

THE WORK OF THE ASTROLOGICAL LODGE OF LONDON

IMPORTANT NOTICE

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

Full particulars from the Hon. Secretary, Mr. R. C. Davison, "Clovelly," Nicholson Road, Croydon, Surrey.

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

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

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

A Blue Cross in the space below indicates that, according to our records, your Subscription is now due and should be sent to C. E. Carter, 59 Victoria Drive, London, S.W.19, or to your usual Agents.



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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NUMBER I

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ASTROLOGY

Subscriptions

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

All annual subscriptions should be sent to C. E. Carter, 59 Victoria Drive, London, S.W.19, England, and in sending through the post it is advisable to fill in and cross money and postal orders, or use cheques, which should be made payable to C. E. O. Carter.

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Wholesale Trade

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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.

Professional Work

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

Responsibility

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

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

ASTROLOGY

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

VOLUME TWENTY-TWO

MARCH
APRIL MAY 1948

* NUMBER ONE

EDITORIAL

The Royal Marriage

The figure for this event (time of plighting the troth, 11.38 a.m., G.M.T., November 20, 1947) is probably as interesting as any astrologer could wish. The ascendant is exactly that of the radical map and the transits of Sun, Moon, Mars, Saturn and Uranus are all noteworthy. Venus and Uranus are the best placed bodies; but I wish that the former were not in quadrature to the place of Saturn in the 1066 figure. Venus has, however, the trine of the Part of Fortune. A happy marriage, we believe and sincerely hope; but it would seem as if there would be some disappointment or frustration arising from it.

By one degree increment there was ♀ ♂ ♄ (lord 5th) about eleven months before the marriage; next came ☉ (part-lord 7th) △ asc., a most characteristic direction; and then, just before the marriage, ♀ ♂ ♀. All these are appropriate and favourable. Incidentally they speak loudly for the "symbolic" methods.

A good deal has been made, by some students, of current and approaching solar directions to Mars, Jupiter, Neptune and Saturn. We have no wish to turn the blind eye of the courtier to such things. But it must be remembered that the Princess' natal Sun is quite unafflicted, and strong in Taurus; further, there is a lot to be said for having one's afflictions whilst one is young, and more or less in one close-packed series.

Miss M. Matthews has slightly rectified the Princess' time of birth to allow of an ascendant of Capricorn 21-51, the lunar epoch falling at 4.42 a.m., August 3, 1925, and the solar epoch at 9.01 p.m., July 14, 1925, which last figure shows Sun conj. r. Venus for marriage.

Commenting on this, Mr. G. H. Bailey writes, "The lunar figure suggested by Miss Matthews is certainly a possible one and gives a natal ascendant of 21-49 Capricorn, with Moon in 12-08 Leo, and a time of 1 hr. 43 mins. 06 secs., G.M.T., which is about three minutes later than published. The alter-

native birth-time I favour is 1 hr. 36 mins. 28 secs. a.m., G.M.T., with 19-45 Capricorn on the ascendant, Moon in 12-05 Leo. The lunar figure would then have occurred 20-7-1925, with 12-05 Leo rising and Moon in 19-45 Cancer, whilst the solar epoch occurred 10-1-25 with 0-12 Taurus on ascendant and Sun in 19-45 Capricorn. The pre-natal transits fell on 1-2-26 with Sun in 12-05 Aquarius on the descendant, and on 10-1-26 with 12-05 Leo rising and Sun in 19-46 Capricorn."

"Black November"

Not so black after all? Perhaps. . . .

The principal impact of the eclipse seems to have fallen on the Leo countries, France and Italy. In England the most important things, perhaps, were the Control of Engagements Order and Potato Rationing, as well as the replacement of Chancellor Dalton by Sir Stafford Cripps, with all that this may portend in the next few months.

As for Russia, the Communists seem to hail the devaluation of the rouble as a wonderful means of solving the problem of inflation, but, apart from the fact that before this event they would probably have denied hotly the possibility of any such problem in a Communist country, we can scarcely suppose that the Russians who were given one new rouble for ten old ones found the solution particularly brilliant; indeed, human nature (even in Russia) probably being much what it is elsewhere, some of them may even have thought that it looked very much like wholesale robbery.

The Vernal Equinox

The best point seems to be the trine of the Lights. The Sun, of course, is necessarily exalted, but the Moon, Venus and Jupiter are also in their own signs. Three malefics in Leo are still bad for France, Italy and Rumania.

The place of Saturn in our 1066 map is exactly rising, and, this being in Virgo, food problems will remain with us. Also Jupiter is on the place of Uranus in the same 1066 map, and Uranus itself is near the opposition of the same place. Since Sagittarius is involved, foreign affairs will still be unpleasantly near the bursting-point. Uranus remains near the place of Mars in the U.S.A. figure.

It is difficult to see any real answer to our economic difficulties; but the resources of modern science, if only they were properly utilised, are almost unbounded, and, in an epoch which is certainly under Aquarius (whether it be the so-called "Aquarian Age" or not), it is to science that we must look for our salvation—or our destruction.

Death of Aleistair Crowley

The Times announced the death of this well-known writer in its issue of December 2, 1947.

Crowley was born at Leamington, on October 12, 1875, his ascendant having been given to me as 3 Leo. I know nothing, except by hearsay, of his life or character, but his geniture is obviously a powerful one.

The directions at death are interesting. The principal one seems to be Sun trine Neptune (secondary). The conjunction of Mars and Saturn in 22 Leo last November squared his radical Pluto and was involved in a square of progressed Jupiter to progressed Saturn.

Uranus rising in Leo produces strange personalities, often with a streak of exhibitionism. The one-time notorious Rector of Stiffkey (F. H. Davidson) is a case in point. His nativity was the subject of an article by Madame Baudot in our issue of September 1938.

Continental Astrology

Despite the devastations of war, astrological activities seem to be springing up on all sides in Europe, and copies of the *Quarterly* go to individuals or to societies not only in France, Italy, Holland and Germany, but also to Norway, Sweden, Czechoslovakia and Hungary, and probably, through the trade, to several others. The palm of enlightenment must be given to Hungary, where the Astronomical Society has established an Astrological Section.

Our esteemed member, Dr. A. Rosenthal, 39 Edgwarebury Lane, Edgware, Middlesex, acts as our Corresponding Secretary for Europe, and to him should be addressed all communications, other than personal ones, from the Continent.

We wish it were possible to include in the *Quarterly* occasional articles in French and German and so make it a truly international organ. But with ever-rising costs we must bequeath this as an ideal to be actualised in better times.

Indian Astrology

In our last issue we mentioned the *Astrological Magazine* of Bangalore. Readers will see from our advertisements that this periodical, as well as other publications from the same source, can be most conveniently obtained from Mr. Nixon, who is Dr. Raman's special agent for Europe.

India and Pakistan

According to a letter from Prem H. Joshi, published in the bulletin of the American Federation of Astrologers, "The

Dominions of India and Pakistan were born on August 15, 1947, at 00.00 hours, India S.T. India midheaven is ϖ 15 and asc. is Π 1.30, for the capital, New Delhi. Pakistan has M.C. ϖ 4½, and asc. 8 17.32, for capital, Karachi."

Indian standard time is 5½ hrs. plus of G.M.T., so that planetary positions for both Dominions must be calculated (if a G.M.T. ephemeris is used) for August 14th, 6.30 p.m.

These Dominions are, of course, "astrological twins" and their secondary directions will be the same. It will be interesting to observe in what ways their destinies will differ.

The presence of the Lights in their own signs is, of course, good; not so the two malefic conjunctions—Mars-Uranus and Saturn-Pluto.

It is rather strange that the traditional sign of India, Capricorn, is not tenanted. In the map for the establishment of the Indian Empire (noon, November 1, 1858, Allahabad) 28 17 rises and the ruler is in 11-51 Ω —close to the Saturn-Pluto conjunction mentioned above. The M.C. is 13 \mathbb{M} 1, which, after 89 years, has progressed to 12 ϖ , by one degree of longitude per annum increment. A truly remarkable example of the "cosmic clock"!

By secondary direction Saturn has retrograded to the square of the radical Sun, but, by reason of the slowness of its motion, this is not exact for some four years. Whether the direction will now have any operation remains to be seen; logically it should not.

Note that prog. Mars is about 28½ \mathfrak{X} , in square to r. \mathfrak{H} in our 1066 horoscope, and approaching r. \mathfrak{D} in the same figure, at 29 \mathfrak{X} .

The New Burma

It was good to hear on the wireless that the time for Burman independence was chosen by the astrologers, and we trust, both for the sake of that country and the reputation of her astrologers, that the outcome will be of the best.

The time stated, 4.20 a.m., January 4th, was presumably local standard and shows Jupiter rising in Sagittarius. The corresponding G.M.T. would be 6½ hrs. earlier, or 9.50 p.m. on January 3rd, when Moon was in 18 Libra, the reputed ruling sign of Burma.

European astrologers would scarcely like the squares of Sun and Mercury to Neptune, but Venus is in trine and Jupiter in sextile to that body. Perhaps our Burmese colleagues do not use the "modern" planets. However, ignoring a planet does not curb its "influence" and there will be plenty of confusion and corruption in the country for some time to come.

Nor is it likely that relations with India, ruled by Capricorn, will be always amicable.

Astrology for Beginners

It has been strongly represented to me that a portion of the *Quarterly* should be devoted to the interests of beginners. Since one of the principal objects of the periodical is to spread a knowledge of Astrology amongst those who know little of the science, I have acceded to this proposal, although it has meant the omission, at least for the time being, of the "At the Lodge" series. I hope, however, to be able to publish from time to time a synopsis of interesting points raised in Lodge discussions, of which nowadays there are often many.

Confirmatory

The second in the list of directions given in our last issue and taken from our 1801 map, Venus square Neptune, dated to January 26th last, the very time of the devaluation of the franc, which so nearly affects us. The event is entirely appropriate.

This confirms the validity of the 1801 figure and also of the pre-natal or regressive class of secondary directions.

The next of these directions, Sun conjunction Saturn, falls in mid-June next, and is also likely to affect us, at least in part, through our friends' economic plight. The King's Sun trine Neptune should indicate the arrival by this time of U.S.A. help.

HISTORY OF A BABY

ANOTHER CASE FOR PRE-NATALISTS

BY "FELIX PATER"

On August 2, 1947, a baby girl was born at the stated time of 3 hrs. 57 mins. p.m. D.B.S.T. in Lat. 53° 34 N., Long. 2° 25 W. There is nothing unusual in this statement of birth-data, but the unique feature of the event rests in the fact that it was to some extent "a planned baby."

First, however, let us consider the Pre-Natal Epoch. At birth the Moon was in Aquarius 14° 59, decreasing in light and below the earth. Scorpio 15° 55 was on the Ascendant. According to Sepharial's laws, the Regular Epoch occurred about November 9, 1946, when the Moon was in the Descendant at birth, that is, in Taurus. The Moon's sign at birth should be setting

at Epoch, or, in other words, Leo $14^{\circ} 59$ should be rising. But at this time on the 9th the Epoch Moon would be in Taurus 26° , or, if we take the previous day, around Taurus 11° . The former, of course, is ridiculous as it is 10° or so from the stated birth Ascendant. According to the "Sex Laws," the latter would confirm a female birth and it corresponded with some astrological factors at coition on November 1st at 12 midnight G.M.T., but it must be dismissed for another reason.

It is known that the only true Epoch was the Irregular one occurring on October 25, 1946, where, with Leo $14^{\circ} 59$ rising, the Moon occupied Scorpio $13^{\circ} 08$, for this Epoch, unlike the above, fits the astrological and genetic laws involved. Although coition occurred on November 1st this was not near enough to the Regular Epoch, nor did the relevant astrological features at the time conform with the Epoch map, as they did on an earlier occasion, October 19th.

The last period commenced on October 8, 1946, hence no date prior to this is valid. Coition on October 19th occurred at 00.55 a.m. G.M.T. when Taurus 10° was on the M.C. and Leo 24° was on the Ascendant (the same angles as at the coition of November 1st). Moreover, on October 19th the Moon occupied Leo $13^{\circ} 58$, or only one degree from opposition its place at birth and conjunction the Ascendant at Epoch. As a matter of fact, this coition was used by the father to determine the birth. Students of E. H. Bailey's works will know from the examples given that the sign on the M.C. at coition is often the Ascendant or Descendant at birth. It was so in this case. In view of the complexity of the factors involved, it was decided to aim chiefly at a limited objective, which was that Jupiter should be on the Ascendant at birth and bodily in the all-important first house. How successfully this was achieved may be realised from an inspection of the birth map, where it will be seen that Jupiter at Scorpio $18^{\circ} 09$ is only just over two degrees from the Ascendant in Scorpio $15^{\circ} 55$. From the foregoing it is probable the true time of birth was a little earlier, though the time given was stated to have been carefully observed by doctor and nurse.

In pre-selecting the birth in this manner, care was also taken that the birth should occur at a time suitable to the mother. Actually, mother and child, which was $8\frac{1}{2}$ lb. at birth, are in excellent condition, though the birth itself was a slow one. Note the squares from Saturn, along with Pluto and the Sun, to the Ascendant. Although the child has Jupiter on the Ascendant, it seems from the squares and oppositions in the map that it will have its own burdens to carry, or Karma to work out. The chart is an interesting study, too, in relation

to the parents. If we take the 10th as ruling the father it may be noted that Virgo on the M.C. is his Ascendant, while the mother has her ruler in Pisces, the sign on the 4th. But another school of thought says the 10th and 4th rule the mother and father respectively. If so, Mercury ruling the M.C. is in Cancer and the mother is strongly Cancerian, and the position of Jupiter, part-ruler of the 4th, on the Ascendant might suggest the more than usual interest taken by the father in the baby's early welfare. On the day it was known that the birth was about to occur, the father had Jupiter conjunction Ascendant by the Quotidian method.

As to the sex of the child, it was stated in advance that this would be female, but this was obtained from an inspection of the parents' charts and not from the so-called Sex Laws of the Epoch, whose validity appears to be questioned by this example. It may be noted that P. J. Harwood's Supplementary Rule to the Epoch appears to be borne out in this case, for the Moon at birth being in the area of square to or on the horizon makes the regular rules inapplicable, according to Mr. Harwood.

The fifth return of the Moon occurred on March 11, 1947, at 10.45 a.m. G.M.T. The M.C. at this time was Aquarius 24° or coincident with the Descendant at coition. Quickening was not definitely observed, but on the evening of this day there was a vomiting of bile which may have been caused by the turning movement.

This example shows that the birth of children at favourable times may be, to some extent, pre-arranged. Whether we shall eventually, in some Wellsian era, be able to produce a race who will be "Men (and Women) like Gods" remains to be seen. It appears there are also Laws in operation, in the realms of heredity and "Karma," fulfilling a Higher Plan than our own.

AN INTERESTING HOROSCOPE

BY CHARLES E. O. CARTER

FROM *Les Cahiers Astrologiques* we take the data of General Leclerc, the liberator of Paris. He was born 11' 30" E., $49^{\circ} 54' N.$, November 28, 1902, 20 hrs. U.T., and he died as a result of an air-accident on November 28, 1947, being burnt to death.

M.C.	Asc.	☉	☽
7° 57 ♉	0° 43 ♈	5° 40 ♂	21° 48 ♎
♀	♀	♂	♂
28° 09 ♎	5° 35 ♀	19° 42 ♎	12° 07 ♎
☿	♄	♅	♇
24° 19 ♈	20° 33 ♂	3° 2 ♎ R	18° 52 ♎ R

This is another example of military eminence in which Mars is in Virgo, but the planet forms a "T" square with Uranus and Pluto, whence the sudden and tragic death.

MEDICAL ASTROLOGY

ASTHMA

By H. B. PILKINGTON

AMONGST the diseases which overtake our children, asthma is one of the most distressing. Croup is bad enough for distress and anguish, but asthma is worse. Fortunately, the beloved science of astrology, with its age-old foundations based on the precepts "As above, so below" and "All things are related to all things," renders most valuable aid.

Allied with homeopathy this aid is precise, definite and profound. A look through the catalogues of the drug houses will reveal the fact that there are scores and scores of remedies manufactured for asthma. But even the most skilled allopathic prescriber would have to experiment before knowing that he had met the exigencies of the case.

With the child's horoscope in hand and a careful survey of the symptoms of the patient we can move forward to safe and sure relief. The astrological indications of asthma are afflictions to Mercury or Uranus, involving chiefly Gemini and Cancer. The Moon, as might be expected, configures frequently in asthma cases. The 18th degree of Gemini and Sagittarius, and the 4th degree of Virgo and Pisces also, are to the fore, whilst occasionally the end degrees of Aries and the first part of Taurus may provide a clue. If it is Mercury that is chiefly afflicted, it will be the nervous system which needs attention to strengthen the constitution against the effects of the attacks, If Uranus is sorely tried by afflictions, the calcium equilibrium

via the parathyroid gland will inevitably be disturbed. The third house is, of course, important.

Five homeopathic remedies stand out quite clearly as helpful to junior sufferers from asthma.

The first of these is *chamomilla*, a remedy under the sign Leo. The *chamomilla* child often precedes an attack of asthma by giving way to a fit of temper. It is a suffocating dyspnoea; the little sufferers' chests don't seem to be wide enough for their work. They get a little relief by bending the head backwards in cold air and drinking cold water. They get a cough after a while, and, if irritable, they are impatient of their own suffering. The face is hot; one cheek much hotter than the other; the breath is also warm. As babies they like to be carried, but without being touched. For the most part they are averse to talking, being short and snappish in speech; it is as though the sunlight had gone out of them.

Ipecacuanha, a Cancer remedy, reveals its need through the asthma being associated with nausea. The child feels sick, but the tongue is clean; there is congestion and coughing till the face becomes red; it is a choking, gagging cough. A history of bronchitis in infancy would be an additional indication. The child is relieved by standing by an open window. Quite often the *Ipecacuanha* child has a rather sulky disposition and disparages everything. There is a sudden chilliness, associated with shuddering. Everything connected with this type of asthma comes on suddenly.

Natrum Sulph., a Taurean remedy, is to be considered when the worst hour with these children is from 4 to 5 a.m.; their attacks are associated with warm wet weather and the attack is prolonged if the weather turns to cold and dry. The attacks are very violent, with a profuse greenish, purulent expectoration. It is a humid asthma made worse by lying on the left side. The child springs up in bed and holds its chest with its little hands, the top of the head is quite hot, and the tongue a dirty greenish grey with a hot tip.

The *Pulsatilla* child forms a group almost by itself. They are recognised by frequently starting up in bed as if frightened. The face carries an aspect of tension as if the parts would swell. They have fair complexions and the bluest of blue eyes, fair and sandy hair. Fried foods and fat disagree. This type of child is weepy and wants to be made a fuss of and secure help. They perspire towards morning and are made worse by a warm room.

Sambucus—a Venus remedy. Here our little sufferer has the most frequent attacks about 3 a.m., must spring out of bed for relief. The child wakes, sits up, turns blue, gasps for breath

and seems to be almost dying. It is a relatively short attack, then the child goes to sleep again, to re-awaken in another attack. It may be well when awake, but sleeps into the attack time and time again. A sure pointer to the correctness of this remedy is the dry warmth of the skin when asleep and the profuse sweat as soon as the child awakes.

Asthma children seldom breathe properly and the good coming from tuition in this respect is very great. Many men and women of genius have suffered from this disease. The aspects associated with it can give the essential drive to greatness if we give them full play by removing the physical causes of the attacks.

LINKING WITH THE OTHER 'OLOGIES

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

PART ONE

It is some months now since this lecture was conceived and its name hurriedly given to it, in order that it could be included in the current syllabus.

I can go back for the original idea to a quotation I heard from the poems of Francis Thompson:

"All things, by Immortal Power,
Near and far,
Hiddenly,
To each other linkèd are."

I began to think of this astrologically and became impressed by the inter-relation of all things with Astrology, and thought to myself that perhaps some of the links are now becoming so hidden as to be almost forgotten.

I began to consider Hand Reading and Phrenology, in which symbols are used, and then my mind went to Botany and Medicine, where we find them again.

I thought of the symbology enshrined in the Kabbala, in the Tarot cards, in all systems of Numerology. Back I went to Mythology and to the earliest known religions.

Where had these come from? Why were they so inter-

connected? Where was the earliest record of such knowledge and what did it mean to us in 1947? I read many books and each gave a clue which led to another, and, as my interest grew, I became involved in a whirling chaos of thoughts that encircled me around, making me feel that I must command them to take an orderly form and let me stop thinking.

This feeling of having got back to primordial beginnings reminded me of a story told me by a psychologist friend about a patient of hers, a woman whose mind seemed distracted and incoherent. Thinking to help her and knowing she had some idea of the teachings of Eastern religions, she said "I wonder whether you ever sit quietly and meditate?" "Oh, I *do*," said the patient, "I meditate and I meditate and go further and further back till I get right back to the Absolute, and then I'm sick!"

Then, out of the chaos of thinking came one beautiful sentence. It was quoted by Professor Thorburn. It came from the writings of Mallarmé, who said: "Nothing ever really happened except a constellation."

A sweeping statement, no doubt, but it crystallises the idea that before all else, was that pattern of form, those archetypes of all that followed, those vastnesses which somehow, in symbol and in harmony *implied* everything else.

"In the beginning God created the heaven."

Earth comes afterwards and—apparently a long time afterwards—as an afterthought, He made man, and we are told that in those early days "God talked with man."

It seems there *was* a halcyon time when man was not separated from his God, when he knew what he knew intuitively, by direct knowledge, the blessing or curse of reasoning had not yet been given to him; he was one with the Original One, not separated, not differentiated.

As his knowledge of the Universe around him grew and he began to ponder on his own nature, a reflection of his God's, he came to a time when he wanted to record his knowledge in some form for others to grasp. Before reading, before letters, there must have been picture, symbol and number.

Now I felt my mind-track was clearing—Symbol and Number—Here were the beginnings of Astrology. The constellations "the only things that ever really happened," were beginning to show as a background for movement and relatedness.

Man then felt himself part of a whole, he functioned with his instinct of wholeness, which we have lost. So we try, with our little light of reason, to go back and evaluate what man sensed in his early days.

From these beginnings as a part of early religions sprang

education as we know it, and in our time we have seen this develop into specialisation. Now that we have the ease of printing, we have so much literature on every subject that no one can possibly learn more than an outline of each; and so we have the specialist, the man who learns only his one study and knows little and cares less about what it does not include.

In some way, a halt must be called to this. Whether the Aquarian age has already begun, or is only foreshadowed, we know unfailingly that it is our own wonderful experience to be living in one of the generations which *knows* of these great cosmic changes and is *awake* and *aware* of what is happening, not just drifting on a cosmic tide. If the rulership of Aquarius incorporates Uranus with Saturn, then on to Saturnian constructiveness it is for us to incorporate the synthesising meaning of Uranus. If the early wisdom of mankind is hidden in many curious ways, it is for us to try to bring it together as *one thing* again, and to try again to use it for man to understand himself, his Universe and his God.

In this Lodge, we study Astrology; and it is right and proper that we should concentrate on that study. It would need an institute, not a Lodge, to teach the many subjects which have relationship to our own.

In the U.S.A., where they have not been so held back by the war years as we have, and where they have a much larger astrological public, they have such an Institute. Here is its list of subjects: Astrology, Numerology, Hand Analysis, Graphology, Psychology and Occult Philosophies.

Graphology seems a newcomer to our group, but I hear that, at an astrological conference in the States, a paper was read on this subject, in which the writer put it that "Every little squiggle has an aspect all its own."

While I feel that in the Lodge we must keep closely to our one study, it does seem to me that each one of us, according to his bent, should learn elsewhere everything else possible that can help him in the understanding of that one study. Otherwise we are left in the narrow-minded position of a man who, let us say, wishes to learn French in order to speak it in France. He can do exactly that, and achieves his purpose. He will efficiently read and write the words he has learnt to put together. But how different those words will seem and with what greater beauty and meaning will they be used by a man who felt impelled to study the origins of this language, to find out something of other lands from which it came, to know something of the history and geography of the countries in which it is used, to read the poetry and the drama and the literature and see the pictures of those to whom it is a native tongue!

So, I began to think, first, what do we know of Astrology as it was in the past? What are the 'ologies linked with it from these long ago days, and finally, what modern 'ologies and systems of thought are growing from those and what is our own trend with Astrology? What are we aiming at with it and are we content with the limits of Saturn or do some of us want the synthesis of Uranus?

Now I felt I could go back to primordial things with a less chaotic mind, having made a nice tidy track to bring me back again to 1947.

As a start, I read in the Bible the scornful remark said to Job, "Canst thou bring forth Mazzaroth in his season?" What a lovely word that is! Mazzaroth; the twelve signs! One writer connects it with the Arabic Mazaloth, a "way" which *goes through* something, as the Sun through the Zodiac and the Moon through her mansions. Even if we cannot bring forth Mazzaroth, perhaps we can bring forth meaning from it—we can begin to understand the importance attached by modern psychologists to the Sanscrit Mandala, the "Z" having changed to a "D."

Our word, "Zodiac," has been said to be derived from Zoön, a living creature, since it is composed of living creatures, but Libra is not a creature, and it is said that in Eastern Nations, the bow of Sagittarius and the vase of Aquarius are of more importance than the Archer himself or the man who bears the vase of water, and are often shown without them. Hence the truer derivation may be from the primitive word, Zoad, a way, a going on by steps, words from the same root being used in the original Hebrew when we read in our Bible that the Ark had "gone six paces" and again that the Lord did "march" before his people.

One writer speaks of the study of the stars as "ascending beyond the period of authentic history"; another that it was "nearly coeval with the world."

All early writings of all countries tell their version of the story of the Flood, but, to us, the most appealing is the one said to be quoted by one of the early fathers of the Church, a detached portion of the lost writings of Berosus the Chaldean, who tells of one who lived before that day who "reverenced the Gods and was more wise and prudent than the rest." He was Noah and he "fearing destruction, *which he foresaw from the stars would come to pass*, began to build a ship covered like an ark."

Josephus says that Seth was the founder of Astrology, that Abraham, Enoch, Job and Moses were the line of his successors. In every land is found a Zodiac and in every tongue, a correspondence of names for the signs and planets.

Since Government and Knowledge were then part of priest-

hood, this knowledge was naturally one with religion. So we find our astrological symbols imbedded in records of history and in religious knowledge. Evans-Wentz tells us that the more learned lamas believe that there has always been a secret international symbol-code amongst initiates—as he says “The great systems of ancient thought have never found the ordinary language of the world adequate to express transcendental doctrines.”

The early myths tell the story of the Solar Universe, the passage of the Sun, his rising and his dying; the stories of the Gods and Goddesses are the stories of our planets. Pyramid history enshines more knowledge, the Tarot cards and the Jewish Kabbalah tell us the story again. From all these we get a fragment here and there to help us, if we want it.

We then must consider what we do want with our study of Astrology.

When we begin, we are fascinated with the wonder that is before us—we begin to realise that there actually is a correspondence between our own absurd little lives and those greater sweeping movements of the planets. As Dane Rudhyar puts it, we realise that “the life process runs through the Universal at the same time as it does through the myriads of particulars. Both are geared, as it were, to the creative moment of which the spirit in man is the very expression—”

We begin to learn the technique of map-making and delineation—what I begin to fear is that some of us never get any further than that, or realise that there is any further to go!

I have been re-reading Alan Leo's *Esoteric Astrology* and I realise once more how great this man was. He had the width of mind to go into the by-ways and avenues of the earliest records of astrology in order to find out how best to make a broad highway for students who would follow him. In his day this was necessary, as there was no clear path. Now it seems the path has become too clear and the road too easy. It has become like a German *autobahn* down which students rush at top speed, never giving a side-way glance, missing the chief purpose of the road, which is to give them a clear view of the surrounding scenery.

Ouspensky has some wonderful phrases—one is that every moment is a possibility that contains several probabilities, otherwise there would be complete determinism. Applying this to my argument, it seems to me that the great opening up of the highway of astrological knowledge, given to us by the writers of our text books, has eventuated in an almost deterministic following of some of the indicated probabilities, with too great

a neglect of others. Will it not interest us to go back into the past and perhaps learn much to influence the future?

If the underlying urge for our study is a deeper understanding of human beings and their inter-relation in the whole cosmic scheme, and if we are to use that, not just as a piece of knowledge but to try to help ourselves and others to a better conception of life, then I begin to think we shall not feel it a waste of time or an undesirable tendency to add to our astrological knowledge all we can gather that has come to us since those far away days when Man walked with God.

In Astrology itself, I think we should enlarge our reading to include all we can of Hindu, Hebrew and Chaldean Astrology.

In our over-simplification, we have ceased to use the various divisions and sub-divisions of the signs and some of us are now beginning to find value again, not only in decanates but in navamsas and dwadavamsas. By regarding the planetary rulerships of these smaller and smaller sub-divisions, we may arrive at a clearer assessment of the true meaning of each degree of the Zodiac. Recently, I found a phrase which referred to "the genii of each of the 360 degrees." How we would like a closer acquaintance with each!

Two of the early recorded knowledges in which our astrological symbolism is deeply imbedded are those gained through the study of the Jewish Tree of Life, and the strange symbolism of the Tarot cards. I have had this picture of the glyph of the tree lent to me so that those unfamiliar with it may see it.

Sometimes it is depicted as a real tree, with the Sephiroth as its fruits, and sometimes as three parallel pillars, but always it has the Sephiroth corresponding to the ten numbers, and the twenty-two paths corresponding to the twenty-two letters of the Hebrew Alphabet. The Hebrew language was not just a means of expressing thought, any more than a number was just something to count with, but each had a mystical value in itself, difficult for us to understand but illuminatory when we do.

The Tree compares with all trinitary, quaternary and decimal systems of thought, but writers complain that it does not fit so well with the "seven" systems—our seven planets which correspond with the Apocalyptic Sevens, the Seven Pillars of Wisdom, the Seven Spirits before the Throne, the Seven Branches of the Candlestick fitted in symbolism, but are not enough in number.

It is wonderful to us to realise that the Tree foreshadowed our wider astrological knowledge, and that leaving Malkuth, the earth, to itself, as we do in astrology, the other nine Sephiroth correspond perfectly to our present known nine,

Chokmar seeming to embody the strange power of Uranus, while Kether is exactly what we try to infer by Neptune—that all-highest intangibility which is beyond and above all else.

The most interesting correspondence is that there is a deeply hidden Sephirah, understood but never shown on the tree. It cannot be shown on the glyph, as it is not considered to be on the same plane. It lies behind and below what is shown. Is it not easy for us to recognise this deeply-lying one as Pluto? There is no time to go, in detail, into this, or any other 'ology, and I can but indicate their astrological value to any student who wishes to learn.

The Sephiroth are spoken of as Emanations, faces of God, so that from the study of each, we can understand that particular attribute of God, which attribute is reflected in us, His human copy. In Dion Fortune's book, she pays tribute to the reliance she gives to astrological associations to guide her in this understanding. Her phrase is "for Astrology is the one universal language, for all people see the same planets." The correspondence with all occult knowledge is amazing. The Sephiroth become almost like a card-index system where one neatly files all one's knowledge of ancient Gods and Goddesses, astrology, numerology and mythology, and its diagrammatic form causes these things to be seen in relation to each other, each throwing light on the other.

From that which is behind Kether, the Crown, there comes down to us, in a zig-zag way through the Sephiroth, the power and glory of the Unknowable, finally to be earthed in Malkuth, the lowest Sephiroth. But we are to try to ascend by all these ways. The thinker and occultist must go up as far as he can by the help of the meaning of one Sephiroth and another, but the centre pillar is called the way of the mystic, the path of intuition, leading straight to God.

Students of the Tree talk of meditating on one Sephiroth or another when life is perplexing and they need help. Do we not do the same? Those of us now hazily worrying through the long transit of Neptune on a sensitive point in our maps and able only to feel the less mystical aspect of it, can say with the Tree enthusiast that we will "go to Binah" for help. In our own phraseology we will "use our Saturn," its planetary significator. In everyday language, we will combat that Neptunian vagueness and tendency to muddle by additional concentration and deliberate will-power.

Is it not thus a good thing to stop for a while thinking of the planets as too closely associated merely with the delineation of charts, but more as we speak of them in our Ritual?—remembering with Francis Thompson that it is not only the hidden

linking of all this symbology which is amazing, but that what links it is "Immortal Power."

A study of the Tarot cards again reveals the same symbolism and the same astrological correspondence. Thierens, in his book, says "True symbolism is always the figurative rendering of cosmological truth or natural principles and laws in visual, linguistic or mental image."

As the alphabet has become thought of as something to spell with, numbers something to count with, so the pack of cards is now thought of as something with which to play a game. Correspondence with the Zodiac, the planets, and the elements seems to have been lost for a while, but a writer is quoted as saying that "the Tarot belongs to the beginning of our time, to the epoch of the preparation of the Zodiac," and that its name comes from the great divinity As-Tarot, who is the Indo-Tartar Tan-tara, the Tarot, The Zodiac. Its four suits of wands, cups, swords and pentacles, known in modern times as diamonds, hearts, spades and clubs, correspond to the four elements, air, water, earth and fire. In the 22 cards of the trumps major we have the correspondence of the Hebrew letters and the 22 of the Tree, being the twelve zodiacal houses and the nine planets, the final 22nd card (the Fool) being probably like Malruth, of the Tree, the foolish earth itself.

The more one understands the symbolic meaning of these cards and their relation to number and to planetary knowledge, the more the one helps the other. For instance, the first card, the Magician, is the picture of the *One*, the potency and power from which come the rest. From the One come the Four, hence on the Magician's table are depicted the symbols of the four elements, though his action yet exists in potency only. He is superior and abstract and eternal. Above his head is the symbol of Eternity and round his waist the serpent. He is Will. He is Aries, he is the first house.

The second card is the High Priestess—the number 2—the second Hebrew letter—the second house. She is woman, as the first was man. She is Isis. The Crescent Moon is depicted on her head; she is Taurus, the sign in which the Moon is exalted.

Of all other 'ologies to consider, which may run side by side with Astrology, I think Numerology must hold first place. I cannot pretend to be an expert in this art, but I have taken the trouble to investigate both its underlying truth and its present-day application, and I have ended with a greater respect for both than that with which I began. I began to be interested after being asked to take part in an experiment, in which a report on the character and life of a certain person was to be given by various means, Astrology, Palmistry, Numer-

ology, etc., and at the time I heard about it, the numerologist's was said to be best.

I then began to talk to those who use this method and to read books about it.

I was confronted with the annoying result that so many writers seemed to have evolved their own system of using the numbers and I could not find agreement. I was in the same position as an enquirer into Astrology, faced with the fact that, though we do not agree on the system of house division we are to use in order to *begin* to put up our maps, it does not *worry* us unduly, and that there is a vast truth behind this apparent initial lack of concord.

So I began to realise that these numbers did not begin as just something to count with, but that they were originally a set of symbols for the great principles, just as our planetary symbols are. Thus we begin to see that the two are parallel symbols, and that in the known world around us are many such sets of symbols and that they all correlate.

We now know that, as Dr. Rosenthal says, it matters not whether you say Mars, or nine, or iron, or red, or energy, you are talking of the same thing. It is in essence one thing, not several.

The significance of numbers runs through all ancient literature and the use of them is intimately connected with zodiacal knowledge. The twelve tribes of Israel bore the twelve signs of the Zodiac on their banners. Jesus had the corresponding twelve disciples, as did Osiris. Even in Japanese mythology there were twelve cushions on which the Creator was said to take his seat. Twelve precious stones form the foundation of the Heavenly City, and this City had twelve gates. The seven days of the week, the seven spirits before the throne, the seven branches of the candlestick, the seven chakras, all bear their correlation with the seven originally known planets.

The numerologists show us numbers in their original meaning, as symbols of abstract principles, the principles of *our* planets.

As I said, I am not attempting to outline the method of delineation and prognostication by numbers, but I have realised enough to know that in their use is a valuable key to knowledge and also a quick cut to information to be found, lying more deeply, in the map. I also find that many practical astrologers are combining this with their daily work, having proved its use.

In the Second Part of this valuable Lecture the author considers phrenology, palmistry, modern psychological therapy, and the problem of time in relation to astrology.

ASTROLOGY FOR BEGINNERS

BY THE EDITOR

*At the suggestion of our Trade Representatives we are beginning this series of articles on Elementary Astrology, using as simple terms as the subject permits. In general the articles will follow the same scheme as "The Principles of Astrology" and may be read in conjunction with that work.**

LESSON NO. I

WHAT is Astrology?

At one time it was synonymous with Astronomy; both terms were used indifferently. Now Astronomy is the science of the heavenly bodies regarded solely as physical objects. Astrology studies the manner in which these bodies are connected with life on this earth, and, more especially, with *human* life.

It is customary to talk of the *influences* of the stars. But an expression such as this assumes too much. We do not know whether the heavenly bodies influence us at all in the astrological sense, though it is obvious that they send their light to us and exercise certain "influences," such as that of gravity. It is better to say that there is a *concurrence* between the motions of the Sun, Moon and Planets and the events of human life; then we shall be remaining within the field of what we *know*. To speculate as to *why* there should be such a concurrence would be much beyond the scope of these articles.

There are various branches of Astrology, but in these articles we shall restrict ourselves to the relationship between the heavenly bodies and *human* life.

Even this will be too wide a subject, for it embraces two departments. These are (a) natal astrology, or the astrological study of *individuals*, and (b) what is called mundane astrology, or the study of *races and nations*, or in fact any social groups. Here we shall deal with natal astrology only. It is with this that nearly all students begin.

At the outset, let us warn you not to fall into the common delusion that *prophecy* is the principal work of the astrologer. It is not, though it has a peculiar fascination for some types of inquirer.

What are the chief things studied by the astrologer?

* Published by the Theosophical Bookshop, 68 Great Russell Street, W.C.1. Present price 7s. 10d., post paid.

They are:

1. The principal bodies in our solar system, or sun-system, i.e. the Sun, the Moon, and the Planets.

The second of these is important by reason of its comparative nearness to the earth. In respect of size it ranks very low down the scale.

The student would do well to acquire and read a simple work on Astronomy. Some astrologers know very little of this science, but a general acquaintance with it ought to be included in every astrological curriculum.

A representation of the solar system is usually placed at the beginning of a good geographical atlas, and it is not at all a bad plan to make a similar rough representation on a flat surface such as a table. It is quite impossible to reproduce the proportionate sizes of the planets or their distances from the sun in such a way, but nevertheless a model, even of the most elementary kind, may be helpful.

Note that there are other bodies in the solar system besides the Sun, the Moon and Planets. There are, for example, the moons or satellites of other planets, comets, and the relatively tiny bodies known as asteroids. A consideration of these does not come within the scope of an elementary series of articles.

2. Next, the Zodiac.

Here, at once, we are on rather more difficult ground. For the Sun, Moon and Planets are visible either with the naked eye or telescopically, but the Zodiac isn't. Your dictionary will probably call it an "imaginary" circle.

Look back at your model, and you will see that it shows all the bodies represented as being on the same plane or "flatness," namely, on the table. This is not strictly true, but approximately it is so. In order to make the model correct there is no need, you see, to hang one planet from the ceiling so that it is two or three feet from the table, or to place another on the floor.

In technical language, all the bodies with which we are concerned lie *in the plane of the ecliptic*, subject to comparatively slight deviations called *celestial latitude*.

Now look at your sun, upon the table. Perhaps you have used an orange to represent it. And a couple of feet away or so is a marble to represent the earth. Every year the marble moves round the sun, which is in truth rushing through space, but may be regarded, from the standpoint of its planets, as stationary (because in its motion it carries them all with it). Now suppose yourself on that marble watching the orange: what would you see? The orange would, as you moved the marble round, be seen against the background of each part of the room in succession—in other words it would *seem* to

have gone round the marble. At least, it wouldn't seem so to *you*, because you would be moving the marble and so could not fall into this error. But an observant ant, sitting on the marble and watching the orange, without seeing you or understanding what you were doing, would probably fall into it. Just in the same way, the sun appears to move round the sky each year, and the circle it describes in doing so is the ecliptic. And because all other bodies in the solar system except certain freaks such as comets lie in the same plane as the earth, they also appear to pass round the sky in the same plane (except for the minor deviation of latitude) at varying speeds depending upon the speed of the earth in its annual rotation and their own speeds.

Now the Zodiac is really the same as the ecliptic except that it is taken as extending some distance on both sides of the ecliptic. In other words, it is not a line but a pathway—the pathway of the planets.

3 and 4. The next category of principal subjects of study is that of the Planetary Aspects, and the last is the Houses of the Horoscope. We shall deal with these in due sequence, but first of all try to be certain that you understand what has been written about the Zodiac and the general “lay-out” of our solar system.

Outside our solar system, at distances which stun the imagination, lie the so-called fixed stars, of which our sun is just one—and apparently in no physical sense a special one. But to us it is a special one, just as a raft may be an insignificant object in itself, but may be mightily important to the shipwrecked man who has clambered on to it. Attacks on astrology based on the alleged unimportance of the sun, cosmically speaking, are beside the point.

Some astrologers employ the fixed stars a lot, others use them but little, or trouble only about those of them that lie in the plane of the ecliptic; most of us ignore them altogether. This may be unwise, but in an elementary treatise we shall say no more of them.

Now, if it is a clear night, go out and see if you can locate the Moon (if it is above the horizon) and a couple of planets or so. You cannot see the Zodiac because it is in a sense a mental abstraction. But it is to be conceived as a circle surrounding the earth, half above and half below the horizon, always and everywhere, and the Moon and any planets will indicate roughly where it passes. Some astrologers get into the way of thinking of the zodiac and planets merely in terms of symbols or glyphs on paper. That is a pity.

So much for the Sun, Moon and Planets, and the Zodiac

for the moment. There will be much more to be said of them later.

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THREE PLANETARY FREQUENCIES

By C. N. D. McGEORGE

THE planetary movements with which we deal in Astrology are of three orders which stand to one another rather in the relationship that overtones do to a fundamental note. First is the motion of the progressing Sun as he moves round at the rate of about one degree a year and receives the directions of the progressing planets. Second, is the motion of the progressing Moon as she moves round at the rate of about thirteen degrees a year and receives the directions of the progressing planets. Third, are the ephemeral movements of the planets, their actual course through the heavens from moment to moment.

If the figure unity be allotted to the Sun's movement as a measure of its angular speed through the horoscope, then the figure 13.4 would represent the Moon's speed in progression, and the figure 4,883 would represent her ephemeral velocity. These figures correspond to frequency, and it can be seen from them what an extremely high order of frequency the ephemeral motions represent as compared with either lunar or solar progression.

A very young child is sensitive to the ephemeral movements of the planets. It is sometimes observed that a child, born with some strong affliction from, say, Saturn on the M.C., will live the few hours until the ephemeral Moon moves to the conjunction of Saturn, and then dies.

When a child is born it is still only lightly engaged in the stuff of this world. Part of its being is as sensitive to the ephemeral movements of the planets as a photo-film is to light. For two or three months it receives the strong impress of the daily pulse—light and dark, light and dark; day and night, day and night—up to perhaps a hundred of these throbbing pulsations stamp on to the receptive part of the mind the daily picture of the planets' movements.

Meanwhile, the child sinks deeper into earthly substance, its sensitiveness is dulled, and this highest overtone is less and less audible to it, and finally the music of the spheres is no

longer heard. But the clear record impressed during the first sensitive days of life remains, and it is a record of rhythm, pulse, light and dark, light and dark.

As the child becomes more deeply involved in the earth's substance we must imagine its high vibration as more and more impeded by material inertia, like the swift singing of clock-work wheels more and more curbed and loaded, and finally regulated as by the hanging of a pendulum. So must the need arise to adapt the pattern of ephemeral planetary movement to the slow tempo of human life.

How better can these two rhythms be engaged than on the basis of light to light and darkness to darkness, of daylight to Summer and night to Winter? This correspondence of a Day to a Year is the basis upon which we commonly progress our charts, and it is no fancied relationship but a real and tried correspondence, as anyone can prove who cares to compare his solar directions with his life's events. It seems not only natural but inevitable that the bright record of our first days should be geared thus to the years of our lives, the notch cut by a day in infancy fitting like a gear tooth into the indentation carved by a year of life. It is a fact no less remarkable, no less credible, than the biological fact of the embryo's recapitulation of the evolution of its kind.

But, though this fundamental gearing seems early effected, a child is still a child, lighter and freer than a man or woman. It is reasonable then to find that right through childhood and adolescence the Moon, whose movement in this gearing is some thirteen times faster than that of the Sun, is the chief significator of the child's fortune as she receives the directions of the planets. Not until adult years are reached and we are loaded with the full burden of human cares do we find the Sun, with his slow movement of progression, taking his place as chief significator of our fortunes.

It may be contended that in adult charts, in dealing with the excitation of directions, we use certain ephemeral movements of the planets in the form of transits. Usually, however, these are the slower outer planets whose movement, especially through a parallel of declination or retrograding over some position, is comparable with the speed of lunar directions. This is vastly slower than ephemeral aspects involving such swift movers as the Moon and Mercury.

I can cite a case of adult sensitiveness to the ephemeral movements, and, as it happens, the circumstances of this case fit in admirably with the idea of special infantile sensitiveness to them. The native had in his radical chart a very close square of Neptune to Mercury in cardinal signs. While he was a young

man the progressing Sun moved into the place of radical Mercury and received the square of Neptune. The native was seized with increasing mental tension which in due course threatened to overthrow his mind altogether. By chance he met a doctor who was interested in psycho-analysis, then in its early stages of development, and after some discussion he decided to submit himself to analysis.

The analysis took the form of a progressive uncovering of layers of memory. As each layer was dealt with the patient would reach a crisis of tension which would be followed in a week or so by illuminated understanding and a great feeling of relief and benefit. The crises became of increasing severity as the depth of memory affected increased. The final crisis was most profound and dealt with absolutely infantile levels of the mind.

At this time the primary direction Sun square Neptune and the secondary direction Moon square Mercury were well within orb. The final crisis showed itself in two acute peaks of mental illness, each of which was timed to the hour by ephemeral aspects, the first by the opposition of Mercury to Neptune, and the second, two days later, by the parallel of Mercury to Neptune.

Does it not seem reasonable to suppose that in uncovering the infantile mind-substance the native had rendered himself sensitive again to the ephemeral movements to which that substance is attuned?

LETTERS TO THE EDITOR

PLUTO AND GOLD

From (MR.) A. J. E. TYSALL

In "Problematical Pluto," by E. S. Caselli (*Astrology*, September 1946), the writer remarks, "To me it is inconceivable that a metal ruled by the Sun, the life-giver of the Solar System, should have little or no intrinsic worth and I feel confident that it must contain life-giving properties of great value."

This is emphatically confirmed by Dr. M. L. Tyler in "Some Pointers to Drugs of Strong Mentality." Of *Aurum* (potentised gold), she writes, "The greatest among the suicide remedies and a remedy for the deepest depression," and again "Lack of gold has driven many to suicide; potentised gold has brought many back to life and hope."

It is perhaps superfluous to point out that this strongly supports the doctrine of universal correspondences. The tacit rejection of this doctrine on the one hand and the uncritical acceptance of it on the other lie at the root of most of the controversies in the *Quarterly*.

From (Miss) F. JENKIN

TRAPPED IN LIFTS

There is one thing in my horoscope that has worked out in a way I have not seen mentioned in my reading.

I have Saturn in Aries on the 10th, square Mars in Cancer in the 12th, and I have been continually troubled with lifts sticking and doors jamming. In fact I always have qualms when I have to take a lift in a high building, as I have been imprisoned so many times. There is no doubt that it happens to me far more often than to the average person.

It would be interesting to know if any other reader with the same positions has experienced similar effects.

From (Miss) EVA MARTIN

THE LATE V. E. ROBSON

I have read with interest Mr. Bailey's remarks on progressed aspects, in connection with the horoscope of Mr. Vivian Robson, pp. 82-3 of your September issue—but cannot understand his statement that the progressed map at the time of death showed "nothing likely to accentuate unduly the strains in the natus." The following aspects were in force, as shown by the data given on p. 82:

Progressed M.C., Sun, and Mercury (ruler of birth map) all squared by Uranus from 1st house, close to p. Ascendant.

P. Mercury (ruler) in almost exact square to p. Ascendant.

P. Moon opposing p. Jupiter, on cusp of radical 6th house.

P. Mars in square to Saturn 1.

P. Saturn in conjunction with p. Venus, and with Moon 1.

It is not surprising that some of the above aspects were separating, for though death seemed to come suddenly, its cause—as given on p. 83—must have been in existence for some considerable time. Far from being merely "hypothetical considerations," the indications seem clear enough, without any need for further corroboration. In the *regressed* figure, the Sun has no affliction, but is in trine to Mars!

It may be noted that in the nativity, Mars opposes not only Sun and Mercury, but also Neptune and Pluto; and afflictions between Mars and Neptune frequently indicate some form of poisoning.

Note by Editor.—Mr. G. H. Bailey points out, as indeed Miss Martin herself admits, that many of the above directions were very wide at the time of death.

From H. MORRIS

THE 1946 INGRESS AND PLACIDUS

While lacking either the knowledge or the desire to enter the Placidus *v.* Campanus lists, and while admitting that, though I have always found Placidus satisfactory, I might just as probably

have found Campanus equally so, I must point out that the particular arguments in your editorial seem to me to be capable of bearing an opposite interpretation.

Firstly, on the positive side—for Campanus—rations. Do you think it possible to state categorically that conditions in this respect changed for the worse *after* the solstice? True, there has been bread rationing, but I am certain that its "bark has proved worse than its bite"; nobody has suffered very much, I feel, except the small confectioners; and the Conservative press must have found it a godsend! I know that vast numbers of housewives, who have changed superfluous B.U.s into points, will be horrified when it ends.

Apart from this, what other increase in rationing has there been? Furthermore, as you concede later on in your editorial, this is a world problem, and I am convinced that, despite vicious anomalies on the Continent due to feeble administration and black marketeering run mad, we are relatively very well off indeed in this country: in Italy the shops are full of goods because only the very wealthy can pay for them.

Secondly, the National Health measures. This, of course, is entirely a matter of opinion; personally, I detest them, but as a threat to liberty, not to health—and it is surely the latter that would be affected adversely by $\delta \phi \eta$ in the sixth. Maybe it will be adversely affected by the measures, but we don't know yet; and it seems hardly likely. Indeed, at the present time—and this is the significant period from the point of view of the solstice—the health of the nation is remarkably good.

On the negative side, you cite the Stock Exchange. A complex subject if ever there was one; but is it not a fact that the scope for pure gambling in this institution had been severely restricted by the Investment Bill long before the solstice, and that the Exchange's speculative function no longer exists in its quondam sense? If this assertion be valid, then a malefic conjunction in the fifth would not have the effect that it might have had in the palmy days of Stock Exchange gambling. An astrological stockbroker might have regarded the Bill itself (if it had been passed after the solstice) as very well symbolised by the conjunction in the fifth.

But I contend that there is a most powerful argument for Placidus—on the positive side—in a comprehensive view of the youth of the nation. I do not refer merely to such obvious features as the truly appalling picture of juvenile delinquency (veritable babies with lethal weapons in their hands), on the one hand, and the grim and shameful "Curtis Report" on the other; but to more subtle and more widespread aspects of the youth problem. From the side of the children themselves, has there ever been a time when large numbers of boys, particularly, were nearly so boorish, ill-mannered, insolent, and disrespectful? From the point of view of adults' *attitude* to children, has there ever been a period in which more violent contrasts were struck? In many homes, and a still larger number of schools, children are treated like "the sacred cow of

India," and their every imaginable need is catered for (except mental culture, of course) to the exclusion of everyone else's interests. On the other hand, in many homes, and a larger number of respectable schools than many people realise, this bodily solicitude exists side by side with a discipline and severity that would have surprised the Victorians! Above all, there is a widespread tendency to treat children as scientific material; there is no "softness" and little humanity.

Could any picture be more suggestive of Mars in conflict with Saturn?

From E. S. CASELLI

SIGNS AND CONSTELLATIONS

I note in the last issue, page 124, that Regulus says that the symbolic division of the precession period into *equal* trine arcs must be proved. May I draw Mr. Regulus' attention to the article in the same issue, "Historical Cycles and the Twelve Signs," by Mr. Carter, which would certainly appear to be an excellent justification of the 2156 year period, even for Pisces. Furthermore, if we are to take the constellations as they stand, including those that overlap, we might as well relinquish all idea of interpreting their effects, especially if we accept Mr. Carter's theory of subdividing the ages into twelve epochs. In that event we would be operating at some time or another in two different "ages" and possibly two different subdivisions or epochs all at one and the same time. I am prepared to consider *two* influences, but I draw the line at trying to consider four at the same time. I suggest that this would certainly be the height of absurdity. All theory apart, I suggest that Mr. Regulus study the article aforementioned. "Nuff said." The proof of the pudding is, after all, in the eating!

In conclusion has not Mr. Carter given sufficient illustration of the *symbolic* order of the 180 year epochs, i.e. from Aries-Taurus, etc., at the *beginning* of the Piscean Age, in spite of the fact that the equinoctial point entered the *Constellation* Pisces at the *end*?

Surely this is the essence of symbology!

From R. C. DAVISON

I must congratulate "Regulus" on his very clear explanation of the precession of the equinoxes. Unfortunately this explanation does nothing to further any argument in favour of measuring the length of the various "Ages" by the constellations instead of by the signs. The only undisputed fact that emerges is that the constellations form a background in the sky against which the precession of the first point of Aries can be plotted, as I pointed out in my letter which appeared in the September issue. This is no reason for forsaking the basic astrological concept that the zodiac consists of the circle of 360 degrees divided into twelve equal parts. This method of equal division, together with planets, aspects, houses, and, indeed, the whole technique of directional astrology is admittedly "symbolic" but since it has been part of the basic structure of astrology

through the centuries I hardly feel called upon to offer "proof" of its validity. However, I would call "Regulus'" attention to the fact that those Hindu astrologers who base their astrology on the zodiac of the constellations also divide the circle into twelve equal divisions, not into haphazard bits and pieces of unequal length!

Let me assure "Regulus" that I am enthusiastically in favour of a "modern and scientific approach to astrology" and I am perfectly willing to believe that the zodiac of the constellations may have some value, not only in connection with precession, but in connection with general horoscopic practice. But to argue that because the zodiac of constellations is valid in this respect, the zodiac of the signs is not, is, to my mind, quite illogical!

From DR. J. KAPPERS

IS ASTROLOGY A SCIENCE?

The report in Vol. 21, No. 4, of the paper read by Dr. Rosenthal on the objections to Astrology raised by scientists, and also the remarks in Vol. 21, No. 3, made by you on a recent book attacking astrology, make me feel that the want of appreciation on the part of the scientific world is still a stinging thorn in the flesh of many astrologers.

Especially offensive is the lack of objectivity shown in the writings of some learned opponents. Eisler, for example, lets himself go so far in his scorn (see R. Eisler, *The Royal Art of Astrology*) that one is inclined to ask, even before measuring his arguments, what can be the value of a critique wherein the passionate dominates so far over the objective.

This is a pity because some of his arguments seem rational. Thus his exposition of the gradually increasing knowledge of the planets and their influence seems more plausible to me than the opinion of those who hold that astrology was revealed as a unity in prehistoric ages. The contrary view, that a slow and gradual growth of astrological knowledge, with some back-slidings and errors, brings astrology more into line with the other sciences, and is an argument *pro*, not *contra*.

That we, as astrologers, have sometimes contributed reason for this passionate dislike on the part of some of our opponents has to be recognised. It has happened too often that certain findings have been generalised without proper checking. Astrological theses and methods have been launched which only their authors can "make work." To say nothing about the inexpressibly great harm that press-astrologers have done in their presentations of that most difficult and vulnerable part of Astrology—mundane predictions.

It is therefore all the more refreshing to hear for once another tune. For this reason I would speak of the paper read last year by Dr. K. H. E. de Jong at a meeting of the Amsterdam department of the Netherlands Society for Psychical Research and mentioned by J. A. Goldschmitz in Vol. 21, No. 3, of *Astrology*.

In his recently published book on parapsychological phenomena the author (external university lecturer at the University of Leyden) develops the ideas put forward in his lecture. After having traced the historical development of astrology and after mentioning that a scientist as well known as Hans Driesch could not decide either for or against astrology, the author comes to this conclusion: "It would be best to judge a thing in sober reason and to ask in the first place the question: is astrology based on a foundation of fact?" The writer then cites Troels-Lund for numerous astrological predictions which came true, considers the possibility of a parapsychological explanation of these results, and comes at last to the following proposal to test the value of astrology: "Give an astrologer the precise birth-times and sex of a thousand new-born children, these data to cover a definite period" (not impracticable in a big obstetrical clinic, where it could be obtained in a year, though de Jong has in mind a longer period) "and let him predict forthwith which of the children will die before their first anniversary" (statistically there will die from 30 to 50) "let the findings be locked up in a safe till the outcome can be known. A high percentage of 'hits' would confirm the possibility of predicting astrologically; and would force science to acknowledge astrology as something real."

Without being enthusiastic about this proposal, which has only an eye for astrological prognostication and seizes, unfortunately, upon that most difficult problem of predicting the time of death, it seems to me that here at last is a bridge to a better mutual understanding. Let a practicable proposal be put forward from the scientific side and let a deliberate answer be given by the astrologers. Then it will be possible to reach a settlement and this will doubtless contribute to the prosperity of our "Royal Art of Astrology"!

Editor's Comment.—I have long expressed grave doubts as to how far astrologers are ready for such a test as the above. Confronted by the suggested 1,000 horoscopes of new-born infants, what modes of selection should we use? Would there be much agreement among us? Should we not need, first of all, six months' notice in which to discover what factors in the map really do lead to early death, and not merely *ought* in our opinion to do so? It must be remembered that defeat in any such test would be very serious indeed.

As a simpler test, which statisticians could carry out on their own account, I suggest that the length of life of 1,000 (better still, 10,000) dead people be tabulated according to their Sun-signs. Data could be taken from any appropriate work of reference such as a biographical dictionary. I believe the sharp differences between the average ages of, say, Sun in Pisces and Sun in Capricorn would certainly give the sceptics cause to think. And since the supply of data (think for example of the records of the insurance companies) is virtually inexhaustible, they could test and re-test to their hearts' content.

REVIEW

American Astrology Ephemeris and Aspectarian for 1948. Based on Geographic Longitude 75° West. Computations by Hugo Oryza, B.S., A.M. Published and copyrighted 1947 by Clancy Publications, Inc., 1472 Broadway, New York 18, N.Y., U.S.A. 64 pp. Price \$1.00.

Every student who investigates astrology seriously must at some time or other pursue his researches into mundane or domal positions, to obtain which the right ascensions of the luminaries and planets are essential factors, yet strange to say, this vital information never appears in British astrological ephemerides, despite the fact that the data contained therein are based on the positions given in official Nautical Almanacs, which are only tabulated in right ascension and declination.

Such an omission does not mar this excellent publication, which also gives the daily geocentric longitudes of the lights and planets (including Pluto) to the nearest second of arc, all calculated for 0 h. 0 m. a.m., which although much more convenient than noon, is here in American Eastern Standard Time, equivalent to 5 h. 0 m. a.m. G.M.T. Another handy feature is the daily equation of time, so useful in directing by axial motion, tabulated alongside that hoary myth the Moon's ascending node, which given as a mean position only rarely coincides with the actual places at which the lunar orb crosses the ecliptic, as may be checked from the times scheduled in the monthly "Phenomena," the discrepancy being nearly as much as 2° on occasion. A more accurate presentation would be to give nothing more than the actual zodiacal positions of the Moon when on the ecliptic at the times concerned, leaving the credulous to pin-point the waverings of this will-o-the-wisp during the intervening periods when the luminary is no longer there.

The daily and hourly motions in longitude are conveniently listed near the midnight positions of the various bodies, although the hourly motions seem hardly necessary, and in the case of the Moon are useless for accurate work such as their appearing in seconds would imply. It would have been better to include Luna's half-way positions in R.A., dec., long. and lat. on the lines of the British ephemerides (although these do not give R.A. and lat.). The times of entry into the signs are listed for each planet and the Moon, thus affording useful data for research into the effects of such ingresses, yet strangely enough, no data are given for any of the Solar Ingresses, the most important of all! The aspectarian contains the usual information, and the discrepancies between some of the times given and those tabulated in other ephemerides may be due to differences in the data contained in the official Nautical Almanacs on which they are based. One would like to know which of them is correct, if any!

Presumably some of our American confrères still dabble in heliocentric astrology, for monthly tables are included giving the heliocentric positions of the planets for every other day. A catalogue of the brighter fixed stars would have been more useful, and might have aroused more widespread interest in that branch of astrological research.

GEORGE H. BAILEY.

WHEN WAS THE TRUE TIME OF BIRTH?

"DAVID JOHN SUMBLER, only son of Mr. and Mrs. Bert Sumblér, Dorset House, The Halve, Trowbridge, made medical history before he was born on September 3rd at Trowbridge and District Hospital.

Thirteen hours before birth David cried three times and Dr. E. Curphey and Sister Killick, of Trowbridge, who were attending the mother, were startled at the crying.

Mrs. Sumblér told our reporter that she could not understand the reason why so much fuss was made of her. However, she did not know that it was unusual for a child to cry before birth.

David arrived earlier than the doctor anticipated and Sister Marsland who was on night duty brought the bonny looking, black haired child into the world.

When he was born at 12.10 a.m. on September 3rd, David cried again and again. That was the one sign that the nurses had been waiting for and everyone was overjoyed in the maternity ward.

At birth David weighed 7½ lbs., and he was a perfect child."

From *The Bath Chronicle*, September 27, 1947.

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