

# ASTROLOGY AND BIRTH CONTROL

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## INTRODUCTION

IN commencing to write a series of Manuals dealing with special aspects of Astrology, applicable to the various anomalies of Human Life and existence, and the numerous advantages which can be obtained, mentally, morally, and spiritually, by a proper understanding of the true laws of this most ancient and wonderful science, I find myself placed on the horns of a dilemma, owing to the thousand and one matters which have suggested themselves to my mind, on which Astrology speaks in no uncertain voice.

It has long been my desire and intention to bring out a series of small works of this character, and after serious consideration of a dozen or more particular subjects, all of which are specially prominent in the world of to-day, I have decided that my first Manual shall be devoted to a very important and far-reaching question, one which has not only engaged the attention of the newspapers, scientific, religious, and medical people, but has also been brought prominently before the world in the Law Courts, and is now being taught in Clinics. I refer to the great question of BIRTH CONTROL.

In this work, I propose to deal with this important subject, both from the psycho-physiological and astrological laws of sex, and to give some remarkable illustrations of the joint workings of these laws in the procreation of human beings, showing that no children are born fortuitously, or by chance, but that all births must and can only take place at certain specified times, and in accordance with these joint rules.

I shall also show from reliable data, that the whole process of human generation, from the coitus, or act of generation, and from the process of ovulation in the female, to the actual moment of birth, is governed by definite laws, all of which are connected with one another, and based on lunar periodic revolutions, and that the whole



process of gestation in the human female can be followed month by month by means of Astrological laws and precepts.

I shall go even further than this, and prove that it is possible, by a proper knowledge of the laws of Astrology, coupled with those of generation, to bring children into the world at pre-ordained times, when the planetary and zodiacal influences are of such a nature as to produce a being possessed of the highest degrees of physical, mental, and moral character.

I am making no boast; I am putting forward no fanciful theory or plausible delusion; I am making no suggestion which cannot be put into a practical and concrete form. Moreover I am bringing forward no new theory or invention of my own. It is part and parcel of the laws of Astrology, and the knowledge belongs to the ancients and was made use of by them, as I shall hereafter show.

No ideal can be greater or grander than one which has as its aim and purpose the uplifting and perfecting of the human race, but no ideal, if it may be called so, can be more detestable and reprehensible than that which professes and pretends to accomplish a much needed improvement in the virility of the race, by tampering with the laws of nature, and using distorted ideas of morality and sexual inversion in order to accomplish its ends.

In modern days, several attempts have been made to improve the physical status of the human race, but all have been doomed to failure, and will continue to be a failure, until the laws and precepts of Astrology are brought to bear upon the subject. In Eugenics, the science of breeding, much has been put forward of useful purpose in the development of humanity, but here again the teachers of this subject have gone astray, because they had not the light which Astrology could throw on it.

The greatest study of mankind is man. Astrology must be regarded as a psychological study of humanity, and therefore of man. It must be looked upon as a study of the physical, mental, and moral attributes which go to make up the human constitution. Man is composed of

Cosmic elements, and Astrology is the science which deals with these elements, and shows how man responds to the etheric vibrations which radiate through the Cosmos.

In such a subject as Birth Control, which is regulated by natural laws, Astrology speaks in definite and unmistakable terms, and in these pages I shall endeavour to place before my readers the knowledge which I have obtained from a close study of Astrology, extending well over thirty years. This particular subject has been of great interest to me, and only the extreme difficulty of obtaining certain accurate and reliable data connected with the preliminary stages of generation, has prevented the earlier appearance of this Manual. The time, however, has now arrived when the information at my command must be placed before the world, and although the actual necessary data is small, the results of my investigations are given in these pages.

E. H. BAILEY.

# Astrology and Birth Control

## CHAPTER I

### WHAT IS BIRTH CONTROL?

THE subject of Birth Control is one of world-wide importance; an ideal of the highest possible nature, and one which, if properly carried out in accordance with Astrological laws and precepts—some of which have been partially dealt with in magazines devoted to the science—would be of the greatest importance and incalculable benefit to men and women, and even more so to the coming generation of unborn infants.

The theory and practice of Birth Control is by no means a new one. From the earliest times, various methods have been advocated for preventing the birth of children, and for the purpose of family limitation, and various means have been employed by women of loose character to avoid the natural results of their conduct.

What is the real meaning of Birth Control? Let us look at the literal meaning of the word "Control." The word really means, "to arrange, to superintend, to govern, to regulate, to have authority over." In other words, the strict and perfect meaning of the two words "Birth Control" is "the regulation and superintendence of human births in such a manner as to produce healthy children, with the minimum of pain and danger to the mother."

I will go further than this by stating that it is a proper regard for the ordinances of nature; an obedience to the laws of sexual polarity and sex affinity; a regard to the laws of natural selection, and the proper use of a certain function in the human economy, a function which is intended for one purpose and one only, viz., that of the reproduction of the species.



If, however, we are to regard the word "control" in the light of "prevention" or "interference," then it becomes an inversion of the true intent and meaning of the word. A person who is placed in "control" of a business is not there for the purpose of interfering with, or preventing the success of the work connected therewith, but for the purpose of managing and superintending the affairs of such a concern, so that they can be carried to a successful issue, with the minimum of labour and expenditure of capital.

According to the protagonists of Birth Control, it would appear that the primary object of this subject, as taught at the present time, is the "prevention" of conception. In other words, that sexual intercourse can be indulged in to the fullest extent, and that artificial means are to be used to prevent the natural results of such intercourse. To use their own words: "The underlying principle is that of securing the combination of full marital relations, with the deliberate control [prevention] of any subsequent conception." The word in brackets is mine.

If this is the sum-total of what Birth Control implies, then it can only be regarded by all pure and naturally minded people, as the preliminary to a species of inverted morality, a degeneracy which conduces to moral self-deception, the inability to distinguish between what is real and unreal, and what is false and true.

The teachings of this cult can only lead to a gradual lowering of the physical standards of humanity and the production of a race of physical, mental, and moral degenerates, unfitted for all departments of human life and activity, and if persisted in, will bring about the gradual decay of the human race.

From an astrological point of view, Birth Control is a purely Neptunian ideal—an ideal whose claims and pretences, by their apparent innocent subtlety and glamour, promise wonderful results. Like all Neptunian ideals, it becomes a fallacy and a delusion, an inversion of moral motives, when once put into practical effect by its protagonists and demonstrators.



Put into operation, as it is at the present day, it becomes a pitfall and a snare, a vile interference with the laws of nature, and a putrid conception of all that is unnatural. It can only tend to the ruin and degeneration of the sexual instinct in man, and is fraught with the most terrible consequences to the physical and moral faculties of the parents, and even more so on the greater possibilities of the unborn generation.

Birth Control, however, when properly taught—when Uranian principles are brought to bear upon its reality and purpose—when put into practice according to the laws of Astrology, can become of power and efficacy in the purpose for which it was created. It can be made the highest and grandest factor in the elevating and perfecting of humanity; in the proper and scientific reproduction of the human species; and in the bringing into the world of children, physically, mentally, and morally, the beau ideal of perfected manhood and womanhood. But children of an A.1 standard will never be brought to this degree of perfection by C.3 methods of morality and sexual inversion.

To quote again from the published statements of the teachers of Birth Control: "The argument is, that it is better to preserve the health of the mother and to present the country with four or five healthy children, rather than with twelve diseased or weakly ones of whom the majority do not survive."

This argument is erroneous and faulty, for it is merely an attempt to deal with effects rather than causes. If it could be proved that the offspring in all large families are usually weakly or diseased, and that the majority do not survive, then there might be some weight in it. Statistics do not corroborate this, but rather disprove it, and it is also an incontrovertible fact that, even in small families, below four or five, the number mentioned above, the children have been weakly and diseased, and all have not survived.

Moreover, Birth Controllers, in their ill-advised eagerness and enthusiasm, blindly and wilfully ignore several vital facts which cut at the root of all their arguments,

and render nugatory and highly dangerous what they are pleased to call "Constructive Birth Control."

I will give these facts separately, and deal with them seriatim.

1. Their supposed remedies, against bringing into the world weakly or diseased children, deal with effects only, and they ignore antecedent causes, a fact which can be astrologically demonstrated.

2. They ignore the psycho-physiological laws of generation, and the important fact that the procreative power varies in each individual man and woman. I particularly include the man, as will be seen later.

3. They do not take into consideration the part played by the male parent in the propagation of the human species.

4. They ignore the most vital question of the fitness of both the male and female parent for marital duties and responsibilities.

5. They do not appear to recognise that marital felicity, and the production of healthy children, depends on the proper temperamental and spiritual affinity between the parents—a matter on which Astrology speaks in no uncertain voice. In fact, it is the one and only guide to the true meaning of Sexual polarity and Sex affinity.

6. Their efforts to teach Birth Control—as it is taught—can only tend to excesses in sexual indulgence, a vice far more evil than either drunkenness or gluttony, for it is detrimental to the nerve and vital forces of the male, and weakening to the generative organs of the female.

7. They appear to ignore the incontestable fact that each organ of the body has a specific function allotted to it—the eye for seeing, the ear for hearing, and so on. Apparently the sexual organs can be used for all kinds of indiscriminate sexual intercourse, thus violating the function for which they were created.

Now let us go a little further into the seven points.

The first objection is fourfold, and covers the first four of the seven points, which are more or less interdependent. The supposed remedies put forward by Birth Controllers against the production of weakly or



diseased children are futile and highly dangerous, inasmuch as they deal with present conditions and effects, and ignore precedent or ante-natal causes, which are the basis of the reason why children are born into the world weakly or diseased.

Prevention is better than cure, but to try to remedy or cure an effect, without eradicating the predetermining cause or causes is an utterly useless procedure and highly dangerous. This, however, is the proposal of the Birth Controllers, as frankly put forward in their teaching.

Without taking into consideration the psycho-physiological laws of generation, or the natural functions of the procreative organs; without the slightest regard for the important part played by the male parent in the process of generation, and with a total disregard of the physical fitness of both the male and female parent for the marital duties and responsibilities, as well as a complete indifference to the question of natural selection, sexual polarity and sex affinity, they put forward the delusive and utterly immoral idea that married couples can indulge in sexual intercourse, loosely and indiscriminately, and that preventive methods can be adopted to stop the course of nature. It is a plausible and inverted idea, a "fiddling of sweet harmonics on the strings of sensuality."

I am no believer in the supposition of those whose religious convictions make them think that children should come by chance. There is no such thing as chance in the birth of children. No children are "pitchforked," as it were, into the world by chance—some to squalor and misery, others to prosperity and affluence. Astrology teaches the same. The real and true science, the tenets and principles of which have long been kept hidden from the common herd, teaches us that no child can be born except at such a time which harmonises with the inherent character and capabilities which it will afterwards develop, and from which the whole life and destiny can be foreseen.

Moreover, Astrology teaches that every birth takes place at such a time as can be determined by Astro-mathematical laws, based on lunar motion and periods, as I shall show in a later chapter.

In addition to this, and what is far more important, astrologers do not rely wholly on the horoscope of birth, but on another horoscope, which has a direct relation with the psycho-physiological laws of generation, and takes place at the commencement of the gestative period—a figure which is known as the pre-natal epoch, concerning which I shall have more to say later.

The teachers of Birth Control ignore a fundamental factor in nature, *viz.*, that the procreative power varies in each individual man and woman, and they do not appear to recognise that any attempt to prevent or interfere with the full functioning of this power is a direct violation of, and tampering with the laws of nature. Those who violate nature will eventually pay the penalty.

Whereas one woman will have only one or possibly two children, another will have five or six, another eight, ten, twelve, or even more.

This fact seems to be lost sight of by those who advocate the limiting of families, and they do not appear to recognise, or maybe they do not want to admit, that to suppress this function in the female organism is not only dangerous to the female, but is likely to produce serious disorders affecting the generative system. The power is there, and it should and must be made use of, not loosely or indiscriminately, but wisely and well. Here again Astrology shows the proper manner, and times, when such power should be used.

One of the most important arguments I am compelled to use against the teachers of so-called Birth Control, is that they do not appear to take into consideration the part played by the male parent in the propagation of the human species. The male supplies the seed with the vivifying factor, and if that is weak, or of poor quality, lacking in force and vigour, it cannot be expected that the woman, however strong physically, or in fecundative power, can give birth to strong and healthy children.

A particular case comes to my mind at the moment which is eloquent of this point. A young woman of twenty married a man three years her senior, and they lived together for seven years, when the husband died.



Full marital relations took place, but no children were born. Three years after the death of her husband, the woman married again. By her second husband, she had a family of seven children, all of whom were strong and healthy and lived to maturity.

This is a direct proof of the important part played by the male parent in the procreation of children, and equally a proof that the fecundative power varies in individuals. Why was it that the woman had no children by her first husband? It was certainly not that she was barren or sterile, as after events proved, but that the spermatozoa, or procreative fluid of her first husband, was lacking in vivifying power. When she married a second time, she had seven strong and healthy children, a direct proof that the cause did not lie with her, but with her first husband.

Barrenness or sterility is not always due to the woman; it is more often caused by the fact that the male seed is impotent, and has no virility or procreative power. All this can be determined from Astrology.

All these arguments, however, lead us back to the great and far-reaching fundamental point—the natural physical and mental fitness of the male and female for the duties and responsibilities of marriage.

A great deal has been written concerning the marriage of the unfit, and it has been suggested that prospective married couples should submit to medical examination before marriage. If this was done, it would have a far more beneficial effect than any form of Birth Control, because it would ensure that both parties were in a condition to undertake the marital duties and responsibilities in a proper manner. At the same time, however beneficial such a procedure might be, it would only be a partial remedy, and in the long run would be more or less futile and inconclusive.

Now we come to a far more important factor in the question of the procreation of healthy and virile children—that marital harmony and the production of healthy children depends on the proper temperamental and spiritual affinity between the parents—a matter on which Astrology speaks in no uncertain voice; in fact, it is the

one and only guide to the true meaning of Sexual polarity and Sex affinity.

This question is undoubtedly ignored by Birth Controllers, and would probably be still more feared if they knew of the astrological factors involved therein. Evidently the twin giants of Ignorance and Prejudice still stand against humanity's progress and development, and until the real and true science of Astrology is recognised, humanity must continue to flounder in a morass of stygian darkness, ignorance, and inverted morality, and remain blind to the great and wonderful powers which it possesses.

I use the words "real and true science of Astrology," because I am not concerned with the superstition which goes by the name of Astrology—the cheap life readings for sixpence and a shilling offered by charlatans who batten on the credulity of the foolish, and who "pretend to tell fortunes with the intent to deceive." This species of chicanery has no connection with Astrology, the real and true science, and is in no sense astrology at all.

For upwards of thirty years, Astrology has been my life work and study, and the science, as I know and understand it, is wholly distinct from all species of fortune telling and predicting the future. Astrology is founded on the immutable laws of nature, and the plumb-line and level of science have been applied to its rules and principles. It stands at this present day unrivalled and unchallenged, as the only guide to the physical, mental, moral, and spiritual salvation of humanity, and the uplifting of the human race to that degree of God-like perfection, of which it is written:—So God created man in His *own* image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply and replenish the earth . . .

To return to my particular argument. Temperamental, physical, and spiritual harmony between the parents is a vital and essential factor, if the proper marital relations are to be conducted efficiently, and healthy children result. Apparently, with Birth Controllers, this is



unnecessary, but to the astrologer who understands the meaning of sexual affinity, it is absolutely vital, not only for the procreation of healthy children, but for the physical welfare of the parents.

If the pairs that are joined in marriage have no spiritual bond or affinity between them, and nothing but the mere attraction of the body, the purely sexual instinct, they will people the world with children, more or less incapable, unthinking, and degenerate, as they are themselves. If these children are born in millions, like ants and flies, they will violate the purpose of man's existence, and bring about that stoppage and recoil which is called death—a turning back of the wheels of time, when the main road has been lost, and it becomes essential to begin the journey all over once more.

It is outside the scope of this work to give the laws of Astrology in relation to Sex affinity, but it can be laid down here, without fear of controversy, that no couple should marry unless their horoscopes harmonise; unless the positive elements in the female are in harmony with the negative elements in the male; unless the positive and negative vibrations in the one horoscope balance and harmonise with those in the other.

Medical examinations would not be necessary, as the horoscopes of the parties would show whether they were physically and mentally fit for the duties and responsibilities of marital life. Moreover, the joint horoscopes would determine the fecundative power of each, and the times when children should be brought into the world, healthy, vigorous and virile, with the minimum of pain and suffering to the mother. It is those ill-assorted unions that give every facility for their offspring to grow up in discord, and bring into the world children that are weakly, often diseased and defective, for how can they be otherwise, when born into an atmosphere the magnetism of which is poisonous.

It is only too evident from the writings of Birth Controllers that the psycho-physiological laws of generation appear to be an unnecessary factor in their propaganda, and it is equally evident that their teachings can only

result in excesses of sexual indulgence. To ignore these laws is to ignore the basic principles of the generative functions, and to give both male and female the supposed power of interfering with the laws of nature.

For what purpose were the generative or sexual organs intended? What is their function? The function of the eyes is sight; of the ears, hearing; the functions of other organs are for a specific purpose. They are not used for purposes for which they were not intended by nature. Therefore the function or use of the sexual or generative organs is for *one* purpose and *one* only, the reproduction of the species. To assume, as is stated, that the principles of Birth Control are for the purpose of allowing full marital relations, coupled with the deliberate control of any subsequent conception, is to imply that marital relations merely consist of sexual indulgence, and the use of the sexual organs in an indiscriminate and wilful manner.

I understand that it is held that love cannot exist without sexual intercourse. I have yet to learn that true love, which is one of the sacred emotions, requires the exercise of animal propensities to keep it alive. This is a most offensive idea, and one that is utterly repugnant to the idea of love. It is stated by physiologists that a repression of the sexual act in the young and amative, when living together, is likely to lead to morbid results, and that the love of two young people under such conditions can have only a maimed expression.

If this is the teaching of Birth Controllers, then it should be stamped out, because it is an inversion of morals, a putrid conception of love, and a deliberate violation of the great laws of nature. The sexual act, the function of the generative organs, is for one purpose only, and should not and must not be used for any other purpose.

A continued indulgence in sexual intercourse only results in the wasting of the vital fluids in man, a gradual weakening of the physical and nerve forces, and a lowering of the standard of humanity. To the female, this excessive indulgence is likely to cause a putrefaction of the natural organs of generation, a weakening of the fecundative



power, and will tend to cause disorders of the generative system, difficult to cure, and likely to cause considerable pain and early death.

To sum up the various points mentioned, I have only to say that the present idea of Birth Control as taught by its protagonists, is one which is contrary to the fundamental laws of nature. It is a deliberate attempt to tamper with such laws; a violation of the common laws of morality and sexual relationship; and is fraught with the gravest danger, not only to the parents, but more so to the coming generation of unborn children. Its practice will lower the standard of physique, weaken the fecundative power of both male and female, and will eventually result in the bringing into the world of beings of an inferior nature, mentally, morally, and spiritually.

The true key to Birth Control, real and constructive, lies in the laws of Astrology, as applied to sexual polarity and sex affinity, by the union of those who are properly fitted for the duties and responsibilities of marital life, and by allowing only those couples to marry whose horoscopes show the proper harmony and balancing of vibrations.

By this way, and this way only, and not by destructive methods of preventing conception, or by any other artificial means, will the standard of humanity be raised, and the highest forms of perfected manhood and womanhood be evolved.

## CHAPTER II

### THE PHYSIOLOGY OF SEX

As this book is not intended for professional purposes, it is not essential to the object I have in view that I should give a detailed or technical explanation of the anatomy of the sexual or reproductive organs. It will suffice if I give a brief description of certain particular parts of these organs, so far as the preliminary processes of generation are concerned, in order that I may give my readers some knowledge of their physiological functions, and also that I may show the connection which exists between stellar laws and the process of human generation.

The female organs are divided into two groups, the external and internal. I am not concerned with the external organs, but the internal comprise the vagina, the uterus or womb, the Fallopian tubes or oviducts and the ovaries.

The vagina is merely a membranous canal, situated in the cavity of the pelvis, between the bladder and rectum. It is simply the external outlet to the womb, and its office is to allow the passage of the menstrual fluid, and also the child at birth, and to assist the perineal muscles to sustain the position of the womb.

The womb is a slightly flattened pear-shaped muscular organ, placed in the cavity of the pelvis, between the bladder and rectum. It is the organ in which generation takes place, and which contains the embryo or foetus during the gestative period.

There are three openings to the cavity of the womb—two at the upper part, into the oviducts or Fallopian tubes, and one at the lower part, into the vagina, the latter opening being known as the *Os Uteri*, or mouth of the womb.

The Fallopian tubes, or oviducts, are hollow canals or tubes, about four inches in length, which connect the



ovaries with the womb at its upper angles. The function of these tubes is to convey the ovum from the ovary to the womb. There are a number of very interesting facts concerning these tubes and their construction, but they need not be discussed here.

The ovaries, together with the womb, are the most important structures connected with the female reproductive organs, for they are the organs on which devolve the development of the *ova* or *eggs*, which, when fertilised, are capable of developing into a child. They differ in form and structure in the lower forms of life.

They are situated in the cavity of the pelvis, one on either side of the uterus, and are joined thereto by a fibrous cord, called the ovarian ligament, and also to the Fallopian tubes by another fringe-like attachment.

Each ovary is of oval shape, about one and a half inches long, half an inch thick, and three quarters of an inch wide. The internal structure of the ovary consists of a soft fibrous tissue, in which are embedded what are known as the Graafian follicles, which contain the human ovum or egg.

Every four weeks, during the child-bearing period of life, one of these follicles bursts, and an ovum breaks through, being carried into the cavity of the uterus. If this ovum becomes fertilised by the male fluid, then it grafts itself to the womb and becomes the embryo or foetus. If it does not become impregnated, then it eventually escapes outwards with the menstrual flow.

The ovum or egg must now be considered. This is the germ from which the body of the child will be formed after impregnation, and it may be described as a cell—that is, a living body composed of living material. It averages in diameter one one-hundred-and-twentieth part of an inch. The ovum may therefore be regarded as a special cell, set apart for the reproduction of the race.

This cell, however, must be impregnated or fertilised, by which is meant the union of the male sperm with the female egg. Impregnation may take place in the womb itself, when the ovum has arrived there, or the male fluid may pass into the Fallopian tube and meet the ovum there.

However, as soon as this contact has taken place, the ovum is sent forth on its developmental history, which in all natural cases is carried on in the womb itself.

Now the ovaries are to the generative organs of the female, what the testicles are to those of the male, and may be said to supply the fructifying principle—the ovaries supplying the egg, and the testicles the impregnating fluid. This germ, or fluid, is in character like a tadpole, having a nucleus or head, and a tail-like attachment or filament. As soon as impregnation is effected, the nucleus becomes the head of the coming child, and the tail-like attachment the spinal cord.

As mentioned above, the ovaries are to the generative organs of the female, what the testicles are to those of the male. Just as in the female organs an ovum or egg is discharged each month into the womb from the ovary, so in the male organs a germ is created which is capable of reproducing its kind; if not discharged from the body by the sexual act, it passes into the blood and enriches the system. There is therefore a corresponding function in the organs of generation of the male and female.

Having dealt as fully as is necessary with regard to the sex organs and the preliminary processes of human generation, I may now proceed to link up these processes, and the period of human gestation, with astrological laws and precepts.

It must first be understood that the chief stages in the generation of a human being are :—

(1) The coitus, or act of generation—an important moment, and directly related to the horoscope of birth by a certain well-defined law; (2) Impregnation, the contact or union of the male fluid (spermatozoa) with the female ovum, after which the ovum is immediately sent on its developmental history; (3) Quickening, or period of viability, the half-way period between impregnation and birth; and (4) the actual birth of the child.

The period of time from the coitus to the impregnation varies from one to five days, this being the time allowed by obstetricians “during which, at any moment, and from



a single coitus, conception may occur." Moreover, the period usually agreed upon by medical authorities is that impregnation can only occur from a coitus which takes place within five days before or after menstruation. This particular period of five days is the extreme length of time the male fluid (spermatozoa) is capable of vivifying power, and unless it meets an ovum before that period has expired it then dies. The period from impregnation to birth is one of 273 days, approximately nine calendar months, and equalling ten revolutions of the moon. A lunar revolution, *i.e.*,—the return of the moon to the same longitude it previously held—is equal to 27.32 days, and ten similar revolutions is equal to 273 days. The period of quickening occurs at four-and-a-half calendar months, or five revolutions of the moon.

It must, of course, be understood that these periods relate to normal births, and are the average periods as deduced from obstetric observations. Considerable variations occur, and births take place at seven, eight, and even ten months from conception.

Now this period of 273 days is what is termed the "period of gestation," or pregnancy, and the following extract from "The Modern Physician," edited by Dr. Andrew Wilson, F.R.S.E., F.S.L., will have particular bearing on the question and its relation to the laws of the epochal theory:—

"The normal and natural duration of pregnancy becomes naturally a subject of much importance, because it bears an intimate relation to the period at which the confinement may be expected. A normal pregnancy lasts, as a rule, for 280 days, but great variations occasionally are found, first on the side of pregnancies which may be of shorter duration, and still more on the side of those which extend beyond the period just named. There is little doubt that allowance must be made for a certain period both below and above the normal duration of pregnancy, seeing that variations may exist here, as in respect of other functions of the human frame."

The following further quotation from the medical work referred to gives a more definite statement as to the

period at which the birth may be expected to occur:—

“The usual way to estimate when labour will occur is that of calculating 280 days from the first day of the last menstrual period of the woman. But, as regards the actual occurrence of confinement, the rule which probably brings us nearer to the actual date of the confinement is that of counting three months backward from the last day of the last menstrual period, and of adding seven days. According to this rule, a woman who ceased to menstruate on the 1st of January would fall due to be confined on the 8th day of October following. This rule depends on the fact that probably she will have conceived a few days after menstruation had ceased.”

The period usually agreed upon by obstetricians is that impregnation can only take place from a coitus which takes place within from five to seven days from the last day of menstruation.

This is of course a normal period, but there are exceptions, as is shown by Dr. Marie Stopes, in her recent book, “Radiant Womanhood” (page 4):—“The longest time which the individual sperm has been observed to remain vital, after entry into the woman, is *seventeen days*,” and she refers to Bossi, in *Le N. Arch. d'Obstetr. Gynacol.* for April, 1891, as her authority.

I now come to the astrological laws and precepts connected with this subject, and as the whole question of human generation is governed by such laws and precepts, the connection between Astrology and Birth Control will become apparent.

The first law is, that no birth is fortuitous or takes place by chance, but that all births are regulated by a proved law, *viz.*, that at the exact moment of birth, the degree of the zodiac then rising on the eastern horizon, and that containing the Moon, interchange in accordance with certain rules, with the degree of the zodiac containing the Moon, and that rising on the eastern horizon at a certain moment of time, or “Epoch,” which, though not coincident in point of time with the coitus, impregnation, or conception occurs at the commencement of the period of gestation, and is related to the coitus by another law.



No doubt these statements may be strange, or even unheard of, to the teachers of Birth Control. Let that be as it may, the fact remains that they have been proved, and are part of the laws and precepts of Astrology.

The law above stated is that of the pre-natal epoch, and the particular moment of time, at the commencement of the gestative period, is known as the pre-natal or lunar epoch. It was well known to the ancient Astrologers, and under what was called the "Trutine of Hermes" it was supposed that it was the actual moment of conception—similarly when the epochal theory was first presented to the astrological world in 1888, it was assumed, not without a certain amount of reason, that this particular epoch was the actual moment of conception.

It soon became apparent, as numerous authentic cases came to hand, that this could not be correct, inasmuch as in the case of first children, the moment of epoch antedated the marriage. Other cases came to light which definitely proved that the epoch had no relation whatever to the physiological fact of conception.

Further investigations, made by the present writer, brought to light the fact that in certain cases the coitus or act of generation antedated the epochal moment, while at others it was later. This led to the conclusion that there was a certain process in the generative organs of the female—and that it should be possible to deduce the time of such process from the horoscope of the mother—which was really co-incident in point of time with the epochal moment.

Now it has been shown that, every four weeks, the ovaries discharge an ovum or egg, which is passed into the uterus via the Fallopian tubes, and is capable of living there for a certain limited period, when it dies, unless its functions have been established by impregnation. Similarly the spermatozoa of the male on entering the uterus retains its vivifying power for from five to seven days, and unless it meets an ovum within that period it also dies.

From this it can be seen that one of two processes eventuates. The ovum may be present in the uterus at



the time of coition, in which case the epoch would antedate that process; or the spermatozoa may have to wait until the ovum descends, in which case the epoch would occur after coition.

It is therefore possible, in the case of a first child, for this process, known as ovulation, to occur shortly before the marriage of the parents, and consequently the epoch will occur prior to marriage.

This fact has been definitely proved by authentic cases, one in particular being quite conclusive. It was argued in this case that it was physiologically impossible for the epoch to have taken place on a certain date, on the ground that the parents were absent from each other for five days before the date until six days afterwards. It was admitted that the child was three weeks overdue, which would bring the date within the period named, in spite of the assertion that it was physiologically impossible. The facts were quite clear that ovulation took place on the particular day, but that the coitus did not occur until five days later. As a result, the ovum was already waiting for the spermatozoa, and the epoch antedated the day of conception.

In another case, the day of epoch was found to be December 9th, 1893, although the parents were not married until the 13th. Here again the process of ovulation took place before the act of generation.

The result of these investigations have led to the conclusion that we are now justified in identifying the moment of the pre-natal or lunar epoch, with the physiological process of ovulation, which has been explained in the preceding pages.

Having dealt with the astro-physiological facts of human generation, I can now turn to the Astrology of Sex—a very important and distinctive feature in connection with my subject.

### CHAPTER III

## THE ASTROLOGY OF SEX

THE astrological significance of Sex is probably the most important part of the science, and the various laws connected therewith, as laid down in the theory of the pre-natal epoch, show that all births are governed by well-defined and strictly mathematical laws, in which Sex plays the controlling factor, and therefore it must necessarily form an essential part in the subject of Birth Control.

This theory of the pre-natal epoch is the greatest modern discovery in Astrological science, and many hundreds of pages have been written about it, both by the discoverer of the theory, the well-known astrologer "Sepharial," and by the present writer, who has also written a complete work on the subject, a second edition of which is now ready.

The complete laws of the pre-natal epoch are fully detailed in the various astrological magazines of the past thirty-five years, as well as in the two works mentioned, and it is not necessary for me to elaborate upon them herein. Readers are referred to my book, "The Pre-natal Epoch," second edition, to be obtained from the publishers of this work, for the complete explanation of this most important thesis.

It is, however, necessary for me to point out that the fundamental principle of this epochal theory—no longer a theory, but a definitely proved and established fact, substantiated by many hundreds of horoscopes, and records of authentic birth data—is, that at a specific moment before birth, known as the pre-natal or lunar epoch, varying by a certain number of days before or after the 273rd day before birth (such variation being determined from the horoscope of birth by the position



of the Moon in relation to the Sun and the ascending degree), when the ascending degree and the Moon, at this particular specific moment or Epoch, are in horoscopical relations with the Moon and the ascendant at the moment of birth. In other words, the ascendant at birth becomes the place of the Moon at the epoch, or its opposite point, while the Moon at birth becomes the ascending degree or its opposite point at the same epoch. All of these interchanges are computed by strict astro-mathematical laws, and are controlled in every way by the paramount law of Sex.

By the laws of the epoch, no birth can take place except at such a time when this interchange can be made, and investigations of many hundreds of birth times, including those of people of wealth and position, as well as the ordinary rank and file of humanity, have proved beyond the slightest doubt or fear of contradiction that this interchange does actually exist. There are no exceptions; the theory would be untenable if there were. It is a proved and incontrovertible fact.

The Law of Sex, as applied to Astrology, is based primarily on the Hindu sub-division of the Zodiac into 28 asterisms or mansions, each being  $12\frac{2}{3}^{\circ}$  in extent. The four cardinal points are the starting posts for the determination of sex, and these, with their respective sex distinctions, are: Aries  $0^{\circ}$ , *Female*; Cancer  $0^{\circ}$ , *Female*; Libra  $0^{\circ}$ , *Male*; Capricorn  $0^{\circ}$ , *Male*.

A further extension of this division is now to be made by dividing the whole circle of the zodiac into seven equal parts of  $51\frac{3}{4}^{\circ}$ , commencing at each point of the quadrant, making the 28 asterisms or divisions. Each point of the zodiac cut by these divisions is alternately male and female, commencing with the sex of the cardinal point from which the division is made.

Starting from Aries  $0^{\circ}$  (*Female*), the points of the zodiac arrived at and the sex are: Taurus,  $21^{\circ} 26'$ , *Male*; Cancer,  $12^{\circ} 51'$ , *Female*; Virgo,  $4^{\circ} 17'$ , *Male*; Libra,  $25^{\circ} 43'$ , *Female*; Sagittarius,  $17^{\circ} 9'$ , *Male*; and Aquarius,  $8^{\circ} 34'$ , *Female*.

Commencing with Libra  $0^{\circ}$ , the opposite point, and



*Male sex*, the points of the zodiac are the same degrees and minutes of the opposite signs to those named in the last paragraph, *with the sex reversed*.

Starting with Cancer 0° (*Female*), the several points are: Leo, 21° 26', *Male*; Libra, 12° 51', *Female*; Sagittarius, 4° 17', *Male*; Capricorn, 25° 43', *Female*; Pisces, 17° 9', *Male*; Taurus, 8° 34', *Female*.

Commencing with Capricorn 0°, the opposite point to Cancer, and *Male*, the points of the zodiac cut by these divisions are the same degrees and minutes of the opposite signs to those named in the last paragraph, *with the sex reversed*.

Collating these in their proper order, the following table of sex degrees is obtained.

Degree	Sign	Sex	Sign	Sex	Sign	Sex	Sign	Sex
0. 0	♋	F.	♈	F.	♊	M.	♏	M.
12. 51	♋	M.	♈	F.	♊	F.	♏	M.
25. 43	♋	M.	♈	M.	♊	F.	♏	F.
8. 34	♌	F.	♏	M.	♋	M.	♏	F.
21. 26	♌	M.	♏	M.	♋	F.	♏	F.
4. 17	♍	F.	♏	M.	♌	M.	♏	F.
17. 9	♍	F.	♏	F.	♌	M.	♏	M.

It will be seen, therefore, that there are four sets or series of sex degrees, alternately male and female, which have their genesis in the four cardinal points. Each point is separated by 12 $\frac{5}{7}$ °, approximately agreeing with the diurnal motion of the moon, and forming the twenty-eight lunar mansions, or asterisms.

The application of these sex, or "critical" degrees, as they are termed, to the theory of the pre-natal epoch has now to be considered, and here a further extension of the division must be properly understood. The position of the two prime factors, the moon and ascendant, in relation

to these degrees must be noted, but it will hardly ever occur that either of the two factors in any horoscope will occupy the exact degree and minute of any of them; but so long as they are placed within a certain distance of the exact point they are considered as within orbs of the particular sex degree.

A very important point must now be considered. It is one of the later developments of the epochal thesis, and gave the clue which settled a very difficult point which had baffled investigators. The distance from the exact sex, or critical degrees at which the Moon and ascendant would act, is not the same for both.

The 360 degrees of the zodiacal circle are divided as shown in the table above, but the exact points obtained are not the commencement of any particular sex area, but the *centre*, and so far as the zodiacal degrees were considered, the distance from each exact sex point is only  $3^{\circ} 13'$ , or one quarter of each asterism, so that the sex influence of the degrees of the zodiac extends for this space on each side of the exact sex point. The area, therefore, not covered by this space of  $3^{\circ} 13'$  is considered negative or neuter.

For illustration, Aries  $0^{\circ}$  to  $3^{\circ} 13'$  is *Female*. From Aries  $9^{\circ} 38'$  to  $16^{\circ} 4'$  is *Male*. The space from Aries  $3^{\circ} 13'$  to  $9^{\circ} 38'$ , is negative or neuter.

In regard to the Moon, however, the arrangement is different, as this orb is always of either one sex or the other. As each of the 28 divisions of the Zodiac contains  $12\frac{2}{3}^{\circ}$  or  $12^{\circ} 51'$ , the Moon retains the sex of that degree to which it is the nearer. Thus, if placed between Aries  $0^{\circ}$  and  $6^{\circ} 26'$ , it is in a female area; but from Aries  $6^{\circ} 26'$  to  $19^{\circ} 17'$ , a space of  $12\frac{2}{3}^{\circ}$ , it is male. It can never be negative or neuter.

The following tabular arrangement will show at a glance the exact sex degrees, and the orb of influence at which both the Moon and ascendant will act.



1	2	3	4	5	6
SEX.	Limits of		EXACT SEX POINT	Limits of	
	Moon's Orb	Ascendant's Orb		Ascendant's Orb	Moon's Orb
F.	—	—	♈ 0. 0	♈ 3.13	♈ 6.26
M.	♈ 6.26	♈ 9.39	♈ 12.51	♈ 16. 4	♈ 19.17
M.	♈ 19.17	♈ 22.30	♈ 25.43	♈ 28.56	♈ 2. 9
F.	♈ 2. 9	♈ 5.21	♈ 8.34	♈ 11.47	♈ 15. 0
M.	♈ 15. 0	♈ 18.13	♈ 21.26	♈ 24.39	♈ 27.51
F.	♈ 27.51	♈ 1. 4	♈ 4.17	♈ 7.30	♈ 10.43
F.	♈ 10.43	♈ 13.56	♈ 17. 9	♈ 20.21	♈ 23.34
F.	♈ 23.34	♈ 26.47	♈ 0. 0	♈ 3.13	♈ 6.26
F.	♈ 6.26	♈ 9.39	♈ 12.51	♈ 16. 4	♈ 19.17
M.	♈ 19.17	♈ 22.30	♈ 25.43	♈ 28.56	♈ 2. 9
M.	♈ 2. 9	♈ 5.21	♈ 8.34	♈ 11.47	♈ 15. 0
M.	♈ 15. 0	♈ 18.13	♈ 21.26	♈ 24.39	♈ 27.51
M.	♈ 27.51	♈ 1. 4	♈ 4.17	♈ 7.30	♈ 10.43
F.	♈ 10.43	♈ 13.56	♈ 17. 9	♈ 20.21	♈ 23.34
M.	♈ 23.34	♈ 26.47	♈ 0. 0	♈ 3.13	♈ 6.26
F.	♈ 6.26	♈ 9.39	♈ 12.51	♈ 16. 4	♈ 19.17
F.	♈ 19.17	♈ 22.30	♈ 25.43	♈ 28.56	♈ 2. 9
M.	♈ 2. 9	♈ 5.21	♈ 8.34	♈ 11.47	♈ 15. 0
F.	♈ 15. 0	♈ 18.13	♈ 21.26	♈ 24.39	♈ 27.51
M.	♈ 27.51	♈ 1. 4	♈ 4.17	♈ 7.30	♈ 10.43
M.	♈ 10.43	♈ 13.56	♈ 17. 9	♈ 20.21	♈ 23.34
M.	♈ 23.34	♈ 26.47	♈ 0. 0	♈ 3.13	♈ 6.26
M.	♈ 6.26	♈ 9.39	♈ 12.51	♈ 16. 4	♈ 19.17
F.	♈ 19.17	♈ 22.30	♈ 25.43	♈ 28.56	♈ 2. 9
F.	♈ 2. 9	♈ 5.21	♈ 8.34	♈ 11.47	♈ 15. 0
F.	♈ 15. 0	♈ 18.13	♈ 21.26	♈ 24.39	♈ 27.51
F.	♈ 27.51	♈ 1. 4	♈ 4.17	♈ 7.30	♈ 10.43
M.	♈ 10.43	♈ 13.56	♈ 17. 9	♈ 20.21	♈ 23.34
M.	♈ 23.34	♈ 26.47	♈ 0. 0	♈ 3.13	♈ 6.26
F.	♈ 6.26	♈ 9.39	♈ 12.51	♈ 16. 4	♈ 19.17
F.	♈ 19.17	♈ 22.30	♈ 25.43	♈ 28.56	♈ 2. 9
F.	♈ 2. 9	♈ 5.21	♈ 8.34	♈ 11.47	♈ 15. 0
F.	♈ 15. 0	♈ 18.13	♈ 21.26	♈ 24.39	♈ 27.51
F.	♈ 27.51	♈ 1. 4	♈ 4.17	♈ 7.30	♈ 10.43
M.	♈ 10.43	♈ 13.56	♈ 17. 9	♈ 20.21	♈ 23.34
F.	♈ 23.34	♈ 26.47	♈ 30. 0	—	—

EXPLANATION.—Column 4 of the table shows the exact sex point. Cols. 3 and 5 show where the influence of the ascendant commences and finishes respectively. Cols. 2 and 6 show where the Moon's influence commences and finishes respectively. Col. 1 gives the sex of the area between the longitudes in Cols. 2 and 6. When the ascendant at the epoch falls between the longitudes in Cols. 2 and 3, and 5 and 6 it is negative.

EXAMPLE.—Ascendant at epoch, Cancer 18° 5'. Moon, Scorpio 15° 24'. Looking down the columns headed "Ascendant's Orb," it will be seen that Cancer 18° 5' is outside the limits given. It is, therefore, negative. Looking down the columns headed "Moon's Orb," it will be seen that Scorpio 15° commences a Female area, and the Moon will therefore be in an area of that sex. The same rule applies to all cases.



We now come to another very important point, one which must not be overlooked. The sex of a person is not shown in the horoscope, but in the figure for the pre-natal epoch. At birth, sex has already been determined. The sex of a child is determined during the gestative period, and it is from the figure for the epoch that the sex is obtained.

Having the figure of the epoch properly drawn up, the sex of a person is determined by noting the areas in which the moon and ascendant are placed. This is performed in accordance with the following rules:—

1. When the ascendant is negative, *i.e.*, outside the distance of  $3^{\circ} 13'$  from an exact sex point, as frequently happens, the sex of the person will be that of the sex of the degree to which the Moon is the nearer.

2. When both the moon and ascendant are within their respective orbs of a degree of the same sex, the sex of the subject is the same as the sex of the area so occupied.

3. When the Moon and ascendant are placed within their respective orbs of degrees of the opposite sex—the moon in a female area, and the ascendant in a male, or *vice versa*—the sex of the subject is determined by the quadrant held by the moon. There will then be two points of one sex, and one of the other, and whichever sex predominates that will be the sex of the subject.

The sex influences of the quadrants of the epochal figure are as follows:—

South-East Quadrant: Meridian to Ascendant . . Male.

North-East Quadrant: Ascendant to Fourth House . .  
Female.

North-West Quadrant: Fourth House to Descendant . .  
Male.

South-West Quadrant: Descendant to Meridian . .  
Female.

In dealing with this question, it may also be mentioned that the sex influence of the quadrant is not an invention or an arbitrary or fortuitous supposition.

It is based on nature, and has a direct relation with the sex activity in the cell in animal organisms, and I have recently found, in certain species where reproduction is

brought about by fissure, that the sex of the newly formed organisms follows exactly on the line of the sex arrangement of the quadrants of the horoscope.

This is an important point in relation to the epochal theory, and shows that the main factors relating to sex, without which the interchange of the birth moon and ascendant with the epochal ascendant and moon cannot be made, are in no sense inventions but are actual scientific facts. Not only is the whole theory indissolubly connected with obstetrics, the laws of generation and gestation, but it is directly related to the laws of sex in the lower organisms.

When an ovum has been impregnated, certain changes take place in its structure. The ovum (as already pointed out) is a single living cell. As the result of fertilisation, there occurs what is known as "segmentation," or cell division, each ovum dividing first into two parts, each of which again sub-divide, exactly as shown in the diagram of the quadrants of the horoscope. It is in this subdivision that the process of sex determination takes place, and it is in accordance with the laws and precepts of Astrology.

It is not possible in a work of this nature to give any detailed illustrations of the calculations involved in determining what is known as the pre-natal or lunar epoch. For full details, and numerous illustrations, I must refer my readers to my other work, "The Pre-Natal Epoch."



## CHAPTER IV

### THE PROCREATION OF CHILDREN

KING SOLOMON, the wisest man who ever lived, wrote: "To everything there is a season, and a time to every purpose under the heavens; a time to be born and a time to die; a time to plant and a time to pluck up that which is planted. . . ." William Shakespeare, the greatest of all great poets, wrote: "There is a tide in the affairs of men, which, taken at the flood leads on to fortune."

Solomon said, "There is a time to be born; there is a time to sow." The farmer sows his wheat at a propitious time, and reaps a bountiful harvest. The cottage gardener or allotment holder sows his beans and peas under favourable planetary influences, and obtains an abundant yield. The investor buys securities or shares at a favourable time, and later on sells out to a large profit. But do we ever hear of the sowing of the seed which, in after days, will develop into a human form, and be the home or dwelling-place of a Divine Spirit—the soul—at a time when influences are favourable for such an act?

The gardener prepares his ground, selects the best and strongest seeds, and the young plant thrives, grows strong, and yields an abundant harvest. Does man prepare his own seed, or select the best and purest of virgin soil, and thus obtain a strong child, physically, mentally, and morally as near perfection as possible—the *beau idéal* of a veritable superman? Is it not more often the case that the seed is tainted by habits of bad living, physical imperfections, hereditary diseases, while the soil is unprepared, equally tainted, and similarly imperfect and diseased?

Yet what is the difference in the sowing of the seed of the plant and that of the human form divine? In the sowing of the plant seed, there is the union between the



seed and the soil. Then follows the germinative period—the darkness beneath the ground—then the thrusting forth of the young shoot to face the winds and storms, and the danger of destruction from being trodden under-foot.

In the human life we have the same parallel. The sowing of the male spermatozoa to meet the ovum of the female is the same as the union of the plant seed with the soil. Then follows the gestative period—the darkness of the womb—followed by the thrusting forth of the living child, to face the dangers and trials of earthly life.

The beasts of the field, both wild and domestic, have their particular seasons for reproducing their kind, some at one season of the year, and others at another season. In some of the smaller animals this occurs two or three times a year. The human beast—for verily he is worse than one where sex is concerned—produces his kind at any season, regardless of whether it is a suitable or natural time for them to be born. The brute beasts are far more temperate and discriminating in sexual matters than human beings, for they do not use artificial means to prevent conception, and once this is an accomplished fact, the female beast will not allow the male to approach her. With the human being, however, according to the teachings of Birth Control, sexual intercourse is to take place at all times and all seasons, while artificial means are to be taken to prevent the results of such intercourse.

The question which I am now propounding is this: If the farmer, by astrological rules, can select a favourable time for the sowing of the plant seed, after having properly prepared his soil, why should not humanity select similar propitious times for the procreation of children, thereby ensuring a progeny, physically, mentally, and morally superior, capable of uplifting and benefiting the world?

I am putting forward no fanciful theory or plausible delusion. I am making no suggestion which cannot be put into a practical and concrete form. Moreover, I am bringing forward no new theory, or invention of my own. It is part and parcel of the laws of Astrology.

If, by Astrology, man is advised to avail himself of certain planetary positions for particular purposes, is it logical to suppose that the question of procreation is not one of these particular purposes? A man makes an "election" for commencing a business, for taking a journey, or making a change. Why should he not do so for reproducing his kind? In the Hindu writings we are given the facts that a man should avail himself of particular planetary positions if he desires an excellent issue. Parasara, who was a great Astronomer and Astrologer, finding that such an hour for *Nisheka* (conception) had approached, joined a boatman's daughter in an island on the Jumna, and the issue was the great Vedavyasa. A Brahmin Astrologer, under similar circumstances, joined a potter's daughter, when the issue was the great Salivahana.

Let us first of all consider the question of children from an Astrological standpoint. Children are denoted by the fifth house of the horoscope of birth, the second of the three houses comprising the triangle of Life, which governs procreation, whereby man's life, by the unchangeable law of nature, is transmitted to his offspring.

It is generally given in the text books that this house shows the number of children a person will have, but this, in my view, is wrong. The real influence of the fifth house is that it denotes the natural procreative power of a person—the power or faculty for reproducing his or her kind.

This is determined by the planets in the fifth house, and the sign on the cusp of the fifth. The Moon, Venus and Jupiter show a strong procreative power. The Sun, Saturn and Uranus give small powers of procreation, or a power that will be moderately used. Neptune may be considered to be fruitful, but its influence is doubtful, as it usually conduces to non-sexual tendencies, and has a conspicuous influence in such matters as Birth Control. Mercury is either fruitful or barren in accordance with its sign position in the fifth house.

With regard to the signs themselves, Taurus, Cancer, Scorpio and Pisces are fruitful signs and increase the



procreative power. Aries, Leo and Capricorn are the reverse. The other signs are moderately so.

When no planets are placed in the fifth house of a horoscope, the sign on the cusp of that house has the chief influence; but if planets are placed therein, they must be taken in accordance with their own nature, in conjunction with the procreative power of the sign in which they are placed.

An important question arises from a consideration of these brief rules regarding the indication of children from the horoscope of birth.

Let us suppose a woman, in whose horoscope Venus is in the fifth house in the sign Cancer. Here is a fruitful planet, or a planet which has a strong procreative power, placed in a sign of similar nature. The text books would say that this indicates "a large family, mostly girls."

Under normal conditions, marriage taking place at an early age, this influence would be likely to produce a family of from ten to fifteen children. On the other hand if Birth Control was practised in a really constructive manner, and the procreative powers used as nature intended them to be used, could not "Quantity" be changed into "Quality"? Would it not be possible, by a proper exercise of the procreative function, a proper method of "Constructive" Birth Control, to regulate the number of offspring, and thereby ensure "quality"—strong, healthy, and virile children—rather than "quantity," in a large number of mediocre, and less virile children?

This is where the true system of Birth Control comes in, but it will not be done by the pestilent teaching of indiscriminate sexual indulgence, with the minimum danger of subsequent conception.

But to return to the main question—whether it is possible to reproduce one's kind at pre-arranged times, when the planetary positions are such as to ensure an excellent issue—I am absolutely certain that it can be done, and that the key lies in the science of Astrology, and the laws of the pre-natal epoch.

From my investigations, extending over a period of

some twenty years, in connection with the epochal theory, I have discovered that the key lies in the inter-relationship of the ascendant at the act of generation (coitus) with the Moon at birth, these also having the usual recognised interchange with the Moon and ascendant at the epoch, and the ascendant and Moon at birth.

The following cases are put forward in support of my views—they are the first of their kind, and from two different standpoints, and it was from these cases that I was led into a definite line of research, the results of which are embodied herein.

#### CASE NO. I

In November, 1905, a gentleman resident at Sittingbourne, Kent, acquainted me with the fact that he was about to become a father, and that he had computed the birth of the child, which would be of the male sex, to take place on December 23rd, at 3.35 p.m.

The date and time of the coitus in this case had been noted as occurring at 11 p.m., on March 26th, and from this the epoch had been computed as taking place on the following day at 7.34 a.m. No reason was assigned for this particular computation, and I was left to ascertain the *modus operandi* myself.

In the next chapter I propose to make a detailed examination of this particular case with a view of explaining and illustrating the relationship of these three times, and the connecting link with each other.

The particular and most astonishing point in connection with this case is that the father of the child correctly computed the time of its birth some weeks before it happened, and with no other factor to work from than the date and time of the coitus. If there was any mathematical basis for this procedure in one case, there should be no difficulty in arriving at the *modus operandi* in other cases.

These are the facts—astonishing though they may seem, they are absolutely true, and the letter giving them is by my side as I write.

What was the sequel?



An American astrologer wrote me as follows:—  
 “Following the example given in the latter part of your work on the pre-natal epoch [this was the case just given] I have been able to correctly determine the time of birth and sex of four children, born in our family within the last two years, six months or more in advance of their birthdays, and I feel that the remarkable accuracy of the rules given is clearly demonstrated and entitled to endorsement.”

The particulars of this remarkable case, which I checked and found correct, so far as the mathematical side was concerned, led me into a certain line of investigation which was extremely difficult, owing to the lack of the necessary date, *viz.*, the time of the generative act.

A number of cases were obtained, but as the particular time was only approximately known, little progress was made in arriving at any definite laws. A few cases came to hand where the time was given with accuracy, and although no definite system of laws has been propounded, it is proved conclusively that the moment of the act of generation is connected with the epoch, the quickening, and the time of birth, and it is therefore in no sense illogical to suppose that it is possible to select a time for the coitus, which will bring a birth at a selected hour, so that the child may be born under propitious influences, physically, mentally and morally evolved.

This led to a consideration of another important factor in this subject, *viz.*, the date of quickening.

According to medical authorities, quickening is often called that sense of “feeling life,” or “stirrage,” and it is due to the movement of the fœtus in the womb. Importance is attached to the period at which quickening occurs. This period may be set down, as a rule, as occurring at the end of the fourth month of pregnancy, approximately at the half-way point between conception and birth. Very frequently, the first movement of quickening causes a sensation of faintness or sickness in the woman. Many nurses calculate the date when the confinement will take place from the occurrence of the quickening.

With these notes before us, it will be interesting to

see how far the epochal laws will determine the date of quickening, and in what way.

The following facts came under my personal observation in the year 1903, but it was not until eleven years afterwards that I was able to bring to light a very important discovery in connection with this factor. I give the full details, so that students have the opportunity of examining the whole matter.

A lady relative, who was known to be *enceinte*, related to my wife that, about one o'clock in the middle of the day on August 11th, 1903, she experienced a turning movement *in utero*, came over very faint, and was sick.

The lady gave birth to a boy on December 26th, 1903, at 3.47 a.m., rectified time. The ascendant was Scorpio  $12^{\circ} 17'$ , and the moon was in Pisces  $22^{\circ} 49'$ , increasing and below.

On August 11th, at 1.15 p.m., the moon was in Pisces  $22^{\circ} 49'$ , exactly the same as at birth, while the ascendant was in the middle of Scorpio, close to the birth ascendant.

At the epoch on March 16th, 1903, the ascendant was  $22^{\circ} 49'$  Pisces—the place of the moon at birth—and the moon was in Scorpio  $12^{\circ} 17'$ —the ascendant of the horoscope.

Such a series of coincidences—if one may properly call them such—are not by any means fortuitous. They cannot have happened by chance, or be merely a play on the moon's motion. There must have been some reason for the exact coinciding of the moon's place and ascendant at three distinct and separate dates, some natural law in operation regulating such coincidence.

That the facts stated in this chapter must be relegated to the realms of coincidence is a suggestion which no earnest seeker after the truth will admit. Moreover, there are no such things as coincidences where natural laws are concerned. It was no "fake," no chance occurrence; it was in conformity with a well-defined law, which is capable of further demonstration.



## CHAPTER V

### THE FIRST GREAT LAW REVEALED

I WILL now give the mathematical solution to the remarkable case given in the previous chapter, and will then proceed to demonstrate the law governing the connection between the coitus, epoch, quickening, and birth, from several other known and authentic cases.

Case No. 1, was that of a male child, born on December 23rd, 1905, at Sittingbourne, Kent, at 3.35 p.m. observed time, and it is stated that the coitus took place on March 26th, 1905, at 11 p.m. The longitude and latitude of the birth place are 51.20 N. and 44' E.

The following is the calculation.

		H.	M.	S.
Sidereal time, Dec. 23rd	...	18	5	26
Add time of birth	...	3	35	0
„ correction	...			35
„ for E. long. 44'	...		2	56
<hr/>				
		21	43	57
Ascendant	... ..	II	28	56
Moon	... ..	III	26	40

The ascendant is in a female area, while the Moon is below the earth, decreasing and negative. The Index date—the 273rd day before birth—was 24th March, 1905, but as the Moon was decreasing and below, the exact day of the epoch would fall on 27th March, 1905, at a time when the Moon's birth-place would be setting, and the Moon on this day would be in the descendant of the birth figure, *viz.*, † 28.56.

The Moon's birthplace will set with a Sidereal time of 19h. 52m. 47s., and as the time of the epoch would be before noon of March 27th, the Sidereal time at noon

on the previous day must be subtracted therefrom, as follows:—

	H.	M.	S.
Sid. Time, 26.40 $\text{M}$ sets ...	19	52	47
„ „ noon, 26.3.05 ...	0	13	3
	<hr/>		
	19	39	44
Subtract for E. Long. 44' ...		2	56
	<hr/>		
	19	36	48
Less correction ...		3	13
	<hr/>		
	19	33	35

or 7h. 33m. 35s. a.m. of March 27th, at which time the longitude of the Moon was  $\uparrow$  28.50, which was the exact descendant at birth, as against  $\uparrow$  28.56 at the recorded time.

As 28.50  $\uparrow$  would set at 21h. 44m. 37s., which was 20s. less than at the recorded time, 3.35 p.m., the exact birth time was 3h. 34m. 40s. p.m.

Now what relation has the time of the epoch with the time of the coitus, which is stated to have taken place at 11 p.m. 26th March, 1905, the night before the epoch?

Calculation shows that at the time of the coitus—March 26th, 11 p.m.—the R.A.M.C. was 11h. 17m. 47s.; ascendant, Scorpio  $25^{\circ} 55'$ ; moon in Sagittarius,  $24^{\circ} 3'$ .

At the time of the epoch, it is noted that the degree rising at the coitus is now exactly setting,  $26^{\circ} 40' 8''$  being on the ascendant; the moon had progressed to  $\uparrow$   $28^{\circ} 50'$ —an increment of  $4^{\circ} 47'$ . At the time of birth, the positions are reversed, the ascendant being  $28^{\circ} 50' 11''$ , and the moon  $26^{\circ} 40' 11''$ .

The point to be noted is that the ascendant at the coitus was the moon's place at birth. The period of sex formation—the fifth return of the epochal moon to its radical place, on August 10th, at 10h. 34m. 57s. p.m.—shows  $26^{\circ} 40' 8''$ , again ascending; moon in  $26^{\circ} 31' \uparrow$ .

The distance of the moon at this time from the line of central impulse is  $2^{\circ} 19'$ —approximately half the distance moved by the moon between the coitus and the epoch.



If the ascendant at the coitus is adjusted to  $\text{M}$  26.40, this time being merely approximate, the correct time becomes 11h. 4m. 16s. p.m.

Examining the position of the moon and ascendant at the four periods, the following is obtained:—

Coitus	... 26° 39' $\text{M}$ .	Ascendant.
Epoch	... 26° 39' 8.	„
5th Return	... 26° 39' 8.	„
Birth	... 26° 39' $\text{M}$ .	Moon.

Thus at all the four points there is found the same identical longitude of either Scorpio or Taurus, the opposite sign. The transposition is due to the moon at birth being decreasing. With an increasing moon, all four would be in the same sign. A connecting factor is thus shown to exist, the ascendant or its opposite at the first three stages becoming the moon's longitude at the fourth stage—that of birth.

#### CASE NO. 2

This case is an emphatic corroboration of the previous one and gives the identical working of the law which was therein outlined, *viz.*, the connection between the coitus, epoch, quickening, and birth.

The particulars are as follows: A female child, prematurely born on May 14th, 1917, at Newcastle-on-Tyne, lat. 54.59 N., long. 6m. 28s. W., between 0.30 and 1 a.m. At the time of the epoch the parents were residing in lat. 53.21 N., long. 6.15 W. The coitus took place about four minutes after midnight on October 31st, 1916.

The birth being premature, the ordinary regular rules would not apply, the epoch being of the 4th order, variation 3; the period of gestation being 25 days less than 8 lunar months, or 193½ days.

From the data supplied the following particulars are obtained:—

<i>Birth.</i>		<i>Epoch.</i>
May 14th, 1917		Nov. 1st, 1916
oh. 40m. 7s. a.m.	G.M.T.	2h. 21m. 2s. p.m.
23.49 $\text{V}$	Ascendant.	22. 1 $\infty$
22. 1 $\infty$	Moon.	23.49 $\text{V}$

Now, what relation does the coitus bear to these figures? The time is given as about four minutes after midnight of Oct. 31st, 1916. At this time  $22^{\circ} 1' \Omega$  the opposite degree to the epochal ascendant was rising. The Moon was then in the  $\text{V}^{\circ} 15.24$ . As soon as the degree which was then rising had set, and the Moon had progressed to  $\text{V}^{\circ} 23.49$ , the moment of the epoch arrived.

The process given accords exactly with that given in the previous case in every single particular.

An examination of this figure yields the following further information:—

Ascendant.	Coitus	...	$22^{\circ} 2' \Omega$
"	Epoch	...	$22^{\circ} 2' \infty$
"	5th return	...	$22^{\circ} 2' \infty$
Moon.	Birth	...	$22^{\circ} 2' \infty$

Here, again, the same harmony is shown as in the previous case, save that the Moon at birth is in the degree of the same sign instead of the opposite.

#### CASE NO. 3

Case No. 3 is a little different from the foregoing, there being a period of nearly eight days between the coitus and epoch; but the law revealed in the previous cases is again confirmed, and the connection between the coitus, epoch, quickening, and birth is again demonstrated.

This is the case of a male child, born June 4th, 1886, at 11 p.m., in Lat.  $51.18$  N., Long.  $2.27$  W. The coitus is stated to have taken place at 11 p.m., on September 24th, 1885. I give the calculations in full.

		H.	M.	S.
Sid. Time, June 4th, 1886	...	4	51	24
Birth Time	... ..	11	0	0
Correction	... ..		1	48
<hr/>				
Subtract for W. Long.	...	15	53	12
			9	48
<hr/>				
		15	43	24
Asc.	... ..	25.3	$\text{V}^{\circ}$	
Moon	... ..	16.0	$\infty$	



The ascendant is a female degree, the Moon is not far from a female degree, increasing and below; the child is premature as clearly shown from the gestative period, as the period from the coitus to birth is only 253 days, so the ninth lunar return must be taken as the index date, not the tenth. The following is the epochal calculation. The Moon, although increasing and below, will set at the epoch, being female, but the epochal Moon must be in Cancer to get the required sex.

			H.	M.	S.
♂'s place sets ... ..	...	...	15	13	58
Sid. Time, October 2nd	...	...	12	45	28
<hr/>					
			2	28	30
W. Long. ... ..	...	...		9	48
<hr/>					
			2	38	18
Correction ... ..	...	...			26
<hr/>					

G.M.T. ... .. 2 37 52

The Moon's longitude at this time is  $\varpi$  24.32, a male degree, and as the ascendant is also male, the sex was the same. The ascendant will therefore be  $\vee$  24.32.

	H.	M.	S.
This degree rises at ... ..	15	41	50

	H.	M.	S.
Sid. Time at observed birth	15	43	24

The Birth time is therefore 1m. 34s. earlier than the observed time.

Making the necessary adjustments, very small in this case, we have the following comparison of birth and epoch.

<i>Birth.</i>				<i>Epoch.</i>			
June 4th, 1886				October 2nd, 1885			
H.	M.	S.		H.	M.	S.	
10	58	26	p.m.	2	37	49	p.m.
10	48	38	p.m.	2	28	1	p.m.
	24.32	$\vee$	Ascd.		15.59	$\vee$	
	15.59	$\varpi$	Moon.		24.32	$\varpi$	

Now what relation has the coitus to these figures? It is stated to have taken place on Sept. 24th, 1885, at 11 p.m. The ascendant was then 16.13  $\varpi$ . If the

time is taken as 1m. 11s. earlier, it will give 15.59  $\overline{25}$  as the ascendant, this being the place of the moon at the birth and the opposition of the ascendant at the epoch. A longer period elapsed between the coitus and the epoch, because the correct interchange could not be made until nearly eight days had elapsed.

## CASE No. 4

This case exhibits a variation from the three previous inasmuch as the meridian comes into play. It is the case of a male child, born in London, on Dec. 18th, 1922, at 9 a.m. At this time, the Sidereal time was 14h. 44m. 46s. Scorpio, 13.39 being on the meridian, Capricorn 7.45 ascending, and the Moon in Sagittarius 23.52. The Moon is negative and the ascendant in a male area.

The pre-natal epoch took place on March 21st, 1922, at 1h. 53m. 38s. a.m., correcting the birth time to 9h. 0m. 42s. a.m., with the ascendant at  $\overline{13}$  7.56, and the Moon in  $\dagger$  23.53, the meridian being  $\overline{11}$  13.50.

The comparison of the birth and epoch is as follows :—

<i>Birth.</i>				<i>Epoch.</i>			
18th Dec., 1922.				21st Mar., 1922.			
H.	M.	S.		H.	M.	S.	
9	0	42	a.m. G.M.T.	1	53	38	a.m.
	7.56	$\overline{13}$	Ascdt.		23.53	$\dagger$	
	23.53	$\dagger$	Moon.		7.56	$\overline{13}$	

A negative area is rising and the Moon is in a male area confirming the sex.

The time of the coitus was given as 10.30 p.m., March 18th, 1922, the ascendant being  $\overline{11}$  14.19, less than half a degree from the meridian at the time of birth. If the time of the coitus had been 10h. 27m. 31s. p.m., the ascendant would have been  $\overline{11}$  13.50. The Moon was then in  $\dagger$  10.31.

In this case a little more than two days elapsed between the coitus and the epoch, the ascendant at the former time going round the horoscope twice and then coming to the meridian. The ascendant at the coitus in this case becomes the meridian of the horoscope.



## CASE No. 5

This is an interesting case, as the epoch antedates the coitus by several days, a corroboration of the statement previously made that the ovum may be waiting for contact with the male spermatozoa. The data of birth are given in Mr. C. E. O. Carter's *Encyclopedia of Psychological Astrology*, page 92. Female, born 20th March, 1916, at 6.40 a.m., Lat.  $51^{\circ} 30' N.$ , Long.  $13' W.$  Ascdt.  $17.7^{\circ}$ . Moon  $\cong 6.10$ . The ascendant is in a male area, and the Moon is below the earth, decreasing and negative. The coitus occurred on July 3rd, 1915, at 11 p.m.

The case is also interesting from another point of view, it being affirmed that the rules of the epoch gave a male birth. This, however, was quite incorrect, for the Moon being negative at birth, its place at the epoch was bound to be in a female area, in accordance with the published rules.

Correctly calculated, the epoch took place at oh. 14m. 46s. a.m., June 22nd, 1915, and compared with the birth figure showed as follows:—

<i>Birth.</i>				<i>Epoch.</i>			
20th Mar., 1916.				22nd June, 1915.			
H.	M.	S.		H.	M.	S.	
6	40	54	a.m. G.M.T.	0	14	46	
17.38	$\gamma$		Ascdt.	6.11	$\gamma$		
6.11	$\cong$		Moon.	17.38	$\cong$		

The correction showed 54m. only difference in the birth time, while with a negative ascendant at the epoch and the Moon in a female area, the correct sex was denoted.

At the time of the coitus, 3rd July, 1915, at 11 p.m.  $\times$  19.40 was on the ascendant, and the Moon was in  $\gamma$  7.37.

## CASE No. 6

This case came under my notice a few years ago, and has since been mentioned in the pages of *Modern Astrology*, wherein the father of the child issued a challenge to anyone to relate radix and coition maps in such a way that forecasting could be attempted.

The particulars of birth and coitus as stated in *Modern Astrology* are as follows:—

*Birth*, 29th Oct., 1925, 3.25 p.m., Croydon.

*Coitus*, 13th Feb., 1925, 7.50 a.m., Wandsworth.

The time of birth was originally given to me as 3.20 p.m. and I propose to work from this time.

The following is a comparison of the birth and epoch:—

<i>Birth.</i>				<i>Epoch.</i>			
29th Oct., 1925.				27th Jan., 1925.			
H.	M.	S.		H.	M.	S.	
3	17	37	p.m. G.M.T.	10	26	24	p.m.
22.15		☿	Ascdt.	9.14		☿	
9.14		♃	Moon.	22.15		☿	

The ascendant of the epoch is negative and the Moon is in a male area, thus confirming the sex.

At the time of the coitus which, as in the last case, took place after the epoch, the ascendant was ☿ 7.16, and the Moon was in 15.35 ☿.

#### CASE No. 7

The last case which I submit has recently been the subject of a competition, in which the father of the child offered a prize for the calculation of the birth time from the coitus.

The coitus took place at 8.45 p.m. on March 19th, 1928, in Lat. 55° 58' N. and Long. 1° 4' W. The child was born on December 2nd, 1928, at 10.49 p.m., and was 15 days before time.

At the recorded time of birth ♀ 4.36 was rising, a male degree, and the moon was in ♋ 26.22, negative, above and decreasing. As the child was known to have been 15 days before time, the regular rules do not apply.

The following is the comparison of birth and epoch:—

<i>Birth.</i>				<i>Epoch.</i>			
2nd Dec., 1928.				5th March, 1928.			
H.	M.	S.		H.	M.	S.	
10	53	21	p.m. G.M.T.	3	54	4	p.m.
5.21		♂	Acscdt.	26.25		♋	
26.25		♋	Moon.	5.21		♂	



The Ascendant of the epoch is negative and the Moon male, thus confirming the sex.

The figure for the coitus gives  $\simeq 24.24$  rising and the Moon in  $\mathfrak{X}$  2.2, and is a distinctly *male* figure.

I have several other cases in possession, which bear out the facts enumerated in this chapter, but the exigencies of space prevent their inclusion.

## CHAPTER VI

### THE SECOND GREAT LAW REVEALED

WHEN writing my first work on the pre-natal epoch, in 1916, I had occasion to deal with the horoscope of a child known as "Lilian." This case had been previously used by an opponent of the theory, as an argument against its verity, the gestative period being at its utmost limit only 36 weeks and 4 days. The case was further used as an argument against the validity of the theory, inasmuch as the epoch actually took place four days before the parents of the child were married.

The data of the case was as follows:—Female, August 21st, 1894, 3.55 p.m. Lat. 52.48 N., Long. 1.25 E. Calculation of the correct time yielded the following comparison of the birth and epoch.

<i>Birth.</i>				<i>Epoch.</i>		
Aug. 21st, 1894.				Dec. 9th, 1893.		
H.	M.	S.		H.	M.	S.
3	56	58 p.m.	G.M.T.	3	17	24 a.m.
4	2	38 p.m.	L.M.T.	3	23	4 a.m.
	26.12	†	Ascdt.		26.52	≡
	26.52	☿	Moon.		26.12	†

In dealing with this case later, I wrote as follows:—

It has already been shown from the birth-map that the normal period of gestation is increased or decreased according to the moon's position. Is it an unreasonable hypothesis to suppose that the actual moment of the commencement of the period of gestation may vary from the epoch in a like manner, and be determinable from the epochal map?

In this particular case of "Lilian," the ascendant of the epoch was Libra 26° 51', and the moon was in Sagittarius 26° 12'—a distance of 60 from the ascendant, equal to nearly five days. As the epoch occurred on December 9th, why should not the conception happen on the 14th, or five days later?

In another case, particulars of which were submitted by Raphael,



the epoch occurred three days before marriage. The position of the moon at the epoch in regard to the ascendant would give a difference of twelve days later as a possible date for conception.

I do not put these suggestions forward with any absolute certainty, as I have not sufficient authentic data on which to form any reliable rule. The idea is purely hypothetical, and based on the supposition already referred to, *viz.*, that as the birth varies from the 273rd day by a certain number of days (governed by the distance of the moon from the horizon in the horoscope of birth), it is also possible that the exact moment of conception may vary from the epoch by a corresponding distance of the moon from the horizon of the epochal figure.

The final word on this hypothetical point has yet to be said. I have my own particular views thereon, and am following a line of research which I am confident will lead to a further development of the epochal theory.

THE POINT IS NO LONGER HYPOTHETICAL ; IT HAS BEEN SOLVED.

In this particular case of Lilian, the distance of the Moon from the ascendant at the epoch is  $59^{\circ} 20'$ , which turned into time in accordance with soli-lunar measurements (the exact length of which I am not at present prepared to divulge, and this for very good reasons), is 4d. 20h. 48m. This added to the date and time of the epoch, *viz.*, Dec. 9th, 3.17 a.m., gives Dec. 14th, 0.5 a.m., or five minutes after midnight of Dec. 13th, the day on which the parents were married. At this time, the meridian was 5h. 42m. 13s. equal to Gemini 26, *the exact opposite point to the place of the Moon at the epoch, and the opposite point of the ascendant at birth.*

Let it be noted in this case that this last time was derived from the epochal figure.

Further to prove this calculation, I will take the several cases given in the preceding chapter.

CASE No. 1.—Epoch, March 27th, 7h. 33m. 35s. a.m., Moon  $\uparrow 28^{\circ} 50'$ , Ascdt.  $8 26^{\circ} 40'$ .

Distance of Moon above

descendant ... ...  $32^{\circ} 10'$

Time equivalent to ... 2d. 15h. 20m.

Add to time of Epoch ... 26d. 19h. 34m.

---

March 29 10 54 p.m.

		H.	M.	S.
Sid. Time noon, Mar. 29th ...		0	24	52
Add time elapsed ...	...	10	54	0
Acceleration ...	...		1	47
Add for E. Long. ...	...		2	56

---

11 23 35

The longitude on the ascendant at this time is  $26.57^{\circ}$ , the place of the Moon at birth, and the descendant of the epoch.

CASE No. 2.—In this case the epoch took place on Nov. 1st, 1916, at 2h. 21m. 28. p.m., the ascendant being  $22^{\circ} 1' \infty$  and the moon in  $15^{\circ} 23' 49'$ . The distance between these longitudes is  $28^{\circ} 12'$ , which turned into time according to the Lunar equation referred to is 2d. 6h. 39m. This added to the date and time of the epoch gives Nov. 3rd, 1916, at 9.0 p.m.

		H.	M.	S.
Sid. Time, noon, Nov. 3rd		14	49	39
Time ...	...	9	0	0
Correction ...	...		1	29
		23	51	8
Less W. Long. ...	...		6	15

---

23 44 53

The ascendant at this time was  $22^{\circ} 24'$ , opposition Moon at epoch and ascendant at birth.

CASE No. 3.—This case exhibits a variation. The epoch takes place on Oct. 2nd, 1885, at 2.37.49 p.m., the Moon being in  $24^{\circ} 32'$ , with  $15^{\circ} 59' 15'$  rising. The Moon is therefore  $8^{\circ} 33'$  above the descendant. This turned into time by the new Lunar equation is 16h. 29m., which added to the time of epoch gives Oct. 3rd, 7.7 a.m.

		H.	M.	S.
Sidereal time, Oct. 2nd ...	...	12	45	28
Time elapsed ...	...	19	7	0
Correction ...	...		3	8
		7	55	36
Less for W. Long. ...	...		9	48
		7	45	48

At this time the MERIDIAN, not the ascendant, was  $\approx 24\frac{1}{2}^{\circ}$ , the place of the Moon at the Epoch, and the descendant of the birth figure.

CASE No. 4.—This case is solved in a similar manner, and shows the same interchanges as before. The epoch took place on March 21st, 1922, at 1h. 53m. 38s. a.m. The ascendant was  $\uparrow 23.53$ , and the Moon  $\uparrow 7.56$ , a difference of  $14^{\circ} 3'$ , which turned into time by the new Lunar Equation gives 1d. 3h. 41m. This added to the epoch gives March 22nd, at 5.35 a.m. The Sidereal time for this is:—

		H.	M.	S.
Sid. Time, March 21st	...	23	52	53
Add Time elapsed	...	17	35	0
Correction	...		2	53
		17	30	46

The meridian is the 24th degree of Sagittarius, *the place of the Moon at birth and the ascendant at the epoch.*

CASE No. 5.—This case shows the same variation as Nos. 3 and 4, but the result is arrived at in a different manner. The epoch took place on 22nd June, 1915, at oh. 14m. 46s. a.m., the ascendant being  $\Upsilon 6.11$ , and the Moon in  $\approx 17.38$ . The Moon's distance from the ascendant by way of the descendant was  $191^{\circ} 27'$ , which turned into time by the Lunar equation gives 15d. 17h. 12m.

Time of epoch	21st June 12h. 15m.
Add time ...	15 days 17h. 12m.
	<hr/>
	7th July 5h. 27m.
	H. M. S.
Sid. Time, 7th July ...	... 6 57 29
Add time ...	... 5 27 0
Correction ...	... 54
	<hr/>
	12 25 23
Less W. Long. ...	... 52
	<hr/>
	12 24 31

The meridian at this time is approximately  $\approx 6.11$ , and this point was the *Moon's birth place*, and the descendant of the epoch.



CASE No. 6.—In this case the epoch took place on 27th Jan., 1925, at 10h. 26m. 24s. p.m., with  $\simeq$  9.14 rising and the Moon in  $\text{X}$  22.15. Here again the epoch antedated the coitus by several days. The distance of the Moon from the *ascendant* by way of the descendant and meridian was  $196^{\circ} 59'$ , equivalent to 16d. 3h. 38m.

			D.	H.	M.
Time of epoch	...	Jan.	27	10	26
Add time	...	...	16	3	36
		Feb.	12	14	2
			H.	M.	S.
Sid. Time, Feb. 12	...	...	21	28	4
Add time	...	...	14	2	0
Correction	...	...	...	2	18
			11	32	22
W. Long.	...	...	...	...	24
			11	31	58

At this time the meridian is approximately  $\text{M}$  22.15, which is the *descendant at birth*, and the opposition of the *Moon at the epoch*.

CASE No. 7.—The epoch in this case fell on 5th March, 1928, at 3h. 54m. 4s. p.m., with  $\Omega$  26.25 rising and the Moon in  $\text{M}$  5.21. The distance between the Moon and the descendant was  $171^{\circ} 4'$ , equal in time to 13d. 23h. 59 m.

			D.	H.	M.
Time of epoch	...	Mar.	5	3	54
Add time	...	...	13	23	59
		Mar.	19	3	53
			H.	M.	S.
Sid. Time	...	...	23	47	8
Add time	...	...	3	53	0
Correction	...	...	...	...	38
			3	40	46
For W. Long.	...	...	...	4	16
			3	36	30

The *ascendant* at this time is approximately  $\text{M}\chi$  5.21, the *ascendant of the horoscope*, and the *Moon* of the epoch.

From the seven cases submitted in this and the last chapter, there is direct evidence to prove the inter-relation between the coitus, epoch and birth, and the relation of the Moon with the ascendant of the epoch is a further proof of the relationship of this luminary to the preliminary stages of generation.

There is at the same time a definite proof of the contention previously made, viz., that it is possible to so arrange the coitus, or act of generation, at such a time as will ensure the birth of the child at a favourable moment.

## CHAPTER VII

### THE PSYCHO-PHYSIOLOGICAL LAWS OF GENERATION

THERE can be no gainsaying the fact that if the precept put forward by Birth Controllers (*viz.*, "the underlying principle is that of securing the combination of full marital relations with the deliberate control of any subsequent conception") is to be accepted as the guiding principle for married couples, then it can only result, as I have already stated, in the "ruin and degeneration of the sexual instinct in man, and is fraught with the most terrible consequences on the physical and moral faculties of the parents, and even more so on the greater possibilities of the unborn generation."

I will here give a short extract from a work, entitled "Practical Methods to ensure Success," published in 1898, by the Esoteric Publishing Co., of Applegate, California, U.S.A.

"Look at the pure young woman—her cheeks are red, her eyes bright, her hands warm and dry, her movements buoyant and vigorous, and her face covered with smiles: she is happy in her innocence. She marries, and after a few weeks, or months at most, you again meet her: the rose is gone from her cheeks, the luster from her eyes, the joyous smile from her face. Instead of bounding along as if her body had no weight, she moves heavily, with dark clouds under her eyes. Take her by the hand: it is cold and moist. Pass her by, and call on her at the end of the year. Now she begins to look pale and thin. Ask her what has been the matter. 'Oh, I have been sick; I do not feel well now.' What has wrought the change in so short a time? Certainly there must be something very wrong



in the marital habits. Nature always rewards the obedient with abundance of her good, but always punishes the sinner against her laws, and never excuses because of ignorance; and the God of nature does not remove the sentence that nature imposes, even in answer to the devout prayer. But follow that woman further: see her after twenty years. She is now worn and aged: around her are several children. The eldest is a son of eighteen, his face filled with pimples, his hands cold and clammy, his eyes dull and watery, his intellect capable of naught but mischief. He learns slowly at school, frequently gets into trouble for his wrongdoing, chews tobacco, smokes cigarettes, eats enough at each meal for two men, does not care to retire until late at night; in the morning it is with difficulty that his parents can get him out of bed, and when up, he gapes and lays around with no ambition. What mean all these symptoms? What do they evidence against this young man? That he is injudiciously squandering his life in secret vices, and, consequently, is devoid of animation in body and mind. . . .

"Where did all this evil begin? With the ignorance of his parents, and the consequent excessive indulgence of the sensual nature: he was inflamed, even in his mother's womb, with that all-destroying passion. The waste of the vital energies was the cause of the mother's almost constant sickness and rapid decline, and the most loathsome condition of her son is due to the same cause."

This is what Birth Controllers would have us believe, "that full marital relations" (which evidently and clearly means indiscriminate sexual intercourse), "with the deliberate control of any subsequent conception."

It does not appear to be generally recognised that the gonads (the testes and ovaries) have a double function and a corresponding double construction. One part of their tissues produces respectively the sperm and the ova, but there is also an interstitial tissue which produces an *internally* used secretion, similar to the hormones of the other glands. The function of generation, therefore,

is two-fold—the first and principal is to generate life, for the purpose of supplying the body and brain with proper powers; the second to produce children.

It does not appear to be recognised that the sexual power is a creative faculty; when normal and used for the health and vitalisation of the body, it gives an added power to the brain and mental faculties, and allows body, mind and soul to grow in harmony. On the other hand if this power is used in indiscriminate sexual intercourse, the loss to the vital, mental and spiritual faculties cannot be estimated. The secretion of the interstitial glands of the gonads is to the mind, what the digestive secretions are to the body. It will therefore be seen that the sexual force is to be used for two purposes: (*a*) the renewing of vitality, and (*b*) an occasional use in propagation.

Another fact of the greatest importance does not appear to be understood properly. Just as in the female, each lunar month, an ovum is liberated from the ovary, and is capable of being impregnated by the male germ, becoming in due course a child, so in the male, every four weeks, a germ is created, which is capable of impregnating an ovum. In the case of multiple births, it may be that the ovum is double, just as an egg may contain two yolks, or a nut two kernels, or it may be that two or more ova break away at the same time, and each becomes impregnated.

Indiscriminate sexual intercourse, therefore, or as the Birth Controllers will have it, "full marital relationship," results not only in the loss of the real germ, but also the continued loss of the interstitial secretion, which should be used for building up the body, and renewing the vitality, both in the male and the female.

But there is a further fact, which is even less known than any of the foregoing, and it is a psycho-physiological law of the most vital importance. Every four weeks, a psychic germ is developed in the bodies of both male and female—in the male, at the time of the creation of the physical germ, and in the female at the discharge of the ovum from the ovary. If, in the female, impregnation does occur within the prescribed time after menstruation,



and if, in the male, the physical germ is retained in the body, this psychic germ becomes transmuted into a crystal fluid, which is taken up by the lymphatic glands (and there are many such glands in the region of the sex organs) and carried into the blood, thereby enriching the red corpuscles of the blood, strengthening the body, improving the mind, and giving added strength and virility.

It is argued that man cannot control the sexual forces, and as before mentioned, it is stated by Birth Controllers that love cannot exist without sexual intercourse. These are teachings which must be disregarded by all pure minded people. Every man has, or should have, full control over his sexual force, and should be fully able to retain the individual germ in his body, month by month, and allow it to be transmuted and carried into the blood, and at the same time allow the interstitial secretions to be used for renewing the vitality.

On no account should the germ, or seed, be allowed to escape from the body, unless, in the case of husband and wife, BOTH desire a child, and then only after due preparation, and the selection of proper times for the generative act. Children born from fully matured and developed germs will be physically, mentally and spiritually of the highest grade, while child-bearing would be a delight instead of being attended with pain, danger and discomfort.

There is, however, another side to this question of Birth Control, or rather to the question of prevention of births, which in my opinion is equally as, if not more, important than any with which I have dealt. Apart from the fact that it is a deliberate interference with the psycho-physiological laws of generation, and with the laws of Nature, it is also a direct interference with the laws of Karma and Re-incarnation.

IT IS A DELIBERATE ATTEMPT TO CLOG THE WHEEL OF HUMAN DESTINY, AND HINDER SOULS OF THEIR CHANCE OF EVOLUTION, BY DEPRIVING THEM OF THE PHYSICAL VEHICLES NECESSARY FOR THEIR SPIRITUAL GROWTH.

It is a nefarious attempt to interfere with the plan of the Great Divine Architect of the Universe, and to hinder



the working out of that Great Divine law, which decrees that "As a man sows, that shall he also reap," and that every human being must work out his own immortal destiny. It is holding back the evolution of Humanity, and preventing thousands and tens of thousands of souls from carrying out their great immortal destiny.

Re-incarnation, that great Eastern truth, which was once taught by the early Christian fathers, and for which there is Biblical authority, is no myth, no pagan belief, but a principle in Nature which can be proved and demonstrated. In fact, it can be seen in nature every day of the year, to those whose eyes are open, and whose mental vision is not blinded by present-day materialism.

With every act of generation, a vortex is set up on the Astral plane, into which a soul is drawn, in readiness for the physical vehicle about to be created. But if conception is to be prevented, such a vehicle is not created, so that soul is deprived of its chance of evolution. It is a crime too horrible to contemplate. It is compatible with murder, for just as the murderer deprives a soul of its physical vehicle, the Birth Controller is teaching his or her dupes to do the same.

I do not suppose that this phase of the subject appeals to these people. Anything of a spiritual or supernatural character would be regarded with derision by those whose minds and morals are steeped in gross materialism, and who are giving out their perverted ideas to poison the minds and morals of others.

Just as in ages ago, the great and mighty civilisation of Atlantis was overthrown, because its people pandered to the evil forces and the Black Arts—and Birth Control as now taught is one of them—so those same evil forces are now marshalling their hosts to overthrow a civilisation equal to, or even mightier than, that of Atlantis, and the people of the present age are pandering to the same evil forces and Black Arts.

THIS TIME, HOWEVER, THEY WILL NOT SUCCEED.

## CONCLUSION

IN conclusion, a few words of warning, and a few words of advice.

Be sure, good people, especially you young married people, and those who are about to be married, before you accept the teachings of so-called constructive Birth Control, that you are right in abjuring the spiritual for the material. Let it be said, here and now, that Nature will be obeyed, and that he or she who defies nature will pay the heaviest of penalties. Moreover Nature will never be outwitted by human agencies. It is stated, on good authority, that there are some three or four hundred thousand of married couples who are definitely refusing to have children. What is the result? Nature is bringing into the world an unprecedented number of twins, triplets and quadruplets. When the great war took toll of the manhood of the world, what happened? For a long time afterwards there was a large excess of male children born—Nature was at work to keep the balance between the sexes. So it is with our subject, and I say it without the slightest hesitation or compunction, that this teaching is in no manner constructive Birth Control, in any sense of the word, but simply an incentive to immorality, an inversion of the sexual faculties, a lowering of the standards of human physique, and is fraught with the gravest physical and moral dangers to both parents, as well as to the children which may be born.

Now a word of advice, and this especially to those about to marry, and to young married couples in particular.

The sexual act should only be undertaken when both husband and wife desire a child, never for mere gratification or pleasure. When there is this combined desire for a child, the time for the act of generation should



be selected by astrological laws, and the minds of the couple should be placed in proper rapport, with a due regard for the sacredness and responsibility of their actions, and with the united desire to bring into the world a being of high physical, mental and moral power.

In a work of this nature, it is impossible to give advice or instruction on a matter of this sort, as such advice could only be general, and not applicable to each individual case. Nor would I care to accept the great responsibility of advising anyone hereon, or giving instruction as to the selection of a proper time for the procreation of children, although I have many times been asked to do so.

My knowledge of this matter is necessarily limited, on account of the difficulty of obtaining the requisite information. The cases dealt with have been supplied by interested students, but much more information will be necessary to establish or formulate a series of reliable rules. It is not suggested or supposed that the rules given are the only ones, for as there are four orders of epochs, it is only reasonable to suppose that there should be four general rules applicable to each order, while variations, similar to case No. 4, would no doubt be met. On this point I can say nothing at present.

Suffice to say, I have merely laid down certain results, obtained from many years of study and investigation of the epochal theory, and its relation to the laws of generation. I have for several years contemplated placing these results before students of Astrology, but have hesitated on account of the serious nature of the information, and to the fact that it might be put to improper use, and be made a curse, rather than a blessing.

The time has come, however, when I feel that I can no longer withhold this vital information, and the few facts at my disposal are now placed before the astrological world, with the hope that, having cast these few crumbs of knowledge on the waters, I shall find them after many days.



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