

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, as follows: 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

VOLUME 22

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ASTROLOGY

Subscriptions

Single copies are 1s. 3d. or 1s. 4½d. post free. The annual subscription is 5s. 6d. post free.

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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.

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

Responsibility

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

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

ASTROLOGY

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

VOLUME TWENTY-TWO

JUNE
JULY AUGUST 1948

NUMBER TWO

EDITORIAL

Mundane Figures and Personal Events

It has long been clear to me that there should be some connection between the quarterly figures, hitherto only used (so far as I know) for national forecasts, and the maps of natives of the country in question.

I had a personal example of this in regard to the 1947 vernal ingress, when the place of my radical Saturn exactly rose in Cancer, and during most of the year I was particularly concerned with matters of house-property.

But to turn to more conspicuous personalities, the same vernal ingress map had 15 Pisces on the M.C., with Moon and Mars close to it, and Princess Elizabeth's Venus is in the 14th degree of this sign. This seems a clear indication of her marriage. Venus in the ingress is close to her radical Mars and Jupiter.

In the coming Libra ingress Venus, in Leo, is close to her radical Moon and that of the Duke of Edinburgh, and Jupiter is conjunction His Majesty's radical Sun, in the 4th house, ruling the family.

Going further back, and using another class of map, the "New Year" map 1938-39 shows an opposition of Mars and Uranus, 2nd to 8th, closely involving the King's radical Saturn. Indeed the 1946-47 map also showed Venus close to Princess Elizabeth's ruler.

One cannot, of course, expect the New Year map and the four ingress horoscopes to denote all the important events of the ensuing periods, but it seems that they do have a distinct value for individuals, as well as nations.

National Affairs

During this June we shall have a third opportunity of testing the 1801 horoscope for Great Britain, as the direction Sun

conjunction Saturn (S-) will then become exact, see list in our issue of December 1947. At present there are hopeful signs in Western Europe but there are also many things that must cause the watchful student serious anxieties. No one can, for instance, be happy about the vernal equinox for 1950, though the fact that both benefics are rising at London is encouraging. But—Sun opposition Mars and Uranus in square to both! However, more of this later on.

Fixed Stars or Degree-Influences?

Recently there has been some debate in the Lodge as to whether the so-called "degree influences" are functions of the degrees, or of fixed stars, or, thirdly, are local influences the true nature of which is not at present even guessed at.

If the influences are due to stars, then, of course, they would move by precession, but if they inhere in the degrees, they would not do so.

Taking one of the most certain of these areas, $27^\circ \Omega - \text{♎}$, which I have related to astrology, what do we find in the older horoscopes? Is there any evidence that what we really have here is the "influence" of the great star Regulus, which, in 1920, was in $28^\circ 42' \Omega$, according to Mr. Robson's book?

One of the earliest maps that may be used in evidence is that of the Neo-Platonist, Proclus, born in 411 A.D., when Regulus was in about $8\frac{1}{2}^\circ \Omega$. We may assume, I think, that Proclus was an astrologer, though he is not famous from that point of view. Unfortunately we have the sort of evidence that so often confronts us in astrology: he had ♄ in 8°♎ , but he had also ♀ 25°♎ and ♅ 27°♎ .

Leaping over many centuries we find Regiomontanus (born 1436) when Regulus was in $22^\circ \Omega$. He had Ψ in $23^\circ \Omega$, which looks rather like "precession."

But Morinus, born 1583, Regulus $24^\circ \Omega$, had ♅ 25°♎ and ♄ 28°♎ which might be an argument for either theory.

Lilly, born 1602, hardly comes into the matter, as the only body that might be considered is Ψ in $29^\circ \Omega$, which is almost out of orbs anyway.

John Gadbury, born 1627, has M.C. $26^\circ \Omega$, Regulus being then in $24\frac{1}{2}^\circ \Omega$.

John Coley, born 1633, has ♄ in $22^\circ \Omega$, which would be too early in the sign to be considered, if we are to assume that we have to do with a fixed zodiacal point in $27^\circ \Omega - \text{♎}$, for I would not allow an orb, in such cases, of more than 2° . It would seem, then, so far as it goes, rather to favour the "Regulus" theory.

Alan Leo had Regulus in 27-53 Ω , only 15' from his \mathfrak{h} .

It seems that much more evidence is needed; but it might be wise to drop the "degree influences" term and use rather some such name as "local zodiacal values" until the question has been settled.

Nowadays—that is, amongst living students—the astrological area seems to lie between 25 and 28 Ω — ω , which lags a little behind the star. Maurice Wemyss puts astrologers under the 27th degree, to which he ascribes the quality of "understanding human nature."

Of course the ancients did not connect Regulus with astrology so far as I have ever heard. Nor do all astrologers, by any means, exhibit these areas in their nativities.

One point: If the values are functions of the degrees, then it should be on the whole equally easy to discern the meanings of every degree. But actually (so far as my experience goes) some of these values "stick out a mile," as it were, whilst others are quite baffling, though this may be due to lack of information about the habits and dispositions of persons not intimately known to the student, or only known by newspaper and other accounts.

Here, for example, are some cases involving the 18th degree of Sagittarius:

Blackbourne, chess champion (\odot)

De Gaulle (\mathfrak{f})

Hatry, the financier (\mathfrak{f})

Robespierre (\mathfrak{d})

Sinnett, the theosophist (\mathfrak{h}).

What is the "common factor"?

But take \mathfrak{f} 8-9 (here we encounter the great fixed star Antares):

Churchill (\odot)

Edith Allonby (see *N.N.*) (\odot)

Nietzsche (\mathfrak{d})

Sarah Bernhardt (\mathfrak{f})

P. B. Das (anarchist) (\mathfrak{f})

C. E. Krafft (\mathfrak{d})

Himmler (\mathfrak{d}).

Here the Antares note—enthusiasm, combativeness, energy, verging to destructiveness and pugnacity—seems plain enough.

Horary Astrology

Why is it that so few professional astrologers appear to be interested in horary work?

It seems to me that this branch has many advantages both for practitioner and consultant. For the former, because the perpetual nuisance of uncertain times of birth cannot arise, and because the work involved is simple and (given the necessary knowledge and experience) very light; for the latter, because the answer can be given with a definite reference to the matter about which the inquiry is made.

Scientifically, horaries are valuable because, at least in regard to many queries, an answer can be given yea or nay, and events may soon show quite decisively whether the answer was right or wrong. You can argue around many things; but if a querent is told that he can quite safely buy Dupem and Drainem Gold Mines and these shortly afterwards drop 10s., well, even the greatest adept at self-justification would be hard put to it to find an excuse.

Personally I have never managed to work out detailed replies to horary questions such as appear in the old books; but I flatter myself that I can usually tell quite plainly (if the question is plain) whether the querent should or should not proceed with any project that may be the subject of the inquiry, and that is really what matters. Furthermore, I believe that any other astrologer possessing a reasonable amount of experience and commonsense could do so, in a small fraction of the time that would be needed to write an adequate character-study.

Despite this, when I am asked, as sometimes happens, to recommend a competent practitioner in horary astrology, it is difficult for me to think of one personally known to me.

Signs, Degrees and Commonsense

Recently I read an extremely interesting book called *One Day Telleth Another*, by a Mr. Ionides—I regret that I did not make a note either of the author's initials or of the publishers, but it is a book that could be read with profit and pleasure by any astrologer.

In this work the author tells us that the division of the zodiac into twelve signs undoubtedly followed the division of the year into twelve months, and that this in turn originated in the very mistaken belief of the primitive Egyptians that the Moon makes twelve revolutions round the earth in the year. Further, the division of the circles of the ecliptic and equator into 360 degrees was (he says) the outcome of the erroneous

belief of these same Egyptians that there are 360 days in the year. Both these beliefs, by the way, were so inaccurate that the Egyptians soon learned better, which is not surprising, since the omission of $5\frac{1}{4}$ days in each year would change the seasons in some twenty years.

Now this explanation sounds quite plausible.

But, of course, all astrologers believe in the 12-fold division of the ecliptic, even if some people nowadays seem anxious that this should start from anywhere except the First Point of Aries!

Some are not so ready to accept the 360° division, but most do so, either using certain methods of degree-delineation which are based on it, or else employing the one-degree measure "symbolically" or in relation to the progression of the mid-heaven, or, perhaps, in taking the one degree unit as a time-measure in horary astrology.

Now, what is the explanation of this?

We must assume, as it seems to me, one of three possibilities:

1. That the ancients, when thinking (probably) in the way Mr. Ionides suggests, actually stumbled upon two valid natural facts, i.e. the 12-fold and 360-fold divisions of circles;

2. That they were guided, in some supernormal manner, to hit upon these;

3. That—and this is much more startling even than the second possibility—*these divisions are not natural at all, but have been imposed upon Nature by man's belief in them and have so acquired a certain validity.*

In other words, let man believe a thing long enough and strongly enough and Nature, so to speak, accepts it from him. Thought, being essentially and always positive, can work upon the passive *anima mundi* and mould this to its will.

If this notion has any basis in fact, then its practical (as well as theoretical) importance would be considerable. We should certainly, in that case, do well to foster in ourselves the highest possible conceptions of the planets. Judge Troward was fond of quoting a passage from Psalm xviii. 26 (also repeated with slight alteration in 2 Samuel, xxii. 27): "With the pure thou wilt show thyself pure and with the froward thou wilt show thyself froward."

We should have to distinguish, in the case of such a planet as Neptune, a *natural* quality and an *impressed* quality. The former might cover such Neptunian tendencies as poetic inspiration, interest in the occult, and the propensity to states of confusion and involvement, confinement and retirement, none of which appears to have any connection with the mytho-

logical Neptune, while the latter would include all relationships with the sea, which would be invested with validity because astrologers, learning that the planet was to be called Neptune, immediately combined to think of it in terms of that god.

The proof would be, what did Neptune signify in the horoscopes of those who lived before it was discovered? Did only the "natural" meaning appear, or did what I have called the "impressed" significance also manifest itself? Because, according to the hypothesis I have, very tentatively, put forward, the latter significance could not be there.

I know that Neptune was in transit over King James's ascendant at the time of the Gunpowder Plot, exhibiting the "treachery aspect" of Neptune, which is not, I think, at all mythological.

Uranus does not convey any distinct mythological conception to the average man, and perhaps that has allowed us to preserve in more or less pure form its natural qualities. But Pluto does most certainly mean something even to those whose studies in mythology have been strictly limited and it is true that most of us are, so to speak, hard at work trying to make him into a planet of death and darkness.

A lighter thought from Mr. Ionides's book, and appropriate to the day (Good Friday) upon which I am writing: Hot cross buns date back to ancient Babylon and the cross was originally the glyph of Taurus, because at that time the vernal equinox was in that constellation.

PRICE INCREASE

SINCE the Quarterly first appeared in 1926 we have never changed the price. However, this has now ceased to have anything like the same relation to our costs as it had in 1926, and, although we have no expenses except printing, postage and stationery, we could not carry on without a yearly "grant in aid" from the Lodge, as well as several generous donations, principally from American readers.

We have now decided to increase the price of the Quarterly to 1s. 3d. per copy, instead of 1s., and the annual subscription will become 5s. 6d., post paid, instead of 4s. 6d. This will not affect subscriptions now current but will apply to all fresh ones. Those who receive the magazine under the terms of their Lodge Membership will not be affected.

We have ventured on a small increase in the number of our pages, which, as a result of the above alteration, we hope we shall be able to maintain.

PSYCHOLOGICAL INDICATIONS IN THE HOROSCOPE

BY FREDERICK R. WARD

KNOWLEDGE of astrology should surely be of inestimable value to the psychological healer, anxious to delve deeply into the contents of a person's subconscious, so as to cure neuroses and other discords therein, and ensure a more wholesome outlook upon life and adaptation to social requirements.

Psychology may be defined as the *scientific investigation of the human soul*, and Psycho-analysis is the means whereby the contents of this soul, or psyche, may be analysed. This process of analysis by means of free association or dream interpretation may be somewhat distressing for the patient, who will be required to encourage his mind to wander into the past, recollecting incidents which, perhaps in remote childhood, caused fear, anxiety and similar negative emotions to have become associated with events which, forgotten by the objective consciousness, have nevertheless remained repressed in the subconscious to influence the life in a detrimental manner. Thus frights, shocks, unfortunate sexual experiences (particularly those experienced during the first decade or so of life) may express themselves in adult years as unreasoning fears and inability to adapt the personality to marriage and business or social requirements.

The neurotic symptoms may also express themselves in a manner detrimental to physical health.

It is therefore essential that a person suffering from the disabilities resulting from these detrimental complexes and other discords in the subconscious should be helped to recall the memories with their disagreeable associations and, facing them with knowledge and proper orientation, realise that they, and only they, are the cause of the disability, and, no longer fearing them, dismiss them from the unconscious for ever, thereby affecting a complete cure.

The psychological practitioner may, however, find it a long and difficult task to probe into the subconscious mind of a patient and raise up these memories, for the more disagreeable the emotion associated with them, the more reluctant will be the subconscious to yield them up, and all sorts of subterfuges will be used unwittingly by the conscious mind to prevent their rising to objective awareness. Therefore the psychoanalyst must be careful that he is not fobbed off with substitu-

tions. If, however, he has a working knowledge of astrology, he will be greatly helped.

By careful analysis of a horoscope it should be possible to decide upon the type of neurotic discord from which the individual would be most likely to suffer; and also the nature and date of the event or emotional disturbance causing it may then be derived from the time appropriate progressions occurred in earlier years, remembering of course that the memory of these experiences will in all probability be repressed in the subconscious.

In the course of my astrological practice I have, tried invariably to advise on psychological lines when a person who is conscious of neurotic discords asks me to do so, and the results have been quite gratifying. For example, not long ago a woman in her early twenties asked me to calculate and delineate her horoscope. She admitted she wanted advice regarding her relationship with her fiancé. It was only with great reluctance that she had agreed to become engaged, though she could not give the man a reason. She admitted that she always felt uneasy in the presence of the opposite sex, and when her fiancé demonstrated his very real affection for her, she was terrified. She knew her fear was unreasonable and seemed likely to wreck her prospects of happiness, yet she was quite unable to control it. After casting her horoscope I noticed that as a child of about 7 years her progressing sun had formed a square aspect to Neptune in her radical 5th house. I felt sure this would provide an explanation for the emotional discord. I asked her what happened then. She replied that she could remember nothing, but after suggesting that she sent her mind quietly and methodically into the past by methods of free-association, one idea leading back to another and so on, she at last uncovered that terrifying memory which her subconscious was so reluctant to relinquish.

As a child of 7 she had been sent to stay with an aunt while her parents were on holiday. She had gone out alone to walk by the river bank and had been badly frightened by the grossly bad behaviour of a drunken man who had pursued her. She had rushed home, shut herself in her room, had refused to disclose the cause of her terror and refused to go out for several days following. Gradually the typically "Sun square Neptune" incident had faded from conscious memory, but it had sunk deep into her *subconscious*, whence it had motivated her subsequent attitude to *all* strange members of the opposite sex. However, as soon as she had recollected the incident, she realised that her present discordant attitude was based on this

childish experience with one depraved individual, and her attitude towards her fiancé changed entirely and became quite healthily normal. Incidentally the nightmares which had terrified her periodically, and which were undoubtedly the result of this psychological discord, also stopped and her sleep became untroubled.

I feel sure that astrologers who study psychology and psychoanalysts who take the trouble to become proficient in astrology will improve their work and ability to help their clients. In regard to predispositions, as a result of my investigations along these lines, I have come to the conclusion that if a person has neurotic symptoms, their exact type may be deduced from the sign in which planets or luminaries are badly afflicted.

Aries designates the undue extravert who may hide an inferiority complex by bombast and aggression or boastfulness, compensating by over-development of the characteristics opposite those he is repressing. Schizophrenia of course covers a large number of neurotic discords, and I have found Taureans express the type of "Schizophrenia Simplex" in which the symptoms are apathy, lack of initiative and personal neglect. In Gemini the split personality may be strongly in evidence and in Cancer the withdrawal from reality and automatic obedience, which is a feature of Katonic Schizophrenia.

Afflictions in the sign Leo have, in my opinion, been expressed in the symptom of delusions of grandeur. I have met Virgo people who carry the neurotic symptom of self-reproach to excess and whose constant handwashing shows a "Lady Macbeth" instinct to wash away the repressed memories of what were thought to be sins. Hypochondria is also associated with this sign. Amnesia, which is a partial or complete loss of memory, I have found expressed where there are afflictions in Libra, and sexual excesses and aberrations with afflictions in Scorpio.

Disorientation (confusion regarding appreciation of personal relationships, time, and space) I have found associated with Sagittarius. Manic-depression seems to be strongly Capricornian, where moods of terrible gloom alternate with sudden elation, leading sometimes to depressive stupor, when the person becomes so introspective as to be inaccessible to reason and mutely immobile. Aquarius seems strongly associated with the Paranoid type of schizophrenic with persecution delusions. Afflictions in Pisces seem to indicate negativism (doing exactly the opposite of what is required), pathological self-reproach and visual and auditory delusions.

In the case of persons whose horoscopes indicate neurotic possibilities, the time the symptoms are likely to be expressed

can be judged from detrimental astrological progressions, so that good advice can be given, resulting in proper precautions being taken for the maintenance of wholesome mental and emotional states, so far as it is possible. I feel certain that research along these lines will well repay both astrologers and psychologists.

En passant, I may mention that while studying the birth-charts of famous psychologists and psycho-analysts I noticed a curious emphasis of the last degrees of Cancer-Capricorn. Here are the data of these very interesting charts. Professor Carl Jung, July 26, 1875, 7.20 p.m., Local Time, at Thurgen, Switzerland, 27° Capricorn rising. Alfred Adler, born February 8, 1870, 2 p.m., Vienna, with whom Professor Jung worked with such wonderfully successful results until each pursued his own line of study separately, had Caput Draconis in 27° Cancer, on cusp of 2nd house. Professor Fritz Kunsel, September 6, 1889, 6.15 p.m., Berlin, has 27° Cancer on the cusp of the 2nd house, which is strongly related to the type of work undertaken. Professor Hermann Keyserling, July 20, 1880, 9.41 p.m., Local Time, has the Sun in 28° Cancer. Incidentally, a comparison of the charts of the one-time partners, Professors Adler and Jung, is exceedingly instructive. Adler had Uranus rising in Cancer, Jung had the opposite sign Capricorn as ascendant. Adler had Sun conj. Mars in Aquarius, Jung Sun with Uranus in the opposite sign Leo. Adler had Moon, Jupiter and Pluto in Taurus, Jung had Moon, Neptune and Pluto in Taurus. Adler's Sun and Mars were conjunct with Jung's radical Saturn, Adler's rising Uranus being conjunct Jung's Mercury and Venus.

COMPETITION

NINE young men, each born with the Sun, Moon and Seven Planets dominant respectively, write letters proposing marriage to a young lady, in a style appropriate to the dominant body in each case. "Uranus" may send a telegram.

The letters should be reasonably brief.

A Prize of One Guinea is offered for the best series of nine letters, the decision of the Editor to be final and the right being reserved to publish any or all of the letters submitted.

Competition to close on June 30 next.

LINKING WITH THE OTHER 'OLOGIES

A LECTURE BY MRS. MARGARET HONE, DELIVERED TO THE
ASTROLOGICAL LODGE ON MARCH 24, 1947.

PART TWO

NEXT on my list of 'ologies are two that have something in common, in that they both study a human being by a careful scrutiny of *a part of himself*. I have heard it implied of Astrology that it is far superior to these, in that by its means the character can be delineated and the circumstances of a person indicated without ever having seen him.

To the ordinary public, I do not think this is a thing to be stressed. Already they have too much of an idea that Astrology is nothing more than a system of foretelling the future in some way that savours of magic and that therefore it is much more magical if the person has never been seen.

This goes back to the question of why we concern ourselves with Astrology at all. Enough to say now that since neither fortune-telling nor looking clever is our aim, and if we are using Astrology for a fuller purpose, then we should do well to consider any other system of character-reading which has the same goal, and try to get some knowledge, if only a smattering, that may help us in our own work.

At first sight, you may think Phrenology has nothing to do with Astrology. But has it not? We freely admit our study of Physiognomy, though we do not use that name. In other words, we most carefully assess the features and face formation in relation to ascendant and Sun sign, and at times we even see the lunar characteristics there, too.

Similarly we do not use the word Phrenology, but we all know the brain formation that we expect to see in an Oliver Lodge, or an archbishop, or a criminal. The phrenologist puts Jupiter as the signature of development of that high-domed forehead that we associate with the archbishop and the truly great scientist, and is this not significant?

I said, earlier on, that all study, research, and learning began with the priesthood and once was inseparable from religion. Is it not the modern insistence on *separateness* that has brought us to our present world miseries? Have not learning and research divorced themselves from religion to such an extent that they have become all Mercury and no Jupiter? Or, according to the phrenologist's chart, we have stressed the development

of the lower of the two frontal divisions of the brain to the disadvantage of the upper.

Even in our maps it corresponds. We call the Mercurian 3rd house the lower mind and the upper Jupiterian 9th the higher. There seems to be an idea prevalent nowadays that we can be governed by a proportion of relatively undeveloped minds of those who have had no opportunity of Jupiterian expansion, and our scientists imagine that Mercurian intelligence is all that matters, failing to realise that Jupiter and the 9th house stand both for religion *and* expansion and without the one we cannot truly have the other.

It seems that without the true basic principles of religion, which in their turn bring inspiration, attempts at expansion bring nothing but delusion and muddle on the one hand, and actual physical harm on the other. I have learnt a good deal through being a member of the newly-formed Society for the Study of Physiological Patterns, and have had the pleasure of being invited to a meeting of the Phrenological Society and also of hearing a lecture from one of their ablest members.

I have also listened to the hand-readers' discussions and lectures and have come to a realisation that, like ourselves, they seem to have taken stock of themselves and realised that they are not learning the details of their practice merely in order to become proficient in it, but that if these arts are to be studied, the purpose must be to help people to know themselves and, with that wider knowledge, to become better parts of the great whole to which they belong.

I also find that though they have a regard for our astrological methods, they tend to think them slow as compared to their own. I see more clearly than before that just as I give a quick look for a Leo nose or a Scorpio eyebrow, it will help me to achieve the *real* purpose for which I think I am practising Astrology if I can quickly assess a human being by a glance at the formation of his head or the shape of his hands and later find the significator of what I see by an examination of the map.

Similarly, phrenologists and hand-readers are beginning to see that with a small knowledge of Astrology, or by working in conjunction with an astrologer, they can confirm the conclusions made in their own way, and gain great help in the matter of timing possible events.

To us, it is interesting to follow their classifications and to note their age-old connection with our own art in the use of planetary symbols, surely the earliest form of shorthand.

The phrenologist bases his deductions on the comparative

development of certain areas of the brain, which he divides into seven and, in detailed manner, forms his conclusions, as we do from our seven planets. His divisions are:

- (1) *The Intellectual Group*, meaning the faculties we understand to be ruled by Mercury,
- (2) *The Sympathetic Group*, ruled, as we would say, by Jupiter,
- (3) *The Devotional Group*, by Saturn,
- (4) *The Self-regarding Faculties*, by Mars,
- (5) *The Governing Faculties*, by the Sun,
- (6) *The Social Group*, by Venus,
- (7) *The Instinctual Group*, by the Moon.

Years ago I was struck by a description of himself, by a novelist of my acquaintance, in a book in which the hero was himself in youth. He was now the typical old bachelor, and he wrote of himself, "He was always self-conscious about the flatness of the back of his head, which he felt made him look like a curate." Was this not the instinctive knowledge of the lack of expression of Venus in his life? On examining his map, I found the correctness of this, in that his Venus was limited in expression by the square of Saturn.

The phrenologist then divides Temperaments into three:

The Vital, Motive, and Neural. To us, it seems that his careful analysis of these implies not precisely our Cardinal, Fixed and Mutable, but rather that the Vital are comparable with those born under signs ruled by Sun, Moon, and the benefics. The Motive, who are the doers in life, seem to be those of the signs ruled by Saturn and Mars, while the Neural seem to correspond to the two Mercury-ruled signs.

If there is lack of suitable balance in these, the phrenologist tries to help his client by advising an alteration in diet, or occupation, etc., which can restore the mentality and the bodily frame in accordance with the main assessment of the character and potentialities of the person.

The correspondences between the Hand and the Map have been most ably pointed out to you quite recently in one of our lectures, and I think the main thing for us to realise is that if the hand or an imprint of it can be seen, light may often be thrown on a point which is baffling in the map.

I have tried to enlarge my own knowledge by two experiments.

One hand-readers' circle of the Society used my own hand as a class study, and I submitted to my inky paws being pressed

again and again on to papers, so that the print could be sent to all students to prepare their verdict for the next class.

On hearing this read and discussed, I was struck by the fact that the popular conception of Palmistry was completely missing; there was little or no interest in prognostication but detailed care in the assessment of character and of behaviour patterns. A report of this was sent to me afterwards and it was almost like reading a delineation of my map. For the benefit of those interested I went through it, putting in the margin the astrological significator of each comment. The times of change from one ascendant to another and from one Sun sign to another seemed most obviously marked.

I then did the job the other way round. A hand-reader gave me the birth data of a client of hers and said, "I wish you would tell me what it is short of, besides Saturn. It is a very Venus person, but there seems to be lack of balance and mental width. There is constriction of outlook."

The map indeed was "short of Saturn," which was in its fall *exactly* on the cusp of the 5th house, while it ruled the mental 3rd house and had aspects which showed the lack of mental width. The Venus placing was correct, as the Sun was in Taurus.

It was an ill-balanced map as it had six planets in the 8th house, four of them being in Cancer, including the Sun ruler and Mars, ruler of a Scorpio ascendant. I felt that all this emotional and strong passionate nature must have suffered badly from the suppression and disruption of 5th and 7th houses, and that the 8th house overplus must be used in some better way if any regeneration was to be effected.

I thought this might be done through the encouragement of artistic expression, and that failing a happy family life and children to love, all that Cancerian desire to "mother" and "take care of" might be used in such an occupation as nursing. Since Jupiter was in Leo and in the 9th house, an administrative position such as that of matron in a hospital abroad would be a suitable way of trying to resolve the conflict, as the psychologists say.

My hand-reading friend was delighted with the complete confirmation of her own report.

She explained that *her* way of assessing "shortness of Saturn" was from the shortness of the Saturn finger, the middle one. That the lack of mental width and constricted outlook was deduced from the narrowness of the upper part of the palm, while the over-Venusian and Cancerian make-up was, to her, shown by the broader and plumper lower part of the palm and

base of thumb, traditionally known as Mounts of Venus and Moon.

The final matter of interest was that we both realised that in this somewhat casual request she had referred to the hand-print as "it," as we do to a map, and had never told me the sex of her client. "It" was not a woman but a man, who complained that none of his falling in love was ever a success, that his marriage was broken and that he had no one to take care of but his little boy and wished he had more children, but that he was finding great relief in the work he had found for himself as the masculine equivalent of a matron in a hospital abroad; he was running a practice of some sort of healing and it was out of this country. Also he was making great efforts as an amateur artist.

I, as an astrologer, was able to give dates and to explain what might be expected when Uranus began its transit very soon over the late Gemini Moon and then all the Cancer planets. This pin-pointed what had been seen in the hand-print. Is this not an example of what can be done by such linkings?

Next, I want to discuss our newest 'ology, the infant science of Psychology. Here the linking is inescapable. If we are trying to use Astrology to help anyone in trouble, then we are doing just what the psychologists do. We with our maps, and they with their study of the subconscious depths, look for a clue to the rift in the patient.

If one is to try to give real help to one's client, then one must phrase one's remarks in the kind of language acceptable to that client. In these days, the language of the psychologist has crept more and more into the ordinary language of the people, and it helps us to use it when not in astrological circles.

Moreover, while Astrology is suffering from public misconception owing to newspaper mishandling and to a connection with medieval charlatanism, psychology is acclaimed by a science-educated public as an acceptable addition to medical knowledge.

Now the relative speed is reversed. Where the phrenologists and hand-readers thought us slower, the psychologists are amazed that, by a few calculations, and some thought, we can tell them about their patient that which it has taken them many weeks of "analysis" to find out.

I have been interested in doing some delineations for a psychologist and am now teaching another, who has got on enough to do the maps of her clients and bring them to me for further discussion.

Astrology itself shows us how different we all are, so I am

only speaking for myself when I say that to one to whom it appeals, Astrology becomes more vital and more real when used like this for real human benefit.

For my own part I feel that, as the main use of Astrology has changed down the ages, it may be that with the advent of Pluto we must not resist but go with the changes he brings. It seems that we must recognise the Plutonian action in this part of our work.

We have had talk after talk about Pluto and we are, in the main, agreed that this planet is what we may call a higher octave of Mars, a Scorpionic rather than an Aries working of Mars, an 8th house rather than a 1st house phenomenon.

Its keyword is *regeneration*. A regeneration through this occult house, through an understanding of the true meaning of its correlatives, birth, sex, and death.

There is no time to quote now, but anyone interested in this line of thought should read Ouspensky. The last chapter in his book is called "Sex and Evolution."

Up to now, all this is too near to us to be understood. It is only seventeen years since Pluto was discovered and its unmistakable interpenetration with human affairs began to be obvious. I wrote that word "interpenetration" without conscious thought, but how vitally Scorpionic it is! Rebirth for mankind will come through Pluto, but in our present incarnation we can only use it as we find it, in its effect on our human selves as regeneration through its power of *bringing to the surface that which is hidden*. What is hidden festers and spreads poison—what is liberated can be recognised and ejected and healing can take place.

Having made a hop, skip and jump through the ages in our examination of Astrology, if we want to decide on its present most potent use, I think we must find it in the secret of its latest planet, and must begin to think of it not so much as an explainer of character but as a therapy for the soul-sick.

Though many an individual psychologist uses Astrology, and some who have a rudimentary knowledge make a habit of taking down the birth date of their clients so that they may at least have the help of the knowledge of their Sun-sign, as a body they are afraid to link with us openly.

We are in a more free position than they are, since most of us are amateurs, in the sense that though we may make some spare-time money by our delineations and our teaching, in most cases our entire bread and butter does not depend on our Astrology. Whereas the psychologist, unless he is a free-lance, has to keep up a strictly orthodox attitude, or he will not be in

good standing with the medical profession with whom he wants to work.

At present, we still await a modern astronomer or physicist who sees the light of Astrology and can interpret it to the orthodox, so we must be content to help our psychologists unofficially, and, while doing so, thank them for the enormous help they give to us in restating our conclusions in phraseology suited to our times and in helping us to understand our own work.

If we are to keep in line with this modern development, we must concentrate on the understanding of what we have always called the occult houses, the 4th, 8th, and 12th. Undoubtedly the 12th is our key to what is going on in the subconscious mind of the client.

Is it true, I wonder, that in maps of mentally very healthy people we will often find the same sign on the 12th as on the 1st, betokening so close a working between conscious and sub-conscious that there is no conflict?

Happier still the person who goes past instinct and deliberately uses the power of the subconscious to aid his conscious reason. We all do this in little ways. Who has not put down the crossword with the exasperating gap unfilled and gone off to sleep, waking next morning with the word on his lips, without even recalling the line of reasoning required to produce it?

Once realised, this technique can be used deliberately and with greater and greater ease.

I know a family in which the children used to have to help with the washing-up, and when the tiresome saucepan wouldn't come clean the advice was always, "Don't bother with the thing, leave it to soak," and that became a slogan with them. In any difficulty that arose and had no apparent solution, it was always swept aside with "Oh, leave it to soak."

Quietly and without all the fuss of worried mental activity, the subconscious finds and presents its solution. There is only one rule: it *must* be waited for. It can't be hurried.

It seems to me that in the 12th house or the placing of Pisces we often find the ability of the client to do this, and also the hidden trouble that the psychologist has to grope for by means of word association, drawing of pictures, and so on.

Then the placing of Pluto and its conditioning will tell us to a certain extent what ability the client has to bring the hidden trouble to the surface and to eliminate it; the current progressions and transits will show us in what direction the trouble has been showing itself, and future ones will guide us in our advice to the client, and our calculated timing will tell us

whether to give hope of speedy alteration or to use a policy of bolstering up the weakness till the time comes for improvement.

If the trouble is an integral part of the map, then we know we must try to make the client face it—accept it as the psychologists say. Once accepted it is no longer a nagging misery but is recognised as part of the pattern of his unfoldment, to be reckoned with, adjusted to, and lived with, like a weak heart or an amputated leg.

This is a point at which I feel the psychologists can learn from us. Sometimes there seems to be too sure an idea amongst them that full success can and should be achieved.

I hear such remarks as "She has been coming to me for a year now but the shadow is still there," or "I feel I have her nearly integrated but she must go on with analysis or she will slip back."

I do feel that *we* can cast the map once and for all, and that having seen, let us say, that Saturn is a few degrees behind the Sun at birth and is by slow progression nearing it, to become exact in perhaps two years' time and then wend its inexorable way of separation from the conjunction, we know that its dark shadow must limit and depress that person's life ever more leadenly for that two years, not lifting its heavy load till the subsequent years pass by.

To us it seems just working in the dark to go on experimenting with human beings when the authentically calculated key is to hand and may help. Nature cannot be hurried, and this person's necessary experience must be the bearing of this shadow.

Is it not better, then, to explain it, and give a probable date for its climax and duration, carefully choosing one's words to help and encourage rather than to depress further? To advise warmth, sunshine, cheerful company, to suggest that the deliberate giving of love and sunshine to an even less fortunate life may have the repercussion of sunshine to the giver? That the selfish isolation of the shadow may be lessened by an organised unselfish giving of help where help is needed?

I have been amazed at the transformation caused by one interview and one careful Plutonian talk—Plutonian in its therapeutic value of bringing out the hidden, looking it full in the face, recognising it as part of the whole, eliminating its poisonous bottled-up effects and beginning the new birth for which it stands.

Of course, one has one's troubles with this type of client and takes on a greater responsibility. The psychologist knows what he calls the *transference* of the patient and he deals with it.

In the same way, we have to be ready for the patient who with radiant face and lighter step goes out of our consulting room saying, "You've made me see everything in a different light; I know I shall be able to cope with the coming crisis in my life now because *you understand*. Just tell me what to do. I leave it *all* to you!" Poor astrologer! His shoulders must be broad and his back willing, and my best advice to him is the family slogan, "Leave it to soak." Learn your technique, work out your progressions, etc., accurately, and then—Put it away for the night. Leave it to soak.

I forget who it was who said he used to come to his desk in the morning conscious of nothing but emptiness. He would then meditate quietly. The religious man would spend a moment in quiet prayer. But, however it is achieved, the light seems to dawn, the miracle happens, the solution shines up from the map and the figures before one.

The last 'ology with which I want to show the link has no name of which I am aware but it is that attempt to get away from the ordinary meaning of *time*, as we know it by calendar and by clock. I am interested in the link between our science and the precognitive dream of the dreamer or trance vision of the psychic. Such dreams and visions are recorded in considerable numbers in the trustworthy *Proceedings of the Society for Psychical Research*. These are written and dated and witnessed, and the events foreseen have happened at a later date in greater or lesser degree of detailed accuracy.

Thoughtful psychical researchers are beginning to imply that the origin of these is more intangible than the symbol impression that was once talked about. It seems rather that what might be described as the "essence" of the event is in some way "mediated" to the consciousness of the dreamer.

I recently heard of a mother who dreamt that her boy, away at the sea, fell over a cliff and was seriously hurt. He refused to come home when she begged him to, and a few days later fell from a *horse*, and *was* seriously injured.

Here the mother seems to have intuitively gathered the *essence* of the matter, the *principle* of falling, but to have built up her own addition about the cliff by her reason making her think of the proximity of cliffs.

I wonder whether we, as astrologers, can add something to this research into the causation that lies beneath the level where science ceases to perceive it?

If we were each to ask our friends to report to us, at once, any signed, dated, and witnessed account such as this, with the birth data of the person about whom there had been a dream

or vision, could we not quickly cast the map, and find out whether or not we could see, in *formation*, an event such as that precognised?

In the dream just spoken about, we might have been able to pin-point in advance the exact day by means of a Saturn transit. Could we not then state that, had that map been done last year, or ten years ago, or at birth, the transit could have been equally well adjudged to that day, showing that the event existed in potentiality all through the ages, and was experienced by that person because of his alignment with the particular creative moment of his birth?

Does the dreamer, then, dream of something already co-existent in embryo? There is much to think about on these lines and I would be most interested if any one of you can ever carry out such an experiment accurately and send me the detailed account.

I feel that I have attempted a bird's eye view of a vast field of thought, and I hope I have shown that whereas all these 'ologies are linked, the golden thread of linkage is the shining one of our own Astrology.

We have travelled a long way from Mallarmé's "one happening, the constellation," down through the ages to Pluto's psychological correlations and to modern time-theories.

We can but try to use *all* these ways of knowledge, recognising that when we have formed in ourselves the tracks in which we are to work, then there is something greater than ourselves to help us to use them.

We will, perhaps, remember the lesson of the Tree, and of numerology, and realise that probably our planets themselves originally came from *one source* and that, therefore, what they represent is that Immortal Power which links.

(Concluded.)

In Our Next Issue

THE HOROSCOPE OF THE STATE OF ISRAEL

THE NATUS OF ELIZABETH TUDOR

BY MARTIN HARVEY

EDITOR'S NOTE.—We have pleasure in publishing this article, not only because of its intrinsic value, but because it is an example of the sort of investigation into correct birth-times that scientific astrology demands. We are sometimes obliged to decline character-studies that would be of much interest to our readers, because the birth data are not sufficiently attested.

Two genitures of England's greatest queen have come down to us: one by Francesco Giuntini, Almoner of François de Valois; and another, published in 1662 by John Gadbury. Except for Gadbury's nationality, I can think of no reason why the testimony of strictly contemporary and well-informed Junctinus should be so consistently ignored: the Englishman had no access (that we know of) to official documents, and he was born nearly one hundred years after Elizabeth.

John Gadbury rarely thought it worth while to reveal his "estimate time": his passion was rectification. But at least in this case his attitude is clear:

"Most Astrologers that have published this excellent Princesses Nativity formerly, were notoriously mistaken: for they make ♄ (a cold, dull, earthly, feminine Signe) to ascend on the East-Angle at Birth; . . . [Gadbury here discourses on Elizabeth's character and criticises Lilly's judgment of the Junctinus version] . . . To prove this Nativity the true one, I shall verifie it by these three grand Accidents which happened to this eminent Princess in her Life-time: Viz. 1. In the 21 year of her Age, she was imprisioned, and laboured under many Crosses and Afflictions: she had then operating the Sun ad Quadratum Saturn, and this in the ninth House; exactly denoting the Cause for which she suffered, viz. Religion. 2. In the 25th year of her Age, this illustrious Native was crowned Queen of Great Britain (sic), &c. and at this time the Ascendent was directed ad Trinum Solis; the only Patron of Honour and Sovereignty. 3. Being 69 years old, she died: at which time she had the Ascendent directed ad Quartilum Saturn; a Signe that Saturn mischievously hates.

"In the Revolutionary Figure for that year, there was a Conjunction of the two Infortunes in the opposite place of the Moon in her Nativity, and the Figure it self nearly in

Quartile to that at Birth: the Lord of the Ascendent was in the Eighth, and the Sun was falling into the sixth House."

Collectio Geniturarum, &c., John Gadbury, London, 1662.

So much for the Gadbury data, and the reasons for the Sagittarius horoscope to-day so widely accepted: they did not even convince his own pupil, John Partridge, who writes in *Defectio Geniturarum, &c.*, John Partridge, London, 1697, as follows:

"Elizabeth Queen of England was (as our Author says) born on the 7th of September, at 26 minutes past 2 Afternoon. John Stow agrees with him in the Year and Day; but says, It was at half an Hour past 3 in the Afternoon, Anno 1533. To the day, and the time of the day, Sir Richard Baker agrees with Stow, but differs from them both in the Year; for, he says, it was Anno 1534. and you know Sir Richard is a good reputable Author in other things, and why not in this? And yet I do own Mr. Cambden agrees with Stow in the year, and says, She was born in 1533. Mr. Gadbury makes her Sagitary ascending; the estimate is Capricorn; and Hemminga makes Aquary. I confess Mr. Lilly agrees with the estimate, and makes Capricorn ascending; but I can by no means agree with him in the Direction for her Death, which is the Ascendent to the Pleiades, so he saith.

"The principal objection our Author hath against the estimate time is, because Capricorn in the Ascendent is a cold, dull, earthy, feminine Sign, and she a Virago, a Masculine Spirited Princess, endued with a high and lofty mind, and therefore could not signify her. Why truly, this very thing makes me believe Sir Richard Baker may be true in the Year he says she was born in, i.e. 1534. because on the 7th of September, that year, Jupiter was in about 22 degrees of Capricorn in her Ascendent, and in Trine to the Sun; and I hope he will allow that Position to signifie her exactly both in Body and Mind."

I have transcribed the whole passage because it suggests some of the difficulties under which seventeenth-century astrologers laboured in search of correct birth times. Also Partridge's last sentence reveals that astrological wishful thinking is no new thing.

Both Gadbury and Partridge speak as though William Lilly had cast Elizabeth's nativity himself. Actually he copied Junctinus, as can be seen by reference to his *Englands' Prophetickall Merline*, London, 1644, in which her natus is reproduced with the label:

"Elizabeth, the Magnificent, and vertuous Queen of England; Borne the 7. of Sept. 1533. hor. 3. 39. min. post. merid. Ex Junctino, fol. 586."

Lilly's words, with which Gadbury and Partridge disagree, are these:

"This Queen died when the Ascendent came to the Pleiades. I know no reason why she should have been angry with any Astrologer that should have said; Madam, about your 69. year the Ascen. comes to the Pleiades, which denotes, not onely sicknesse unto your person, but disturbance in your government. Her M.C. about that time came to the Conjunction of Saturn. The Irish warre was not very successefull, which much afflicted her."

The scheme, as published by Lilly, is included with other data at the end of this article.

Let us now consult the historical evidence. The date is attested by the mother, Ann Bullen, informing Lord Cobham of the birth of a princess on September 7 of 25 Henry VIII (i.e. 1533): Harlean MS. 283, f. 75. The time is fixed by the Windsor Herald, Charles Wriothesley, in his Chronicle of England:

"Memorandum, the viith daie of September, 1533, being Sonndaie, Queene Anne was brought to bedd of a faire daughter at three of the clocke in the after noune."

This valuable testimony is supported by the Imperial Ambassador, Eustace Chapuys, writing to his master Charles V from London on September 10th, only three days after the event:

"Will not write at length, having only been informed of this courier at the moment of his departure; besides there is nothing important since his last. Has only to mention that on Sunday last, the eve of Our Lady, about 3 p.m., the King's mistress (amie) was delivered of a daughter, to the great regret both of him and the lady, and to the great reproach of the physicians, astrologers, sorcerers, and sorceresses, who affirmed that it would be a male child. But the people are doubly glad that it is a daughter rather than a son, and delight to mock those who put faith in such divinations, and to see them so full of shame."

Transcribed from the Vienna Archives, and printed in *Calendar of State Papers*, Henry VIII, Foreign & Domestic, 1533, volume VI, page 465, article 1112.

The place is fixed by a manuscript in Corpus Christi College, Cambridge (Miscel. G. 381) which records a notarial attestation by Ric. Watkins of the baptism of the princess Elizabeth at Greenwich in the church of the Friars Minors of the order of St. Francis on September 10, 1533.

The time "between three and foure of the clocke at after noone" is recorded or repeated by the chroniclers Edward Hall and Richard Grafton, by Harlean MS. 543 f. 128, and by the antiquarian John Stow. We may attempt reconciliation of these statements by casting the natus for three hours ten minutes after noon, apparent or sundial time. Such a calculation will be found at the end of this article, worked from the modern tables of Karl Schoch and Kuno Foelsch, which are subject to an error not greater than eighteen minutes of arc. The places have also been worked from the tables of Abrão Zacuto, *Almanach Perpetuū, &c.*, in the edition published with improvements by Gauricus, Venice, 1515.

After such an array of evidence, few should now doubt that Elizabeth Tudor was born more than a few minutes either way of the time given above. Yet one is tempted to call one last powerful witness, Secretary Cecil, who wrote a judgment of Elizabeth's 7th house, published by John Strype in *Annals of the Reformation, &c.*, Oxford, 1824, volume 2, part 2, appendix 4. Strype describes the manuscript as "propria manu." I translate Cecil's Latin as follows:

"Concerning the meanings of the 7th house, and marriage.

The significators of marriage are five; the Sun and Mars, the sign Cancer, the Moon and Saturn.

The Sun and Mars are found in signs denying marriage. Therefore they deny affection that leads to marriage.

But Cancer on the 7th house, and Moon the lady of it, promise an excellent marriage.

Saturn by reason of his position promises marriage at an age in keeping with himself: and from the disposition of the significators, principally Saturn in the occidental angle, a delay in marriage is expected; and in mature age she will have a young man who has not been married before, about the 31st year of his [perhaps her] age.

She will be given as wife to one man only. This is gathered because only one matutine planet, namely Saturn, is applicable. The position of Mercury, alone between the Midheaven and Venus, also testifies the same."

"Concerning the qualities of her husband.

The Part of Marriage in the Ninth House indicates marriage

with a foreigner. Similarly Saturn peregrine, the principal significator of marriage, promises a foreigner.

Disinclination and not much delight is seen in the marriage, especially in middle age, indicated by Mars and Venus in masculine signs and Saturn in the Seventh.

She will obey her husband, reverence him, and hold him in great esteem, indicated by both Luminaries in feminine signs.

The marriage will prosper, but late, and after many reconciliations, and vulgar gossip of the nations everywhere. And concerning her marriage there will be the greatest discussion and argument for many years, by all kinds of people in all parts. And, nevertheless, the betrothal will be made without impediment. One gathers these things from the trine aspect of Saturn and Sun.

The man will die first, and yet she will live a long time with her husband, and will possess many of his goods. Saturn in Seventh affirms that."

"Concerning Children.

None of the planets is found in the places of offspring except Mars, which promises few children; unless the trine aspect of Venus to the cusp of the house of children shall annul the judgement of Mars himself.

But Venus is in her own house, conjoined with Mercury, the lord of children. And on that account the greatest hope is given of one robust son, famous and happy in his maturity. Moon in Taurus denotes one daughter."

Unless he had this from John Dee, Cecil's judgment shows great personal ability in delineation. As a glimpse of sixteenth-century interpretation it is instructive. Incidentally, this reading reproves the idea now common that peregrine is "said of a planet posited in a sign where it possesses no essential dignity: where it is neither dignified nor debilitated." Andreas Argolus in *Ptolemaeus Parvus*, Lvdvni, MDCLIX, writes: "Planeta peregrinus dicitur, quando reperitur in loco vbi nullam obtinet dignitatem." Nothing is said regarding debility. John Gadbury, *The Doctrine of Nativities*, London, 1658, is even more explicit: "a Planet is said to be Pergerine (sic), or a Stranger, when he is out of all his essential Dignities, viz. his House, Exaltation, Triplicity, Term and Face; as the ☉ in ♊; where in the Sign throughout, he hath not one essential Dignity; or the ♄ in the Signs ♏ and ♏, where she hath not one fortitude."

However, the main purpose of quoting Cecil is in proof of the Capricorn ascendant. If any man knew the true time of

Elizabeth's birth, surely Cecil knew it. And he puts Cancer on the 7th house. Unfortunately, the testimony of Venus trine 5th cusp, Mars in 5th house, and the Part of Marriage in 9th house, cannot be investigated as we do not know Cecil's house division. He may have known the Junctinus map which appears to be Regiomontanus except for the 3rd-9th cusp (unless Lilly copied wrongly); more probably he would have used Regiomontanus without reference to Junctinus. But he might have employed those tables which still exist in the Public Record Office under press mark SP1 238 Henry VIII, beautifully written in red and black: these give a result shown with other data at the end of the article. In such circumstances, experiment is idle.

Although consideration of Elizabeth Tudor's birth hour is now complete, there still remain some interesting astrological points regarding her natus and that of Robert Dudley, raised by Milton Waldman in his excellent book *Elizabeth and Leicester* (Collins, 48 Pall Mall, London, 1944). On page 45, Mr. Waldman writes:

"Of the circumstances surrounding the infant Robert's birth, where it happened and when, nothing definite is known. It may have taken place in the Tower but more probably in his parents' small manor-house on the river out towards Chelsea. As to the date, tradition places it in 1532 or 1533, with 1533 able to adduce in support of its claim the planetary collusion, later detected and exposed by the astrologers, to link his nativity with Elizabeth's; though what precise conjunction existed between the motion of the planets in the early morning (Mr. Waldman was misinformed as to Elizabeth's birth hour) of September 7th, 1533, her birth-day, and an unknown hour on an unspecified June 24th, which he once lightly alleged to be his, is now perhaps beyond the power of astrological science to determine."

I asked Mr. Waldman for references on this passage, and very courteously he gave them to me; what was more, he drew my attention to the passage by Cecil given above. But unhappily Mr. Waldman could not remember his authority for June 24th. Nevertheless, I traced the rest in "*The Historie of the Most renowned and Victorious Princesse Elizabeth Late Queene of England*, by William Camden, translated by R.N.(orton)," London, 1630. Here, in Book I, page 44, is the following:

"And at home also there were not lacking some, which (as Louers use to doe,) feigned vnto themselves vaine dreames

of marrying with her, namely Sir William Pickering Knight . . . Henry Earle of Arundell . . . And Robert Dudley the Duke of Northumberlands younger sounne . . . he was much favoured by Queene Elizabeth . . . whether this proceeded from any virtue of his, whereof he gave some shadowed tokens, or from this common condition of imprisonment under Queene Mary, or from his nativity, and the hidden consent of the starres at the houre of his birth, and thereby a most straight coniunction of their mindes, a man cannot easily say."

In Book III, page 145, the same thought occurs again:

" . . . Queene Elizabeth, (to whom by reason of a certain coniunction of their mindes, and that haply through a hidden conspiracy of the starres, (which the Greeke Astrologers terme Synastria) he was most deere.) . . ."

Further confirmation is found in a letter written by Bishop Quadra to the King of Spain, from London, on the last day of June, 1561, and printed in *Calendar of State Papers*, Elizabeth, Spanish, 1558-1567, volume 1, page 208, article 134:

" . . . They also degraded five or six clergymen as wizards and necromancers, in whose possession were found calculations of the nativity of the Queen and Lord Robert, and I know not what other curiosities of the sort, but all of small importance except in the hands of those who were glad to jeer at them."

Thus a definite sympathy between these two genitures, especially as they refer to the mind, seems definitely proven by contemporary evidence. Moreover, quite apart from Quadra's evidence, Camden is not likely to have repeated mere hearsay, for he had access to Cecil.

Mr. Waldman's amiable challenge was taken up in 1946 by a well-known American astrological monthly, using the Gadbury variation (with 3rd and 9th cusps wrong), and a sunrise figure drawn for June 24, 1533 O.S., from unspecified tables. The writer discovered Dudley's Saturn and Venus falling upon Elizabeth's 7th house Saturn, and his Mars in partile conjunction with her Moon.

Recalculation of June 24, 1533 O.S. from modern Schoch and contemporary Zacuto shows the American map correct only for Sun, Moon, and Jupiter. By the recalculated figure, Dudley's Mars is over seven degrees from Elizabeth's Moon, and his Venus more than twenty-one degrees from her Saturn.

The only strong inter-planetary contacts which I discover, apart from a weakish sextile between her Moon and his Sun, are sharp squares between the two Moons and the two Mercurys: a close link indeed, since the quality of mind was judged mainly on the basis of Mercury and Moon. But would Elizabethan astrologers consider squares as "strait conjunction of their minds"? I cannot say for certain, but I do not believe so.

Calculations for June 24, 1532 O.S. yield no significant results.

One must therefore incline to the conclusion that (a) Mr. Waldman's date for Leicester's birth is wrong, (b) or the year is not that which he says is traditional, (c) or the Elizabethan astrologers were judging from a form of synastry not understood in modern times (though this seems most unlikely). But in view of the historical proof that Elizabethan students did find some striking contacts, and seeing that such contacts should be readily apparent to anyone having acquaintance with Claudius Ptolemy's *Tetrabiblos*, Book III, chapter 18, and Book IV, chapter 5, one is driven to the finding that the date of Robert Dudley's birth, as suggested to us, is not proven. Bearing always in mind that, to modern eyes, the contacts between the two genitures, on June 24, 1533 O.S. and September 7, 1533 O.S., can show a strong link between the minds of the two natives.

However, so that lovers of synastry be not entirely disappointed, there are some curious contacts between the natus of Elizabeth R. and that of one of her latest biographers, Miss Edith Sitwell. Data for Miss Sitwell are 53N28, 01W28, Wednesday, September 7, 1887 N.S., at one hour and thirty minutes afternoon (presumably G.M.T.). This information was obtained from Miss Sitwell through a mutual friend.

In conclusion, I should like to add that one of the main purposes of this article is to provide an indication of the unreliability of many traditional genitures. And, by corollary, to advise students never to accept any horoscope, ancient or modern, which is not supported by authority for the time of birth. At the moment I am engaged on a work which will examine traditional methods in the light of British historical, and especially royal, nativities; but as publication may be somewhat delayed, this warning is put out now, in an effort to counter the constant reprinting and study of Gadbury's well-intentioned blunder.

Data

Elizabeth Tudor: natus

Karl Schoch	•	•	☉	♊ 24	♂ 7 $\frac{1}{2}$	♀ 15 $\frac{1}{2}$	♀ 4 $\frac{1}{2}$	♂ 13 $\frac{1}{2}$	♂ 20 $\frac{1}{2}$	♂ 23 $\frac{1}{2}$
W. Lilly ex. Junctino	•	•	☉	♊ 24	♂ 7 $\frac{1}{2}$	♀ 16	♀ 3 $\frac{1}{2}$	♂ 12	♂ 20 $\frac{3}{4}$	♂ 23 $\frac{1}{4}$
Abrão Zacuto	•	•	☉	♊ 24	♂ 7 $\frac{1}{2}$	♀ 10	♀ 4 $\frac{1}{2}$	♂ 13 $\frac{3}{4}$	♂ 18 $\frac{3}{4}$	♂ 23 $\frac{1}{2}$

June 24: noon

1532. Zacuto. Salamanca	•	•	☉ 12	♂ 27	♂ 8 $\frac{1}{2}$	♂ 19 $\frac{1}{2}$	♂ 11 $\frac{1}{2}$	♂ 15 $\frac{1}{2}$	♂ 2 $\frac{1}{2}$
1533. Zacuto. Salamanca	•	•	☉ 11 $\frac{3}{4}$	♂ 7 $\frac{3}{4}$	♂ 13 $\frac{1}{4}$	♂ 1 $\frac{3}{4}$	♂ 0 $\frac{3}{4}$	♂ 20	♂ 14 $\frac{1}{4}$
1533. Schoch. Greenwich	•	•	☉ 11 $\frac{3}{4}$	♂ 7 $\frac{3}{4}$	♂ 11 $\frac{1}{4}$	♂ 1 $\frac{1}{2}$	♂ 29 $\frac{1}{2}$	♂ 21 $\frac{1}{2}$	♂ 14 $\frac{1}{2}$

Extra-Saturnian planets in Elizabeth's genesis are:

♂ 17 ☉ 12 ♀ R 29 ♀ 18 PL R 2 ☉ 9.

L.S.T. Houses

	M.C.	II	I ²	Hor.	2	3
3.10 p.m. Campanus	•	♊ 14 $\frac{1}{2}$	♊ 25 $\frac{1}{2}$	♊ 8 $\frac{1}{2}$	♊ 21	♊ 29 $\frac{1}{2}$
3.39 p.m. Record Office tables	•	♊ 22	♊ 11	♊ 16	♊ 26	♊ 10
3.39 p.m. Lilly ex. Junctino	•	21♊ 50	6 ♀ 26	15 ♊ 57	8 ♀ 7	20 ♀ 44

The third cusp in Lilly's figure should be Aries 27, by contemporary Regiomontanus tables.

Those who wish to experiment with the Fixed Zodiac, proposed by Mr. Cyril Fagan, President of the Irish Astrological Society, should add 12° 50' to all planetary positions and mundane cusps, and then subtract 30°. This shows a Sagittarian horoscope (as sought by Gadbury and his followers), an Aries Moon, and an accentuated Virgo element in 8th at the expense of Libra. Planetary dignities and debilities suffer the following changes: Moon moves from Exaltation, Mercury to Domicile and Exaltation, Venus from Domicile to Fall, and Mars to Exile. Jupiter remains in Domicile and Saturn in Exile.

RESEARCH ON THE PRE-NATAL EPOCH

BY P. A. MURPHY

FOR the past twelve years we have collected the exact times of birth from hospitals and individuals. Many of these were clocked with a stop watch. Many were taken from the daily papers during the Christmas and New Year season when long lists are published in Canada.

Now by following the rules of sex according to the working of the Epoch one should be able to determine the sex of a child when the time is known accurately. At least this should show better than average results. We used seventy accurately noted birthtimes without knowing the sex. When we checked on the sex we found that we had 36 out of the 70 correct.

In this country during the past ten years people have moved about a great deal and in many cases the place of conception would not be the place of birth.

In the next instance we used seventy names from a hospital in the south of England. Now as no place in England is more than 75 miles from the salt water, the probability of error in time due to place would be very little. In these we could only give the correct sex 34 times out of 70.

The sex areas are taken from the Hindu Mansions. You begin at the Feminine Areas $9^{\circ}0'$ and 26° and mark off distances of $51\frac{3}{4}^{\circ}$, each alternate point being given the opposite sex. There are in all 28 points. In the case of the Epoch Moon, which becomes the natal ascendant or descendant, the influence extends $6\frac{3}{4}^{\circ}$ on each side of the point. The natal Moon or ascendant or descendant at conception has a lesser influence. Mr. E. H. Bailey first stated that the influence extended $\frac{2}{3}$ of $6\frac{3}{4}^{\circ}$ or $4\frac{3}{4}^{\circ}$ on each side of the sex point, and a later edition of his book stated the influence to be $\frac{1}{2}$ of $6\frac{3}{4}^{\circ}$.

The Moon's natal position should tend to group around the sex point regardless of what sex it is. This would be analogous to the application, culmination and separation with the culminating point found on the sex degree. Thus:—

7	6	5	4	3	2	1	P	1	2	3	4	5	6	7
10	11	14	15	12	10	13	13	16	13	11	14	12		

Above, P marks the sex degree and the numbers represent the number of degrees on each side of the sex point. These sex points are 0° — $12^{\circ}51'$ — $25^{\circ}43'$ in the Cardinals, $8^{\circ}34'$ — $21^{\circ}26'$

in the fixed, $4^{\circ} 17' - 17^{\circ} 09'$ in the Common. By examining the numbers below the horizontal line we see that the Moon shows no preference for any particular degree and shows no tendency to group around the sex point.

The time of birth by the general consensus of opinion is the first cry rather than the expulsion of the body or the cutting of the cord. We had a nurse clock thirty births with a stop watch. The first cry occurred 5.33 seconds after the expulsion of the body. For this average we ruled out several that were a few minutes late in crying.

Medical tables give forty weeks as the period of gestation. Now conception may occur several days after coition. From this we gather ten sidereal months is about the same as forty weeks after the last period. The sidereal month of 27.3 days is used and not the lunar month of $29\frac{1}{2}$ days. We will use ten sidereal months preceding birth as an index date, which is about the same as nine calendar months.

The tables given by Merriman and those given by Murphy do not agree as to the number of premature and protracted births, but they agree on stating that 60% of births occur within three weeks of the index date of 273 days. In other words, conception tends to group around the period 280 days preceding birth.

According to the Epoch there are six probable times of conception in a natural birth, three before the index date and three after it, at which times the Moon occupied the ascendant or descendant. We state it in this manner to avoid the confusion of counting to ascendant or descendant or around, over or under to ascendant or descendant.

(a)	$8\frac{1}{2}$ S.M + x	days	232-246	days	26	birthtimes
(b)	9 S.M + x	„	246-260	„	31	„
(c)	$9\frac{1}{2}$ S.M + x	„	260-273	„	32	„
(d)	10 S.M + x	„	273-287	„	24	„
(e)	$10\frac{1}{2}$ S.M + x	„	287-300	„	29	„
(f)	11 S.M + x	„	300-313	„	24	„

Most births occur between (c) and (d) and very few at (a) and (f). Some interesting data may be found in the judgment of law courts relating to births longer than three hundred days.

After calculating the Epoch for several hundred accurately timed horoscopes I find that the time is likely to fall on any one of the six periods. We carefully followed the sex rule and used the quadrants. Then we tabulated them according as to which gave the best and closest results. You see above the result of 166 birthtimes.

The Moon can have a little over 5° N. or S. lat. We concerned ourself with the rising or setting of the Moon's birth longitude or of that point on the ecliptic in line with the centre of the Moon's disc. We fared no better when we used the R.A. of the centre point of the Moon with latitude. No attempt was made with the rising of the upper limb as given in nautical almanacs.

In the days of Ptolemy or Hermes it looked very much as if the Moon's place marked the ascendant at conception but in those days of sun dials and water clocks the time was never known very accurately.

We have recounted just a few experiments with the working of the Epoch and in all instances have found it disappointing.

EDITOR'S NOTE.—We are not surprised at these results. We always suspected that, as and when accurate data became available, something of the sort would be found and we think our correspondent has performed a valuable service to astrology in producing some hard facts. The only further suggestion we may make is that the Epoch may show a true astrological birth-time which does not correspond with any known physical event. But if this is so, the sooner we acknowledge it the better.

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ASTROLOGY FOR BEGINNERS

LESSON No. 2

BY THE EDITOR

Now for a few words about *motion*, as related to the Sun, Moon and Planets.

For our purpose we distinguish three kinds.

1. Every one of the bodies mentioned has a motion of its own. As we have said, the sun's motion does not concern us because we are carried with it, just as a man in a closed car that was travelling without the slightest sense of friction would not be concerned with that movement so far as his relationship with the inside of the car went, because this would not alter.

But the revolutions of the earth and its brother- and sister-planets around the sun, and that of the moon round the earth, are all important. These are their "proper" motions.

2. Then there are apparent movements (in the zodiac, as we have seen) of the Sun, Moon and Planets that are due to the earth's revolution round the sun. If our "observant ant" sitting on the earth-marble were to watch other marbles going round the sun, their motions as he saw them would be compounded of the earth's proper motion, which would give them an apparent motion even if *they* were stationary, and of their proper motions, which would make them appear to move even if the *earth* were stationary.

Difficult to grasp and horribly wordy? Get out your orange and marbles, lock the door and just think it over, putting yourself in the place of our helpful ant.

Complicated? Of course it is. Human life is complicated and if it is a mirror of the heavenly bodies, their characteristics must be intricate, too. But there is more to come.

3. Now there is a third (and last) motion which is wholly apparent.

It is due to the rotation of the earth, once every 24 hours, on its axis. This causes the entire vault of heaven, with the Sun, Moon and planets, and the fixed stars, to seem to pass from east to west, from rising to setting—a fact so obvious that we are all well aware of it.

And since the earth's rotation is (again, approximately) constant and unchanging, so this apparent motion is the same for all bodies; they *all* appear to rise and set and rise again in 24 hours.

However, their proper motions do affect this apparent

motion, too. This is most obvious with the Moon, because her proper motion is (in relation to her distance) by far the most marked. Therefore most of us know quite well that moon-rise varies quite a lot from day to day, getting later and later.

Why "in relation to her distance"? Well, we all know that a man walking a mile off seems hardly to be moving, whereas if he were close to us his motion would be very noticeable.

You can see for yourself how the Moon has a quite obvious proper motion by noticing her position some night when she is close to a bright star, and then noting it the next night.

Now one more point.

Which way will she have gone?

You will find she has gone further towards the east, whereas the apparent 24-hour motion of the Moon (and all other bodies) is of course from east to west, from rising in the east to setting in the west.

Thus the *proper* motion of the planets is from west to east (though we shall have to add a rider to that later) and their *apparent* motion is from east to west, of which the most obvious example is that of the sun in its daily rising and setting.

* * * * *

Now for some astrology, for what we have said so far is in the main elementary astronomy.

What are the names and values of the bodies of our solar system? And what are their symbols? For each has a symbol, coming down from hoary antiquity, and you will find them not only highly convenient—indeed indispensable—in use, but also significant of the true meaning of the planet.

	<i>Symbol</i>	<i>Key-Idea</i>
Firstly, the Sun	☉	Creative life;
Mercury	☿	Intellect; intercommunication in every form;
Venus	♀	Co-operation, harmony, conciliation; the perception of likeness;
Mars	♂	Self-assertion; the separative principle; the principle of difference;
Jupiter	♃	The principle of expansion; that which is hoped for;
Saturn	♄	The principle of limitation; the actual; what <i>is</i> .
Uranus	♅	Originality; that which creates anew;
Neptune	♆	The ideal; that which is beyond form;
Pluto	♇	Only discovered in 1930. Its probable nature will be discussed later.

The Earth, as a planet, comes between Venus and Mars, and the Moon is its satellite. Her symbol is ♀, and she is the negative aspect of the Sun. Thus, whilst the Sun creates and vivifies, the Moon protects and shelters.

The above are but very brief conceptions which the beginner should learn to associate with the planets.

For the information of those who, though beginners, are already interested in symbology, it may be said that the symbol of the Sun is regarded as standing for Spirit. The symbols of Mercury, Venus, Mars, Jupiter and Saturn are compounded (in some cases with slight variation) from the basic concepts of the Circle (Spirit), the Half-Circle (Soul) and the Cross (Body or Matter).

Thus the Sun and Moon are respectively Spirit and Soul; Mercury combines all three glyphs, with Soul dominant; Venus shows Spirit dominant over Matter, and Mars is the reverse; Jupiter is Soul over Matter; Saturn is Matter over Soul. The symbols of the three planets discovered in modern times (Uranus in 1781, Neptune in 1846, Pluto in 1930) have no philosophic basis.

Astronomers use the symbol \oplus for the earth but this has another use in Astrology, of which we shall speak later.

The Sun and Moon are commonly referred to by the old terms of the Luminaries or Lights.

The Ancients styled Venus and Jupiter respectively the Lesser and Greater Benefics, and Mars and Saturn the Lesser and Greater Malefics, and these terms are still employed for brevity's sake. In modern times it is customary to regard all planets as potentially benefic, at least in their proper spheres and if their values are understood and wisely applied. But it is true that Mars easily inclines to roughness and violence and Saturn is prone to narrowness and selfishness, whilst Venus and Jupiter rarely produce such serious failings. Nevertheless, we shall see later that it is impossible to dub them "good" and "bad" in an unqualified manner.

Mercury is termed "neutral," which is easily understood, for intellect can be used for good or evil purposes equally, as the subject may determine.

The natures of the three "modern" planets are even less susceptible of cut-and-dried classification.

The Lights are the two aspects or poles of Life Itself, and are above considerations of goodness and badness.

Note.—In using such terms as "good" and "bad" consider what you mean. They are ambiguous, and may denote moral

good and evil or simply what one happens to like or dislike, i.e. what is agreeable to the speaker and what isn't.

Second Note.—At this early stage do not be tempted to read too many astrological books. They may lead to confusion and mental indigestion. Get your root-ideas firmly established first.

So much for a preliminary and very elementary view of the motions and meanings of Sun, Moon and Planets.

These Lessons are the copyright of the author and proceedings will be taken against anyone making an illegitimate use of them for money-making purposes.

Nature, that fram'd us of four elements
 Warring within our breasts for regiment,
 Doth teach us all to have aspiring minds:
 Our souls, whose faculties can comprehend
 The wondrous architecture of the world,
 And measure every wandering planet's course,
 Still climbing after knowledge infinite,
 And always moving as the restless spheres,
 Will us to wear ourselves and never rest.

Christopher Marlowe.

PORTRAIT OF SUN IN AQUARIUS

"HE was many things—not clear, not simple, with drives and compulsions in a dozen different directions, with curiosity sending him from one field to another, with imagination making it possible for him to identify himself, at least partly and temporarily, with widely different phenomena and people. There was undoubtedly conflict within him. He *was* all these things—the rich man's friend, the poor man's brother, the stern puritan conscience, the easy-going, indulgent, and forgiving friend of the irregulars. These conflicts, however, did not result in neurotic stagnation, but in life and movement in many directions; and shrewd planning kept them from ruining one another."

From *The Roosevelt I Knew*, by Frances Perkins.

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BY

CHARLES E. O. CARTER

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