

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, Mr. R. C. Davison, "Clovelly," Nicholson Road, Croydon, Surrey.

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

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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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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-ONE DECEMBER 1947
JANUARY FEBRUARY 1948

NUMBER FOUR

EDITORIAL

The New India

The learned editor of the *Astrological Magazine*¹ of India, Dr. Raman, writes as follows in his September issue:

"Precisely at one minute past midnight on 14/15-8-1947, the Constituent Assembly is to meet when India will assume full powers under the Indian Independence Act. The moment of birth of an idea, of an individual or of a separate political existence is not certainly an insignificant epoch. As Carl Jung says, 'whatever is born or done this moment has the qualities of this moment of time.' And astrology just seeks to unravel these qualities peculiar to the moment in question. After a century of storm and stress the ship of Indian freedom has come into port. At this juncture, the emotions in our minds are those of hope and melancholy—hope because British rule in India formally terminates as an act of voluntary relinquishment of power on the part of Britain for which there are few precedents and for which the British deserve our thanks—and fear because the homecoming is a sad one as there are still treacherous shoals ahead."

Dr. Raman's subsequent comments are based on Oriental methods of delineation, but we shall be interested to hear any remarks by our western readers. One thing has been pointed out; to wit, the conjunction of Saturn, ruler of India, with Pluto on August 10th. I believe I can claim to have been the first to draw attention to the "Janus" value of Pluto—the god of beginnings and endings. Here in very truth a fresh chapter opens for India.

Black November?

By the time these pages are in circulation November 1947 will have come and gone. My belief is that we shall all be quite pleased to see the last of it, but I do not think that Britain will be the chief sufferer.

¹ The address of this publication is Malleswaram Post, Bangalore.

A valued correspondent and erudite student of political astrology, Professor Troinski, of Berlin, has sent me strong evidence that the true map for the U.S.S.R. is for November 7, 1917, 22 hr. 45 min. local time, Leningrad, when the Russian Congress of Soviets proclaimed that all power had passed to it: "Backed by the will of the vast majority of the workers, soldiers and peasants, backed by the victorious uprising of the workers and the garrison, which has taken place in Petrograd, the Congress takes the power into its own hands."

This figure shows 21 Leo rising, with Neptune, Saturn and the Moon therein, and Mars just below in Virgo.

It is obvious that the conjunction of Mars and Saturn in 22½ Leo, on November 12th, the very day of the eclipse, acquires fresh significance for Russia if the above is the true ascendant of the U.S.S.R., apart from the fact that, at the time of the eclipse, 20 Leo is rising at Moscow. Further, the eclipse falls in ♈ 19-35, ☐ the Russian rad. ♄ in ♋ 19-49.

The trouble with despotic forms of government is that they never keep their difficulties to themselves, but usually involve as many others as possible in their misfortunes.

I do not, however, suggest that November will see us arrive at a fresh landmark in world history; indeed, we may not know much about what is happening in Eastern Europe. As astrologers we need not question that highly important developments *will* be in progress—developments that may *ultimately* lead the Russian people to renewed miseries.

The 1801 Progressions

The directions from our 1801 map are highly interesting and by no means without promise, though they do plainly indicate our present economic difficulties, as the reader will realise if he bears in mind that in the radix itself Saturn is in 11th, square Neptune in 2nd, whilst Mars is in Taurus.

Most of these directions are pre-natal, or, as Mr. G. H. Bailey calls them, *regressions*. These are marked S —. Two are ordinary post-natals, marked S +.

1. Autumn 1947 . . .	☉ ☐ ♀	S —
2. Early 1948 . . .	♀ ☐ ♀	S —
3. Mid 1948 . . .	☉ ♂ ♀	S —
4. End 1948 . . .	♀ ♂ ♀	S —
5. Mid 1949 . . .	☉ ♂ ♀	S —
6. Early 1950 . . .	♀ ☐ ♂r.	S —
7. Mid 1950 . . .	☉ ☐ ♂r.	S —
8. Early 1952 . . .	♄ ♂ ♀r.	S —
9. 1952 . . .	♂ ☐ ♀r.	S +
10. 1954 . . .	♄ ♂ ♀r.	S +

It will be seen that only three of these are good; but two (Nos. 8, 10) are very auspicious and are slow-formed and therefore apt to extend over a protracted period of time.

Opinions differ as to the value of pre-natal directions, as against post-natals; but one can justly say that No. 1 of the list worked to time, and most appropriately.

The November eclipse fits into the pattern formed by the above series.

One can hardly call No. 5 ($\odot \delta \text{♀}$) helpful because the conjunction is formed under affliction with Mars, Saturn and Neptune. Indeed, it is the central pivot of Nos. 1, 2, 3, 4, 6 and 7, as the reader will perceive.

However, in judging the difficult directions bear in mind that the radix is strong. The radical Sun, for instance, is in trine to Mars and in sextile to Neptune, though the latter is weak and Venus is weak in relation to both planets. The Moon and Jupiter are well placed and can resist much evil and bestow much help.

We may bear in mind that in 1948-49 the King has the p. Sun going to trine Neptune p. and r., and, although this is marred by a natal opposition, it should indicate more assistance from U.S.A.—alas that it should be necessary even to speak of such things!

His Majesty's present Sun square r. Saturn, mentioned before in our journal, has coincided with trouble with Saturn peoples and nations—India, Russia and the Jews. The square of p. Sun to p. Saturn comes in 1952, so that these two directions more or less span the difficult period shown in our list of directions.

For the immediate present I think Jupiter's passage into Sagittarius may be welcomed as likely to promote more cheerful feelings and freer conditions of thought and movement. Would that a modern Joshua might bid the planet stay in that sign for another ten years at least! It is the influence we need.

Trans-Plutonia

It appears that the particulars published about a supposed trans-Plutonian planet, though taken from what should be a reliable source and not therein presented as if they were of a hypothetical nature, were in fact without any basis. It is regretted that currency was given to a mere rumour.

Ourselves

I am sorry to say that of recent months the number of lapsed subscribers has risen in a rather disturbing manner. One might attribute this to the general lassitude that pervades the country as the result of long years of war and privation. But, against

this view, the attendances at the Astrological Lodge are larger, and the audiences more alive, than ever before.

As lapsing subscribers never tell me why they quit the ranks, but merely "fade away," I can only guess at the reasons for this retrograde movement, which has appeared after twenty years of unbroken publication.

It is true that the Quarterly is much smaller than it used to be, but the price has not changed and is still about a penny a week!

AT THE LODGE

ON Monday, September 22nd, the Autumn Session of the Lodge opened with a Social Evening. Musical items, which were much appreciated, were rendered by Kitty O'Brien (piano) and Honor Rendall (violin), while community singing, most capably led by Rita Sharpe, revealed unsuspected gifts of harmony among the members. Two competitions, organised by Mr. Davison, attracted a large number of entries. Regulus and Mr. Caselli were the successful competitors.

From 8.15 p.m. onwards a lantern lecture on "Zodiacal Physiognomy" was given by Regulus. The slides used had been in the possession of the Lodge for some time but had not been publicly displayed before, owing to technical difficulties. Unfortunately these difficulties were not entirely overcome by the apparatus at the disposal of the Lodge with the result that the image thrown on to the screen appeared very indistinct from some parts of the hall. From the rather scanty visual evidence provided by the slides the writer was left with the impression that most Aries types produce an abundant crop of hair on all parts of the face and that the qualities of courage, forcefulness, and initiative which most of them display were first stimulated and developed through the natives having resolutely to cleave their way through their own whiskers, in order to catch a glimpse of the world outside. This theory was rather knocked on the head when the lecturer came to the sign Taurus and the images of further bearded citizens were thrown upon the screen, and the death-blow was delivered when it was seen that Gemini was not without its due proportion of shaggily bearded visages. The lecturer, however, did his best to compensate for the shortcomings of the magic lantern by giving a comprehensive verbal outline of the main facial characteristics of each zodiacal type, and showing how, in each case, the particular

face produced by a given sign rising was modified by any prominent planets and by the signs containing the Sun and Moon. Examples were given of natives born under ascendants ranging from Aries to Leo.

At 6.15 p.m. on September 29th, the first beginners' class of the session was held with Mrs. Parkes presiding in the absence of Mrs. Sudbury Hurren, who unfortunately was ill. Mr. Carter gave the first public lecture of the series, on "Symbolic Directions" and dealt most comprehensively with the subject. He produced some interesting examples of symbolic directing applied to the 1801 map for Great Britain and Ireland which showed striking results in the light of the cavalcade of events.

At 8.20 Mrs. Hone spoke upon the Kolisko experiments conducted over a period of years by the Anthroposophical Society, in which the behaviour of various metals in solution were observed at times when certain planets were in conjunction or opposition. A pamphlet published by the Society giving details of some of the experiments is now in the Lodge Library.

On October 6th the Lodge welcomed its first Persian lecturer, Mirza Azizullah Abdurrahman Balouchi, who proved to be the most inspiring speaker heard from the Lodge platform for many a long day. His subject was "Eastern Astrology," and any disappointment his listeners may have felt that he only made passing reference to the *technique* of Eastern astrology was more than offset by the pleasure and inspiration given by his description of the high place which astrology holds in the national life of Persia and by his insistence that all astrologers should be motivated by the highest altruistic and spiritual purpose. He stressed the enormous responsibility which lay with the astrologer. His countrymen studied for the sake of acquiring knowledge so that they could use it to help others onward in their path of evolution. Those who did not possess super-physical faculties of perception to aid them in their diagnosis strove by right aspiration and right living to cultivate those faculties. All Persian astrologers were vegetarians. It was the usual thing for doctors, teachers, and university students to study astrology as an aid to their everyday work, while priests invariably did so. The lecturer placed great emphasis upon the fact that astrology transcended the bounds of colour, race, and creed and was often, for that reason, of greater value than the religions of the world, which tended to exert a separative influence.

Whereas, it would appear, Persia is a veritable astrologers' Utopia where the true religious reverence for all kinds of

occult knowledge prevails, listeners were sharply reminded in the talk by Dr. Rosenthal on "An Astronomer's Objections towards Astrology," which followed at 8.20, that the attitude towards astrology is very different in our own country, where the prejudice of men obsessed with what they believe to be a "scientific" outlook towards life sways a large part of public opinion into believing that astrology is a farrago of superstitious nonsense. Dr. Rosenthal discussed objections to astrology put forward in the appendix to a book called *An Easy Outline of Astronomy*, by Dr. Martin Davidson. The author's attack consisted in belittling the successful predictions of astrologers, maintaining that if sufficient were made the "law of chance" would ensure that some fifty per cent were successful, in exposing the lack of astronomical knowledge and the extravagant "forecasts" of some Press astrologers, and in trying to show that, because astrology functioned successfully before the discovery of Uranus, Neptune, and Pluto, to say nothing of various asteroids, there could be no truth in it. Members were quick to demolish these spurious and somewhat futile arguments. The President pointed out the fallacy of trying to maintain that any science which is not perfect is invalid. Mr. Sommaruga emphasised that in astrological prediction it was not a case of choosing between "heads or tails" but of selecting the right prediction from an infinite number of possibilities, therefore any attempt to detract from the merit of a correct prediction by applying the theory of the law of chance, which was still only a theory, could not be upheld. Regulus urged the need for more scientific astrological research and Mrs. Hone stressed the fact that astronomers and astrologers moved in two different worlds. Just because a craftsman might possess the ability to make a fine musical instrument it did not presuppose that he also had the musical genius to produce wonderful music from it; in the same way, the astronomer's knowledge of astronomy did not argue the ability to understand or appreciate the wonderful truths of astrology.

Mr. Caselli's lecture on "Mars—Neptune" on October 13th was very well attended. The lecturer dealt with the subject in his usual businesslike manner and pointed out that much depended on the strength of Neptune by position and aspect as to whether it would be overcome by Mars. It was a contact tending to excessive sensitivity and often led to a craving for stimulation in excess. It produced idealism, flamboyance, and strategic ability and it was connected with fuel in some way (being a prominent feature in Mr. Shinwell's map). The most necessary factors to steady any adverse tendencies

produced by the contact were a good Saturn to give common-sense and self-discipline, and a sprightly Mercury to counteract any inclination to morbid inaction. When the lecturer had finished speaking a number of members hastened to assure the audience, some of whom seemed secretly a little disappointed that, though a Mars-Neptune affliction figured in their maps, they were neither drug addicts nor habitual drunkards! Mr. Fish then caused a mild sensation by maintaining that Neptune was best posited in fire and that Saturn and not Neptune was the planet of charm! Mr. Sommaruga and Mr. Carruthers laid emphasis on the fact that the aspects of other planets to Mars and Neptune were a major factor in determining the way in which this contact would work out, while Mr. Davison called attention to the fact that the effect of this aspect, more than any other, depended on the native's stage of evolution and at best gave him the ability to transmute the passion of Mars into compassion.

At 8.20 Mr. Carter produced a suggested map of the U.S.S.R. and the effects on it of the Solar Eclipse of November 12th were discussed. Detailed mention of the Russian map is made in the Editorial.

Accounts of further lectures in the Autumn Session will appear in the next issue.

R. C. D.

"SUCH STUFF AS DREAMS ARE MADE ON"

A LECTURE GIVEN TO THE ASTROLOGICAL LODGE ON NOVEMBER 4, 1946, BY GEORGE H. BAILEY

PART TWO

LET us look at the problem in another way. Birth is not only an extremely important event personal to each one of us, but is also a world event as well, for it represents the commencement of a continuous series of interactions between the forces of life and those of substance, the life-force retaining its individuality during the process, while the other is ever-changing, being composed of a succession of particles of world-stuff, the life-force operating as an apparently permanent self moving through time, and the other having no "self" as we know it, but consisting of a continuous flow of physical substance, every atom of which is characterised by apparently endless duration in time. All the world-stuff associated with a particular individual during the course of his life on earth is not present in his

body when it is born, but may actually be distributed far and wide over the face of the globe, yet the planetary positions at birth indicate the future interactions between that material and the individual, so that there is obviously some connection between the two at the outset.

It is possible that the actual physical atoms with which the individual will come into contact during the course of his life are not pre-selected in any way, for the horoscope merely shows how the native will regard his interactions with any world-stuff, so that in effect he has the whole world to draw upon for his experiences if necessary. The importance of birth lies in the relationship between all the physical forces in the solar system at that instant, for although those forces (in the form of matter) were in existence millions of years before, and will continue to exist millions of years after the event, it is at the moment when life again begins to manifest in the material world that the arrangement or groupings of the physical forces at that time define its mode of expression.

To recapitulate, the individual life-essence emerges in the material world when the various physical factors are set to give certain characteristics to the interactions between the two forces of life and substance. Although matter is in a state of permanent existence, however, the modes of expression it imposes on the life-force cannot be apprehended in their entirety by the latter, that is, by being consciously aware of their sum total continuously or simultaneously, for life has no sense of duration, but is confined to a pin-point of consciousness which must of necessity be endowed with apparent motion in time in order to experience its interactions with the material world. The moment of birth, therefore, in addition to defining the nature of those experiences, must also determine in some way the periods in which they will operate, and if by means of astrology we wish to discover not only the characteristics of an individual, but also the nature and the timing of the experiences which he or she is likely to meet during the course of life, we must isolate the time factor associated with the spatial distribution of the material factors at the natus.

Now, to measure the apparent flow of time it is necessary to relate it to events which can be observed at certain points of its passage, the periods between those events being regarded as recurring cycles of time. Such a period is that which we term a "day," consisting of one rotation of the earth about its axis, while another we know as a "year," during which the earth makes one complete revolution round the centre of the solar system. The importance of these two cycles is borne out by our astrological experience, for we know that certain events taking

place in a number of cycles of the second order (as measured from the moment of birth) correspond to particular planetary configurations which occurred in the same number of cycles of the first order, from which it is plain that although the occurrences of which the life-force becomes aware, as its pin-point of consciousness moves through time over the field of material substance, are occurrences related to the solar cycle, on the other hand the relation of the world-stuff to time can only be based on its daily cycle, in which it may or may not be conscious of any time-flow at all.

Again, although the two orders of time are quite distinct, they obviously correspond with one another in terms of cycles, for while the life-essence is the only factor in the combination which can be said to have a definite starting-point from which its time-flow can be measured (for the material substance was already in existence), the interactions of the life essence with the world-stuff coincide with dispositions of the latter, cycle per cycle, in relation to the same point.

But—and here lies the difference—although it is movement along the stream of time which brings events to the surface of consciousness, nothing of like nature occurs so far as material substance is concerned, for it is ever-present, awaiting the interactions of the life-force. And, as those interactions are foreshadowed in the birth horoscope by the relative positions of the units of matter which compose the solar system, it is to the *spatial* dispositions of the latter units that we must turn to obtain the time factors for their operation.

Here we are dealing with distances apart, the dimensions of which are reckoned in degrees and minutes of angular measure, each one of which distances must be traversed by one or the other of the two units concerned at its own apparent rate of movement, the corresponding time factor being the number of earth-cycles taken by the unit to cover the angular distance. In doing this we are not dealing with movement in time at all, but movement in SPACE, *and it is therefore immaterial whether the units concerned move forward or backward to traverse the distance under consideration.* As we have seen, however, spatial dispositions carry with them a time factor, and in determining the number of earth-cycles (or days) taken to form an aspect between two units situated a certain distance apart in the birth horoscope, we discover the number of solar-cycles (or years) that will elapse from the moment of birth until consciousness becomes aware of the corresponding event.

To use astrological parlance, the positions of the planets in the signs and houses of the horoscope indicate not only one's character and destiny, but according to their distances from

one another and the angles, so do they also indicate the periods in the life when their influences are likely to be most prominent, the time involved not being the actual amount taken by the planets themselves in forming the aspects, but being based entirely on their spatial positions apart, no matter whether the aspects concerned were completed before or after birth. This method of timing calls for both "forward" and "converse" progression of the horoscope by the day-to-the-year measure, the two kinds of directions, progressive and regressive, being of equal importance.

Many years ago Alan Leo expressed the opinion that if we only had the key to the method, all the events of life could be predicted from the birth horoscope alone without making use of the various directional systems. Inasmuch as the time factor is locked up in the spatial dispositions of the radical bodies, he was right, but to convert those dispositions into the only sort of time of which we are conscious, we cannot do without the ephemeris, and by employing the so-called "secondary" system of directions, Alan Leo was unknowingly following the correct procedure.

The subject of time and its apparent flow is indeed a difficult one. Although present-day scientists talk most learnedly of its nature, and treat it as a fourth dimension related to the mathematical expression "the square root of minus one," their own arrogance has prevented them from exploring the only science able to produce proofs of the difference in the functioning of time at the levels of matter and of consciousness. In their contentions that the far-distant nebulae are all rushing away from us in an ever-expanding universe, and that matter contracts in the direction of its motion, losing mass while doing so, they are merely trying to fit the universe into our own narrow conception of time, and their scorn of what they term "astrological superstition" keeps them blissfully ignorant of the fact that the "space-time continuum" about which they prate is of a cyclic order, that appertaining to the stars probably differing as much from the material space-time of the earth as does the time-flow experienced by consciousness.

There is only one thing we can do about that. If the mountain won't come to Mahomet, Mahomet must go to the mountain. We astrologers must take up the other sciences as a hobby, we must study physics and astronomy, particularly the theoretical side, which involves excursions into higher mathematics. We already dabble in medicine and meteorology, but we must take them more seriously and learn to approach them from the orthodox point of view as well as from our own. In other words, we must infiltrate into the ranks of orthodoxy, we must lighten

its stodginess with the leaven of astrological truths. In doing so, we ourselves will gain thereby, for in the acquiring of the methods of scientific approach we shall not only see our beloved astrology in a clearer light but shall be enabled to place it on a surer footing, disentangled from the cobwebs of sophistical symbolism and freed from the superstitious accretions of centuries.

I feel very strongly about this, for to me astrology is something more than a system of symbolic correspondence. Although the process of delineation may rightly be termed an art, it is an art that can only be applied in a proper manner so long as its fundamentals are scientifically correct, and I believe that a strictly scientific foundation is possible with astrology, which is a system of knowledge directly concerned with natural laws every bit as real as any of those studied by other schools of science.

I do not wish to decry the psychic abilities possessed by many natural seers, for at times such gifts are a great help in supplementing judgments arrived at by purely astrological deduction. As I have said before, however, they *have* been known to furnish accurate forecasts from utterly wrong data—in fact, people blessed with this faculty often seem to have but little aptitude for casting horoscopes and working out directions correctly, and therefore that kind of divination should really be classed as astromancy, and not astrology.

To return to the scientific side of the subject, it is clear that progressions and regressions together form a very important line of approach towards the resolution of the problem of space and time. So far as personal observation is concerned, we are badly handicapped by the apparently unidirectional flow of time, arising out of the limitations of our perceptions, for although it is a well-established fact that in dreams, and in other subjective states of mind, both past and future seem to be co-existent, obviously the whole scheme of things would break down if we were directly conscious of more than the present moment. We can, however, arrive at certain conclusions by the aid of analogies of various kinds; for example, consciousness may be likened to the point of a gramophone needle, which can only produce the effect of sound when the disc of matter with which it is in contact is made to revolve at a certain speed. In so doing, the needle itself moves slowly across the face of the disc in the arc of a curve at right angles to the direction in which the groove is moving, and the aptness of this illustration of the differences in the rates and directions of time-flow as experienced by consciousness and by matter is enhanced by the fact that the portion of the rotating disc half-

way round from the needle's point is moving in the opposite direction. Progression and regression are thus seen to be but two sections of one rotating disc (or sphere, if you like), crossed by a point of consciousness moving in a direction at right angles to both of them.

Again, we may regard the successive instants of our lives as separate pictures on a length of cinematograph film, of which the operator only can see it in its entirety, while we who wish to experience the illusion of apparent movement and change are shown but one picture at a time in quick succession. The Persian astrologer-poet, Omar Khayyam, put this in a nutshell when he wrote:

"For in and out, above, about, below,
'Tis nothing but a Magic Shadow-show,
Played in a Box whose Candle is the Sun,
Round which we Phantom Figures come and go."

How true that is. Without the Sun the Shadow-show would vanish so far as we are concerned. The Sun is indeed the source of life on this earth, a life which manifests itself in varying ways according to the position of the earth in its orbit around the Sun, and the tune to which we Phantom Figures dance is verily the music of the spheres, called into being by the everchanging intermingling of planetary vibrations. Each one of us views the universe from his or her own centre, through this muddy vesture of decay, a turbid stream of earthly matter flowing past our centre of consciousness so rapidly as to produce the impression of movement in the dimension we know as time. And this sea of mud in which we dwell is conditioned for each one of us by the spatial relationships between it and those great conglomerations of similar material circling in the heavens.

Whether the effects are released by the rotary motion of the earth on its axis, or by its revolutionary movement around the Sun is a matter for speculation, but it is as well to remember that although the earth not only rotates about its own centre, in an anti-clockwise direction, but also revolves round the Sun in a similar direction, it makes one *clockwise* turn in relation to the Sun as it completes its yearly circle, that is, in the same direction as it is turned when regressing the horoscope. There is much food for thought in this.

Yet another way to look at the problem is to visualise the entry of life into matter as the dropping of an object into a stream of water. Ripples flow from the point of contact in ever-widening circles, but as the water is *flowing*, the complete system of ripples is carried along with the stream, and although one half of the circle is apparently moving against the direction

of flow, it is actually moving forward in relation to its original centre in space.

And now I would like to say just one thing to those in search of new methods of prediction because of their dissatisfaction with the so-called secondary system, and that is, the day-to-the-year method of directing deserves much more investigation on scientific lines than it has so far received from astrologers. Many students complain that it does not yield sufficient directions to account for the multitudinous events of life, yet if they would only apply the method to the full, they would be surprised at the extent of prognostic data available, and indeed, would probably complain of its overabundance.

As I have tried to show, regressions are just as important as progressions, and practitioners who have so far only used the latter may at one stroke double their directional factors. That is not all, however, for in addition to zodiacal aspects and conjunctions, there are corresponding mundane directions, brought into operation not only by the progression and regression of the planets at their own local rates of motion, but also by the rotation of the horoscope.

Take Mr. Robson's chart, for instance, when the Moon moves by her own motion to 6 \cap 50 she is in *Zodiacal* square with the radical Mars. Now, Mars is slightly to the west of the 4th cusp, so that before the Moon can come to the *mundane* square she must move forward until she has reached the same distance below the cusp of the 1st, that is, into about the 13th or 14th degree of Virgo, assuming she has no latitude. With north latitude she would need to move further into the sign to form the mundane aspect, while if she had a good deal of south latitude she might occupy the 9th or 10th degree of Virgo when at the exact mundane quadrature. She can also form this mundane aspect by being carried to it by the regressive rotation of the horoscope, just as by forward progression Mars can be brought to the mundane square of the radical Moon as the sphere rotates. Then too, the local motion of Mars will in due course bring the planet to both the zodiacal and the mundane squares of the radical Moon, while in addition, a similar set of aspects, both zodiacal and mundane, can be formed with the progressed and regressed planets, so that by taking all the heavenly bodies in turn, very many more directions may be obtained than those usually found by simply glancing through the ephemeris.

Unfortunately, this sort of thing means rather a lot of work, for no energetic enthusiast has yet come forward with a complete set of tables to enable us to locate the mundane positions of the planets with ease. Actually, the process is not a difficult

one, but it *is* laborious, and something really ought to be done about compiling the necessary tables.

Mundane positions and aspects deserve a lecture all to themselves, but for the moment I will say no more than that directions of this sort not only prove the validity of mundane aspects, but in doing so most definitely establish the truth of the Campanian system of house division.

And so I leave my subject—the tale of a life-force slowly surging forward in one dimension through a stream of matter flowing rapidly by in another. Truly, “we are such stuff as dreams are made on,” and how pleasant is the thought that “our little life is rounded with a sleep”!

MEISTER ECKHART ON THE PLANETS

(CONTRIBUTED)

“FURTHER we must note how He has decked the natural heavens with seven planets, seven noble stars which are nearer to us than the rest. The first is Saturn, then comes Jupiter, then Mars and then the Sun; after that comes Venus and then Mercury and then the Moon. Now when the soul becomes a spiritual heaven our Lord will deck her with these same stars ghostly, as John saw in his apocalypse when he espied the King of Kings seated upon the throne of the majesty of God and having seven stars in his hand. Know that the first, Saturn, is the purger; Jupiter, the second, the well-wisher; the third one, Mars, is him of wrath; the fourth, the Sun, the light-giver; the fifth one, Venus, is the lover; the sixth one, Mercury, the winner; the seventh is the Moon, the runner.

In the heaven of the soul Saturn becomes angelic purity, bringing as reward the vision of God, as our Lord says, “Blessed are the pure in heart for they shall see God.” After him comes Jupiter, the gracious, whose reward is the possession of the earth; not the one we wear by way of body, nor that we tread on with our feet; but the one we are in eager search of, that earth which is flowing with the milk of humanity and the honey of divinity. It is of this our Lord declares, “Blessed are the meek in heart for they shall inherit the earth.” Next follows Mars, of grim, determined nature and passionate suffering for God, bringing reward of the kingdom of heaven, as our Lord says, “Blessed are they that suffer persecution for God’s sake, for the heavenly kingdom is theirs.” And after him the Sun of light bringing as its guerdon to the soul, with knowledge of the truth, the habit of right-doing and of giving unto every-

one his own; and she being God's by creation and adoption does therefore give herself to God withal. According to the words of our Lord, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Then comes Venus, the lover, bringing reward of union with God; as our Lord says, "He that loveth me is beloved of my Father; such come unto him and abide with him." From her, too, comes reward of consolation, since love sets the loving heart lamenting and mourning for her love. As our Lord says, "Blessed are they that mourn, for they shall be comforted." After her comes Mercury, the winner, directly the soul forgoes everything for God, bearing as his prize the palm of deity, including the kingdom of heaven. According to the words of our Lord, "Blessed are the spiritual poor, for theirs is the kingdom of heaven." Last comes the Moon, the runner, with her meed of happiness attained, as St. Paul says, "So run that ye may obtain." Now the soul attains God best by running to him with a tranquil heart, for his abode is in peace. Our God chooses peace for his children, and his child is heir to his eternal bliss, as our Lord says, "Blessed are the peaceful, for they shall be called the children of God."

Beyond these planetary stars there is the heaven where the fixed stars are which shine by night, the signals of the works wrought by the soul. In the night of the shadow of this world these shine before men, according to the words of our Lord, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. . . ."

HISTORICAL CYCLES AND THE TWELVE SIGNS

BY CHARLES E. O. CARTER

It is probable that there is no branch of Astrology upon which more nonsense has been poured forth than the doctrine of the precession of the equinoxes. Indeed, many, if not most, of those who have written on the subject have betrayed a complete failure to understand what the astronomical facts of this phenomenon are, though they may be ascertained from any good encyclopaedia. Such expressions as "the passage of the vernal equinox (or even "of the sun!") through the signs" are, of themselves, plain evidence that the writer has not the remotest idea of the matter he is attempting to discuss. The vernal equinoctial point, or First Point of Aries, is the commencement of the twelve signs, and therefore can no more pass through the signs than the point 12 o'clock on the dial

of a clock can pass through the twelve hourly sectors of the dial, or the point 0 inches on a yard rule can pass through the 36 divisions of that rule. What happens is that the First Point of Aries retrogrades through the twelve zodiacal *constellations* which did once but do not now correspond in space with the signs. This should be clear. Yet a recent writer on this very topic spoke of the First Point as being now in the *end* of Pisces, forgetting its retrograde motion, which would make it quit Pisces at the beginning of that constellation. Max Heindel, a writer of books on Astrology, wrote in his *Rosicrucian Cosmo-Conception*, 4th edition, about "the passage of the Sun by the precession of the equinoxes through the Twelve Signs of the Zodiac," which is sad nonsense.

In considering the effects, if any, of the passage of the First Point through the constellations, two main questions arise (1) have the zodiacal constellations the same values, respectively as the twelve signs and (2) how are their dimensions to be determined?

As regards (1) it is logical to suppose that the answer is in the affirmative; the zodiacal constellations have the same values, if any, as the twelve signs of the zodiac. As for (2) we all know that the twelve signs comprise each an arc of 30° of the ecliptic. But the areas of the constellations were never settled with anything like this precision until quite modern times and are quite different one from another: therefore it would indeed be difficult to assert with assurance when the First Point will enter the constellation Aquarius and the so-called and much-heralded Aquarian Age will begin.

In this article we are treating the whole matter empirically.

The First Point travels round the ecliptic in about 25,868 years. Divided by twelve, this yields subperiods of 2,156 years. But such a subperiod is still too long, in relation to recorded history, to enable us to make any very useful or convincing correlations. A few points, sufficiently intriguing, suggest themselves, but they will not carry us far enough.

But if we carry our duodenary division further, divide 2,156 by 12 once more and obtain epochs of about 180 years, we may find ourselves able to carry out some useful researches into the correspondences that may be found between these epochs and the accepted values of the twelve zodiacal signs (or constellations).

I propose to take the commencement of the Christian Era as a starting-point and to limit myself, almost exclusively, to European history. It is quite possible that other cultures have other datum-points and in any case I confess that to attempt to deal in this fashion with world-history would be

quite beyond my powers, and in any case much beyond the possible scope of the present article.

It is well known that, traditionally, the First Point of Aries is said to have entered the constellation of the Fishes about A.D. 1, thus inaugurating what I am now calling a subperiod of 2,156 years which has been under a Piscean signature. There is a good deal of evidence to support this theory, into which we need not enter, since we are now to consider the epochs of approximately 180 years.

But we are immediately confronted with the question as to whether we are to take these epochs in the usual order of the signs, or whether, following the example of the retrograde precessional movement, we are to take them in the reverse order. Furthermore, in either case, should we commence each subperiod with an epoch coming under Aries, or coming under the same sign as that which rules the subperiod? Thus, will the Piscean subperiod start with an Aries or a Pisces 180-year epoch?

From the standpoint of logical consistency perhaps there is something to be said for taking the signs in the reverse order; whereas it hardly seems as if there is anything to choose, from this standpoint, between the other alternatives, i.e. beginning always with Aries or with the sign of the subperiod. Actual consideration of the facts has convinced me that we must begin the Piscean subperiod with an Aries epoch and continue through the signs in their customary order.

I hope that I shall be able to make out at least a *prima facie* case in support of this view. It will be found, however, that the earlier epochs are not as clearly defined as the later are. It is often asserted by the uninformed that only primitive and ignorant people respond to planetary indications, but actually this is a totally incorrect view. From the stone up to the most highly developed man there is an increasing degree of responsivity. Naturally the highly developed man responds *differently* from the boor, but he responds more, not less. The way to lessen one's responsivity is to lead as far as may be a completely humdrum and routine life, inwardly and outwardly; in a word, to empty one's life as far as possible of all content. Even so, the effort may be unsuccessful. As with the individual, so with man collectively. As he advances in unfoldment, so planetary response becomes more obvious. We feel some doubts as to the first epoch being under Aries; we shall find it harder to question that we are now under Aquarius.

We begin, then, from A.D. 0 or thereabouts. The exact date of Jesus' birth is uncertain, but a matter of a few years is of

small importance, for "Natura non agit per saltum" and we shall always find that one epoch tends to pass somewhat gradually into the next.

Our first epoch, which we place under Aries, extends from A.D. 0 to A.D. 180.

The latter date is highly interesting, for it is that of the death of the philosopher-emperor Marcus Aurelius, probably one of the best and wisest men ever to occupy a throne. Now, it is from that very event that Gibbon dates the commencement of the Decline and Fall of the Roman Empire.

This first epoch covers the period of the Cæsars and their successors Nerva, Trajan, Hadrian, and the two Antonines. It was a period during which absolute power lay in the hands of one man and that power was hardly disputed, although there was a very brief civil war after the death of Galba. It was an age of complete despotism except insofar as this was tempered by the fear of assassination or military revolt.

This agrees well enough with Aries.

But we find under each of the fire-signs an element of renewed vitality, often showing itself in external grandeur, and so this epoch begins with an Augustan Age.

The next epoch (A.D. 180 to 360) seems more difficult to associate with Taurus, though one is immediately reminded of the extraordinary, though impermanent, spread of the cult of Mithras throughout the Empire. In the Mithraic Mysteries the Bull figures largely.

For the rest, it is a period of miserable intellectual sterility (the one name to mention with honour being that of Plotinus, the Neo-Platonist) and of military revolutions and defeats at the hands of the barbarians until the establishment, in 284, of what it is the fashion nowadays to call the sultanate of Diocletian. Of this Dean Inge writes "The advent of the Dark Ages was deferred only by the amazing cast-iron despotism of Diocletian and his successors, which saved the empire from a welter of savagery at the cost of establishing a bureaucratic caste-system" (*Philosophy of Plotinus*, page 32).

This sounds true to Taurus, and Dean Inge, in the same work, gives us another pointer. He speaks of "the great prestige of the revived Persian empire in the third century"—now, Persia is under Taurus, and it is very natural that in any given epoch, countries that come under the same sign-value as the epoch will in some respect experience an augmentation.

We may recall that Britain, though by no means barbarous before the advent of the Romans, was largely unknown to the rest of the world until the Roman conquest at the time of Claudius in the Aries epoch.

Two other features of this epoch deserve mention. The bloody wars, insurrections and assassinations must be ascribed to polarity—Scorpio in lieu of Taurus. The great and genuine religious revival is another matter. It cannot be denied that there was an immense change in this respect during the third century, and most of us would call the change an advance. This was contemporary with the spread of Christianity but does not seem to have been entirely due to it; in fact, it might be truer to say that the spread of Christianity was one of the aspects of the new craving for moral purity, sanctity and communion with the Divine. In this connection the life of Apollonius, written during the period under consideration by one Philostratus, is interesting. Apollonius was a Pythagorean who lived about the time of Jesus but Philostratus' portrait is drawn according to what was expected of a religious leader in the 3rd century. It is a feeble portrait, too, regarded as a piece of descriptive writing; but it shows that an ideal of saintliness had come into men's minds that would have seemed strange and unintelligible to the pagans of a century before.

Now, how we can derive this development from the Taurus significance, I hardly know; and it is perhaps more likely that (especially as it is a feature that will remain and unfold right up to our own times) it has nothing to do with the Taurus epoch, but springs from the Piscean signature of the entire subperiod of 2,160 years.

In examining any astrological theory of cycles we must expect sufficient evidence that it has a basis in truth, but we must not expect it to cover all aspects of the periods under review, for there must inevitably be numerous other "influences" at work at any particular time. Above all, there must be the Horoscope of Man, of which we have no knowledge whatever, but which must certainly be operative.

Gemini assumes domination at A.D. 360, and we look, not in vain, for evidence of duality. In 364 Valentinian, by bestowing the Eastern part of his realms upon his brother, for the first time divided the Roman Empire into two. The final division came about a generation later.

We look also for literary activity, and it is true that there is a certain renaissance of letters of which Inge writes that Ausonius and Claudian made it "not undistinguished."

Perhaps the most striking thing about this period, from the general European point of view, was the dominance of the Germanic races. During the Taurus age they had perpetually harassed the Empire; now they flooded over it and left their traces in France, Spain, Northern Italy, and even Africa.

Tacitus says of the Germans that they worshipped Mercury before all other gods, and so this development seems in agreement with our hypothesis.

The Cancer epoch begins about A.D. 540, and, as with all water-signs, there is a period of intellectual obscurity; we are in fact in the Dark Ages.

They cover the rise of the Papacy—Gregory the Great became pope in 590—and of Muhammedanism—the Hejira was in 622. It is probable that the Roman Catholic Church does, to its members, carry a Cancer significance; that is to say, it is in a very real sense the Mother Church which trains, guides and protects.

As for Muhammedanism, I do not think that can be brought within our scheme except insofar as it impinged upon the western cultures. It is suggested that it probably has its own cycle, possibly dating from the Hejira.

One might expect some great female figures to occur during these times, but this was, of course, something that could not easily occur, taking into account the general level of civilisation. However, one of the most famous monarchs of the time, Justinian, was notoriously wife-ruled. The same emperor has come down to us made famous by the legal codification that took place under his auspices and perhaps that has some connection with the exaltation of Jupiter in Cancer. It is the office of the law to protect the innocent and this protective aspect is quite Cancerian.

The Leo period will be from 720 to 900.

We are still in the Dark Ages, but the coronation of Charlemagne by the pope, as Holy Roman Emperor, in the year 800 is an event of the first importance and thoroughly in accord with the Leo epoch. Indeed an age of great kings and emperors confronts us, just as, in the time of the Aries predominance, there were the figures of the Cæsars. Under the guidance of these rulers the nations of Europe, arising from the broken remnants of the old empire, take shape. Above all, the French nation begins its career appropriately under a Leo note.

In England, at this time, we have Alfred the Great.

Just as the epoch begins we have the successful defence of Constantinople against the Saracens by Leo the Isaurian. The name may be significant. Constantinople itself is placed under Cancer.

The Virgo epoch begins about 900 and seems only obscurely characterised. One might expect extensive famines and pestilences.

But perhaps one may note the coming into prominence of

the Seljuk Turks. Turkey is said to be ruled by Virgo and this may be a racial, not a territorial, rulership.

Another great development was the Magyar surge westward; they completed the conquest of Hungary in 906 and in a few years they had penetrated to the Rhine.

Again, there were the Viking, Norman or Northman invasions and settlements.

I do not know what sign is said to govern the Magyars or the Vikings either, but one would not suppose that there was much affinity with Virgo, except, indeed, that modern Hungary is a great corn-growing country.

The Libra epoch begins about 1080 and is, in my view, very clearly shown indeed. Literature and culture revive, and we come to the age of chivalry and romance.

In 1096 we have the First Crusade. Doubtless most of the crusaders were ruffians, at least by our standards, but it is still true that their expeditions were, at any rate for the best of them, inspired by an ideal.

In 1110 my conspectus mentions one of the first of the miracle plays as being performed, and in 1139 Geoffrey of Monmouth's *History of the Britons*, the basis of all the vast literature of the Arthurian romances, is in existence.

The University of Salerno is said to have been founded in 1150, and the same date is given approximately for the appearance of the Teutonic epic, the *Nibelungenlied*. In 1160 Chrétien de Troyes, one of the great French poets of the period of romance, flourished, and a few years later Oxford University was already established. The University of Paris was founded about 1210.

One must not overlook Arabian scholarship; Averroes died in 1198.

Then there are the troubadours and minnesinger. Walther von der Vogelweide flourished around the beginning of the thirteenth century.

William of Lorris wrote *The Romaunt of the Rose* about 1237, which brings us to the close of the period. Fortunately the cultural seeds sown in the Libra time continue to produce their flowers unto this day, and even in the Scorpio age that follows we have great literary figures, though the work of the greatest of them all, Dante, bears the stamp of the eighth sign clearly enough. The *Inferno* is perhaps the most vindictive work ever penned.

Assuming that Scorpio takes over about 1260, we have the massacre of the Sicilian Vespers in 1282, and before that, in 1252, I see the ominous note that Innocent IV then approved the use of torture for the discovery of heresy.

This period also covers the first use of gunpowder, a

compound that has proved the first of so many deadly agencies.

The Hundred Years' War between France and England began in 1338 and ended a few years after the epoch of Scorpio. We have also endless Anglo-Scottish conflicts.

Very characteristic was the Black Death, which reached England in 1349 and had immense social consequences.

A higher aspect of the sign is seen in the development in this age of Christian mysticism; one finds such names as Tauler, Ruysbroek, Julian of Norwich.

The Wars of the Roses began in 1455 and thus come into the next period.

It seems that the positive signs always characterise their periods much more clearly than the negative; and this is indeed only what might be expected.

Sagittarius runs from 1440 to 1620; and what a period this is!

The first item in my conspectus is 1440 itself, and under it the entry Invention of Printing with movable types by Coster at Haarlem. It was not till 1475 that the first book was printed in the English language.

In 1453 Constantinople fell to the Turks and as a consequence Greek refugees spread the ancient culture of their race over the west.

The Western Hemisphere was opened by Columbus in 1492 and a long list of dates of eminent geographical discoveries and feats of exploration could easily be compiled, were this necessary. However, these achievements are common knowledge: what must be stressed is that the dominant power, and the one most active in opening up and subduing the New World, is that of Spain—a Sagittarian country.

Moreover, much of the period is known to us as the Elizabethan Age, and it is probable that that monarch was the outstanding figure of the whole age. She is sometimes put under Capricorn, but another geniture makes her born under the end of Sagittarius.

It would be natural to expect religion to play a great part in a Sagittarian epoch; and so indeed it does. Martin Luther published his theses at Wittenberg in 1517 and the Reformation rapidly gathered strength. This, again, is common knowledge and there is no need to dwell upon the subject, which nevertheless is as characteristic of the ninth sign as is the spirit of exploration and adventure.

One can even see the Sagittarius signature in the cult of the beard which roughly covers the latter half of this epoch. And, at the close, there is the fashion for men to pad their doublets

and so enormously exaggerate the parts of the body ruled by Sagittarius. Even in these very transient modes and habits one sees evidence of the truth of Astrology. The Divine Artist has a great love of detail!

One may also see Jupiter at work in the Peasants' Revolt in Germany (1524).

Notice also the founding of the Society of Jesus (1539).

Towards the close we find the beginnings of the religious wars in France.

There are also the beginnings of natural science, in the modern sense. In 1589 Galileo was dropping cannon balls from the leaning tower of Pisa to disprove the Aristotelean doctrine that the speed of falling bodies is determined by their weight. Soon after he was using the telescope—a typically Jovian instrument and the wonders of the heavens were being revealed in a manner hitherto undreamed of. Copernicus' *De Revolutionibus* had been printed some forty-six years earlier. Kepler began publishing in 1609, towards the end of this epoch.

We come now to Capricorn—1620–1800—the last completed age in modern times. It stands out plainly enough.

As the previous age had been dominated by Spain, so now France assumes a similar role. It is also a period of literary classicism, a sharp conflict between profligacy and Puritanism, and an age that saw the founding of modern science.

Is it not more than a coincidence that in this very year 1620 we have Bacon's *Novum Organum* and the sailing of the Pilgrim Fathers for New England?

There was of course the terrible Thirty Years' War in Germany and our own much tamer Civil War. Perhaps one can say that these were political wars, whereas those of earlier periods, such as that of Scorpio, were rather of the nature of pretentious plundering raids. But one often sees the influence of the exaltation-ruler, and Capricorn therefore brings Mars with it.

The Bank of England was founded in 1694.

However, it is unnecessary to specify events when the whole period is well marked with the Capricornian value. The architecture, the very furniture, bears the imprint of the tenth sign. Notice, too, how India comes into the picture.

But the advent of Aquarius is hastened, or at least complicated, by the discovery of Uranus in the year 1781. Already in 1776 there had been the American Declaration of Independence and this was virtually carried into effect by 1781, when Lord Cornwallis surrendered to a Franco-American army at Georgetown.

But the Capricorn "influence" lasted well. That very Saturnian work, *The Decline and Fall of the Roman Empire*, was first published in 1776, and so also Adam Smith's *Wealth of Nations*. James Watts patented his steam engine in 1782, and as the epoch ended we come to a veritable revolution, or spate of revolutions, in literature, economic life and politics. Once again, there is no need to particularise, but, as regards literature, it may be observed that Johnson died and Burns' first volume of poems were printed in the same year, 1786.

Louis XVI was executed in 1793. Thomas Paine's *Rights of Man*, a most Aquarian work, had appeared two years earlier.

So we come to the beginning of an Aquarian epoch in 1800. Not the Aquarian Age, unless by pure coincidence. That will come, for what it may be worth, when the First Point of Aries enters the constellation Aquarius, which depends upon the true boundary of that constellation.

Of this Aquarian epoch which began in 1800 or thereabouts and will persist until 1980, we know enough without there being any need whatever to examine its trends in detail. Indeed, only specialists in the various fields of human unfoldment could attack such a task without committing an act of unforgivable audacity. An incredible development of natural science has occurred, and there has been a movement towards economic equality and the ideals of humanism, horribly interrupted, it is true, in our own day. This interruption we would like (albeit Aquarius has a cruel side) to ascribe to the entry into the human consciousness of the planet Pluto, the bringer to light of that which lies hidden. When humanity has adjusted itself to that fresh value, the present collapse of international morality may pass away and give place to something more ideal than Europe has previously known.

As to whether the Piscean epoch, to come in 1980, will be "better" than the Aquarian, Astrology can but say that it will be *different*. Whether it will be better and more agreeable (which is what most people mean when they say "better") depends chiefly upon Man himself. One may venture the assertion that, on the whole, an age ruled by Jupiter and Neptune may be less harsh and less replete with the unexpected than one dominated by Uranus. But the last Piscean epoch, from 180 B.C. to the birth of Jesus, was the time of the decline of the Roman Republic, a time of demoralisation and dissolution. Since then we have travelled a long and painful journey and sometimes one feels that, so far as wisdom goes, we are little the better for our experiences.

At all events those who talk as if they expected some wonder-

ful new "age" to change us all to something better and higher, without effort on our part, are probably talking rubbish. Cheerful rubbish, truly, but still rubbish!

LETTERS TO THE EDITOR

THE EFFECTS OF PLUTO

From (MRS.) D. WYATT

With regard to your remarks in the Quarterly, concerning the present financial and economic crisis, I would like to point out that the conjunction of Saturn with Pluto on August roth was opposition 13 degrees of Aquarius, which was said by Lilly to be connected with the affairs of England. The crisis came to the surface shortly before that date, and Mr. Attlee made his broadcast to the nation on that very day. On 2nd of February last year the lunation fell in 12.44 Aquarius conjunction Venus in 12.54 opposition Pluto, and if my memory is correct the American loan was then under discussion.

Presumably the Anglican Church comes under Leo, and this body is also facing a financial crisis, which has recently become acute. I feel there is no doubt of Pluto's influence on finance. I came to this conclusion from observation of natal maps.

I agree with Mr. Walter Scott that Pluto brings out the essence of the body it transits or aspects, in this it differs from Uranus which imposes its own vibrations upon any body aspected.

A study of the conjunctions to Pluto, especially of Jupiter and Saturn, should prove a fruitful source of investigation, Jupiter being in conjunction twice in each sign in succession. I have wondered whether the decadent nineties resulted from the Neptune-Pluto conjunction, which took place in the early years of that decade.

Referring also to the quotation in the Quarterly from C. S. Lewis, this convert to orthodoxy has recently written a novel called *This Hideous Strength*, in which the guardians or spirits of the planets descend, each having the qualities associated with it. Another Anglican, "Bede Frost," has written a book *Minor Heresies*, among which is listed astrology.

Lastly, I am very interested in Dostoevsky, and wonder if it is possible to get particulars of his birthdate, October 21, 1821, according to the biography I am reading. It does not state whether it was O.S. Is there any ephemeris or particulars of that particular year? His horoscope would make a fascinating psychological study.

From R. M. TROTTER

I am sending three maps which may be of interest to readers:

1. *Raphael*, the painter.

On page 9 of the translation by Walter Armstrong (published in 1882) of Eugene Muntz's biography appears the following:

"The date (of birth, viz. 28-3-1483) is not generally accepted. Several authors, notably Passavant, arguing from the funeral inscription of Raphael, which says that the artist, who died on Good Friday, April 6, 1520, was 37 years of age to-day, give the date of his birth as April 6, 1483.

"The evidence of Vasari is, however, very positive. Raphael, he says, was born in 1483, on Good Friday, at 3 o'clock in the night (that is, according to our reckoning, at a quarter to ten in the evening). He adds that death occurred on his birthday, Good Friday of 1520. At this period when astrology and the horoscopes were thought so much of, people placed a good deal more attention to any remarkable events which occurred at the time of birth than to the actual date. So that what struck contemporary writers then most was that Raphael was born on a Good Friday.

"We should add that the latest editors of Vasari, as well as Messrs. Robinson, Springer, Commander Pallard, and others, declare in favour of the date of March 28th."

Raphael was born at Urbino, Italy (Lat. $43^{\circ} 45' N.$; Long. $+ 0^{\text{hr}} 50 \text{ m.}$), and the following positions are for a horoscope cast for 9.45 p.m. L.M.T. on Good Friday, 28-3-1483:

$\odot 16\frac{3}{4} \gamma$	$\odot 13 R \gamma$	$\text{h } 5\frac{1}{4} R \text{m}$
$\text{J } 12\frac{1}{4} \uparrow$	$\text{J } 5\frac{3}{4} \Pi$	$\text{H } 20 R \uparrow$
$\text{J } 1 \text{ } \delta$	$\text{J } 2\frac{1}{4} R \simeq$	$\Psi 9\frac{3}{4} R \uparrow$
PL $12\frac{3}{4} R \simeq$	M.C. $9\frac{1}{2} \text{m}$	
$\Omega 9\frac{1}{2} \text{ } \delta$	Asc. 24m	

2. Cardinal Richelieu.

Morin, in his *Astrologica Gallica*, gives Richelieu's horoscope cast for 9-9-1585 N.S., at 9.34 a.m., Paris. Morin was Richelieu's astrologer so the date and time may therefore be presumed to be accurate. Morin predicted Richelieu's time of death correct to within ten hours (Korsch: *Grundriss der Geschichte der Astrologie*, p. 78).

The planetary positions are as follows, (a) as given by Morin and (b) re-calculated:

(a) $\odot 16 19 \text{m}$	$\odot 3 17 \Omega$	$\text{h } 17 56 R \gamma$
$\text{J } 19 48 \text{H}$	$\text{J } 1 48 \text{m}$	$\text{H } \text{---}$
$\text{J } 25 39 \text{m}$	$\text{J } 10 42 \Pi$	$\Psi \text{---}$
PL ---	M.C. $8 31 \Omega$	
$\Omega 6 37 \text{m}$	Asc. $29 45 \simeq$	
(b) $\odot 16\frac{1}{2} \text{m}$	$\odot 3\frac{3}{4} \Omega$	$\text{h } 18 R \gamma$
$\text{J } 19\frac{1}{2} \text{H}$	$\text{J } 48 \text{m}$	$\text{H } 3 R \text{H}$
$\text{J } 25\frac{1}{2} \text{m}$	$\text{J } 10\frac{1}{4} \Pi$	$\Psi 26\frac{1}{4} \simeq$
PL $9\frac{1}{4} R \gamma$	M.C. $8\frac{1}{2} \Omega$	
$\Omega 8\frac{1}{2} \text{m}$	Asc. $29\frac{3}{4} \simeq$	

3. *Michelangelo*.

The following is taken from the biography by J. A. Symonds, vol. i, p. 4.

"On the 6th of March, 1475, according to our present computation, Lodovico di Lionardo Buonarroti Simoni wrote as follows in his private notebook: I record that on this day, March 6, 1474, a male child was born to me. I gave him the name of Michelangelo, and he was born on a Monday four or five hours before daybreak, and he was born while I was Podesta of Caprese, and he was born at Caprese. He was baptised on the eighth of the same month in the church of San Giovanni at Caprese. . . . (Here follows a list of god-fathers.) Note that the date is March 6, 1474, according to Florentine usage *ab incarnatione*, and according to the Roman usage *a nativitate*, it is 1475.¹

"Vasari tells us that the planets were propitious at the moment of Michelangelo's nativity: Mercury and Venus having entered with benign aspect the house of Jupiter, which indicated that marvellous and extraordinary works, both of manual art and intellect, were to be expected from him."²

And the following extract is from Sir Charles Holroyd's *Life*, being a translation of Condivi's *Vita di Michelagnolo Buonarroti* (published in 1553, 11 years before Michelangelo's death, and generally regarded as being virtually an autobiography):

"Michel Angelo was born in 1474 (that is, 1475 according to our present day reckoning) on the 6th day of March, four hours before daylight on a Monday. A fine nativity truly, which showed how great the child would be and how noble a genius; for the planet Mercury with Venus in *secunda* being received into the house of Jupiter with benign aspect, promised what afterwards followed, that the birth should be of a noble and high genius, able to succeed in every undertaking, but principally in those arts that delight the senses, such as painting, sculpture, and architecture."

Sunrise at Caprese (Lat. 43° 37' N.; Long. + 0 hr. 48 m.) was at 6.05 a.m. Apparent Time (6.14 a.m. L.M.T.). A horoscope cast for 1.30 a.m. L.M.T., 6-3-1475, gives the following positions. Note that Spica in 16½° Libra is on the M.C. in conjunction with Caput.

☉ 24 ♋

☿ 3 ♋

♀ 28½ ♎

♀ 25 ♍

♂ 18½ ♋

♂ 3½ ♎

♂ 17 ♎

♂ 14½ ♎

♂ 22½ ♎

PL 23½ ♎

♂ 15½ ♎

M.C. 16 ♎

Asc. 21 ♎

It will be noted that Venus does not appear with Mercury in *secunda* in benign aspect with Jupiter; these conditions would occur in a horoscope cast for the same time on 6-3-1474, but that year is demonstrably wrong. It will be recalled that Michelangelo lived in Rome for a considerable time; it is possible that a Roman

¹ Gotti, vol. i, p. 3.

² Vasari, xii, p. 158.

astrologer cast his horoscope inadvertently using the Roman reckoning for the year instead of the Florentine.

N.N. 472, being for 3-3-1475, is obviously wrong, and *N.N.* 470 is for 5.24 a.m. L.M.T. on 6-3-1474—the wrong year—(incidentally the long. of the Moon in this map should be 21° Libra).

By taking the planets' places from *N.N.* 470 and using an M.C. of about 16° Libra (in which case the Moon's long. would be 19° Libra), an examination can be made of the horoscope which Condivi evidently refers to.

SIGNS AND CONSTELLATIONS

From "REGULUS"

I have the great pleasure of Mr. R. C. Davison's friendship in the Lodge, but I must cross swords with him on the question of the vernal equinox and the zodiac of the constellations.

Let me, briefly, explain our terms. At the date of the vernal equinox, the Sun appears to be in the position called ARIES-NOUGHT. Our zodiac of the signs is a mathematical conception based on dividing up the circle, from this Aries-nought point, into 360 unit degrees, forming twelve mathematical areas of 30° each, which are assigned one area to each sign of this zodiac. We accept the fact that the starting-point of the sign-zodiac will alter its relationship to the constellations.

Mr. Davison's argument from there on is as ingenious as it is fallacious. First, in what medium does the vernal equinox, or rather the point known as Aries-nought move back? Not in the signs (for it is the starting point of *that* zodiac), but in the constellations.

Now, while we can also treat the constellations as a circle of 360° , we see with the naked eye that the size of each constellation differs, and that the ecliptic path through each constellation also differs in size. This is fact, and is measurable mathematically.

Yes, it may make nonsense of the basis of *symbolical* periodicity in astrology, but let us relate the facts. Let us take the time when Aries- 0° returns to its same place in the constellations, i.e. 25,920 years. Divided by 360° , we get the term of 72 years in which Aries- 0° moves one degree.

But nothing justifies dividing the time period by 12 to give equal ages, if we are going to name them by the names of the constellations. Look at the sky—the path of the ecliptic lies through the constellation Pisces for some 42° , and the Piscean age must therefore last for 42×72 years, that is 3,024 years, instead of 2,160 years as Mr. Davison will have it. We don't quite know when it began—Aries-nought is supposed now to be at about Pisces 10° or Pisces 9° , as measured in degrees on the ecliptic path through the constellation Pisces.

Mr. Davison, and those who speak of ages of equal 2,160 years, are in fact constructing a third zodiac, to wit, a symbolical precessional zodiac, "to give airy habitation a local name." Let them try to justify their theme!

Let them look again at the constellation—they will see that, for

a time, the constellations Pisces and Aquarius overlap, also Aquarius and Capricorn. They will see the constellation Cancer only 18° wide and Libra $17\frac{1}{2}^\circ$, while Virgo measures 48° . Aries-nought can only be "precessed" in terms of these unequal distances, which still, eventually, produce a circle of 360° .

I am not tempted by the "red herrings" of Nostradamus and his illustrious contemporaries and followers. We profess a modern and scientific approach to astrology, and while I am ready to listen to any argument starting off with the word "symbolic," I expect it to prove its thesis.

Let me end by paraphrasing Mr. Davison. Not to identify the various ages with the motion of Aries-nought in the unequal constellations, is to practise error and produce chaos, and become the very essence of heresy. It was, in fact, the false premises in the works Mr. Davison quotes at the end of his letter, that led me to study the matter, and become convinced that *precession cannot be divorced from the constellations*, not even for the sake of symbology.

MR. TUCKER'S ASTROLOGY

From MAURICE WEMYSS

Mr. W. J. Tucker, in his endeavour to gloss over some mistakes pointed out by Mr. G. H. Bailey, has made several statements requiring comment (September *Astrology*).

- (a) "The travel of the Poles slowly but surely affects the location of the planetary belt in the stars."
- (b) "What was Alan Leo's source of information (for the horoscope of the Black Prince), I do not know. . . ."
- (c) "Detailed ephemerides were not in existence in a period anterior to the founding of Greenwich Observatory."
- (d) Mr. Bailey "has taken me too literally when I insisted upon the need for closeness of place position in terms of R.A. and declination for both birth star and planet-pointer."

In regard to (a) the axis of the earth in course of time points at different places in the heavens owing to Soli-lunar precession, but this movement has no effect whatever on the latitude of the stars, but only on their declination (and right ascension and longitude, if these are measured from the point of intersection of equator and ecliptic). There is, however, a very slight change in the position of the orbit of the earth due to planetary precession, which causes a change in the latitude of the stars relatively to the ecliptic, but not of the magnitude which Mr. Tucker appears to envisage. Stars also change their latitude in consequence of their proper motion.

(b) The source of information of the horoscope of the Black Prince is stated in *1,001 Notable Nativities* as Raphael's *Prophetic Messenger*, 1882, p. 64. The Raphael of that date was Robert Cross.

(c) Detailed ephemerides were in existence before the founding of Greenwich Observatory. I possess ephemerides for many years

anterior to that. Fragments are in existence of ephemerides used in Babylonia several centuries before the Christian Era.

(d) A star has a diameter of only a fraction of a second of arc as seen from the earth. If a planet had the same right ascension and declination as a star it would not conceal it from an observer on the surface of the earth unless he was on or very near the line joining the *centre* of the earth to the star. The Moon does not necessarily occult a star from an observer when it has the same geocentric right ascension and declination. Though the Moon appears large and can cover many stars it is also comparatively near and therefore its place among the stars differs greatly according to the place on the earth's surface from which it is viewed. It has what is known as a "large parallax." This raises the interesting point as to whether the place of the radical and progressed Moon shown in a horoscope should not be the apparent place rather than the geocentric place. (As the planets' parallaxes are only a few seconds of arc, the ephemeris positions are sufficiently accurate for horoscopic purposes though not for computation of occultations.)

REVIEWS

Essays on the Foundations of Astrology, by Charles E. O. Carter.

Published by L. N. Fowler & Co., Ltd., 29, Ludgate Hill, London, E.C.4. 179 pp. 10s. 6d. net, 10s. 10d. post free.

Here indeed is a ray of sunshine breaking through the chilly gloom of austerity. In these days of cramping limitations the appearance of a new astrological work comes as a totally unexpected but most welcome event, an event rendered doubly welcome in the present case by the name of the author.

In the realm of psychological astrology Mr. Carter's insight is most profound, and this book of essays throws much light on the parallelism between celestial and terrestrial modalities as revealed by horoscopic analysis. The chapters on the luminaries and planets stress their characteristics and relative values from fresh angles likely to prove of great help towards a better understanding of their operation in the nativity, both radically and by direction, and it is of interest to note that although the author questions the rulership of Aquarius by Uranus, he is prepared to accept the affinity of Neptune with Pisces and of Pluto with Scorpio. In the section dealing with aspects and exaltations he is particularly helpful, and his treatment of the so-called "good" and "bad" aspects gives a new meaning to their effects, the comparison between good and evil being developed further in the following essay on "The Positive-Negative Polarity."

Mr. Carter is at his best in the chapter dealing with "Aspects in Terms of the Signs." Here, in a brilliantly original manner he contrasts and blends the natures of the signs in aspect with one another irrespective of the planets concerned, thus opening up a unique approach to the interaction of the quadruplicities and

triplicities, of immense value in horoscopic delineation. Then, in the next two chapters each sign is examined by him from the standpoint of individual psychology, and again one is acutely conscious of the author's exceptional discernment.

That perennial bone of contention, the problem of house division, forms the subject of the final essay, in which by way of adding to the confusion Mr. Carter introduces a new system of his own, unfortunately without sufficient evidence to establish its primacy, although its basis seems logical enough—indeed, he confesses his inability to single out the correct system, naively suggesting that Nature may have several methods with which to confound us. However, his dissertation on the effects of the various houses is up to his usual standard.

One would be ill-advised to place this book on the shelves of one's library. It should be carried around and kept at hand for constant perusal.

GEORGE H. BAILEY.

Encyclopedia of Astrology, by Nicholas de Vore, President of the Astrologic Research Society. Published by Philosophical Library, Inc., 15 East 40th Street, New York, N.Y. \$5.00 net.

A most comprehensive reference book ranging from the archaic to the ultra-modern and containing many extensive expositions of both astrological and astronomical terms. A lengthy tabulation of eclipses is included and the attributes of the houses, signs and planets are very fully and admirably treated, although some departments are marred by the high-falutin jargon of astrologic parapsychology sometimes encountered in American publications, while the value of others is lessened by the compiler's unacquaintance with the spherical structure of the horoscope. Oblique ascension, for instance, is *not* measured on the prime vertical, even if Mr. de Vore has Sepharial's (unacknowledged) authority for saying so, neither are the houses made up of equal two-hour segments, save to the followers of Zariel, amongst whom the glossarist does not appear to be numbered. He admits, however, to merely citing the views of various authorities without attempting to separate the chaff from the grain, and provided the student does not approach this lexicon too uncritically it should prove of great service.

GEORGE H. BAILEY.

"Man is his own star, and the soul that can
Render an honest and a perfect man
Controls all light, all influence, all fate,
Nothing for him comes early or too late."

BEAUMONT FLETCHER.

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