

JOURNAL OF THE NATIONAL ASTROLOGICAL ASSOCIATION

A Magazine Devoted to Educational, Scientific Astrology.
Distributed to Members of the N. A. A.

IN THIS NUMBER

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Notes From the Field

Reprint and Reminder

Editorial Comments

★ KEEP ASTROLOGY SCIENTIFIC ★

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Astro-Meteorology		
Genethliology Horoscopy Progression Rectification Vocational Guidance Biology	Philosophical	Educational Impersonal Non-partisan
Pre-Natal Astrology Mundane Astrology Judicial Astrology Horary	Ethical	Non-sectarian
Agricultural Botany Agrostology Herbal Breeding		
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CARYL BURTON, Editor.

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ABOUT THE CALENDAR

EDITORIAL COMMENTS



BECAUSE of the universal interest in the proposed Calendar Reform, we offer a few points of information for those who may not have access to such data. Further historical facts and valuable references may be obtained from the following works on the calendar: "Jewish Calendar for 64 Years," E. H. LINDO (1838); "Measures, Weights and Moneys of All Nations," W. S. B. WOOLHOUSE (1869); "Kalendariographische und Chronologishe Tafeln," R. G. SCHRAM (Leipzig 1908); "Encyclopedia of Religion and Ethics," Vol. 3, (1910).

The Calendar received its name from the Roman Calends, or Kalends, a method of distributing time into certain periods adapted to the purpose of civil life, as hours, days, weeks, months, years, etc.

The Solar Day is distinguished by the daily revolution of the earth and the alternation of light and darkness. The Solar Year completes the circle of the seasons. The phases of the Moon yield the Month. The Solar Day, the Solar Year, and the Lunar Month, or lunation, are called the natural divisions of time. The hour, the week, and civil month are conventional divisions. The subdivision of the day into twenty-four parts, or hours, combines a natural with a conventional division. The week, a period of seven days, having no reference whatever to the celestial motion, might have been suggested by the phases of the Moon, or by the number of planets known in ancient times, an origin which is rendered more probable from the names universally given to the different days of which it is composed.

The English names of the days are derived from the Saxon. The ancient Saxons had borrowed the week from some Eastern nation and substituted the names of their own divinities for those of the gods of the East.

LATIN	ENGLISH	SAXON
Dies Solis	Sunday	Sun's Day
Dies Lunae	Monday	Moon's Day
Dies Martis	Tuesday	Tiw's Day
Dies Mercurii	Wednesday	Woden's Day
Dies Jovis	Thursday	Thor's Day
Dies Veneris	Friday	Frigg's Day
Dies Saturni	Saturday	Seterne's Day

ABOUT THE CALENDAR

The present calendar of 12 months of different lengths is the Gregorian calendar. It is the result of several revisions of the Egyptian calendar. At the time of Julius Caesar the civil equinox differed from the astronomical by three months, so that the winter months were carried back into autumn. Caesar abolished the use of the lunar year and the intercalary month and regulated the civil year entirely by the Sun. It was Caesar who fixed the mean length of the year at $365\frac{1}{4}$ days, although it had perhaps already been determined by the Egyptians. The Egyptians had divided the year into 12 months of 30 days each, which division left $5\frac{1}{4}$ extra days which they accounted for by devoting that amount of time to festival holidays; evidently not a difficult compromise.

The ecclesiastical calendar which is adopted in all the Catholic and most of the Protestant countries of Europe is luni-solar, being regulated partly by the Solar, and partly by the lunar year, a circumstance which gives rise to the distinction between the movable and immovable feasts.

The solar astronomical year is the period of time in which the earth performs a revolution in its orbit about the Sun, or passes from one point of the ecliptic to that same point again. It consists of 365 days, 5 hours, 48 minutes, and 46 seconds of mean solar time.

The Egyptians divided the month into three 10-day periods as did also the Orientals, upon which division is based the decan rulership of the planets. The Oriental system arranges the rulers of the decans by the triplicities as for instance: Aries, first decan Mars, second decan Sun, third decan Jupiter; Taurus, first decan Venus, second decan Mercury, third decan Saturn, and so on through the twelve signs. The Egyptians and the Chaldeans probably assigned the decan rulership by order of the planets in relation to their orbits as Mars, Sun, Venus, Mercury, Moon, Saturn, Jupiter, which would place Mars, Sun and Venus as decan rulers of Aries; Mercury, Moon and Saturn of Taurus; Jupiter first decan of Gemini, with Mars coming in again as ruler of second decan of Gemini, and continuing thus in rotation around the circle.

Prior to the adoption of the present seven-day week the Romans used an eight-day week. In 46 B. C., when Julius Caesar conquered Egypt, he adopted the Egyptian calendar but for reasons unknown turned the five festive days into work days by adding one day to the first, third, fifth, seventh, ninth and eleventh months, thus forming a year of 12 months alternating in 31 and 30 day lengths. It is recorded in history that in 28 B. C., in order to keep peace in the family, Julius added one day to August, the month in which his brother Augustus was born, that it might equal in number of days the length of his own birth month, July. This day was taken from February, leaving that month but 29 days. This incident should serve as a brake to the enthusiastic objections from those who regard calendar reform as a direct interference with divine prerogative. However, the year did not glide along as smoothly as desired. Property owners objected account the third quarter being three days longer than the first. (Rentals were made by the quarter instead of monthly as in modern times.) Besides these economic objections, time was accumulating and hanging heavily on the hands of the court accountants, so in 1552 Pope Gregory XIII instituted the present leap year arrangement which evened matters,—insofar as time is concerned. This distribution of days by the allotment of extra time forms the basis of our present calendar and inspired the pedagogic rhymster whose lines are so indelibly impressed upon the adolescent mind with more truth than poetry—

Thirty days hath September,
April, June and November;
All the rest have thirty-one,
Except the second month alone,
Which hath but twenty-eight in fine,
Till leap year gives it twenty-nine.

ABOUT THE CALENDAR

The present movement toward calendar reform proposes to institute a year of 13 months of 28 days each. The first problem which the construction of the calendar presents is to connect the week with the year, or to find the day of the week corresponding to a given day of any year of the era. This is only the beginning. The subject is so vast, so complicated, that but a few steps of investigation take one abruptly into deep waters. A reform of such magnitude based primarily upon economic measures seems, apparently, to ride rough shod over the many arts and sciences that are rooted in the same soil which grew the calendar. In all countries, both Eastern and Western, the calendar is closely allied to alphabets and numbers, thus introducing additional complications. A little investigation inclines one to think that any change in the calendar would provoke needless and costly readjustments in practically every department of life in order to oil the wheels of finance. The universe seems to hinge upon the almighty dollar as a pivotal center.

The idea is an outgrowth of economic pressure; it threatens to overthrow established lines of thought and action; it presages an upheaval in art, science, literature, religion. Does the New Calendar threaten a cataclysm or does it herald a renaissance?

CARYL BURTON

NOTES FROM THE FIELD

San Francisco Chapter Number 1.

The Chapter completed its first year in February. Successful monthly lectures have been given in the Western Women's Club Building, which attracted many who have not previously come in touch with the subject of astrology.

To become more useful to those making serious inquiry into astrology, the headquarters of the Chapter have been taken down town to the attractive studio and lecture room of the president at 358 Sutter Street, Studio 404. Monthly meetings will be held, lectures given and questions answered as to suitable books, methods of study, etc., and concerning membership in the National Astrological Association or the Local Chapter. The studio will be open from 2 to 5 P. M. each day where those may call who are earnestly interested in matters above mentioned.

Officers elected to manage the Chapter for the ensuing year are as follows: Mrs. A. Dumont Johnson, president; Mrs. Mary C. Bell, vice-president; Mrs. Pearl H. Behringer, secretary-treasurer. Mrs. Hilda Ryberg and Miss Virginia Porter were appointed by the president to serve with the three officers in an executive capacity.

—Mary C. Bell

(Please see list of Chapter notices in back part of this issue.)

SUDDEN DEATHS NOTED WHEN SUN SPOTS ARE SEEN

Sunspots are the cause of sudden death, according to a paper read before the London Academy of Medicine by Dr. Maurice Faure, a leading Parisian hospital physician.

Dr. Faure has kept both medical and astronomical records for many months past, and he sums up his observations as follows: "You will find that twice as many sudden deaths are notified on the days when sunspots are observed as there are during periods of solar quiescence.

"The recrudescence of sudden deaths which are observed, particularly in the case of men and women of 45 and above, is due to the present frequent passage of sunspots which momentarily upset the equilibrium of the organs which regulate animal life, just as they create disturbances in telegraphic, telephonic and wireless services.

"The disorganization of the body's means of defense, as a result of solar activity, brings about sudden death in the case of organisms which are easily upset. In other cases it causes more or less serious physical accident." (Clipping undated)

ASTROLOGY AND ASTRONOMY

By LLEWELLYN GEORGE, President N. A. A.



THE scope of the mathematician's field is far from being confined to terrestrial limitations. His speculations and computations prompt the attempt to measure infinite space in which, because its immensity supercedes all earthly comparisons, he must proceed in terms of light-years and parsecs, a unit of length used in expressing the distance of the stars. One parsec is almost 206,265 times the mean distance of the earth from the Sun, the Sun being approximately 93,000,000 miles from the earth, this unit becomes about 19,182,645,000,000 miles.

On the other hand, in attempting to measure an electron he finds it so infinitesimal that a special unit is required (Rutherford, a millionth of a millimicron) to express any understanding of it.

The work of the astronomer directs his attention principally to the objects in space where distance leads to almost incomprehensible extents. Such stars as Arcturus, Betelgeuse or Canopus, for instance, on photographs of the sky, are bodies which may be regarded as merely insignificant specks, yet computations show they are many more times massive than **our entire solar system.**

Stupendous as these figures may seem to one unaccustomed to their use, they are nevertheless but elementary figures, the everyday facts of regular calculations. From the elementary to higher mathematics is vastly further. There the field of the abstruse is countered with all its seeming contradictions; specula-

tions which make the average mind gasp in the maze of nonunderstanding.

Time, as we know it, becomes without meaning, unless conceived as a fourth coordinate of three dimensional space. Because there are an infinite number of shortest routes between any two given points, distance, as commonly understood, becomes meaningless, straight lines disappear, likewise their definition; space is characterized by curvatures; curves exist without tangents; gravitation is abrogated.

Einstein's conception of space is cylindrical, and matter approaches zero at the periphery. He calculates the diameter of space at 100,000,000, light-years. De Sitter's conception of the shape of space is globular, or spherical. Eddington conceives matter as a characteristic of space; Weil portrays space as a characteristic of matter. Flammarion's "Lumen" was a character invented to illustrate the possibility of the reversal of time,—a man meeting himself coming back! Silberstein advances the possibility of five and even six-dimensional space, which suggests the ability to see an event before it happens. Yet these seeming paradoxes are accounted for scientifically.

The work of the astronomer might correctly be termed a specialization in the field of mathematics. It is largely through his observations that science has been encouraged to proceed into the realms of the abstruse. Monotonous though his calculations, tabulations and photographic comparisons may

be, the astronomer's work sometimes borders on the sensational, especially when around the world the news is flashed of a new discovery, a planet in an orbit beyond Neptune.

The astronomic type of mind accustomed mostly to dealing with objects far removed from the earth, concerned with their distance, orbit, motion, revolution, magnitude, size, mass, composition, speed, etc., may be termed objective, and his methods exoteric. Little wonder then if his speculations and computations emphasize the relative insignificance of this planet, the earth (Terra), or the unimportance of human life, and cause him sometimes to express impatience with the opposite type of mind which seeks to learn the effect of outer worlds upon human life on this planet.

At the place where the astronomer's work ceases, if such a situation can be imagined, the work of the astrologer begins. His is the esoteric type of mind. If the astronomer's work is considered as objective, that of the astrologer may be considered as subjective, dealing with the **influence** of the forms (planets), the effects upon surrounding bodies and upon the earth and its inhabitants in particular. The making of a map of the skies is an astronomical process; the **reading** of the influences indicated in that map is an astrological procedure.

THE BEGINNING OF ASTRONOMY

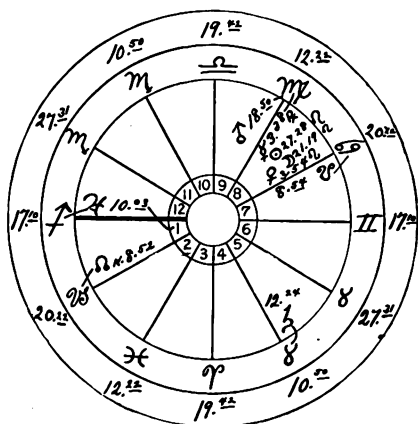
Astrology is the parent of astronomy. Prior to Flamsteed's time there were no astronomers, but astrological mathematicians. In the primitive days before writing or mathematics were devised, man observed the movements of the Sun

and planets and noted that certain configurations were followed by certain effects. The seasons became established by the apparent location of the Sun; droughts appeared under some configurations, plagues under others. These observations increasing in interest, extent and importance with the passing of time, gradually became the nucleus of the first science. As writing and mathematics came into use the work of computing planetary positions and of delineating their influences for planting and other practical purposes became so great that a gradual division of the labors began, which resulted in the two great branches of research, astrology and astronomy.

As the child of astrology grew in stature and importance, becoming a highly specialized field where exactitude in mental training was imperative, where the objective mind was developed to deal with vast comparisons and reasonings, astronomy as a science assumed the lead. Its importance was further enhanced by its relation to the financial and commercial worlds. Astronomical observations aided maritime activities through making it possible to determine the daily position of a ship, aiding it to navigate more directly and with more safety to its destination. Arriving at the port, astronomical calculations aided the pilot to enter at time of high tide and thus obviate danger and loss through running aground on bars which were not sufficiently submerged at low tide. Through calculations concerning the Moon's phases and relating orbital positions of the earth certain religious festival seasons, such as Easter, were determined, thus giving astronomy national as well as religious recognition.

Although the need for a division of labors quickly became necessary after the invention of telescopes, it was not until a celebrated astrol-
o-ger-astronomer gained the co-op-
eration of the British government
that a practical division in astro-
logical duties was achieved.

The building of the Greenwich
Observatory with Flamsteed as the
Astronomer Royal marked the be-
ginning of a branch of astrology
that was destined to grow rapidly
into popularity and importance.



Observatory Foundation, Greenwich, Eng.
August 10th, 1675, (old style) 3:14 P. M.
Latitude 51° 28' 10", Longitude 0.00.

In order to assure success to the
enterprise, Flamsteed utilized his
skill as an astrologer by carefully
electing a propitious date and time
for its inception. As 1675 was the
date chosen and as the observatory
still stands and maintains its im-
portance after 255 years, it is a
striking testimony of his skill as an
astrologer and the value of using
astrological doctrine practically.
The horoscope made for the institu-
tion by Flamsteed hung over the
main entrance for many years, until
it showed signs of fading, when it
was given a place of honor in the
British Museum.

The copy of the chart herewith
is made in the modern circular
form, while the original was made
in the square style prevailing at
that time, with twelve segments en-
closed. A glance at the astrological
phenomena presented by the time
elected shows some interesting
points.

The salient rules for an election
of this character, as given by medi-
eval astrologers, were:

"Endeavor, at the beginning
of thy work to fortify the lord
of the ascendant, and cusp of
the ascendant itself. Have
special care that the Moon be
not with Saturn, or South Node,
or Saturn in the ascendant or
fourth house of the heavens,
for this will impede the work
and cause delays; if the afflic-
tion be by Mars, and the ascen-
dant be a sign of short ascen-
sion, it causeth fires therein."

Inspection of the chart made by
Flamsteed shows that it observed
all the requirements and possessed
additional fortitudes. The ascen-
dant is fortified by a conjunction
with the benefic Jupiter in its own
sign; the ruler of the ascendant
(♄) is fortified by a trine forming
by Venus. Neither is Saturn, Mars
or South Node in the first or fourth
house.

The Sun and Moon are in the
fixed sign Leo, giving permanence
and prestige.

Mercury, ruler of the mind is in
its own sign Virgo (aptitude for
details) on cusp of the house of
science, wherein Mars is posited, in-
dicating scientific labors. No male-
fic planets are on angles, but the
benefic star, Spica Virginis, was on
the M. C. (Not indicated in the
chart, but of course known to Flam-
steed and the M. C. degree very

likely arranged so that the star should be there. Note also that the intercepted signs \approx and Q are omitted.)

The two planets H and Ψ had not been found by telescopes in Flamsteed's time, consequently were not inserted in the chart. Their place calculated since, for that data: H $29^{\circ} 45' \text{X}$ R., Ψ $13^{\circ} 23' \approx$ R.

The service performed by the astronomer and his computers relieves the burden formerly carried by astrologers and leaves the latter free to carry his investigations, as to the effect of planetary vibrations, into various fields of human interests. **But it does not relieve the astrological investigator of the need of requisite mathematical ability.**

IN FACT, IN SOME FIELDS OF RESEARCH, HE NEEDS ALL THE MATHEMATICAL CAPACITY OF OTHER COMPUTERS ADDED TO THE FACULTY OF TRACING THE EFFECT OF PLANETARY VIBRATIONS THROUGH DEVIOUS CHANNELS.

He must be able to distinguish the difference of the vibratory effect when two (or more) planets are at a distance of sixty degrees from each other, or ninety, and the angular relation or focus upon the earth. The astrologer must be able to distinguish and classify vibrations of different nature, their duration and intensity, as well as quality determined by different rates of vibration. All that this implies, and vastly more, astrology has already determined, for "each star (planet) has its own glory," i. e., its own rate and quality of vibration.

CASTOR AND POLLUX

Like the Siamese Twins, Astrology and Astronomy are indissolubly bound together. The astronomer

needs not become an astrologer; indeed, his is not the type of mind that could function in that capacity successfully but he performs admirable service to business and educational spheres and to astrology; not alone in recording the movements of planets and other celestial phenomena, but inadvertently and otherwise he verifies many of the claims of astrology. Scientific journals are constantly reporting developments which justify the tenets of astrology, vide, the effect of the Sun and sun-spots upon weather.

LOCATION OF THE NEW PLANET

For instance about twenty years ago astronomers, noting the unusual perturbations of Neptune, surmised that a body in an orbit beyond it must be causing the disturbance of Neptune. A concerted effort was begun to locate the disturber. Dr. Percival Lowell had an observatory and a 13-inch telescope built at Flagstaff, Arizona, especially to seek out the planet hitherto unseen by mortal means. Unfortunately, he did not live until the planet was photographed by a student astronomer, W. C. Tombaugh, who located it at last near the fixed star Delta Geminorum, that in ancient times was known as Wasat and characterized as being of similar nature to Saturn. The new planet is therefore close to the seventeenth degree of the sign Cancer, in the Constellation Gemini.

At about the same time that the astronomers were noticing the perturbations of Neptune by means of its variations on their photographic charts, astrologers were likewise noticing otherwise unaccounted for influences in charts which seemed to focus at about the center of the sign Cancer. To facilitate discussion it was given an astrological name, tentatively, after one of the ancients.

It is gratifying to those researchers that astronomy has verified the anticipations of astrologers that a planet would eventually be photographed in that sign of the zodiac. The honor of giving the planet a permanent name is conceded to the photographer, and we hope that the usual custom will be observed of endowing it with a name from the ancients.

It is not taken for granted that the planet is a newcomer in our solar system any more than Uranus and Neptune were newcomers at moment of their discovery. Mythology provides plenty of references to justify a belief that the ancients were long aware of their presence. Likewise there are references to ultra-Neptunian bodies and an intra-Mercurial body named Vulcan. Vulcan, however, probably never will be photographed by present-day methods because it is in a spiritualized condition with rarified rays of vibration which do not photograph. It has probably passed through all the stages of evolution which the other planets are now undergoing and is preparing to enter the "bosom of the father" i.e., return into the Sun, after which Mercury will in turn succeed to its state as will all the other planets in the course of time. Astrologers have computed the ephemeris of Vulcan and many have tested its influence to their satisfaction. Astronomers must develop better means of photography before being able to "discover" Vulcan, but the findings of astrology are a significant indication that eventually it, too, will be "discovered."

What effect will the newly photographed planet have upon astrology? At first, because its position is now accurately determined, it will stimulate the older researchers

to greater activity and will encourage many new students to undertake a study of its effects in horoscopes. Knowledge concerning the character or quality of its vibrations will eventually determine as to which of the twelve zodiacal signs it most closely corresponds, or resembles, and consequently of which it may be termed a "ruler" for want of a better term.

It did not take very long after the exact location of Uranus was discovered for astrologers to classify the nature of its vibrations, through associating its "aspects" with mundane events or conditions and then finally learn that its "home" sign was Aquarius. Continuous observation establishes this allocation as correct, since its rediscovery in 1781 by William Herschel, English court musician and amateur astronomer,—the first man to actually "discover" a planet with the telescope, but he was by no means the first to know about undiscovered planets! Only now is the world of humanity beginning to react to the vibrations of Uranus, the harbinger of the airy, electrical, wireless age of the brotherhood of man. Only a few, comparatively speaking, in the past have been able to respond to its influence, such as Lincoln and Edison, emancipator and inventor.

Neptune, known to ancient astrologers by various names, but mostly as Poseidon, was located through telescopes simultaneously on September 23rd, 1846 by U. J. Le Verrier, in Paris and J. F. Galle, in Berlin. Its influence differs considerably from that of Uranus, the upheaver, the revolutionizer. It imparts a more psychic or subtle vibration to which as yet few are able to respond in true measure. Sir Oliver Lodge and Conan Doyle

have sensed something of its influence as have some other sensitive souls who seem to be gifted with super-normal sense.

Fewer still, then, must there be at present who can register and reflect the influence of an ultra-Nep-tunian planet. But as interest in the planet grows, as information concerning it is tabulated, children will be born endowed with all that interest and information implies and their reactions can be read in their horoscopes. In the meantime its influence will be observed in mundane, or state, astrology and in the field of astro-meteorology, and eventually its "home" in the zodiac will be located.

Properly speaking, it may be said that astrology is the study of life's reactions to planetary vibrations. As a foundation for the study and practice of astrology the student should be informed in mathematics, physics, astronomy, electricity, radio-activities, astro-meteorology, chromatics, anatomy, agriculture, political, domestic and industrial economy and allied topics which have to do with national welfare and which interpret planetary vibrations with a view to making the correlated information available to practical application in daily life. It is a matter for serious consideration by every individual in the National Astrological Association.

FIRST MOTION PICTURE OF SUNRISE ON THE MOON



YOU HAVE SEEN countless terrestrial sunrises and sunsets in the movies, but it has remained for the Princeton University observatory to take motion pictures of the sunrise on the Moon. With the twenty-three inch lens of the telescope substituted for that of the camera, the burst of dawn on the peaks of Copernicus, one of the Moon's 200,000 craters, was caught for the first time. This feat, one of the most important of recent achievements in astronomy, may mean that the wonders and secrets of distant worlds will be brought to the neighborhood movie theatre, bringing to everybody the thrill of observatory telescope gazing.

Flashed upon the screen, the picture showed a lunar surface of 330 by 200 miles apparently only 1,000 miles away, instead of the 240,000 miles when seen with the naked

eye. Details stood out sharply, although an ordinary amateur camera was used. Because the light of the rising Sun crawls across the face of the Moon at only nine miles an hour, compared with 1,000 miles an hour on the earth, the pictures were taken at a speed of 100 times less than the ordinary film, or one picture every six seconds.

Because of the lack of atmosphere on the Moon, there is no twilight to its dawn. A bright rim of light pushes back the blackness of night in a sharp line. The light was seen to climb the giant walls of Copernicus crater, rising about two miles above the surrounding plain. Great shadows extended into the huge pit, which is 9,000 feet deep and 64 miles across. Gradually the giant shadows shortened and sunlight poured in to fill the gigantic cup-like depression.—POPULAR SCIENCE, September 1929.

N. A. A. Convention Announcement

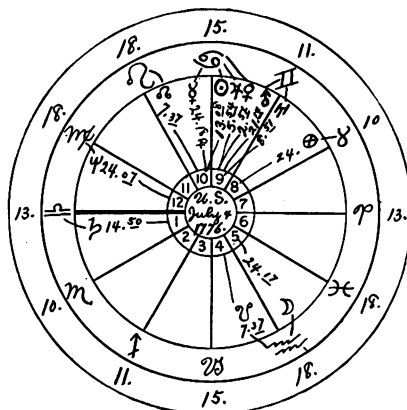


ASTROLOGERS are being asked by those who are mystified at the unsettled and subnormal conditions, "What is the underlying influence which prevails in spite of optimistic promises of prosperity by statesmen and others?"

It is fortunate for the U. S. that we have a man in the office of President who is an organizer and an engineer who can survey conditions and needs with the view necessary to set forces at work for the alleviation of what otherwise would be a panicky period.

The force acting as a disturbing factor is mainly the transit of Uranus and the various aspects it beholds. If we date our observations concerning it back to the gigantic stock market crash of October 24-26, 1929, it is found that Uranus at that time was transiting a degree of Aries ($8\frac{1}{2}$) midway between a square of the Sun and Jupiter which were at Cancer 13° and Cancer 5° , respectively, in the U. S. horoscope.

At the same time Uranus was approaching an opposition to Saturn (the depressor) at Libra 14° in the U. S. chart. This latter indication is important in that Uranus will be in opposition to that planet's place all during 1930 and also in orb of square to the U. S. Sun. Another very important influence to observe is the square of Saturn to Uranus by transit in the zodiac throughout the year. These are all productive of disruptive conditions. Uranus, Mars square Uranus, Mars conjunction Jupiter, Sun square Saturn, all in September.



U. S. Horoscope

0:15 P.M., July 4, 1776, Philadelphia, Pa.
(From the "Astrological Satellite.")

During the vacation months of July, August and September numerous afflictions occur to these two planets which will bear careful watching; notably the Sun square Uranus and parallel Saturn, Mars square Saturn, and Jupiter opposition Saturn in July, 1930. Mars parallel Saturn, Venus square Saturn, Venus opposition Uranus, Jupiter parallel Saturn, all in August. Mercury square Saturn, Mars opposition Saturn, Jupiter square Saturn, all in September.

As mentioned before all the adverse aspects to Saturn or Uranus this year are highly charged because those two planets are in orb of square, and because Uranus remains in opposition Saturn, square Sun in the U. S. Horoscope.

As it is well known that Uranus rules Astrology and because it was the potent factor (24° ♈) at the birth of the National Astrological Association, the Executive Board at a recent meeting deemed it advisable not to hold a national convention in 1930, while the ruler of the association was so afflicted.

It is suggested that each N. A. A. Chapter choose an auspicious date and hold their own one day congress. The date for the congress of the local chapters and cooperating societies of Los Angeles will be announced later.

The public sometimes wonders whether astrologers "take their own medicine" or "practice what they preach;" the fact that they would not undertake so great and important an affair as a National Convention during such malign aspects, is evidence that they do.

To deny ourselves a great pleasure because of convictions based upon the principles underlying astrology, is a worthy sacrifice; on the other hand, we may in the meantime enjoy the anticipation of the next auspicious gathering and work to advance the cause of astrology by increasing the N. A. A. membership. Let us all put our shoulders to the wheel.

Suffer Little Children to Come Unto Me



THE loyalty of Roman Catholics to their religion is so universal that it seems to be quite generally accepted without further thought as to the reason. "Give us a child until it is seven" is admittedly a tenet of the Roman Catholic church and the influence brought to bear upon the sensitive young mind during that formative period is without doubt one of the important factors which comprise the unswerving devotion of its members.

The question naturally arises as to the nature of the influence impressed upon the child during those years, which encourages speculative excursions into psychological and metaphysical realms. Space prohibits such interesting discourse; it suffices that the results obtained speak for the efficacy of the method. Those who are concerned with the future of humanity realize the need of shaping the unformed mind-stuff in early life toward a definite end in health and morals. In that connection there was much rejoicing when we heard of an Astrological Sunday School. Not altogether astrological,—that would hint at favoritism from the Gods in this day of cock-eyed glances at the stars,—but enough of astrology used as a foundation by which children from three to eight years are imbued with the sacredness of the starry hosts.

The Sunday School is the first institution (with its branches) of which we are aware. If there are other astrological Sunday Schools we shall be glad to announce them in *The Journal*. Not only is this Sunday School unique in nature and method, but its location is contributory to development of the spiritual being. A few miles inland from Oceanside, California, on the brow of a mesa sloping upward from the Pacific, Mt. Ecclesia, the international headquarters of the Rosicrucian Fellowship, extends its welcome under skies so blue that heaven seems but at the reach of finger tips. Dawn invites worship at the shrine of Beauty, and when the day is done the setting sun casts a benediction upon the Mission San Luis Rey in the valley below where it stands serene, though crumbling, a monument to the pioneering padres. Slowly, gently, twilight wraps its amethyst covering about us and in the mystical silence repose and rest come easily. How Schopenhauer would have delighted in the stillness so alive with humid fragrance of newly turned soil, far removed from dust and grime of commerce and the jar of noises that keep well apace of civilization. Here tots scarcely out of the cradle are taught the great fundamental principles upon which the universe is founded, thus preparing them to meet their life experiences with strength and intelligence and to be living examples of truth.

In the Sunday School children are taught that the twelve signs of the zodiac are great Star Angels guiding man's destiny. Each month as the sun enters a different sign that sign is studied; between December 22nd and January 20th the sign Capricorn is the basis for the lessons, the key word for that time being DUTY, with a story to illustrate its meaning and application. Each child is taught to make the symbol of Capricorn and its ruler Saturn and they soon become familiar with the qualities associated with the various signs and planets as for instance the Capricornian virtues of faithfulness, thoughtfulness, self-sacrifice, persistence, thrift, etc. The symbol of Saturn reminds them to "stop and think." Questions at the end of each lesson encourage initiative and help to fix the lessons more firmly in mind.

Thus the Sunday School continues through the twelve months representing the zodiac, each Sunday with a corresponding Bible Lesson and Lesson Story, by which the expanding consciousness is imbued with the cosmic principles underlying astrology which will prepare the children to use the sacred science in later life with reverence and true understanding. Music plays a prominent part in the program as this primary work is concerned chiefly with building harmonious vibrations into the child's vital body during a period of life which is keenly susceptible to influence.

The last Sunday of each month is Service Sunday when the children are taught the meaning of service as "helping otherswhether they are good to you or not"; helping someone to be good, to be happy, to be well. Thus inherent goodness is emphasized and developed and the child taught to appreciate and live the simple truths of life, ".....for of such is the Kingdom of Heaven."—C. B.

ASTROLOGY IN PREHISTORIC TIME

By L. H. WESTON



I believe there can be no reasonable doubt in the mind of any student or scholar of the present day that ancient and prehistoric men inhabited nearly if not all parts of the earth many thousands of years ago. In Egypt, Central America, the Pacific Islands, indeed, in every country above the sea level, and even in some submerged lands, positive evidence has been found that races of men lived and flourished in a prehistoric time.

Their time is called prehistoric because at the present day we do not possess any regularly continuous records of their history. Our history begins only a few centuries ago and to us all before that is called prehistoric time.

To all appearance, under the light of modern archæological research, a great, world-wide civilization suddenly went out of existence, leaving nothing but a few stone buildings and the remnants of what seems to have been a civilization that encountered some cataclysmical disaster. It came suddenly and was universally destructive, and while the time of it is not easily determined from inspection of the remnants, we are able to conclude, from other considerations, that it must have been about nine thousand years preceding the beginning of the Christian Era.

We have some mention of this cataclysm by ancient writers who knew of it traditionally and probably from some ancient records now lost. It was mentioned by Plato, who stated that it came as a great flood that submerged the low countries to the west of the

Gates of Hercules, that is, Gibraltar. It was also mentioned in the writings of Solon, the Greek traveler, who flourished about the year 600 B. C. Solon stated that the Egyptian priests informed him that this great cataclysm occurred just nine thousand years before his visit to Egypt. The Codex Chimalpopoca of the prehistoric Central Americans gives the date of this great disaster. According to that record it occurred during the "third Sun, called Quich-Tonatinh, or Sun of rain, because there fell a rain with fire (electricity) which burned all that existed; with it was a rain of gravel." Also, "It was in the year Ce Tecpatl, one flint; it was the day Nahui-Quialmitl, fourth rain. Now in that day men were lost and destroyed in a rain of fire (electricity)."

We have the Greek account of the Deluge of Deucalion, and it was predicted. On account of the prediction an ingenious person named Deucalion saved his own life and also saved his family and some friends by the rather simple expedient of building a boat that would rise on the tide when it came. Of course our common Bible gives this account in the very much garbled up story of Noah and the Ark.

A voluminous literature exists on this subject. We have the accounts of prehistoric dolmens and cave dwellings in America. Beyond all doubt prehistoric men foresaw this great cataclysm and made preparations for it. Like Deucalion, some took to boats, while others built stone shelters that were expected to withstand the impact of a fall, from the sky, of water, gravel and clay. Others went into the caves,

where their remains are found from time to time. Still others, as in America, built homes in the cliffs, which, to all appearances, were inhabited for a few months and then abandoned. Pyramids were built in Egypt and in America, by the great college of astrologers that lived in those days, who used them for making astrological (or astronomical) observations. These astrologers foresaw the great disaster and published the forecast through the whole world. Everybody knew it would come, years in advance. A few prepared for it and escaped its consequences, but beyond all doubt the great majority of the people then living made no effort to escape and were destroyed.

We now know certain facts connected with this great cataclysm which are undoubtedly of high significance. We know that it was predicted. We know preparation was made by men to meet it and escape the destruction that it was sure to cause throughout the earth. We know that in those days there were astrologers and mathematicians of the very highest order, for we find their buildings, their pyramids and other remains that they left. These men foresaw the flood, but how?

We want to know when and how the flood was forecasted by the prehistoric astrologers, or, rather it is incumbent upon us, as astrologers of the modern times, to determine when this great flood came and

what the astrological (not astronomical) cause must have been that brought it on.

We know its approximate time from tradition and the old writings. Why not look up the time and see what the planetary positions must have been near then? We have some very excellent planetary tables, and, since the time of Stockman, have been in possession of the values for determining every motion in celestial mechanics for fully 20,000 years before or after present date.

Believing that a research in this direction would well repay the pains taken to make it, I put in a few months of labor in this work. It was found that the date of the great flood could be determined almost to the hour. The planetary positions at that time were of immense significance and it was easily seen how the forecast could have been made by an astrologer of that day. The significance of the positions is such that we at once recognize the law that governs this phenomena, and by examining tables of future planetary positions we may, by applying this law, foresee the times in the future when such cataclysms are likely to occur on our earth. I can assure the astrological fraternity that the causes of the great cataclysms may be discovered and a law laid down by which the time of their occurrence in the future may be predicted.

Matter for next issue (April-May-June) must be in our hands by May 15th. Jot down those newsy notes of astrological interest and mail them to Editor, N. A. A. JOURNAL, 8921 National Blvd., Palms, Los Angeles, California.

KEEP ASTROLOGY SCIENTIFIC

By ROBERT DeLUCE



TO some extent such a statement as heads this article is misleading if taken too literally. Astrology is assuredly a science, but unhappily certain historical conditions have retarded its development as compared to others of the sciences. So it happens that in the modern scientific and educational world, astrology is a very Cinderella among her sister sciences. Astrology's real merits are not commonly known or understood.

No other science can equal astrology in importance or interest, and yet none of the world's great universities of the present day offers a course in astrology.

The question is often asked the practitioners of astrology why it lags behind the other sciences. If the reason for this backward condition is understood, it will be seen that astrology's present condition will not long continue, and its friends and supporters will know what means may most readily help the new development.

As an illustration of the reason why astrology lags in development behind many of the modern sciences, consider the case of its nearest relative and sister science, astronomy.

There are numerous observatories throughout the world equipped with the costliest instruments. There are thousands of trained observers, assistants and mathematical employees working on astronomical problems. All the great universities have courses in astronomy. Why has astronomy received all this attention and scientific support? Simply that astronomy is

hooked up with the commercial and industrial forces of our modern world in a very practical way. Commerce and navigation are dependent upon astronomy for the safe navigation of ships on the ocean where no landmarks are visible. Astronomy furnishes the knowledge by which the nautical almanac is calculated, and with the nautical almanac, the sextant and the chronometer, the ship's master keeps informed of his terrestrial position by observation of the sun and the stars.

And so it is with all recognized sciences of the modern world. If a science is developed and receives support in a financial way, it will be found hooked up with some commercial or financial interest.

No field of science can be properly developed or cultivated till sufficient financial support is available for its workers, its schools, its equipment and its laboratories.

One of the most promising fields in which astrology can assist this modern commercial and industrial world is in the matter of VOCATIONAL GUIDANCE, and the selection of suitable employees for the various kinds of service.

Employers know only too well how difficult it is to properly make such selections, and yet the success of many organizations depends upon having the right person in the right place. Astrology can assuredly be of assistance in these matters when judiciously employed.

In ancient and classical times, astrology was an inseparable companion of medicine and surgery. It is a companionship much neglected in modern times, to the hurt of both medicine and astrology, and still more to the hurt of the patients

who seek help from medical art.

METEOROLOGY is another promising field; and though astrology has hitherto failed to qualify, its failure is no more glaring than that of all the other methods that have been tried. The fact remains that but for the telegraph that enables weather observers to transmit information faster than storms can travel, the art of forecasting weather would be practically nonexistent. No long range of weather prediction is yet known, nor is it likely ever to be known till the principles of astrology are applied to the problem in conjunction with the scientific methods and equipment that are now available.

One other field of employment now appears on the horizon. It is the interest in EUGENICS that is gradually growing and gaining prominence. It is evident that eugenics will some day be a matter that will be considered second to none in human interest. If enormous sums are spent in education, could not a certain amount be equally well spent in preparing to ensure the bringing into the world of the right kind of children? If money can be spent for jails and alms houses and insane asylums, could not a certain amount be spent to ensure a smaller number of occupants of those institutions? In eugenics astrology assuredly has a field of certain and manifold usefulness.

The above are some of the practical and purely objective uses of astrology, but it is by no means certain that its greatest field of usefulness should be confined within those limits. Astrology's transcendent interest is not that of the objective world, but rather as an interpreter of the real meaning of the objective world as the means of understanding the subjective world. Astrology is at once a science, a

philosophy and a religion. While it will not supersede any of the existing sciences, philosophies or religions, it remains the one means or method by which all may be united and made to co-operate to our better understanding and advantage.

No other condition of modern life is so dangerous to the well being of our civilization than the fact that the authorities and rulers have lost a large degree of the confidence of the people. How can the ordinary person, busy with his own affairs, know what to think when the religious leaders make statements that the scientists oppose or scoff at, and vice versa. Philosophy, that should be the guide in all social and human relations, has been banished to the arid realms of speculation, theory and vain disputations.

The teaching that religion and philosophy, when rightly understood, can give, may be backed up by the scientific proof that astrology can furnish.

For example, religion teaches that God created man in his own image. Astrology can show that each person born into the world reflects by his mind, character, disposition and form of his physical body, the Plan of the Great Architect as it was expressing itself through the stars and planets at the moment of the person's birth.

Philosophy teaches that all men are brothers and that the greatest effect of any act that a person may do is the reaction upon his own soul. Science teaches that nature and man are in reciprocal relation to each other. Astrology shows that the same starry influence that moves the minds and souls of men also operates in all the departments of nature. Astrology shows how every thought and action binds us to some planetary or starry influence that will return again and again.


ZODIAKOS

The Circle of Holy Animals

By MANLY P. HALL

(Continued from Oct.-Nov.-Dec. issue)

CANCER

N the ancient astrological symbolism of the Egyptians and Greeks the constellation of Cancer, the Crab, was especially significant. Astronomically speaking, the constellation is not over well defined, as it contains no particularly important stars. To the Egyptians, Cancer and its zodiacal opposite, Capricorn, were emblematic of the summer and winter solstices respectively. Modern free masonry preserves the symbolism of the solstices in the figures of the two St. Johns and also under the form of the two pillars. The ancient caves of initiation were always provided with two gates, through one of which the soul descended into generation, later to escape again into the higher world through the other. Cancer was called the gate of physical birth and was sacred to the goddess Isis and also to Hathor, divinities who presided over the mysteries of generation. As birth had a twofold significance, Cancer may be regarded as a dual sign, and the Crab signifies both physical birth with its attendant consequences leading to inevitable decay and also spiritual birth through the Mysteries into the eternal effulgency of the rational sphere.

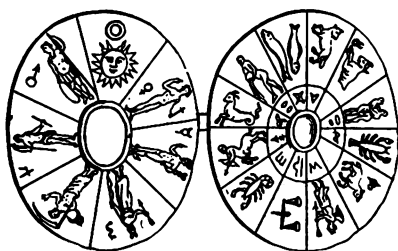
In the Eleusinian Mysteries the nine degrees recapitulated the nine months of the prenatal epoch and symbolized the descent of the soul from the zodiac through the seven planets and finally its immersion in

the elemental world. The last sphere through which the soul migrated before it assumed its physical body was that of the moon. This luminary was the keeper of the ways of generation and is enthroned in the constellation of the Crab. The philosophers declared that the solar agent, or life germ, before precipitation into phenomenal life is suspended in an etheric humidity resembling water. They denominated this humidity Isis, or the World Mother. Cancer, a water sign, being designated the gate of souls entering the untr tranquil sphere, is evidence that the early initiates were acquainted with the now generally accepted postulate of science that all life originated in water. The rudimentary gill-clefts visible in the human embryo demonstrate that in some period in his early development man existed in an amphibian state. Jules Verne, the celebrated writer of the last century, builds his entire story of "The Mysterious Island" upon this assumption. The great sea of the Brahmins in the midst of which the World Egg was generated, is but an arcane allusion to the amniotic fluids in which the human embryo floats during the period of gestation. Here is further confirmation that man comes into life through water.

Thales is popularly accredited as having been the first of the wise men of Greece, in fact he was the only one among the seven original Sophists whose reason transcended the subjects of politics and ethics. When Thales declared the world to float in a sea, it is evident that

he referred to this etheric liquid resembling the albuminous part of an egg, a super-essential protoplasm, whose constitution is best described by the symbolism of Cancer and the moon.

The crab walks backwards, or at least on a rather sharp oblique, from which the sages inferred that the presumed advancement of man into physical birth was, in reality, a retrogression, for by the phenomenon known as generation, the rational soul was immersed in the unresponsive elements of an irrational nature from which it could be liberated only by death or initiation. But as this first birth, or descent into the state of ignorance, was revealed to the body of mankind as the esoteric significance of the Crab, those accepted into the higher body of the Mystery Religion substituted the scarab for the crab, for by this most sacred of insects was obscurely revealed the mystery of the "second birth." As man is born through the processes of physical generation into the mortal realm, he is born again through the processes of spiritual regeneration into the transcendancy of ever-abiding wisdom.



An Astrological Gnostic Gem

It becomes increasingly evident that the zodiacal symbolism was devised by a group of highly-informed priests for the dual purpose of perpetuating and yet concealing

the secrets of the ancient temples. Many interpretations have been advanced to account for the zodiacal symbols. Superior to and of far greater import than later concepts, however, are their original philosophic and religious significations, which are the very soul of the soul of astrology.

LEO

Whereas Cancer is the throne of Luna, the Queen of Heaven, Leo is the mansion of lordly Sol, the ruler of the solar family and the arch-regent of Nature. It is natural—yes, inevitable—that men should pattern their earthly affairs according to a heavenly order. Petty princes of earth have attempted to make themselves impressive by bedecking their persons with solar emblems. Probably the most common of the solar symbols is the imperial crown, or coronet, whose radiating points are symbolic of the Sun's far-reaching rays. For a similar reason, gold, which is the metal of Leo, is regarded as fittingly royal, and the flashing diamond also bears witness of the regal light. When, ascending the celestial arch, the Sun enters the constellation of Leo, he is declared to be properly enthroned. Great power lies in this essential dignity. The lion is the king of beasts and has been assigned as the symbolic animal of Leo. His shaggy mane is but the Sun's corona and his roar the voice of absolute authority. When the Sun is in Leo he is the lion-faced Light Power of the ancient Gnostics, or, as the old Greek philosophers called him, "The Tyrant of the World." In the esotericism of the ancient Egyptians, the sign of Leo was sacred to the High Priest, who wore upon his person

the symbols of a supreme royalty, before which even Pharaoh must bow abashed. Like Cancer, Leo has a dual significance. That which was revealed to the masses was the lordly dignity of temporal power. Upon his throne upheld by lions sat the prince of the earth whose legions must blindly serve the tyranny of his will. Master of Life and Death, splendid in a celestially justified egotism, the Sun and his representative upon the earth, the king, ruled their respective provinces in space, the minor despot, patterning his garments from a heavenly design, dazzled men with a reflected light. The secret and more profound mystery of the Sun was revealed only to those who had penetrated to the very innermost recesses of the temple. To such it was revealed that the Sun was not designed merely to dazzle men but that each ray was a giver of life and a disseminator of light. In Egypt the rays of the Sun were symbolized as ending in human hands, and by this multitude of members the great solar power finally "raised" all things into union with its own all-powerful nature. To the hierophant, the Sun was the symbol of that perfect wisdom which adorns the learned with raiments of the mind, more precious than the regal cloth of gold. As metallic gold forms the coin of temporality, so wisdom—which is the gold of reason, the coin of the realm of thought—renders its possessor wealthy beyond the dreams of Cræsus. The lion of Leo, not only therefore spreads awe by reason of its strength, but has a secret virtue in its own nature, for it is ruler of a family of animals which possess the uncanny power to see in the dark. Kings may roar like a lion, shake

their mane, and feel that they have expressed adequately their divine prerogative, but the Kings of kings—those illumined sages who are Princes above the princes of the earth—make no vain show of worldly splendor, but with the gift of the seer penetrate with rational vision the Stygian gloom of the underworld.

And behold the lordly destiny for which man was created. Having sensed the magnificent purpose of this thing called Life, he has come into the secret power of the lion; he is ruler of a world that shall not pass away, for while cities crumble and the achievements of men are at best impermanent, these royal Lions of Judah's mystic tribe are seated upon permanent thrones in the sphere of reason, lighting the universe about them with a magnificence of their own awakened consciousness. There are two ends which all may seek, and both ends are a type of rulership. Those who strive for temporal power must all receive a similar fate: they shall be cut down in the midst of their accomplishment. But those who sense the true dignity of the Solar Light turn from the glories which are ephemeral to accomplish through the disciplines of the Mysteries a greater work. These become, as it were, Heavenly Lights and their rays, piercing the centuries, light the way of unborn civilizations.

VIRGO

The constellation of Virgo introduces a new element in zodiacal symbolism. Like the preceding signs, two definite and almost opposing doctrines are concealed within the single figure. This constellation of stars is supposed to

(Continued on page 22.)

FAME AND THE SUN SIGN

By H. C. HOPKINS

IN a magazine article by Allyne Ireland, which, if my memory serves appeared in the May, 1925, *Cosmopolitan*, he gave his reasons for the conclusion that if one desires more than an average chance for fame one should arrange to be born in February. Mr. Ireland made out quite a convincing case and his idea as to the cause of this leaning of genius toward February was that those born in that month were conceived during the time of year when throughout all nature the urge to mating and reproduction is strongest.

Since the Sun during February apparently traverses about two decanates of Aquarius and one of Pisces, it would seem more desirable, from an astrological standpoint, to seek the relation of genius to Sun-sign rather than to month. With that idea in view I have tabulated the Sun's position on the birth dates of some eight hundred men and women who have attained either fame or great success in their lines of work. The results seem to sustain Mr. Ireland's findings in favor of February as out of thirteen starts in the race for prominence, Aquarius, the principal sign of the month, led four times, tied for first place twice, tied for second and third once each and had clear title to another third position. Curiously, if we bunch the last two decanates of Aquarius with the first decan of Pisces we increase the number of eminent names under the headings of Literature, Science, Religion, Art, Drama and Medicine, but decrease the number under all the other classifications except Invention.

The meaning and contents of the

table of percentages should be fairly obvious. At the top are arbitrary three-letter abbreviations for (1) Literature, (2) Political and governmental life, (3) Science, (4) Religion, (5) Military life, (6) Finance, (7) Music, (8) Art, (9) Drama, both silent and spoken, (10) Exploration, (11) Invention, (12) Naval life and (13) Medicine. Next are the number of names included in each classification. Below these are the percentages these numbers represent of the total of eight hundred. Next in order are the signs of the Zodiac divided into their decanates. To the right of these, figures representing the percentages of each class in the various decanates. For instance, the nine names in my list in the first, or Leo, decan of Leo make approximately 4.8 percent of the total of 187 literary lights. These percentages are figured to the nearest tenth only which will account for the fact that the sum of the items does not always exactly equal the given totals. Note that any percentage above 8.33 will be above the average for a sign.

The first time I computed this table the total of the famous was but six hundred and fifty but as this left the last six columns—from Art to Medicine—rather poorly represented I distributed an additional one hundred and fifty among said classes as larger figures would give better averages. These additional names are those of people eminent or at least very prominent in their respective lines. Other classifications could easily have been made out but the thirteen given are fairly representative. For instance there might have been a column for famous members of the Ananias Club.

TABLE OF PERCENTAGES

Class Number Percent		Lit.	Pol.	Sci.	Rel.	War	Fin.	Mus.	Art.	Dra.	Exp.	Inv.	Sea.	Md.
		1	2	3	4	5	6	7	8	9	10	11	12	13
		187	162	58	57	43	38	30	50	45	23	27	31	49
		23.4	20.2	7.4	7.1	5.4	4.7	3.7	6.2	5.6	2.9	3.4	3.9	6.1
Aries	♈	1.6	1.8	5.2	3.5			3.3	4.0	2.2			3.2	
	♈	4.8	4.3	3.4	3.5			3.3	2.0	4.5			6.5	4.1
	♈	2.1	2.5	3.5	5.3		5.3					11.1		
Aries Total		8.6	8.7	12.1	12.3		5.3	6.6	6.0	6.7		11.1	9.7	4.1
Taurus	♉	4.3	4.9	5.2	1.8	7.0	2.6	3.3	4.0	4.5		7.4	3.2	6.1
	♉	3.7	3.7	1.7					4.0	2.2	13.0	3.7	3.2	
	♉	1.6	1.2	1.7	1.8		7.9	6.7	2.0	2.2		7.4		6.1
Taurus Total		9.6	9.9	8.6	3.5	7.0	10.5	10.0	10.0	8.9	13.0	18.5	6.5	12.3
Gemini	♊	5.3	2.5	3.5	3.5	2.3	7.9	3.3	4.0	4.4		7.4		4.1
	♊	2.1	1.8		7.0	7.0		3.3	4.0		4.3	3.7	3.2	2.0
	♊	1.1	1.9		1.8	2.3		3.3	2.0				3.2	4.1
Gemini Total		8.6	6.2	3.5	12.3	11.6	7.9	10.0	10.0	4.4	4.3	11.1	6.5	10.2
Cancer	♋	1.6	1.2	3.4	3.5	2.3	5.3		6.0	2.2				4.1
	♋	3.2	3.7	3.5	3.5		7.9			4.5			6.5	2.0
	♋	1.1	1.2		1.8				8.0	2.2	4.3			4.1
Cancer Total		5.9	6.2	6.9	8.8	2.3	13.1		14.0	8.9	4.3		6.5	10.2
Leo	♌	4.8	0.6	1.7	1.7	2.3	2.6			6.7	8.7	3.7		2.0
	♌	3.7	1.8	1.7	1.8	2.3	2.6		2.0	2.2		11.1		2.0
	♌	3.7	2.5	1.7	5.3	4.7	10.5	3.3	2.0	2.2		3.7		2.0
Leo Total		12.3	4.9	5.2	8.8	9.3	15.8	3.3	4.0	11.1	8.7	18.5		6.1
Virgo	♍	5.3	2.5	3.4	5.3		5.3		2.0			3.7	6.4	4.1
	♍	1.6	1.2	1.7	5.3		7.0		2.0	2.2			6.4	
	♍	2.7	3.1	5.2			2.6		4.0		8.7		3.2	2.0
Virgo Total		9.6	6.8	10.3	10.5	7.0	7.9		8.0	2.2	8.7	3.7	16.0	6.1

Now let us look over our totals. Among the bookworms Leo leads by several lengths, and since literature is for the pleasure and instruction of the children as well as of the grown-ups what could be more fitting than to have the fifth sign so well placed?

In political life Aquarius comes to the fore and who needs more friends—and votes—than the politician?

In science Sagittarius ties with Aquarius for the premier position, well sustaining their reputation as scientific signs. Sagittarius, as the ninth sign, has special qualifications in this field.

Among the churchmen Aries and Gemini seem to have a slight lead over the natural ninth sign, but if we remember that preaching is sup-

posed to be headwork and that Mercury rules the expression of ideas that fact will not seem unnatural.

In war Aquarius wins the leadership. I own that I expected more of Mars but modern warfare is becoming largely a matter of science and Uranus is scarcely more gentle than the War Lord.

Leo, the sign of speculation, claims the reward where finance is concerned, with Cancer and its property rights a close second.

Music brings out Aquarius again, its ascendancy being largely due to a strong Venus decanate. In a line where originality and inspiration are so much needed one might easily credit the sign in which Uranus has so much power with a right to first place. Libra, with a vigorous Aquarius decanate is next.

TABLE OF PERCENTAGES

		Lit.	Pol.	Sci.	Rel.	War	Fin.	Mus.	Art	Dra.	Exp.	Inv.	Sea.	Md.
		1	2	3	4	5	6	7	8	9	10	11	12	13
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		23.4	20.2	7.4	7.1	5.4	4.7	3.7	6.2	5.6	2.9	3.4	3.9	6.1
Libra	♎	2.1	3.1	1.7	1.7	2.3	2.6		8.0				9.7	
	♏	2.7	2.5	1.7	1.8		2.6	10.0	4.0	6.7	8.7	3.7	3.2	2.0
	♐	4.3	2.5	3.4	5.3	4.7		6.7	4.0	2.2		3.7	3.2	4.1
Libra Total		9.1	8.0	6.9	8.8	7.0	5.3	16.7	16.0	8.9	8.7	7.4	16.1	6.1
Scorpio	♏	1.6	2.5	1.7	1.8	2.3	2.6	3.3	4.0		8.7			4.1
	♐	5.3	4.3	1.7	5.3	4.7	2.6	3.3		2.2	4.3	3.7		2.0
	♑	1.6	4.9	5.2		2.3	2.6	3.3		6.7	8.7			4.1
Scorpio Total		8.6	11.7	8.6	7.0	9.3	7.9	10.0	4.0	8.9	21.8	3.7		10.2
Sagittarius	♐	3.2	2.5	1.7	3.5		2.6	3.3					6.4	4.1
	♑	3.2	3.1	3.4	1.8	4.7		3.3	2.0	4.4			12.9	2.0
	♒	2.7	0.6	8.6	5.3		2.6	3.3	4.0				3.2	
Sagittarius Total		9.1	6.2	13.8	10.5	4.7	5.3	10.0	6.0	4.4			22.6	6.1
Capricorn	♑	2.7	4.3	3.4	1.7	2.3							3.2	4.1
	♒	0.5	2.5		1.7	7.0		3.3				3.7	3.2	8.2
	♓	2.1	3.7			2.3	2.6			8.9		3.7		2.0
Capricorn Total		5.3	10.5	3.4	3.4	11.6	2.6	3.3		8.9		7.4	6.5	14.3
Aquarius	♒	1.6	4.3	1.7	1.8	7.0	5.3	6.7	2.0	4.5	8.7		3.2	2.0
	♓	4.8	4.9		3.5	9.3		6.7	4.0	6.7		3.7	6.5	
	♈	0.5	3.1	12.1		4.6	5.3	10.0	2.0	6.7	13.0	7.4		2.0
Aquarius Total		6.9	12.3	13.8	5.3	20.9	10.5	23.4	8.0	17.8	21.8	11.1	9.7	4.1
Pisces	♓	3.2	0.6	3.4	3.5	2.3	2.6	3.3	4.0	6.7				4.1
	♈	1.6	1.8	1.7	3.5	4.7	5.3	3.3	10.0		4.3	3.7		
	♉	1.6	6.2	1.7	1.8	2.3				2.2	4.3	3.7		6.1
Pisces Total		6.4	8.6	6.9	8.8	9.3	7.9	6.7	14.0	8.9	8.7	7.4		10.2

Art and Libra have always been linked and apparently—if we credit our table—there is some justice in the idea.

Aquarius and the silent drama seem coupled by the strength of Uranus in both. Many of the names in our amended list are those of movie stars.

Among the explorers Scorpio and Aquarius divide the honors. The perseverance of the fixed quality and the scientific curiosity of the

8th and 11th signs should be very useful in the field of exploration.

Taurus and Leo lead with the inventors and who needs the perseverance of the fixed signs more?

Sagittarius, the sign of foreign lands and voyages, easily outsails the other seafarers.

Capricorn tops the list with the medicos and the old astrologers ascribed the rule of medicine to Saturn, the Lord of this sign.

(Editor's Note—A sketchy telephone interview is reprinted on page 28. It is fairly representative of the reply to many who are under the impression that the discovery of the new planet will completely upset astrology and render all previous horoscopes useless.)

FOR the next few months we may expect current literature to be cluttered up with the mental meanderings of the numerous "astrologists" who discovered the trans-Neptunian planet—**FIRST!**

Continued from page 18.)

have the rough form of a female figure carrying a sheaf of grain in one arm. Virgo, the World Virgin, represents the beginning of harvest and is one of the zodiacal symbols of abundance. On the other hand, being the house of the Sun's decreasing light, she is employed (as in the legend of Samson and Delilah) to signify the temptress, who lures the Solar Man from his path of power, and (cutting off his rays, causes him to lose his strength. Virgo is the throne of the planet Mercury and in this respect becomes the symbol of a divine scheming. Life to a great degree is a continual plotting towards some rather indefinite end. We know that in antiquity the figure of the Virgin was continually employed to signify the Mystery Schools. While the fact remains unsuspected by the majority, even the modern Masonic Order is essentially a feminine institution. The thought is well expressed in an ancient Egyptian tablet where Isis is described as the Mother of the Mysteries. The secrets of regeneration, as has been previously indicated, were always concealed in Egypt and Persia under the more natural symbols of generation. The adept, or initiate, was born by an Immaculate Conception, being the progeny of the Mysteries. While a feminine sign, Virgo is the throne of an essentially masculine potency and Mercury (or Hermes) is the Lord or Keeper of the House of Wisdom. Consequently, to the profane, Virgo was symbolic of autumnal abundance, and also of the various institutions erected by mankind and controlled by what we may please to term the human intellect. The latter institutions ultimately overthrow civilization; for,

tempted by power, the mind forgets the origin of its own creations and by ascribing a divine origin to its own conclusions, falls into the snare of the temptress.

In the Mysteries, however, Virgo becomes the house or body of wisdom, symbolic of the negative pole or vehicle of Hermes, the mind. To the human mind, the body must always be negative and hence symbolically feminine. To Virgo, therefore, the hierophants ascribed the key to the rebirth of the soul through the Secret Doctrine. This Secret Doctrine itself then becomes the principle for which Virgo stands. Here also is the weeping virgin of Masonic symbolism—Isis, the Widow, who, gathering up the parts of the dismembered Osiris, in this way collected the fragments of the Secret Doctrine. In Free masonry, the widow's sons are the initiates and Virgo is herself Free-masonry left widowed by the murder of the Builder.

As stated before, Mercury is the symbol of scheming. To the profane, scheming implies the plotting whereby men deprive each other of their common goods. In the Mysteries, however, scheming signifies the conclave of the wise in which those who have beheld the truth plot and scheme together, not to a nefarious end but that they may discover some method by which wisdom—which is the common goods of the elect—may be safely distributed among all men to the glorification of the Creator and the resurrection of the martyred Builder. The profane scheme how they may take; the wise, how they may give.

(To be continued)

THE DUCTLESS GLANDS

In Relation to Astrology

By H. M. LeAPSLEY, M. D.

(Continued from Oct.-Nov.-Dec. issue)



OW a few words about the adrenals: The adrenals and the thyroid gland are the two we know most about. Adrenalin was segregated (isolated from a gland) by a Japanese physician between 1000 and 1002 A. D. That Japanese physician who died a few years ago trying to solve the yellow fever, nagashi, was also able to segregate it. He knew exactly what it was made of, and having isolated it, found its chemical contents. Then it was put on the market and we have it today in our museums! Let me mention one thing about it. After having found that he could isolate adrenalin from the adrenals, having learned the chemical contents of that particular composition, having been able to resolve it back to its elements and make it synthetically, he found what we are always finding: that there is an unknown element, a needed element, that he could not put into it,—that no one can put into it. Nature can make adrenalin that is alive and we can make adrenalin that is dead. We can make things synthetically and they are lifeless; nature makes them and they are full of life.

These adrenals you can frequently see in operation. For instance, a mother is in the house doing some work and her baby is out in the yard playing. She hears a scream, the blood leaves her face and she grows pale. She rushes out to see what is the matter. Fear has gripped her. Fear has arrested the blood and prevented it rushing to

the face. It rushes to her heart instead which beats faster than usual. When she reaches the yard she finds that it was not her baby at all. As baby was not injured there comes relaxation and in proportion to the intensity of her fear in relation to the relaxation, so will she faint or not. That is the action of the adrenalin in the blood.

We have learned by virtue of that peculiar action of adrenalin that if baby's heart does not begin working right away at birth one can put a little shot of that adrenalin into the muscle of the heart and often after fifteen minutes can start the heart going. A few years ago a baby of that type would have been buried. Now 95% of the chances are that baby can be pulled through. These are things we are learning.

QUESTION: At what age does the nucleus in the child's blood cell disappear?

ANSWER: I have seen it as late as two years of age, but I would say that from birth it gradually lessens. In the child nursed by its mother it remains longer; in the child fed by bottle it disappears quicker. The environment of the child has a great deal to do with it. If the child is out in the open in the sunshine with good air and a healthy environment, it remains very much longer. In the city where the sky is overcast with clouds of smoke and the child must protect itself against the environment the nucleus disappears quickly.

QUESTION: Then would it be possible under certain conditions for the nucleus to remain during the entire life?

ANSWER: Yes, that is the point exactly. I feel sure that the child can resurrect himself from the white corpuscle in himself, if he lives properly. We know that the white corpuscle is so valuable that the average is one white to 500 red. If one white corpuscle equals 500 red ones, we could by a mode of living and through knowledge we do not yet possess, but which we could obtain, learn how that white corpuscle could radiate the hemoglobin and gradually displace the red corpuscle with them. We may assume that all we have to do is to develop that nucleated blood cell. And suppose you develop it. What would become of you? If you possess an ability to do things, a life, a power over which you have no control but which can control you, of what use is it? You realize that most of us have habits. Those habits are largely cultivated, nevertheless, they are cultivated to such an extent that we are possessed by them. If we are going to cultivate a living thing like the nucleated cell, and do it without control, without training, what will be the result? I have in mind a very good friend? Between the dinner courses he has to smoke a cigarette otherwise his dinner does not go down nicely. After a great deal of persuasion I finally got the man to give up smoking. Some eight or nine months later he was still keeping his promise. Later I saw him again and he had gone back to smoking. When asked the reason he said, "My wife wanted me to do so." When I talked to his wife she told me that he had been a perfect devil, constantly irritable, going to pieces nervously,

and the smoking did for him what his natural power of self-control ought to have done. The smoke was his *kalon*. If that man could not give up smoking without the rising up in him of undesirable qualities that should have been otherwise controlled, then for the sake of other people he had better go on smoking. He will learn some day. There is a lot of time,—more being made constantly and tomorrow is coming. What we do not learn today we will learn tomorrow and what we do not learn voluntarily we will learn through pain.

QUESTION: What will be the effect on the future race of women smoking?

ANSWER: Gradually it will affect the whole muscular system. The effect will not show in a day but the tendency is there and especially during the period of pregnancy. It will have a more injurious effect on both mother and child at that time. The organisms of both are more or less mutually affected at that time; more so than after baby is born. In that condition of sensitivity when they are open to the reception of influences more than at other times, smoking will take a strong grip on the body and tend to undermine the muscular system.

QUESTION: Is it a fact that there is such a thing as heredity? Do we really inherit tendencies, mental and moral tendencies? Are they passed from parent to child?

ANSWER: Mental and moral tendencies are traits which belong to the character. We are ourselves. But physiological traits are obtained from our parents. For instance, the germ plasma through which a child may manifest is not produced by the child that is manifested

through it. The child is clothed upon by that germ plasma as a person is clothed upon by tailors. Some tailors are good and some men look very well dressed in their clothes; some otherwise. The physical child and its mentality must be differentiated in thinking of heredity. The mind, the morals, the ideals, spirituality,—that side of life has no relation to our fathers and mothers. Mentally and morally we are not a product of our fathers and mothers, but physiologically we are.

QUESTION: Doctor, we have a class in Prenatal Astrology where we study the embryo from the time of conception during the period of gestation. We learn from embryology all the stages of evolution through which the human creature has supposedly gone from the time it crawled out of the mud up to its present stage. It is said that certain planets ruled during certain periods of the world's development and that certain parts of the human creature were developed during certain of those periods. Would you kindly trace for us something of the relation between the development of these units to those planetary periods that would throw some light on that particular point.

ANSWER: I would be inclined to answer from actual observation under the microscope for many years. This idea that when a child is conceived the cells begin to divide and to show various animal forms through which the race has advanced exists in the imagination of the one who is looking at it, just as when looking at the clouds we can see faces, cities, houses, etc., which exist only in our imagination. Likewise can a person picture a mass of cells, a group of whirling plates changing incessantly. In the

main you can always tell how they are forming. They contract and gradually expand, sometimes lengthening out like an eel. The idea that you can begin with the amoeba and trace them up through those various phases to a four-cell stage into animal forms is not true. That is, it may be true in poetry or mythology but it is not true under the microscope. I mean, for instance, that you cannot find in a group of cells a form similar to an eel or a fish, but you can read that meaning into the shape you see. You can see the outline, but what is happening with the smaller mass you cannot see. You can watch it being impregnated. A cell is impregnated and becomes two by division and is again divided and becomes four; thus they are dividing and subdividing all the time. If you say the mass of cells is a jelly fish I will not say it is not, but I will say that I want evidence. I can tell you that it is a mass of millions and millions of cells that are going to make food material for the new life being formed. People who are troubled about the ideas of evolution should remember this: The individuals who are fighting evolution know nothing about it. In proportion to their ignorance so do they speak. The people of Tennessee are fighting for a man made in the image of God. Science, when it comes to evolution, has nothing to do with man in the image of God. Science is trying to trace the vertebrate, from the simple tubule up through the various structures until they reach the monkey and they find this vertebral column similar to that of the human. Darwin never thought about a missing link. What he did say was that in watching the evolution of form (not the evolution of mind, morals, spirituality, or the thinking faculty, only the

evolution of the thing which clothes the thinking faculty) he found between the lowest type of human, the bush ranger, and the highest type of monkey several links in his chain that were lacking. From this the public mind fastened on the idea of "the missing link," thinking that he meant the caudal appendage. That is how we degrade the efforts of men to help us with their knowledge. He found that the nearest approach to the human organism had the least mentality, while the chimpanzee, having the nearest approach to mentality, was less near in form. These ideas pertaining to the evolution of form in the embryo we must not mix in our thought when talking about men and women as thinking units, as psychical units, as something having in them a desire to improve and move on; let us get away from confusing that idea with the clothes they wear in transit. I am satisfied in saying that you can trace in evolution from the lowest form up to the monkey one factor which dominates throughout, and that is instinct. Every animal, every insect knows exactly what to do instantly it is born and sets about doing it, but it does so instinctively, it does not sit down and reason it out. When dealing with the human a new factor is introduced, the power of initiation. A man can say to God and all nature, "Not your will but mine," and he can set about trying to do it. Show me the monkey or any form lower that will do such a thing. It is in that something—initiation—that we find the begin-

ning of man. So do not confuse the evolution of structure with the evolution of the mind. Undoubtedly some time in the evolution of structure the organism became big enough to be capable of permitting mind to operate through it, but we must remember that the evolution of structure does not parallel the evolution of the mind. Take the theory of certain planets ruling certain periods: You can speak of Saturn as having an association with iron, with bronze, with copper, with things in which we know from experience there is a crystallization process, but when I ask you about the condition of the world in which the giants obtained how are you going to quote Jupiter to me? Such points of view are presented in the same manner as people say the United States is governed by Gemini and Uncle Sam is pictured like a Gemini character, tall and thin. Does Gemini govern the whole United States? Certain parts of the country undoubtedly are governed by different influences.

If we expect authentic results from our researches we must get away from that idea of trying to bring the whole cosmos into our viewpoint. Let us begin with the individual, compare one life with another, compare people of a certain type with those of another; begin at the center and work out; begin with those things that are close to us, instead of starting way out in the universe.

(Conclusion)

We encourage comments upon the opinions advanced in THE JOURNAL. Please address such communications to their respective authors, in care of Editor, N. A. A. JOURNAL, 8921 National Blvd., Palms, Los Angeles, California.

REPRINT and REMINDER

(Editor's Note: When sending clippings, for which we are duly grateful, please keep in mind the importance of writing name and date of publication thereon, and when available giving Editor's name also.)

FRENCH SCIENTIST SUGGESTS THAT RAYS FROM SPACE MAY CAUSE CANCER

The recent experiments carried out on the Alps by a number of physicians have definitely proved that **extremely penetrating X-rays reach us through space**, writes Dr. Charles Nordmann, chief astronomer at the Paris Observatory in the London Daily Mail.

This astonishing discovery was foreshadowed by the researches of the American, Millikan, and the German, Kolhorster.

These rays constantly break up part of the air atom, which has the effect of making it a good conductor of electricity. Proof that this disintegration is not due, as was believed for a long time, to the rays of radium contained in the sun was only recently made public. This discovery is due to the fact that the conductivity of air increases enormously at higher altitudes, as may be tested in a balloon or on a mountain-top. The discovery will be important to meteorologists. It will also have other results not yet quite understood. These will be seen in the general health of humanity, and it is to this aspect that I would like to draw particular attention.

I think it a highly probable theory that cancer is produced by the accumulative and prolonged action of celestial X-rays, and that might be why it is especially common in old people.

The origin of these rays is assuredly not in the sun, since it has been found that their intensity is as great by night as by day. **Astronomers now believe that the celestial X-rays come from certain stars.**

If this, indeed, be true, the old saying "each to his own star" assumes a new and dramatic significance. Each of us has his particular little failing—idiosyncrasy as doctors say in their pedantic language. It may be that certain celestial X-rays (which have not all the same wave-length) might act with special force on a particular man.

Napoleon often said he had his star. Perhaps it gave him the cancerous ulcer of the stomach which caused his death at St. Helena! (This valuable news item was clipped from a Vancouver, B. C., newspaper,—without date or name of publication!)

"LIFE RAY" DISCOVERY BY GERMAN DOCTOR HAILED

MUENSTER, Nov. 30. (AP)—An announcement hailed here as a new step toward the understanding of the mysterious life force, is the discovery by a German biologist, Dr. Walter Stempell, of so-called "life rays" or "organic rays."

These rays are described as rhythmic radiations given off by living cellular tissue. It is thought that they are bound up with, or are an effect of, the process of metabolism which is a fundamental characteristic of living organic matter.

Dr. Stempell's experiments have been made with both animal and vegetable subjects, varying from small frogs to onions. The rays are reported to have been definitely recorded on jelly after they had passed through crystal plates.

LATEST FIND LONG EXPECTED BY ASTROLOGY

(From Los Angeles NEWS, March 15, 1930)

Existence of a planet in the solar system beyond Neptune has been known to astrologers for years.

For this we have the word of Llewellyn George, president of the National Astrological Association, who has offices at 8921 National Boulevard, Palms.

Subconscious Mind

"The subconscious mind is more sensitive by far than the conscious mind," the eminent astrologer said yesterday in explaining the relation of astrology to the announcement of the discovery.

"For this reason the existence of the planet was known to the subconscious mind long before our conscious minds were sufficiently sensitive to enable us to record its location and to make photographs of it.

Years ago, in charting the horoscope of an unusually sensitive person, astrologers noted an influence for which they could not account. But they could place it on the chart.

Methods Similar

"This, in effect, was parallel to the procedure followed by astronomers. They noted the behavior of Neptune and from the influence exerted on it from some mysterious force within the solar system, they knew there must be another planet and they knew where to look for it."

"What will be the immediate effect of the discovery of this planet upon astrology?" George was asked.

"There will be very little effect indeed," he answered. "You see, there are few people now who are sufficiently sensitive to feel the influence of Neptune, or even of Uranus, the next nearest planet. You must remember, too, that the subconscious has always been susceptible to this influence, even if our conscious minds did not know of the planet's existence.

Uranus and Neptune

Neptune and Uranus were found by astronomers only when the mind became sensitive enough. Even now, Uranus is but beginning to exercise its real force in our affairs. For example, Uranus governs the air. Is not this the age of man's conquest of the air?"

So who knows what the future of man may hold, now that a new influence has been found to bear upon it, according to astrological belief. Since Uranus forecast the wonders of aviation and Neptune development in psychic fields, only recently recognized by science, what wonders in the future of mankind may not this new planet foretell?

Predictions Later

Llewellyn George also stated that some predictions might be offered later.

Doubtless astrologers will soon endeavor to calculate the influence of this new planet and to find a new zodiacal symbol to represent it.

A NUMBER of things have come out of Hollywood. Among the newest is the word KIBITZER, already a candidate for the dictionary. The various motion picture colonies have contributed their definitions, one group maintaining that the original kibitzer was the serpent because he gave advice to Eve, another group conferring that distinction upon Eve, herself. Players, executives, scenarists, directors, cameramen and extras have been drawn into the christening controversy of the new word. George Bancroft says a kibitzer is the bystander who tells the laborer how to swing his pick. Harpo Marx—A kibitzer is a fellow who holds your hat while you go on the racer dip. Richard Dix—My idea of a kibitzer is a person who reads the paper over your shoulder. Moran and Mack—A kibitzer is a black horse that eats more than a white horse. Clara Bow—A kibitzer is the passenger who talks back to the speed cop when you are the one who will get the ticket. In astrological parlance a kibitzer might be described as one who makes a big noise not in tune with the music of the spheres.—C. B.

THE MORNING'S MAIL

THE TRANSNEPTUNIAN PLANET

Dear Editor:

An event of considerable astrological importance transpired early this year when a transneptunian planet was discovered by Clyde Tombaugh of Flagstaff, Ariz., aided by the prediction of such a body several years ago by Percival Lowell.

Prof. Van Biesbroeck, of the Yerkes observatory at Williams Bay, Wis., measured the plates taken on the 24-inch reflector at that observatory and found, on March 17, 1930, 1h., 54m., (this is the new notation beginning the day at midnight) the right ascension of this new planet to be 7h., 15m., 57.245s., and the declination to be 22° 6' 52.38" North.

From this data we easily compute the longitude to be 17° 37' Cancer and the latitude to be 0° 11' South, March 17, 1930.

It is, therefore, at this time, practically in the ecliptic (only 11' south) and is within the same degree as Wasat, or Delta Geminorum.

According to Ptolemy Wasat is to be considered similar in nature to Saturn, and we are warranted in assuming that the new planet is somewhat similar in nature.

Percival Lowell, some twenty years ago, made the computation of the elements of a transneptunian planet which were causing a variation in the orbital motion of Neptune and also retarding the perihelion passage of Haley's comet at its last appearance. It now appears that these computations were correct, as the body of the planet has been found very nearly in the predicted position.

For a long time it has been suspected that such a body exists, but until this late observation the fact was not fully established. Some time ago, G. E. Sutcliffe, the English mathematician and astrologer, writing in *Modern Astrology*, gave the elements of a transneptunian planet, which he claimed to have determined, by mathematical analysis, to be in longitude 0° 45' Aries on January 1, 1906. He called this planet Isis and stated that it had a periodic time of just 360 years. Of course this new discovery could not be Sutcliffe's planet, as it is far away from Aries and it appears to have a periodic time of near 284 years, or a yearly increase in longitude of about 1° 16' and a fraction over. However, this periodic time is only theoretical and later observations will be required to determine the exact period.

In *Modern Astrology* of August, 1905, Charubel (Mr. John Thompson of England, born August 11, 1826) states that there is an undiscovered planet which he called La Croix (the cross), and on the day of his birth it was in longitude 12 Capricorn, which was also the longitude of Neptune at the same date. He gave its periodic time as 340.11 years, or an annual increment in longitude of 1° 3' 32". He remarks that it had an astrological nature like "the spiritual counterpart of Mars and gives spiritual victory." He also said there was a planet named Melodia, or Ov O, with a periodic time of 279 years and in November 1905 it was in longitude 17° 45' 44" of Aquarius. Said to be benefic in nature. This is about the right periodic time, but the radical longitude is not at all correct.

—L. H. WESTON, Washington, D. C.

SEX DETERMINED BY HANDWRITING

At the State Teachers College at San Diego, California, members of the faculty recently conducted an experiment to determine whether sex characteristics in handwriting could be readily recognized.

They selected a number of judges who had no special training in penmanship and two out of every three of their decisions as to sex of the writer proved to be correct.

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CALIFORNIA:

Oakland Chapter No. 1. 337 13th Street. Monday evening at 7:30; lecture at 8:15. Arthur Steele, president.

Sacramento Chapter No. 1 meets weekly on Monday evening at No. 1011 Eye Street. Phone Main 92-F-15, president, Mrs. Greene, or Capitol 3698-M, secretary, Mrs. Wyman Smith.

San Francisco Chapter No. 1. 358 Sutter Street, Studio 404. Afternoons from 2 to 5. Monthly meetings and lectures. Mrs. A. Dumont Johnson, president.

Los Angeles Chapter No. 1. (Closed.) Scientific Research Society. Members are devoting time to research in the following branches: Agriculture, Vocational Guidance, Horary, Genethliology, Mundane, Diagnosis, Historical, Color and Music, Astro-Meteorology.

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Santa Monica Chapter No. 1; 1635 Fourth Street. Thursday afternoon and evening. Phone 21198.

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Hartford Chapter No. 1 (The aquarian Research society) meets on the first and Third Tuesday of each month at 8:00 p.m.; No. 65 Mulberry Street. Phone Dr. or Mrs. Ruth: 6-2691.

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WOULD'ST wreck us Time ?

When thy dull leaguer

Brings the last wall down,

Look heavenward.

We have wings.

—ALFRED NOYES



JOURNAL OF THE NATIONAL ASTROLOGICAL ASSOCIATION

A Magazine Devoted to Educational, Scientific Astrology.
Distributed to Members of the N. A. A.

IN THIS NUMBER

Elsie M. Kennison

Frank H. Gilbert

L. H. Weston

Manly P. Hall

Robert DeLuce

Llewellyn George

★ KEEP ASTROLOGY SCIENTIFIC ★

April-May-June

July-August-September

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CARYL BURTON, Editor; 8921 National Blvd., Palms, Los Angeles, Calif.

LLEWELLYN GEORGE, Publisher, Los Angeles, California.

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THE JOURNAL is the official organ of the National Astrological Association, an organization founded in the interest of educational, scientific Astrology. Membership in the N.A.A. is \$3.00 the year, which includes **THE JOURNAL**. Please see application blank.

Subject matter of THE JOURNAL will be selected according to the following requirements.

The branches of Astrology to be represented in the N. A. A. JOURNAL	Nature of Articles	Regulations governing all contributions.
Pathological Astrology Diagnosis Healing Surgery Medicine Chemistry	Technical	Scientific
Astro-Meteorology		
Genethliology Horoscopy Progression Rectification Vocational Guidance Biology	Philosophical	Educational Impersonal
Pre-Natal Astrology		Non-partisan
Mundane Astrology	Ethical	Non-sectarian
Judicial Astrology		
Horary		
Agricultural Botany Agrostology Herbal Breeding		
Radio-activity		
Alchemy		

Unsolicited manuscript must be accompanied by sufficient postage to cover return, although we do not assume responsibility for its return.

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April-May-June
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1930

Volume 2, Numbers 2-3
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WANTED --- RESEARCHERS

By LEWELLYN GEORGE, President N. A. A.

(California)



VALUABLE service may be rendered to the world by members of the National Astrological Association. To do so the almost customary procedure of waiting for astrology to do something for us must be reversed and effort made to do something for astrology. The student needs to become a researcher.

This implies the collating and compiling of data into comprehensive and representative form acceptable as leads by researchers in other fields of investigation. The dawning of the Aquarian Age is being marked by the investigation of the forces of Nature and the possible employment or adaptation of them by mankind. Scientists are ferreting out the secrets of Nature; their search is leading away from the purely materialistic perspective and toward the transcendental view. No longer is it expected that in matter is to be found the promise of life; the atom is no longer consider-

ed the last particle. Science subdivided it long ago and found the electron and now even its permanence is questioned. Apparently it appears, disappears and reappears, but so rapid is the process that the illusion of permanence is maintained. In other words, the "material world" is no longer regarded as material but as a movable focal point in the solar system, a concentration of energy and power in a universe of flowing forces.

Those "flowing forces" are of especial interest to astrologers. Of their origin, nature and power to effect responses no science, as yet, says anything,—save astrology. But the movement of contemporary science is away from the concrete towards the abstract; less reliance is being placed upon material objects for absolute values, more speculation upon unseen and vibratory forces. Indeed, when scientists probe material phenomena to its ultimate, recourse must be made to symbols and special equations as

the means of expressing the discoveries or tracing abstract thought.

Their next step then must be the acknowledgment of planetary influences in every aspect of material form and in every species of life. Physicists are even now ascertaining and measuring the heat of distant stars. Millikan is testing the penetrative action of a "Cosmic Ray" of unknown source.

But it remains for astrologers to become astro-biologists and to measure and tabulate the invisible planetary forces in unimpeachable form. We need tables which give definite information concerning speed, direction, frequency, duration and power of each planet, and the changes, diminution or accentuation, when the planet in question is in the differing aspects and the variations from normal when in certain signs, such as detriment, fall or exaltation. The chemistry of these need be found,—a huge undertaking in itself. More information is required of the pathological conditions produced by certain planets when in particular aspects. For instance, when the influence of the opposition between Saturn and Uranus was at its maximum in 1928, the scourge of influenza (a word meaning **influenced**) was also at its height. None of the usual remedies for disease were effective,—medical science could do nothing, or little, to prevent or cure the disease. It was helpless until the "influence" of the opposition of those two ponderous planets began to wane after the culmination of the aspect. It is interesting to note that statistics showed the Christian Scientists to have been the most successful in the treatment of the sick, with the lowest number of mortalities; the Osteopaths followed closely in favorable results, the

Chiropractors running a close third. In these facts alone there is a virgin field for research. Why did medicine fail? Why did Christian Science succeed where medical practice did not? Why did Osteopathy and Chiropractic likewise do better than those administering drugs? No records are available as to Biochemistry, but in the limited field of my own observations there were no fatalities among those who were consistently using those remedies. However, there is plenty of opportunity for medical science to retrieve its position in the world of healing. Astrology points the way. In fact, many physicians are already studying astrology, examining the horoscope of patients to help in diagnosis, method of treatment and specific times for particular efforts and attention. Eventually there will be a concerted return to Nature's remedies in the form of derivatives from roots, barks, herbs, leaves. These being scientifically grown, plucked and prepared according to astrological indications and administered in accordance with the horoscopal testimonies in the patient's charts, natal, progressed and horary.

The quest of the astrologer leads from the plane of things seen to the unseen influences, even to unseen worlds, for there is reason to believe that there remain planets yet to be discovered. Twenty-five years ago Professor Lowell noticed unusual perturbation in the movement of Neptune, and as a similar disturbance of Saturn had led to the "discovery" of Uranus, and later the disturbance of Uranus to the "discovery" of Neptune in 1846, Lowell had reason to believe there existed another planet which was causing Neptune's unusual behavior. Subsequent events have proved he was correct. In fact, at that time

the planet was in zodiacal conjunction with Neptune, and consequently was in a position to exert a powerful influence over it.

It is more than likely that the marked departure of science from its former material concepts towards the abstract and transcendental may be largely due to the influence of the Planet X. As man's consciousness expands to the point where (1) he becomes aware of the presence of such an object, and (2) where he develops the ability to trace or "discover" it, simultaneous with that conscious extension of knowledge he begins also to react to its influence. The planet is not "new" but his knowledge of it is new. It existed before he was aware of it, and its influence always had its part in his subconscious activities.

Coincidentally, the planet was not discovered in the conventional manner through a telescope, but on a telescopic photograph. It doubtless had been seen many times by those who viewed Delta Geminorum (Wasat) and doubtless was on scores of photographs of that region. But it remained unnoticed. However, the search for it on the plates was continuous and eventually it was traced, checked and identified as the little speck long searched for and representing a ponderous planet about one and one-half times more distant from the Sun than Neptune, or approximately 3,000,000,000 miles from the Sun.

As the position of this planet has been definitely established as 17 degrees 45 minutes of Cancer, and as its movement is comparatively slow, due to its vast orbit, it has been and will remain in that vicinity for a considerable time. Consequently, it affords students excellent opportunity for research in authentic

horoscopes. Enter its place and note if anything unusual has occurred in the health, moods or affairs of the native which was not attributable to other planets. Also watch the transits of the Moon through that degree and watch for individual effects or unusual world events, keeping exact and orderly tabulation of everything observed.

Astrologers need an organization; astrology needs organizing. Today it consists of a huge conglomeration of basic truths concerning the action and interaction of planetary vibrations and responses to them on this mundane sphere. Investigations concerning these matters have been pursued since the earliest days of human life. There has been an unbroken succession of investigators represented by the brilliant and far-seeing minds of each age. Astrology represents a vast fund of knowledge which is gradually being accumulated and made available by leaders of human thought and through the publications and activities of various astrological societies. From these sources each student may select the portion he is able to grasp and interpret. Behind all the differences and diversities of material form life finds expression through reactions to the flowing forces of the universe.

Concerning the action of these forces and human reactions, astrology offers a valuable contribution to science; not only regarding the actual existence of these graduated diversified forces, but also their actual working in the human, animal, vegetable and mineral kingdoms. But to present these facts in the true value which they merit, much work must be accomplished to properly tabulate and classify them in a form acceptable to those who could use them in other fields of research.

For instance, on Sunday, April 13th, 1930, the newspapers published accounts of the discovery by chemists of a bacillus which extracts the oil from cocoanut more efficiently than does machinery and at practically no cost. This is one of the astrologically predicted results of the influence of Neptune (ruling bacteria and ferments) in the sign Virgo which rules food stuffs. (*)

But does the chemist know of this planetary correspondence? An astro-chemist, knowing something of the influence of Neptune, knowing something about the fruitful and barren signs, about creative and disintegrative aspects, and the dates and times of their operation, could by using this knowledge make still more startling and useful discoveries beneficial to the world of commercial industry.

Uranus is furnishing us with material by which the air is being conquered and its elements developed; experiences which broaden the mind and prepare it for the still greater achievements inspired by the finer influences another step higher in the scale of manifestation.

The new planet must lead to finer concepts, keener conquests of mind. The old material standards will no longer suffice the wise men of today and the still wiser ones of tomorrow. Man has learned something of the forces of generation; now he will be inspired to learn **regeneration**, while his mental ability expands to the degree of understanding and using the fourth dimensional aspect of things. This will naturally lead to interplanetary travel, to communication with invisible beings, and to a knowledge of the spiritual or unseen values of material objects. Already science is turning its attention in the direction which

leads to these realizations. From the exoteric it turns to the esoteric; from the material to the spiritual; from the concrete to the abstract; from the abstract to the transcendental. Science is staring at the universe, face to face; it is about to step into the realm of another planet.

In this advance astrology will perform important service, but there is much yet to be done here and now that the advance may be orderly and well directed. The astrologer must be a mathematician or must have the capacity to use the results of mathematics; he must be able to co-ordinate the interpretation of apparently diverging elements and find the cause for effects produced by unseen forces. He needs be capable of estimating the nature and strength of vibrations not yet operative and judge their ultimate effects with a degree of exactitude necessary to make such knowledge applicable to human needs. To do this he should be armed with knowledge of mathematics, astronomy, chemistry, psychology, metaphysics and allied subjects as mediums for expressing and applying his knowledge of astrology. Yet he cannot be bound to conventional limitations of reason or judgment, for he must be inductive as well as deductive in analysis and synthesis. And above all, he should refrain from dogmatizing for it is reprehensible to state as settled facts those things which are in reality still undergoing investigation.

Let us get our knowledge together. Let astrology be studied coincidentally with chemistry, electricity, bacteriology, spectroscopy, astronomy, physiology, psychology. For instance, let us compile 100 (or 1,000) horoscopes for each of such subjects as: indications showing the

adoption of various professions; indications of wealth; of marriage; denying marriage; children; lack of children; divorce; continued felicity; etc. To illustrate: One compiler found that in a list of clergymen divided into Protestants and Catholics, 12% of the latter had the Moon in Virgo but only 1¾% of the former had the Moon in Virgo. This corresponds with one of the outstanding differences in the clergy, i.e., celibacy. Another good illustration is in the tables (H. C. Hopkins in Journal No. 4) representing the percentage of famous

persons born in each sign, the summary being very interesting and somewhat surprising.

In pursuing methods of this sort many traditional claims of astrology will be sustained and some of those which have, somehow, been accepted without proof (or taken for granted) will fail to meet these required tests and can then be discarded.

(*) (See ASTROLOGICAL BULLETIN, July and Oct. issues of 1928, January 1929, article entitled, "Neptune enters Virgo.")

N. A. A. CONFERENCE

A local Conference will be held in Los Angeles the first week in November. Particulars of date and location in next JOURNAL.

THE TRAINING OF AN ASTROLOGER

By ELSIE M. KENNISON

(Massachusetts)



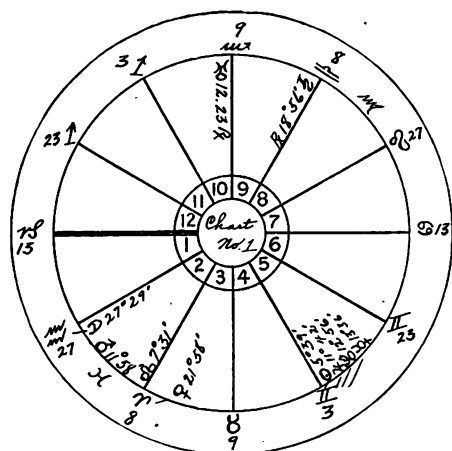
ALL too common is the belief,—and it is fostered by certain types of advertising,—that anyone able to read and compute simple sums in addition and subtraction may become an astrologer. So when Mrs. Flummox of Umptonville, Umptomania, wants some extra pocket money she buys an astrological textbook, learns to set up a chart, (although the Moon is usually wrong, and she never dares tackle progressions!) and calls herself an “astrologer.” Her intentions are thoroughly honest. She believes all she has read in her textbook, but if some of these statements do not happen to agree with self-evident facts,—and often they do not,—this seldom worries her. There is always the future in which anything may happen! Now this good lady (and others!) will be righteously indignant with my statement that such “readings” are doing astrology incalculable harm. But such I know to be the case, nor do I blame educated and scientific-minded people for viewing the subject with amusement, and often ridicule, when many of its exponents belong in just such a category. This smattering of astrological lore so used can become a dangerous thing for all of us.

Like all forms of ability or genius, astrological aptitude is inborn and no mere reading of a text-book will supply it. None of us would relish patronizing a physician (were he allowed to practice) whose sole train-

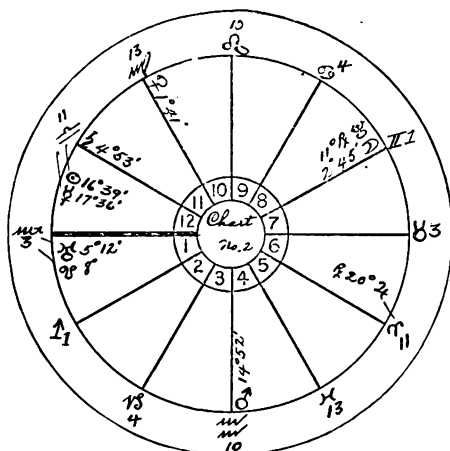
ing was a reading of “The Family Physician.” We are even a bit skeptical of the trained physician, if he doesn’t keep up with modern trends in medicine. Considering the intimate nature of a horoscope reading, and the place it can occupy in the conduct of one’s affairs, should the public,—and the demonstration of our science,—be at the mercy, as it were, of the untrained, rule-of-thumb “astrologer?” Bigger and better training for students is a tenet of the N. A. A. which should receive the unqualified endorsement of all who seek to put astrology upon a plane that will command respect,—even from the skeptical.

To be a competent astrologer one should have, first of all, an inborn aptitude for the subject. This is usually indicated, horoscopically, by planets located in certain zodiacal areas. The most important of these are the degrees close to 11° Virgo-Pisces, and 27° Leo-Aquarius. A prominently placed Uranus, either as regards house position, zodiacal strength, or aspects, is likewise of value. Some signs give more aptitude than others due to their nature. The airy signs, for instance, if properly supported, give the intellectual type of astrologer; the watery signs, the more intuitive type, those who get many of their impressions psychically. As Mercury’s position and aspects show the quality of the mentality, it is very important that this planet be well placed and supported.

THE TRAINING OF AN ASTROLOGER



May 26, 1894, 9:52 p. m.
42° N. 71° W.



Oct. 9, 1892, 8 a. m.
42° N. 71° W.

Chart No. 1 illustrates the points under discussion. Here we find Uranus the highest planet in the map, powerfully placed in Scorpio and supported by a trine of Mars from the area Pisces 11°. The Moon occupies Aquarius 27°, sextile Venus in the third house. The preponderance of airy signs is balanced by an earthy ascendant, and the trine of the Gemini group to a ninth house Saturn, exalted in Libra. There would be more originality, however, if Mercury had a blend with Uranus. It is amusing that the native, although she has had wide literary contacts (as indicated by the strong Gemini group in the fifth) lacked stick-to-it-iveness in such pursuits, due to the affliction from Mars. In the realm of astrology, however, energy as indicated by the Martian trine to Uranus has been ever-present. It is the one hobby that has persisted throughout the years:

A strong Uranian influence in a chart may cause one to be curious concerning astrology or its kindred subjects, but curiosity alone is not sufficient to make one a competent practitioner. Many people are in-

terested in art, or music, but they harbor no delusions that they are qualified to exhibit at the Academy or grace the concert hall.

In chart No. 2, we find Uranus rising in Scorpio giving this type of curiosity about all occult subjects, but none of the astrological areas are occupied. The Moon conjunct Neptune in the eighth, in Gemini, serves to increase the occult leanings, but there is a lack of judgment and balance, as shown by Mercury conjunct the Sun, closely opposed by Jupiter from Aries. This native has dug enthusiastically (note the trine of Mars) in all the occult fields, but never gets much beyond scratching over and messing up the surface soil. There is plenty of airy influence, but little that indicates balanced judgment. She has dabbled in astrology solely for the purpose of finding out when (if ever) she will marry. Uranus is sextile Venus, ruler of the seventh.

Planetary bodies in the astrological areas do not always mean aptitude. If this were true, everyone born about Feb. 16th, Mar. 1st,

Aug. 21st, or Sept. 3rd of any year would be an astrologer, since the Sun is located in these areas on these dates. Other factors are necessary, among them an adequate Uranus and Mercury.

The importance of Mercury cannot be over-estimated. It indicates the line of least resistance for the ratiocinative processes, and every astrologer worthy of the name needs it well-placed and supported. It is rarely good if too closely joined with the Sun,—as in the above chart. The ego over-powers the intellect. This is especially true if there are other afflictions, or if the sign is an inharmonious one.

Mercury afflicting Jupiter often gives much enthusiasm, but it is accompanied by a type of optimism seldom warranted by cold, hard, Saturnian facts. Afflictions from Neptune tend to give too much gullibility,—a readiness to believe anything provided it is wild and woolly enough. Sometimes Mercury afflicting the Moon gives carelessness and vacillation, but since this reaction is strongly influenced by the signs and houses involved, it is not as serious as the other two.

An affliction from Saturn sometimes makes it difficult to learn new facts, for there is often slowness of perception. In this case, too, signs and houses are instrumental in modifying the trends, although there is usually some handicap to adequate self-expression, with an attendant narrowness of outlook not desirable in an astrologer. Since any aspect from Uranus to Mercury adds a touch of originality, the adverse aspects in this case are not detrimental, unless there are too many other afflictions. Then there may be an over-dose of eccentricity, but as all those addicted to the "status quo" consider *any* astrologer

queer and eccentric, an afflicted Uranus can pass unnoticed.

Some sign influences can survive more afflictions than others. The airy signs come in this group, with water a close second. Earth and fire are not so fortunate. Too much Virgo, for instance, can make the native fuss so over details that a broad perspective is lost sight of. A too-active Leo gives the ability to see things in big, round solar outlines,—a vision of the ultimate goal,—but there is often inability to see the preliminary details so necessary to attainment. What the astrologer's chart needs is balance, and that none too-common attribute, SENSE.

Given an inborn aptitude for the subject, what is needed to develop it? First and foremost, the best and broadest education possible. No astrologer can ever know too much. College training is of value chiefly because it teaches one *how* to study, and provides the wide perspective so badly needed in astrological research. Moreover, it gives a good grounding in astronomy, mathematics, psychology, and language,—all of which are vitally important to any astrologer. During a college course one usually contacts in some form, the scientific methods used in modern research. It has been the inability of the average astrologer to apply these to his own work, that has handicapped much of our progress.

Although college training provides an ideal background, it is not the only means of acquiring an intellectual and cultural outlook. Books on all subjects are easily available to earnest students, and no one willing to give to it the time and effort required, need lack education in its broadest and most acceptable sense. If our science is to be respected, we

must have as its exponents people of intellectual and cultural attainments. Where and how these are acquired is of secondary importance. The uninitiated judge us,—not from our ability to recognize signs, aspects, and other purely astrological matters,—but from our knowledge of how these apply in terms of astro-physics, or how they can be made to meet the demands of logic and reason. It is simple enough to convince the gullible; they are ready and eager to believe anything that provides a new sensation, but it is to those with trained minds and intellects capable of research that we should make our appeal. We need their help; but we will never get it if our own workers make exaggerated, impossible claims cloaked in English that would disgrace a ditch-digger.

Granted that one has inborn aptitude, and the intellectual and cultural background, what does he do next? He, or she, should study all the astrological material available. (And there is enough to keep even a diligent student busy for quite some time!) After the whole field has been adequately explored, I, personally, am in favor of specialization. The subject is too vast to permit of satisfactory research along all lines; nor can anyone do justice to a subject if the energies are scattered over too wide a field. A glass of water is far more pleasing to a thirsty man than a bucket full spread over the floor.

As astrology is divided into several well-defined branches, and as all these have many ramifications, each student will find some bit that has a particular appeal, some phase he will enjoy delving into. There cannot be too much research, even along similar lines.

NOW THAT WE HAVE A NATIONAL ORGANIZATION, WE HAVE A CLEARING HOUSE AND REPOSITORY FOR THE RESULTS OF ALL SUCH WORK. IT WILL ALSO PROVIDE AN OPPORTUNITY FOR THOSE WORKING ALONG THE SAME LINES TO COMPARE DATA AND CONCLUSIONS, SOMETHING PREVIOUSLY POSSIBLE ONLY IN THEORY.

The student who decides to specialize in genethliacal astrology will find himself faced with several possible branches. There is the radical chart to be studied from the standpoint of character. There is the problem of vocational guidance, the selection of a suitable marriage partner, and other problems of which there is no end. To deal adequately, however, with any phase of a natal chart, a knowledge of the principles of psychology is imperative; and by "psychology" I do not mean the pseudo-get-rich-quick variety popularized in some of our magazines. I mean the good old psychological principles as set down by its pioneers, William James and Stanley Hall, or by its modern exponents, McDougal, Freud, Watson, Martin, et als.

The student specializing in the mundane branch must be well grounded in history and economics, otherwise he will be seriously handicapped when it comes to explaining his judgments. In this branch of the science, it is very necessary to keep in touch with current economic and political problems, not only as they apply to our national affairs, but also in their international ramifications. In all branches of astrology there will be this same need for breadth of outlook, and for contact with all subjects allied to the work in question.

Do I hear some of you exclaiming, "But we haven't time for all that!" Perhaps we haven't, but we

should all keep it in mind as a "not impossible" goal, and we can see to it that the younger generation of astrologers, those splendid souls with Uranus in Aquarius who are coming along to take our places

when we pass to our reward, (do we get any, I wonder?) we can see to it that **these** astrologers have such training. Thus shall we be doing our bit for what will become, I know, THE science of the future.

OUR BEST WISHES

To The Astrologers' Guild of New York who have recently established an associate membership, open to students and professional astrologers living at a distance, or who for other reasons are unable to attend regular meetings or take an active part in the work of the Guild.

The purpose of this associate membership is to advance the cause of Scientific Astrology by bringing together those interested in it, for mutual benefit and improvement. It entitles the holder to a copy of the Guild's monthly Research Bulletin, The Astrological Review, meeting programs, notices of new books, etc., and the privilege of attending three regular meetings each year.

The Astrologers' Guild is a non-commercial organization. It casts no horoscopes and pays no salaries.

Its sources of income are its dues and fees, with occasional unsolicited voluntary contributions. Its objects are to promote astrological research; to create good will on the part of the public for the Science of Astrology; and to protect the interests of all serious students and practitioners.

At present meetings are held on the first Thursday of each month in the East Room of the Hotel McAlpin, though it is hoped eventually to acquire a permanent meeting room where members may get together at any time for study or informal meetings as well, with space to house our growing library.

Information of membership will be furnished by the Corresponding Secretary, Mrs. J. W. Robertson, 35 West 32nd., New York City.

ASTRONOMICAL FACTS with ASTROLOGICAL FACES

Do you know ?

That Saturn's "crepe ring" is not as dense as human understanding pictures it—

That Neptune has the greatest albedo of any planet—

That Mars as an abode of life predicates physical activity "stepped up" to intellectual applicability of a much higher order than the earth—

That in perspective Saturn is intrinsically beautiful—

That Venus' rays are imbued with "life" germs—

Ponder and Progress.

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Editorial Comments



ARRYING out our promise in the JOURNAL of Oct.-Nov.-Dec., 1929, we are with this number advancing the date of issuance from third month of quarter to the first by combining the April-May-June and July-August-September numbers and mailing current issue in July. Midsummer is the most satisfactory time of the year for such transfer when the vacation season is in full swing and students are inclined to relax from strenuous mental effort. This definitely establishes the months of January, April, July and October for publication of the JOURNAL. A definite mailing date cannot yet be named as the editor's work is necessarily done outside a regular bread-and-butter day, but you will receive the JOURNAL sometime before the 30th of the months designated. Should your copy not arrive by end of the month, it may be that you have failed to notify the secretary of a change of address, so a word of inquiry addressed to the N. A. A. SECRETARY, 569 Chamber of Commerce Bldg., Los Angeles, California, will adjust such matters.

The size of the JOURNAL was originally set at 16 pages, but even before the first issue went to press that size was found to be inadequate to present the matter awaiting publication, so the first number was increased to 32 pages, which size has been maintained thus far. For the year of 1930 members will receive three issues totalling 96 pages as against the original 64 pages which were to comprise a year's issuance.

At the Hollywood Convention in 1927 membership in the N. A. A. was officially established at \$3.00 the year which includes such copies of the JOURNAL as may be published during that term of membership. If you hold such a membership card and did not receive the first four issues of the JOURNAL, kindly advise the Executive Secretary to that effect, giving your present address as well as the address under which you made application, for many copies of the magazine were returned by the postoffice marked, "Gone; left no forwarding address." Under such conditions publishers are not responsible for non-receipt of magazines. The first four issues of the JOURNAL (for the year 1929) were mailed to every person who paid the membership fee (\$3.00) at the Hollywood Convention or during the following year, regardless of whether or not that membership was renewed the second year, so if you did not receive the four issues of 1929 it is likely due to your not having notified the Executive Secretary of your change of address.

? ? ? Are You A Member of the N. A. A. ? ? ?

Yes? Then send the address of one or more persons to the Executive Secretary, each one accompanied by a 2c postage stamp, and we will mail to them a complimentary copy of the JOURNAL. These complimentary copies are available only for those who are interested or open-minded.

No? Then lose no more time! Attach your remittance to Application Form in last pages of this issue and mail them to the Secretary. This act will align you with a movement that is destined to become a powerful influence in the educational world.

The N. A. A. needs your co-operation; you need the resultant benefits of such affiliation.

THE PRESENT FINANCIAL CRISIS

In The Light of Philosophy

By MANLY P. HALL

(California)



OUR subject is a more or less intriguing one, especially in the light of the present trend of astrological thought. Again and again people in different nations in different ages have resurrected the ancient doctrines of astrology and applied them to the problems of their day. Sufficient information concerning astrology has been preserved to enable us to do that in the present case.

When this government was in its formation we find arising in the midst of the people a group of men who in their day and according to the condition of the government of their time, were practically traitors. The instigating agencies of the American Revolution were treasonable to the crown of Britain, which at that time controlled the American Colony, therefore the revolution was, to these men, a very serious matter; in fact, it was a matter of their own heads. So we find men of a very serious purpose and in the midst of them there appears the ever familiar Merlin.

From Kepler to Wallenstein, from the ancient Greeks to the courts of France and England, nations maintained their court astrologers for centuries, whose great art was to prognosticate, and for one reason or another these astrologers usually controlled the government and by their erudition saved many a people from hopeless collapse. In the United States, also, we find a man appearing whose name is unknown, probably never will be known. Robert Allen Campbell, in

his little book called, "The Flag", gathered very largely from congressional records and early documents of this government, tells us of the presence of a mysterious man who was a sort of cross between an astrologer and a naturopath. He was a herbalist, a vegetarian, a philosopher, an astrologer. An intimate friend of Benjamin Franklin, well termed "the first American gentleman", and through Benjamin Franklin, the familiar genius of George Washington, the "Merlin" of 1776 was probably the real formator of our country as the man behind Washington and Franklin. So, as in the foundation of nearly every people, we, too, have the presence of some mysterious person. Someone, however, difficult to learn of, was the unsuspected power behind this enterprise. Consequently, **on a certain date**, those so-called traitors who, if their cause lost would die with it, were gathered for the signing of the Declaration of Independence.

While our knowledge of the nature of the planets is limited, we do know that they are immense centers of radiant energy, and we do know that the human body and mind are capable of manifesting the indications of their influence. From an astrological standpoint, the United States of America began functioning as an independent nation on the 4th of July 1776, when the Continental Congress adopted the Declaration of Independence. Therefore, we can erect a horoscope for the United States of America on the same principle that we can erect the horoscope of a newborn child.

Without entering into a discussion of the technicalities of the United States horoscope, we call attention to the financial condition of the government which is revealed as being innately speculative. We enjoy the **theory** of speculation. One of the great difficulties that this horoscope demonstrates for the government and the whole country, is that nearly all the money that is made is on the juggling of things and not on their manufacture. The producer gets very little for his product; the consumer gets very little for his money. Between them is a hypothetical regime, namely the middleman, the financial genius of this country.

The latter part of 1929 was very cataclysmic in financial circles, and probably more definitely than at any time in the preceding decade, the problem of America's money was brought home to a large part of the people. The stock market crash of 1929, with the hangover of stock depression in 1930, was an extremely significant circumstance, bringing to our attention those inevitable crises that must arise wherever we have an unreasonable or unnatural situation.

We cannot live abnormally over a period of years without the body finally breaking under the strain, nor can we think abnormally or manipulate in an unnatural way any part of our life or environment without a similar catastrophe. And from the philosophic analysis of such a problem as the stock crash, we see even more definitely and plainly than in the physicist's laboratory the inevitable workings of natural law. There are principles in life which cannot be violated; there are standards of ethics that no man devised that are natural to the universal order; to depart from these must inevitably produce ruin.

It is curious how Nature sustains its various genera with a comparative minimum of confusion. It would only require a very slight oversight on the part of Nature to hopelessly confuse the issues of life. Nature maintains a mysterious order in a way entirely beyond the comprehension of the average person. Nor must we believe for an instant that our own handicraft is in any way separate from ourselves. Personally, we cannot escape natural law, nor can our Creator escape it. It might be argued that Nature controls blades of grass, but such things as political or financial systems are so absolutely human in their fabrication that they are different from Nature. This is not true. The same law that controls the blade of grass controls even the most cunningly devised product of human ingenuity, and let the creations of man depart from the ways of Nature, and they fail as certainly as man himself fails. If we assume that we can exist apart from Nature, the fallacy of our assumption would be rendered evident by the ancient philosophic axiom that nothing can exist in or subsist upon a vacuum. Our very being depends for its survival upon the magnificent equilibrium of cosmic agencies. There is not only man's banking system, but there is a banking system in the Infinite, and when the system of man departs from the system of the Infinite, it is doomed to inevitable destruction.

There is nothing really scientific or philosophical in our present financial system. It is probably one of the most short-sighted creations of our temperament. We have never thought our money problems through. If we did, the whole system would collapse. We have never sensed the circle made by the dollar. Take, for instance, the actual

elements productive of the great stock crash. Three powerful factors describe to us more plainly than anything else in the world the cause of this immense catastrophe; for it was a catastrophe, and like most such circumstances, it afflicted principally the poor man, though we will not say for a moment that millions did not lose also. But Capital lost largely on paper, and Labor lost its bank account. The man who owned his stock and had bought before the present period of inflation did not lose a great deal. He lost the fictitious values; he lost something that did not exist in the first place. But the man with \$500 or \$1,000, which represented the savings of years, lost his cash. You probably do not realize how dependent a nation is on small change. The whole system of barter and exchange at the present time is founded upon and caters to the proletarian. A large department store is not maintained for the account of the millionaire (in fact, they are the hardest accounts for the store to collect); the company is run by the 50c, \$2.00 and \$3.98 sale to the proletarian, which counted up and multiplied produce an immense amount of money.

Now we come to an interesting problem: The American people are more or less tricky. During the past years, for an unknown reason, they have been building up their savings accounts, which jumped forward to the sum of over \$2,000,000,000.00. These savings accounts mean the little man's money,—\$50, \$100, \$500, or maybe \$1,000. The year just previous to this stock crash, for the first time in ten years, the savings accounts dropped and last year holds the keynote to our financial condition in the depleted savings accounts in the vast body of the proletarian. Now, out of all these

symptoms we have created a new picture, a picture that must be very carefully studied.

The World War produced an enormous demand. The United States was in a favored position to take advantage of the World industrial situation. Her manufacturing activities were immensely increased. Corporations were organized and stock floated which produced enormous profit but this condition did not last. After the war depleted Europe resumed its industrial activities, the market for United States products was again constricted by European competition; the result was, the United States had a larger producing plant than there was market to consume its products,—one of the most dangerous conditions that can exist with any peoples. It is here that the inherent genius for trickery of the American mind shows itself. When legitimate markets are no longer available, this genius turns to preying upon the weaker minded people of our own country. This it does by inducing them to gamble, or as it is euphemistically called, invest in the stock market in such a way as to hazard their savings in order to make sudden gains.

During the past few years there has been a tremendous propaganda toward introducing the great mass of wage earners into the intricacies of speculation. It has been demonstrated to them beyond all doubt that any individual who will invest his money at 6% is an idiot and that he should never invest unless he can get a fortune the first year. Gold bricks have been peddled like collar buttons and shoestrings, and individuals without training, without realization of the background, have come to the conclusion that the stock market has turned into a humanitarian enterprise; and it has cost them plenty to find out that it

hasn't! The stock market is, comparatively speaking, a closed corporation and even a greater risk than Monte Carlo.

Now, imagine for a moment that as a small stock holder you have dabbled with the bulls and the bears. You realize that not only do you take the chance of your stock going up or down, but whichever way it goes, you lose. It is fixed that way. It isn't the fact that if it goes up a point you make a dollar and if it goes down a point you lose a dollar. If it goes up a point you make a dollar, but if it goes down a point you lose ten! It is a very effective method of relieving the proletariat of superfluous cash. So, you pay to play against a cold deck. The fluctuation in stock depends upon the condition of the company which issued those stocks. It signifies the condition of a pool that is controlling that stock at the moment. That pool needs watching. You do not know *what* it will do, but the thing it does will break you every time with mathematical regularity. And unless an individual knows more about the subject than most investors do, he is riding for an inevitable fall.

It falls back upon individual cupidity; the whole thing falls back upon the besetting sin of the average individual, namely, that he wants something for nothing. The only way that you can lure him into such an enterprise is to promise him something that he is not technically entitled to. Then when he does not get it, he is very much upset.

Now we come to another interesting problem in American finance and that is how to "make your money work for you." No doubt you have all heard that argument. Ten hogs will send your son through

college! One-quarter acre of citrus fruit and retire! Ten acres of alfalfa will make you a millionaire! If the individual were philosophically minded, he would realize certain facts of national integrity. Unless money is distributed rather evenly, something cracks. But strange as it may seem,—we buy! When any faction, political or economic, comes into control of more than a certain percentage of money, the whole national integrity is in danger. And here we have the reason why the savings accounts went down. Men with \$1,000 wanted to be millionaires. They were working against a combination that simply cannot be beaten. That does not mean that an individual does not occasionally beat the game, temporarily at least. It has been estimated, however, that the most unfortunate thing that a man can do is to beat the stock exchange. From that day on he is ruined; from that time on he will never be an honest man again, for he will live in terms of lottery and chance. The best thing for the investor is to lose his first investment and lose it hard; then he will come down to the realization of the value of a dollar.

WHEN YOUR DOLLAR IS
WORTH MORE THAN 100 CENTS,
SOMEBODY ELSE'S DOLLAR IS
WORTH LESS THAN 100 CENTS,
BECAUSE THERE ARE ONLY
JUST SO MANY CENTS TO EACH
DOLLAR.

Besides the conditions before mentioned, we have still another element to consider, and that is the development of the machine age, whereby the national productivity has been immensely increased, but our knowledge of how to properly distribute the benefits among the members of society, has not kept pace with our knowledge of mechanical improvements.

PLUTO

The Transneptunian Planet

By L. H. WESTON

(Washington, D. C.)



THE astronomers (star namers) are real professionals and are good at their business. The astrologers (star knowers) positively concede to them merit of a very high order, indeed, the astrologers are in deep debt to the astronomers and the indebtedness is growing, for now we must thank them for a new planet and for its new name. The astronomers have called the lately discovered transneptunian planet, "PLUTO", and I am ready to accept that name. It is a good one. It seems to me to fit the new member most admirably.

In Greek mythology Pluto is the god of the nether world, anciently called Hades. He is feigned to rule over wealth, or, more correctly, over corn or food grain, for in ancient times corn or wheat was wealth. It grows up from the ground, in fact, comes out of the ground, that is, arises from the nether world. Pluto was the son of Saturn, because Saturn holds dominion in things earthly and rules the southern tropic, Capricorn, which was the nether world itself, being always in the south below the equator and the horizon.

We know that Greek mythology is based wholly on an ancient system of astrology, probably used in the time of the lost Atlantis and that the mythological stories are in reality dramatic adaptations of astrological doctrinals to Greek poetry.

For example, Pluto was said to have been particularly distinguish-

ed as the possessor of a wonderful helmet, or head-piece. This helmet rendered the wearer invisible, which means, of course, that Pluto is invisible. He really is, or was, to the Atlantean astrologers, yet they knew of him and described his actions, especially the incident in which he killed the gorgon Medusa.

Pluto struck off the head of the only mortal gorgon, Medusa, with a backward or retrograde movement of his sword while taking aim by the aid of a mirror. He was compelled to execute this maneuver on account of the fact that a direct view of any gorgon caused the one who was looking to congeal, or turn to stone.

Of course this is mythology, but it is based on certain astrological considerations: a retrograde movement, a view in a mirror or reflecting telescope, a gorgon, being a female personification having a head covered with snakes instead of hair, nearly an exact description of a comet. The orbit of Pluto being near the outward boundary of the solar system might be expected to contain an influence destructive to a cometary body as it rushed into the system. It might cut off its head!

I am in favor of using the word PLUTO for the name of the new planet and adopting the conventional Greek helmet as his symbol.

From the data available at this time it is concluded that Pluto has a periodic time of about 265 years,

or heliocentric increment annually of about 81.5094 minutes. This is about $1^{\circ}21'40''$ a year. The adopted radical position for use in computation is heliocentric longitude $107^{\circ}20'$ on January 1, 1930.

At this time, summer of 1930, the orbit of Pluto has not yet been fully determined by the astronomers, but enough is known to warrant the use of about 265 years as the periodic time and to assume that it lies nearly in the ecliptic.

Using about $1^{\circ}21'40''$ as the annual advance in heliocentric longitude we may construct a table of its positions at ten-year intervals from 1770 to 1950 as follows:

In January of

1770	♄	9°34'	(See note **)	1780	♄	25°39'
1780	♄	23 11		1790	♄	9 16
1790	♄	6 47		1800	♄	20 23
1800	♄	20 23		1810	♄	4 00
1810	♄	4 00		1820	♄	17 37
1820	♄	17 37		1830	♄	1 13
1830	♄	1 13		1840	♄	14 50
1840	♄	14 50		1850	♄	28 27
1850	♄	28 27		1860	♄	12 03
1860	♄	12 03		1870	♄	25°39'
				1880	♄	9 16
				1890	♄	22 52
				1900	♄	6 29
				1910	♄	20 06
				1920	♄	3 43
				1930	♄	17 20
				1940	♄	0 57
				1950	♄	14 32

Pluto came to conjunction with Saturn in Jan. 1783, Feb. 1816,

March 1849, April 1882 and in Oct. 1914.

When the World War broke out the first of August, 1914, Pluto was practically in geocentric conjunction with Saturn in the 28th degree of Gemini. This is very near the longitude of the perihelion of Saturn, which is $1^{\circ}40'$ Cancer at this time. The ascending node of Saturn is in longitude $23^{\circ}02'$ Cancer, therefore we are warranted in supposing that the influence of Pluto and Saturn meeting at this peculiarly Saturnine place contributed largely to the causes of the war.

Remembering that Pluto is now nearing the ascending node of Saturn we may note that in June, 1931, Jupiter forms an opposition with Saturn very close to these nodes.

We do not know what it signifies, but would not be surprised if the world's political situation took on a new phase somewhere around that time.

(**—Note where Pluto was stationed at time of Revolutionary War in 1776: In opposition to the midway point between Uranus and Mars in the U. S. Chart. Mars, war; Uranus, rebellion, freedom. Gemini is said to rule London.)

NOTICE

Those who wish to organize a Local Chapter of the N. A. A. should make application to the Executive Secretary. Please state your local affiliations as to Astrological Schools or Societies and your experience along professional lines or in teaching. Applications will be considered by the Board of Directors and permission granted by letter signed by the president, Llewellyn George, and the executive secretary, Jennie Warder Wilkinson. Only those holding such credentials are authorized to act as official representatives of the National Astrological Association.

NOTES FROM THE FIELD

Arizona

PHOENIX CHAPTER NUMBER ONE has just completed its first six months of active work as an organization. Some of its members have not missed a meeting, either in public lectures or class work. Lectures have been appreciated, not only by members of the Chapter but by the public also, as interest both in study and attendance has increased from month to month and new members constantly coming in. Although Phoenix is considered uncomfortably warm in summer, there were 67 present at our last meeting and interest does not wane perceptibly during the vacation season.

Special subjects such as "Cells and Their Powers" are being studied from the planetary angle in conjunction with the scientific viewpoint of such writers as Quavli, Edward Beecher Wilson, Brown-Sequard and others, as you will note by the following portions from our June—July—August program:

A Few Subjects From Our June-July-August Program.

June 23rd—THE RELATIONSHIP OF ASTROLOGY TO ASTRONOMY. "Astrology is Astronomy brought to earth and applied to the affairs of men."

—Emerson

June 30th—ASTROLOGY AND THE BIBLE. "Men should take their knowledge from the Sun, Moon and Stars."

—Emerson

July 7th—FOODS, WHY WE HAVE LIKES AND DISLIKES. Nature, the Giver and Distributor scientifically considered.

July 14th—WHEN TO PLANT AND WHEN TO GATHER.

July 21st—EPIDEMICS, WHEN, WHERE AND WHY?

July 28th—VOCATIONAL TRAINING.

August 4th—WHY ARE YOU FAT, LEAN, TALL OR SHORT?

August 11th—WHAT ASTRONOMY IS DOING FOR US TODAY.

August 25th—CELLS—GROWTH AND INTELLIGENCE.

Believing that all work and no play is not good for anybody, especially students who aim to be scientific, our program provides a social evening once each month. In June, the President held a joint meeting of her classes and after discussing the eclipse and other interesting subjects a general good time was enjoyed, at which refreshments, decorations and entertainment were in keeping with the planets under discussion,—Moon, Venus and Jupiter. In July we will hold a "Cancer Party" and in August a "Leo Party."

Visitors are always welcomed and you are a stranger but once to the Phoenix Chapter as you receive a greeting that will not soon be forgotten. Any one interested in the Science of the Stars will be gladly received as a visitor, and investigators are twice welcome, for to investigate means to become a student sometime, somewhere.

(Mrs.) Nola Elmo, President.

(See Chapter Notices in back pages.)

SOMETHING INTERESTING FOR THE LEISURE HOUR

GIRL, born April 8, 1930, 11:50 a. m. Los Angeles, California. Father, John Barrymore; mother, Dolores Costello.

CHARLES AUGUSTUS: born June 22, 1930, 3:15 p. m., Eastern Daylight Time, Englewood, N. J., weight 7¾ lbs. Father, Colonel Charles Lindbergh; mother, Anne Morrow. Papers stated child was born on mother's birthday; father; father has Sun in Aquarius, probably the first degrees of Sagittarius on ascendant.

MAHATMA GANDHI: Born October 2, 1869, 7:33 a. m., 74 E. Long., 32 N. Lat.

ASTROLOGY AND EUGENICS

By ROBERT DeLUCE

(California)



HERE can be little question that eugenics is rapidly becoming a subject of vital importance and interest to all who have at heart the future welfare of our race. To those who have not kept in touch with the latest studies in heredity and eugenics, it may come as a surprise to know that it has now definitely been ascertained that the morons, the unfit, the criminal, the insane, the socially bankrupt classes of society are increasing by propagation at an accelerating ratio over the better classes; also, that the higher the class in intelligence, prudence, education, social and economic prowess, the lower the rate of propagation. From which it follows that it is practically certain that the superior strains of our racial stock are doomed to extinction because of inherent or acquired infertility.

Even from a monetary point of view, this is a condition that urgently calls for reform. Why build prisons, poor farms and insane asylums which are filled to overflowing, when we know the source from which the inmates of these institutions come, and do nothing to dry up the source? Is not such a procedure pure economic waste, to say nothing of the human suffering and misery involved? By the logic of conditions and events, it is unmistakable that eugenics must become an increasingly important and influential subject. Philanthropists, educators, reformers, and even the every day business man and tax payer, are bound eventually to take interest in the subject and give it the support its value demands.

Now comes the aspect of eugenics that deserves the interest of astrologers, and reciprocally the eugenists may have the help of astrology as a powerful ally.

Astrology is an ancient science that has lain dormant for lack of support and interest in the modern western world. Astrology, when properly developed, assuredly holds the key to the solution of practical eugenics, if the latter is to be anything more than a mere patchwork affair. What is the use of cutting off the tail of an evil; why not cut off its head? In other words, why take the trouble to merely sterilize the unfit members of society; why not induce the better classes to propagate with sufficient rapidity to avoid extinction?

It is not necessarily important that the inferior classes of society should be immediately extinguished through sterilization, so much as it is important that the progressive, the intelligent, and the moral supporters of society should be able to populate the world which they have subdued and civilized. For instance, it can easily be imagined that there might exist such a society as one in which there would be workers who, while not overly intelligent, would be docile, contented and physically and industrially efficient, but in such a society, if it should be worth considering, there would at least be those classes who could develop the Godlike powers of the soul and mind. It is this latter thing that must appeal to the enthusiasm of those who hope for a better future, and a better race,—if we shall one day have a race which not only looks straight forward, but can also

look upward; a race in which the physical senses and the desires of the stomach, and the propagating functions shall not be the overwhelming driving force that they now are.

How can we have such a society except by bringing into the world the kind of people who have the capacity for that sort of life? As a first step in eugenics, it would seem to be necessary that there should be some system or kind of knowledge by which the efficient or superior members could be chosen, or could choose themselves, for parenthood. Common experience teaches us that parenthood should, to a large degree, be considered an important profession, because the results of it are surely reactive upon all society, and not merely and solely to the individuals concerned.

Astrology is a science of wonderful promise when applied to such a subject. Conditions so subtle, so deeply recessive, that the physical form or condition gives not the slightest indication of them, are open as the day when astrological analysis is used. Take, for instance, the commonest condition we find in our race,—the difficulty and pain of childbirth which wrecks the lives of so many willing mothers, as well as unwilling ones.

Astrologically, the conditions which foretell whether motherhood is an easy, natural physiological process, or a painful, dangerous one, can be seen at a mere glance at the horoscope of the prospective mother when the knowledge of astrology is applied. For those who may not know what is meant by "horoscope," it is simply a chart of the appearance of the heavenly bodies at the place and time of the person's birth. In it are contained all the potentialities, physical, mental, moral and

spiritual, that the person can ever develop in life.

To those who have studied astrology, the hint may be given that if in the birth chart the Moon be heavily afflicted, or there are malefic planets in the fifth house, or if there be adverse aspects thrown to planets in the fifth house, that there will be inevitably unfortunate and disagreeable matters concerned with the bringing forth and upbringing of children, and that women who have the Moon heavily afflicted should not consider it a matter of duty with them to bring forth children, because of the physical danger involved; and this has nothing to do whatever with the physical structure, and cannot be foretold by a physician; but an astrologer can foretell it. Moreover, we know by experience, and we have many charts to prove our conclusion, that even the best of parents can choose times in their lives when the forces of nature and the vital powers of the physical body, conspire to bring forth the highest grade of children of which their stock is capable.

Far be it from us to have it understood that astrology is a developed science. It has assuredly the elements now known which if properly fructified and developed by the financial support and the intelligent co-operation of our educated, wealthy and influential classes, will place astrology in the front rank of the noblest sciences that may aid mankind. In the day of the proper development of astrology, when the evidence has been collected, the data assorted, analyzed, and rendered available in the world's greatest libraries and institutions of learning; then, may the scientist, the magistrate, the doctor, the law-maker, or the layman have at his command the irrefutable evidence of

actual cases, recorded, analyzed and illustrated, by which to guide his judgment in those obscure matters of life, temperament, character and heredity which now make of so many human affairs, a lottery.

That astrology shall soon receive this deserved support is hopeful; in view of the fact that we know that in the last year there were sold Ephemerides to 450,000 people now in the United States. This proves that there are 450,000 people now in the United States who know something of astrology, who are interested in it and who are following its teachings, because no one buys an Ephemeris except he knows something of astrology, the Ephemeris being simply the astrologer's daily guide to the influence of the planets.

Not twenty-five years ago, only 5,000 copies of Ephemerides were sold in the United States; a ratio of an increase of eighty fold in twenty-five years. The same de-

velopment and inherent course of progress which has produced a civilization employing steam, electricity, and gas, and has freed the race of the necessity of overwhelming labor, will also open the minds of these same people to the forces which have hitherto influenced them, unconsciously to themselves. As the pages of the book of nature are turned, we inevitably discover wisdom by which we learn to control the conditions of our lives, both externally and internally. The clock of human progress and fatality is the Zodiac, and the planets of our solar system mark by their position, not only the flight of time, but the intent and progress of the Great Architect of our universe, as He evolves His methods and designs.

In succeeding articles there will be given some of the astrological evidence that eugenic principles can be applied by knowledge of the natal and progressed charts of prospective parents.

ANOTHER WAY TO HELP ASTROLOGY

If any legislation is being proposed against Astrology in your locality, please inform us at once. Especially are we interested in newspaper items which agitate adverse measures. Give addresses when possible. Send such information to Editor, N. A. A. Journal, 8921 National Blvd., Palms, Los Angeles, Cal.

THE TIME OF QUICKENING

By FRANK H. GILBERT

(California)



THE date of quickening in the study of a nativity, it would seem to me, is not being given the consideration that it deserves; it not only is a help to the understanding of the tendencies of the life to come, but it is a help at the time of its occurrence to the possible birth time, and when scientifically determined it may aid in the determination of the sex of the coming individual.

A work on obstetrics claims that from about the sixteenth to the eighteenth week the woman begins to feel something in the abdomen entirely unlike any previous sensation. It usually takes her a week to determine what it is. Cases are recorded of "feeling life" at ten weeks after conception. The motions may not be sensible until the sixth or seventh month, and in rare cases not at all.

In Scientific Astrology it is understood that the time of quickening occurs midway between conception, or the Lunar Epoch, and birth, which is the fifth return of the Moon to its place at the Lunar Epoch. At this fifth return, the Ascendant at the Epoch is used as the base, and the Apparent Time (*) for the day of the quickening is subtracted from the Sidereal Time of the Ascendant; the result is reduced to Mean Time by the usual corrections for longitude and the time so found, thus producing the

time of day when the quickening should have occurred.

This impulse may not be on time in many cases owing to the health of the mother or child, or both, and the impulses given by the Moon and the planets may not be acted upon by the foetus until later.

The positions of the Sun and Moon can then be located in the usual manner. The Moon will be found close in degrees to its position at the Lunar Epoch, while the Sun will often occupy a corresponding degree, or nearly so, to that occupied by the Moon, the sign for the Sun being immaterial; in any event the Sun, when so posited, will be in some aspect with the Moon, either minor or major, and impart its heat to the moisture of the Moon to bring about the desire in the embryo to manifest life and motion.

This time is usually the only one that can be found in the Chart of Descent of the Moon, from the Lunar Epoch to Birth, where it will be found close to the degree occupied at the Epoch. This is a substantial proof that the Moon's position, and the sign rising and degree at birth have been correctly located.

A chart set up for the time of quickening may serve to explain accidents between the time of conception and birth, or account for malformations in the child, matters that are usually attributed to the mother, such as fright or unusual appetites and the like.

THE TIME OF QUICKENING

The Chart of Descent

CHART OF DESCENT - CALVIN COOLIDGE.

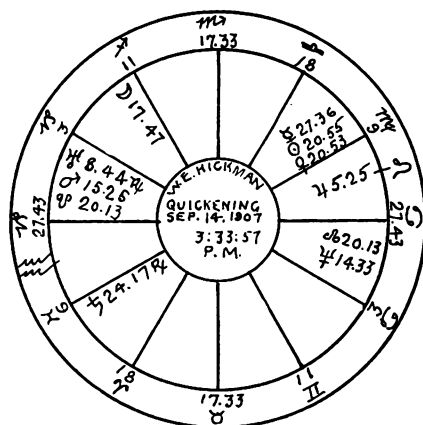
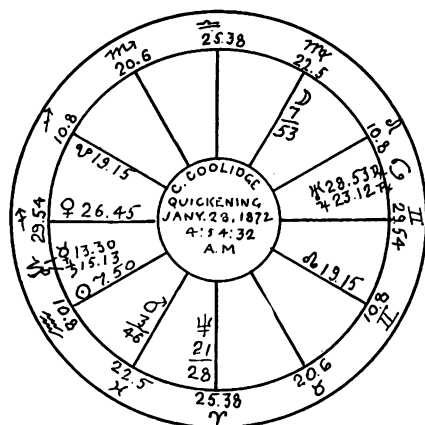
1871 DATE	APPARENT TIME	TIME OF EPOCH	2 3 4 5 6 7 8 9 10 11 12	MOON'S LONG.
OCT. 10	13:14.2	0:32:28		2.14
NOV. 7	14:44.44	22:45:43		9.9
DEC. 4	16:37:20	20:53:26		3.51
JAN. 1 1872	18:40:57	18:50:16		11.51
JAN. 28	20:36:55	16:54:22		7.56
FEB. 24	22:24:21	15:7:23		3.40
MCH. 23	0:8:00	13:26:36		11.18
APR. 18	1:46:57	11:45:26		5.50
MAY 16	3:34:16	9:58:19		12.52
JUNE 12	5:24:16	8:8:28		7.57
JULY 4	7:10:06	6:18:17		23.54

LUNAR EPOCH - SEP. 13, 1871 - S.T. 13:35:02

CHART OF DESCENT - WM. E. HICKMAN.

1907 DATE	APPARENT TIME	TIME OF EPOCH	13 14 15 16 17 18 19 20 21 22 23	MOON'S LONG.
MAY 27	4:12:28	10:41:5		14.24
JUNE 24	6:8:1	8:49:51		21.33
JULY 21	7:58:36	6:59:34		13.13
AUG 18	9:46:45	5:11:44		22.27
SEP 14	11:25:9	3:33:57		17.47
OCT 11	13:24:4	1:56:17		13.41
NOV. 8	14:49:51	0:9:28		22.50
DEC. 5	16:38:32	22:17:5		15.58
JAN. 2 1908	18:42:5	20:13:53		22.36
JAN. 29	20:38:19	18:17:58		14.55
FEB. 1	22:38:19	16:17:58		27.43

LUNAR EPOCH - MAY 1, 1907 - S.T. 15:00:20



In the work by Bailey, "The Prenatal Epoch," we find this subject elucidated. It is most interesting in its explanations for normal and abnormal births. The rules are also given in this work.

In normal births the Moon crosses the line of impulse, which is the degree occupied by the Moon at the Lunar Epoch, extended to the Ascendant at birth, when the Moon is increasing in light; or to the Descendant, when the Moon is decreasing in light; occasionally these may be exchanged, for Nature is not bound by set rules.

We will now give two examples of the Chart of Descent:

The first is that of Calvin Coolidge.

The librations of the Moon are regular as to form, the Moon at the fifth return being only 11 minutes away from its position at the Epoch, and the Sun, and this is important, to confirm the position of the Moon and consequently the degree rising at birth, is within 6 minutes of space from the degree held by the Moon. The other librations cross the line of impulse in order, and at

the tenth return of the Moon it occupies the same degree as at the time of quickening, less 1 minute.

The horoscope for the time of quickening shows Saturn in Capricorn and Jupiter in Cancer, both significant of the man. The sign Sagittarius rising with Venus on the cusp could imply the fisherman and the love of sports. Mercury in conjunction with Saturn in Capricorn is an indication of the ability of Mr. Coolidge to speak sparingly and wisely.

The next Chart will show the opposite tendencies of life.

William Edward Hickman was recently hanged for murder. His Chart of Descent is very lopsided; the Moon at the fifth return is some 3 degrees and 24 minutes out of line with its position at the Lunar Epoch, and at no time do the librations pass as much as 2 degrees be-

yond the right of the line of impulse. The Sun is in Virgo 21°, quite close to the degree rising at birth.

The horoscope for the time of quickening shows Mars in conjunction with Uranus and the Dragon's Tail, and in opposition to Neptune. The majority of planets are in common signs, showing lack of fixidity of purpose. His disposition, and probable end, is shown in the positions of Mars, Uranus and Neptune.

At birth Uranus was in close opposition to Neptune, Mars was square to both, and all three were in angles. The symbol for the degree culminating is very sinister.

(* Editor's note: According to Webster, APPARENT TIME is the time of day reckoned by the diurnal motion of the true sun, or so that 12 o'clock at the place is the instant of transit of the sun's center over the meridian. This is so apparent that there is no possibility of deviation.)

THE DAYLIGHT SAVING BILL

The following editorial regarding the voting down of the Daylight Saving Bill, to be submitted to voters of California in November, is from the editorial columns of the Sacramento Bee under date of May 14th:

"That hardy perennial, daylight saving, is about to crop up once more, this time in the form of an initiative measure to be submitted to the voters of California in November.

"The proponents of this measure always have been beaten in the legislature up to this time. Now apparently they hope to put their scheme over by opposing to public apathy a well organized minority.

"But there must be no public apathy. This daylight saving scheme is essentially vicious. It is designed to further the interests of a small group at the expense of the public generally.

"And it is opposed in principle by nearly every one outside the specially inter-

ested group that is fathering the plan.

"On a number of previous occasions. The Bee has summarized the objections to this measure, but since its sponsors now have chosen to take it to The People it becomes necessary to do so again.

"Daylight saving is opposed by every housewife in California who understands what it would mean. What it would mean is that the clocks would be set ahead one hour between April and October, thus also setting ahead all daily activities.

"This would bring the average family dinner hour back to 5 p. m. instead of 6, requiring the hardest work of the day to be done during its warmest period.

"It would necessitate the putting to bed of small children while the sun was yet high in the heavens and before the air had had a chance to cool off. Any mother knows what that would mean.

THE MORNING'S MAIL

SIMPLIFY AND SYSTEMATIZE

Cardiff, California.

Dear Editor:

In recent astrological articles (as well as in many older ones), people particularly affiliated with the Sign Aries, have been referred to as Arians, Aretians, etc., when by the most obvious laws of euphony, they are Ariesians instead. Not that such makeshifts as those just cited are not "scientific," if we consider the atrocities that are constantly perpetrated by graduated collegians in all branches of material science. In ethnology, and in anthropology, we find the same style of illogical and arbitrary terminations, regardless of how easy it would be to employ more natural and consistent ones.

Surely there is no more justification for terming a native of Libra, a "Libra," than there would be for calling an African an "Africa," yet, that line of carelessness is the fashion in astrological terminology. If we do not care to take time for a terse, descriptive phrase, such as: "a native of Libra"—if we must be as brief as permissible, why not add n to Libra, thereby keeping astrology grammatical, as well as scientific?

It seems to be the individual's privilege to be haphazard if he so chooses, but there is hereby submitted, a list of terminations that appear to logically follow, and need only customary use to add the familiarity that would make them unquestionably acceptable. Then, therefore, the native of Aries becomes an Aries ian, and in rotation: Taurus ian; Gemini an; Cancer ian; Leo an; Virgo an; Libra n; Scorpio an; Sagittarius ite; Capricorn an; Aquarius ite; Pisces an.

Also: we quite generally have the habit of using the somewhat antiquated word "radix," and its derivative—"radical," when "natus" and "natal" would be more understandable to the general public—whose understanding we are much in need of. And in that manner, confusion as to the meaning of R, would be eliminated. Following the name of a planet, it could then only mean that the planet was retrograde. Unless the object is to be grotesque, why not reduce the technical terminology to a system

that makes more obvious, the common-sense of astrology? A planet is either "Natal," "Progressed," or "Transitting," and an immense amount of ambiguity would be dispensed with in astrological work as it is written, if the writers would always in that manner, carefully say just which one is meant (placing an N, a P, or a T, before the name of all planets every time that they are mentioned).

We who strive to express our observations and contemplations of matters astrological, frequently find use for words expressive of certain definite and limited differences, and while dwelling on the theme of care in the selection of words, it may be in good taste to say that we seem to be drifting into a misuse of the word "subtle," and that to our disadvantage in every way. What is usually meant, is much more correctly indicated by the form "subtile."

The concluding indictment, is in regard to the term "scientific." Much too loosely and vaguely used. Perhaps a classification of the mental attributes of the planets Uranus and Mercury (as I understand them), would concisely illustrate my meaning. **Uranus**: expanded intelligence; inspiring increase of awareness; convincing, direct knowledge; inner, insistent intuition; transcendent realization; the **searcher**, and the **"experimental"** scientist, or progressive, daring discoverer. **Mercury**: perceptive, reasoning, human-consciousness—synthesising all mental influences; the eager mind, friendly to all knowledge; versatility, adaptability, judgment; the **analytical** scientist, fact-finder, tabulator, recorder; the **re-searcher** and analyst.

In appreciation of your indulgence thus far, there is hereinafter restated,

An Ancient Anecdote

Amorous adventurer—affectionate affinity—attractive anticipation—active assistance—ardent affair—absentee accuses—audacious alibi—angry allegation—abusive altercation—appalling animosity—agonizing anguish—acid ashes. (Apply to the Signs as best you can.)

With the very best intentions,

—Hamilton Stark

IN UNION THERE IS STRENGTH

Dear Editor:

The enclosed clippings are self explanatory and I believe as do many other astrologers, that this subject should be taken up through our astrological magazines rather than arguing the point with columnists and press critics who are ignorant of astrological principles and therefore unqualified to debate the subject. (See note *) Astrology appears to be receiving wider attention daily, but the quality of astrology being broadcast over the radio by some of our self-styled "foremost astrologers" is so obviously superficial that the public is misled regarding the possibilities of scientific astrology, or the time and labor required of practitioners to produce technical results. (**)

Many of our younger professional astrologers are living and practicing in a false idea of security, pretending to claims of astrological knowledge and skill that would put veteran astrologers to shame.

The country is being flooded with mimeographed horoscopes from \$1.00 up, and these productions of horoscope factories are doing more to discredit the science than anything else.

We are reminded of conditions existing in the astrological field in 1924 when pseudo astrologers and "studios" appeared in all our large cities, duping the public through clever advertisements designed to arouse curiosity. Public authorities subsequently directed their activities against all astrologers, making no distinction between reputable practitioners and the quacks. Ere long, we may expect similar "house-cleanings" in various cities, followed by proposals to enact legislation to curb horoscope reading.

The time seems opportune for the National Astrological Association and other leading astrological organizations to start an active campaign to expose unethical astrological practices and let the public know that reputable astrologers are desirous of protecting the public against such questionable practices. Such a campaign, pursued with courageous energy by the National Astrological Association would tend to increase its prestige as well as attracting a higher esteem from all sincere exponents of the astral doctrine.

At a recent gathering Mr....., who has contributed largely in the work of

local astrological instruction and co-operative researches, suggested that leaders of various astrological organizations get together and devise some plan whereby representatives of the respective astrological organizations may work together for astrological expansion, constructive propaganda work through popular periodicals, newspapers, etc. Much of our astrology has been haphazard and lacked the technical touch it well deserves because astrologers have had to depend elsewhere for their livelihood and could not devote sufficient time to their researches to do their best work, but through the N. A. A. a National Astrological Research Council composed of constructive workers, each of whom in turn is approved to lead a local research group, might solve this problem. (note ***) The results of these researches would furnish ample technical material for the N. A. A. Journal, to which the intellectual public will then turn for authoritative information on astrology.

—A Friend

Note *: Following is a specimen of the clippings:

SOOTHSAYING, OLDEST FRAUD, ADOPTS RADIO, YOUNGEST SCIENCE

A major paradox, in a world full of large and little paradoxes to which one ass or another is always calling attention, is the presentation over the radio of astrologers, mystics, diviners, sybils and other relics of the race's primitive, blind gropings.—a product of exact knowledge, logically arranged!.....But it is a light year to a micron—which is smaller than the prosencephalon of a crooner—that the fact that Mars was in the house of Venus and Yulean really hadn't left town for the week-end has nothing to do with the fact that this column can't seem to get ahead on the rent..... It disturbs me to think that the entire pageant of constellations had a hand in putting jiggers in the Connecticut grass last Sunday and that the solar system, which has always been favorably mentioned in this column, made me sit down there and then giggled.....But most of these Yogi make a living at the business. It is harder to be a sucker in the Age of the Vacuum Tube than it was when the Chaldees used to take in the feeble-minded, but there are always people who can achieve it. (N. Y. World, July 6, 1930)

Note **: Please see ARTICLES OF INCORPORATION in Vol. 1, No. 1 of the N. A. A. JOURNAL, Page 7, section (c).

Note ***: See (e), second, eighth and ninth sections.

THAT IS THAT

Minnesota

My Dear Contemporary:

Permit me to agree with you that Astrology needs its political equivalent in an honest champion of the press and legislation. Such a prophet may act independently of the arts and sciences and still engender their respect over the final outcome..... To exploit any science necessarily involves organized effort which soon becomes recognized as of political importance. I look forward to a not far distant day when the moss-backed morons which infest some of our public institutions will be replaced by liberal minded thinkers. I concede that, even now, many seek astrological counsel, but they do so mainly to learn of their own importance and expectations. When they are sufficiently advanced to establish a national counsel which supersedes their own specific aims by giving heed to the indications and needs of a wise government,—and not otherwise statesmanship—by consulting astrologers who have no axe to grind, much peace will be accomplished..... I recognize the doctrines of Astrology and the wisdom of its secret counsel over mundane affairs. Yet, while we may be fully aware of the astrological indications and working (as we believe) for the good of humanity, we must not become blinded by the illusions that are apt to arise through one's exaggerated sense of self-importance. And in the melee of reconstruction, when the ascendant becomes manifest, is there not a situation known as the crucial moment, when all the forces at play depend upon their **foundation** for a future existence? For that reason it is far from wise for some astrologers to seek political equivalent for their wares, even though their intentions are merely to give counsel and aid!

I am of the opinion that a treatise on the mundane-political significance of the planetary transits between now and 1940, with a margin of about two years subsequent therefrom, would be of paramount

assistance to those who aim to adjust themselves in accord for the struggle. Just why such information is limited to the inner circle, is not clear to me, unless there is a time proper of which I am not aware. It seems to me that a private manuscript should be available at this time for those who desire to adjust their labors in solitude to the economic outcome now in transit. I do not believe that such a treatise should be made available to the pending political regime without some concession toward the establishment of a national counsel. So long as charity exists for the statesman, he has no taste for the burden of serene judgment outside of his own personal sphere.

It is known that since the advent of Astronomy, Astrology has suffered. But this suffering is merely the process of mankind as a whole, from one stage to another; after which he reverts to the sages because his knowledge has led him nowhere, except in the same direction, while engrossed in the refinements of discovery. What we call progress is more than our own personal ideas concerning events. It is the transit of forces over which we apparently have no control. Cause and effect are simultaneous from one moment to another, regardless of the major transit. The constant play of forces, whether cosmic or mundane, are flashes over a mutual figure. To say that the constancy of this latter is due to **man's** progress is a bit shy of the truth, since his progress now reveals that there are other forces at play than his own.

.....I may appear to be guilty of a condemnation which to me seems justified, for while I realize that the standards of Astrology are varied and some still in the experimental stages, there is little excuse for the manner in which six reputed astrologers, from various countries, each write their texts and adopt each for themselves,—an independent and conflicting symbol for one identical aspect.....

Fraternally—B. J. F.

Editor's Note: The MORNING'S MAIL is a clearing-house for your ideas concerning the best ways and means of promoting scientific Astrology. If there is anything on your mind, tell us about it. Various points in the foregoing letters will be discussed editorially in next issue.

(Continued from page 47)

We have, in fact, the problem of a development of the national morality that requires foresight and farsight in those who shall lead our people. This country must adopt true philosophical and scientific principles, or it will inevitably go down to national disaster. The basis of that philosophical system must be the recognition of the fact that quality and integrity of the individual must be supported by the social system in which he lives. These truths should be self evident:

1—That in an industrial sense an individual is worth only what he produces.

2—That an individual is entitled to a certain percentage of his own production.

3—That the only basis for increased income of the individual should be his increased personal value to society at large, or the industrial unit in which he functions.

Wherever a man has a dollar that he has not earned, another man has lost a dollar without getting anything for it. It does not show up immediately since the vicious circle is very wide, but in the body politic it will show up; for where you have millions of people and the transfer of vast sums of money for which there is no tangible evidence or reason, you have financial insecurity. So we return to our original premise of the American being a natural financier. He likes to work with money, but not in the production of things, and the situation is steadily becoming worse. The stock crash is only indicative of the **tendency** in this field of exploitation.

Now, faced with all these problems as we are today, what is the philosophical answer? What is the

inevitable result of this condition upon the people? To begin with, we find individual integrity undermined; we find the individual no longer honestly ambitious. The present attitude toward money paralyzes the desire to improve self; he is ambitious only in the field of exploitation. Men are educated in the science of exploiting each other. The average individual becomes a human hunter who is out just as surely as a meat hunter or a seal hunter, looking for the pelt of his neighbor; and many a man knows what it means to be skinned. It is positively dangerous in these days to have it known that you have a dollar. People sit around at night trying to **think** you out of that dollar; they are planning to get the dollar and give nothing, at any rate to give as little as possible. This is the short-sighted business system. Hence, everyone who has anything must guard it with his life, because somebody else wants it. It is virtually a state of affairs in which each individual stalks the other—like you do game—waiting, hoping that you will discern some method of sand-bagging him gently. A psychological salesman is trained to prey upon one faculty in the human mind and that faculty is CUPIDITY. If he can awaken your cupidity he will get your money. So it follows that the world is filled with investments financed upon the quality inherent in human nature.

We will not have proper government until the wisest and ablest administer the concerns of government. The true right of possession should be determined by the will to use that possession well, and until that is done nature will continually interfere to dispossess those who do not co-operate with this principle. We represent a government of

the people, sometimes by the people, and occasionally for the people.

Until individual value is based upon individual integrity, we will never have financial solidarity, for solidarity is not the possession of property or affairs, but the able administration of them.

At the present time, money is manipulated by the fingers of intrigue, and so we have sorrow and trouble. This country has too much power per capita and not enough integrity.

Wherever a condition exists in which the individual or the masses are victimized to serve either corporate interests or personalities, we have fertile reasons for national disaster and decay. Hundreds of years ago it was predicted that this nation would be destroyed, not by a foreign but by an internal foe, for it would be hard to find a nation strong enough to break us by war, invasion or anything of that kind.

Our deadly enemy is finance. Whether the American people can break the vicious circle of our financial system is problematical. If, however, the system is not broken, national disaster is certain. Today we have a civilization which, in the terms of one of America's own leading financiers, deals entirely in terms of dollars. It is not improbable that some day we will say, "Who is that man walking down the street?" and the reply will be, "That is \$4.50." Our first and only name for such a person will be his cash value. The dollar has become the basis for hate, the basis for friendship, the basis of ethics, the basis of most of life's relationships.

YOUR DOLLAR ACTS THE WAY YOU DO

Someone truly said that we have nothing of ourselves, but that all we have is that which the universe

loans to us while we are here. We are rich in truth only in the experience which we have gained from the right use of that which is loaned to us. There is much to be learned from the study of money, for money is a mirror in which are reflected the souls of men. Your dollar is a living picture of yourself, responding to the subtlest impulses of your mind, shadowing your conceit, manifesting your weakness, and as intriguing as your own self.

IGNORANCE and CUPIDITY are the two qualities upon which dishonesty thrives; and every individual who does not stand for what he believes is guilty of one or the other. So, out of the aftermath of this stock market crash, out of the wild gyrations of our financial values we come to the realization no longer to be ignored that we have translated the altar of God into a cash register and transformed the ethical systems of mankind into a gigantic instrument of exploitation. We have taken life,—our thoughts, our hopes, yes, even each others' muscles, sinews, and nerves—and reduced them to commercial terms. We have taken lofty aspirations and ruthlessly sacrificed them to the most cruel and senseless system of living ever devised by man. We have forgotten to dream, forgotten to hope, forgotten to love, forgotten to understand or aspire in this vain effort to acquire the wealth of the universe. But if we should acquire all the gold there is, we would be poorer than on the day we started. No nation can be just a banking house. If we are unresponsive to the charms of Truth and Beauty; if we underrate the value of human character; if we sacrifice the eternal for the temporal, we have reached and passed the zenith of our accomplishment and, like the decadent races of the past, must sink into a nameless grave.

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FRANCIS ROLT-WHEELER, Ph. D.

Editor

Institute of Astrology

Carthage, Tunis, North Africa.

IN THE KITCHEN

From over the country come reports that there are quite a number of male students in the various cooking schools and domestic science classes. It is getting so that about the only way a gent may have waffles in the home is to build them himself. With all the women deserting the kitchen some one must look after that part of the house. Also if a young man is a good cook some bright young business woman is apt to snap him up as a partner—in the home.

THE DAYLIGHT SAVING BILL

(Continued from page 56)

"Daylight saving is also opposed by farmers in general, and by the dairying industry in particular. The former feel quite justly, that they get up early enough now. The latter assert and show figures to prove that daylight saving everywhere tends to cut down the yield of milk.

"It is opposed by organized labor, which sees in it nothing but a scheme further to exploit the worker.

"It is opposed by the railroads and other transportation interests, on the ground it would necessitate complete revision of their time schedules twice each year, with great attendant expense and derangement of traffic.

"It is opposed by motion picture companies and theatre owners generally on the ground that everywhere it has been tried theatre attendance has fallen off and revenues consequently decreased.

"Who, then, favors this bill? A group of stock brokers in Los Angeles and San Francisco, who wish for their own convenience to be able to set their clocks to correspond with those of New York, in which state daylight saving exists.

"No one else is in favor of it that The Bee has been able to find, and it certainly is the acme of gall for those people to sacrifice the habits and comforts of the whole state in order to further their own private convenience.

"If daylight saving gets on the ballot

in November it should be voted down overwhelmingly."

Editor's Note: We are grateful to the Editor of THE SACRAMENTO BEE for enumerating the objections to the Daylight Saving Bill. He could have strengthened his argument considerably had he included astrologers among those who oppose it for logical and legitimate reasons. Daylight Saving may offer advantages in the commercial world as well as to individuals, but it tends to complicate the "time factors" for students of Astrology in that if the rule comes into actual practice in the U. S. it becomes encumbent upon astrological practitioners and students to make allowance for that **advanced** hour and subtract it from all given Horary chart times as well as for the birth times of infants,—in addition to making the usual correction between **mean** and **standard** time as always, since noon November 18th, 1883, when Standard Time was adopted. In other words, it must be plainly understood whether any certain given time is "Daylight Saving" time or not. Daylight Saving tends toward inaccuracy as births are not always recorded in conformity with this regulation. Also, lack of uniformity of the law (Daylight Saving is not in use in all states) tends to further confusion. If you want to observe "Daylight Saving" why not set the buzzer on Big Ben an hour ahead, but do your voting by real Sun time!

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—KRISHNAMURTI



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IN THIS NUMBER

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Robert DeLuce

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Editorial Comments

Notes From The Field

★ KEEP ASTROLOGY SCIENTIFIC ★

October

November

December

1930

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CARYL BURTON, Editor.

October-November-December

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Fourth Annual Congress National Astrological Association

LOS ANGELES, CALIFORNIA.

November 10, 1930 at 925 South Flower Street.

— Program —

11:15 A. M. Social Hour. Hostesses: Vahdah Olcott Bickford, Jennie Warder Wilkinson, Leila May Parker, Caryl Burton.

12:15 P. M. Luncheon.

1:15 P. M. WELCOME: Llewellyn George, President N. A. A.

1:30 P. M. Fifteen Minute Talks.

Harriet K. Banes: Extemporaneous.

Fred H. Skinner: Subject announced on Congress Invitations.

Vahdah Olcott Bickford: Color and Astrology.

Robert DeLuce: Rectification of the Horoscope; Discovery of Birth Hour by Means of Equatorial Arcs.

Augusta Foss Heindel: Diagnosis by Means of the Horoscope.

2:30 P. M. WHAT MAKES A MOVIE STAR? Elbert Benjamin.

3:30 P. M. DISEASE THROUGH MENTAL REACTION: Jennie Warder Wilkinson.

5:30 P. M. Dinner.

7:30 P. M. Speaker announced on Congress Invitations.

8:30 P. M. ORGANIZATION-COOPERATION-AFFILIATION: Judge Carl A. Davis.

URANUS AND MERCURY

A Parallel

By CHEIRANUS

(British Columbia)



ARE we justified in looking upon Uranus as the higher octave of Mercury?

This is a question often discussed by students of astrology, and by some authorities answered in the affirmative.

It may help us to arrive at a definite conclusion if we examine the characteristics of the two planets as they appear in ancient myths. The tradition of the Ancients, even though at times obscure, is well deserving of study, as it frequently throws light on doubtful points, or lends support to the findings of modern astrologers.

In a recent paper on Uranus and Neptune (see *Astrological Bulletin*, January 1930), an attempt was made to elucidate the myths that we possess about the planet Uranus; there are, for reasons given there, but few. It is not so with Mercury. He figures most prominently in both Grecian and Egyptian Mythology, and we also have some Chaldean and Hindu traditions concerning him.

Greece makes Hermes (Mercury) the son of Uranus and Dia, according to one account; of Jupiter and Maya, or Maia, by another. Thus in both cases we find him linked with Uranus, for Maya was one of the seven daughters of Atlas, who, in turn, was a son of Uranus. According to Plato's account, Uranus was said to have been the first King

of the legendary Atlantis: the name of his son Atlas certainly points to an Atlantean origin. It is more than probable this mythical "King" was the deified planet Uranus, whose existence was known in antediluvian times. Maya, so mythology tells us, was later with her sisters placed in the sky as the Pleiades, at the end of the constellation Taurus, where it adjoins Gemini, Mercury's sign. We still retain her name in "May," the month when the Sun is in Taurus. In other myths Mercury is linked with Jupiter and the Moon, Maya assuming the character of a lunar goddess. Thus in India, Maya (see illustration in "Celestial Ship of the North"), as Maya Durga, the Moon Goddess, is the mother of Budd'ha (Mercury). This is the Moon in her character as the "Great Illusion," the enchantress, casting spells and producing insanity, of whom the Hebrew Lilith and the Grecian Hekate are the counterparts.

According to another version, the Moon-god Soma elopes with one of Jupiter's wives, and of this union is born Mercury.

In Greece, Mercury figures in numerous episodes as Jupiter's herald, ambassador, negotiator and general assistant. In Chaldaea, there is the same close connection between Merodach or Marduk (Jupiter) and Nebo (Mercury), who was called "the Scribe," or "the Supreme Intelligence," and whose temple was placed alongside of Merodach's.

In Egypt, Maya is Maut or Menat, the Wetnurse, and her son

is the youthful Moon-god Khunsu, by whom all demons are exorcised. There will be occasion to return to this close connection of Mercury with the Moon later. In Chaldæa, the goddess Bau, or Gula, and in Greece, Juno (Hera), Jupiter's wife, assume the character of the Wet-nurse.

It is reported of Hera, that contrary to her usual inclination, instead of showing enmity and jealousy to Jupiter's offspring by other wives, she approached Mercury immediately after his birth and allowed him to take nourishment from her breast. The milk flowed in such abundance, that the infant god spilt some of it, and out of the drops was formed the Milky Way.

Hera was in Greece the guardian of the sign Aquarius (see Robert Brown, Jr. "Primitive Constellations") and replaced in this sign the Chaldæan Bau, or Gula, who was called the "Merciful Mother" and was the goddess of one of the great star rivers, and the daughter of Anu, the Chaldæan Uranus, ruler of the starry firmament. Here, therefore, we have another myth which links Uranus with Mercury, and that in connection with the stars. Are we justified in deducing from this myth, that Mercury is exalted in the sign Aquarius, the sign of Hera, Bau, Menat and Uranus? Some writers think so. (See, for instance, Mr. W. H. Scott in "The Office and Function of the Moon and her Nodes.") It would be a point for students to watch and to note especially whether an interest for astrology goes with this position.

We know of an instance, where Mercury was in the 11th house, in Aquarius, and had no aspects at all. Yet the native had very good abilities, was a writer of fiction, and a lecturer on social reform, pacifism,

feminism, etc., and to some extent interested in the occult; in short, showed strongly Uranian tendencies. It must be admitted however, that in this case Uranus was angular and aspecting the Moon, so that probably Mercury was merely a reflector or amplifier of the Uranian vibrations, truly a lower octave. In some horoscopes his influence should certainly be subordinated or co-ordinated to that of Uranus in judging the mental faculties. We would even go so far as to say, that there is no nativity with any spark of genius in it, where Uranus, or Neptune, or both, will not be found prominent. Mercury in these cases may, or may not, be strong; he may even be heavily afflicted.

Take, for instance, Mrs. Besant's horoscope. Mercury is in the 7th house, in Libra, near Venus and Sun, which position would to some extent account for her fine voice and oratorical talent. But he is also square Moon and Jupiter, and in exact opposition to a rising Uranus, giving some errors of judgment, much argument and litigation, and an unconventional attitude of mind. The real clue to her forceful and magnetic personality, however, lies in the rising Uranus, in Aries (both sign and house ruling the brain and head), giving an original and philosophic type of mind, the desire and ability for dealing with the many, and that impatience of restraint, which made her break away from the narrow confines of orthodox religion, home and family life. Mercury in her case vibrates to the keynote struck by the powerful Uranus.

To quote another example: in the nativity of Prince Bismark, Mercury was in Pisces in the 8th house,—surely not a promising position for a man who made history! A wide sextile aspect (8° of orb) to the

Moon in Capricorn in the 5th house and a close square aspect to Neptune, also in the 5th, would be quite inadequate to account for the subject's ability. True, he was not a fluent and easy speaker, but he was terse, apt, and coined some phrases that hit the mark and "stuck"; not at all what you would look for from Mercury in Pisces in the 8th! But his Uranus in Sagittarius was trine Sun, his ruler, in Aries, and almost in conjunction with Neptune, who threw a double trine aspect to the self-same Sun and to his Ascendant! Here, then, lay the secret of his genius. Even more so than in the former case, Mercury here became really a "receiver," an instrument of expression, occupying a truly Piscean or "serving" position.

The converse of these are the horoscopes where Mercury appears to dominate and the Uranian vibrations make themselves felt in purely external matters only. We see one before us with Virgo rising and Mercury in the midheaven, with Uranus in sextile aspect from the 11th; Moon in Aquarius in the 5th house. Curiously enough, this native is thoroughly conventional in her outlook, owing perhaps to the strong conservative Taurus influence in her chart. Her life's work has been in connection with schools and children's homes. The Uranus element has worked out chiefly in pleasant journeys abroad and much profitable intercourse with foreigners.

Uranus is magnetic through the force of his convictions, his absence of pose and snatching after effect.

Mercury is persuasive, because he can see two sides to a question, knows how to play on the foibles of those he has to deal with, and how to appeal to their sense of humour. The Ancients pictured him

with a golden chain issuing from his mouth, which was fastened to the ears of his hearers. He knows how to "talk people over" for some immediate purpose, whereas Uranus gains his adherents by opening up before them a vista of things and conditions as they **should** be, making appeal to their idealism and rousing their impatience with the status quo.

Again both planets incline to invention, but Uranus will work from a different incentive than Mercury. He may apply his powers to the perfecting of machinery, electrical appliances, etc., and will then love invention for its own sake, as for instance in the case of Thomas Edison, a true Aquarian; or he may concentrate on social reform, the breaking down of the race. Of this type, John Ruskin, another Aquarian, is a good example.

Mercury will be inclined to use his ingenuity for more personal ends. The Greek myth tells us, that when Mercury had incurred the wrath of Apollo by stealing his cattle, he picked up a tortoise and out of it constructed a sevenstringed lyre, with which he so charmed the god of Art, that the latter forgave him and presented him with a magic wand. This he immediately put to the test by placing it between two quarrelling serpents: they were instantly appeased and twined themselves around it and thus was formed the Caduceus! (Mercury acting as the mediator again.)

I cannot here go fully into the meaning of this emblem to which attaches the deepest significance, but there are those who see in the two wavy lines of the symbol of Aquarius (Uranus' sign) a replica of the Caduceus.

(Continued on page 85)

MORE ABOUT PLUTO

By L. H. WESTON

(Washington, D. C.)



IN the summer issue of THE JOURNAL I suggested the adoption of the name "Pluto" for the transneptunian planet because the astronomers are calling it by that name and because it seems to be fairly appropriate for astrological use. The mythology connected with that name, in the ancient Greek poetry and drama, clearly describes a celestial power that at some time in remote history decapitated a gorgon, that is, a heavy exterior planet once cut off the head of a comet, executing the maneuver by a retrograde movement seen only by aid of a mirror, or a reflecting telescope such as was used by the very ancient astrologers before the time of the deluge of Deucalion.

I gave the periodic time of Pluto as 265 years, using a set of incomplete data for the estimate, but later computations made by astronomers Bower and Whipple have shown that the period is just about 249.1661 years, that is, 249 years and 61 days. In a way this value lends itself quite readily for use in making historical comparisons, because six times 249.1661 years will be almost exactly 1495 years. Therefore if we made up a table giving the planet's heliocentric longitude for the first day of January for 1495 years it would stand as an ephemeris for all time, nearly, because it would repeat practically for 20,000 years before and after the time of the table. However, the values are not absolutely exact and for that reason such a table will probably not come into general use.

On January 1, 1930, the heliocentric longitude of Pluto was $107^{\circ}20'$;

the longitude of its ascending node $109^{\circ}21'$; the longitude of its perihelion $113^{\circ}08'$; inclination of the orbit to the ecliptic $17^{\circ}09'$. The periodic time being 249.1661 years, it will move forward about $1^{\circ}26'40''$ each year. With this value we may make up a very useful table for figuring Pluto's position for any time.

Year

1	= 1.444 =	$1^{\circ}26'40''$
2	= 2.888 =	2 53 20
3	= 4.333 =	4 20 00
4	= 5.777 =	5 46 40
5	= 7.221 =	7 13 20
6	= 8.664 =	8 40 00
7	= 10.108 =	10 06 40
8	= 11.554 =	11 33 20
9	= 13.000 =	13 00 00

For example, let it be required to determine the heliocentric longitude of Pluto on January 1, 1776. The radical date that we are using being 1930, then Jan. 1 in the year 1776 must have been just 154 years preceding. Then by this small table we shall have for

100 years	=	144.400
50 "	=	72.210
4 "	=	5.777
154 "	=	222.387

That is, the motion of the planet in 154 years has set it forward 222.387 degrees. Then, further—

Radical longitude of 1930	=	107.330
Add the circle of 360°	=	360
Gives for subtraction	=	467.330
Motion in 154 years	=	222.387
Position in longitude, heliocentric on Jan. 1, 1776	=	244.943

This is practically the fifth degree of Sagittarius.

Notice that in exactly nine years Pluto moves just 13 degrees. This will be found a very useful item in making up tables for research work

in history. Also, if close figuring is required, just allow about seven minutes of arc for each month and results will come out close enough for most any requirement where astrological judgments are drawn.

Thus, in the exemplary case, we might calculate for July 4, 1776, by saying $7 \times 7 = 49$ minutes of arc, and therefore Pluto would be at just about $5^{\circ}48'$ Sagittarius by heliocentric longitude on that date. My opinion is that this would place Pluto in the first house of the United States Government's horoscope, supposing that the 13th degree of Scorpio was rising at the

Declaration of Independence.

(The corrected position of Pluto moves it a few degrees away from the opposition to the midway point between Uranus and Mars in the U. S. horoscope, as mentioned in previous issue, but it remains in opposition to Uranus. Considering Scorpio as a possible ascendant of the U. S. chart, we have three ascendants to consider in that relation: Gemini, Libra and Scorpio. In that respect students would do well to push their researches toward a point that will definitely establish the correct Ascendant. When submitting opinions to the JOURNAL, please state upon what you base your calculations. Are you using the time when the **Resolution was adopted** to make the Colonies an independent country; or the time when the **Declaration of Independence was signed**; or what?—Editor)

NOTES FROM THE FIELD



JUST as we were going to press Mr. and Mrs. Robert DeLuce called at the JOURNAL office to report a pleasant trip to the Bay Region, where Mr. DeLuce met various groups of students as outlined below.

Tuesday, October 8th, at 8 P. M. spoke before the Urania Society. Miss Virginia L. Porter, President. A very studious energetic group of students. Received the talk on EQUATORIAL ARCS with much understanding.

Wednesday, October 9th, at 8 P. M. spoke before the N. A. A. Chapter No. 1 (San Francisco). Mrs. A. Dumont Johnson, President. Meeting held in the Assembly Hall in Western Women's Club building; more than 200 people present. Topic: "THROUGH THE HILLS AND VALLEYS OF LIFE, ASTROLOGICALLY CONSIDERED."

Thursday, October 10th: At The San Francisco College of Astrology. Talk was based on EQUATORIAL ARCS and the new book "RECTIFICATION OF THE HOROSCOPE." A small earnest group of students. Mrs. Fritz Armstrong, chairman.

Friday Evening. Informal gathering at the home of Mr. and Mrs. Milburn in Berkeley. The book "Rectification of the Horoscope" informally discussed.

Saturday Evening: An informal gathering at the home of Mrs. Mary Bell. Informal talk on many phases of astrology.

Mr. and Mrs. DeLuce report a most cordial welcome from the northern groups and a keen interest in the deeper phases of astrology.

CHRISTMAS IS ON THE WAY

Here is a splendid way to solve that problem of Christmas gifts. Just give that friend a membership in the N. A. A. THE JOURNAL will remind them of you for a year,—and long after. Send name and address and fee (\$3.00) to the Executive Secretary, P. O. Box #141, Highland Park Station, Los Angeles, California.

TIME AND ETERNITY

By BESSIE LEO

(Mrs. Alan Leo, England)

TIME on our globe is measured by the position of the Sun and the earth. It is marked by two distinct epochs, day and night, summer and winter, which produce in nature complete opposites, light and dark, heat and cold.

For students of Astrology correct time is necessary, and great care is taken by them to learn the value of time; astrological calculations depending upon accurate observation and precision with regard to time.

Chronus or Saturn is the time marker, represented by the symbol of an old man, winged, holding a scythe in one hand and an hour glass in the other.

There are three classes of humanity, each looking upon time from a different standpoint.

First, the time wasters, those who set no value on either their own or other people's time; the gossips of the world, who shuffle through life with an easy, happy-go-lucky style and manner which can be summed up in the word indifference. They are the drifters, who aimlessly get mixed up with the crowd and are carried along with it; punctuality they dread and think it quite the thing never to arrive when expected or at the time appointed. This is in keeping with all their other actions in life; the over-due accounts and bills which they owe "must wait," the duties they have to perform are put off, and throughout the whole of their usually short life their keynote seems to be procrastination. There need be no doubt

about these persons and their ruling planet.

Whatever stage in evolution the above class may have reached, it is not the Saturnian stage, and it is more than probable that they are still revelling in the Lunar-Martian vibrations connected with personal feeling and sensations.

The next class are those who value time, the Saturnians. They are noted for their punctuality, prudence, patience, forethought and carefulness. Among the ranks of astrological students the majority of this class will be found. Careful, studious and industrious, they value both their own and others' time as much as the other class value money. Indeed, the Saturnian often remarks "Time is money."

Without much comparison it can easily be seen these two classes are quite opposed, and amongst the undeveloped it is not unusual to find they dislike each other, the untidy, careless and thoughtless, hating the methodical and tidy persons. Yet the second class of individuals formerly belonged to the first, being older souls in point of time only. And it is often the case that we meet with the greatest extremes in these two distinct types, made up of indolent, thriftless, careless persons, and those who are industrious, persevering, thoughtful and careful.

In India, that land of the Ancient Wisdom, the astrologers, who were truly the wise men of the east, knew these types under the names of Tamas and Rajas; Tamas meaning indifference, sloth and ignorance, and Rajas activity, energy and power.

There is also a third quality, known as Sattva, peace, harmony and rest, the governing quality of the third and last of the three classes mentioned above, and belonging to those who have broken away from time, having grasped the possibility of Eternity. It is difficult for either of the two preceding classes to comprehend the third stage; probably it is impossible for any to realize it until they have arrived at that stage, although they may have an intellectual conception of it.

It has been said by the Hindu astrologers we all pass through these three stages during each life, from an inactive stage to activity, and finally to peace.

We may dismiss from our minds the first of the three classes we have alluded to, merely observing that they are the younger members of our race who have not yet fully awakened to the responsibilities that await them. Too weak to walk, they are crawling along, often carried by the waves of the human tide that is ever flowing onward, until perchance, one wave more forceful than the others carries them into a realization which awakens them from their sleeping condition. Wake they must, sooner or later, there being but one goal before them,—Perfection. The instinctual consciousness of the lunar vibrations will receive its required number of impressions, then the hour will strike and upon the horizon of their consciousness will dawn the value of time. Then they enter that great body of the second class, who, emerging from the animal conditions, are on every rung of the ladder, climbing to the goal they dimly see before them. To the symbol of the Moon, represented by the half circle, the cross is now added, and the taking up of the cross is a sym-

bol that can only be understood by those who know how real and earnest life is with all its responsibilities and individual efforts.

The symbol of Saturn is suggestive in its construction; it is incomplete, only half of the circle being carried by the cross. It is a distinctive mark of limitation, as all time is. Time makes slaves of us all, and it is only when the sense of time has departed that freedom comes. Saturn is often depicted as a carrier of burdens, and astrologers find it is the Saturnian upon whom the burden of sorrow falls; indeed many can trace their first taste of sorrow to an affliction of Saturn.

In the early stages of all evolution there is irresponsibility. The life of the savage, whose one idea becomes self-preservation, is an irresponsible one, and it is not until civilization really begins that the awakening takes place, when the higher faculties are called into active use, and humanity passes from the stage of Mars to that of Saturn, from reckless impulse and careless indifference to steadiness, patience and concentration. There are many grades of Saturnian vibrations, each more or less binding. Saturn is the great lord of fate and time, and his decree is absolute, for not until the last fraction is paid will he loosen the bonds that have made what the Hindu astrologer calls "Karma."

How, then, are we to escape from Time the binder, and reach Eternity, the goal for liberated souls?

Desire was the seedling of all the fate we have ever sown. We desire to possess, and then tire of possession, changing our desires and increasing them as civilization advances. Wants and desires increase, and the binding grows tighter and tighter as we find ourselves involved in ties and limitations. The

higher the so-called civilization the greater the wants and desires. Thus are we fettered, and time rolls on while we cling to objects, and hug to our bosom the delights of form with all its fascinating allurements. It may have taken millions of years to wake us thoroughly, but when awake we cling to objectivity life after life, each new perception calling out fresh desire and stronger attachments.

The more powerful the Saturnine qualities, the more tightly are we bound, until satiated with the flesh-pots we grow weary, and falling into a deep sleep dream of a land in which freedom is the most precious gift we would have. Should we be fortunate enough to awake with that dream impressed upon our brain, then a desire for liberty possesses us which swallows all other desires, and we long to be free.

But our debts must be paid. Now we realize that Saturn, who was the tempter, has become the keeper of the keys of heaven, and his price for our liberty is the price that all must pay,—self-sacrifice. We must lose ourselves to find the SELF, and thus seeking to put Time behind us by overstepping it, we find ourselves beyond Saturn and making for Eternity. "What shall we find there?" will be the natural question of those who cannot free their minds from the limitations of fate. Our answer is: "Time is existence, but Eternity is Being." We must

enlarge our conceptions, and try to think of a consciousness that is not always dependent upon the limitations of the brain, a consciousness that makes no distinctions between day and night, light and dark, but sees the one conscious life running through all without a break, embracing all time, merging the sleeping and waking into one whole and unseparated consciousness. Those great Souls, who are often spoken of as Adepts and Masters, are on the side of Eternity. They wait to welcome others who, realizing the true state of things, have thrown their lot in with the spiritual side of evolution with the true heroes who have passed the animal and human stages and stand as perfected beings who have accomplished their work and devote, not their time, but THEMSELVES, to the helping of their younger brethren who are making for the same goal to be found not in Time but in Eternity.

All material things are bounded by time and form and require physical media for their cognition, but the subjective world gradually lifts us from the limitations of time and enables us to realize a wider consciousness in which all is perfect peace, rest and harmony, which endureth forever and ever. Time would bind us with the fetters of illusion, but Eternity waits for us until we are ready to escape from those clutches and soar to the heart of Being, which is celestial rest.

NOVEMBER 10, 1930

Draw a blue circle around that date on your calendar and reserve the entire day and evening for the

LOS ANGELES CONFERENCE

925 South Flower Street, Program begins at 11:15 a.m.

Editorial Comments



ATTENTION was made in a previous issue concerning letters to the editor. To respond to them all personally would be one of life's dreams come true, a joy quite beyond the present confines of time. These answering comments merely touch upon a few of the more salient inquiries.

A national association of astrologers implies a number of things. Apart from its fraternal aspect, it suggests practical assistance of some nature to its members. Organizations of whatever order,—professional, patriotic, educational, vocational, political,—rest upon some specific principle whose operation automatically bestows the benefits implied. Whatever the motive, the desired benefits accruing from such affiliation are in direct proportion to the needs and qualification of its members. The Medical Board, the National Educational Association, the Bar Association, have developed through the years of their efforts for recognition and protection (of rights both personal and civic) a standard for determining the just application of such protective measures. Note the strict regulations governing the practice of medicine, or the examinations exacted by educational boards before a candidate is admitted to the teaching profession. These regulations are responsible largely for the standard of salary developed and for our modern public-school facilities.

Going a step further is it not reasonable to maintain that legislative measures enacted for protection of astrologers should be based upon special qualifications determined by a National Board of Examiners?

Only by such means can we hope to place Astrology upon a par with other professions. There exists no man-made law that can foresee or prevent lapse of moral conduct, but an Examining Board functioning in conjunction with federal measures would automatically assume responsibility for the mental calibre that shall comprise the astrological profession.

Along comes Hamilton Stark with a suggested improvement anent our vocabulary. It's a good one. Why not look over his letter in last MORNING'S MAIL, jot down terms and phrases commonly misused and send them to the editor. From these we can form the nucleus of a standard astrological vocabulary for the N. A. A. I'm of the mind, however, that we could simplify his simplifying process considerably. That word *Sagittariusite* for instance! I am stumbling mentally as I write this and verbally I lack the courage to try the grade. Try it out on the family and let us hear the verdict. Nevertheless, Mr. Stark's suggestion is timely and worthy of consideration by every member of the N. A. A. It is one of those apparently small matters that seem inconsequential until we view it from the angle of its effect upon astrology as a science. It constitutes an easy approach for criticism from the pedagogic minded and not unjustly so, for there is great need of a uniform terminology if we would be truly educational, truly professional. It is a point at which we can meet in friendly spirit, exchange ideas and suggestions and form the gleanings into a vocabulary suitable to the needs of the new science. The word "new" is used advisedly, for undoubtedly astrology is a new science insofar as the general public is concerned. Because its understanding implies a mentality of peculiar plasticity,—the ability to recognize in undefined realms forces amenable to practical usage (a quality at the same time susceptible to an undesirable trend in the opposite direction of confusion worse confounded!), our vocabulary should fitly express the meaning of those finer forces which the more concrete terms fail to impress upon the average individual. What are we to do about it? In the same way as we are forming a new science founded firmly upon the mathematical basis of astronomy but reaching out beyond and above it, likewise must we enlarge our present vocabulary to include those subtle shades of meaning which are encountered when delineating some unusually vague or difficult situation, or when attempting to explain some of astrology's finer influences to the layman.

Each new discovery, each age, gives birth to new terminology. In Roosevelt's day we coined the word "preparedness." The onrush of the automobile age brought many new terms. Today we use words that would cause our university bred forebears to raise their eyebrows in polite inquiry, and still we coin them. Webster's New International Dictionary contains a special chapter of about 5,000 new words, among which you will find such terms as *abreaction* and *catharsis*, developed by Psychoanalysis and Psychotherapy during the past few years. Tentatively, I'm associating

EDITORIAL COMMENTS

those terms with an opposition of Mercury to Neptune, thereby proclaiming our relationship with those new methods of diagnosis and treatment which have added so much of constructive nature to the healing arts. Their field of activity enlarges with the increasing complexity of modern civilization, demanding more fitting terms to meet the need. On all sides of us physical scientists are daily extending the boundaries of their particular fields of activity, adding to their erstwhile conservative claims discoveries that border closer and closer upon the metaphysical and the occult,—discoveries that are not new to astrology, yet not associated in the public mind with astrology, due perhaps to the fact that our vocabulary centers mainly about the genethliacal branch of the science. Why not enlarge our vocabulary to include all the newer discoveries related to astrology that we may go on record as their sponsors before these same "discoveries" are publicly announced by others? (See "Each Planet is Dynamo," in REPRINT and REMINDER.) There is so much work to be done ere we have the right to expect the scientific recognition we so earnestly desire!

But Mr. Stark is right about beginning with the fundamentals. Suppose we start with the names of the planets and signs, and establish a uniform system of usage which will identify the N. A. A. by its consistent terminology. Each member of the N. A. A. should have an opinion on this subject and we want to hear every one of them. Let's get together on this matter.

Our Friend from Minnesota is concerned about those apparently conflicting symbols. In a way he is right, but if you were a publisher at the mercy of such conveniences as are available in the typographical world, the matter would assume "a different color again yet." (Page our mutual friends, Potash and Perlmutter.)

There is certainly need of a uniform set of symbols, just as there is need of a uniform terminology, but this desirable end cannot be accomplished (at least not as quickly nor without tremendous effort on the part of a few) as long as the astrological world is split up into numerous isolated groups. It is by **unification** that such ends are accomplished, and unification must be preceded by **organization**. Since 1926 we have been talking organization, **working** organization, **LIVING** organization. If but one-quarter of all the students in this country (There are approximately 50,000 students. I do not include those who attend an occasional astrological lecture or who now and then consult an astrologer!) could look into the future,—say twenty-five years hence—with sufficient optimism and courage, we could within the next ten years build a dignified profession and through it render an invaluable service by genuinely scientific methods.

START THAT STUDY CLUB TODAY INTEREST NINE PEOPLE TO FORM A LOCAL CHAPTER WHY SIT WITH FOLDED HANDS WHILE OTHERS RUN AWAY WITH THE SWEEPSTAKES?

CARYL BURTON

SOMETHING INTERESTING FOR THE LEISURE HOURS

BOULDER DAM: The "Silver Spike" driven by Secretary Wilbur marks the official and public birth of Boulder Dam Construction. All prior activity should be considered pre-natal. This marks an event of such tremendous importance, historically speaking, that the full scope of its influence can be measured only with the passing of time. The time is reported by the telegraph operator on duty at that point, as 2:18 p. m., September 17th, 1930. The location of Boulder Dam is approximately 36 degrees north latitude, 115 degrees west longitude. This is 5 degrees east of the center of Pacific Time Zone (120), making necessary the addition of 20 minutes to that clock time. Thus the Local Sun Time is 2:38 p.m. for horoscopal purposes.

CHARLES AUGUSTUS LINDBERGH: Like most everyone else, we had to change our calculations which were originally based upon newspaper announcements of the birth of "Lindy, Jr." Official information signed by J. A. Manson, registrar of births, Englewood, N. J., gives the birth as June 22, 1930; 1:10 p.m., E. S. T. He adds a line saying: "**Daylight Saving Time was in use in Englewood at that time.**" Remember about that extra hour when calculating births by Daylight Saving Time.

ASTROLOGY AND EUGENICS

By ROBERT DeLUCE

(California)

IT is hardly necessary to argue that a prospective parent should be physically capable of parenthood. And it would seem to be both socially and eugenically proper that parenthood should not entail serious risk of injury to the prospective mother. Part of the assurance against unnecessary risks rests upon the medical profession, and it is not necessary to discuss that phase of the problem in these pages. What we wish to bring forward is the evidence of cases that give no outward or physical evidence of risk or incapacity for parenthood when examined by the ordinary methods known to the medical profession, but which may and do show grave danger of serious physical damage or incapacity for parenthood when examined by the ordinary rules of astrology as it is now known and practiced.

As before stated, astrology is not a developed science as compared to chemistry, astronomy or similar, recognized sciences; nor can it be until such time as astrology may receive financial support and general recognition, similarly with the other sciences. What we do claim is that there is enough known to prove astrology is a real science that may be developed to a degree of usefulness that will place it in the class of other known and indubitably useful sciences. It is to show indications that these claims are founded on facts that the following examples are given:

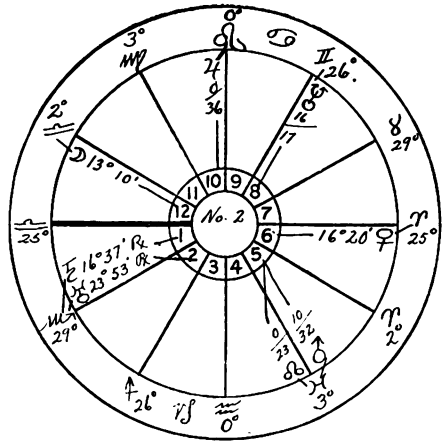
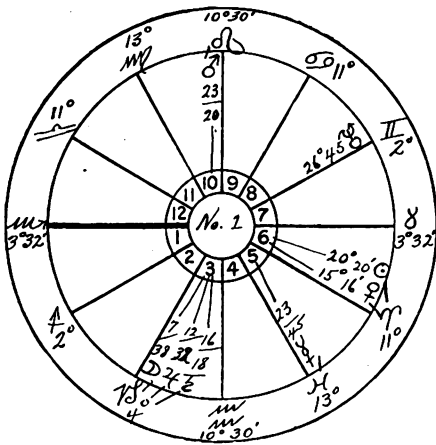
The first case here considered is that of a young woman, married happily for ten years, who has had three miscarriages in that length of

time, and though strongly desirous to have children has not yet been able to bring to natural birth a single child. She has had good health all her life, except for the illnesses brought on by the miscarriages just mentioned. Her horoscope, or birth chart, is here given and is designated No. 1.

For the sake of those who may not clearly understand what is meant by horoscope or natal chart, it is to be understood it is a drawing showing the positions of the planets of our solar system in the signs of the zodiac, and the relative position of the signs of the zodiac and the planets to the meridian and the horizon of the place of birth.

The rules of astrology give the indications of children, their quality and the general nature of their relation to the parent by the signs of the zodiac that may occupy the space of the fifth house, the planets that may be found in those signs, and the planets that may be the rulers of those signs. The function of motherhood is physiologically connected with certain indications given by the Moon at the time of birth, which are according to certain accepted doctrines of astrology. These rules will be explained as they apply to the analysis of the natal charts given in this article.

In the case of CHART No. 1, the zodiacal sign Pisces is on the cusp of the fifth house, which indicates the person whose chart is being considered has a large degree of fruitfulness, or in other words, may easily become pregnant; this because Pisces is known as a fruitful sign and its presence in the fifth



house indicates a large number of children, unless there is some other restraining influence in the chart.

The planet Mercury is found in the fifth house in Pisces. Mercury is technically considered to be in its fall in Pisces, meaning that it cannot give as good results in the matters which it indicates as if it were in a more favorable sign. In this case the indications are that the children will be weak who may be borne by this mother. It indicates that such children as may be born and reared would be over-sensitive in their nervous and cerebral systems. The unfavorable indication of Mercury in Pisces is reinforced and emphasized by the fact that Uranus on one side and Neptune on the other are in quadrature or square aspect to Mercury, which is about the most unfavorable influence that could exist as regards the bringing forth of children, both from the nature of the planets themselves, and the nature of the square aspect or quadrature. A further unfavorable influence is that Mars, situated in the midheaven where its influence is most powerful, is at an angle of 150°, or inconjunct of Mercury, a condition correlating a weakness in

the physiological function represented by Mercury, because Mars refers to, or influences, the physical strength and energy and the heating quality of the blood, a condition again implying serious weakness of the maternal function. Further evidence in regard to the ability of the native for motherhood is furnished by the Moon. While this evidence is not as strong as that above given, it still trends in the same direction. The Moon is situated in the sign Capricorn, which is technically known as the sign of the Moon's detriment, implying weakness or incapacity in the physiological maternal functions. While this condition is somewhat alleviated by the near presence of the planet Jupiter, it is aggravated by the quadrature or square aspect of Venus to the Moon. This indicates a too ready extensibility of the physical structure of the uterus and feminine organs and a lack of tonicity or firmness of the muscular and fibrous structure of those organs.

The horoscope indicates a condition exactly in accordance with the events that have already happened, namely a ready coming to pregnancy and a lack of power to carry through to successful birth.

The next case, for which CHART No. 2 is given, is that of a woman whose history is almost identical with that of No. 1. While No. 2 possesses good health and appears normal in every way, her married life has been a story of numerous miscarriages which were entirely involuntary and not desired. In this case, the sign Pisces again is found in the fifth house; the planet Mars also. As before stated, Pisces indicates fruitfulness or easy coming into pregnancy. Mars, however, in the fifth house, is unfavorable for children and indicates liability to accident or death to those children that may be born. Uranus is found in the first house, which, by itself, is unfavorable for children and indicates a natural liability to miscarriages; furthermore this planetary condition is frequently an indication that miscarriage is not always entirely involuntary. Mars is found in quadrature to the planet Neptune, which is unfavorable for the birth of children. The Moon in the sign Libra would naturally be favorable to the child bearing function, but the opposition of Venus has the same meaning as before explained of the quadrature in Case No. 1, namely, a softness and lack of tonicity and firmness in the structure of the feminine organs.

It is not claimed the cases above given might have been so managed

that successful maternity could have been accomplished, but the astrological indications were sufficient to indicate that the two women above considered were inferior in capacity of the maternal function because of weakness inherent in their constitutions which acted as a bar to successful childbearing. The weakness was not apparent in the physical organism, but was of a hidden nature readily discoverable by astrology. In the same way that unfavorable conditions can be foreseen by astrological analysis, so on the other hand the indications for good results can be chosen. Not only can individuals be chosen who will have more than the usual power for bringing successful children into the world, but also it is valuable and proper to examine into the indications of the proper time for the exercise of the parental function. There are tides in the life forces which, if taken at the flood, assist in every way for successful issue, and on the contrary there are times when the vital powers are depressed or in a state of ebb, when results will be below the normal, in which case only inferior results can be achieved. In other words, "there is a time to plant and a time to reap; a time to be born and a time to die," and these times can be properly foreseen by a study of the cosmic environment in which we live and function.

CHANGE OF ADDRESS

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Los Angeles, California.

(Please disregard all former addresses of the Secretary.)

ZODIAKOS

The Circle of Holy Animals

By MANLY P. HALL

(California)

(Continued from Summer Number)

LIBRA



TO the astro-philosopher the constellation of the Scales reveals the whole secret of the fall of man. As all such mysteries contain the inherent evidence of an eternal law, so Libra points out the way of liberation and salvation of the fallen angels. In the zodiac is portrayed the entire process of spiritual evolution, with Aries as the beginning and Pisces the end. In the Oriental philosophies Aries is thus the light of Parabrahm, the Universal Reality, the One Cause of all manifestation; while Pisces is the super-mental Buddhi, that perfection of consciousness achieved by the evolving monad after it has completed a revolution of the hypothetical Circle of the Holy Animals.

Taking a flat astrological figure with Aries upon the ascendant and turning it so that Aries occupies the midheaven, or highest point of the circle, and with all of the other signs in their proper order from Aries, it will be found that Libra occupies the nadir, or lowest point of the wheel, upon the cusp of the fourth house. In such a flat figure, under normal astrological conditions, Capricorn occupies the midheaven and Cancer the nadir. To discover the secrets of human evolution, it must be understood that the "Ladder of the Seven Stars" referred to by Hermes in "The Divine Pyramider," finds its analogy in the seven signs descending from Aries to Libra inclusive. From Libra the

signs reascend to form the ladder of evolution. From Aries to Libra is portrayed the descent of spirit into matter; from Libra to Aries, the ascent of spirit out of matter toward final reunion with its divine cause.

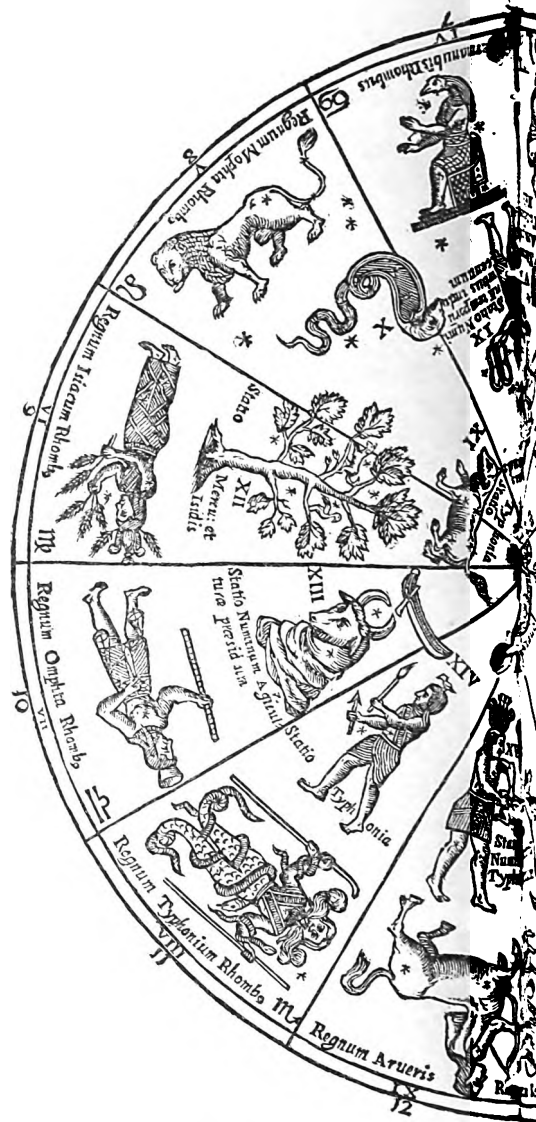
Libra is, therefore, the symbol of the physical body of man, because its position is antithetical to that of Aries, the symbol of the spiritual body of God. On one side of Libra is Virgo and on the other Scorpio. Both of these signs pertain to the qualities of the astral plane or the world above that of Libra, one on the descending and the other on the ascending arc.

Let us now consider the allegory of the Fall of Man, as preserved in early astrological legends. We are told that the zodiac originally consisted of ten signs but that in remote antiquity the number was increased to twelve. This increase was effected in the following manner: the then androgynous sign of Virgo-Scorpio was divided into two signs and a new figure—that of the Scales—inserted between them. Herein is revealed astrologically the Qabbalistic legend of the creation of Adam and Eve who were formed united back to back like grotesque Siamese twins. The old Jewish writings describe how God with a mysterious instrument severed them. Then followed the Fall and the generations of mankind began, these generations signified by the sign of the Balance. From the ecclesiastic point of view, man is conceived in sin and born in iniquity with only the church between him and damnation. Hence, the Pope as the per-

sonification of the divine man, or the vicar of God, wears the symbol of that decadent humanity whose wretched state can only be improved by an abundance of faith.

The hieroglyphs of the signs of Virgo and Scorpio which were divided to form mortal man are still strikingly similar. Both resemble a capital **M**. In one figure—that of Virgo—the final point of the **M** is downward and in Scorpio it is upward. Taken as a whole, the sign of Libra signifies material equilibrium, i.e., the balanced forces which conspire to produce man, whose nature the ancients were wont to describe as suspended between heaven and hell. Spirit and matter are here combined in a middle field to produce form. Intelligence and substance engender a personality which is united to spirit by inspiration and aspiration and to matter by its chemical constituents and animal instincts.

No study of Libra would be complete without reference to the Egyptian ceremonial of weighing the soul in the scales of divine justice in the judgment hall of Amenti. This was an integral part of the Egyptian initiatory ritual and in it the scales become emblematic of natural justice. As the seventh sign, Libra must also convey the various significances associated with the number 7, chief of these being that of law. Justice is usually represented as holding a pair of scales, the modern figure being simply a conventionalization of the ancient concept, which was based upon the seven natural laws. In the Egyptian judgment scene, the soul of the deceased was conducted by the god Anubis into the hall of the forty-two truths and their judges. This hall, generally termed the "Hall of the Twin Truths," represents the two pans of the balance. Here the



The Southern Hemisphere of the

heart of the dead, usually shown within a small urn, was placed upon one end of the scales and a feather (the emblem of eternal truth) upon the other. If the scales balanced, it signified that the truth within the



ian fields which are called the abode of the blessed dead. If the balance, however, disclosed a discrepancy between the truth in the heart and that in the world, then the shade of the dead was committed to the tender mercies of Typhon, the Destroyer, who swallowed up the soul amidst great anguish. Typhon here is symbolic of rebirth which swallows up the individual who has not earned liberation.

It is noteworthy that the two most conspicuous figures in the ceremony of the weighing of the soul—namely, Thoth as the scribe and Typhon as the destroyer—should be analogous to the zodiacal sign on each side of Libra. Virgo is the nocturnal house of Mercury and the Latin Mercury is identical with the Greek Hermes and Egyptian Thoth. In the Egyptian form of Thoth, the fact that he is the nocturnal Mercury is frequently shown by the lunar crescent upon his head and the reference to him as the guardian of the Moon, or the night. Scorpio will be readily recognized in the personality of Typhon, the destroyer. It will be remembered that Typhon, or Set, who was the betrayer of Osiris, was always regarded as a genius of depravity. In the mortuary papyrus, Typhon is shown with the head of a crocodile and the body of a hog. He is ever the spirit of evil, whether in the form of Lucifer or some chimerical monster.

At the 15th degree of Libra, the scales of justice tilt. Here the involution, or descent, of the soul into the darkness of death gives place to the evolution of the soul. Passing from Libra into Scorpio, the evolving ego essays the first great work of liberation, the slaying of the dragon.

SCORPIO

Scorpio, the eighth sign of the zodiac, is generally regarded as the most evil potency in the Circle of the Holy Animals. As ruler of the house of death, the ancients assigned to it three creatures to signify the triune phases of its nature. All astrologers should realize that what ordinary mortals term evil is simply a maladjustment of universal forces. Nothing is intrinsically evil, but those vibrations which for any reason we respond to adversely are termed evil. In the greatest evil, however, always lies the possibilities of the greatest good. St. Peter three times denied his Lord and as a reward for this was given the key to Heaven. Nowhere is this seeming contradiction more strikingly set forth than in the complex symbolism of Scorpio.

The first—and lowest—of the creatures used to symbolize Scorpio is the scorpion which, because of the sting in its tail, is an appropriate symbol of the backbiter, the deceiver, the betrayer, the adversary who constantly seeks to nullify the noblest efforts of mankind. Furthermore, the scorpion signifies that this undoing will be most subtle and insidious—an endless intrigue designed to test the integrity of all who come under its influence. This power is referred to as “the Lord who is against us.” In the ancient Egyptian Mystery rituals, this demon was the Guardian of the Threshold of the inner sanctuary.

The second form of Scorpio is that of the serpent,—sometimes the winged serpent or even the fiery serpent, or seraph. In philosophy, this serpent is the symbol of the occult mind, that mysterious and penetrating power which achieves embodiment in the sage and prophet. The great adepts of the Mysteries

were often referred to as serpents or dragons, and despite the unsavory reputation which the snake gained from its role in the Edenic triangle, it has been for centuries the symbol of true wisdom as opposed to pedantry and sciolism. Even in its serpentine form, however, Scorpio remains more or less the tempter, for in magic the snake represents the astral light,—the sphere of illusion from which it is very difficult to escape once the unwary neophyte has lost himself therein. In India, the serpent is the symbol of the Kundalini fire, sometimes termed the serpent power, and in Wagner's opera, Parsifal, the power of Scorpio reappears again in the person of the snake-maiden, Kundry.

The third form of Scorpio is that of the eagle or phoenix. This is the emblem of the greatest spiritual achievement—that of Melchizedek, the priest who is above the law. Mythology abounds with references to traitors, evil monsters, serpents, dragons, and strange birds. If the discerning student will analyze these allegories carefully, he will sense certain mystical truths underlying them, the value of which cannot be overestimated. In the Grail cycle appears a mysterious being who is called Merlin, the magician, whose father is said to have been a dragon. By this it is certainly to be inferred that he was a Son of Wisdom, an initiate of Scorpio. Likewise, the story of St. Patrick driving the snakes out of Ireland is almost self-evident. The “serpents” were the Druid priests whose power was broken and their Order scattered by the early church. The dragon slain at the mouth of its cave by Siegfried signifies the mastery of the animal nature by the reformed sword of illumined will. The victory of St. George over the dragon

which probably originated in the Chaldean legend of Merodach slaying the dragon signifies the victory of light over darkness; and, in the case of the St. George allegory, the victory of the church over paganism. The famous dragon of China is a form of Mahat, the Yellow Emperor of the Mind, and signifies the illumined state of a people when ruled over by the golden sceptre of enlightened intellect. One of the most remarkable forms of the Scorpio myth is the story of the betrayal of Jesus by Judas, a story probably derived from the betrayal of Osiris by his brother, Typhon. The thirty pieces of silver received by Judas for this deed relate presumably to the thirty degrees of the sign.

The phallic import of Scorpio has already been made the subject of much investigation by eminent symbolists such as Thomas Inman and Hargrave Jennings. As the nocturnal house of Mars, Scorpio is the sign of sorcery, ceremonial magic, witchcraft, and the necromantic arts in general. It is closely related to selfishness, which of all human traits is probably the most prolific incubator of evil. Scorpio rules the hidden fires in the earth and was, therefore, associated with seismic cataclysms by the ancients. It also rules the hidden fires within man. When uncontrolled, these find expression in the wild orgies of animal instinct. At best, it generates that worldly ambition which leads great conquerors to an untimely end, and only after it has wrought its mischief does it reveal its own innate worthlessness. This infernal power was often referred to as the false light, because it created grotesque shadows which, mistaken for realities, lured souls into that state of consciousness depicted so vividly by Dante in his "Inferno."

It should also be noted that Scorpio, as the eighth sign of the zodiac, is related to the number 8, which is referred to by the Pythagoreans as the little holy number, a great and unfathomable mystery. The eighth sphere was regarded by the ancients as the abode of evil and was likened to the Moon. The Egyptians and also the Yezidees of Irak believed in the existence of a dark planet but a short distance from the earth, which was the abode of all evil. This dark star, as they termed it in their secret teachings, was an invisible psychical sphere, reflecting no light and casting no shadow save that deep moral shadow which, clouding continents, rendered dim the light of truth. These ancient peoples believed that evil magicians and sorcerers were carried after death to this planet, thereby increasing the sum of evil and radiating loathsome vibrations which crystallized into war, pestilence, and crime. Over this benighted globe ruled a dark angel, a prince of demons, whose brooding wings enveloped the blackness. In Oriental metaphysics, this globe is related to what may be termed the "sin body" of man, from which continually pour certain karmic impulses that disturb the tranquillity of life.

Another important line of symbolical interpretation of Scorpio is concerned with the problem of generation. The reproductive principles are particularly related to this sign which controls what may be termed the fire of bodies. In describing the fall of Lucifer, Von Welling, an early alchemist, declared that this world was created to liberate Lucifer from the deep gloom of matter into which he had

(Continued on page 91)

REPRINT and REMINDER

(Editor's Note: When sending clippings, for which we are duly grateful, please keep in mind the importance of writing name and date of publication thereon, and when available giving Editor's name also.)

EACH PLANET IS 'DYNAMO' THEORY

CHICAGO, Sept. 5.—A new theory of evolution by which the universe is explained in terms of electricity rather than in terms of mechanics was advanced today by Prof. Benjamin Boss of the Dudley Astronomical observatory, Albany, N. Y., in a paper read before the American Astronomers' society in session here.

Each planet, Prof. Boss stated, is analogous to a dynamo which generates the electricity which keeps it in motion.

Astronomers attending the meeting declare his explanation may rival the Einstein theory.

Professor Boss said, in part:

"The whole universe is an electro magnetic field in which each rotating body creates its whole magnetic field, as do the stars and the sun. My theory can be proved by continual observation.

"As Einstein showed that gravity is a physical law, under my theory gravity is a manifestation of a more general law."

"In all probability the universes we now know are but atoms in another universe."

Prof. Boss said that the electron possibly is not the smallest bit of matter.

Prof. Boss declared that the Creator is not a mechanical force, but a feeling, living God, and said that the more astronomers study the stars the more they are convinced there is a living God. (L. A. HERALD, 9-15-30)

HOW THE MOON HELPED CAUSE OUR DISASTROUS DRY WEATHER

Of course "nothing happens without a reason" and the abnormal heat and drought this Summer were not an accident. The prolonged high temperatures and continual lack of rain week after week were caused by an unusual situation of some kind somewhere—and now science comes forward and offers an explanation.

At least two fundamental causes have cooperated, many observers agree, to create this year's heat and drought. One is the position of the moon in space, modifying its tidal pull on the earth's oceans. The other is the condition of the sun in its sun-spot cycle, determining the variations in the intensity of sunlight during the past few years.

From time to time the moon rises higher or lower in the earth's skies, which means, if other factors are the same, that its orbit is tilted more or less to that of the earth. From time to time, also, the moon first comes closer to the earth, then further away, corresponding with variations in the shape of its orbit between a more elongated ellipse and one more nearly circular.

Thus arise, some scientists believe, important effects of the moon on the weather over long periods.

The official Weather Bureau admits frankly that it does not know.

While the sunspot maximum of heat, in the latest sun-spot cycle, was passed about three years ago, the stored-up heat in the earth's ocean waters, some experts assert, still has an effect on our present weather.

This is where the moon gets into the case, for these streams and all other drifts of the water of the oceans are affected, quite naturally and inevitably, by the pull of the moon which creates the tides. In the present year, for example, Mr. Herbert Janvrin Browne, of Washington, D. C., computes that the position of the moon in its cyclic wanderings nearer and farther from the earth happens to be such that its pull on the eastern portion of the North Atlantic Ocean is exaggerated.

This change, plus recent changes in the amount of energy received from the sun as this has varied during different parts of the present sunspot cycle, is believed to have caused the northward shift of the storm track across the United States and thus, in turn, the drought. Perhaps the best thing about this chain of causes and events is that if it proves true it may be used to predict years of drought and other unusual weather conditions, since the motions of the moon and the variations of the sun which are supposed to combine to cause the weather disturbances all are cyclic, recurring from time to time like the recurring seasons.

That will be the advantage, if they can be worked out, **of the predictions from the cycles of the moon and of other heavenly bodies.** Years ago the Vienna weather expert, Eduard Bruckner, detected in European weather records what he believed to be a cycle of about thirty-five years; hot years and cold ones, dry ones and wet recurring, he believed, after about that time.

If further investigation confirms the idea that the present drought is a repetition of events in 1874 and 1818, and is due to the coincidence between a certain condition of the moon's attraction on the tides and other specific condition of the sun in its sunspot cycle, there is sure to be much study of these cycles of the heavenly bodies as compared with weather, in the hope that droughts and other weather disturbances in the future may be predicted and made less disastrous. (L. A. EXAMINER, 9-9-30) (In the face of this, how can anyone maintain that the Moon is a "dead" body and has no effect upon the earth!—Editor)

URANUS AND MERCURY

(Continued from page 68)

There is another point which these two planets have in common: the lawlessness found in unevolved types. The low Mercury type is the man of elastic and undeveloped conscience, the crook, the thief. The Greeks said of Hermes, that when still a babe, he stole the girdle of Venus, the tools of Vulcan, the sword of Mars, the trident of Neptune, the sceptre of Jupiter, and even dared to reach for Jupiter's thunderbolts, but had to drop them as they scorched his fingers! And at another time Jupiter had to banish him from heaven, as by his cunning and trickery he had incensed all the gods against himself. He was often represented half white and half black, not only, it seems, because exoterically he was both a morning and evening star, but on account of the duality of his nature. In Egyptian mythology the jackal was one of his symbols, and in Inner Africa the jackal was called "the god of thieving." This not merely because Mercury, like the jackal appeared at dusk and "stole

the light of day," as some writers have explained it. With the same underlying idea depicted as the double Sut-Anubis, half golden and half black: duplicity and roguery on one side, science and the highest wisdom on the other.

Shakespeare must have been acquainted with astrology, for he makes one of his characters, the Rogue Autolycus in "A Winter's Tale," speak as follows: "My father named me Autolycus, who, **being littered under Mercury**, was likewise a snapper-up of unconsidered trifles."

The lawlessness of Uranus is of a different order: it is not "slickness" or "slipperiness," nor the roguishness of the mischievous schoolboy, but the lawlessness of the man who is a law unto himself. Uranus in the myth hurls his sons, the Titans, into Tartarus; further, he has children,—the Cyclops and the Hecatoncheires—who are credited with causing earthquakes and volcanic eruptions. This is symbolical of the fanatical bomb-throwing anarchist, or, in a milder form, of the man who is always hurling

fiery invective "agin the Government," no matter what that government happens to be.

We make Mercury the ruler of the third sign and house, and therefore of short journeys, letters, communications, etc. The Greeks fittingly depicted him with winged sandals to his feet and a travelling hat; crosses were put up in his honour on roads and highways, and travellers and traders were assumed to be under his special protection. He was credited with the invention of letters, numbers and measures, all of which are indispensable in commercial intercourse.

Now Uranus also rules travelling and all means of communications, witness the great advance made in these matters since we have entered the Aquarian cycle of precession, all devices for flying, and radio, being especially under the airy sign Aquarius. Mercury, through speech and writing, establishes intercourse between individuals; Uranus goes further: He aims at breaking down the barriers of prejudice and ignorance between races and nations, and indirectly the increased and improved means of travel and communication have a great bearing on this question. We know that in astrology a well aspected Uranus will bring opportunities and benefits through strangers and foreigners.

Correspondingly, in the body, both planets have much influence over the nervous system, which is our means of communication between the brain and the sense organs, conveying impressions to the brain, and conversely, orders from the brain to any part of the body.

In the ancient myths, Uranus, both in Greece and Chaldaea is the **oldest governing** deity; in this respect the very antithesis of Mer-

cury, who is the embodiment of the learner, and of youth, and the servant of all the gods. Through his affinity with the 11th house, which rules Parliaments, groups, parties and associations of people, Uranus connects with governments; and a well aspected Uranus in a chart will often give success in governmental positions, for Uranus is peculiarly fortunate in dealing with the many. As regards his character of being the planet of mature or old age, it has lately been found that a well fortified Uranus assists greatly in prolonging life. (See for this an article by Miss Elizabeth Aldrich in the "New York Astrologer.") It is noteworthy, how in this (the Aquarian Age) the notion has spread of rejuvenating the body and indefinitely prolonging life. (Pointed out by Mr. W. H. Scott in "The Office and Function of the Moon and Her Nodes.")

In this Uranus resembles Saturn, that the power to respond to his highest vibrations does not develop until later in life. He makes a wayward and intractable child, and one which is often misunderstood, mismanaged or unpopular in its home surroundings. To adolescence and early manhood he brings misfortunes and strange experiences in all matters relating to sex. These characteristics of Uranus are reflected in the ancient myth, according to which he is at war with his family, whom he hurls into Tartarus and keeps imprisoned there. Instigated by their mother, his children rise against him, headed by Saturn, who emasculates him and thus robs him of his power. This would lead one to conclude that, astrologically, in an opposition of these two planets Saturn would prove the overpowering influence,—a point for students to watch. As regards the sexlessness of Uranus, here is another par-

allel between him and Mercury; he, too, is neuter and sexless, partly because he represents the child before sex has declared itself, and partly also, because he is the planet of the intellect, which is not especially the attribute of either sex, or dependent on sex; although generally speaking, the feminine type of brain is more receptive and intuitive, the masculine more productive and reasoning. Hermaphroditus, who united in himself the attributes of both sexes, was the offspring of Hermes (Mercury) and Aphrodite (Venus); and in the most ancient zodiacs known, the Gemini were represented by a youth and a maiden. The sexlessness of Uranus is, however of a different kind to that of Mercury: Uranus is Mercury grown old and eccentric as it were. His is the indifference of the aged or of excessive mental preoccupation. Hence, even when not hampered by an actual physical abnormality (remember the myth!), the Uranian type seeks and needs mental affinity above all things and eschews the physical tie without it. Uranian types like Thomas Carlyle and John Ruskin no doubt made failures of their married lives for this reason.

An instructive book to read in this connection is Edward Carpenter's "The Intermediate Sex," although the writer, in ignorance of astrology, does not discriminate sufficiently between the Uranian and the Neptunian types.

Another book of interest to study from this angle is "The Man of Genius" by the noted Italian alienist, Lombroso. In it the author shows how "Great wits to madness nearly are allied," and how often physical abnormalities, and particularly sexual ones, go hand in hand with insanity and mania on one side or with that peculiar endowment we call genius on the other.

There is another fundamental divergence in the matter of sex life between Uranus and Mercury. In the ancient myth, Uranus has some abnormal children (the Cyclops, or one-eyed giants, and the Hekatoncheires, or Hundredhanded). As a significator of children, afflicted in the 5th house, we know that he threatens premature births, or abnormal children, or estrangement between the parent and his offspring. A lady who had this position, had a child mentally afflicted, and she herself, for several months after its birth, suffered from mental derangement.

Now Mercury is in this respect the very antithesis of Uranus. Well placed and aspected, he may even nullify to some extent the effects of a malefic in the 5th house. A lady having Mars square Sun on the cusp of the 5th, a critical position for childbirth, experienced no ill effects from this cause, as Mercury was conjoined with Jupiter at birth, and at the time her child was born the Moon had progressed to a sextile aspect of both these bodies.

How unfortunate an afflicted Mercury can be, is shown in the horoscopes of the parents of an imbecile, published by Mr. Carter in "Astrology" June 1929. Both have Mercury afflicted in the 5th house, a position of which Raphael says that it denies or destroys offspring. The mother herself became of unsound mind for a while after the birth of the child.

Mercury is not only a significator, but also the lover and bringer of children.

There is a wonderfully beautiful statue of Mercury, belonging to the late school of Ancient Greek Art, by the sculptor, Praxiteles, with reproductions of which readers may

be familiar. It represents the youthful god carrying a small child, and looking down at it with playful, animated expression so typical of the Mercury type at its best.

Archæologists are not quite agreed as to whom or what this child represents: it has been variously explained by some as the young god, Pluto, the god of wealth; by others as the young god, Dionysos, whom Hermes is said to have rescued from the flames; but to the astrologer the meaning is evident: through Gemini and Virgo, his signs, Mercury is the teacher, educator, playmate and nurse of the child. The natural playfulness of the Mercurial type delights in the naive outlook, the spontaneous and ingenuous remarks and doings of children, their physical and mental vivacity, their love of play and games. (Mercury was also the god who presided over gymnasiums and all physical exercises and sports.) He is the god of good humour, light-hearted laughter and mischievous pranks; and the true man of Mercury will retain something of the spirit of the school boy right unto old age, together with the charm of youth in manner and appearance.

There is another myth which bears on this side of Mercury's character. Eros, or Cupid, as the blindfolded boy who shoots off his arrows at random, piercing the hearts of boys and girls with his darts, is familiar to everyone; but what is less well known is that Eros was the child of Venus and Mercury, undoubtedly a hint that sex attraction is Nature's way of producing the child and ensuring the propagation of the species. In ancient Egypt, the Ibis or Stork was sacred to Mercury, and in everyday parlance we still speak of the Stork as the bringer of children. It is sur-

prising how deep down in antiquity our most common sayings and traditions have their roots.

And if I may digress here a little into the domain of Palmistry, is it not a significant fact that on the "Mount of Mercury" so-called, under the little, or "Mercury" finger, we look for both the lines denoting unions or strong attachments, as well as for the lines denoting children, a tradition which confirms the Greek myth linking Venus and Eros with Mercury.

Now to come to the important point of all: Uranus is above all others the planet that gives an interest in astrology and astronomy, and occult studies in general. Can Mercury in any way be considered "occult"? And what ancient myths have we to that effect?

So far as I know, astrological textbooks do not stress this aspect of Mercury. The traditions of the Ancients, however, should not be ignored, and those traditions attach the greatest importance to this side of Mercury's character. And have we not a faint echo of this in the fact that the 6th house (the house of Mercury) is the House of "Ceremonial Magic"? And the Black and White Halves of Mercury point to Black and White Magic, just as the two serpents of the Caduceus represent the deathdealing and the healing, or lifegiving, one. The Magician was also the Healer or Medicine Man. He could destroy by Black Magic or heal by White.

Let us analyze what the 6th house does rule.

(1.) Work: Mercury is the most agile, active and restless of the gods; he rests not day nor night.

(2.) Servants, Helpers, Fellow workers: He is the servant of all

the gods, their intermediary and assistant.

(3.) Journeys: Being a cadent house, the sixth has some influence over journeys, especially those undertaken in connection with one's work, or for health: Mercury was depicted in travelling dress.

(4.) Food and Health: Mercury in the body, as ruler of the sign Virgo, controls the assimilation of food. He is the great chemist of the body; he selects, mixes and distributes the food taken in by Cancer (the stomach) after it leaves that organ. He is the dietitian, herbalist and physician. In ancient Egypt the Ibis was sacred to him because it would drink none but the purest water, and the priests used the water selected by this bird for their religious ceremonies. (Ceremonial Magic) The Greek myth has it that the infant god after his birth was laved in the water from three different fountains. This may have symbolized both the striving for physical health and purity, as well as the search for the purest teaching and highest wisdom. The Greek god of medicine Aesculapius, or Asklepios, was no other than Mercury in his aspect as healer, under another name. Robert Brown, Jr., in his "Primitive Constellations," has shown that he was the Greek version of the Phœnician Eshmun, god of healing, who was credited with a knowledge of medicinal herbs. The serpent and the dog, both attributes of Mercury, were sacred to Aesculapius, for the single serpent of Aesculapius, winding itself around a staff, is no other than the life-giving serpent of Wisdom of the Caduceus. In Egypt, the dog was Mercury's companion, because together with Sirius, the Dogstar, he signalled the annual inundation of the Nile, and because the "Soth-

ic" year, or four-year cycle of Sirius, was checked and corrected by Mercury's movements. Thus the dog, as the representative of Sirius, symbolized the guide and the watcher and became Mercury's companion when conducting the souls of the dead to the underworld. As Hermes Psychopompos he had the power to sever the soul from the body; as Aesculapius he had the power to restore health and even life to the dead.

(5.) Small Animals: Not only was the dog, the most intelligent of domestic animals, his companion, but Mercury was also worshipped by shepherds as a guardian of flocks and was, through his son Pan, intimately connected with the animal world. Sometimes he was depicted as "Hermes Kerykeion," as a bearded, fullgrown man carrying a ram on his shoulder—strangely like the Christian representations of the Good Shepherd. Further, he was looked upon as the institutor of ritual and sacrifice, and in this capacity the sacrificial animals were sacred to him.

And probably the "Small Animals" of the 6th house stood also for the "Zodiakos" or "Little Animals of the Zodiac," for were not these, together with their Paraneatellons or adjoining Constellations, the sacred animals around which ritual centred? In far back times they were also, no doubt, totemic symbols. (See "Celestial Ship of the North") I cannot here go into the question whether they were totemic symbols first and constellation figures afterwards, or vice versa.

This brings us back to the starting point: Ceremonial Magic, all that astrology has retained of Mercury's occult character. The Ancients, however, stressed this side to the point of making it paramount.

In Chaldaea, Nebo (Mercury) is the "Overseer" of the seven planets, and as the personification of the Secret Wisdom, he was "Nabin," a seer and a prophet.

In Egypt, Mercury is the god to whom Hermes Trismegistus attributes the invention of magic and the instigation of men thereto, and Mercury is Wisdom, Enlightenment, or Re-awakening to the "Divine Science."

In "The Book of the Dead," Thoth-Hermes is said to hide in the Moon, because he is the representative of the Secret Wisdom. He is the **manifested** Logos of its **Light Side**, the **concealed** Deity or "**Dark Wisdom**," when he retires to the opposite hemisphere. ("Secret Doctrine")

In India, in the Puranic Legends, Soma the Moongod, (who in India is male-female) elopes with one of Jupiter's wives, and of the union is born Budd'ha (Mercury, "the intelligent and the wise one.")

This brings me to another aspect of Mercury: his close connection with the Moon. It has been pointed out before, how Mercury, through the nerves, hands and feet carries out the commands of the brain (ruled by the Moon); how, through Virgo, he is closely linked with the secondary brain (the Solar Plexus

or sympathetic system) and the subconscious mind. Receptive and acquisitive, be it for food in the body, for wealth on the material plane, and for knowledge on the mental plane, there was, in the opinion of the Ancients, a still higher side to Mercury: he was the seeker after Wisdom, the Initiate, the Adept, the Hierophant, the Seer. More than that, he was not only the Interpreter, the creative word, but "the Word by whom all things were created," the Logos. Through his association with the sign Virgo, he was viewed as the Seed, the Branch, the Child of the Immaculate Virgin. In the symbol of Virgo we have a converging or interlocking of two myths, or trains of thought: one in which Virgo is the nurse, the trainer and teacher of the child, the chemist of the body and the healer—relating to Mercury in his planetary character; the other, cosmic or metaphysical, sprung from the conception of the great Father-Mother-Son Trinity, or perhaps older than that, from that of the Virgin Mother, the feminine cosmic principle, bringing forth her only begotten Son. Thus Isis, the Mother Goddess became identified with Virgo as Nourisher of the Seed, the Branch, the Child; and Horus with Mercury.

(To be continued)

Vote NO on Article 7 at the November Election
(Daylight Saving Act)

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been plunged at the time of the rebellion in heaven. This author further declared that the elementary fire of earth and bodies was Luciferian, but that the divine fire of spirit and reason was of heavenly origin, belonging to Schamayim, or the Sea of Eternal Splendor which flowed above the heavens.

From the functions of Scorpio and the sidereal properties which it controls and precipitates into material form is extracted a mysterious pabulum, called by the medieval Rosicrucians the **soul**. It is the quintessence of both the metals and the spirit which is within bodies, and is the homuncule, or crystal child, referred to in the "Chemical Marriage" of Christian Rosencreutz.

SAGITTARIUS

In the Pythagorean system, the number 9 is definitely related to man and in astrology the hieroglyph of the ninth sign, or Sagittarius, is a most appropriate symbol of evolving humanity. The Centaurs were a mythological race of remarkable erudition if we are to accept the story that Chiron, one of their number, was the mentor of Achilles. In the Mysteries, there were two orders who assisted in the evolution of humanity, one called the supermen and the other the demigods. Although popular usage ignores the fine distinction, there is a definite line of demarcation between these two orders, for the demigods descended from heaven to walk with men, while the superman ascended from earth to walk with the gods. The Centaurs were evidently an order of supermen, possibly a secret society of adepts and initiates. They were not actually part equine and part human, this symbolic allusion merely signifying that they were

men who had partially lifted the human nature out of the animal constitution. Astrologically it is not surprising, therefore, to find that the sign of Sagittarius is the symbol of the human or physically intellectual mind. In Platonism, this has sometimes been referred to as the irrational nature, whereas the higher mind, or Capricorn, is the rational nature. The Centaur is generally depicted with a bow and arrow, aiming his shaft at the stars, and hence is the significator of aspiration. One of the earliest forms of the Centaur is to be found on the circular zodiac of Dendera, thereby establishing the antiquity of the symbol beyond all doubt.

In the triad of fire signs, Sagittarius signifies the fire of intellect, that quality of rational enterprise which lures the mind from the commonplace into the realm of abstraction and, consequently, often into hazardous speculation. In his article on the Circular Zodiac of Tentyra, John Cole gives the following detailed description of the figure of Sagittarius found on the ancient Egyptian zodiac, which should mean much to the astrologer: "This figure of Sagittarius appears to have a crown on his head, and two faces, one looking earnestly forward, apparently female, the other looking behind, having a hawk's head similar to the men's faces who, in the middle of the sides of the square, support the circumference of the Planisphere, representing by all probabilities the faces of slaves. He has a bow and arrow in his hand, and his body is united to the neck of the horse, which is galloping full speed, with wings on his back. He has also two tails, one exultingly elevated, and the other hanging submissively down." Mr. Cole notes the correspondence between the symbol of

this ancient zodiac and the description contained in Revelation 6, 2: "And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer."

The winged white horse may also refer to the famous Kalki Avatar of Vishnu, or the White Horse incarnation, which is yet to come and which will usher in with it the redemption of mankind. The horse, of course, is a beast of burden, and the winged horse suggests a higher form of conveyance from that of an ordinary animal. If we are to believe the ancient astrological symbol, the winged horse signifies thought which carries man where he wills to go in the twinkling of an eye. We must not forget Pegasus, the winged horse of the Greeks, nor the flying horse of the Arabian Nights. The combination of man and horse, rather than simply placing the man upon the steed indicates that in essence both horse and rider are identical. The beast is not extraneous to the rider but is a part of himself. Here again we sense the ancient philosophical allegory: mind, the flying horse, is a vehicle of that inner consciousness which should directionalize its activities toward rational lines of accomplishment. Is not the Centaur, furthermore, another form of the winged Egyptian globe, a symbol of the self and its bodies? Three creatures are involved in the construction of the Centaur. Only two of these are popularly considered: the horse and the man. The third is the bird. The horse is the proper symbol of the physical body, the bird of the soul, and the man of the spirit.

To the Buddhist, the significance will be still more evident, for spirit (represented by the man aiming his

arrow towards some distant star) hints at that final emancipation in which even spirit desires to cease and cast the tiny spark of its being back again into the eternal fire.

Sagittarius governs the religious impulses of humanity. It voices the instinctive yearning of man to escape from the limitations of flesh and ignorance and lift his rational nature through all those heavens that intervene between Nature below and the Empyrean above. In philosophy, one of the greatest problems confronting the student is to divorce the mind from ambition. It may be difficult to sense the vast interval which exists between ambition and aspiration. Ambition is concerned wholly with material things: either the desire to possess them or to possess power over them. Few ambitious people ever achieve even a relatively permanent degree of happiness. The ambitious are slaves to their ambitions, spending their life in servitude to ephemeral things. Ambition is its own destroyer and every Caesar will have his Brutus, and the Brutus will be an honorable man.

To the Orient we must turn for an understanding of aspiration as differentiated from ambition. While ambition seeks to possess the imminent, aspiration desires the impossible. While ambition seeks the greatest power, aspiration seeks the greatest good. We are ambitious to possess, we aspire to become. Aspiration depends for its existence upon an ever-broadening vista of consciousness, whereas ambition is thwarted by reason and must find gratification in blind impulse. Sagittarius is the divine fool, the dreamer who reaches for the stars. Aspiration dies in poverty while ambition lies murdered in its bed. In the twentieth century it is dangerous to aspire, it is fatal to dream

and visions must be their own reward. While these temporary conditions for a moment turn awry the force of consciousness, man is innately the Centaur, whose aspiration will not rest despite every effort to cultivate a materialistic mien. Through uncounted ages he must gaze upward at the stars and dream of that vaster sphere which lies above him. He must inevitably realize how little he can achieve by the mastery of temporal circumstances. Though a citizen of every land and master of uncounted men,

he will never be satisfied until he is a citizen of that vast space compared with which his efforts and accomplishments are utterly negligible. Man can never be wholly satisfied with the earth while uncounted suns traverse the firmament above him. Like Alexander, satiated with pomp and power, he cries for more worlds to conquer; for, mounted upon the winged horse of Mind, he would soar to the end of time, yes even to the metes and bounds of eternity.

(To be continued)

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