

THE ADEPT

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ASTROLOGY

To me it seems funny what is written about this election. As to Cox being elected from his nomination I will take the planet that rules the people on election day, and it shows the majority for Harding so large that the decision will be decided one hour after the polls close. As I see it, Cox will get little more than half the vote of Harding.

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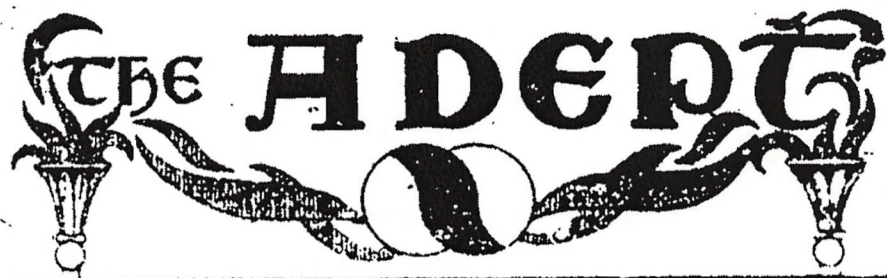
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THE OUTLOOK FOR JANUARY, 1921.

The New Moon for January 1921 occurs on the 8th of the month at 11-26 p. m. The Full of the Moon on January 23rd at 5-07 p. m., Central Standard time. At the time of the New Moon, the Sun is 19° in the sign Capricorn, semi square with Mars, Venus and Uranus and close to a trine of Jupiter and Saturn, but as Jupiter and Saturn are both Retrograde, we will get little benefit from the aspect and the semi square of Mars and Uranus will be the most apparent. At the time of the Full of the Moon, the Sun is applying to an opposition of Neptune with Moon semi square to Jupiter and Saturn. The New and Full Moon are not real favorable for active Business, I judge that business in general will be somewhat quiet, and a little uncertain, many hesitating about taking chances of any kind and inclined to be very conservative. The Month as a whole looks somewhat quiet from a business standpoint, and more or less complaint among all classes, money tight and not as free as it has been. The month is not as good as the average for the average person to start changes or new affairs, it is better to wait, go ahead with regular affairs as usual, be cautious and avoid unnecessary changes and business risks.

The Speculative markets look weak and a little uncertain, inclined to be dropping a little now and then, a safe sale on any of the small advances which some of the daily aspects give. Those who speculate on the Board of Trade should favor the short side.

The Weather should average warmer than usual for January altho a cold snap with heavy winds is indicated the middle of the month. Mars and Venus near the Equinox the last of the month indicates an unusually windy period.

THE DAYS FOR JANUARY, 1921.

- January 1st. Moon in° Libra. Noon. Trine with Venus 11 p. m. favors a happy New Year.
- 2nd. Sunday. Moon 30° Libra. Trine with Uranus 4 p. m. favors all Sunday affairs.
- 3rd. Moon 12° Scorpio, sextile with Sun 6 a. m. A favorable day, go ahead and push daily affairs, your judgment good.
- 4th. Moon 25° Scorpio, square with Mars 6 p. m., annoying and uncertain; be careful, avoid risks.

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- 5th. Moon 7° Sagittarius, is somewhat quiet, not good for risks or changes.
- 6th. Moon 19° Sagittarius, square with Jupiter and Saturn, is deceiving and risky, avoid all unnecessary risks.
- 7th. Moon 1° Capricorn, sextile with Uranus at 4 p. m.; good for general affairs, travel, etc.; your judgment good.
- 8th. Moon 13° Capricorn, trine with Jupiter, favors every day affairs only.
- 9th. Moon 25° Capricorn, favors Sunday affairs only.
- 10th. Moon 6° Aquarius. No close aspects. Somewhat dull, quiet.
- 11th. Moon 18° Aquarius. Parallel Venus and Uranus. Very changeable and uncertain; avoid travel, unnecessary changes and risks.
- 12th. Moon 0° Pisces, with Mars and Uranus, is evil and deceiving; avoid all risks, changes, travel, etc.
- 13th. Moon 12° Pisces, opposite Jupiter, is uncertain, risky; be careful.
- 14th. Moon 24° Pisces, opposite Saturn at Noon. Evil and deceiving, avoid risks, changes, travel, speculation, etc.
- 15th. Moon 7° in Aries. Dull and quiet, not good for new affairs.
- 16th. Moon 19° Aries, square with Sun; good only for Sunday affairs.
- 17th. Moon 2° Taurus, sextile with Uranus, Mars and Venus; favorable, go ahead, push daily affairs.
- 18th. Moon 16° Taurus, trine with Jupiter, favorable; use your judgment and go ahead.
- 19th. Moon 30° Taurus, square with Uranus 7 p. m. Annoying and uncertain, be careful.
- 20th. Moon 14° Gemini, square with Venus and Mars; is changeable and risky.
- 21st. Moon 29° Gemini. Trine with Uranus, favors every day affairs.
- 22nd. Moon 14° Cancer. Trine with Mars, favors regular every day affairs.
- 23rd. Sunday. Moon 29° Cancer. Opposite Sun. Full. Not good for running risks or starting new affairs.
- 24th. Moon 14° Leo. A quiet day, not good for new affairs or taking chances.
- 25th. Moon 30° Leo. Opposite Uranus, 8 p. m., is risky and uncertain. Avoid travel, changes, new affairs, etc.
- 26th. Moon 14° Virgo. Opposite Mars, conj. Jupiter; very changeable and uncertain; avoid risks, speculations, etc.
- 27th. Moon 28° Virgo. An even and quiet day, slightly favorable.
- 28th. Moon 13° Libra. Trine with Mercury. Avoid new affairs; push regular affairs.
- 29th. Moon 26° Libra. Parallel with Uranus, is annoying and changeable; avoid unnecessary changes.
- 30th. Sunday. Moon 9° Scorpio, square with Sun, is not good for changes or for anything except Sunday affairs.
- 31st. Moon 22° Scorpio, trine with Venus, sextile with Saturn, favors general affairs. Your judgment generally good. Go ahead.

ECLIPSES.

Astrologers are not all in accord regarding the influence of eclipses, some viewing a solar eclipse as but an ordinary new moon and a lunar eclipse as an ordinary full moon. However, when we once admit the correspondence established between planetary movements and mundane events, it raises a strong presumption that all celestial phenomena have a definite meaning if we were only wise enough to read them aright. An orthodox astronomer such as George F. Chambers, F. R. A. S., goes so far as to write these words in his book, "The Story of Eclipses." "Perhaps this may be a convenient place to make a note of what seems to be a fact, partly established at any rate, even if not wholly established, namely—that there seems some connection between eclipses of the sun and earthquakes. A German physicist named Ginzel has found a score of coincidences between solar eclipses and earthquakes in California in the years between 1850 and 1888, inclusive. Of course there were eclipses without earthquakes and earthquakes without eclipses, but twenty coincidences in thirty-eight years seems suggestive of something. It is high time then that astrologers examine the ancient rules on the subject of eclipses and come to some agreement among themselves as to their influence on nations and individuals as well.

If eclipses have effect on international affairs it would seem that the solar eclipse of April 27th, 1912, in $27^{\circ} 5'$ Arles was the celestial portent of the GREAT WAR. Though it occurred over two years before the outbreak of that conflict it is the only solar eclipse within a reasonable number of years previous to it whose central line of total eclipse passed directly over the scenes of the greatest carnage in that war subsequently occurring. This line of totality passed through the northwest of France, Belgium, the Baltic and the north of Russia. If we call this a coincidence it is certainly a most remarkable one. Cardan averred that an eclipse of the Sun in Arles portended "terrible wars and slaughter," and that eclipse certainly lived up to that reputation. As time went on the next warning the world received of the close approach of the conflict was the lunar eclipse of March, 1914. Previous to the solar eclipse of April 27th, 1912, some astrologers, among them Zadkiel, issued warnings of war but seemed to expect it that same year and as nothing of that kind occurred the eclipse seems to have been forgotten and no more. It would seem that the matter is of sufficient importance to be taken up by proficient mathematical astrologers and the relation between these eclipses and the Great War be established once for all, if such is possible, and to establish, if possible, the relation between this solar eclipse and the following lunar eclipse.

As I write there is a partial solar eclipse due in a few days, November 10th, 1920, in $17^{\circ} 58'$ Scorpio, that should be watched for its effects on individuals and nations. It is said to signify trouble to some king who is averse to war." It falls close to Saturn in the

horoscope of Queen Mary of England and her Saturn was in the Eighth House (House of Death) at birth. It will be well to keep an eye on this case during the years 1921 and 1922, for Saturn by transit enters King George's Seventh House in October, 1921, and remains there for some time, boding no good to his married partner. This eclipse also falls close to Ascendant of the Dowager-Queen Alexandra of England and square her moon and as she is an old woman may be fatal if there is anything in the theory of adverse effects of eclipses.

The solar eclipse of April 8th, 1921, will be a most important eclipse in world affairs. It falls in 18° Aries. When the Sun was eclipsed in 16° 20' Aries on April 6th, 1894, the war between China and Japan followed in July which was predicted by Zadkiel in these words: "There will be movements of armies in Asia and probably actual warfare." Owing to the fact that the Mikado's Sun, Jupiter and Uranus are strongly affected by the oppositional transits of Jupiter and Uranus in 1921, it will probably be a very trying time for the Mikado and the Japanese nation. A great deal of war agitation and perhaps actual warfare! The Mikado is reported to be a sufferer from diabetes, so this period will no doubt be a serious time for his health.

Personally, I am a believer in the powerful effect of eclipses and hope that the subject will be taken up and obscure points made clear by competent mathematical astrologers.

Nov. 7th, 1920.

STUART ARMOUR.

TO AMERICAN ASTROLOGICAL SOCIETY MEMBERS:

Two babies were born in Grady Hospital, Atlanta, Georgia, May 22, 1919; one at 9:32 a. m., and the other at 9:50 p. m. The nurses cared for the babies in another ward until next morning when the babies were returned, one to each mother. One of the mothers protested that the baby given her was not hers. Three weeks later this baby died. The case has been taken to court, and the court has been unable to decide which mother is entitled to the living baby. The superintendent of the hospital has furnished me with the birth hour of each baby, and I have promised him to get the judgment of as many astrologers as will respond, as to which baby died and which one lives. I will appreciate it very much if every astrologer who sees this will make charts for each birth hour, pass his judgment on them as to which one died and which one lives and mail them to me, and I will then forward them to the hospital.

I think this an opportunity for astrologers to prove the science true to "doubting Thomases," as I think there will not be a dissenting opinion as to the baby that died and the baby that lives.

Fraternally,

J. A. WATKINS.

606 N. Hudson Ave., Oklahoma City, Oklahoma.

A GUIDING POWER.

George Eliot in "The Mill on the Floss," sagely remarks: "For the tragedy of our lives is not created entirely from within. 'Character,' says Novalis, in one of his questionable aphorisms—'character is destiny!' But not the whole of our destiny. Hamlet, Prince of Denmark, was speculative and irresolute, and we have a great tragedy in consequence. But if his father had lived to a good old age, and his uncle died an early death, we can conceive Hamlet's having married Ophelia, and got through life with a reputation of sanity notwithstanding many soliloquies, and some moody sarcasms towards the fair daughter of Polonius, to say nothing of the frankest incivility to his father-in-law."

Any observers of the problems of this earthly pilgrimage must be either very young, very conceited, or very stupid, not to admit that most of the tragedies in our lives, as well as most of the opportunities, come from without and have nothing to do with our characters. Just as George Eliot notes, A war breaks out, an earthquake happens, a bank fails, a father dies, all occurrences entirely beyond our individual control, and the whole course of life is changed for us.

In "Through Gates of Gold" it is said, "We are all acquainted with that stern thing called misery, which pursues man, and strangely enough, as it seems at first, pursues him with no vague or uncertain method, but with a positive and unbroken pertinacity. Its presence is not absolutely continuous, else man must cease to live; but its pertinacity is without any break. There is always the shadowy form of despair standing behind man ready to touch him with its terrible finger if for too long he finds himself content. What has given this ghastly shape the right to haunt us from the hour we are born until the hour we die? What has given it the right to stand always at our door, keeping that door ajar with its impalpable, yet plainly horrible hand, ready to enter at the moment it sees fit? The greatest philosopher that ever lived succumbs before it at last; and he only is a philosopher, in any sane sense, who recognizes the fact that it is irresistible, and knows that like all other men he must suffer soon or late. It is part of the heritage of men, this pain and distress; and he who determines that nothing shall make him suffer, does but cloak himself in a profound and chilly selfishness. This cloak may protect him from pain; it will also separate him from pleasure. If peace is to be found on earth, or any joy in life, it cannot be by closing up the gates of feeling, which admit us to the loftiest and most vivid part of our existence."

The question of the WHY of human suffering and misery has come down through all the ages of thinking man without any really adequate and satisfying answer. All agree with Eliphaz, the Temanite, in the book of Job when he says: "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground. Yet man is born unto trouble, as the sparks fly upward." But we, like Job, do not find much satisfaction in his argument that our suf-

ferings are for our own good, that is, we do not find much satisfying comfort for our miseries at the time in that argument alone.

That group of modern philosophers, called the Royce School, argue that we suffer as God suffers. Royce, in his "Problem of Job," writes: "The answer to Job is: God is not in ultimate essence another being than yourself. He is the Absolute Being. You truly are one with God, part of his life. He is the very soul of your soul. And so, here is the first truth: When you suffer, YOUR SUFFERINGS ARE GOD'S SUFFERINGS, not his external work, not his external penalty, not the fruit of his neglect, but identically his own personal woe. In you God himself suffers, precisely as you do, and has all your concern in overcoming this grief." This view of the problem is strongly akin to the later theory of Bergson's that God is not perfect but is striving towards perfection. Royce states the conclusion that, "We ourselves exist as fragments of the absolute life, or better, as partial functions in the unity of the absolute and conscious process of the world." This, in its essence, is only stating the conclusions of many of the sages that we come into the world with certain definite work to do.

These theories of Royce and Bergson are not incompatible with a belief in astrology. Indeed, on the contrary, we instantly perceive their relation to the old astrological theory of Adam Kadmon, the Grand Man of the Heavens, with the doctrine of correspondences "As above, so below," etc., etc.

Although these calamities are beyond our control they are clearly not fortuitous for in all cases will they be found outlined in our nativities and projected into our lives when the mathematical directions calling for them become due. In observing the mechanical action of planetary aspects, one at first, is driven to the idea that the Universe is but a vast, heartless, soulless machine, without purpose, either in its cruelty or in its benevolence. This in its simplicity is called the Mechanistic Theory of the Universe. We may admit that this theory is irrefutable so far as EFFECTS show, but it may have nothing to do with the CAUSES, and the trouble with the theory is that it is a description of the effects only and not an explanation of the causes. Astrology fortifies the mechanistic theory of the universe for it supplies the mathematical evidence of the exact working of the machine, but astrology, like some modern scientists, sees only the mechanical effects and has no explanation of the inner causes. The fact that the Sun is in opposition to Saturn, let us say for example, is no explanation of the cause of the disaster in its deepest sense. To an astrologer it is an explanation of why John Brown is meeting with misery, but it does not explain the inner and deeper cause why he is so afflicted and Henry Smith escapes. Likewise, to say that certain planetary aspects caused the Great War is no explanation of the deep underlying causes of that war. The aspects simply denoted the time the great conflict was to commence.

It is of no great comfort to the old bookkeeper when he has been discharged, after years of faithful service, and is unable to find another position, to be told that it is due to his Sun arriving at the opposition of Saturn. To him it would be simply a statement of an astronomical fact, if he understood it at all, and not any real explanation of the underlying cause of his misery. To be sure it would not contain the same irritating irony at such an hour as it would be to hear the Free-will chant of "I am Master of My Fate," but it would not be entirely satisfying nevertheless. If he had recourse to theosophy he would certainly get cold comfort in the explanation that it was his Karma, that he is suffering from a previous ill sowing in some former existence. The hardest of all retorts to bear is, "Well, it is all your own fault," especially when you now have no memory of the fault. It is well to note, however, that where astrology is superior to all other systems, with their various explanations of the cause of human misery, is that the astrologer, by reason of his mathematical and astronomical knowledge, will be able to tell this old bookkeeper just how long he must endure the weight of planetary affliction. Possibly this is the strongest and most useful phase of astrology as it gives the sufferer definite information as to the probable time of the lifting of the clouds that oppress him.

Opposed to the theory of a mechanistic universe is the theory of vitalism which refers all phenomena to a vital, as distinct from a mere physical force. That is, behind all the phenomena is the Guiding Power of a Supreme Mind of Intelligence. It does not much matter what we call that Power, personally I prefer the old-fashioned term—God—and, personally, I believe in such a Guiding Power. As I look back over my life, full as most lives are of failures and disappointments, I can see, as through a glass darkly, a Power, intelligently directed which stands behind the mere mechanical movements of the planets in my horoscope, and which seems to be training or fitting me for something in the future in a logical way through these very mistakes and failures. Wise men have said that we learn everything from our failures and nothing from our successes. And so it seems to me. What that special thing is that I am being trained for or led to I do not know, but, nevertheless, as I look back on the chain of events in my life, link by link, I can see there is a logical sequence throughout that confirms me in the belief that there is a Guiding Power in life. If we had only the mechanical play of the planets, and no Guiding Intelligence behind them, we would not find such a logical sequence of events but would be entirely subject to shocks of good or evil fortune without being able to trace any connection between the different events in one's life. Existence would consist of nothing but unconnected crises, either good or evil, according to the aspects of the planets at the time, without any seeming plan whatsoever.

The main stream of human thinking has set broad and deep in the direction of an overruling Providence, as at once the ground and the explanation of life. We come out of mystery into mystery,

through a few years of earth consciousness, but certain it is that the power that controls the boundless heavens, controls our lives. The greatest scientists of our time confess themselves baffled if there were no hypothesis of this kind to fall back upon. They hold that there is an active unknown power behind the universe, operating not only millions of years ago, but now and always. We are in a world that was arranged for us and not by us. The thinking out of the business was done before we arrived. And all that has happened and is happening discloses a Divine order, the revelation of which is in the human consciousness.

If we grant that there is a purpose in the universe and a Great Guiding Power, it is easy to understand why we are bound to the Wheel of Birth—our horoscope—for chaos would ensue, if we, the workers in the vineyard, had no limitations but our own sweet will. It is then, easier to comprehend, how to us, seeing only the effects, the universe seems purely mechanistic because we see only a very small part of the work—not enough to be conscious of the whole plan. If we could understand the plan as a whole we might run into a paradox—that both the theory of vitalism and the mechanistic theory are true!

Omar Khayyam, the astrologer poet of Persia seems to have recognized this paradox over eight hundred years ago, for he sings:

'Tis all a Chequer-board of Nights and Days

Where Destiny with Men for Pieces plays:

Hither and thither moves, and mates, and slays,

And one by one back in the Closet lays."

That is his recognition of the mechanistic theory, but now mark his appreciation of the Guiding Power behind it all:

"The Ball no Questions makes of Ayes and Noes,

But Right or Left as strikes the Player goes;

And He that toss'd Thee down into the Field,

HE knows about it all—HE knows HE knows!"

EDITORIAL COMMENTS AND CRITICISMS.

Many subscriptions will expire with this issue. Note the number following your address on the wrapper of The Adept. 12-20 means that it has expired. 1-21 means that January 1921 is the last one paid for. Renewing before it expires, saves us the annoyance of changing the mailing list. Remember that for \$1.00 you can subscribe for Three years.

* * * * *

The Election is over. Thank Goodness! and we will have no more arguments about the League, which was used principally for a smoke screen to take the attention of the Public off the bad business doings of the Dam-O-Crats. We squandered money fearfully in the last four years, and got little satisfaction; we whipped the Huns, altho not sufficiently so that they realized it. The next thing is to pay for the Job, and with Jupiter coming to a conjunction of Saturn late in 1921, it looks as tho we would have our hands full to do it

and get three squares. One thing is very good: The Republicans are in complete controll of the U. S. There will be no hesitating about passing Laws that are wanted; the question is, what laws are wanted? We want such as will not put the debt onto the working class, so that they will know it. Of course the warkers have to pay all the Bills, but often they do not know it. Let us watch and see if the Party in Power will fix it that way.

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If we did as England does, we could let the workers pay the war debt. I was recently told by an Englishman just returned from England, that Ale had advanced in price in England 300%, and all liquors about the same. Ale used to sell for six pence a bottle before the war, now it sells for 18 pence or a shilling and half, and the government gets the 12 pence or one shilling. The People who drink the stuff would not complain very much if we allowed them to have it at that advance and the extra price would nearly pay the war debt in time, but it would destroy the country as it will destroy England if they keep it up.

* * * * *

I went hunting a few days ago, looking for a 100% American, and I think I found one so called, altho in my judgment, IT was a 400% American. I inquired and then looked up the party. He was strong on America, had no use for the critics and kickers, but indirectly, I found that instead of making 100% on some of the articles he was dealing in, he was making 400%. Claiming to be the 100% was only a smoke screen to keep the attention of the public off his methods.

* * * * *

Speaking of making 400%, why should we complain? Since Joseph cornered the Corn crop in Egypt, the foundation of all business has been to buy as cheap as possible and sell as high as possible. Its the way that some have of making big money, buy Cereals or Stocks low, run a corner and squeeze \$\$\$ out of all you can. Now, if we regulate prices, thats socialistic, Bolshevix, and revolutionary. We had to do this in war times for fear that some would be harmed, but these that we were afraid of being injured were not among the poorer classes, they went hungry in spite of all we did. My judgment is that a measure to restrict Profiteering at any time and among all classes is best for the greatest number of people.

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How will Mr. Harding's Administration benefit you? Just take your chart of birth and compare it with his and see how it pans out.

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I was glad to see Mr. Harding elected, but I would also have enjoyed the election of Mr. Cox, for I like the looks of them both. I was in doubt as to who to vote for and was advised by a suffrigette,

Adept." and hoping for you every success in a wider field—and ever widening—we are,
Fraternally yours.

CORRESPONDING SECRETARY.

First Temple and College of Astrology, 519 Grosse Building, 120 West 6th Street, Los Angeles, California.

ASTROLOGICAL EDITORIALS.

The Adept* is giving the opinions of many of the various astrologers in regard to the next President. As usual, there is a difference of opinion among the astrologers as to who will be elected, but careful reading of each forecast shows why each one differs. I have read the forecasts of different astrologers of the past fifty years, and they always disagree more or less, according to their experiences, bias, judgment or information. Captain Walrond, of Denver, sees that Cox stands the best chance; Frank Allen, of Washington, D. C., also says Cox, and Allyn Smith, of Cotter, Ark., says Cox.

Ye editor has examined the charts carefully, and is basing his judgment that Harding will be elected because in his judgment (Edt.) Harding has the most favorable nativity, and it will, if the judgment is right, overrule the several good aspects that Mr. Cox has in the present year. I can see that the aspects are very good in both horoscopes, and some of them are somewhat better for Mr. Cox on election day, but very much better for Mr. Harding on his birthday, and I have always found that the nativity of birth shows plainly the outcome.

Of course, it is a case of judgment. It may look easy to those who do not know to judge how 20,000,000 people will act collectively on a certain day, or it may look easy to one who does not know to say that it should be easy for one to judge how one of two men can be the most popular or have the most psychological influence on a certain day.

It is very easy to see after the event has occurred what caused it, but not so easy to judge beforehand, for man is liable to error, the time to judge from may be inaccurate, and with the tricks used in modern politics it requires vast experience and good judgment to decide a question of this kind.

* * *

Jupiter will now be applying to a conjunction of Saturn till late 1921. It will be within orb of Saturn in the last of 1920, but will turn retrograde. Such as is ruled by Saturn will progress and improve; such as is ruled by Jupiter will decline and not progress. Real estate may have good advances for a time; dealers in coal, miners, etc., will be benefited; but the middle classes, the small wealthy man, will be injured by the aspect.

* * *

Mars will come to the conjunction of Uranus in Pisces on January 8th, 1921. Close to this date we will have unusual events, and more or less war rumors in small countries, and the Russians get a temporary reverse.

If the astrologers could only get the ruling degree of all the important cities in the world, it would be quite easy to forecast many of the conditions and events for all these places.

* * *

The Old rule advanced by Ye "Editor" several years ago, is all right. The rule is that Jupiter rules the Republicans and Saturn rules the Democrats and Uranus the Radicals. If at the time of an election, the Sun applies to good aspects of Jupiter, the Republicans will win, and bad aspects of Saturn cause election of Democrats. We had a good aspect of the Sun and Jupiter, also Sun and Mars on Nov. 2nd, 1920.

* * * * *

I discovered a long time ago, that all Moon aspects, Lunar aspects as they are called, depend upon the Sun aspects, either in the Nativty or the Horary figure. We have a good example of this in Mr. Harding's chart, as at the time of his election, his Moon was in Taurus progressed, in opposition to Saturn and likewise in bad aspect to Saturn in his Radix. His Sun has progressed to a close aspect of Jupiter, and his Saturn had progressed to a conjunction of the Sun, but the Sun and Moon were nearer a good aspect of Jupiter than of the progressed Saturn, consequently, he received the great Vote given by the women. Some of the Astrologers judged that the Moon's aspect would cause defeat, but the result was the largest popular vote that any President ever had.

We judged President Wilson's outcome by his individual Horoscope; Libra ascending, Saturn afflicting the Sun and in the 10th house. Altho it was not good to call the attention of the public to this, especially when he was "The Greatest Man ever Born," at the same time, it was apparent that he would come back to Earth some time and land quite hard.

Mr. Harding's chart is somewhat different; but it will be a very good chance for some of the Advance Astrologers to make a Prognostication as to the outcome, considering the aspects that were apparent on Election day.

* * * * *

The Moon's North Node has moved to 4° in Scorpio for December 1st, 1920, and is close to the place of Saturn in Mr. Harding's chart, also in trine with Uranus. What will be the result? Will some one who has made a study of this position of the Dragons Head, give his or her opinion of it?

Ye Editor was born May 11th, 1866. Jupiter was in 1° of Aquarius. Jupiter was moving very fast at the time Mr. Harding was born, as between Nov. 2nd and May 11th, Jupiter had moved into 1° in Aquarius, being 27° in Sagittarius on Nov. 2nd, 1865. The Rule that a planet swift in motion has a much stronger influence seems to prove good in this case.

* * * * *

Retrograde planets are bothering some of the Students. If you wish to see how weak a Retrograde planet is, just start something

going when the planet ruling the ascendant is Retrograde, or notice when some woman is engaged to be married and has the day set when her Sun is forming an aspect to a Retrograde planet and see if it miss fire, or note in any female nativity when the Sun is applying to Retrograde planets only and see if they married for a long time.

In Speculative lines, Note how strong Uranus and Jupiter are when both are Direct in motion and in close aspect, then look up a period when they had strong aspects and Uranus was retrograde you will see the difference.

FROM WEBBER.

I was very much pleased with the manner in which the editor of the ADEPT made reply to the Church Religionists who objected to criticisms of them, when Church Religionists have ever been foremost in criticising everything else on earth that was not in harmony with their creed or their personal belief. Even the life and teachings of Jesus of Nazareth are composed of criticisms. And Jesus who was an adept critic, was crucified by the mob because of his criticisms, and for whipping the money-changers out of the temple which his grandfather had bequeathed to the Jews for Divine purposes. I believe in Christianity. And I believe in Criticism, when the Critic does not in the most shameful IGNORANCE descend to the villainous act of criticising the personality of a believer of an error instead of the error itself. And some critics do not seem to know the difference between the belief of a person and the person. We may properly make mention of a person without any disparagement while at the same time severely denouncing what we may believe to be errors in his belief or his practices. So too, we may show up what we believe to be errors in what people call their religion without in any manner defaming the people, and that is what Jesus assumed to do, and that is what Paul meant when he said: "Come let us reason together." The great trouble with Astrology is that the Astrologers, copying from ignorant Church Religionists, object to any criticism of their errors, or, to what others believe to be errors. Astrology will never become of any popular importance until astrologers invite criticism of their ways and methods of practising and declaring what they believe astrology to be. Church Religionists have always taken the mistaken grounds that their belief was above criticism, on the assumed maxim, "I am more holy than thou." Good, strong and healthy criticism, devoid of animus or personal virulency is the surest and most sensible method of arriving at a positive or a circumstantial TRUTH. I have my opinion of Church Religionists or any astrologer, any politician, any newspaper or any scientist who objects to comments, criticisms, or even denials of what they present, when the opposition views are straight to the point and honest in purpose. I detest this Churchy and Newspaper method of shutting off Reasoning arguments by declaring: "Both of you uns have had you say, now shut up." And about that

time the subject is just about getting to be interesting except to those PESTS of Humanity, who always holler, yap, scold or cut up some other kind of crucifixion, when other members of the human race are not tossing pennies into their contribution box. I do not look upon Christianity as a RELIGION. I claim it to be a SCIENCE, and the SCIENCE OF ALL SCIENCE. Just the same as WONDER WHEEL SCIENCE, ASTROLOGY, or any other DIVINE LAW, which has Equilibrium, Balance, Self-subsistence, Justice, Harmony and Wisdom, etc., as their Eternal sustainers. Every one of these different words mean essentially the same thing. They are expressions of the GREAT POWER which we otherwise speak of as GOD, but, the LORDS of BABEL, who exist today in the operations of Churchanity, Journalism, and Finance, are the OCCULTIST DEVILS who use language in the interest of their WALL STREET RELIGION to confuse the minds of their fellow beings, in the same ignorantly, reckless manner and with the same end in view as was done at the TOWER of BABEL. And they hold the people in ignorance of their hellishness, and are ignorant of it themselves, because they crucify that one great corner-stone of AMERICANISM, which we are guaranteed under the terms, "Free Speech, Free Press and Free Will." NO! I do not mean Equality, Freedom, Christianity, and Morality, in the way that it is usually presented from the pulpit, the press or the Street, but as the Divine Law presents it at the NATIVITY, where all human commissions are distributed according to quantity, quality and qualifications. Free speech in comments, criticisms and arguments conducted in a truly Christian manner, devoid of churchisms, Wall street religions and derogatory personalities would work more towards the peace of the world than all the Leagues of Nations ever conceived of. I have volumes more to say but anon.

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ASTROLOGY.

I get Election quite near. There are rules in Astrology for everything. But you are aware they don't work out in past twenty years. This you notice in the Adept for March 1919 on the markets as to Jupiter and Neptune on the markets movements while in Leo. There never was such a disappointing market as that year. There are rules on the market that works, but not when there is no money.

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WM. ROBERTS,

4605 5th Ave., Brooklyn, N. Y.

THE ADEPT

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We notice that Raphael is Progressing nicely; for a number of years, he has complained in his Ephemeris that there were "spurious" copies for sale. This year we do not find this in the Ephemeris for 1921.

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