

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 23

JUNE 1949

NUMBER 2

JULY AUGUST 1949

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ASTROLOGY

Subscriptions

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

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

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

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

Correspondence, Advertisements, and Articles for Publication

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

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

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

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

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

ASTROLOGY

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

VOLUME TWENTY-THREE

JUNE 1949

NUMBER TWO

JULY AUGUST 1949

EDITORIAL

Future of the "Quarterly"

I am sorry that rising costs and a certain diminution in the number of subscribers may compel me to revert to 32 pages. In fact it is possible, if these trends continue, that the *Quarterly* may become little more than a Lodge Bulletin, at any rate temporarily.

We shall have to insist more and more on conciseness in those literary contributions which we accept. Additional explanations and illustrations that are very appropriate to a lecture given in the Lodge may be unnecessary in a written article and in present circumstances they cannot be allowed. Authors who are very desirous that their thoughts should be put on record without considerations of space may have to resort to the form of a special supplement. But we are afraid that at the moment there is no money in the till to pay for that class of publication.

Money is undoubtedly much tighter than it was. That is usually the prelude to an eventual general fall in costs, but whether that will happen under present conditions of "planned economy," we cannot say.

The North Atlantic Pact

The horoscope of this fresh attempt to stem Russian penetration westwards is scarcely encouraging. It is wearisome, as I have remarked before, to play always the part of Jeremiah, but what else can be said? The signing began at approximately 5.0 p.m., E.S.T., at Washington, on April 4, 1949. Neptune was significantly near the place of Saturn in the U.S.A. map. Mercury, Mars, Venus and the Sun are in trine to Pluto, but they are also in opposition to Neptune, showing the sort of hostility against which the signatory powers have to contend,

and also the tremendous financial strain imposed upon them. But in any case the conjunction of the Moon and Uranus will bring about an early and complete alteration in conditions so that the figure itself will probably be short-lived.

I recall that in our issue of September 1942, I remarked, with regard to our treaty with Russia and with a caution that those times rendered obligatory, that "there was too much of Neptune in the aspects operative when this treaty was concluded": in fact, it was purely a treaty of expediency so far as the Russians were concerned, nor need we assume that on our side all was entirely frank and sincere. Politics are seldom of that description.

Nevertheless it is to the behaviour of the Russian Government that we owe Marshall aid, which, incidentally, is due to end in 1952 when, as we have indicated, our 1801 map shows Saturn square Neptune in radical 2nd. However, we have at the same time p. Jupiter conjunction rad. Moon.

Meantime Sun conj. Venus, in the same chart, is brightening things up somewhat in 1949, as we expected, and we may take the occasion to wish our readers enjoyable holidays.

If they feel like a little astrological study, let them run up the genitures of some of their friends by the *Modus Aequalis* and see what they make of it.

AT THE LODGE

MARCH AND APRIL 1949 (TO EASTER)

We are reviving this feature at the request of several country members.

On March 7th the Lodge listened to a most interesting and carefully prepared lecture on Twins, by Miss J. Buddicum, the general effect being somewhat disturbing. For in some cases a considerable shifting of mundane positions seemed to have produced no very noteworthy differences in character or destiny. As for personal appearance, the production of two young ladies, the Misses N. and M. Munks, who were literally indistinguishable, although one was born under Sagittarius and the other under Capricorn, shook the very foundations of faith! Here the conjunction of Sun and Venus in Taurus appeared to dominate the appearance of both, though they were taller and more vivacious than is usually the case with natives of Taurus. The native of Sagittarius stated that she seemed more liable to accidents than her twin, which quite agrees with conclusions published in *The Astrology of Accidents*.

The 8.20 was taken by Mrs. Hone, who dealt with the history of securing her present flat, a difficult process negotiated throughout according to the doctrine of elections and brought finally to a most successful conclusion and one certainly very agreeable to her friends and fellow-students, to whom she offers such unstinted hospitality.

On March 14th Mrs. Churchill lectured on the natus of Catherine the Great of Russia, born 2.30 a.m., L.T., May 2 (N.S.), 1729, at Stettin, the ascendant being at the end of Aquarius. It was fully agreed that the horoscope (Sun conj. Mars in Taurus, opposition Uranus, Moon besieged between the benefics) was highly interesting and quite characteristic of this lady's lurid career.

At 8.20 p.m. Mr. Davison spoke on the chart for the laying of the foundation stone of the new Debating Chamber of the House of Commons. The stone was declared to be "well and truly laid" at 11.10 a.m. G.M.T., on May 26, 1948. The speaker made reference to the previous foundation chart (dating from 1840) which had formed the subject of an earlier lecture, and, in reply to objections raised by Mr. Freedman as to the validity of such a foundation chart, he reminded the Lodge that the 1840 chart, both by its radical nature and its progressions, tallied to a remarkable degree with the course of political events in the nineteenth and twentieth centuries.

The new chart with Mars rising in Virgo emphasised the importance to the community of the technician and the artisan. The square of Mars to the tenth-house Sun showed an increasing struggle on the part of the people to undermine entrenched privilege. The ruler of the ninth house, Mars, on the Ascendant was a symbol of the ever-increasing importance of foreign affairs upon the destiny of the nation and a warning that foreign powers were likely to exercise more influence than hitherto over this country.

Neptune in the second house suggested a general levelling-up (or down!) of incomes and a danger of financial entanglements. Neptune was in square to the U.S.A. Sun, also placed in the second house of the American national chart, and it appeared that Britain might at some time default in respect of her financial obligations to the United States.

There was a general feeling among those present that they would like to hear more about the foundation chart and Mr. Davison accordingly promised to introduce a further discussion of the map later.

On the 21st the entire evening, after the preliminary instructional class now being taken by Mrs. Hone, was devoted to a

lecture by Mr. David Freedman on the horoscope of Edward de Vere, 17th Earl of Oxford, erected for April 12, 1550, N.S., Castle Hedingham, speculative asc. 0-30 Gemini, with Venus rising. Moon in Scorpio in 6th was opposed to Neptune 5-30 Taurus, Saturn being in 9 Aquarius, square Mercury in 10 Taurus. It was agreed that this might well be the map of a poetic genius and that De Vere might also have had a hand in the Shakespeare plays. The discussion was lively but (compared with most debates on subjects of the kind) amicable and rational. There was a very large audience.

On the 28th Mr. Marshall Harmer gave a talk on the Diaries of Elias Ashmole, the great scholar and friend of William Lilly. Ashmole had both Sun and Moon rising in Gemini, and Jupiter was almost exactly on the M.C., trine Neptune. Altogether a most fortunate horoscope and eminently in accord with the native's career.

Thereafter Mrs. Churchill spoke on the map of a young man who had a close opposition of Mars and Saturn along the meridian and who claimed that his entire family had been tragically wiped out and that he was suffering from a nervous breakdown: thereafter he left the Swiss hotel where he had resided and took certain effects of other people with him! The question seemed to be "Spiv or Kleptomaniac?"

On the 4th Mrs. Hone made a vigorous plea for the equal method of house division, beginning from the ascendant, and she produced many maps to illustrate the superior merits of this system and the more or less absurd results obtained, in high latitudes, by the use of Campanus. Placidus, of course, produces no results in these locations at all, not even absurd ones! Brigadier Firebrace stated he had learnt his astrology in Finland, where the *modus aequalis* was universally used, but an Iceland correspondent informed the lecturer that he used Placidus; he knew the resultant maps were often queer, but he supposed that was *karma*! The discussion lasted till 9.0 and later. Mr. Davison spoke strongly, from experience, of the merits of the progressed Placidian cusps as indicative of events.

The President had but little chance to speak at all, but had he been able to do so he would have said that (a) the merits of equal division in judging nativities were, to his mind, very considerable, provided that the great importance of the M.C. is in no wise diminished, (b) there seemed to him to be much evidence that bodies exactly on Campanus cusps were powerful, whether they were powerful in terms of the house in question, or merely generally, (c) the argument that a system is useless because it cannot be used everywhere is not self-evidently true,

(d) the question of the value of progressed intermediate cusps was a very large one and needed careful and impartial examination, for something in which so many eminent astrologers had believed was not to be brushed aside like a cobweb. He would, in this connection, have drawn attention to the advisability of a certain number of competent students investigating the effects, if any, of progressed planets (Mars, best of all) coming to radical cusps, determined by the principal methods.

On the 13th Regulus, in return, spoke strongly on behalf of the great cross of the planes of the meridian and horizon but his lecture was theoretical rather than practical in the sense of maps being produced in evidence.

The activities of the F.A.S. have made the question of house division specially important, because the problem must necessarily arise as to how the matter should be best presented to students.

The Session ended with a beautiful celebration of the Ritual of the Planets which was noteworthy in that for the first time a passage treating of Pluto was introduced. Mr. Pearson acted as Producer.

ASTROLOGY AND ESOTERICISM

BY CHARLES E. O. CARTER

As editor of the *Quarterly* it happens not infrequently that I am asked by a correspondent to give advice as to the study of esoteric astrology. Such letters I do not find easy to answer, and so it has occurred to me that it may be useful to unburden myself of some of my ideas on the subject, so that inquirers after this sort of knowledge may be conveniently referred to this number of the magazine.

"Esoteric," from the Greek, means within, inside, and so "esoteric knowledge" means, literally, "inside information." Something, that is, which is not available to the public, or if it is, would not be understood by them, being only properly intelligible to the initiated, to those possessing a certain "key."

If we stick strictly to these meanings, it is clear that one cannot directly help inquirers. For what is published in a book cannot possibly be "inside information" except in the second sense that, though available to all, it is only to be understood by the initiated. But in that case, where shall I direct the inquirers to find their initiators?

However, "esoteric" has acquired another common meaning, namely something that belongs to a greater or less degree to a certain attitude of mind and tradition, which exists all over the world, differing in outward form but always marked by an essential similarity of view-point, so that, for example, a student of the Kabbalah, an Indian yogi, a Chinese Taoist, a Tibetan disciple of the Mahayana, an alchemist or a Gnostic would all understand one another and to a large extent agree with one another. On the other hand, a modern scientist would lump them all together as ignorant beings who had not as yet outgrown the notions of the Dark Ages; and most Christians would not merely completely fail to understand their attitude of mind, but would regard them as being deluded and in grave danger of unpleasant disillusionment in the life that is to come.

When my correspondents ask about esoteric astrology, they usually mean, I think, that they want information throwing light upon the subject from the standpoint of this Arcane Tradition, though if one could and would offer them some truly esoteric teaching that had never before appeared in print, or proposed to initiate them into some secret school, they would probably be thrilled. That is but human nature. Secrecy has its uses at the right time and place, but secrecy for its own sake is puerile and reminiscent of children's "secret signs" and so on. Nevertheless it is attractive to many.

However, those organisations that make a great parade of secrecy have as a rule but little that is genuinely esoteric in their possession, and often their assumption of the mysterious is but a bait to attract the foolish into a fold wherein the sheep will be well and truly shorn!

Now it appears to me that we cannot satisfactorily study astrology as an isolated subject. It must be made to conform to a general and comprehensive philosophical attitude of mind and point of view. At base, astrology treats of the *relations between Man and the Macrocosm*. But these are not the ordinary relations that exist palpably between man and the natural world, as when he draws his sustenance from the animal and vegetable kingdoms, constructs an oil-well, or seeks to determine the effects upon human life of cosmic rays.

In the language of the Arcane Tradition all these are matters of the Seventh World, and are the affair of the scientists, who have made seemingly miraculous discoveries in these fields, and have as a result thereof prodigiously improved the conditions of human life, as well as actually endangering its very continuance on this globe!

Some astrologers have made attempts—very misguided ones,

in my view—to connect astrological phenomena with purely physical ones. Thus, they have tried to make the former credible to the scientist by talking of “rays” and “vibrations” and the action of the Moon in relation to the tides. But astrology abounds in conceptions that are foreign to physics.

Let us consider, for example, how ordinary science and Astrology would treat some such phenomenon as a man who dies of pneumonia.

To the doctor there is a plain sequence of cause and effect. Exposure to the weather, lowered resistance, a natural susceptibility, an invasion of the system by germs, and the resultant bodily condition which is incompatible with continued life. If there is anything here that the doctor cannot explain, e.g. why some persons are liable to certain diseases and others are not, he is none the less sure that there *are* reasons for this, and that probably they may at a future date be discovered.

But the astrologer, whilst he does not deny anything that the physician says, has a quite different point of view. To him the whole thing is due, say, to a progressed Sun in square to Mars in Gemini (ruling the lungs) in the 8th, the house of death. Perhaps, in addition, he will point to a recent lunation that “excited” this untoward configuration, and add that the two benefics, which might have preserved the native’s life, were checked in their helpful action by a transit of Saturn or Uranus.

Thus we get two complementary points of approach, which could, however, if Astrology were truly a physical science and nothing else, be easily reconciled.

But the astrologer will go on to say: “All this could have been foreseen. When the native was born, his radical Sun was in sesquiquadrate to Mars in Gemini in the 8th; some forty-five days after birth, the Sun came to the square of the same planet (or rather to the point it occupied at birth), and by our reckoning, 45 days equals 45 years. Besides, look at his wife’s map! That all fits into the picture. She has a severe affliction to the lord of the 7th house—the partner. And then, there are three children, and in each case I observe an affliction that indicates danger to the male parent. Besides this, the deceased was head of a large commercial undertaking, of which I possess the horoscope, and in this Saturn has just come to the midheaven.”

It will be obvious that such a typical statement of the astrological point of view as this would be entirely strange to the orthodox scientist, who would see that the astrologer was not talking about *causes* at all, for how could anything in the horoscope of a limited company cause the death of its chairman, and how could a square of the Sun to Mars, which happened

when the dead man was 45 days old, kill him when he was 45 years of age? He will either declare that the whole thing is a farrago of rubbish, or else he will, more politely, state that it is based on conceptions entirely alien to his own and that therefore it is completely unacceptable to him.

Another example: I write this paper as my prog. Moon comes to sextile radical Uranus. In other words, some 62 years ago, to be precise on April 3, 1887, the Moon formed that contact with the point in the ecliptic held by Uranus on January 31, 1887. As I write, a letter comes to say that the local branch of the Electricity Board is, at long last, able to connect up with my cottage in the country, a development for which I have been waiting and hoping for a number of years.

The astrologer would comment: "Very apt! Uranus rules electricity and also public bodies. Just what one might expect!"

But ask any ordinary scientist to believe that there is any relation between what the Moon and Uranus did in 1887 and my now learning that a supply of electric current is available for my use, and he will probably conclude that we are beside ourselves and are inviting him to join us in a riot of lunacy.

It is quite impossible, obviously, to fit this sort of thing into the usual causational frame-work upon which modern science has been based in theory and practice for two or three centuries, and upon which it is still based for all practical purposes.

Thus it would seem that attempts to bring astrology into line with the orthodox standpoint are quite premature, to say the least.

It is possible to use orthodox statistical methods to show that there is "something in" astrology, but up to the present endeavours of this kind have met with no success. The late C. E. Krafft devoted enormous energies to the task and compiled data based, as he asserted, on many thousands of cases. But they produced little or no effect upon the orthodox: why, I do not know. It is possible that those to whom the data were submitted were too busy with their own work, or they may have doubted his good faith. If an unscrupulous man cares to base his statistics on 100 cases and then adds two noughts and claims to have used 10,000, it would take time and trouble to check his pretensions and prove him a cheat. I do not for a moment suggest that the late Mr. Krafft would have dreamt of such a procedure, but those to whom he submitted his figures presumably did not know him as I did.

On the other hand, doctors and psychologists are beginning to use astrology, not as a result of rigid tests, but simply because they find that it serves a useful purpose in their clinical

work. This is a welcome development, but it must be borne in mind that for the most part these people are empiricists, not philosophers, and therefore they cannot help us in our present quest. They only know what we already know, that Astrology "works."

Even physicists are beginning to write strange things, some of which ought to be carefully considered by astrologers, and indeed treasured up in our minds. The late Sir James Jeans says:* "The cumulative evidence of various pieces of probable reasoning makes it seem more and more likely that reality is better described as mental than as material." This is a useful brick to throw at the heads of those who claim that because the signs and houses have no corporeal existence therefore they are purely nonsensical and arbitrary products of our imaginations. The same author tells us that "the physical theory of relativity has now shown that electric and magnetic forces are not real at all; they are mere mental constructs of our own." We may well say that if a mental construct can drive a train from London to Brighton, a mental construct, to wit our 3rd house, may be correlated with short journeys, and that if the same mental construct can electrocute a man in Sing-Sing Prison, another mental construct, namely the 8th house, may be introduced into the same pattern of events. In a word, if some of our astrological factors are mere mental constructs, they are in extremely good company.

I suppose "mental construct" really means much the same as "symbol" and so our o-d directions and the rest of them find themselves suddenly justified by Sir James, and we need not be bothered, either, if critics tell us that the 360° division of the ecliptic is highly artificial and is the result of the ancient Egyptians ignorantly thinking (though they very soon saw their error) that there were 360 days in the year.

In the last century Lord Kelvin said he could only understand a problem if he could make a model of it, which reminds me of the beautiful wooden model which Mr. Sim, years ago, produced in the Lodge to convince us of the superiority of the Campanus system of house division. The modern physicist, apparently, would say that to represent a problem of physics in terms of a model would be the surest way to *misunderstand* it. Assuredly we cannot imagine a model that would demonstrate our example of the man who died of pneumonia; and now we know that this is an argument for the astrological contention, rather than against it. His death, and all the astrological commitments in his geniture and those of his family, friends and

* *Physics and Philosophy*, Cambridge University Press.

associates, and of his business, are all part of the universal "pattern of events," which may be likened to a vast arena of variegated design over which we are all cycling, being only conscious of just those parts of the design which our tyres are contacting at any given moment.

Again, if all our scientific ideas and conceptions are but pictorial representations of an unknown reality, may we not say that this is just what our horoscopes are, and have always been regarded as being by thoughtful astrologers? They are indeed diagrams of certain aspects of the grand pattern of events, as this is peculiarly related to individual human beings, or special portions of their lives. They are not sharply defined photographs; sometimes they are badly out of focus and blurred, and even the best do not admit of being studied in precise detail. It is no use, so to say, putting them under a microscope, for this will enlarge the blurs as much as the rest of the picture, and in any case the paper upon which they are printed is, as it were, very coarse-grained. In the seventeenth century astrologers tried to be very exact and "scientific" and the eighteenth and nineteenth centuries followed suit. Sometimes the astrological watch is pretty near to time, and careful calculation appears justified. But on the whole modern students tend, I think, to use simple methods and look for broad outlines which are nearly always correct, rather than to employ more complicated systems that aim at greater detail, but often miss the target altogether. Calculate your house-cusps to the nearest minute of arc, and you will find a rough-and-ready method of equal houses will produce the better answer; and one-degree symbolic directions give just as good, or better, results than primary directions that involve a hundred times more labour.

Thus it may be that astrology is not as old-fashioned as people have been apt to think. Perhaps it is rather ahead of the times; perhaps it belongs rather to something that is not in time at all. So it may in due course be integrated with the world-view of the new physics, though it will require a very fine brain indeed to do this.

Not all physicists by any means, of course, would agree with Jeans' mentalist point of view, and other scientists who are not physicists at all might dissent very vigorously from them. But to me it is a matter of infinite relief that opinions that I have held privately for a long time as to the signs and houses have received some sort of support from a man so very much wiser and more gifted than myself.

But the universe as Jeans describes it—or tries to describe it, for he insists that essentially it is not susceptible of description

—is something that the average person cannot even conceive, though the human mind may gradually accommodate itself to the task in the course of a generation or two.

When we turn to the Arcane Tradition it becomes less difficult to fit astrological phenomena and ways of thought into our frame of reference, because that Tradition provides us with certain age-old conceptions which have been dubbed the merest animistic superstitions these last three centuries, but which are decidedly helpful to us and are easier to grasp because mankind has been familiar with them for thousands of years.

For example, there is the belief that the heavenly bodies, if not themselves alive, are at least the Seats or Thrones of Spiritual Beings of which they are, for our world, the focussing-points of activity.

Even in academic circles this belief has never become quite extinct, for Dean Inge, though a bitter and prejudiced opponent of astrology, cites Leibnitz and Fechner for the notion "that the heavenly bodies have soul or life" and adds that the doctrine does not seem to him ridiculous or improbable.*

But the Tradition tells us that, subordinated to each of these Planetary Lords, to whom the rank of Archangel is usually assigned, exist multitudes of other beings, who carry out their work in all directions. Just as above these Lords there are said to be Higher Beings yet, who execute the Will of the Supreme as this has been sealed and fixed, as it were, by the Fates.

From this point of view the man who dies of pneumonia is to be thought of as having been conducted to his allotted destiny by the unperceived but effective action of these executants of Fate, who did not act upon him like the germs in gross matter, but brought him, through his own unconscious impulses, to just those physical conditions which will fulfil the decrees of Fate.

Thus also with an accident. A man is not killed by Mars conjunction Uranus in his 3rd house, but by a blow from the vehicle which strikes him. But the malefic conjunction indicates that those executant beings who operate under Mars and Uranus will cause him to step into the road at the precise moment when his destiny may be fulfilled.

It would seem that it is always through a man's subconscious mind that these ministers of destiny work. And, of course, all this applies equally to quite trivial matters. A child is not bilious because it has an adverse transit of Jupiter; it is bilious because it has eaten too much chocolate.

But the conditions under which too much chocolate became

* *The Philosophy of Plotinus*, Vol. I, page 211.

available to it and its surrender to the temptation to over-indulgence may well be brought about by planetary entities.

The Tradition, of course, declares that man may himself create entities for the purpose of using them to influence others.

The fact that to an astrologer 45 days have a certain equivalence to 45 years is not difficult for a student of the Arcane Tradition to accept. For he is used to the Law of Correspondences and can apply this to the cycles of the earth's rotation and its revolution round the sun.

If he is asked why there should be twelve signs and not eleven or thirteen, he can point to the old teaching as to the Three Gunas and the Four Elements and can not only claim an immense antiquity for these beliefs, compared with which most scientific theories are mere babes, but can also demonstrate, to any *willing* observer, how clearly these teachings conform to the patterns of the objective world.

That, indeed, would seem to be one of the numerous values of astrology, that it provides objective proofs of profound archetypal ideas.

If the sceptic tells us our ascendant is a mere point of intersection between horizon and ecliptic and no more real than, say, the meridian of Greenwich, or even quarter day or the speed-limit, we can direct his attention to human beings all around and give good evidence to prove the contrary; whilst the postulate that nothing is real unless it has a 7th-world existence will not impress a man who accepts the old traditional teaching of the Seven Worlds.

The fact that a man's death may be plainly shown not only in his own natus, but in the genitures of his friends and family and even in a figure cast for the inception of his business, must seem to anyone very wonderful, and to me it is even awe-inspiring in its implications. But then the doctrine of Universal Harmony is not strange to the student of the Tradition.

Even from the standpoint of common sense it is easy to see that the tendency we all have to view events in isolation is quite misleading. We are prone, for example, to arrange events in pairs—cause and effect—but this is no true picture. If X is killed by Y's car we are apt to say that the car killed X. But might we not say that Y, the driver, was the cause? Or shall we say the real cause was that Y's wife was ill and that he was hastening to fetch a physician? If so, would not the cause of the wife's illness be also the cause of X's death? Again, perhaps the car-brakes were defective, and that might be due to the operative having a "thick head" from being at an Old Wardens' Club the night before, which, in turn, would not have existed, had

not Hitler launched his blitz on London. And so on, virtually *ad infinitum*. We come to the point when any single event is caused, insofar as it is caused at all, by the totality of things. So even in ordinary life we see plenty of evidence, if not of the Law of Correspondence, at any rate of the cognate Law of Universal Coherence—"to-gether-hang," as the Germans call it, very expressively.

This line of thought demonstrates that it is, after all, not quite as absurd as it may appear if we claim that the life of a nation may be correlated with the horoscopic features of the reigning sovereign.

So it appears to me that, at least as things now are, it is to a right understanding of the Arcane Tradition that the astrologer must look to find an adequate background for his astrological thought, whilst attempts to ingratiate ourselves with the physicist will merely lead to humiliating rebuffs, especially as most astrologers, when they seek to be "scientific," talk the language of a generation or more ago, when the mechanical view of the universe was still in vogue.

But suppose my inquirer asks me where he should seek for a true and adequate presentation of the Arcane Tradition, what should I say to him?

I think it would first of all be necessary to make clear that the study of this vast subject is not a matter of months or even two or three years. True, one may learn invaluable truths in a short space of time; but it is unlikely that these would have a direct bearing upon astrology, or indeed upon any special subject, for one must start by seeking a comprehension of universal principles, from which to work down to the ever more particularised. Systems that promise much for little effort, or which demand high fees, must be very suspect, and even those that are evidently promulgated in good faith may proceed from people whose own knowledge is neither balanced nor complete.

The Arcane Tradition has appeared in many forms at different periods and in different countries, and, whilst ever inwardly the same, its outward presentations have varied. A modern European may feel drawn towards the Wisdom as it appeared in ancient Egypt, or in the Upanishads, or in the Greek or Chaldean Mysteries. All these are temporal and local expressions of what is essentially beyond time and space, the *Philosophia Perennis*, as Aldous Huxley calls it.

Unfortunately, from our point of view, few of these presentations, at least as they have come down to us, help us *directly* to an understanding of astrology. As for modern teachers of occultism, it is surprising and disappointing how little they

have said about our science, and how very naïve that little usually is.

It has not always been so. In particular the esotericism of the first two or three centuries of our era was permeated with astrological conceptions. In a little book called *The Five Stages of Greek Religion*,* by Gilbert Murray, this delightful author cites a most interesting passage from Diodorus (page 144); and he himself writes: "In all the religious systems of later antiquity the Seven Planets play some terrifying or lordly part." The Mithraic candidate for initiation was shown the tremendous faces of the Seven Cosmocrators, or Lords of the Universe, and was bidden to answer them unafraid: "I too am a planet; I too am a wandering star." The Orphic devotee was buried with a golden scroll upon his breast, engraved "I am the child of Earth and of the starry Heavens"—very beautiful words.

But now astrology has not only been expelled from the fellowship of recognised sciences, but it seems to play only a small part in the most widely prevalent systems of esotericism, some of whose representatives, perhaps, are human enough to view the onward sweep of our teaching with a certain degree of envy!

It is true that our critics can find some excuse for their dislike of astrology in the deplorable misuse to which it is put by people who are little better than star-mongers. But that is only the froth on a mighty tide that is sweeping forward.

There is no need for *us* to trouble ourselves if we meet with indifference in many quarters, or even with active opposition.

The Planets are still the Cosmocrators, the Lords of the Universe and of Life; and they will protect their own.

LET'S FACE THE PROBLEM—(HOUSE DIVISION)

BY MARGARET E. HONE

[*Author's Note:—This article is based on a lecture given to the Astrological Lodge on April 4, 1949. Lack of space has necessitated drastic shortening, omitting much information and the many maps prepared in different ways of House Division. The author would be pleased to lend the full lecture and to show the maps to any serious enquirer in the London district.*]

THE neglect to *face* this problem has brought about the curious situation that the average astrologer knows no more

* Published in The Thinkers' Library (Watts & Co.).

about House Division, other than his text-book instruction to find the Sidereal Time for the birth in question and turn to the Table of Houses at the end of the Ephemeris for the required House Cusps.

A winter's serious research on the causes leading up to this has ended in the following conclusions:

Above all, that the variety of assorted distortions produced by the different systems of mundane house divisions is one of the chief causes of confusion in the mind of astrological students and of the neglect of the great art of astrology by educated people of today. Each system takes one of the major "Great Circles" and divides it into twelve.

Examples:—

- (a) That of Campanus—A.D. 1215—(Prime Vertical).
- (b) Of Regiomontanus—200 years later—(Equator).

Through these dividing points are run other circles which cut the ecliptic at degrees which are then the house cusps for that system. These may be called SPACE systems.

(c) Of Placidus (died 1688) who trisected the time taken by the degree rising at birth to arrive at the Midheaven (i.e. the semi-diurnal arc) and the time of the corresponding semi-nocturnal arc. This may be called a TIME system.

In the mind of a critical enquirer, four questions at once arise.

- (1) Granted that the moment of birth can be charted astronomically, with reference to the two ecliptic degrees of Ascendant and Midheaven and their opposites, why is this effort made to subdivide further, when there is no *astronomical* justification for so doing?
- (2) When all the usual arguments of the upholders of the different mathematical systems have been stated, in which each proves his own system trigonometrically correct, all others being incorrect, how is it that, if any have real value, *one* has not proved itself correct by now?
- (3) If anyone is correct, why have no less than six thinkers thought up new systems in the last few years?
- (4) Why do astrologers use most generally a system (that of Placidus) the results of which produce reasonably equal houses near the Equator, where its original idea began, terribly distorted ones in the medium latitudes, and no possible map in the Far North?

The practising astrologer may go further and ask how he is to be expected to deal with charts of clients from, for instance,

such a country as Iceland, for the latitude of which most charts with the mundane houses are hopelessly distorted and the "wheel" which he is expected to use is said to portray six houses "above" and six "below" the horizon, forcing him to such an absurdity as the following:—

If he is required to make a chart for a birth about midnight in midsummer, he must insert the Sun symbol near the cusp of the 4th house and call it "below the horizon" when it is in actuality in full view above the horizon for the whole 24 hours.

An Icelandic astrologer has had to resort to the medieval square map form to get over this, whereas the use of the usual Continental chart which acknowledges the Circle to be what is, namely, the Ecliptic, would obviate this.

Everyone up to now has, ostrich-like, hidden his head in the sand and refused to see the *reductio ad absurdum* of all this.

Alan Leo comments on it in *Casting the Horoscope* and then feebly turns away from it, coming to no conclusion, but going on to teach the system in fashion in his day, that of Placidus.

In the Middle Ages, they did at least try to rationalise their avoidance of the difficulty, by explaining that they followed Ptolemy and he knew all about it because "an angel had appeared to him, opening unto him the parts of the earth, but some he was commanded to keep secret, which were those under the North Pole, as it was recorded by that famous Mathematician, Dr. John Dee"!*

We cannot get away with it so simply in these days, as we have a new "angel," and he is called "The Awakener" and is embodied in the planet Uranus. He has brought these countries within a few hours of flying distance, connected them to us by wireless and given them electric light, heat, power and transport, radio and television, so that their citizens are as up-to-date as our own and their lives make nonsense of their wildly distorted maps. Since the inhabitants of these countries are coming to ours in increasing numbers, we obviously cannot have one system of calculation for London and another for Stockholm and Reykjavik, and we must realise that *our* maps *too* are distorted, but in a lesser degree than theirs, and we must think again.

The practised astrologer *knows* that his art *is* valid, therefore it is very hard for him to try to explain to the logically-minded enquirer that the first steps of the chart erected for the work to be done are by no means settled, even in 1949!

One *settled* core of truth is the statement that *Astrology is a*

* *The Marrow of Astrology*—1687. Kirby and Bishop, p. 20.

wonderful and unique system of interpretation of the correlation of planetary force in human experience.

In order to chart this, we use the "measuring-tape" of the Ecliptic, since it is in its plane that the Sun, Moon and planets lie.

The one great Power behind our astrology, working in its different *principles* through the planets and in their different *modes* through the signs, is to be measured along the *Ecliptic*. This may therefore be considered as

A CIRCLE OF POWER

and, just as astronomers think of terrestrial circles being "projected" to the celestial sphere, so this may be considered as "projected" to human beings, as solar organisms, as

A CIRCLE OF HUMAN EXPERIENCE

The twelve houses formed by it in the chart, reflect the twelve signs *in their everyday working*. A circle has neither beginning nor ending, but any point on it may be considered at any time as a "beginning" point.

This, then, is the EQUAL HOUSE system in its totality.

But, since the chart is to be personal, it is customary to "begin" (*i.e.* start at the 1st house) at the degree rising above the horizon at the moment of birth, since this is individual for that moment.

It must, however, be realised that any planet or point in the circle *can* be used as the start, the consequent "houses" giving their meaning, *from that point of view*. I hear that in France and in Germany experiments are being made with this. For instance, the Solar map, so popular in America, begins with the Sun degree and takes equal houses from that. There is much research to be done yet consequent on the realisation that every meridian in turn can give the M.C. degree of a chart, but that, in the Far North, all signs *cannot* rise, therefore a beginning from the M.C. may be better. Whatever 30° portion of the ecliptic thus starts the twelve, has now a first-ness of quality. The next 30° portion has a second-ness and so on, but each 4th will constitute a minor "beginningness." This is because the twelve houses so formed are analogous to the twelve signs, which have their "natural" quadrants, each beginning with a sign which is itself a re-emergence of initiatory energy, known to us as Cardinality. This is followed by a settling down of that outgoing force and we know this as Fixity. Before the next rhythmic outflow of Cardinality there is a dispersion of energy which we know as Mutability. Being dispersed, it is less vital

and strong but none the less useful. As *houses* of similar meaning, they are known as Angular, Succedent and Cadent.

But these latter terms mean nothing in themselves and merely come from Ptolemy's remarks, written in Greek about A.D. 200 and translated into Latin 400 years later. He said that planets nearest the angles were strongest: that those following them were less strong (and for this was used the Latin verb "*succedere*"—to succeed or follow) and that those furthest away were the weakest (and the word used was the Latin word "*cadere*"—to fall away)—but he never used these words as names of "houses." In fact, every time he uses the word "house" he refers to what we call "sign." For instance, he says "Saturn in its *house* of Aquarius," "Mars in its *house* of Scorpio," to distinguish it from the other.

*This is emphasised by later writers: "The twelve signs are the *houses* of the planets as we have said," a repudiation of the "mundane" systems.

This, in all its simplicity, is the *Equal House* System. It has been derided by the materialist mathematicians who want their varied types of "houses" as segments of the terrestrial or celestial spheres. Their chief objection to it is that the Midheaven no longer coincides with the cusp of the Capricorn—symbolised 10th house. But why should it?

The planes of the two circles of the horizon and meridian forever intersect each other at right angles, but the angle to the earth, made by the two ecliptic cutting points of Ascendant and Midheaven is NEVER 90° unless 0° Aries or 0° Libra rise.

The distortions of the mundane systems are caused by the insistence that three houses *must* lie between ASC. and M.C. and their opposites. This confusion is made worse by the attempts of textbook writers to "explain" the result, with such suggestions as that learners may think of the zodiac "as an elastic band that appears to be stretched in some places and compressed in others, though it is really a regular circle viewed obliquely."†

What has not been realised is that these mundane systems are each but a reflection of the habit of thinking of their day, based on the meagre knowledge of the time, and depending for popularity, not on merit, but on the growth of the art of printing for their dissemination.

They were all constructed by professional mathematicians who were the *only* men, in their days, capable of astrological computation (since there were no ephemerides) and whose main

* The *Stellar Doctrine* of Geronimus Cortes—1586.

† *Students' Text-Book*, Vivian Robson, p. 46.

preoccupation was the attempt to chart the then unknown surface of the earth.

In short:—

In the time of CAMPANUS there were NO maps and no globes but he could visualise the Prime Vertical and used it. There was no printing.

In the time of REGIOMONTANUS, the astrolabe was known, showing the celestial globe pressed flat, or, more technically, a stereographic projection on the plane of the equator, which circle he used. He was able to have his own printing press and send his ideas to all other centres of learning.

In 1588, there occurred an event of the most far-reaching importance. This was the defeat of the Spanish Armada. Now all other nations, envious of the gold and riches of the fabled Indies, began to vie with each other to build their wooden ships which would take them to these lands. The difficulties were immense, as only latitude was computable at sea. Ships had to reach the known latitude and steer east or west in hope of finding the desired land. No wonder that the few men capable of computing and charting set their minds to the solution of this problem.

Longitude was understood, but not till 1714, a little over 200 years ago, was there passed an Act of Parliament offering a reward for a way to compute this at sea.

Water-clocks were useless, but the consequent invention of the marine chronometer made the computation possible and men's minds turned to this method of measurement by *time taken to cover distance*.

Naturally, the new ideas affected astrology and the computation of houses now was suggested by dividing the time taken for a star, or point, to cover a given distance. In this case, the "distance" was the time taken by the rising degree from time of ascension to time of culminating.

No nice tidy "divisions" are made, such as are erroneously suggested by our map forms, but, "As George Bailey has shown, if the respective trisected points were joined together, the result would be a curve, which would commence at the South point of the horizon (for Northern Latitudes) and stop abruptly at that circle of declination that was equal to the co-latitude of the place of birth . . . and as Edward Hickey has pointed out, curves are inadmissible in astronomy, as they do not lend themselves to trigonometrical treatment, hence, on this score alone, this system must be false. . . ."

* *The Fundamentals of House Division*, by Cyril Fagan, p. 7.

The chief worker on these ideas was PLACIDO DE TITO, an Italian monk who was a professor of mathematics under the patronage of Leopold William, Archduke of Austria. He fathered his ideas on to Ptolemy to give them weight. In 1711, we find an infuriated writer,* wildly denouncing a man who had brought his ideas to England. The astrologers of the day would have none of him, and he declared in a fit of pique that his calculations should go with him to the grave. As Bishop says, "What a *desperate* distraction it would be! to renounce the worthies of all ages, the famous Lilly, the renowned Gadbury, the admired Coley, the great and learned Sir George Wharton, and trust to none but Placidus and to Ptolemy Placidianised!"

The book is dedicated to "All the legitimate astrologers of Great Britain that are not tainted with Placideanism," and its preface begins:—

"GENTLEMEN,

"I make no doubt that you have seen the offspring of Ptolemy, called the Quadripartite, delivered into English by the Hybernian midwife Whalley.

"I doubt not also but you have observed the vanity of his design in so doing, viz. to render the authentic and graduated art of astrology that we have and hold amongst us, as contemptible as Pride and Scorn can make it and to exalt and prove the Doctrine of Ptolemy nicely Placidianized and to affirm it the only true astrology, calling ours bombast stuff, void of truth and groundless, as if he designed to epitomize the spleen of all that ever wrote against astral verity."

Again:—

"Here is nothing but Egyptian Absoluteness and the power of Monkish Infallibility, zealously urged in Billingsgate rhetoric, all of which I could not read without just abhorrence and detestation."

However, Placidus had even more luck than Regiomontanus, for printing was in full swing and his ideas were strongly upheld by one Partridge, who describes himself as a "student of physic and astrology." Now we get the early forerunner of the odd combination still in existence in the pages of current periodicals of astrologers and remedies all advertising together, and we are told of the perfection of *Partridge's Purging Pills*, all mixed up with Placidianism.

Astrology was no more confined to the scholars at the great centres of learning, but the translation of books written in the

* *Flagellum Placideanum*—1711. Bishop.

customary Latin into the languages of the different countries meant that all had access to it.

In 1825, came the first idea of a magazine, *The Spirit of Partridge or the Astrologer's Pocket Companion*, again pushing the Placidian ways.

The notion of Primary Directions had begun and these favoured the "time" system, but note that this has almost entirely died out and largely because of *the impossibility of deciding on definite and workable house cusps*.

Again Placidism had luck, for the greater ease of printing arriving just when his ideas became known, meant that tables for certain latitudes were calculated and included in the Almanacs of the time by one Mr. Smith, the first "Raphael," *whose personal fancy has dictated our present usage*. By the time Foulsham's bought the firm which printed these, tables for several latitudes were included in the ephemerides and are still so printed by habit.

This "time" system would be more intelligible if the passing of each two hours meant the rising of one complete sign, as it does near the Equator, but this is not the case.

Further disaster is caused by the insistence on keeping the basis of division as half the time which a degree, having risen, remains above the horizon. The time is that which it takes to reach its highest elevation, the Midheaven, and this is given in terms of ecliptic to be used as "house cusps." *It cannot be too clearly stated that, while the Ascending degree and that of the Midheaven are astronomically computable and observable on the celestial globe, no astronomer can do anything but smile at the attempts to subdivide further*. Of course, one can subdivide anything but there are no such points as these varied conceptions and, to any well-informed enquirer, our valid interpretational art looks absurd if we insist that it rests on such fictitious beginnings. The twelve divisions of human experience are an analogue of the sequential order of the signs and *have no meaning otherwise*.

In spite of the use of the system of Regiomontanus by all English astrologers up to nearly 1800, hardly anyone uses it now except in Germany, but the system of Campanus is used by Maurice Wemyss, by George Bailey, who makes the cusps the house centres, by Cyril Fagan of Ireland and by Rupert Gleadow.

A complete break was made by an astrologer whose everyday work necessitates the use of *accurate* astronomical knowledge and makes it impossible for him to use any of these unsound intermediate cusps, so he leaves them out altogether, placing

the planets as Ptolemy suggested, near the angle, following on, and furthest away. But, after an evening of explanation of the simplicity and naturalness of the Equal House System, he was up till 3 a.m. next morning, transposing map after map, so clearly did he see the benefit caused.

Most professional astrologers use the Placidian system, since the public have, perforce, been made accustomed to it, but several admit that, in their work, they trust mainly to planetary and zodiacal symbolism rather than to house placing.

Mr. Carter's opinion is that *if he had to stake his reputation on any system*, it would be on that of the Equal Houses, but, he also says that, though we do not understand why, some mode of interpretation might be surmised from each Great Circle.

This may be so, but it is then up to the users of each to find and explain it, a task which none has ever done yet.

Several friends who do maps for clients and who teach have asked how they could possibly change their system, as their clients and pupils would think them most odd! To which, it can only be replied that my own pupils are most enthusiastic over the change, as, though they must, of course, continue to *learn* the Placidian way in order to understand how such maps are constructed, the Equal House maps are much simpler to erect and make the spotting of aspects much easier. They are also taught the basis of the other systems.

Clients have been most satisfied as maps have been so improved. My charts are now erected by E.H. with the M.C.-I.C. Axis inserted, and the Placidus cusps also, placed *outside* the figure for the information of users of that system.

Some have asked what is to be done about Horary maps, as the "*exact*" house cusps are so necessary. This is perhaps the biggest joke of all, that they should claim Lilly as their master and use every rule of his, while using a house system which he never knew of! Three well-known astrologers have admitted they had no idea of this, one even hotly contradicting the information!

Others have said, "But we have always been successful with our Placidian maps"! It would be more correct to say "in spite of our Placidian maps" and often by great stretching of basic concepts.

Whatever the upholders of the mathematical systems may say, astrology is *not* a static thing but moves with the times. Not only has Uranus, the Awakener, changed and revolutionised our old ideas, but Pluto now bids us fling our rubbish on to the bonfire (and how fitting that, on the day of the giving of this lecture, Sun was trine Pluto in fire signs!)

World charting is progressive: Uranus has put navigation into another element, that of the air. Pilots of aeroplanes and ships do not now have to do the clumsy reckoning, so new in the day of Placidus, but the Uranian radio signal gives them their position.

Why should we continue to use these assorted distortions of the medieval cartographers?

Power is transformed into action, and so it is with the straightforward Equal House System, the houses being a direct analogue of the signs, about whose circle let us rejoice that there is no dissension!

THE TIME OF BIRTH OF THE RT. HON. WINSTON S. CHURCHILL

BY A. G. S. NORRIS

(PART TWO)

A CHALLENGE

When Mr. Churchill resigned (July 1945) a full character-study running to 150,000 words (with 25,000 of them in Appendices forming delineations of Soul and Man entirely from text book extracts) was nearing completion and by the end of the year all fair typing was completed. On the last page of the book appears this note:

"This Appendix . . . was completed on November 1, 1945. It was discovered soon after that at noon that the Sun was in . . . SCORPIO 8° 42' . . . Venus at midday was in LIBRA 16° 42'."

N.B.—Mars, ruler of the chart, is Libra 16° 39' and Asc. Scorpio 8° 39')

The *Quarterly* of December the same year (1945) contained a Statement that there was "now good authority for stating that our great war-leader was born between 10 p.m. and midnight. This means an ascendant of between 24 ♍ and 15 ♎." Curiously, despite the challenge so deeply affecting my years of work the announcement made little impression upon me and, indeed, was forgotten until 1947.

Early in 1946 an old friend with years of experience of communication, then a Staff-Major R.E., told me he had had a

good first sitting with an easily accessible experienced medium. I had one myself on:

March 18, 1946

There was an early reference to the recent completion of a book and a series of Christian names of relatives and friends on the other side, most of which I was able to accept. Then, among the same stream of names came "Who is Winnie?" Saying I could place no one of that name, I suddenly remembered and added "unless it referred to someone living," which brought a pertinent and striking observation, leaving no doubt as to whom the reference applied.

I accordingly ventured a direct question. Could not Lady Randolph give the time of his birth? Immediately, and unhesitatingly came the answer: "He was born in 1874. He came at tea time. No! was in the morning. It started the evening before." I asked could she give the day of the week? "She knows it was not a Friday. The evening before she felt uncomfortable and had to rush away. Can remember the Church Bell ringing." (November 30, 1874, was a Monday, so this checks.)

There were repeated references to a red-haired lady named Sarah, who was very interested in the subject.

Writing the Editor of the *Quarterly* on other matters, late in 1947, I touched on the existence of this Churchill book but said nothing about my t.o.b. researches. Replying on October 2nd, Mr. Carter (quite logically) said it seemed a pity that Astrology should be introduced in respect of anyone whose birth time was uncertain. His following remarks made me realise *for the first time* that the 1945 announcement about a ♄ or ♀ Asc. had taken a fairly strong hold. Our Editor then very kindly put me in touch with the lady who was the source of his information. She willingly took me fully into her confidence, to which I responded in like vein. I learned that when the information was given she was informed at the same time that there was an element of unreliability in it; that in passing it on she on her part had always exercised a degree of caution. The claim was that the original source was from someone present, now dead, who was at Blenheim when the birth occurred.

The story was that Lady Randolph had time only to get to a closet, where the birth took place between 10 and 12 on the *Monday* night. It seems pertinent to record that I first heard this account on October 29, 1947. Attention is drawn to the clash with the remark about church bells at the seance on March 18, 1946.

In the first days of the October, I decided at long last to write direct to Mr. Churchill, giving credentials of my own. I

had a few days later a negative and brief reply from a secretary. After the conversation of October 29th, I decided that the situation warranted (if only for posterity) one final effort by perhaps a less frontal attack, to ascertain authoritatively from Mr. Churchill whether he had any reliable information of his time of birth.

I accordingly approached a most tactful acquaintance and friend of long standing, who, I knew, had been on close terms with Mr. Churchill and his immediate family since quite early in the century. A kindly promise was obtained to do what was possible in the circumstances. On January 5, 1948, I had a letter from this friend, stating that at the centre of the family there was no knowledge as everyone connected with the event was long since dead. The actual source was stated and it leaves no room whatever to question that Mr. Churchill has no authoritative information of the time of his birth.

FINAL VERIFICATIONS

I had decided in 1946 that no good purpose would be achieved by further seances. However, by seemingly fortuitous circumstances, I was offered a date that had become vacant. It was the day before a second appointment with the lady to whom the Editor had introduced me. The medium was the one concerned in all but one of the seances. She has a full diary and appointments with her are usually difficult to obtain without long waits. I accepted the offer, as a good sitting is always a support and comfort in difficult times. The salient points regarding Mr. Churchill were:

December 10, 1947

There was an early reference to a "Scorpio person. The Sun is being shown rising and near a line." The sitting was exceptional in that quite unexpected names were given. The experienced sitter is wary always when names of well-known persons are given and I was critically poised. There is, however, much that is evidential in itself and clearly subtle in association. This side of the seance commenced with:

"Who is Consuelo? [control spelling haltingly]. There is a red-haired lady with vivid eyes . . . Consuelo and Sarah are linked."

Comment.—Note that Sun in chart is rising and near *the line* of the second cusp.

This medium is not the one of the seance of March 1946, when the name Sarah was first mentioned. The above link can certainly be found in the Churchill family. Continuing:

"Sarah is tremendously interested where it touches John, or Jack. This Jack has been in spirit a long time. It is Sarah who married the great soldier John. He has helped a similar spirit—Churchill. *There is none here who took much notice of the time of birth.* [There was at this point an exceptional piece of evidential matter quite impossible to include.] *This Jack or John was Winston's all out type.*"

At this stage, and largely as a test, I asked whether these references did not come from Major John Churchill, who had passed only in February 1947. The *very* firm answer was:

"No! This Jack has been in spirit a long time. It is Sarah who married the great soldier John who is sending the message. This John did much for his country in the past."

The sitting, as not infrequently the case in some of one's best seances, switched suddenly to a seemingly new angle:

"Uranus often upsets the calendar!"

I regard this remark (the name of the planet came through as if you and I were talking together) as one of the most subtle of the many confirmations of the horoscope. Uranus is δ its M.C. degree, a position which brings sudden ups and downs, and is in Leo 15.16 R., for which a word-symbol is:

"A Figure like the Angel of the Sun (Michael), standing erect, and striking the earth with the point of a dazzling sword. Denotes . . . very superior ability . . . one in whom power of government will reside . . . an imposing figure, or may do something which may call for wide recognition. Fame and power attend this degree."

At premiership $\text{H}\ddot{\text{u}}$ c. had backed to Ω 13.57, $\text{H}\ddot{\text{u}}$ p. to Ω 13.13. Of Ω 13 the same source says:

"whatever the native may determine upon as the right thing to do will assuredly be done if within the capacity of resolute striving."

Lord Randolph Churchill had $2\downarrow$ in Ω 16 δ M.C. and John Churchill, Duke of Marlborough, Moon in Ω 16 $\frac{1}{2}$ trine (practically exact) Uranus and Neptune. (William Pitt, Earl of Chat-ham, had $\text{H}\ddot{\text{u}}$ in Ω 22 $\frac{1}{2}$.)

Continuing the seance after personal messages, the control asked:

"Who is Randolph?" I answer he is unknown, unless linked with the earlier discussion. The guide answers: *"He smiles. He has a beard. He says birth was comfortably in bed in the early hours. It is the second son of Marlborough, the other Jack was a second son also."*

"As far as we can tell labour began before midnight and birth was somewhere between four and five in the morning. There had been some entertaining and social activity. JENNIE HURRIED AWAY TO HER ROOM AND THE BABY ARRIVED PERFECTLY NORMALLY."

I asked: "Can you recall approximately the time she hurried away?"

"Probably between 11.30 and midnight. I believe so. It was a fairly easy birth and the labours were only a few hours, about three or four. We did not expect him to live. He was minus finger nails and eyelashes and also some of the small furnishings. He nearly succumbed, only to rally." Then followed a *very pertinent* reference to my experiences in the matter of obtaining a birth time.

The reference to second sons is correct. Lord Randolph was second (surviving) son of the seventh Duke of Marlborough and Major John Churchill the second son of Lord Randolph. The point about a beard I questioned, mentally, for photographs show a moustache only. Long subsequent research discovered two statements, that Lord Randolph in making his last important speech in the House looked haggard and appeared in a beard (L.R.C. (W.S.C.), v. 2, p. 465; Escott's *Life*, p. 383). The sitting was shorter than normally and before leaving I rather pressed for another. It took place on:

January 28, 1948

The red-haired lady again emphasised: "she is still keenly interested as is her husband Jack . . . It is centuries she has been in spirit . . . *the mother has told her* that she had to rise in some confusion and *go to her room*. . . There is another Jack here, who has only been over a short while. He was not interested or fitted for public life, but closely attached to his brother. He too is interested in your research. You are absolutely right and he has it from his mother who thought at first it was between three or four in the morning. But they did not take any note of the time."

Then very powerfully (I thought he would actually control) and *indignantly*:

"It was *not* in a lavatory . . . that is intended to throw a red herring across the path . . . John junior congratulates you on an exceedingly good picture."

I take the liberty of adding the final words of a remarkable series of seances, for they take the whole of the work from the purely practical to a much higher level. Indeed, they throw upon it an altogether new viewpoint. They ran:

"Your book has been inspired. . . . It has much to teach the world by blending known characteristics with mathematical and divine laws."

THE IMPORTANT M.C. OF THE MAP

I cannot better conclude this record than by giving some evidence for the accuracy of Ω 22.54 on the M.C. This important position has great bearing upon progress, authority and reputation (when influenced by a planet, as here by Uranus, I find it frequently shows out in personal appearance and in character). Of course, the following degree influences and word-symbols further support the verity of \mathfrak{M} 8.39 rising. A few extracts are:

Ω 22 and 23. "Bubbling over." Cheerfulness. Extravagance. Benevolence. Sympathy. Chivalry. Actors and Stage.

Ω 23. "*A Trumpet made of ram's horn bathed in the Sun's rays . . . a rouser of men, one destined for action, who will bring light and benefit to mankind. . . . the sound of the horn will rouse him to an understanding of his work and he will see the light.*"

(Cf. quote from Mr. Churchill's latest book, on p. 6.)

Ω 23. "*A bright, pale blue star, shining over a clear lake . . . will shine like a star in his sphere of life, and will have many followers.*"

Ω 23. "*. . . a leading character in some great movement, or he may be the founder of some society. . . .*"

The \odot , ruler M.C., has also much to contribute, while the reader can easily ascertain the reactions to the 1707 and 1801 charts.

The purely mathematical details cover twenty-two principal events, mainly political. Those to the M.C. are prominent, both progressed and converse. No direction is admitted unless closely transited. A sample test of these showed 57.1 per cent with orbs less than 40' and 19.8 per cent with 10' or less.

Some of the more important directions to the M.C. are:

Death of Father: M.C. p. \square \mathfrak{P} p. T \mathfrak{P} . (orbs 15' and 7')
M.C. c. δ \oplus r. T \odot (orbs 33' and 89')

(Asc. p. was \square M.C. r with \mathfrak{P} at funeral δ M.C. r.

The orbs are 21', and 30')

Prisoner of War: M.C. c. \square Ψ r. T \mathfrak{D} (orbs 15' and 12' noon)
"*Tattered Flag*"

Speech: M.C. p. \triangle PL p. T \mathfrak{P} (orbs 4 and 27)

Cabinet Minister: M.C. c. \ast PL r. T \odot (orbs 1° and 3)

First Lord: M.C. p. \ast \oplus r. T \mathfrak{P} (orbs 5' and 19')
M.C. c. \triangle \mathfrak{P} r. T \mathfrak{h} (orbs 49' and 63')

Death of Mother: M.C. c. $\overline{\wedge}$ \mathfrak{h} c. T \odot } (orbs 18' and 48' 51')
 δ

Chancellor: M.C. p. $\delta \oint r$. T \odot (orbs 16'; and 28' at dissolution)

July 1945

Election: M.C. p. δ Asc. r. T PL* (orbs 21' and 9')
 (* T @ dissolution May 23, 1945)
 M.C. c. $\triangle \delta r$. T $\delta \mathbb{H}$ (orbs 51' and 16')
 M.C. c. was Π 15.48 : \mathbb{H} on July 5th (polling)
 was Π 15.2 and at resignation Π 16.4)

Death of Brother: M.C. p. $\square h r$. T* (orb. 18')

* There is no transit on this, but the 8th house cusp p. is just a little under Leo 23, therefore δ M.C. r. and $\delta \odot$ p. \approx 21.19. T δ 22.46 \approx . Cusp 8th c. γ 10 $\frac{1}{2}$. T Ψ 10.20 \simeq (Ψ frequently means some "giving up.")

The complete calculations cover five 15" \times 9" pages, all checked several times, and with word symbols, etc., fill twelve. Demand would hardly cover printing costs, but the sheets could be easily photostatted should copies be required. I understand a single set would cost between £1 and 30s. To save correspondence, may I be allowed to conclude by saying that under current conditions of costs and paper in this country, unless the unexpected happens, there is unfortunately little hope of an early appearance of the large book.

(concluded)

ASTROLOGY FOR BEGINNERS

BY THE EDITOR

LESSON SIX (PART ONE)

WE come now to the erection of the horoscope. This involves some arithmetic and perhaps it may be mentioned that astrology is not necessarily a closed book for those who are quite unable to cope with figures. They can get their maps erected for them and use also some of the excellent compendia of interesting horoscopes that are available.

The factors to grasp are two—place of birth (p.o.b.) and time of birth (t.o.b.).

The first is easy: few people are ignorant of their birthplaces.

The second is by no means so simple. Sometimes one has reliable data, sometimes not. Summer-time, especially the complication of double summer-time, introduced in the Second Great War, does not help matters, even in Great Britain, whilst in some countries the confusion is almost fantastic. Towns used

summer-time and the surrounding villages did not, and so on. In such conditions one can only hope that parents may have made a special note of the t.o.b. of their children, with particular references to summer-time, if operative.

The question of time must be viewed from a different angle when the houses are erected and when the places of the planets are to be calculated, as we shall see.

First the *Houses*.

Take the sidereal time at noon, as given in column 3 of the ephemeris; then add or subtract, as the case may be, to or from this time of birth according as this is before or after noon. If it is at 4 p.m., add 4 hours; if it is at 4 a.m., subtract 8 hours (not 4!).

Suppose the day is April 30, 1948, and the sidereal time at noon is 2 hrs. 33 mins. 20 secs., how can you subtract 4 hours from it? Add 24 hrs. to the sidereal time first, calling it 26 hrs. 33 mins. 20 secs. So also in all similar cases.

But unless the time of birth has been taken with a stopwatch you might as well ignore the seconds, in all cases, for it would be sheer pedantry and waste of time to bother about seconds when you are not sure of the t.o.b., perhaps within ten minutes.

The same applies to the correction which has to be made at this point for strict astronomical accuracy. The rule here is: "Add 10 secs. for each hour that is subtracted or added." Thus, in the case above, one would add 4 hrs. 40 secs. and subtract, instead of 8 hrs., 8 hrs. 1 min. 20 secs.

Apart from natal astrology, students often have occasion to erect maps for events (such as the beginning of the astrological year, when the Sun enters Aries) when the time is known exactly: in such cases precision is possible and desirable.

Now deal with *summer-time*, if this was in force at the t.o.b. Subtract 1 hr. for single summer-time and 2 hrs. for double summer-time.

Now the time you have been using is the time given by the clock and this, if the clock is correct, will always be the local standard time. In the British Isles this is Greenwich Mean Time, but, as you will know if you have travelled much, other countries use other standard times—their local standard time. These always have a fixed relation with G.M.T., but, when dealing with houses, it is not G.M.T. with which you are concerned; you are concerned first with the *local standard time of whatever country was the place of birth*. Then (unless the p.o.b. was on the meridian for which that local standard time is calculated, e.g. Görlitz in Germany which is exactly 15° East of

Greenwich, which is the meridian for Central European time) you must adjust the local standard time to obtain local mean time, or the true time for the p.o.b., as distinct from the standard time in use all over that country. Here the rule is simple: Add 4 mins. for every degree that the p.o.b. is east of the meridian; subtract 4 mins. for each degree that it is west. This correction *must* be applied, for even in England it can make a considerable difference.

Thus, if the p.o.b. is Bath, this is $2^{\circ} 24'$ west of the Greenwich meridian, which means that approximately ten minutes must be taken off the t.o.b. recorded according to G.M.T. But for Norwich you would have to *add* about five minutes.

New York uses a meridian of 75° West, but the city itself is 74° West, that is, it is 1° east of its meridian, so that four minutes would have to be added.

Melbourne is 145° East, but uses a meridian of 150° , so that it is 5° west of its meridian, which means that twenty minutes must be deducted.

Here we mention another minor correction that may be neglected by the beginner. This is: Add 10 secs. to the result you have obtained for every 15° that the p.o.b. is west of Greenwich, and subtract 10 secs. for every 15° that it is east of Greenwich. As we have said before, these small adjustments are sheer waste of time unless you know the time for which you desire to erect the map within a minute or so.

If these operations have been properly performed, you will have the correct *sidereal time of birth*. If you have omitted the seconds, it will be by that much less *precise*, but it should still be correct, as an approximation.

Now take your chart (either purchased or erected by compass and ruler) and look at your table of houses for the latitude of the p.o.b., or as near as you can get. There you will find, opposite this sidereal time, the degrees of the zodiac falling on the 10th, 11th, 1st, 2nd and 3rd cusps respectively, and in each and every case the same degree of the opposite sign will be upon the opposite cusp. To this there will be no exception. If 10 Libra rises, 10 Aries sets on cusp 7, and so on.

But you may find what is known as an *intercepted* sign, or, in high latitudes, even two of them. This means that one house comprehends more than 30° of the zodiac. Look at your ephemeris tables (for London) when the sidereal time is 15 hrs. 59' 36". You will find that $0^{\circ} 11'$ Aquarius is rising and that 0° Aries is on cusp 2. Where is Pisces? It is "intercepted in the 1st house" (and of course the opposite sign Virgo will be intercepted in the 7th). Whenever you insert an intercepted sign,

insert its opposite at once, or it is ten chances to one that you will quite often forget it and wonder afterwards what has become of it!

Now the ruler of the sign on the cusp of each house is called the *accidental* ruler of that house. The *natural* ruler is the ruler (or lord) of the sign corresponding to the house, as, Venus of the 7th and Mars of the 8th (because these rule respectively the 7th and 8th signs) and the natural rulers are always the same for all maps. But the accidental ruler is the ruler, in each particular map, of the sign on the house in that map.

The ruler of the sign rising, or on cusp 1, is called the *Lord* or *Ruler of the Horoscope*, or just "the ruler," though sometimes a planet rising, if very strong, will be called the ruler of the map in preference to the sign-ruler.

In erecting maps for *southern latitudes* the rule is: Proceed as above and then add twelve hours to your final result. Then insert the degrees as given in the tables of houses but with the *opposite* signs to those given in the tables.

Readers who find the erection of horoscopes difficult should if possible take a few lessons from a competent teacher. In any case it is well to start with easy maps, e.g. if you live in England, for London.

Next time we will take a few examples, and then proceed to the much simpler matter of calculating and inserting the Sun, Moon and planets.

LETTERS TO THE EDITOR

From GEORGE H. BAILEY

THE SIGNIFICANCE OF THE MOON'S NODES

While regretting that the mirage of the Dragon's Head and Tail should appear in a journal which proclaims "*The best is not too good for Astrology*," the opportunity is welcomed of decapitating (and decaudating) this hoary chimera, especially as its latest devotee gives examples of his own sophistry in seeking to perpetuate the myth.

Although he says the Moon's Nodes "constitute nothing else but the crossing-points in the paths of the Sun and Moon," Mr. Friedjung makes no attempt to obtain their true positions but simply takes the mean places from the ephemeris. Now, as every student should know (but very few do), these mean places are sometimes nearly 2°

from the actual crossing-points, as can be checked by calculating Luna's longitude when she has no latitude (a process which incidentally disproves Mr. Friedjung's statement that the nodes of the planets move slowly). While this locates the exact position of the node when the Moon is on the spot, the nodical places at other times can only be approximated, for their motion is not uniform, and so the following positions of the true nodes in the cases quoted by Mr. Friedjung are but close approximations. The mean places are given to show the discrepancies.

	<i>True Node</i>	<i>Mean Node</i>	<i>Difference</i>
Emperor of Austria	10° 11' 19"	10° 11' 52"	0° 33'
Mussolini	6 11 50	6 11 51	0 01
President Roosevelt	7 4 00	5 4 41	1 19

In Mussolini's case the difference is negligible, but in the others it is sufficient to throw out the timing of directions by about 7 and 16 months respectively when progressing by Mr. Friedjung's "sun-arc," or by about 2½ and 5½ years when using his variant of the Carter fractional!

It will be seen that the common error of using the mean nodes as a basis for directing may result in faulty deductions. Quite apart from such fundamental inaccuracies, however, an examination of Mr. Friedjung's thesis reveals other blunders which further discount his contentions, and, ignoring the fact that the birthtime he gives for the Emperor of Austria is nearly an hour later than that usually accepted, and that the place of the Moon is wrongly computed, let us test his "simple but impressive" directions on his own incorrect data.

In stating that the Emperor's ♀ reg. ♂ ♀ rad. measures 18 years by "sun-arc" he forgets that the "actual daily movement of the Sun at the moment of birth" is only 57' 47", requiring nearly 19 years to traverse the arc of 17° 59'. He then relates the suicide of the Crown Prince in 1889 to ♀ prog. ♀ ♀ rad. by "exactly one-quarter of the sun-arc"—as, however, the distance to be covered is 42° 58', the direction cannot occur until the year 2008! This indeed *is* simply impressive!! Still, his third effort nearly scores a bullseye, for ♀ prog. ♀ ♂ rad. is only three months off the mark (although it is ten months out with the true node).

So far as the psychological aspect of the case is concerned every trait he mentions is indicated by the positions and aspects of the luminaries and Mercury. The nodes are entirely redundant.

The psychological "evidence" of nodical effect is again extremely questionable in Mussolini's case, and Mr. Friedjung omits to state why contact with the Moon and Saturn (not to mention Mars!) by progression failed to produce the dire events he associates with the regressions of the nodes.

In his third example Mr. Friedjung reaches the height of absurdity. The Tail is close to the midheaven, but as this position does not "fit," he conjures up another mirage, the "inverted circle of

houses," blithely putting the Head in the 10th to "explain" Roosevelt's prominence in public life! As for the solitary direction he cites (\odot prog. $\triangle \Omega$ rad.), "sun-arc" timing overshoots the mark by one year, while day/year progression falls short of the true node by the same amount.

The theory is concocted of nothing but moonshine interwoven with fantasies culled from the so-called "ancient Mysteries," and while the compilers of ephemerides must take much of the blame for perpetuating this superstition, the fact that they only give the mean instead of the true nodical places need not worry them unduly, for any hypothetical point in the horoscope will serve as a focus for specious theorising when one tires of the ordinary factors. If, for instance, the ephemeris-makers had tabulated the zodiacal degrees where Luna's northward path crosses the equator (so transmogrifying the Dragon into a Hydra), the following additional points would be available in Mr. Friedjung's maps:—

Emperor of Austria	5° 7' 09"
Mussolini	21 10 44
President Roosevelt	18 10 32

Hey presto! Francis Joseph's assumption of the responsibilities of empire coincided with Hydra's Head $\triangle \text{H}$, Mussolini's end with H.H. g Asc. , and Roosevelt's triumph with H.H. $\text{g } \Psi$ —all by "sun-arc"! And by "*squaring* the circle of houses" we can put Roosevelt's H.H. in the 10th!!

This sort of thing is so facile that it is perhaps fortunate our astrological dilettanti shrink from the geometry of the sphere, for were they versed in its mysteries there would be no end to the spate of cosmic phantasmagoria they would produce from the profusion of possible combinations amongst the celestial circles, all duly blazoned in parapsychical magniloquence to impress the unlearned.

The Moon's path alone offers many possibilities, for not only can it be divided into twelve "signs" but these may commence either from its intersection with the ecliptic or with the equator. Applying the former to the only one of Mr. Friedjung's examples in which there is no doubt about the birthtime, about 14° 7' of the "lunar zodiac" is on Mussolini's ascendant, and adding the "sun-arc" for death gives 13° Π , *the place of Mars in the solar zodiac*, while the death-arc also equals the distance along the track of the Moon from the horizon to her equatorial nodes. Strange but impressive portents indeed! What dark symbolism lies behind this matching of the serpentine convolutions of Earth's dead satellite with the coruscating causeway of the Solar Logos?

But all this is mere foolery, and only serves to show the absurdities one can easily fall into if insufficiently critical. Let us have done with such nodical nonsense and the like. If "the best is not too good for Astrology" we must purge our art of silly superstitions, and credulity must give way to discernment.

From "A.M.F."

DIRECTIONS AT DEATH

Is death always shown by a bad aspect? In a great many cases this would probably be so, but is it invariable? For instance, with a spiritually advanced person, by whom death is regarded as a fulfilment and who cherishes happy anticipations, might not a good aspect such as $\odot \text{♂} \text{♀} \text{♂}$ with $\text{♂} * \odot \text{r}$. indicate a passing on? These directions occur this year in the progressed map of a person who has been given a few months to live.

Technically "good" aspects often occur at death, notably $\odot *$ or $\Delta \text{♂}$, and this is not only in the case of the spiritually advanced. Violent or premature death would, however (we suggest), always be shown by a "bad" direction, though there might often be "good" ones as well. For early death must always be a misfortune *from the standpoint of the body*.—EDITOR.

From R. MARSHALL HARMER

THE "QUARTERLY"

Regarding the difficulties you mention in respect of publishing *Astrology*, I feel that I should like to add a word or two on this point. This journal, which you have edited and produced for these many years past, is something, as a student of astrology, that I value very highly and I know of many others who share my views, and it would indeed be a bad day for students if it ever ceased publication. There is no other journal of its type published in this country, and its standard is of such a high and interesting nature as I feel sure is not attained in any other country. I personally regard it as a fundamental source of reference, and have bound the four copies each year since I started subscribing in 1933, and the value of its contents is untold. If through circumstances you find it inevitable to lay down the editorship, my great hope is that a worthy successor can be found, because I have heard of certain elements in the Lodge membership who would like to see it popularised, which God forbid. There are, and have been, enough of that sort of thing on the market with low standards appealing to sensational tastes which no truth-seeker into the cosmic laws of nature could tolerate for one moment. I therefore feel that an appeal should be made to all real students of astrology not to let the *Quarterly* disappear through lack of support, or to let it be "popularised," with subsequent lowering of standards, by any other person, or persons, who may take over its destiny.

Should you think fit to publish any part of the foregoing remarks I have no objection; in fact, I feel that some means should be found to wake students from a lethargy which many appear to be passing through at the present time, and not to let something really good and valuable pass out of their lives for good.

REVIEWS

Fagan's Sidereal Ephemeris for 1948 and 1949, published by Robert Anscombe & Co., 291/293 Gray's Inn Road, W.C.1, at 2s. 6d.

This work is produced by some photographic method and is hard on the eyes, but for those who are desirous of exploring the possibilities of the "fixed" zodiac (now happily renamed the sidereal zodiac) it will prove invaluable and very cheap at the price.

In a preface Mr. Rupert Gleadow claims that the sidereal zodiac "presents astrologers with a method of prediction *far superior to anything possible* in the Tropical (or Equinoctial or Moving) zodiac." The reference is to solar and lunar returns calculated in terms of the sidereal zodiac; these, writes Mr. Gleadow, are now largely abandoned in the tropical zodiac. Doubtless they *ought* to be, for their value is negligible, but Mr. Gleadow must be aware that they are still extensively used on the Continent. As for Mr. Gleadow's claim for the new kind, this, if literally correct, should be easily substantiated. For our part we have no prejudices whatever.

Besides solar and lunar returns, the sidereal zodiac yields, of course, quite different quarterly ingress figures and these can easily be erected by the use of this ephemeris.

Campanus tables for Dublin, London, Bournemouth and Paris are included, as well as full tables and instructions for the conversion of equinoctial positions to sidereal. C. E. O. C.

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