*The object of this Magazine is thoroughly to purify and re-establish the ancient science of Astrology. Through planetary symbology, it seeks to explain the* ONE *universal spirit in its varied manifestations.*

**Founded by ALAN LEO**

**Edited by Mrs. ALAN LEO and VIVIAN E. ROBSON, B.Sc.**

# Modern Astrology

***Founded in 1890***

UNDER THE TITLE OF

**"THE ASTROLOGER'S MAGAZINE"**

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*Vol. XXV New Series, XXXIX Old Series: No. 1.*

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# Modern Astrology

*A Journal devoted to the search for truth concerning Astrology*

VOL. XXV. NEW SERIES. ] JANUARY, 1928. [No. 1

## The Editor's Observatory

To all our readers and friends we send out a heartfelt greeting on this threshold of 1928.

Of all human anniversaries that of the "New Year" is the most truly significant; for we who approach it stand as it were on a Conning Tower with our backs to the past and our gaze riveted upon the future. And the future, as all astrologers know, can be shaped and largely influenced by ourselves. The constitution of the world and of human society has its roots in the past: it is like matter in the mass, but it is acted upon by energy which may be said to be akin to a spiritual force, and the direction of that force is determined by the human will. Let us then bring all our best to this new beginning: let us regard the New Year as a clean slate on which the records of the past failures have been obliterated and on whose fair surface new records of achievement shall be inscribed.

* * * *

A little more than six weeks ago we were celebrating the poignant anniversary of the Armistice to the accompaniment of some remarkable speeches from men of affairs. In spite of the Russian menace, the Balkan unrest, the Chinese problem, and in spite of the heavy weight of conventional *thought* in every country educated to the belief in war, yet there has never been a time when the words of our Leaders have been more inspiring. We do not remember any previous

occasion on which a Field Marshal addressing a public audience, took for his text "The Futility of War." Yet this was the subject of Sir William Robertson's speech on November 8th at Lincoln. "It is a fool's game now," he said . . . "With the thousand and one mechanical barbarities attached to it to-day, it is merely a horror." And when pressed for his opinion upon the state of Europe, he answered, "I think that if matters are properly handled by people responsible for them war is more remote than it has been for a long time. That is because people simply hate war."

Mr. Baldwin's speech on Lord Mayor's Day struck a fine note of optimism from another angle. He compared the Europe of to-day with the Europe of 1914, and noted the "profound change." "The protagonists in the struggle," he said, "were now meeting as equals and partners in the effort to advance the cause of peace and the convalescence of our common civilisation." He might have added that not the least of those efforts was to be recognised in that group of representative men from every country who were meeting each other every year at Geneva in the common bond of mutual intercourse. "I am well aware," he continued, "that the word co-operation is suspect, but cannot we have done with suspicion and jealousy, with the strife of caste against caste, religion against religion, nation against nation, and East against West?"

And on Armistice Day these heartening words from statesman and soldier were caught up and ratified in the beautiful speech broadcast to millions of people by the Prince of Wales.

"If we are to save ourselves and those who come after us," he said, "from a renewal of an even more frightful form of all we suffered in the Great War, *we must in our every action and everyday conversation seek peace and ensue it.*"

These gallant words—characteristic of one whose Moon rises in Pisces—gives us the text which we would see inscribed upon our "slate" for the coming year. If we all lived up to them, we should in truth be sending out a potent force which through the spiritual laws which we all recognise cannot fail to react upon the world. For it is through the power of organised thought, working now in this direction, now in that, that action becomes manifested.

A large body of people are asking to-day, "After Peace—What?"

Many of them are looking for a new World Teacher to shew us how to apply the old rules to the newer and more complicated conditions. All of them agree that men must follow the three paths of devotion, of knowledge and of action if he would become perfect. "Knowledge" —we quote from remarks of the founder of our magazine, Alan Leo, made some twelve years ago—"Knowledge is progressing enormously, and there is no lack in our civilised nations of the spirit of action . . . . Knowledge and action are being rapidly correlated: it remains to correlate devotion with these two, to give it a practical turn . . . . The Peace movement must be the opportunity of turning the spirit of patriotism into the spirit of devotion, not to the Unseen alone, but to mankind . . . . How to keep this devotion alive and how to correlate it with the other two (knowledge and action) will be, we imagine, one of the tasks of the Great Teacher when He appears among us."

Thus from soldier, statesman, prince and philosopher we get the same trend of optimistic thought and high counsel. But science must not be left out of the group. The impressive words of Sir Oliver Lodge —also "broadcast" last year, give all the foregoing speeches additional weight.

"The ages of the earth's past," he said, "seem to have been a preparation for the life and mind which now is, and for the mind which is still to come . . . . Everything points to a rational scheme or plan towards the fulfilment of which we can help. In face of all that, shall we allow ourselves to squabble about trivialities! Shall we crawl about on the surface of the planet and sting each other in the dust and die? Or shall we realise that we are the heir of all the ages, that the destiny of mankind is being partly entrusted to us, and that humanity has a potential future beyond our wildest dreams!"

In the later development of these lectures there occurred some pregnant phrases upon the connection between the human will as an initiating force, and its instrument, the ether. We propose to bring these to the consideration of our readers later on. Meanwhile, assuredly we have here enough for a unified message on this threshold of 1928: a call to purify our thoughts, to tune them to "the larger hope," to try and express them through our actions,—in a word, to live up to our astrological ideals. And so—"let us greet the Unseen with a cheer."

B. L.

# International Astrology

## The Winter Quarter

*Sun enters Capricorn, 22nd December, 1927, 8.18 p.m.*

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (1) | ♉ 7.14 | ♊ 16 | ♋ 22 | ♌ 21.20 | ♍ 10 | ♎ 4 |
| (2) | ♉ 21 | ♋ 0 | ♌ 4 | ♍ 1 | ♍ 21 | ♎ 17 |
| (3) | ♊ 6 | ♋ 10 | ♌ 12 | ♍ 9 | ♎ 4 | ♏ 3 |
| (4) | ♊ 7 | ♋ 19 | ♌ 21 | ♍ 15 | ♎ 4 | ♏ 0 |
| (5) | ♌ 1 | ♍ 3 | ♎ 3 | ♏ 0 | ♐ 0 | ♑ 0 |
| (6) | ♒ 15 | ♓ 15 | ♈ 24 | ♊ 8 | ♋ 1 | ♋ 22 |
| (7) | ♎ 4 | ♏ 10 | ♐ 17 | ♑ 19 | ♒ 10 | ♓ 4 |

(1) London (2) Berlin (3) Constantinople (4) Leningrad (5) Calcutta (6) Washington (7) Canberra

| ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|---|
| ♑ 0.0 | ♐ 14.52 | ♐ 20.20 | ♏ 15.49 | ♐ 10.15 | ♓ 25.26 | ♐ 12.28 | ♓ 29.34 | ♌ 29.4 ℞ |

THE ingress falls in the fifth house over the greater part of Europe, and affects theatres, places of amusement, schools, children, education, and other fifth house activities. It is squared by Jupiter and Uranus from the eighth house, threatening much mortality among children, and deaths of lawyers, clergymen and other professional people, some of them under peculiar circumstances. Hospitals and public institutions will suffer, and there will be many airplane and shipping disasters.

No less than four planets are situated in Sagittarius: the Moon, Mars, and Saturn being in close conjunction. This is a very evil position for Spanish affairs, and will cause much rioting, fighting, and crime in that country, which can scarcely escape a revolution. There will be several serious sporting accidents in this country, and accidents in, or flooding of, mines in France, Belgium, and Germany, where the afflicting planets fall in the fourth house. Transport difficulties and strikes will arise everywhere. Saturn ruling the sixth house throughout Europe and conjoined with the Moon and Mars indicates a very unhealthy quarter, with heavy mortality from bronchial ailments. The prevailing weather will be wet, but not altogether unfavourable for the land. The Government will not be strong and are in danger

of losing bye-elections. National expenditure will be heavy, especially upon the Air Force, and the Navy and dockyards.

In Russia the Moon falls on the cusp of the fourth house, threatening popular insurrections and riots. There will be diplomatic ruptures with other countries. In Australia, the position of Jupiter and Uranus close to the fourth cusp indicates a serious transport or shipping strike during the quarter.

## New Moon

*22nd January*, 1928, 8.19 *p.m.*

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (1) | ♊ 7.15 | ♋ 14 | ♌ 17 | ♍ 12.42 | ♎ 4 | ♏ 2 |
| (2) | ♊ 20 | ♋ 27 | ♌ 28 | ♍ 22 | ♎ 15 | ♏ 14 |
| (3) | ♋ 4 | ♌ 7 | ♍ 8 | ♎ 4 | ♏ 0 | ♐ 0 |
| (4) | ♋ 5 | ♌ 14 | ♍ 13 | ♎ 4 | ♎ 25 | ♏ 25 |
| (5) | ♍ 2 | ♎ 4 | ♏ 3 | ♏ 28 | ♐ 28 | ♑ 29 |
| (6) | ♓ 17 | ♈ 22 | ♊ 2 | ♋ 8 | ♋ 28 | ♌ 20 |
| (7) | ♏ 7 | ♐ 12 | ♑ 15 | ♒ 14 | ♓ 7 | ♈ 5 |

(1) London (2) Berlin (3) Constantinople (4) Leningrad (5) Calcutta (6) Washington (7) Canberra.

| ☉ ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|
| ♒ 1.35 | ♒ 10.44 | ♐ 22.31 | ♑ 2.47 | ♓ 29.57 | ♐ 15.46 | ♈ 0.19 | ♌ 28.30℞ |

THE New Moon shows the luminaries in conjunction in the fifth house, and in the sixth house of the Quarterly map. They are fairly well aspected and afflicted only by the semi-square of Saturn in the fourth house. Labour troubles will arise through this aspect but will be successfully overcome, though considerable dissatisfaction will remain. Saturn is on the cusp at Hanover, where the troubles will be more acute. The square of Uranus to Mars is likely to cause a serious transport or airplane disaster, and will produce many crimes of violence during the month. The Government will be very active, and will be concerned with matters affecting municipal authorities and electrical corporations, while much discussion will arise as to trade and treaties with Russia. The Exchequer will be adversely affected by the conjunction of Venus and Saturn, and the export trade will fall off. Women will suffer, both by divorce and death, and the birth rate will be lower than usual.

Throughout Eastern Europe Jupiter and Uranus will be in the seventh house, afflicted by the square of Mars, an influence likely to

cause strained diplomatic relations and a great deal of tension between the nations, chiefly in connection with Rumania and the other small powers. America will suffer also, for Jupiter and Uranus fall in the tenth house, with Mars just below the seventh. The Government will have a trying time, and foreign affairs will be difficult.

## Conjunction of Jupiter and Uranus

*25th January*, 1928, 6.35 *a.m.*

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (1) | ♏ 14.35 | ♐ 5 | ♐ 22 | ♑ 8.48 | ♓ 0 | ♈ 16 |
| (2) | ♏ 28 | ♐ 16 | ♑ 3 | ♑ 23 | ♓ 22 | ♉ 4 |
| (3) | ♐ 13 | ♑ 4 | ♑ 27 | ♒ 28 | ♈ 16 | ♉ 19 |
| (4) | ♐ 14 | ♐ 27 | ♑ 10 | ♒ 2 | ♈ 29 | ♉ 28 |
| (5) | ♒ 8 | ♓ 7 | ♈ 13 | ♉ 21 | ♊ 18 | ♋ 13 |
| (6) | ♌ 23 | ♍ 25 | ♎ 22 | ♏ 14 | ♐ 14 | ♑ 17 |
| (7) | ♈ 12 | ♉ 10 | ♊ 3 | ♊ 24 | ♋ 29 | ♍ 7 |

(1) London (2) Berlin (3) Constantinople (4) Leningrad (5) Calcutta (6) Washington (7) Canberra

| ☉ | ☽ | ☿ | ♀ | ♂ | ♃ ♅ | ♄ | ♆ |
|---|---|---|---|---|---|---|---|
| ♒ 4.3 | ♓ 4.44 | ♒ 14.55 | ♐ 25.27 | ♑ 4.34 | ♈ 0.24 | ♐ 15.59 | ♌ 28.26℞ |

This is the third and final conjunction of these planets. It falls in the second house at London, with Mars just above the ascendant in square to it. This is a very militant position, and is an important signal of approaching catastrophes from which this country will not escape. Constitutional changes of a marked type will be the outcome, and financial matters will play a large part in the struggle, which will begin within a year; probably in May, when Mars and Uranus form their conjunction in square to Mars in the present horoscope.

In Russia Saturn is culminating and the Sun rising, indicating danger to the present Government and a certain amount of royalist activity, together with much internal rioting and crime. The position of the conjunction in the fifth house at Washington, and Mars in the second, threatens a panic on Wall Street and enormous financial crashes, possibly connected with motors or engineering.

The conjunction will rise in Eastern Russia, Persia and Arabia; it will set in British Columbia; it will culminate in Japan and Australia; and it will be on the lower meridian in Brazil. At all these places very marked effects are to be expected.

# At-one-ment

*By* BESSIE LEO

WHEN we attempt to deal with spiritual things we must classify them and endeavour to make them definite if we would be understood. Speaking generally, mankind may be divided into three classes: those who entirely deny the existence of the soul or invisible man, and maintain that matter alone is supreme; others who declare that this world is only an illusion, and in very many ways a mockery, who are ascetics more or less, preaching to somewhat unwilling ears the doctrine of salvation; and thirdly, those great bodies of people to whom spiritual truth is but a vague shadowy unreality, whose chief concern is for the physical, and who leave the invisible or spiritual to take care of itself in the other world.

Few, indeed, are they who, living in the world, know that they are but actors in the great drama of life; who live in conformity with nature's laws, yet possess a perfect knowledge of the unity of all things; who have risen to a cognition of the real, though invisible man, of which the body is only the outer manifestation.

We do not purpose entering into argument with any of the three classes mentioned; for it is always useless to try to force people to believe anything. Man, after all, is an evolving being: and as he evolves, his fallacies and superstitions must drop from him, giving place to wider knowledge and truer insight as his consciousness gradually widens with the gathering of experience.

We would ask the intelligent reader to consider with us some of the ancient teachings which seem to us based on reasonable hypotheses, letting his own inner consciousness decide whether or no for him also they hold a measure of truth. The very first fact we must try to realise is Unity. The universe is *One*. There we have the central thought, from which we can reach outwards to the circumference. There is but one Reality, one eternal, permanent, inexhaustible Being. This Spirit, or whatever you may please to term it, pervades everything,

and all that we can see or in any way cognise is but the manifestation of this One Life. Joy and sorrow, pleasure and pain, light and darkness, good and evil, life and death, are but the different aspects of this One Reality.

Now it is just this part of Divinity in all men that gives them the consciousness there must be something beyond the mere physical manifestation; and that brings us to consider the immortal man, his functions and possibilities. The Hermetic philosophy postulates man as fundamentally a three-fold being consisting of body, soul and spirit, but the Eastern philosophy enters into a more subtle analysis, and speaks of spirit, soul and mind as the manifestations of the One Reality, reflecting themselves clearly on the physical as lower mind, animal soul, and body. So that we have an Immortal Triad and its Mortal Manifestations, the lower being simply reflections of the higher; the instruments which, without the player, would be useless.

It would be impossible for that part of man which is a spark of Divinity to make itself felt in gross physical matter, so it sends out a ray which we call mind, to dip into matter, or in other words, illuminate the physical brain, and through the faculties of Will and Reason to control the animal side of his nature. It is through this ray alone that we, as men entangled in matter, may reach the immortal part of ourselves and become one with it.

This union constitutes the At-one-ment.

The moment self-consciousness is reached in evolution, that moment a battle begins, to last through long ages, until the man has become one with his own Divinity. It is ever a hidden struggle, for this battle must be waged unseen. The animal soul and its desires seek to dominate the man, and as yet Will and Reason are in abeyance; but gradually, as the life passes from body to body, the man begins to learn wisdom by experience—wisdom purchased by pain. He learns the cost of his desires; just what he will have to pay for them. By and by he learns that, as he sows, so must he also reap; that every experience of pain, suffering and sorrow has its purpose as teacher, until the time comes when the Reason has grown and the Will assumes control. The desire nature or animal soul very slowly yields, little by little, and at last becomes finally quiescent; and then very softly can be heard the silvery voice of intuition informing

the intellect. The immortal man is now speaking; for at last, in the soul's pilgrimage, we have reached the point where the Divine can manifest through us.

Can you prove this? some reader may ask; and we answer "No." "No one can prove a *fact of consciousness* to another's *mind*." It will only become actual knowledge for each as it becomes a part of each one's inner life, felt and realised within. All souls that have reached a certain stage of consciousness have the same realisations; and as we evolve onward and upward there will come a time when there will be no question of proving or disproving, for the God within each one of us will have manifested and we shall have attained to Knowledge. To-day we are seeking this knowledge in many ways, and in diverse paths.

The question for each is: How can we raise our lower self to our Higher? Every thinker knows that the real life is lived within, in the quiet of our own nature; and it is in this inner life that all our real work has to be done. The soul that is earnest will consider that in seeking to overcome selfish desires, cultivating patience and subduing anger, he is becoming a co-worker with evolution, striving to become first one with the Higher Self and then one with God, the Self of All.

The world estimates a life of failure or success by the wealth accumulated, the position attained or the fame won; but in the hour that man reckons with the god of death, these things become as nothing. They all belong to the world of form, so when the form breaks up, setting the life free, these objects so eagerly craved, so ceaselessly worked for, must be left behind, mere shadows among the shadows.

*Real* success in life is measured by the aptitude with which we learn the lessons experience teaches us; and he is the quickest scholar who does not need an experience to be repeated. To gain self-knowledge—that is, knowledge of the Divine Self—we must seek to become like unto, and in harmony with, that Divinity; but for this purpose it is not necessary to become an ascetic or retire to the jungle. In fact the reverse is the case, because we are then putting aside the lessons and experience of life, thrusting aside the knowledge of ourselves in relationship to those other selves of ours.

It is in relation with these other selves, in the raising and uplifting of humanity, in the pure and wise thoughts we send out, and in every compassionate and unselfish act we do, that we gain self-knowledge.

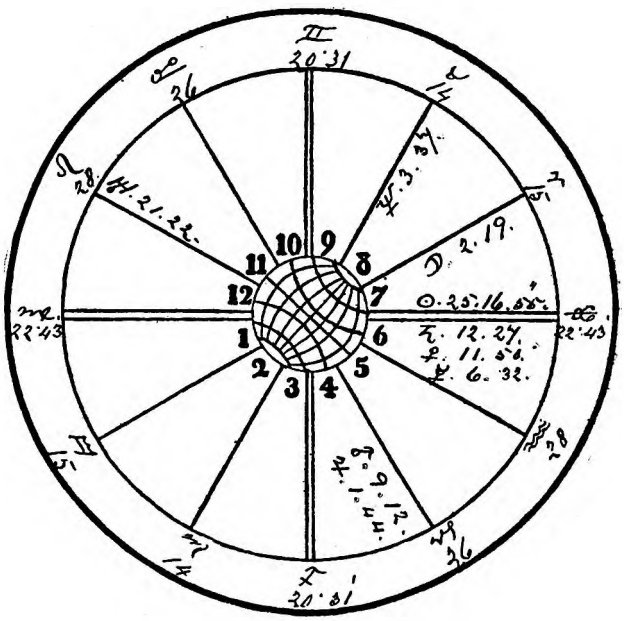
Think of the possibility the future opens to us. For we are divine: and when we become conscious of our divinity, then, having changed the centre of consciousness from the personal to the Divine, we are able to reflect the image of God, and there is no limit to the heights we can attain. Instead then of regarding this physical world as the only reality, we shall see it but as the instrument for the manifestation of the real. We shall then—when we have attained this glorious consciousness—have become victorious over death; for to the real man there is no death, only change of state and condition. He will then see with the sight of the soul—that spiritual sight which can pierce all glamour to the true reality behind, the immortal and divine part over which death has no power. All the manifold worlds of the Father's kingdom are then as clearly visible to him as the physical world is now to us; for he has attained the At-one-ment with the Father, and thus entered into the Father's knowledge.

It is, however, impossible to put into any form of words these mighty wonders of the Spirit. Indeed, there is nothing which anyone can say or write that will give to another a realisation of consciousness. Each must feel for himself the divine influx, the quickening of the soul. No one can grow for another, any more than he can eat or digest for another: each must grow for himself; and the law holds good through all. The soul's awakening is not a brain realisation only, it is a fact of consciousness and a state of being. But, like Christian in the *Pilgrim's Progress*, we must all of us pass through the Valley of the Shadow of Death ere the final at-one-ment is attained, ere the Christ in each one of us overcomes matter and rises triumphantly from the dead—ere, in other words, the One Infinite God becomes conscious through His humanity. When the self of matter has entirely disappeared, then the Divine becomes manifest. The "circumference" and the "centre" have met, and the object of evolution is attained.

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THE settlement of the South African flag question on 26th October is regarded by many as the greatest event since the Union. When the assembly rose the ministers and leading members of the opposition assembled in the dining room and partook of a "peace-cake." At 3 hours 19 minutes p.m., L.M.T. Cape Town, *i.e.* 4.5 p.m. Cape Colony Standard Time, ♃ was rising in ♐ 24.35 △ ☿ ♏ 24.43.

# Prize Competition



THE above is the horoscope of a lady, born on 15th March, 1877, at 5.46 p.m. in lat. 51° N 24′, long. 0° W 18′.

A prize of One Guinea is offered for the best delineation, with particular consideration of the following questions:

1. What form of disease is likely to attack the native?
2. In what way will the native best find self-expression?

All entries should reach MODERN ASTROLOGY office not later than 31st March.

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DURING the night of Friday, 28th October and early morning of Saturday, 29th October, a terrific gale swept over a large part of Britain. The stormy ♂ was on that night in ♏ 2 ☌ ☉ ♏ 4½. ☿ was nearing its stationary position in ♏ 25½ □ ♆ ℞ 29.

# Gemini Characteristics

*By* INVESTIGATOR

IT is quite a natural thing for the earnest astrological student to be constantly "analysing and parsing" his or her friends and acquaintances in terms of astrological lore, and the writer has been a very close observer for years of certain bosom friends and office colleagues, watching their habits and idiosyncrasies, making notes of events and even moods in a private diary, and generally seeking to establish the existence or otherwise in their natures of the characteristics of their signs and aspects.

Some of these friends and colleagues have consented to the writer making use of his knowledge of them to further the interests of the science, provided their identities are sufficiently hidden! If, therefore, it is acceptable, the writer proposes occasionally to submit the results of his personal observations, holding very strongly that personal analysis and the relation thereof to book statements should help very materially in clarifying the science of Astrology. It is only proposed to analyse those instances in which a particular sign's qualities are definitely pronounced.

The first subject of these little studies shall be designated G., the initial of Gemini, as he has the Sun and three other planets in that sign, and he has been chosen for this first article because it is desired to refer to the excellent contribution on Gemini by Miss Griffis in the July number of MODERN ASTROLOGY.

G. is a typical Gemini, internally and externally. He has vouchsafed many little facts concerning his life which will be referred to under headings relating to a Gemini person's two basic qualities—Restlessness and Duality.

These two qualities have been quite the outstanding features of G.'s life, and although, being a person who is directing his life, he has now conquered and subdued his restlessness until it is under control,

the duality remains, and appears to be part of the very fabric of his being, quite ineradicable.

G. confesses that his RESTLESSNESS springs from an internal craving for something which he cannot express, something which is so deep down in his consciousness that it drives him to explore all forms of knowledge and activity, seeking satisfaction for that inner craving, but never finding it, except for infrequent "pinnacle" times when, in quiet meditation and worship, he becomes conscious of his one-ness with all things and of the intimate presence of the Most High.

His restlessness is outwardly manifested in changeableness. Nothing satisfies him for long, whether it be intellectual study, social activity, sport or business. Restlessness is not confined to the sign Gemini, and may, indeed, be caused by planetary aspects, but it seems to be an integral part of every pronounced Gemini's nature, and with it there is always its twin characteristic—changeableness.

Looking back, G. says he can see himself as a human kaleidoscope! His past "twinkles" with changes in mental outlook and physical occupations, but it is particularly in the domain of the mind where the changes have been most conspicuous. Like a true Gemini, he has a voracious appetite for Knowledge. He tells me he has always been fond of knowledge for its own sake, and never used to trouble in his early days whether it was good for him or not. He not only sought knowledge about good things, but also about bad things! He has always had the ability to "soak up" knowledge without effort, and in his youth he accepted the dust of the earth as well as its beauty, not because the low things of life held any attraction for him, but simply because he wanted to *know*. He never boasts about his knowledge, nor has any desire to air it unnecessarily, but is simply content to assimilate it for his own satisfaction.

He belonged to a Public Library in his schooldays, and, on a low estimate, reckons that he read at least 250 books per year, taking one out almost every day, and always seeing to it that the book was a thick one when it had to last over the Wednesday closing day, or Sunday! In addition to which, he used to read fourteen boys' papers, comics, etc., each week, quite easily keeping track of the multitudinous heroes and villains! Books which particularly held his interest were the imaginative tales of H. G. Wells, George Griffiths, Jules Verne,

Conan Doyle and others, whilst he lived quite a large part of his life with the "Swiss Family Robinson" on their accommodating little island.

His father vowed that he would "read his head into train-oil," for, when he forbade G. to read at meals, G. would read and re-read the directions on the cocoa-tins, mustard and syrup tins, etc.! He tells me that otherwise just to sit and eat bored him to distraction. In passing, it is noteworthy that he exemplifies the text-book statement that Geminis eat sparingly, never greedily, eating to live, and not living to eat.

School, with its opportunities for learning, ought to have fascinated him, but it did not do so because the set lessons were too slow. Apart from maths. he usually had his hour's lesson finished in 10 to 20 minutes, and would sit desolately and nervily bored until the others had finished. He entered the top form of his school three years before the usual age, and finished easily as top scholar of the school.

He would read under all circumstances, in the deepening twilight until he had to light matches to finish a chapter: under street lamp-posts, running from one to the other and stopping under each to read about ten lines! This when he was only 5 years old and had the duty of running to fetch his elder brother's comics. And, with Mars conjunct Antares, it is not surprising that he now has special lenses for his spectacles.

Before he was ten years of age, he had devoured several books on Astronomy, and knew the distances, magnitudes and locations of most of the chief stars, and was dismissed from one Sunday-school because he argued with his teacher as to the locality of Heaven. He held that he could see a billion billion miles through his father's telescope, and thus (1) either Heaven could be seen through if it were near us, or (2) it must be the other side of all those miles, and he denied that even an archangel could see him up to mischief from that distance!

Mercury went direct in his 20th year, and his reading took a new phase. He had always had an innate religious attitude, and experienced a Wesleyan "conversion" when 17. When Mercury went direct, however, he came across Robert Blatchford's books, and all his religious theories of the orthodox type crumbled to dust, with

a devastating effect upon his mental outlook for some months. Out of the chaos came the realisation that what he had previously thought were his own beliefs, were actually only dream-like cathedrals with lofty spires and artistic appearance built for him by others. So he set himself to build his own little altar of rough-hewn stones, each one found by himself and tested by himself and proven.

At first he ceased reading religious books, and commenced a long course of "dipping" into every kind of subject—blacksmithing, needlework, sketching, plumbing, dog-rearing, big-game hunting, marine boiler making, knitting and cutting-out, embroidery (at which, with his Gemini skill and handicraft, he became very efficient in art), exploring, house decorating, carpentry, gardening, whale fishing, speaking, teaching, singing, and others too numerous to mention. Most of these subjects he simply read about and absorbed, but several he tried experimentally and succeeded rather surprisingly, particularly the "picking up" of piano and organ playing on his own initiative and system, until at last he played the Grand Organs in most of the big halls in London at important events.

The subjects he studied had no end as regards diversity. He changed in true Gemini style fortnight by fortnight as he took a book back to the library, getting a very fair insight into many things, but never getting to a really thorough knowledge of anything except music. He was a book-butterfly, but he would like to make one thing clear, *viz.*, that although a Gemini may change constantly in his purpose and reading, it is not because he *tires* of anything, but simply because almost everything in this life is of intense interest to him, and thus, each time a new subject or interest comes along, it acts as a red herring across the trail, and he leaves what he is doing for the fresh venture or study. Often, however, he returns to previous interests with unabated enthusiasm.

He went deeply into geology, biology, medicine, gynæcology, surgery, astronomy: bought encyclopædias and home educators: and generally made *himself* a walking encyclopædia. At last he married, and for six years he ceased to read either books or newspapers, having determined to learn to *think originally*, and try to put his knowledge already obtained to some practical purpose.

(*To be continued.*)

# The Relations between Astrology and Beauty

*By* SAGITTARIUS GREX

(*Continued from p.* 381)

## II. HARMONY

To most readers there is little need to explain that the zodiac is divided into twelve signs, that the number of planets influencing the Earth (luminaries excluded) is seven, that the favourable planetary aspects are the trine and sextile ($\frac{1}{3}$ and $\frac{1}{6}$ of a circle, respectively) and that the unfavourable aspects are the opposition and square ($\frac{1}{2}$ and $\frac{1}{4}$ of a circle, respectively). Yet it may, perhaps, render easier an understanding of the comparison to be instituted, if the physical basis of the Laws of Harmony be made clear.

The perfect major chord consists of three notes. In the key of C Major, for example, these are C, E and G, in whatever octave sounded. The physical basis of this chord is almost mathematically exact. If the lower string, C, of a violoncello be sounded, open, the tone will be the C; if the string be pinched at one-half its length, C, an octave higher, will be sounded; if at one-third of its length, the string will vibrate in thirds and the G above, a fifth, will be sounded; at one-fourth, C, two octaves above the open string; at one-fifth, E, a major third higher; at one-sixth, G, a fifth above the second octave. The chord, ascending, thus is C, C, G, C, E, G. Exactly the same phenomenon results with the length of the vibrating column of air in a wind instrument. Musical chords are thus shown to have physical vibratory relations, the frequency being in inverse ratio to the length (or size) of the string or air column to which they owe their origin.

Now if, instead of diminishing the length of the vibrating string from below upwards, the method be adopted of increasing the length of the vibrating string from above downwards, a perfect minor chord will be produced. Using the upper string of a violoncello, A, a sixth of that string will give a high E. If the double of this distance be

taken, naturally there will sound E, an octave lower; tripling the length, A, a fifth below; quadrupling the length, E, two octaves below the first; quintupling the length, C, a major third lower; and by sextupling, which is the same thing as plucking or bowing the open string, the A will sound. The chord, descending, thus is E, E, A, E, C, A. The minor chord, therefore, is A, C, E. The fifths remain the same, though in the former case the third is a major third (two tones) and in the latter a minor third (one tone and a semi-tone).

Modulations from one key to another are based on the succession of fifths, and the cycle of fifths as worked out by August Sérieyx is of the highest importance. (It will interest all readers engaged in occult or psychic thought to know that Sérieyx thus dedicates his book: "In pious and faithful homage beyond the grave, I dedicate this work to the memory of her who was its first inspiration, to my wife, called away during *her unceasing and unwearying collaboration, which Death itself has in no way interrupted.*")

Continuing this line of thought, it is seen that the key of C has, as its dominant, or fifth above, the note G, which is the tonic of the key of one sharp; another fifth above gives D, the key of two sharps, and so on. In similar wise, a fifth below C gives F, the key of one flat, a second fifth below gives B-flat, the key of two flats, and so in succession. Fifths are based upon physical relations, just as are the notes themselves.

With this in mind, it is possible to bring musical harmony and astrological harmony into concordance, as has been done in masterly fashion by Paul Flambart.

Let a circle be described, divided into twelve parts, as in the usual manner of graphically presenting the zodiac. On the cusps, or lines marking these divisions, let the cycle of fifths be noted. Begin with the left-hand line, generally used in horoscopes for marking the Eastern horizon. Let F-natural be taken for the first note. Then the fifths in succession around the circle will be F, C, G, D, A, E, B, F-sharp, C-sharp, G-sharp, D-sharp and E-sharp, which is the enharmonic of F and closes the circle. (The enharmonic being but a ninth of a tone in difference, this difference is acoustically inappreciable in a range of twelve musical fifths or seven octaves, if, indeed, it is not exact, as seems probable.)

Further, let each of these twelfths of the circle be divided into seven parts, allowing a chromatic ascent of the fifth. In the first section, for example, the divisions would run thus: F, F-sharp, G, G-sharp, A, A-sharp, B, and C the fifth. The circle being thus divided into eighty-four divisions, the astrological relationship may be determined in all its astonishing suggestiveness.

Taken two by two, these groups of fifths represent a major second, three by three a minor sixth, four by four a major third, five by five a major seventh, and six by six an augmented fourth.

Compare these intervals from the two points of view of Musical and of Astrological Harmony. Six is the "opposition," the most evil planetary aspect, and six, as the augmented fourth, is that notable musical dissonance known as the "triton." Three by three is the "square," also an evil planetary aspect, and, in harmony, a succession of minor sixths is little less dissonant. Musical dissonances and planetary disharmonies, to some measure, coincide.

Consider, next, the good aspects. One by one is a fifth, a musical harmony; astrologically, it is the semi-sextile. Two by two is the ninth and may be regarded as the major second, a natural melodic succession; astrologically, it is the sextile. Four by four gives the major third, the most important of all musical harmonics; astrologically this is the trine, the most important of all planetary harmonies. If it is desired to establish a relation between the astrological triplicity and the musical perfect major or minor chord, it is only necessary to shift one of the points of the triangle a seventh sub-section, or a half-tone (which is but 4° 18′ and well within "orbs," so to speak) to make the correspondence absolute.

All the exquisite harmonies of music, all the relationships of note and tone, all the sequences of melody, all the component parts of the greatest symphony may thus be seen to bear a close relation with the twelvefold division of the zodiac and with the deep and profound significance of planetary aspects.

The "music of the spheres" takes on a much more vivid and real character when it is realised that the harmonic influences of the spheres and the harmonic relations of music coincide. Since the days of Plato, much has been written and said about the music of the spheres, but the majesty of that music is seldom recognised, for the

simple reason that to human ears it is inaudible, as much so as the interwoven harmonies of a Bach fugue would be inaudible to an insect whose sense of hearing is attuned only to the stridulations of its own species.

The foregoing comparison between Musical Harmony and Astrological Harmony may render it more possible to obtain some conception of the Symphony of the Spheres. Every Natal Horoscope may be considered as a graph or musical score, representing a single symphonic chord for every person; every moment this chord is changing and modulating, to make the melody of Life. Billions of melodies are thus harmonised into a single contrapuntal theme, with the Sun as the tonic note (and Saturn, probably, as the dominant) and this for one planet of one solar system alone!

All things are in motion, all have a share in the one rich and endless Harmony. Beauty is spiritually incarnate in harmony of Sound, as in all other forms of harmony. The phrase "the music of the spheres" but dimly suggests the coördination of the myriad singing voices of the world. The old—and sadly misunderstood—teaching that "in Heaven we shall all eternally sing hymns to God" is but an over-simplified verbal belittling of the great truth that the Universe itself has, as one of its powers, the Gift of Voice, the Gift of Supernal Song, in the symphony of which each of us has his part.

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IN the municipal elections throughout England and Wales on 2nd November, Labour had a net gain of 100 seats. At the previous New Moon, ♆ was ✶ ♂ △ M.C. The Conservative ♄ received no strong aspects.

ON 4th November there was extensive flooding in Northern and Western New England. At the New Moon the Ascendant was squared by ♃ in ♓ 24.40 ℞ on ♓ 6 of the Constellations, close to the flood degree ♓ 7.

ON 3rd November the liner Tahiti collided with the ferrysteamer Greycliffe in Watson's Bay, Sydney. The latter sank with the loss of about forty lives. At the previous New Moon ♀ was in the ascendant in ♍ 17.58 afflicted by ☉ and ♂. The eighth cusp Campanus was ♈ 4, with ☿ close to it in ♈ 0.18 ℞ afflicting the ascending degree ♌ 14. The ascendant was also more remotely afflicted by ♃ ♓ 24.40 ℞.

# Professions and Occupations

*By* MAURICE WEMYSS

## XX.—ARMY AND NAVY

(*Continued from p.* 368)

(*d*) EXAMPLES of ♋ ♍ 23, ♏ ♄.

Sir T. Hardy, b. 5th April, 1769, with ♃ ♏ 22, △ ☿ ♐ 19.

J. J. Haynan, b. 14th October, 1786, with ☽ (at noon), ♋ 23, ☌ ♅ ✶ ♃.

A. de Iturbide, b. 27th September, 1783, with ♃ ♍ 23.

J. Wolfe, b. 2nd January (O.S.), 1727, with ☉ ♍ 23, ☌ ♀ ♍ 21.

Marshal Soult (as above), with ♃ ♏ 22½, ☍ ♀ ♉ 25.

Edward I. (as above), with ♃ ♐ 22, ☍ ♂ ✶ ♅.

Sir H. Lowe, b. 28th July, 1769, with ☿ ♋ 23.25, ☌ ♄ ♋ 23.35.

(*e*) Examples of ♈ ♎ 27, ♂ ♆.

Sir G. Cathcart (as above), with ☿ ♈ 27, ☍ ♂ ♎ 28, △ ♅ ♌ 28.

F. W. Bulow, b. 16th February, 1755, with ☉ ♒ 27½, ✶ ☽ (at noon) ♈ 26.

Maximilian I. (*N.N.* 460), with ♀ ♈ 28, △ ♅ ♌ 25.

S. Decatur, b. 5th January, 1779, with ♂ ♎ 27, ✶ ☽ (at noon) ♌ 24½.

E. Grouchy, b. 23rd October, 1766, with ☿ ♎ 27½, △ ♂ ♒ 25½.

D. Vandamine, b. 5th November, 1771, with ☿ ♎ 29, ☌ ☽ (at noon) ♎ 25½, ✶ ♄ ♌ 29.

Sir W. E. Parry, b. 19th December, 1790, with ♆ ♎ 26, ✶ ♀ ♐ 24½, ☉ ♐ 28.

For lack of space many interesting birth-dates of less famous persons must be passed over. It may be noted, however, that an examination of a large number of birth-dates yields the following percentages in regard to the occupation of each pair of signs by the planets:

♈ ♎ 20 per cent., ♋ ♍ 18 per cent., ♉ ♏ 17½ per cent., ♊ ♐ 15½ per cent., ♐ ♑ 16 per cent., ♒ ♌ 13 per cent.

Though ♓ ♏ have a natural timidity, yet there are outstanding examples of good soldiers and sailors with ♓ ♏ prominent. The birth-date of Andreossi is perhaps the most remarkable (6th March, 1761). He had no fewer than six planets in ♓, yet served in the artillery with distinction.

Of the known planets ♂ or ♆ is the most strongly aspected planet in 48 per cent. of the horoscopes, ♀ or ☿ in 36 per cent., ♄ in 12 per cent. (when comparing it must be remembered that ♄ is only one of the rulers of ♑ ♒ and that the figure for ♂ or ♆ and for ♀ or ☿ must be halved to give a fair comparison).

This leaves only 4 per cent. of the horoscopes in which the other planets are most strongly aspected.

* * * *

Turning to the World Horoscope, it will be noticed that ♈0 of the Zodiac was on ♈9 of the Constellations from about 137 to 65 B.C., the time of Marius, Sulla, Cæsar, Pompey and Crassus: ♈15 was on ♈9 from about 944 to 1016 A.D., when Otto the Great flourished: and ♈9 of the Zodiac was on ♈0 of the Constellations (or the Ascendant of the World Horoscope) from about 1160 to 1232 A.D., a period which embraced the exploits of Richard Cœur de Lion (1157 to 1199), Saladin (1137 to 1193), and Frederick Barbarossa (1121 to 1190).

Alexander the Great achieved his victories and displayed his tactical skill when ♏3 was on ♏15 of the Constellations (353 to 281 B.C.). When ♏0 was on ♏3 of the Constellations (296 to 368 A.D.) Constantine the Great flourished, whose ability as a strategist has probably been underestimated by students of military history. Of him Gibbon says,[1] "In the field he infused his own intrepid spirit into the troops, whom he conducted with the talents of a consummate general; and to his abilities rather than to his fortune we may ascribe the signal victories which he obtained over the foreign and domestic foes of the republic." The next period when ♏3 was prominent in the World Horoscope was in the time of Charlemagne, when it was on ♏0 of the Constellations. It was on ♎15 in the time of Napoleon, Wellington, Blucher and Nelson. ♏15 was on ♏3 of the

[1] *Decline and Fall*, Ch. XVIII.

Constellations during a large part of the 100 years' war between England and France. ♈ ♎ 27 were prominent in the World Horoscope at the same periods as ♉ ♍ 3.

As regards ♑ 23, ♑ 15 was on ♑ 23 of the Constellations from 65 B.C. to 8 A.D., the time of Augustus (63 B.C. to 14 A.D); ♑ 23 was on the 11½ cusp during the following 72 year period when Tiberius flourished; and ♒ 0 was on ♑ 23 from 1016 to 1088 A.D., the time of William the Conqueror (1027 to 1087) and The Cid (1040 to 1099).

* * * *

Thus, while generals control armies like pawns in a great game of chess, they in turn respond to a still higher Power, exercising their freedom of will only within well-ordered limits.

*(To be continued)*

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## "MODERN ASTROLOGY" FUND

THE following donations have been received:

| | £ | s. | d. |
|---|---|---|---|
| Mrs. Stewart - - | 3 | 0 | 0 |
| Mrs. Wardman - | 1 | 1 | 6 |
| | £4 | 1 | 6 |

A BLOCK of flats at Elm Road, Windsor, was destroyed by fire on the morning of 10th November, rendering over sixty people homeless. Two people were burnt to death. The fire was first discovered shortly after 4 a.m. The ☽ was in ♉ 29½ □ ♆ ♌ 29. When the fire was at its height the ascendant was ♎14 ∠ ♆. ♂ was □ ♃. ♅ was in ♓29.52 ☌ ♀. At the previous New Moon ☿ squared ♆ from ♍ 24.16.

THE sale of a number of pictures by Degas on November 10th at the Hotel Domot realised 2,212,185 francs. Paintings are said by Maurice Wemyss to be largely under the influence of ♉ ♍ 17 ♀ ♅. On that day ☿ was in ♍ 16½ ☌ ☉ ♍ 17 ✶ ♀'s position at the previous New Moon.

THE estate of the 1st Earl of Iveagh has been provisionally valued for probate at £11,000,000. He was born on 10th November, 1847, and had at birth ♄ ♓ 6.12 ✶ ♂ ♉ 4.5, ☉ ♏ 17½ △ ♃, ♀ ✶ ☿, ♅ △ ☽.

# Review

THE RING OF RETURN. *By* Eva Martin. (*Philip Allan, Quality Court, London. 7s. 6d.*)

An extremely beautiful Anthology has reached us from Eva Martin, who calls her book *The Ring of Return*, after a passage by Nietzsche, "*O, how could I not be ardent for Eternity and for the marriage ring of rings, the ring of return ?*"

The book covers a very wide field of reference from some of the Buddhist Scriptures (translated through the Pali Text Society) to the most modern and diverse authors like Lodge and H. G. Wells. In fact it will be an amazement to the ordinary reader to find so many varied Sauls among the Prophets of Spiritual Evolution. In some cases it may be surmised that the Sauls themselves would share in this astonishment.

But all this only testifies, healthily and happily, to the great underlying truth of the unity of real thought in its many different expressions. Here, gathered together, are the self-expressions of all races and all creeds. The modern man speaks the language of Empedocles, and William Sharp echoes the Talmud. In her splendid introduction, the author traces the different courses of Eastern and Western philosophy, with special reference to Re-incarnation; shewing how this doctrine "has appealed to many of the greatest minds throughout human history." She goes on to shew the "startling similarity" between the Chinese philosopher of 450 B.C. and Victor Hugo, and between the Upanishad and Bernard Shaw, the extremes of antiquity and modernity. And her work has been excellently done, with a fine sense of choice and a keen perception of beauty in form. We would say unhesitatingly that it has a unique place among Anthologies, and would make a gift book of rare value.

L. K.

# Epoch and Natibity

*By* A. E. THIERENS, Ph.D.

(*Continued from p.* 384)

## IV.

THE question ascendant or descendant, etheric or physical body, is related with the two lines or sides of human evolution, which are presided over by two Masters, the MANU and the BODHISATTVA respectively, the former the Overseer to the development of will-power and straightness of action, the latter Overseer to the line of Wisdom and discrimination. The one is perhaps in more close relation with the development of the body, the other with that of the soul. Though of course they are inseparables as the two sides of human being, soul and body, in themselves, are.

The Manu is said to be the Father of the Race, and biologically the father is the real progenitor of the child.

Now though in general the Sun is the principle of the father and the Moon that of the mother, it appears that the ascendant here actually represents the positive principle in a material sense—the principle of execution on the material plane. And so it is said that in the organisation of the White Lodge there is a third Brother who is charged with the conducting of the executive measures in the material world—the ascendant of the Race, so to say. And in the ascendant we will find always very much of the qualities of the father, as in the descendant those of the mother, as we will easily understand, when we go on.

Now let us see how the spiritual and psychical elements descend into the personality on the physical plane. In a general way I tried to illustrate the proceeding in the joined figure.

The soul consists of two different elements, principally abstract or spiritual and concrete or terrestrial elements. And these are

indicated by the planetary figures of Jupiter and Saturn, governing the zodiacal categories of Sagittarius and Capricorn, the former constituting the fatherly principle, which is clearly seen in the ancient saying which called Zeus (Jupiter) IO—PATER; the other representing the motherly side: in Hindu Astrology the tenth house of the zodiac is still called 'the married woman.'

Now in the physical manifestation the latter principle reflects in the tenth house of the horoscope, which for that reason indicates the mother; the former principle, Jupiter, which lies in the horoscope next to Capricorn, is however reflected in the circle (right down in the water) in the fourth house, which derives from Cancer, in which Jupiter celebrates its exaltation.

So the contents of every soul is the Father-Soul, Zeus, enthroned on the Mount Olympus. When we read of Jesus preaching from the Mount, it may have a historical sense as well, but it means surely the preaching of the individual consciousness.

Now we may of course discuss whether in the soul must not be counted also the principles of Mercury and Venus, and of Mars from Scorpio, on the one hand, and of Uranus and Neptune, the lords of Aquarius and Pisces, on the other hand, but the former are more particularly to be considered as part of the Self, the other as terrestrial or cosmic materials of the abstract order, used by the soul to mingle its own karma with that of the cosmos.

The reflection is perfectly like in a mirror.

It has been asked, if the figure of the epoch must not be read in the converse sense, *i.e.* the tenth house as the fourth, the ascendant as descendant, etc. Perhaps this may be the case during the pre-natal period, when the position of the child in the womb is the reverse of that after birth: head down. Once entering this world, however, the figure must certainly be read in the direct sense, as the physical body is the *direct* print of the matrix-negative, called lunar body. It is not a reflection, but a printing.

Moreover, experience has taught me, that indeed the tenth house in the epoch-figure bears relation to tenth-house matters and so on.

And I may venture to state here at the same time, that experience in cases in my surroundings, in which control was possible to a very high degree of certainty, showed always, more or less, the constellation

of the epoch shining through that of the nativity, *i.e.* the etheric personality pervading the physical.

Now considering the cyclic law in the horoscopic proceedings we see easily that the ascendant, which concentrates the essence of the etheric personality, derives from the father three-quarters earlier, that is the fourth house, whereas the physical body shown in the seventh, is the result of the tenth, the mother. The mother gives the physical body, as is well known, and the father the etheric body, which is not so well known till now in astrological circles. The latter derives from Jupiter, the former from Saturn.

Now it is easily to be seen, that when the Moon at epoch coincides with the ascendant at birth, the terrestrial body and therefrom the personality will show in many ways resemblance to the father, in the other instance resemblance to the mother. I do not say in character, because this lies deeper. It is well known, that resemblance in character is to be found in the solar position and aspects of the Sun, as well as in other principal aspects.

We may add that, as indicated in the book of *Genesis*, there is to be understood a 'creation' of man, which means the etheric building, guided by Jupiter, and the 'making' of man, which is the physical building, led by Saturn or Pan, the God of terrestrial nature and its formation.

The divine JOD, the Flame, is to be seen as the radiating triangle proceeding from the centre; every Ego, Spark of the Flame, as a circle with triangle and centre, *i.e.* a circumscribed flame; the soul as an ellipse with its two axes and two burning points, of which the one abstract, the other concrete, prototype of the planetary orb, in which the visible sun occupies one burning point, while the other is a blank to the physical eye, but must needs stand in the same relation to the visible sun, as the principle of Jupiter to that of Saturn. This is probably what H. P. B. meant when she said: "When anybody tells you he has seen the Sun, laugh at him." Of course the invisible centre of force is here the *essential* one, as Jupiter is the essence of Saturn, and the etheric body the essence of the physical form.

The body at last is built upon the cross in the circle. The 'mundane cross,' as it is called in a general sense. The soul on the

mundane cross is of primary significance in Christian symbology, but alas very little understood. We may well say, that the churches have *lost* the cosmological meaning of it.

We shall not enter for the present into considerations of the technical side of this epoch-problem. It has been treated several times with much care; we point out the study by E. H. Bailey: *The Pre-natal Epoch.* The problem is more intricate, however, than we have thought it till now, and I should prefer to postpone conclusions until we possess sufficient material, which I for my part cannot say I do now. There are perspectives, but I cannot say I am arrived at sufficient conclusions.

One point is certain, however, *i.e.* many astrologers do not pay sufficient attention to the pre-natal figure and grossly underrate its significance.

---

ON 24th October, at 5.5 p.m., the Marquis of Cambridge, the Queen's elder brother, died in a nursing home at Shrewsbury after an operation. At the New Moon of September Jupiter and Uranus were in the tenth house, that of royalty, in opposition to the Sun and Moon. The New Moon of 25th October showed the luminaries in Scorpio, the death sign, in conjunction with Mars, ruler of the eighth, or death, house. The Marquis of Cambridge was born on 13th August, 1868, at Kensington Palace, and at the time of his death was under very evil directions, including ☉ ☌ ♅ r., ☉ □ ♅ p., ♂ ☍ ☿ r. and ♀ □ ♄ p. At the exact moment of death 17 ♑ was on the midheaven. At birth Venus and Uranus were in conjunction in 16 ♋, and the direction ☉ ☌ ♅ fell in 17 ♈ ♎.

IN the map for the Autumn quarter the Sun was in opposition to Jupiter and Uranus, which occupied the ninth house, that of religion. This was followed during October by religious disputes arising out of the protest made by Canon G. R. Bullock-Webster against the invitation to the Bishop of Birmingham to preach in St. Paul's Cathedral. A few days later it was reported that the Fascists refused the Papal plea for the reconstruction of the temporal power of the Pope, even in a reduced form.

AT the end of November extensive floods occurred in the London district. At the New Moon of the 24th, the luminaries were in square to Neptune and semisquare to Venus, both these planets being productive of rain.

## The Pageant of the Nativities

OUR readers will remember the interesting account of the Astrological ritual held in the American Church, the description of which was given in our August number. We have now received what we consider an even more remarkable sign of the times in "The Pageant of the Nativities" which took place on October 9th at Christ's Church by the Sea, Broad Channel, New York. From the Rev. Arthur Brooks, Pastor of this Church, we have obtained a full account of this ceremony.

The foreword states that the Pageant presents in a symbolic manner the common origin of the generations of mankind, and shews how the gifts of the Creator should be used in a high and noble service. Through consecration Man can best offer his gifts to the Most High, in the Christ, and in this ceremony of consecration the oldest and newest teachings have been woven together into what we consider, astrologically, to be a beautiful and harmonious order. The Signs of the Zodiac are set forth as the *Children of the Celestial Mansions*, symbolising the generations of mankind.

These figures are represented in their astral colours with their birthday flowers. The singing of chosen chants and canticles follows while the Spirit of Consecration passes through, receiving from each figure a candle lighted from a Central Flame. And after this, a fire is kindled as a symbol of love and consecration, the rising smoke recalling the prayers and aspirations of mankind towards the Divine Source of Being. Litanies, closing prayers and benediction bring this singularly beautiful service to an end. The Children of the Heavenly Mansions throughout the ceremony preserve their appointed places, entering in the order of the signs and their oppositions. The four elements are represented in the Prologue as the diffusion of Divine Energy through the primal creative Urge.

The Pastor states that the Church was packed to the uttermost on this Sunday evening, while fully 100 people were turned away. The congregation were said to be immensely impressed.

It is assuredly a remarkable thing that two such services should

have been inaugurated in the same year. Readers of MODERN ASTROLOGY will be familiar with the planetary positions for 1927, shewing the entry of Jupiter and Uranus into Aries. Nothing could be more typical of these important influences than such services as are here described, with their union of ceremonial and mysticism, their impulse of adoration and their groundwork of astrological lore. This one especially seems to us to strike the right note, based on the nativity of the individual and the consecration of its gifts to humanity as a whole. It shows that Astrology is indeed coming to its own. The planetary influences for the evening of October 9th are, moreover, extremely interesting. The Moon was joined to Jupiter at 26° ♓, while Uranus was only four degrees away upon that critical and sensitive place of ♈ 0°. The service was therefore held under particularly appropriate aspects, and we heartily congratulate Mr. Brooks upon his vision and his courage in giving expression to his creed. We understand also that he is a very able practical astrologer. In fact, according to the *Brooklyn Citizen*, he has "an uncanny accuracy" in predicting events! The failure of the "Old Glory" and the ill success of Ruth Elder were both foreseen by his calculations. We wish that we had more Pastors in our own country of his ability and initiative.

L. K.

*Extract from the Editor's Observatory,*
MODERN ASTROLOGY, *March*, 1920

"A ceremonial spiritualistic church is likely to be the event of the near future; changing the formlessness of Neptune into the ordered ceremonial of Jupiter with its priests and attendants; and if these priests knew Astrology and held services when the good influences of Venus, Jupiter, Mercury and the Sun were predominant in the ether what a wonderful manifestation of power and good for the uplift of humanity might be the result.

At the close of this century astrological temples will probably be formed with a religion of psychical and planetary ceremonial; for the Martial age is rapidly passing and that of Jupiter is at hand. The old order is gone—the churches have failed—a new revelation is needed; a mystical church will be formed whose teaching "there is no death and there are no dead" will be demonstrated and Astrology will play its part.

"Astrology may be considered as the stepping-stone to a fuller realisation of God"—"Astrology proves the existence of Super-human Intelligencies" to quote Alan Leo, the power of Spiritual Intelligences and their vibrations throughout the ether. B. LEO.

# Correspondence

*The Editors do not assume responsibility for any statements or ideas advanced by their correspondents, and the publication of letters does not necessarily imply sympathy with the views expressed therein.*

*To the Editor*, MODERN ASTROLOGY

DEAR MADAM,—That beautiful letter in October MODERN ASTROLOGY, signed W. W. L., concerning an Astrological "*Clearing House*" I can only fully endorse. It also seems to me, it is difficult to see, how human evolution would be advanced, by presenting astrological acts in a popular way. True Astrology is more than a science of statistical enquiries or calculations of directions, this equipment only does not make the true astrologer, because Astrology is really an ART. The power to interpret a heavenly chart, to read the position of the stars as an emanation or issue in the sense of Religion, this makes the true disciple of the Divine Science.

Such knowledge however of Man, can be only obtained through long individual experience of interior states of consciousness and not by only superficial knowledge of otherwise good astrological text-books compiled by profound thinkers. Superficial knowledge is dangerous in Astrology because it can easily be misused or misunderstood by undeveloped or weak souls. In every horoscope there is a transcendental fact which will hardly be investigated by the "man in the street" and which will be even difficult for the conscientious astrologian to grasp, wherewith he may lead Humanity to the Royal Path. All ART is revelation, is Religion. Therefore it cannot be otherwise: Her residence is in the temple, not in university or school. The meaning of Life cannot be grasped by the intellect. Education alone does not tell the truth and mortal mind cannot know God.

The Wisdom of Empedocles is still true to-day: ***similia similibus***, the similar, is recognised only by the similar, this is the meaning of

*Intuition*, the comprehension of the chart, an artistic capability, which must be present and can hardly be acquired by mere diligence. To think only mechanically we are ourselves mechanisms, to think of Life we are alive. Intellectual definitions are not here to understand in a "selfless disinterested way" the world, but they are for the practical dominion, as *our five senses* are *possibilities for action*, but not for the *recognition* of the *Truth of Life.*

*Words are the Image of the Soul—*
*Not even an Image, they are only Shadow.*

(Goethe.)

It has been rightly said, the true astrologer must have a sensitive, experienced heart, he must be a man of many sorrows. He must first see the good in his querent. He should have that harvest of experiences that can reach every and all conditions of human aim and desire. We must have faith and sympathy with our brother, whatever his lot or mental unfoldment, or we cannot redeem him. We are all bound under the same Law. How far we made it our life or have assimilated it the astrologer may well and truly tell.

Thou who art a prophet hast had many lives, hast taught many nations and stood before Kings.

Now all this of course will not preclude the utility of collecting and classifying astrological facts in a summary fashion as proposed by "*Investigator.*" But this is only the mechanical or technical part of the divine ART of Astrology and we know that every ART has its special technics.

I remain, dear Madam,

Yours faithfully,

E. SCHMID.

---

A LETTER from a student and friend in Llandudno has brought good cheer to us during the last month. She writes of the new life that has come to her through the teachings of the 'Star,' of renewed health and mental vigour. "You little know," she writes to Mrs. Leo, "what

you led me into when you sent me that Conference Number in 1925. May God ever bless you for it."

This lady has been a student of Astrology for some years and she goes on to say that every word in the November "Observatory" had passed through her mind before she saw it written. "It was your Planetary Angels," she writes, "that first drew me to you so powerfully. . . . That you thoroughly believe in the actual ministry of angels I know well. . . . Could you not make an appeal to all astrologers who believe in the planetary angels to add to that beautiful prayer for Peace, a special request to come to our assistance at this critical time?" The writer adds a touching reference to our Memorial number: "I think of your dear husband's words that evil directions can be turned aside by Knowledge, Foresight and Prayer; and I feel sure that he would help and inspire you in your campaign for *Peace*, which would be after his own great heart."

---

ON 20th October an officer was killed and another man fatally injured in an airplane crash at the R.A.F. base at Leuchars, Fife. This followed the September lunation, in which the Sun and Moon were in close opposition to Uranus, the planet of aviation, and in the airy sign Libra.

THROUGH the collapse of a building in Shanghai on the afternoon of November 5th, 135 women and children were killed and about 200 seriously injured. The Ascendant at the New Moon was ♌7½. On the day of the disaster ♂ was in ♏ 7 afflicting the Ascendant and afflicted by ♃. The ☉ was afflicted in ♏12.

IN the Nillore District of India, about 14½° north, 80° east, 300 persons were drowned in the floods following a cyclone on November 5th. At the previous New Moon the Ascendant was ♊24 squared by ♃ in ♓24.40℞, while ♀ was close to the Nadir in ♍17.58 afflicted by the ☉ and ☽ in ♏1.14.

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| *Feb.* 8. | "The Nodes and North and South Latitude." | G. White. |
| „ 15. | "Cosmic Crosses and Crown." | Mrs. E. Silverwood. |
| „ 22. | "The Moon and Auric Colours." | E. M. Bull. |
| „ 29. | "Current Errors regarding Neptune." | G. White. |

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# Modern Astrology

*A Journal devoted to the search for truth concerning Astrology*

VOL. XXV. NEW SERIES. ] FEBRUARY, 1928. [No. 2

## The Editor's Observatory

**Progression**

WHAT is progression, and what is a progressed horoscope? To my mind, as editor of MODERN ASTROLOGY, a progressed horoscope is only possible, speaking from an esoteric standpoint, when the soul has found the Light and is engaged in understanding the growth of his own character and the development of his own consciousness. Some astrologers will say: "But you can progress any horoscope and show to some extent what the troubles and trials of the year are likely to be from progression." But the soul's reaction to these things and the state of consciousness engendered by them is quite another matter. That is probably what Sir Francis Younghusband means when he speaks of "Following the Gleam." Quench not the Spirit, darken not the soul's light. Students of the Stars, if they be true to their calling, know in a very real way that CHARACTER IS DESTINY. Very often, at a certain time or epoch in a man's or woman's life the consciousness changes; their sense of values changes, and their outlook on life changes also, and as the progression goes on the person either progresses with it or remains inert.

Now, it is a very grave question for astrologers to decide whether people live according to the houses of their horoscope or the signs dominating them and their rulers thereof. In the dark a man can see nothing, but when the light shines he can perceive everything. When

the ascendant changes from one ruler to another does the man follow the inner light of the new ascendant and the planet attending it? The experiences, events, people who come into the life—the changed conditions —how does the soul react to them, for that is the crux of the matter, the reaction to given conditions? Is he brave under difficulties, patient in suffering, is he losing the love of self in the love of others?—*that* is "Following the Gleam," for that is the Light that lighteth every man who cometh into the world.

It is my opinion that astrologers should try to understand the consciousness of others, for each person has a lesson to teach, be it friend or enemy, and each brings to the soul more knowledge and power through the experience of their conditions.

A horoscope changes between birth and death. Cardinal, Fixed or Mutable comes up in turn, and each has its lesson to teach; does one move with the progression? I have had perhaps a larger experience than most of studying the maps of people I know, and there is all the difference in the world between the maps of the materially minded and the spiritually minded, and after all, only those who love the science for its own sake and seek the mysteries of the kingdom which lies within and not without can discern the truth.

It very often seems to me there are two classes of astrologers—the Saturnian, who deals with the concrete, and the Uranian, who delves into the conditions he finds revealed in the map or in the person. To be a true astrologer one must put all personality on one side, for the less personal one is and the wider the vision of the spirit of things or the life principle and its relation with concrete matter, the better the judgment and the ability to sense what lies at the *back* of things.

Astrology is the oldest science in the world. It came over with a few great souls from the planet Venus, which, we are told, is very near its perfection to-day, being older in time than we are. Astrologers must seek the life which lies behind the form, the cause and not the effect. The great fault with many good people is their pettiness and self-centralisation. Understanding and perfect tolerance should be characteristic of the astrologer who works for the love of Astrology and not only for the benefit he may gain by it. To seek the truth, to find it, and to have the courage to proclaim it fearlessly, is the work of a true astrologer; a great love for the forces which emanate from

the ONE LIFE and colour all things, is certainly following "the Gleam," the gleam of the spirit which alone can shine through the darkness of our ignorance, for what did the great Teacher say? "He that doeth the will of the Father shall *know* of the doctrine." Astrology is the doctrine of the heart as well as the doctrine of the head, and patience, sympathy and tolerance are signposts on the road to find the Truth, and the Truth alone shall set us free.

BESSIE LEO.

* * * *

The attention of our readers is drawn to a book by Sir Francis Younghusband called *The Gleam*, a review of which appears in this number. I believe with the author that "the present is one of those recurring periods when religion is rising in the hearts of men with refreshing impulse"; also because it offers a valuable synthesis of the various influences which are re-shaping the "Time-Spirit"; and because this synthesis—if I may say so—has brought its author and the distinguished Asiatic of whom he writes to the threshold of Astrology.

"And, ere it vanishes
Over the margin,
After it, follow it,
Follow the Gleam."

* * * *

I have been so surprised to find that many astrologers do not believe in the doctrine of Reincarnation and Karma. To my mind Astrology demonstrates Reincarnation. I have studied the esoteric side of things for forty years together with my husband before he passed to the other side, but, he used to say, "If you squeeze Reincarnation and Karma out of Astrology you squeeze me out."

I should like a census taken of opinion on this point, so during the next three months will readers reply on a *postcard* to MODERN ASTROLOGY Office, 40, Imperial Buildings, Ludgate Circus, E.C. 4.

---

ON the night of December 1st, a strike of the members of the Wharf Labourers' Union commenced in Australia, tying up all shipping and rendering 50,000 people idle. The lunation of 24th November fell in the sixth house, the house of servants and employees, at Canberra, in ♐ 1.8 afflicting ☌ ♍ 2 and ☿ ♆. In MODERN ASTROLOGY for November, p. 323, "grave labour disputes" in Australia were predicted.

# International Astrology

## New Moon

*21st February*, 1928, 9.41 *a.m.*

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (1) | ♑23.28 | ♒15 | ♓22 | ♉22.27 | ♊17 | ♋5 |
| (2) | ♒6 | ♓1 | ♈15 | ♊12 | ♋1 | ♋18 |
| (3) | ♒22 | ♓23 | ♉4 | ♊17 | ♋8 | ♋28 |
| (4) | ♒23 | ♓23 | ♉22 | ♋12 | ♋23 | ♌6 |
| (5) | ♈25 | ♉28 | ♋0 | ♌0 | ♌25 | ♍23 |
| (6) | ♍11 | ♐5 | ♐26 | ♑18 | ♓0 | ♈11 |
| (7) | ♊25 | ♋17 | ♌14 | ♍21 | ♍3 | ♐2 |

(1) London (2) Berlin (3) Constantinople (4) Leningrad (5) Calcutta (6) Washington (7) Canberra

| ☉ ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|
| ♓1.32 | ♓8.1℞ | ♑28.27 | ♑24.50 | ♈5.56 | ♐18.3 | ♈1.37 | ♌27.42℞ |

THE New Moon falls in the eleventh house in Pisces, in conjunction with Mercury retrograde which is said always to denote rain. The combination of eleventh and twelfth house influences will bring before Parliament matters connected with hospitals, asylums, prisons, and other public institutions: there will be much talk of improvement and legislation but very little will be done. The Shop Restrictions will again receive theoretical attention, and there will be discussion concerning foot and mouth disease. Mars and Venus culminating will cause important public ceremonials, notable marriages, and the reception of foreign potentates or ambassadors. Matters relating to India, Greece, and other Capricorn countries will come before the Government, while affairs in China will be somewhat relieved during the month. Saturn ruling the tenth house and situated in the eighth threatens the death of a member of the Government or prominent person in the legal or professional world. The afflicting position of Neptune in the fifth house will cause further theatrical failures together with scandals and parliamentary disorganisation. Great speculative fluctuations will occur, and French finances will be seriously disturbed. Saturn setting at Constantinople will bring political and commercial troubles there and Turkish affairs will be in a chaotic state. Portugal will feel the effects of the lunation afflicted in its ruling sign. At Washington the lunation in the second house will upset finance, and national expenditure will increase, especially on the Army and Navy. Australia is threatened with a serious labour dispute and disorganisation, the dockyards being likely to be affected.

# The Art of Living

*By* BESSIE LEO

THE practical student of Astrology, who endeavours to incorporate the metaphysical aspect of his study into his practice, will fail to see in the physical and external plane of the universe anything but "The plane of illusion," as it is termed by occultists and seers who have succeeded in piercing through the illusions of the mind and the senses. For he sees it surely enough in its grim reality.

To him, there often come desponding men and women seeking some remedy to lessen their pains and sorrows, crying out in their anguish: "Is there no 'balm in Gilead'? Is there no help to be found in your star lore that will shew us a way out of our present difficulties, and give us hope for the future that shall enable us to endure bravely our present disaster."

Many such applicants have I seen.

Now Astrology is synthesised knowledge, and "knowledge" we are told "puts an end to pain," and it seems to me that students of Astrology should endeavour to learn somewhat of the secrets of life, and thus be able to face all events intelligently; whether we like it or not we must all pass through life and its illusions, for we are everyday facing an enormous problem, an inexplicable paradox; for the real, the immortal, the true has become for a time the transitory, the illusory, the mortal, in order to learn by that very illusion the reality that lies above and beyond it. And even the astrologer, who more or less understands somewhat of Nature's workings, who knows in a very practical way something of the great law of the universe and the evolutionary movement brought about by planetary influences, even he must now and again intuitively recognise that even the very Law in evolution is after all but the part and not the whole; even he has to realise that no mortal has ever succeeded, by mortal mind, in "lifting the veil of Isis," or in sensing the *whole* of truth. Yet, thanks to the light of wisdom revealed in the starry spheres, life takes on a rationale, a philosophical and ethical beauty completely unsuspected by the

majority, who know nothing of any law, who have not yet learned what life means, nor how to "live" in the fullest sense of the word.

To the astrologer, who does realise something of law and order and purpose in the great universal plan, who looking through pain, sorrow, death and decay, knows that, in spite of all these seeming ills, the life is but building up higher and nobler forms through which it can work for conscious perfection,—to him, though he may sorrow with those who sorrow in a very real way, there is a firm ground for faith: he still can utter with an understanding mind, "Lord, when I behold Thy universe and the creation of Thy handiwork, behold it is very good."

The history of human life is the history of the unfoldment of consciousness, a vast series of experiences and developments through which the Divine spirit moves, with each experience gaining as it were a new vibration, till at last after many lives and much experience, it is able to vibrate synchronously with every form of life, the divine spirit passing from divinity through humanity and onwards to the perfect realisation of itself in states that transcend all thought. For all human life and experience is but the reflection of a larger and wider movement. Humanity, as humanity, develops by limitation; divine manifestation is a process of limitations, a series of stages in each of which consciousness is more or less veiled in order that that which is shown may be *specialised* the more.

Taking the ONE life in its Highest Aspect, we dimly recognise its pouring forth into the loftiest of spiritual hierarchies, through all grades and conditions of exceedingly subtle matter, until in the physical world we have it in its lowest and most densely veiled form. Now the vehicle of consciousness is the mind, and when the mind is born the divine life has fully established itself; but the mind needs matter for expression on the lower planes and in taking on matter, instinct with the elemental life, that life which surges through the animal with its elemental essence (passing *downwards* in the scale of evolution), the man has to subjugate these forces and train them, using the power of the animal to serve the God. For the principle of life in the process of the unfoldment of consciousness must gradually fashion instruments or vehicles through which the infinite potencies lying behind the evolutionary impulse can be brought out.

So that it has ever seemed to me that the concrete side of life, the plain daily personal existence of men and women on this human plane, is a tremendously important stage,—looked at from the form side the most important of all, for the understanding of life in form must ever precede the knowledge of the life out of the form—and we must understand that the present personality we are bound up with and living in, that very personal self, that is led or driven according to the dictates of that varying group of faculties, inclinations and desires proceeding from the Self, which we call the "temperament" or disposition, is the vehicle to assist that Self to progress along the line of least resistance. To understand and guide it is indeed to know somewhat of the art of living. We at least, as students, should know the lines of least resistance for ourselves and others, we at least should be conscious of the special and peculiar idiosyncrasies of each personality; for each personal unit of life has a certain trend, a bias towards the following out of which his nature instinctively inclines, and it is upon the judicious understanding and treatment of this bias or trend that the light of Astrology is so helpful. For when a man knows the planetary star under which his personality, to say nothing of his individuality, is evolving, when he consciously realises somewhat of the purposes of life, for himself and others; and side by side with himself he notices his struggling brothers and sisters, each one so different, each one with his or her own interests, tastes, desires, mental and physical peculiarities, limitations and possibilities, some with their forces and powers developed, some with a secret and sacred aspiration, and some without any aspiration at all,—succeeding and failing, rising and falling on the sea of life,—when his mind grasps the fact that the whole of this is the *material* provided by the past, to be *used* in the present for the evolution of the future, he sees somewhat of the rationale of life and with reverent finger dimly traces out line after line of the great architect's plan. Since each human life, whether painful or pleasurable, is the divinely ordained means of gaining experience for the ego or individuality, it is of vital importance to the real self how we live, for the individual can only grow by and through the personal; therefore the most insignificant personal life in the most concrete form of all, the physical, becomes a very important thing, and the personal life in embodiment is as necessary for the

soul's unfoldment as any other stage on the journey, and when a great teacher declares that we must "get rid of" the personality it does *not* mean that we must crucify the nature and suppress it, but that we must understand our present personal expression, using it as a means to an end, to work with it and through it, trying ever to make the most of it.

Therefore each moment that comes should be *fully lived*, each experience taken, each lesson fully mastered. Many decry life in the physical form and term this beautiful world of ours a howling wilderness desiring only to be free from it, while others again use the form quite as an end in itself, living for it and not *through* it; these have not yet learned how to live in the fullest sense of the word, the former miss the lessons of life, while the latter are engrossed only in sensation, and both are missing the purpose of life. For after all the ideal of true living is to sound forth our own note; and to be able to do it in any incarnation lies in tuning our present instrument. First we must understand our *own* melody, our especial note in the great symphony of life; this is co-operation with the law, and is indeed the art of living,—not to dream through life but to live it bravely, to work while it is day; for if we do our very best with our present personality in everyday life, living up to our highest, and maintaining a constant struggle against our lower nature, we are making for ourselves by just that attitude of mind a better instrument through which we can sound forth greater melody in our future embodiment. So that it seems to me if any of us would become proficient in the "art" of living, we must first note the specific characteristics, the hall-mark so to speak of our personality, and then adapt it to the uses of the larger life.

It stands to reason that you cannot attune a Saturnian instrument to a Martial key, a Jupiterian to a Uranian note, nor a Venusian to a Saturnian; none can alter the keynote of his personality. But what we can all do is to sound out our note harmoniously and fully, in other words we can seek to live out the virtues of the signs we are born under and to overcome their vices, which are our besetting sins.

So to become what we "are" is to sound out our own melody, for that is the account of itself our ego requires us to render, aud a student of Astrology should first seek to know his own keynote, and then to practise, practise diligently, until he can play the melody in

that key as perfectly as possible. For to be able to sound our own note, and to add on to it the over-tones of others,—in other words to understand our own nature and also the nature and character of other people—is the true art of living, for this physical world is neither a howling wilderness nor the mere paradise of the senses but a field of concrete experiences through which the human unit passes on its way to divinity, the Divine becoming still more glorious by reason of the human. We cannot afford to miss any experience, whatever that experience may be, all are valuable lessons for the truly human life is nothing less than the devoting of all the faculties of nature to that great Spiritual principle whose method is Evolution and whose Field of operation is the plane of human life.

---

THE seven years' dispute between Poland and Lithuania in regard to the possession of Vilna became critical on 24th November, when the meridian 22½° east of Greenwich was afflicted by the lunation and ♆ ☊ 29.10 ☿ ♎ 14.29. The boundary between the two countries is close to that meridian. A step towards a settlement was reached at a secret sitting of the Council of the League of Nations at Geneva on the morning of Saturday, 10th December. Between 11 and 12 local mean time at Geneva on that date ♃ was in the Ascendant in ♓ 24.21.

IN the early morning of the 7th January, after a great gale, the Thames overflowed in London, doing much damage and causing considerable loss of life. At the entry of the Sun into Capricorn, Venus, the planet of rain, was near the lower meridian, while Neptune, another rain-producing planet, was rising. Saturn and Mars, which were applying to their conjunction, were within two degrees of the Moon in 15 ♐, and all three were afflicting the traditional ascendant of London by opposition.

IN the map for the Winter Quarter the Sun entered Capricorn in square to Uranus and in trine to Neptune. Venus ruling the tenth, or government, house, was afflicted in its detriment, and Mercury, ruling Parliament, was in square to Jupiter, the Conservative planet. On 10th January the Government lost a seat in the Northampton by-election, where the Socialist (Neptune) candidate was elected.

VERY severe weather was experienced at the end of December, many villages being isolated owing to enormous snowdrifts. In the map for the Winter Quarter the Moon was in conjunction with Saturn and Mars, the latter planet being ruler of the fourth house, the most important house from the point of view of weather conditions.

# Gemini Characteristics

*By* INVESTIGATOR

(*Continued from p.* 15)

SOME years ago he "fell" for occult and mystical studies, and has since steeped himself in ancient lore as presented by the Brotherhood of Light, the Rosicrucians, the Kabalists, etc. With a practical scientific outlook he (like most Gemini's at first) derided Astrology until his Gemini-like capacity for seeing both sides of a question led him to experiment, with the usual result.

The foregoing will illustrate, from G.'s actual experience, the restless changeability of Gemini from the viewpoint of studies. As regards the alleged tendency for Gemini's to flirt, I cannot testify, for G. and his wife are so eminently matched, and have lived all their eighteen years of courtship and marriage without a squabble, that G. says there has not been the temptation even to flirt! He confesses, however, that the characteristic is present in his nature, for he can visualise that, if his wife were like *some* wives of his acquaintance, he would probably find other members of the fair sex attract him strongly!

G. is good company as a conversationalist or musician, but at one time he was such an inveterate chatterbox and so fond of causing sensations with thumping lies that his acquaintances used to avoid him. It took him fifteen years, he says, to gain control of that quality, having to paste little texts over his office desk, such as "A still tongue makes a wise head," "He that keepeth his lips, keepeth his soul from sorrow," etc.

Other Gemini characteristics strongly marked in G. are his habit of always having too many irons in the fire, and, until a few years back, another habit of promising much more than he could perform. Both these habits arose from his inner restlessness, the first from a desire to be expressing himself in several ways at once, and the second from his warmhearted desire to help everyone in need.

In business he has changed from a legal office, to shipping,

chartering, engineering, social service, war service, social service, Government work, and engineering again, but always as stenographer, correspondent or secretary—Gemini vocations. He has adventured as far as the tenth lesson with various languages—French, German, Spanish, Esperanto, Assyrian and Greek, but, while quickly understanding and assimilating the principles of the grammars, he has always lacked the continuity to build up a vocabulary of the words of any of them.

With his hands he is most dexterous and sure, yet still changeable, drifting from piano-playing, writing, fretwork, art embroidery, knitting, designing crochet patterns, etc., to house-painting, carpentering, gardening, making radio sets, etc.

G. fully bears out the text-books by his great capacity for detail, and, while doing anything, it is done absolutely thoroughly, but he used not to be very able at finishing off that which he undertook. He denies, however, that he needs an idea fully worked out before he can give expression to it, stating that he has so many ideals and plans already worked out in detail in his mind, that he tries to give them all practical expression at once, with resultant confusion and neglect. He suggests that he may cease from a purpose partly because, even whilst engaged upon something, the ideal of what he is doing is so bright in his consciousness that he realises his own efforts cannot attain it: partly because some other keen, fresh ideal comes, Algol-like, in front of the other: and partly because his power of concentration is so intense that it tends to burn itself out prematurely as suddenly as he can command it.

* * * *

G. illustrates very remarkably the DUALITY of a Gemini.

In the first place, he tells me that he recognises two totally distinct sides to his nature (1) a highly spiritual and inspirational side, full of true religion, high ideals, keen purpose, exalted emotions, and a real *knowledge* of his one-ness with the Great White Spirit and all things created by Him, and (2) a low, dull, monkeyish side, with low ideals, lack of purpose, sensual emotions (which, typically, always affect him *mentally* and seldom physically) with his mental forces scattered and diffuse, and a large amount of hypocrisy and self-deception. It is rarely the latter makes any appearance these years, for he has spent

much strength of spirit to subdue it. He confesses that now and again he has to fight the old battle when aspects are adverse.

At times he has exalted experiences, as if he could see upon a higher plane of existence in his waking state (when a youngster, answers to sums and problems came to him spontaneously from that higher plane, and would not be accepted because he could not do the workings): yet at other times he feels himself to be a totally different personality, quite incapable of any contact or consciousness of anything but the physical existence, morbid in thought, his mind operating with cunning and artfulness.

This confession of G. leads the writer to call the attention of students to a description of Gemini appearance which does not appear to be contained in text-books, a description of Gemini's on presumably the downward arc of life. The ancient symbol for Gemini consisted of two monkeys, one ascending and the other descending, and I believe this symbol to be very apt. The higher side of Gemini represents the monkey-like restless activity and inquisitiveness transmuted and refined, whilst the lower side is not far removed from the natural simian! The Gemini on the ascending arc is as described by Miss Griffis, but the writer has known several distinct cases where the person is as typically monkey-like as one could imagine—small in stature (quite diminutive sometimes), the shoulders bent forward and on the skew, so that one of the long arms almost touches the ground: with small puckered features, screwed-up eyes, and a little nose, the face actually mouthing and grimacing when excited: and with monkey-like movements when active—sudden twitch-rounds of the body, and an accompanying look over the shoulder.

Even the advanced G., who has the appearance (as well as the nature dominating) of a Gemini on the ascending arc, the tall, straight body, swinging arms and gait, hazel eyes, dark hair, alert observation, quick speech, etc., tends to grimace and almost mouth and slouch along when subject to great excitement or emotion.

The writer hopes other students will remark if they have found similar cases. The difficulty, in a birth-map, is to discern and declare correctly the appearance of these simian-like Geminis. One would, of course, hardly declare the personal appearance in such a case, for courtesy's sake, if not for the sake of self-protection!

As regards dual experiences, G. has had several occasions in his life when two opposite types of purpose or vocation had to be decided upon: in one case when he had to choose between a secretarial and an accountancy career: and again, more particularly, when he had to choose between continuing a fine commercial career, and entering upon social service with a big drop in income and harder hours of labour (he chose the latter for six years till his health gave way): and in several other instances.

He can engage in two pursuits at the same time, and when younger always wanted to be in two places at the same moment. He loved being indoors, and yet wanted to be out at play. At business he was always in hot water because he was never at his desk: he simply could not stop there for more than ten minutes at a time without having to get up and leave it, even if only for a quick walk around the department! He was only kept on because of his exceptional abilities at shorthand and typing (Gemini abilities), whereby he usually managed to turn out more work than anyone else in the department despite his sudden disappearances and inveterate habit of chatting with others when he should have been busy.

* * * *

Generally, as adding, possibly, one or two new indications of a Gemini person's characteristics, G. says that he has a vast *interior* life, quite independent of this physical plane, peopled with heroes and villains and other interesting beings, and he is, therefore, never lonely.

His mind ranges the universe in a few seconds, it is so active, and his thoughts rush through his physical brain in battalions. They descend from above, upheave from below, and hasten at him from every side. It is most difficult for him to concentrate except when he has a very settled purpose. He can obtain control of his thoughts best when writing them down.

Again, his thoughts come with such vividness that he *hears* himself speak when actually he has not moved his lips, but merely made a few unintelligible sounds in his throat!

A further apparently Gemini quality is the fact in which every separate moment is a separate existence to a Gemini: that is to say, a Gemini will make a statement with certain facts in his mind, his opponent will challenge him and give him the truth, whereat the Gemini,

in a moment of time, will reconsider his facts, add the remark of his opponent, and make a fresh statement quite contradictory to his first! It is not that he is contradictory in a lying sense, or contrary sense, but in the sense that he has added to his knowledge in that flash of time, and makes his new statement from a fresh viewpoint. An undeveloped Gemini, of course, argues without end for sheer sake of talking, but the same principle lies behind his constantly shifting ground of argument and his apparent contradictions. G. says one really has to *be* a Gemini to appreciate that one can make one statement one minute and a contradictory one the next, and both genuinely.

G. also holds that a Gemini who is directing his life can rarely be a partisan in an argument, for he can always see both sides. On the other hand, he can usually see the weak spot in an argument if there is one, and then he takes sides, not as a partisan, but as an intellectual *franc-tireur*.

Walt Whitman is a type of the ascending Gemini. The nearest approach to the representation of a descending Gemini (apart from appearance) is, if the writer recollects aright, Dickens' character of Harold Skimpole, referred to in Bleak House.

The writer has usually found Gemini persons fairly tactful, thoughtful for others, and they seldom give offence even under provocation. Their affections are not always deep, depending upon other points in the birth-map.

G. illustrates very clearly the text-book statement that a true Gemini is quickwitted and bright, with the ability to express himself clearly and to the point. He is always good company, and interest never lacks when he is present. He is very kind, easy to get on with, able to adapt himself remarkably, whether to persons, moods or circumstances. He is quickspoken in wrath, however, with a flashing temper which is soothed to normal by affection rather than by reproof. He has a constant flow of ideas, expressed through conversation or writings, and he is not bound by material motives so much as actuated by the desire for mental expression. He has much executive ability and versatility, is intuitive, and truly lives much more in the mind than in the feelings. He admits that he has striven all through his life to overcome feeling and emotion, and finds even his pains and

aches matters of interest rather than complaint. When at church, it is useless for the preacher to appeal to his emotions: his intellect must always be satisfied. A religion based upon intellect attracts him, but emotional appeals leave him cold and rather disgusted.

He has a rather curious habit of occasionally purchasing a textbook on a subject, and considering in a satisfied way that he now possesses the necessary knowledge without needing to learn the book's contents!

He lives in the purely human side of his nature, being a vegetarian in diet, sociable, refined, very affable, kind and gentle, friends with most, and no enemies. He is successful as a teacher, and is ready to lend a hand to anyone needing it.

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## Death of Thomas Hardy

THE great novelist Thomas Hardy died at his home at Max Gate, near Dorchester, on 11th January at 9.5 p.m., after a short illness consequent upon a chill. He was born at Bockhampton, near Dorchester, on 2nd June, 1840, and his horoscope, as given in *1001 Notable Nativities*, was as follows:

| x | xi | xii | i | ii | iii | |
|---|---|---|---|---|---|---|
| ♋4 | ♌9 | ♍9 | ♎3 | ♎27 | ♏27 | |

| ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|---|
| ♊12 | ♋14 | ♊2 | ♉28 | ♊5 | ♏11℞ | ♐19℞ | ♓20 | ♒15℞ |

Venus, the ruler, strong in her own sign; the Moon elevated in Cancer in trine to Jupiter; the Sun conjoined with Mars; and Mars trining the rising degree all helped to sustain life to an advanced age, but the afflictions in mutable signs indicated bronchial weakness. Mars, ruler of the eighth house, in conjunction with the Sun in Gemini, and the Sun opposition Saturn, ruler of the 4th, afford a very clear indication of the cause of death.

The progressed horoscope as at 5th May, 1928, was as follows:

| x | xi | xii | i | ii | iii | |
|---|---|---|---|---|---|---|
| ♎2 | ♎29 | ♏19 | ♐5 | ♑10 | ♒24 | |

| ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|---|
| ♍6 | ♎4 | ♌19 | ♍16 | ♌4 | ♏13 | ♐15 | ♓19 | ♒13℞ |

The chief direction at the time was Ascendant opposition Mars. Neither the radical Sun nor the Moon was afflicted, the latter being in trine to Venus and the former nearly two degrees past the square of Mars, which suggests that the Ascendant fulfilled the function of hyleg in this case. At the same time Venus was in exact square with the progressed Saturn in 15 ♐, and Saturn was transiting this point. Further important causes were the Lunar eclipse of 8th December last in 16 ♊, thus greatly intensifying the direction just mentioned, and the conjunction of Mars and Saturn on 26th December in 13 ♐, in close opposition to the radical Sun.

## Remarkable Birth Coincidence

WE have obtained through the kindness of a medical correspondent at Derby the birth hour of the two female twins who were born with their heads joined. The hour was 7.30 a.m., on December 10th, and the positions were as follows:

| x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|
| ♎13 | ♏8 | ♏27 | ♐12 | ♑21 | ♓6 |

| ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|---|
| ♐16 | ♋8 | ♐1 | ♏1 | ♐1 | ♓24 | ♐11 | ♓29 | ♌29 |

The map is a sufficiently fatal one, though it might easily have puzzled astrologers to deduce the exact nature of the deformity. The conjunctions in the first house all crowded round the cusp, would affect the head by HOUSE position, while the sign Aries held the fourth house. On the other hand, the degree 13 on the I.C. was in trine to the Ascendant and the Sun. Mercury, ruler of the eighth, receives no good aspect, and is in square with Neptune in the eighth house, and in close conjunction with Mars. Here is another of the many cases of abnormality under our notice where the planet Neptune has been evilly aspected from some sensitive point. The Moon, at 8° of Cancer, has no aspects, and the sextile of Venus to Neptune and the trines of Jupiter and Uranus to Mars and Mercury are the only good features of the map. The actual joining together of the head bones can only be referred to the group on the Ascendant, and the afflictions to Neptune. It should be noted that Mars, Mercury, Saturn and the Sun are connected by a parallel. This strengthens the force of the conjunctions.

The death of the twins occurred—after they had been removed to Guy's hospital—on December 15th. We do not know the hour, but between six o'clock and noon on that day the Moon formed two bad aspects from the eighth house; the square to Saturn first, and then the square to the Sun (from Virgo). Earlier in the morning, two more lunar squares would have been in operation,—to the progressed positions of Mars and Mercury. The horoscope is altogether worthy of the student's keen attention.

We have received the details of a very remarkable case from New York. A baby was born at 9.30 p.m. (G.M.T.) on Friday, October 1st, 1926, with her heart and connecting veins and arteries outside the body owing to the imperfect formation of the chest bones. The skull structure was also malformed. The doctor in attendance, who had never seen a case of ectopic heart before, injected adrenalin after the organ had stopped beating, with the result that the pulsations were renewed, and continued for another five minutes. The child, however, had ceased to breathe at 2.30 on Saturday morning. X-ray photographs of the displaced heart were taken by Dr. John Black of St. Catherine's Hospital.

We append the horoscope of the child, which shews three lines of opposition, that of ♅ in ♐ to ♀ in ♍ being angular and involving the fourth house. Jupiter, disposing of Uranus, opposes the Moon and Neptune, both placed in ♌, the heart sign. Neptune squares Saturn, ruler of the eighth, and both Neptune and the Moon receive the square of Mars from Taurus. And Mars is in opposition to Scorpio. The positions on the fixed cross are severe; yet we have seen other such cases where the native has survived. This case seems to be complicated by the addition of the mutable angles; one of which, the Ascendant, is squared from Uranus, culminating, and Venus in the fourth. The map is a remarkable tangle of cross aspects, as might be expected from the unusual nature of the case; and it should prove as interesting to astrologers as to the medical faculty.

| Asc. | ii | iii | x | xi | xii |
|---|---|---|---|---|---|
| ♊24 | ♋15 | ♌5 | ♐0 | ♈3 | ♉14 |

| ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|---|
| ♎8 | ♌13 | ♎16 | ♍24 | ♉19℞ | ♑17 | ♍23 | ♐27 | ♌26 |

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LOVE is Life, the only life that is real. A man who ceases to love is already dead. All conditions in life are to be judged fortunate or unfortunate according to the opportunities that they offer for love. Love will come under the most unlikely circumstances, if men will but allow it to come. Without this all other qualifications are only as water lost in the sand.

THE LORD MAITREYA.

# The Relations Between Astrology and Beauty

*By* SAGITTARIUS GREX

(*Continued from p.* 19)

## III. FITNESS.

"As I grow older, I find it increasingly more difficult to attain to a comprehension of Nature, viewed by itself alone. 'Correspondence with environment' is not the less a hypothesis of value because the origination of these correspondences is not discernible; but I must warn you, Gentlemen, against a too facile acceptation of a definition for a known cause."

*From an address by* ALFRED RUSSELL WALLACE.

WITH the word "Fitness"—in its highest meaning, an exquisite adaptation of form to function—Beauty deepens further, and the astrological applications thereto become more definite. Perfect Fitness—which is rare—is inherently beautiful in itself and is potent with meanings to Life.

Some evidence has already been brought to prove that Order cannot be aimless, and cannot exist without Purpose; in a preceding article it has been shown that Harmony reveals itself as an integral attribute of the Universe—even to the resolution of seeming dissonances. Fitness carries this sublime thought a step higher. To the two foregoing elements of Beauty it adds the sense of consciousness.

As, in the presentation of Harmony, it seemed best to consider the relations between Astrology and Beauty from the point of view of Music, the Art of Sound; so, in dealing with Fitness, the most direct mode of illustration is seen to be in the domain of Biology, the science of Life.

Before plunging directly into biological illustration, however, a word may be said as to the sheer wonder and glory which lies in Fitness itself, in the adaptation of a thing or being to its proper sphere, and which makes of every object or living creature a Sacred Pyx in which is enshrined some fragment of the Sacrament of Beauty. If, as has been finely said, "Nature is the eternal spouse of God," then it

would seem as though the Most High had given to His beloved and His creation every form of exquisite adornment possible to Omniscience and Omnipotence. (This anthropomorphic statement is pardonable as an illustration, only, but it foreshadows the truth that Beauty may be considered as an end in itself.)

The apparent inutility of Beauty in certain cases in the world of Nature has puzzled many naturalists. Science is still a-halt at the threshold of that dazzling portal. Theories of digestive excreta, of protective coloration, and of sexual selection (the latter abandoned in its original form), do not give adequate reason for more than a small proportion of the phenomena of natural Beauty. They do not explain the brilliance in the flutter of a butterfly's wing, the iridescence of a beetle's carapace, the crimson mane of the oar-fish, or—to cite a far lower order of life—the mother-o'-pearl opalescence of the interior of the shell of a common mussel. To the possible objection that these colourings are not beautiful in themselves but only seem so to human eyes, there comes the ready reply that these are the only eyes we have; we cannot speak about Beauty, otherwise.

There is one illustration of the apparently unneeded beauty which is so striking that it may well be cited here, all the more because it was a problem which shook Darwin greatly, and many others after him. Nothing was clearer to Darwin's essentially reverent mind than the wonder and beauty of living forms; nothing was more puzzling than the problem of the apparent uselessness of such extraordinary intricacies.

Let those who have never conceived the ultimate of geometrical beauty, the extreme of perfection of form, and the bewilderment of symmetric complexity, go to any good library and look up a well-illustrated monograph on the Radiolaria. No human mind has ever attained the power of imagining even the thousandth part of the intricacy of design which is set forth by the bodies of these microscopic creatures, whose dead frames, sinking in a perpetual rain through the dark abysses of the sea, make the deep ooze of the ocean floor. True, these forms possess a marvellous Fitness in their power of flotation, but that does not suffice to explain their glorious Beauty in a thousand shapes, each more wonderful than the last.

None the less, one cannot be content with affirmations, alone.

Beauty implies the possibility of the concept of non-Beauty or Ugliness, just as Fitness suggests the possibility of Unfitness. Can it honestly be said that all creatures which are admirably fitted to their environment are beautiful in themselves? What—it may be asked—of the larva of the dragon-fly, what of the cockroach, the spider and the snake?

None of these forms are intrinsically ugly. They inspire many people with repugnance, and for very varied reasons. The dragon-fly larva evokes suspicion because of its strangeness and an appearance of ferocity which seems out of keeping with its size. The cockroach arouses dislike because of an odour which is offensive to human nostrils and because of its undesirability in a kitchen. The spider begets aversion for some obscure and little-known cause, perhaps because of a seeming diabolism in its cunning and its patience; in many mythologies the Spider-Woman is the emblem of Evil always awaiting to entrap the unwary. The snake does not give rise to repellance as much as to a fascinated fear and has, no doubt, an atavistic origin; there is no need to emphasise the universality of the belief in its maleficence.

True Ugliness, that hideousness which revolts and which veritably gives a sensation of physical repugnance—even to actual sickness at the stomach—is that ugliness which exists in monstrosities, in those congenital malformations which are preserved in spirits on the shelves of medical museums. And, be it well observed, it is their hideous unfitness which begets our sense of nausea.

Instinctively, then, the alliance of Fitness and Beauty is universally recognised, just as it may be reasonably proved. Its cause, or origin, so far has eluded scientific research, yet to the astrologer, the cause is quite simply to be seen. To that problem which neither Darwin nor any naturalist after him could offer any solution, Astrology will give the following answer:

In every order of life, Beauty is a necessity. In organisms low in the scale of development, such as flowering plants, Beauty is probably unconscious; in organisms higher in the biological scale, such as animals in the bedizenment and lure-habits of the mating season, Beauty becomes semi-conscious; in organisms still higher, such as Man on the physical plane, Beauty becomes consciously

perceived; still higher, to Man on the spiritual plane, Beauty may be brought into being by the action of the Will; in higher realms still, it is very possible that all manifestations will be in the terms of pure Beauty.

There is no such thing as useless Beauty. The rose does not *waste* "its sweetness on the desert air." All Beauty is useful; it is only because of ignorance, misperception or blindness, that we fail, sometimes, to discern that inner usefulness. The old Hebrew writer who declared that "God looked upon what He had made, and, behold, it was very good!" was instinctively conscious of the truth that Divine perception pierces further than human.

Biologists may deem this a metaphysical answer. Be it so! It is a part of the duty of Astrology to throw a bridge across the abyss between the physical and the metaphysical. Let us not be afraid of words!

Of all the sciences, biology has ever been the most aggressive, ever ready to give battle as the 'shock troops' of the hosts of materialism. In consequence, defenders of the various citadels of Faith feel an instinctive urge to gird up their loins for the strife. There is no need. The battle is over.

It is sometimes necessary to remind ourselves that the 'Conflict between Religion and Science,' which thundered its polemic guns over the Nineteenth Century, was a conflict based on a misconception—as much of the violence of Mars is often seen to be. The fault lay with both sides.

The scientific proponents overstated their theories, and—fatal fault!—ventured into realms which were not theirs; they flew towards the Sun, Icarus-like, and, falling, broke their mechanical wings. Their religious opponents exaggerated the scientific over-statements and made men of straw which they knocked down with huge delight, quite uselessly; but they, too, creatures of upper realms, found themselves but clumsy in terrestrial warfare and beat the ground aimlessly with their wings before they could soar again into the Empyrean which was their proper home. There should have been no conflict; each side had right and reason in its own sphere.

It is of some importance to Astrology to bear in mind that this

conflict was ended long ago. Biology is an ally, not a foe. All sciences are kin in the sisterhood of Knowledge.

This is not the place to compare the various schools of biological thought, through Lamarckianism, Darwinism, Haeckelism, Mendelianism and Weissmanism to the mechanistic modern school of Davenport, Loeb and others. It is essential to notice that all schools of thought found themselves forced to agree to a thesis which may thus roughly be expressed: "Organisms are fitted to live in correspondence with their environment." It is of this Fitness, and its extension from the physical to the psychological and spiritual worlds, that Astrology has its word to give.

For the moment, and to lay a solid groundwork, let the purely biological aspect be stated first. With few exceptions, all the great naturalists presupposed an agent directive of that fitness. Even the leaders of the later school of Vitalists, in declaring Vitalism to be that directive agent, grow confused when they try to show how "carbon compounds" explain the origin of Life and the adaptability of organisms. That theory was speciously possible in the days when chemical 'elements' were held to be indivisible, but modern Chemistry and Physics—in right royal alchemical fashion—not only assume the transmutation of elements, but actually achieve it. With transmutation, and with the realisation of the stores of energy locked up in every atom—of whatever element—Vitalism falls to the ground.

Where the Vitalist grows silent, the astrologer is ready to reply. Astrology declares that Fitness is necessarily allied to Harmony and to Order, and thus to Purpose. All organisms have their part to play in the development which is inherent in Nature, and, as such, are fitted to play that part, be it great or small. Unfitness is its own doom.

As Romanes pointed out, "the doctrine of 'The Survival of the Fittest' might better be worded: 'The Non-Survival of the Unfit.'" Astrology would modify this still further and would declare itself in favour of: "The Survival of the Fittest in the Unfit." This may need a word of explanation.

Perfect fitness—like all perfection—can exist only in beings in a perfect state. No being in this world is in that state. Yet every being possesses—to a greater or lesser extent—a fitness for its life, a correspondence to its environment. That which has been shown to be unfit

is sloughed away, and in a future life—however or whatever that life may be—that which is fittest will be seen to have survived. Astrology perceives some measure of Fitness in all, just as it perceives some measure of Beauty in all.

Yet the way is not all clear. Biological Fitness and Astrological Fitness find themselves barred by another seeming obstacle. It has been asserted—nay, vehemently proclaimed!—that "Nature does not progress by leaps." Pardon! Nature does, and that very often. Numerous recent discoveries and experiments—those of Mendel in priority—have proved this beyond a peradventure. The writer is well aware of the non-discontinuous evolutionary argument, such as that of Osborn on mammalian molar teeth, but is constrained to point out that, while this reasoning goes far it does not go far enough.

In all gentleness, anthropologists may be reminded that the "Missing Link" is still missing; Tertiary Man is still problematic, and, even should some succession be found between pre-human and human ancestry, the gap to be bridged would be enormous, still. Astrology will do well to take careful note of this, for there is an undoubted 'leap' between life and life, between plane and plane. Further, to suppose that Nature cannot progress by leaps, when she will, would imply a limitation upon the limitless.

Generalisations, however far-reaching, can never tell but one half of the story; the other half lies in their application.

Astrology is not the science of the celestial bodies in themselves —that is the province of Astronomy. It is the science of the influence of the celestial bodies upon the things of the Earth, and it is the art of employing that science for the pursuit of knowledge and the betterment of mankind. Before Astrology can impinge upon Psychology, which constitutes a large part of its field, it must first show its relation to Biology. The Mind cannot be dissociated from Life.

Nutrition, Growth and Reproduction are considered as the three principal evidences of organic life. There can be no Nutrition without the adaptation and fitness of the digestive organs to the food, even in such simple forms as the amoeba; there can be no Growth without cellular differentiation, which is adaptation and fitness to different functions; there can be no Reproduction without very special modifications which produce fitness to all the varied conditions of sex life.

This is not, and cannot be, the result of Chance, any more than the Universe can be the result of Chaos. It would lead us too far to analyse astrological significances in these details, but they are there.

Environment possesses a more extended meaning than in its biological sense alone. An organism must not only be fitted to live, it must be fitted to live in correspondence with its fellows, whether symbiotically as in certain plants, colonially as in the polypi of sponges, communally as with ants and bees, or inter-dependently as in Man. And here, at the very start, begins the mystery of Character, to be treated more fully in succeeding articles.

Man does not live to himself, alone; all lives are included in that complex known as "Human Society." Human fitness, therefore, must not only be biological, it must be social; to achieve its destined purpose, it must be in correspondence with that very complex environment. It is a part of the task of Astrology to irradiate that environment, to reveal to Man its why and wherefore, and to guide him towards an ever greater Fitness thereto and therein.

There is much more yet to be said. Fitness is not static, it is dynamic. In Life, from moment to moment, from event to event, Fitness is demanded and further Fitness is acquired. There is a ladder, before us, reaching to the heavens, and we must climb it. Astrology can aid our faltering steps.

Growth of Fitness, in the spiritual as well as in the biological sense, depends not so much on the magnitude of the task as upon the full and wise accomplishment of it; the worker bee and the worker man must bring the right nectar to the home hive that the honey may be made. Right thinking is the nectar from which is made the honey of Character; right doing brings it to the hive.

Failure, very often, is not so much a deliberate fault as an incapacity or an unfitness for the task. Let us be slow to blame! How many poor fellows slave stupidly over columns of figures in a counting-house when the entire bent of their character is for an out-door life; how many girls ruin their health by long hours of standing in a shop, when horoscopes would clearly have shown them to be designed for motherhood. Many a poet has starved in a garret, believing his mediocre talent to be genius; many a true poet has worn

himself out at the plough or in the factory, unwitting that his rhymes at the alehouse possessed the divine spark.

Let astrologers take heed! To their hands has been entrusted some small measure of that "light which lighteth every man who cometh into the world." It is a sacred trust, for the right use of that light will bring illumination into many dark places of the social state.

It is exactly in this understanding of social conditions, now-a-days, that the power of Astrology to determine individual Fitness is of the greatest practical importance. It is not always possible—let this be admitted in all honesty—for the right man to find the right job. Heredity, pressure of circumstances—a thousand things prevent, for Man is only partly a free agent. Yet, in every position of life, he has enough freedom of action to enable him to mitigate those circumstances, either to find an environment in which he will fit better, or to fit himself better to the environment in which he is placed.

Much of the Beauty of the world is diminished by the efforts of people to do those things for which they are unfit: housewives who desire to become reformers for the sake of notoriety, little-minded men who burst into statecraft and bring about the ruin of thousands, priests and preachers without faith, mothers without maternal instinct, and the vast amateur horde which swamps the Fine Arts with a deluge of mediocrity. To know those things for which we are best fitted, and to strive conscientiously to perform them, are sure steps along the road which leads to higher Beauty.

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THE most serious cholera epidemic recorded for many years raged in Bengal in the end of November and beginning of December. In one village alone 170 deaths occurred and in one week 6,000 cases were reported. At the November New Moon ☿ was in ♐ 29.35 ℞ close to the twelfth cusp at Calcutta ♂ ♃ ♐ 23.39 ℞ ☐ ☿ ♏ 11.35. ♄ was within orbs of the eighth cusp.

IN the region of Montaganem (36° N. 0° E.) and Perryaux, in Algeria, terrible floods occurred on the 25th and 26th November, causing heavy loss of life and destruction of property and the means of livelihood. At the previous New Moon the ascendant was ♑16 afflicted by ♀ ☉☽♆, while the M.C. ♏7 was afflicted by ♃ ♐ 23.39 ♍.

## The Thoughts of an Astrological Student about Astrology

I DO not recommend Astrology to the masses in its most detailed study. To the more "advanced" souls I would say yes; but even they need to exercise great care and self-restraint.

The great tendency of many people is to murmur at the negative periods of life, and to count only the prosperous periods, trying to avoid hard times. But by so doing, they weaken their persistence, and when a bad time comes into their lives, they moan and groan.

Astrology should only be placed in capable hands, and care is needed not to cause unnecessary worry in predicting, especially to sensitive or not very highly developed clients.

My experience has taught me that to tell people too much about themselves is a sin worthy of punishment. It is dangerous to lay too much stress upon enmity, and to rouse up the fear of it. It is better for some to find out their own weak points by mixing with the world. In short Astrology should be in the hands of those who have the wisdom of an "adept." Many sensitive people may be unduly troubled at predictions of ill-health and disaster. A good rule is to try to consider what effect a like prophecy would have upon oneself.

My advice to all students would be as follows: study the science well and thoroughly. Give five years of practice to it before attempting to write a complete horoscope.

Collect all possible facts and events from other people's lives.

Keep a large number of horoscopes by you, and work among all different classes.

Study your own horoscope in fullest detail. Always bear in mind that the planets are people whom you have to meet. Perhaps you may be able to help them, even as they affect you!

I believe that God intended astrologers to raise the spirits of their clients and to cheer them, not to depress them.

I believe too that great dangers lurk in the shadows for those selfish astrologers who turn the science entirely to their own profit.

I recommend all students to study a wide range of subjects, sciences, etc., as all knowledge is a great help in the formation of right judgment.

M. BERNARD.

# Reviews

*The Seven Great Problems of Astrology*, by CHARLES E. O. CARTER. Theosophical Publishing House, 38, Great Ormond Street. Price 1*s*. net.

IN Mr. Carter's book, *The Seven Great Problems of Astrology*, we have one of the most important contributions to the study of Astrology that has been issued for many years. It is perhaps the first attempt that has been made in modern times to place the study upon a rational footing that shall appeal to educated and thinking people. As matters stand to quote Mr. Carter, "Astrology is too 'psychic' for the scientist and too scientific for the psychic whose Astrology is seldom very sound." The book aims at affording a meeting ground between these two opposed camps, and it deals with the causational theory of the influences, their scope and duration, the question of freewill, and the right use of the horoscope in a way which should at once engage the attention of any impartial mind. The author points out the road to future discovery along empirical lines in practical work. "We must admit that our science, like others, is but partially understood, and fresh discoveries, either astronomical or astrological, may make it seem remarkable that we do as well as we do. For when all is acknowledged, it remains that a good Astrologer who has technical knowledge, sense and judgment, can produce results that will appear to the uninformed nothing short of miraculous."

Again speaking of the nature of stellar vibrations, he continues, "From a practical point of view, nothing is more difficult than the correct determination of the special sphere, if any, in which a given configuration will operate." Extending the review of existing methods and results to the domain of Inceptional and Horary Astrology Mr. Carter has written a chapter of the greatest interest upon these often debated points. Seeking for the rationale of these undertakings he gives it as his own opinion that they are not as valid as human nativities, and "should never be regarded as infallible." The whole

subject is treated with a freshness and clarity of thought which should go far to clear up many of the misapprehensions which are in vogue.

Some sound advice is given in the last chapter upon the right uses of the horoscope. "It is quite certain that there are some, nay, many people to whom it would be almost criminal to introduce Astrology. Only people possessed of considerable courage should study their own maps, and only those endowed with more than the average common sense and sense of responsibility should study others. Every atom of sensationalism should be banished from the attitude of the professional astrologer, but this ideal, I fear, is by no means always realised at present. The nervous and fearful should leave Astrology strictly alone, at any rate till they have overcome their weaknesses."

These are wise words; and we do not remember having seen this view put forward in any other work.

The little volume ends with a fine tribute to the value of Astrology "as a means by which we can travel from the consideration of phenomena which can be examined scientifically and proved statistically, DIRECTLY to the apprehension of the great spiritual Principles that have just been mentioned—in a word, to the knowledge of the operations of the Gods, and through and beyond these, to the contemplation of the ONE whose most frequent and least inadequate symbol is the noontide Sun."

Mr. Carter has modestly likened his book to a match giving light where there is darkness. It will do far more than that. It will bring definite illumination to everyone who reads it, and every student will be the richer for its possession. E. G. W.

*The Gleam*, by SIR FRANCIS YOUNGHUSBAND.

THE spiritual adventure of Nija Svabhara can be best outlined by following the text as closely as possible. In common with all original thinkers he had to experience the unloosening of authority. He read widely in modern science, comparative religion and philosophy and began to see that the sacred books of all religions offered no finality to the soul. He had worked with cultivated Europeans, Indians and Mahomedans, and saw that under all their differences they felt themselves dependent upon an useen power. He accepted the modern

doctrines of evolution, but he interpreted them in the light of the Spirit guiding all things. For a time he was led towards the passive and negative side of Being. Then, influenced by Keshub Chunder Sen and the Brahmo Somaj, he was spurred to activity. Here is a passage of great interest to the astrologer.

"When the experience had passed away (an intense mystical consciousness of God) there was a great and beautiful calm. . . . You were filled with a power fit to remove mountains. . . . And the curious thing is that whereas while the experience lasted the feeling was one of being carried along on a flood of *water*, it is now more of *fire* that you think—a fire which gives out shining light as well as heat. . . . And as you go out into life you feel a hundredfold more capable than you ever felt before. . . . All self-consciousness is gone. . . ."

Could any words better symbolise the passing of Scorpio into Sagittarius, or of Pisces into the living flame of Aries ?

In his earlier experience Svabhara's meditations took the form of invocations : later on they deepened into prayer. The gleam which he was following with his whole soul, sometimes lost, but ever recaptured, was gradually through long years, passing into the Vision. With the ardent versatility which is the mark of the true philosopher, he laid all the world under contribution, Renan and Spencer, Williams, James and the Swami Vivekenanda, while all the time that he read, he studied *men*. He began to have the experiences generally described by the Indian Yogis, but he would still keep in touch with life. (Though we are as yet ignorant of his horoscope we can surely see how fire and water must dominate his signs.) "There are in existence to-day," he said, "men and movements of transcendental importance to the human race. And for this religion the *whole* of ourselves is required. The body must be healthy, the intellectual fibre tense and firm, the spirituality all embracing." And there follows this fine evolutionary paragraph : "We are all the Cause of the higher man of the future. It is for *him* we all exist : we are like the leaves of a tree. We owe much to what has gone before, to the roots, the trunk, the branches ; but we have to help on the higher man who will be the fruit of the whole. . . ."

"As he realised the immense responsibilities which would lie on

him if he presumed to guide the souls of men, he set to work more vigorously than ever to get the foundation of his faith secure."

The chapter which follows his quest into religious philosophy is one of the most arresting in Sir Francis Younghusband's book. Gradually the idea came to him which could so easily be translated into astrological language, that "God is a corporate Personality." It gave him the synthesis for which all thinking men are seeking—between the ideas of Immanence and Transcendence—one might almost say between the East and West. And here again his vision brings him closely into line with astrological teaching. "As to the power to control our own destiny, there are obvious limits within which we had to work. . . . There are limitations. But this need not disturb our faith in the Universe being governed by higher powers, for they may be developing in many other planets of many another star, besides on this minute planet on which we live. In any case we have it in our power within the limits in which we are placed, to make ourselves and the world better or worse. To that extent—and for practical purposes it is quite enough—we *can control our destiny*."

Later, when speaking of prayer and its necessity in drawing upon the Spiritual Source of Things, he enunciates that deep truth known to all our students: "It is not necessary, it is not right to crush the passions. But it is necessary to spiritualise them."

"*Absolute freedom* he saw nowhere. Man must always be bound up with the rest of the world . . . there was always the imperative need for discipline."

But meditating upon the deep emotion of joy which is a by-product of the religious experience, Svabhara arrived at a conception of the world meaning which is the most constructive part of his philosophy. "We love the world. We know that it is good. . . . What is the best it has produced outside this planet we do not know. But on this planet it has produced men with the keenest ambition and intention to spread love and goodwill, and to reach the deepest truths. . . . Men make errors and are false and deceitful. But it is still not falsehood but truth that they *treasure*. . . . They do not punish love and loyalty and reward cruelty and enmity. . . ." He sees therefore that at the heart of things this love of ours for the world, this striving towards the highest, is reciprocated by what he calls the

Mother-world. He conceives of this Whole, this Mother-world, in much the same language as that of Esoteric Astrology; but it is too great a subject to be more than touched upon here. Suffice it to say that his conception of this world and of other worlds and of the stellar beings is set forth in a masterly scheme combining intuition with that clarity of thought which throughout distinguishes him. But we will quote a few passages which to us are of the greatest interest as shewing how this deep thinker has come—as we may say—to the very threshold of Astrology.

"He has always felt himself at home among the stars, as if they and this earth were one whole and that whole friendly. . . . He liked to think that this earth had real friends among the stars—beings who were radiating out to this earth influences which had an elevating effect upon us, and thrilled us to intense life and higher perfection. . . .

"On this supposition the whole stellar world, including our planet, and we men on it, would be the *body* of Mother-world. And her whole self would be made up of innumerable selves of innumerable degrees of self-hood, ranging from such selves as the self-active electrons which as far as we know are the ultimate particles of matter, to such selves as the great religious geniuses on this planet, and to the still higher beings there may be on the planets of the stars. But—and this is an important point—the self-hood and Mother-world would reside more particularly in the *highest* selves—in the highest men or in the highest stellar beings. They would be her representatives in a peculiar degree."

Further on he returns to this idea of planetary influence. "From these higher beings we may be receiving those flashes of intuition, those noble thoughts and holy desires which so many feel must have come to them from above. . . . There may be impinging on us vast numbers of impulses thrown out (from the planets of some star, say arcturus) of which we are unaware and to which we have not the power to respond. They may be too fine for us to record and respond to. But the fulness of time may have wellnigh come when the conditions long prepared for on this earth *will* be fit for these impulses. . . .; or as we should rather say for these vibrations." It seems pretty clear that as yet the great Teacher known only to us under a pseudonym has not tapped the sources of the ancient planetary lore or its modern

equivalents. We wish that he could be introduced to Mr. H. S. Green's fine articles upon the Zodiac which were published in MODERN ASTROLOGY some years ago. A passage at the end of No. XI. bears directly upon this subject. Mr. Green writes:

"Even if the theory of the fourth dimension is rejected, and the results said to follow from it as well, somewhat similar consequences will be seen to be implied by the considerations advanced in the previous pages. A continual circulation of vital electro-magnetic and other energies is going on between the various globes within the solar system with the Sun as the centre and by far the most important. Action and reaction cause currents of energy to flow from any one globe to all the others just as blood flows along the blood vessels of the living animal or human body or as nerve currents pass along the nerves. In this way every part is kept in touch with every other part, and the solar system is one gigantic whole, carrying on its evolution as a whole with many intricate interdependent parts and sub-divisions."

But assuredly the time must come when Svabhara will bring his illuminated mind to the consideration of Astrology. Sir Francis Younghusband has intimated that later on, his teachings will be given to the world; and in this splendid introduction he has prepared the way for them. This brief sketch only serves to emphasise the point of contact between these teachings and our own especial study. There are many other things in *The Gleam*—notably the chapter upon Keshub Chunder Sen—worthy of note. But we hope we have said enough to assure our readers that a "straw" of unusual proportions is being wafted from the land of ancient wisdom to our expectant world.

LESLIE KEENE.

---

ON the evening of 15th December, the House of Commons after a keen debate unexpectedly rejected the Prayer Book Measure designed to put more power in the hands of the Bishops of the Church of England. The ☉ was in ♐ 23 (stated[1] by Maurice Wemyss to be a degree of "faith" and "belief") ☌♀ □☽♃ and with a distant trine from ♆. In MODERN ASTROLOGY, November, p. 323, it was predicted that " . . . the Church will receive much attention and suggested reforms will provoke dissatisfaction and opposition."

[1] See *Wheel of Life*, Vol. 1, p. 67.

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A CAPRICORN TYPE.

(*See letter on page* 80.)

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"Ye are not bound! the Soul of Things is sweet,
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Doth pass to Better—Best."—*The Light of Asia.*

IT has often been a problem to me how any deep thinking astrologers can deny the great truths of Reincarnation and Karma. Perhaps astrologers more than any other class of students must study the why and wherefore of things; and when they see Saturn placed in the second house and badly afflicted, they know it means a life of poverty in spite of all one's endeavours. Or again, there is a map in which no mind is shown, another with a brilliant intellect, a third with a crippled back, or blind, deaf and dumb, still another showing some terrible complaint such as Lupus, which ravages the face. How they can understand these things and believe in a God of Love I do not know!

One tells me that if you have a wretched, miserable existence here, it is made up to you on another star!!! But if I were deaf, dumb, blind, or crippled from my birth and suffered terrible pain, even a thousand years of future bliss couldn't wipe out my present misery. Some have even gone so far as to say that God has favourites, which seems very unjust and even cruel, for if he showers joys upon one of his children and afflicts another with misery from birth, the injustice

of such things would cause me to become an atheist. I believe in the words of the Christ: "Be not deceived, God is not mocked; as a man sows, so must he reap." Perhaps I go even further than most, for I believe there is not one unhappy hour or misshapen day but we **owe it to ourselves**, and there comes in the doctrine of Reincarnation. As Sir Edwin Arnold says in *The Light of Asia:*

> "Ye suffer from yourselves. None else compels,
> None other holds you that ye live and die,
> And whirl upon the wheel, and hug and kiss
> Its spokes of agony,
> Its tire of tears, its nave of nothingness."

If we break physical laws we suffer—if we break God's laws we suffer—**but we suffer from ourselves.** To me Astrology is the proof of Reincarnation, and Karma or Destiny; without it I fail to understand the inequalities of the human race and the world as it is around us. Truly the Buddha said, long ages before the Christ:

> "The Books say well, my Brothers! each man's life
> The outcome of his former living is;
> The bygone wrong brings forth sorrows and woes,
> The bygone right breeds bliss."

It seems curious that when to the Western world these vital truths are again being presented, they are not even more readily received and understood; but the fact is many people view the subject from the personal standpoint and find it uncomfortable "I do not want to come back," is often the cry, as if the great Law of the Universe paid any attention to our puny wishes. Law is Law, and does not change because we like or dislike it. The doctrine of successive reincarnations explains what is otherwise inexplicable, for no other attempt to solve the mysteries of terrestrial life is at once so reasonable and so just, commending itself to intellect and heart alike. It is indeed only by a recognition of the law of re-embodiment that we can account for one man being a genius and another an ignoramus or an idiot. It is obvious to any thoughtful mind that while Reincarnation cannot be proved to the physical senses yet as a reasonable hypothesis it must commend itself to the intellect as the only theory extant which will meet the facts of human life and explain them. Otherwise,

the world around us becomes a chaos, and life's problems wholly inexplicable.

The first step towards the realisation of Reincarnation is to comprehend clearly and understand intellectually the views held by people recognising that doctrine as explaining the evolution of the soul. Now in Esoteric Astrology, no purpose worth speaking of can be served by studying only the outward form or the externals of truth; and until students fully grasp the fact that the growth and development of the human soul is accomplished by means of successive returns to physical life, the *pivot* on which the wheel of Destiny turns will be wanting. For the esoteric teachings of Astrology are drawn from the ideas of Reincarnation and Karma, and if these factors be left out in our conception of this, the greatest and most occult science we have, our study must necessarily be fragmentary and imperfect—the main feature will be missing. No intelligent astrologer who correctly apprehends the idea of re-birth, and who seeks to apply it to any horoscope under consideration, can possibly fail to believe in it eventually.

In studying the active expression of the law, *i.e.*, Astrology, we see that all evolution consists of an evolving *life*, passing from form to form as it evolves, and storing in itself the experience gained through these forms. One life—many forms; thus when the life has expanded beyond the form, or when in other words the man has succeeded in ruling his stars, has surmounted present limitations, he passes out of the form which has now become a barrier, a hindrance, an encumbrance, to emerge again later on clad in a finer vehicle, or, as represented by Astrology, with a better horoscope.

If we could put aside Reincarnation, then predestination in its most hideous aspect would have to be admitted, for then the purpose of life and its manifestations would be hidden; but accepting re-embodiment, and Karma or Destiny, we can see the law of evolution working out the gradual ascent of humanity, so that the savage can, **in process of time** and by repeated earthly experiences, evolve the qualities of the noblest hero or saint.

To the astrologer, the great law of causation under which re-births are carried on must be of supreme importance. The Eastern nations call this Karma, which is a Sanscrit word literally meaning action.

Thus all actions are effects flowing from preceding causes; for no one life is isolated, but is the child of all the lives before it, the parent of all the lives that follow it. Anyone interested in this short and insufficient outline of so vast and mighty a subject would do well to study for himself the great law of action and reaction on which the science of Astrology is based.

BESSIE LEO.

For the first time in the management of this magazine, which is nearly eleven years, Mrs. Alan Leo, Editor, is appealing to readers for a little financial help. She would like two more pages in the magazine, but cannot afford the extra expenditure herself.

The magazine has never quite covered expenses, and in Mr. Leo's time articles for it were *given*, most of them now have to be paid for, sometimes rather heavily; but the work has been a labour of love for the sake of its great founder. Since Mr. Leo's death it has been very uphill work; books which he wrote some years ago, then cost £80 each to print, they now cost about £200 each. If any readers feel desirous of helping the magazine forward will they send a small donation for that purpose?

Think of what we might do if every subscriber put aside one penny weekly towards the upkeep of the magazine!

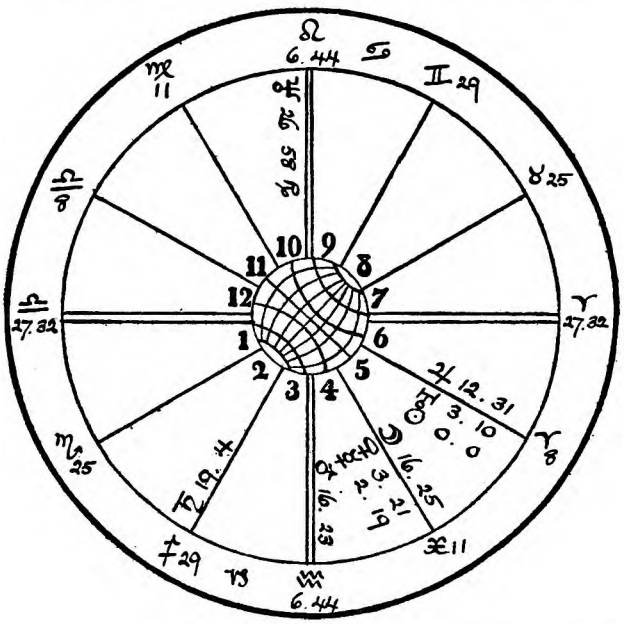
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THE last month or two has witnessed several serious murders or murder trials, such as the "Flat Murder" in Pembridge Square, the Driscoll case, the arrests in connection with the murder of P.C. Gutteridge, the recent bank murder, and others. This increase in crime is due chiefly to the conjunction of Mars and Saturn in Sagittarius in December and the position of these planets in the subsequent mundane horoscopes. In the map for the Winter Quarter, which rules until the end of March, Saturn and Mars were conjoined with the Moon in Sagittarius on the cusp of the fifth house, while the Sun was squared by Jupiter and Uranus in the eighth.

# International Astrology

## The Spring Quarter

*Sun enters Aries, 20th March, 1928, 8.44 p.m.*




| | x | xi | xii | | ii | iii |
|---|---|---|---|---|---|---|
| (2) | ♌ 20 | ♍ 23 | ♎ 18 | ♍ 6 | ♐ 4 | ♑ 10 |
| (3) | ♍ 6 | ♎ 7 | ♍ 2 | ♍ 23 | ♐ 24 | ♑ 29 |
| (4) | ♍ 8 | ♎ 8 | ♎ 28 | ♍ 13 | ♐ 11 | ♑ 23 |
| (5) | ♍ 10 | ♐ 6 | ♑ 1 | ♑ 26 | ♓ 3 | ♈ 9 |
| (6) | ♉ 24 | ♊ 29 | ♌ 1 | ♌ 29 | ♍ 23 | ♎ 21 |
| (7) | ♑ 8 | ♒ 11 | ♓ 11 | ♈ 7 | ♉ 5 | ♊ 5 |

(2) Berlin (3) Constantinople (4) Leningrad (5) Calcutta (6) Washington (7) Canberra

The Sun enters Aries in the fifth house throughout the greater part of Europe, in fairly close conjunction with Uranus and semi-square with Mars. This is not a very auspicious position for the various Parliamentary bodies and Governments, as it threatens splits, a too autocratic use of power, and hasty or ill-considered legislation.

Theatres and places of amusement will suffer; they will be the subject of new and unpopular legislation, probably in the form of taxation; new plays will prove failures; and there will be a disastrous fire or explosion. The birth rate will be extremely low, giving rise to criticism and discussion, while infantile mortality will be heavy. The elevation of Neptune indicates an increased Socialistic activity, together with loss of power to the Government, and if a General Election occurs during the year, as appears likely, a Socialist Government will be elected.

Saturn in the second house afflicting the Moon will bring an unpopular Budget. There may be some lightening of taxation on property; but places of amusement and sports or recreations will suffer, and there will be further restrictions on imports. Public health will be much better than usual during the quarter, and beyond an outbreak of influenza, there will be little illness. Scandals are threatened in high circles, and the opposition of Neptune to Venus will cause a death amongst European royalty, and the death of a famous musician.

In Australia the rising of Uranus again threatens strikes and labour disputes, while Saturn afflicted in the ninth house indicates a shipping or transport disaster, together with a falling off of foreign trade.

The ingress falling in the eighth house at Washington, denotes deaths among politicians and Government officials.

### New Moon

*21st March*, 1928, 8.29 *p.m.*

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (1) | ♌4.1 | ♍8 | ♎5 | ♎25.35 | ♏23 | ♐26 |
| (2) | ♌17 | ♍20 | ♎15 | ♏5 | ♐2 | ♑7 |
| (3) | ♍3 | ♎5 | ♏0 | ♏21 | ♐21 | ♑27 |
| (4) | ♍5 | ♎6 | ♎26 | ♏11 | ♐9 | ♑20 |
| (5) | ♏7 | ♐4 | ♐28 | ♑23 | ♒29 | ♈5 |
| (6) | ♉22 | ♊27 | ♋29 | ♌27 | ♍21 | ♎19 |
| (7) | ♑5 | ♒8 | ♓8 | ♈5 | ♉2 | ♊2 |

| ☉ ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|
| ♈0.59 | ♓3.16 | ♓4.34 | ♒17.11 | ♈12.45 | ♐19.5 | ♈3.14 | ♌26.57℞ |

This map is almost identical with that for the Sun's ingress into Aries, the chief difference being in the Moon's position. This similarity renders the Quarterly Map of even greater significance than usual, for the "New Moon of the Year," that is, the New Moon falling nearest

to the Vernal Equinox, has always been considered of the greatest importance, and second only to the ingress itself.

The Sun, Moon and Uranus are here within four degrees of the cusp of the sixth house, and probably exert their influence through that house instead of the fifth as in the ingress. This indicates danger of labour disputes at home and in the more westerly parts of Europe, and there are likely to be railway strikes, together with numerous railway, shipping and aviation accidents. In all other particulars, both here and abroad, the map is simply a repetition of the Quarterly figure.

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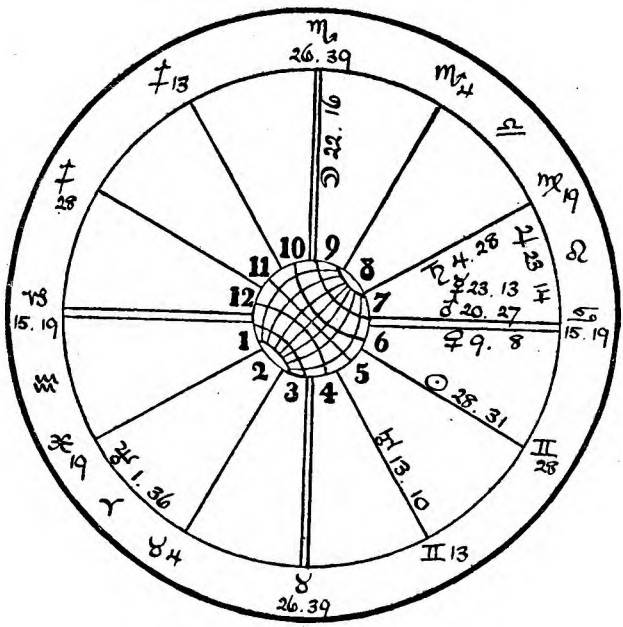
THERE can be no doubt that Judicial Astrology, or the knowledge of future events by the study of the stars, was received and practised by all the ancient Jews, Persians, and many of the Christians, particularly the Gnostics and the Manichæans. The persons now spoken of thought that the planets were the *signs*, that is, gave information of future events, not that they were the causes of them—not that the events were controlled by them. For between these two there is a great difference.—HARGRAVE JENNINGS.

*From Alan Leo's Scrapbook.*

A LIBEL action brought by Mr. Mitchell Hedges, the explorer, against the *Daily Express* ended on 14th February in a verdict for the defendants. This was shown in the map for the January lunation by Venus conjunction Saturn in the sign Sagittarius, Venus being ruler of the ninth house, that of both exploration and newspapers.

AN anonymous gift of £500,000 was made to the Chancellor of the Exchequer, to accumulate towards repayment of the national debt, and several smaller sums were added by other donors. This is a result of the January conjunction of Jupiter and Uranus, which fell in the second, or money, house in sextile to the Sun.

## The Horoscope of Earl Haig




DECLINATIONS

| ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|---|
| 23N27 | 22S8 | 22N41 | 24N2 | 23N3 | 14N41 | 11N32 | 22N23 | 0S37 |

ACCORDING to the register of birth, Earl Haig was born at 9.45 p.m. on 19th June, 1861, at Edinburgh, for which time the above map has been calculated. There has been some confusion in regard to this birth-time, owing, apparently, to a remark made by Earl Haig's sister that the real time was earlier, and a horoscope calculated for 8.32 p.m. has also been published, but from the point of view of directional influences it is much less likely.

The present horoscope shows Capricorn rising, with Mars setting, and the Moon in the martial sign Scorpio on the midheaven in trine and parallel to Mars, a clear indication of a military career.

The rising of Capricorn and the position of the ruler in Virgo adequately account for Earl Haig's outstanding characteristics of thoroughness, determination, simplicity, frugality, and attention to detail. Five planets angular, and four of them in cardinal signs, with a cardinal sign rising, were certain to lead to fame and high position, though the reserved, rather shy, and sensitive nature of many of the positions indicate that fame as such was unsought and that duty bulked much more largely in the mind. Jupiter angular in Leo in sextile to the Sun earned him his nickname "Lucky Haig," and to this position in part was probably due his deeply religious outlook.

Earl Haig's great activities on behalf of the wounded and unemployed ex-service men during the latter years of his life are most probably to be accounted for by the position of the Sun in the sixth house, in sextile to Jupiter; Mercury, ruler of the sixth, being at the same time in semisextile to Jupiter and in trine to the Moon.

The chief significator of death is Venus, which rules the greater part of the eighth house, and also the fourth. Being in Cancer, Venus denotes death at home or among domestic surroundings, and that it took place at the house of a relative is indicated by the rulership of Venus over the third house. The semisquare to Jupiter and sesquiquadrate to the Moon in the death sign Scorpio implicate these planets, which are significators of the heart failure that was the actual cause of death.

The progressed horoscope as at 19th January, 1928, is as follows:

| x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|
| ♑29 | ♒21 | ♈2 | ♊9 | ♊28 | ♌13 |

| ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|---|
| ♏2.13 | ♈28.49 | ♌21.58 | ♎0.32 | ♏2.48 | ♏6.27 | ♏11.30 | ♊16.5 | ♈1.0℞ |

The Sun is within about half a degree of the conjunction of Mars, and Mercury is in square to the radical Moon, while Venus, progressed into the eighth house, is close to the opposition of Neptune. Mars is in exact parallel with Saturn at birth. By converse direction the Ascendant was separating from the conjunction of the Moon. If the birth-time were a few minutes later the direct ascendant would be in opposition to Uranus, which is afflicting the progressed Moon, and the converse ascendant in square to Jupiter,

both directions being quite appropriate to the cause and suddenness of death.

I am indebted to a friend for the following item that appeared in a newspaper early in February:

It is a coincidence that my brother-in-law, Henry Hensman Gibbon, whose obituary notice appears in *The Times* of February 4th, was born on the same day as Lord Haig. They entered Sandhurst together and were in the same "ride" there, passing out into the cavalry, one into the 7th Hussars and the other into the 8th Bengal Lancers. And now they have died within one day of each other.—Mrs. SAVILE TUCKER.

V. E. R.

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THE King of Afghanistan was taken ill in February with an affection of the throat. At the January New Moon Saturn, the planet ruling Afghanistan, was in conjunction with Venus, ruler of the throat, and both were afflicted.

AN important step towards industrial peace was taken on January 12th, in London, when a representative group of employers met the General Council of the Trade Union Congress. ♃ was in ♓28 ☌ ☿ ♓30 ✶ ☿ ♑23, ☉♑21, though squared by ♂.

THE violent conjunction of Mars and Saturn in Sagittarius, the sign opposite to that ruling Belgium, was followed on 17th January by an explosion in the Royal Palace at Brussels, in which Prince Leopold, the heir to the Belgian throne, narrowly escaped injury.

THE January New Moon fell in the artistic sign Aquarius in the fifth house, the house of art and places of amusement or instruction, in sextile to Uranus and Jupiter. This was followed by Sir John Lavery's gift of pictures, valued at £25,000, to the new Belfast Art Gallery.

# Esoteric Astrology

*By* ALAN LEO

*(Continued)*

## CHAPTER VIII.

### THE PROBLEM OF CASTES AND CLASSES

THERE are two primary divisions of caste, dvija, twice born, and advija, not twice born. The latter is the shudra, the servant of all beings. The former is he who has been born from or by means of two kinds of sacrament. This class is subdivided into brahmana, kshattriya, and vaishya by correspondence to A.U. and M. The two kinds of consecration are the Satya, true or real, and the asatya, false or apparent and conventional.

PRANAVA-VĀDA, I.165.

The general classification of four primitive castes is simple and will be familiar to most readers: Brahmana, the teacher, whether of sacred or secular wisdom, Kshattriya, the ruler, statesman, fighter, man of action, Vaishya, the merchant and agriculturist, Shudra, the serving and labouring class. At the beginning of the Aryan race, only the first three of these castes existed, and they were allowed to intermarry among themselves, but were forbidden by the Manu, the divine head of the race, to do so with non-Aryan people, in order to keep the race unmixed. The Shudras were simply those who were not Aryan.

From such a simple beginning the caste system in India has increased until it has lost its original significance. This great increase in the number of castes may be compared with the equally remarkable increase in the number of Christian sects in the world to-day.

In both cases sub-division has gone on under the influence of the fifth race and especially of its fifth sub-race, the spirit of which makes for individualisation, separation and independence. In both cases also the result is partly good and partly evil: good in so far as it

promotes the growth of self-reliance and increased specialisation,—evil in so far as it leads to rivalry and jealousy. There are two contrasted types of mind in the world; those whose natural tendency is towards combination and collective action, and others who work best separately. Human evolution begins with early forms of civilisation in which groups of people, tribes and nations, act together as a whole; this then passes into the stage of individual independence and separateness, where the lesson is learnt of the value of each separate self, especially under the influence of the egotistic fifth sub-race. Both these types still exist in the world, and their work is not yet finished. Those who have learnt separateness have before them the difficult task of accomplishing a higher form of unity, and of carrying onward into that type of civilisation the lessons learnt while separate, while those to whom union and collective action are easy have to evolve what for them are the equally difficult characteristics of individualism and independence. Both these types will be combined in the civilisation of the future, and only those who can combine them will pass on into it.

If we look abroad over the whole world, we shall easily recognise, that four social classes similar to the four castes exist almost everywhere, the priest and teacher, the ruler and fighter, the merchant and labourer. These are natural divisions, due to difference of character or of occupation or of both; and while we cannot reduce the number very much if the classification is to have any real value, it is quite possible to extend it by recognising distinctions within the four classes just as the astrologer mentions four elements and then subdivides each according to the three gunas so that twelve distinct groups result. It seems highly probable that the astrological analogy is what really should be followed in this question of castes and classes, that there are actually no other divisions of humanity than those which correspond to the planets and the zodiac; and that all other alleged distinctions are unreal. No convinced astrologer is likely to doubt this proposition in his heart however many difficulties he may see in its practical application; but because of the wide divergencies of opinion in the world and the great complexity of the subject, it is necessary to look at it from various points of view.

From one of these points of view the four castes may be looked

upon as four stages that have been or are being passed through by the human race in the course of its evolution. Primitive man in uncivilised communities and the very lowest of the population in the great nations represent on an average souls that have emerged from the animal kingdom within times that are comparatively recent in the long history of the human race; and who have therefore had a relatively short experience in human bodies. This is the Shudra.

The Vaishya or trader is a stage higher than this, for to the willing obedience and faithfulness of the server he is expected to add ability for the acquirement and wise distribution of wealth and goods, and the incarnations through which the soul passes at this stage are intended to enable it to acquire this ability.

The Kshattriyas or rulers, administrators and warriors, have in theory at least, advanced beyond these stages, and are now acquiring and exercising the ability to rule, to organise, to protect, to order, and so on.

The Brahmana, the teacher and priest are, or rather should be, souls who have gained the virtues and powers of the other castes, and who are learning to exercise those of their own, unselfishness, brotherhood, piety, wisdom, justice, scholarship.

The group or chain of globes of which our earth is one is the fourth of its kind: our earth is the fourth globe in the chain, and the evolutionary wave has passed three times round the chain and is now in the middle of its fourth round. This is the basis of the four castes; they mark the stage of evolution we have reached.

Beyond the Brahmana there are other stages, but they are not called castes because only very exceptionally advanced souls have as yet reached them.

When studying the problem of castes and classes, the aim of the astrologer is, of course, to apply the subject practically to the horoscope; but before doing so, it is important to remember the distinction between Individuality and Personality. The Caste of the Individuality, the immortal, spiritual Man who has passed through many incarnations depends entirely upon his character and his stage in evolution, as just described, and whatever it may be at any given period, it is unalterable except by the slow process of soul growth and the increase of experience.

It has nothing directly to do with education, social position or wealth, gains or losses, rises or falls in the social scale; these do not alter it in any way. The approval or disapproval of the king, the priests, the people, has no power to alter it.

Although this is true however, such matters as these are nevertheless of importance indirectly; for the accounts given by occult investigators show that, on an average, the more highly evolved souls are to be found among the higher classes of a nation and among the more progressed nations, and the less evolved souls among the lower classes and the less civilised nations. But this is only true when a broad average is taken, and there are many exceptions to it. If it were invariably true, the whole question would be simplified, because the outer circumstances of birth and position would then be accurate indications of the age of the soul. The same investigators also report that a soul who has been born in the priestly or royal class many times has sometimes a birth that is neither royal nor learned, and that very often a strong and advanced soul takes birth in the lower classes or in a very unprogressed nation or tribe, either because of some special Karma, or in order to accomplish some necessary piece of work; and that *vice versa*, what may be described as a middle class soul may be sometimes born as a monarch.

Those who are priests or teachers at heart are occasionally born as kings: those who are in the Vaishya stage appear here and there in the upper classes; others who are really Shudras sometimes invade the middle classes; and in a large number of cases, souls who are really in the savage stage of evolution are born in the slums of great cities and in highly civilised nations.

When the soul is born into a class higher or lower than that to which it belongs by its position in evolution, there will be some degree of conflict or contrast between the person's character and his surroundings: he will be decidedly superior or inferior to the average of his class in some respects though not necessarily in the whole of his characteristics. In such a case there will be found some discrepancy between sign position or character, and house position or fortune, and a synthesis of the former will be distinctly stronger or weaker than that of the latter.

The strongest and most highly evolved souls who are altogether

beyond the average, usually exhibit planetary characteristics rather than those which pertain to signs and houses; and this is accompanied by the planet to which they belong being placed very strongly in the horoscope. Below these comes the class of average souls with whom a synthesis of sign position may give results superior, equal or inferior to a synthesis of house positions, according to the Karma of the present Personality.

The lowest class of youngest souls live more under the houses than the signs; there is much inharmony in the horoscope in many cases, and in others indifference or mediocrity or great contrasts of strength and weakness.

If from the Individuality we turn to the problem of the caste of the Personality, it will be found to be surrounded with many difficulties. The caste of the Individuality depends entirely upon its position in evolution, and if it were fully represented by the Personality the same would be true here. In this case, however, there is no denying that the general status of the Personality is enormously influenced by the circumstances of birth, by training, by education, by social position and by influences that are brought to bear upon each man by his environment during the whole of his life. Fundamentally caste always depends upon the real inner character of the man, regarded as a personal soul, and not upon wealth or education or position, but because these go to make up his environment, by which he is influenced and through which he gains experience, they are extremely important and cannot be ignored. So even in the Personality there are two different standards of caste, that of inner character and that of outer circumstances, which are "the true or real, and the false or apparent and conventional," referred to in the quotation from the Prana-Vāda given at the head of this chapter.

*End of Section I.*

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SIR ROBERT FULTON FULTON (*né* Robert Fulton Rampini) died on 15th October. Born on 23rd August, 1844, in Edinburgh, he entered the Bengal Civil Service in 1864, and became an acting Puisne Judge of the High Court, Calcutta in 1888, becoming Puisne Judge in 1893. From 1888 to 1893 his progressed ♂ passed from ♏ 22.17 to ♏ 25.27 in conjunction with the radical ☿ in ♏ 25.38, a configuration often denoting prominence in law.

## Capricorn Competition

*To the Editor,* MODERN ASTROLOGY

DEAR SIR,—There were ten valid entries for the Capricorn Competition, and the prize-winning portrait is published in this issue of MODERN ASTROLOGY. The prize of £2 2*s.* has been forwarded to the sender, Mrs. Cantrill, 716, Chester Road, Stretford, Manchester.

Of all the horoscopes submitted, not one had ♑ on Ascendant with ♄ in ♑. One had ♑ on Ascendant with ♄ in ♓; two had ♑ on Ascendant with ♄ in ♍; one had ♄ rising in ♍; one had ♄ rising in ♓; one had ♄ rising in ♌; two had ♀ ruler in ♑; one had ♂ ruler in ♑; and the winner had ♐ on Ascendant with both ♃ and the hypothetical ♑ in ♑ in the Ascendant, so that, whichever of these is regarded as ruler, the ruler was in ♑. In addition both the ☉ and ☽ were in ♑ bringing the influence of the sign out more strongly. The Sagittarian influence is nevertheless also well marked.

* * * *

For the next portrait competition, I am departing from the method adopted in the six earlier competitions. In place of requesting horoscopes conforming to a certain type, on this occasion I offer a prize of two guineas (£2 2*s.*) for the portrait of the person most nearly resembling the portrait published in this issue, submitted before 31st December, 1928. Portraits should be unmounted and preferably busts, not full length. Entrants should send a certificate similar to the following: "I hereby certify on soul and conscience that to the best of my knowledge and belief the native whose portrait is enclosed was born at (Birthplace) on (Date) at (Time of Birth). The information was obtained from (the mother, the family Bible, or as the case may be)." Lists of events should be given where possible in order that rectification may be checked.

My decision must be accepted as final. Portrait and birthdata with name and address of sender should be forwarded to 11, East Claremont Street, Edinburgh.

Yours faithfully,

DUNCAN MACNAUGHTON.

# The Relations Between Astrology and Beauty

*By* SAGITTARIUS GREX

(*Continued from p.* 57)

## IV. SELF-KNOWLEDGE

"THE first point of accomplishment is: Knowledge of Thyself. Not without cause did the Ancients make this the first step of Initiation. Know thy qualities and thy faults; develop these, banish those. Purify thyself, for thy body must obey thy spirit. . . . Educate thy spirit; obtain therefrom a surer guidance, a calm and active will. . . . Develop thy discernment, else is thy will a vessel without pilot amid the reefs of Life. So shalt thou obtain dominion over Thyself, mastery of thy sub-conscious. No longer victim of its assaults, yielding to thy spirit only, thou shalt, in very truth, become Thyself." HENRI DURVILLE.

"KNOW Thyself!"

This urgent phrase is the great bourdon note of all religions, all philosophies, and the great brotherhoods of initiation of all time. It sets forth, in two pregnant words, the primal rule of adepthood, the one appointed mode of climbing the great stairway that leads upwards to those great gates opening upon the wonder-world which the Ancients foreshadowed in their Mysteries—those of Isis and Osiris, of Eleusis and Delphos, of the road to Damascus and the Isle of Patmos.

Fo-hi, Lao-Tse and Confucius, Rami, Krishna and Buddha, Moses, Solomon and Ezekiel, Orpheus, Pythagoras and Plato, Jesus of Nazareth, St. Paul and St. John, St. Francis d'Assisi, St. Dominic and Ignatius Loyola, Wyclif, Huss and Luther, Boëhme, Swedenborg and Blavatsky, and a score of others besides, each in his own way, struck this great note of Self-Knowledge with a master hand. Some lived and strove with the goal of individual spiritual growth before their eyes, some for pure love of the truth, some with the altruistic purpose of the betterment of human society. Even the briefest summary of the doctrines of each of these great Teachers would reveal the Unity of their Ideal athwart the variety of their expression; even the most

succinct record would illumine that sevenfold path of Self-Knowledge set high by all philosophies, that path illimitable which Astrology describes as bathed in the light of the seven planets (Logoi) and the Septenary Solar Ray.

Great as is the temptation to stop and interpret each of these philosophies in astrological terms, it must be resisted; space is lacking. Yet this may be said: All great thinkers are agreed that the Light and Beauty which lie deep within the human soul are visible to the penetrating vision of Self-Knowledge, and that Darkness and Ugliness are the outer husk, not to be pierced by the dull glance of Self-Ignorance.

It has been shown, previously, how Order, Harmony, and Fitness bear their respective parts in the fulfilment of that great World-Purpose of which Beauty is but one expression, and how they are inherent, likewise, in astrological teaching. As Fitness has evidenced the entrance of Consciousness into the universal scheme, so Self-Knowledge reveals the urge of Purpose in Consciousness.

To act willingly reveals a far higher state of being than merely to act consciously. The tendrils of a vine may seek a hold-fast semi-consciously, the bird may choose its mate consciously, but the father who sacrifices his pleasure and saves his earnings in order that his son may have a fitting education, adds Purpose to Consciousness, and his actions enter the domain of Will. Moreover, if this latter sacrifice be analysed, it will be seen that it is due to a Self-Knowledge of the man himself, as father, and to a realisation of the duties of fatherhood.

Some method must be advanced to show how a man can best arrive at Self-Knowledge, for it is useless to point out the goal of a great quest unless there also be given some indication of the way of attaining it. As Biology has served to make clear the relation of Fitness to Beauty, so shall Psychology now set forth how and wherein Self-Knowledge may be used, first, for the perception, and second, for the development of that Inner Self which is to be attuned to receive Beauty from without and to irradiate it from within.

To know oneself requires a double study: that of the Conscious, and that of the Sub-Conscious. In the tumultuous whirl of the down-delving of the one and the up-surging of the other, hover, in storm-

stress, many of the as yet undiscovered secrets of Psychology. This whirl within the Self is not all uncomprehended; Man has already attained some knowledge of the disparate activities of these two functions of the Personality.

(The physical rôle of the Sub-Conscious—breathing and digestion, nervous and muscular reflexes, anabolic and katabolic activity—needs no discussion; it is self-evident. It must suffice, here, to indicate the relations of the Conscious and the Sub-Conscious to Self-Knowledge.)

The new-born child is a conscious being, especially susceptible to the reception of impressions. There is reason to believe that, every moment from birth to death, whether sleeping or waking, every living being is receiving and recording impressions; nothing reaches the senses—even in the most indirect way—but is instantly registered in the Sub-Conscious.

Moreover, the new-born child is a conscious being in a still more potent manner. The impressions received by the senses (including subtle senses whose modes of function are as yet but little known) act upon the Sub-Conscious of different children in different ways—else all children in the same environment would resemble each other. There is, therefore, in each new-born child, some essential difference from every other. At birth, this difference can have its only expression in the Sub-Conscious; hence this very difference proves that the Sub-Conscious is perceptive as well as receptive, active as well as passive.

Biology and Psychology are satisfied to explain this difference by the variances due to parental heredity. Astrology agrees to this principle, indeed, but presents a heredity reaching far into the past, and a Parenthood whose origin is in Infinity.

The Conscious begins—in a rudimentary manner—shortly after birth (pre-natal questions being ignored, for the moment, as lying outside the scope of the present article), and conscious activities increase both in scope and in intensity with advancing years. As the Conscious becomes more dominant and better balanced, as man more justly establishes the relation between his Conscious and his Sub-Conscious, so does he become more a master of himself and a wiser guide to his fellows. (The relation of Inspiration to the Sub-Conscious, acting through a higher plane, will be treated in a succeeding article.)

On the normal physical plane, this Conscious guidance is imperative, and herein lies the essential importance of the family, a condition seen to be necessary by Biology, Psychology and Astrology alike.

Every child is born into the world with parents, and cannot otherwise be born. Since every child is largely under the domination of the Sub-Conscious until he arrives at years of discretion, Conscious beings must be his guides. No guidance can be substituted for that of the parents—the impersonal State, least of all—and no social relation can be made to replace that of the family. If the thought of Beauty be allowed to enter into this consideration of society, no one will pretend that an orphan asylum is a lovelier state than the parental home.

Observe, well, that the parental activities must be conscious. Just as Conscious Self-Discipline is necessary in the development of Self-Knowledge—as all religions and philosophies agree—so is Directive Discipline necessary to the child while still under the influence of the Sub-Conscious. The negligent parent blasphemes the divine element which is within his or her inner self, and, by that blasphemy, the child, the parent, and all Humanity suffer.

What, then, are these conscious activities? Briefly, they may be said to begin with the Association of Ideas, and to pass therefrom to Memory, to Judgment, and to Will. It is clear, therefore, that all efforts towards Self-Knowledge in the conscious sphere, and all discipline therein, must take into primary consideration these four factors, their natures, their functions, and their modes of operation. Herein lies the special domain of Psychology, and, on another plane, of Systematic Philosophy.

Far as this psychological treatment may be carried, it does not carry far enough. The manner in which the Association of Ideas is formed, the choice of percepts selected for retention by the Memory, the turn of mind which arranges the chosen percepts in concepts and sets them in inter-related order for the formation of Judgment, and, finally, the determination of action as a result of these judgments—which is Will, are more than mere psychological activities. They are based on something deeper than the sum of such conscious actions, deeper even than the sum of impressions recorded by the Sub-Conscious. That "something" is the character with which the child is born, using the word "character" in this sense to indicate the

sum of faculties (of spirit, of soul and of body) which the child brings into the world.

Here the psychologist must give place to the psychist, the occultist, and the astrologer. When it becomes possible to attain Self-Knowledge of this fundamental basis of character, then can the Sub-Conscious be better understood, then does the Conscious stand out plainly, and then can psychological analysis be undertaken on a solid foundation. If Psychology is necessary to Astrology, be sure that, in like fashion, Astrology is necessary to Psychology.

An illustration may help to make this clear.

The word "woman," to a "man-about-town," to a sociologist, to a sculptor, to a seer, and to an ascetic, will connote very different associations of ideas. To the first, the word suggests an object of carnal satisfaction; to the second, a social problem; to the third, a relation of volume and of line; to the fourth, an element of sublime value in the spiritual development of humanity; and, to the fifth, a temptation of the devil sedulously to be avoided. The psychologist may endeavour to explain these different mental associations by Occupation, but occupation upsprings from character, and the psychologist cannot explain how (and still less, why) one child will develop into a roué and another into a saint. Astrology can do so, for one of the surest roads to an understanding of character is by means of Exoteric and Esoteric Astrology.

This word "woman" has not been idly chosen. A man may well find a clue to more than one aspect of his inner character if he will but ask himself sincerely what is the first sensation—or thought—which uprushes in him to associate itself with this word. There are few who will not be startled thereby!

Let a man also take a score of other words: "God," "home," "duty," "work," "leisure," "luck," "money," etc., and see for himself where his ideas will lead him. Let him then consider the summation of these associated ideas—five minutes will suffice. He will learn much. Rudimentary as is this simple psycho-analysis, it has a very positive usefulness toward Self-Knowledge.

Let him go a step further and try to determine for himself what proportion of these ideas has come from the Conscious, and what from the Sub-Conscious, and he will gain a further insight into his own

character, learning thereby whether he is his own Master or his own Slave. He may find himself looking upon unimagined beauties in his own soul, or he may start back aghast at the blackness of his scarcely-conscious thoughts. Ionah or Hereb, Heaven or Hell, Light or Darkness may loom before him. Rarely, very rarely, does any man know himself.

Without much doubt, by far the greater majority of men and women will find themselves linking the association of ideas in the physical or bodily sense (*e.g.*, "woman" suggests physical delight); many will find themselves dominated by feeling (*e.g.*, "woman" suggests love or affection); a smaller number will be dominated by thought (*e.g.*, "woman" suggests maternity or feminity in the abstract); only a few will be made aware of an intuitional thought-sense, higher still, in which, perhaps, the word "woman" will first evoke by association of ideas the feminine aspects of the spiritual virtues. Astrology will explain this by the respective growth of that character upon one of the four evolutionary planes possible upon this Earth; Horoscopy will confirm it by the sharp precision in the nativity of the emphasis of one of the four triplicities of Earth, Water, Fire or Air.

It may be said, and without fear of contradiction—even by the most poverty-minded sceptic—that every man and woman in this world seeks Beauty after his or her own fashion, be that conception low or high. Vice is never chosen because it is vice; more often than not it is accepted or embraced because (to use an ancient phrase) "the Devil can disguise himself as an Angel of Light." It is the false Angel of Light which allures, not the perceived Devil. Most frequently, Vice disquises herself in the gaudy robes of Pleasure or the clinging garment of Self-Satisfaction; else, seen in her naked hideousness, she would have no lure.

Be assured of this! Mankind has never turned its back deliberately upon Beauty; too often, alas, it has mistaken the seeming Beauty for the true, it has sought Lust instead of Love, Gratification in place of Elevation. Self-Knowledge will enable the unmasking of the False Sorceress, whose beauty is but a semblance; it will raise the veil which hides the face of the real Isis, the Egyptian goddess whom all philosophies have taken for a symbol of Inner Beauty, true and undefiled.

What, then, is the method of this unmasking? How shall we gain the right to lift the veil? Only by the growing assurance that we know the false from the true, only by an advancing certitude of ourselves and in ourselves.

Yet mere knowledge does not suffice. Self-Knowledge is not only the key to a treasure, it is also a tool. The treasure—which is the undying spark in every character—must be laid away where "moth will not corrupt" and where the thieves of superficiality "will not break through and steal," but the tool must be kept in constant service, so that it shall not rust.

It is in vain to know oneself, unless that knowledge be used for self-betterment. It is worse than vain, for Self-Knowledge brings added self-responsibility. There must be conscious effort, determined effort to develop that which is best in our character, to eliminate that which is base, to deepen continually our own Self-Knowledge in order that we may measure our onward steps or our backslidings. In giving the clue to Character, Astrology gives the clue to Self-Knowledge; thuswise Destiny—no longer seen as a blind Fate, but as a sum of influences of which we can avail ourselves—falls into its appointed place.

In all confidence it may be said that the man who will strive, by astrologic method, to learn his own character, and to master (so much as may be) his own destiny, and who will strive, through Astrological teaching, to fathom the purpose of his being, will advance fast and far.

Not for a second let it be thought that this is the Only Way! Such a belief were to narrow the Universe to a speck, to set a wall around the tiny stretch of fertile truth which we have found or planted, and to call our tiny plot: "The Garden of All the Worlds!" Not so! "There are a thousand roads which lead to God," said St. Columba to the Druids, "though He sees them all as one."

Self-Knowledge goes further still, and is a wise and faithful guide on each of these thousand roads, for it sets the heart in unison with those of other travellers, on their way to the same goal. He who has realised that there is a spark of the Eternal Flame in his own soul cannot help but realise the presence of the same sublime gift in his fellows, however hidden by the grosser body of matter.

He who has learned that there is a purpose in his life, may be sure that there is a purpose in all lives. He who has grasped the great truth that all souls are striving on an upward path, will be glad to reach a hand to the weaker, and will not be too vain to accept the helping hand of a stronger. In perceiving the Beauty which is possible—and certain—in his own development, he sees also the Beauty which inheres in the continuous evolution to higher and higher spheres of all the souls of the world.

SAGITTARIUS GREX.

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A RECENT column in the *Daily News* drew attention to the celebrated people who had been born during the early part of February. They are quite an impressive list. In point of time Sir Thomas More comes first, but the details of his horoscope are not at the moment available. Charles Lamb, born 1775, brings in the literary graces of the seventeenth century, and is followed by some other distinguished writers. Dickens and John Ruskin stand for the nineteenth century, while Henry Irving represents the Stage, and Charles Darwin, Natural Science. Among the statesmen we find Sir Robert Peel, and two great names come from America, Abraham Lincoln especially, and Thomas Edison. Another famous English novelist, George Meredith, ends the list.

Many of the above examples shew not only the Sun in Aquarius but other Aquarius influences as well. For instance, take Ruskin's map, so ably synthetised by Alan Leo. Here Aquarius is the Ascendant, with the Sun actually on its cusp. Jupiter is also just entering the sign, in the twelfth house. The Sun and Ascendant are also strengthened by the sextile of Uranus from the mid-heaven.

The position of Neptune is another noticeable thing in all those maps which we have examined. Ruskin had it in the tenth house, unafflicted. Henry Irving had it in the eighth degree of Aquarius, while the Sun and Mars were also in the second decanate of the same sign. Edison had the Sun, Mercury and Neptune all in the third decanate within five degrees of each other. Charles Dickens again had the Moon and Neptune in Sagittarius, a conjunction which has several times been noted in the horoscopes of literary men, especially in the case of R. L. Stevenson, who had Aquarius rising.

The *Daily News* heads the list "*The Calendar of Genius*," and observes that February is a month which has made a rich contribution to the ranks of eminent people.

# The Astrologer's New Year, 1928[1]

*By* ESMÉ SWAINSON

WHATEVER may be the opinion of the followers of the present calendar, the astrologer's new year starts with the spring equinox!

Many years ago, Alan Leo remarked on the importance of the spring equinox of 1928 when the ☉, ♅ and ♃ would be in the sign ♈. The entry of any of the slower moving planets into the sign ♈ marks a cycle, the larger the orbit the more important, because it occurs less frequently; but when this coincides with one of the four important points in the year, especially with the spring equinox, it is still more important. Although ♅ entered ♈ on March 31st, 1927, it did not properly start on its new journey till January 13th, 1928, and the Sun in its spring strength picks up the vibration on March 24th, so that the map of the spring equinox may be taken as the beginning of a cycle.

Alan Leo considered this significant of a message to the world from a Great Teacher who would come about this time, and it will undoubtedly mark a new life, full of new ideas and a desire for progress in every direction.

To me these positions, preceded by the conjunction of ♅ and ♃ in ♈, seem much like a trumpet call from the higher realms: take stock of all your old ideals and habits, break down your false and outworn conventional ideas, destroy the old forms, no longer of use for the new life pulsing throughout the world.

Advance swiftly towards the light that is rising above the horizon. Dare to be pioneers of your own thoughts. Climb to the height of the ideals you have feared to disclose.

For those who have allowed themselves to fall into ruts and grooves, especially in religious matters, this new cycle will prove trying unless they adjust themselves to it, but to avoid disaster there must be the endeavour; for the electric force of ♅ in ♈ *will* clear

[1] A very fine article.—B. L.

the head of cobwebs and fustiness of any description. One of its workings with ♃ in ♈ has been visible in the recent church controversy. Many suggested reforms have been brewing while ♅ was in ♓, but now it has come into ♈ with ♃, there must be the open clash, between conventional ideas and modern thought.

This is of course only one form, but I do expect a candid discussion of religious principles to come more and more to the front as we feel the effect of being in this cycle.

A balancing up of accounts should have taken place while ♅ was in ♓ and for those countries, towns and individuals who respond to ♈, it should mean a fresh start and opportunities for greater expansion with the spring equinox. When there is a reluctance to part with the worn-out ideas, the change will be forced upon them and will be unpleasant, the evolution of the world cannot stand still because a few units say they don't like changes, and remember if we fail to see the opportunity to help in God's Plan, why we are just dropped out into a backwater and someone else comes to take our place.

The other planetary positions at this time show that some friction will come, for ♄ in ♐ going ℞ on the 28th will tend to opposition in church, state and law, a hanging on to the old, yet not altogether impossible of better things because a realisation of the ideals will be brought by the ☌ ♂ in ♒.

The most difficult obstruction, which is fortunately only temporary, is ♆ in ♌ ℞, a difficulty in coming to a clear understanding of the needs of the people, not only by those in authority, but by the people themselves, and a danger of being led away by big talk of false advisers.

We know at present how impossible it is to respond to the higher vibrations of ♆ and the masses have to a very large extent responded to the husk of ♆ in ♌, foolish and unlasting pleasures, an apeing of grandeur that is unreal and but a sham, the desire of excitement and leisure that is not earned by work, perhaps summed up in the word tinsel.

There has been an increase in queer drug taking and drinking of things like methylated spirits during the last few years; all these forms of excitement come under ♆ and would be accentuated in ♌.

These tendencies will not be helped by ♂ ☍ ♆ on April 2nd, but when ♆ goes into ♍ there will be influences that will be more

practical and tend towards a better condition of application to work among the masses.

The combination of the inspiration of ♆ with the practical ♍ will tend to bring new forms of creative work, in art and music, during its stay in this sign, and the beginning of the idea that work should be done for work's sake—for the craft or production of the thing itself; and also practical application of beauty to everyday things. It is probable also that new methods of business will be found to the nation's advantage—and more co-operative methods tried. In horticulture, it will be a favourable time for the production of new species of plants and flowers, and it must be remembered that new cycles of any description are heralded by the coming into manifestation of new forms in the other kingdoms of nature as well as the human.

♆ in ♍ also stands for purification and a higher ideal of life for the masses. The ideals of town planning and every man his own garden will receive attention. It is suggestive that at the time of the spring equinox, although this is prior to the ♆ in ♍ cycle, that both ♀ and ☿ are in ♓—foreshadowing consideration of the sufferings of the "under dog," be he human or animal.

Many reforms will be tried for the improvement of conditions generally, the beginnings will date from this time.

Cycles evolve within cycles, the ♅ cycle of eighty-four years commenced in earnest on January 13th—while the lesser ♃ one of twelve years on January 23rd.

The first means a fresh impulse to Astrology, and it is up to us as students to see that this proceeds along true and noble lines. To the peoples of the world? A call to a new life, to arise from sloth and discontent, to realise there is the spark of the Divine within everyone and that the world must combine to bring forth a true Brotherhood of Nations by exposing all shams in the light of Truth and Justice, bringing the energy of the new life in ♈ to bear upon all their problems, illumined by ♅, which stands esoterically for the Higher Self in us all, the fully Individualised Thinker.

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MAXIMILIAN HARDEN, the noted German journalist, died on 30th October. He was born on 20th October, 1861, with the literary degree ♐ 7 well-aspected by ♀ ♐ 7.46 ✶ ♂ ♎ 8.43.

## Reviews

*Who's Who in Occultism?* WM. C. HARTMANN. The Occult Press, Box 43, Jamaica, N.Y., U.S.A. Price $5.00.

WE have received a copy of Hartmann's *Who's Who* for 1927. It has evidently been brought up to date with great care and precision, and makes an admirable reference book for all workers in the field of occult research. It includes some biographical sketches of prominent teachers, notices of all the associations extant, and an exhaustive book list, magazine list, and professional register of American astrologers. (All the best known English astrologers are included in the personal index.) The book is a most valuable one for all students of Astrology or general occultism.

*The Aquarian Pioneers*, by THEO NYLAND, makes a gallant attempt to convey every kind of advanced teaching, astrological, occult, socialistic and spiritualistic, in the form of a romance. Its thesis is the one which is much in evidence just now in every country, —how to bring about a new Humanity. Its ideal is the "superman" of the Aquarian Age. There is much lofty idealism throughout the book, and particularly do the allusions to Astrology and even to our own Magazine deserve our good will and commendation. "Astrology," says one of the characters, "is a true science to explain human life and character, though it is true that high-minded and advanced people have no need of depending upon Astrology to make sure that they are in harmony." And the ideals of what in this country would be called Christian Socialism and, as such, have animated an ever increasing band of workers and teachers for nearly a century, are often forcibly put. For instance, Van Hoover gives this beautiful definition of the Aquarian ideal. "Brotherhood is to think lovingly, speak lovingly, and to act lovingly towards others. It is to perceive the association and oneness with those around us. . . ." And he goes on to point out that Astrology is in a very special way an asset to this creed and principle.

But to English readers it will all sound a little crude; for it is the American capitalism and American lack of justice which provide the theme, and in this country we have—mercifully—eliminated the worst of their methods, just as the educated classes have practically eliminated the obsolete theogonies which are inveighed against throughout the volume. The rather fantastic later chapters dominated by a good deal of psychisms are again, we think, more calculated to appeal to a transatlantic audience. The author has apparently committed himself to the theory of the "Armageddon of 1932," and the theory is at times supported by extraneous references such as to St. Matthew xxiv. 21, which are wide of the mark.

It should in fairness be added that the author has collected a most charming set of quotations from very varied sources which are scattered through the book and adorn the chapters.

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THE New Moon of 22nd January fell in the fifth house, that of theatres and cinemas, in semi-square with the hindering planet Saturn, ruler of the fifth. This was followed in February by the Film Censor's ban on "Dawn," the much-discussed film of the execution of Nurse Cavell. As an example of the way in which the influence of the horoscope persists after death, it is interesting to notice that Mars, Saturn and the Moon in the map for the Winter Quarter, fell in conjunction with the Sun in Nurse Cavell's birth horoscope. Directions from her map now show ☉ □ ☽ r., the Moon being in the ninth house, publicity, and in the sign Cancer, ruling Germany. The progressed Moon is in Libra opposing Neptune, a planet prominent in film work.

IT was reported on 21st February that a plot had been discovered to establish a new dictatorship in Portugal and the leader arrested. This follows the position of Jupiter and Uranus in Pisces, the ruling sign of Portugal, and in square to the Sun, in the map for the Winter Quarter.

# Correspondence

*The Editors do not assume responsibility for any statements or ideas advanced by their correspondents, and the publication of letters does not necessarily imply sympathy with the views expressed therein.*

## A Message to Theosophists in the form of a Letter from Mr. George Bailey

One of our very earnest astrologers who, like myself, is a Theosophist, has sent us the following open letter which we have condensed for inclusion in our Magazine. The gist of it is to show the great help that is to be obtained from Astrology in regard to the more important decisions of life.

The writer has submitted a resolution to one of the Theosophical Lodges urging the Society to make use of practical occultism in the form of Astrology in order to widen its sphere of usefulness. "Let them," he says, "appoint an astrologer to determine suitable dates and times for all important activities; for the founding of Lodges, and for new propaganda. Such an astrologer would keep in touch with the Lodge secretaries, and watch the progressions of the Lodge horoscopes in order to determine the suitable dates for their developments." He considers—and this is the crux of the whole matter—"that as the function of the Society is to assist the MASTERS in their work, no effort should be spared to ease their labours as much as possible by working with, instead of being indifferent to, the influence of the Planetary Angels."

He goes on to deplore the indifference which still exists among those who are not awake to the undoubted truths of planetary vibrations and their action upon every department of human life. "These truths have been and are being every day tested and verified by those who give their lives to studying them. There can be no question at all that the knowledge of these laws and their operation would be of immense value to a society whose aim is to hasten evolution, and

especially at a time when many problems have to be faced. For it is among the chief tenets of the Theosophical Society that the Great Planetary Angels are part of the Scheme of Evolution. Its leaders have always been aware of their Part in the ordering of our planet; and have known that no department of life lies outside their influence. Is it therefore reasonable that Astrology should be ignored when it is the science dealing with the laws of these Unseen vibrations?" To study the Laws of the Planetary Angels, as our correspondent writes, and to work WITH them instead of ignoring them, is to follow the line of least resistance, to conserve the energies, and to ease the labours of the MASTERS themselves.

"Work well begun is half done," says the old adage. The possibilities arising from the application of this knowledge to all new activities and propaganda are manifold; and the writer hopes that as many Lodges do already include Astrology in their teaching, this letter may arouse many more to do the same.

[The Editor of MODERN ASTROLOGY, herself a very earnest Theosophist of nearly forty years standing as well as an astrologer, is taking the opportunity of printing this letter as she considers it well worthy of attention.]

*To the Editor*, MODERN ASTROLOGY

DEAR MADAM,—Whether it is unknown, or simply ignored, I don't know, but the "Genii" (G), a point in the zodiac corresponding to the average right ascension of the planets, appears to wield an influence of exceptional power. I call it the Genii because of its unfailing prominence in horoscopes of remarkable people.

When rising, it gives great energy and enthusiasm and frequently genius.

It seems to denote the profession, or calling.

In the horoscope of Louis Pasteur (*N.N.* 950), the "Genii" is two degrees below the ascendant and square Mars. It is conjunction Mars in the horoscope of Ulysses S. Grant (*N.N.* 237); conjunction Venus in the horoscope of John Ruskin (*N.N.* 637); conjunction Venus and the Sun in the horoscope of George Bernard Shaw (*N.N.* 999); trine Thomas A. Edison's Uranus (*N.N.* 10); sextile Mrs. Annie Besant's Jupiter

(*N.N.* 40); trine Harry Houdini's Venus and Neptune (*N.N.* 196); trine Sir Ernest Shackleton's Mercury (*N.N.* 199); sesquare Dr. Sven Hedin's Mercury (*N.N.* 1001); conjunction Sir Isaac Newton's Neptune on the cusp of ♑; trine Venus and the Sun in the horoscope of Frederic Chopin (*N.N.* 389); opposition Uranus and sextile Venus in the horoscope of Robert Louis Stevenson (*N.N.* 243); conjunction Mars and sextile Mercury in the horoscope of Georges Clemenceau (*N.N.* 907), and in like manner prominent, with unusual consistency, in other horoscopes too numerous to mention.

As I am a young man and still an amateur in the science, I do not feel competent to discourse upon the theory and signification of this mystic point, though I am certain that Louis Pasteur, Sir Isaac Newton and Ulysses S. Grant are distinct "Genii" types.

Most sincerely yours,
JOHN J. DALEY.

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IN the year 1725, when the scheme of the great Solar Eclipse, which foretold the precise time of its beginning and ending, was cried about the streets of London, it happened to be heard by a Turkish envoy then at our Court. He at first thought the people distracted for pretending to know so very exactly when the Almighty would totally overshadow the Sun, a circumstance of which the Mussulmans were ignorant. He concluded that God would never reveal so great a secret to infidels, and keep it concealed from the true believers. However, when the eclipse came actually to pass, as had been predicted, Lord Forfar inquired of his Turkish Excellency what he now thought of the English mathematicians. He replied, "They must certainly have obtained their intelligence from the Devil, for I am sure that God would never correspond with such a wretched set of unbelievers as the English astronomers."

*From Alan Leo's Scrapbook.*

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VOL. XXV. NEW SERIES. ] APRIL, 1928. [ No. 4

## The Editor's Observatory

ALAN LEO, the founder of this magazine, used to quote often in its pages "Character is Destiny," because he knew in a very real sense the invariability of the LAW typified by Astrology—the law which works for Righteousness. He understood thoroughly from the many thousands of horoscopes which he had examined in the forty years he worked at Astrology, that in the beautiful words of Sir Edwin Arnold:

> "Who toiled a slave may come anew a prince,
> For gentle worthiness and merit won;
> Who ruled a king may wander earth in rags
> For things done and undone."
>
> *The Light of Asia.*

Now there are many kinds of destiny, because as a man lives and attains knowledge he *must* see that the world is a world of LAW, the great law of action and reaction which Astrology as well as theosophy expounds, and reveals to man something of the inner fabric of his nature. After all, what is Law? Something which changes not, whose action is ever the same, for the whole world is but an expression of God's energy; the very electron is a storehouse of energy, so, on a very much larger scale, is a star; energy discharging itself through

the mineral, vegetable, animal, and human kingdoms, and so on upwards, and man is born with a certain amount of that force adjusted by the Lords of Karma.[1] "This adjustment is made by the Lords of Karma, those beneficent Intelligences who act as the arbiters of Karma. They neither reward nor punish; they but adjust the operation of man's own forces, so that his Karma shall help him one step forward in evolution." As the Lord Buddha taught, "We suffer from ourselves, none else compels," and these great Intelligences. The Lords of Karma simply give the man his own, or as much as he can bear in the coming life. If too much were given the man would be crushed, and being unable to combat the force would probably take his own life.

We know, astrologically, somewhat how each man and woman uses these forces which they bring with them, for man is a great transformer and must act and use these forces for either good or evil, and as I have often said in these pages, it is his reaction to these forces which is of supreme importance in this incarnation, because he is working though he knows it not, at his future horoscope. A blow comes and strikes a man down, a great grief say, so that he feels his life to be shattered, and he becomes hard and embittered and rails against his fate; another has the same calamity, maybe even greater, and the same agony, but he *understands*, and losing all he loves at one blow, takes his emotion and grief and makes it PURPOSE, for he *understands*, and as Alan Leo so beautifully expressed it, "Knowledge puts an end to pain." Knowledge is an *inner understanding*, not a smattering gleaned from books and other people's thoughts, it is *an understanding from within.*

In most people's lives come griefs, worries and disappointments, because a man has sown, at the present stage of evolution, much more evil than good, and I have specially given a diagram illustrating the way in which the law of Karma acts as shown in this and past lives.

As I have so often said before—astrologers, I mean those who STUDY the science, and not those who work for personal advancement or money, have a power of knowledge which is invaluable, for they can see the different streams of Karma working.

First, there is physical Karma, acting on the physical plane alone;

[1] *The First Principles of Theosophy*, by C. Jinarajadasa.

then the emotional Karma, purely to do with the emotions, good or bad, whether the man is selfish or unselfish, avaricious or generous, whether he feels for others or *feels most for himself.* Then the force generated by the mental Karma, for the mind can be cruel and crafty, and plan injury, or on the other hand, good, according to the man's mental outfit; in other words, there may be a selfish or a generous mind.

## THE LAW OF KARMA.[1]

### KARMA-ACTIVITY.

| | | |
|---|---|---|
| Helpful Actions | make | Good environment and comfort. |
| Hurtful Actions | „ | Bad environment and pain. |
| Aspirations and Desires | „ | Capacities. |
| Appreciation | „ | Inspirations. |
| Criticism | „ | Worries. |
| Sympathies | „ | Joys. |
| Resentment | „ | Griefs. |
| Successes | „ | Enthusiasm. |
| Experiences | „ | Wisdom. |
| Painful Experiences | „ | Conscience. |
| Wills to Serve | „ | Spirituality. |

One thing which astrologers must remember is, that though there may be many wicked men and women on earth there are no wicked SOULS, for the spirit, which is of God, is the same in all; there is but ONE LIFE in the universe, GOD'S LIFE—one thought, GOD'S THOUGHT —one love, which is GOD'S LOVE for the creation He has made.

We are living actors on His great stage of life, playing our parts, only that the villain in the stage play remains a villain to the end, while in the real play of life the exit of every man at death shows his condition a little better than when he entered, no matter how low down in the scale of evolution he may be. And to-day there are animal men and women, human men and women, and spiritual men and women; there are types who live for brute sense only, types who live for passion and emotion, bad or good; and types who live for pure mind. Now

[1] From *The First Principles of Theosophy*, by C. Jinarajadasa.

it is the material which is at fault, the nature and character the man has brought with him, and thus character IS destiny, for if there is but one force in the universe and we use that force for harmony, not discord, love, not hate, sympathy, and not resentment and self-centredness, we are working with God and thus we are making in each life a better and better environment, more joy, more peace, more comfort, more power to help others, sharing a little the help which the Great Ones give to us all. The man or woman who most truly lives his or her life, astrologically, has to reap three kinds of Karma—the past, the present, and the future, which he is making every hour of the day by thought, for thought is the great creator and fashions and moulds the character. If he is always repining at his conditions he is making very bad Karma—he will have to realise that we are born, not for self-pity, but for help to the world.

It is too long in an "Observatory" to give an exposition of the laws of Karma, it is almost too great a subject for any pen to touch, least of all mine.

I do not like personal examples—but most readers know my horoscope. I had a very bitter emotional Karma to work out, for my husband—the founder of this magazine—passed to the other side in one hour, and was never ill. Readers who know will see from the horoscope I have the power of loving very deeply. For twenty-eight years we lived and worked together as one. In that hour, when the bolt from the blue struck me, I felt I *could not* carry on—the work which was so dear to him must go—but for eleven years I have done my best to carry on his work; that was my reaction to Venus square Saturn (Venus in the seventh, Saturn in the midheaven).

I am only one unit amongst the many millions inhabiting this planet, and what one can do so can others if they so desire. In doing his work I have found the only joy I know—the ability to sometimes help my fellow men. I think few realise, even astrologers, what the power of thought is, and how we are moulding our own and other people's future by what we *think*, for evil is not overcome by evil, it is only overcome *by good*, and if one could avoid resentment at an injury done, by thought, speech or action, we should have bruised the neck of the serpent, and overcome a great deal which brings us pain and bitterness, and not joy and comfort.

Try not to judge too hardly another brother, have a wide tolerance, for criticism in the present brings worries, both now and in the future while appreciation brings inspirations.

Now as astrologers we understand a little why some people have a sweet disposition, ready to do anything for another, while others think of *themselves first*, and this acts as an isolating tendency, and when they need help it will not be forthcoming. I take it that every astrologer likes a peaceful environment, a happy life and a disposition which brings them many friends and much love. In fact there are only two evils in the world—ignorance and selfishness, the abuse of the forces of Mars and Saturn—and some people ask, "Is there no forgiveness?" Most surely. The forgiveness, is *not to do the same thing again!* because a constant struggle against our lower nature shakes the densest and coarsest particles of matter out of our vehicles, and enables us to receive the higher vibrations through the ether which cannot penetrate the denser stratum. If we live a noble life we *must* be happy and that is living according to the law—the law of the Supreme. He who breaks harmony loses the rhythm of life, the equilibrium and balance which is so necessary for the evolution of man.

"Within thyself deliverance must be sought,
Each man his prison makes."

In conclusion I would say that he who can control his lower nature, and especially his tongue, is greater than he who taketh many cities! We are ourselves the makers of our destiny, and the Lords of Karma *simply adjust the force.*

BESSIE LEO.

---

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A PARLIAMENTARY debate on the Zinovieff letter took place on 19th March. On this day the Moon was passing through Aquarius, the ruling sign of Russia, in opposition to Neptune.

# International Astrology

## New Moon

*20th April*, 1928, 5.25 *a.m.*

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (1) | ♑17.49 | ♒9 | ♓12 | ♉12.9 | ♊11 | ♋1 |
| (2) | ♒0 | ♒24 | ♈5 | ♊5 | ♊25 | ♋12 |
| (3) | ♒16 | ♓16 | ♈26 | ♊10 | ♋3 | ♋23 |
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| ☉ ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|
| ♈29.53 | ♈15.55 | ♈10.39 | ♓9.41 | ♈19.50 | ♐18.44℞ | ♈4.52 | ♌26.28℞ |

No fewer than six planets are in Aries, the lunation itself falling at the extreme end of the sign, and all are in the twelfth house throughout western Europe. Such a strong grouping as this is bound to have a marked effect upon hospitals, public institutions, and other twelfth house matters, but a great deal of its activity is likely to be secret, and to be connected with foreign diplomacy, as Mars, the dispositor of all these planets, rules the seventh house, and is placed in the eleventh. The conjunction of Uranus and Venus will increase the political power of women but at the same time it will produce mysterious sex crimes, divorces, and disappearances. The position of Neptune in the fifth house and afflicted will continue to lower the birth-rate and cause much illness among children. A holiday boating fatality will follow from this position during May. Financial conditions will be fairly good and the conjunction of Mercury and Jupiter should benefit trade and exports. There will be considerable activity in oil shares, but the Stock Exchange will be nervous and afflicted by many rumours. Saturn in the eighth house points to further deaths among prominent men and politicians, and will raise the death rate from bronchial ailments.

At Washington the satellitium falls in the third house, affecting railways and other forms of locomotion. Railway and motor shares will rise enormously, but will be followed by a slump during May.

In Australia Mars is setting and Saturn is on the cusp of the fourth house. This continues the indications of trade and labour troubles that have been strongly marked for several months.

# Composite Horoscopes

*By* BESSIE LEO

ONE hears very often of a composite photograph, but very seldom indeed of a "composite horoscope." Indeed, the possibility of horoscopes dovetailing, so to speak, into one another—the little "wheels of destiny" interlocking and forming a single cam, as it were—is a department of Astrology very little considered and too often quite overlooked. And indeed, the different conditions under which given planetary influences have to work, in the case of what I have called "composite horoscopes," require a very experienced, comprehensive and well-balanced judgment as well as unusual breadth of mind, in order to deal with them in any fit and adequate manner.

As I have said, the "composite horoscope" is very little considered or discussed by the average astrological student, yet when two people become united—(for instance, two men in business partnership, but more often the case of husband and wife)—being together more or less every day, and in the latter case, as time goes on, drawing into physical incarnation a circle of egos most of whom, presumably, have been to some extent linked up with them in the past,—all this, we can easily see, must inevitably cause many modifications in the influence of the primordial map or "nativity" of either (whether the husband or the wife), considered alone and without relation to the other partner. To bring this home to the mind, a very good way is to draw out the maps of a whole family of some five or six people (parents and children), arranging the map in a series of concentric circles.[1]

Marriage, from the astrological point of view, is a great epoch—

[1] To avoid confusion, the *house positions* of the planets are best ignored, and a "Zodiacal Horoscope" of each person made out, after the manner described in "A Simple Way of Reading Horoscopes," in *How to Judge a Nativity*, Part I. (Second Edition). That is to say, in all cases o Aries is taken as the cusp of the first house, o Taurus as the cusp of the second house, o Gemini as the cusp of the third; and so on. In this way the influence one horoscope has in "filling up the vacant places," so to speak, in another, is seen at a glance. The amount of information to be gleaned from this method of examination is far more than would be believed by those who have not tried it.

perhaps *the* great epoch—in the life, it being the union of two forces henceforward acting more or less as one. Some of the very happiest marriages show a complete union of opposites. That is to say, two persons, though loving each other very dearly, may be as opposite as the poles in character, having had totally different experiences in other lives and quite contrasted surroundings hitherto in this, hence being entirely opposite in disposition and temperament. But a moment's reflection will show that though each character may be a good one in its own way, yet in the blending of the two much discord may be engendered; and this in spite of great mutual love. For the strong points—I had almost said the angularities—in the character of each will be accentuated by the proximity of the other, and this will inevitably react upon the environment, and a harder and more strenuous life will be engendered than either would have taken up alone. In other words, the combination of the two influences, the dual forces, will become more and more potent, either for weal or woe.

When in addition to this we take into consideration the influence of the children's horoscopes we feel that there is, as it were, a family horoscope to be dealt with, a collective horoscope somewhat similar, in its small way, to the National Horoscope we so often hear about.

Should an astrologer judge only the horoscope of the father, in attempting to forecast the family fortunes, there will be oftentimes too narrow an outlook, and the judgment on account of this will be somewhat at fault, unless he takes into consideration the nativities of the wife and children as well. Indeed, it is especially within the family horoscope that *karma* is active; and the reactions of all these various egos upon each other combine to produce distinct events, some of them necessarily of a very painful nature.

In popular fiction we are generally led to suppose that to die for love is the crowning act of sacrifice of the hero or heroine. But in real life we learn that it is a far more complete sacrifice to *live* for another. Far harder to endure, to forego, to forbear, to forgive a dozen times a day every day during the year—and all this in cool blood—than in one moment of perhaps intemperate enthusiasm to yield up a life that without its idol might well seem worthless!

It is in the life of the householder, or within the "composite" horoscope," as I would express it, that the greatest experience is

gained; for here much personal selfishness must fall away. Some member of the home circle *must* sacrifice for the good of the rest, and the very difference between the various characters and temperaments, and the daily strain and friction which it engenders, rubs off the sharp corners and idiosyncrasies of the character — much on the same principle as common marbles are produced by putting rough pebbles into a tub and rolling it round and round until each irregularly shaped stone is worn by the friction into a perfect spherical form.

Many people lead tame lives alone, but when they come together, and their two horoscopes coalesce as it were, their joint life becomes a very vivid and realistic one; indeed, the life of both *wholly changes!*

We give too little weight, I think, many of us, to the effect of the intermingling of the forces when union has taken place; certainly a joint horoscope cannot be judged in the same way that a single nativity is.

Marriage is frequently the "karma" of the life—blessed or otherwise, in accordance with the events and actions of former lives. Now these former lives, in which were sown the *causes* which give rise to the effects we discover in the nativity to-day, are for the most part, to us in our present state of evolution, a sealed book. We cannot *know*, because we cannot see these past lives. But imagination may help us.

We often ask, "What *can* have attracted A to B? Why should they marry? It can only end in misery!"

It may happen that these two souls have been linked up in a particular destiny in the past, and have met to work out together in marriage some karmic debts which could not have been worked out in separation.

Very often an astrologer will remark when he sees the seventh house afflicted: "Remain single if you wish to escape trouble." And that is true from the standpoint of "taking life easily." But the experience which a certain combination of planets indicates will have to be met and faced *sometime—somewhere:* and courageous souls will not be deterred from a union they feel impelled towards by the dread of impending trouble. "No," they say, "if trouble must come, let us get it over and be done with it."

Naturally, it is only a few—shall I say, developed souls who truly

realise that experiences of any kind, whether painful or pleasurable, must be faced and worked through, as the forces governing this humanity see fit. Few indeed there are who can say calmly and with conviction, when under pressure of pain and calamity, "Whatever *is*, is best."

Each soul has its own dominant key-note. Some key-notes blended form a chord of music, a harmony more perfect and fuller than any single note. It is true other key-notes struck together produce discord, and when in an unhappy union this occurs, we call it "fate" and lament it as a disaster, forgetting that without this discord, at some period, in some life, the future harmony would be impossible!

There are mainly three broad fundamental lines on which souls evolve, corresponding to the three attributes of the Divine Tri-unity. We may call these three the lines of *Love*, *Will* and *Wisdom*, though these three are of a verity one; for Love can be translated as Goodness, which is the fruit of Wisdom; Wisdom as Knowledge, which is the outcome of Love, the Teacher; and Will as Action, the parent of all.

Now the soul evolving on the line of Devotion or *Love* will be ever seeking union with another, while a soul on the line of *Will* will naturally more or less desire to stand alone. The third, on the line of *Wisdom*, will be a student, loving knowledge for its own sake. Each of these in itself is good equally, each leading to the eventual finding of the Divine Self. But when two souls on different lines seek to tread during the current incarnation the *same* road, some unusual features are certain to present themselves; and unless either or both possess a large mind and a wide tolerance, unhappy conditions are sure to develop.

If either of the twain could only realise his or her own essential unity with a manifestation of another side of the Divine Life he does not understand, endeavouring to see with the other's vision, and try to understand and co-operate with the Divine Life, although manifesting in a form so different and even opposed to his own, then the consciousness of *both* would be broadened, and the evolution of the two souls go forward by leaps and bounds!

Naturally, from our own standpoint, our own line appears to be the most desirable. But if we rule the personal equation out of court, we see that *all* sides of the Divine Life must be equally great and good—all have their place and object in the scheme of evolution, and

in God's sight all three lines of progress must be equally great, whether of *Will*, of *Love*, or of *Wisdom*.

And, indeed, in the union of opposites, if only the element of real love be present, it is possible, I believe, to attain the highest growth if either can sink the personality sufficiently to take on and respond to the vibrations of the other. If both could do this, then a new consciousness for each would be born, and the two sides of Divinity thus harmoniously manifesting, the third would appear—and appear, moreover, at a higher stage of manifestation than either of the two sides which, balanced, had led to its unfoldment: or so I believe.

To widen one's consciousness to the full, so as to include in one's comprehension and sympathies other ways, modes and manners of expressing the Divine, must be a task at least more easy of accomplishment when approached from an astrological standpoint than it can be when that standpoint is unrecognised. Still, to me, I must confess, it is a curious thing that astrologers seem to favour some signs of the Zodiac more than others. Yet all are surely equally beautiful, when we consider that the whole of the Zodiac is but the great Solar Life manifesting itself in various ways! When we reflect that everything is exactly right *as it is*, only our imperfect judgment being at fault (which cannot see the beginning and ending, but only the middle, as it were, the period in which we are at the moment manifesting), then we know that "evil" is ignorance and "sin" limitation. And just as surely as the Divine Life flows into us in fuller measure, so surely shall our wisdom enable us to see much that escapes us to-day.

Astrology teaches the law of Unity, how each planetary sphere affects another. And in the study of Family or what I have called Composite Horoscopes, I am sure the thoughtful student will find a wide field for investigation, and also a subject for deep reflection, in considering the varied interplay of all the complex centres of force concerned in this great pulsing Heart which we term—Humanity.

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IT is not the lie that passeth through the mind, but the lie that sinketh in, and settleth in it, that doth the hurt. BACON.

HAPPINESS is a condition of mind, not a result of circumstances. LORD AVEBURY.

# Fate or Freewill?

*By* CONAN AND NELLIE SHAW

" Drona and Bhishma and Jayadratha,
Karna, and all the other warriors here,
Are slain by *Me*. Destroy then fearlessly.
Fight! thou shalt crush thy rivals in the field."
(*The Bhagavad-Gita.*)

Is it not about time that we astrologers faced up to the facts of our science and openly recognised their weight, even if contrary to our own pet views? We hear the remark: "Pooh! What *are* facts?"—and there follows from apparently sane people the doubt whether their very existence is a fact; whether it is a reality that they are conscious, and so on; all of which is an insult to common-sense. Everyone realises it is a fact that our bodies must die. That is the kind of indisputable truth we mean.

Obviously, in putting forward views, it is of little use quoting from those who have never studied Astrology or a kindred science, however great these people may be in their own line of thought. It would be well for astrologers to discard all trite sayings and build a philosophy solely on the facts of the science which they profess to study. How often we hear quoted: "The fault, dear Brutus, is not in our stars, but in ourselves," while it is forgotten that Shakespeare also wrote: "'Tis the stars above that govern our condition."

Not only Shakespeare, but the greater part of what we have read, including opinions of astrologers, are extraordinarily contradictory. On the one hand it is stated that we have freewill or free-choice; on the other, we read that Signor Mussolini, Mr. Baldwin, or Mr. Smith *will* do this or that. How? If they and everyone else is free, there can certainly not be any *accurate* predicting. So many astrologers hold to the Hermetic axiom: "As above, so below" and are constantly seeking to show the connection between earthly events and planetary influences. Why, if they honestly believe that we have

freewill? We fail to see how Astrology can really be called an exact science if the doctrine of freewill be true. We have, moreover, never yet met a student of Astrology who made the declaration: "Such an event is not shown in this person's horoscope and therefore he was evidently exercising his freewill." No! However much astrologers say they believe in the power of free-choice, they still fully expect to find adequate planetary influence to account for each and every event and action.

One difficulty, of course, is that the majority of people have no idea of what is even likely to happen. Hence it may be declared that they "go with the tide," but that they could alter events if these were foreseen. How does this stand the test of actual fact? A lady student of Astrology recently had her progressed Moon in the third house in Capricorn in opposition to Mars radical in Cancer in the ninth house. She foresaw trouble through correspondence, and therefore tried to avoid all possible friction through letter writing. In spite of this, annoyance was caused by one carefully thought-out letter being misconstrued by an acquaintance who had at the time, progressed Moon in opposition to Mercury radical in the third house. This progressed Moon, moreover, was in square to our lady student's radical Mars. What is the natural inference? Surely, that events cannot be altered even when seen in advance. We could give several similar examples.

Others tell us that the effects of directions can be annulled or increased by the power of thought. We have tried to work on this idea and to get some actual examples from an advocate of this teaching, but so far without satisfaction. If the birth map shows, say, the Sun in trine to Mars in the sixth house, with other things equal, it is clearly wrong to congratulate ourselves when "*we*" over-rule, say, Moon progressed square Mars radical by not becoming helpless invalids. When Mrs. Baker Eddy fell on the ice on February 1st, 1866 (under the Sun by transit applying to the conjunction of the Moon radical square Saturn), no astrologer would predict a serious illness, as she had at that time her progressed Moon in sextile to Venus radical trine Mars radical. Yet Mrs. Eddy thought her speedy recovery was due entirely to Christian Science methods.

We realise that the question of Fate or Freewill may be one

which our finite minds cannot completely solve as they are at present. What does an ant understand of the plans of a human architect, aviator, or scientist? Yet, as astrologers, we have access to certain facts and evidence and should at least be able to take a definite stand regarding such elementary knowledge as we can be sure of, based on these facts. What astrologers should endeavour to solve, we suggest, are the following problems, if the question of Fate or Freewill is to be satisfactorily answered:

1. Do we all follow the strongest planetary influence in our horoscopes, appropriate to prevailing conditions (whether in thought, feeling or action)? If we do, how can those favouring Freewill substantiate their belief?

2. We are often told that we can mould our destiny by creative thought. Can any astrologer demonstrate that, by present effort, he or she has definitely produced an event, such as marriage, which is not shown in the horoscope?

So far, upon detailed examination, our attempts to prove this last point have broken down; and therefore at present, in the light of facts, we can only believe that the commonly-accepted teaching of Freewill is an illusion; that Man, far from being the all-important ultimate object of the Universe, is but one section of the "Great Puzzle"; and that our way lies not in trying to shape events as *we* think they should be, but in philosophically and consciously accepting our lot in the gradual unfolding of spiritual development.

Here in the West we seem afraid of admitting even the possibility of events being fore-ordained. Why? Is it egoism, that we like to think we can triumph over any planetary force? Many of us pray: "Thy Will be done," yet when advised by Astrology, clairvoyance, or other means that God's Will for a time is to try us by adverse circumstances, we seek to superimpose our own desires, or else, ostrich-fashion, prefer hiding our heads to facing bravely what experiences may come, regarding them as opportunities for spiritual learning. The notion that a working belief in Fatalism leads to stagnation seems to us erroneous, since facts go to prove that the law of necessity does not allow of inertia. Can a strongly Martian person cease by choice to be active? To those who point to Turkey as an example of what Fatalism leads to, we would reply by reference to our own slums and

economic problems. We might also mention the fact that the people of the East have generally more serenity, while we of the West to-day seem to be consumed by a spirit of confused restlessness. A belief which brings greater true spiritual courage, more true peace and contentment and wider tolerance is surely not to be feared or lightly set aside.

It is obviously impossible for two people alone to handle such a big problem adequately, and therefore we should welcome views and accounts of practical experience from other students bearing on the subject, not in any spirit of competition or rivalry, but fraternally, in the interests of Truth and Progress.

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A SEVERE loss was suffered by the Church of England early in March through the death of the Bishop of Sodor and Man, and the late Bishop of Liverpool. At the February New Moon, Saturn, ruler of the ninth house, that of the Church, was in the eighth or death house, and at the time the Sun was separating from the square to this planet.

THE square of the Sun to Saturn and the sextile of Venus to Saturn on 9th March, produced a marked effect upon the weather, being immediately followed by heavy snow and the coldest weather on record for the time of the year.

THE King and Queen of Afghanistan paid a state visit to this country in March, arriving on the 13th. At the previous New Moon, Mars, ruler of the seventh house, was culminating in Capricorn, the ruling sign of Afghanistan, in conjunction with Venus, indicating many important state functions.

ON 12th March Flight-Lieut. L. M. Kinkead was killed in an air speed test, and on the following day Capt. Hinchliffe and the Hon. Elsie Mackay began their ill-fated flight to America. These fatalities were foreshadowed by the afflicted position of Uranus, the planet of aviation, in the eighth or death house at the Winter Quarter.

SIR W. JOYNSON-HICKS introduced the "Flappers Bill" into Parliament on 12th March. At the previous New Moon Venus was culminating in conjunction with Mars. It is expected that the measure will be on the Statute Book by about 20th July, and at the new Moon of the 17th July Venus ruling the eleventh house, that of Parliament, falls in conjunction with the lunation in Cancer, a very appropriate position.

# Professions and Occupations

*By* MAURICE WEMYSS

## XXI. PHILOSOPHERS[1]

EVERY man is in a measure a philosopher but the term is specially applied to those who devote a large part of their time to the study of (*a*) the principles regulating human conduct (Ethics), (*b*) the why, whence and whither of Man and the Kosmos (Metaphysics), and (*c*) man's mental processes (Psychology). Philosophers are often also Theologians.[2]

There are quite a large number of significant degrees of which some (or their rulers) are prominent in the horoscopes of every philosopher. Perhaps the most important of these are (*a*) ♒ ♌ 10-11, the intuitive conception or rather perception[3] of first principles, (*b*) ♉ ♏ 0 which denote riddles, and (*c*) ♈ ♎ 26 denoting curiosity. Philosophers are following an eternal quest ever drawing nearer to the goal at which they are aiming yet finding as they advance that it is still at an immeasurable distance.

Other groups of degrees prominent are, (*d*) ♈ ♎ 11-12 logic, (*e*) ♊ ♐ 3-4 definition, (*f*) ♒ ♌ 6-7 truth, judgment, (*g*) ♊ ♐ 7 literary ability. These are qualities of the philosopher himself but his horoscope also shows the objects of his study: ♋ ♍ 16 duty, ♉ ♏ 29 wholeness, unity, both in the sense of dramatic unity, and philosophical unity, ♉ ♏ 8-9 desires. It will be seen that on the whole ♉ ♏ are

[1] Influences denoting philosophers are given as follows in some of the recognised text-books:

(1) Sepharial's Manual, with reference to the second decanate of Aquarius, states "His mind is bent on scientific and philosophical pursuits . . . " and among sixteen occupations attributed to ♆ includes "metaphysicians and psychologists."

(2) Vivian Robson's Text-book for ♃ in ♉ gives "religious, philanthropic or philosophical worker."

(3) C. E. O. Carter in his Encyclopædia states "Philosophical attitude results from good Jupiter or ninth house influences."

[2] Dealt with in a separate article.

[3] Using the term in a special sense.

the signs of most significance and in the horoscopes of philosophers it is found that they are on the average more strongly tenanted than any other sign, and their rulers ♀ and ♅ more frequently than any other planets are the most strongly aspected planets in the figure.[1] There is, however, another pair of signs which are almost as strongly tenanted as ♉ ♏, namely ♓ ♍. Except that the 6th degrees are important in psychology and the 25th degrees are important in synthesis there is no special concentration at any one point of these signs, their importance resting principally on the subjective, imaginative, introspective, and contemplative tendency of the signs as a whole, especially when combined with ♋ ♑ or their rulers.

It is of interest to turn to the horoscopes of some of the most notable philosophers and examine the influences present.

All that is known of Socrates' birth is that he was born in the end of 470 B.C. Accordingly the positions of the swiftly moving planets are merely matter of speculation. An examination of the position of the slower moving planets reveals that on 13th December (Julian Style—which is, of course, an anachronism), 470 B.C., ♅ was in ♍ 1.36 ℞, ✶ ♄ ♋ 3, △ ♆ ♑ 7.30, ☌ ♃ ♓ 6.54. Pluto was in ♐ 4, the degree of definition, on ♐ 17 of the Constellations, the degree of education, indicating how Socrates, the world's greatest teacher, stressed the importance of correct definition.

Plato's birthdate is unfortunately not known more accurately than that it was between 429 and 427 B.C. Even the slower planets moved a considerable distance within that period.

Marcus Aurelius is the earliest philosopher whose birthdate is known with accuracy. He was born at Rome[2] on 26th April, 121 A.D. After 7 circuits of the Sun ♅ was back again close to the position it occupied in Socrates' horoscope in ♍ 6.44 ℞, △ ☉ ♉ 4.11, ♂ ♉ 8.25. There were 4 planets either in ♉ or ♏ and ♆ was in ♌ 11.33. As one of the most eminent of the Stoics it is natural that the degrees of duty, ♋ ♑ 16, should be specially strongly aspected, ♄ being in ♋ 13.20, △ ♀ ♓ 18.16, and ☌ ☽ ♑ 16 (at 4 a.m.).

Sir Thomas More, born 7th February, 1478, was first and foremost

[1] ♀ is most strongly aspected in 22.7 per cent. and ♅ in 19.3 per cent. of the horoscopes examined.

[2] Planets as calculated by Vivian Robson.

an idealist as is shown by his ♃ in ♈ 21.54 ✶ ☿ in the humorous degree ♒ 21, nevertheless his unpractical Utopia was probably taken more seriously than he ever intended it to be. His ♅ was in the fateful ♏ 28, ☌ ♆ □ ☉.

Pierre Gassendi (*N.N.* 606), born 21st January, 1592, was described by Gibbon as "the most philosophic among the learned and the most learned among the philosophic of his age." His ascendant was ♑, which denotes rather a scholar than a philosopher, but its ruler ♄ was setting in ♋ 7½, ✶ ☽ in ♉ 7 in the 4th house. As is natural to one of his outstanding mathematical ability definition was his forte. He had ♊ ♐ 3 well aspected by ♂ ♈ 3, ☉ ♒ 2 and ☿ ♒ 5.

Montaigne was born near Bordeaux on 28th February (O.S.), 1533, "between 11 or noon." His essays show him as a philosophical sceptic, the philosophical ♅ being in his horoscope in the sceptical ♋ in the ascendant ☌ ♄ ✶☽. ♀ was in ♒ 11.

Lord Bacon, born 22nd January (O.S.), 1561, the forerunner of modern philosophy and the founder of the "experiential and inductive movement," had the ☉ in ♒ 12.30, ☌ ☿ ♒ 6.0. ✶ ♂ ♐ 7.42 (a degree important in perception and observation), ✶ ♀ ♈ 7.52, △ ♄ ♊ 13.36. The ☽ (at noon) was in ♉ 1.30 and ♅ was in ♏ 24.8, ☌ ♆ ♉ 28.18.

As Bacon was the founder of the experiential movement, so Descartes, born 31st March (N.S.), 1596, was the founder of the speculative movement on the continent. ♅ was in ♈ 15.24, ☌ ♃ ♈ 14.54, ☉ ♈ 11.2 (the logical degree), ✶ ♏ in ♊ with ♂ ruler of ♈ in ♊ 22 close to ♊ 21, a degree of guessing and theorising. ♀ was in ♉ 5.38, ☌ ☽ (at noon ♉ 9.51), △ ♄ ♍ 2.12.

Thomas Hobbes was born on 5th April (O.S.), 1588, "early in the morning." According to Aubrey "the time was well chosen as the child's horoscope indicated future eminence." Bacon had stressed the importance of observation but was not an observer to any extent himself. Hobbes on the other hand had the vital curiosity of ♈ 26, his ☉ being in ♈ 25.18, ☌ ♂ ♈ 26.42, and his observation of man's conduct led him to the belief that man's sense of duty was merely self-control for the eventual better satisfaction of his own desires. ♋♑ 16 were well aspected by ♄ ♉ 16.12, ✶♅☓ 15.30, ☿, the planet of perception, was in ♉ 12.48, close to the degree of desire. He was

fully aware that observation was merely a preliminary and that the operation of logic (his ♂ was on ♈ 12, of the Constellations) is necessary in order that facts may have any philosophic value.

John Locke, born 29th August (O.S.), 1632, developing one line of Baconian and Hobbeian thought endeavoured in his great essay to show that all our ideas are derived from experience, stressing the importance of memory ruled by ♄. Locke exemplified in a high degree the faculties of analysing and synthesising data. He had ♃, ruler of ♒ 11, in ♉ 25.15 (significant as regards the analytic faculty), ☌ ♄ ♏ 23.53, △ ♅ ♍ 25.0.

The apparent importance of experience shown in Voltaire's horoscope (21st November, 1694) by the close opposition of ♄ in ♊ 17.12, to ☿ in ♐ 16.38, led him owing to the influence of the iconoclastic destructive ♂ in ♐ 14.9, to aim his satirical darts at established religion. Yet he was not without the true philosophic temperament, having the ☉ in ♏ 29.41, ✶ ☽ ♑ 28.30, △ ♆ ♓ 21½.

From Hobbes along another line of thought developed the philosophy of Berkeley, Hume and J. S. Mill.

George Berkeley, born 12th March (O.S.), 1685, stressed the difference between what we perceive on the surface and the reality below. ♂ was in ♐ 8.36, the degree of perception. He may be regarded as the forerunner of modern psychology, having ♆ in the intuitive ♓ 2.48, ☌ ☿ ♓ 6.14, ♀ ♓ 6.59, ✶, the philosophic, ♅ in ♉ 4.18.

David Hume, born 26th April (O.S.), 1711, was a sceptic of sceptics with ♄ in ♋ 25, ✶ ☿ ♉ 24, ☌ ☽. The philosophical ♅ was the most strongly aspected planet in the figure being in ♍ 1, △ ♆ ♉ 1, ♃ ♑ 3.

John Stuart Mill, born 20th May, 1806, had ♄ in ♎ 22.46, in close conjunction with ♅ in ♎ 22.12. The ☉ was in ♉ 28.43, ☌ ♆ ♏ 28.57. Thus the Baconian emphasis on experience led in the school of philosophers which followed to the view that there was no knowledge other than that depending on experience.

*(To be continued)*

# The Relations Between Astrology and Beauty

*By* SAGITTARIUS GREX

(*Continued from p.* 88)

## V. EMOTION

Dear is the love, I know, of Wife and Child,
  Pleasant the friends and pastimes of your years
Fruitful of good Life's gentle charities,
  Firm-set, though false, its fears.

Live—ye who must—such lives as live on these,
  Make golden stairways of your weakness; rise
By daily sojourn with these phantasies
  To lovelier verities.

EDWIN ARNOLD, *The Light of Asia.*

IN all perception of Character, there is a necessary climb from the level plain of Self-Knowledge to the upper plateaux of Emotion. All states of activity, conscious or sub-conscious, depend in large measure on that energising factor which, in its lesser state, is known as Feeling, and in its higher state as Emotion. The very usage of the words denotes the difference between them. Thus we may speak of a 'feeling of hunger,' but an 'Emotion of Love,' a 'feeling of pain,' but an 'Emotion of Sorrow.' Transpose these words to an 'emotion of hunger' or a 'feeling of love,' and it may be seen at once that they do not ring as true.

This distinction is especially to be noted in all matters that pertain to Beauty. Beauty in thought, in desire, in action—to take the usual astrological division—is exactly the elevation of those feelings which lie beneath thought, desire and action to that high point where Emotion may enter in. Feeling is made sublime in its form of Emotion, and the great realms of Love, of Pity, of Grief and of Self-Sacrifice are reached by parallel roads; upon their evil sides, those of Hate and Anger, also.

Self-Knowledge, as has been shown, is primarily a mental attitude, it is of the head rather than of the heart. That goes not

far enough. He who knows the externals of his character without some comprehension of the energies that drive it, is comparable to a would-be engineer who is well informed as to the wheels, levers, valves and eccentrics of his locomotive, but is ignorant of steam. And—the illustration suggests itself—the increased power that lies in a triple expansion engine does not inhere in the multiplication of mechanical devices, but in the utilization of the driving energy to the uttermost. It is just as possible to waste Emotion as to waste steam; it is as possible by wise adjustment to noble ends to triple its activity.

Emotion is strictly a development of the feelings, and is born with the Personality. It is therefore to be determined from a Natal Horoscope, and here lies a rich vein of character-ore awaiting further development. Undoubtedly, a careful study of the polarities and triplicities—Alan Leo's 'Star of the Individuality' and 'Star of the Personality' form a good starting point—will help along this line, but more needs to be done. Every student, both for himself and for others, should obtain a clear understanding of the sweep of forces which Emotion wields upon a given character and employs in the moulding of its consequent Destiny.

A certain given horoscope will show strength in one direction and weakness in another, but, even after all planetary factors are taken into consideration and duly balanced, there may still arise the question whether an Emotion operating harmoniously through the weaker elements may not over-ride the stronger. A powerful intellectual complex may easily be forced into subservience by a weaker emotional complex, just as mechanical devices must be subservient to energy, and form to spirit.

At no time is Man justified in striving to quell Emotion. Such a self-pillage is a very grievous error. Sad is the lot of those who veil the vivid and glowing figure of Emotion by casting about her the dun-coloured cloak of Renunciation, or the ragged mantle of Neglect; they but deny themselves a spiritual leading, since Emotion is luminous from within.

In this matter there is an apparent contradiction between the teachings of Eastern and Western philosophy, and, latterly, there seems to be a movement in the West to accept—a little too blindly—the sadder message of the East. Those who hunger for ethical

righteousness or for spiritual elevation will do well not to misread the Oriental teaching by interpreting it as a wholesale denial of the supreme value of the vital urge. It is an easy fault to make. It was because of a mistaken Orientalism—coming by route of north-eastern Africa—that St. Simeon Stylites and the Eremites wrought such incalculable harm to the cause of Christian morals; those who may be tempted toward asceticism and its be-stifling of Emotion may read and ponder the tale of Stylites' intolerable cruelty to his mother; it is not edifying!

There is, indeed—though mainly in appearance—a manifest opposition between the Occidental and the Oriental systems of thought. The West believes that all human emotions should be stirred, purified and elevated to their highest and finest possibilities in order to attain the Blessed Vision; the East believes that human emotions and desires should be subdued and banished to the uttermost, in order that the unencumbered Self may rise more readily to realms where comes surcease of sorrow in the absorption into Brahm.

Here seems a contradiction, surely. But stay, not so fast! May it not well be that these two statements but present different stages of the same progress, expressed in the unlike terms of variant racial character? May it not be, rather, that Western thought, more direct and practical, speaks of the earlier stages of the Quest, those which are within the reach of Man, to-day; that Eastern thought, more nebulous and theoretical, leaps at once to the ineffable goal and establishes counsels of perfection, far, far beyond all present striving? Even in Oriental teaching it is not until after the Eightfold Road is trod and the Three Stages overpassed that comes the Buddha, the holy one, the man of stainless soul, for whom Emotion no longer has a meaning; this goal is not attained until the cycle of incarnations is all but ended. No one, now—unless it be an Avatar—has reached this stage, and no one, yet, is in position to set aside Emotion.

It is not by neglect of the powers within us that the great bridge of Saturn may be passed. Let no one doubt that upon the planes of the higher Venus, the higher Mercury and the higher Uranus—in simpler words, in the higher states of the soul—the feelings and emotions will remain essential for the furtherance of character.

Remove the Emotion of Redemption and the Emotion of World-

Pity from the life-stories of Christ and Buddha, and little will be left but a record of seemingly wasted careers and two vaporous ethical systems which it was the work of their respective disciples to enunciate and elaborate. Set the Emotion of each in the fulness of its power, and the blaze blinds us with its glory. The whole force and bearing of these Greatest of Masters lies in their lives, and life, without Emotion, is as naught.

Oriental teaching, moreover, is not as overwhelmingly a call to the denial of Emotion as some of its exponents have tried to show, just as the monkish "Imitation of Christ," by Thomas à Kempis, for all its beauty, is by no means an echo of the Christ. Even in "The Voice of the Silence" comes the phrase: "If thou art told that to become Arhan thou hast to cease to love all things—tell them they lie."

It is with deliberate intent that the quotation from "The Light of Asia" has been placed at the head of this chapter; it shows, again, that Oriental philosophy is wisely aware that Emotion is to be used, as well as not to be misused. We "must make golden stairways of our weakness" are the words which Edwin Arnold puts into the lips of Buddha, words which can in no wise be understood as meaning that we are not to consider our weaknesses at all; we are to make stairways of them, and to climb them, too.

It is possible that, in the far-distant future, incarnations may come in which the senses will play a lesser part, but that is of little concern to those of us who possess them, now. It is difficult to find an adequate reason for denying or ignoring the faculties given us at our birth; the Parable of the Talents has an especial force and meaning to those who are seeking astrological truth and who know just why the Talents have been given. Our senses are there, they are there for a purpose, and there is more than a hint of moral cowardice in fearing to speak of them frankly or to look them in the face. There are, even, animal passions which may be the spiritual strength of souls on a low plane, and red-blooded vigour is not a thing to be despised. The 'pretty' and the 'nice' virtues are by no means the finest; the world is still sorely in need of fighters, men who possess the fighting passion, ready to buckle on their weapons and to strike shrewd blows for the Right. It is mere pusillanimity to arbitrate with Evil.

(*To be continued.*)

# The Five Loaves and Two Small Fishes

*By* W. H. SCOTT

IN the story of the New Testament concerning the five loaves and two small fishes with which the Master fed the multitude, we read that after the feast they gathered up twelve basketsful.

This allegory, like all others in the Bible, has its astrological significance. The twelve baskets are symbolic of the twelve houses, and the five loaves and two fishes are significant of the life-sustaining powers of the seven planets, the five and two making seven. The two small fishes have special reference to the mysterious nutritive elements of the sign Pisces, while the five loaves have to do with the germinal powers of the great chemist and housekeeper of the body, namely, Virgo. Virgo is ever concerned with the New Life—the renewal of life. As the Seed-bearing Woman she is the Promoter of the life-sustaining principle, and in her may be found the hidden genesis of the senses, which have five avenues of expression. Thought always has its material correspondence, and when we hear the expression that some certain thing is "food for thought," it expresses a great truth, since the astral atoms—where is the chief seat of consciousness—combine as mental food in precisely the same manner as the atoms of physical food in the process of assimilation and digestion; for man has a mental stomach just as surely as he has a physical digestive apparatus, and this is what the Master had reference to when He said: "I have food to eat that ye know not of."

The "bread of life" is derived from highly organised thought-compounds resident in the astral constitution in a ratio probably ten times greater than that supplied by the food taken into the stomach; and the manner in which these thought-compounds are organised determines the nature and character of the physical structure and its reactions to environment.

Pisces rules the astral body or constitution as a whole, and in fact

the entire astral plane. Its dual powers are symbolised by the two fishes. Says Zain, "Even as all atoms of chemistry are composed of positive and negative electrons, so are all the urges and desires of life in any form composed of two primitive desires related to each other as positive and negative—the reproductive desire and the nutritive desire. In the lower forms of life these two desires build up the simple elements of the astral form which express outwardly as chemical affinity and instinct. In the higher forms of life, however, and notably in man, these two primitive desires are greatly elaborated. They unite with one another in various proportions" (the work of Virgo) "to form the elemental urges, and these elemental urges, each consisting of a centre of energy within the astral form having well-defined qualities, enter into the composition of highly complex compounds."

Now the nature of these astral thought-compounds are determined in each instance by the positions and aspects of the planets in the chart of birth. But the simple dual aspect of these primary powers springing from the Desire Nature are to be found in the sign Pisces; for throughout the expanse of this wide ocean, there stretches the length of one infinite purpose; its waters exist but to give birth to and to perfect Form. Pisces is the expression of Earthly formulation, and its work lies with Virgo there. Here is the origin of the animal body and the physical basis of man.

Now we know Virgo, in which we find the "bread of life," as the house of sickness, but as surely as we live, the vast sweep of its undertow of life, which takes us out to sea, and drowns us in our own illusions, is found in its opposite pole, Pisces, where resides the dual aspect of the Desire Nature of which Scorpio is the epitome. "I believe," says Pisces, but it is seen that the "Two Fishes," while chained together, are yet headed in opposite directions. In the watery world of Pisces the strife is with the emotions; only in Virgo do we seek for the perfect virtue. She is within the Four Seas of the Four Elements, where virtue endures with intelligence, for hers is the Bread of Life. Her stillness alone can detect harmony.

Her purpose in the order of creation is to give birth to Virgin Matter, as a vehicle for the indwelling spirit; and holding no relations with the external world, hers is the perfection of the negative state.

And it is because of this negation or non-resistance that she bids us die quickly, being all-assimilating of our Illusions. Hers is Continuity without a starting-point in Time. It is the Great Mystery, the Great Uniformity, the Great Trinity of Earthly Formulation. And she is a Virgin in that she has no Mate, creating by her own power of Will, the Great Negative which is Omnipotent.

She is the Solar or Sun Plexus through which we complete our allotted span of physical existence. To her is given the five loaves of the Unknowable by which we reach the Known, the "five senses" whose secret is the One Sense relating to the Great Law and the Great Truth. So it is said that Virgo is ever "looking for facts." Virgo wants facts, not theories, and for this reason she strives to place herself in subjective relations to externals. It is because of this that in human life she often invites discord and sickness. And because of her apparent weakness she is called the house of the servant or the inferior. But it is only so because we impose upon her. As before stated, we may well look to her opposite pole for the origin of her troubles; let one receive an adverse psychism from one having an over-endowment of the Pisces qualities and see what happens to their solar plexus. Neither will the "force centre" at the base of the spine, escape the consequences incident to the absorption of an astral poison.

Virgo as the Solar Plexus is the true Soli-Lunar centre in the physical and astral bodies, and Saturn is the strongest factor in astral discord; and since his cardinal sign Capricorn is the basis of operation for the entire Earthy Triplicity, Virgo being its mutable expression, we may look to Saturn as the primal source of such disturbances; since under such conditions there is a marked lowering of the vital forces, the feet in particular have the circulation withdrawn from them. Virgo as the Sun Plexus is the vitalising heat centre in the body which only the vibrations of Saturn are capable of destroying. A number of years ago a writer in MODERN ASTROLOGY pointed out the relation of the sign Virgo to the word "kill," and went on to show how all the noted poisoners of history were born under this sign. Now the "killing" propensity of Saturn is well known to every astrologer; and all chronic complaints arise from those mental compounds in which he plays a discordant part; therefore his power to produce coldness and

disastrous effects in connection with the Solar Plexus when acting adversely upon it should be self-evident. He it is that can destroy or poison the bread of life which is designed to feed the multitude. He is that Judas who denies his Master born of the Virgin of the World, the Seed-Bearing Woman, Virgo.

Having rulership over the liver and spleen, he, like Virgo, is associated with the negative powers of destruction, just as Mars and Aries are with the positive. His is the subtlety, secrecy, craft and cunning, as they relate to the magic powers of the Builder; the Negative Nomenclature of the Virgin powers of creative organisation. In the outer world also he rules building material. Says Manly Hall: "Occultism teaches that there is an entire universe within the human body—that it has its worlds, its planes, and its gods and goddesses. Millions of minute cells are its inhabitants. These are grouped together into kingdoms, nations and races. There are the bone cells and nerve cells and millions of these tiny creatures grouped together become one thing composed of many parts. The supreme Ruler and God of this great world is the consciousness in man which says 'I am.' This consciousness picks up its universe and moves to another town. Every time it walks up and down the street it takes a hundred million solar systems with it, but being so infinitesimal man cannot realise that they are actually worlds." It is high time that we look here for that multitude fed by the five loaves and two small fishes; and maybe we shall find the twelve baskets full enough for inspection and our future wants also. There is a world of meaning in the "Little Animals" called the Zoo-diac.

Do you not think it rather remarkable that the meaning of the word Zodiac, being that of a little animal, Virgo should be said to rule *all* little animals; and thus in her secret alchemy all the signs?

It is the only one of the mutable signs that is not designated as "double-bodied" or dual. If then Virgo is a Trinity in Unity, she must of necessity embody that Light of Nature—it is said that she "sees in dark places"—which reconciles the negative with the affirmative, and the affirmative with the negative. Alan Leo somewhere says, "All that is latent in Cancer and Leo, find their expression in Virgo." This is equivalent to saying that all the Soli-Lunar powers may be brought to light in the sign of the Virgin.

It is, then, that axis of the mind which passes through that centre where the positive and negative blend into the Infinite One. No doubt this is why the Virgin Marie or Mary is said to be the Mother of the Christ. And this also accounts for Virgo's natural antagonism for what it is not, namely *a natural discord.* Also it may account for the fact that in its highest aspect it is the non-marriage sign, for Virgo is often the leading candidate for the vows of celibacy. But in regard to its deadly poison, we should remember that it is ruled by Mercury or Hermes, whose staff is entwined by two serpents. These are the wand or sceptre of the Understanding, the staff of Knowledge, and in human anatomy they are found to be the three tubes or canals of the spinal system. Here is the staff of the God of Thoth connecting the generative system with the brain; and twisted around this central tube, known to occultism as the Sushumna, is the Ida and Pingala, or the two serpents black and white, in which reside the secret powers of the right and left path. Here is found the path of the "serpentine or twisting gas or force," which on reaching the brain opens a channel of communication with the astral world through the astral brain. Now the little continent where dwells the "Goddess of the Shining Face," who presides over these channels of intercommunication, is the Solar Plexus of Virgo. And it is in virtue of the fact that she unites the masculine with the feminine, in the mind, that she is able to conduct the secret alchemy of both mind and body. Virgo is not, however, the true centre of control in man, for that office is vested in Taurus, governing the sympathetic system of the intelligible world. And it is for this reason that the great intelligences who gave to man a knowledge of Astrology, named Taurus the "House of Personal Possessions." Taurus is concerned with the property interests of the body as well as those of the mind. It is the real banker or caretaker, and the dwelling-place into which Virgo moves when its work is finished in the lower kingdoms of man's nature. Thus the Moon, which represents man's mentality, becomes exalted here, just as the Sun, which governs his brain polarity and luminous powers, is exalted in Aries. In other words the Soli-Lunar powers rise out of the animal body which it is the work of Virgo to build and maintain, into that higher octave of the mind where self-realisation and self-knowledge enable the ego to function free from those restrictions

imposed by the planet of Fate. Up to this time the "killing" by Virgo is but a modification of man's existence.

It is Virgo that gives us this form, with its five loaves and two small fishes, where dwells the occult forces of our nature, since it is said that "all that is occult hath the fish for a symbol." Yes, she gives us this form, its toil in manhood, as the sign of work, its repose in old age, its rest in death. And if this body is delegated to her charge why should she not claim her own at the appointed hour, where Phoibos strikes the silver ring of Saturn? If the church devotee should ever discover who this "Blessed Virgin" truly is! Well I leave that to you to think about.

NOTE.

The adverse psychism spoken of as coming from Pisces was an actual experience, and to show how Saturn was involved I will here submit the planetary positions of the one from whom it was received.

Scorpio is rising, with Venus, Mars, Moon, Sun and Mercury all in Pisces in conjunction in the fourth house, square Saturn in the seventh in Gemini,—a strangely disrupting force. It shows one who feels every mental current and is subject to an almost infinite variety of psychic influences. This fourth house is known to occultism as the house of personal psychic influence, and in this figure the twelfth house influence through Pisces, is brought into close association with immediate personal environment. The home is a storehouse for strange psychic influences. The figure is an interesting study, and I will give the birth data so that any who care to, may set the figure: March 15th, 1885, 11 p.m. (=5.08 a.m., G.M.T.), West 92, North 34.

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SEVERAL cases of smallpox were isolated at Tooting early in March. This outbreak follows the affliction of Mercury, ruler of the sixth house, by Mars at the February New Moon.

THE suspension of three high naval officers in connection with the "Royal Oak" dispute during March follows from the position of the previous lunation in the naval sign Pisces, in opposition to Neptune.

IT is announced that Summer Time will start in France this year on 14th April.

## Review

*Astrology and Its Practical Application*, by E. PARKER, has been (excellently) translated from the Dutch by Coba Goedhart. It seems to have already attracted some very favourable reviews in Holland, Dr. Thierens especially warmly recommending it as "personal experienced work,—a picture of Astrology given through a clear brain and with a talent for teaching." It is published by the well-known firm of De Veen, Amersfort, Holland, and the London Agents are Messrs. Fowler & Co., Imperial Buildings, Ludgate Circus, London.

The book gives the usual instructions for calculating a horoscope, and the only criticism of this part would be of its total disregard of Primary directions. It may not be possible to teach "Primaries" to beginners in a comprehensive text-book which covers the whole ground of aspects, orbs, tables, and judgments, but it is certainly not safe to ignore a system without which no satisfactory rectifications can be carried out. Otherwise, we entirely agree as to the originality of the treatment. There are many observations dealing with aspects throughout the book which point to personal study; and they are often expressed in a strikingly felicitous phrase. For instance, Venus conjunction Saturn "limits a sunny radiation of love." Of the Sun square Moon, "The native will find a difficulty IN DIRECTING HIMSELF though he will strive ambitiously for a line in life." And this section ends with the remarkably apt quotation: "Go out of the sunlight into the shade to make more room for others." The chapter upon the aspects of Mars is especially fine, and worthy of consideration. In fact there is a great deal in this part of the book which will be of peculiar interest to students, and will often throw a new light upon old and stereotyped ideas. On the other hand, it seems to us that the section dealing with the signs themselves is the least satisfactory;—the only part, in fact, where precedent has been a little too slavishly followed. The chapter upon Pisces for instance, voices

the conventional views about its capacity for suffering, but entirely overlooks its artistic, humorous and essentially joyous side. A very curious passage stating that "A person with the Sun in Pisces is sent from pillar to post, From: PONTIUS TO PILATE" suggests that the author has somehow lost himself in seeking for some classical allusion or antithesis. And in the preface there is a passage unworthy of the high spirit in which the book is conceived, and which indulges in a rather cheap sneer at "the dogmas of Science—which seem to result from groping rather than knowledge." It were more modest to admit the truth, that the little sum of our knowledge—which is still less than our ignorance—has been slowly built up through centuries of "groping" and was not born ready made.

Still, when all is said, it remains that this book is a very welcome, thoughtful and original contribution to the literature of Astrology. No serious student can afford to neglect it, and all those who are struggling with judgments and general syntheses will find it really stimulating.

LESLIE KEENE.

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DESPISE not anything because 'tis small;
A gem is never bulky.

EARTH changes, but thy soul and God stand sure.
R. BROWNING.

THE pessimist always gets snowed under—always. The things we most dread in life never happen.
LORD LEVERHULME.

HE also that is slothful in his work is brother to him that is a great waster.
*Proverbs* xviii. 9.

HE that's afraid of wounds must not come nigh a battle.

COURAGE, struggling thro' the darkness, stout of heart and gladsome,
Ran up the shining ladder which the voice of Hope had made.
M. TUPPER.

# Correspondence

*The Editors do not assume responsibility for any statements or ideas advanced by their correspondents, and the publication of letters does not necessarily imply sympathy with the views expressed therein.*

*To the Editor*, MODERN ASTROLOGY

DEAR MRS. LEO,—It has been suggested that it would add to the usefulness of the series of articles on "Astrological Theory and Life," if the birth-chart positions were given.

This would undoubtedly be so, and it is only after much thought and consideration that I have refrained. In this series of articles, living persons will be referred to, some with their consent, and others without reference to them. Those giving consent do not desire their identities to be revealed, which would often be the case if the birth-data were given, and my own name headed the articles. It is for this reason that I write under a *nom de plume*.

Again, the series of articles does not purport to touch upon such matters as Progression, house position, etc. They will simply give evidence as to the manner in which sign characteristics are borne out by the thoughts and actions of actual personalities.

In the case of G., for instance, in "Gemini Characteristics," I have ignored entirely his rising and Moon signs. These two signs do colour his life quite strongly, and so clearly that one can separate the effects of them, but I have been concerned only to take from his experience those things which actually demonstrate that Gemini is operative and confirming the text-books.

Although the comparison of a multitude of maps is necessary for some purposes in the study of Astrology, yet true belief in the science is more readily obtained by the earnest inquirer in these days by watching the unfoldment of the lives of an intimate few.

I will readily forward any birth-data permissible to students writing me for it.

Yours sincerely,

"INVESTIGATOR."

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*The object of this Magazine is thoroughly to purify and re-establish the ancient science of Astrology. Through planetary symbology, it seeks to explain the* ONE *universal spirit in its varied manifestations.*

**Founded by ALAN LEO**

**Edited by Mrs. ALAN LEO**
and
**VIVIAN E. ROBSON, B.Sc.**

# Modern Astrology

***Founded in 1890***
UNDER THE TITLE OF
**"THE ASTROLOGER'S MAGAZINE"**

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|---|---|---|---|
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| „ | 16. | "Reincarnation in the Light of Astrology." | Miss W. P. Rigg |
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# Modern Astrology

*A Journal devoted to the search for truth concerning Astrology*

VOL. XXV. NEW SERIES. ] MAY, 1928. [No. 5

## The Editor's Observatory

LAST September we published an article by "Investigator" entitled *An Astrological Clearing House*, in which the need for systematised research was forcibly pointed out, and an appeal was made for collaboration among astrological students. This article gave rise to a number of appreciative letters but, with the exception of "Investigator" himself, no one seems to have thought any more about it since. It has been said that astrologers are too Saturnian (perhaps Uranian would be better) to work together, and it is certainly a fact that there is extreme jealousy and a desire to keep new discoveries for personal use only, at least among professional astrologers. But it is doubtful whether the advancement of Astrology will ever come through the professional exponents for a number of reasons. Firstly they have very little time for research, for being occupied in very trying work all day they do not usually feel like carrying on the same kind of work in their spare time. Secondly they really know little about their clients. Every astrologer has a regular set of clients who send for directions every year, but not in one case out of ten does he know how the directions worked, what predictions were successful and what failed. The amateur, on the other hand, spends all his spare time worrying at his own and his friends'

horoscopes, and is in a position to note the exact result of every aspect. Moreover he can try all kinds of new ideas and methods in which the professional has neither the time nor the opportunity to indulge. There must be an immense amount of knowledge in the possession of amateurs that is lost owing to lack of collaboration.

From the point of view of research, astrological societies are a complete failure and always will be. They invariably centre round a prominent member who is usually a very able astrologer, and the position resembles a schoolmaster and his class—the master gives out his own teaching, which is absorbed by the pupils in proportion to their ability. In addition to this the number of serious students and workers is extremely small, and the majority of members have no intention whatever of doing anything more strenuous than talking. The only way in which any useful collaboration can be obtained is through a magazine, and the object of all the above preamble is to urge each of our readers to do his or her "bit" towards the furtherance of astrological knowledge. For this purpose I propose to open a Research Department in these pages and put one or two problems or questions each month to which I hope readers will contribute their views and experiences, together with illustrative horoscopes if possible. These I shall collect and tabulate and insert in the following issue. Now the whole point of the matter is that *everyone* should contribute. It is no use at all if only two or three readers respond. Even the merest beginner can usually supply some observation that has been missed, and no one need be at all diffident in making suggestions or putting forward his conclusions. There is an immense field for study and countless lines of research could be suggested. In many cases it will be necessary to call for horoscopes showing some particular feature, and these will be published so that all can study them and arrive at their own conclusions independently, a summary of which can appear later. In addition to this, much useful information about signs and positions can be collected quite easily, for everyone will have at least an idea which can be tested by others. In such cases I propose to tabulate the present knowledge briefly so that it can also be tested at the same time as the fresh observations.

As a beginning I suggest the following:

1. A correspondent put forward the opinion that Virgo caused

left-handedness. Will all who have horoscopes of left-handed persons send in the maps and birth data, together with their opinion as to the cause of the left-handedness?

2. What peculiarities or characteristics not mentioned in text-books have you noticed in natives of Aries rising? Any little peculiarity, no matter how trivial, will be of interest and use.

All letters will be welcome and should be addressed "MODERN ASTROLOGY (Research Dept.)."

V. E. R.

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## PLEBISCITE RESULT

THE result of the plebiscite on the belief in reincarnation shows a ratio of twelve to one—twelve in favour, and one against. I may add that personally I am glad I took the plebiscite as it shows the attitude of mind of our readers and therefore helps me with Observatories and articles.

BESSIE LEO.

"JUST as the patron Sign of England is St. George, and the effigy of St. George appears upon our coins, so the patron Sign of Syria was Aries, and the effigy of the Ram appears on Syrian coins. Similarly, Palmyra was under the patronage of Libra, and on the coins of Palmyra appears the Balance. Similarly, individuals had their patron Signs before ever they had their patron saints. The patron Sign of Augustus was Capricorn, of Pythodeia Queen of Pontus, the Balance. The custom continued well into mediæval times and into Christian countries, and King Stephen of England adopted and placed on his coins the patron sign of Sagittarius."—*Saints and Signs*, by Dr. C. A. Mercier.

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# International Astrology

## Eclipse of the Sun

*19th May*, 1928, 1.14 *p.m.*

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (1) | ♊16.37 | ♋24 | ♌25 | ♍19.45 | ♎13 | ♏12 |
| (2) | ♊29 | ♌6 | ♍6 | ♍29 | ♎23 | ♏23 |
| (3) | ♋13 | ♌16 | ♍16 | ♎11 | ♏8 | ♐9 |
| (4) | ♋15 | ♌23 | ♍20 | ♎10 | ♏3 | ♐4 |
| (5) | ♍12 | ♎14 | ♏12 | ♐6 | ♑5 | ♒7 |
| (6) | ♓28 | ♉4 | ♊12 | ♋16 | ♌6 | ♌29 |
| (7) | ♏17 | ♐21 | ♑24 | ♒22 | ♓16 | ♈14 |

(1) London (2) Berlin (3) Constantinople (4) Leningrad (5) Calcutta (6) Washington (7) Canberra

| ☉ ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|
| ♉28.17 | ♊15.40 | ♉16.38 | ♈2.0 | ♈26.39 | ♐17.9℞ | ♈6.15 | ♌26.26 |

THROUGHOUT western Europe the eclipse falls in the ninth house, and will disturb the export trade of the various countries and their shipping. An eclipse in earthy signs denotes scarcity of crops, drought and agricultural depression, all of which are rendered still more probable by the position of Saturn in the fourth house; it will cause some peculiar disease among potatoes and corn, and among cattle, and will also adversely affect building and mining. Business and finance will be disturbed owing to foreign affairs and depressing rumours, Ireland, and other countries under the rule of Taurus, will suffer through famine and ill-health, and their securities will depreciate to a marked extent. The position of Mars and Uranus in the seventh house is a very unfavourable one for diplomatic relations, and denotes broken negotiations and risk of war, which will be most acute in eastern Europe where the planets are setting. Mars in Aries is said to be favourable to England in such cases, but its conjunction with Uranus cannot be productive of anything but harm. The opposition of Mercury and Saturn on the meridian at London will disturb trade and means of communication and may produce a transport strike. The publishing trade will meet with further losses and will be called upon to face the worst crisis for many years.

Mars and Uranus are close to the midheaven at Washington, the former culminating at New York. This threatens warlike rumours, great criminal activity, and the sudden death of a prominent official. There will be extreme lawlessness in electioneering campaigns and

some surprising results. Falling in a fixed sign, the eclipse will cause much seismic and volcanic activity. Earthquake shocks will be felt in the Azores, where it is culminating, together with volcanic disturbances in Iceland; there will be shocks in New Zealand, where it is in the fourth house; and in Central Asia when it is setting. Mars transits the place of the eclipse on 6th August, when some of the more marked effects may be expected.

The eclipse falls on Mercury in Queen Mary's horoscope, indicating the death of a relative.

### Conjunction of Mars and Uranus

*25th May*, 1928, 11.35 *a.m.*

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (1) | ♉ 28.48 | ♋ 7 | ♌ 10 | ♍ 6.29 | ♍ 27 | ♎ 25 |
| (2) | ♊ 12 | ♋ 20 | ♌ 21 | ♍ 16 | ♎ 8 | ♏ 6 |
| (3) | ♊ 26 | ♌ 0 | ♍ 0 | ♍ 26 | ♎ 22 | ♏ 22 |
| (4) | ♊ 27 | ♌ 7 | ♍ 6 | ♍ 28 | ♎ 19 | ♏ 18 |
| (5) | ♌ 23 | ♍ 25 | ♎ 25 | ♏ 20 | ♐ 20 | ♑ 20 |
| (6) | ♓ 8 | ♈ 12 | ♉ 22 | ♋ 0 | ♋ 21 | ♌ 12 |
| (7) | ♎ 28 | ♐ 3 | ♑ 7 | ♒ 7 | ♒ 30 | ♓ 26 |

(1) London (2) Berlin (3) Constantinople (4) Leningrad (5) Calcutta (6) Washington (7) Canberra

| ☉ | ☽ | ☿ | ♀ | ♂ ♅ | ♃ | ♄ | ♆ |
|---|---|---|---|---|---|---|---|
| ♊ 4.0 | ♌ 23.22 | ♊ 25.16 | ♉ 23.55 | ♈ 6.29 | ♈ 27.57 | ♐ 16.44 ℞ | ♌ 26.29 |

The conjunction of Mars and Uranus is the most violent of the great conjunctions, but less lasting in its effects than most of the others. Its general effect is to produce strikes, riots, insurrections, explosions, and crimes of violence in those countries ruled by the sign in which it falls, or in those places where it is angular. At London it falls in the eighth house, threatening many deaths by accidents or violence, the death of a great statesman or soldier, and heated political discussions dealing with foreign financial relations. The conjoined planets afflict the Moon, which falls in the twelfth house with Neptune. This increases the danger of secret crime, and tends to cause plots and secret diplomatic activity on the part of foreign nations, but as the Moon is otherwise fairly well aspected not much harm will result. The conditions at home will be very unsettled, and strikes are indicated, especially in engineering and transport circles.

The conjunction falls on the midheaven in Uruguay and Brazil, where insurrections and revolutions will follow, and it is setting in Russia, where popular disturbances will arise.

# The Mission of Astrology to the World

*By* BESSIE LEO

OVER the whole of the civilised world—bound and hampered for centuries by shallow philosophies, narrow dogmas, and, more recently, by a materialism miscalled science and far more mischievous than either—a broad and mighty wave of occultism is breaking, sweeping away as so much debris the sterilised forms which have so long done duty for religion.

Amongst the many forms of occult thought now spreading far and wide the light of truth to thousands of souls thirsting for knowledge, come the illuminative teachings of Astrology.

It is impossible within the limits of a short article to give a comprehensive representation of the true wealth of astrologic lore, so I can only try to indicate in a sort of general fashion what Astrology really is, and what I believe is its purpose and mission to the world. Astrology—not the Astrology of the text-books, of course, which is but a fragment of the truth—can truly claim that it contains the sum of all human wisdom, since in its symbolism and ideographs there is to be found a system of collected knowledge dating from the very earliest ages of humanity.

But not many, even of those who occupy themselves unceasingly with some branch of this great tree of wisdom, know the truth of the above statement. For while it is certainly possible that anyone of average intelligence can become familiar with the purely exoteric side of Astrology, especially if they study the subject for themselves, yet to the inner knowledge or the Wisdom of the Stars, they alone shall attain who steadfastly assimilate the mighty principles of Astrology and constantly apply them in their daily lives.

Now every great scheme of religion is more or less built up on Astrology, and necessarily so, Astrology being the law governing this universe under the special rule of the planetary Logos. Everywhere traces of its teachings are to be found, in the Zend-avesta of the Parsee,

the Veda of the Hindu—indeed, the Hindu religion is more purely astrological than any other (save the religion of Zoroaster)—in ancient Egyptian scrolls; it is to be found, by those who seek, in the Bible and in the Hebrew Kabalah. In fact, the Wisdom of the Stars is universal, according to the widest meaning of that word.

Numerous thinkers of the Middle Ages, foremost among them being Jacob Boehme, and later Swedenborg, were permeated with the essential doctrines of Astrology. I trust I shall give no offence when I venture to suggest that very few modern astrologers can lay claim to *be* astrologers, in the same elevated sense as these men. A true astrologer is one who is enlightened; a personality inspired by divine wisdom, who, with a perfectly unselfish altruism, combines intuitive knowledge with a more or less complete mastery over the hidden causes of Nature of which he has the key; qualifications which are only to be acquired by one who leads an absolutely pure and selfless life, devoted to the service of humanity; one whose heart and mind are attuned to the harmony of God's law, who works by it and fulfils the divine command.

"Modern Astrology" is, as we have so often said, no new thing, only the re-presentation of the eternal and unchangeable laws guiding this universe. It has for its mission the awakening of the humanity of the present day to recognise that there is an Unseen Law guiding the world's destiny; there are living potent forces radiating from those starry spheres, playing upon, training and developing the whole human family. It teaches the way God governs His universe, and reveals to man somewhat of the mighty wisdom of the Divinity. It is, so to speak, God's Bible written in the sky, and cannot be changed or altered by the differing minds of men.

It seems to me that men and women are not likely to find truth about the invisible planes of Nature in materialism, which dooms them to total extinction after death, or even through the ordinary religious doctrines which, in the Western world at least, teach the belief that man can only get help vicariously, through some power substituted for his own, through something or someone from without. Astrology teaches that each man is the "law unto himself," and *must* work out his own salvation; and it is a certain fact that by ourselves and through ourselves alone are we able to progress towards the fulfilment of the

stature of the perfect man. No one can save another. Each has to save himself.

And what after all is this salvation? To have grown above ignorance and selfishness and to have become wise. Let us take a parallel case and survey it from the standpoint of reason. Could we expect an absolutely ignorant and uneducated man to become a capable astrologer through the study of Astrology pursued by another man in his place? Certainly not. Of course, to know Astrology intellectually and to become an astrologer are two widely different things: we cannot, however, expect to become the "wise man" who "rules his stars" at a single stride or by one prodigious effort. Nature makes no sudden leaps in her method of evolution. But we are all growing gradually, within that circle of necessity we call the horoscope.

The Mission of Astrology is to teach the world *how to live*, as well as *how to think*. As a great science it is unique, being both occult and practical, metaphysical and philosophical; but it will only become vital to any soul when that soul embodies these great truths and applies them to life and conduct. When the intellect is eager and the life is clean, and the aspirations unselfish, then the invisible agents of the stars can communicate with man, revealing to him the essence of things.

All that applies to this practical world can be gleaned by exoteric Astrology—and even then a man has an immense store of practical knowledge on which to draw in order to guide himself through life, and to enable others to benefit also—but the man who understands Astrology to the full is a mystic, from whom the things appertaining to the material world have dropped away.

The word "mystic" came originally from the Mysteries, those secret ceremonies of initiation into the higher life practised in Egypt and Greece. It is based on the Greek word *muo*, to close the mouth, to be silent: those admitted to the Mysteries were never permitted to divulge what they were shown.

When an astrologer speaks of the occult and the mystical he means that which is related to the inner principles of life, and the true reality of being—quite the opposite of the popular idea, which considers mysticism unreal and unpractical, if not actually contrary to reason. True Astrology strives after a knowledge of the hidden source of our being, our relation to the stars and the invisible worlds.

The heart of the mystic is set upon the things which are unseen, the unseen which alone is *real*, beyond the limitation of the senses and the sense-consciousness.

The language of Astrology is a symbology, and it has been said that the test of the breadth and spiritual comprehensiveness of any human mind is the view it takes of symbols. To the concrete mind symbols are of no value, empty, meaningless, fantastic. But to the mystic they are everything, because he sees through the symbol to the idea, or ideal, which it embodies.

The true astrologer knows of a Self more profound, more vivid, more incomprehensible than the "self" of our passions and of our intellect. He knows that deep down within the heart of man lies a spark of that great central fire of Divine life, of the "Silent Witness," the "Silent Star" within ourselves, the breath of the Infinite, which reigns supreme. And daily by meditation he tries to tend this inner fire, to realise more and more the "ray" within; thus becoming conscious of the unity which makes us all one with all others.

"Becoming an astrologer" means seeking ever to gain spiritual consciousness, consciousness of the life of God; and consciousness of our own oneness with that life. Once this spiritual consciousness is realised illumination is attained: the man is a mystic and knows of the mysteries.

Astrology seeks through a form of practical symbolism to reach the higher mind. It gives insight into the life, the *heart* of things, and it is a study peculiarly attractive to those who have an innate love of geometry, and who realise its spiritual significance, probably having been in other births students on these or similar lines.

Astrology, I believe, will never perfectly fulfil her divine mission to humanity until it is taught again as a religion, as well as a philosophy—until once again a divine astrologer is incorporated in human form—until once again schools and colleges for the instruction of students are formed, each one under the influence of a different planet. Out of this body of students the most fitted and the purest would reasonably be, from time to time, selected by the divine teacher for initiation.

Meanwhile, the great use of Astrology in the world to-day is to break down materialism, demonstrating the law that is ever working

for righteousness in the midst of what seems such a hopeless chaos; to reveal to men through their intellects the fact that spiritual forces guide and shape the universe and the destinies of men; and that, notwithstanding the conflict of wills and the disharmony all about us, behind it all there is a great Planetary Spirit guiding this world's affairs, and that the wisdom embodied in the stars is ever striving to bring order out of disorder, unification out of separateness, and peace out of strife, and that in the end perfection is assured—however long delayed it must come at last, seeing that the heart of things is Love, and that Wisdom is Love's agent.

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### Lunar Influence in Agriculture

A CURIOUS instance of lunar influence over the *vegetable* world is here presented. . . The reader may test for himself the reality of the alleged phenomenon. Let him take any given quantity of *common peas*, and divide them into four parts, keeping each part separate. Then, on any spot of ground at all fit for vegetation, when the season approaches let him sow the contents of the *first* parcel on the *first* or *second day of the new moon;* the *second* parcel sow near the same spot on the *first* or *second* day of the *second quarter;* the *third* let him sow on the *second* or *third day* before the *full moon;* and lastly, let him sow the *fourth* parcel on the *second* or *third* day before the moon is out. The *first* parcel, sown under the *new moon*, will grow very fast, and blossom most beautifully, but will not bear fruit; the *second* will blossom, and bear very little; the *third* parcel will not only blossom beautifully, but bear fruit in abundance; and the *fourth* and last parcel will scarcely rise from the ground. The writer adds: "All fruit-trees set at the *new moon* blossom, but never bear fruit, whilst all others set three days before the full bear abundantly; and in *pruning trees* the same effects occur, for trees pruned at the *new moon* will shoot forth branches, but are unbearable; and if pruned at the full, they will be prolific."

(*From Alan Leo's notebook.*)

UNSUCCESSFUL attempts were made to assassinate the King of Italy and Signor Mussolini on 12th April. In the former case a bomb was concealed in a lamp-post, and its explosion caused the deaths of fifteen people and the injury of many more. At Milan, where the explosion occurred, Mars in the map for the previous lunation was close to the cusp of the fourth house in Aquarius, the sign opposite to that ruling Italy, and was afflicting the Sun, Moon, and Uranus by semisquare.

# Astrological Theory and Life

*By* INVESTIGATOR

## II. VIRGO

THE article upon Gemini characteristics in the January and February issues of MODERN ASTROLOGY should have been stated as the first of the above Series, which is to deal with text-book statements in relation to typical personalities.

VIRGO has been chosen for the second of the Series, being the other Mercurial sign, and particularly familiar to me because, amongst persons having Virgo strongly evident in their natures, I have a father-in-law, mother-in-law, brother-in-law, two sisters-in-law, one son, two nephews, a bosom friend, a business colleague, several subordinates, and a number of general friends and acquaintances. Thus I have many intimate opportunities for studying this sign in active operation, and to observe how book statements accord with living individuals.

My particular object of study where Virgo is concerned is the business colleague referred to, whom I have known for the best part of twenty-one years, and to whom I will refer in this article as V. (Virgo's initial). I spend more waking time with him than with any other person, and his habits and ways are more familiar to me than any other person's, more particularly because for a period I lived with him and thus know his personal home life as well as his business methods.

His Sun is on the Ascendant, on the border between Leo and Virgo, Mercury being in Virgo in the First House. Leo shows itself at times, chiefly in generosity towards his enemies and in large demands upon the loyalty of his staff, and the Libra courtesy of his Moon sign is often present, but otherwise he is practically a living embodiment of most of the book statements regarding Virgo, even to the fact that he has formed a second attachment during the life-time of his legal partner.

His quite outstanding feature is the Virgo *Carefulness*. Theory states one of the chief traits of Virgo to be a very keen attention to

detail, a desire for exactitude, even to being meticulous, *i.e.*, over-scrupulous and finical in regard to trivial details. Ten minutes chat with V. will convince anyone that theory is proved by life in this respect, for he possesses a careful exactitude of speech and method of presenting his thoughts which is Virgoic in the extreme. And with his ultra-meticulousness goes a quite unnecessary nervousness of the steps he is taking, a constant reference back to preceding steps of argument or proposition.

He must always make doubly certain that his instructions are understood, or that his letters and memoranda will be quite clear. To ensure this, he will first make a statement, in full detail. Then he will restate it, usually commencing "In other words . . . ," and will even frequently follow the second by a third definition, commencing "That is to say. . . . "! In each statement or definition he will use redundantly the same references, or in one sets forth his figures to get the required result, in the next analyses them, and in the third re-sets his analysis.

Each time he writes a letter, he puts the subject in detail, with dates, order numbers, etc., as a heading, but repeats it in the body of the letter, and sometimes refers in extenso to previous correspondence, giving extracts. If he has a memorandum to enclose with his letter, he will also embody it in the letter itself. Most of his numerous memoranda of instruction end with a summary or recapitulation of what he has just written, even though the statement may already contain three definitions. Nothing is ever left to chance or one's own common-sense.

He has an exceptional memory, may work all day on a single phase of some problem until the figures are indelibly impressed on his mind, and yet, when explaining what he has been doing, he must needs keep referring to his papers or dockets each time he mentions an amount, or else stop and shut his eyes to make over again in his mind the calculation, in order to ensure that he is right. This, of course, is not only due to carefulness and exactitude, but also to the excessive *nervousness* which is also a true Virgo characteristic although not referred to in the text-books.

Each Virgo person I know possesses this nervousness in some measure, more in some, less in others. It is a quality of nervousness

all its own. It is not a physical nervousness, although that may also be present, but the true Virgo nervousness lies apparently in a *root of self-doubt*. They seldom appear to be quite certain that what they have done has been done right, and they do not trust their own recollection.

One of my stenographers, for instance, will sometimes re-open a score of sealed letters, and have to write fresh envelopes and do her mail again, just because she "cannot be certain" that she has put her letters in the right envelopes, or "wonders if" she has done the right thing! Although she is the most exact and conscientious of my feminine staff, and has never made a mistake yet in mailing matters, she has told me she always goes home uneasy in her mind because she *might* have put a letter in a wrong envelope!

V. is always nervous lest the amount he has mentioned in conversation is incorrect, and he has caused me to lose many a train home by spending several minutes looking in his archives to make quite unnecessarily sure that a figure is right which he has mentioned to me in casual conversation. Nothing strains my long-suffering patience more, who am used to a quick, intuitive grasp of a problem, than to have to listen for an hour to V.'s careful building up, step by step, of one of his logical, reasoned Virgoic arguments, yet his ultra-thoroughness has proved of immense value to the firm on critical occasions.

Virgo persons gravitate to occupations involving figure-work, such as cost-keeping, draughtsmanship, etc., and teaching. All my friends are in these three professions. The finest shorthand examination coach that ever lived was a Virgo, and entitled his course "The *Thorough* Course"! Any occupation calling for close attention to detail suits them excellently. Their exceptional carefulness makes them very desirable workers.

They are most careful in describing what they have done or propose to do. I recollect my father-in-law taking up a whole evening of my time explaining how he proposed to build a shed in his garden. He described the front of it several times, followed by a mental picture of the sides and roof, and a dissertation upon the method of fixing it to the wall. A few minutes rumination, and he gave a re-description, commencing with the roof. A brief discussion on the way to make

a window, and then the shed was once more built up verbally. From tea-time till supper-time he returned again and again to the subject, and, although it is many years ago since the incident, I could describe that shed in detail to anyone this day!

All the Virgo people I know have this ultra-carefulness of idea-presentation very much to the fore, even when Sagittarian superficiality is otherwise strong in the nature, or the bold generalisations of Leo. They seem filled with a great anxiety that their ideas shall be expressed without a shadow of misapprehension, that no doubt shall attach to anything they say. They never seem to be sure that their first presentation will be acceptable or understandable, and their active and logical minds represent the idea in different forms. Unfortunately, this representation is not always so clear, and tends to confuse the listener.

With some Virgos, they are so eager to tell one what should be done that they go into detail every time. For instance, after twenty years under his jurisdiction, V. still likes to tell me where to put punctuation marks in his letters! It makes one wonder whether it was a Virgo concerning whom the proverb arose about "teaching one's grandmother to suck eggs"!

Their businesslike carefulness and exactitude is not confined to the office, but is in evidence in their home-life by the manner in which Virgos keep all their personal correspondence and documents (insurance policies, marriage and other certificates, etc.) very carefully filed or put away, with a special record of them all and where to find them. They keep detailed accounts of personal and household expenditure, and I had a curious experience some years ago with a typical Virgo on this account. Due to housing troubles, we came to an agreement whereby I was excused rent conditional upon my wife acting as housekeeper, attending to the charwoman, etc. I at once found that we had to keep strictest account of every halfpenny that was spent for any purpose in connection with his house or requirements. And after two months, he prepared a statement analysing the expenditure for the period, placing the dates of the Saturdays in a downward side-column, and itemising the food, etc., at the head of other columns.

He dissected the record books, summarised the results, brought them into average for the eight weeks, compared them with his previous

average expenditure at tea-shops, etc., and then announced that he could not agree the figures. I had spent some £3 more on food than he "proved" he could have eaten, and he requested that I should refund it to him! That was one of the two occasions in my life when I have been really nasty to a fellow-man, and I surprised even myself at the wealth of deadly remarks contained in my vocabulary! It was bad enough that he should, with Virgo theory, turn back to me the expense of all bad eggs, sour milk and stale bread, but to insinuate dishonesty by pitting his theoretical analysis against my practical receipts and trade-books was quite the last straw!

Every Virgo wife I know keeps her house in apple-pie order, sometimes to the misery of the husband. Everything has its place, and must always be in its place when not in use. A house to them is a thing to be kept tidy and presentable, not to act as a comfortable relaxation when the men-folk return home from business. They work untiringly to keep the furniture and effects spotless, covering handsome furniture with chintz, and covering that again with some plainer material, and one harassed untidy Leo husband once confided to me that he believed his wife would never be happy in Heaven because everything was tidy there and she would have nothing to do, and no-one to criticise!

The friend I shared house with expected a spring-clean of his house every day. I have known him come home, take a pin and pick a morsel of fluff from a corner of the room, and then state his opinion of charwomen and my wife's misdirection of their energies. I recollect the first charwoman putting her arms akimbo, and telling him flatly that if he wanted his furniture *licked* he had better use his own complaining tongue!

*(To be continued)*

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ON 19th April the Home Secretary stated that Soviet Russia was financing Irish gunmen in London and fomenting revolutionary action. At the previous New Moon the luminaries were in conjunction with Uranus, the planet of revolutions, and all were in semisquare with Mars in Aquarius, the sign ruling Russia.

SUMMER TIME began this year on 22nd April, and will remain in force until 7th October.

# The Relations Between Astrology and Beauty

*By* SAGITTARIUS GREX

## V. EMOTION

(*Continued from p.* 119)

LOVE remains Love, whether it be that of God, Who "so loved the world that he sent His Only-Begotten Son," or that Love to which Edwin Arnold points when he writes: "Dear is the love, I know, of Wife and Child. . . . " or even that passionate love which is no hole-and-corner thing but which should be openly seen and recognized as a superb, gracious, uplifting and necessary element in our lives. No one has the right to rob any person in the world of such power of love as is given us.

Where Emotion is concerned, Beauty is again a sure and lovely guide. Scarcely needs it to be said that Emotion is integral to Beauty—as Order, Harmony, Fitness, and Self-knowledge already have been seen to be—for Beauty cannot exist without Emotion. Neither needs it any special emphasis to show that Life is instinct with Beauty in the very ratio that it is energised by Emotion, by Passion, if you will.

The same passion of patriotism fired Regulus, the hero of Carthage, and Joan of Arc of France; the same passion for truth ruled Socrates and Hypatia; the same passion for pity dominated St. Francis d'Assisi and Father Damien; the same passion against slavery fired St. Paul and Wilberforce and so on throughout a varied range. Let the reader try and name a truly great man in whom Emotion was lacking or was even of low degree; he will seek in vain! It is the men with living fire in their veins who move the world. Greatness may have blemishes, but it is never passionless.

Happily for all, Beauty may co-exist with imperfection. It is not the Search for the Highest that is the aim of Man; the Search for the Higher will claim all his powers. Go as far as he will, there will be golden stairways still to build.

Few thoughts, to the writer, are more comforting than this.

Our world is not all Maya, all illusion; nor is it naught but a Wheel of Sorrow and a Vale of Tears. It were unworthy so to believe; the teachings of astrology would be meaningless without some belief that, in the great cosmic scheme, all is being well and wisely done. Renewed opportunities, to which hope we cling, would be but idle passages through Time and Space were they mere endless repetitions of illusion.

No, the world is real and all that is in it; all its Beauty is for a purpose, and any form of asceticism which wilfully limits or mutilates human life has no place in the economy of any student of Astrology. Sacrifice and self-denial have no magical value in themselves; virtue does not lie in mere negation.

Yet it is not enough to consider Emotion in itself, it is necessary also to take into account the expression of that Emotion. Pity, without the action of helping, is but a hollow thing; Love, unexpressed and unmanifested, may result in mere selfish heart-burnings. The central aim and purpose of the Christian faith is the development of Charity or the Higher Love: "Though I speak with the tongues of men and of angels, and have not Charity, I am become as sounding brass or a tinkling cymbal." In Beauty, likewise, inward Emotion must find outward expression.

For the sake of illustration, it may be well to consider this expression of Emotion in those forms of Beauty which are the outcome of human effort. Painting and Poetry may serve as the best examples.

Can it be truly said what is the supreme test of Beauty, of Art, in a picture or a poem? Ay, verily, it can be said, and the answer is a simple one: The Beauty in a work of Art lies in the depth and sincerity of its Emotion, to which may be added the evidence of technical powers sufficiently great to permit that Emotion to be made manifest.

One instance comes to mind immediately, that of William Blake, whose emotional powers were so great that they over-rode all technical imperfections; for him, truly, "the morning stars sang together and all the sons of God shouted for joy." It is worth remembering, perhaps, that Blake, certainly the greatest symbologist in Art which modern times have produced, was—with his friend Varley—a practising astrologer.

In early Italian art, Fra Angelico knew nothing of anatomy nor could he draw a human figure accurately, Giotto's understanding of perspective was of the slightest, but Beauty is indubitably seen to have been in their keeping, since they were able to fix the high emotion of religious sincerity upon panel or plastered wall.

Art, be it remembered, is not an embellishment of truth but is Truth itself surging upward through every medium to declare itself emotionally. It is Emotion which speaks in the sombre contrasts of Rembrandt and in the limpidity of Puvis de Chavannes; Emotion in the sharply etched lines of Durer and the blurred distances of Turner.

In Poetry, the vitality of Emotion is even more poignantly sensed, for Poetry is essentially the manifestation of a feeling; it is but clever rhyming unless an Emotion in the poet awakens a response of Emotion in the hearer or reader. Emotion is the arbiter of poetic choice, as it is the high-priest who consecrates the supreme union between Concept and Beauty, in phrase. Words, like colours, may thrill us till our very soul sits shaking, but only when deep calls to deep.

Lack of space forbids extensive quotation, and lines, rather than stanzas, must be taken for illustration—rather an unfair test. Yet some examples of Emotion in phrase may be given. Note the love-passion in such lines as these from Swinburne's "Anactoria":

> My life is bitter with thy love, thine eyes
> Blind me, thy tresses burn me, thy sharp sighs
> Divide my flesh and spirit with soft sound. . . .

Observe the quiet but deep wailing that sounds in Kipling's "Song of the Women":

> Say that we be a feeble folk who greet her,
> But old in grief, and very wise in tears.

Humanitarian pity throbs in Hood's "Song of the Shirt":

> Stitch, stitch, stitch,
> Midst poverty, hunger and dirt;

Reverie and tenderness linger in the first line of Elsa Barker's sonnet:

> When I am dead, and sister to the dust,

Regret is poignantly expressed in the words of Dante Gabriel Rossetti:

> Look in my face! My name is Might-have-been,
> And also called No-more, Too-late, Farewell!

Wonder and reverence lie in Wordsworth's "Ode to Immortality":

> Our birth is but a sleep and a forgetting . . .

The deepness of assured hope is enshrined in the first line of Shaemas O'Sheel's lyric:

> He whom a dream hath possessed knoweth no more of doubting;

All the fullness and the daintiness of welcome runs along the syllables of Madison Cawein's image:

> Here is the place where Loveliness keeps house!

And, to return to the stanza which opened this article, there is a spiritual summons in Edwin Arnold's urging:

> Make golden stairways of your weakness;

So on, through a thousand instances. Read each of these lines aloud, slowly and thoughtfully, linking thought and rhythm together (as Poetry should always be read), and the Emotion in each line will surely awaken a response. The perfect technique in every instance serves only as the vehicle for an Emotion.

The value of phrase in the expression of Emotion has here been emphasized with a definite purpose of its application to Astrology. It would seem that astrological practice holds an especial danger to those who do not enter deeply enough into the valuation of Emotion. In horoscopy there are initial calculations, there is nicety of deduction, there is a balancing of probabilities, all which, at the first, seems to lay the stress on matters of fact and to deal with processes of judgment. But no 'native' is a 'case'; every horoscope is that of a living being urged onward and upward by Emotion. The character-complex is but the skeleton of Character-Life; these dry bones, as in Ezekiel's vision, must be stirred by the passing of the wind of the spirit over them.

The astrologer who interprets a Natal Horoscope—either his own or that of another person—merely as a concatenation of influences which sets a-rolling the ball of a Personality, or who reads planetary

positions and aspects only as sign-posts of the Destiny which that Personality must fulfil, has advanced no further in his art than the painter who has learned the names of the colours on his palette, or the poet who had memorized the rules of prosody. Colour on canvas, words in metrical order, or planetary symbols on a chart are not works of Art; they do not begin to become so until Painter, Poet or Astrologer feels within himself the Emotion of Revelation; they do not achieve their end until that Emotion is made manifest.

Since the astrologer cannot (yet) make use of colour, he must make use of phrase, and the written interpretation of a horoscope should hold within itself the tension of Emotion which rises from a revealing truth, and the appeal to Emotion which calls from the Beauty in a chosen word. It is too much to ask every astrologer to be a man of letters, but it is sure that, if he feel the Emotion of the sacred wonder of his mission, and if he express the revelation in the simplest and noblest language at his command, the artistry will infallibly be there.

An illustration may serve to exemplify the writer's meaning. A horoscope might well contain such a phrase as this:

> "Neptune, in the ninth house, in trine to Jupiter, indicates some capacity for meditation."

That is well, in that it is clear, but, in the writer's opinion, this is better:

> "Be not afraid to let ideals possess you! Neptune, the Enchanter, in the ninth house has mystic power, and a favouring Jupiter will enrich this to dower you with the gift of happy meditation."

Note the dry precision of the first statement, the Emotion of the second. "Be not afraid to let ideals possess you" is a phrase whose rhythm may well enter the native's memory, and, perhaps, his heart.

Emotion is the life of all teaching, and well-wrought prose should possess it. I quote a singing phrase from Bessie Leo's writings in which (I trust that she will pardon me!) I have changed one word:

> "To think is to create. Hour by hour we spin that web of thought which, in the past, produced our present destiny, and, hour by hour, fashions our future life."

The thought is a truism to every student of Astrology, but the phrasing grips, both because of the stress of Emotional urgency beneath it, and because, technically, it is beautiful prose.

Astrology must hold its mission high—in the sense of the Eternal, in the surety of Revelation, and in the conviction that those revealed truths must be stated with all the beauty of phrase we may command. If the Emotion be deep and true, the artistry will come, but there is no excuse for barren statement or an unfitting word. In such a striving, let Beauty be our guide; though all things perish, Beauty must endure.

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## URANUS IN ARIES

THE following are some outstanding events that took place during past occasions when Uranus was in the sign Aries:

A.D. 760, Parochial division of England under Ethelred. 844, Municipal Government of London planned under Alfred. 926, First Grand Lodge of England formed at York. 1010-1013, Danish invasion of England. Foundation of Danish dynasty. 1096, Crusades. 1176, Changes made in British Constitution. London Bridge built with stone. 1258, the "mad parliament" of Oxford. De Montfort's rebellion, and several years of revolution. 1346, Battle of Cressy. Parliament divided into Upper and Lower Houses. Jupiter was also in Aries. 1512, War with France. Income Tax levied. Government annuities first granted. 1594, Bank of England incorporated. 1679, Habeas Corpus Act passed. Parliament dissolved for impeaching Earl Danby. 1680, New Parliament. Rise of Whig and Tory distinctions. 1681, London first lighted with oil lamps. The Rye-House Plot and Monmouth rebellion followed. 1761, War with France and Spain. Saturn was also in Aries. 1763, Canada and Florida ceded to England. Food riots in Birmingham. 1764, Royal Proclamation for sale of all crown lands in the West Indies. The first attack of insanity in George III. followed.

IT is related of Dryden, that he was not only partial to the principles of astral science, but that he was accustomed to calculate the nativities of his children. He foretold danger of an accident to one of his sons (Charles) in his thirty-third year, which proved correct. This individual was drowned near Windsor, while swimming across the Thames, having survived two severe accidents, happening respectively in his eighth and twenty-third years, both of which disasters his father had also predicted from his son's figure of birth.

(*From Alan Leo's notebook.*)

# Professions and Occupations

*By* MAURICE WEMYSS

## XXI. PHILOSOPHERS

(*Continued from p.* 115.)

FROM the Cartesian theories on the other hand there was a totally different development. Though he of all men was full of philosophic doubt and the caution of ♄, yet in Melebranche (born 6th August, N.S., 1638) the theory that truth can be intuitively and directly perceived was strongly upheld. Thus ♒ ☊ 11 are very well aspected by ☉ ☊ 13.43, △ ♂ ♆ 12.8, and ♃, ruler of ♒, was one of the most benefic planets in the figure, being in ♎ 28.4, △ ☽ ♊ 27.26, ♀ ♊ 29.11.

Spinoza, born 24th November, 1632, had ♅ in ♍ 29.24, a degree which stresses what is similar in things which at first appear diverse and is thus particularly appropriate in the philosophic conception of pantheism of which Spinoza has been called the father. It is curious to find one with ♆ in the degree of desire well aspected by the ☽ denying the freedom of the will, but possibly it was the very strength of his own desires that led him to the belief that man's desires are his master, not he theirs.

Leibnitz, born 21st June (O.S.), 1646, believed that the world as at present constituted is the best of all possible worlds. ♅ in ♏ 16.42 received the combined optimistic influence of ♃ in ♋ 14.57, and ♂ in ♉ 19.47. Yet he also possessed the steadying influence of ♄ in ♉ 15.10.

In the opposite scale is Schopenhauer (born 22nd February, 1788), the pessimist, with ♅ in the melancholy ♋ and ♂ in ♋ 8.45. ♄ was in ♐ 1.43, ☌ ☉ ♐ 3.37.

In the 18th century Emmanuel Kant stands out as one of the great figures of philosophy. Born[1] 22nd April (N.S.), 1724, he had ♃ in ♒ 9.54, △ ♀ ♊ 10.56, ✶ ☽ ♈ 11. Thus the degree of reason

[1] The horoscope in *N.N.* is calculated for Old Style, but the New Style Calender was in general use in Germany in 1724.

was very powerfully aspected as is appropriate in the horoscope of the author of the Critique of Pure Reason. ♅ was strong in ♏ 1½ ☌ ☉ ♉ 2.28 while ♆ was in ♏ 28.

Another of the German School was Friedrich H. Jacobi, born 25th January (N.S.), 1743, with ♀ ♒ 7.4, ♂ ☿ ♒ 6.26, ☉ ♒ 5.12.

Of J. G. Fichte, born 19th May (N.S.), 1762, it has been said "So robust an intellect, a soul so calm, so lofty, massive, and immovable, has not mingled in philosophical discussion since the time of Luther." His philosophy, first given to the World in his "Wissenschaftslehre" in 1794, was a system of transcendental idealism. He had ♅ ♈ 8, ✶ ♀ ♊ 11.46, ☌ ♂ ♎ 15.19, ☌ ☽ (at noon) ♈ 6.51. The ☉ was in ♉ 28.22.

J. F. Herbart was somewhat of a free lance in philosophy. Born 4th May, 1776, he had no fewer than 4 planets either in ♉ or ♏. He had ♀ in ♈ 18, ☌ ♄ ♎ 16.9, ✶ ♃ ♊ 22.26.

F. W. J. Schelling, born 27th January, 1775, is responsible for the "System of Identity," holding that matter and spirit, real and ideal, are merely different forms of the absolute and infinite. He had ♀ ♒ 12.16, ☌ ☉ ♒ 7.28, ✶ ☽ (at noon) ♐ 12.14, △ ♄ ♎ 8.53. It is natural that the degrees of unity should be specially strongly aspected in his horoscope by ♅ ♉ 29, △ ☿ ♍ 28.42, throwing good aspects to the degrees of similitude ♓ ♍ 29.

G. W. F. von Hegel, a pupil of Schelling's, differed from him in that according to some critics he rejected the idea of intellectual intuition. Born 27th August, 1770, he had ♃ ♐ 14.59, ✶ ♀ ♎ 13.1, ☌ ♂ ♊ 8.29, △ ♄ ♌ 9.30 but □ ☿ ♍ 13.54.

This last aspect explains why he himself said that "of all his numerous disciples only one had ever understood him, and even he had understood him falsely."

Turning back to the Scottish School, we find Thomas Reid (born 26th April (N.S.), 1710), formulating what he called the theory of "common sense" in opposition to the scepticism of Hume. He had ♀ ♈ 13, ☌ ☿ ♈ 15, ♂ ♈ 9, ☽ (at noon) ♈ 8.47. "Common sense" is rather a misleading term here for it takes on the special meaning of the "absence of Scepticism," ♈ ♎ ♂ ♆ stronger than ☌ ♍ ♏ ♄.

Dugald Stewart, born 22nd November, 1753, was perhaps even more famous for his skill in expounding his philosophy than for his

philosophy itself. He had ☿ in ♐ 16.23 (the degree of education), △ ♃ ♌ 17.42. His ♀ was in ♎.

Sir William Hamilton, born 8th March, 1788, was perhaps the greatest exponent of the theory of "common sense" with ♀ in ♈ 21.56, ☌ ♆ ♎ 21, ✶ ♃ ♊ 17.44.

Since 1800 so many philosophers of note are still remembered that detailed astrological comment can only be made of those whose birthtimes are known.

Professor Pringle Pattison, born Edinburgh 11.20 a.m., 20th December, 1856, had ♒ on Ascendant with ♀ ♒ 7, ♂ ☌ ♒ 11, △ ☽ ♎ 12.

Lord Haldane, born Edinburgh 3.30 p.m., 30th July, 1856, had ♏ 28 on Ascendant. ♀, ruler of the 7th house, was in ♌ 10, ☍ ☉ ♌ 7, △ ♃ ♈ 9.

Professor James Seth, born Edinburgh 4 a.m., 6th May, 1860, had ☽ in 7th house in ♏ 27, △ ♆ ♓ 29.

R. Waldo Emerson, born Boston, U.S.A., 25th May, 1803, "while his father was having midday dinner" (see *M.A.*, September, 1921), had ♅ in the Ascendant in ♎ 7.59, ♑ ✶ ♂ ♌ 7.40.

Lord Balfour (*N.N.* 161) had ♀ ☍ ♃ and ☉. He also had ♂ ♍ ☌ ☌ ♆ ♓ 2.

Maeterlinck (*N.N.* 919) had ♀ in ♌ 10.

(*To be continued.*)

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THE March New Moon fell in semi-square with Mars in the eleventh sign and in conjunction with Uranus, indicating unexpected events, in the fifth house, which with the eleventh rules Parliament. On 4th April, when Mercury, ruler of the eleventh, came to the square of Saturn an ex-soldier suffering from acute neurasthenia leapt the barrier in the Commons Gallery and was captured after a fierce struggle before he could throw himself to the floor of the House.

THE decision of the Admiralty in the *Royal Oak* case, which involved the retirement of Rear-Admiral Collard, was announced on 17th April. At the previous New Moon Neptune, the planet of the sea, was elevated in the tenth house in sesquiquadrate to Jupiter in the sixth, the house of the national services. On the day of the announcement Mercury was in sesquiquadrate to Neptune.

# Planetary Vibrations

*By* ERNEST A. WILBY

*From "Harmony and the Zodiac"*

ALL vibrations are measured in terms of numbers.

Numbers are the sign manual of every science, including Astrology and all its contemporary sciences.

"Everything is fashioned according to the properties of numbers but not by their agency." Joachites is reputed to have said: "God has impressed the sacred character of the number seven on the universe everywhere."

There are two distinct series of numbers that appear to be inseparable and careful investigation proves that each is the explanation of the other.

The twelve principles of life known as the Signs of the Zodiac have seven distinct degrees of expression. These degrees are universally known as the Seven Degrees of Harmony.

The twelve Signs of the Zodiac have been so often explained and described that it is not essential that we should now reiterate these delineations. The Seven Degrees of Harmony are known by names that may be correctly described as adjectival, and they give to whatever they control a definite quality.

The name of the degree and its number are analogous. Let us take the name and power of the fifth degree, this degree is always the DOMINANT degree.

Thus far we have referred to the numbers 12 and 7 and here we mention a number with a name that cannot be equalled or excelled. Is it not reasonable to assume that this number and degree holds the key to the understanding of the 12 and also the 7?

In the realm of music the fifth interval from a root or base is the dominant and determines the key of the scale.

In Astrology the fifth Sign of the Zodiac is the accepted home of the Sun, namely Leo.

In the Grand Man of the Heavens LEO rules the heart. Can we find anything more definite than the "key" in music, the Sun in the heavens, and the heart in the body?

As the earth progresses through the Circle of the Zodiac, the Sun reflects the influence of the Sign that it appears to be in.

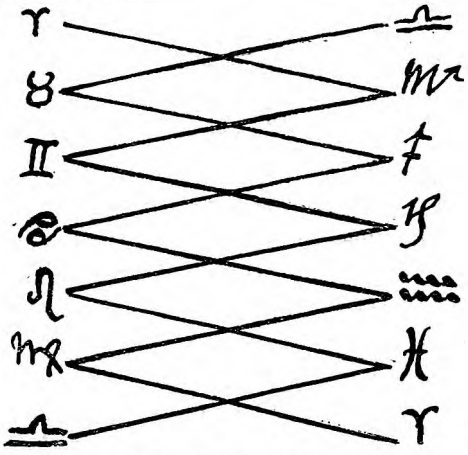
We may therefore confidently assert that the Sun is indeed the Dominant influence in the Heavens, for the system holding all the factors known to Astrological Science, such as the planets, are all members of the *Solar* system, and the influence of the Sun keeps them rigidly in their true orbit.

Let us examine this aspect of the Signs, that is, the Sign the earth is in, and, the opposite Sign, in which the Sun appears to be, and, which reflects the influence of this Sign.

The earth, in the Sign Aries is regarded as the Sun in the Sign Libra.

It is surely beyond the scope of a hypothetical postulation to assume that each Sign and its opposite has a correlation and affinity not generally ascribed to them.

The following diagram shows this relationship, and we shall try to explain how they are related.



The opposing Signs are each Seven Signs apart. Seven degrees are the complete gamut.

The eighth position is the completed octave and is a higher manifestation of the first degree.

Let us take the Signs as from one, to their seventh interval Aries-Libra. These are ruled by a positive Mars and a positive Venus, that is to say both Signs are positive and endow their rulers with positive qualities.

Taurus-Scorpio, both are negative and ruled by Venus and Mars in their negative expression.

These definitely demonstrate the potentiality of the Signs and how they dominate the expression of the planets.

Gemini-Sagittarius, are positive, and therefore a positive Mercury and positive Jupiter rule.

Cancer-Capricorn, are ruled by a negative, receptive, albeit, an administrative Moon, allied to a negative Saturn.

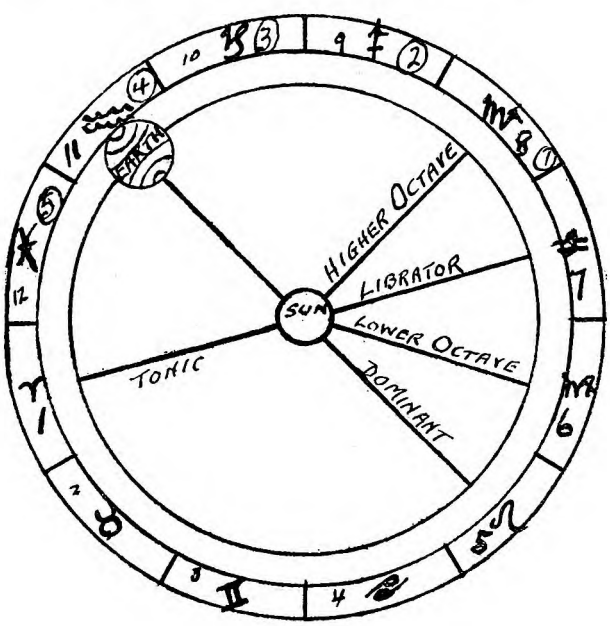
Leo-Aquarius. Positive. The vitalising Sun and a positive Saturn dominate these.

Virgo-Pisces. Negative. A meditative and discriminative Mercury with an emotional and volatile Jupiter.

The above combination of the Earth and Sun tends to describe the wonderful motive force of the universal vibrations.

Each Sign, however, has its higher and lower octave duly charged with subtle interpenetrating positive and negative expressions of the planets. Aries is the higher octave of Virgo. Scorpio is the higher octave of Aries.

We therefore have the following correspondences:



It will be obvious to the ordinary student of Astrology that the above gives illimitable combinations of cross influences conforming to the mysterious working of nature in all her manifestations.

Philosophers, Scientists, Metaphysicians and Occultists in all ages have striven to describe what is the cause of the various effects in nature.

The indisputable position and prerogative of the Sun and its interrelations with the members of the Zodiac surely furnish an index to the mysterious workings of nature.

Let us now examine the Octave of the Signs. An Octave is eight, consisting of eight from a defined one.

Aries as ONE has Scorpio as higher Octave and Virgo as lower Octave.

Here we have a positive and negative Mars conjoined to a negative Mercury with a Libratory positive Saturn in Aquarius, for there the earth is receiving these influences.

The Sun is in LEO and assumes its normal fifth and dominant position.

The librator from ONE is Libra, which is a member of the same triplicity the Earth is in, and demonstrates that all the wonderful workings of nature are absolutely harmonious, for the influence of a positive Venus contributes to the intricate weaving of the loom.

The planets, though influenced by the Sign they are functioning through, have each a special office.

Mercury, " The winged messenger of the Gods," fully justifies his attributes, and mercurially responds to the influence of the twelve signs, and the other members of the Solar System.

It also indicates the why and wherefore of life, the mental part of the vehicle, the to and fro, action, rhythm, reason, and mental creative principle.

Venus takes charge of the physical creative principle whether in Art, emotion, procreative taste and desires, and is generally a refining quality.

Mars is aggressive action, initiative, executive, constructive and also destructive.

He is the universal motive power in all things.

He endows with life and also attends at its termination.

Jupiter is expansive, and elaborates the actions of Mercury, Venus and Mars.

He is a faithful friend and a cruel enemy.

Inherently immutable and generally needs an outside stabilator, Diastolic.

Saturn is contractive and is Jupiter's great corrective. He is patient; the symbol of time, the abode of experience, from which alone can emerge the great essential wisdom, Systolic.

The Sun is the great vitaliser, and even the Sun is affected positively or negatively according to its apparent position in the Zodiac.

It is the great collector and distributor of the universal vibrations. The Moon symbolises the vehicle without which manifestations of any kind would be impossible.

Uranus is the great regenerator, particularly of the physical aspect of manifestation: Synthetic, Systolic *and* Diastolic.

Neptune is the symbol of divinity, of attainment to, and realisation of, the wisdom expressed as the " Music of the Spheres."

Neptune is as inexplicable as the " universal vibrations " and yet it is only through Neptune they are to be comprehended.

Neptune is Synthetic, Systolic *and* Diastolic.

The seven degrees of expression of each Sign of the Zodiac may be likened to each of the seven planets individually interpreting the one sign.

This is only one aspect of the degrees, for we must always regard the harmonical " agreement in relation," that is to say the interval of separation wherein one Sign has a distinct correlation with at least two other signs.

One sign is the dominant and this determines the relativity of all the others.

The planetary positions and aspects accentuate or modify the positive or negative expression of their respective degrees.

The Octave and the interrelation of the Signs is clearly shown in the following diagram.

The NORMAL position is given. The following shows the qualities that the synthetic planets Uranus and Neptune use to produce manifestation of whatever degree the particular type of expression may be.

| *Tonic* | *(Sun) Dominant* | *Lower Octave* | *Librator* | *Higher Octave* | *Earth* | PLANETS *Positive* | *Negative* |
|---|---|---|---|---|---|---|---|
| 1 | 5 | 6 | 7 | 8-1 | 11-4 | | |
| ♈ | ♌ | ♍ | ♎ | ♏ | ♒ | ♂ ☉ ☿ ♄ | ☿ ♂ |
| ♉ | ♍ | ♎ | ♏ | ♐ | ♓ | ☿ ♃ | ☿ ☿ ♂ ♃ |
| ♊ | ♎ | ♏ | ♐ | ♑ | ♈ | ☿ ☿ ♃ ♂ | ♂ ♄ |
| ♋ | ♏ | ♐ | ♑ | ♒ | ♉ | ♃ ♄ | ☽ ♂ ♄ ☿ |
| ♌ | ♐ | ♑ | ♒ | ♓ | ♊ | ☉ ♃ ♄ ☿ | ♄ ♃ |
| ♍ | ♑ | ♒ | ♓ | ♈ | ♋ | ♄ ♂ | ☿ ♄ ♃ ☽ |
| ♎ | ♒ | ♓ | ♈ | ♉ | ♌ | ☿ ♄ ♂ ☉ | ♃ ☿ |
| ♏ | ♓ | ♈ | ♉ | ♊ | ♍ | ♂ ☿ | ♂ ♃ ☿ ☿ |
| ♐ | ♈ | ♉ | ♊ | ♋ | ♎ | ♃ ☿ | ☿ ☿ |
| ♑ | ♉ | ♊ | ♋ | ♌ | ♏ | ☿ ☉ | ♄ ☿ ☽ ♂ |
| ♒ | ♊ | ♋ | ♌ | ♍ | ♐ | ♄ ☿ ☉ ♃ | ☽ ☿ |
| ♓ | ♋ | ♌ | ♍ | ♎ | ♑ | ☉ ☿ | ♃ ☽ ☿ ♄ |

The numerical writing associated with, and explanatory of, the above, opens up another avenue of research. This is fully dealt with in "Harmony and the Zodiac."

A keen student who is a Cancer woman (she has been a student of numbers for many years), writes me as follows:

"The meaning of the numbers you gave, unfolded themselves to me thus: The month of LEO was, as it were, a simple melody played by one instrument in the Orchestra of the Spheres; the next month another part is taken up by another instrument and so on each month, the Music increasing and becoming more complex, until at last in the month of Cancer all possible combinations are being sent out by the Invisible Choir, or Orchestra, and therefore the earth dwellers who belong to that month, if not truly attuned, are wont to become very discordant, because of the demands made upon them and the great need to harmonise.

"So it came to me, and so it seemed to work out, and my month of Cancer taxed every nerve and faculty of my being, and then strange to say, when Leo was ushered in, I was laid by with a bad foot, and all the complexities were gone, but pain—and the world and all its cares seemed to withdraw."

---

THE result of the Prize Competition in the January issue is unavoidably held over owing to pressure of space, and will be announced next month.

# Reviews

*Astrology—Your Place in the Sun*, by EVANGELINE ADAMS.

IT is always a pleasure to receive a book written by Miss Evangeline Adams, because her experiences are drawn from life, and are not reproduced from other works. There are very few, if any, women astrologers who have the wide knowledge she has gained from the very many clients who go to her for help. She is an indefatigable worker and manages to supply about ten stenographers with astrological work. Thus when she writes it is scarcely from any other book, but from her experience and observations of life, and her keen knowledge of human nature. There is a quotation showing that Dr. Butler (of the "Analogy") and Archbishop Whatley were both astrological students; this will be a surprise and pleasure to many.

Perhaps the weakest side of the book is the historical, in fact it is far more practical than historical. It seems curious to bracket the teachings of Swedenborg and Oscar Wilde, but that will not touch Astrology, and in the Foreword there is a statement to the effect that "scientists have only the records of a decade or two," suggesting that the author has not taken into consideration, Archimedes, Aristotle, or the long line of astronomers from Galileo and Einstein. The scholastic mind may find something to criticise in this.

The value and interest of the work to astrological students will chiefly be found in the sign delineations which contain much that is forceful and shrewd, and as before stated, written from *life*. There is also one new feature and a useful one, the compilation of a table of ascendants, computed from the work by Dalton.

The book is published by Dodd, Mead & Co., New York, and has some appropriate woodcuts giving the symbol of each sign. The price is three dollars.

*The Mental Body*, by Col. A. E. POWELL. (T.P.H. 12*s*. 6*d*.)

THIS book is the third of a series which Col. Powell is producing to give a summary of the constitution of man as taught by the leaders

of the Theosophical Society. In this work we are told about the part of man which really differentiates him from the animal kingdom, that is his mental body. In a consecutive form the compiler has given us what forty books tell us on this most interesting and important subject, and we should like to congratulate him on his success. The book does not read like a number of extracts, but as an original composition, and we have not only chapter and verse given in the margin, but a clear and connected account of the phenomena described. We are told how the mental body is formed, of its functions during the life of the physical body and after death, of the conditions of the sphere of matter that responds to the power of thought which we call the mental plane, of the inhabitants of that plane, of the power and also the responsibility that we have in thinking, of the forms we can produce, of the best method of developing our thought power and finally of the magnificence of the goal to which we can reach if we will work in harmony with the laws of evolution. We cordially recommend this book to all who are interested in understanding the powers (often alas latent) in man, who wish to make themselves more useful to the world, and who wish to know more about the conditions in which they will find themselves after they have thrown aside the physical body, in fact to all thinking people. We look forward to the next book dealing with the Causal Body, for in these busy days we must be grateful to one who has given us such valuable compendiums of theosophical teachings.

K. B.

---

THE Chicago election early in April, in which "Big Bill" Thompson, the Mayor, suffered defeat, is said to have been the most exciting election Chicago has known, involving as it did the murder of one candidate, the kidnapping of six persons, a pitched battle between two gangs, and other lawlessness. This was probably due to the fact that Mars was closely setting at Chicago at the previous New Moon and was afflicting the luminaries by semisquare.

ON 11th April a head-on collision took place between two trains outside the Gare du Nord, Paris, killing sixteen people and injuring many others. The previous New Moon fell in close semi-square with Mars in Aquarius, the sign opposite to that ruling France, and also in conjunction with Uranus in Aries, the sign on the ninth house in the horoscope of France.

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Public Lectures will be held by the above Society at "The Tent" Tea Rooms, 10, Regent Street, S.W. 1, at 8.15 p.m., on the dates given below.

| | | | |
|---|---|---|---|
| *June* | 6. | "Neptune and Success." | G. White |
| „ | 13. | "The Angular Houses." | G. Warwick |
| „ | 20. | "The Mystery Language of Astrology." | Miss C. E. Andrews (of Manchester) |
| „ | 27. | "Some Interesting Horoscopes." | G. White |

All interested in Astrology are invited to attend.

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S105

*Founded August 1890 under the title of*
"THE ASTROLOGER'S MAGAZINE"

# Modern Astrology

*A Journal devoted to the search for truth concerning Astrology*

VOL. XXV. NEW SERIES. ] JUNE, 1928. [No. 6

## The Editor's Observatory

ASTROLOGY is no respecter of persons. It regards each precisely as the other, notes every smallest act in its complete account book, and when the time arrives for settlement—either to-day or to-morrow —now, or in the next life—pays each deed with scrupulous exactness and fidelity, as every birth figure proves. As Sir Edwin Arnold so beautifully puts it:

"See, the clay dries into iron, but the potter moulds the clay.
Destiny to-day is master. Man was master yesterday."

We are all masters of our to-morrows however much we are hampered to-day by the results of our yesterdays.

Masters of our to-morrows! Think of it. The mould of the future is practically in our hands to-day, the quality of our next horoscope is being built NOW. The responsibility and power is ours and ours alone. It is practically certain our next birth figure will be upon the lines formed in this life, as this is based upon the lines traced in the past. Rebirth may be regarded as an expression of character as shown by the planetary figure.

Character expresses what we *are* and *do*. Those who are accustomed to notice the habits of children will be struck by this fact. Take this case in point. A little girl well known to me brought

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over from the past great refinement and also great selfishness. Her sister had other faults but not these. The child would quickly pass to her sister a cracked plate or cup with the remark "You can have this, it isn't good enough for me." A special silver spoon which was much cherished once fell by accident into the drain. It was retrieved, but she would never use it afterwards. It was passed to the younger sister again with the same remark "You can have it now, I shall never want it any more."

He or she who desires a better natal figure must seek to overcome this stellar ruling of an evil nature NOW.

Now, directions to some extent modify the natal chart as life and experience goes on, but they can only modify, they cannot rule out. For many years I have been watching directions—my own and other peoples, and I have found by experience that when the daily or lunar aspects, secondary directions coincide with the birth horoscope they work out to the letter of the law. Let me explain more fully. If the birth horoscope shows Venus square Saturn, when that aspect occurs strongly either in the daily transits or the lunar aspects it will affect the native very closely, it is impossible to escape it, but if at birth Venus should be trine to Jupiter or to Mars, then the adverse aspect will practically pass them by. So I believe it is a law that when directions are bad in accordance with the same thing shown in the natal chart the effect is sure, but not otherwise. This is my experience and thought on the matter, and I should be glad if other students will give theirs also. I think it is a mistake to word directions without studying closely and deeply the natal chart, because, if the two agree the effect *must* follow, but then, there is, as I have so often said before, the native's reaction to be considered, to what is called a bad time; for they can stamp out altogether the ashes of a dead fire if they do not rekindle it, and in this way Exertion can be stronger than Destiny, and in this way only. I think there are but few who study their own consciousness and review their actions daily, because this is undoing the Knot of Karma, unfastening the Web of Destiny. We can do this only by thought, taking a review of ourselves daily and noting where we have allowed our lower nature to betray us and resolving that *that* thing shall not happen again with all the strength of our will.

I know a lady who nearly killed herself through a fit of anger. She was subject to terrible blood pressure which rose to a very high point. She was very kindhearted and generous, but at the same time hasty and impulsive. One day, when very ill, the physician who was quickly summoned remarked upon seeing the degrees registered on his instrument, "ten more and I could have done nothing for you." She told me that this made such an impression upon her mind she determined to struggle with that hasty spirit and overcome it. I saw her the other day and she said she had succeeded and has quite lost the blood pressure. She was a very strong Aries type.

These are examples from life dear readers, I could give many more, for as Editor of MODERN ASTROLOGY I come into touch with many types, but in this short article it will suffice to point out how in a real sense CHARACTER IS DESTINY, how it reveals itself from earliest childhood and *acts*.

So in conclusion I again repeat that beautiful expression of the Buddha:

"See, the clay dries into iron, but the potter moulds the clay.
Destiny to-day is master. Man was master yesterday."

BESSIE LEO.

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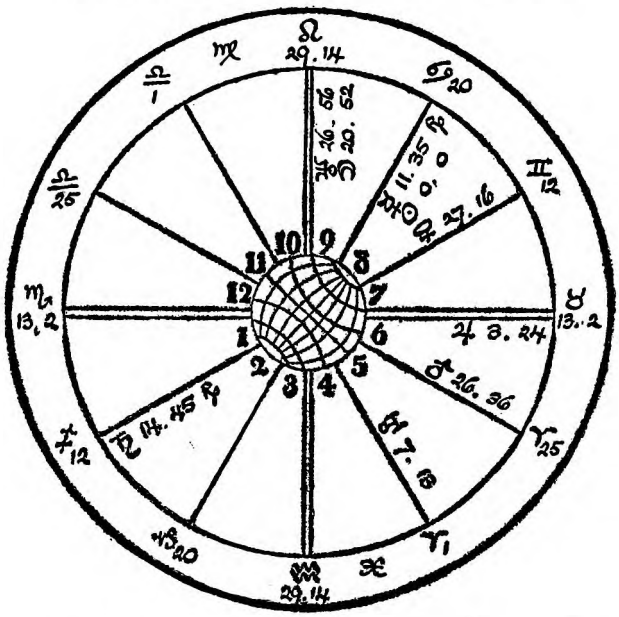
WE have received some interesting details of a meeting at the "T.P. Literary Circle," at which Miss Geary and Mr. Warwick gave addresses on Astrology following a paper read by Miss Florence Tutt called "Astrology and some novelists." The paper dealt chiefly with the work of Bulwer-Lytton—who was both astrologer and novelist—and of Sir Walter Scott whose many references to the study are well known. But Miss Tutt has read widely; and her list of notable men who believed in Astrology is quite an imposing one. Writing of the fifteenth century she says, "The influence of the Medici made astrologers popular in France. And Richelieu on whose council was Jacques Gaffarel, the last of the Kabbalists, did not despise Astrology as an engine of government." Chaucer, Milton and Shakespeare all made references to Astrology, and Sir Isaac Newton was a votary of the science. In later days several great scholars and divines have testified to its truth, Whately and Butler among them.

The writer of the very interesting paper tells us that several members of the circle expressed their appreciation of this new subject being brought before them. We hope that the interest thus aroused will not die down, but will be followed by other discussions. L. K.

# International Astrology

## The Summer Quarter

*Sun enters Cancer, 21st June, 1928, 4.7 p.m.*




| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (2) | ♍13 | ♎13 | ♏5 | ♏22 | ♐22 | ♒3 |
| (3) | ♎0 | ♎29 | ♏21 | ♐11 | ♑15 | ♒24 |
| (4) | ♎2 | ♎27 | ♏14 | ♏26 | ♐29 | ♒19 |
| (5) | ♐2 | ♐27 | ♑22 | ♒21 | ♈0 | ♉4 |
| (6) | ♊16 | ♋20 | ♌20 | ♍17 | ♎13 | ♏13 |
| (7) | ♑28 | ♓1 | ♈0 | ♈25 | ♉23 | ♊25 |

(2) Berlin (3) Constantinople (4) Leningrad (5) Calcutta (6) Washington (7) Canberra

THROUGHOUT Europe the ingress falls in the eighth house, where it is in conjunction with Venus and squared by Uranus. The latter aspect is unfavourable for the monarchs and governments of the various countries, and many deaths will take place in high circles, notably on about the 29th June and 29th or 30th July. Uranus afflicting from the fifth house will lower the birth-rate once again, and will produce new and unpopular regulations in connection with places of amusement or schools. Parliamentary disputes will arise, and there

will be debates and differences of opinion regarding Chinese affairs. The Moon and Neptune conjoined in Leo will produce much political intrigue in Roumania, and England will play an unseen part. Saturn in the second house does not augur well for national finance during the quarter. Expenditure on public health and the Army will increase, but there will be gain through such matters as the entertainment tax, and an enormous sum of money will come through death duties. Great fluctuations will take place in railway shares, which will rise suddenly and finally drop again. Public health will be fairly good on the whole and the death rate will be easier; deaths will take place from infectious diseases and heat. A government discussion or investigation in connection with sanitation, epidemics or the burial laws will be held during the quarter.

Russian affairs are likely to be disturbed owing to the afflicted position of Uranus in the fourth house, and riots will occur near Moscow. Saturn in the fourth at Washington is unfortunate for the government and for the general welfare of the people; mining and transport disasters are threatened, as well as great depreciation in the value of property and the produce of the land.

Mars and Uranus rising in China do not offer any hope of peace during the quarter, but Jupiter on the ascendant in Japan, in sextile to the ingress, is a favourable augury for the success and prosperity of that country.

The Moon with Neptune in Leo and Jupiter in Taurus indicate earthquakes in places where these planets are angular, namely Wales, Morocco, New Zealand, Mexico and Afghanistan, some probable dates for disturbances being 1st, 3rd, and 26th July and 6th and 9th August.

## Eclipse of the Moon

*3rd June*, 1928, 0.14 *p.m.*

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (1) | ♊ 16.9 | ♋ 23 | ♌ 24 | ♍ 19.23 | ♎ 12 | ♏ 11 |
| (2) | ♓ 28 | ♉ 4 | ♊ 12 | ♋ 16 | ♌ 6 | ♌ 29 |

(1) London (2) Washington

| ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|---|
| ♊ 12.39 | ♐ 12.39 | ♋ 6.8 | ♊ 4.59 | ♈ 13.14 | ♈ 29.52 | ♐ 16.5℞ | ♈ 6.47 | ♌ 26.35 |

THE eclipse falls in the second decanate of Sagittarius, where it is said to indicate "thefts, rapine, pestilence, and destruction to horses

and mules." At London it is in conjunction with Saturn and close to the cusp of the fourth house, where it will exercise a very detrimental effect upon the crops. Not only is it opposing the midheaven, but Mercury, ruler of the tenth house, is in that house squared by Uranus and Mars from the eighth. This unmistakably threatens deaths in very high circles, among the Government, and in the ranks of writers. Political agitations will follow, and the Government will lose power, even if they escape defeat. Transport and mining disasters are to be feared, together with destruction of buildings and an earthquake in the British Isles. London will suffer, for the eclipse falls in opposition to its ascendant, and Spain, the United States, Belgium and other countries under the signs involved will all feel its adverse effects. Falling in the twelfth house, with Uranus and Mars elevated at Washington, the eclipse will be followed by serious political disturbances, riots and crime in America. London is likely to be the scene of a severe epidemic. Mars transits the opposition of the eclipse on 29th August, on which day it is also opposed to Saturn, and this will mark the date of greatest intensity.

### Eclipse of the Sun

*17th June*, 1928, 8.42 *p.m.*

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (1) | ♏ 8.44 | ♏ 30 | ♐ 17 | ♑ 3.4 | ♒ 22 | ♈ 9 |
| (2) | ♌ 17 | ♍ 20 | ♎ 17 | ♏ 10 | ♐ 9 | ♑ 12 |

(1) London (2) Washington

| ☉ ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|
| ♊ 26.22 | ♋ 12.27℞ | ♊ 22.36 | ♈ 23.50 | ♉ 2.42 | ♐ 15.1℞ | ♈ 7.8 | ♌ 26.51 |

An eclipse in the third decanate of Gemini is said to cause the death of a King or ruler, the heads of the Governments of Russia, Arabia, and Persia being especially threatened. The eclipse will be followed by an epidemic affecting the lungs. The death of a lady in high literary or social circles will take place, and many railway accidents throughout Europe and America will add to the mortality. Falling in the sixth house the public services will be affected, and there will be financial readjustments in the civilian and clerical staffs. A newspaper libel action will attract considerable attention. The position of Mercury in the seventh house indicates an important

trade conference with Germany and will also bring diplomatic negotiations with China and a political visit to South Africa, or visitors from that country. Saturn on the twelfth cusp will produce a scandal in prison or hospital affairs. Deaths will take place among members of the United States government, owing to the position of the eclipse in the eighth house. The King of the Belgians will be in danger, for the eclipse falls upon his Mars, following the lunar eclipse in opposition to his progressed Sun. The influences are also adverse to Signor Mussolini, and a further unsuccessful attempt upon his life is likely to be made. Earthquake shocks will be felt at home and in Spain and Persia.

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## The Centiloquy of Hermes

1. The Sun and Moon next unto God, are the life of all things living. Yet many nativities have no Hyleg; but because the Sun and Moon favourably aspect their ascendant, or be therein free from affliction, their lives shall be the longer continued.

2. All diurnal nativities are strengthened by the Sun, when well aspected by the fortunes nocturnal of the Moon, when she is so fortified. If this happen not, yet if good planets be found in angles the nativity shall be good.

3. When ♂, lord of the ascendant, shall be posited in the tenth, it confers on the native dignity and power, which will be accompanied by injury and cruelty; and may therefore be said a misfortune rather than happiness.

4. ♃ in good aspect with the infortunes changes their malevolency into good. ♀ cannot effect any such thing unless assisted by ♃. Therefore in procuring good and prohibiting ill, ♃ is found much better than ♀.

5. The artist cannot make a commixture of the significations of the stars before he know their friendships and enmities, which are threefold. Firstly, according to their nature; secondly, according to their houses; thirdly, according to their aspects.

6. ♀ is opposite to ☿. He comprehends languages and discipline; she, delights and pleasures. ♃ the like to ♂; the former coveteth mercy and justice; the latter, impiety and cruelty.

7. Make the ☉, or any of the superiors, to signify princes and great persons; scribes and rustics, the inferior planets and chiefly the ☽.

8. The signification of the conjunction is not lessened by an aspect; but the aspect is by the conjunction, as having lesser force than it.

## Result of Prize Competition

THE Prize of One Guinea offered in our January issue for the best delineation of an unknown nativity has been awarded to Mr. Josip Vávra, of Beograd, Jugoslavia, whose delineation we print below. The next best delineation, which, unfortunately, pressure of space prevents us from including, was sent in by Mr. Albert E. Price, of North Kensington.

The following notes have been supplied by the native herself:

Native born Thursday, March 15th, 1877, 5.46 p.m., at Ewell, Surrey (1½ miles from Epsom). Ninth in order of thirteen births, but the third and fifth dying in infancy, left me seventh in a family of eleven—five brothers and five sisters.

*Deaths.*—Mother, Feburary 2nd, 1901, between 8 and 9 a.m.; long illness.

Father, February 8th, 1908, about 10.30 p.m.; very sudden, heart.

Sister (second), August 29th, 1908; after an operation.

Brother (third), November [1]7th, 1917, about 9 a.m. (eighteen months younger than self).

*Accidents.*—None.

*Events.*—Lost my hearing soon after 17th birthday in 1894, and in 1900 went to a private school for the deaf to learn lip-reading for three months, at Brighton.

1908. The death of my father, leaving me dependent on brothers and sisters, and the break-up of the old home.

1911. The break-up of the family home and leaving Ewell.

1913. Started a home of my own at Epsom, letting part of the cottage.

1914-15. The arrival, in September, of two "Public School" soldiers to billet, one of whom was a Theosophist.

1916. Joined the Theosophical Society in August.

1917. Gave up cottage and went to live at Ewell.

[1] Not *certain* if this date is correct.

1920. Property sold, had to turn out in May and went to rooms at Ashtead in September. Joined T.S. Order of Service and learned Braille.

1923. Removed to rooms at Sutton in September.

1925. Came to Welwyn Garden City—April.

*Illnesses.*—Delicate from birth but no organic disease till after vaccination. My father thought I got the tubercular germs then.

Very ill, when nearly two years old, with dropsy in stomach and enlarged liver—not expected to live.

1880. Eczema all over head.

1881. Bad eyes (intolerance of light).

1882 and for some years, trouble with glands in neck.

1885. Lachymal and abscess in corner of each eye (three operations).

1886. First came into touch with hospitals for another operation.

1890. Abscess in left leg caused by a blow. Lupus first appeared.

1891. Operation for removal of gland in thigh.

1893. Private introduction to St. Thomas' Hospital. Three operations (January, March and August).

1894. Drums of ears destroyed by lupus.

1898-99. Operations, April, December and January (in hospital).

1908-9. Slight outbreak of lupus. Tried the Finsen Light but cured by operation.

1915. Lupus recurred.

1916. Started U.V. Rays treatment. Face certified clear of disease in September, 1920. Slight relapse in Spring of 1921; became ulcerated under U.V. Rays. Various treatments tried without success till April, 1926, when returned to U.V. Rays (now called Artificial Sunlight) with considerable improvement to date.

## PRIZE DELINEATION

*Delineation of the Prize Competition Horoscope, January,* 1928.

The stature is medium. The upper part of the head is well developed. The forehead large, beautiful, pensive. The hair more light than dark. Eyes open and fine. The majority of planets in watery signs at the time of birth indicates a somewhat emotional and

also psychic nature. Instinct and sensitivity are very active. Thus the native is receptive, and to a certain extent impressionable. Mercury as ruler (first ruler) of the native, and ☉ in ♓ attest it also. The majority of planets in mutable signs denotes that the native is versatile ; she inclines to be *sensitive ;* has a fickle nature, at times very restless and uncertain, but always fond of intellect and intellectual pursuits. The ☽ in a cardinal sign and ☉ in a mutable one signify that the nature of the nativity seems to be internally peaceful, whilst on the surface it is over-active. But the native learns much more through her outward activity than through the inner condition. The ☽ in ♈ and ☉ in ♓ denote a determined nature, self-willed, headstrong. The native cannot be forced and is much more easily led than driven. There is great love of knowledge, self-reliance and self-control, but there is a danger of weakening the nervous system. Virgo as the rising sign gives a quiet, retiring, modest and reserved disposition. The native is careful and prudent; she is capable of exercising forethought before acting. She is sympathetic, kind and very adaptable. She seldom shows her real nature openly, and is at times difficult to understand. She possesses a logical mind, good reasoning faculties and has the aptitude for scientific and literary pursuits. The native is able to develop a fair amount of practical ability, and can attend to small details skilfully. Her ruler ☿ in ♓ in sixth house, with ☿ ☌ ♀, ☌ ♄, ✶ ♆, ☍ ☽, ✶ ♃, ✶ ♂ and ☉ in ♓ gives deep and very keen feelings. The emotions are rarely expressed. There is a desire to be at peace with all. She appears very assertive, conscious of her own ability. Irritable and hasty in temper, insisting upon having her own way at all costs, if she has the consciousness of her righteousness. The mind being receptive inclines to be mediumistic, able to sense things, without being able to give an explanation as to how the knowledge was obtained. It can act diplomatically, quietly and withal in a systematic manner. But at times she is also rash, vehement, extravagant or careless (because ☉ in ♓ receives a △ of ♅ in ♌, ☽ in ♈ □ ♂, ♃ in ♑). Furthermore these aspects also give a hasty and quick understanding, clearness of ideas, and logical thoughts. In the native are really two natures. The one is inclined to analyze, to study, to search, to philosophize ; it is fond of criticism ; it is proud and sensitive. The other one is fond of poetry, of music,

of arts (♂ ✶ ♀, ✶ ♄); it is fond of liberty; it is indifferent to money and business; it is humane, helping with no desire for reward. Sometimes come depression and sadness. The native possesses good intellectual abilities and talent, the sense of righteousness and the ability to find in each thing that which is prudent, useful, beautiful and artistic (☿—first ruler—☌ ♀—second ruler—☌ ♄). In work there is great persistence (♂ ✶ ♄, ♀, ☿). The imagination is good, and the feelings are spiritual.

The financial position is good, having its source in inheritance and profession (♀, ruler of second, ✶ ♆ in eighth, having also ♉, the house of ♀; ♀ ✶ ♃, ☌ ☿, ruler of tenth).

The native, being changeable, is fond of travels and voyages, but she finds the greatest success and harmony at home. At home many fires are indicated but they are not dangerous (♂, ruler of third, □ ☽; ♂ in fourth in ♑).

The native is not fond of speculation, and will have no success in it. She prefers work, and through working to attain her aim (♄, ruler of fifth, ☌ ♀ ☌ ☿ in sixth, house of labour).

It seems that death will take place at home, painlessly and unconsciously, under a narcotic or through unknown causes (♃ in fourth △ ♆ in eighth).

Although the native's character shows an inclination to coldness, and to working in a room secluded from the outer world (hospitals, prisons, asylums, etc.[1]) the vocation takes her into contact with the public. In work with the public and for the public, there is very great activity (☉ ☌ ☽ in 7th, ☿ ruler ✶ ♂, ☽ in sign of ♂). Many successes are also indicated, but also much trouble from collaborators, friends and companions. That has a great influence upon her health (☽ □ ♂, ♃).

There will be many love affairs and many disappointments in them (☉ ☌ in seventh, □ ♃, ☌ ♅). Loss of friends; enemies, but not dangerous ones.

She looks at religious questions through her own eyes; she has fixed views, her own religion tolerating the meanings of others. (♀, first ruler of ninth, ☌ ☿, second ruler of ninth ☌ ♄, in ♐, ♃, ruler of ninth sign ♐, in ♑, the sign of ♄, ♃ △ ♆, ruler of divinity.

[1] Work in laboratories with drugs, chemistry, hygiene of both body and soul.

Health—sickness: ☿ in ♓ = nervous sickness, chronic gout or rheumatism of the feet; the feet are very sensitive (☿ ☌ ♀ ☌ ♄ in sixth in ♍). The nerves are not strong, the cause being overwork. The lungs are sensitive also. The vital force is restrained, but ♂ ✶ ☿, ✶ ♀ gives the energy to overcome sickness. The lymphatic system works slowly; also the digestive organs and bowels. Probably the fingers and toes are not of normal form. The spiritual force is strong and the native by this inner power can suffer these sicknesses more easily.

The chief expression of the native seems to be on the plane of the mind or soul. The spiritual thoughts are characterised by deepness (☿ ☌ ♄). There is deep penetration into things, and into the matter of things, and the ability for speaking and writing. The mind has the desire to express itself through these things, and to give them out to others (☿ native's ruler in sixth). Through having before her eyes the ideal of helping, her soul is able to penetrate deep into the spiritual mysteries (☿ in occult sign ♓, ✶ ♆ in eighth, house of occultism and in the house of the mysterious ♏, ♂, ruler of eighth and ♍, ✶ ☿, ♀, ♄). She displays much energy (☿ ✶ ♂) and attempts to explain things of the higher spheres in a concrete form (☿ ☌ ♀ ☌ ♄). Her real vocation is service. For the best and most fortunate work the native should follow a leader and rely upon him, as Virgo is the sign of the servant, not of the master. Her dharma is her master.

Probable years for sickness are: 1898[1] (☉ ☌ ☿ mutual), 1890[2] (☿ □ ♃), 1893[3] (☿ □ ♂), 1895[4] (♂ ∠ ☿), 1904-5[5] (♂ ∠ ♄), 1908 (☉ ∠ ♀), 1909[6] (☉ ∠ ♄).

The fire at home: 1890, 1891.

Love incidents and disappointments: 1890[7] (♀ □ ♂), 1902 (♂ ∠ ♀).

Troubles at home: 1914-15 (♂ □ ♆).

Good (?) events at home: 1908[8] (♃ △ ♆).

JOSIP VÁVRA.

[1] Brighton. [2] Lupus. [3] Lupus; deaf, 1894. [4] Lupus.
[5] Nothing special. [6] Lupus. [7] Return of Lupus. [8] Death of father.

### Remarks by the Native

1890-91. The only "fire in home" was through some clothes on a clothes-horse catching alight. Nothing serious, and actual date forgotten—sometime in the nineties. No "love incidents" in the lifetime—"disappointments" many. "Life is made up of disappointments" has been a saying of mine.

1890 = first appearance of lupus on nose.

1908. Fated year in family. Father died (February). A sister very ill (April-May); removed to smaller house (June); favourite sister died abroad (August).

1908-1912 was a period of great strain with much anxiety; general health very low, especially 1909-10, with return of lupus and operations for it. [This period is noted in one paper, but dates wrong. "27th to 30th year," instead of 31st to 35th.]

The 36th year (1912-13) given by some as the time of marriage, marked the epoch of starting life on my own, in my own home, and a general expansion within and without.

1914-15 brought Theosophy (and recurrence of lupus).

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THE Sun entered Aries in conjunction with Uranus in the fifth house, that of places of recreation, and the Moon was also in this house and afflicted. This was followed by the acquittal of Sir Leo Money and Miss Savidge, who were accused of a breach of Hyde Park regulations, and a later enquiry as to the police interrogation of Miss Savidge. The publicity that the case received was largely due to Venus, ruler of the twelfth house, being conjoined with Mercury, ruler of the ninth.

OWING to protests from Conservative members and others the Cabinet decided, on 30th April, to remove the tax of 4*d.* a gallon on paraffin for domestic use. In the Sun in Aries map Mercury, Venus, and the Moon were all in Pisces, the sign ruling oil, and the latter was in square to Saturn in the second house, that of taxes. On the day of the decision Mars was in Pisces, passing from conjunction Moon to square Saturn.

THE Marylebone by-election showed a considerable Conservative majority. This was due to the favourable aspects to Jupiter at the previous New Moon, and especially to its trine from Saturn ruling the tenth house.

# Professions and Occupations

*By* MAURICE WEMYSS

## XXI. PHILOSOPHERS

(*Continued from p.* 152)

OTHER horoscopes may be tabulated with reference to the different degrees prominent.

(*a*) Examples of ♉ ♏ 0 (or their rulers ♀ ♅).

H. Bergson, born 18th October, 1859, with ☿ ☌ ♀ in ♏ 0.

T. H. Green, born 7th April, 1836, with ♄ ♏ 3, ✶☽△♅.

J. Martineau, born 21st April, 1805, with ☉ ♉ 1.

H. Calderwood, born 10th May, 1830, with ☉ ♉ 19 (on ♉ 1 Con.), △♂♍ 18.

J. Caird, born 15th December, 1820, with ☽♉ 0 (at noon), △♂♆♍ 0.

Carl Vogt, born 5th July, 1817, with ♂ ♉ 1, ✶♄.

Amiel, born 27th September, 1821, with ♆♍ 0, ☌♅ ↕ 29, △♃♄.

Wundt, born 16th August, 1832, with ♂ ♉ 18½ (on ♉ 0 Con.), △☿.

H. Sidgwick, born 31st May, 1838, with ♂ ♉ 18½ (on ♉ 0 Con.), ☌☿.

John Dewey, born 20th October, 1859, with ☿ ♏ 2.52, ☌♀♏ 2.27.

Ferrier, born 16th June, 1808, with ♅ in ♏ 1.

(*b*) Examples of ♈♎ 26 (or their rulers ♂ ♆).

Thomas Brown, born 9th January, 1778, with ♂♒ 25.0, ☍♃♌ 25.41.

A. Ferguson, born 20th June, 1723, with ♂♈ 26.14, ✶☉♊ 28.26, △♄ ↕ 26.14, ☍♅.

J. G. Fichte, born 9th May, 1762, with ♃♈ 26.57.

F. C. M. Fourier, born 7th April, 1772, with ☿♈ 25.5, ✶♃△♄.

F. V. Hardenberg, born 2nd May, 1772, with ♀♊ 25.7, △♐✶♄.

F. Hutcheson, born 8th August (O.S.), 1694, with ☉♌ 25.43, △♄.
Maine de Biron, born 29th November, 1766, with ♅♈ 25½, △☿.
Amiel, born 27th September, 1821, with ♄♈ 24.45, ☌♃△♅♆.
Emerson (date given above) had ♀♈ 27.19, ✶☿.
H. Sidgwick, born 31st May, 1838, had ♀♈ 24.27.
John Dewey, born 20th October, 1859, had ☉♎ 26.34, ✶♄.
H. Bergson, born 18th October, 1859, had ☉♎ 24.35, ✶♄.
J. M. Baldwin, born 12th January, 1861, had ♀♐ 23.7, △♃.
Sigmund Freud, born 6th May, 1856, had ♀♈ 25.54, ✶♄.
C. R. St. Simon, born 17th October, 1760, with ☉♎ 24.33, ☌☿♎ 25.49.
F. von Schlegel, born 10th March, 1772, with ♀♈ 23.9, ✶☌♒ 23.42, △♄.
W. Whewell, born 24th May, 1794, with ☌♎ 25.20, ♑ ✶♅.
Herbert Spencer, born 27th April, 1820, with ☽♎ 26.27, ✶♅.

(*c*) Examples of ♒♌ 10-11 (or their rulers ♃♐) and ♈♎ 11-12 (or their rulers ♂♆).
G. B. Vico, born 23rd June (N.S.), 1668, with ♄♒ 12.49.
J. C. v. Wolf, born 24th January (O.S.), 1679, with ♂♌ 10.6, △♅♈ 10.
H. Calderwood, born 10th May, 1830, with ♅♒ 10.26, ☍♄△☿.
J. Martineau, born 21st April, 1805, with ♄♎ 11.28, ✶♂♌ 8.17.
S. Alexander, born 6th January, 1859, with ♄♌ 10.15, ✶♃△♀.
Feuerbach, born 28th July, 1804, with ♅♎ 13.13, △♂♊ 11.26.
The third Earl of Shaftesbury, born 26th February (O.S.), 1671, with ♃♌ 8.29, ☍☽.
H. Sidgwick, born 31st May, 1838, with ♆♒ 10.20, △☉♊ 9.31.
F. Hutcheson, born 8th August (N.S.), 1694, with ♃♌ 10.39, ✶♂♎ 8.10.

In view of the prominence of the signs ♓♍, it is interesting to note that ⚳ (Ceres) one of the Asteroids, and thus partial ruler of ♓, was in ♊ 9.9 in Freud's horoscope, ♈ 7.52 in that of Lord Bacon, and ♈ 11.38 on Berkeley's birthdate.

(*d*) Examples of ♋♑ 16 (or their rulers ♇♄).
St. Columba, born 7th December, 521 A.D., with ♀♑ 17.48, △♃♍ 19.6, ✶☽ (at noon) ♍ 16.24.

Ferrier, born 16th June, 1808, with ♃ ☌ 17.18, △ ♄ ♏ 16.29.

F. C. M. Fourier, born 7th April, 1772, with ♂ ☌ 15.35, ✶ ♅.

T. S. Jouffroy, born 7th July, 1796, with ☉ ♋ 15.56, ♂ ☿ ♋ 14.34, △ ♃.

G. C. Robertson, born 10th March, 1842, with ♃ ♍ 17.18, ✶ ☉ ♀.

J. S. Mackenzie, born 29th February, 1860, with ♃ ♋ 15.23, △ ☿.

S. Alexander, born 6th January, 1859, with ☉ ♍ 15.42, ✶ ♂.

Bishop Butler, born 18th May (O.S.), 1692, with ♀ ♋ 20.31, △ ♆ ☌ 19.36, △ ☽ (at noon) ♏ 16.29.

H. Calderwood, born 10th May, 1830, with ♃ ♍ 17.44, ♂ ♆, △ ☉ ♉ 19.16.

Examples of the other degrees mentioned above are given in other articles.

* * * *

Turning to the World Horoscope, we find ♏ 0 on the 8½ cusp and ♎ 15 on ♏ 0 of the Constellations from about 567 to 495 B.C., the time of Confucius (fl. c. 550) China's greatest sage, and of the Greek, Pythagoras (born about 580—570 B.C.), said to have been the first who took the title of "philosopher" and the first who applied the term "Kosmos" to the universe. Anaxagoras (born B.C. 500) was the first of the Greek philosophers to 'teach the existence of a "Superior Mind" distinct from yet pervading and governing the universe.' Thales (died c. B.C. 545) was the chief of the Seven Sages of Greece. Heraclitus, Anaximander, Anaximenes, and Zeno the Eleatic, also belong to this period.

When ♉ ♏ 0 were on ♉ ♏ 0 of the Constellations from about 512 to 584 A.D., St. Columba (born 7th December, 521 A.D.), was engaged on his mission among the Northern Picts. In all probability it was by a philosophical appeal that he met with the greatest success in securing converts to Christianity, as in the case of the conversion of Northumbria by Paulinus somewhat later, in regard to which Green[1] says that the charm of Christianity "lay in the light it threw on the darkness which encompassed men's lives, the darkness of the future as of the past. 'So seems the life of man, O King,' burst forth an Ealdorman, 'as a sparrow's flight through the hall when you

[1] *Short History of the English People*, by J. R. Green, Ch. I., Sec. III.

are sitting at meat in winter-tide, with the warm fire lighted on the hearth, but the icy rainstorm without. The sparrow flies in at one door and tarries for a moment in the light and heat of the hearth-fire, and then flying forth from the other vanishes into the wintry darkness whence it came. So tarries for a moment the life of man in our sight, but what is before it, what after it, we know not. If this new teaching tells us aught certainly of these, let us follow it.'"

1,080 years later (1592—1664) ♏ 0 was on the 7½ cusp and ♏ 15 on ♏ 0 of the Constellations. That was the period when modern philosophy took its rise, the period of Bacon, Descartes, and Gassendi.

♒ ♌ 11 were prominent[1] when ♒ 0 was on ♒ 11 of the Constellations from about 281 to 209 B.C., the period of the opposed schools of Epicurus (d. B.C. 270) and Zeno the Stoic (d. c. B.C. 260) and their pupils Arcesilaus (fl. c. 241 B.C.), Chrysippus (d. 207 B.C.) and Cleanthes (fl. c. 263 B.C.).

From 224 to 296 A.D. ♒ 11 was on the 11½ cusp of the World Horoscope, the time of Longinus (d. 273 A.D.), Plotinus (d. 270 A.D.) and Porphyry (d. 304 A.D.).

The next period of importance as regards these degrees was from about 800 to 872 A.D. when ♒ 15 was on ♒ 11 of the Constellations, the time of Erigena (d. 886).

From 1304 to 1376 A.D. ♒ 11 was on the eleventh cusp of the World Horoscope. Just before the period commenced philosophy received a great stimulus from the teaching of Thomas Aquinas, the Nominalist and Duns Scotus the Realist (d. 1308). William of Ockham (d. 1342) pupil of the latter, yet developed the Nominalist theory. It is said that he was the only Schoolman whose works Luther valued. To the same period belongs Buridan (d. 1358), who is said to have invented the well-known dilemma of the ass between two bundles of hay as an illustration of freewill.

♒11 is once more prominent in the present period from 1880 to 1952 A.D. as ♓0 is now on ♒ 11 of the Constellations. We are too near present-day philosophers to view them in true perspective, or to be able to say whose writings will be most esteemed 300 years hence.

[1] ♈ ♎26 were prominent in the World Horoscope at the same periods as ♒ ♌ 11.

# The Leap Year Babies

*By* LESLIE KEENE

THE action of *The Daily News* in bestowing Savings Certificates upon the Leap Year babies had the natural result of bringing into publicity the birth hours of some sixty or more children born upon February 29th of the present year. To follow up these birth data was irresistible. In one or two cases, the birth hour when corrected for longitude, worked out within two minutes. The Moon varied from the second and third decanates of Gemini to the earliest degrees of Cancer. The Sun and planetary positions gave the former at 9° Pisces; Mars, Venus, and Mercury in Aquarius; Jupiter and Uranus conjoined in Aries; Neptune in Leo and Saturn in Sagittarius. The Ascendants were very unequal, Libra and Scorpio being the most frequent. Then came Capricorn with eight cases, and Cancer with six. Taurus, Gemini, Leo and Sagittarius each had three or four; Virgo and Pisces two. But the most interesting chart has Aries rising with the strong influences of Jupiter and Uranus on the cusp. The map is as follows:

| x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|
| ♑2 | ♑20 | ♒14 | ♈5 | ♉23 | ♊15 |

| ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|---|
| ♓9 | ♊24 | ♒29 | ♒8 | ♒0 | ♈7 | ♐18 | ♈2 | ♌27 |

There is one close opposition in this map; that of Mercury to Neptune in Leo. And the Moon has passed by six degrees the opposition of Saturn from the ninth house. Here are indications of considerable conflict, because the rising planets on the cusp of the Aries Ascendant will make the child a potential reformer, with an intense desire for truth and reality. She will be markedly intelligent, with a genius for friendship and a strong imagination, which, if disciplined, may make her a power in the world. A great deal will depend upon a wise upbringing, and the understanding of her teachers.

The two oppositions are, of course found to some extent, in all

the horoscopes. The Libran children will have perhaps the most difficult times, with the opposition of Jupiter and Uranus. And the children born with the second decanate of Sagittarius rising will get the squares of Saturn and the Moon. Still, on the whole, they are a fine batch of potential citizens, born at a remarkable time. Also, they must of course, in view of the mutable polarity and the similarity of their planets, be gifted with similar dispositions, and abilities. Some of them will not only be extraordinarily like each other but will share almost exactly the same destiny;—a consideration which gains force from the further remembrance of the hundreds born in the same latitude every day. It need not, after all, be a wonder to the philosopher that people are so monotonously alike, or that they attract the same experiences, or follow the same fashions, whether barbaric or reasonable. Nor are the phenomena of mass hypnotism or the various workings of the "herd instinct" really so strange. Our differences upon which we so often pride ourselves, are, after all, second to those stock resemblances which our characters, and our horoscopes, reveal.

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THAT night th' astrologer a scheme
Of Planets drew; and, Lo, a graceful
  Shape of youth appeared in view.
Saturn had stained his locks with Saturninest
Jet; and spots of nut-brown musk on
  Rosy side face blew.
Mars tinctured either cheek with tincture
Of Martial red. Sagittarital shots from
  Eyelids Sagittarius threw.
Dowered him Mercury with bright Mercurial
Wit. Bore off the Bear what
  All Man's evil glances grew.
Amazed stood Astrophil to sight
The marvel birth. When louted
Low the Moon at full to buss the earth!

*From* SIR RICHARD BURTON'S
*Translation of "The Arabian Nights."*

ON 30th April, twenty-three people were injured when two trains collided at Euston Station. On that day Mars had just passed the place of the Moon at the Vernal Equinox and was applying to the square of Saturn.

# Astrological Theory and Life

*By* INVESTIGATOR

## II. VIRGO

(*Continued from p.* 143)

I WAS curious once to see how my Virgo mother-in-law's tidiness would adapt itself to an article which had no place in the scheme of her house, so I left my attaché case in her drawing room. The next morning I observed her wandering about with it, uncertain what to do, but at last she placed it in the dining room. That evening I left it in the spot chosen by her in the dining room, and found it transferred to the hall in the morning. I left it in the hall—and found it in the kitchen. I placed it in the kitchen—and could not find it! Upon inquiry, she said "You leave the untidy thing about all over the place, and so I have put it in the cupboard under the stairs, and, if you don't put it there in future, mind your p's and q's"!

I instance these things as typical of the manner in which the neatness, tidiness and carefulness of Virgo is always operative in their natures. True, I have given somewhat extreme examples, and can testify that I find myself most comfortable as a rule in a Virgo's house for the very reason that its very tidiness *makes* it comfortable. One can sit down on any chair without having first to investigate whether a pile of books, or an ash-tray, or some knitting needles have prior occupation!

True Virgos are always just-so in apparel, not often vain or proud, but so full of neatness that not a mudspot must exist a moment after discovery, nor a garment be out of proper alignment. One of my sisters-in-law never fails to put my tie straight, despite my protest that it is crooked because I married her pretty sister!

The men-folk almost invariably wear the neat, conventional striped trousers and morning coat for business, and the time and thought given to their clothes is often worthier of a better object. They are very particular to observe etiquette, and there is a constant bone of

contention between myself and my Virgo relatives in hot weather because I sit to meals on a Sunday in a comfortable tennis-shirt while they worship convention by wearing tight collars and swelter in their black coats.

Another book statement which is verified by life is that Virgos make hard taskmasters. I know several Virgos in positions of authority, and they all *drive* their subordinates in the sense that they keep them constantly at work all day long, supervising them with a watchful eye, and seeing to it that they do not waste a minute. This is not because they are really "slave-drivers," but because their own habit is to be constantly industrious. They would not think of wasting a moment themselves, and, therefore, they feel that their subordinates should emulate them. One can imagine them to have been worker-bees in a previous existence!

The Sixth House quality of *Service* shows plainly in this connection, for Virgos always see to it that they give eight hours work for eight hours pay. They feel bound by such a sense of obligation to their employers that they would rather give extra of their time and service than spend unprofitable minutes chatting with colleagues. V. is particularly seized with this idea.

Heindel, in his *Message of the Stars*, remarks disparagingly of Virgos "When once in the rut of sickness they actually *enjoy* ill-health. They love to talk over their symptoms with other people, and they resent any thought or suggestion given to them that they are not sick, or that they can get well. In order to deal successfully with Virgo people when they have once become subject to disease, and get them out of it at all, it is necessary to be firm almost to the verge of cruelty. But though one may seem cruel in enforcing upon them the regime that is necessary to bring them away from themselves, this is really the greatest kindness that can be shown, for once these people are in the grip of sickness they stubbornly refuse to let go; they will resort to the most cunning, even childlike schemes to excite sympathy, particularly from strangers, and they will resent any effort to show them that they are not helpless invalids. At the very slightest suggestion of a hopeful nature, they sometimes lose their temper in the most unwarranted manner. But when at last they are given the deaf ear by everybody, when people who are in their immediate environment can

be persuaded to show them no sympathy, then they may come to themselves. They need a shock to bring them out and away from their condition, and until they get that they never can be cured."

I can only substantiate these words in the case of two of my acquaintances, one of whom is a cousin by marriage, and is debarred our hospitality because of the way this trait operates in her character, and when I think of all the other Virgos I know, I consider that Heindel is much too sweeping in his generalisation here. His remarks only apply in the case of a heavily afflicted Virgo, and not in the case of normal individuals.

I have certainly found them study their health until, in some cases, they become particular to the verge of faddiness where food is concerned, and they often endeavour to doctor themselves with advertised medicines rather than go to a professional physician, but normally they can be commended for the common-sense they show in safe-guarding their health. They are accused superficially of "worrying about" their state of health when actually they are simply observing in a practical way those laws of Nature which lead to a healthful life.

Here, again, V. is a typical example. When he wakes in the morning, he rinses his mouth with an antiseptic mouthwash, gently syringes his nostrils, has a cold splash-down in the bath, opens his eyes under water, does a few physical exercises, drinks a glass of hot water, has his breakfast, thoroughly cleans his teeth, and gargles with a solution of thymol. About twice a year he syringes his ears. He eats abstemiously, always preferring a little of good to much mediocre food, and he has a walk for an hour every day.

Others accuse him of fussiness, faddiness, worrying about himself, and so on, but the fact remains that, although his birthchart is not particularly strong where health is concerned, I have only known him to be away from business once in twenty years, and then but for a brief period. He has explained to me that he regards his body as a machine, and, as he uses it every day and all day long, it is even more important that he should keep it in perfect order and condition than that his car, etc., should be kept clean and lubricated. *That* is essential Virgo common-sense, and it is not for those less careful of their "temples of the Spirit" to speak derisively or adversely of those who keep in good condition their bodies.

It *is* noticeable that weak Virgos like to seek the sympathy and interest of others when they do fall ill, but this is not always so. And although some text-books state that Virgos do not sympathise with others when illness comes upon them, I find this is not because they are hard-hearted, but because the careful Virgos, with their lack of emotional feeling, do not consider that anyone *deserves* sympathy or pity who neglects his body and causes it to fall ill.

V., after observing how a colleague of his always ate to repletion, drank intoxicants, and kept late hours, was quite naturally unsympathetic when that colleague in due course suffered severely from ulceration of the stomach. Virgos take a reasoned, intellectual view of such things, and I have never found them lacking in sympathy and ready assistance when troubles come upon one through no apparent fault of one's own. They will even help when one *is* at fault, although then they usually like to voice their sentiment of " I told you so ! "

Two Virgo friends of mine spend a very large portion of their leisure time cleaning and polishing their motor-cars, removing every little particle of dust or mud with painstaking care, while a third friend, who has no time to clean his car, is a perfect fidget to the happy-go-lucky garage proprietors who presume to clean it for him !

In religion, Virgos are usually very conventional and conservative, but they can be very fanatical for queer ideas at times. I have known three members of the Plymouth Brethren, a religious sect which clings tenaciously and meticulously to the written letter of the Bible, and which learns large portions of the Bible off by heart, and also two Russellites, those persons who are smothering the light of their revelation beneath a mass of unwarranted assumptions arising from a too meticulous study of the Bible, and, perhaps characteristically, each of the five is a Virgo. Something in the attention to very fine detail by these two sects seems naturally to attract and hold the Virgo intellect, which is in its element when analysing anything.

This liking for " analysing " often appears when conversing with a Virgo. Whilst one is speaking to them, the Virgo's eyes seem to watch intently, trying to penetrate to the back of one's mind. They seem to be analysing one's statements as the conversation proceeds. Where one is trying to hide all the facts of anything and only to reveal some of them, this scrutinising gaze of a Virgo is most disconcerting !

They seem to be trying to get at the bed-rock of truth all the time. They also have a fondness for trying to pry out secrets, not with a view to taking advantage of such knowledge, but because it pleases them to be "in the know." All the Virgos of my acquaintance possess this characteristic.

Whether it is because Virgo is an "earthy" sign or not I do not know, but all my Virgo friends are lovers of the garden, some of them being really good at the horticultural art. They all find keen enjoyment in having a piece of garden of their own to cultivate, and exhibit a rightful pride in the lovely flowers they produce. They usually like a neat little vase of flowers on their table or desk, and when they wear a buttonhole, it is simply a neat little posy, often just a single small flower.

I find Virgos to be truly modest and quietly reserved, seldom attempting to push themselves forward, and, at social gatherings, they often enjoy themselves better watching the fun of the high spirits of others than by actually joining in themselves. They do not care for rough-and-tumble play, chiefly because it disturbs their apparel and ruffles their hair, thus offending their sense of orderliness in person. They cannot bear to be hurt in play, and the slightest knock or kick spoils their enjoyment and causes them usually to retire from a game.

Despite their modest reserve, however, who so interesting as the average Virgo, whose mind not only holds a wealth of knowledge, but also possesses the power to express it attractively? Teaching or lecturing seems to be the profession par excellence for Virgos.

In courtship, they are always *very* just-so. They observe convention to the point of punctiliousness, and are usually models of chaste deportment and decorum.

In marriage, they are almost ideal partners, provided both maps blend well, and are not badly afflicted. It often happens that opposite pairs of signs blend well in marriage relationships, *e.g.*, Leo and Aquarius, and Gemini and Sagittarius, but it is rarely wise for a Virgo to marry a Pisces. Pisces ease and inertia accord badly with Virgo alertness, industry and scrupulousness, although there are, of course, some points of *rapprochement* between the two.

I could illustrate extensively by little personal reminiscences the manner in which the textbook characteristics of Virgo appear in actual

life, but it is not feasible to do this in the compass of a short article. Suffice it to say that this is one of the signs where I have seen theoretical statements demonstrated most clearly in practice.

I cannot close without saying that, from my own observation, it is amazing what things can be accomplished through the blending of the Virgo minuteness of detail, preciseness and carefulness of thought and expression, with the statesman-like genius of Leo, the universe-ranging mind of a Gemini, the organising power of Capricorn, or the purposeful audacity of a Scorpio.

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BETWEEN the 18th and 20th April more than 150 earthquake shocks were felt in Bulgaria, many people being killed and 500,000 rendered homeless. This was clearly indicated in the map for the previous lunation by the wide opposition of Neptune and Mars from the tenth and fourth houses. The former planet was about 23 degrees east of the meridian, and the chief disturbance was in longitude 23 or 24 East.

THE Sun entered Aries in conjunction with Uranus, the planet of aviation, and both were afflicted by the fiery Mars in the airy sign Aquarius. On 6th May, when the Sun had progressed to the square of Mars, an air pilot and his passenger crashed and were burnt to death near Bristol; and on the same day an R.A.F. officer crashed at Mill Hill and was thrown from the aeroplane before it caught fire.

THE first public procession of the Knights of the Bath took place on 10th May, at the installation of ten Knights Grand Cross of the Order. This is probably indicated by the position of the Sun and Uranus in the fifth house, that of ceremonials, at the Equinox, and of Neptune in Leo in this house at the April New Moon.

ON 4th May H.M.S. "Bacchus" collided with and sank a Greek steamer in the Channel. At the entry of the Sun into Aries, the Moon, ruler of most of the ninth house, that of shipping, was in the naval sign Pisces afflicted by Saturn in Sagittarius.

SERIOUS fighting took place early in May between the Chinese Nationalists and troops sent by Japan. When the Sun entered Aries Mars was rising in China and afflicting the Sun and Uranus in Aries, the sign opposite to that ruling Japan.

"GOD foreshews what is to come upon men, not to grieve them, but that, when they know it beforehand, they may by prudence make the actual experience of what is foretold the more tolerable."

*Whiston's Josephus*, chap. 5, page 66.

# Review

## *A Great Occultist.*[1]

By BASIL P. HOWELL.

"His heart was concerned only with the happiness of others."
*Memoires de Mon Temps*, by the PRINCE DE HESSE (Copenhagen, 1861).

A GENERATION is always growing up which "knoweth not Joseph," and there must be many readers of occult and mystical works to-day to whom this volume, published originally in 1912, will be new. Gratitude is due to the publishers for re-printing, with only such corrections in grammar, uniformity, etc., as are unquestionable, a work long out of print and procurable until now only in second-hand copies at prohibitive prices.

We have here a fascinating glimpse of the life and work in the eighteenth century of One Who, in these later days, many students of Occultism have come to revere as a member of the great Brotherhood of Adepts Who have in Their charge the evolution of the world along the lines of ordered progress. Since this book was written, much more has been divulged as to other lives (or incarnations) of the Great One Who, in the eighteenth century, was known under many names but more familiarly under the pseudonym of Le Comte de St. Germain—*der Wundermann*. We have been told that He was Francis Bacon, Lord Verulam, in the seventeenth century, Robertus the monk in the sixteenth, Hunyadi Janos in the fifteenth, Christian Rosenkreuz in the fourteenth and Roger Bacon in the thirteenth century. Further back in time, we are told He was the great Neo-Platonist Proclus, and, before that, St. Alban,—in all these lives giving the Light of the Wisdom to those who were ready for it.

This additional information makes us appreciate all the more the late Mrs. Cooper-Oakley's admirably documented monograph. Especially is this the case because her book deals with much that is

[1] *The Comte de St. Germain*, by I. Cooper-Oakley (Theosophical Publishing House, Ltd., London, 1928), 8*s*. 6*d*. nett.

familiar to students of European history in the eighteenth century, as, for instance, the tragic episode of the French Revolution, which the Comte de St. Germain did so much to try to avert. What could be more dramatic than the account quoted by our author from *Les Souvenirs de Marie-Antoinette* (by the Comtesse d'Adhémar) of an interview between the ill-fated Queen, M. de Maurepas, the Countess herself, and St. Germain? The last-named had paid a visit to the Comtesse d'Adhémar, had departed, and the Minister, M. de Maurepas, had come in and was slandering St. Germain outrageously, calling him a rogue and charlatan. Just as he had said that he proposed to send him to the Bastille, to the consternation of M. de Maurepas St. Germain re-entered the room. Speaking to the Minister, St. Germain warned him that he was ruining both Monarchy and Kingdom by his incapacity and stubborn vanity, and he ended with these words: "Expect no homage from posterity, frivolous and incapable Minister! You will be ranked amongst those who cause the ruin of empires." Having spoken thus, St. Germain left the room again, and all efforts to find him failed.

Of the ramifications of his political work there is not space to write here; but in this book we get glimpses of St. Germain striving ceaselessly to arouse the Court and rulers of France to a realisation of the impending danger of Revolution and of the necessity of helping the starving and miserable people. His efforts proved unavailing; but He has left sufficient traces of His noble mission in the eighteenth century to inspire for ever those students who seek to lead the wills of men into co-operation with the Will of God. Dr. Annie Besant, in a Foreword to this volume, writes of the great Occultist and Brother of the White Lodge as still living in that same body, the perennial youth of which astonished the observers of the eighteenth century. "He has," she says, "fulfilled the prophecy made to Mme. d'Adhémar that He would show Himself again a century after His farewell to her, and, in the growing spiritual movement which is seen around us on every side, He will be one of the acknowledged Chiefs." He is said to be in charge especially of Europe and the West; and it may not be presumptuous for us to think of Him as inspiring those workers in the outer world who are seeking to build up a strong international consciousness, working, for instance, through

such organisations as the League of Nations, and leading eventually to that United States of Europe of which many political idealists are thinking to-day.

Mrs. Cooper-Oakley tells us much also of the more esoteric work of St. Germain—for example, in Masonry. It was Cagliostro, reputed to be a pupil of the Count, who declared Him to be the founder of Freemasonry. If by "founder" is meant One who, with unwearying patience, has sought to guide the Masonic Brotherhood to a truer realisation of its exalted destiny, then no one can cavil at the word. Of His prodigious labours as the H.O.A.T.F. much valuable information has been given to us in a recent work of Bishop Leadbeater's, *Glimpses of Masonic History*, which should be read in conjunction with the work under review.

Interesting incidents are recorded which show the knowledge and power of St. Germain in the domain of superphysical science. *Ex Oriente Lux!* St. Germain appears to have made it clear to His intimate friends that this insight into the deeper processes of Nature was His as a member of that Occult Fraternity—"the Children of the Fire Mist"—whose spiritual "Home" is that oasis in the Gobi desert, often spoken of as the sacred Island, in remembrance of the time when it was an island in the Central Asian Sea.

One noteworthy characteristic of St. Germain seems to have been His extensive knowledge of languages—French, English (there are MSS. of His in our own Foreign Office and British Museum), Italian, Spanish, Portuguese, German, Russian, Danish, Swedish, and many Oriental dialects, are said to have been spoken by Him in the eighteenth century incarnation. On this point, it may be of interest to mention that, in a talk on the work of C. W. Leadbeater given by Bishop J. I. Wedgwood to a Lodge of the Theosophical Society in 1918, we are told that when, on one occasion, Bishop Leadbeater wished to consult the great Adept, he found the Master very busily occupied in connection with the war then in progress. Thereupon, Bishop Leadbeater used a very interesting method learnt in Egypt, by which it is possible to read the contents of a person's mind without distracting his or her attention. The method is to build up a kind of triangle, to place oneself in one angle of the base and the person with whom one is dealing in the other; at the apex, the enquirer puts his own conscious-

ness. This was done with the Master, and one of the first things that emerged was that the Master's thought was found to clothe itself in Latin, and some of the Latin was Mediæval. This should not surprise us when we remember that the Latin language has great potency from an occult point of view.

And still the Great Rosicrucian labours for the "poor Orphan—Humanity," so dear to His heart. Can we doubt that He seeks those in our ordinary world who aspire to become apprentices in the Great Work committed to His charge? There must be many such who, reading this glimpse into His wonderful life in the eighteenth century, will wish to dedicate themselves to the furtherance of human welfare in all the various departments of our common life, and to apply their faculties to the enrichment of those cultural elements in our civilisation which tend to a deeper realisation of Universal Brotherhood. In this inspiration to us in these modern days to labour for the Future while cherishing the heritage of the Past, it seems to me, lies the value of Mrs. Cooper-Oakley's indefatigable researches. The atrabilarious critic may seek to minimise their historical value, and the achievements of St. Germain in the domain of Occultism may be dismissed by designating Him as "a celebrated adventurer," to quote the term used of Him by the *Encyclopædia Britannica*. But notwithstanding all that the most critical mind may find of inevitable flaws in scholarship or lack of editorship in these pages (all of which, it is to be hoped, may be remedied in future editions) there abides with the reader the rare aroma of a most gracious and winning Personality ever intent upon the welfare of the world.

---

DEAR MRS. LEO.—I have just now finished the course of Alan Leo's correspondence lessons and I want to tell you that the knowledge gained will be of invaluable help—not only to myself personally, but on account of the aid I shall be able to give through this knowledge to others.

My warmest thanks are due to your Lessons Secretary who is most efficient, and seems a most delightful lady.

Yours faithfully,

G. H. W.

# Research Notes

TWO or three readers have kindly responded to my appeal last month and have sent in several horoscopes.

Those dealing with left-handedness are as follows:

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (*a*) | ♑26 | ♒15 | ♓25 | ♊13½ | ♊30 | ♋12 |
| (*b*) | ♒11 | ♓8 | ♈24 | ♊19½ | ♋7 | ♋22 |
| (*c*) | ♐15 | ♑2 | ♑22 | ♒24 | ♈23 | ♉25 |
| (*d*) | ♉24 | ♋3 | ♌6 | ♍3 | ♍23 | ♎20 |
| (*e*) | ♍27 | ♎25 | ♏15 | ♐2 | ♑5 | ♒18 |

| | ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|---|---|
| (*a*) | ♊26½ | ♏6 | ♊7 | ♊2 | ♋9 | ♓17½ | ♍11 | ♎28℞ | ♊7 |
| (*b*) | ♉7 | ♑7 | ♉6 | ♓21 | ♉1 | ♒15 | ♑28 | ♐21 | ♊29 |
| (*c*) | ♊0 | ♋2 | ♊22½ | ♊7 | ♒27½ | ♍5 | ♈19 | ♑21℞ | ♋15 |
| (*d*) | ♉22 | ♏9 | ♉4 | ♋7 | ♈27 | ♐8℞ | ♑4℞ | ♐11℞ | ♊25 |
| (*e*) | ♉7 | ♑12 | ♈23 | ♈29℞ | ♉24 | ♍9℞ | ♍18℞ | ♓9 | ♌11 |

(*a*) Female, 18/6/'91, Oslo. ♊ rising; ☿ ♂ ♆ in ♊; ♄ in ♍ ☌ ♃ □ ☿.

(*b*) Female. ♊ rising; ♅ in ♐ ☐ ☿ and □ ♀ in ♓; ♃ ☐ ♆ in ♊.

(*c*) Female, 22/5/'09, 1 a.m., Richmond. (*M.A.*, xix., 249). Artist; draws, paints and writes with left hand. ♅ ☍ ☿ in ♊; ♃ in ♍ ☐ ♅, □ ♀ in ♊.

(*d*) Female, 13/5/'00, noon, Ipswich. Left-handed. Has become ambidextrous, but uses left hand for preference. ♍ rising; ♃ in ♐ ♂ ♅ and □ Asc.

(*e*) Female, 27/4/'21, 9.30 p.m., S. England. Left-handed, possibly inherited from Father. Becoming ambidextrous but uses left hand to draw or write when off her guard. ♐ rising; ♅ in ♓ ∠ ☿ and ☌ ♃ in ♍.

There has not been time to make a very careful examination of each case, but from a general survey left-handedness appears to be due to mutable sign afflictions involving ☿, ♅, and ♃. It is curious to note the persistent appearance of the seventh degree or thereabouts of all the signs except ♈ and ♎.

I should be glad to receive further examples, and comments upon the above.

V. E. R.

## Correspondence

*The Editors do not assume responsibility for any statements or ideas advanced by their correspondents, and the publication of letters does not necessarily imply sympathy with the views expressed therein.*

*To the Editor*, MODERN ASTROLOGY

DEAR MADAM,—I see, in the March issue of MODERN ASTROLOGY, that you are appealing to readers for small donations in order to add two extra pages to your magazine.

It is an excellent suggestion, and will, I hope, be well supported.

We should all like to see an enlargement of that most interesting journal, and to further that end, you will find enclosed a postal order for five shillings—a small offer of my good will.

With all kind thoughts,

I am,

Yours sincerely,

MABEL BAUDOT.

*To the Editor*, MODERN ASTROLOGY

FATE OR FREEWILL

DEAR MRS. LEO,—The article in the April issue of MODERN ASTROLOGY is a very valuable contribution to this vital question.

Are we, however, justified in assuming that Fate and Freewill are antithetic rather than synthetic?

If we take the Book of Daniel (essentially an Astrological Book) we find that three young men exercised their Freewill, and refused to obey the tyrannical commands of King Nebuchadnezzar.

For this disobedience, they were cast into a fiery furnace.

That was their *Fate*, and we cannot doubt that the horoscopes of these three young men would indicate "danger from those in authority."

Probably they were aware of this knowledge.

Note the reply: "We are not careful to answer thee, O King."

But what was the sequel?

They again exercised their powers of Freewill, in other words *Faith*, and were ultimately delivered.

Now we do not know what the great Occult Master taught about fatalism, but we know what He did *not* teach, and that is the limitations of the Power of Faith.

Sincerely,
C. COXON.

---

## ROMAN MONTHS

THE Romans dedicated the months as follows:

*January* was sacred to Janus, whose double face symbolised the passage of the Sun through two successive signs ruled by Saturn. Saturn and Janus are said to have governed together in Italy.

*February* was sacred to Neptune or to Jupiter in his character as a sea god. His chariot is represented as drawn by *Hippocampi*, which were half horse and half fish, exemplifying Sagittarius and Pisces, the two signs of Jupiter. The 1st and 13th days were sacred to Jupiter.

*March* was sacred to Mars, the Sun entering Aries this month. The 1st day was dedicated to Mars, and the Equiria were held in his honour on the 14th.

*April* was sacred to Venus, and the 1st and 23rd days were dedicated to her. The Sun is in Taurus this month.

*May* was named after Maia, the mother of Mercury, into whose sign Gemini the Sun enters. The 14th day was sacred to Mercury, though he is said to have been born on the 15th.

*June* was named after Juno in her character as goddess of the Moon, into whose sign the Sun enters. The 1st day was sacred to her.

*July* was sacred to Jupiter Ammon, the Egyptian solar deity, the Sun being in its own sign Leo. The Ludi Apollinares were eight days of festival held in his honour.

*August* was sacred to Ceres, the goddess of corn, who is represented by the sign Virgo, into which the Sun enters this month. The 13th day was dedicated to Vertumnus, the god of change, and one of the forms of Mercury.

*September* was sacred to Vulcan, husband of Venus, in whose sign the Sun enters. The 27th day was dedicated to Venus, and the 25th to Venus and Saturn, the latter planet being exalted in Libra.

*October* was sacred to Mars, and the Armilustrium festival when the army was assembled was held in his honour. The Sun enters Scorpio this month.

*November* was sacred to Diana, goddess of hunting, and the first day was dedicated to Jupiter, into whose sign the Sun enters. The Lectisternia festival, the Neptunalia games, and the trial of horses took place on the 14th, all having reference to Sagittarius.

*December* was sacred to Saturn, the Sun being in Saturn's sign, and Saturn at its greatest distance from the Sun during this month.

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*Founded August 1890 under the title of*
"THE ASTROLOGER'S MAGAZINE"

# Modern Astrology

*A Journal devoted to the search for truth concerning Astrology*

VOL. XXV. NEW SERIES. ] JULY, 1928. [No. 7

## The Editor's Observatory

A VERY strange thing has happened to me during the past month. I have had a communication from "Cheiro" (Count Louis Hamon) who knew my late husband, Alan Leo, and myself very well, in which he told me he had still in his possession some letters written to him by my husband. In one of these letters written as far back as 1899, Alan Leo predicted his own death exactly. As this is a most remarkable coincidence I should like to share it with all my readers, as there are still many who love and revere the founder of MODERN ASTROLOGY. The letters deal with Astrology, particularly the prediction of his own death, which was accurately fulfilled.

He did not tell even me, his wife, about it, as he knew that if I were aware of it I should never have another happy day, for to me he was everything in life, and it is out of the love I bear him that I have been able to carry on his work for nearly eleven years. It was just as much a surprise to me as it will be to you, dear readers, therefore the letters form the Observatory for this month. I now reproduce them as follows:

9, LYNCROFT GARDENS,
HAMPSTEAD, N.W.
1*st March*, 1899.

DEAR CHEIRO,

I have never seen any reference to the Cycles of Saturn "*affecting the earth*," in ancient works; but we have some knowledge of the Cycles of Saturn, and their effects upon human creatures.

There are periods and Cycles of Saturn. Ramesey (1653) gives the periods of Saturn as the greatest 465 years. Greater 57, Mean 43½, Least 30 years.

The Cycle of Saturn is 30 years and my own experience confirms the original belief that for the 30 years of one's life, if under Saturn, his rule is troublesome, but may be passed then or the first 30 years may be smooth and after troubled waters arise to those who come under his influence in the last half.

I have Saturn rising, and for the first 30 years of my life I went through some very hard and bitter experiences, now all is going smooth.

In Kabalistic Astrology the Cycle of Saturn affecting the earth is given from A.D. 1 to 36; 253 to 288; 506 to 540; 757 to 792; 1009 to 1044; 1261 to 1296; 1513 to 1548; 1765 to 1800. The next period would be 2016 to 2052.

If the information you want is very important I will look up the subject more fully for you.

With kind regards,

Yours very truly,
ALAN LEO.

This is the second letter:

9, LYNCROFT GARDENS,
HAMPSTEAD, N.W.
3*rd March*, 1899.

DEAR CHEIRO,

Many thanks for your practical support of our work.

I am sending you a copy of Kabalistic Astrology which please accept and in this you will find the Cycles of Saturn with its sub-influences. Saturn seems to affect those who are born with this planet rising early in life, that is from birth to 30 year of age. When culminating the middle portion of life is affected, but when setting

marriage or partner affect the life, when placed under the earth in the fourth house, the end of life is affected by reverses.

It would not be difficult to gauge the strength of Saturn in a person's life, as the sign that Saturn is in indicates the quality of Saturn.

Let us take a starting, say 1850. Saturn is in Aries (the head) (It must be remembered that Saturn remains 2½ years in one sign.) The character according to Saturn in Aries would be very selfish, proud and conceited. They would hold responsible positions and seek to lead and dominate others. They would court power, but at the same time be changeable. Insanity, *i. e.* (head) would come out of this.

The next sign Saturn would pass through would be Taurus, 1853-1855. Indolent, stubborn and secretive, suffers with throat and heavy financial losses. Next, Gemini, 55-57½. Intellectual but indecisive, much trouble through relatives, and delays in travel. Suffers in lungs and limbs. Saturn in "Cancer," 57-60. Peevish, discontented, repining, changeable. Mother suffers, parents disagree. Chest weak and indigestion frequent. 1860-62. Saturn in Leo. Love troubles but one who has authority. This is the best sign for character being the house of the Sun. The heart is affected, circulation not (I have Saturn here). My fate line stops at the heart line dead. I do not know how this measures out but my end is 57 by my map.[1] Next, 1863-65. Saturn in Virgo, discrimination, good abilities mentally, psychic and intuitive, suffers from constipation or bowel troubles. 1865, Libra, very bright and keen mentally, loves justice and socialistic ideas, suffers in reins. Next Scorpio, jealous, extremely critical and proud. Suffers in secret parts. Of course much depends upon the aspects to Saturn at birth which an Ephemeris will show at a glance. You would do well to get a set of Ephemeris and learn the aspects and their nature. This in connection with the hand would produce splendid results. There are many Saturn people in whom this planet reflects itself through the sign the Sun or Moon is in.

I will call when I am next near you and have a ten minutes chat with you and it may lead to a good article on the subject "The Influence of Saturn in Palmistry and Astrology."

Yours very truly,

ALAN LEO.

[1] Alan Leo died August 30th, 1917—24 days after his 57th birthday. He was born August 6th, 1860.

# International Astrology

## The Conjunction of Mars and Jupiter

*4th July*, 1928, 1.17 *a.m.*

| x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|
| ♑28.55 | ♐22 | ♈2 | ♊1.3 | ♊23 | ♋11 |

| ☉ | ☽ | ☿ | ♀ | ♂ ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|
| ♋11.48 | ♑22.32 | ♋5.1℞ | ♋12.29 | ♉5.30 | ♐13.56℞ | ♈7.22 | ♎27.15 |

The above are the positions at London. The conjunction of these two planets, which occurs about every twenty-seven months, causes religious disputes and excitement, political enthusiasm, deaths of professional men, national extravagance, and epidemics of infectious disease, the chief effects being felt in those places where it is angular and those ruled by the sign in which the conjunction falls.

At London Mars and Jupiter are in the twelfth house and may be expected to stir up public interest in the management of prisons, hospitals, asylums, and other institutions. Changes will be made in police regulations. As Mars rules the sixth house, an epidemic of small-pox or diphtheria is threatened. The Sun and Venus afflicted by Neptune will disturb the weather for the holiday-makers, and thunderstorms will follow the conjunction. Religious and matrimonial topics will be discussed in Parliament; divorce cases will increase, and the question of illegitimacy will come to the fore. Ireland, Poland, Greece, and other countries ruled by the sign in which the conjunction falls will be disturbed by religious and political excitement which will lead to riots and crime in some cases. The conjoined planets are rising near the Azores; they are culminating in Siam and the Malay States; and they are in the lower meridian near Chicago. Earthquake shocks will be felt in some of these places and also near San Salvador, towards the middle or end of the month.

## New Moon

*17th July*, 1928, 4.36 *a.m.*

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (1) | ♈4.14 | ♉13 | ♊25 | ♋29.26 | ♌15 | ♍6 |
| (2) | ♈19 | ♉29 | ♋9 | ♌10 | ♌27 | ♍19 |
| (3) | ♉5 | ♊11 | ♋15 | ♌15 | ♍6 | ♎3 |
| (4) | ♉7 | ♊22 | ♋30 | ♌26 | ♍12 | ♎4 |
| (5) | ♋2 | ♌3 | ♍3 | ♎2 | ♍1 | ♐1 |
| (6) | ♑15 | ♒9 | ♓11 | ♈27 | ♊0 | ♊24 |
| (7) | ♍1 | ♎4 | ♍13 | ♐22 | ♑14 | ♒5 |

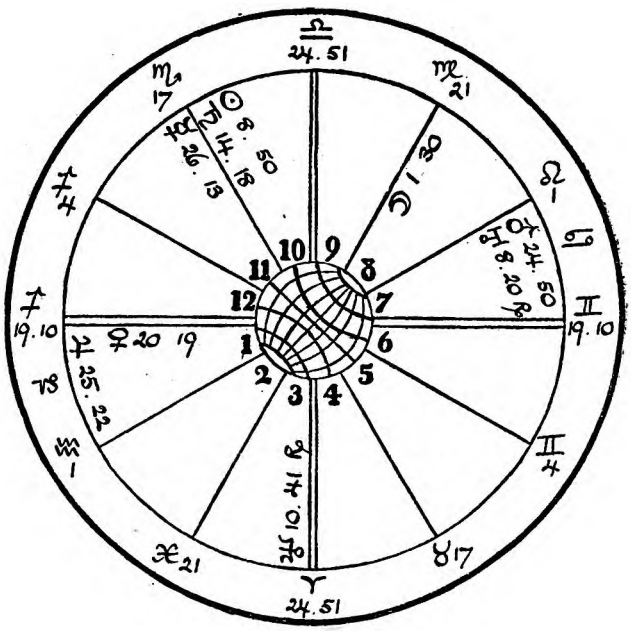
(1) London (2) Berlin (3) Constantinople (4) Leningrad (5) Calcutta (6) Washington (7) Canberra

| ☉ ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|
| ♋24.20 | ♋5.6 | ♋28.39 | ♉14.41 | ♉7.24 | ♐13.14℞ | ♈7.23℞ | ♌27.38 |

THE New Moon falls in conjunction with Venus on the cusp of the Ascendant at London, and Uranus is culminating, being exactly on the midheaven just east of Paris. Venus rising with the luminaries promises a prosperous month to the country and people and especially to England, for further east the conjunction falls in the twelfth house. There will be record holiday-making, many marriages of note, and public festivities, numerous important visitors being received from abroad. Reductions will be made in the price of food and household commodities. The chief adverse position in the map is that of the elevated Uranus in square to Mercury. This denotes sudden troubles for the Government, through the death of a member or the loss of a by-election, considerable political activity, and excited and disorderly debates. Aviation and motoring accidents will be numerous, and there will be a pleasure boat fatality involving a number of women and children. The health of the country will be better than usual for this time of year, but there will be an increase in infant mortality, and the birth rate will again decline.

Throughout most of Europe the lunation falls in the twelfth house, affecting institutions and the various publice services of the different countries. Uranus in the ninth house threatens serious transport accidents, and a disaster affecting a German aeroplane that will arouse widespread comment. Jupiter culminating in Turkey and Russia will strengthen the Governments of those countries, though in the case of the latter the rising of Neptune denotes considerable intrigue and political uncertainty. There will be important public festivities and ceremonials in India, where the Sun, Moon and Venus fall in the midheaven, but awkward situations will arise with other countries, and the Government will meet with unexpected trouble. Democratic influence will be paramount in Australia and sudden changes will take place in the national administration.

## The Horoscope of "Cheiro"




A HOROSCOPE purporting to be that of the great Palmist and Occultist "Cheiro" appeared in these pages in September, 1897, and was subsequently included in *1001 Notable Nativities*. According to the native himself it now appears that a mistake somehow arose in connection with the *year* of birth, and he has kindly supplied the correct data, from which the above map has been computed.

"Cheiro," who in private life is Count Louis Hamon, is the son of a Greek lady and seems to have inherited from her his gift of foreseeing future events. The family is a very ancient one of Norman descent, one of "Cheiro's" ancestors being "the Great Hamon," uncle of William the Conqueror, who was created Prince of Glamorganshire and given six counties in England in return for his

services at the Battle of Hastings, where he brought 400 ships and 6,000 men to William's assistance. His daughter, Mabelle de Hamon, married the son of Henry I., the first Duke of Gloucester.

The merest glance at the horoscope is enough to perceive many signs of occult ability. Sagittarius, the sign of the prophet, rises; the Sun is in the occult sign Scorpio, receiving a very close trine from the angular Uranus and in conjunction with Saturn; Mercury is also in Scorpio in sextile to the ruler, Jupiter, and in trine to Mars; while the Moon in the occult eighth house receives the sextile of Uranus. All these are signs of great occult penetration and intuition, but they do not specially point to palmistry as the chief occult study. This is probably due to the position of the Moon in Virgo, ruling the hand, which is nearly midway between the Sun and Uranus and in sextile to both, together with the strongly aspected position of Mercury. At the same time it would appear that "Cheiro's" great fame as a palmist is due more to his intuitive and occult faculties than to his scientific skill. In fact, as Alan Leo wrote: "The system he personally uses may be said to be dual, *i.e.*, scientific and intuitional. Therein he has the advantage of some of his brethren, who make use of but one."

"Cheiro" is the author of many books upon palmistry and other allied subjects, and his success as a writer is due to Mercury, ruler of the ninth house, in trine to its dispositor Mars, and in sextile to Jupiter, ruler of the third house, aspects that should make writing an easy and congenial task.

In other respects the horoscope is not a particularly fortunate one. The conjunction of the Sun and Saturn in Scorpio threatens to overshadow the life with tragedy, while Mars and Uranus in the seventh house render marriage a very hazardous enterprise.

V. E. R.

---

AT the end of May and beginning of June an outbreak of small-pox occurred, fifty-five cases being notified in Wandsworth, of which eighteen occurred in one week alone. This followed closely upon the Solar eclipse of 19th May in Taurus, the sign opposite to Scorpio which rules small-pox.

# The Descent to Birth and the Soli-Lunar Interchanges

*By* GEORGE H. BAILEY

IN attempting to analyse the various components that go to make up man's complex personality as shown in the horoscope of birth, sooner or later the question arises as to how much of the real inner man is indicated therein.

What does the birth horoscope actually represent? What relation does it bear to the inner life of the individual?

We know that the Ascendant and the first house show the temperament or type of brain and body through which the Ego is to manifest in this earthlife, and we know the Moon stands for the personality while the Sun represents the individuality or inner character, but when we consider the planets we arrive at more general conclusions, in which the correspondences between these spheres of influence and the inner planes of nature may be used as an aid in the indication of their specific characteristics as expressed in the general make-up of the individual.

Mercury is usually taken to represent the Mind, Venus the Love Nature, Mars the Desires, Jupiter the Aspirations, Saturn the Limitations, while Uranus and Neptune are held to correspond with those occult and mystic depths of the nature which are only now beginning to be plumbed.

But these correspondences must obviously be general in their application, and indications of influences more directly connected with the component parts of the individual must be sought elsewhere.

In other fields, occultists explain the constitution of man in detail. The body through which the Ego finds expression in the lower worlds is three-fold, physical, emotional, and mental. Each part is composed of matter of its own plane of nature, and each is built anew at the entry into birth, even as each disintegrates after death. Man, the Ego, is but the dweller in this three-fold body, through which by experience he acquires knowledge. This knowledge is built into the character as wisdom as he passes from earthlife to earthlife, as pearls are threaded on a string, until he attains that perfection of beauty and

beauty of perfection which absolves him from the need of again entering the paths of material existence.

To make use of his newly-acquired wisdom it is necessary that the Ego's new bodies should be of similar texture to those previously cast aside, although capable of further development. This is accomplished by the functioning of a "permanent atom" on each plane, which forms the nucleus around which each body is built. These atoms are permanently associated with the Ego, becoming dormant as the different bodies disintegrate, and being reawakened as the Ego again comes out into incarnation. The vivification of the permanent atoms may be likened to the sounding of a chord which sets other notes vibrating in unison—so the material of each plane is gathered together to form the different bodies during the descent into birth.

But the question arises, if man has three bodies through which he manifests, why do we only take the horoscope of one of them, that of the physical body, when examining his qualities?

Are the other two bodies "born" at the same time as the physical? If not, then surely these other bodies must have their own horoscopes, representative of their stage of development.

Let us turn again to the occultists. We learn that[1] as the time comes for the Ego to descend again into incarnation, the mental unit or permanent atom is reawakened, and the thrill of life causes it to vibrate again and draw around it matter of a similar rate of vibration. Then, as soon as the mental body is partially formed, the out-pouring life revivifies the permanent atom of the emotional body in a similar way, and as soon as this body is sufficiently developed, the process extends to the physical permanent atom, the presence of which allows the fertilisation of the ovum to be accomplished. The physical body then grows around this nucleus, and in due course the child is born.

But what have we at the birth? The physical body is there as a separate unit, but in a most undeveloped state. Complete in all its parts it is as yet unfit as an instrument for the expression of the Ego in the material world. Yet the horoscope of birth, cast for the moment when the physical body is in its most immature condition, is taken as an indication of the whole course of life on the physical plane.

[1] *A Study in Consciousness*—Annie Besant.

The growth of the physical body commenced at conception, yet we do not take a horoscope cast for that time as representative of the individual. Apart from the impossibility of determining the actual time the child is conceived, we know from experience that from the horoscope of birth much that matters in the physical world can be foretold. We take then, that horoscope, cast for a certain epoch occurring *during* the development of the physical body.

These considerations may be of use in establishing the relationship between other horoscopes which may be computed and the emotional and mental bodies. Such horoscopes should also of necessity bear relation to that of birth, for as the three lower bodies are strung on the golden life-thread of the Ego, so should the fundamental note on which the chord of incarnation is based be the dominating feature linking each with each.

This is found to be the case. It may be taken that the Prenatal or Lunar Epoch has been definitely established as the expression of a natural law, and that an Epoch can always be found which not only confirms the period of gestation, but most accurately confirms the time of birth. But what does the horoscope for the Prenatal Epoch represent? It is often known to occur prior to coition, so that it cannot be the horoscope for conception or the commencement of growth of the physical body.

It may well be taken to be the horoscope of the emotional body, that epoch in its growth corresponding to physical birth, when, having developed to a certain point, its chord is sounded and the life surges onward into the physical atom, even as after physical birth the life goes on developing the organs of the body to enable the Ego to express itself in the outer world.

The dominant note or connecting link between the Lunar and Birth Horoscopes is easily recognised in the interchange between the degrees held by the Ascendant and the Moon in the two maps.

Do we not take the Moon at birth, not only as the representative of the personality in general, but of those moods and sensations which wax and wane even as their lunar counterpart? Is not this relationship the more illuminating when it is realised that the lunar degree (or its opposite) at birth is *the ascendant of the horoscope of the emotional body?*

It is evident that in determining the date on which the Lunar Epoch falls, we have a physical basis to work upon, namely, the period of gestation, the limits of which are defined by the physiological processes of coition and birth. In the case of the horoscope for the mental body, however, we can obviously have no such guide, as this epoch would naturally occur prior to that for the emotional body.

We may reasonably infer that the method of locating and computing the horoscope for this further epoch must be analogous to that for the Lunar Figure, provided that the necessary factors on which to base the interchange are known. In deciding this point a consideration of the correspondences between the Lunar and Birth Horoscopes may be of assistance.

We have seen that the Moon at birth may be taken as representative of the feelings and desires, in short, the summation of all those attributes which go to make up the emotional body, while the degree it occupies forms the ascendant (or descendant) of the Lunar Figure, or horoscope of the emotional body. It follows, therefore, that the horoscope of the mental body should be based on a similar inter-relationship between the significator of the mind in the Birth Horoscope and the ascendant at birth.

It is here that the term "mind" must be clearly defined. The planet Mercury is usually taken as indicating in a general way the mental powers, but on consideration it would appear to be more definitely related to the quality of the brain, the physical instrument of thought, than directly representative of the mental body, which of all man's vehicles, must be most closely associated with the Ego. Mercury has ever been said to act as a messenger or link between these two centres, rather than the actual representative of the mind itself. The mind proper shows out more as a directing force, which working through the lower bodies, manifests in the outer world as action, and it is therefore to the significator of the expression of this force, as Will in the Birth Figure, that we must look for the key to the horoscope of the mental body.

As every student knows, the Sun represents the Will, and according to the conclusions at which we have arrived, *its place at birth must rise* (*or set*) *in the Figure for the mental body, while the Sun*

*in that figure must hold the degree on the horizon of either the Birth or Lunar Figure.*

This is found to be the case. Wonderful as such an interrelationship may appear in the light of the different and varying rates of motion of the factors involved, it nevertheless can be found to occur in each and every case, and apart from its very obvious value in determining the correct Lunar Figure and consequently the exact time of birth, it opens up new fields of research on astrological lines into the constitution of man's higher bodies, and incidentally would appear to confirm the theosophical teachings regarding the formation of these at each incarnation.

But the process does not end here. More marvellous still, a complete series of interchanges may be calculated covering the period of descent to birth, all based on the three factors in the Birth Figure, Sun, Moon and Ascendant, and all confirming to a minute the degrees involved. An example of these interchanges will be given below.

Another point for consideration remains to be developed. It has been shown that the three horoscopes are each set for an epoch occurring in the growth of the vehicle concerned, and in the case of the Solar and Lunar Figures, each corresponds to the descent of the life force into the next and denser body. But what of the awakening of the mental permanent atom? How does this occur, and on what basis may we compute a horoscope for this event, for although it may be possible that it happens on a plane of existence beyond Time, to our limited conceptions a relative time value must appear to exist to define this initial stage of the Ego's descent into the world of time and space.

It is said that when the period in the heaven world draws to a close, and the Ego has absorbed into itself the cream of past experiences, the urge to express in the world of form the ideals and ideas which have grown into the character, reveals, in a flash of divine consciousness on the Causal Plane (the Buddhic or Intuitional state of Consciousness), the complete Life Plan of the Ego, both past and future . . . and the journey to earth to acquire more material experience has again begun. The note of the new incarnation has been sounded to run by an arpeggio to the crashing chord of birth.

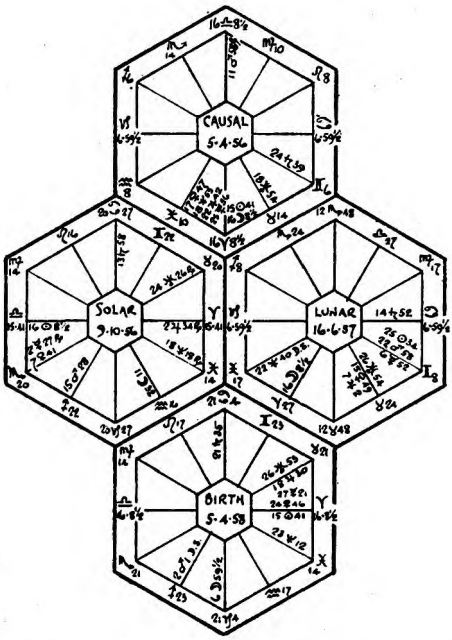
To the Ego, if dwelling beyond space and time, the limitations of an "ascendant" can have no existence; the intersection between the zodiacal ring of fate and a worldly horizon cannot yet form a circumscriptive barrier defining his outward manifestation. Nevertheless, he has not yet passed into that high state of immergence into one Consciousness with the Divine, and must still be under the guiding influence of those "Seven Spirits before the Throne," the Great Planetary Angels.

Under these conditions it would appear that yet another horoscopic Figure may be looked for, free from the mundane limitations of earthly horizons, but yet forming the fundamental note on which the other Figures are based. Obviously, if the ascendant of such a Figure is not to enter into our calculations, the only factors remaining are the two luminaries, which as before, must also interchange with the Birth Factors if the existence of this primigenial epoch is to be established.

This possibility certainly appears to be rather remote. The relatively slow motion of the Sun allows, within limits, sufficient margin to bring the actual degree required on to the ascendant of the Solar Figure (as we may term the horoscope of the mental body), but in the location of a similar interchange between two moving bodies, the fastest of which moves thirty times slower than the ascensional rate of the zodiac, even this small latitude must of necessity disappear. Despite all this, and incredible as it may seem, such a Soli-Lunar interchange can be discovered in all cases, although perhaps not always exact to a minute.

We have thus established the existence of a series of interconnected epochs culminating in and determining the moment of physical birth. Whether they actually coincide with the different stages in the descent to birth according to theosophical teachings is at present only a matter for conjecture, although further research may definitely confirm the connection.

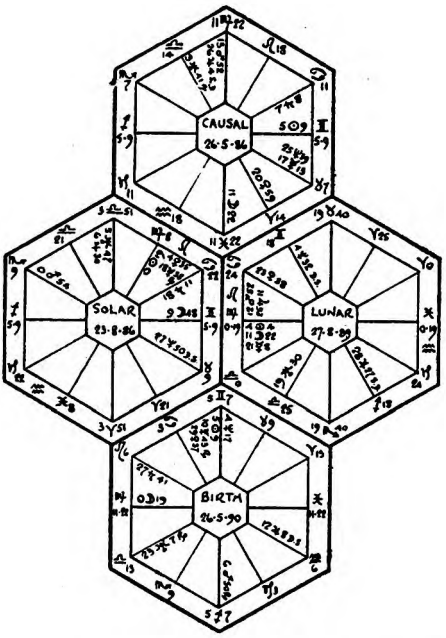
To illustrate the thesis some examples will be of assistance, and the Birth Figure in the following set of maps will be recognised as that of Mrs. Leo.




It will be noted that an attempt has been made to place the Causal Figure in a mundane setting by bringing two of the basic degrees on to the angles of the horoscope. An interesting theory has been formed in connection with this, on which further investigations are being made. In the present instance, the locus of this map is approximately 99° W., 17° N. The Solar and Birth Figures are set for Salisbury, and the Lunar for London, where coition took place.

As a further example, the Soli-Lunar Interchanges for the Co-Editor of MODERN ASTROLOGY, Mr. V. E. Robson, are given hereunder. The Birth Figure has already appeared in these pages (*M.A.*, June, 1919), and required but a very slight rectification by the present process. It should be pointed out, however, that the degrees on the intermediate house cusps of both sets of maps are determined by the system of Campanus (tables of which are given in *The Wheel of Life*, by Maurice Wemyss), the only logical method of house division, and these degrees should be taken as the central point of influence for each house, extending equally on both sides of the cusp. This question cannot be gone into further in the present

article, but will bear substantiation when a better opportunity offers.




In Mr. Robson's case, also, the Causal Figure is viewed from an earthly horizon, being set for approximately 23N.17, 79E.45. The other maps are calculated for Birmingham.

To students of the Prenatal Epoch, a further point of interest may be mentioned. In both of the cases given above, the degrees involved in the Lunar Figures, when examined in accordance with the so-called " Law of Sex," proclaim the natives to be of the opposite sex to that to which they respectively belong. This, however, is a matter for treatment in the light of further investigation, suffice it to say that the examples now given are not the only ones examined by the writer in which the generally accepted "Sex Laws" are at fault.

Although the Interchanges for which the diagrams are drawn appear to be the main links in the chain of descent to birth, a large number of subsidiary interchanges may be calculated, those for Mrs. Leo being given below :

| | *Ascendant.* | | *Sun.* | *Moon.* | *Date.* |
|---|---|---|---|---|---|
| Birth Figure | 16♎8½ | | 15♈41 | 6♑59½ | 5.4.58 |
| | 21♌4 | (M.C. at birth) | 6♑59½ | — | 28.12.57 |
| Prenatal Transit | 16♎8½ | (M.C.) | 16♎8½ | 6♌27 | 9.10.57 |
| | 6♑59½ | | 6♌59½ | — | 29.6.57 |
| Lunar Figure | 6♑59½ | | 25♊34 | 16♈8½ | 16.6.57 |
| | 16♎8½ | (M.C.) | 16♈8½ | — | 6.4.57 |
| Solar Figure | 15♎41 | | 16♎8½ | 11♌32 | 9.10.56 |
| | 15♎41 | | 16♈8½ | 23♈38 | 5.4.56 |
| Causal Figure | — | | 15♈41 | 16♈8½ | 5.4.56 |

It will be seen that the birth horoscope has a long pedigree behind it, but enough examples have been put forward at the moment to indicate the vast fields of research that yet remain to be explored. The correct relationship of the Soli-Lunar Interchanges to the individual, as a subject for study, is likely to yield the most fruitful results by personal examination and analysis, but apart from any other considerations, its most obvious value, as far as its application to present-day methods is concerned, lies in its usefulness in determining the correct time of birth, so that researches relating to the Birth Horoscope may be based upon an accurate and sure foundation.

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THE lunar eclipse of 3rd June fell in the third house, that of railways, in Germany, and Mars, ruler of the third, was in square to Mercury in the watery sign Cancer, which rules that country. On 10th June the Munich to Frankfort express left the rails while rounding a curve at fifty miles an hour, plunged down an embankment, and overturned. Twenty-two persons were killed and over one hundred injured. The influence of Mars and the sign Cancer was responsible for the scalding to death of fifteen of the passengers.

A MAIL train from Lincoln to Nottingham ran off the rails near Newark on 6th June and plunged down a 5ft. embankment into a field, three passengers being badly injured and several others suffering from shock. The lunar eclipse of 3rd June fell in the ninth sign Sagittarius, and Mars, ruler of the third house, that of railways, was in square to Mercury, the general ruler of means of transport, from the eighth house.

RESEARCH NOTES.—Several more horoscopes of left-handed natives have been received and the problem will be fully considered next month.

# Lunar Life Periods

*By* KARLEEN S. LYON

THE suggestion in MODERN ASTROLOGY (May, 1928) that independent students pool the results of their research work through a special department under Mr. Robson, seems to be a move in the right direction. The writer has been watching the trend of astrological research for some years and it seems that the impetus of modern writers is quite in line with what might be expected in the dawning of the Aquarian Age.

Virgo-Pisces has resulted in a lot of painstaking details, often unrelated to each other in so far as a general outline of the horoscope is concerned. To Pisces and its related sign Sagittarius (through Jupiter) can be referred the prophetic strain that has linked Astrology with the teachings of the New Testament—esoteric rather than exoteric and tending to prepare the physical vehicle for occupancy by its higher self. The two signs in square to each other, a fire burning in secret, are balanced by the two signs of Mercury. It is a combination eloquent of the inferior position the world has accorded to the most ancient of sciences. The fussy, detail work of Mercury-Virgo and the prophetic vision of Jupiter (or Neptune)-Pisces brought their joint illumination into hidden places and their comfort to the poor and down-trodden and were themselves hidden and down-trodden when the stars worked against them. Both were urged forward by their positive signs, Jupiter through the fire of Sagittarius and Mercury by the intellectual spirituality of Gemini.

Now we are coming out into a broader, more intellectual age, friendly, open, and with a better grasp on outlines and first principles. Saturn and Uranus will take over the work of Mercury and to the Sun in Leo we may look for the kind of prophetic vision that has been foreshadowed by the splendid research work of Alan Leo and Max Heindel (both double Leo students), bringing the mystery teachings of

the New Testament out into the open and linking Astrology with the principles of Theosophy and the esoteric Rosicrucian religion. The former is like a text-book of physiology, teaching the structure of the "Grand Old Man's" body down to the minutest blood-vessel, while it is to the esoteric religions that we must look for the more definite instructions as to how to train and prepare the body for the use of the higher self. It is another Old and New Testament in more modern terms.

Looking forward, then, to the time when a different type of students, Aquarian-Leo, will take up the study of Astrology, we see that it must be brought in line with a different method of reasoning to tune in on the new thought waves that are commencing to impinge on our atmosphere. The major conjunctions that have been falling recently in Leo have no doubt given this trend an impetus and new indications traceable to their action may be regarded as hints of what may be expected for the future age. Such works as Sepharial's *Primary Directions Made Easy*, his *Solar Epoch* and Mr. Bailey's fine research work on the Lunar Epoch are tremendous strides in the right direction. I do not doubt that there are many students who would enjoy and use Astrology in their daily life if it were made easy enough and with more details worked out, who are unable to spare the time from their regular duties for the immense amount of labour now required, not difficult but tedious and time-absorbing.

It is along this line that I offer one of the most interesting discoveries I have made in the study of Astrology, the effects of the radical lunations, Full Moons and ingresses in the seventy or eighty days following birth that marks the period of an average lifetime. No astrological works, so far as I have been able to discover, have ever called attention to the effect of these maps on the corresponding life periods. It was while pondering the effect of the lunations, eclipses and ingresses in other branches of Astrology that the logical conclusion came that the conjunctions and oppositions of the Sun and Moon in the days following birth should mark well-defined chapters in the life of the native. This in itself is nothing particularly new or startling, but the natural thought follows that the figure for that particular lunation should make a chart in harmony with the birth horoscope and capable of being progressed for future events, another of the fascinating little

wheels within wheels that make up the entire theory of planetary influence. Such a map, if found reliable, would give more in detail the events promised in the birth horoscope and prove a valuable check on the latter.

The results exceeded my hopes and proved a luminous example of the harmony that exists among the three natal charts, birth, lunar and solar. Taking the ordinary measure of time for secondary directions, a day after birth for a year of life, I examined both New and Full Moons and ingresses for the life period, setting up the figures for the latitude and longitude of birth. In every case the house in which the New or Full Moon fell indicated the outstanding event of the period involved. Progressed by ordinary methods the figure showed the major events of life, all three charts and their corresponding lunar periods pointing to the same events.

To illustrate more exactly, in the series of charts given below the Full Moon preceding birth fell on February 1, birth on February 8 and the following New Moon on February 16, 1874. In the preceding Full Moon the opposition is from Aquarius-Leo 12, exactly across the horizon of birth. In this figure the period corresponds to 1867-1882. In the first three years after birth Venus, Saturn and Mercury, with Uranus in opposition, came to the Asc., nearly ending the life of the native through convulsions from indigestion. With the progression of the Full Moon line across the Asc. came a general change in conditions and the start of better health. The progression of Mars in this same figure, situated in the second house and ruling the same house in the birth chart, brought plenty of push when it reached the Asc., with business changes. Neptune to the opposition of the M.C. marked the year when the study of Astrology was started.

The New Moon of February 16, corresponding to the years 1882-1897, fell in the eighth house and when it touched the eighth cusp by progression, opposition to the second, it brought the worst financial period of the life. In 1921, coming to the opposition of the Asc., it worked in terms of the eighth house and marked the death of a sister. This was preceded by the death of a daughter of the same sister when Venus, also in the eighth, came to the opposition of the Asc. two years before. The effects of these lunations operated far beyond the time of the period involved and seems to show that each

lunation figure will work itself completely out from the time it starts operating to the end of life.

Taking only three major events to save space, and comparing all three natal figures and their corresponding lunation figures, we find the following harmonious aspects culminating.

In 1886, moved from the place of birth about fifty miles east, same state. Birth chart, the progressed Asc. starts a new sign (Pisces); P. Mercury conjunct R. Saturn. Fig. 3, lunation fell in Aquarius 28, close to beginning of Pisces, with Mars coming to M.C. in 1883 and Jupiter to the I.C. in 1886, completing the aspect. In the Lunar Chart this event is marked by the arrival of Uranus at the cusp of the fourth, with Saturn at the M.C. Fig. 3, the progressed M.C. reaches Pisces 0 (note aspect in birth chart) at this time. In the Solar Chart the move is also marked by the arrival of Uranus conjunction and Saturn opposition to the M.C., reversing the lunar chart order. In fig. 3, both M.C. and Asc. start new signs.

The years 1900-01 marked a severe financial period. (Mars rules the radical second house with Jupiter in opposition.) Birth Chart, Mars-Jupiter is progressed across the horizon. Fig. 3, lunation progressed to opposition second cusp, Mercury progressed to M.C. and Mars. Fig. 4, Full Moon progressed to M.C.-I.C.; Venus opposition M.C. Lunar chart, the period is a mid-point between Moon opposition M.C. and Jupiter opposition M.C., Fig. 4, Saturn retrograde and Uranus come to the conjunction of M.C. and I.C. respectively; solar eclipse conjunct second cusp. Solar Chart, Moon-Venus comes to the opposition M.C. Fig. 2, Mars comes to the Asc. and the Full Moon to the M.C. Fig. 3, Saturn comes to Asc. and New Moon to a trine of Neptune from the tenth house.

The year 1907 brought the death of the mother (note Jupiter conjunct radical eighth cusp). Birth Chart, Prog. Jupiter conjunct radical Uranus, square Moon and opposition Saturn. Fig. 4, Jupiter conjunct M.C.: Lunar Chart, Jupiter opposition M.C., Jupiter ruling the eighth. Fig. 4, Jupiter separating opposition M.C.; solar eclipse opposition eighth cusp. Solar Chart, Fig. 2, Saturn opposition Asc.; Fig. 4, New Moon to conjunction sixth cusp, also business changes.

Death of sister in year 1921. Birth chart, Moon opposition Asc. Fig. 3 new Moon opposition Asc., coming down from eighth house;

Fig. 5, Saturn conjunct third, coming from opposition to Uranus in the eighth; New Moon in Pisces 27, conjunct Mars and opposition Jupiter across second and eighth cusps. Lunar Chart, Fig. 4, Neptune conjunct Asc., coming from twelfth house. Fig. 5, Venus opposition Asc., Venus ruling radical eighth. Solar Chart, Fig. 5, Full Moon comes to I.C.-M.C. Fig. 6, Venus comes to M.C.

For benefit of students interested in checking further, death of father was August 17th, 1899; death of mother, April 7th, 1907 diphtheria, April, 1909; death of niece, November 16th, 1918; death of sister, January 13th, 1921.

## Birth Chart and Lunar Periods

*February* 8, 1874. 6.43 *a.m.*; *Lat.* 44° 53′ *No.*; *Long.* 73° 8′ *West*

| | X | XI | XII | I | II | III |
|---|---|---|---|---|---|---|
| 1 | ♐ 4.41 | ♐ 24 | ♑ 14 | ♒ 12.31 | ♈ 4 | ♉ 10 |
| 2 | ♏ 24.30 | ♐ 15 | ♑ 4 | ♑ 28.12 | ♓ 18 | ♈ 27 |
| 3 | ♈ 4 | ♉ 11 | ♊ 21 | ♋ 24.27 | ♌ 13 | ♍ 5 |
| 4 | ♍ 17.30 | ♎ 17 | ♏ 10 | ♏ 29.28 | ♑ 1 | ♒ 9 |
| 5 | ♍ 27.45 | ♎ 26 | ♏ 18 | ♐ 6.49 | ♑ 10 | ♒ 20 |
| 6 | ♈ 26.30 | ♊ 4 | ♋ 10 | ♌ 10.31 | ♍ 0 | ♍ 24 |
| 7 | ♋ 15.30 | ♌ 19 | ♍ 18 | ♎ 12.49 | ♏ 9 | ♐ 10 |
| | ♄ | ♀ | ☉ | ☿ | ♂ | ♆ |
| 1 | ♒ 6.47 | ♒ 15.57 | ♒ 19.36 | ♒ 23.22 | ♓ 29.25 | ♈ 26.6 |
| | ☽ ♇ | ♃ ℞ | ♅ ℞ | Birth Chart | | |
| | ♏ 6.25 | ♎ 0.56 | ♌ 8.6 | | | |
| | ♄ | ♀ | ☿ | ☉ | ♂ | ♆ |
| 2 | ♒ 5.57 | ♒ 7.9 | ♒ 10.59 | ♒ 12.30 | ♓ 24.5 | ♈ 25.58 |
| | ♃ ℞ | ☽ | ♅ | F.M., Feb. 1 (1867-1882) | | |
| | ♎ 1.22 | ♌ 12.30 | ♌ 8.24 | | | |
| | ♂ | ♆ | ♅ ℞ | ♃ ℞ | ☿ | ☉-☽ |
| 3 | ♈ 5.42 | ♈ 26.17 | ♌ 7.45 | ♎ 0.15 | ♓ 8.34 | ♒ 28.0 |
| | ♀ | ♄ | | N.M., Feb. 16 (1882-1897) | | |
| | ♒ 26.21 | ♒ 7.45 | | | | |
| | ♃ ℞ | ♄ | ☉ | ♀ | ☽ | ♅ ℞ |
| 4 | ♍ 28.41 | ♒ 9.23 | ♓ 12.30 | ♓ 14.24 | ♍ 12.30 | ♌ 7.11 |
| | ♆ | ♂ | ☿ | F.M., Mch. 3 (1897-1912) | | |
| | ♈ 27.4 | ♈ 16.31 | ♈ 0.35 | | | |
| | ♄ | ♃ ℞ | ♅ ℞ | ♂ | ♆ | ♀ |
| 5 | ♒ 10.52 | ♍ 26.47 | ♌ 6.46 | ♈ 27 34 | ♈ 27.8 | ♈ 3.5 |
| | ☿ | ☉-☽ | | N.M., Mch. 18 (1912-1926) | | |
| | ♓ 29.7 | ♓ 27.27 | | | | |
| | ♆ | ♂ | ☽ | ♅ ℞ | ♃ ℞ | ♀ |
| 6 | ♈ 27.12 | ♈ 29.27 | ♉ 6.16 | ♌ 6.44 | ♍ 26.28 | ♈ 6.16 |
| | ☉ | ☿ ℞ | ♄ | Ingress, Mch. 20 (1914-?) | | |
| | ♈ 0.0 | ♓ 26.48 | ♒ 11.5 | | | |
| | ♅ ℞ | ♃ ℞ | ☽ | ♂ | ♆ | ♀ |
| 7 | ♌ 6.32 | ♍ 24.57 | ♎ 12.3 | ♉ 8.18 | ♈ 27 38 | ♈ 21.24 |
| | ☉ | ☿ | ♄ | F.M., April 1 (1926-1941) | | |
| | ♈ 12.3 | ♓ 20.33 | ♒ 12.8 | | | |

## Lunar Epoch and Its Lunar Periods

*May* 4, 1873; 4.27 *a.m., same Lat. and Long. as Birth Chart*

| | X | XI | XII | I | II | III |
|---|---|---|---|---|---|---|
| 1 | ♑ 18.30 | ♒ 11 | ♓ 15 | ♉ 6.26 | ♊ 7 | ♊ 28 |
| 2 | ♌ 1 | ♍ 5 | ♎ 3 | ♎ 25.14 | ♏ 23 | ♐ 26 |
| 3 | ♒ 24.45 | ♓ 26 | ♉ 9 | ♊ 22.57 | ♋ 12 | ♌ 1 |
| 4 | ♒ 8.15 | ♓ 5 | ♈ 16 | ♊ 5.15 | ♊ 28 | ♋ 17 |
| 5 | ♍ 3.45 | ♎ 5 | ♏ 0 | ♏ 19.41 | ♐ 19 | ♑ 25 |
| 6 | ♓ 6 | ♈ 10 | ♉ 23 | ♋ 3.0 | ♋ 22 | ♌ 11 |
| 7 | ♍ 7.30 | ♎ 8 | ♏ 3 | ♏ 22.1 | ♐ 23 | ♑ 29 |
| | ♄ | ☿ | ♆ | ☉ | ♀ ℞ | ♂ ℞ |
| 1 | ♒ 2.40 | ♈ 17.30 | ♈ 26.42 | ♉ 13.57 | ♉ 16.6 | ♏ 4.51 |
| | ♃ | ☽ | ♅ | Lunar Epoch | | |
| | ♌ 21.56 | ♌ 12.31 | ♌ 2.5 | | | |
| | ♅ | ♃ | ♂ ℞ | ☿ ℞ | ☉ - ☽ | ♆ |
| 2 | ♌ 1.56 | ♌ 21.35 | ♏ 7.37 | ♉ 20.21 | ♉ 6.44 | ♈ 26.25 |
| | ☿ | ♄ | | N.M., April 26 (1865-1881) | | |
| | ♈ 11.39 | ♌ 2.31 | | | | |
| | ♆ | ☿ | ♀ ℞ | ☉ | ♅ | ♃ |
| 3 | ♈ 26.59 | ♈ 26.59 | ♉ 11.13 | ♉ 21.45 | ♌ 2.18 | ♌ 22.24 |
| | ♄ ℞ | ☽ | ♂ ℞ | Eclipse, May 12 (1881-?) | | |
| | ♒ 2.44 ℞ | ♏ 21.45 | ♏ 2.6 | | | |
| | ♆ | ♀ ℞ | ☿ | ☽ - ☉ | ♅ | ♄ ℞ |
| 4 | ♈ 27.27 | ♉ 7 3 | ♉ 19.25 | ♊ 5.8 | ♌ 2.46 | ♒ 2.33 |
| | ♂ ℞ | ♃ | | Eclipse, May 26 (1895- ?) | | |
| | ♎ 28.45 | ♌ 23.41 | | | | |
| | ♂ | ☽ | ♄ | ♅ | ♃ | ☿ |
| 5 | ♎ 27.57 | ♐ 20.0 | ♒ 2.3 | ♌ 3.26 | ♌ 25.36 | ♊ 21.50 |
| | ☉ | ♀ | ♆ | F.M., June 10 (1910-1924) | | |
| | ♊ 20.0 | ♉ 10.44 | ♈ 27.53 | | | |
| | ♆ | ☿ | ☽ | ☉ | ☿ | ♅ |
| 6 | ♈ 28.9 | ♉ 17.2 | ♉ 17.55 | ♋ 0.0 | ♋ 13.48 | ♌ 4.0 |
| | ♃ | ♄ ℞ | ♂ | Ingress, June 21 (1921-?) | | |
| | ♌ 27.11 | ♒ 1.30 | ♎ 29.13 | | | |
| | ♂ | ♄ ℞ | ♅ | ♃ | ☿ | ☉ ☽ |
| 7 | ♎ 29.55 | ♒ 1.17 | ♌ 4.10 | ♌ 27.46 | ♋ 20.21 | ♋ 3.20 |
| | ♀ | ♆ | | N.M., June 24 (1924-1940) | | |
| | ♉ 19.33 | ♈ 28.13 | | | | |

## Solar Epoch and Its Lunar Periods

*August* 4, 1872; 10.24 *p.m., same Lat. and Long. as Birth Chart*

| | X | XI | XII | I | II | III |
|---|---|---|---|---|---|---|
| 1 | ♌ 15.33 | ♍ 18 | ♎ 15 | ♏ 6.26 | ♐ 4 | ♑ 8 |
| 2 | ♈ 28.46 | ♊ 5 | ♋ 12 | ♉ 12.9 | ♍ 1 | ♍ 26 |
| 3 | ♏ 0.45 | ♏ 24 | ♐ 13 | ♑ 2.54 | ♒ 14 | ♓ 27 |
| 4 | ♑ 11.15 | ♒ 3 | ♓ 3 | ♈ 22.55 | ♉ 28 | ♊ 21 |
| 5 | ♈ 0.15 | ♉ 7 | ♊ 18 | ♋ 21.25 | ♌ 10 | ♍ 2 |
| 6 | ♎ 18.30 | ♏ 13 | ♐ 4 | ♐ 22.30 | ♒ 0 | ♓ 13 |
| 7 | ♍ 20 | ♎ 20 | ♏ 13 | ♐ 1.15 | ♑ 3 | ♒ 12 |

| | ☽ | ☿ | ☿ | ♄ R | ☉ | ♃ |
|---|---|---|---|---|---|---|
| 1 | ♌15.59 | ♌17.56 | ♍9.48 | ♑16.9 | ♌12.33 | ♌11.24 |
| | ♅ | ♂ | ♆ R | Solar Epoch, Radix | | |
| | ♌2.15 | ♐20.48 | ♈26.21 | | | |
| | ♂ | ♅ | ♃ | ☉-☽ | ☿ | ☿ |
| 2 | ♐20.36 | ♌2.15 | ♌11.20 | ♌12.15 | ♌17.33 | ♍9.32 |
| | ♆ R | ♄ R | | N.M., Aug. 4 (1872-?) | | |
| | ♈26.21 | ♑16.9 | | | | |
| | ♄ R | ☽ | ♆ R | ☿ R | ☿ | ☉ |
| 3 | ♑15.25 | ♒26.9 | ♈26.14 | ♍15.40 | ♍5.25 | ♌26.9 |
| | ♃ | ♅ | ♂ | F.M., Aug. 18 (1886-1902) | | |
| | ♌14.30 | ♌3.5 | ♐29.58 | | | |
| | ♄ R | ♆ R | ☿ | ☉-☽ | ☿ R | ♃ |
| 4 | ♑14.50 | ♈26.0 | ♍24.11 | ♍10.48 | ♍4.52 | ♌17.46 |
| | ♂ | ♅ | | N.M., Sept. 3 (1902-1916) | | |
| | ♌9.36 | ♌3.57 | | | | |
| | ♆ R | ♅ | ♂ | ♃ | ☿ | ☉ |
| 5 | ♈25.45 | ♌4.38 | ♌18.35 | ♌20.40 | ♍6.49 | ♍24.35 |
| | ☽ | ♄ R | ☿ | F.M., Sept. 17 (1916-1931) | | |
| | ♓24.35 | ♑14.37 | ♎11.44 | | | |
| | ☿ | ♄ | ☉ | ☿ | ♂ | ♃ |
| 6 | ♎18.33 | ♑14.39 | ♎0.0 | ♍14.26 | ♌22.2 | ♌21.46 |
| | ♅ | ☽ | ♆ | Ingress, Sept. 22 (1921-?) | | |
| | ♌4.51 | ♊9.39 | ♈25.38 | | | |
| | ☿ | ☉-☽ | ☿ | ♄ | ♂ | ♃ |
| 7 | ♎1.36 | ♎9.44 | ♍0.49 | ♑14.47 | ♌28.10 | ♌23.39 |
| | ♅ | ♆ R | | N.M., Oct. 2 (1931-1945) | | |
| | ♌5.14 | ♈25.21 | | | | |

In copying the positions of the planets I start at the M.C. and work down in regular order to the I.C., taking first the rising planets. Those on the western side of the chart start at the M.C. and run down in the same manner, separated by parallel lines. This enables you to see at a glance which planets are rising, what comes first to the M.C. and the order of the setting planets with the highest listed first.

*(To be continued)*

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A MORTAR which exploded during rehearsals for the Aldershot Tattoo on 5th June caused the death of a drummer and seriously injured a sergeant. This followed the conjunction of Mars, the planet of war, with Uranus, the planet of explosions, which fell in the eighth, or death, house at London. At the time of the disaster the Moon was in square to the place of the conjunction.

RAPHAEL'S "Madonna and Child" was sold early in May to an American millionaire at a price said to be a record for a work of art and probably in the neighbourhood of £175,000. At the previous New Moon Neptune was in Leo in the fifth house, that of art, trined by Jupiter.

# The Relations Between Astrology and Beauty

*By* SAGITTARIUS GREX

## VI.—INSPIRATION

"Behold, I stand at the door and knock."—*Rev.* iii. 20.

"Ormuzd calls, Ahriman beckons, of your heart it is to decide whether to listen or to creep."—ZOROASTER.

"The God has truly desired to show us that all great works are not just human nor made by men alone, but are truly divine and made by the gods; and that poets are none other than interpreters of the gods, each one possessed by his own god."—PLATO.

BEAUTY, Inspirational Beauty, the Beauty that thrills with passionate joy and that calms with immeasurable peace, is not to be delimited by any nicety of phrase nor acuity of vision, for the very simple reason that it surpasses description and extends beyond the realms of seeing. In itself, it is the Expression of the Supreme; to Man it is a recognition, a spiritual perception of what is native to the divine spark within the soul. Like to the stars themselves, it serves the profound observer as a supernal guide; like them, even to the most careless observer it gleams with promise athwart the darkest night.

Where sight fails, Sight begins. The spirit of Man is but a portal whereby the Spirit of Divine Beauty may enter in.

Sorry, indeed, were the fate of Humanity could it find nothing higher than itself to which to raise its aspirations, and nothing deeper than itself on which to build its hopes. Happily, there is no need to raise such a lament, no cause for such self-pity, for, in all ages, Man has been vividly aware of the Presence of the Great Ones and has been inspired by them. In the tens of thousands of years since Man first trod this Earth, prayer to those Great Ones has never ceased to rise, nor has the song of praise ever been stilled.

In previous articles of this little series, various sciences have

been called to witness to the close relationship between Astrology and Beauty: surely, in this matter of Inspiration, it were well to learn what witness the science of Comparative Theology has to give. Its testimony is decisive and overwhelming: nowhere has any race conceived a voiceless God, never has Man believed himself forsaken, always he has been sure that if he seeks he shall find and that if he knocks it shall be opened unto him.

All denials of Inspiration are but crude negations. This is a point of some importance, for it is precisely those who do nothing but deny, who arrogantly assume that they alone have the right to affirm. The twisted conceit of the unbeliever in the positive character of his negative mental process is a most curious example of psychological self-error.

The sceptic, striving to find a foothold on the materialistic quicksand beneath his feet, has shuffled hither and yon in a clumsy dance upon that shifting base, and, when a momentary support seemed to be afforded him, has trumpeted himself as upon the solid ground of Imagination, of Animistic Fear, of Social Urgency—and a score of like specious foundations, besides. Alas for him! Ere long, his feet are clutched from beneath, anew, and his age-long floundering must begin again.

The believer in spiritual force and its power to possess his soul has been on solid rock from the beginning, and, though his conceptions may have been rudimentary, yet has he lived in a certitude of reasonable hope, and died in a nebulous yet sweet assurance that "God's in His Heaven, All's right with the world." For him there have been seers and sages, priests and prophets; for him, as Aristophanes writes: "The nightingale bridges Space between the cypresses of Earth and the throne of Zeus"; for him is "silence more musical than any song"; to him God thunders in the whirlwind, speaks in a small, still voice from the burning bush, and walks with him in the Garden at the close of day.

With all the power of quiet emphasis that comes from incontrovertible statement, it may be affirmed that Comparative Theology proves how Man has ever adored a Force or Being superior to himself, from the earliest recorded history to the present day.

Adoration is an act of reason as well as a surge of love. As

reason, it gives from that which is within; as love, it receives that which comes from without. Remember this! There can be no love without a Belovéd. "Nature is fine in Love: and where 'tis fine, It sends some precious instance of itself After the thing it loves."

The disbeliever in Inspiration is in a hapless plight, for, by his disbelief, he exiles himself to the wan fields beyond Acheron where wander voiceless phantoms whose ears are also dulled. Such a one, in denying universal testimony, is compelled to consider all people, of all ages, to be fools—except himself. He brings to mind the saying of the old Quaker: "All the world is queer save thee and me, Hannah, and even thee is a little queer, too." Hannah's reply is not recorded.

The statement has been made that the testimony for Inspiration is world-wide and time-long. A few examples will suffice. From Savagism first: The Iroquois says: "From world-magic comes in-magic"; the Tahitian says: "Child's voice echoes man's voice, man's voice echoes wind's voice." From the so-called 'barbaric' religions: Says Lao-Tse in China: "From Totality, changeless and eternal, without a Name, comes our birth, our guidance, our desire and our hope"; says Hermes Trismegistus in Egypt: "In listening to the Divine, Man links himself to his fellows and to Universal Order."

The Orphic and Eleusinian Mysteries in Greece, as did the Mysteries of Isis, taught that "the silences of the soul of the Initiate are necessary for the hearing of divine harmonies." Perhaps the real sense of Greek feeling has never better been expressed than by the Pythian prophetess Diotima when she said: "Love is the thirst for the bringing to birth of Beauty, thereby to win immortality."

The strong old Hebrew Scriptures are full of such phrases as: "Hear, O heavens, and give ear, O Earth, for the Lord hath spoken . . . "; and, as Ezekiel words it: "The spirit (of the brightness) entered into me . . ." It was the live coal taken by the seraph from the Eternal Altar and set upon Isaiah's lips which enabled him to prophesy, not any reasoning power of his own.

Inspiration is so woven into the tissue of Christianity that it is scarce necessary to give examples, yet testimony from two such widely sundered teachers as St. John and St. Paul may be adduced. Says St.

John: "The Revelation of Jesus Christ, which God gave unto Him . . . and He went and signified it by His angel unto His servant, John." Says St. Paul: "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ . . . (whether in the body or out of the body I cannot tell, God knoweth) how that he was caught up into the third heaven . . . and heard unspeakable words which it is not lawful for a man to utter. . . ."

No, verily, it is not to be confuted that the belief in Inspiration has dominated intensive thought in all lands and in all ages. Savages and cultured people, poets and philosophers, saints and sinners, agree in the conviction that the chords of the human heart vibrate to celestial harmonies, and that it is some incoming of a Spirit from without which bids them sound.

Since this be so, it must become most clear that the test of Inspiration is Beauty—natural beauty or moral beauty—and that this is the only sure test of its divine origin. Not all prosodic poetry is inspired, not all inspired poetry is good prosody; there is much inspired music which is harmonically thin; and Heaven forbid that one should judge the spirtual effect of early devotional mediæval painting by modern requirements of perspective and design. A word, a melodic phrase, the glint of sunshine through cathedral glass, or a shafted pillar lifting to the sky have fulfilled their mission to the uttermost if, in a single soul, they have given birth to the thought: "I will lift up mine eyes unto the hills, whence cometh my help."

"There can be no love without a Belovéd"—it has been said before; it is equally true that there can be no deep feeling of the Real Presence of the Belovéd unless love be given in return. One cannot give unless he feel, nor feel unless he give.

In all Inspiration, there must be the outward surging of the splendour, as well as the inward throbbing to the glamour. A slackened string will give no tone, a clouded mirror no reflection; it is ours to set the lyre of our sensibilities in tune, to keep our mirror shining.

Inspiration comes never to the heedless and the idle, it knocks not on the heart of the listless and indifferent. Alas, there is yet a further hindrance, a hindrance all too common in our over-busy lives—that of a constant occupancy over trifles. Even a muddy pool will reflect

a radiant sky, if the pool be calm; the clearest water will reflect nothing if it be ruffled by an anxious breeze. . . .

It is just here that Astrology comes with gentle certainty to show the Face of the Belovéd, and to win us to return that love. The while that God (by whatever Name He may be known) remains a dim abstraction, there may be respect and vague acceptance, but there cannot be true love; the while that God is held as infinitely remote and there is no consciousness of any link between, there may be reverence and awe, but not sweet love; but, as soon as any one of us perceives that the Earth is an integral part of Eternal Glory, so soon as the Music of the Spheres becomes a personal message, at the moment that a human heart comes to rebirth by the incoming of the Spirit, then—in all reverence—to each inspired soul comes an Immaculate Conception, and the world will wait a-tiptoe for the message that will follow.

"The Face of the Belovéd." Surely, here, Astrology helps to make transparent the Veil which kindly dims a too-blinding radiance. By worlds uncounted and ages without number the Light shines down and into us, and a study of the esoteric powers given to the stars is one of many means to reveal that Light.

"To win us to return that love." Here, too, Astrology takes us by the hand and gently teaches that the love from humans is also necessary to the Cosmic Order, that every man and woman is a factor in the unending spiral of Love's Perfection, and that it marks for us our steps along that upward-winding way. Let it be repeated: "Love is the thirst for the bringing to birth of Beauty, thereby to win immortality."

To those who hold that Astrology needs no inspired help, that Reason, alone, suffices to determine cause and effect, the essentials of character and the sequence of events, there is neither blame nor criticism to be given. Shall Arithmetic be disesteemed because of the Calculus of the Infinite? But let not the arithmetician take upon himself to scorn the exponent of Higher Mathematics, because, himself, he has not reached so far.

*(To be continued.)*

# Reviews

CHEIRO'S WORLD PREDICTIONS. *By* CHEIRO (COUNT HAMON). *The London Publishing Co., 62, Oxford Street, W., 7s. 6d. nett. Special autographed copies 21s.*

ASTROLOGERS all the world over will, I feel sure, acclaim with delight "Cheiro's" new book with its wonderful predictions, past and present, based on the law of Astrology, the rulership of nations, and why nations differ, giving astrological reasons for the same. "Cheiro" is well-known, and for many years has been the most wonderful palmist of the day. My husband, the late Alan Leo, once told him (he was a personal friend of ours) that if he would only take up the study of Astrology as well as palmistry what it might be possible for him to do. He has now done this, and his book *World Predictions* is the result, and is to my mind the most remarkable book of the times. It is *not* technical, but the author vindicates Astrology and has chosen a wide field for its dissemination.

The book deserves a fuller review than I can give it at the time of going to press, but I have asked two celebrated astrologers to give their review and opinion as to its merits in the next issue of MODERN ASTROLOGY.

I can only say its originality, its clearness and the very wide experience of its author are unique. It is in many ways a wonderful book.

BESSIE LEO.

THE BRONTES AND THEIR STARS. *By* MAUD MARGESSON. *London: Rider & Co., 12s. 6d. net.*

In this handsomely produced work of nearly 300 pages the author presents us with a critical history of the Brontë family in the light of Astrology. This is probably the first time that an attempt has been made to combine biography with Astrology in such a manner that

the result is of equal interest to the astrologer and the purely literary reader, but Miss Margesson has accomplished this difficult feat in a way that seems extremely natural and easy. Personally, having little interest in the Brontës, I began to read the book from a purely astrological standpoint, but in quite a short time I found myself wondering breathlessly why "Papa" had flown into another rage, and what was going to happen to the curate, and what was the astrological reason for all these calamities. In fact instead of being extremely biographical and dull to the astrologer, or extremely technical and dull to the biographer, the book is equally absorbing to both.

There are nine horoscopes, namely, those of Charlotte, Emily, Anne, and Patrick Brontë, their father, Charlotte's husband, her friend Ellen Nussey, and Mons. and Mme. Heger. Unfortunately in none of these cases is the exact time of birth known and most of them are necessarily speculative, but the reader will, I think, have little doubt as to their accuracy. The delineations are admirable, and the astrological reasons adduced for characteristics and events are uniformly sound. Considerable reference is made to both Primary and Secondary directions, and a point of great interest to the astrologer is the consistent use of *converse* secondary directions, which, judging by the results, have not hitherto received the recognition they deserve.

As might perhaps be expected from the author of *Astrology in Epigram*, there are many very apt descriptions of planetary effects. Thus—"when unhampered by cross aspects, Sun trine Jupiter represents noonday in a cloudless sky," and "A conjunction involving two signs is like two friends living in adjoining houses—they are not so intimate as if they lived under the same roof; in one case they are neighbours only, in the other they are companions. It is the same with planets posited in adjoining signs; they may be near enough to form a conjunction aspect, to be neighbours, but they are not so firmly joined as to be inseparable companions"; and again: "A progressed direction is like a vibration playing on an instrument; the sound produced depends on the quality and the scope of the instrument."

The Brontë student will be particularly interested in the discussion of such debatable questions as the feelings of Charlotte towards M. Heger, and the dispute concerning the authorship of *Wuthering*

*Heights*, while the astrologer will be interested in following the author's settlement of these points upon astrological grounds. The book is one that merits the attention of every serious student of Astrology, and it will probably gain many converts in literary circles.

V. E. R.

"THE ASTROLOGICAL TAROT," *by* GEORGES MUCHERY, claims in its first half to be a text book of Astrology, pure and simple. Afterwards it proceeds to give the symbolism and practice of the Tarot cards. In the last chapter there is an exhaustive synthesis, shewing how, when the cards are laid out, they can be transformed into an Astrological chart. The author has brought great knowledge and some enthusiasm to his task, and has made an extremely interesting study. The cards are associated with the decanates of each sign, and these are all symbolised by pictures which in themselves make the book valuable. The student would pick up many new ideas in just glancing through these pages. We note that in the Astrological section the whole emphasis is laid upon the decanates of the signs, these and their significations being put forward with great confidence.

The older astrological students will, however, find some challenging statements here and there. Thus the moon in Aries is said to give "more inertia than strength of will," and the Moon in Aquarius "*favourably* influenced gives a morbid and wandering imagination" (a sort of "Grand-Guignol!)" We imagine that very few students will endorse this from their experience. And too much emphasis is laid upon the degrees. A planet at 10 degrees of a sign is said to act in quite a different manner from one at 20 degrees. Nothing is mentioned of the intervening degrees of the decanates. Again it is certainly not always the case that "Mars in the seventh brings a trail of envy and jealousy as well as endless lawsuits." There is too much of this sort of generalisation.

Still, the book is one to be read and studied. Nothing like it has been done before. It has been splendidly translated from the French by Marguerite Vallior, and is very finely printed and got up by Rider & Co.

LESLIE KEENE

## Correspondence

*The Editors do not assume responsibility for any statements or ideas advanced by their correspondents, and the publication of letters does not necessarily imply sympathy with the views expressed therein.*

*To the Editor*, MODERN ASTROLOGY

SIR,—With reference to the remarks of your correspondent "Investigator" examining Virgo characteristics at page 141 of your May issue he gives an instance of one of his Stenographers who sometimes reopened a score of sealed letters and wrote fresh envelopes and did her mail again. I am aware of an exactly similar instance of a close friend of mine, a despatch clerk of much rapidity, but possessing the same nervousness as in the example given by your correspondent. I have studied very deeply his horoscope but nowhere do I trace of any influence of the sign Virgo. There is no single planet in this sign, nor is this sign prominent in any way in the horoscope. The only aspect to which I could possibly attribute this nervousness is to the opposition of Mercury and Mars. Possibly as Mercury is the ruler of Gemini and Virgo this influence is prominent.

Yours faithfully,
R. D. MOTAFRAM.

[It would be interesting to examine this horoscope. I have Ascendant and Moon in Virgo, and also Mercury opposition Mars, but have never yet put a letter in the wrong envelope, nor felt the slightest anxiety or nervousness on that score.—V. E. R.]

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LEARN to limit yourself, to content yourself, with some definite thing, and some definite work; dare to be what you are, and learn to resign with a good grace all that you are not, and to believe in your own individuality.—AMIEL.

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"THE ASTROLOGER'S MAGAZINE"

# Modern Astrology

*A Journal devoted to the search for truth concerning Astrology*

VOL. XXV. NEW SERIES. ] AUGUST, 1928. [No. 8

## The Editor's Observatory

HOW many human beings to-day can be said to be living up to their horoscopes, that is to express all the capacities indicated therein?

**Living up to one's Horoscope**

If this question is carefully considered it will not be found difficult to answer, for it will be discovered that the majority of people are really the foolish ones who *obey* their stars, and that there are, as yet, very few who have reached the stage where they consider it possible to improve their lives by even a little knowledge of Astrology.

Now, from an occult standpoint the horoscope represents the physical, emotional and mental expression of the native; in other words the instrument, or sum total of the vehicles through which the ego expresses himself in the physical world. As every student knows, each horoscope is represented by a circle round which is distributed the twelve signs of the Zodiac, and through this circle are blended the rays of the Sun, Moon and Planets in their various positions and aspects, the whole constituting the wheel of necessity for the current life.

Now, these wheels change with the rotation of the earth, and are the common property of any ego who comes into incarnation at that particular moment. They form a pattern like those in a kaleidoscope (which children use), which, turned round and round, forms different

designs, no two are alike and there are no two horoscopes *quite* alike in all the world, as there are no two faces either.

Unity of life and consciousness is the fundamental basis of all true religion. From our Father in Heaven every soul has come forth, clothed in the finest film of subtle matter, a fragment of the Divine Life, at some time becoming like that Father, as Christ put it, "Be ye perfect, even as your Father in Heaven is perfect." Meanwhile, in Him "we live, move and have our being," and someday, in the fulness of time, will receive the Solar consciousness, or, in other words, the Spiritual consciousness.

There has been a great deal written at different periods in the magazine about what is termed the age of the soul. An undeveloped ego or young soul is one not yet sufficiently developed to know the difference between the real and the unreal, the fleeting from the permanent, who is entirely personal, the personality is the sum total of his earthly existence. Immersed in the conditions imposed upon him at birth by the positions of the zodiacal and heavenly bodies constituting his horoscope, he is moved by fate according to the attitude of his transitory moods and feelings. He is ignorant of the Law, the Good Law which moves to righteousness—and thus he becomes subject to their control.

The developed soul, on the other hand, (one of those perhaps whom we term our Elder Brothers) is one who has learned to utilise nature's finer forces, and, not following the desires and shams of earth, he lives in the temple of Wisdom and his attitude of mind is one of peace and serenity, and with full knowledge of how to conserve his energies he works from *within*, and not from *without*, calm and peaceful; not being moved to act solely by outward and external attractions, he works impersonally for the good of all—to be master of Self—to live for others—to strike the note of harmony, peace and wisdom. He works with the law and not against it, and is indeed the wise man who rules his stars, and not the foolish one who obeys them. People obey their stars when they give way to anger or irritation from Mars, depression from Saturn, restlessness from Mercury—flitting about everywhere and never still, and so on. They are like children standing at a window looking at the passing show, and being moved by everything which comes along. When any soul grows up,

as children grow up, it can use those wonderful words by one of the greatest sages:

"From the unreal lead us to the real,
From darkness lead us to light,
From death lead us to immortality."

When the bodies respond to the law of rhythm and vibration through the solar or individual life there are different values for everything, for they respond to the laws of the Higher Life; as the river seeks its source, the personal seeks the divine, and the divine seeks God, who is the Father of us all.

Most people call to Him when in pain or tribulation "God help me," but how many remember as life flits gaily by the great Spirit which moves upon the waters—the Lord of the Universe?

It often happens in a lifetime that a bolt from the blue strikes down the personality, and then the soul begins to live.

Readers, dear, one bolt from the blue has touched the writer of these pages and in that hour smashed her personality. But she hopes in other lives not to need any "bolts from the blue," for knowledge puts an end to pain. Knowledge of what? Spiritual verities, that which changes not, is the same yesterday, to-day and for ever. If it were possible she would like to save her readers from any of these bolts and so induce them to take up knowledge, and not only to *write* about Astrology but *live* it, thus becoming the wise men who rule their stars. In fact, in the words of a Spiritual Teacher, *live* a noble life and not talk about it.

* * * *

I am thinking of publishing a complete Dictionary of Astrology. The founder of the magazine, Alan Leo, wrote it up from A to H when in 1917 he passed away. Since then my co-editor, Mr. Robson, has taken it up and completed it. Many have enquired about the astrological terms which they do not understand, and asked for such a volume, and I should like to know what support I am likely to get from my readers if I publish this book. I do not want to make money by it, but I *should* like all my husband's work given to the world before I too pass to the other side. Will readers therefore write their opinions on a postcard and send to my private address[1] as

[1] Dollis Lodge, Dollis Avenue, Finchley, N. 3.

soon as possible? Of course the work could not have been finished without my co-editor's efficient help, but altogether it should be a very valuable production. I think it might be brought out at the reasonable price of five or six shillings.

I always feel so much in touch with my readers that I like their opinions as though they were my personal friends, which many are, and I should like to state here to all those to whom I have not time to write personally, my appreciation of their commendation and praise of the magazine.

BESSIE LEO.

---

"OUR birth is but a sleep and a forgetting:
The soul that rises with us our life's star,
Hath had elsewhere its setting,
And cometh from afar,
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

WORDSWORTH.

IF each man in his measure
Would do a brother's part,
To cast a ray of sunlight
Into that brother's heart,
How changed would be our country,
How changed would be our poor!
Ah! then might merry England
Deserve her name once more.

THE world about us is a great vineyard, and the thoughts we think are the seeds we plant. Every seed will bear fruit after its kind. If we sow the seed of the thorn and the thistle, we reap thorns and thistles; if we sow the seed of kind thoughts, words, and deeds, we shall reap according as we have sown, "for whatsoever a man soweth that shall he also reap."

THE consideration of the horoscopes of left-handed persons is unavoidably held over owing to extreme pressure of space.

# International Astrology

## New Moon

*15th August*, 1928, 1.49 *p.m.*

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (1) | ♍20.4 | ♎19 | ♏10 | ♏26.48 | ♑0 | ♒11 |
| (2) | ♎5 | ♏1 | ♏20 | ♐6 | ♑11 | ♒26 |
| (3) | ♎21 | ♏17 | ♐8 | ♐28 | ♒6 | ♓17 |
| (4) | ♎23 | ♏13 | ♏27 | ♐9 | ♑20 | ♓17 |
| (5) | ♐20 | ♑15 | ♒12 | ♓16 | ♈23 | ♉24 |
| (6) | ♋3 | ♌6 | ♍6 | ♎3 | ♎29 | ♐0 |
| (7) | ♒17 | ♓20 | ♈18 | ♉10 | ♊10 | ♋12 |

(1) London (2) Berlin (3) Constantinople (4) Leningrad (5) Calcutta (6) Washington (7) Canberra

| ☉ ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|
| ♌22.27 | ♌21.48 | ♍4.52 | ♊4.4 | ♉10.4 | ♐12.30℞ | ♈6.57℞ | ♌28.40 |

In Western Europe the New Moon falls in the ninth house, in conjunction with Mercury and Neptune, and in sesquiquadrate with Uranus in the fourth. Shipping and mercantile affairs will be affected, labour and railway conditions acting adversely upon them. Religious difficulties will arise, partly through Government action, and there will be disputes and secessions in the Church. The publishing trade and newspapers will respond to the strong ninth house influence, and libel actions or failures are likely to result. Venus also in the ninth in square to Mars in the seventh will bring some notorious matrimonial scandal, and will also cause trouble to the Government through foreign trade or treaties; speculation will be disturbed owing to the situation abroad. The opposition of Mars and Saturn across the horizon threatens considerable criminal activity and also a serious railway accident in this country, France or America. Trouble is likely to arise between the latter country and Spain; the securities of these countries will fall, and American railways will slump during the last week of the month. Uranus in the fourth house is unfavourable for the Government and will bring trouble through legislation affecting the land, mines, and places of amusement. The stationary position of Jupiter in Taurus is favourable for agriculture and for affairs in Ireland and other Taurean countries, but it is likely to cause earthquakes, especially on about the 25th of the month, the places threatened being Persia, Asia Minor, the Azores, and Japan. Other earthquakes in the Azores and Iceland are to be expected on about the 6th or 9th.

# The Shuttle of Destiny

*By* BESSIE LEO

I TAKE it for granted that all who are interested in Astrology believe in destiny; and yet into the meaning—or even into the *modus operandi*—of that destiny few care to enquire.

The chief aim and object of many persons seems to be how to ESCAPE from fate, to over-ride the law, and, so to speak, "dodge" their destiny. They have failed to grasp the full import of ASTROLOGIA, the wisdom of the stars. These persons are seeking to alter the EFFECTS of planetary law while the CAUSES that produced the stellar ruling are not considered: and yet, moment by moment, hour by hour, we are NOW weaving the web of future destiny, are making our future conditions, our fate and our environment—joy, or woe. Truly the force by means of which we fashion our future is unseen force, working like most of Nature's forces, silently yet constantly, steadily yet irresistibly.

Every human being is a creator and a generator of countless myriads of entities called THOUGHTS, and these thought forces take form, and pass out from him into the world, either as angels or demons, as blessings or curses. For this power of thought is the mightiest power that man can hold either for good or evil, both as regards himself and those other selves around him.

Every time we send forth a thought of anger, hatred, jealousy or selfish desire, every time we think how we can outwit some neighbour, every time we plan revenge—in fact, whenever we give birth to any selfish or malicious thought we are weaving, by the shuttle of the mind, our own web of destiny: for thought means CHARACTER, and Character is Destiny.

If we send forth or constantly encourage gloomy or worrying thoughts, then we are gradually forming a despondent nature, and thereby put ourselves under a future affliction of Saturn; that is to say, our future birth will take place under a discordant vibration of that planet.

Should we give birth to impure and sensual thoughts, thoughts that hinder rather than help humanity, then will the sway of martial affliction be ours, corresponding to the character we have made for ourselves by thought: and in a future birth, we shall probably find ourselves heavily handicapped by the coarser vibrations of Mars, which will produce coarse environment or uncongenial surroundings, with a predisposition to accident and suffering, so that through pain we may be purified.

A realisation of the Divine Wisdom embodied in the stellar influences would show us how "we suffer from ourselves," how we make our own fate by our ACTIONS; but before actions comes thought. Thought cause actions, so that if we change our thoughts we change our action. When the religious and ethical side of Astrology is studied and applied, and each individual seeks to understand his own horoscope and his own nature, then, and then only, will he begin to become in a very real way master of his destiny.

For we live in a realm of law, "God's law"—called in one of its workings Astrology—and certainly astrologers are prepared at once to admit the existence of an unseen but unerring law. Sometimes, indeed, in the earlier days of our studies a certain sense of helplessness is apt to overcome us, a feeling that we are in the grip of a mighty power that carries us whither it chooses: but as we learn more of planetary lore and its conditions, we come to know that the very reverse of this is the case; for this mighty power, when we understand it and work with it, will carry us where WE will.

We can use any one of Nature's forces in proportion as we understand it; and as we realise the power of thought, that we become (in time) what we think, and that our birth hour is chosen in accordance with what we have become, and reveals just what we ARE, just what we have made ourselves—then we feel we must each begin to make (by thought) our future lives nobler, better, and purer, so bringing ourselves under the angles, the Angels, of Joy, instead of the "squares" of affliction and sorrow; for the law is just, and gives every man according to HIS WORK.

Think of the symbol of Mercury—THOUGHT—the winged messenger of the gods (☿). Here we have the circle (spirit) midway between the cross (matter) and the crescent (soul), or the element of

form, showing that this planet is equally at home in the three kingdoms, heaven (☉), earth (+) and the astral world (☽). Through his influence we can mount to the Divine or sink downwards towards the animal. Now it is largely by our thoughts that we affect others; if by sending against them forces for destruction, like curses, or chickens, they "come home to roost," the evil thought or action comes back to be atoned for, at-one-ment or equilibrium being attained in a future life.

For all ill done disturbs the "Law of perfect harmony," and thus all who go against the good law must suffer; but always remember, WE cause our own suffering. If we would spread happiness and goodness around us and so reap as we have sown, then we must think goodness and happiness. That is why a great Teacher, who Himself kept the law, and therefore KNEW it, said, "Ye cannot overcome evil with evil but evil with good." If we meet anger by anger we intensify the martial ray; if envy by envy, then the green ray becomes still more powerful, and so on. Just as we have thought in the past, so will our character be in the present, for "thoughts are things," and a man's thought-sphere creates and moulds his future; and just as we control our thoughts so far do we control our destiny. Whether our thought-sphere be lofty or base, intellectual or passional, divine or bestial, it is OUR creation, we are responsible for it; and it is mainly by the mental images formed by the mind affecting ourselves and others, that individual fate or destiny (so-called) depends.

All that we take with us when we pass out of the body is our character and consciousness, the sum total of our thoughts; and this returns, to be worked out as destiny, when we once more become clothed in garments of flesh for a new physical experience.

So, if we would alter the conditions by which we find ourselves handicapped to-day, we must fill our "shuttle," the mind, with different thoughts, and thus create a fresh set of causes to be worked into a new pattern of a different kind.

Let us enquire how we are—you and I—thinking to-day? Do we know our own thoughts from those of our neighbours? Are we seeking to become self-conscious co-workers with evolution? Have we indeed realised that we are SPIRITS, and that body and mind are after all only our vehicles, our servants? Most of us know that we are not our bodies, but do we realise in the same way that WE ARE NOT OUR

MINDS, that the intellect is merely the shuttle which the soul uses as its instrument on this physical plane, a mere tool for gathering knowledge and experience?

Just as the ideas in the Universal Mind become the manifested universe when breathed forth, so do thought-forms or mental images when out-breathed become the manifested universe of the man who gives birth to them.

How are we using our creative power? as helpers, or as hinderers in God's universe?

But what has Astrology to do with ethics? some may ask. One might answer: Astrology is ethics scientifically applied.

It has been said by an occultist, in a small manual dealing with Destiny, that—

"The aspirations and desires of one life become capacities in the next.

"Repeated thoughts become Tendencies.

"Wills to perform become Actions.

"Experiences become Wisdom.

"Painful experiences become Conscience."

The true wisdom of the stars lies in SELF-KNOWLEDGE, and "self-knowledge is of loving deeds the child."

Knowledge of the true Self (the "higher self" which is common to all humanity) is gained by practising the "Law of Harmony." For Love is the fulfilment of the Law, and as we learn to think more wisely, and people our current in space with perfect thoughts of purity, truth, and love, thoughts of good will and service to all mankind, we shall indeed rule our destiny, and overcome all stellar forces.

For the "Law of Good" is the same yesterday, to-day and for ever, and when we can attune our thoughts and finally our consciousness to KEEP and not to keep breaking this Law, we shall have become perfect, with perfect horoscopes—we shall be true astrologers, and co-workers with Divinity.

---

THE heat wave and drought experienced during July followed from the conjunction of Mars and Jupiter, both warm planets, in the dry earthy sign Taurus, and the subsequent passage of these planets through the sign.

# Lunar Life Periods

By KARLEEN S. LYON

(*Continued from p.* 215)

## II.—LUNAR PERIODS IN MUNDANE MAPS

THE results obtained from applying the principle of lunar periods to mundane maps proved quite as satisfying as in the natal charts. Taking the time of the Declaration of Independence as the birth chart of the United States and comparing it with the Great Conjunction of Jupiter and Saturn in 1842, also the lunar periods of the latter, the same harmony is found to exist.

But after all is said and done, the fragments of knowledge we pick up are rather tantalizing than satisfying. It is the sure rule of the harmony among all the various circles and cycles that enables us to guess at all. Even one small circle has in it the essential principles of them all and when we have built up a bit of skeleton here and another there, we sometimes make a pretty good guess at the shape under our hands. Not until we can take the original horoscope of the world, building it up by its great conjunctions, weaving back and forth with the busy shuttle of Sun and Moon, can we say surely of the destiny of nations. When this wonderful day arrives we shall be able to see better what nation has grasped its opportunities and vibrated to the higher influence of the planets and which have dropped back and are, perhaps, taking lower and lower influences till they are left so far behind the life wave that even rebirth is impossible for them.

What nation can show a chart of its birth hour? Not many. The United States responds to the chart for the Declaration of Independence, but what about the 284 years between its discovery and the Revolutionary War? We can make a guess at this, but the times of conjunctions of major planets, that would make such an interesting study in the early history of the country, are beyond the reach of the average student, as are also accurate maps for the lunar periods of such a chart.

Yet we know that nations must have birth charts and I do not doubt that it is due to the progression of these natal charts by equinoctial precession that we have the changing racial characteristics that have been causing so many modern astrologers to feel that we must begin to think seriously of revising the old authorities. It may be, as some able writers have suggested, that the old rebels of Heaven are getting back to their thrones again, but it may also be the overlaying influence of a new sign on the ascendant—or the very act of progression may have swung old rulers back into power again.

We can, however, be thankful for what we have, and while my lack of the exact time of the conjunction of Neptune and Uranus in 1821 is one of the most tantalizing blank areas in my brain, I am truly glad we have the map of the Great Conjunction of Jupiter and Saturn in 1842. It shows some very interesting facts.

Briefly reviewing the lunar periods of the United States Birth Chart, roughly estimated, we find the lunar eclipse of July 1st, preceding the Declaration and corresponding to the year 1773, fell in Cancer-Capricorn 9, the eclipsed luminary occupying the degree where the Jupiter-Saturn conjunction took place sixty-six years later. The point falls between the oppositions of Jupiter and the Sun, and takes in the period from the Declaration to what is called the National Period. It includes the Revolutionary War, the troublous years following before a firm government was established and the organization of the North-West Territory.

The New Moon of July 17th fell in Cancer 25, in conjunction with the United States Mercury and sextile to its Neptune. It opened a period known as the time of expansion, aptly promised by Neptune in an earthy sign rising out of the twelfth, sextile to Mercury and trine the part of fortune but square to Mars in the ninth house. This period of expansion is estimated to endure from 1789 to 1849. The lunar period of Cancer 25 left the government firmly established by George Washington, a sound financial basis organised by Alexander Hamilton and a Democratic policy inaugurated by Thomas Jefferson, the latter bearing the earmarks of Neptune. To this planet we may also ascribe the "fugitive slave law" and the intrigues of the French revolutionary ambassadors, by which we narrowly missed war with France. A more pleasing result of the expansive development

projects of Neptune in an earthy sign may be seen in the purchase of the Louisiana territory, in connection with which I have noted with interest in several individual horoscopes the successful real estate development projects caused by Neptune in earth signs.

The Full Moon of July 31st continues the national expansion period, falling in Leo-Aquarius 8, conjunct Dragon's head and tail, and sextile to Uranus. The Moon's nodes I have invariably found to be a very critical point in a horoscope, and it is not surprising that the outstanding events of this period (1803-1818) were various attacks on our sovereignty at sea, the War of 1812 and the Seminole Indian War. Fulton established steam navigation during these years (sextile Uranus).

The New Moon of August 15th, Leo 22, in opposition to the Moon and semi-sextile to Neptune, corresponds to 1818-1832. The slavery question was prominent and numerous waterways established, Erie Canal, Delaware and Hudson Canal, Chesapeake and Delaware Canal, a steam railroad between Albany and Syracuse, a tryout of American built locomotives on the B. and O. R.R., and the establishment of the first steam railroad for passengers.

The Full Moon of August 29th, Virgo-Pisces 6, square Uranus and sextile Venus, Jupiter and Sun, correspond to 1832-1847, and closed the period of expansion. The Sun during these periods has travelled from the ninth house close to the M.C. to about the cusp of the twelfth, traversing the tenth and eleventh houses and affecting the opposite fourth and fifth. The square to Uranus, one of our war planets, brought the Blackhawk Indian War, boundary disputes with England settled by the Ashburton Treaty, the final separation of church and state (ninth house). With Venus, Jupiter and the Sun pleasantly excited, Congress was forced to relieve its swollen treasury by dividing the surplus among the various states. Texas rebels against Mexico and establishes an independent republic. Regular steamship traffic is started across the Atlantic and the Cunard Line established. 12,000 Mormons settled in Illinois and established polygamy as a part of their religion (I think the Moon must have felt rather spread out and expansive, trining Venus, Jupiter and the Sun from the fifth house and the sign Pisces). There was a financial panic caused by wild-cat banking (as we approached Neptune and the twelfth), President Jackson's financial measures and over-speculation in Western lands. A screw steamer,

Ericsson's invention, crossed the ocean from England to America; the first submarine telegraph was constructed. War with Mexico came in this period, the discovery of gold in California, and the rapid settlement of lands west of the Missouri.

The slavery struggle lasted from 1849 to 1877 and includes the New and Full Moons of September. September 13th, falling in Virgo 20, conjunct Neptune and twelfth cusp, square Mars and sextile Mercury, corresponds to 1847-1862 and marks the preliminary struggle of the Civil War. The Full Moon of September 28th, Libra-Aries 5, square Venus, Jupiter and Sun and trine Uranus, corresponds to 1862-1877. This carries the Sun down through the twelfth house and takes in the Civil War, its aftermath and the financial panic that followed.

The history of the United States as a reunited nation starts about 1877, with the New Moon of October 13th, Libra 20, conjunct Saturn and the Ascendant. It was a time of financial adjustments, the Civil Service Act, Interstate Commerce Act, Chinese Exclusion Bill (Saturn), also the assassination of President Garfield.

The Full Moon of October 27th, Scorpio-Taurus 4, trine Venus and Jupiter, corresponds to 1891-1906. During this period Hawaii was recognised as a constitutional republic and later annexed. Falling in the first decan of Scorpio we had the war with Spain. Many industrial trusts (approaching the second cusp) were formed at this time, Theodore Roosevelt playing a prominent part in both instances, his horizon of birth falling across the line of the Full Moon. President McKinley was shot by an anarchist. During the Roosevelt administration came the great coal strikes, a law for the irrigation of the Western lands, the Morgan shipping trust, the first wireless message across the Atlantic and the American protectorate of the Negro Republic of San Domingo.

The New Moon of November 11th, Scorpio 19, 1906-1921, conjunct 2nd and opposition 8th, opposition Part of Fortune, brought plenty of irritation as the Sun continued through the negative Mars sign. There were anti-Japanese riots in California, the occupation of Cuba, and the World War. An example of nations taking the higher vibrations of Mars was shown when Great Britain and the United States submitted their fisheries dispute to the Hague Tribunal.

The Full Moon of November 26th, Sagittarius-Gemini 4, brings us to the opposition of Uranus at the cusp of the 9th, and the tremendous strides in aviation, including Capt. Lindbergh's trans-Atlantic flight. The solar eclipse of December 11th falls in Sagittarius 19 and the lunar eclipse of the 26th in Capricorn-Cancer 4, conjunct the Great Conjunction of 1842. This carries the Sun from the M.C., down the eastern houses to the I.C., and from then on, starting about 1966, it will start its climb up the western houses, the fourth, fifth, sixth, seventh, eighth and ninth, to the M.C. again.

As the main details have been mentioned in the lunar period review of United States history, even though briefly, we will save space by leaving to the individual student the comparison of these maps with the chart of the 1842 conjunction of Jupiter and Saturn and its corresponding lunar periods. The data are given at the close of this article and the harmony among the various figures will be evident at a glance.

*Radical charts of the U.S.A. and the Great Conjunction of Jupiter and Saturn in* 1842, *with lunation periods of the latter, for latitude and longitude of Washington.*

| | X | XI | XII | I | II | III |
|---|---|---|---|---|---|---|
| 1 | ♋21 | ♌24 | ♍23 | ♎18.27 | ♍15 | ♐16 |
| 2 | ♌8.15 | ♍11 | ♎9 | ♍2.26 | ♐0 | ♑3 |
| 3 | ♑7.15 | ♒0 | ♓0 | ♈13.7 | ♉20 | ♊15 |
| 4 | ♒13.45 | ♓12 | ♈22 | ♊6.24 | ♋0 | ♋21 |
| 5 | ♐2.45 | ♐24 | ♑16 | ♒14.32 | ♈0 | ♉7 |
| 6 | ♌27 | ♍29 | ♎26 | ♍17.27 | ♐17 | ♑21 |
| 7 | ♎10 | ♍8 | ♐0 | ♐20.5 | ♑25 | ♓5 |
| 8 | ♋13.30 | ♌16 | ♍17 | ♎11.51 | ♍9 | ♐9 |
| 9 | ♌13 | ♍16 | ♎14 | ♍6.32 | ♐5 | ♑8 |
| | ☿ R | ♆ | ♄ | ☉ | ♃ | ♀ |
| 1 | ♋24.19 | ♍24.4 | ♎14.50 | ♋13.8 | ♋5.54 | ♋3.51 |
| | ♂ | ♅ | ☽ | U.S. Horoscope: July 4, 1776 | | |
| | ♊21.14 | ♊8.5 | ♒24.17 | | | |
| | ♃-♄ | ♀ | ☉ | ☽ | ♅ | ♂ |
| 2 | ♑8.56 | ♑26.37 | ♒5.55 | ♋28.37 | ♓21.18 | ♓15.17 |
| | ♆ | ☿ | | Radix Gt. Conj., ♃-♄, 1842 | | |
| | ♒16.22 | ♒11.58 | | | | |
| | ♄ | ♀ | ☿ | ☽-● | ♆ | ♂ |
| 3 | ♑7.16 | ♑8.20 | ♑17.26 | ♑21.7 | ♒15.49 | ♓4.0 |
| | ♅ | ♃ | | Eclipse, Jan. 11 (1827-?) | | |
| | ♓21.13 | ♑5.39 | | | | |
| | ♆ | ♂ | ♅ | ☽ | ☿ | ☉ |
| 4 | ♒16.22 | ♓15.40 | ♓21.48 | ♌6.27 | ♒12.51 | ♒6 27 |
| | ♀ | ♃ | ♄ | Eclipse, Jan. 26 (1842-?) | | |
| | ♑27.15 | ♑9.0 | ♑8.57 | | | |

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|---|---|---|---|---|---|---|
| | ♄ | ♃ | ♀ | ♆ | ☽-☉ | ☿ |
| 5 | ♑10.30 | ♑12.8 | ♒15.45 | ♒16.56 | ♒21.24 | ♓8.5 |
| | ♅ | ♂ | | N.M., Feb. 10 (1857-1871) | | |
| | ♓22.31 | ♓27.1 | | | | |
| | ☽ | ♄ | ♃ | ♆ | ♂ | ♅ |
| 6 | ♍6.14 | ♑11.51 | ♑14.59 | ♒17.30 | ♈8.10 | ♓23.19 |
| | ☿ ℞ | ☉ | ♀ | F.M., Feb. 24 (1871-1887) | | |
| | ♓17.42 | ♓6.14 | ♓5.24 | | | |
| | ♄ | ♃ | ♆ | ☿ ℞ | ☽-☉ | ♀ |
| 7 | ♑12.59 | ♑17.35 | ♒18.2 | ♓5.17 | ♓21.18 | ♓22.58 |
| | ♅ | ♂ | | N.M., March 12 (1887-1901) | | |
| | ♓24.9 | ♈19.28 | | | | |
| | ☽ | ♂ | ♀ | ☉ | ♅ | ☿ |
| 8 | ♎13.42 | ♈25.57 | ♈3.52 | ♈0.0 | ♓24.39 | ♓5.9 |
| | ♆ | ♃ | ♄ | Ingress, March 20 (1895-?) | | |
| | ♒18.20 | ♑18.53 | ♑13.29 | | | |
| | ☽ | ♄ | ♃ | ♂ | ♀ | ☉ |
| 9 | ♎5.31 | ♑13.44 | ♑19.38 | ♉0.3 | ♈10.46 | ♈5.31 |
| | ♅ | ☿ | ♆ | F.M., March 26 (1901-1916) | | |
| | ♓24.59 | ♓8.12 | ♒18.27 | | | |

## The Centiloquy of Hermes

9. Give not judgment, neither elect anything, while ♏ is ascending, neither when the angles are oblique or crooked, or if ♂ be in the ascendant. The event will prove cross and the matter come to no good end, for ♏ is a sign of falsity.
10. Good planets afflicted by the infortunes from the sixth or twelfth houses signify ill.
11. Rumours spread when the ☽ is in the first face of ♏ are false, and knavishly forged.
12. The judgments of astrologers are not many times true by reason of the error of their instruments, or the querent's ignorance, or when the ☉ is near the midheaven, or when the arguments of promise and denial of the thing are equal in the figure.
13. While the ☽ shall be south descending in ♏ or ♓, begin not then to build; for an edifice then erected quickly comes to ruin.
14. ☿ being strong and in proper places of the heavens, well configurated with other stars or planets in nativities, denotes convenient dignity to the native thereby; but ☿ of himself is a weak planet.
15. Whosoever contendeth with another and overcomes when the significators are in bi-corporeal mutable signs gets a great victory; but if overcome loses much, for then the good or evil is doubled.
16. Give not judgment before thou knowest the intention of the querent; for many ask they know not what, nor can they express what they intend.
17. When thou shalt be interrogated for a father behold the fourth house; for a brother, the third; of a son, the fifth; of a wife, the seventh; but if for a sick person, behold the ascendant only.

# Who is Gemini?

*By* W. H. SCOTT

"TEACHER, who and what is Gemini?"

"Gemini, my child, is the Sublime Pair of Twins, objective and subjective. They are what Allen Upward would undoubtedly have called the 'Two Halves of the All-Thing,' which have two kinds of Push—one that Pushes, and one that could push if it wanted to but won't.

"These fellows are the right and left-handed mind that worry Motion by striving to push it up hill, while stunning our minds with a lot of useless words bred of the exercises of the language-makers.

"They force us to misread the Story of Creation by striving to nail the mind to the dead tree of thought.

"They make the common words of daily life, which we are forbidden to know the true meaning of, because when they built the Tower of Tumult, called Babel, they both talked at once and lost track of the Taproot of Thought, which caused Wisdom so much grief that she nearly cried her eyes out, and ever since she has been half blind."

"Tell me more about these Twins, Teacher; do they do any actual work?"

"Aye, that they do, my child. They are the Many-Headed Barber that gives us a close shave for life often, since they make all the little journeys, in the paths and by-paths of life. They are also the sign-makers, the language-makers, the song-makers, the talk-makers, the symbol-makers; and they make gestures, noises, motions, names and inquisitiveness, inquiry and disputes.

"They are always proposing and disposing, for they control the natural growth of the mind. They have to do with troubles that spring up out of the sea of personal emotion and feeling, whose name is Cancer, mother of the Moon-Calf, and whose house lies next theirs. They rule the pendulums of clocks, and cause the tick and the strike, and the little boy, who, when the clock stops, asks what becomes of the *go*.

"They rule tall women with long feet, who are always turning

their eyes this way and that lest something escape their notice. They have dominion over everything that changes, and one is named Might, while the other is named Did, and they set the Devil at work breaking up what the Almighty makes."

" Have these Twins any relatives, Teacher?"

" Relatives? Why, Child of Liberty, they wrote the Twelve Commandments of Relativity. They invented the multiplication table of aunts, uncles, sisters, brothers, friends and enemies, sinners and saints. They have a life-lease on the House of Improvident Duplication. Theirs is the Importing House of godfathers and godmothers, erstwhile and unseen spirits."

" But there is no more than two of *them*, is there, Teacher?"

" Certainly, my Child, millions of them. They are Mr. Everyman. From the Arabian Nights down through the ancestral spirits of the modern children of men, they are Dowajah, Scarli Tapa, Jobbiana, Parmarstoon, the Accomplished Mr. Saidso, the Distinguished Loud Speaker, Mr. Promise Todoit, Mr. I-Will-Tell-You-Something, Mr. Prayhowisyourfolks, and the Forty Thieves of Forgetfulness.

" They are the brother and sister of all the other signs of the zodiac. There is I-Am, the ram-headed; I-Have, who dwells in the house of possessions. There is I-Feel, who keeps house and tends to the wants of the children, and whose name is Miss Cancer; and I-Will, of the house of glorious promise; and I-Analyze, the chemist, who is devoted to work; and Miss I-Balance, who inherits the spirit of matrimony. There is I-Desire, of the political shrine, who outwits the enemy but never tells; and I-See, who makes laws and travels to far regions; and I-Utilize, with his Horn of Plenty; and I-Know, whose garden grows the Tree of Knowledge. And finally, I-Believe, who loves the mystic dance, and who is the Columbus of a yet-to-be-discovered-country where man makes sure of life.

" Yes, my Child, the story of these Twins is the story of the slow growth of the mind, upward, out of the beast, to the more careful reckoning of the MAN who speaks with the lightnings of Sure and Certain KNOWLEDGE. He who knows his own mind, and means us to know it, and who gives a prize for discernment and not flattery."

" Do you, then, mean that these Twins, who are said to be the child of the zodiac, actually grow up and become a man?".

" Exactly, my child, that is what they are destined for; for you must know that they are a rare example of Extra-Potential-Energetic-Energy, fruitful in the extreme; branching outward in search of Light, and gaining clearness as they grow. And having the enchanted staff of Hermes, they bring forth hoards of knowledge from the mysterious depths of Causation.

" They are the 3rd. house Travellers, searching for the MAN AQUARIUS, whom they expect to become, and will become. He whose planet rules the Ego in man, as it faces the Sun-Whirl, and thus enables man to measure all things from himself and by himself, giving him the password to the universality of the Religion of Thought."

" Are these Twins, then, the ' World Teacher,' afther all?"

" Indeed, they are, my child. First we have the birth of the I-Feel, which springs from the Moon and Cancer of the mysterious fourth house. From these is born the I-Think or the first appearance of these Twins. This is the Double-Mindedness of Thought. It is the alternating current of Mercury, magnetized and polarized by the Moon, moulding the I-Feel into thought-forms. And when this becomes sufficiently refined it becomes the I-KNOW, whose planet (Uranus) sounds the full octave of the Mental Powers."

" Oh, *I* see! This is what was meant by the great Teacher where He said, ' Ye shall know the truth, and the truth shall make ye free,' is it not so?"

" It is even so, since here man is no longer cursed with the inability to recognize the absolute Relativity of All Things."

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THE conjunction of Mars and Jupiter on 4 July fell in the fourth house at Mexico, and the Sun was setting with Venus, ruler of the tenth, both squared by Uranus. On 17 July, shortly after 2 p.m., General Obregon, the newly elected President of Mexico, was assassinated at a banquet at a restaurant near Mexico City.

THE death of Dame Ellen Terry, the great actress, which took place on 21 July, was foreshadowed by the position of Saturn, ruler of the eighth or death house in the map for the previous New Moon, in the fifth, the house of theatres, in sesquiquadrate to Venus.

# Astrological Theory—and Life

## CAPRICORN CHARACTERISTICS

*By* INVESTIGATOR

THE third sign chosen for this series is Capricorn, pre-eminently the *Business* sign where organisation and executive ability are concerned.

Very briefly summarised, the text-books give the following as essentially Capricorn qualities—pushful ambition, business capacity, practical executive ability, organising power, faithfulness, self-control, trustworthiness, self-possession, efficiency, subtlety, perseverance, restraint, reticence, endurance, tactfulness, steadiness, love of power, strength of will, much concentration of purpose, willingness to plan far ahead and wait for results, not confidential, the independence of isolation, distant to inferiors, good at details, frigid to strangers, apt to be respected rather than loved, able to manage subordinates well, more adapted to business planning than physical labour, a pitiless enemy, rarely excited or in a hurry, a clear, active brain; when living to the lower side of the nature—plotting, scheming, full of cunning, hypocritical, fawning, self-abasing, despondent, reclusive, lacking in buoyancy and hopefulness, fondness for looking on the dark side of things, over-serious, melancholy, crafty, pessimistic.

For observing whether text-books agree with life itself, I have had innumerable daily opportunities stretching back over twenty years, for my business firm is a Capicorn concern, and quite a large number of my colleagues and subordinates have either Sun, Moon or Ascendant in that sign. I hope to refer in a later article to the curious (or should I not rather say "natural") way in which "birds of a feather flock together" on the staff of a Company of that "feather." Suffice it for the moment to say that, amongst the persons with whom I have worked, most of them for over twenty years, are—

Sun in Capricorn—Works Superintendent Foreman of Stores,

Order Clerk, several other Foremen, the Janitor, a general Stenographer, a Telephone Operator, as well as several juniors:

Moon in Capricorn—Purchasing Clerk, Chief of Works Clerk, two foremost Salesmen, Foreign Correspondent, Comptometer Operator, Chief Clerk:

Ascendant in Capricorn—G. (of Gemini article), Inventory Clerk, former Chief Stenographer, and others,

whilst my Filing Clerk, whom I see dozens of times a day, has Sun, Moon and Mercury in Capricorn in the tenth House, and the General Stenographer above referred to has Sun, Moon, Mercury and Uranus in Capricorn in the sixth. I also have a sister with Capricorn rising, a brother with the Sun in Capricorn, and a sister-in-law with the Moon in that sign.

With so many examples to choose from, I think it best to give little cameo insights into the working of Capricorn as it is evidenced in their lives, rather than dwell at length on the life of any one individual.

True, perhaps my Filing Clerk is a good typical example of the sign, having the Sun and Moon polarised in Capricorn, with Mercury conjunct Sun in Capricorn's House. Being in her early twenties, she is too young for the full effect of this polarity to be manifest, and yet, even though she has Taurus (another earthy sign) rising, one cannot fail to see the very definite Capricorn trend of her life.

In six years I have seen her develop from a shy, timid, reticent, desponding little girl into a thoroughly alert, capable, responsible and ambitious young woman. Even when a pigtail youngster, however, she evidenced the Capricorn methodicalness, organisation and thoroughness, and to me now she is almost indispensable. Her memory has the longest range I know, and her filing is done so carefully and flawlessly that anyone in the establishment can depend upon prompt and satisfactory attention.

If she looks for a letter and says it is not in the file, there is no need to tell her to look again, or ask her if she has misfiled it. She can give all her attention to the detail upon which she is engaged, yet can break off readily to give polite and instant attention to inquiries, returning methodically and without fail to the exact point at which she broke off.

Her patience is proverbial, despite the worriments of the

Managing Director, who always prefaces his urgent requests with a vague and unhelpful "Some time ago . . . "! She serves all members of the Staff with equal courtesy and attention, but, in true Capricorn fashion, never misses an opportunity of getting herself before the notice of the Management.

I enjoy observing the many subtle little ways she has of getting "in the public eye," one of the most successful of which was her intentional lateness of arrival at a Staff Dinner a year or two back, when she was ushered down the broad open staircase of the hall at the exact moment when the Chairman was calling for silence, so that every eye was turned upon her! Her satisfaction was unbounded, especially when the Chief beckoned her to sit at his table, and she found herself chatting with the wives of the high officials! She almost danced up to me in my room the next morning, her hands clasped happily and the Very Imp himself shining in her eyes as she gleefully said "I couldn't have timed it better, could I? And didn't the rest of the girls gnash their teeth! If looks could kill, Miss X. would have assassinated me in public! And what *do* you think—I am invited down to the Chief's house to tea!"

Since coming to the Chief's notice, her ambitions have expanded rapidly, and she has perfected herself in her work until she has made time to keep the Chief's private diary and do several little convenient duties for him, he leaning more and more upon her trustworthiness and dependability. He leaves it entirely to her to remind him of engagements and appointments, and she is gradually winning her way into a position of authority such as she desires.

She chats away to all and sundry as they come to her room, continuing her work unerringly as she does so, and, although she never gives any secrets away herself, she gathers much in the way of information from others, and I can always be sure of the latest knowledge concerning any projects of the firm or any member of the Staff by having her in, for somehow she has made me her trusted adviser and confidant—doubtless because of my own Capricorn qualities, and thus I am able to observe with much interest the working out of her trains of thought.

In addition to her wonderful business ability and executive powers (she is the only Filing Clerk I have ever had who did not want constant

shepherding), her confidences show me how her mind is always scheming and plotting and intriguing—innocently enough, but very subtly—for her own advancement socially as well as in the business sphere.

She would not take a mean advantage of anyone, but she gloats in great good humour if she is able lawfully to bring about the discomfiture at any time of her envious rivals!

She has the Capricorn shortness and spareness of stature, dark skin, etc., but Taurus rising gives her a dainty roundness of form which offsets her Sun-Moon polarity. She is neat and simple in attire, yet with excellent ideas of effective appearance.

She says that the one great desire of her heart is to be head of a large office staff, and first in her own social set. She wants to be rich, or marry a rich man, but only for the *power* wealth brings. Her ailments are Capricorn ailments almost entirely—colds, and rheumatism in her limbs, particularily her knees, which she is always knocking.

I have seldom come across such a clear-cut confirmation of the text-books. She now *lives* for power and ambition. Self-advancement occupies her thoughts day and night, and I am vastly amused sometimes at her calculated subtlety and depths of craftiness in winning even trifling steps forward, *e.g.*, her extreme pleasantness to an office-boy when she learns he has been to the house of one of the Staff, pleasantness which soon extorts, apparently casually, a description of the house, the furniture, the class of neighbourhood, the wife and children, etc. She will keep such knowledge tucked away at the back of her mind until the opportunity comes to have a chat with the man concerned. Then she proceeds, with wily unconcern, to amaze him with references to his children, etc., until he regards her as a little witch, to her delight. She has a reputation on the Staff for knowing something about everybody!

And all this has arisen since I gave her her character-reading! She is practical to the last degree: accepting Astrology because she says that her horoscope tempted her to test her supposed powers, and she is thankful that my practical suggestions have borne such fruit to her. She always felt instinctively that she had very capable abilities, but was so timid and reserved that she always felt too scared to test them in case she over-reached herself, but, having seen them stated in black and white as being part of her constitution, she was emboldened

to proceed. She tells me she cannot be too grateful now for the larger life into which Astrology has led her.

"G," of the Gemini article, also has similar cause for thanking Astrology. His top-heavy Gemini qualities kept him spending all his time studying science and those things which, while interesting to him, were to the detriment of his business career. He did not believe he possessed any actual business qualities, and was only a stenographer on the Staff. Having found from his horoscope that he had Capricorn rising, and was thus supposed to possess keen business powers, he at once began, in curiosity, to test his abilities.

He immersed himself in book-keeping, company law and practice, commercial arithmetic, mercantile law, etc.—subjects which he had always avoided as being too dry—and was surprised to find himself take to them as a duck does to water! He passed through a Secretarial Course, and is near the top of the Staff, at present undergoing a course of Business Management now that his Capricorn ambition has been aroused and he has found himself actually to possess real business acumen. He has re-organised the whole of his departments beyond recognition, until they are thoroughly efficient and up-to-date.

It is in such a case as the volatile G.'s that Capricorn's qualities show up by contrast. Although so generally bright and sunshiny in his ways, he used to suffer at times from dark depressions, black moods during which one could not get a civil answer from him, periods of despondency and melancholy which utterly changed his demeanour and appearance. True, they did not last long, but they used to puzzle him as much as they puzzled his acquaintances. He would avoid his friends, retire a vast distance within his own consciousness, and feel really solitary in the Universe.

It has been established now, that these dark periods coincided with afflictions to his ruler, Saturn, and the symptoms, of course, are Capricornian. Since having his horoscope done, he has managed to diminish these moods almost to extinction, another thing for which he is indebted to Astrology.

It was the revelation of his Capricorn qualities which gave him the patience and perseverance to persist in self-training until he no longer occupies himself with a different interest day by day, but can pursue a study or hobby for many consecutive months. He has, in

addition, learnt how to control his voluble conversation until now he can be as taciturn and reticent as anyone when the need arises.

It may be argued that any person with a normal intelligence possesses ambition and can develop in himself business qualities, but with this I disagree. Only persons born under certain signs (or with certain planetary aspects between the rulers of those signs) have *real* business power capable of development, and even those signs differ in their manner of expression.

A well-aspected Taurus, for instance, can make a capable business man, but, generally speaking, Taurus *plods* from opportunity to opportunity. He does not see the opportunity until it springs from under his feet, and then, having seized and exploited it, he plods on again until the next opportunity thrusts itself upon his attention.

This is not so with Capricorn. Capricorn *makes* its opportunities: schemes and contrives for them, and will, though perhaps having to wait in patience for years for plans to mature, use every little chance in the meantime to achieve their purpose. They have a long view, and can plan and visualise an extensive campaign or organisation a long way in advance of possibility.

For instance, I am acquainted with a Managing Director who has Capricorn strong in his nature. At 20 he was an ordinary clerk, but ambition seized him, and he vowed to himself that he would rise to the top by hook or by crook (crook, mainly, as events turned out !). He spent years stopping late at business in order to pick up a good knowledge of the firm's products, until at last he schemed for a position in the Sales Department, travelling in a minor line of the Company's goods.

He was indefatigable in his efforts to secure business, and in finding out the weaknesses of his fellow salesmen. These weaknesses he subtly revealed as if accidentally to the Management, removing from his path rival after rival, until one day he became Chief Salesman—through ability, be it said, as well as guile. It would not be politic, perhaps, to describe all his crafty schemes, of many of which I am aware, but he succeeded at last in ousting the few remaining men above him, and is now firmly settled in the full control of the Company, taking a pitiless Capricornian revenge upon other members of the Staff who had slighted and insulted him in early years. Outwardly he is pleasant

to everyone, and never more so than when he is about to stab one in the back! Inwardly he cherishes great and lasting hatreds, and he never forgets or forgives a slight or injury. I have dropped my acquaintanceship with him because of his merciless and inhuman "revenges."

It may be objected that Leo also has this long view and capacity for generalisation, but Leo generalises instinctively from one particular to a broad conclusion, whilst Capricorn will only generalise from *a number* of particulars. Again, a well-aspected Leo, though possessing a long view, would scorn to scheme and plot for his advancement. Also, an afflicted Capricorn still clings ambitiously to advancement in business, though perhaps by doubtful or evil means, whilst an afflicted Leo neglects his business to frequent the race-course or tap-room, etc.

One of the chief personages in my office is a curious mixture in this respect, being a combination of an afflicted Leo and a well-aspected Capricorn, resulting in exceptional business possibilities and advancement linked with dissipatory times of gambling and drinking. He likes to relate, with high good humour, instances which prove how his Capricorn cunning and his Leo bluff get him out of difficulties when he is found lacking in knowledge which he is expected to possess! He *could* get even higher on the Staff, but his afflicted Leo says "Why should I? I shall be too long under the ground to spend what little leisure I have above it swatting for someone else's benefit!"

The Works Superintendent is a man of the harder but virtuous Capricorn type. He told me once, in a fleeting burst of confidence, that he had set his mind while he was still an apprentice to be Chief of the Works. He is a silent, reserved, dour type of Capricorn, as hard as nails, working any hours necessary to complete his work. He has advanced step by step from fitter to charge-hand, charge-hand to foreman, foreman to shop manager, and from shop manager to his present position, with which he appears to be content now that he is advanced in years. No-one has a scrap of affection for him, such as they have for a certain hearty Leo foreman, a witty, good-natured Gemini shop manager, and a fiery-tempered but forgiving Aries supervisor, but the Works Superintendent is held in the highest respect by his 1,000 men and every man, from Asst. Superintendent to labourer,

knows that he can depend upon a full hearing and perfect justice when required.

The customers of the firm also take his word as the gold of truth, for if he promises a job in a certain time, they know they can depend upon having it. He will never, on any occasion, take the dishonest and easy attitude of some other seniors I know, who will glibly promise an impossible delivery date, trusting to something to turn up later to excuse the inevitable delay. I have seen a Managing Director storm at him, and even entreat him, to mislead a customer in order to secure an urgentorder which would otherwise pass by, but he is quite adamant to threat, appeal or cajolery. I have seen him as stern and pitiless as Fate itself when dealing with a refractory employee: I have also seen him as tender as the Mother of Heaven carrying a badly-injured workman to the doctor's, but that, of course, may be due to his aspects. In general character, however, he truly typifies all the virtues of a well-aspected Saturn, with all the stern, granite, taciturn qualities which Capricorn possesses.

*(To be continued.)*

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SCEPTICS are continually reiterating what they conceive to be an unanswerable argument against Astrology, that planetary influence cannot be explained. They forget that the principle of animal and vegetable life, that of gravity or attraction, that of motion, of the variation of the magnetic needle, and many other secrets of nature, are inexplicable. Therefore, the argument that planetary action on the earth and its atmosphere, the human body and mind, cannot exist because it is inexplicable, falls to the ground.

About sixty years ago, Dr. Hales by experiments on the vine observed that the sap rose, by the action of the Sun's rays, with a velocity of sometimes an inch in three minutes, and its force was five times greater than that of the blood in the crural artery of the horse. This is a problem which is inexplicable; but we think that Claudius Ptolemy was right in attributing it to the combined influence of the Sun and Moon.

Like sceptics in religion, our opponents will allow the existence of naught which they cannot understand.

*(From Alan Leo's Scrap-book.)*

THINE own sincerity is the measure of what thou shalt receive. Look to it that no false bottom to thy measure or another's deceives thee. EDWIN D. CASTERLINE.

# The Relations Between Astrology and Beauty

*By* SAGITTARIUS GREX

## VI.—INSPIRATION

(*Continued from p.* 220)

ORDER and Harmony, Fitness and Self-Development have hereinbefore been shown to be among the essentials of Astrology, but essentials to what? Clearly to an understanding and gradual attainment of the higher planes of living. The astrological student has missed much of the treasure in his path if he has not learned that it is the greater ability to receive Inspiration, and the greater power to transmit it which marks those higher planes. Many students—the writer, certainly—have observed that there is little inspirational power indicated with many planets in Earthy signs, much, with planets in Airy Signs.

To those whose interest turns to the esoteric side of Astrology, it is difficult—nay, it is impossible—to overlook the instancy of Inspiration. The perception of the Ordered Beauty of the Universe, the absorption into the chain of lives which links the atom to the Supreme, the consciousness of the tone-value of each life in the Great Harmony, and the thrill in awakening Self-Development, are, each and every one of them, responses to influences from without; in other words, they come by Inspiration. And, wondrously, a horoscope shows this to be so.

A horoscope may thus be a Sacred Scripture, inspired from above, voicing its Inspiration when read by some astrologer who is, himself, inspired. A bold word, but it may be sustained.

Such a horoscope contains a marvellous cosmogony, showing the planets (and fixed stars) in ordered place and purpose, leading the searcher far into the Origin and Cause of all things, showing the manner and the mode of universal action, and answering the poignant questions of "Why?" and "Whither?"

It presents a strong monotheistic theology, and the works of those Planetary Beings and other Messengers whose duty it is to serve the Eternal Order.

It rings with ethical teaching, and that of the highest and truest kind, since it reveals the Karmic reward for good and self-punishment for evil, points out that saint and sinner are alike on the upward path —though on different stages thereof, and that the way of self-salvation with inspired aid is open and free to all.

It speaks in no uncertain terms of moral sociology, for such themes as love and friendship, family and state, justice and right-doing, the use of wealth and the significance of work are fundamental to every horoscope reading.

Finally, it yields second place to none in its eschatology, for its foundation basis is the life of the Individuality before the Personality and after it, and Esoteric Astrology is eschatological in the fullest sense of the word.

Nought but Inspiration, in the first Instance, could have given Astrology to Mankind, for empiric research demands a base from which to start; nought but a readiness to respond to Inspiration could have enabled astrologers to carry on the glowing torch and to deepen the knowledge of the subject amid the suspicions of an unready world; to this day, Astrology depends for its subsistence and development upon Inspiration from without, as it depends for its usefulness upon the response to Inspiration from within. Let no one dream that matters of high spiritual import can be discerned by those who are of the earth, earthy, any more than Love can be felt by those whose heart is cold.

There is a necessary warning to students of Astrology who fain would find themselves possessed of all its powers. Not to all is it given to become a prophet—mere calculation of Directions and the following of suggestive rule is not sufficient for prediction, as many an earnest student will ruefully admit. Not to all is it given to become a seer—how many analyses of inner character will baffle the most careful worker if he content himself with a quantitative balancing of aspects and planetary strength! Not to all is it given to become a teacher of the Mysteries—let those who have striven vainly to make real initiates testify!

Softly, Friends! Prediction is sister-kin to prophecy, character analysis demands seership, and the teaching of the astrologic Mysteries touches close upon apostolic grace. Such powers are gifts from without, as well as developments from within; they come by Inspiration. Surely it is but superficial vanity to suppose that study, alone, can make us prophet, seer and apostles all three!

"I'll cast your horoscope and then I'll tell you everything!" seems, to the writer, a statement so extravagant as almost to border upon blasphemy. The truthful will confess that a few horoscopes are clear to them, with a swift insight they have seized the theme; but they will also confess that prolonged study of many horoscopes has left them groping and uncertain as to phases of character and incertitudes of destiny. Study may prepare the way for Inspiration, but Inspiration comes most readily into a heart where humility already abides. We do *not* know all, and the astrologer who claims a prescience greater than is possible does far more harm than good.

None the less, to each and every one it is given by Astrology to see the Light gleaming from the Uppermost; to each it is given to feel within himself some stirring of the spirit in response. Many may not consciously reach so far. Let them take comfort! The fact of their very interest—even though it be superficial—is a sure sign that their spirit is unconsciously responding, that they, in the measure that is given them, are fitting themselves to hear the Voice to which all Beauty is attuned, and, in due time, to speak.

SAGITTARIUS GREX.

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I HAVE constantly observed, that where ♄ was in the ascendant in an earthly Signe, except ♑, the Native had weake Teeth and distort, quickly perishing; if he were in an Aery Signe, the Native was much vexed with Tooth-ach, but seldome drew any Tooth: If he were in a Fiery Signe, then excesse of heat caused the Tooth-ach, but of themselves the Teeth roted without much trouble or paine, save onely for a day or two. LILLY.

EVERY thought that impoverishes or lowers consciousness is a waste-gate of life, every thought that enriches or heightens consciousness is a supply-gate of life. REV. W. R. ALGER.

## Review

CHEIRO'S WORLD PREDICTIONS. *By* CHEIRO. *The London Publishing Co., 7s. 6d. nett.*

IT is a difficult task to deal justly with a work such as this. Cheiro's great reputation and his many past successes in the field of world prophecy entitle him to the respectful attention of everyone, and the present work contains many striking predictions concerning all the chief countries of the world which are of the greatest interest and importance. It is when we turn to the reason or basis of the prophecies that we come up against difficulties. Essentially the book is non-technical, as befits its purpose, but in the main it professes to be astrological, and considerable use is made of the ruling signs of countries. Nevertheless it has not a true astrological ring, and much of it gives the impression of being based chiefly upon psychic grounds, the result being dressed up in astrological garb. Thus faulty astrological reasons are sometimes given to account for correct results, as, for example, when the rising of Neptune is said to be responsible for King George's "bluff and hearty manner," which would be better set down to his dominant Jupiter and his ruler in Leo. Again we find amongst much sound character delineation and prediction concerning the Prince of Wales the remark, "Born as he was in that part of the month of June that makes a peculiar period for astrological calculations." How and why should the 23rd June be a specially peculiar period? There are many predictions in the book that could not be arrived at by Astrology alone, as for example that in which it is stated that the Azores will rise within the next fifty to a hundred years and the ruins of Atlantis will be discovered. Altogether the supposed astrological basis of the work is unsatisfactory and unconvincing, but this does not affect the interest and value of the conclusions, of which many are even now beginning to be justified. As a work containing the predictions of a famous palmist and occultist this book should, and will, have a very wide sale, and though we cannot entirely endorse its Astrology, we have no hesitation in heartily recommending it as a very successful and interesting attempt at world prediction.

V. E. R.

## Correspondence

*The Editors do not assume responsibility for any statements or ideas advanced by their correspondents, and the publication of letters does not necessarily imply sympathy with the views expressed therein.*

*To the Editor*, MODERN ASTROLOGY

### "THE DESCENT TO BIRTH AND THE SOLI-LUNAR INTERCHANGES"

DEAR MRS. LEO,—I wonder if any of your readers are sufficiently interested in the above article in last month's MODERN ASTROLOGY to attempt to prove (or disprove) the theories put forward therein, but on other lines to those adopted by the writer when demonstrating the remarkable series of interchanges culminating in physical birth. These interchanges have been established by mere mathematical computation, and in so far as my own case is concerned are further substantiated by the correspondence between my Solar and Lunar Figures and my inner thoughts and feelings, many of which are simply inexpressible in the outer world through the medium of the physical body, yet are none the less real.

A good opportunity for checking the findings set forth would be to invite students to give brief readings of your Solar and Lunar Figures, bearing in mind what they stand for, the motive force or mental body in the one case and the feelings or desire body in the other. The fact of the houses being set according to the system of Campanus should not be lost sight of, the cusps being taken to be the central point of influence, which extends equally on both sides. The Causal Figure should be read in the light of Zodiacal positions only, and would, I presume, represent the stage arrived at by the Ego as the result of those experiences in previous lives having direct bearing upon the conditions imposed by the karmic laws for the present incarnation, and to that extent would indicate the nature of the stimulus urging the Ego to seek rebirth.

The Solar and Lunar Figures, being subject to the mundane

limitations of the houses, would more definitely point to the worldly conditions of previous lives in so far as they relate to the present one, and the subtler bodies being perhaps much less subject to karmic limitations than the physical, would probably reveal a great deal more of the attainments of the individual than could possibly be shewn in the Birth Figure.

I am sure you yourself will be only too pleased to assist in this matter by giving your opinion on any such readings that may be submitted, and I therefore make an appeal to those students who are interested and able to devote a little time to writing a brief delineation of the maps given, to co-operate in this way and so determine to what extent the Soli-Lunar Interchanges affect the life of the individual.

Yours in Astrology,
GEORGE H. BAILEY.

P.S.—For the benefit of those who find the diagrams too small for convenient reading, the planetary and cuspal portions are given hereunder:

| | *Causal.* | *Solar.* | *Lunar.* | *Birth.* | |
|---|---|---|---|---|---|
| 10 | — | 20♋27 | 12♍48 | 21♋4 | 10 |
| 11 | — | ♌16 | ♍24 | ♌17 | 11 |
| 12 | — | ♍14 | ♐8 | ♍14 | 12 |
| Asc. | — | 15♎41 | 6♑59½ | 16♎8½ | Asc. |
| 2 | — | ♍20 | ♓17 | ♍21 | 2 |
| 3 | — | ♐22 | ♈27 | ♐23 | 3 |
| ☉ | 15♈41 | 16♎8½ | 25♊34 | 15♈41 | ☊ |
| ☽ | 16♈8½ | 11♒32 | 16♈8½ | 6♑59½ | ☽ |
| ☿ | 25♓36 | 2♍27℞ | 6♊52 | 27♈21 | ☿ |
| ♀ | 17♀47 | 7♍41 | 15♉49 | 24♈46 | ♀ |
| ♂ | 11♎58℞ | 15♐28 | 22♊58 | 2♐1D.S. | ♂ |
| ♃ | 22♓42 | 2♈34℞ | 7♉2 | 18♉30 | ♃ |
| ♄ | 24♊39 | 13♋58 | 14♋52 | 21♋35 | ♄ |
| ♅ | 18♉54 | 24♉26℞ | 26♉54 | 26♉53 | ♅ |
| ♆ | 18♓53 | 18♓18℞ | 22♓40D.S. | 23♓12 | ♆ |

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IT is well to believe that there needs but a little more thought, a little more courage, more love, more devotion to life, a little more eagerness, one day to fling open wide the portals of joy and truth.
MAETERLINCK.

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*A Journal devoted to the search for truth concerning Astrology*

VOL. XXV. NEW SERIES. ] SEPTEMBER, 1928. [ NO. 9

## The Editor's Observatory

THE secret of health is the synchronous vibration in rhythmic waves of the bodies man wears, the mind body, the astral, or feeling body, and the physical body. They are the clothes or instruments through which the immortal spirit works on the physical plane. If there were no discordant notes there would be no sickness.

The question for readers to think about is—Where do you vibrate from? Where you are, or where you appear to be? The tension of keeping up a vibration of appearances which are as hollow as a drum, make harmonious vibrations into discords.

There are scarcely any people who are natural, they assume a manner which is not theirs, say what they do not really mean, and *mean* what they *do not* say. Now, "truth is the speech of inward purity," and until people learn to *live* and *speak* the truth and vibrate from where they *really are* there will, and must be, sickness, for vibration is the key of the universe. The great All Father or the God of the universe emanated and vibrated this world in perfect harmony, and we, His children, live more or less in discord, repining and discontented, dissatisfied each with his lot. The power of thought and the power of feeling are not recognised; *appearances* are regarded and not *reality*. Who is real? People are afraid to be, fear

dominates them and thus they give a mental twist to the concrete mind and a twist to the astral or feeling body, for the sake of appearance, this reacts on the physical and in time produces all kinds of complaints.

The three types of vibration are the Common signs or the Sattvic vibration, which swings to and fro pendulum fashion; there is the rotary movement of the Fixed signs, round and round; and the sharp or angular movement of the Cardinal, pointed or flame like, as the flame darts up and down. The question for each to decide is: How do we vibrate? We may deceive others by our gracious speech and assumed manner, and may even be self-deceived, but each will eventually have to vibrate from his own centre in *Truth*.

Thoughts and feelings are very powerful things, and one may say very graciously to visitors how pleased one is to see them and at the same time wish them elsewhere. You may deceive yourself, but you cannot deceive the unseen power. "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap." It is useless to bemoan one's fate and say one has never had any happiness in life, while another gets all the love and sunshine, it is all of our own making; to quote from Sir Edwin Arnold in the *Light of Asia*, "within yourselves deliverance must be sought." Until one can from within feel neither anger nor irritation it is of no use to wear a pleasant smile and suppress it all, because the force is pushed back into the mind and feelings and is not eradicated from the root. The children delight in playing games of pretend; are we not just bigger children doing the same thing?

Astrology is very closely related to ethics, because all feelings of harmony, peace and goodwill towards men produce excellent aspects to Jupiter and Venus, and thus the etheric vibrations surrounding the body are charged with that influence and we call it "good luck" or "Fortune's Favourite." Not so.

Each ego feels the vibration instinctively even though he may not know this in his concrete mind.

A stranger wanting employment vibrates in a certain way, and at once gets the work, while others are not taken and they wonder why. Thus, vibration is the key which to some extent solves the riddle of life and the "reason why" for many things which appear strange and peculiar.

An astrologer without ethics may be a very good astrologer, but he will not go down to posterity as a great man. The wise man who can rule his stars is the wise man who rules *himself*, for "he that ruleth himself is greater than he who taketh a city."

So this thought I leave with you, dear readers—Where do you vibrate from? From where you are, or where you appear to be?

BESSIE LEO.

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## ON ORACLES.

ORACLES date from the highest antiquity, so true it is that men, at all times, have been tormented with the need to know the future. They ordinarily had their temples or places for predictions in spots where they had observed (or produced) exhalations capable of causing ecstasy (*ektasis*, delirium of the mind) in the person sitting on the sacred tripod. That was magnetic magism.

The oracle of *Jupiter Ammon*, in Libya, and that of *Dodone*, which, according to Macrobius, existed 1,400 years before our era, are considered as being the most ancient. But *Plutarch*, who lived in the first century, asserts that the *Delphian* oracle had existed for more than 3,000 years.

The Pythoness of *Endor* is famous among the Hebrews, owing to the visit which King Saul paid to her in the year 2996 of the world, according to the first book of Samuel xxviii. 8.

The Sibyl of *Cumæ* came to Rome, under Tarquin, 575 years before our era. In the hymn *Dies iræ* which the Roman Catholics sing at funerals:

*Solvet seclum in favilla*
*Teste David cum sibylla,*

the testimony of the Sibyl, added to the predictions of David, proves how long the opinion was held that the events relating to Christianity had been predicted by the Sibyls.

(*From Alan Leo's Scrap-book.*)

THE perfect sage in his relations with the external world injures nothing, neither does anything injure him. And only he who is thus exempt can be trusted to conform and adapt.

CHUANG TZU.

# International Astrology

## New Moon

14*th September*, 1928, 1.21 *a.m.*

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (1) | ♈ 14.4 | ♉ 23 | ♋ 4 | ♌ 5.55 | ♌ 23 | ♍ 15 |
| (2) | ♈ 28 | ♊ 8 | ♋ 16 | ♌ 16 | ♍ 3 | ♍ 26 |
| (3) | ♉ 14 | ♊ 19 | ♋ 23 | ♌ 22 | ♍ 14 | ♎ 11 |
| (4) | ♉ 16 | ♋ 0 | ♌ 6 | ♍ 1 | ♍ 18 | ♎ 11 |
| (5) | ♋ 10 | ♌ 11 | ♍ 11 | ♎ 10 | ♏ 9 | ♐ 9 |
| (6) | ♑ 24 | ♒ 19 | ♓ 24 | ♉ 11 | ♊ 10 | ♋ 2 |
| (7) | ♍ 10 | ♎ 14 | ♏ 23 | ♐ 30 | ♑ 21 | ♒ 13 |

(1) London (2) Berlin (3) Constantinople (4) Leningrad (5) Calcutta (6) Washington (7) Canberra

| ☉ ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|
| ♍ 20.59 | ♎ 12.39 | ♎ 11.13 | ♊ 21.2 | ♉ 10.3℞ | ♐ 13.8 | ♈ 5.59℞ | ♌ 29.45 |

THE New Moon falls in the third house in very close square with Mars in Gemini in the eleventh. This is an extremely turbulent position that will be strongly felt in various ways throughout the world. The prominence of the third house and mutable signs will produce a crop of railway and transport disasters, some of them being of a very serious nature. Heated, and sometimes disorderly, speeches and debates will take place in connection with the railway situation, and troubles will arise in the Post Office and telephone services. Labour will be disturbed and there will be considerable dissatisfaction throughout the country. Saturn in the fifth house points to a falling birthrate and much mortality among the younger generation and among holiday seekers. The death of a famous actor or actress will take place. Financial conditions will not be very favourable; there will be losses in theatrical ventures, speculation will decline, and the bank rate will also be affected. Society marriages and functions will be numerous, but subject to unexpected postponement. Conditions will be very disturbed in Central Russia and Afghanistan, where the opposition of Mars and Saturn falls on the meridian; and also in Queensland and New South Wales, where it crosses the horizon.

## The Autumn Quarter.

*Sun enters Libra, 23rd September, 1928, 7.6 a.m.*

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (1) | ♋16.57 | ♌22 | ♍21 | ♎12.57 | ♏8 | ♐10 |
| (2) | ♋30 | ♏5 | ♎2 | ♎22 | ♏18 | ♐22 |
| (3) | ♌15 | ♍18 | ♎15 | ♏7 | ♐6 | ♑10 |
| (4) | ♌16 | ♍20 | ♎13 | ♏0 | ♏25 | ♑2 |
| (5) | ♎18 | ♏17 | ♐11 | ♑6 | ♒9 | ♓14 |
| (6) | ♉4 | ♊10 | ♋14 | ♌13 | ♍5 | ♎2 |
| (7) | ♐18 | ♑21 | ♒22 | ♓19 | ♈15 | ♉15 |

(1) London (2) Berlin (3) Constantinople (4) Leningrad (5) Calcutta (6) Washington (7) Canberra

| ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|---|
| ♎0.0 | ♑12.59 | ♎24.53 | ♎22.37 | ♊25.37 | ♉9.29℞ | ♐13.36 | ♈5.37℞ | ♍0.4 |

At London the ingress falls in the twelfth house with Venus and Mercury rising and the Moon close to the lower meridian. The affliction of the Sun and Moon by Uranus is adverse for Royalty and for the Government; there will be unexpected troubles, splits, unpopular legislation, or the failure of some Bill. Banks and banking will suffer and some serious failure will occur. Uranus afflicting from the sixth house threatens a strike among electrical workers or engineers, and is also adverse for the health of the country. Accidents and explosions will occur in the Navy and among shipping, while the third and ninth house afflictions will cause railway and aeroplane disasters. Jupiter in the eighth house promises enormous gains from death duties, though the death-rate will fall. A famous banker, stockbroker, or professional man will die. The rising of Venus and Mercury is favourable for the country in general, and will bring many visitors from abroad. There will be numerous public ceremonies, weddings, and receptions, and a good deal of pleasure and amusement.

Uranus is in the fourth house and the Moon rising in India, positions which threaten riots and disorder, but the elevation of Venus and Mercury will strengthen the Government. Important public ceremonials will take place at the middle or end of October.

# Horoscope of Sir David Yule

*By* MAURICE WEMYSS

BORN, Edinburgh, 4th August, 1858, at 4 a.m. (as recorded in the Register House).

| ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|---|
| ♌ 11.25 | ♊ 1.52 | ♍ 4.47 | ♍ 20.18 | ♏ 25.53 | ♊ 15.4 | ♌ 3.14 | ♊ 3.0 | ♐ 24.36℞ |

Campanus Cusps :

| M.C. | xi | xii | Asc. | ii | iii |
|---|---|---|---|---|---|
| ♈ 10 | ♉ 5½ | ♊ 20¼ | ♌ 6½ | ♍ 3¾ | ♍ 22 |

During the month of July there passed the spirit of a man, Sir David Yule, who left behind him a fortune estimated at over £15,000,000. He inherited nothing in the way of wealth and achieved his success by sheer ability and hard work.

The dominance of ♄ was therefore to be expected and it will come as no surprise to astrologers to find ♄ in ♌ 3 close to the ascending degree ♌ 6½, on ♋ 18 of the Constellations, the last named degree being of importance in regard to India, where Sir David's principal financial interests were.

In certain points the horoscope shows a distinct resemblance to that of Earl Curzon, born 11th Jan., 1859, at 5.20 p.m. in Lat. 52° 30N. (see *M.A.*, Sept., 1918) with M.C. approximately ♈ 11 and Ascendant ♌ 5 with ♄ rising. Both achieved their aims in India, both were hard workers, and both were reserved and shy, though in the case of Earl Curzon the shyness complex became inverted into an outward haughtiness, which was not the case with Sir David Yule.

That Sir David Yule's activities produced a successful merchant while Earl Curzon's career was that of a great statesman is clearly indicated in the two natal figures. The former's ♄ was in ♌ 3 on ♋ 14½ of the Constellations, in close sextile to ☽ ♊ 2 and ♅ in ♊ 3 on ♉ 14½ Con., degrees which have frequently been commented on in these pages as important in connection with Finance and Commerce :[1]

[1] See *M.A.*, March, 1923, p. 78, "Economists, Bankers, Financiers," and *Wheel of Life*.

the latter's ♄ was in ♌10 retrograding into ♌9, while ♆, ruler of the fourth, was in ♐23 ✶ ☉ ♑21, significant in regard to diplomatic and political activities.[1]

In one respect Sir David Yule and Earl Curzon were the antithesis of each other. Sir David to the last loved simplicity and disliked ostentation, while Earl Curzon even from his University days had a liking for display and all that savoured of magnificence. This was partly due to the difference of inheritance, the Scots being on the whole indifferent to the outward marks of wealth while some sections of the English have a quasi-oriental tendency to display; but it was also largely indicated by the horoscopes of the two individuals. Splendour is denoted[2] by ♒♌25 ♃ Hercules plus ♉ ♍ ♀ ♅. Earl Curzon had ♂ in ♐15, on ♒26½ of the Constellations □ ♃ ♊13, ♀ ☌ 16, while Sir David Yule's ♃ in ♊15 had no aspect from ♀ or ♅, its closest aspect being from one of the planets of simplicity,[3] Pluto[4] ♇, in ♌16½.

One other characteristic of the native should be commented on, his keen interest in those who served him and a sympathy with the underdog as typified for him in the Indian people. This desire to be of service to the masses comes largely under the influence[5] of ♐♍26, and he as will be seen had ♆ in ♐24½ △ ♂ ♍26.

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[1] See *M.A.*, August, 1922, p. 241, "Statesmen, Diplomatists, and Politicians," and *Wheel of Life*.

[2] See *Wheel of Life*, Vol. I., p. 118, obtainable at "Modern Astrology" Offices.

[3] See *Wheel of Life*, Vol. I., p. 115.

[4] For Pluto's position see *M.A.*, February, 1922, p. 48. It will also be given in the *Wheel of Life*, Vol. II.

[5] See *Wheel of Life*, Vol. I., p. 39, "Altruism."

# The Science of Life

*By* BESSIE LEO

IN the thought realm of the Western world to-day there is an extreme devotion to science and scientific research; a careful analysis and investigation of forms being undertaken by scientists with the motive of endeavouring to discover the Life that lies within the form; and it becomes interesting to compare the way in which the Western world endeavours to come into touch with the unseen forces expressing themselves through matter, with the methods adopted in the East.

West and East alike are unified in their desire to discover Truth; but the methods each pursue in order to attain the end in view are diametrically opposite. One of the great Eastern sages has laid it down as an axiom, that before any man can become a sage, he must become a saint; and that he who would pierce the veil of nature and come into touch with the Life behind the Form, must realise and understand the Life behind the Form, must realise and understand the Life that is within himself. In the West, for the purpose of investigating and discovering nature's secrets, attention is chiefly directed outwards, finer and finer apparatus becoming more and more essential and more complex, intricate and delicate instruments necessary in order to accentuate the senses of sight, hearing, and touch. For these outward appliances are, perforce, the only means by which the Western scientist can become an expert along any given line of physical research.

But the methods adopted by the scientists and sages of the East are entirely different. In the East, it is taken as a fundamental principle that Life and Consciousness are one; that these terms are synonymous; and that were man to study and endeavour to unfold the consciousness within himself, he would become responsive and receptive to finer and more delicate vibrations, and thus be able to receive knowledge by direct perception and receptivity. Of course, like the investigator in the West, the Eastern scientist has to work

and study; but his work is the unfolding of his own consciousness, and his study is HIMSELF. In other words, the Eastern scientist seeks by training, method, discipline and research, to bring to the surface, from the sub-conscious depths of his own inner being, the powers that lie hidden therein. To use a simile, in exactly the same way as within the acorn there lie hidden all the possibilities of the majestic oak, waiting the opportunity for their unfoldment; so, hidden within each human form, is the life of the Divine, one aspect of which is knowledge, the power to know by direct cognition. In the East there is one great teaching with regard to a science of which the majority of the Westerns are somewhat sceptical: it is science applied to Life rather than to Form—the science of "Yoga."

Now, what is Yoga? Many dissertations and commentaries have been given by various writers, putting forward their own interpretations of this word; but each is more or less unsatisfactory, for no one can know what Yoga really is, until he practises it. But to make the matter as simple as possible, we may sum up Yoga in two words: Concentration and Meditation.

Etymologically the word "Concentration" is derived from the Latin *con*, meaning "with," and *centrum*, "centre"; the word meaning, therefore, "with a centre." Concentration may be divided into two parts: external and internal; objective and subjective. Objective concentration may be said to give one a perception and knowledge of differences; while subjective concentration, on the other hand, gives one a perception and knowledge of likenesses and similarities. In objective concentration an effort is made to draw the mind to one definite thing, to force it to hold an idea or subject in much the same manner as the hand is made to grasp an object and hold it as long as is willed. In one case the thing is taken up for investigation externally; in the other case the mind takes up a subject for investigation internally. But in either case the object or subject must be held for a given length of time ere any definite knowledge can be gained about it. Our daily life brings us many opportunities for the cultivation of objective concentration: and, whether we know it or not, we are practising Yoga whenever we try to become masters of our work, whatever that work may be, and however relatively unimportant. The cobbler who makes a perfect pair of shoes has

become an expert along that line; the tailor who can make a perfectly fitting coat; the clerk who has never a flaw in his accounts, is master of his special kind of work; all these are engaged in the practice of Yoga.

But at this particular point we in the West come face to face with a more or less great danger; the danger of becoming absorbed by the object upon which we concentrate. Thus a man who is devoted to acquiring wealth at last becomes totally absorbed by that object, which usurps the place of master, while he becomes its slave. Perhaps in this fact may lie the foundation for some of the old stories about selling one's soul to the Devil. And even should not this extreme occur there arises the danger of that which we see so often, the danger of lop-sided development, the mind ever being allowed to rush outward, without reflection or subjective concentration being practised so as to gain centralisation, balance and harmony.

Subjective concentration gives the inner life an opportunity to manifest itself, and by this means ability and power in action in the outer world are gained through the force gathered in the subjective sphere. On the side of objective concentration we have reasoning, deliberation, forethought, and practical common-sense; while subjective concentration quiets the mind and allows the knowledge that lies within the soul to become manifest to the lower consciousness, and by being impressed upon the brain mind, to become of use and service to one's self and others. It is just as difficult, however, to cease all mental activity at will, as it is to compel the mind to hold to any given subject for any length of time. Yet the mind is the only true instrument of research, and until man has become master of that mind, the secrets of Life must remain more or less hidden from his view.

We have spoken of the two kinds of concentration: objective and subjective. Many people confuse concentration with meditation. Concentration is a centralisation of the mind; meditation is drawing to the centre of one's own being, and from that centre being able to direct the mind and guide the senses. The Christ has said: "The Kingdom of Heaven is within you." Yet we find people to-day, regardless of this teaching, looking for the Kingdom of Heaven in all directions, little dreaming that it lies hidden within them all the time.

The peace that passeth all understanding is not to be found externally, and can only be reached when emotion and thought are dropped like garments, and a higher state of consciousness has arisen wherein is reflected the Peace of the Infinite, even as a tiny dewdrop mirrors the glorious Sun. Meditation is the door to the Kingdom of Heaven. At the centre of one's being one is no longer identified with any modification of the mind; and there alone, where mind itself is quiescent, can peace be realised. There are but few people to-day who are able to practise meditation, because all their mental images gather around them and bar the way to the centre. The demon of Doubt is one of these mental images, and has the power to weaken and arrest the action of the will.

Astrclogically speaking, Saturn is the planet that is chiefly concerned with meditation.

Saturn is the planet of steadfastness, his vibrations induce profound thought and earnestness, patience and application. It is Saturn, more than any other planet, who is the great pain producer and the reaper of experience. An affliction of the planet Saturn brings pain and sorrow, it is said. What is the ultimate meaning and use of sorrow? All sorrow exists but for the purpose of driving us from the circumference to the centre of our being. For Saturn is but Jupiter reversed; and the experience of sorrow is necessary in order to force the soul to find its own peace within, and through this peace to come finally to a realisation of unity and bliss.

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AT the New Moon of 15th August Mars was setting in the sign Gemini, ruling railways, in opposition to Saturn; while the Sun, Moon, and Mercury in the ninth house were afflicted by Uranus. On 18th August a London-bound express train collided with a lorry laden with cement (♄) at a level crossing near Cambridge, the driver of the lorry and fireman of the train being killed.

ON 14th August the Home Secretary reprieved three men who were under sentence of death for murder and their sentences have been commuted to penal servitude for life. This follows the position of Venus, ruler of the twelfth house, that of prisons, at the Summer quarter, in conjunction with the Sun and in sextile to Jupiter.

## Prize Competition

THE following novel Competition is contributed by one of our readers, who writes as follows:

"For some time I have been working along pre-natal lines, and I would like to test a part of astrological law in reference to the pre-natal epoch.

"Information has come my way *re* a birth in December next and the correct time of coitus was noted.

"I am willing, in the interests of the grand old science, to offer the prize of one guinea to the student who gives the correct birth date, etc., and sex from the time of coitus."

The following are the planetary positions at the time of coitus, which took place on 19th March, 1928, at 8.45 p.m., in lat. 53°N58′ and long. 1°W4′.

| x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|
| ♌5 | ♍10 | ♎6 | ♎25.15 | ♍21 | ♐26 |

| ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ | ♇ |
|---|---|---|---|---|---|---|---|---|---|
| ♓29.0.23 | ♓2.3.53 | ♓1.27 | ♓2.6 | ♒15.42 | ♈12.18 | ♐19.4 | ♈3.7 | ♌27.0℞ | ♊13.28 |

All subsequent epochs and birth will occur in the same lat. and long.

It is hoped that this Competition will appear simultaneously in one or two other astrological journals, but, of course, only one prize will be awarded. All entries must be received not later than 10th December, and the result will be published in the issue for March, 1929.

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WIDESPREAD destruction by floods was caused in Kashmir in August owing to the bursting of an ice barrier. At the July New Moon four planets occupied the watery sign Cancer, the sign in opposition to that ruling India, and of these the Sun, Moon and Venus were in sesquiquadrate to Saturn.

On about the same date one of the biggest cloudbursts ever experienced occurred in the Scottish Highlands, a district under the rule of Cancer.

# Astrological Theory—and Life

## CAPRICORN CHARACTERISTICS

*By* INVESTIGATOR

(*Continued from p.* 250)

OF almost similar type is the Foreman of Stores. He, however, has two distinct sides to his nature, one the stern hardness and strict justice of Capricorn, and the other a combination of the easy-going, humane exactness of the Moon in Virgo with Gemini rising. One could almost say that ambition exudes from him, and this not only shows itself in relation to his business career, where he has advanced, like the Works Superintendent, through sheer ability and merit, but also in his social relationships. In private life, this foreman set himself at an early age to be one of the leaders of his church and has risen from one little office to another until he is now Chief Trustee and general organiser.

He is very unpopular in the Works for the reason that he is unbending in his honesty and trust. It frequently happens that a man, and sometimes a foreman, will make a mistake and spoil a piece of metal, and the Stores Foreman could be the idol of the Works if he cared to cover up such mistakes by handing out another piece of metal without a drawing, in order to save trouble for the spoiler. The foreman, however, holds his thousands of pounds' worth of material as a sacred trust, and every attempt to wheedle him from the path of duty is firmly thrust aside, whilst any suggestion of threat is met with an aggressive hustling out of the department! For this reason he is cordially hated by many employees, but he regards their hatred or approval with supreme indifference. He has won his position by merit, honesty, truthfulness, straightforwardness, steadfastness and dependability—all well-aspected Capricorn qualities. His methods of organisation and system have brought the Stores Department, with its thousands of details, from a chaotic state of inefficiency to what is really a pluperfect state for an engineering concern of such a size.

The hardness of these two rock-like characters is wonderful, and

gives that fine word "Integrity" a living meaning. They are both impervious to bribe, threat or insult. It happens that the Foreman of Stores had a personal friend of thirty years' standing, and they were as David and Jonathan to each other. Eight years ago, however, this friend made a serious mistake entailing the possible loss of his position. He came to the Foreman and asked him to make an exception in his case and cover up his mistake because of his fear of the consequences. He pleaded their bond of friendship and the threatened loss of his position, but with tears running down his face the Foreman firmly refused. The friendship was broken, and later the friend was dismissed from the Staff. To this day the Foreman grieves as only a Capricorn can grieve at the loss of his bosom friend and the fate that befell him, but he still affirms he would act similarly should the occasion arise. Duty and discipline are his watchwords, and he would sooner die than betray the confidence reposed in him.

Although not so hard in his nature, I have a friend who is Manager of an important City technical business, who has the Sun, Mars and Mercury in Capricorn in the 1st House. He is equally adamant when it comes to doing special favours for his friends. When I once asked him to let me have some goods at trade discount (a thing he could quite easily have done) he placed a hand on my shoulder and said: "If they were *my* goods I would not hesitate, but I hold all my stuff in trust for the Company, and you are not in the trade, so don't spoil our friendship by making such a suggestion any more, old chum!"

I am referring to this friend, however, more to illustrate the ruts into which Capricorn method and system can lead one. He has systematised his life down to the last detail. His clocks are always exactly correct to Greenwich time, and he rises without fail at a regular time each morning, leaves home exactly to the minute, has caught the same train without once missing for over twenty years, and conducts his business duties in a similar systematic way. His wife has to attend to his clothes in certain ways, lay them on the bed at an exact time on appointed days, report to him about the children at a prescribed time each night, and get him a consecutive series of evening meals in a certain fixed order, and, having Capricorn rising herself, such system and method appeals to her where an Aries wife would rebel or expire from monotony!

Occasionally I have lunched with him, in a quiet little back-street restaurant. His lunch never varies. His waitress has confided to me that she has never known a man to give less trouble! She said: "I have been serving him for over twelve years now, and the procedure is always the same. He walks in at the door at exactly 2 minutes past 2, sits down at that table if it isn't already engaged, and within half a minute I have served him with what he always has, and what we always have ready for him punctually—a poached egg on toast, a roll and cheese, and a cup of coffee. I don't know whether he has ever had anything else when I've been on holiday or away ill, but he has never had anything different from my hands in all those years. He always seems full of thought, and the only words that he ever says to me now are 'Thank you!' when I put his lunch before him, and 'Good afternoon!' when he goes out! He pays every Friday for all his lunches for the week, and he says 'Thank you!' if I give him change. A long time back he used to pass a remark about the state of the weather, but he has'nt done that for several years now!"

I chaffed him about his monotonous menu, and he stated very deliberately that, when he married, he set up certain rules with his wife as to the conduct of the household, and as to what their meals should comprise, and for lunch he tested for various periods different kinds of fare to see which would stay him from breakfast time till the evening meal, found that his present lunch sufficed him, and made it a standing rule never to depart from it. I asked him what was his object, and he said that, once he had fixed all the regular details of his life into a known routine, it left all the rest of his time free for thought about business matters. His horizon is almost completely bounded by his business, and, although he does give regular times to family enjoyment and domestic discussion, he does even these as a duty because he knows that a married man ought to give a certain amount of his time to his wife and children. He has a routine romp with his children, a routine inspection of his wife's tradesmen's accounts, etc., at night, a routine walk around the square before going to bed, and these items are not varied even for visitors.

As regards Capricorn reticence and silence, I call to mind from War days, when I served in a Y.M.C.A. Hut, a man of about 40 in a certain regiment whom we had never known to

speak. Even on Christmas Day, his birthday, when we gave him a special outfit of "smokes" as a present, he only smiled and shook hands! He would come to the counter, put down a certain amount, and either nod towards or point with his pipe to whatever he wanted, and he would sit and smoke in silence, taking in all that the others were saying. We, in the Hut, were quite convinced he was dumb, until one day another soldier in a hurry hustled him out of his turn and trod on his foot. For minute after minute our "dumb" friend held forth in true Army language concerning the antecedents and probable future of the offender, his personal appearance, etc., and we behind the counter collapsed in helpless laughter both at his comprehensive acquaintance with vituperation and because we had ourselves been deceived for so many weeks!

A sad case of the results of Capricorn routine, however, is the fate of one of our former telephone girls who was born in London at 12.15 a.m. on the 15th January, 1900. I have observed in all my Capricorn cases that, in whatever they have to do, they always reduce their exertions and actions to the minimum. They seek to accomplish their tasks by the most direct methods, always endeavouring to eliminate the least thing that is unnecessary. This poor girl was exceptional in this respect. Libra, her rising sign, always does whatever is necessary with ease and despatch, and Mars combust Sun robbed her of normal energy. Her walk along the corridor was a curious glide, neither her body rising or falling nor her arms moving at all. When she spoke, which was rarely unless she was first spoken to, her lips barely seemed to move. If spoken to whilst she was patting her hair into correctitude, her hands would stay up by the side of her head until she had taken in the message, and then she would finish her patting—this in order to save putting her hands down and bringing them up again! Space is too limited to give other curious details, but unfortunately she so brought her activities to zero that she became too negative, and in 1925 lost control of her body, so that others have to feed and clothe her. I feel that some entity has entered her body and cannot free itself again. She is gentle but mopy, depressed and despondent, sometimes able to walk a little, and perhaps use a spoon, but only to relapse again.

Of a different type is the Purchasing Clerk referred to. His Sun,

Mercury, Venus and Neptune are in Gemini, and Libra is rising, these facts, of course, colouring his life to the greatest extent, and enabling him to deal with the great diversity of items which comprise his duties. With a multitude of small details and a large number of interruptions, Gemini is usually liable to mental "scatteration" and diffusiveness, but this native, with his Moon in Capricorn, can daily cope with twenty to thirty commercial travellers, check up dozens of invoices, answer many telephone calls, be at the beck and call of the Managing Director, dictate his numerous orders and letters, test the quality of goods which arrive, and discuss with the Works Superintendent, Foreman of Stores and other individuals the many little needs which arise daily in the way of materials, etc. He copes with an amazing amount of detail work and interruptions quite readily, without flurry or confusion, in a most capable and thorough manner. Much of this, of course, can be attributed to Gemini and Libra, and my chief reason for introducing him to this article is to demonstrate again the trustworthiness of Capricorn. Whilst the Works Superintendent could gain great favour with the Management by taking advantage of the trust reposed in him by customers, and the Stores Foreman could become popular amongst his associates by juggling with the materials entrusted to his charge, the Purchasing Clerk has many opportunities of making extra money in his dealings with commercial travellers. It is only in chatting with him that one obtains an insight into the vast amount of bribery and "graft" that is prevalent in business circles.

The Purchasing Clerk's predecessor obviously made a large additional income in personal "commission," placing his orders only with those travellers who would consent to share their commission on orders received. There was great surprise amongst the travellers when the native under discussion took over the duties. Some, of course, were upset because he placed his orders only with the best and most advantageous manufacturers, and others were glad because they retained their commission in full. The native in question will not take a bribe or gift of any kind whatsoever, even refusing at Christmas-time a cigar for himself or a trifle for his wife, and in ten years he has saved the firm over £12,000 by his direct purchases. He was offered all sorts of inducements by the middle-men to carry

on the methods of his predecessor, having promises of from £100 a year to a participation in the shares of a concern, but he displayed the truly adamant trustworthiness of a Capricorn, holding his position in perfect integrity.

With three such steady and dependable Capricorns in the three key-positions of the Staff, it is no wonder that the firm does not suffer from the usual "leakages" of business manufacturers.

Space is too limited to enter into the manner in which Capricorn qualities manifest in the lives of the other individuals mentioned at the beginning of this article, but I can testify that each demonstrates very undoubtedly such qualities, from the Chief Clerk, who has re-organised past recognition the office systems, down to the latest office-boy, whose skill at sorting-out thousands of little dockets is born of system, method and least exertion.

There is just one person, however, to whom I must refer as typifying a Capricorn failure. He is one of the stenographers—a young fellow whose birth-positions are as follows: Capricorn 22.20 Sun, 14.4 Moon, 10.0 Mercury and 9.26 Uranus, Sagittarius 9.4 Venus, Scorpio 16.32 Mars, Pisces 11.28 Saturn, Cancer 3.54 R. Jupiter, 10.57 R. Neptune and 17.30 Ascendant, Pisces 17 being on M.C. It will be observed that he not only has his Sun and Moon polarised in Capricorn, but has Mercury and Uranus conjunct in the same sign. One would have thought such a combination irresistible for a fine career, especially with the practical Cancer rising, instead of which he has proven incapable, an instance of the pernicious outcome of Neptune in 12th opposite Mercury.

Briefly, his business career is as follows. He is a friend of one of my assistants, and had been just an ordinary office junior at a very low wage and drudging conditions. I understood he was a lad of great ambitions, and I engaged him as a junior typist. He commenced in a way that left nothing to be desired, and when, after a few months, an additional stenographer was needed in an important department I secured the position for him.

His ambitions *seemed* truly Capricornian. He had undertaken a Correspondence Course in Accountancy, and I suggested he should ask for it to be changed for one more suited to his new sphere. I was surprised several months later to learn that he had procrastinated until

the suggestion was not acceptable to the College concerned, and thus he lost £10.

In the meantime, both I and his Departmental Chief had given him visions of what he might attain to, his department being specially favoured by the Managing Director, advising him just how to comport himself, how to speed up, and how to acquire a thorough knowledge of all he was writing about, and demonstrate his initiative. After three years, his superior came to me and related his disappointment in the apparently promising young man. He had been given more than usual opportunity, but he had failed in every way to rise to the occasion. As the result, another junior was engaged to take his place and I managed to get him transferred to the General Office after a very straight talk, explaining that he now had a chance to rehabilitate himself in the eyes of the Management. Yet in less than three months the Chief Clerk has come to me in great annoyance with the native's slackness and undependability! His work itself is quite excellent, and shows forth the Capricorn thoroughness and method, but he is so constantly day-dreaming or chatting with others that his work is neglected and the office routine disturbed.

I have discovered the secret. It appears that his life is wrapped up in extreme Socialism, and his ambitions lie only in the direction of becoming a Socialist M.P. He is a member of the local Labour Party, and spends his evenings in wordy debates instead of improving his business qualities. During office hours, his chats are arguments with his colleagues, and his dreams are of the speeches he is to make—most obviously Neptune in twelfth opposition Mercury. Apart, however, from the Mercury-Neptune opposition, he also appears to suffer from the effect of four planetary rays coming through the one sign, their separate expression being denied and "bottled up," for even in his private life he is not too successful.

He instances also the lower cunning of Capricorn, in that I could give details of how he schemed to hold power in a Football Club to which he belonged. He was a good player, and managed to get himself appointed Secretary of the Club, covering up his delinquencies in those duties by specious falsehoods, and finally turned opponent to the Captain of the Club, siding with others until the Captain—an honest, true-as-gold Sagittarian—was deposed from the captaincy and placed

in such a position that he was compelled in dignity to retire from the Club, and this despite the fact that the Captain was the fellow who had secured him his job with the Company. His own schemes fell through last year, however, himself being deposed to ordinary membership and relegated to reserve. The dominating Saturn brings retribution upon the deluding Neptune, and I am afraid will continue to until he learns his lesson. At present, with the Moon squaring the Capricorn planets in the sixth, he has been seized with an affliction to his right knee, which has totally upset his nervous system and brought about St. Vitus' Dance.

As a final word, I would mention that all the persons referred to at the beginning of this article were born in lowly and unpretentious surroundings, with no environmental advantages. Advancement has come through ambition and ability, and some of them have, and are now, bearing great burdens in the way of sickness and affliction in their homes. Several had heavy responsibilities thrust upon them in early life, their fathers dying whilst they were still young, and leaving them to be the bread-winners. So here again they are examples of the truth that Capricorn brings heavy burdens and responsibilities, dragging limitations and cramping environment. With one or two exceptions, they all possess the short, spare forms and dark countenances of Capricorn, even the tall Geminians having dark complexions.

Thus do my Capricorn acquaintances fulfil the statements of the books.

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VISCOUNT HALDANE, the "Father of the Territorials," died after a heart attack on 19th August. At birth he had Sun conjoined with Venus in Leo in the eighth house, and by direction Venus was separating from the square of the Sun, while Saturn, also in the eighth at birth, had progressed to the sesquiquadrate of the Ascendant, which was hyleg. The eclipse of 19th May fell in opposition to the radical Ascendant, and on the day of death Mercury and Neptune were conjoined in square to this point.

# The Relations between Astrology and Beauty

*By* SAGITTARIUS GREX

## VII.—SPIRITUAL ELEVATION

(*Continued from p.* 253.)

"Holy, holy, holy, Lord God of Sabaoth (starry worlds),
Which was, and is, and is to come."—*Rev.* iv. 8.

"SURSUM CORDA!"

Modern spiritual research into the hidden forces of the starry worlds, reviving the deep teachings which were enshrined in the ancient mysteries and religions and adding thereto the findings of later science, has enabled man better to understand his own threefold and sevenfold nature, the threefold and sevenfold nature of the universe, the threefold and the sevenfold manifestation of the Supreme Being. There is no need to lay stress here upon the relations of Astrology to the Trinity and the Septenary, but it is well to remember that all great religions have found rich food for thought and sublime means for Spiritual Elevation in the truths but dimly veiled by this numerical symbolism.

One of the simplest of these underlying truths is the triple division of duty to one's self, duty to one's neighbour, and duty to one's God. In the preceding articles of this series an effort has been made to show how fully Astrology serves as a help in the understanding of one's self, and in the upbuilding of a sense of usefulness to one's neighbour—self-beauty, and world-beauty; to render more complete this aspect of Astrology, it is necessary to consider its relation to divine-beauty. We must not only look *in* and look *out,* we must also look *up.* We are helped from above, below; we must respond by helping ourselves from below, above.

Ingratitude is not only the "serpent's tooth" to those who suffer it; more, it is among the most sordid and selfish of all human faults. If it be blameworthy towards our fellow-humans, how much more vile is it to lack in gratitude toward those higher beings whose influences have been poured upon us for our own good only.

Alas! Few there be who look on a horoscope as a means of divine grace—an outward and visible means of an inward and spiritual grace; in other words, the vehicle of a sacrament. It is essential to a full recognition of Astrology to realise that its exoteric side deals with those things which are temporal, its esoteric side with those which are eternal.

"Under what sign born" is, to many astrological students, naught but an essential link in a method of helping to make a synthesis of character; "in what sign born" is to many but a systemic note to enable the prediction of a destiny.

What an abasement of the verity! How does this diminish the sublimity of astrological truth! It is but to grasp at the shadow and ignore the substance!

Deeper, far deeper, lie the meanings.

To him born with the Sun in Leo, there should be a recognition of all that is implied by the In-Breather and the Out-Breather; to the child of Cancer, the Moon should gleam with all the splendour of the Moulder of Form and the mystery of twin-sexed Motherhood; those of Gemini and Virgo should remember that the magic mirror of Mercury is borne by the Wingéd Tinker; to those of Taurus and of Libra, the Logos-love of Venus is revealed as human love—the Christ-principle on the Cross of Matter; for those of Aries and of Scorpio, the superb energy of Mars may be used to transmute the the desires of life into the Desire of Life; for those of Sagittarius, the luminous magnetism of Jupiter links the earth-world to the heaven-worlds; to those who are born under and in Capricorn, the stern and testing Saturn is seen as the Power which beckons and repels, which alchemizes the Truth by purifying away the dross of Delusion; to the children of Aquarius—ever difficult of comprehension, even to themselves—Uranus, the Vibrant Awakener, shows the path of failure to be a way of victory, and Saturn links a stern kindness thereto; to those of Pisces, Neptune, the Seer, gives great potentialities, and here the benefic influence of Jupiter conjoins to help, through form, the undifferentiated powers of the spirit. Each gives a celestial gift, each wields a beneficent influence, and all are vivified by the Solar Logos, Himself but a localised focus and a redistribution of the Supreme.

All this we know. Not all this do we follow.

"I am a Jupiterian" is a common phrase, yet it is rare to hear: "I am a child of Jupiter." "He is Saturnian" say many;

but " Saturn is his Heavenly Guide " is said by few. Yet is there potency of value in this personalising change of word-forms, for words are things as well as thoughts, and many men and women might more fully realise the individualised teaching of the Planetary Masters, did they but think of them as such. We are so made that the concrete touches us more nearly than the abstract, and even in so inner a desire as that of Spiritual Elevation we cannot lay hold upon intangibility.

It has been asked whether Astrology leads to prayer and to worship? As well ask whether Theology does so! The feeling of Devotion comes not *from* either; it is *in* both. Unless it be so, Astrology does not touch the heart, but the mind only. There will be no emotion, no thrill to the Universal Love; there will be only satisfaction in human skill, or appreciation of Universal Law.

A horoscope is a guide to Devotion.

It is the intention of the writer—if Guidance be given—to frame some suggestions of Astrological Devotion. To those who have begun to see that " the heavens declare the glory of God and the firmament showeth His handiwork," dawn and the fall of night should not be allowed to pass unperceived and unacknowledged; nor should those who are aware of " the ordinances of Heaven and the dominion thereof upon the earth," forget to express their awareness of these ordinances and their consciousness of this dominion.

There may be spiritual usefulness in a morning and evening prayer, with special recognition of these planetary channels of Divine Power, for the guidance of those who dimly feel the need of expressing their gratitude for the Guidance they receive, whether consciously or unconsciously, but to whom vocal appropriateness has not been given. Some feel the need for verbal form, others do not; yet none will doubt that—spoken or unspoken—an uplifting of the heart in thankfulness will deepen inner feeling; none will question that each one who prays will become a fitter vehicle for the reception and transmission of the gifts of the Planetary Logoi. By our own Spiritual Elevation comes our greatest opportunity to perceive Divine Beauty for ourselves, and to convey it to our brothers.

A horoscope is a guide to Prayer.

Upon what plane—physical, astral, mental or casual—do we stand? What qualities of character are ours? It needs but a

moment's thought to be assured that they are ours only in that they have been given us as a result of the use we have made of the powers given us in previous lives, or in previous phases of this life.

If we go back to the Unknown Beginning, the Eternal Spark is seen as emanating from the Eternal Light, and all the planes—those mentioned and the three etheric to follow—appear to us as the unfolding of new glories upon our upward way. So must we seek for them, so must we strive for them, so must we joy in them and be conscious of our gladness. No soul was ever yet hindered by chanting a hymn of praise. We fail to grasp all that we might possess did we but clearly see the glory of the ordered heavens and its Purpose; we fail to render real to ourselves all that we feel, unless we perform some act of acclaim, born of our own volition.

A horoscope is a guide to Praise.

Not vainly, nor idly, do all religions speak of the Shining Ones, whether Archangels and Angels, Genii and Djinns, or the Great Devas: Kubera, of the Earth; Varuna, of the Water; Agni, of the Fire; Vayu, of the Air; and Indra, of the Ethers. Shall we be blind to them, deaf to them, ignorant of them, unfeeling toward them?

Not the least of the beauties in the life of the Virgin Mary—and other virgins blessed for higher Motherhoods—was her ready and willing acquiescence to the message of an angel. Not parabolically, but in earnest truth, did angels minister to the Christ in the Garden of Gethsemane and to Elijah in the wilderness; while, to those who would expect to find angelic ministration solely among those whose lives are within the pale of an accepted mysticism—such as St. Francis d'Assisi or St. Theresa d'Avila—reminder should be made of the visitation of the Shining Ones to the outcast Hagar and Ishmael, starving in the desert. To these, of Angelhood, should be felt the tie of spiritual kinship, as well as to those fellow-beings—some, still upon the human plane—whose Elder Brotherhood to humanity is not the less powerful because it is little known.

A horoscope is a guide to Celestial comradeship.

The relation of the Houses of a horoscope to the influence of Planetary Beings reveals yet further the wise and tender guidance which brings, through the invariability of Divine Law, the variability of the sub-human, human and supra-human Evolution.

It is of interest—and importance—to see in a horoscope that

Jupiter in Leo in the Second House, well-aspected, with Venus angular, will (other conditions favouring) serve as a safeguard against poverty, but it is of deeper purport to consider for what reason the life is to be freed from this particular hindrance, for what purpose of inner development this ease of circumstances is bestowed, because of what anterior conditions this opportunity of riches has come, and the deeper student of Astrology will see therein a teaching and a warning to use wealth wisely. It may well be that a badly-aspected Uranus in the seventh house, opposition to Mars in conjunction with Neptune in Libra, rising, with Saturn square to both in the fourth, will signify distress in marriage, but it is necessary to remember that such misfortunes, as set forth in a horoscope, are not the result of " chance " but of Karmic disability, and a careful student will be awakened to a search of the purified peace which rises from the fires of disaster.

A horoscope is a guide to Divine Law.

And so, in infinite gradations, every little clue of influence and sub-influence which Astrology reveals may and should be used for an estimation of deeper values than a self-knowledge of Character, or an understanding of the destiny. Every horoscope should be used, not only for a leading onward in the material world, but also for a leading upward to the spiritual worlds. It is a piece of spiritual cartography, exhibiting with precision and definition some features of the Realms of Power in which the whole of Humanity is but a single inhabitant. But a route-map of the spiritual world is only of use to him who desires to travel thither and therein.

There is no doubt that the possessor of a horoscope has a deeper responsibility than he who has none, and *every* horoscope chart should be interpreted *by,* or *for* the native in its deeper or spiritual sense. There are hundreds of people with horoscopes who have never even dreamed of the fulness of the marvel which they hold in their hands, because the inwardness of that marvel has not been explained to them.

To him who hath, shall be given, but only in proportion to his gift. How can he expect the triple power to come to him unless he use his horoscope for the triple service to his self, his neighbour and his God? A horoscope should be known by heart, as fully as one's own signature, it should become a daily and perpetual consciousness, its progressions carefully watched, and the relations of events to character—development duly observed and noted—losses

as well as gains. One should live *with* one's horoscope and *by* it, re-reading often its deeper meanings (if they have been given), seeking to deepen them further, not forgetting that praise and prayer are the natural means of the expression of the spirit.

And hence it seems that, in the course of time, as Astrology intensifies its hold upon spiritual life, the Astrologer-Priest will come again, as in the days of old. It is not enough for the Astrologer to depict character and to forecast the movements which will produce Destiny; he must delve *beneath* and must pierce *through,* he must be able to suggest—if not actually to define—the path which a Personality should follow that it may yield the greatest fruit, or, more exactly, that it may fulfil to the uttermost, for the benefit of the Individuality, the purpose of the incarnation of which the horoscope is a chart.

A horoscope is an Initiation into a Divine Mystery.

Readers of the stars will come again, true seers, who can guide mankind in spiritual growth, who can use a horoscope as a basis of lofty teaching, a teaching which will be the more readily accepted because the higher wisdom is seen to be associated with the nearer knowledge. A horoscope should be interpreted by such an Astrologer-Priest as well as by an Astrologer-Scientist.

It is certain that the nearer knowledge—that of earthly events and personal character—should be as exact as possible, for "if ye believe not when I teach you earthly things, how shall ye believe when I teach you of heavenly things?" Every generation asks for a sign; Astrology holds the peculiar and prophetic privilege of being able to give that sign. Let it not be forgotten that the Christ did not disdain to "work miracles," in other words, to set forth an evidence of His higher wisdom working on the material plane.

Spiritual Elevation, therefore, is not only necessary for every possessor of a horoscope, it is even more essential for the astrologer. He who lacks it, and who gives but the lower reading, may dishonour the cause; he who does so without caring what effect this may have upon the native, may do more harm than good. It is the old, old difference between white magic and black, between mage and magician, between prophet and predicter, for if we do not deliberately call in the spirits of good to help us when drawing a horoscope, the spirits of evil are apt to thrust themselves in. There *is* something magical in horoscopy, and only those who are ignorant of true magic will dare to operate without spiritual prepara-

tion. The field of thought here, lies somewhat outside the limits of this article.

Unless a horoscope be definitely drawn to help, to encourage, to warn, to ennoble and to lead to the mystical union between Personality and Individuality, between the Individuality and the Loftier Entity whither it is tending, then does that horoscope miss much of its whole purpose; it may feed ignoble curiosity instead of nourishing noble desire. It may even be used by the dark forces to wreak the native harm, whereas they are entirely helpless to intrude upon a truly spiritual reading.

The great difficulty, undoubtedly, is that the faculties of exoteric Interpretation and esoteric Insight are but rarely combined in the same person; furthermore, the spiritual detachment necessary for the development of intuitional gifts is supremely difficult in so nervous and matter-driven an age. So much greater is the need for the astrologer to sacrifice his pride in his own skill, to seek for higher guidance, to ask for " eyes wherewith to see." A searcher may make mistakes, a seer cannot. Seers be few!

Does all this reference to devotion, to prayer, to praise, to self-sacrifice, suggest the imperative necessity of ritual and form? By no means! It is possible that the Uranian Age may see some such tangible development of expression to fulfil the needs of those who are still upon the form plane, as well as those upon the spiritual planes, but this will be but the Cup that holds the Holy Grail, not the Holy Grail (Sang Réal) itself. One thing is certain —slowly, but surely, what is for the best will come.

It may be asked whether prayer is possible—or right—in the cognition of Immutable Law. This doubt is due to a false notion that the purpose of prayer is to induce a change of intention in a Divine Being, which, in the nature of things, cannot be. Such is not the true purpose of prayer. True prayer has a three-fold purpose: subjectively, to place he who prays in a receptive frame of mind and heart; objectively, to facilitate the acquisition of the end desired if that end be worthy; and conjectively—if one may be allowed to coin the word—to establish a harmonious relation between subject and Object, between seeker and Sought. Praise, likewise, is three-fold: to establish spiritual gratitude in the worshipper, to visualise interiorly the splendour of the Worshipped, and to link the two in a mystical harmony of soul.

There is a need for Devotional Astrology, a side of the study

which has been a little overlooked. The need is a graver one than seems. In all times Humanity has felt the need of worship, and it would be idle for students of Astrology to deny that its study renders less vital to them many of the externals of existing creeds, while, at the same time, vitalising the essential doctrines. In no sense is this a criticism of any Church or religious body; no astrologer worthy the name would take upon himself the task of destructive word or action—that fell deed may be left to the hosts of Typhon. Devotion is the simple expression of a human need; it is the desire to give out, in a certain measure, that which is felt within. Words are things as well as thoughts, and spoken words have astral power. (Few people realise how much more actually potent is a beautiful passage of prose or poetry, a prayer or a hymn of praise, when read aloud, for the simple reason that the very vibrations of speech enable astral appropriation and in-dwelling.)

For example: certain hymns—"Lead, Kindly Light" is an excellent example—over and above the beauty of the poesy enshrine a spiritual power; it is difficult to conceive a man reciting such a poem while on his way to commit a villainy. Nor will a sleep prove restless and disturbed which is ushered in with the words of the collect beginning: "O Lord, support us all the day long of this troublous life, until the evening comes, the busy world is hushed . . ." Nor will an unkindly criticism pass the lips of one who has repeated constantly: "Before the tongue can speak in the presence of the Masters, it must have lost its power to wound." Beauty summons Beauty, and we can surround ourselves with exquisite thought-forms if only we strive to do so. They are more glad to come than we know.

Astrology, surely, is one of the many ways to Spiritual Elevation, one of the crystal windows through which the Divine Beauty may be perceived as a vision afar off; but not unless it is used devoutly. There is more reason to fear indifference than to fear formality, more danger that we do not look high enough to see the vast reach of its revelation than there is danger of unbridled ecstasy. Astrology is a lamp unto our feet, and a guide unto our way, but the lamp must be kept burning, and the guide must be followed. So, in act and character, in desire and in achievement, the prayer will find its ever-quickening approach to a fulfilment · "Nearer, my God, to Thee!" Further, Man cannot go.

THE END.

# Reviews

*The Influence of Music on History and Morals.* *By* CYRIL SCOTT.

WE think—and hope—that Mr. Scott is unduly pessimistic in his forecast of the reception of his remarkable book by the public. Quite apart from its occult theories it is so brimful of historic interest and so full of sympathetic insight into the character and influence of each musician that it must surely appeal to every lover of music, and such are now on the increase through the educative activities of Broadcasting.

Mr. Scott deals amusingly with the Victorian era and its conventional banalities, and he traces with a masterly skill those musical influences which inaugurated the more insurgent age in which our younger artists live and move, or as some would say "run amok." But he has certainly proved his point that "as it is in Music so also in Life." Changes in musical style have all through the ages connoted changes in the social order,—a truth which Plato first emphasised. When he writes of the connection between the modern school and their discordant "false relations" and the destruction of thought forms, he is of course on controversial ground, but the theory will not perhaps be new to occultists.

Mr. Scott has a great deal that is most interesting to say about the third tones of Egypt and the quarter tones of India, tracing their influence upon Man's spiritual progress. In the latter part of the book he deals with the European schools and the rise of descant and polyphony. This section is packed with information, and the book is altogether a delight to read because of its beautiful literary style. We hope it will appeal to a large circle of appreciative and open-minded readers.

It is published by the Theosophical Publishing House, at 7*s.* 6*d.*

*The Causal Body and the Ego.* *By* Lt.-Col. A. E. POWELL. Theosophical Publishing House, 15*s.*

This book is the fourth and last of a series dealing with the constitution of man. I have had the pleasure of reviewing some of

the earlier parts for MODERN ASTROLOGY and almost regret that there is not a future one to which to look forward. But the author tells us he is contemplating a similar work, giving the essence of the teaching about the evolution of man and the constitution of the solar system. Such works are very valuable at this time when a seeker for information has not much time for reading. Sufficient teaching is given to give him an outline of the subject, and the admirable system of side-references enables him without difficulty to continue his researches with the minimum of trouble. In a book which is avowedly a compilation, it is the manner of presentation rather than the matter which should be reviewed. The latter is more appropriately dealt with when dealing with the original works. I have little but praise to give to the way in which the compiler has carried out his work. He has made a readable book out of extracts and information derived from about forty books, and has illustrated his points by useful diagrams, some of which are original. I could have wished that some of this could have been given on a larger scale as the details of a few are cramped and may be difficult for a beginner to follow. I would specially commend to the notice of the reader the two diagrams on pp. 264-5, showing how an ego communicates with his friends in the heaven-world. The theosophical explanation of this problem is the only satisfactory one I know, and the diagrams are useful in making it clear. I should also advise readers to ponder carefully over his "Conclusion," in which the author deals with clairvoyant investigation and the way in which we can use the results. I quote one sentence: "There is a superstition of disbelief, as there is a superstition of belief: and it is doubtful from which form of superstition the human race at the present time suffers most." Col. Powell acknowledges that this series deals with the material aspect of man's constitution but he reminds us that there is another side, the life side; both are necessary and we cannot understand a problem unless we look at it from all sides. I like his expression—"tidy" mind. Too many of our minds are more like stalls at a jumble sale than business premises where everything is at hand and in its right place. Once more we can thank the writer for saving us many hours of search, while at the same time giving us an incentive for further investigation.

K. B.

## Correspondence

*The Editors do not assume responsibility for any statements or ideas advanced by their correspondents, and the publication of letters does not necessarily imply sympathy with the views expressed therein.*

*To the Editor,* MODERN ASTROLOGY

DEAR MRS. LEO,—In your correspondence columns for August, Mr. George Bailey invites discussion on his research into the Prenatal Epoch. As he desires readers of MODERN ASTROLOGY to prove or disprove his theories put forward, we have decided to state our views on the latter course, not in any derogatory manner, but along the lines of Truth, as we see it.

In the first case, it seems to us, that Mr. Bailey starts from the wrong end, by attempting to prove (and make things fit as he says) two theories, which have been and are, most controversial, and, as we think, very illogical in many ways.

Why waste time in trying to make Karma and Reincarnation fit Astrological laws, when nature's expression is the antithesis to these?

Take the epoch. We are told this can, and does occur before coitus, and even marriage, simply because a rule says that there must be an interchange of the Moon or its opposite point, and Ascendant or Descendant correspondingly in the epoch and birth maps. We have worked along these lines and a number of epochs can be found to fit any birth time; in like manner, one can find scores of birth times to fit an epoch.

Why does Mr. Bailey stop short of the Causal? Why not go back even further, say six months, and make the Sun and Moon's place the opposite point at birth, calling this the Atmic or Spiritual, and even further still, another twelve months, calling this the Monadic, and *ad lib.*, until the whole thing becomes ridiculous.

Again, why does Mr. Bailey not indicate that great epoch "Quickening," since a number of T.S. clairvoyants state that at this time a small flame is seen to descend into the body of the Mother? Surely this epoch is of much more consequence from a scientific point

of view, than a fictitious epoch which cannot be checked. What we astrologers have to do, we feel, is to find out the true moment of conception, *i.e.*, the moment in time when the germ and the sperm coalesce, and our physical existence commences. Such a true epoch, no doubt, will indicate events in futurity, but not character, since it seems to us, we respond inwardly to our birth map, and to no other.

Take the Solar Epoch. What reader honestly thinks that our respected Editoress responds to Sun in Libra and Venus ruler of Ascendant in Scorpio square Moon in Aquarius from a character viewpoint?

Take another case. H. P. Blavatsky, the founder of the T.S., with her deep faith and large-heartedness, Sun at birth in Leo, with her Moon, ruler, in Libra conjoined to Venus in trine to Uranus and Jupiter in Aquarius; with Mars and Saturn conjoined in Virgo in the third, an influence she used, giving a strong temper with which she flayed religious intolerance and make-believe.

Where, we ask, are these qualities to be found in her Pre-natal map, which shows Sun in Scorpio sextile Jupiter, but square Uranus, with Venus, ruler, in Scorpio square Uranus, and Moon opposing Jupiter and Neptune? Critics, no doubt will answer, "but you need to interpret the stars differently when reading the epoch," which appears to us to be very unscientific Astrology.

In our own so-called epoch maps (one cast by the greatest present-day expert in this branch) such maps no more represent our true character than any other fictitious epoch map we could cast. One shows Sun in Taurus first decanate. This is wrong as regards character, because the response comes from the Virgo decanate of Capricorn at birth. The other shows Sun in Taurus and Moon conjoined Mars in Aries at epoch, which map does not show character, as the native responds to Sun in Aquarius in trine to Neptune sextile Saturn, and Moon conjoined Venus in the birth map.

Arguing along these lines, astrological philosophy rather indicates we had no, or very little character prior to birth, and that we enter this Earth life to gain a self-consciousness, from whence we continue ever to expand in self-consciousness.

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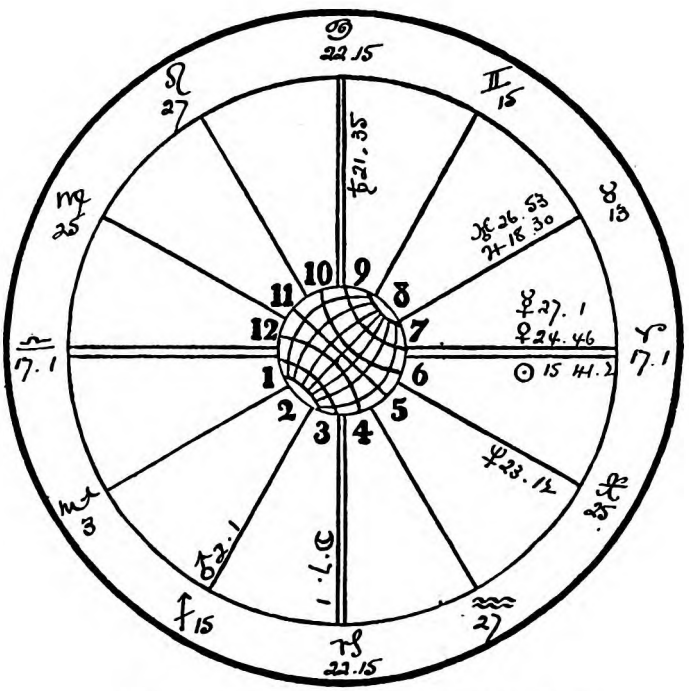
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*A Journal devoted to the search for truth concerning Astrology*

VOL. XXV. NEW SERIES. ] OCTOBER, 1928. [ No. 10

## The Editor's Observatory

"LOVE is deeper than intellect, Love is greater than intelligence and the love nature and the divine nature are so closely blended that the man who loves his brother will not be long ere he loves God."

DR. ANNIE BESANT.

IN response to the request of many of my readers, some of whom are personal friends, to put my photograph in MODERN ASTROLOGY, I have at last done so.

It is just eleven years since alas! I had to become editress of the magazine, and as I am now in my seventy-first year perhaps some of our readers think they would like to have a remembrance of me when I have passed over to join its founder.

My work for it has always been a labour of love, because I felt I was the instrument or agent through which the work of Alan Leo could still go out to the world, and be carried on in the way, and on the lines that he used.

I was greatly touched by the remarks of the editor of the *Occult Review* respecting my late husband, and I reproduce them now. In speaking of occult sciences he says:

"To take but one instance, the work of the late Alan Leo in the world of Astrology has been of undoubted value in reawakening an interest in the operation of the finer forces of Nature, and in providing a clue to the understanding of that greatest of all mysteries, the

mystery of oneself. But even Alan Leo, single of purpose and whole-heartedly devoted to the cause of Astrology as he was, conceded the premier place in his life to something far deeper, far more intimate and vital, something which absorbed the highest and best that he had to offer in the way of devotion and service. True occultism is a matter of deadly earnestness, a matter of life and death —yes, even of many lives and deaths."

The latter part of this appreciation has been my watchword too—devotion and service. I feel I have rendered this to the best of my ability, and the best I can, but alas! I know too well the magazine has lost the master's touch. Still, I have done my best and no one can do more. I have always felt that my husband has helped me from the "other side," for, when out of the body in sleep, I often get as it were, directions of how to proceed when in great difficulty.

I am writing this Observatory from my heart, and send forth a friendly wish for the welfare of all my readers—I wish that the great Star Angels may give them Light.

We see and perceive all which is around us when it is light, and the light shines, but we stumble against obstacles and are often overthrown in the darkness. What is Light? UNDERSTANDING. Most difficulties are brought about by lack of this—we look at our fellows from our own point of view. Now if we could look at the matter from theirs we should *understand.* One of my favourite quotations has always been "If one does not love his brother whom he does see, how then shall he love God whom he doth *not* see?"

Now, what one understands, is a vibration in form of what the other is suffering, whether physical, mental or emotional, "*Ce tout comprenez, ce tout pardonnez.*" "To understand all is to forgive all." The greatest force in the universe is Love, and love itself gives understanding, but then, pardon me—most people are centred in self or self-centred—their universe turns round *themselves,* in other words they love themselves, but when one really loves "the universe grows I."

Behind all Alan Leo's great aptitude for Astrology was devotion and service, he lived for his work to the world. He had to a very large extent, understanding—and he *felt* the burdens of his fellows and tried to lift them out of their centre, which was self, into a wider centre, in other words he changed their attitude of mind by understanding.

What gives understanding? A very wide experience, not only of this little span of life, but of many others behind and a prevision of that which lies beyond. One realises the impossibility of getting experience, which is wisdom, life experience, in one short life bounded by the cradle on one side and the grave on the other. But when one has passed through many experiences both in past lives and the present —knowing both pain and sorrow, grief and joy, sunshine and shadow, then he knows the *heart* of his brother, and unity is the outcome of it. Experience is the greatest teacher, in a way the only teacher, and to understand the heart of another one must understand life and their own heart. But alas! most people cannot do this, they are pinned to their own centre like a butterfly to paper, they live in their own form and how can they gather experience? The Great Life embraces all and the more we can live in that Great Life which is Unity the more shall we be able to understand the great diversity around us.

We all live like birds shut in cages, if we could open the door and fly away we should gain experience of what is outside, but we love ourselves supremely, live in ourselves, for ourselves, and thus the larger life passes us by.

It is not a knowledge of Astrology alone, for a man may be a very good exoteric astrologer as regards the form, but the understanding of another is quite a different thing, and that is where the heart comes in—or esoteric Astrology, and for that one *must* have love to give one perception, a feeling with others, an insight and an intuition.

So you see, dear readers, this editorial is written from my heart to yours, for I go out to you in form at any rate.

You will see the form of Bessie Leo, but oh! my friends, a little light has crept into my darkness since I lost all I loved on earth, and I *know* that Love is the supreme goal of life. He who can love one perfectly is able to love many after a time because the circle widens and the understanding shines like a light and shows one the path of Brotherhood, and those who tread it are happy men and women no matter what they suffer.

If anything I have ever written from knowledge and experience has helped any of my readers to a higher conception of things it is to me the greatest joy the world can give. BESSIE LEO.

# International Astrology

## New Moon

*13th October*, 1928, 3.56 *p.m.*

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (1) | ♐ 21.46 | ♑ 10 | ♒ 1 | ♓ 8.59 | ♉ 5 | ♊ 3 |
| (2) | ♑ 4 | ♑ 22 | ♒ 17 | ♈ 11 | ♉ 25 | ♊ 17 |
| (3) | ♑ 18 | ♒ 12 | ♓ 15 | ♉ 3 | ♊ 4 | ♊ 27 |
| (4) | ♑ 20 | ♒ 7 | ♓ 11 | ♊ 6 | ♊ 24 | ♋ 7 |
| (5) | ♓ 18 | ♈ 22 | ♉ 27 | ♊ 29 | ♋ 23 | ♌ 19 |
| (6) | ♎ 4 | ♏ 2 | ♏ 25 | ♐ 16 | ♑ 19 | ♒ 28 |
| (7) | ♉ 22 | ♊ 15 | ♋ 7 | ♌ 3 | ♏ 16 | ♎ 24 |

(1) London (2) Berlin (3) Constantinople (4) Leningrad (5) Calcutta (6) Washington (7) Canberra

| ☉ ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|
| ♎ 20.4 | ♏ 9.29 ℞ | ♏ 17.40 | ♋ 3.56 | ♉ 7.23 ℞ | ♐ 15.4 | ♈ 4.49 ℞ | ♏ 0.40 |

THROUGHOUT the greater part of Europe the New Moon falls in the seventh house, in Libra and in sextile to Saturn. This is favourable for friendly relations among the various countries, and ceremonial and diplomatic visits will be exchanged. Important negotiations will arise with Japan and Austria in which Spain will also be involved. Financial matters will occupy the attention of the government, and the question of death duties will be discussed. Naval expenditure will rise, and new ships will be launched. Some benefit will accrue to farmers, and the price of various foodstuffs, such as milk, butter, or tea is likely to be reduced. Public health will be fairly good, but an outbreak of smallpox is threatened, and a well known financier or actress will die through smallpox or after an internal operation. Speculation will be very active, especially in railway and motor shares and also in wheat.

The square of Uranus and Mars threatens explosions, accidents, and fires in mines and public buildings, and is also likely to cause some shipping disaster. The slow passage of Mars through the early degrees of Cancer will considerably disturb those countries ruled by that sign and its opposite, such as Africa, Holland, Scotland, Greece, and India, and it will also affect the weather, probably to cause less rainfall and a milder temperature than usual. At Calcutta, where it is rising, riots are to be expected.

# How to Judge of Marriage from a Nativity

*A posthumous article by* ALAN LEO

THE time of marriage can often be told with great precision from a comparison of nativities of two persons. Observe the Moon in one nativity, and when by local motion it passes the Ascendant or her own place, or the Sun in the other nativity, it is a great testimony of marriage. Of course, if it is passing Mars, Uranus or Saturn, it is likely that the two people will often quarrel, and if at the same time the sympathy between the two maps be weak, they will eventually separate, but if the harmony between the horoscopes is very strong, they will quarrel and make it up again. The ASPECTS of the Moon in local action do not produce any marked effects this way, and the conjunction with the said places is to be noticed. Also observe the parallels of the luminaries, that are formed by local motion in the one nativity and in the other, as they are very powerful in matters of marriage and friendship, and may bring about very marked results. Also notice that when one of the luminaries progresses to a parallel, in the one natus with the parallel of a malefic planet in the other, great mischief is likely to follow, or if the malefic progresses by parallel to the parallel of the luminaries, then trouble and difficulty will arise. These remarks will also explain the sympathy and antipathy that are often experienced upon introduction to a person. In antipathy the Ascending signs will be uncongenial to each other, but when great sympathy is felt, the Ascending signs are then identical or in trine. The sextile is less potent but the trine is very powerful. The rule relating to the Moon's application to the planets I have in my practice thoroughly accepted, and the kind of wife that a man will get is more often than not accurately described by the planet the Moon first meets in a nativity. For instance, if she applies to Saturn, the wife is studious, serious, with a sense of responsibility; or if afflicted, sullen, depressed or heavy according to the nature of the aspect. If to Jupiter, she will be cheerful, religious and charitable but if the planet

be badly aspected the other side will manifest, and will shew out as hypocrisy, extravagance or pride. To Mars, courageous, high-spirited and passionate in the better sense, or else bold, refractory and masterful. To Venus, accomplished, companionable and sympathetic, or else fickle and too fond of pleasure. To Mercury, clever, reasonable and witty, or talkative and changeable. To Uranus, original, occult and inventive, or else erratic, unconventional and eccentric. To Neptune mystic and idealistic, or deceptive, false and insincere.

The rule is that the Moon in adverse aspect with Jupiter or Venus may make the marriage unfortunate, but not altogether unhappy. There will be ups and downs in the marriage relation, but if the malefics also afflict the planets, all happiness may be denied. Some of these rules are very old. Ptolemy had a good deal to say about them, but it must be remembered that in a feminine natus the Sun, Venus and Mars must be especially considered, and their position and aspects. The Sun must be taken in feminine nativities just as the Moon is in male nativities. If the Sun is in aspect to Mars, and Mars is strong in the nativity, a woman cannot avoid marriage, but if the Moon forms an evil aspect to Saturn and Saturn is strong, then it will be exceedingly difficult for her to marry. If she does, it will be when she is middle aged or to a person very much older than herself.

Venus afflicted by Saturn in a female horoscope is not good for marriage, as it forecasts trouble, sorrow and pain. Sometimes it shews separation by death. Nor is Mars afflicting the Moon in a man's horoscope good. It is possible that if a woman has Venus in the seventh (it being remembered that Venus has her greatest joy in the seventh) the marriage may be happy, but some unforeseen separation, or death may step in. Mars or Saturn or Uranus in the seventh house should have careful consideration. Malefics there do not promise much happiness as a general rule and the cause may not always be apparent. The best way is to give a description of the wife by the sign to which the Moon first applies, and then judge of her position and character by the seventh house. The same applies to the woman's horoscope substituting the Sun for the Moon.

I have found these rules work out very well and accurately. It is always a delicate business to give advice upon marriage, and a comparison of both horoscopes and a very careful one at that, should

be made. Of course when the Sun is on the Moon or Venus is on Mars, or the two Ascendants are in trine to each other, you would judge great sympathy, and probably a love match.

For the discovery of the partner's description as shewn by the planets, an excellent list is given of every five degrees of a sign in *Practical Astrology*, pages 112 to 123. The only part that requires modification is the bulk, height or stature. The description given there being somewhat too definite for special use.

Venus in the seventh nearly always gives success and happiness in marriage, for Venus has her joy in this house as we have said before. This is not always the case with Mercury, as Mercury so often tends to too much speech or to more talk than action. A mercurial person who is not made responsible and steadfast by other influences is apt to be unreliable and too changeable in mood, and although he may be clever, he may also be too contentious, and inclined to turn his wit against those with whom he becomes familiar. Such familiarity from a mercurial person often breeds contempt. Mercury is improved by aspects from Venus, as also by those from Jupiter, but the planet is liable to be warped by aspects from Mars and Saturn. But enough has now been said to aid the judgment and to allow the mind to apply the general interpretation of planetary aspect in the case of marriage.

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### Born, Married, and Died Together

AN amazing chapter of coincidences in the life of two twin sisters, who have just died at the age of 60, is related by the Alicante correspondent of the Madrid Newspaper A.B.C. It appears that the twins had identical tastes and habits and had caught the same diseases. They were married on the same day, and their husbands died within a few hours of each other, and finally these two remarkable sisters died of the same illness almost at the same moment.

*Edinburgh "Evening News,"* 14/9/28.

LOVE is God's essence; Power but his attribute; therefore is his love greater than his power.

Love Earthly and Love Divine have this in common: they are both fulfilling the Law.

*De Flagello Myrteo.*

# The Note of Aquarius

*By* ESMÉ SWAINSON

IN studying the signs of the Zodiac, one is forced to the conclusion that we know a great deal more about the types of character under some of the signs than the others.

This is even evident in the many books that have been published of recent years, for the information recorded of some signs is much less.

To a large extent this is due to the fact that the types represented by Earth and Water predominate, that is taking the population as a whole, and that again is a question of the state of evolution of mankind.

The pure Air types are the least common; was it not Alan Leo who said air had not yet come into its own? With only 5 per cent. of the population of the world capable of thinking clearly as yet, for that is the proportion as one writer puts it, the Air types are ahead of their time and not understood by those who are as yet "feeling"—this being a slower rate of vibration than "thinking."

Considering the three Air signs, Aquarius is the least common, and there will be found very few with such a strong Aquarian influence as to be considered a true type, generally it is very much submerged by other positions, being as it were a delicate flower of a new species not yet fully at home among its longer established brethren.

To find out what Aquarius really stands for, or rather I ought to say will stand for in the future, is difficult, because the conception of perfected man lies as yet in the world of ideals; it can, I think, only be glimpsed by symbols, and in trying to give expression to this ideal, I shall have to use varying symbols, no one fully expressing the Truth.

Aquarius is one of the four fixed signs, but in the form we are familiar with, and also probably in fundamental character, the least fixed of the four. Taurus, Leo and Scorpio are very definite in their respective ways, and are almost aggressive in their fixedness, whereas

the fixedness of Aquarius is the mental one-pointedness of one who sees the goal and knows the way to proceed thereto. It is the one who has gained the Vision by much experience, who will allow Tolerance to all the other types; who is no longer aggressive with regard to his own opinions because he has at least glimpsed something of the *Oneness* of Human Consciousness. Even in the undeveloped types of Aquarius, where the Vision is not clear, but "as through a glass darkly," there is enough of intuition to allow freedom of thought and action to others.

The man with the waterpot—pouring out the water upon the Earth, the symbol of the perfected man having attained to wisdom, and so becoming a channel for distributing that water of truth to others—*but*, there are very few Aquarians yet who have reached that stage, most are still seeking wisdom, not giving it out.

An Air sign, and yet so many seem very emotional and perhaps I can suggest a reason, it may only be an artist's fancy, but recently I came across a sculptured representation of the Zodiac of Roman origin where Aquarius was a man with a fish tail holding his waterpot, rather confirming this idea.

If you study the planes of manifestation as given by the ancient wisdom, you get the five-fold field in which man has to develop to perfected man, the two beyond, making the seven in all, are super man.

Counting from the densest upward you get:

5. Spiritual or Atmic.
4. Intuitional or Buddhic.
3. Mental.
2. Astral or Emotional.
1. Physical.

Man's true home lies in four and five and the upper part of three, which divides into concrete and intuitional mind; until he reaches a certain stage of development, his ability to contract four and five in his personality is only by reflection, four being mirrored in two and five in one. As a sign of the Zodiac, Aquarius represents the development of the Intuition, the fully individualised man, the quality of four, the Intuitional plane, and so at the imperfect level, the Aquarian is working in the reflection, the emotional plane, and there

he is not altogether stable. But, the emotion of the Aquarian is not in the least like that of the water signs. I hardly know how to explain the difference, but it seems to me the emotion expressed by the water signs expands and contracts, ebbs and flows like the sea but mostly with hooks on the emotional vibrations they emit, because they are associated with *desire* in some form.

The emotion of Aquarian seems to be an aspect of feeling that is nearer the centre of reality and more connected with sympathetic response with others, rather than the more personal desire, and because of this any emotional impact seems to sink deeper into the consciousness.

The same idea is borne out by the familiar glyph ♒, the sign of water in symbology, but as I have already shown purified emotion means Intuition at a higher rate of vibration. Taking the view of J. H. Van Stone, he says the two waving lines were two serpents, one black and one white, the idea becomes even clearer, for the white or shining serpent represents the true Wisdom of Aquarius, and the black or dark, the reflection in the waters of the emotional plane.

This reality and its reflection gives sometimes a duality that does not seem consistent with a fixed sign, until one realises that perfect man is hermaphrodite, male and female in one, and whichever side is most evident in Aquarians, there is the unsuspected urge to show something of the other quality, but the two are not yet balanced.

In the eyes of a world that still considers force the most powerful factor, the Aquarian is thought to be somewhat feminine, but Intuition is a quality of the receptive sign of creation rather than the positive and what the Aquarian is trying to do is to show the life side, which is positive creative power, responding perfectly to the Intuitional side which is feminine or receptive.

This level cannot be maintained yet and so we get that impression of instability during the growth to perfection.

I read once of Aquarius described as a globe of green light with a central Star, and the idea conveyed to my mind was waves of light rippling out from this to the edge of the globe, becoming denser and less clear there.

The Aquarian we usually meet is wandering round the edge of this globe and has not found his central Star, and it is this desire that

attracts him to Masonry quite apart from his love of any expression of Brotherhood. We may take another symbol, the Maze; to gain the experience of Aquarius and profit by it, we wander round and round until we find the Minotaur who represents the lower emotions, but we cannot safely undertake this task, until we have the thread of Ariadne, which means the development of the Intuition, and this again is the union of the two sides of man, the negative and the positive.

It is this search for the poise that Aquarians must eventually find that gives a certain curious abstraction from external events, it is often only momentary but it can be observed in all types, ask them what they are thinking about and they can rarely tell you, for they are contacting a higher vibration than the brain is capable of expressing.

Evolved or unevolved type they are students of human nature and curiously apt at summing up others, but before they can truly show that Intuition, that is their birthright, the mirror of the emotions must be unspotted—and the world generally has to help to alter conditions that will make this more possible.

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## THE MAXIMS OF THE DRUIDS.

THEY acknowledge one supreme God.

The arcana of the sciences were not committed to writing, but to the memory, great care was taken in the education of children.

None were instructed but in the sacred groves.

Souls were deemed immortal; and transmigrated into other bodies after death.

If the world was destroyed it would be by fire or water.

He that came last to the Assembly of the States, was liable to be punished with death.

The disobedient were excluded from attending at the sacrifices; deprived of the benefit of the law; rendered incapable of any employ; and his society avoided by all.

Prisoners of war, robbers, or those that committed heinous crimes, were either slain on the altars, or burnt alive enclosed in wickers, as a sacrifice to the Deity.

Nothing but the life of man could atone for the life of another.

Abstinence from woman, until such a period of age, they highly commended; imagining that nothing contributed so much to stature, strength and vigour of body; but to have any commerce of that kind before the age of twenty, was considered ignominious in the highest degree.

They derived the origin of all things from heaven.

(*From Alan Leo's Scrap-book.*)

# "Time and Eternity"

*By* BESSIE LEO

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

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

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

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

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

The next class are those who value time, the Saturnians; they are noted for their punctuality, prudence, forethought and carefulness. Among the ranks of astrological students the majority of this class will be found; careful, studious, and industrious, they value both their

own and others' time as much as the other class value money. Indeed, the Saturnian often remarks "Time is money."

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

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

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

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

We may dismiss from our minds the first of the three classes that we have alluded to, merely observing that they are the younger members of our race who have not yet fully awakened to the responsibilities that await them. Too weak to walk, they are crawling along, often carried by the waves of the human tide that is ever flowing onward, until, perchance, one wave more forceful than the others carries them into a realisation which awakens them from their sleeping condition. Wake they must, sooner or later, there being but one goal before them, and that Perfection. The instinctual consciousness of the lunar vibrations will receive its required number of impressions, and then the hour will strike, and upon the horizon of

their consciousness will dawn the value of time; then they will enter that great body of the second of the classes, who emerging from the animal conditions are on every rung of the ladder, climbing to the goal they dimly see before them. To the symbol of the Moon, represented by the half circle, the cross is now added, and the taking up of the cross is a symbol that can only be understood by those who know how real and earnest life is with all its responsibilities and individual efforts.

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

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

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

Desire was the seedling of all the fate we have ever sown. We desire to possess, and then tire of possession, changing our desires and increasing them as civilisation advances. Wants and desires increase, and the binding grows tighter and tighter as we find ourselves involved in ties and limitations. The higher the so-called civilisation the greater the wants and desires. Thus are we fettered, and time rolls on while we cling to objects, and hug to our bosom the delights of form with all its fascinating allurements. It may have taken millions of years to wake us up thoroughly, but when awakened life after life we cling

to objectivity, each new perception calling out fresh desire and stronger attachments.

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

But our debts have to be paid, for now we realise that Saturn, who was the tempter, has become the keeper of the keys of heaven, and his price for our liberty is the price that all must pay—self-sacrifice. We must lose ourselves to find the SELF, and thus seeking to put TIME behind us by overstepping it, we find ourselves beyond Saturn and making for Eternity. What shall we find there? will be the natural question of those who cannot free their minds from the limitations of fate. Our answer is: Time is existence, but Eternity is Being. We must enlarge our conceptions, and try to think of a consciousness that is not always dependent upon the limitations of the brain, a consciousness that makes no distinctions between day and night, light and dark, but sees the one conscious life running through all without a break, embracing all time, merging the sleeping and waking into one whole and unseparated consciousness. Those great Souls, who are often spoken of as Adepts and Masters, are on the side of Eternity, and they wait to welcome those who, realising the true state of things, have thrown their lot in with the spiritual side of evolution; with the true heroes who have passed the animal and human stages and now stand as divine kings, perfected beings who have accomplished their work and now devote, not their time, but THEMSELVES, to the helping of their younger brethren who are making for the same goal—found, not in Time, but in Eternity.

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

# Fallacious Pre-Natal Epoch Maps

*By* CONAN AND NELLIE I. SHAW.

THE time has come, we feel, when the searchlight of modern Astrological investigation must dissipate many of our present speculative ideas on life. Amongst these ideas it would seem that some of the theories connected with the Pre-Natal Epoch will have to be discarded to make way for more satisfactory conclusions based upon actual established facts. Some astrologers, upholding certain theories concerning the Soul's descent into physical manifestation, would try to make Astrological data fit in with these theories by claiming that there must be interchanges of the Moon and the Ascendant (or their opposites) from a pre-natal point in time, with the birth moment, even when, in some cases, this "epoch" must occur before coitus has been possible. We believe that a study of facts will one day prove that there is a definite relation between the horoscope of coitus and that of birth, ruling out the need for any speculative "epoch moment"—but that is beside the present point.

It looks to us as though some of these epochs (solar, lunar) are only actually a juggling with figures. If a map does not work out, then we have to count backwards or forwards to find something better.

Let us take an example to test these fictitious epoch maps. The birth horoscope of our Editress is well known and recently Mr. George Bailey cast a Solar Epoch map worked from the time of Mrs. Leo's birth. Now Mr. Alan Leo passed over on August 30th, 1917, in the sixty-first year of Mrs. Leo's life from the Solar Epoch map. From this Solar Epoch date, let students cast maps for the square, sextile, trine and sesquiquadrate exact aspects from the Sun's place and progress these maps in the ordinary way to the year 1917. These progressed maps show clearly Mr. Leo's passing over, since the seventh and eighth houses and Ascendant with their rulers are afflicted. These points are Leo 16.8, Cancer 16.8, Gemini 16.8 and Gemini 1.8. (There are more, but we need not give them all here.) The map for the sesquiquadrate aspect (Gemini 1.8) may appear the most fictitious and it is here appended.

| | x | xi | xii | i | ii | iii | |
|---|---|---|---|---|---|---|---|
| | ♑4 | ♑22 | ♒19 | ♈10.24 | ♉23 | ♊16 | |
| ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
| ♊1.8 | ♐26.9 | ♊23.20 | ♉15.2 | ♎3.30 | ♈2.30 | ♊29.22 | ♉21.33 | ♓20.0 |

The progressed positions are:

| Asc. | ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|---|---|
| ♋7 | ♋29 | ♓26 | ♋12 | ♋29 | ♎25 | ♈9 | ♋7 | ♉24 | ♓20 |

Thus the progressed Moon, ruler of the fourth in the August was ♓ 29 in exact square to Saturn and was a few degrees from opposing Mars, ruler of the eighth and squaring its own place at birth. Saturn progressed (ruler of the progressed seventh and eighth houses) was exactly conjoined with the progressed Ascendant; Mercury squared the radical Ascendant; Jupiter squared the progressed Ascendant; Venus and Mercury were parallel with Saturn.

These fictitious maps can also be interpreted as radical maps of character. Look at Mars, ruler, in Libra, seventh house sign, in sesquiquadrate to Venus, and square Saturn opposing Jupiter. The native had to pass through a sudden and sad seventh house experience. Venus, ruler of the seventh, is also conjoined with Uranus, denoting the type of husband. The Sun in Gemini in trine to Mars would give ability to use the pen, and produce energy and activity. The Moon, ruler of the fifth, opposing Saturn and Mercury, denotes desirelessness regarding offspring. Mars, opposing Jupiter, would give excess of zeal. The progressed map at the time of the passing over of Mr. Leo shows Jupiter, ruler of the ninth, on the radical Ascendant; and with Mars in Gemini in the third sextile the Moon and trine Mercury, one would readily gather that Mrs. Leo took the stand she did in carrying on her husband's work. A great many other points could be assumed, even to reading into so-called esoteric points in relation to spiritual qualities in these fictitious maps.

We appeal to supporters of scientific Astrology to stand firm on the actual facts of the grand old study. The side-paths leading to mazes of theory are attractive and full of interest as incidental investigation; but if the theories to which they take us clash with facts as we know them, let us have the courage to retrace our steps before we become so dazzled by ideas that facts cease to hold their rightful place in our calculations as the bedrock to Truth and Knowledge on our present plane.

# Astrology in Nature

*By* A. E. THIERENS, Ph.D.

## I.

ASTROLOGY may look a miracle at first sight, it very soon appears to be perfectly natural—nay, Nature itself in its most cosmic meaning—when more closely examined.

We are easily inclined to take for " unnatural " that which is still unknown to us. And we are pretty sure, that many a " scientific " man treats astrology that way.

The reason for this error is evidently that we always try to measure things with our own sort of dimensions, which even in the considerations about the Supreme Being very often slips in, so as to make an image of God after the pattern of man, instead of realising the reverse. And in judging our fellow men, this way of measuring even appears to us to be the safest one. Still, in the former we are as much wrong as we would be in trying to measure the stars' distances in inches. And even more so. In the other instance we could as well wish to measure water along fixed lines. For the nature of one man is as much different from that of another as earth is different from water and water from air and from fire.

" We shall never be able to understand Nature without Reason —Pure Reason "—has been said by a good thinker and philosopher. Only reason elevates us above the limitations of our own mechanism and teaches us, or rather makes us understand, the Laws of Nature. Law is a thing of abstraction and of the Reason, not of the lower sort of thinking, lower manas, as theosophists call it.

It is abstract and geometric generality. Then if Nature is " the garment we see God clothed in," and astrology is the science of the laws of Creation of our system, and of the powers, that unite (God's) heaven and earth, then astrology is the soul of Nature, but, this soul being " abstract and geometrical," it is clear, that we cannot venture to discuss it with every one. The power to think in abstract and geometrically is not very common, even in our days.

Still—Astrology is the soul itself of what we are accustomed to call Nature. And it were more in the line of logic to say, " nature is perfectly ' astrological,' " than " astrology is perfectly natural." The one is not without the other. And we may as well conclude that we shall never be able to *understand* Astrology in our earthy sort of consciousness without Nature, without its natural phenomena, although many people do study and accept astrological teachings as a creed.

## II.

What is more natural than nature awakened by the rays of the sun, growed by the water of the sky and the earth, rooted in the earth itself and refreshed by breathing the air.

The gem containing every promise in relation to the future organism wants the four elements—all four. One of the four missing makes it utterly impossible to come into development.

Still we never will be able to understand the fact of growth and development in this world of earth, and its four " earthy " elements without the fifth element, the ether, which conducts the vibrations from the far away sun and planets hither, and which medium has been called the quint-essence of existence. And if the sun makes the germ grow, there must be exoterically some deeper essence of being, which is the cause and the ground from which this germ in itself descends. For what is the reason for the coming into existence of a human child here, a young animal yonder, a plot of grass somewhere, a tree, shrub, plant? Here we touch the problem of the germs. Etheric germs evidently, located and imbedded in human, animal, vegetal seed or ovum. Every seed and ovum in itself, chemically and anatomically, is well-known to science now-a-days, but the real existence and origin of the soul has never been discovered in either of them.

To put the question in full, in all its consequences is to ask: How and whence came into this world the first chicken—the chicken that laid the first egg.

You see that without the assumption of an abstract world, a world of the ether, mother-space, or matrix to this physical existence, no astrology could ever offer any solution to the problem of life.

By the way—the question of heredity must be viewed also along this line, and there is an inner heredity as well as an outer

sort of heredity, the latter descending from the parents, and including the factors of race, nation and actual time in the history of the world; the other meaning the descent of the Ego and its vesture of ether. Both inheritances meet at the moment of fructification.

The author of the *Secret Doctrine* says, that the Law of Analogy is one of the first principles of Cosmos and Creation—it is only by a right understanding of this law that we will be able to understand the descent of Spirit into Matter and that of Astrology into Nature. In one of my books I have tried to illustrate this descent by pointing to the *magic lantern*, now generally used for cinematographic pictures: the contents of the lantern's ray are present all along the ray, and if we should take a cross cutting of it, we would always find this same image, though the right focussing makes a concise picture only at a certain and definite distance. The latter then takes the place of the appearance in the physical world.

That which the ray bears is the building force in relation to this picture on the screen. Now the contents of a ray building a being on the plane of this earth are rather complicated and truly constitute a bundle of rays.

Have you ever heard of a certain Eastern recipe for making the soul of Woman? It runs about this way: Take honey from the bees and dew-drops from the flowers in early morning, velvet from the pansies, and the essence of the rose's fragrance, the venom of the snake, the slyness of the ape, and the sweetness of the dove, etc.

Well, in the same way everything on earth is made from a mixture—the sun's rays assisted by those of the planets, giving to the germ not only its inherent pushing power, leading to growth and development, but also the shares in the different kingdoms of Nature, being the fundamentals of building, and the organs which are to function as living centres within these fundamental regions.

So the Divine Architect took the clod of earth from Saturn, and blew into it the spirit of life from Jupiter—and vegetation arose, Saturn alone did it for minerals, at least, per principle, for even in minerals there is something of the spirit of life.

Man also had to pass through the vegetable stadium, in the Garden of Eden (compare *Genesis ii.* 7), and having been built up so far he was to inherit also the ray of Mars; but before this could take place, he—Man in vegetable condition being a

compound of *two* planetary rays, Saturn and Jupiter—had become *a two-fold* already: man and woman, the former from the spirit of *IO-PATER* and the latter from that of *SAT*-urn. Of course, here lies the ground for theological considerations about " woman " as being of the make of " Satan," as well as that for astrological theory about the Tenth house being that of the Mother and the Fourth house that of the Father (compare *Modern Astrology* for September, 1927, p. 277, and for January, 1928, p. 25).

In chapter iii. of *Genesis,* the Serpent of Mars—Scorpio—makes its appearance and the animal soul is added to vegetable Adam-Eve.

Now Man incorporate has become *three-fold,* and as such the vehicle is ready for the meeting with the Three-in-One Divine Spark, the Ego, which is to inhabit the form thus prepared.

Three-fold man at the same time meant the personality of a " son " to be born from father and mother and sex-relation came into existence by the ray of this planet.

Saturn, Jupiter and Mars occupy the places in the solar system outside the Earth—and by their rays gathered together, God *made* (physical) man (or rather the vehicle which had to carry man) incarnate on Earth.

But, as *Genesis* teaches us, God had before *created* Man after His own image (chapter i. 27), to rule the mineral, vegetable and animal life on earth, *i.e.,* in the first and last instance in his own vehicle, of course. This Heavenly Man after the Image of the Creator is what theosophists call *the Ego.* It is further said, that this being is two-fold: man-woman, and as the *Secret Doctrine* explains, this means the Heavenly *Herma-phrodite,* the fruit of Hermes (Mercury) and Venus (Aphrodite), behind which the Original of " the image " remains, the Divine Architect Himself, which makes it Three-in-One. Evidently this Heavenly Three-fold derives its essences from the three active centres within the Earth's orb: viz., the Sun, Mercury and Venus.

The two triangles meet on Earth and *a Spark from the Eternal is now able to unite both, casually,* into concrete living beings on this plane. Such a Spark, clothed in a garment of heavenly substance from Sun-Mercury-Venus, and as such acting as *Ego,* awakens at the other pole of the system the co-ordinate " physical," or let us say, objective, response, which will provide it with the materials for an embodiment.

So it has to be well kept in mind, that there is a *creating* of Man, which is the mixing of the heavenly cup, and a *making* of Man, which is the preparation of materials in the mineral, the vegetable and the animal kingdoms respectively. By the way, the same intrinsic difference exists between the order of procreation given by God to his heavenly people, and the " sin " of lust, or to express it in a " physical " way, the thirst of the current between the two poles (Mars), which for ever is trying to annihilate and destroy the existing polarity. But this polarity is just wanted by the Ego for its process of manifestation, and the ordained procreation must be conducted on by the choice and will of the Ego, not by the mere outer polarity. The architect has to remain the master of the elements and kingdoms of Nature; it is he that has to guide the current into the conductor, and without his master hand the current will run loose, perhaps run amok.

And this is the true meaning of purity in sexual matters as well: it is not ascetism, nor despising of sex-relationship, which in fact and in deed is the second fundamental law of creation, but rulership of the divine love and wisdom and will-power over the elemental forces and over that of Martian desire above all.

So in every horoscope the Sun, Mercury and Venus are the ruling powers, or rather represent them, while Saturn, Jupiter and Mars are to be governed, used, instumented, employed.

## III.

If once we see how it goes and happens in general, then we will easily observe what is going on in our own constitution, using the term for the soul as well as for the body physical.

In us the mineral, the vegetal and the animal are represented and the rulership over them is the sign of the " sons of God," or the Great Architect of the Universe. So long as this is taught as an " ordinance," man is only a profane and the son of God is unconscious of his origin. As soon as it is seen as a natural and cosmic *fact*, no further ordinance is needed; the law is lived by being conscious of it. You could say it also in this way: *ordinance* has been recognised as *law*.

Now the Law of Analogy:—

Just as the Sun's ray awakens in us the solar-centre, centre of existence and will-power, so the ray of Mercury does the transmission of will, execution, message and " doing the will of the

Father in Heaven." And so Venus communicates the sense of union, binding, love, law, relation, geometry; Mars the sort of consciousness given by the senses, Jupiter the spirit of life in concrete, and Saturn that of form, limitation, line, aim and result. We do no more than indicate, sketch-like, the well-known principles of the planets.

From below one can never hope to understand astrology, from the other side it is like operating a film and looking on the screen.

In the later instance we are identifying ourselves with the (divine) radiating centre of Light. In the former we are like the screen, fancying to be the generator of the picture. Or like the clay taking itself for the real potter, as Jesaya illustrated the common error.

" Exact " science may think that it has explained natural phenomena sufficiently by pointing out technical proceedings, and reject the " old superstitions " of nature-spirits, elementals, spirits of the fire, the air, the water and the earth, angels and archangels. Astrology proves that behind every form there is a soul (there you have Saturn and Jupiter again, and once more the inner and the outer triad). And not only " a soul " taken as a unity, not only a soul bearer of the solar consciousness, but a multiple complex of psychical values, like strings on a guitar. And every string responds on the due vibration in the surrounding system. The Great Musician of the Universe is playing on Pan's flute. He is leading the world by Sound, Physics; and we remember here Dr. Bose very specially has proved the first chapter of St. John's gospel to be literally true; forms in Nature are shaped by means of sound. And every planet plays its note in the symphony or is one of the tubes on Pan's flute.

We shall not enter into details here on the twelve zodiacal signs or groups of substance with their lords or rulers, but it is easy to foresay, that every one of the six planetary principles, just named, must give existence or colour—which after all means the same—to gradations of substance, though, of course, you might as well reverse the problem and say: these planets must have been born from—or be the specific organs of—special gradations of substance.

*(To be continued.)*

# The Peace Pact

ON 27th August, at 4 p.m. Summer Time, in the Foreign Office at Paris, fourteen delegates signed the pact for the renunciation of war. The horoscope for this momentous occasion is as follows:

| x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|
| ♎24.46 | ♏18 | ♐7 | ♐23.57 | ♒5 | ♓21 |

| ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|---|
| ♏4.4 | ♑21.35 | ♏14.46 | ♏19.43 | ♊11.21 | ♉10.25 | ♐12.35 | ♈6.37℞ | ♌29.7 |

Sagittarius is rising, with Jupiter in a Venus sign in the fourth house, and Libra culminates, its ruler Venus being in its fall in Virgo and on the cusp of the ninth. Venus in conjunction with Mercury, the dispositor of Mars, on the cusp of the house of treaties is a very appropriate position for the signing of a peace pact. The rising Moon, in its detriment, is separating from the trine of Venus, but unfortunately it applies to the sesquiquadrate of Mars and the semi-square of Saturn, indicating the amount of benefit likely to accrue to the 600,000,000 people involved. The third house, which also influences treaties and documents, contains Uranus retrograde; and the only angular planets are the Moon and Jupiter, the latter being stationary before turning retrograde and receiving the application of Venus by sesquiquadrate. Altogether these positions are no more promising than those of all the other pacts and leagues of the last few years.

Mars, the planet particularly concerned, is in Gemini, in close and applying opposition to Saturn in the twelfth house, a position conducing to secret diplomacy, and both planets square the Sun, Mercury, and Venus in Virgo.

The motives actuating the delegates were undoubtedly of the best, but the next seven or eight years will prove the futility of this latest "scrap of paper."

V. E. R.

# Reviews

THE INFALLIBLE GUIDE TO FUTURE EVENTS. *By* A. GARFIELD HARRISON, B.A., LL.B. (*The Occult Book-shop, 397, Wakefield Road, Bradford. Price £*100.)

THE task of being fair to the author and the possible purchaser of any book under review is always a difficult one, but in the present case it is overwhelmingly so in view of the published price. The author claims to have discovered certain new astrological principles applicable to every phase of human life, and in this work he applies them to Turf Speculation, setting out a method by which it is claimed that the persistent student may achieve 98 per cent. of correct results. The early chapters of the book contain much interesting theoretical matter, in which the author elaborates his conclusions as to the "cosmosal urge" and "vortexyan points of etheric rays," but it is the latter and more practical section of the book that will no doubt make the greater appeal. The method upon which the principles are applied is entirely new and quite distinct from the many attempts that have so far been made to apply Astrology to Turf problems, while several factors that have hitherto escaped notice are introduced. Without instituting a long series of tests, it is impossible either to corroborate or refute the author's claim to infallibility, but it is only fair to say that such few tests as I have made have produced a very favourable impression. All one can say is that the method appears to be a great advance on anything now before the public, and probably justifies the claim when in the hands of a capable and painstaking student. As the author very justly remarks "it can not be done by counting one, two, three, and the exclamation Got it!", for practice, perseverance, and some degree of astrological skill are essential. The chief defect of the book lies in a certain obscurity, and, in my opinion, insufficient explanation, but this is largely discounted by the examples. That the book is an important one is unquestionable, and from a purely astrological point of view it is very desirable that

the claims made by the author should be thoroughly tested. That the testing may prove extremely lucrative is an aspect of the matter that will not pass unnoticed.

V. E. ROBSON.

SOLAR AND LUNAR INFLUENCES UPON HUMAN BIRTH. *By* K. E. KRAFFT. (27, *Rue de L'ecole-de-Medecine, Paris.*)

A WORK by Mr. K. E. Krafft upon "the Solar and Lunar influences in relation to Human Births" strikes a new note in astrological research. It is written in French, but an English translation of this and of the author's other works upon cosmic influences would, we think, be of great value to English students. At the outset, Mr. Krafft gives us an illuminating account of the way in which he studied.

No fewer than 10,000 birth horoscopes were examined by him. He is primarily a statistician, and he began his compilation of results quite independently of any received astrological tradition. These observations must have entailed an enormous amount of work and concentration. In an impressive phrase of the introduction the author observes that "No objections of any kind can possibly stand against the weight of the conclusions which he presents in this little volume." The enquiry was conducted on scientific and empirical lines; and it is scarcely too much to say that the great extent of the ground covered by the enquiry renders the conclusions impregnable.

In his other works we infer that Mr. Krafft has taken into account the planetary relationships of a horoscope in the ordinary way, but the present work is devoted to a consideration of the Solar and Lunar influences upon childbirth and upon sex. The researches are more definitely ASTROBIOLOGICAL than astrological in the ordinary sense. The closing sentence makes this clear.

> "It is above all a remarkable thing that an ancient tradition rejected during the centuries should thus be rehabilitated by means of studies founded upon statistical investigation followed by pure inductive reasoning. Nevertheless, for the future it will have to be accepted as a fact that the human organism is largely under the influence of cosmic vibrations. The results of researches will tend to establish still further the connections and effects of hese astrological correspondences."

We shall therefore look forward to these promised works with great interest. In the meanwhile, the conclusions of this particular enquiry may roughly be summed up as follows: that there is a definite correlation between the moment when a woman may bring forth a child and the relative positions of the Sun and Moon. And secondly, these relative positions have a great deal to do with the determination of sex.

The little book is throughout illustrated by diagrams which are of great interest. One remarkable one shews that while the Moon is in the second half of Aquarius the number of births falls from ten to fifty per cent.; while this deficiency is made up by a large increase during the first decanate of Pisces. This is only one instance of the purpose subserved by the diagrammatic method. The book has to be studied for its worth to be known. We repeat that Mr. Krafft should try and find an English translator.

LESLIE KEENE.

TRUE GHOST STORIES. *By* CHEIRO. (*The London Publishing Co., 2s. 6d.*)

When an occultist of the reputation of Cheiro writes of his experiences we are wise to listen, and when he shows his belief in the importance of his message by refusing to take royalties in order that the book may be published at a low price, we must recognise his sincerity.

To those who have been accustomed to read literature dealing with psychic phenomena there is little new in the types with which he deals, but he writes with a frankness which impresses the reader with their reality. He divides his book into two parts. The first is called "Ghosts that come unbidden" and some of the chapters tell of warnings of death. He tells once more of the story of the famous mummy-case of the priestess of Amen-ra, and says that he warned Mr. Douglas Murray before he went to Egypt not to touch a sarcophagus or take what he was going to win in a lottery. Mr. Murray ignored the warning and suffered both before and after he brought the case to London. Another unpleasant story also tells of disaster following the desecration of a mummy; the owner of a scarab was haunted by a huge white bat. It is evidently unsafe to meddle with articles that

have been strongly magnetised by those highly skilled in the wisdom of the Egyptians.

The second part, "Ghosts that come bidden," is largely occupied with the messages given in séances. Nurse Cavell communicated twice, and there are accounts of warnings of the danger of the Great War given before it occurred. One weird experience was in a Chinese "Cave of the devils" when the assassination of Prince Ito was foretold. The last two chapters tell of experiments made at Hampstead with Edmond Savoury D'Odiardi, Duc de Ravigo, occultist, mystic and physician, to get into touch with the so-called dead and to turn back the clock of time by the use of appropriate vibrations. The last chapter tells us of the destruction of "Atlantis the great, Atlantis the perfect." Tradition and clairvoyant investigation agree in stating that the civilisation of Atlantis was utterly degraded before its being overwhelmed in one of those great convulsions that alter the configuration of land and sea. We have been told by more than one investigator that it was the sin of Atlantis which caused its fall, and this corroborates the account given by Plato and the traditions of the American tribes. There is nothing therefore to support the message given to Cheiro that "Atlantis has reached its highest pinnacle, greater intelligence cannot be created, more knowledge cannot be attained. In this city there is neither disease nor crime." We have always understood that Atlantis was the home of black magic of a peculiarly bestial and atrocious kind.

Astrologers will find numerous references to the influence of the stars, and the general public will be interested in the stories, which in many cases have been supported by documents, which have been examined and vouched for by the publishers.

K. B.

---

ON 18th September a train crashed into the buffers at Charing Cross Station, injuring forty-six passengers. The previous New Moon fell in the third house, that of railways, in close square with Mars in Gemini, the third sign.

LIFE is a web spun out of the common events of daily life and if you do not untilise them, you will miss the purpose of the small things, out of which great things are built.

J. KRISHNAMURTI.

# Correspondence

*The Editors do not assume responsibility for any statements or ideas advanced by their correspondents, and the publication of letters does not necessarily imply sympathy with the views expressed therein.*

*To the Editor*, MODERN ASTROLOGY

DEAR MADAM,—The readers of MODERN ASTROLOGY have every reason to congratulate Mr. George H. Bailey for his recent article in the July issue on the Pre-Natal Epoch and the soli-lunar interchanges. Twenty-five years ago, I stated in your pages that there were more epochs than one, and that at a time when little was known about the subject, and since then the Solar Epoch and the epoch of quickening have been discovered and demonstrated. My name-sake now goes a step further and introduces your readers to certain other epochs all more or less related to the birth figure by the interchange of the positions of the Sun, Moon and Ascendant. In this matter I am bound, on principle, to accord him my support, while differing in one certain matter, about which I am in private communication with him.

I should not have entered into the discussion had it not been for the very ill-advised letter of C. and N. Shaw in your last issue, but as I am undoubtedly referred to therein, I cannot allow the writers' false and misleading statements to pass unchallenged.

Evidently a little learning is a dangerous thing, and it is well shown in the letter mentioned. The statement that a number of epochs can be found to fit any birth time, and that one can find scores of birth times to fit an epoch, is a most unwarranted and false statement and has long ago been disproved. Ignorance of the laws of the epoch would alone warrant such a travesty of the truth. Only one epoch, which must comply with certain rigid conditions, can be found for any birth moment, and only one birth time can fit a properly calculated epoch. There can be no argument on this point.

The further statement that we are told that the epoch can and

does occur before coitus and even marriage simply because of the rules as to the interchange of the Moon and Ascendant is a falsehood and has never been suggested by any exponent of the theory.

What astrologers have to do is to find what the epoch corresponds to physically. Conception is only the effect of a prior cause and can have but little influence on the matter. Investigations however have solved this question, and the information will shortly be published.

It is again totally inaccurate and misleading for C. and N. Shaw to state that character is not shown in the Lunar Epoch, but that we respond inwardly to our birth maps and to no other. They are apparently very badly informed on the subject, as it has been conclusively proved that both character and faculty are clearly shown in the epochal maps, and that we respond equally, if not more, to that figure than to the horoscope of birth. The horoscopes of great Writers, Musicians, Scientists, etc., are often totally inadequate to show their genius, but it is there in the Lunar Epoch. What can be more illogical to suppose that an epoch can indicate events, but not character. If one, why not the other ?

It is very easy, but certainly most reprehensible to pick out a number of aspects from people's epochs to try and prove that character is not shown therein, but this I do not think will mislead your readers. Epochs are interpreted in exactly the same way as horoscopes, so that hypothetical argument used by your correspondents needs no comment. I may state that a well-known astrologer in his private work always gives his readings both for character and events from the epochal figure and never from the horoscope.

Reference is made to their own "so-called" (the word is needlessly offensive) epochs,—one cast by the greatest present-day expert in this branch. I do not know whether this is a reference to myself, as I did have the pleasure of casting the map in question, but their remarks thereon show them to be very ill-informed on the subject, and guilty of gross presumption in attacking and endeavouring to discredit the great truths of this wonderful theory.

In conclusion, let me suggest to C. and N. Shaw that before they rush into print again they should give a little more care and thought to what they wish to say, and moreover, that they should show due respect to, and reserve concerning the opinions and teachings of those

who have trodden the ground before them. No doubt there will come a time, when they have given much more time and thought to the theory, that they will see the errors they have committed, and will then need to eat their own words—unpalatable morsels they will then find them.

Yours faithfully,

E. H. BAILEY,

*Editor*, "*British Journal of Astrology*."

P.S.—While writing, may I refer to the Competition on page 268 of your last issue. The same has been sent to me for insertion in the *British Journal of Astrology*, but I am not doing so, as the whole matter is an attempt to obtain credit for a discovery which is wholly mine, and made a number of years ago, from information privately supplied to me regarding the relation between the time of coitus and of birth. The astrological law mentioned is entirely my own and has been partially published in the pages of the *B.J.A.* As the authors of the test have recently been in communication with me asking me to select suitable times for a coitus, it is quite clear that they can know little or nothing of the laws governing this matter.

*To the Editor*, MODERN ASTROLOGY

DEAR MRS. LEO.—I notice you are thinking of publishing a complete "Dictionary of Astrology." I think this will be a splendid idea and I, for one, will be very glad to subscribe to it.

With kind regards,

Believe me,

Very sincerely yours,

LOUIS HAMON ("Cheiro").

*To the Editor*, MODERN ASTROLOGY.

DEAR MADAM,—With regard to your project to publish a complete Dictionary of Astrology, I wish to state that I will be glad to purchase a copy at any publishing price up to ten shillings.

I am, Madam,

Yours sincerely,

OSWALD W. COPP.

*To the Editor*, MODERN ASTROLOGY

DEAR SIR,—I wonder if you would write an article on "figures" in the Horoscope, in a future number of MODERN ASTROLOGY. I have been considering one which has two crosses, one grand trine (almost two) and a figure which I have not seen before mentioned, in which Ascendant, ♄, ☽, ♅, ♂, are all ☌. and form a Pentagon—☿ in meridian.

In an ordinary way 72° is such a weak aspect, it is, according to text-books, hardly worth considering but might there not be some occult significance in such a figure?

Yours faithfully,

SUBSCRIBER OF OLD STANDING.

*To the Editor*, MODERN ASTROLOGY

DEAR MRS. LEO.—In reply to your proposal in MODERN ASTROLOGY regarding the publishing of a complete "Dictionary of Astrology" and the possible support from readers, I would like to say that I, for one, would heartily welcome such a reference work and would be pleased to subscribe five guineas towards the cost of production. I am sure all readers would be glad to help according to their ability.

We all owe so much to Mr. and Mrs. Alan Leo.

With hearty good wishes,

CLARE WORSLEY.

*To the Editor*, MODERN ASTROLOGY

DEAR MRS. LEO,—I shall be most pleased to become a subscriber to the "Dictionary of Astrology" as and when it is published.

May I congratulate you also on the way in which you are conducting MODERN ASTROLOGY? It is just splendid; I lend my copies to people little versed in astrological lore, just because they find refreshment and courage through your writing.

Every good wish,

Yours faithfully,

H. B. PILKINGTON.

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**Edited by Mrs. ALAN LEO**
**and**
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# Modern Astrology

***Founded In 1890***
UNDER THE TITLE OF
**"THE ASTROLOGER'S MAGAZINE"**

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# Modern Astrology

*A Journal devoted to the search for truth concerning Astrology*

VOL. XXV. NEW SERIES. | DECEMBER, 1928. | No. 12

## The Editor's Observatory

THIS is a Christmas Observatory, and the editress of MODERN ASTROLOGY wishes everyone a very peaceful Christmas and a good New Year. More than at any time during the twelve months of the year, a message rings out universally of peace on earth, goodwill to men.

Now the writer of this article believes that there is a Spirit of Christmas, when the Christ-Consciousness floods, more or less, the world. Even people who at other times bicker and disagree, cry '*Pax*' for the Christmas season. "The Peace that passeth all understanding, and the Power that maketh all things new" is a part of this festive time.

Have you ever thought, Readers dear, when each seeks a present —a gift for another—something to give rather than to take—and all sorts of humanitarian schemes are planned for the season to help the poor and needy, that thought seems to be taken from *things* and be given to people. Hearts are opened and purse-strings are unloosed. The change is really in our own consciousness, which lies ever at the *back* of the mind, that immortal self, and though discord may prevail during eleven months, at Christmas we seek harmony. Few people would quarrel with each other on Christmas Day, and many reconciliations take place then, because Love, in the shape of a little Child,

taps at the door of each heart—the birth of the Christ, and even though we shut the door of our heart for many months, when the spirit of Christmas arrives it is the message and the messenger "Peace on earth, goodwill to men."

The bells ring it out from a belfry, people greet each other with a smile, not a frown, and in greater or lesser degree at this season Love does its silent work, and the Christ Child, the power of the birth of a little child, even after two thousand years, is felt in this prosaic and workaday world. Behind all the festive hilarity of Christmas, the dinners and banquets, there is a different feeling in the air, and therefore in wishing every reader a peaceful and a happy Christmas I am but emphasizing the spirit of One who said "My peace I leave with you, My peace I give unto you,' for friends, without peace, pleasure is as nought.

In conclusion I would add for I am over seventy and I shall perhaps not write many more Christmas Observatories, let the tap of the Christ Child on the door of your heart find entrance and then a new light and a new understanding will open before you.

BESSIE LEO.

I thank all writers who have contributed to the Magazine during the past year, and hope to get even better articles in the future.—B.L.

---

*Re* COMPETITION IN SEPTEMBER ISSUE

*To the Editor*, MODERN ASTROLOGY

DEAR SIR,—In reply, I judge that the children (twins) will be born on December 7th at about 2.9 p.m., one boy and one girl.

I remain, Dear Sir,

Yours faithfully,

G. R. WARWICK.

---

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# International Astrology

## New Moon

*12th December*, 1928, 5.6 *a.m.*

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (1) | ♏5.22 | ♎6 | ♎29 | ♏17.6 | ♐17 | ♑25 |
| (2) | ♏20 | ♎19 | ♏10 | ♏26 | ♐28 | ♒10 |
| (3) | ♎7 | ♏5 | ♏27 | ♐16 | ♑21 | ♓1 |
| (4) | ♎8 | ♏2 | ♏18 | ♐0 | ♑5 | ♒27 |
| (5) | ♐7 | ♑2 | ♑27 | ♒28 | ♈7 | ♉10 |
| (6) | ♊21 | ♋24 | ♌25 | ♏22 | ♎18 | ♏18 |
| (7) | ♒4 | ♓7 | ♈6 | ♉0 | ♉29 | ♋0 |

(1) London (2) Berlin (3) Constantinople (4) Leningrad (5) Calcutta (6) Washington (7) Canberra

| ☉ ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|
| ♐19.56 | ♐16.27 | ♒0.11 | ♋3.7℞ | ♉0.45℞ | ♐21.23 | ♈3.28℞ | ♏1.22℞ |

THROUGHOUT Western Europe the New Moon falls in the second house in conjunction with Saturn, and threatens the finances of the various nations, especially those of Spain, in whose ruling sign the lunation takes place. Trade and the revenue will suffer, and unemployment will increase. It will be a bad month for the book and publishing trade, and failures will occur. The group of four planets in Sagittarius threatens the continuance of the series of shipping and transport disasters that has been so marked during the last few months, while the square of Mars to Uranus will cause many deaths by violence. Neptune on the cusp of the tenth house at London will still further undermine the power and popularity of the Government, and increase that of the Labour Party. The League of Nations will be confronted by some difficulty involving Poland or one of the Taurean countries, and disagreement will arise with Spain. At home, public health will be better than usual at this time of the year, though the death rate will rise owing to bronchial ailments. In New York there will be much popular discontent; accidents, falls of buildings, and damage to property will increase in that district. In Australia Venus culminating and Jupiter rising will put an end to labour troubles for the time being, and also cause public rejoicings and ceremonials.

## The Winter Quarter

*Sun enters Capricorn, 22nd December*, 1928, 2.4 *a.m.*

| | x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|---|
| (1) | ♋29.14 | ♍4 | ♎1 | ♎22.7 | ♏18 | ♐21 |
| (2) | ♌12 | ♍16 | ♎11 | ♏1 | ♏28 | ♑3 |
| (3) | ♌28 | ♎0 | ♎26 | ♏18 | ♐17 | ♑22 |
| (4) | ♌30 | ♎2 | ♎23 | ♏ 8 | ♐5 | ♑15 |
| (5) | ♍2 | ♍29 | ♐24 | ♑18 | ♒24 | ♈0 |
| (6) | ♉17 | ♊22 | ♋25 | ♌23 | ♍16 | ♎14 |
| (7) | ♑0 | ♒3 | ♓3 | ♈0 | ♈27 | ♉27 |

(1) London (2) Berlin (3) Constantinople (4) Leningrad (5) Calcutta (6) Washington (7) Canberra

| ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|---|
| ♑0.0 | ♈24.29 | ♑2.2 | ♒11.58 | ♊29.16℞ | ♉0.27℞ | ♐22.33 | ♈3.31 | ♍1.17℞ |

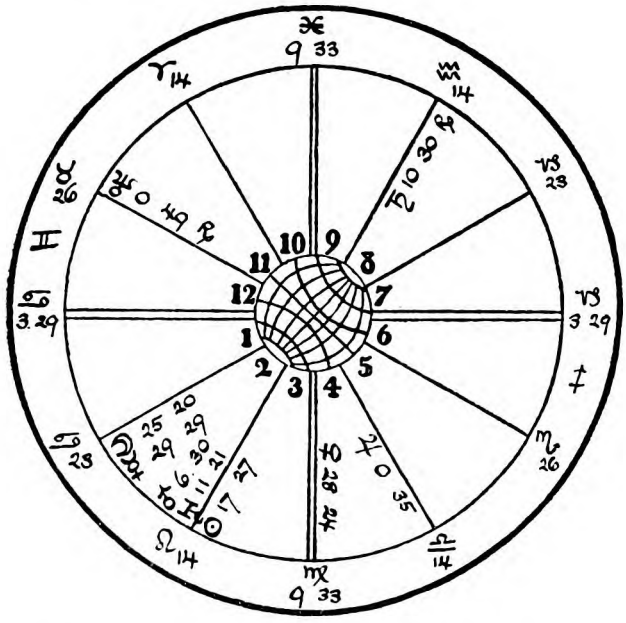
The Sun enters Capricorn in the third house at London in conjunction with Mercury and in opposition to Mars. The strong afflictions falling in the cadent houses will cause numerous railway, transport and shipping disasters, and railway stock will again show marked depreciation. Uranus in the sixth house is unfavourable for the workers and the national services; engineering and transport strikes will be threatened, and aviation will suffer. Foreign relations will be friendly, and matters affecting women will come into prominence; an important royal visit will be made to this country. Venus in the fourth house will benefit the land, farming and mines, but will bring much wet weather during the quarter. The Government will be much concerned with the financial situation of the country, and especially of railway finances. A member of the Government or of the Labour Party will die suddenly in an accident. Trade will not be very good, but commercial agreements will be made with Ireland and the East. In America democratic influence will increase and there will be many political crimes. A serious panic will occur on the Stock Exchange, while disputes will arise with Russia and Spain. In Australia labour troubles of a very serious nature are again indicated, together with exceptionally hot and dry weather, and danger of fires, damage to buildings, and earthquakes.

---

If a man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greater of conquerors.

*Dhammapada.*

# The Horoscope of President Hoover



| | *Decls.* | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|---|---|
| ☉ | 15°N37′ | | | | | ∠ | ☍ | ♂ | |
| ☽ | 25°N54′ | | ♂ | ✳ | | ✳ | | | □ |
| ☿ | 18°N16′ | | | ✳ | ♂ | ✳ | P | P | □ |
| ♀ | 1°N3′ | | | | | ♂ P | ☐ | ∠ | |
| ♂ | 19°N44′ | | | | | ✳ | ☍ | ♂ | □ |
| ♃ | 0°N50′ | | | | | | | | ⩛ |
| ♄ | 18°S 29′ | | | | | | | ☍ P | |
| ♅ | 17°N59′ | | | | | | | | |
| ♆ | 10°N6′ | | | | | | | | |

MR. HERBERT CLARK HOOVER, the newly elected President of the United States, was born on 10th August, 1874, at West Branch, Iowa, in latitude 41° N. 41′, and longitude 91° W. 21′. According to our American contemporary *Practical Astrology*, the time of birth is stated to be "about 1 a.m," which brings the end of Gemini to the Ascendant. All who have seen President Hoover's photograph

will agree that Gemini is an extremely unlikely rising sign, whereas Cancer would fit fairly well, so that it seems probable that 1 a.m. is rather too early. Our contemporary suggests 1.20 a.m. but a rough rectification by events brings the time to about 1.30 a.m., for which the above map is cast.

The Moon and Mercury are in conjunction in Cancer in the second house, and Mars, Uranus and the Sun are in Leo, opposed by Saturn. The conjunction of the Sun with Uranus, the planet of power, in the royal sign Leo is a very fitting position for the President of a great country and it is specially emphasized at present by the applying sextile of the Sun to Uranus, and if the time be accurate, by the primary arc of Ascendant conjunction Sun, zodiac direct.

President Hoover is the son of an Iowa blacksmith (☉, ruling father, ♐ ♄ ; ☿ lord of 4th, ♂ ♂), his mother being a Quaker lay preacher, who was forced to take in sewing to support her three sons. Venus in Virgo indicates the sewing, as does the Moon, natural ruler of the mother, in conjunction with Mercury in the domestic sign Cancer. Pisces on the tenth, and its ruler Jupiter are also closely involved and denote the religious activities. After the death of his father when he was 9, young Hoover was sent to an uncle in Oregon and at the age of 11 started work on his uncle's farm. This is shown by Jupiter, natural ruler of uncles and here chief ruler of sixth, parent's relatives, in the fourth, the house of land and farming; the tenth and sixth houses both ruled by Jupiter, also showing employment and probably uncongenial work.

Three years later he became office boy to his uncle and eventually decided to become a mining engineer, a choice partly influenced by Jupiter in the fourth, and destined to be abandoned by the other factor in the matter, namely Saturn, the planet of mines, seriously afflicted. He worked his way through Stanford University. supporting himself by working as a clerk (☿ ♂ ☽ ✶ ♃ ruler tenth), a newspaper delivery agent (also ☿, and ☉ in third), a laundry agent (♋ positions), and as secretary and manager of a lecture course (☿ and third). After graduating in engineering he left the University and four years later married a lady who had been one of his fellow students. Note that the Moon applies to sextile Venus, ruling the educational house (fifth), while Saturn, ruler of the seventh, is on the cusp of the ninth which

rules universities. It is said that when times were bad she made her own hats, which is quite in keeping with Venus in Virgo.

After marriage there were many ups and downs, as is usual when Cancer is prominent. Mr. Hoover worked for a time as an ordinary labourer in California, and at 23 obtained a job as a mining engineer in West Australia (ruled by Leo). From now onwards his future changed, and two years later he was director of mines for the Chinese Empire (ruled by Cancer). During the War he gave up a fortune to take over the command of the European relief work, and recently until his election, he has held the position of Secretary of Commerce to the United States Government, a position denoted by the Moon and Mercury in Cancer.

The horoscope is a very strong one, and could not have failed to bring its native to a position of power. At the same time the conjunction of Mars, Uranus, and the Sun, all opposed by Saturn, does not make for popularity in power, and in spite of President Hoover's enormous majority, indicated by the sextile of the Cancer planets to Jupiter, his period of office will end disappointingly. Meanwhile the directions are good for the next few years. The Sun is now almost exactly in trine to Saturn, and within a year it meets the sextile of Uranus, which is closely followed by the conjunction of the progressed Jupiter. These influences promise further triumphs to the President, and in addition will vastly benefit the United States during his term of office. V. E. ROBSON.

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ON 15th November, Mr. Rudyard Kipling, in a speech to the Members of the Royal Society of Medicine, related an anecdote of the astrologer-physician Culpepper in which he successfully diagnosed a disease by means of the horoscope of the decumbiture. Mr. Kipling added that in view of the modern marvels and scientific developments it would be interesting if a time should come when scientists would again seek to know the aspect of the heavens when in doubt or difficulties.

MANY fires occurred in London during October. This was due to the passage of Mars through Gemini, the ruling sign of London, and to its opposition to Saturn close to the actual ruling degree of the city.

# Esoteric Astrology

*By* ALAN LEO

*(Continued)*

## SECTION II.

### CHAPTER VIII.

### THE PLANETS AND CASTE

IN examining caste astrologically, the zodiac and the planets all require consideration; none can safely be omitted, but the planets are probably the most important. When one planet is clearly indicated as being much stronger than all the others, this may itself decide the caste, quite apart from other considerations.

The following associations of planets with caste are taken from various Indian writings, all said to be based upon ancient authors.

| | No. I. | No. II. |
|---|---|---|
| Brāhmana | ♀ ♃ | ♀ ♃ |
| Kshattriya | ☉ ♂ | ☉ ♂ |
| Vaishya | ☽ | ☽ ☿ |
| Shūdra | ☿ | ♄ |
| Outcasts | ♄ | ☊ |

It is important to remember that there is really no rigid association of either a planet or a sign with a caste, and that in the present condition of social classes all castes are interblended by means of their sub-divisions. That this is so may be seen by a perusal of the different kinds of persons and occupations said to be governed by a planet. Mars, for instance, signifies the commander-in-chief, who, as the representative of all fighting men, can readily be included in the Kshattriya caste; in its rulership over surgeons it may be considered to be included among Brāhmanas with all other branches of the healing art; but such occupations as butcher, barber, carpenter, and blacksmith in the present condition of social distinctions, are necessarily of the

Vaishya caste, and some of the roughest employees and workmen would be considered Shūdras.

Similar distinctions can be drawn in the case of every other heavenly body, as the reader will see if he turns to the lists of occupations given in the astrological works.[1]

The Sun is chiefly a Kshattriya. Uranus and Mars are mainly the same although both can be adapted to the Brāhmana caste and Mars to the Vaishya also.

Saturn and Jupiter have some adaptability to all four castes, but in quite different ways. Saturn is server and worker in the lowest caste, but develops much financial ability in the trading caste; has respect for law and order in the political class, and great law-making capacity; and in the Brāhmana caste makes the ascetic priest and the abstract philosopher. Saturn is server in youth, and rises and shews to better advantage in middle and old age.

Jupiter is typically the priest, and is easily adapted to the ruling class, and is generally prominent in the horoscopes of the most successful kings. It also indicates the best type of servers, the most refined and faithful of this class.

Venus is chiefly one of the sub-divisions of the Brāhmana caste, especially in the exercise of the æsthetic faculties in the expression of beauty through music, art, poetry, and so on. It is associated with the householder stage in all castes, and has affinity with the trading class. Esoterically, Uranus, Mercury and Venus are all beyond caste, and they are not seen at their best until caste is transcended, but their rays descend into the world and are adapted to human life at various levels.

Mercury has adaptability to the life of the server and the trader, but not so much with the Kshattriya. Its closest affinity is with the Brāhmanas, the teachers and men of learning more than the priests.

The Moon is trader and server, but it has some affinity with the Brāhmana through science and the concrete mind.

Neptune is doubtful, but it seems to have affinities with both Brāhmana and Shūdra.

[1] See *The Art of Synthesis*, third edition, Ch. I.

THE FOUR ELEMENTS AND CASTE

| | No. I. | No. II. | No. III. |
|---|---|---|---|
| Brāhmana | ♐ ♋ ♏ | ♐ ♏ ♉ | ♒ ♊ ♎ |
| Kshattriya | ♈ ♌ ♑ | ♈ ♌ ♑ | ♌ ♑ ♈ |
| Vaishya | ♉ ♍ ♑ | ♊ ♒ ♎ | ♏ ♐ ♋ |
| Shūdra | ♊ ♎ ♒ | ♍ ♑ ♋ | ♉ ♍ ♑ |

A search through the available works written by Indian astrologers has brought to light two different classifications of the zodiacal signs in terms of caste, No. I. and No. II. in the accompanying list. The first of these three is taken from the SARAVARTHACHINTAMANI of Venkatasa Daivagna. It is equivalent to saying that the four castes correspond to the four elements; Brāhmana, water, Kshattriya, fire, Vaishya, earth, Shūdra, air.

The second is taken from the Jatakaparijata. The positions of earth and air are transposed here; and in addition Taurus is stated to be Brāhmana and Cancer, Shūdra.

The third classification is that which the present writer considers the best, but it is given subject to the qualifications that follow. It is open to doubt whether such correspondences as these are not often misleading, because they lend themselves so readily to materialization. The truth appears to be that, whatever might be the case in an ideal system of government, any sign may be the Ascendant of any caste in the present condition of the great nations; and the only reason for drawing up such a table as this is that it constitutes an ideal from which the many departures in various directions may be noted.

On examination of the zodiac as a whole, it will be seen that the elements air and fire cover the six odd male positive day houses, while the elements water and fire cover the six even female negative night houses. The two former belong to the vital and individual side of man, and the two latter to the formal and personal. The odd signs correspond to the two higher castes, and the even signs to the two lower. This is the first stage of the correspondence; these pairs act as units in the first place, they are not clearly differentiated; the trader may be either earth or water indifferently, and the statesman either fire or air, but at later stages of evolution they are clearly distinguished.

The ideal plan underlying all castes is that which is indicated in classification No. III, but in applying it practically what has been said about each caste affecting all the four should be remembered. Thus the Brāhmana as a type belongs to the three airy signs, and anyone who is born under an airy sign will have a natural inclination to one of the conditions of life, high or low, included under the Brāhmana caste, previously described. If the majority of planets are in airy signs, there will be a similar inclination; and if the ascendant and majority of planets both agree, the inclination will be very strong, and is certain to be shewn in the character, and unless the house positions and aspects seriously contradict, in the circumstances of the life also.

Such a person, however, will not necessarily be a Brāhmana in the sense of a great teacher or a great Priest, but he will gravitate naturally towards a Brāhmana sub-division of one or other of the castes.

If he exercises his talents, he will have natural ability for gaining and exhibiting skill, information, learning, wisdom, good taste and refinement, and for training others in that department of life to which he belongs. Whether he will be "great" in any sense will depend, astrologically speaking, upon the position of the planets in the horoscope, and the ordinary rules of Astrology may be consulted on this point.

The same applies to those who belong to fire, water, or earth; they may or may not be striking examples of the caste to which the element corresponds, but they will have a natural inclination towards the corresponding sub-division of one of the four castes; and in applying this practically, let it not be forgotten that caste is really determined by character and not by birth.

At the earliest stages of human evolution among primitive savages, and with the lowest stratum of the population of a great nation caste sub-division is very indistinctly marked. The nominal Shūdra may be born under almost any sign, though differences dependent upon character will of course be evident to the careful observer. At higher stages of evolution, although considerable variation is still possible, the types will be more distinct.

Earth is the type of the Shūdra. In the lowest members it will

shew only inertness, heaviness, and slowness of response. They have little forethought, they live in the present day only, and require urgent stimuli to move them, such as hunger or fear of the law. Later they acquire intelligence, skill, and spontaneity of action, and with these qualities they can enter the sub-divisions of any of the higher castes, where they are men of action, and where their service of work is voluntary submission and not due to ignorance or inexperience.

Earth men are frequently found among Vaishyas and Kshattriyas, but not quite so often as Brāhmanas. They do not often rise to the highest positions in their sphere, and are generally more fortunate when they are content to work under a superior. They usually reduce things to the test of action, and are better at concrete than at abstract thought.

Water is the type of the Vaishya, but as previously remarked at the earliest stages of humanity, one element is hardly distinguished from another, and the lowest water man is much lower than the lowest earth man. Taken in one way water symbolises the primal source out of which earth solidifies or crystallises, so that it is then quite as much Shūdra as is the earth; and if the latter is the root, the Vaishya is the stem of the man plant, growing up through mud and water. Later, the Vaishya becomes the nourisher and supporter of the whole community. It has a close affinity with various sub-divisions of the Brāhmana caste because of the feeling, emotion, and imagination, that belong to the water, and because of the psychic sensitiveness it can bestow. It has less clearly marked relations with the Kshattriya caste, but can be adapted to this under the influence of powerful planets.

Fire is the type of the Kshattriya, the ruler and fighter. It has little affinity with the Shūdra class, for it is too freedom loving, to serve well, being separative, egoistic, impulsive, independent, and rebellious. Nevertheless it can serve when the service is based upon complete confidence, affection or faith. Even in the trading class where it is enterprising, a good earner, and suited for large undertakings, it lacks the saving and economising faculty. It bestows the self-confidence, pride, generosity and fighting ability necessary for the Kshattriya, although it can easily be adapted to the Teacher or Priest.

Air is nebulous and indefinite among primitive humanity, and

just as earth separates out from water and becomes more definite, so does fire become polarised and individualised out of air. Although air is the highest of the elements and has natural correspondence with the Brāhmana caste, it often shews to less advantage than fire, and easily descends to the trading or intelligent serving stage. Air combines, blends, unites, and permeates; it has less of the feeling of the separate self than any other element; for even under the influence of the separative rajas, it becomes the sign which implies union. (Libra.) Because of this, it has little affinity with the kingly state, and those rulers and statesmen who are born under it are either not autocratic or else derive this quality from some other part of the horoscope. In some cases they behave like Brāhmana souls who have been born in Kshattriya personalities.

(*To be continued*)

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PRINCE EITEL FRIEDRICH, the ex-Kaiser's second son, is reported to have married an American widow. The Prince was born on 7th July, 1883, at 6 a.m., Potsdam, and has Saturn, ruler of the seventh house, in Gemini, the ruling sign of America, together with Venus and Mercury. By direction the Sun is in sextile to Mars, and in square to Mars radical, Venus is separating from the conjunction of the Moon's place at birth, and the Moon is in sextile to Saturn.

ON 16th November, a furious gale raged over the greater part of England and Wales, the wind attaining a velocity of 120 miles an hour at times. At the solar eclipse of 12th November, Mars in Cancer was stationary in the seventh house in square with Uranus. On the 16th, the Sun formed the sesquiquadrate to Mars, and the Moon passed the opposition of that planet.

AT the Autumn Quarter the Moon, ruler of the tenth house, that of the Government, was in the Saturnian sign Capricorn and on the cusp of the fourth house at London, that of building. This may have some significance in connection with the outcry by members against the membership of the Bricklayers' Union of Mr. Winston Churchill.

# Revival Influences

*By* ESMÉ SWAINSON

NEW methods of presenting religious truths have, during the past few years, sprung up everywhere, especially in America.

Such things always occur at the end of a cycle and at the birth of a new age, and among them come a recurrence of revival campaigns. This particular method is based upon a rhythmical appeal to the emotional side of the listeners, by the combined process of sound and movement, and resulting events have rarely proved to have lasting results.

The Celtic races are much more subject to such emotional occurrences than the Teutonic, and they occur at more or less regular intervals in parts of Wales.

The work of great preachers such as Martin Luther, resulting in *reformations*, is of the nature of a revival, but one in which the mental influence is as strong as—if not stronger than—the emotional, and also come at a period when there is already mental dissatisfaction with some existing line of thought. The *man* is, as it were, an embodiment of this, whereas a leader comes into a district and starts a revival without any pre-preparation in the minds of the people.

Man at present, as we know, is by no means perfect or of all-round development, and an extra down-pouring of force from the spiritual realms without careful preparation beforehand, such as does occur even at the smallest of true revivals, finds him without a vehicle on the spiritual level to receive the power. Hence, as all force once directed must go somewhere, it descends to its complementary—the emotional body,—and acts there with overpowering force; generally upsetting the balance of the individual. This is the more so, because, at such a meeting, the physical body is not the centre of attention. He or she swings up to a state of exaltation, but cannot hold steady as the force returns, and before the normal vibration of the body is reached, the lower and coarser centres are aroused, so disastrous

episodes occur, even sometimes the danger of being thrown temporarily out of the body and obsession taking place.

The question of whether benefit accrues to the individual or not *permanently*, would depend on the birth horoscope and the nature of the aspects in force under which the meetings were attended. The conditions—so far as I have been able to trace them—come through the planets ♃ and ♆, but chiefly ♃, the ☌ aspect with its dual nature rather than the mystic ☍ side. It is probably more correct to put the revival under the *sign* ♐, rather than the *planet* ♃—and in the revival referred to later—☿ was in ♐ and ♂ entered that sign during the New Moon under which it took place.

In this respect it is rather interesting to note the lack of success or enthusiasm during the meetings of the recent American lady revivalist and the fact that ♄ is the planet in ♐.

The few examples that follow may throw some light upon how the directions of ♃ and ♆ work in some cases.

The first case is that of a woman with ☉ in ♌, ☽ in ♐ and ♍ rising, ♆ in the 3rd, who for many years took little or no interest in any form of religious observance, and was very narrow in her views of life generally, but, when the ☉ came to ✶ ♆—she was "converted." Not at a revival meeting, but at a series of special services which are often called "missionary" services. There was a special atmosphere because of the enthusiasm of the speaker and the series was planned to reach a climax of spiritual awakening. As a result she joined an extremely ritualistic section of the Church (note the ☉ in ♌, ☽ in ♐), and it had the effect for some time of nearly unbalancing her, for after attending the services, the reaction of ordinary life was so great that she was bad tempered and snappy for several hours after. This gradually wore off and she was able to retain the benefit of her response to ☉ ✶ ♆.

The next is a child with ☉ in ♉, ☽ in ♍ and ♐ Ascendant, the type of fair ♐ who looks angelic in a choir, but who can show the business-like side of ☽ in ♍ at home. He early showed the religious side of ♐ but when ☉ ✶ ♃ became exact—it was within orbs at birth—he, after being taken once to a ceremonial service of the church, decided to go by himself every Sunday, joined of his own accord and would not stay away unless prevented by illness.

He maintained then, and still does, that he wishes to be a Priest, carries a hymn-book about in his pocket and chooses the Bible to read when there are other fairy and adventure books to select from.

The dual side of ♐ is quite clearly shown, for he is just as interested in sports as in the church. Jupiter is exalted in ♋ in the seventh house and so of course is the ruler of the map. It remains to be seen if the personality of a badly aspected ☽ in ♑ will overpower the spiritual opportunities shown by the well-placed ruler of the map—responded to so well up to the present.

The last case is an actual conversion occurring through a revival meeting in one of the towns under Leo.

In appearance he is very similar to the child last mentioned—fair, blue eyes, clear skin and regular features.

☉ and ☿ in ♏ ♂ in ♌ ♄ in ♋ ♀ in ♐ (in the 1st) ☽ in ♍ ♃ in ♍
♅ in ♎ (both in the 9th) ♆ in ♉

His mother died early, when he was in his "teens," and fate gave him a stepmother he disliked. For some years he threw himself into every kind of sensation, including drink and gambling, with a thoroughness that only ♏ can accomplish. His relations lived in fear of some deed that would take him to prison.

In 1903 a series of revival meetings took place in his town, and by some influence he was persuaded to go. On the third night he came home, and facing his scoffing family, who had entirely lost faith in him, he declared he had turned over a new leaf.

This came with ☉ ✶ ♃, and although the exact moment of birth is not known, he probably had P ☿ ♂ Ascendant also. The event took place in the Autumn, the September New Moon falling in exact ♂ ♃ in his ninth house!

The following day he faced his companions in a big engineering works, declared his reformation and the abandoning of all his bad habits, including smoking. What he had to stand can be imagined by those who know the coarse side of large works, but he just smiled through it all. He is now a popular local preacher, respected and admired (♀ in ♐ rising!) by all he comes in contact with.

We know ☉ in ♏ is strong for good or ill, and here ♃ was ruler of the map and well placed in the ninth house, if somewhat weak in ♍. ♏ could change suddenly and stay there, whereas in a more

mutable map—especially if very emotional—the result would not be so likely to remain.

I know several cases where ☉ ✶ ♃ (not the ruler) has brought interest in ceremonial in some form but this often passes after the aspect is over when not the ruler or in the ninth house. I regret I have no map influenced by a revival where the result is not permanent, and should be very glad to have any.

The response to ♃ along these lines—when you consider in one sense ♃ represents the line of least resistance, being the fruit of past effort,—the strength of the expansion that occurs, depends on how far the bodies have been previously prepared.

Sudden wealth, either material or spiritual, is not always a blessing to the soul, and can unbalance as much as great sorrow.

The whole point of danger in revivals is the fact that the soul may not be ready for the strain, and the personality becomes accentuated instead of the individuality. Mental or emotional rickets are quite as possible as physical, and man's duty and aim is to stand erect and strong in every body, facing the Light—*Ad Lucem.*

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On 10th October the King opened a new bridge across the Tyne at Newcastle. The previous lunation fell in the third house, that of means of communicating, and on the actual day the Moon was in trine to Jupiter from the cusp of the third house.

### When Neptune Questions

Yes, I shall follow you some day, Neptune;
Not out from earth, though, while the changeful Moon
Plays her delusive light. But in this room,
Here where my body waits and wonders in the gloom:
Centre within centre, waking the Sacred Fire. . . .
Mounting with measured beat the spiral higher. . . .

* * * *

Oh, I can wait to follow you, Neptune,
Who yet must journey far beyond the Moon.

Ena G. Salt.

# The Purpose of Life

*By* BESSIE LEO

LIFE on this particular globe, in the fret and bustle of western civilisation, is so very unsatisfactory to a large number of us, that we are naturally inclined to ask: "What is the good of it?" "Why are we here at all?" "And what are we here for?"

The religion of the country answers: "It is the will of God, Who created man to glorify Himself," and goes further and even declares that if man declines to glorify this Great Being, only hell can be his portion! Others say we are all products of protoplasm, a tendency of atoms to congregate and form complex beings; in fact, that we are going nowhere in particular, for no particular reason. Neither of these theories appeals with much satisfaction to the thoughtful and earnest student bent on discovering the rationale of life.

When the thinking mind is awake and working, one cannot be content with creed or dogma laid down by priestly authority. Of course, those whose minds are as yet mere reflectors question not at all, but simply seek their daily food and a fair measure of physical comfort, and are then satisfied. Any simple form of superstition is for them sufficient, whether it be called religion or science: they allow their thinking to be done for them. Thus authority and the teaching of Holy Scripture comes as a real relief, something strong and orthodox which acts as a crotch upon which they lean for support. The man who thinks for himself puts aside all creeds and dogmas, seeking to know the *why* and *how* of life, the reason of his own existence and of his apparently useless aspirations and desires.

If at this point he happens to come into touch with Astrology, the boundary of the purely material and concrete has been crossed; and if he be in earnest, and studies the true Astrologia, the Wisdom of the Stars, he begins to understand that the universe is working on certain fixed laws, within a certain fixed plan, and that there is no such thing as chance or accident. He also finds his own high ideals and aspirations

accounted for by the theory of a high Spiritual Entity overshadowing and endeavouring completely to incarnate in that centre of forces which manifests as his mind and body; his efforts towards a higher and nobler life being but the reflected attempt of this Higher Self at expression on the physical plane.

He learns that humanity, however diverse, is indissolubly united in its essence; that it is eternally evolving; that the men and women of to-day are in one aspect but the outer garments of the same Spiritual Being whose slowly successful efforts have peopled the past ages with human beings, and that the object of life on this globe is to bring the whole human race into a fit state to pass on to a higher sphere of action on another planet; that there is a universal spiritual brotherhood; that we are all sparks of one great Flame; that the starting-point of all progress is also the final goal, Unity and Brotherhood, and that it is on a recognition of this fact that all the ethics of the world must be built. The great synthesising force of the world, the great attractive power, is Love, drawing all things unto itself. It is the watchword of all the great World Saviours. More and more to-day we see the Spirit of Unity brooding like a dove over the chaos of life; equal rights, fellowship, coöperation and fraternity becoming active factors in the world's evolution and progress.

Thus our seeker after Truth begins dimly to recognise that a knowledge of Astrology is not for the purpose of evading Fate, which is but the effect of past causes he himself has engendered, but rather to enable him to get a clear and lucid conception of the great creative forces, of the cosmic plan on which the universe is built, and of the part man has to play in the arena of life.

Man is really composed of seven principles or aspects, under the rule and guidance of the seven planets, but as only part of these seven are active in ordinary mankind, it is in reality easier to represent him as a threefold being during active life.

We may put it clearly by saying that the two poles of existence which we will call Spirit and Matter, only become active when united by the energy of the middle principles, the soul, which is the microcosmic representative of the great Adam Kadmon, immortal man, or ego.

This soul, however, seems built of a whole bundle of qualities

and characteristics gathered round a central Self. We have each certain tastes and affinities which make us distinguishable one from another; and it is the consciousness of "I am I" that makes our individual existence a certainty to each of us. "*I am.*" Soul is a reflection of the spirit, and personality and reflection of the soul. The Spirit, the great "I" which lies at the back of all individualities, is but the spectator of actions performed by its reflections or shadows on earth, and when we stop in our outgoing activity and really ponder over the problems of life, is it any wonder that we are confronted with the question: "Why are we here, in this particular locality, with this body, and this character and this special horoscope?"

Some of our ancient writers on Astrology declare we are spiritual beings immersed in matter, whence arises the story of "The Fall of the Angels."

But possibly there may be two ways of regarding this so-called Fall, this incarnation of spirit in matter. We may assume that the Ego seeks experience, and descends from spiritual regions into the material to acquire it. Or, that the planetary spirit looks down on the chaos of matter, and in the spirit of Divine Compassion descends from its pure state to bring light into darkness, and order out of disorder; in other words, to make a cosmos out of chaos.

Let us consider the first idea, emergence of the soul from passive rest into active experience, caused by a desire for sentient existence. Desire first arose in IT—the great World Soul—and as we are but reflections of the Heavenly Man, we must postulate that the Ego desires and seeks experience. The soul gets that, and, in gaining it, becomes so fascinated and attracted by the experiences of the sense world, that it forgets its spiritual origin, and develops material interests. Now, suppose the beings on another planet more advanced in spiritual evolution than ourselves—the beings on the planet Venus, for instance, which is nearing the close of its evolution—suppose they, looking down and seeing the failures of their brothers on earth, took on bodies of earthly material, and, so incarnating, became our teachers and guides.

These egos from Venus, who had themselves at an earlier period passed through the stages of the material world, clothed themselves with appropriate matter for expression on our Earth, and took on such bodies as were available for the purpose. These having been produced

by inferior egos for lower purposes, many of them failed to work well in the hands of purer spiritual beings. Thus, even with the enormous quickening impulse given to evolution by the compassionate desire on the part of these lofty entities to befriend humanity, evolution still is, and will be in its entirety, slow; just as all classes of seeds do not germinate or grow at the same rate of speed or come to maturity at the same season, so it is that there are enormous natural differences among us to-day. Men are not, and cannot be equals; differences in intellectual, moral and spiritual development meet us on every side. Astrologers know well that there are no two persons *exactly* alike in character, mind and disposition, on our globe.

Now, it seems quite feasible that, while the desire for physical expression is the main factor in re-embodiment, yet that is not sufficient entirely to account for the special appearance of a particular ego in a particular time, place and condition. Until such time as adeptship is attained and we shall be beyond the influence of planetary law, the cyclic recurrence of favourable conditions will cause the ripening of the seeds of particular desires, and so tend to draw the ego back into the net of its own weaving, and by karmic or planetary law force it to accept a body which is the expression in form of a certain group of desires and tendencies, or what we call the character and personality for that life. But this is not necessarily the character of the real ego. For the character of the real soul could only be represented by all the desires, tendencies, aspirations and so on, of all past lives, and all these cannot possibly find expression in any one ordinary lifetime. Nor is it possible that all the various causes set going in those past lives could come to fruition in one short life for any ordinary person.

And so the soul is oftentimes exceedingly hampered by its material garments, for the Eastern philosophers, as well as Astrologia (star wisdom), teach us that, for the most part, our etheric and physical bodies are the representation and expression of us as we *were* in the past, not as we are to-day; the thinker being always in advance of his vehicle of expression, which is the expression in matter of some of his past thought. To realise this, I think we have only to remember our aspirations and desires, and put them side by side with our power of accomplishment; to consider our inner knowledge, understanding and consciousness, together with the limitations imposed by the brain and

which more or less hinder the expression of our true selves. Yet, when we try to realise that any particular incarnation will only represent some one side of the real character of the re-incarnating ego, although so large a part of the average person's ordinary life goes little further than the mere gratification of quite personal desires, ambitions and wants, it is obvious that in many cases a repetition of old experiences is gone through, which serves, as the life is lived, to intensify or gradually diminish the original desire set going in the past.

Then, when the next group of qualities comes to maturity and forms a new body for a new incarnation—which again the ego under law is compelled to take up—that body finds itself so strongly bound by old habits, that by its very automatism it repeats the old acts in almost the old manner; since in the majority of cases the soul is not yet sufficiently strong to master the body at all, and so fails to make a real connection between the past life and the present one. The only common factor perhaps in all these lives is the desire for sensation and the attempt to gratify it; for the life of sensation is the greater part of the life of the majority, while for the youngest of our great human family sensation *is* the life and the only life; that is, the centre of their consciousness is in sensation.

We find in each nativity so wide and vast a difference between the physical characteristics and the higher mind, or between the lunar and solar self, even in the part put down for physical manifestation, that, reasoning by analogy, it is natural to suppose that the ego may follow the law said to rule this planet, and arrange itself into seven groups of qualities. These might represent seven personalities or characters, like to seven character parts played by the actor, the influence of one upon the other being perceptible only in the effect upon the actor. Suppose we call these characters: Othello, Hamlet, Rosalind and so on. These may follow in pretty close succession, and yet the interval between the appearance on the scene of Hamlet and *his* return to the stage might be very considerable; and as Hamlet represents only the Hamlet side of the ego's character, it would not be correct to say that Hamlet reincarnates as Rosalind, but rather that the ego has reincarnated to express the Rosalind side of the ego's character, as it were. Now, if the ego begins to assert its supremacy over past habits of character, and to show itself strongly in each one,

I take it the link between these lives must become stronger, the ego will begin to have a real sway over the life of each, so that at last they all begin to have one common element behind them, and all work in the same direction, thus concentrating the energy of the ego, whereby its return is prepared.

The prodigal son is now on his way home, rich in experience, though maybe with soiled garments. In the background of the actor's life lies the purpose of his acting; and whether the moral embodiment be male or female, poor or rich, famous or unknown, if the dominant chord struck by the ego could make harmony through each physical instrument instead of discord, then the true purpose of life might be understood, and our place in evolution worthily filled.

In other words, I, the Eternal Man, working through the personality here, must identify myself with the Self or Ego behind, and make that personality subservient to my purpose.

If these suggestions be true, we can understand why we are continually told—"Know thyself"—"Look within"—"The Kingdom of Heaven is within you." For the road to what the religionists call 'salvation,' the socialists name 'progress' and the astrologers know as 'evolution,' lies by way of the real ego, and not by way of the personal appearance of it. And it is absolutely necessary for so-called salvation that the ego cease to identify itself with any of its temporary characters, and be true to itself in all of them. In this way it recollects its own object, the purpose of life in form, and ceases to tread the useless round of repeated experiences.

Not till the point of return is reached is the true individualising process accomplished. Then the voice of the ego can be heard sounding through the clash of warring sensation, emotion, passion and desire, for the purpose of life has been realised, the soul has awakened and seeks to make the brain and body an instrument for service and brotherhood—the purpose of its life is to spend it in the service of humanity, to pass on to others the light it has so long struggled in the darkness to find. For, even in its crudest form and roughest presentation, the doctrine of rebirth and karma shines out as a beacon light in the material darkness, and becomes a solid foundation on which we can build the hope of future progress, the certainty of a larger and nobler humanity.

When this conception, which for the majority to-day is but a reasonable hypothesis, becomes by psychic growth and the development of the inner light a realised fact, the almost insane struggle for existence, in which the winner gains much less than the loser, will cease; for knowledge will have taken the place of ignorance, and we shall smile, as at some childish folly, when anyone propounds the theory that death, the inevitable, is the gate to nowhere, that our life is purposeless, and death but the termination of a useless career.

Astrologers are frequently told that these speculations and reasonings about metaphysical problems are of little practical value; that the Christ and the Buddha taught simple morality, which anybody could understand. Like many world-wide sayings, this is only half true; for although the Christ taught the multitude mere morality, to His disciples and those whose mental growth had sufficiently expanded He gave a most profound and occult teaching. The followers of the Buddha and the Christ had most complicated systems of philosophy. And it must never be forgotten that, if evolution is to go forward, three factors must play a part in it: mind, heart and will or WISDOM, LOVE and WILL. Knowledge alone is not sufficient, nor is love alone: for a bird needs two wings to fly with, and sight to see; and the human soul cannot soar to any great height without the two wings of Will and Love wherewith to rise and fly, and the eye of Wisdom whereby to direct its course.

The object of our existence here, and the work we have to do, will be better understood if the general plan of the Soul's evolution and its ultimate destiny be cognized. The Monad or individual Ego, starting from the Solar Logos—we cannot say when, as time and space are applicable to the physical plane only—in a state of passive, negative potency, passes through a series of existences in different planes of matter, and thus exhausts the experience of those planes.

Only experience teaches. This statement prompts the question: Are we to contract all forms of error and evil, *i.e.*, to go through evil in order to rise superior to it? It is apparent to the reasoning mind that experience can be gained in two ways: either by undergoing it one's self, or in sensing its effect upon another and thus acquiring a conviction of its usefulness or otherwise. For instance, we do not know from personal experience in this life that poison causes death.

Yet we see many suffering the consequences of this act around us, and it produces an immediate mental effect. We become firmly convinced that we should not take poison, and we would not do so under normal circumstances. But, necessarily, spiritual and moral results are not always immediately visible, so that one requires to go through the MOST IMPORTANT of such experiences, in order to realise their usefulness, or the reverse. The majority of us to-day have exhausted the lower forms of desire, and have the knowledge gained thereby stored within us. If, then, we continually yield to the seductive attractions of the lower side of our nature, having had a previous experience and thus *knowing* the thing to be wrong, we are retarding our evolution.

The purpose of life for each Ego, according to its innate growth or development, lies in gaining further experiences; and in passing through these salient experiences to KNOW their bearing upon the PERMANENT; to cognise the relation of one experience to another, to distinguish the soul's experiences and consciousness from the physical, and gradually so to mould our lives that we may have a majority of the highest experiences to take with us each time we close our earthly account. This is the aim and end of our existence here, and everything else is but an accessory to it.

What we often consider as failure—a mistaken action on a man's part—may be just the very experience his soul lacked, and if the error, either in judgment or morals, brought pain, disgrace or suffering in its train (as we see it from the standpoint of worldly conventionality), the man is so much the wiser for this salutary lesson, so much nearer the goal of wisdom through this very pain and so-called failure. There can be no failure from the standpoint of the Life, only failure as observed from the standpoint of Form. But, seen from the vantage ground of Wisdom and Understanding, no earthly lesson can ever spell failure—except the failure to understand and profit by it and so to cancel the need of repeated experiences for its realisation.

The true purpose of life consists in first understanding it, and then trying to shape the life in accordance with this knowledge; trying to live as befits the sons and daughters of God, using the divine force to overcome the animal senses, to subjugate selfish desires, and so to purify the mirror of the mind as to reflect Divine Wisdom.

Universal brotherhood, as shewn in unselfish work for others, has a great bearing upon the gaining of wisdom and of attaining deliverance from incarnate existence. To exhaust the experiences of this plane of matter alone, is to go individually through every root or typical form of existence, until we have gathered each experience. Now, let us take the human kingdom. There are distinctly marked divisions, that is races; again, branch races and sub-races. In each branch race there are innumerable individualities, and, as we know astrologically there are in each individual innumerable phases of character. Now, if one took an incarnation for every such experience, the number of re-embodiments on this earth, during one "round" only, would be beyond human calculation; there are seven such rounds on this chain of globes, and this chain is only one of our solar system.

When, moreover, we steadfastly seek to practise universal brotherhood, it furthers our growth and development in a different way. In this race at this period there are many nations. Hindu, Chinese, European, etc. It is absolutely necessary, I imagine, that one must incarnate severally in these various nations to get hold of the salient characteristics of each (as one cannot get a European experience by being born a Hindu) yet in the same nation there are so many varieties and species that were we obliged to incarnate in every one to get hold of these characteristics, there would be no ending. But universal brotherhood, or *sympathy* enables us to some extent to put ourselves in the place of others, in joy or sorrow, and so to experience what is passing in them at that time. This increases our experience, and thus decreases the number of incarnations we should have to undergo. The wider we extend our sympathies, the greater becomes our sphere of experience, and less our number of births here on earth. Until, finally, we are permeated with a feeling of universal sympathy, and thus become absorbed in the universal law of harmony, peace and love.

For the same reason it is clear that one always delays one's evolution by selfishness. The selfish man tries to share another's pleasures, but never his pain. So he shuts, as it were, the window in his soul, through which these rays of sympathy enter. He offers a determined resistance to the natural law of love and harmony by which the strings of one heart respond to a corresponding vibration of

joy or sorrow in the hearts of others. Every time he does so, he builds a wall between himself and others, stronger and stronger; until an impenetrable barrier is thus raised, and growth through exercise being a law of nature, the feeling of sympathy in him for the services of others becomes atrophied for want of use. But as sorrow at this stage of the world's evolution preponderates in most lives, so, at last, even his ability to share in the pleasures of others becomes less and less, because those rays of sympathy cannot pierce the thick walls of selfishness (which good clairvoyants can *see*) raised around the person, so that at length, unable to sympathise with the joy of others, and finding none in himself, he becomes hypochondriacal, if he does not commit suicide or become insane. It is apparent, I think, that universal sympathy and unselfish working for others tends not only to our own evolution, but also to lighten the burden of others and remove the thorns from their pathway.

God created man in His own image, and when the purpose of life is at last perfectly fulfilled, God will have become manifest in the flesh.

---

VENUS, ruler of the fifth house, that of sport, was rising in conjunction with Saturn, the planet of restriction, in Sagittarius, the sign of hunting, at the solar eclipse of 12th November. On 19th November a campaign to abolish stag and fox hunting was opened at Twickenham and some 15,000 pamphlets were circulated in an attempt to arouse public interest.

AT the September lunation the Sun and Moon were in the third house in close square to Mars, and in Virgo, a sign bearing some rule over Greece and in opposition to the ruler of Portugal. This was followed on 3rd October by the sinking of a French submarine by a Greek steamer off the coast of Portugal.

MR. HOOVER, the Republican Candidate for the Presidency of the United States, was elected by an overwhelming majority on 7th November. At the map for the Autumn Quarter Jupiter was closely culminating at New York in trine to the Moon and Neptune; while the October lunation fell in the tenth house, that of the Government.

# An Esoteric Reading

*By* SAGITTARIUS GREX

(*Continued from p.* 343)

THE TRIPLICITIES. The second great line of Esoteric Interpretation lies in a consideration of the Triplicities, and an analysis of the Four Triangles of Earth, Water, Fire and Air. As the Quadruplicities are modes of action, so the Triplicities are planes of action.

In this horoscope they are thus divided: Earth, or physical plane, 3; Water, or astral plane, 2; Fire, or mental plane, 4; and Air, or intuitional plane, 0. If planet-strength should prove in agreement with numerical proportion (it does not, always), then Fire dominates, and this fulfils and enhances the strong Cardinal element already noted. Fire is the igniting torch of the three terrestrial planes, as Ether is the invisible essence of the three etheric planes, and Air, the bridge between. Already it has been noted that this is not a Uranian horoscope; the absence of planets in Air signs proves also that its powers are not those of Air. Esoterically, the whole interpretation hangs well together.

THE TRIANGLE OF EARTH. Here, a vivid question arises: To what extent, and in what manner, will this soul find means to express itself, during this incarnation, on the Earthy or strictly physical plane? One luminary and two planets manifest on this plane: Moon, the Mother; Jupiter, the Uplifter; and Uranus, the Awakener. These act with differing stresses of force. To understand the physical-plane life of the native, each angle-sign of this triangle must be considered.

THE APEX OR CARDINAL ANGLE OF THE TRIANGLE OF EARTH. (Capricorn.) In this horoscope, Capricorn has for its abiding manifestant the Moon, in detriment, unaspected. (The temptation to deal with the Moon, as Buddhi, in Capricorn, must be resisted.) To add to this unhappy situation for Capricorn, Saturn, its ruler, is also in

detriment. A third unfortunate factor is that Uranus throws a sub-influence (3rd decanate Taurus) to Capricorn, and this Uranus-Moon combination contains several mutually opposing influences. Since Capricorn is the Sign of physical expression, and is so ill equipped for manifestation, it is clear that physical expression in the native will not proceed upon easy and congenial lines.

(Alan Leo, to illustrate one very curious and intimate fact in this life, admirably drew his conclusions from transmutations, partly indicated by House position. The writer agrees, but feels that, as the virginity in question would not have been sent save for a high reason, it must be indicated in Sign position, also. Part of the explanation lies here, in the extraordinary combination of influences at the Cardinal Angle of the Earth Triangle; part, as will be seen, lies in Virgo, the Mutable Angle of this same triangle.)

THE FIXED ANGLE OF THE TRIANGLE OF EARTH. (Taurus.) Viewed exclusively in its relation to the Triangle of Earth, Taurus is the sign of Physical Utterance. (Kabbalistically, Taurus is the "speaking" of the Name of God, as Aries is the "power" of the Name, and Gemini the "writing" of the Name.) On a lower plane, Taurus gives attachment to earthly things, and—when manifesting in a horoscope of low vibration—impedes spiritual growth. Here, Jupiter and Uranus hold the angle, approaching a conjunction, but Jupiter dominates Uranus, energizing the suddenness of Uranian happenings and influences for his own better ends. This gives the esoteric clue that the Higher and not the Lower Taurus is in action. The reading is quite clear. There will be a certain ease of physical utterance, both along religious (Jupiter) and occult (Uranus) lines; strong ties to strong interests (Fixed Earth); and tenacity of opinions. The high Uranian vibrations will be "stepped down" or slowed, and employed by Jupiter acting as significator.

THE MUTABLE ANGLE OF THE TRIANGLE OF EARTH. (Virgo.) For reasons previously mentioned, one might have expected to find this Sign strongly posited, and, if so, the expectation would have fallen upon Jupiter, in his double function of Religious Guide and Master of Form. In this horoscope, Jupiter (2nd decanate of Taurus) actually does throw a sub-influent ray to Virgo. This is the only influence through which Virgo can manifest. Here, again, the tale is told of

hampering restriction, of unhelpful environment, of the presence of factors which impede, though there is inner fidelity as well. With all the angles of this triangle taken into consideration, it is clearly evident that this life is not to find its chief field of operation on the Earthy or physical plane.

THE TRIANGLE OF WATER. The Tattva of Emotion, surging on and through the astral plane, adds a new and important note to the esoteric interpretation of this character, rather by its remoteness than by its strength.

THE APEX OR CARDINAL ANGLE OF THE TRIANGLE OF WATER. (Cancer.) Observe, carefully, the warning of Saturn, in detriment. In the fluidic and psychic triad of Water, Saturn binds and freezes; the outpouring instincts and sensations of Cancer are checked by Saturnian detraction and rigor, producing a serious inner conflict. On the emotional plane, the native will always suffer because of her inability to be love-blind; judgment, criticism, respect, appreciation, all will intervene to prevent a heart-free outflow. Cancer's ruler, the Moon, herself in detriment in Capricorn, can give no help.

THE FIXED ANGLE OF THE TRIANGLE. (Scorpio.) It will surprise no reader of this interpretation to find that, in this horoscope, Scorpio should be unmanifest. The sign of sex, certainly, is not likely to possess lavish expression in a life wherein there is so much restriction on the Triangle of Earth. It is to be noted, however, that its ruler, Mars, strikes a high note in Sagittarius. The passion which inheres in Mars and Scorpio, then, finds its outlet for the native through the religious channel of the Jupiterian Sign of the Centaur and the Archer. So far, good. But it is necessary, also, to consider the sub-influence thrown by Neptune (3rd decanate Pisces) to Scorpio, and this deserves emphasis, for it corroborates the findings already given for Virgo. Neptune to Scorpio is either very low or very high in its influence, giving either sex perversions or freedom from sex domination; which of the two depends greatly on the celestial strength and aspect relations of Neptune. In this horoscope, all Neptune's aspects are good, and he is himself exalted. The sub-influence which he throws to Scorpio, then, is freedom from sex rather than slavery to sex.

THE MUTABLE ANGLE OF THE TRIANGLE. (Pisces.) This is so clear as scarcely to need interpretation. Neptune is essentially dignified

in Pisces, the sign of mystic love and of psychic response, and this position is amply borne out by the rest of the horoscope. But this angle also holds a sub-influence from Saturn (3rd decanate Cancer). Here there is need of a word of warning. In this angle, a badly aspected Saturn and a well-aspected Neptune will indicate either a tangible impediment or a psychological inhibition, though this may not annul a lofty perception of the ideals which lie behind sex duality, nor the transmutation of this eternal flux into mystic (not romantic) love. Considering all the angles of the Triangle of Water in their due relation, it becomes clear that the native will find more favourable channels for development on the astral plane than on the physical one, but it is not yet upon this plane that the true Spiritual Evolution will come.

THE TRIANGLE OF FIRE. This tells a very different story. It opens with a blaze of power and a flash of creative force. The all-purifying Fire burns in this horoscope, with bursts and jets of flame—and a little smoke.

THE APEX OR CARDINAL ANGLE OF THE TRIANGLE OF FIRE. (Aries.) The Sign of Force, of Power and of Separateness, the first Sign of the zodiac, is the strongest and most active in this horoscope. Through this zodiacal channel will come the elements which the Personality will pass on to the Individuality, after death. The subjective impact of creative work (Sun), in occult or psychic lines, coupled with an ardent desire to uplift others (Venus), and with quite a good opinion of herself (Mercury) are the esoteric findings with regard to the native that may be drawn from this angle.

THE FIXED ANGLE OF THE TRIANGLE. (Leo.) The Sign of stable and glowing solar heat, Leo, has but a single sub-influence in this horoscope, but what a strong one! The Sun, exalted, throws a ray (2nd decanate Taurus) to its house of essential dignity, thus giving firmness and decision to the will and adding an undercurrent of lasting nobility to the aggressive and more explosive Aries. (*This Leo note is important in this horoscope—did space permit to analyse it fully—but it should be carefully observed as an example of the importance of considering sub-influences in esoteric readings. They are too often overlooked.*)

(*To be continued*)

# Fallacious Pre-natal Epoch Maps

*By* C. AND N. SHAW

IN continuation of this article, there is another pre-natal epoch applicable to the Editoress of MODERN ASTROLOGY, arrived at by figures only.

This epoch falls on July 14th, 1857, at 2.56 a.m, which makes Cancer 6.59 the ascendant, and the Moon's place Aries 16.8, and this map is here appended.

| x | xi | xii | i | ii | iii |
|---|---|---|---|---|---|
| ♓4 | ♈8 | ♉25 | ♋6.59 | ♋23 | ♌11 |

| ☉ | ☽ | ☿ | ♀ | ♂ | ♃ | ♄ | ♅ | ♆ |
|---|---|---|---|---|---|---|---|---|
| ♋21.28 | ♈16.8 | ♋9.45 | ♊6.9 | ♋11.15 | ♉11.46 | ♋18.19 | ♉28.12 | ♓22.35℞ |

If Mrs. Leo is unable to say whether hers was a normal birth of nine months, who is to prove she was not an earlier child?

The Solar epoch will remain the same, and a pre-natal transit occurred at mid-day on October 9th same year, the Sun being then 16.8 Libra, and the Moon 6.30 Cancer.

Moreover, let students work out the directions from this fictitious epoch map. At the time of the death of Mr. Leo on August 30th, 1917, the prog. Asc. was Leo 20° the exact place of the prog. Mars, ruler of the fourth. The prog. Mercury was exact square to the radical Moon, while the latter was conjoined to the ascending birth degree, with the prog. Sun applying to the opposition of Neptune.

Take the directions this year. The prog. Moon this month, October, is Scorpio 27, *i.e.* in the radical sixth house, and opposing Uranus, and in parallel, to Mars. The prog. Asc. is 28 Leo in square to Uranus, and Mars also in square to same planet, with Sun conjoined to Cauda. This combination of influences requires no student of mature years to realise what these aspects are causing, and facts are proving true.

Certain astrologers believe that character is shown by the epoch map, which does not appear to be true.

Why should an individual have two characters indicated by the birth and epoch maps?

Suppose a person has Sun conjoined Jupiter at birth in the sign Cancer. Students are asked to believe that this same person responds in character to Sun in Aries in square to Jupiter at the epoch, providing of course, that person was a normal nine months case.

Such unscientific Astrology needs no comment.

It seems that those astrologers who are putting forward such assumptions have, as the basis of their thought, the most controversial question of Reincarnation and are endeavouring to attach such a theory to Astrology.

In the near future, it is hoped that some very precise details in connection with pre-natalism will be published and astrologers will then be able to judge for themselves the validity of the epoch.

In the meantime, it is up to all students of Truth to keep to scientific Astrology, and expose much of the humbug clinging to the science.

---

AT the October lunation Mars in the liquid sign Cancer was exactly on the cusp of the fourth house at Mount Etna, in close square with Uranus. This was followed by a serious eruption and the destruction of several towns and villages by a mighty river of boiling lava.

ON 23rd October, Dr. Mansfield Robinson of London attempted to send a wireless message to Mars, but no signals that could be interpreted as a reply were received. At the previous New Moon, Mars was in sextile to Jupiter, but in the sign of its fall and in close square to Uranus, the planet of wireless. Any such attempt would have far more chance of success if the time were properly elected astrologically.

AT the September Equinox the Moon was in the Saturnian sign Capricorn, the sign of old age, on the cusp of the fourth house, that of graves and burial, and in trine to Jupiter in the house of death. Early in the morning of 24th October the remains of several members of the Royal Family were removed from the vaults at Windsor Castle and transferred to a new burial ground at Frogmore in the castle grounds.

## Review

LIFE IN THE STARS. *By* SIR FRANCIS YOUNGHUSBAND. (London: John Murray. 10*s.* 6*d.*)

ALTHOUGH not an entirely new book, Sir Francis Younghusband's *Life in the Stars* is a work of such unusual value and importance to all who are interested in Astrology that it seems wise to call attention to it. The sub-title is "an exposition of the view that on some planets of some stars exist beings higher than ourselves, and on one a World Leader, the supreme embodiment of the Eternal Spirit which animates the whole."

Sir Francis develops his thesis first from the scientific standpoint, proving that by odds of several thousands to one, life *must* exist on other bodies than the Earth; he then treats the matter from the philosophic standpoint, taking the modern philosophers rather than the ancients, and quoting especially Borodin, Bertrand Russell, Bradley, Bergson, Lloyd Morgan, Whitehead and Gentile—all definitely affirming that without a "Genius of the Whole," the universe is non-cognizable. Thence he discusses the religious and mystical aspect of the question, evidencing that in all times and among all peoples, higher celestial beings have been postulated as an absolute necessity to religion.

The latter part of the book deals directly with the question of the possibility of influences reaching Earth from the stars and he discusses —in its most modern and up-to-date form—"The Etheric Medium," proving—the word is not too strong—that thought and feeling can be conveyed across space.

No better instance of the Author's thought can be secured than by quoting the last words of his argument. He writes:

"The existence of spiritual influence radiating from beings on planets of some stars is what we become more and more convinced of, as we speculate about them. And this is only a development of what the shepherds who watched by their flocks by night also learned. The dayspring from on high still visits us. We only need eyes to see it.

"And these eyes of the soul we can make for ourselves by stretching the highest spiritual faculties we possess, by responding with more and more determination, and more and more sympathy and understanding, to the stimuli from above. And, by so doing, we can have that more abundant life of which those who have seen its radiancy of glory tell."

S. G.

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