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.I.

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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Printed in Great Britain by Unwin Brothers Ltd., London and Woking

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 21

MARCH 1947 APRIL MAY 1947 NUMBER I

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

Wholesale Trade

The trade is supplied by Messrs. L. N. Fowler & Co., 29 Ludgate Hill, London, E.C.4.

Correspondence, Advertisements, and Articles for Publication

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

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

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

Professional Work

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

Responsibility

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

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

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.

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EDITORIAL

The Spring Ingress

One can at least say that this figure seems quite to preclude the possibility of war during the ensuing period. Indeed, the close trine of Venus-Aquarius to Uranus-Gemini points to better relations between the two Great Powers of the modern world. It is true that the group Mercury-Mars-Moon on the M.C. at London, all in square to Uranus, does not appear helpful to us; in fact, the Government will have many highly difficult problems to solve. It also indicates maritime losses. But this configuration appears to us to be contentious rather than bellicose. It is indicative of muddle.

The Sun has a grand trine with Saturn in 2nd and Jupiter in 5th (Placidus) or 6th (Campanus), both planets being retrograde, and Saturn, of course, in detriment. I cannot regard a grand trine as helpful, but Jupiter in 6th may lead to some tardy alleviation in our various shortages—tardy, for the planet, as we have said, is retrograde. The fixed star Wasat, of the nature of Saturn, is rising. The lesson of Saturn—that one gets nothing for nothing and precious little for a \pounds I note (we used to say sixpence)—will have to be learnt by the whole nation, and, indeed, by a number of nations.

Nevertheless, there are possibilities of considerable good from the trine of Venus and Uranus mentioned above, and we may reap some of it if we utilise them wisely. Venus is on its radical place in our 1801 horoscope, even if Saturn is also on Jupiter in the same figure.

The Natus of the Fourth Republic

According to our esteemed contemporary Les Cahiers Astrologiques (issue of January/February, 1947, p. 20) the seal of the Fourth French Republic was placed upon the document containing the text of the Constitution (adopted on October 13) at 15 hrs. 30 mins. on October 30.

The M.C. is \ddagger 19°11' and the asc. is \varkappa 5°35'.

It is in some respects a favourable geniture, but Pisces is a rather weak ascendant; the opposition of \mathfrak{B} to the M.C. is likely to indicate upheavals and changes, and the squares of \odot 24 to \mathfrak{h} (\mathfrak{M} to \mathfrak{R}) though they may give toughness, seem also to denote bitter resentments and frustrations. However, $\mathfrak{F} \mathfrak{G} \mathfrak{P}$ and $\mathfrak{O} \mathfrak{G} \mathfrak{A}$ are helpful, especially as \mathfrak{F} rules the 7th.

I do not regard the soli-lunar polarity $(\mathfrak{M} - \mathfrak{K})$ as attractive.

The Harrogate Convention

This is in process of being organised, as heretofore, by Mr. H. H. Burnell, of Pool Bank, near Leeds, and as it is the twelfth, we feel that special good wishes for its success should be directed towards it by all astrologers, for twelve completes a cycle and marks a real achievement.

Choosing a Professional Astrologer

Recently there has been a good deal of talk amongst Lodge members on this important matter, and indeed it has often been discussed by astrologers, all of whom must recognise that guidance of some sort is often badly needed by the public.

But, whilst this may be generally agreed, the *how* is not so simple.

Examinations, provided they aim at a sufficiently high standard and are conducted with strict impartiality, can do much. But they can only deal with technical ability, and my experience is that most complaints against professional practitioners are not directed against this, so much as against such things as unbusinesslike conduct, the unacknowledged use, in compiling what is offered as an original piece of delineation, of lengthy extracts from standard books, and the tendency in some instances to delineate and predict without a due sense of responsibility.

If astrologers wish their work to rank with that of doctors, lawyers and other professional men, then they must be prepared to imitate them in refraining from advertising, though I feel that that would make it difficult for beginners to work up a practice. They would have to rely upon personal recommendation. Actually it seems that, once a good astrologer has made a start, he has plenty to do, for the demand for competent work is considerable.

It has been suggested that the Lodge ought to recommend professionals. But that is not within the scope of what is, purely and simply, a teaching and studying body. Nor can individual officers of the Lodge be asked or expected to take any such responsibility—that is, in their official capacity. What they do as individuals is obviously their own business.

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EDITORIAL

One of the problems that would meet a "recommending authority" would be the professional who uses unorthodox methods, and sometimes even secret modes of progression, etc. He would, I suppose, have to explain these methods and submit them to a test, for he could not expect formal approval from those who did not know what his methods might be. Here again the physician is not permitted by his Council to employ secret remedies, and we ought to aim at a like standard.

Certainly I should be sorry to have to sit in judgment on any of my fellow-students. The last thing I desire is to be regarded as an authority upon astrologers or astrology, a subject about which so little is known (compared with what there is to know) that the very notion of an "authority" is absurd.

To end on a cheerful note: I believe that the standard of professional work is higher than it used to be and one of the best ways of improving it is for the public itself to insist on good work (for which, however, it must be ready to pay) and soundly to take to task those who fall below a proper standard.

Arithmetical or Geometrical?

I am surprised that Mr. Colin Evans' article in our last issue, whilst it has pleased some, has drawn down upon my head more adverse criticism than has fallen to my lot during the whole twenty years that I have edited the Quarterly.

His comments seem to me worth making and considering, even if one disagrees with them.

Pythagoras (whom our numerological friends are never tired of invoking, though very little indeed is known of his actual teachings) is reported to have said that "God geometrises" and that is apparently the point which Mr. Evans wishes to make when he asks whether there be any essential nineness about a square because it is stated to contain 90 degrees, and 9 plus o equals 9, be it noted *in the system of numeration which we now employ*. In England, it seems, since Tudor times.

I do not say there is not a good answer to these points, but I do say that there can be no harm in ventilating them.

Numerology takes many forms, as Mr. Norris says in his article in this issue, and I venture to assert that nothing is more profound in its real nature or more silly in many of its popular manifestations.

However, in the Quarterly, we are concerned not at all with numerology as such, but only in its astrological relationship. Similarly with palmistry and other cognate studies. We believe we have the support of most of our readers in this policy.

Mr. Owen's article, which elicited Mr. Evans' remarks, had a decided astrological bearing and his lectures were enjoyed, I

am sure, by a very large majority of those who heard them Moreover, his ideas were put forward in such a way that all who wish can test them for themselves and reach their own conclusions.

We hope to publish his second lecture (with his permission) during the year.

What Indicates a Happy Life?

This question has been put to us by a correspondent and we think it can be fairly easily answered. Happiness, as a general habit of mind, is indicated by rising benefics, and the stronger they are by sign and aspect and the closer they are to the rising degree, the better. Mercury with Venus is a good sign, too, and a rising Sun is decidedly helpful.

The happiest rising signs are probably Taurus, Leo, Libra and Sagittarius.

We speak of natural happiness, not that which results from self-development; and we would add the rider that probably almost any map is compatible with happiness provided the native is able to find his proper place in society and is not the proverbial square peg in a round hole.

Very Saturnian people rarely talk about life enthusiastically, but they may be made to admit that it is at least interesting, though they usually like to make reservations even in allowing that much.

Book Notice

We have received from the author, Mr. Eugene Dernay, Longitudes and Latitudes in the United States, a compilation issued by the National Astrological Library, 327 A St., S.E., Washington, D.C. It comprises over 100 pages and is excellently produced in mimeograph. Its title describes its nature.

SOME DEGREE-AREAS IN ASTROLOGY

By "REGULUS"

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

(Continued)

HERE is Diagram 2, which shows a selection of degrees with their character attributes. This is only the merest selection, to give you some idea of the type of attributes covered by these degree areas. Looking first at Aries-Libra, we see Aries-Libra o°. for which the typical attribute has been given as EGO. It is also a degree of mammals, of engineering, of catarrh, of honour. It is most specifically related to engineering when in the M.C., or influencing the tenth house or its ruler, or in some way referring to career, or vocation. It is catarrh, when influencing the sixth or eighth houses in the same way. It is honour, when dealing with the events of the native's life. It is the ego, and to some extent connected with mammals, in the delineation of character.

Aries generally is egoistic, though not necessarily selfish; Libra is definitely not egoistic. Why then can we say that Aries-Libra o is egoistic, or refers most particularly to the ego?

As we look further into this matter of polarised influences, we shall find that the attribute generally falls more especially to one of the two opposite signs. In fact, it is seldom that we can point to a case where the two signs are combined. For instance, in Virgo-Pisces, we see, in the 26th degree, service, which is definitely 6th house and Virgo in nature; on the other hand, humility in the 9th degree is far more a Pisces attribute.

We find, in fact, that planets are just as frequently in the sign that seems to have least to do with the matter, being connected solely by polarity. On the other hand, it is just in this way that many inconsistencies and seeming paradoxes in astrological judgment resolve themselves.

What evidences, then, can we find for these particular attributes for each degree-area? I can only name a few of the many hundreds that corroborate each example. Stalin, Gandhi and Bernard Shaw are three that have tasted triumph under Aries-Libra 9, having planets in that degree of the first sign. Rupert Brooke and Peter of Yugoslavia have planets in Libra 9; both tasted triumph in self-sacrifice, both stood up to a Germanic enemy, then losing, the one his throne, the other his life. You see, we have drawn a distinction between the Aries side and the Libra side already.

The dynamic force of Aries-Libra 18 shows itself in the charts of the politician Hore-Belisha, with Venus in Libra 18, and in Peter of Yugoslavia again, with Saturn exalted in the same place. Victor Emmanuel of Italy had Neptune in Aries 18, retrograde—he had a measure of insignificance in his lite and in his stature, yet his reign was long, if largely overshadowed by Mussolini.

Aries-Libra 26 is a degree of discovery—perhaps pioneering would be a better term judging from the witness of famous people with planets therein. W. T. Stead, Lloyd George, Gandhi —these are people who have led the way in worlds of thought. of politics. Now let us try Taurus-Scorpio. The 16th degree is one of growth. Victor Emmanuel again has a retrograde planet in Taurus 16. Hitler had his Mars in this degree. Is Mars bringing megalomania in this case—he certainly had abnormal growth of the Mars element in his geniture! From the health point of view, this degree denotes cancer in very bad cases. Is it merely a coincidence that so many rumours went abroad that this archfiend had a cancer?

What lesson of humility can we learn from Virgo-Pisces 9? Does Stalin's Uranus here draw him to be the plebeian leader of the Soviets? King Haakon of Norway has been patient in exile, with his Mercury here. His palace at home is a simple, homely place. I heard the broadcast of his return to Norway—a very moving, almost tragic ceremony, and very humble.

These are just a few, a very few, of the evidences in favour of the attributes that the modern astrologers have come to associate with particular degrees.

Now let us look at some other features of this very fascinating field of research. There is added value when we find degrees in sextile or trine are aspected or contain the appropriate ruling planet. Moreover, the planet in the particular degree may not necessarily be the ruler of the subject to which attention is drawn, but even then it is an additional testimony and brings its own peculiar influence to bear on the matter.

In Astrology we know already that the planets are focussing on one part of life or another by their occupation or rulership of a certain house. In addition, however, the planets have certain basic influences of their own which are brought to bear on the native's life, irrespective of house position or rulership.

We recognise in this connection the effect of the Sun as vital force, strength, individuality. The Moon likewise indicates bodily functions, sympathy and personality. For Mercury, we get intellect and mental abilities. Venus gives us the romantic side of the native, artistry, harmony and marriage. Mars, force and enterprise. Jupiter, faith, impulsiveness and good fortune. Saturn, caution, stability, consolidation. Uranus, independent thought and action. Neptune, higher thought and action, plasticity of nature. Pluto, violent action and reaction, great changes, and re-birth.

The student will normally consider planet and sign by themselves and combined. He will then regard each planet in its house, and look to the aspects formed by it. Often, that is as far as he will go.

The advanced student and the practising astrologer is not content with this. He will combine all these features into a synthesis, which to him is the true evidence of a particular attribute. He will not merely regard energy as being indicated by Mars or by Aries.

To him energy occurs under any of the following possibilities:

Mars; Aries; cardinals prominent. Diffused energy under Mars in mutables; Gemini or Sagittary prominent. Energeticness as a quality under a combination of Mars-Uranus; Aries-Libra 13°; Gemini-Sagittary 17°.

The more of these that occur at the same time, the more evidence there is for the astral influences showing themselves in the attribute we term energy.

Consequently the advanced astrologer will use a whole index of attributes, showing all the known features that singly reveal the attribute, and collectively emphasise and confirm it. Among these, the degree areas form but one part, a very necessary part, and a very strong corroboration of the general delineation, but in no way superseding any other part of the judgment.

Let us now turn to a few example charts and see how we can supplement the ordinary delineation by degree area influences.

Diagram 3 gives us a well-known chart from One Thousand and One Notable Nativities, No. 125. This man was a college don, who took holy orders, but whose special forte was mathematics. Let us first look at the chart from the point of view of ordinary delineation.

The Rising Sign first. Sagittary rises, mutable in quality, fiery in element, combining the principles of changeableness the mutable quality—with force—the fiery element. The basic keynote for this sign is impulsiveness, and its ruling planet is Jupiter. Where is Jupiter?

See here—Jupiter in the third house in Aquarius. Obviously his special bent will be in third house matters—communications, education, travel. Communications—yes, he was always a good letter-writer and a story-teller. Education—he spent his life teaching and amidst the most learned of instructors, at Oxford University. He did not travel much, but the other two fields of third house endeavour adequately express his whole life. Saturn in Virgo in the ninth house with a Jupiter ruler—we see a picture of that curious elevated Saturn character again, but do we see the clergyman or do we see the teacher?

Next, we regard the Sun in Aquarius. Giftedness, possibly even genius is indicated here, and this man certainly had genius. But can we say in what way his genius would express itself?

His personality as shown by Moon in Sagittary conjoint the ascendant, is particularly significant in this map. This man was specially happy with children; just as much so, however, amid the dusty and heavy books that formed the nature of his particular study. Can we say what study he excelled in? Or in what way he appealed to children?

Mercury in Capricorn signifies the extent of his mental abilities, which were considerable. This is a position of great practicality, but does it indicate the nature of his capabilities, mentally?

When we look to the degree areas, we find his ascendant in Sagittary 4, with Moon conjoint within a half degree. Gemini– Sagittary 4 is a degree of reckoning, mathematics; so is Mercury in Capricorn 12.

He was noted for his shyness among grown-ups, but also for his great humour and friendship for children, with whom he showed extreme hospitality. Jupiter in Aquarius 28 is in a degree of friendships and hospitality, and sextiles Venus-Mars-Neptune. This triple conjunction is on its best behaviour here, with Venus also ruling the fifth house of children. He never married, but found his great triumph in life in his perpetual uncle-hood. His M.C. is in Libra 3, a degree of humour. No wonder that to his mathematical treatises he joined *Alice in Wonderland, Through the Looking Glass*, and the *Sylvia and Bruno* series, not to mention the *Snark*. These were no freak of his later years; from his childhood in a country rectory he wrote in his own hand magazines for his numerous brothers and sisters—all showing the same whimsicality that was to be revealed later in *Alice*.

Lewis Carroll stands revealed in his horoscope more clearly than ever, once we have studied his degree areas. If we turn to Charubel's symbols, we see that Gemini 4 has powers of perception, the symbol being "a profile, with one eye only in view." When I first noted this particular entry, I felt the symbol somewhat ludicrous, with its suggestion of the "boss eye," but looking further into the symbolism, we see the fixedness of purpose of this degree.

For Aquarius 28, Charubel has "a thatched cottage in an Alpine valley," which denotes a child of nature, or one who does not conform to established society. While I do not think this entirely describes Lewis Carroll, there were many who considered him eccentric.

La Volasfera gives us different symbols for each of these degrees, but it is interesting to note that the keynotes following the symbols for Gemini-Sagittary 4 are dignity and prudence, attributes compatible with his status as a college don. I am by no means satisfied with the authority of these symbolic interpretations, but I give them for what they are worth, and there are many astrologers who have discovered value in them. Diagram 4 is another chart from *Notable Nativities*, No. 23. Here is another kind of philosopher, a genius in his time, almost a replica of Leonardo da Vinci in his versatility. Crossing his sixth-twelfth houses we find Gemini-Sagittary 14. Meaning?

Yes, of course-versatility.

Moon is on the nadir, conjoint the independent Uranus and trine to Jupiter in the ascendant. Scorpio-Taurus 14 is a degree of engineering and crosses the M.C. to nadir. This is the horoscope of Swedenborg, who, as well as being the formulator of a large-minded formula of religious and philosophical thought, was a noted engineer, a man of great physical strength and of generally versatile parts. Mars close to Leo-Aquarius 26 gave him the curiosity to explore metaphysical subjects; while Moon-Uranus-nadir is close to Taurus-Scorpio 11, an area of deep philosophy.

With such a chart, how else could this native bend his great mind, but to the very fields of activity we associate with Swedenborg?

Charubel has for Gemini 14 "a number of quadrilateral figures forming the sides of a rectangle with two triangles on top" denoting great powers of intellect and a profound philosophy. This, I am sure all will agree, Swedenborg had to a great extent.

For Taurus 14 he gives "a possessor of hidden knowledge," while for the opposite degree the symbol "a dove" denotes great moral courage. According to Charubel, Leo 26 will succeed in the world, while Aquarius 26, the polarised degree, has something in his nature not in common with the rest of the world. The La Volasfera series has for Leo 26 steadfastness as keynote to the symbol, and for Sagittary 14 (opposing Gemini 14) the keynote of great intellect is seen once more.

My last diagram is familiar to many of you as being the chart of Alan Leo. How could he have helped but become an astrologer with Saturn exactly rising, and Uranus, the astrologer's planet in the tenth, house of career? But look at the degree areas. Leo-Aquarius 28—astrology, with Saturn there. Neptune in Pisces 29—astrology. Venus opposing Mars, Cancer 18 to Capricorn 20, forming rapt parallel to the two astrological areas, Cancer-Capricorn 13 to 15 and Cancer-Capricorn 22-23.

And his career in astrology? Uranus in Gemini 11 perception, sextile Jupiter in Leo 8 popularity. What better degrees could have been chosen?

At his death, Jupiter had progressed to Leo 20, where Mercury is at birth. This is a position of apoplexy; so is his M.C.-nadir in Taurus-Scorpio 16. But Leo 20 is not all bad—it is a degree of eminence, and Alan Leo achieved a pinnacle in

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his profession that over-shadowed the great majority of his predecessors, and to which few of us astrologers since have approached, let alone reached.

Charubel has an "old-fashioned clock" for Pisces 29, and it is explained that this denotes very exact habits, one who follows a system, a good disciplinarian, very particular in matters of detail. For Capricorn 20 he has "someone ascending a spiral staircase," denoting little result for one's labours, which hardly describes Alan Leo's great output of astrological textbooks, essays, *Modern Astrology*, the magazine which he founded, or the great fruits of his efforts to bring Astrology from the hide-bound shackles of tradition to the firmer, surer ground of scientific research.

But, together with the La Volasfera symbol for Leo 20, someone "rolling a stone uphill," we get some idea of the opposition he faced and was prepared to fight, that even went so far in the last years of his life to bring two court cases against him, the latter only a few weeks before his death.

For the degree Capricorn 20 this series gives "an ape seated before a mirror" denoting a keynote of imitation. Leo led the way to modern Astrology—he had many imitators but few equals, if any. In the 1916 volume of *Modern Astrology* we read of a quack book of herbal remedies brought out by A. Leo of some obscure seaside town, with whom Alan Leo indignantly repudiated all connection.

This series also gives for the degree Leo 20 "a crescent moon, joined to a shining star," denoting that he was to have many changes in life, eventually becoming eminent through association with other persons of merit and standing. Gifted with a powerful imagination, much versatility, and keen intuition these are other features of this degree, according to the editor of La Volasfera.

In concluding this introductory lecture on this note, I hope I have convinced you that there is positive value in the delineation of degree-areas. That these influences operate from individual degrees, or from small groups of degrees or from decanates, from degrees in aspect in the same quality or element. And that, in most cases, the opposing degrees have the same influence by polarity. Influences can be found for character, illnesses, vocation and destiny.

By application, the degree-areas form added evidence confirming or extending what is revealed by the ordinary interpretation of the chart. We learn that the planets have certain effects of their own, apart from house rulership, and that the really advanced student or practising astrologer does not delineate from a single item in a nativity, but looks to as many confirming indications as the chart will reveal, which he combines into a synthesis that is all the more certain from its overwhelming corroboration.

(Concluded)

"REGULUS AWARD" COMPETITION, 1947

LAST autumn the Astrological Lodge received the offer of an annual award of five guineas for the most meritorious contribution to astrological research during the year.

The rules of the competition have been agreed with the Lodge Committee and the first annual competition is now in full swing. Unfortunately, it was not possible to get notice of this in the December number of *Astrology*, but all country readers were circulated when that issue was sent out, and full information has been given at the Lodge meetings to the London members and to those who can manage to get to Queen Square for our weekly meetings.

There is still time, before the closing date of April 30, 1947, for country members to send in their entries for this year's award, and this opportunity is therefore taken of bringing the subjects before the notice of all readers.

Copies of the rules may be had on application to "Regulus," c/o the Lodge headquarters at 6 Queen Square, W.C.I. Perhaps the most important feature of the rules, at least the one most immediately affecting your entries, is that instead of signing your name on the entry, this must be done on a small sheet of paper, sealed in an envelope and attached, sealed, to the front page of the contribution. This will ensure that all entries receive equal and unbiased consideration by the adjudicators.

Ten subjects have been chosen to enable competitors to select ONE for the theme of their attempt. A competitor is at liberty to attempt more than one if he or she wishes, but each subject will count as a separate and individual entry, and will be so treated by the judges.

"V 2"

A FLYING-BOMB DEATH

WE are indebted to a subscriber for the following data:

Female, born 51-48 N., 1-04 E., at 12 noon, G.M.T., June 16, 1923; killed at noon, G.M.T., December 19, 1944, near Chelmsford, by a V 2 rocket.

It is interesting that the death-figure is also the native's diurnal figure; it shows rad. H rising, in square to δ in the heavens.

By progression, the ascendant is going from $\Box \mathcal{J}$ PL to $\mathcal{J} h$, from the square of which \odot has separated. By pre-natal direction \mathcal{J} is close to rad. M.C.

Progressed cusps 2/8 (C) are square Ψ and prog. cusps 3/9 (C) are square H.

Note that prog. 3 (Secondary) is 33 in the war-map. It has been noted how often there is a rad. or prog. affliction to this point (24 13) in the case of war-casualties.

The new moon prior to death was opposed to rad. \odot and prog. \mathcal{J} ; $\odot \mathcal{J}$ were in close par. dec. at birth, as also $\notin \Psi$.

On November 25, 1944, at 4.00 a.m. G.M.T., the native's home was destroyed by a V I missile, her parents and brother and sister having remarkable escapes, unhurt. The native was then away from home.

AT THE LODGE

ON October 21st of last year the Lodge listened to the lecture by Mr. H. J. Archer, of Norwich, which will be printed later. Afterwards Mr. D. Freedman asserted that there would be no further major war in this century, which seemed to strike the President as an agreeable but rather bold opinion.

At 8.20 the Lodge discussed the themes of four Nazi leaders, whose data are: Schacht, 10-55 L.M.T., 22-1-77, 54-56 N., 9-15 E.; Goebbels, 9.56 p.m., L.M.T., 29-10-97; Rheydt (it was suggested that in view of his pleasant social manners but disagreeable end the benefics may both be in 3rd, rather than 4th); Goering, 4 a.m., 12-1-93, 47-51 N., 12-5 E., the Cancerrising natus being probably quite unauthentic.

It was pointed out that on October 16th, when the criminals were hanged at Nuremberg, Mars was in 15 Scorpio, close to the opposition of the "hanging degree." The murderer Heath was hanged on the same day. On October 28th Mr. A. G. S. Norris lectured on his investigations into the symbology of numbers in relation to astrology, and, in particular, to the planets. Names, he affirmed, do not come to us by chance, and from an evaluation of the names of the native, the planet which was the "soul-focus" could be found. This threw great light upon the differences between twins, as he had personally proved. He advocated the use of the Pythagorean system of letter-values but stated that this must be used in connection with the alphabet of the subject's native language. He ascribed the number II to Pluto.

Discussion continued till after nine.

On November 4th Mr. George H. Bailey, of Bath, lectured on Time and Space, starting from the consideration of pre-natal secondary directions, which he illustrated by reference to the indications of death in the case of V. E. Robson. To many it was a problem as to how "forward" and "regressive" or pre-natal secondaries could both be valid; but the fact that they were was an objective proof of the true nature of time and space and it was much to be regretted that physicists did not turn to astrology for enlightenment, or astrologers qualify to speak in their own language to the physicists, and so bring astrological facts to their notice.

Discussion elicited the lecturer's opinion that for some reason pre-natal directions seemed to have a special relation to accidents (although by no means to them exclusively); and the question of the validity of directions formed between postnatal and pre-natal positions was also brought up.

It is hoped to publish Mr. Bailey's lecture, in somewhat abbreviated form, in one of the 1947 issues.

At 8.20 the vernal ingresses of 1947, 1948 and 1949 were discussed. Of the first it was said that it seemed to show better relations with Russia ($\Im \simeq \bigtriangleup H \amalg$, close) and some improvement in food, health and the contentment of the working classes (24 in 6th). $\oiint, \Im,)$ in \mathcal{H} in M.C., $\Box \mathcal{H}$, might indicate the clearing away of much deadwood, and mention was particularly made of the proposed abolition of the poor-laws. It was judged a fairly good map.

As for 1948, stresses involving the Church were apparent and an exacerbation of the relations between Vatican and Kremlin was forecast.) $\triangle \odot$, close, was considered generally healthy but there was speculation as to the significance of three malefics in Ω in 12th. It seemed to portend misfortunes for the nobility.

1949 has) \uparrow \Im \nexists and seems again to point to Church-State conflict, as well as to extravagance, whilst \Im in 4th, \Box) \nexists , is a contentious and restless element.

On the whole, afflictions in these maps fall in mutables, and

this appeared to justify the belief that they would produce vexatious and worrying conditions, rather than anything that could be called catastrophic.

On November 11th Mr. J. R. Owen spoke on the mythus of Pandora's box and drew from it a wealth of astrological knowledge to which it is quite impossible to do justice in a synopsis. Much that was said was of an allusive character—finger-posts along lines of thought that might well lead far afield. It is to be hoped that space will shortly be available—and permission—to print the paper in full. Though some of Mr. Owen's deductions may seem far-fetched to those who have not been initiated into his methods of study, they have an uncanny way of proving themselves true in practice, even to great detail.

It is much regretted that no notes were taken at the 8.20 lecture from which the writer was absent.

On November 18th the Annual Business Meeting was held, this being the 31st anniversary.

The usual Reports were submitted and the accounts passed. Some mention was made of the fact that, despite necessarily rising expenses, neither magazine nor Lodge subscription had been raised and the balance (f_{II5} 8s. 2d.) was less than a year ago. A motion that the subscription be raised to 15s. was withdrawn and it was decided to defer consideration of this point until next year. It was mentioned that the subscription came to about 3d. per meeting and included the *Quarterly*, the use of the Library, and free instruction. The Bookstall had paid the fine sum of f_{20} to the general funds.

Tributes were paid to all officials for their conscientious and selfless devotion to the cause of astrology.

Elections then took place.

Three Vice-Presidents were chosen, viz. Mrs. A. Sudbury Hurren, Mrs. Churchill and "Regulus," the President giving his view that the increased size of the Lodge (75 new members had joined in the year) made such a strengthening of the Senior Executive desirable.

The President, Treasurer, Secretary, Librarian and Book Steward were re-elected with enthusiasm.

As "ordinary" Committee Members were chosen Mr. Burrell, Mr. Caselli, Mr. Davison, Mrs. Hone, Dr. Rosenthal and Capt. Telford.

After coffee there was a discussion on the work of the Lodge, following a brief address by the President on the Universality of Astrology and the assistance it should give to world-unity and general tolerance. As he stated, it did not depend upon faith but upon knowledge and actual experience; directions good and difficult were broadly alike for all, and this ought to lead to mutual forbearance and understanding. Mrs. Hurren had previously reported on the growth of organised astrology in the provinces and that ought to be encouraged by every means in our power. We should also be willing, without losing sight of our special objects, to co-operate with all who seek the true good of astrology.

The old problem of making new members feel at home was discussed at some length. It was pointed out that one of the main difficulties was to know who *were* new members, when there were so many, and a proposal that they should be invited to don badges led to a certain amount of amusement. For how long, it was asked, for example, would their novitiate last?

On November 25th Mrs. Churchill spoke to a packed audience on the Four Elements and the moral virtues or habits corresponding to each under four great laws, which have been largely forgotten or neglected. These are: Air, the Law of Breath, or giving out as much as we receive; Fire, or Love, the necessity to unite with others for achievement; Water, or Rhythm, perfect balance, activity and rest, work and play, and so forth; Earth, Service to humanity instead of self-gratification.

This was succeeded by a talk on the astronomy of the solar system, given by Messrs. Bartlett (two very old members whom we were most happy to welcome back), and illustrated by means of a beautifully constructed orrery, lent by Messrs. Phillips of Fleet Street. Such phenomena as eclipses and retrogression were made clear to all, as well as terms such as the plane of the ecliptic.

On December 2nd "Regulus" gave a further instalment of his work (to be embodied in a book) on degree-areas, and outlined the chief aspects under which the subject may be considered.

At 8.20 Mr. Caselli dealt with what he called the planetary societies, tracing the development of human society in the order of the planets from the Sun, thus:

The Sun, Moon and Mercury represented the earliest human combination in the father, mother and child.

Venus next indicates the growth of *social* contacts *outside* the family—personal friends, etc.

Proceeding to Mars, we find humanity forming larger "blocs" by means of the tribal system, wherein groups of families acknowledged the common bond of the tribe, Mars, in the destructive sense, symbolising tribal warfare. Arriving at the Jupiter principle we find several tribes bound together under a common *religion*.

Then we have the development of the modern state under

Saturn, the crystalliser, who defines frontiers, instituting tariffs, passports and all restrictions attendant upon such frontiers, established primarily through the emotions of greed and fear.

The establishment of statehood, though necessary, tended to become, as it were, a hardening of the arteries in the body social, so that it has had to be broken down by Uranus. This planet has proceeded by first of all annihilating distance by means of radio, aviation, etc., making the world one and seeking to weld men's minds in one brotherhood.

As Jupiter represents religion *within* the state (within the orbit of Saturn) so Neptune represents religion in the international sense and is attempting to weld human *sympathies*.

Science and Art, represented by Uranus and Neptune, are both truly international.

Pluto, the last so far discovered extra-Saturnian planet, links up with mass-consciousness; or perhaps it would be better to say the mass unconscious mind. He also represents war in the international sense, as Mars represents strife more particularly within the state-boundaries of Saturn. In the general sense Saturn represents the mastery of the material world and Uranus the development of free-will as mankind frees itself from the lessons and "karma" of Saturn, the Reaper.

Note: Aquarius, mankind, dominated at first by Saturnian necessity and becoming more conscious of its potential freedom under Uranus. . . .

On December 9th Mrs. Dorothy Ryan, an old member of the Lodge who had throughout the war been in exile in the North, delivered a fine lecture on the (hypothetical) nativities of Edward IV (placed under Libra, with Jupiter setting in Aries and Sun and Venus in Taurus, a close conjunction of Uranus, Mercury and Saturn in Gemini in the 8th, Mars in Leo on M.C., Moon in Sagittarius), his next brother George, and Richard III, to whom she attributed a Scorpio asc. with Mercury therein square Uranus in M.C., Sun with Saturn in Libra, opposed closely to Mars in $17\frac{1}{2}$ Aries. Planetary position calculated by the late V. E. Robson, who had also worked many primary directions in support of the rectifications.

The Lodge, apt to be restive when presented with speculative horoscopes, accepted these without demur.

Mr. Davison spoke at the Members' Meeting of the pleasant society he had met when on a holiday begun under a rising Venus. One young lady, encountered under this favourable influence, had at his instigation entered for and won a local beauty competition. But he had suffered the loss of a lounge suit, stolen from his hotel bedroom, and this led to a horary figure, followed by the horoscopes of a double-jointed man (3 8 時,) 8 Ψ) and an acrobatic dancer, with 6 bodies in 10th in Leo. Mr. Owen commented on her asc. (23 \rightharpoonup) and stated that 22 Υ was the degree of Minerva, whose contest with Arachne pointed to a relation between the degree and spinning: Mr. Davison stated that the native had practised as a globe-spinner.

On December 16th Mrs. A. Sudbury Hurren, Senior Vice-President, lectured on Calendars, old and new, and covered a wide field—primitive, Roman, Egyptian, and Christian, with something of interest to say about all. After this, the session closed, as customary, with a celebration of the Rite of the Planets. Although in such matters sincerity is more important than elocution, some of the readings struck the present writer as really impressive renderings of the themes.

We propose to report the Spring Session meetings in our June issue, apologising for the inevitable time-lag.

SUN CONJUNCTION AND OPPOSITION MARS

By THE EDITOR

An examination of these two aspects in the cases recorded in *Notable Nativities* has produced some rather interesting results.

An orb of 5° only was permitted.

It has been stated by a Continental writer (though I cannot verify the source of the observation) that the close opposition Sun-Mars is so hostile to physical well-being that it is not easy to find adult examples.

This received some support from *Notable Nativities*, for I could find but 7 cases of the opposition—and one of these (291) was not a nativity at all, but, significantly perhaps, a death-figure.

Let us glance at the other examples.

No. 096 is that of the self-styled "Viscount Hinton," of whose fortunes in respect of accidents and disease I know nothing. That is the worst of *Notable Nativities*; one accumulates a respectable number of cases but often it is impossible to use many of them for lack of information.

It is a curious fact that there is a case of Sun opposition Mars (230) which is not included in my seven because the orb is 6°, but which, like 096, is concerned with the making of claims. "Viscount Hinton" was a claimant to the Pulett peerage; Sir Edwin Durning-Lawrence was president of the Baconian Society, which claims for Sir Francis not only the authorship of the plays usually ascribed to Shakespeare, but also royal Tudor blood.

No. 291 is the death-figure already mentioned.

The next (418) is that of Frederick, King of Denmark, of whom I know nothing pertinent to this inquiry except that, as he lived to be 69, it would seem that his bodily health was reasonably robust.

The next case, 509, is that of Claudia, wife of Francis I, and of her, also, I can find nothing of interest to this investigation.

No. 775 is interesting, for it is simply entered as a case of short life; and No. 853 is recorded as the natus of a man who was run over and had his skull fractured. The last example (988) is the author of a book on Atlantis and here also we have no clue to the native's physical fortunes.

We may conclude with a reference to the horoscope of the late V. E. Robson, who had a close opposition Sun-Mars and suffered from wretched health, dying at the age of $52\frac{1}{2}$. I have also a private case; the native is still young but is certainly by no means robust in appearance.

Indeed, I am inclined to think that this opposition is injurious to the natural health, rather than causative of accidents, though of course it must, to judge by all astrological theory, have some value of that sort also. Yet in *Astrology of Accidents* Sun opposition Mars is not shown, in the table on pages 32-33, to have any special propensity to cause accidents, nor in fact does the opposition, as an aspect, seem to have much tendency in that direction. However, the figures in this table are so disconcerting, from the standpoint of traditional astrology, that it might be wise to put them on one side until they can be checked by a study based on many more examples.

Let us now turn to the 47 or 48 cases of Sun-Mars conjunctions, and these we will take according to sign. We shall find all twelve of these to be represented. There will be quite a number of cases that show a violent element, or poor health; but this note is not by any means invariably struck. Often the facts of the case are unobtainable.

Aries yields the following numbers:

362-"mysterious death."

588-a cardinal, about whom I know nothing.

675 and 676-a case of biovate twins.

711-the launching of H.M.S. Victoria, an interesting example.

897—John Passmore Edwards, founder of public libraries.

Taurus provides only one case, that of Tschaikowsky, and in this connection it is interesting to note that there are several musicians in our list. I believe Tschaikowsky suffered from a strange and rather terrible phobia, to the effect that his head would fall off whilst he was conducting, unless he held it tightly, which he invariably did on these occasions. Note, in this connection, that the conjunction falls in Taurus, the neck. He died aged 53.

Gemini gives us:

Zadkiel I (Commander Morrison).

Willy Wade, a humorous journalist.

Regiomontanus, the famous astrologer.

Schumann—another musician, who died at no great age in an asylum. Note the sign once more.

Cancer has:

A hunchback.

No. 371-short life.

Christian II of Denmark, a monarch whose destiny and disposition were alike bloodthirsty.

Dr. Hickman, who committed suicide in Richmond Park in the days when such events were nine days' wonders.

No. 927—a trivial case that ought never to have been inserted in a serious collection.

Besides these cases from Notable Nativities we may mention three others not given in that collection but all with Sun conjunction Mars in Cancer, viz. Jacqueline Nourrit (a musical prodigy), the president of an Alchemical Society, and Rembrandt. These are given in Famous Nativities and More Notable Nativities.

Leo starts with two dukes, that of Edinburgh (007) and of Mantua (463). Then there is "Scrutator," an astrologer who died suddenly, and Sir Henry Lunn. These cases tell us little or nothing for lack of information as to the lives and fortunes of the persons concerned.

Virgo starts with Dr. Anna Kingsford, who suffered in health, I believe, and died rather young. The conjunction in this sign agrees well with one who fought strenuously for purity of diet.

No. 09I is a Mr. MacGaffey, described as a poet and hunter. In his case, it would seem, the conjunction made him a pursuer of the animal kingdom, even as in that of Anna Kingsford she was their vigorous, one might almost say fanatical, protector. Is this a case that exemplifies the power of free-will? Each had the same conjunction in the same sign; but they expressed it in exactly opposite terms. Curiously enough, No. 364 is Miss Lindaf-Hageby, another protector of animals with this same conjunction in the same sign.

No. 346 is that of a man who had accidents repeatedly on the same day of the year, which has an interesting bearing on our

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nquiry; No. 426 is merely "a remarkable satellitium" and has none.

Lastly, there is Marie Peary, supposed to be the first white child to be born within the arctic circle and certainly the subject of many disputes amongst astrologers suffering from attacks of the "house division complex."

Libra yields four cases:

No. 193 is merely stated to be an authoress.

No. 336 is William Whiteley, murdered by his self-styled natural son; here we get a most interesting case, both from the standpoint of the conjoined bodies and of the sign.

No. 902 is Don Carlos of Portugal, assassinated.

No. 928, like 927 mentioned above, is trivial and only of interest because it is inserted owing to some love-affair, which tallies with the Libra influence.

If we had all information we might find many of these examples which I am merely mentioning *en passant* to be full of instruction—but that is just supposition.

Scorpio provides three cases, one being merely labelled "Broken Arm"—happy Victorian days when an accident like that was quite a thrill!—the next being Robert Louis Stevenson, which seems quite in keeping with his career and character, and the last being a Dr. Sirkar, an Indian scientist.

Added to these I may instance a brother of my own with this conjunction in Scorpio, opposed to Neptune; he has twice been rescued from drowning when already unconscious. His health has never been conspicuously robust, and he had one narrow escape from death by explosion (a boiler) as well as the drowning episodes.

Sagittarius occurs only once (No. 791) and that is not a nativity but a peace treaty between Turkey and Greece, in 1897. I do not think it lasted very long.

However, Nero is said to have had this conjunction in the sign of the Archer, and so had another musician, Berlioz. Both were highly emotional and what would now be called motherfixated. The emperor was indeed so obsessed by his mother that he had her killed and then dissected in his presence. So at least the chroniclers record. These cases are given in *Famous Nativities* and *More Notable Nativities*.

Capricorn furnishes several cases:

No. 011-W. H. Chaney, pioneer American astrologer.

No. 143-a St. Bernard dog!

No. 187-child strangled by mother.

No. 188-child of Zadkiel I, died in infancy.

No. 883—A. H. Barley, a very able member of Alan Leo's staff.

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Under Aquarius we find:

No. 166-deaf and dumb, died at 2 years.

Nos. 542 and 543-two worthies about whom I know nothing.

No. 576—Sebastian of Portugal, killed by wounds in head.

No. 797-Sir Henry Irving.

No. 976-case of religious melancholia due to injury to head.

Pisces yields Michelangelo, though this geniture seems of dubious authenticity. Then there is Sir Henry Wood.

In Famous Nativities we find Samuel Pepys; note the work he did for the Royal Navy.

What shall we then say about the conjunction in the light of these cases?

There is little evidence that it has a very adverse effect upon the health, as the opposition seems to have, but there is much to cause us to think that it leads to violence and accidents, which is what tradition asserts and is also in agreement with Table III in *The Astrology of Accidents*.

Apart from this, it also seems, strangely enough, to have some connection with musical ability. In this connection the late K. E. Krafft affirmed that the indications of musical ability and of death in infancy were in many respects alike, and I should say that most of us would accept the view that musicians are not, as a whole, physically robust people.

THE FOCAL POINT OF THE SOUL

A LECTURE DELIVERED TO THE ASTROLOGICAL LODGE OF THE THEOSOPHICAL SOCIETY ON OCTOBER 28, 1946

By A. G. S. NORRIS

You, Mr. President, and a few others, may recall a winter's night of 1930-1 in this charming Hall. It was very cold and snow had fallen. A new member of the Lodge had been caught by the Secretary with his defences unmanned and pinned down for a talk.

Despite many qualms and the inclement weather he did have an audience. Years later, a rumour reached him by a circuitous route which seemed to show his words had not fallen entirely on stony ground.

Whatever I said on that occasion the subject was certainly the Numbers of the Planets and Christian and Surnames. From that moment my whole interest centred on the many problems involved. Each problem came under close examination, study, and research, until a seemingly satisfactory conclusion had been reached and carefully recorded. These papers were then put aside and frequently forgotten, while other absorbing questions claimed attention. For the first two to three years not the least idea of writing a book entered my mind. Then a seemingly chance incident caused me to reconsider the whole subject.

The basic theme was that of the 1930 lecture given in this Lodge, dealt with in detail and with much scientific background. In other words, the identifying in the horoscope of the focal note (or the polarisation, if you prefer) of the Soul.

Of all astrological subjects, unless you are a rank materialist, this surely is the one of paramount importance. The Rising Sign, ruler, Moon, and aspects, are clearly only the indices of the Man and the Physical Body.

Looking back upon the five years occupied in this work reminds me of some passage through Elysian Fields with new vistas opening up in all directions—many of much beauty. All the time many new ideas, frequently accompanied by methods by which they could be tested, flowed into my mind. I wish it were possible to tell you the whole story.

I repeat none the less that I am asking you to accept nothing without examination and your own testing. It is my growing conviction, however, as the result of more recent researches, that the ability to express an astrological equation arithmetically opens up vast possibilities.

CHRISTIAN AND SURNAMES

To soften the hard path your Secretary implied it might be my lot to travel, let me say this.

The ancient Greeks, especially the Pythagoreans and Plato (who was strongly influenced in his early life by the teachings of Pythagoras), taught that all things are assimilated to Number, and (I quote) "that the eternal essence of Number is the most providential principle of the Universe, of Heaven and Earth, and the intermediate nature; and, farther still, that it is the root of the permanency of divine natures, of gods and daemons." The word "daemones" in the Greek means "spirits."

Twentieth-century physics more than prove the statement as to matter (earth); indeed the old Greeks are now being paid persistent homage by the physicist.

It would be well for the world if it listened more frequently to the *philosophical* teachings of these same Greeks.

With this marked reversion towards these old philosophers about creation in matter, why the continued crass scepticism, even among astrologers, regarding the other part of the quotation I have just read—that Number is the "most providential principle of the Universe, of Heaven . . . and the root of the permanency of divine natures"?

Nuclear physics now prove that the basic principle of mattercreation, as shown by the interior of the atom composed of protons, neutrons, and electrons, is nothing more than a strict numerical proportion and relationship of these three basic constituents, and that this principle brings about the 92 natural elements from which all other things are built.

Why, therefore, doubt the existence of like laws in relation to levels far more important?

The main theme this evening is just this higher level—the Soul (the "we") that is sojourning for a very brief term in the matter-body represented astrologically by Rising Sign, Ruler, Moon, and their aspects.

Whatever the esoteric modus operandi, the Christian names we receive certainly do not come by chance, but under laws far more inscrutable than the laws of nuclear physics. A possible hint of part of this modus operandi is found in two fully authenticated experiences of conscious external guidance in choice of names, published with the original research. Neither do I believe the family from which we get our surname is ours at all by chance.

An apposite piece of evidence, though related more to physical plane levels, comes to my mind. During the early years of research your President promised with his usual Libran courtesy to comment upon deductions from his chart. I asked him for certain data as to nick-names, and shortened Christian names, by which he was known in various circles; or if there were none, then how he was addressed in each.

When these names were assessed by the values I will give you in a moment, and then related to his chart, he confirmed he was most at home in the environments this research work indicated horoscopically. Now you cannot just tack on to a person either a nick-name or a shortened Christian name and be sure it will stick: or even ensure he or she will be *called* by that name at all.

That was quickly proved in the early days of Rotary in this country. The American method of Christian names could not be imposed. Maybe we will only respond to a name that "really fits."

NUMEROLOGY

The subject known as Numerology is in an even worse condition than Astrology before Alan Leo. One earnest student assured me he had read thirty books and that no two had agreed on vital issues. With this subject we are not concerned. We only borrow two of its first principles.

Among the many systems by which the letters of the alphabet are assessed numerically is the more popular, and certainly the most logical one, where the sequence of the twenty-six letters of the alphabet follow the sequence of numbers. This system is known traditionally as the Pythagorean.

The alignment therefore is as follows:

| I | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|---|---|---|---|---|---|---|---|---|
| A | В | Ċ | Ď | E | F | G | H | Í |
| J | K | L | М | N | 0 | Р | Q | R |
| Š | Т | U | V | W | X | Y | Ž | |

The second principle is this. All numbers over 9 in alphabet or otherwise are added up to a digit. For instance, Z is the 26th letter of the alphabet and 2 and 6 add to 8, which becomes the number employed for Z. Therefore the same number usually represents three letters. For instance, A, J, and S, are respectively the 1st, the 10th and the 19th letters of the alphabet. Each of these numbers gives the digit 1. The same principle of bringing any series of numbers to a digit applies throughout. Whatever the mathematical factors behind it, the principle is quickly proved in practice. Of course if one went very deeply into the point, the component numbers from which a digit is obtained would be found to play their parts, too.

Expressing no views about other systems, I affirm that this simple one works when related horoscopically. Perhaps I should mention here an important point about country of origin. Work upon the chart of a Polish refugee undergraduate during the war convinced me that the principles I have explained must be correlated tightly with the alphabet of the country and the spelling of the names in its language—certainly not with the anglicised forms.

The letters of the Christian names and surnames so assessed, that is, I for A, 2 for B, and so on, added until they provide a digit, will reveal in the horoscope by planet the type of Soul. Let us say that the letters of the names correspond to the numbers 2 4 6 8 and I 3 5 7, which total to 36. So the digit is obtained from 3 + 6, which is 9, and 9 is the number of Mars. This is the Soul focus or polarisation. From the position of Mars by sign and aspects would be found the nature and qualities of the Soul. These would show the types and the characteristics of the urges behind the Man, in as far as they can be expressed through the Ascendant. It could in other words be expressed as that which is "at the back of the Mind." Test it for yourself. First in relation to your own names and chart and then upon those of someone you know intimately. It is an excellent idea to test it on two persons with the same sign rising; especially if one has, say, Mars and the other, say, Venus as the Soul planets. Maiden names and actual names at christening or registration must be used. Change of surname *superimposed* upon the full names of birth indicate only the environmental changes and influences.

In addition, this method solves also the age-old problem of plural births. Of that more later.

PLANETARY NUMBERS

We have now reached the basis of the whole theme; the planetary numbers. It must be admitted it is difficult to find the same logic in these alignments as in the sequence of numbers and the alphabet. We are, moreover, far from being able to suggest a *raison d'être* for the curious alignment of the numbers. Maybe that is a problem only the higher mathematician can solve. Again I found the same clashing of systems.

One alignment is set out below and this (excepting Pluto) was the system that held me from the first. In Numerology the numbers II and 22 are kept separated when they appear directly or in the course of obtaining the digit. It was this well and easily proved principle that suggested to me the hypothesis of the II for Pluto.

| I | Sun | 6 Venu | IS |
|---|----------------|----------|-----|
| 2 | Earth and Moon | 7 Nept | une |
| 3 | Jupiter | 8 Satu | m |
| 4 | Uranus | 9 Mars | |
| 5 | Mercury | II Plute |) |

To accept these numbers for the planets in the then welter of confusion was impossible, considering the serious nature of the research. It took quite a year to discover the geometric-numeric common principle that confirmed the arrangement. More recently a quite independent method has been found.

With the exceptions of Uranus, Neptune, and Pluto, the 4, the 7 and the 11, the numbers can be traced back to the seven-teenth century.

In the British Museum are seven little books dated 1530, 1585, 1673, 1676, 1688, 1697, and 1743, with title-pages stating they were *compiled* by one Godfridus. All of them but the two dated 1530 and 1585 have this allocation, omitting, of course, the trans-Saturnian planets. The 4 and the 7 are given as

additional numbers for the Sun and the Moon. You will mark that the word used is "compiled." Now the curious thing is that the two first editions have a quite different allocation, though it has been stated there is a 1650 edition about giving the figures set forth above. The 1673 edition, however, is the first of those in the Museum that contains them. It may well be that the emendation was the outcome of their appearance in Dr. Heydon's *Holy Guide* of 1662.

I have been unable to discover anything about Godfridus, but an Abbot of similar name lived in the period.

It also has been impossible to find when the 4 and the 7 were first employed for Uranus and Neptune, or by whom. *Perhaps* some student can help with this.

The outcome of the five years' research was published in 1937 under the title *Transcendental Astrology* (at present temporarily out of print), and its Chapter III is devoted entirely to the details and the symbols accurately drawn that proved finally that the above numbers of the planets have a common and reasonably scientific foundation, resting on a dual geometrical and numerical principle. Throughout a three-hundredpage book are very many demonstrations providing additional and circumstantial proofs of their verity. With sufficient demand it might be possible to reprint this chapter and co-related factors, pending improvements in paper supplies for a new edition of the large book.

The theorem is this. That the universal symbols of the planets are distortions from strictly geometrical glyphs formed from the circle, the semi-circle, the arc, and the cross, or one or more of them. That each symbol must be drawn strictly to scale within a circle divided into twelve equal segments representing the houses, and that a numerical assessment of each figure, upon the following basis, must produce the number of the hypothesis. Moreover, each part of the symbol so drawn must have a wholenumber relationship with the radius or diameter of the main circle.

The Symbol of the Sun is universal the world over, representing unity, but we have to accept its generally acknowledged number as the **I**. The same method of assessment does not produce it, though curiously enough the totals of the planetary numbers of the six houses below earth, of the six houses above earth, each resolve to the digit **I**.

The symbols were then assessed thus. The numbers of the planets ruling any house which any part of a symbol embraced or entered were totted up and brought to a digit. This digit had to be that of the hypothesis, which always proved to be the case. It must not escape attention that this fact therefore implies the correctness of the traditional rulerships as well as of all the planetary numbers. A further valuable point would appear also to emerge, for Saturn is given the rulership of Aquarius and Jupiter goes to Pisces, with an alternative of the octave rulers.

Take, for instance, the diagram of Venus as assessed by these rules. The glyph itself is drawn strictly to scale in accordance with the theorem described. This has the circle above the cross (spirit dominating matter) embracing *all* the above-earth houses. The diameter of this small circle and the planes of the cross are precisely one-half the diameter of the main circle, the latter representing, of course, the zodiacal belt. The numbers of the planets ruling each house this small circle embraces (commencing with the 12th house and moving clockwise) are, therefore, 3, 8, 8, 3, 9, 6.

The cross runs across the 2nd, 3rd, 4th and 5th houses and the Planetary Numbers of their rulers are 6, 5, 2, and I. The total is 5I and 5 + I is the 6 of the hypothesis. When the "octave" rulerships are employed—Pisces to Neptune and the 7, Aquarius to Uranus and the 4, and Pluto to Scorpio and the II the same digit (6) emerges, plus the "overtone" number II: a feature present in similar applications to the other planets. Occasionally the other "overtone" number (22) arises. May I point out that this would appear to confirm these "octave" rulerships? Indeed it may prove the death-knell of a long discussion!

The symbol of Mars is particularly interesting. You can only obtain the 9 when the glyph is formed with the cross upon the cusp of the sign Sagittarius. The now usually employed symbol of Mars is an arrow at a right oblique angle over a circle. It is the only planetary symbol with an arrow and Sagittarius is the only sign with the exception of Scorpio.

It is sometimes said that the true symbol for Mars is the cross *over* the circle, which is illogical. It would mean matter completely dominating spirit.

It is, however, instructive to assess such a symbol—cross dominating circle. The digit obtained is the 2 and (this is of especial interest) when the octave rulers are employed, 7 + II emerges (which adds to the digit 9). Keep these points in mind until we reach the *Law of the Fives*.

(To be continued)

LETTERS TO THE EDITOR

From (MISS) GLADYS M. GOULD

PLANETARY "EVIL"

I would like to ask a question of Mr. Bailey, and it is in response to his statement "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 way out of the Heavens."

My Question is: "Are the planets malefic or are we as the human race unable to use the good things they give us? Would they have the same power for evil if the human race kept the Ten Commandments, or laws, laid down for them?"

I thoroughly enjoy his articles though I so often disagree with his point of view. They are certainly stimulating to thought, which is what we country astrologers need.

[Does not this rather hinge on the word "evil" and the sense in which it is used? If we mean moral evil, then clearly the planets could not force a person to commit evil against his will, though they might predispose him to such a course so powerfully that a terrible inner conflict would arise, in which case he should have all the sympathy that an astrologer can give him. If by "evil" we mean "disagreeable" or "uncomfortable" then there seems no particular evidence that the righteous are any more exempt from the common run of human experience than the sinful. If virtuous people were actually more fortunate than the wicked ones, in worldly matters, then it would be hard for them really to be virtuous, since this depends upon disinterestedness.

There seems much confusion in the minds of many students on these matters and others like them. For example, I have had criticisms of Mr. A. Langdon Coburn's article "Do the Stars Compel?" (March 1946, not now available) that quite miss the point. It was not argued that saints avoid the tribulations of life (everyone knows they don't) but that they rise above them interiorly, an entirely different matter.

To revert: It is quite evident that if men kept the Commandments many evils would disappear. For example, war and venereal diseases. Even an atheist would have to admit that. Whether nature (who seems to me to be definitely hostile to man's present terrestrial predominance) would then hatch forth something fresh to reduce his numbers, no one can say.—*Editor*.]

From TUDOR A. MORGAN

ARITHMETICAL OR GEOMETRICAL?

Like Mr. Colin Evans I can claim but a smattering of knowledge of divination by numbers. That numbers have a very definite value in the Cosmic Scheme I cannot doubt, but it does seem to me that at the present juncture neither of the sciences is sufficiently advanced to intermix. This way confusion will fall upon the twain. Perhaps, however, I can show how inextricably woven are the fundamentals, even if we are not ready as yet to combine the implications of these two aspects of symbolism.

The universe, being a series of modes of motion, is mathematical. The characteristics of the various rates of motion are numerical, whereas the forms into which they whirl is very properly explored by Geometry. Geometry is only free from arithmetic when considered in the abstract. Whenever we get down to concrete cases, arithmetic enters in.

The esoteric values of circle, square and triangle agree, roughly, with the functions of these symbols in Astrology, i.e. these figures are geometrical and abstract. Consider the triangle and square. Atma, Buddhi, Manas at the angles of the triangle represent attributes. The angles of the square symbolise the physical body, the etheric body, the astral body and the ego, all concrete forms, each with its own particular brand of temptation. Whether we care to accept it, or not, the facts remain that a square aspect is of 90°; that it is both geometrical and arithmetical. Further, the two extensions of the angle end in inharmonious conditions. Symbolically these represent stresses upon the bodies of the native implicated in the square. Numerology says that the number of the angle, o, is the number of Man, also Mars. This seems quite in order; the aspect affects the bodies of the man, and Mars refers not only to muscular force, but also to the strength and courage of the soul and the devotion of the spirit, or per contra.

Every mode of motion belongs to one wave-band or other. Some years ago, in a Spiritualist journal, I tried to show that character has a wave-band; that each individual characteristic has its own numerical value and is visible as colour and audible as sound in one or other of our bodies. The number, then, has its place in the scheme of symbolic correspondences no less than the geometrical form.

In reading a horoscope I see in the "9" aspects the stresses, difficulties and tests to which the native will be subjected, and in the trines, and sub-divisions, the characteristics with which the native is endowed and the additional spiritual strength he will receive to help him on his way. Geometrical forms are symbolic of types of forces: the numerical value of the angle indicates the strength of the force. Everything has its number, but whether the number of adverse angles in Astrology is "9," or not, I do not know.

It is, of course, a peculiar coincidence that, of the generally accepted aspects, all the bad ones do add up to 9. The author of *Chaldean Astrology*, George Wilde, introduces a number of new aspects at 18, 54, 108, 126 and 162 degrees. The digits of each of these aspects add up to 9 yet the author lists them as good aspects, while the two adverse aspects which he includes do not add up to 9. To sum up, symbology cannot be complete without the inclusion of numbers; whether the method of assessing the number of a thing, as here under discussion, is the true one, I would not care to hazard an opinion; but that its introduction into Astrology at the present juncture would be not good, I must agree with Mr. Colin Evans.

From (MRS.) M. E. HONE

As you singled out Mr. Evans' article for special mention from the platform, I should like to know whom he represents in his use of the pronoun "we," when he authoritatively states that "we" are unready to get help in astrological study from numerological concepts, etc., etc.?

On reference to the London Telephone Directory, I find that his own self-styled category is that of "Medium."

Preferring to take my astrological knowledge from those who come into the category of the great teachers of the past, whose authenticity has stood the test of years, I quote from one of these, rather than giving my own phrases.

Sepharial says "We claim that the art is set firmly in the immoveable foundation of Nature, and that the whole plan and superstructure is but a presentation of certain well-defined laws, operating in, and from, the archetypal world.

"Pythagoras held it a truth that all things were formed after a type existing in the Universal Mind, and that all forms were but the expression of certain *numbers* or quantities existing in the soul of things. It is in the imperishable rock of *numbers* that the fadeless foot-print of astral science was first set, like the mighty seal of an eternal compact between Urania and the Law."

For the information of those members of the Lodge who were not present at Mr. Owen's lecture, it would be clarifying to point out that Mr. Evans' attempt to belittle this, seems to rest on no more than a half-understanding of its main points.

The new members' class has been most interested in Mrs. Hurren's talk on the numerological use of planetary numbers; others of us are attending a class held by Dr. Rosenthal, who is by no means ignorant if his subject, and whose understanding of the correlation of numbers right through the studies of Physics, Music, Sound, and Colour, as well as astrology, is clear and lucid.

This class was arranged by Mrs. Bellairs because of her interest in the subject.

I therefore suggest that there may be a large proportion of Lodge members who would say, with me, that "we" are by no means "unready" but eager to join our opinions with those of the established writers who properly understand the relationship between the two subjects under discussion and regret the use of the word "undesirable" as applied to the matter of the uniquely interesting lecture given by Mr. Owen.

From GEORGE H. BAILEY

Mr. Colin Evans is to be congratulated on his forthright article, in which, despite his self-confessed ignorance of numerology, he brilliantly exposes Mr. J. R. Owen's attempt to wed that system of divination to astrology.

Surely it should be obvious to every astrologer that aspects are simply portions of the circle and operate according to the *angles* they

 $\stackrel{\bigvee}{\bigtriangleup} 2^{\circ\circ}, \ \angle 3^{\circ\circ}, \ * \ 4^{\circ\circ}, \ \Box \ 6^{\circ\circ}, \\ \stackrel{\frown}{\bigtriangleup} 8^{\circ\circ}, \ \Box \ 9^{\circ\circ}, \ \overline{\land} \ 10^{\circ\circ}, \ e^{\circ} \ 12^{\circ\circ}.$

This is a perfectly logical way of expressing the numerical relationships of the different aspects, and completely exposes the unsoundness of Mr. Owen's arithmomantic approach, for the numbers of the sectors making up the majority of the evil aspects are those he attributes to the benefic planets.

It is just as simple to disprove the numerological interpretation of aspects when expressed in degrees. Every astrological student knows that an angular measure of 87° or 93° between two planets will operate in the malefic terms of a square, yet according to the numerologists both should be fortunate, for one is ruled by Venus and the other by Jupiter (8 + 7 = 15 = 6, and 9 + 3 = 12 = 3).

Again, no practical astrologer will agree with Mr. Owen's arithmomantic conclusions that 40° is an aspect (let alone one of *power*!), although many may wonder why he made no attempt to divide the circle into seven parts to form yet another (of $5r_7^{3\circ}$!) in place of those known to be effective but omitted from his "complete list."

There is nothing magical nor mystical in numbers, which are merely measures of multiplicity, and to introduce a so-called "esoteric" significance into the horoscope on the basis of the numbers used to indicate the relationship of the bodies therein takes us back to the kind of superstition once met in the countryside, in which good or bad luck was supposed to befall the individual at the sight of one or more magpies, according to their number.

The present-day drift from the scientific approach to astrology is becoming very marked. It was not long ago that pendulomancy held the stage and now arithmomancy claims attention—doubtless the onomatomancers will be the next to descend upon us with their renderings of the zodiacal and planetary names, unless something is done quickly to stop the rot.

REVIEW

The Fixed Stars and Your Horoscope, by William J. Tucker, D.Sc., Ph.D. Published by L. N. Fowler & Co., Ltd. 29 Ludgate Hill, London, E.C.4. 283 pp., 13s. 6d. net.

Dr. Tucker has conceived the notion that, from the multitudes of stars, only those affect the individual which are *actually occulted* by the luminaries and planets at birth, their power depending on their brightness. In tabulating those of high magnitude, however, he ignores the fact that most of them are well outside the zodiacal belt traversed by the planets, and consequently the different kinds of influence he ascribes to them can never be determined by the tests he says he has carried out, nor does he seem to realise how remote are the chances of any one of the lesser stars within the planetary belt being occulted at any particular moment. Nevertheless, he gives a list of stars which presumably he considers to lie within this area (although in fact a goodly proportion of them do not) and after stating how simple it is to ascertain one's own special "birthstars" from a catalogue giving their positions in longitude and latitude, he makes matters more difficult for the ordinary astrological student by listing their positions in right ascension and declination, absentmindedly (as becomes a scientific man) omitting to state that these positions are only correct for the years round about 1936 and consequently are of no use at all in the examination of ancient nativities, of which he gives several examples.

The horoscopes used to illustrate the thesis do not represent the heavens as seen from the birthplace, but are symbolic charts of Dr. Tucker's own devising. With them and transits of the planets over the "birthstars" he contrives to account for events in the lives of the natives concerned. In the case of the Duke of Windsor, for instance, he states that Jupiter was approaching the transit of Alpha Librae when the native was created Prince of Wales on July 13, 1911, not only ignoring the fact that Alpha Librae is over 2° away from the nearest radical planet and therefore cannot operate as a "birthstar," but also disregarding the fact that, although on the date mentioned the star was in the 14th degree of Scorpio, Jupiter was only in the 5th degree and did not cross that held by the star until late in September. Again, from the other transits he mentions (all of which sidetrack the stars concerned) he appears to be under the impression that the 5th-magnitude star 2 Ceti 1504 is in or near the second degree of Aries, whereas its mean longitude in 1894 was 22° ¥ 18', its latitude of 16° S. 14' throwing it well outside the planetary belt, in which region only can the "birthstars" of Dr. Tucker be found. Yet this insignificant celestial object heads his list!

Why he should have chosen the Duke of Windsor's natus is a mystery, for it contains no occulted "birthstars" whatever, so that quite apart from the serious errors mentioned, it is valueless so far as the exposition of his theory is concerned. It is possible that the infrequency of occultations may also invalidate his other examples (not to mention his theory), but students of stellar horoscopy will not find this a difficult question to settle, if interested enough to take the trouble.

G. H. BAILEY.

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