continues endlessly over and over again for countless ages.

What, then, is the way out? Where is the solution of the mystery?

At the end of the Republic, Plato gives, in terms of mystical analogy, hints that may help us to discover the solution of some of the problems which perplex mankind.

When Plato in his Dialogues comes to matters so profound that they may not be treated literally, he ascends into the domain of myth, which conceals and at the same time reveals an inner meaning, a partially hidden mystery.

Socrates, at the close of the Republic, tells of the vision of Er, a Pamphilian, who was thought to be dead after a battle and was placed upon a funeral pyre, but who returned to life and related his experiences of the world beyond the grave.

He described the chasms or mouths of earth and heaven where Judges sat, "who, having judged the dead, bade the just take the right hand road leading upward; but the unjust they sent on the left hand road leading down. And from two other mouths he beheld Souls returning, some coming up from Earth stained with squalor and dust, and others coming down from Heaven, pure."

Also there was a great meadow where Souls forgathered, waiting to be re-born.

"There he was told of the punishment of the wicked, and saw how when those who had done unjustly essayed to go up into Heaven the mouth bellowed at them, whereupon they were caught, bound hand and foot and cast down into Tartarus. But when the righteous began the ascent the voice kept silent and allowed them to go up."

He describes the Spindle of Necessity, by which all the heavenly revolutions are caused. It has a shaft of adamant, and whorls compounded of this and other substances. The outer whorl contains within itself seven other whorls set concentrically one within the other, the seven inner circles moving in a contrary direction to the whole, symbolising the sphere of the fixed stars and the seven primary planets.

Upon each circle is a Siren uttering a note, and the notes of all together sound the harmony of the spheres.

Near by on thrones are seated the three Fates: Lachesis,

Clotho and Atropos, daughters of Necessity. They are clothed in white and chant to the harmony of the Sirens. Lachesis sings the past, Clotho the present, and Atropos the future.

Here we come to that most important matter: the Choice of the Soul, and in the words of the Myth, Er continues:

"Now he said that when they had come hither they must go straightway to Lachesis, and that a certain Prophet first ranged them in order and then taking from the lap of Lachesis lots and examples of lives, ascended a lofty platform and said: 'The word of the Virgin Lachesis, Daughter of Necessity: Souls of a day, behold the beginning of another period of mortal life which bringeth death. No Angel (daimon) shall obtain you by lot, but ye yourselves shall choose your Angel.

Let him whose lot is first, choose the life in which he shall dwell through the might of Necessity . . . and as a man honoureth or dishonoureth her so shall he have more or less of her. Of the chooser is the cause, and God is guiltless."

Lots were then drawn and lives selected from a varied choice, by all except Er, who was not permitted to select a life.

Some select unwisely, choosing material greatness without waiting to see the tyranny involved therein, but others choose a humbler but more virtuous lot.

Again spake the Prophet: "Even for him who comes last, if he choose with intellect (nous) there is a life which, if he live it bravely, is desirable and not evil. Neither let him who is first be careless in his choice nor let him who is last despair."

The wise Socrates gives us sound advice when he says: "We must above all things take care that each one of us, though he neglect the other studies, may be a seeker and learner in this one kind of knowledge, if haply he may be able to learn and discover who will make him able and wise, so that he may distinguish a good life from a bad one, and always and everywhere choose, to the extent of his power, the better, pondering all things that have just now been said, both severally and in their total import in their relation to the goodness of a life, and so that he may know what good or evil will beauty, mingled with wealth or poverty, produce in a certain particular disposition of the Soul, and what noble or ignoble birth, the estate of private citizenship or that of a ruler, strength and weakness, quickness or slowness at learning, and all such qualities, whether naturally pertaining to the Soul or acquired, will effect when mingled with one another, to the end that, taking all these into consideration, he may be able to choose from among them, having regard to the nature of his Soul, and may also choose between the worse and better life, calling that worse which will lead her in the direction of becoming

unjust, but the better that which leads her to become more just, and letting all else go by. For we have seen that, both in life and death, this is the greatest choice. Like adamant indeed must he have this conviction within him."

In the vision of Er, after all had chosen their lives, they went back under the Throne of Necessity, drank of the waters of Lethe, which is forgetfulness, and so came into the domain of manifestation or earthly life, but Er was forbidden to drink of the water: "And where and how he came into his body he did not know, but looking up suddenly he saw that it was dawn and that he was lying on the pyre."

Thus was the Myth preserved.

What then can we learn from all this? How profitable it is to know that the Soul in its purity has the power to choose its Guardian Angel! Not enough stress is given nowadays to the fact of Angelic help and guidance. We are inclined to forget this truth in the midst of a materially-minded world.

Our Guardian Angel, sometimes termed our Conscience, the "Still, small voice" speaking within the Soul, never compels but ever guides us, do we but turn within and listen intently.

Spirituality is within the Soul itself; we do not have to turn without to find it: matter is as a veil to Spirit.

The unwise are said to drink too deeply of the waters of Lethe and to forget their true heritage; to descend into the depths of materiality, and thus to place themselves under the domain of the stars and Fate. These, by their very nature, can only govern the natural part of man: here their dominion ends.

Astrology gives an indication of the natural tendencies of the man at birth, and that which arises out of these. All is woven into the pattern of time and space.

The Soul which would free itself and discover the nature of its real choice must by an act of will perform the Labours of Hercules, cleansing and purifying its earthly vehicle until it ceases to be identified with any particular dominant zodiacal sign, or to be swayed by this planet or that, but knows that potentially the whole zodiac and all the planets are micro-cosmically within itself, to be realised and used.

The more the Soul actualises all its wondrous latent powers and potentialities, the less is the life found to correspond to the set pattern of the horoscope; so really we should be rather ashamed of ourselves if aspects worked out to time, or if we are, as it were, true to a particular type. This means that we are still materialists, bound to the weary wheel.

It is obvious, therefore, that the maps of Saints, Sages and

the inspired Venerable Ones of humanity are almost useless, except to show the kind of obstacles which they overcame in their Great Quest.

The all-important thing is the *use* which we make of our opportunities. No life is so restricted that we cannot rise out of its limitations into the boundless freedom of spirituality. If we spend our time studying our aspects, with fear in our hearts, we are chaining ourselves with self-imposed fetters and their resulting misery. The mind orients itself by means of its thoughts. Aspects relate to the swiftly moving pageant of externals, but the enlightened Soul gazes down upon this passing show from the calm vantage-point of the certitude of its immortal freedom.

Lachesis sings the past, Clotho the present, and Atropos the future, but the moving pageantry of time rests in unity in the Eternal Now.

Even so, that which in the Fates is divided, is unified in the over-arching unity of Divine Providence.

The more enlightened the Soul becomes, the more it realises the folly of binding itself to the restricting limitations of the Fates. All limitations are self-chosen. The Soul is always free, and the next step, and the next, may always lead to greater freedom. Every moment is a moment of choice. Continued right choices become habitual and lead to ever greater opportunities, so that the upward progress is continuous. If, however, we choose the lesser good, if we avoid our responsibilities, put off until to-morrow, or deliberately though ignorantly unite ourselves with darkness and negation, then the power of the Fates, and even that of the Furies, descends upon us and we experience the fires of Hell, even in this mortal life.

Hell is a conscious attachment to inordinations deliberately willed. By self-will we each fashion our own hell, and dwell there, and the stronger the self-will, the more intolerable will be the condition. Yet even this lurid blaze of mental and physical pain is remedial.

We shrink from pain, which always springs from some form of inordination, because it is normal for the Soul to be happy and free from pain. So we eventually turn to law and order, Divine and human, and find the liberty and freedom of the Law.

To return to our question: Do the stars compel the human Soul? Certainly not! How can the lesser control the greater? The universe is the set stage on which man enacts the drama of his life—the comedy or the tragedy, or perhaps a blend of them both—yet it is man who is the actor, and he is also, in his awakened state, the playwright as well.

The Soul, when it has come to know itself, is above nature, above its body, using it skilfully as a craftsman uses the tools of his craft, as an artist disposes the materials of his art, shaping and fashioning an ever greater and nobler beauty.

Even the body is not in one sense compelled by the stars. It simply works in natural harmony with their motions when undirected by the superior powers of the Soul. The body sings, as the Sirens sing, in tune with the harmony of the Spheres; but this natural harmony is not enough. Man was made for greater things; for a nobler self-chosen harmony. His immortal destiny is beyond the stars.

The Universe is his playground, his nursery, where he has to learn to put aside childish things. If he is content with natural enjoyment, as children are with their toys, he will strut about, full of his own importance. But there comes a time when material pleasures will not satisfy, when the little restricted world of egoity will not suffice, when the essential nature of the Soul awakes and demands its freedom.

Then begins the long ascent, through the adolescence of natural conquest in which the Soul slowly but surely asserts her supremacy over materiality, until reasoned maturity is reached. From this point onwards, the progress is more sure. The Fates are no longer considered as enemies, but as friends, the handmaids of Divine Providence, which turns all things to good as soon as they have come to pass.

This unrestricted freedom is not reserved for some Souls only in a far distant and dimly discerned future, but *now* and for us all.

We are the masters of our Fate, we are the rulers of our stars, if our determination be great enough, and our courage undaunted.

The path that leads above the stars is not an easy one, it is not for the hazy-minded, or for the spiritual weaklings.

We may not carry with us an accumulation of material attachments: one by one these must be left behind. Yet, strange as it may seem, there is never any loss, for there is always a super-abundant spiritual replacement. The testimony of the great Mystics who have travelled this path bears witness to this.

While living in a star-driven world we are constantly performing actions in varying degrees inordinate, and becoming linked to our acts by the power of Karma or Act-force; but when the Soul frees itself from attachment to things that change and pass away, these actions no longer have any dominion over it. He who acts without attachment is free from the chains that bind to earth and to the other stars.

There may be some perhaps who think that non-attachment is the same as indifference, but nothing is further from the truth!

Non-attachment to materiality means that by a mighty and sustained effort, the Soul realises its union with Spirit, which is eternally one with God.

How puny idle gossip about the aspects of little human personalities seems, in the presence of such a conception! When will we put aside such trivialities and face the deeper and richer problems of life? That we must individually decide.

The gift of free will has been conferred upon each one of us, and we are at liberty to use it ordinately or inordinately, sluggishly or with determined enthusiasm. We can will to know and to love, in ever-widening circles, until our knowledge is changed into wisdom, and our love knows no boundaries, even as Divine Love is limitless.

In such a case do the stars compel? They glimmer as glow-worms on a summer's night, and are as ephemeral. The awakened Soul sees all things in the Light of Eternal Verities. Conscious of its immortality, and its self-chosen destiny, it fulfils this calmly and serenely, unperturbed by material concerns.

Life is a glorious adventure. It is a conquest of the unknown; but as the unknown becomes known, it does not become less wonderful, but on the contrary more wonderful.

As for those who think that at last there will be "no more worlds to conquer," let them realise that Divine Wonders are limitless and inexhaustible.

So from slavery, the Soul, throwing off the shackles of materiality, becomes free in its essential nature, and this realisation is attained through earthly manifestation, and is in fact the reason for its existence. We came into the circle of time and space, this endless perambulation of the stars, in order that we may learn to know them for what they are: far-removed symbols of the circle of Eternity, which the ancient Druids called Ceugant.

There are three circles in Druidism: the Circle of Abred which is the circle of birth and death, the circle of the stars, the circle of manifested things, of Samsara, "The Weary Wheel." This is the circle which man must travel. In his unenlightened state he believes himself to be bound to it, even as his body is bound. This is the circle in which the stars compel.

Mystically above and around this is the circle of Gwynvyd, the circle of Whiteness and Purity, the circle of the enlightened Soul united with Spirit, where every ordinate wish is gratified,

where the stars do not compel. This is the circle which man will traverse in Heaven—which is not a place but a condition.

Above even this is the Circle of Ceugant, the Circle of the Absolute, which only God can traverse and endure.

(Conclusion)

APPROXIMATE LONGITUDES OF PLUTO

1841-1880 Inclusive

8.1.41	18	<i>Aries</i>	4.1.59	06	<i>Taurus</i>
7.6.41	21		8.6.59	08	
3.1.42	19		29.1.60	06½	
2.6.42	21		27.6.60	09	
28.1.43	20		23.1.61	07	
27.6.43	23		22.6.61	10	
23.1.44	21		18.1.62	08	
21.6.44	24		17.6.62	11	
17.1.45	22		13.1.63	09	
16.6.45	25		12.6.63	12	
12.1.46	23		8.1.64	10	
11.6.46	25½		6.6.64	12	
7.1.47	24		2.1.65	11	
6.6.47	26		1.6.65	13	
2.1.48	25		27.1.66	12	
30.6.48	28		26.6.66	15	
26.1.49	26		22.1.67	13	
25.6.49	29		21.6.67	15½	
21.1.50	27		17.1.68	14	
20.6.50	29½		15.6.68	16	
16.1.51	28		11.1.69	15	
15.6.51	00	<i>Taurus</i>	10.6.69	17	
11.1.52	29	<i>Aries</i>	6.1.70	16	
9.6.52	01	<i>Taurus</i>	5.6.70	18	
5.1.53	29¾	<i>Aries</i>	1.1.71	17	
4.6.53	02	<i>Taurus</i>	30.6.71	19	
30.1.54	01		26.1.72	18	
29.6.54	03		24.6.72	20	
25.1.55	02		20.1.73	19	
24.6.55	04		19.6.73	21	
20.1.56	03		15.1.74	20	
18.6.56	05		14.6.74	22	
14.1.57	04		10.1.75	21	
13.6.57	06		9.6.75	23	
9.1.58	05		5.1.76	22	
8.6.58	07		3.6.76	23½	

29.1.77	23	<i>Taurus</i>	19.1.79	24	<i>Taurus</i>
28.6.77	25		18.6.79	27	
24.1.78	23½		14.1.80	25	
23.6.78	26		12.6.80	27	

In our next issue we hope to publish similar data from 1881 to 1933 inclusive, after which year data are given in *Raphael*.

COMPETITION

THE Solution printed below, from Miss D. Huntriss, was awarded the second prize and will be read with interest.

THE INFLUENCE OF NEPTUNE IN THE HOROSCOPE OF ERIC GILL, BORN FEBRUARY 22, 1882

Data taken from his Autobiography

Planets positions at noon:—

☉ ♋ 3° 48 ♃ 8 4° 19 ♀ ♋ 3° 38 R ♀ ♋ 4° 11
 ♂ ♏ 29° 11 ♃ 8 19° 13 ♃ 8 7° 30 ♃ 17° 4 R
 ♄ 8 14° 2.

"So swift to change is the path of thy feet
 And near things hateful and far things sweet."

—*Euripides*.

To the student of astrology it is interesting to note the Neptunian influence first and foremost at work in this human document, and to trace the planetary interplay in the web of the author's destiny in the sublunary realm. Neptune is here considered as ruler of the Sun sign Pisces, giving the key and clue to the type of Ego using the horoscope. As Mercury, the thinking principle, and Venus, the love principle, also occupy Pisces, one would logically expect the Neptunian influence to make itself felt in the author's thinking processes and love reactions.

Neptune, as planet of mysticism and divine beauty, symbolises universal consciousness, and the plane where separateness, as we know it down here, ceases to exist and all life is one. Pisces is the sign of peace, compassion and sympathetic understanding. Reacting during earth life to the remote and mysterious nature of their parent planet, Neptunians invariably experience the feeling of imprisonment and the desire to escape is strong. At times a "wanderlust" urge makes them long to get away from present surroundings to remote parts of the earth.

When the lower vibrations are uppermost these find an outlet in drink or drugs, sometimes suicide, all part of this quest for oblivion and escape.

Pursuing the autobiography, Eric Gill's mind seems to be continually reaching out into the unknown for a solution to the problems of life. He tried one thing after another, physical passion (♀ in ♂), Anglicanism, Fabianism, and Nietzscheanism, each being discarded in turn as inadequate. In the chapter entitled "Escapades" the voice of Neptune could hardly speak more clearly, or the urge to escape be expressed more plainly. If one were to count the number of times the word "escape" is used, the numerical frequency alone should prove to the most hardened sceptic that the planets express themselves very definitely in human life here below. Page 260, he says: "I seem to have been always *escaping* from somewhere or something, and then crabbing the thing I've escaped from. As though the joy of getting away wasn't enough. . . . Seven times I've been like a bird in a cage and could only *escape* by repudiating the kindness of my captors." He then enumerates the seven things from which he escaped.

1. Architecture; 2. The Church of England; 3. Science; 4. Socialist Movement. "I resigned the Fabian Society. It was an *escape*." 5. Nietzscheanism; 6. London; 7. The industrial world and art dealers. "I didn't *escape* the art and crafts movement." At one time when he realised the unsuitability of the work which it was proposed he should do for Maillol in Paris (another escapade) he just walked out and faced the unpleasant consequences.

All through this book, the author uses the imagery of water. Chapter I is entitled "Holes in *Oblivion*." As a child he had an imaginative vision of himself drowned. To describe a priest approaching the house he uses the imagery of a ship approaching the harbour. Overhearing his teacher say of him "It's a pity he's so easily led," he tells us "it stuck in my memory like a *fishbone* in my throat." When called up for the army he says, "It was exactly like being in prison . . . relieved by a few hours off each day, in which the prisoners sought the excitement of women and drink." Again, "I am by nature no ascetic, and yet by nature I yearn almost constantly for *mysticism*." "In Palestine, I found *divine* beauty."

In the suggestion for the League of Nations decoration, of the subject of Christ turning out the money-changers, we see his mind reaching out to universal consciousness, to the day when international finance will be replaced by a system based on federation. "I saw the mad foolishness of our British prophets in their racial pride and swagger. Kipling, with his damned talk

about the lesser breeds of the law." "Brotherhood is poverty, and poverty is peace. That is where I found myself and that is where I shall remain." The book ends, too, on a truly Neptunian note. He expresses the desire for peace and quiet, like a retired seaman. "We shall have to make up our minds to perish in the storm."

BACK NUMBERS

THROUGH the kindness of an old member of the Lodge I am able to offer the First Five Volumes of the Quarterly, in fair condition, at 4s. 6d. a volume, post paid. Sale will be by volume only, not single issues.

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"Q 12"

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

"There is no armour against Fate"

I well remember the days when I first began to study astrology, over thirty years ago, at a Theosophical Centre in a Wiltshire town, and how my fellow members used to discuss the Great Cardinal Cross in the heavens formed in the winter of 1909-10, between Ψ in ϖ δ ♁ in ♊ , \square ♌ and δ in φ and \square ♍ in ♎ , the period being extended as the swifter bodies

became involved in the configuration. One of our speculations was its effect on the world through the children born under it, and amongst the ideas put forward revolutionary reforms seemed most likely to happen. In the early stages of the first World War, however, few of us anticipated a greater catastrophe in which millions of people born under the Cardinal Cross would experience the wrenching asunder of their families, their homes and even their lives, as the celestial forces burst their way to the surface of terrestrial affairs.

The years rolled by, and in 1936 my wife and I became friendly with a newly-married couple born when the Cardinal Cross was in the process of formation, our friendship being fostered by the love of dogs which we all had in common. Both young people were artistic, the lady being a gifted painter in water-colours and in oils. The husband was a civil engineer and a B.Sc., and although good company, being fond of music, card games and other social amusements, at times it was only with difficulty that we could get him away from his pet subject of railways. He was a member of a "Railway Circle" and his chief hobby was making maps of railway routes to show such features as signal-boxes, points, crossings, branch lines, and the like, and although to an outsider this may seem nothing but a waste of time in that large-scale Ordnance Survey Maps give all this information ready-made, he delighted in travelling over new routes to look for any innovations, and doubtless thought *my* hobby of astrology the height of imbecility!

In the spring of 1940 he enrolled in an army officer's training unit for the Royal Engineers, his wife joining him at the end of a six-months' course after letting their house as a furnished residence, and with their dogs they travelled up and down the country to and from the various places at which he was stationed from time to time. They often stayed with us when he was on leave, during which he would visit his home to browse for an hour or two in his immense library of railway magazines, for despite much chaffing from fellow officers his interest in railways was as keen as ever. He was engaged on bomb-disposal, and while on leave told us many exciting tales of the removal of bombs both large and small by the men under his command—mostly conscientious objectors who, like himself, seemed to have no sense of fear.

As often the case with childless couples, both he and his wife wanted a baby, and during their travels his wife underwent several operations to that end, although apparently with no success.

As time went on bombs became fewer and fewer, and when the prospects of German invasion disappeared, his duties were ex-

as I have learnt to my undoing, although usually this point is looked after by the map itself, which should show marked indications of its connection with the querent.

In the present figure those indications are very prominent, for the degree rising is next to that containing my Moon, and the ruler is in my solar sign, while its affliction in the 6th house by δ \hbar clearly showed the heavy cold I had at the time. (In fact, this opposition showed more than I suspected then, for both the Sun and Saturn were applying to the aspect, and not long after I was again laid low with fibrositis.) It was obvious therefore that the map was radical, with myself as the querent denoted by the 1st house, and the lady about whom the question was asked by the 11th house, that of friends, this house being taken as the first in order to find out her condition, *and the other houses being numbered accordingly*. It will be seen that the lady's ruler (φ) is in her 10th, indicating her interest at the time in an appointment, while her husband's ruler (δ) is in her 8th δ φ lord of his 8th, δ \jmath in his 8th, \odot δ \hbar also falling across these two houses.

The fact of pregnancy was obvious, for although a barren sign was on the 5th from the 11th, it contained $2\downarrow$ in mutual reception and in aspect with its ruler, φ . φ was also \times φ ruler of the 11th (i.e. the 1st) and although \jmath was in another barren sign, she was not only in good aspect with φ but was disposed of and in aspect with the lord of the 5th from the 11th, while she aspected $2\downarrow$ in that house. The length of pregnancy at that time was evidently about two months, for \jmath had separated from δ φ by 2° , and further, the ruler of the 11th (i.e. the 1st) was \times φ .

My prognosis was confirmed early in January. And is that not the way of life? For years two people ardently desire a child but all in vain, despite the ordeals of unpleasant operations, then just as the woman has conceived, the man is snatched away from her by death. Despite her tragic bereavement, however, thoughts of the child to come gave her renewed strength with which to carry on, and abandoning her previous idea of taking a post, she decided to remain with her husband's relatives until the birth took place.

But that is not the end of the story. After casting the horary figure I definitely predicted a miscarriage (of course, without mentioning it to the lady concerned) for that, alas, was only too clear, as δ , lord of the 12th house from the 11th and close to the cusp of the 8th from the 11th, was entangled in the afflictions (δ δ φ , \square $2\downarrow$, δ \jmath), φ the ruler of the 5th from the 11th was R and weak in \ddagger besides being in the 8th from the 11th, while $2\downarrow$ the planet in the 5th from the 11th was weak in $\pi\pi$ and heavily

afflicted, barren signs also being involved. Even the Campanian cusp of the 5th from the 11th was caught up in the afflictions, and the house ruling the end of the matter (4th from 11th) again came under the rulership of ♄ on the cusp of the Campanian 8th from the 11th, ♂ ♂.

And so it came to pass. Early in March 1945 miscarriage of a 4-month boy took place, necessitating many weeks in hospital and more operations. We did not hear the news until the end of that month, but at about the time of the occurrence my wife had an extremely vivid dream in which both our friends appeared to be in great trouble.

I gave no thought to the sex of the child at the time of casting the horary map, but although ♃ the planet in the house concerned is in a negative sign, the fact that ♄ the ruler of that sign, ♃ and ♀ ruler of the 11th (i.e. the 1st) were all in positive signs, definitely indicated a male, while the square aspects gave the period of 4 months.

Later events have confirmed other indications in the horary figure. Excessive haemorrhage necessitated another stay in hospital, during which the desire to live was all but abandoned, when the interest shown by a stranger, a sergeant-major in the A.T.S., rekindled the flame of hope. The two ladies joined forces and are now running a guest house together. (Note that ♂ ruler of the lady's 7th is ♀ her ruler, and ♂ ♄ lord of her 4th.)

Map No. 3 is the lady's horoscope of birth. It was not until recently that I was able to obtain her data, and even then the hour given was very vague—"some time in the afternoon." Late afternoon it must be, for her Moon is most definitely not in the assertive Aries, the slowness of its Taurean reactions being accentuated by the mental inertia usually associated with an Aquarian ascendant. My rectification gives ☾ conv. ♂ 7th cusp for marriage in April 1936, and asc. p. ♂ ♂ r. (zod.) for removal of the tonsils in 1935 (followed by a septic condition of the throat and a perforated eardrum—the progressed lights at that time being in opposition across the degree held by ♂), the mundane direction asc. p. ♂ ♂ r. coinciding with the miscarriage and haemorrhage ten years later. In the radix ♂ is much closer to ♀ than indicated in the map by sign position, for due to its latitude and the flat inclination of the ecliptic, the two planets are in mundane conjunction, ♂ being 9° 15' and ♀ 5° 33' above the cusp of the 2nd (the husband's 8th). ♀, ruler of the 2nd, is 11° 39' below the cusp of the 8th in mundane ♀ with ♂, and both ☾ and ♄ p. had arrived at that prime circle when the husband was killed. The body of ♀ had not yet reached the horizon at that time but it was only just below, while its ecliptic degree had not long passed above, and the

body of ♂ was about to appear (being then 0° 6' below). In this way the tragic misfortunes indicated by the cardinal afflictions in the birth horoscope were brought to the surface of the life. (It will be seen that the configurations are practically the same as the husband's, except that they fall in succedent houses instead of in the angles.)

No doubt the planetary gods are quite happy about all this, for

"No sound of human sorrow mounts to mar
Their sacred everlasting calm,"

but we poor mortals can only wonder whether the human race is fated to endure such sufferings until the end of time—or until the malefics blast their own way out of the heavens.

	MAP No. 1	MAP No. 2	MAP No. 3
FIGURE DATE TIME LATITUDE LONGITUDE	MALE 2 Sep. 1909 7.31.43 a.m. G.M.T. 53° 33' N. 2° 38' W.	HORARY 28 Dec. 1944 7.20 p.m. B.S.T. 51° 24' N. 2° 19½' W.	FEMALE 3 Sep. 1909 5.59.36 p.m. G.M.T. 51° 37½' N. 2° 56' W.
IO	I ☿ 0	IO½ ♀	IO † 46
IO-II	I4 ☿	23 ♀	I5 †
II	28 ☿	8 ♀	20 †
II-I2	I2 ♀	28 ♀	26 †
I2	27 ♀	2I ♀	3 ♀
I2-I	I4 ♀	I4 ☿	I7 ♀
I	0 ♄ 45	3½ ♀	I4 ☿ 58
I-2	I8 ♄	I9 ♀	6 ♀
2	5 ♀	I ♀	9 ♀
2-3	20 ♀	II ♀	23 ♀
3	4 †	2I ♀	2 ♀
3-4	I8 †	I ♄	7 ♀
☉	9 ♀ IO	7 ♀	IO ♀ 34
☽	8 ♀ 58	26½ ♀	0 ♀ 2I
♂	I ♄ 53	24½ † R	3 ♄ 55
♀	I2 ♄ 25	20½ ☿	I4 ♄ 8
♂	6 ♀ 4 R	24 †	5 ♀ 52 R
♂	2I ♀ 29	27 ♀	2I ♀ 47
♂	22 ♀ 35 R	7½ ☿ R	22 ♀ 30 R
♂	I7 ♀ 22 R	IO ♀ R	I7 ♀ 20 R
♂	I8 ☿ 40	6½ ♄	I8 ☿ 4I
PL	26 ♀ 45	9½ ♀ R	26 ♀ 45

The house cusps are Campanian and should be taken as centres from which the house effect wanes equally on both sides until the boundary degrees are reached.

The Transit Controversy

I had intended giving an account of my activities during the Martian transit referred to in "Q 11," but as the Editor reminds me its effects should not be considered over until the planet finally passes over my ascendant and Moon at the end of April, I am deferring my remarks until the next issue.

LETTERS TO THE EDITOR

From CYRIL FAGAN, President of the Irish Astrological Society;
RUPERT GLEADOW, author of *Astrology in Everyday Life*; MAURICE
WEMYSS, author of *The Wheel of Life*.

PLACIDEAN HOUSE DIVISION

It is an uncontested fact that the Placidus system of house-division sets out to find the house-position of the planets by trisecting their semiarcs. It is also an uncontested fact that many people are born and live and die inside the Arctic Circle, where some parts of the zodiac can neither rise nor set and therefore have no semiarcs. It is thus impossible to place these parts of the zodiac, and planets therein, in any Placidian house at all. Accordingly it is undeniable that in the horoscopes of natives of the Arctic Placidus breaks down. Other systems do not.

Strictly, the trouble is not confined to the Arctic Circle. Venus, for example, may have as much as 7° of North or South latitude, and this means that when near the solstitial points and far from her node she will neither rise nor set in any latitude greater than $59\frac{1}{2}^{\circ}$. Thus the area where Venus is not in any Placidus house at all may cover the city of Leningrad, the whole country of Finland, the northern parts of Norway and Sweden, vast areas of northern Russia, parts of Canada, much of Alaska, and the whole of Iceland. With Pluto the case is even more striking; there are times when Pluto has no semiarc even in the latitude of Manchester.

But even supposing planets with latitude to be placed in houses by their longitude alone (a system which in high latitudes would frequently place planets above the horizon when they were actually below, and vice versa) many thousands of people are born and live and die inside the Arctic Circle, at such places as Aklavik (Canada), Narvik, Tromsø, Murmansk, Verhoyansk, etc., where the very degrees of the zodiac often have no semiarcs and therefore cannot possibly be put into any Placidus house at all. The horoscopes of these people simply cannot be calculated by the Placidus method.

Since this is so, it is obvious that whatever system of house-division is right the system of Placidus cannot possibly be right! We, the undersigned, therefore request you to make it a rule that, whatever other system may be permitted, no charts erected according to Placidus shall in future be published in your pages.

EDITOR'S NOTE.—Our contributors would not submit, we feel sure, to such a requirement. In any case, it must be admitted that, despite the argumentation of the last fifty years or so (and much earlier, from time to time), at least nine out of ten astrologers use Placidian cusps. There is some evidence that these are sensitive points, responsive to transits and progressions. For example, the numerous transport-accidents of January of this year are clearly indicated by ☿ in ♀ and par. ☿ opposed to cusp 8 (Placidus) in the map for the eclipse on the 3rd of that month. The argument that because Placidus won't work everywhere therefore it can't work anywhere doesn't sound logical. Those who reject Placidus are divided amongst themselves, and the letter suggests no alternative system. Other systems also fail more or less completely in high latitudes, where, for instance, the zodiac can virtually coincide with the horizon, and the asc. and midheaven can certainly fall in the same degree. Just as there is more than one way of dividing the zodiac (e.g. the Hindu asterisms) so there are possibly two or three valid ways of dealing with the problem of domification. The fact that this is highly inconvenient for us has no relation to its correctness or otherwise. At the moment we withhold our own views except for the above general statements. But we would add that there has been enough and more than enough theorising about house division. What is now wanted is *practical research*. Those who are interested in the theory know it already; those who aren't interested would sooner read about something else.

From (Miss) D. HUNTRISS

HITLER'S ASCENDANT

With regard to the controversy as to the exact hour of Hitler's birth, some time ago I came across an article in the *Children's Newspaper* stating that after Hitler was born it took some considerable time to get him to breathe. I understand that the data obtained from Hitler's relatives give the end of Libra rising. It would be interesting to know whether the above fact was taken into consideration in arriving at the time of birth. If it were not, then the moment of the first breath would coincide with an early degree of Scorpio. In this connection the following quotation from *Germany Possessed*, by H. G. Baynes, might prove an argument in favour of Scorpio as ascendant.

Page 137: "On the opposite page are reproduced photographs of the Führer and of Himmler. If these faces are studied side by side, one notices in both a *fixity* of gaze as in the eye of a man aiming at one's heart with a rifle. In this fixed gaze there is an expression of ferocity, cool-blooded, like the eye of a *reptile*."

It is well known that many natives with Scorpio rising are characterised by a stinging look in the eye, and as in Hitler's horoscope Scorpio is unoccupied by planets, then as ascendant influence it might account for the fixity of gaze, cool-blooded, like the eye of a reptile.

From W. SCOTT

MY REPLY TO MR. MORRIS

I liked the pun, unconscious or deliberate, with which Mr. Morris began his comment in the last issue. I did anticipate some "reaction"! But, joking apart, I thank Mr. Morris for his remarks, and I certainly appreciate his digression wherein he indicates that I have (at least) one supporter for my view that Neptune should not be associated with Socialism.

I am sufficiently ardent a Socialist to have become a member of the Labour Party, but I considered Uranus ruled Socialism even in the days when I could not be described as "an ardent Socialist." Nor am I over-fervently fond of the planet Uranus, for, like Mr. Morris, I reserve my admiration for "the most truly evolved of all the planets," Neptune. And I reserve my ardour, as far as is possible, to the pursuit of astrological truth. Moreover, if I thought that Great Britain was moving to the kind of "Hive Mind" State Totalitarianism which Mr. Morris describes (and fears for occultists), I would not be a Socialist, for I like to think I have an ardent desire for the welfare of my country.

I am well aware of the "divers shades and gradations of viewpoint" in the three main parties. (See my article, page 55, paras. 2 and 3.) But if I was to write my article at all and keep it within reasonable limits, I had to simplify, or even over-simplify, the issues. For the same reason, I had to be "indifferent to the *nature* of the Uranian contacts," for if I had discussed in each example the type of astrological aspect my article would have much exceeded its twelve A.Q. pages!

Mr. Morris admits that "true Toryism" (and that is what I am mainly concerned with) is ruled by Saturn, and then he says that "Saturn is essentially the Socialist planet." I agree with this apparent contradiction, for Mr. Morris goes on to say that, to Socialist Saturn, Uranus "lends a hand" as "junior partner." That is precisely what I said in my article (paragraph 3), in different words: i.e. "all politics come under the general rulership of Saturn and the roth sign and house, but whether one remains content with things as they are depends upon how strong the influence of Uranus is." Uranus may be the junior partner, but he provides "that little extra something the others" (the Tories) "haven't got"!

So how I wish my critics would *read* my article. For example, Mr. Morris says the information I give as to the ruler of Liberalism is "negative," yet I instance, among others, such eminent Liberals as Gladstone and Lloyd George as Uranians. Despite my citation of

actual Liberal charts, Mr. Morris remains conservative and sticks to Jupiter as ruler of Liberalism!

Mr. Morris mentions the Taurean Conservatives who have "complete satisfaction with things as they are," yet he finds it "a little strange" that Karl Marx, with Sun and Moon in Taurus, did not have this "complete satisfaction." He did not, even though Mr. Morris makes him "heavily Saturnian" by causing his Aquarius to be ruled by Saturn, which I find to be "a little strange"! I hazard that Taurus governed Marx's quiet life at the British Museum, as he, day by day, compiled his massive work.

Although I "bent over backwards" to mention all Saturnian and Neptunian contacts, Mr. Morris says I stress the Uranian contacts exclusively. Yet he omits to state any of Laski's Uranian aspects when quoting the professor as a Saturnian.

As for July 5th being the vital date, this year's General Election was unique in that the result was not known until July 26th, when the public learnt of the huge Socialist majority—and the Moon was in Aquarius trine Uranus on that day. Whether the eclipse of the 9th took precedence or not over the Sun-Saturn conjunction of the 5th, it can safely be asserted that the Tory Party (Saturn) was "invisibly" eclipsed on or about that date!

By the way, I note that the Labour Party chart on page 71 has the Moon, ruler, in Aquarius sextile Uranus. And Mr. Churchill, leader of the Tory Party, now appears to have the opposite sign rising, with Uranus in the 12th, and Saturn stronger than ever, for, along with a quincunx to the Moon, it is close sextile now to the ruler, the Sun.

From (Miss) F. M. SHEPHERD

ASTROLOGY AND FATALISM

I should like to read in the *Quarterly* some well-authenticated cases in which an astrologer has warned a native of illness, accident, loss of job, etc., and where the warning has been observed and the bad aspect avoided! Though surely the escape would also be in the horoscope!

It seems to me that belief in astrology must incline to fatalism.

From (Miss) W. E. WILSON

A FORECAST BY V. E. ROBSON

The following forecast by the late V. E. Robson seems remarkably accurate in view of recent events. It appeared in the *B.J.A.* for June 1933 and is based on the map for the Union of England and Scotland, May 1, 1707, which in 1940-41 had the direction $\text{♁ p. } \text{♂ } \text{♄ r.}$ (radix measure) and transits $\Psi \text{ } \text{♂ } \text{♄ r.}$ and $\text{♁ } \text{♄ } \text{♄ r.}$

Mr. Robson wrote "These and other indications point to great and drastic changes in the government of the country, which are consolidated in a few years' time (3 or 4) by a directional new moon

which will start an entirely new cycle in the destiny of Great Britain."

Later he mentioned the direction of historical maps by a long-period measure of 1° to twelve years, the radix measure acting as a secondary indication. By this increment 1941 gives $19\frac{1}{2}^{\circ}$ and the directions are $\text{♂} \text{♂} \text{♂}$ and $\Psi \text{♂} \text{♀}$, amongst others. The ascendant of this figure (1707) is also affected by the eclipse at the time of the general election.

From (MRS.) M. BRAY

OSTEOGENESIS IMPERFECTA

I send you the enclosed nativity of a boy who suffered from the above disease. I think it seems interesting. The boy appears quite intelligent, although the doctors told the parents at birth that he had no brain and could not possibly live! Now that he is fifteen they are anxious as to education. The boy unfortunately cannot be sent to an ordinary school and mix with other children, as he has to be lifted and carried and moreover handled very carefully, owing to extreme fragility.

Data: 5-30 p.m., at London, May 13, 1930, British one-hour summer time.

THE ASTROLOGICAL LODGE

Preliminary Syllabus of Public Lectures for the Summer Session, to be held at 7.0 p.m., at No. 6 Queen Square, off Southampton Row. The syllabus should be completed during March and copies can then be obtained from the Secretary, at address given on back cover.

April 29	"The Last Four Signs"	C. E. O. Carter
May 6	Not yet filled	
May 13	"Delineation"	Mrs. Vernita Churchill
May 20	"Significators of Treachery"	J. Roberts
May 27	Title to be announced	Countess Wydenbruck
June 3	"Capricorn, the Spirit of Westminster"	Mrs. A. Sudbury Hurren
June 10	Whit-Monday, no meeting	
June 17	Title to be announced	Capt. Telford
June 24	Not yet filled	
July 1	Not yet filled	

THE HARROGATE EASTER CONVENTION

WE are informed that this will be held as usual and a good attendance is expected in view of the better conditions for travel and local accommodation. The meetings will be held at the T.S. Hall, which has been re-decorated.

Full particulars can be obtained as soon as they have been prepared from the Organiser, Mr. H. H. Burnell, Pool, near Leeds, Yorkshire.

"FORESEEN AND FORETOLD"

THIS is the title of a new book by C. Everard Mitchell, who publishes it himself from 12 Delph Street, King Cross Street, Halifax, Yorkshire. It contains many records of past predictions that recent years have seen fulfilled and the author does not shirk giving further glimpses into the future. It is an excellent book to place in the hands of those who are interested but sceptical, provided that they are not obdurately set against all proof. Some of the author's psychic experiences will also be read with interest. Mr. Mitchell has done much for the cause of astrology in the hard-headed north and this book marks another stroke delivered in its defence. The price is 5s.

BOOKS WANTED: "Abra Mellin," etc., translated by McGregor Mathers. "Odic Light," by Baron Reichenbach. Please state price. Box No. X/376.

STUDENTS requiring ASTROLOGICAL TUITION are invited to form small local home-study classes. For private tuition or class, write Mrs. M. E. Hone, 36 Lancaster Road, S.W.19, or phone Wimbledon 6123.

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