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ASTROLOGY

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

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EDITORIAL

The Death of H.M. King George V

THIS deeply regretted event must have taken even astrologers by surprise. It is true that it has been pointed out in the Quarterly that the eclipse of last July threatened the death of eminent men and fell on the King's ☌. Further, it was obvious that the positions of three majors (♃, ♄, ♆) in 1936 were evil for the late King's map. But it was widely supposed that these signified the cares and anxieties of the times, and perhaps illness of minor importance.

The most telling direction was probably ☿, by secondary direction, to the square of the radical ascendant—a direction, however, which could only have been foreseen with exactitude by an astrologer who was confident of the precise position of the King's radical ascendant.

On the other hand, other maps in the Royal Family bore unmistakable evidence of bereavement. For example, in that of his present Majesty, we have ascendant □ ♆ and ☉ □ ☿ 1°, and in Queen Mary's map the M.C., progressed 1° to the year, is exactly ☍ ☌ r., the ☉ (ruling the 7th) being also close to the conjunction of that planet, in the 7th.

We forbear from speaking in praise of King George in relation to the nativity, though this contained many very characteristic features strongly indicative of the qualities which made him, as his reign took its course, more and more a true friend of his people and an example of simple unpretentious goodness. We would point out that two aspects—♀ □ ♂ and ♃ ☍ ☿—seem

to denote that his reign was far from tranquil, either interiorly or exteriorly.

What now of the future?

It would seem that the new King's horoscope has also many admirable points. One can hardly say otherwise, did one wish, in view of such things as ♄, the ruler, in exaltation and △ ♃ and ♆, ♂ rising in its own sign, and ♀ similarly dignified by sign. ☿, too, is in a sign with which it has considerable affinity and is △ ♂ ✶ ♀, though ∠ ♆. ☉ □ ♂ is the most serious contact; it has indicated accidents and also war service, but it is separating, and we may legitimately hope that it will not cause the coming reign to be as disturbed as the last.[1] As regards interior prosperity, we must regard ☉ ♎ △ ☽ as an excellent sign.

Further, we may be sure that King Edward VIII will manifest very broad sympathies, not only downwards towards the unfortunate and stricken, but outwards also, to men of all nations. Indeed, we look upon the accession to the British Throne of a man born under ♒ as a very significant stage in the unfoldment of international friendship and co-operation, and we believe that our present monarch will, as time goes on, strike a high note in these directions.

It will be interesting to watch whether there will be a *rapprochement* with Aquarian countries, such as Russia, and we may note that the dominating feature of the political situation, at the accession, is Abyssinia, also under ♒.

New Address

I am sorry to trouble readers again on this matter, but I have decided to cease using the BCM/CEOC address (although the same will still find me for some months to come). The new address is given on the inside of the front page. *Please note that the Woodborough Road address is no longer valid.*

[1] But the reign has begun, characteristically enough, amid wars and rumours of wars.

The Astrological Week-end at Harrogate

I would again draw the attention of readers to this approaching event, of which full particulars appear in the advertisement pages. I have been surprised at the number of London students who have signified their intention of being present, despite the distance; and all points to a great success.

Astrology at the Women's Progress Exhibition

In order to bring our work prominently before thinking people, the Lodge has decided to have a stall at the above, which will be held from March 4th to March 21st, at Sunderland House, under very distinguished patronage. The stall will contain abundance of selected literature, but, by unanimous decision of the Lodge Committee, the professional element will be excluded, the Lodge will be represented to all inquirers as a teaching body only, which is what it is, and the responsibility of recommending or discussing the merits or demerits of practising astrologers will not be assumed. This attitude is not dictated by any desire to express disapproval of professionalism in astrology, but it is, we feel, necessary to sound the other note—the idealistic and non-financial—vigorously, so as to remove all misapprehension as to our own work. It is hoped that this step (in part made possible by a generous legacy left to the Lodge some years ago) will be the means of bringing the serious and ideal side of our great and noble science before many who might otherwise fall into the error of judging it by the sneers of the ignorant orthodox or the claptrap of the cheap advertiser.

I am not myself an advocate of promiscuous propaganda. I consider that astrology is something to the stature of which we must individually grow; if we try to play the astrologer before we have reached that height, the results are helpful to no one. At the same time enough publicity must be practised as will enable earnest and right-minded persons to know where to find the light and sustenance that they may badly need.

The Outlook

Without encroaching on Mrs. Rhodes's much-appreciated articles, it may be of interest to take a glance at the approaching quarter from the standpoint of the lunation-horoscopes, and also the ingress of March 20th.

The outstanding feature, to me, is the ♃-♄-♆ complex in mutable signs, and this, it would appear, indicates dissensions and bickerings, misunderstandings and changes of policy, discontent and argument, without much danger of anything coming to extremes.

In the ingress map ♄ ☍ ♆ is almost exact, but it is not otherwise a very startling figure. ♂ is △ ♃, and ☽ is in ✶ to both, forming a "fan" in fire and air. ♀ is in close ✶ to ♅. Thus there are distinctly favourable elements, and, one would judge, nothing serious to be apprehended. But the aspect ♄ ☍ ♆ falls 6th to 12th and would lead one to expect labour difficulties and a good deal of illness.

Note that the Moon is in the astrological area 26 ♒ in the house of enterprise; this is undoubtedly significant in connection with the activities mentioned earlier in this Editorial.

The lunation on the 23rd of the same month has very similar aspects, of course, but ☿ is now involved very closely in ♄ ☍ ♆.

The lunation of April 21st shows the lights ☌ ♅ in the 9th and ☿ ☌ ♂ in the M.C., but these are ☌ ♀ △ ♆ ✶ ♄. ♃ in 5th is close △ ascendant. The map seems to show a very determined attitude on the part of the Government and perhaps strong action in some direction, but it is not dangerous. ♀ ♈ is near the cusp of the 9th (Campanus).

The lunation of May 20th shows the lights ☌ ♂ below the 7th cusp, but ♃ rises in ♐. ♆ is exactly on the 9th (Campanus) in close □ ☿ but △ ♀, and the ☍ to ♄ is now 7° apart. Not a very noteworthy map.

Note that the conjunction ☉–♂ continues within orbs from the middle of May until about the middle of July.

As regards the Italo-Abyssinian conflict, it has followed the sort of course that astrology has indicated.

The Duce must have desired above all else a quick and spectacular success, for long-drawn-out, expensive, and tedious operations will not enhance the popularity of a ruler whose appeal has often been of the dramatic kind. Nevertheless the war began with ♂, his personal significator and the general significator of the aggressor, in affliction with ♆, and this was bound to show an involved and disappointing course of events. The special value of ♆ has been evident in the part played by the *rain* in this campaign. Our notes on the horary figure published last September also foreshadowed "not . . . altogether a clear passage for the aggressor," and one would say that this has been very fully justified. The Abyssinians would do well to play on this ♆ aspect even more than they have done. Attacks in mist and fog, and operations involving marshy country, would all be to their advantage. Such will probably be heard of before these words appear in print.

Of course the Abyssinians must also receive some effects of this dominant contact, and in their case it appears to have been responsible for serious desertions to the Italian side. It is an aspect not very good for military discipline, but the other dominant (♄ ✶ ☿) would have a contrary effect.

Will Roosevelt be re-elected?

I cast a horary figure to attempt to answer this question at 4.55 p.m., G.M.T., January 13, 1936, at London.

This seems a fairly radical figure and perhaps we may disregard the old rule that no figure may be judged safely if the first or last 3° of a sign are rising.

The conjunction ☽–♆ ☌ cusp 9th (Campanus) seems indicative of the President's troubles with the courts, and this is emphasised by the two benefics in ♐ □ ♆. The lord of the map is not strong, being ☌PL, and its mundane position, in the 6th, combined with ♂ on cusp 8th (C) point to dangers to the health. A definitely bad indication, I think, is ascendant □ ☿ almost exact; and if we take this planet as lord of ♒, then we get another bad-health influence.

But, on the other hand, the M.C. applies to good aspects of ♄, ☿, and both benefics, and ♂ lord 10th is just going to ✶ ♅. The answer, therefore, would appear to be that re-election is probable, and that the most likely obstacle will be connected with physical welfare, probably developing unexpectedly.

A Problem in Twins

These are both male, and we will call them "A" and "B." They were born, respectively, at 2.28 p.m. and 2.38 p.m., September 22, 1890, 50° 44′ N., 7° 49′ W. "A" tells me that the main psychological difference between him and his brother is that one is an habitual optimist, always expecting something good to be waiting just a few weeks ahead, whereas the other is the reverse.

One has had much sorrow through his children and his career has been greatly affected by them.

One has resided abroad for several years of his life; the other has been abroad very little.

Which is which, and why?

Since the only differences are cuspal, this should be a case that might throw light on house-division problems.

The answers to these questions will be published in our June issue and before then I hope to have had some interesting correspondence on the matter.

Foreign Critics

Our worthy protagonists of Campanus, Placidus, and the rest have raised so much dust that an esteemed German contemporary, *Der Zenit*, has actually published a series of articles from the pen of Herr W. Knappich describing and criticising the arguments that have appeared in our press and, for the most part, in the Quarterly.

With some of Herr Knappich's strictures I am fully agreed. It is a pity, for example, that several English writers, myself included, have confused the geometrician Campanus, who invented the house-division method that bears his name, with Campanella, a learned Dominican monk, and have even ascribed to the latter

the rank of cardinal! On this score I must humbly cry "Peccavi!"

I agree also with Herr Knappich that the arguments based on physical analogies, such as magnetism, which have been used to demonstrate the likelihood of the cusps of houses being also their centres, are of little value. So far as we can judge, astrology is not, in the ordinary sense, a physical science, and to regard it as such, and talk of rays of influence, forces, vibrations, and so forth, leads to misconceptions.

Further, Herr Knappich dismisses very summarily the argument that a method of house-division is worthless unless it is valid for the polar regions. One might as well argue, says he, that because Eskimos wear sealskins, so ought we. "At the equator all house-systems are equally valid; up to 20° of north latitude the differences are but slight; up to 40° north they are already considerable, and most of all with Campanus, by reason of the double projection that occurs in his method; at 66° Placidus falls out, and at the north pole no system at all can be used. But we who dwell in the temperate zones do well and rightly if we choose those methods which best allow us to recognise the individual stations in the daily revolutions of the stars, corresponding to the traditional significances of the houses—be the methods in question those of Placidus (based on time) or that of Regiomontanus (based on space)."

We are afraid we cannot altogether follow this rather light-hearted dismissal of a basic problem. In England astrologers, though not blind to the theoretical and spiritual aspects of astrology, are also constantly engaged in practical work, as, for example, in the solution of the competitions and other tests that are propounded in *Astrology* and which appear highly useful to us, though they may seem frivolous to a German. Now in such practical work it is of the utmost importance to know not only what house each body is in, but also the exact degree and minute on each cusp. For aspects to cusps (both radical and directional) are highly important.

It is only right to point out that *for at least eleven out of every twelve British students there is no house problem*; they are perfectly satisfied with Placidus and only wish to be left in peace with the venerable object of their choice.

Directional Tests

The test propounded in our last Editorial, with a special view to giving Indian astrologers an opportunity of demonstrating the value of their methods, has attracted very little attention. In the *Astrological Magazine*, an Indian organ, the view is put forward that, because of my admitted ignorance of Hindu systems, I cannot judge whether or not a Hindu delineation of the events of my own life is, or is not, accurate. Such a statement seems worse than saying nothing and leaves one with a very poor opinion of the confidence which the writer could have in his own art. It is, in fact, a rather ignominious retreat from a perfectly fair challenge; and until something better has been done (for the test is still open) I shall not open these pages to any unsupported statements about the value of Hindu systems.

In this, as in other matters, the proof of the pudding is in the eating. It may be an excellent pudding, but we want to taste it.

I may add that Mr. Sanders, using more or less conventional Western methods, took up this test with excellent results, so that, at least pending further communications from the East, he and the methods he used hold the field.[1]

The prize of 20s. for the best essay on Indian methods goes to Mr. H. M. Poojara, whose paper is concise and informative, and I hope that, for the honour of Mother India, this gentleman will try his hand at the above test.

Our Tenth Volume

Every endeavour will be made to make this useful

[1] Since the above was written other attempts have come to hand from British students. These will be discussed in our next issue, and the test will remain open till May 1st next.—EDITOR.

to our readers whose help, as always, I cordially invite. Let us make astrology something more than a mere hobby or an instrument for personal gain. These things are not necessarily bad, but astrology should be something much more. It should be a guide and aid to us in many problems of life besides those of our ordinary mundane avocations, and the astrologer should feel himself called to a high service, namely to the betterment of human life and the assistance of his fellows by cheerfully putting his knowledge at the disposal of all who are in need.

Since the astrological year begins with the entry of the Sun into the Ram, I take this opportunity of wishing all fellow-students a very happy and prosperous New Year.

CHARLES E. O. CARTER

ASTRO-METEOROLOGY

SINCE the Quarterly began, in 1926, Mr. L. Protheroe Smith has regularly contributed to our pages forecasts of the weather. After consultation with him we have decided to discontinue these, the chief reason being that so many of our readers do not live in England and therefore have no use for the forecasts. Further, those that do so live can easily obtain the results of Mr. Protheroe Smith's work in the *Daily Mail*. It seems, also, that a quarterly publication should print matter of permanent interest and leave things of only ephemeral importance to periodicals that appear more frequently.

We take the opportunity of warmly thanking Mr. Protheroe Smith for his work and his constant support.

THE EDITOR

IN OUR NEXT ISSUE

A STUDY OF THE NATIVITY OF H.M. KING EDWARD VIII

By the Editor

ASTROLOGICAL LODGE OF SHEFFIELD

(Affiliated to the Astrological Lodge of the Theosophical Society in England, London.)

Y.M.C.A., FARGATE, SHEFFIELD, 1.

President: WILFRED G. JAMES.
Hon. Secretary: F. P. SMITH, 54, Windyhouse Lane, Sheffield, 2.

CONSTITUTED January 1936 with similar objects and principles to those of the parent body, the Astrological Lodge of London, whose aims are enumerated in each issue of *Astrology*.

We extend a cordial welcome to visitors from all parts, whether they be elementary or advanced students of astrology. Meetings are held at the above address every Thursday in session at 8 p.m. The Y.M.C.A. buildings are situated in the heart of Sheffield, and may be easily reached by tram or 'bus from both L.M.S. and L.N.E.R. stations. Intending visitors may make arrangements for catering or accommodation through the Lodge.

It has, unfortunately, been impossible to compile a syllabus of lectures, etc., in time for publication in this issue. Inquiries are invited; these may be sent to the above address or to the Hon. Secretary, Mr. F. P. Smith, 54, Windyhouse Lane, Sheffield, 2.

The Committee of the Astrological Lodge of London warmly welcome the advent of this their first offspring and trust that it will be the first of many.

EXHIBITION OF WOMEN'S PROGRESS

TO BE HELD AT SUNDERLAND HOUSE, CURZON STREET, LONDON, W.1
FROM MARCH 4TH TO MARCH 21ST

YOU are invited to inspect the stall of the Astrological Lodge of the Theosophical Society at the above exhibition.

THE RELIGIOUS IMPULSE

A Lecture given at the Astrological Lodge

By C. E. O. CARTER

WHAT do we mean by religion?

Fifty years ago, in the clear if hard light of Victorian days, a religious man was one who adhered to an approved creed, and all others were not religious.

Nowadays we often go to the other extreme, and sometimes we use the word "religious" as if it meant "good" or "benevolent," so that we may call a man religious merely because he is just, generous, or kind.

I think that we ought to ascribe definite meanings to our words, and these should be neither too wide nor too narrow. None of us thinks nowadays that a man has to accept a formal creed in order to be religious, but, on the other hand, it seems to be a confusion of thought to call a man religious, even if he rejects all belief in God, so long as he is just and kind. Religion is not essentially the same as goodness; in fact, one may have bad religions, or at any rate religions that contain much that is evil.

We may distinguish four classes of attitude towards religion, to wit:—

1. Sincere, simple, and unaffected religion that worships God, does good, and makes no fuss about it. A good example, in fiction, is the Vicar of Wakefield.
2. Abnormal but sincere religious beliefs which appear eccentric, except of course to those who believe in them.
3. An attitude of active opposition to religion.
4. Indifference to religion without animosity.

We will try later on to examine these four main classes from the astrological point of view.

The true astrologer recognizes that each of the planets, and perhaps each of the twelve signs, has its own path of approach to religious truth. It is, of course, utterly unastrological to blame people, and perhaps even go to the extent of menacing them as some do, because they are not actively interested in

religion. The usual cause of this indifference—characterizing our fourth class—is that the native has not met the presentation of religion which would appeal to him. He is probably ignorant of what religion really is and is indifferent to it because of this ignorance. In the same way persons ignorant of poetry think it is all mere jingle, and those who know nothing of music consider that it is nothing but noise. All of us are potentially musical, poetic, and religious, but in many cases these gifts are latent. So long as this is the case we lose a lot of happiness of a high order, but there is nothing sinful about it.

Active animosity to religion—our third category—is usually due to a mistaken presentation of religion received in early childhood. Here we are probably face to face with some complex, indicated horoscopically by a strong aspect of an inharmonious kind. It may be normal, in some persons at certain stages, to be comparatively indifferent to religion, but the virulent hate that is sometimes met is not normal. In such cases a strong rebellious element sometimes appears, and, in others, an attitude of ultra-independence. The common astrological indications of such states are Mars in square to the Sun or to Uranus. Man is naturally gregarious, and so, even from the natural standpoint, he is dependent upon his fellows for the satisfaction of innumerable wants. He is also obviously dependent upon Nature for the satisfaction of another vast class of needs, and he is also, whether he wishes to acknowledge the fact or not, dependent at all times and eternally on Beings superior to himself.

Many people are irreligious because they consider they have had a "raw deal." But this condition is due, as a rule, to social inequalities, which it is man's task to rectify and not God's. Often, too, the discontented are the authors of their own misfortunes, either directly or indirectly. It is a curious fact that those who have had hard lives are almost invariably less ready to grumble and blaspheme than those who have been in many respects more fortunate.

As for our second class, those who adopt eccentric

religious forms, here we usually have the religious factors prominent, but influenced strongly by horoscopic conditions and aspectual stresses. Or there may be a lack of balance caused by the presence, in one or two signs, of an abnormal number of planets. It must be admitted that strange cults and queer beliefs have their place in the totality of things, and fulfil a temporary purpose, even if they are too far from the essential truths to last for a long while. Many contain valuable truths, even if these are over-emphasised or presented in an eccentric manner.

Occultism, of course, has no necessary connection with religion. An occultist may or may not be religiously minded. Astrology is in one sense occult, for it is based on certain truths that the scientist knows nothing of, and which are occult to the orthodox. But one can be a thoroughly efficient astrologer without caring at all about the truths of religion, though I question very much whether astrology of that kind can ever be much more than a fascinating hobby. It cannot lead the astrologer, or enable him to lead others, to the sure ground of true philosophy, or throw light upon the problems that perplex and hinder thousands of seekers.

To fulfil its best and highest purpose astrology must not stand alone, but must take its true position in the integrality of human knowledge and must be prepared to do its part in bringing the Soul to the Banquet of the Gods, whereat it can partake of those Divine Principles which the ancients symbolised under the names of nectar and ambrosia—the food and drink of the Gods.

In any case, one thing is certain, and that is that religion is a most important factor in human psychology, and always has been, so that no one, however averse personally to religion, is justified in scorning it as mere mental aberration.

Turning now to astrology, I suggest that each of the twelve signs has its own approach to religion, and, purely tentatively, one may put forward the following:—

To Aries, God is a Captain whose lead we must follow in the war against sin; to Taurus, He is the Supreme Artist, who has in Nature provided us with unlimited beauty that no telescope can overleap or microscope exhaust, and He is the provider of all the plenitude of the natural world from which we draw bodily sustenance. To Gemini, religion is the Great Problem for thought; to Cancer, the Providential aspect of Divinity makes most appeal. To Leo, God is the Divine Unity and Splendour and the One Father; to Virgo, religion is the cult of Purity. To Libra, God is He who calls us home and grants His beloved perfect Peace and Rest, after the tumult of the world; to Scorpio He is the Great Mystery, to be revered and meditated upon. Sagittarius investigates the philosophy of religion, but to Capricorn the appeal is that of God as the Author of the Moral Order and perfect Justice. To Aquarius He is the Truth of all truths, to be comprehended; and to Pisces He is the Refuge, to which to flee.

It is clear that some signs tend to be more definitely religious than others, although all can be religious, each in its own way. A collection of 48 maps of religious persons, of various types,[1] produced some interesting results when studied from the standpoint of the sign-positions of the ascendant, the Lights, and the first five planets, Uranus, Neptune, and Pluto being omitted by reason of their slow motion. Such tabulations nearly always yield unexpected things, and therein lies their value.

The above factors are 8 in number, and, as there were 48 cases, this gives us 384 "points" to tabulate, and the average per sign will be 32.

The actual incidence of the "points" was as follows:—

Aries	30
Taurus	25
Gemini	36
Cancer	25
Leo	48
Virgo	32

[1] Most—though not all—of my cases were Christians.

Libra	27
Scorpio	24
Sagittarius	34
Capricorn	40
Aquarius	39
Pisces	24

Of course, a tabulation such as this does not tell by any means all the tale—far from it. Aspects do not enter into it, nor does house-position. Moreover, 48 cases is a very small number from which to draw conclusions. For example, included in the list is a lady who has no less than 7 bodies in Taurus; this obviously throws up the Taurus total considerably. Still, 48 cases are better than none and these figures may suggest interesting points for consideration. Only we must not rely on them to the extent of making categorical statements; one would need far more cases before one could do that, especially when the subject under review is of so wide a nature as religiosity.

We certainly find one or two interesting points in our table.

Four signs may as well be dismissed at the outset as being near the average. These are Aries—30, Virgo—32, Sagittarius—34, and Gemini—36. It seems somehow appropriate that the neat and exact Virgo should be precisely the average figure, but it is surprising that Sagittarius should be only just above the mean. And he is called the sign of religion! Well, it seems pretty clear that this attribute needs to be withdrawn "pending further investigation"! One is not surprised to find Aries near the average, but it is a little strange, on the face of it, that Gemini is a little above, instead of being a good deal below, for he has the name of being an irreverent fellow.

Libra is a little below the mean—too little to occasion comment.

We then get four signs that are definitely below —Taurus—25, Cancer—25, Scorpio—24, Pisces—24. I am not astonished to find Taurus and Cancer in this category, for both of them are, in no derogatory sense, worldly in their interests. Not through any lack

of virtue, but because they usually adopt the eminently sensible view that the best thing to do is to get on with this life and leave the next till we get there. I call this a sensible view, but it suffers from the fundamental defect that "this life" and the "next life" are not really separate at all, and the Here cannot really be divorced from the Yonder without losing its significance.

But surely, surely, it is passing strange to find Scorpio and Pisces, like two bad twins, cast down "to bottomless perdition" as the specially irreligious pair! If there are any two signs that I should have expected to find standing high in respect of their religion, it would be these. I have included several Catholics in my collection and there are even one or two monks and nuns there, and yet Pisces does not occur often!

One would expect Scorpio to stand high among the occultists. These, of course, I have not put in my collection, but even so, one can think of several leaders of the Theosophical Society who had, or have, nothing in this sign. It has been shown in this Lodge that Scorpio is a great writer and poet, a fact not usually known. Evidently, as far as this little table goes, he is not predominantly religious. Probably he keeps his religion to himself, in any case.

We now get our three leading signs, and they are: Leo—48, Capricorn—40, and Aquarius—39. Of these three, Leo is the only one that seems to be outstanding; he is just fifty per cent above the average, whilst the other two are only about twenty-five, which is not much to build upon.

Undoubtedly the moral aspect of religion, its aspect as an ordering of the inner and outer lives, appeals to Saturn, and its humane aspect must evoke a response in Aquarius, but the central and fundamental idea of religion must be one that appeals to Leo; it seems plain that Leo is the most religious of all the signs.

Turning from the signs to the Sun, Moon, and planets, we can still draw conclusions from the tabulation, because the signs have their rulers.

Thus it would seem that Mercury has an average interest in religion, being presumably most interested in it from the intellectual standpoint. But, since the signs of Venus are both below the average, it would seem that this planet is definitely somewhat indifferent, probably because of its placid disposition. Religion, to be real, is not a matter of tranquil acquiescence; it is, in fact, a call to a strenuous inner and outer life, a question of hard work. It is true that there have been very religious men with quietist tendencies, such as Lao Tsze; but in such cases the calm is external, and behind it there is intense internal activity. The possession of a good Venus will give outward grace and beauty to a spiritual person, but to achieve the Great Work something more vigorous and untiring than Venus will probably be required.

Mars also gives us two signs that are below the average. And yet one would think that the planet might easily be very religious. It certainly *can* be so, but its main interests are with the external world; that is really its field of action and it is there that its help is required by all of us.

Jupiter gives us two signs that, together, are below the average, Sagittary being, as we have seen, somewhat above, and Pisces considerably below. A well-known astrologer has often told me that Saturn, not Jupiter, is the planet of religion. Our table would say that the Sun is more religious than either, but it assuredly seems that Jupiter has often received laurels that he does not merit, for he is unquestionably usually regarded as the planet of religion and "the higher mind"—whatever that may mean. Well, if one could tabulate five hundred cases instead of a meagre forty-eight one might find something different, but on the evidence before us, it does seem that Jupiter is usually too busy enjoying the good things of life to think much about spirituality. Generous and good-natured he is (though even on those scores I would rather rely on Leo any day), but he is desperately light-hearted, and, like Venus, not over-fond of hard work.

Just as militaristic types of religion appeal to Mars,

as, for example, the Salvation Army, or in old days Mithraism, so optimistic cults appeal to Jupiter—for instance, American "New Thought." They like a "tabloid" presentation of what they are to accept, and, being impatient, seek short cuts to enlightenment. They would like a funicular to take them on to the heights!

Saturn's two signs yield 79 points, which is well above the average of 64, and this planet must be allowed the honour of being the principal religious indicator, save the Sun. This is not strange. There have been many gloomy religions and there have been some cheerful ones—though not many—but there have been none that its devotees have not regarded as a serious matter, and the serious is to Saturn's taste. Again, religion is always authoritative—it tells you that you must or ought to do something and not do something else; and here again Saturn likes the authoritative. There never has been a religion yet that has told a man, unconditionally, that he can do exactly as he chooses! Now rules, regulations, and conditions are all Saturnian things. Most religions prescribe how we should think, feel, and act, and that sort of ordination suits Saturn down to the ground.[1]

Again, Saturn likes safety and assurance above all else, and there is that aspect to religion; it promises something that is beyond the reach of the vicissitudes of this world. It tells us to lay up our treasure where thieves and other corruptive influences cannot reach it. Probably the Master, when using these words, had just heard people talking of a robbery or had observed someone taking great care in the bestowal of his property, and this prompted his expressions—at all events, they present the Saturn aspect of religion. Then, again, religion is often likened to a rock, and this gives the same idea of permanency and security from change that a Saturn person likes. Think, too, of the parable of the house built on sand.

The very doctrine of immortality has a Saturn

[1] For the same reason Saturn has a great deal to do with the military life. Soldiers are very often born under Capricorn and Aquarius.

aspect, because it promises permanent security from destruction for the individual soul, and those philosophies that have denied this hope have never in their pure form held the affection of the multitude.

Again, the doctrine of retributive justice, in the many forms in which it has been taught, appeals to Saturn, because it is so safe. If you know that you will always be repaid just what you have merited, then you know where you are—there is nothing of chance or caprice about it.

But besides the love of safety there is another and higher Saturn characteristic that leads to religion—this is the Saturn love of order and dislike of muddle.

The materialist, though he likes to consider himself as a man whose feet are firmly set upon solid earth, in contradistinction to the religionist "with his head in the clouds," is, in point of fact, a man who lives in a muddle, except in respect of the most obvious and superficial things. So soon as he is asked for the real reasons for his acts, he returns, as often as not, naïve and incoherent answers. The external world of the politician, business man, and pleasure-seeker, is but the outermost expression of abstract ideas and principles, and it is only by relating it to these—which to some extent we do in astrology—that it will gain any meaning beyond the most shallow. In a word, the materialist does not really know, despite his frequent assertion of common sense, "what it is all about"—it is only religion and philosophy that can supply an answer to this question, and can replace mental and emotional chaos with order and reason.

The primitive Saturnian seeks to establish order in his circumstances and is often very efficient in that field; the more developed type becomes, perhaps, a statesman and seeks to establish order in his country; the yet higher type is a philosopher who seeks to see all things set in the Eternal Order of God.

Thus it seems very clear to me why Saturn is attracted to religion.

But it seems to me that the aspects of religion that appeal to Saturn are not the most profound—

these we see in the Leo aspects of religion. The craving for safety and "knowing where one is"—these are perfectly natural, but they are not exactly noble. The doctrine of karma, again, though it is a far higher conception than that of a capricious and bloodthirsty deity, is not, to my mind, as beautiful or inspiring as that of Divine Forgiveness, for we should consider even a human being who conducted his relations with his fellow beings on the principle of "tit for tat" as rather cold-blooded. But I feel that one of our Leo members ought to work out the Eternal Verities of religion from the solar point of view—I am, after all, three parts a child of Saturn myself! I only claim to have shown that Leo is the outstanding religious sign.

I would like now to turn to certain individual horoscopes to illustrate the four types of which I spoke at the beginning of this talk, and, in dealing with them, I will touch on the very important matter of aspects.

First of all let me direct your attention, in illustration of simple unaffected religion, to the nativity of a French Catholic missionary, described as "full of candour, simplicity and devotion."

The data for this map are: 5.0 a.m., August 12th, 1861, Tours.

Here we find several interesting points.

Leo is strong, and we have also a most characteristic aspect, the conjunction of Jupiter and Saturn. The inter-relationship of these two is one of the outstanding planetary signs of the religious type. We shall constantly find them in conjunction or at least in the same sign, or they may be in some other major aspect; one or both is often in the sign of the other, or in its own sign. Thirdly, Mercury is in the 12th in close trine to Neptune. Fourthly, Mars, ruler of the 9th, is rising.

Now, the 9th is called the house of religion, the house through which man enters into relations with Higher Beings. It certainly seems to me to have some such significance and to have much to do with the moral faculty or conscience.

There are the data of two nuns in *One Thousand and One*. I do not think I need treat these horoscopes in detail, but in both cases Saturn is in 12 Sagittarius. One would expect that Venus would be ill-placed in all these celibate maps, and in point of fact the missionary has this planet in Virgo, square Uranus; one nun has it in Scorpio conjunction Mars, and the other has it in conjunction with Saturn. Each of the nuns has Mercury afflicted by Uranus and Neptune.

I think we can also place the late Alan Leo in the class of those who were sincerely and simply religious, for his theosophy was, I am sure, of the devotional kind. Here again Leo is strong, and Jupiter and Saturn are in the same sign. The Moon was in the 8th house, showing the kind of death he died, although some have considered it as a 9th-house influence, which, in view of the high character of the native, is almost impossible—you will remember that the Moon is badly aspected by Mars and Venus.

Ralph Waldo Emerson shows us Jupiter and Saturn rising in conjunction and the Leo influence strong.

Bernadette Soubirous, whose visions led to the Lourdes cult, also has the Moon in Leo, Jupiter in a Saturn sign, and Saturn in Capricorn.

We might now turn to some cases that may be regarded as examples of Class 2—abnormal but sincere beliefs.

Here we get the same generic indications as before, but there are generally potent aspects of an afflictive nature, though these in my opinion, do not so much show that the beliefs were wrong, as that they were heterodox and unpopular. Uranus is nearly always active.

James II was, in Protestant eyes, a bigot who threw away his kingdom for the sake of his idolatrous Papism, but Catholics not unnaturally regard him as a hero and martyr. However, we must recall that he would never have got his kingdom except by swearing to uphold the Church of England. At all events he was a religious man according to his lights, though not an honest one. Here Saturn is once more in Sagittarius,

and Jupiter is exalted. The Moon and Mars rise in Leo. Jupiter is square Uranus—hence the fanatical element.

Mrs. Eddy had Jupiter and Saturn conjoined in Aries, and two planets were in Leo. Jupiter and Saturn here are trine Uranus—her sect flourishes greatly and undoubtedly her teaching contains a great truth.

Joseph Smith, founder of Mormonism, had Jupiter in Sagittarius and Saturn exalted; there is nothing in Leo, but Capricorn contains both Lights and two planets. Saturn and Uranus are square the Moon and Mercury.

Abbas Effendi, founder of Bahaism, had Jupiter and Saturn each in its own sign, and the Moon in Leo—a constantly recurring feature. The Sun is sextile Uranus and trine Saturn—one could hardly call his religion "abnormal," though I suppose the orthodox Mohammedans would say it was.

William Blake was certainly abnormal if anyone was, and in his case this is shown by Mercury square Mars in Leo, Saturn and Jupiter occupying their own signs.

Swedenborg has Jupiter in Capricorn and Saturn exalted; his unusual views were shown by the Moon conjoined with Uranus, but these were in trine to Jupiter, though square the Sun.

Spiritual healing seems to bring in Sun-Neptune contacts. An example is the natus of Dorothy Kerin, who was miraculously healed by an angelic vision when lying in the last stage of diabetic coma, being also consumptive; she has since devoted her life, in a London suburb, to the healing of others.

The data are: 8.20 a.m., November 28, 1890. London.

Here there is nothing in Leo, but three bodies rise in Sagittarius and the Sun is in close opposition to Neptune and Pluto, being also sextile Jupiter in a sign of Saturn. Mercury is in 12 Sagittarius, an area mentioned before and, with 20 Leo-Aquarius, certainly possessed of religious significance.

Gandhi has the Moon in 20 Leo, and Saturn is in 12 Sagittarius, but Jupiter is in Taurus, a position

that I have noticed in other cases of this kind. Mars opposition Jupiter shows the fanatic element, or perhaps one should say the missionary element, for we find the same aspect in Vivekananda's natus, he having been the first to preach Hinduism in the States. He also had Jupiter and Saturn in the same sign, namely Libra.

Thomas Taylor, the translator of Plato and reviver of the study of the Greek Mysteries in modern times, a man of indefatigable enthusiasm, who, however, fell foul of the church folk of his time and was actually accused of sacrificing bulls to Jove in his back-garden, had Jupiter in Sagittarius and Saturn in Pisces; the Moon is in Leo, and Mars is in 20½ Leo. Venus is in exact trine to Neptune, introducing the mystical element. The Sun is in square to Mars, showing conflict with established conceptions.

Aimée Semple Macpherson, the "hot gospeller," has the Moon in Leo—one gets tired of typing these words! —and Jupiter is in a sign of Saturn.

Passing now to Class 3, comprising active opponents of religion, there is Nietzsche, who had Jupiter and Saturn in their own signs respectively, but there is nothing in Leo, and the virulence of his dislike is shown by Mercury opposition Uranus and Mars opposition Jupiter.

As for Class 4, I think we can say that Frederick the Great was indifferent to religion; he did not persecute it, nor, so far as I know, did he pay the least attention to it in his own life, deeming it a vulgar superstition useful to a ruler who wishes to keep his subjects in order. He also had the Moon in Leo, with Jupiter and Saturn, but they are all in opposition to Mars and Mercury. He may have had more interest in religion than appeared on the surface, but the self-will and egotism of a bad Mars and the shallow scepticism of Mercury opposition Jupiter turned him away from it.

Now I think we have gone far enough to tabulate a few outstanding features in the religious map. Let us try.

1. Jupiter and Saturn are either in mutual aspect, being often in conjunction or the same sign, or they are in each other's signs, or in their own signs, or in their exaltations. This applies to the majority of cases and probably most of all to *founders of sects.*

2. Leo is very prominent and the Moon is very frequently in Leo.

3. 20 Leo-Aquarius is a special area, and so, too, is 10–13 Sagittarius, and, I think, 10–13 of the other mutable signs too, particularly Virgo.

Another area that is almost invariably occupied in religious maps is from 24°–28°, and this applies, apparently to all the signs, though perhaps above all to Aries-Libra and Virgo-Pisces oppositions.

Thus, to take some of the maps I have quoted:

Dorothy Kerin	Moon 27 Gemini
Bernadette Soubirous	Jupiter 28 Aquarius, Saturn 27 Capricorn
James II	Mars 24 Leo
Mrs. Eddy	Saturn 26, Jupiter 28 Aries
Joseph Smith	Moon 25 Capricorn sq. Uranus and Saturn 25 and 27 Libra
Abbas Effendi	Four bodies within the area
Blake	Mercury 27 Scorpio
Swedenborg	Mars 28 Aries opposition Saturn 24 Libra
Vivekananda	Mars 28 Aries opposition Jupiter 26 Libra
Thomas Taylor	Uranus 27 Pisces

and so on, almost *ad infinitum.*

Of course, the area is a wide one, but it does seem remarkable that it is virtually *always* occupied. I think myself that the latter parts of the signs, like the latter part of the zodiac, incline to inward rather than outward activity. In fact, if we get too much of this feature we may find that we are dealing with a dreamer rather than a balanced type.

4. As regards house-position, it seems common to find groups of bodies near the ascendant, the descendant, and the M.C., and also in the 2nd house; but the 4th house is less often heavily tenanted. Although Leo is often prominent, the 5th house appears to be the reverse, and this is not altogether strange.

Before coming to an end we might with advantage devote a few minutes to the consideration of the

relationship between astrology and religion. Our science has in the past been a religion to certain races and it may be so again. If we merely worship the planets because of their supposed power over our lives and in order to propitiate them, then we are acting, I think, in a wrong spirit; the proper way to avoid the hurtful influences of the stars is to study them scientifically with a view to understanding all that we can about them; we may then learn, if it is right that we should do so, to control them, in some of their operations, just as we can in a measure control and mitigate the destructive energy of lightning. Man is potentially the lord over Nature, and the truth of this fact is evinced by our increasing control over natural forces. It is, therefore, wrong to worship any aspect of Nature, as Nature, for in doing so we are abasing ourselves before that which is essentially inferior to us, wonderful and beautiful though it is.

But the whole of the natural world is a living Symbol of God, and, as I have observed before in this Lodge, the Stars, the Sun, the Moon, and the Planets are probably the most beautiful and the grandest elements in the visible universe; therefore they are assuredly most fitting symbols, each according to its own nature, of the Divine Attributes.

What has been written about so-called "esoteric astrology" has not, on the whole, been very useful. Alan Leo wrote a large book on this subject, but it is generally regarded as one of his least satisfactory efforts; and it contains little of an "esoteric" character except the assertion that the planets are ruled by "star-angels."

However, this is not a new belief, but a very old one, and it is stated rather misleadingly, as if the stars were the only parts of the universe that are held by spiritual Entities. On the other hand, it would be more true to say, with the Greek poet, that "all things are full of the Gods."

Nevertheless, the stars seem, by their beauty and the perfect order of their motions, and also by their close connections with the human soul (of which we as

astrologers know something), to be prominently allied to Divinity on the one hand, and to man on the other. I would say that they are the very pinnacle of Nature —Nature most beautiful and most divine. And, as Plotinus taught us to pass through natural beauty to the Eternal and Supreme Beauty, so it seems to me that the stars are peculiarly placed, as beacon-lights, serene and never-failing, and pointing out to man, through the ages, the path from Here to Yonder, from worldliness unto God.

NATIONAL ASTROLOGY

By Mrs. J. Norman Rhodes

Editorial Note.—I regret that certain errata appeared in Mrs. Rhodes's last article (Vol. 9, No. 4) owing to the printers misunderstanding my corrections. Thus, on page 161, fifth line from top, the words "with ♄ in March and October" should be a footnote pointing out that ♆ is in exact aspect with ♄ in these months, not in January and July. In the fourth paragraph on the same page, second line, "as" should be before "he," i.e. "as he is ruler." On the same page, fifth paragraph, the sentence beginning "Since this was written . . ." should have been printed as footnote. On the next page, second paragraph, "January 25th" should have been preceded by the word "on" and the phrase "on January 25th" should have been in brackets. Will readers please amend their copies?

The Passing of King George V

The loss to the nation and empire of the late King, and the tremendous hold he had on the people of all ranks, leads one to the point which has been stressed in every account given by statesmen and personal attendants alike: that is, the outstanding fineness of *character* which he possessed, a gentleman in every sense of the word.

It was first and foremost the man and the friend who was mourned by the people, and secondly, the King.

Astrology can shed much light upon the forces working through this great and lovable man. His tact, sympathy, kindliness, and courtesy, especially to the common people, can be seen in the rising ♆ △ ♂

his ruler and ☌ ☉, as well as a dignified ♀ and ☽ ♎. He thought of himself as just an ordinary man and was selfless in the giving of his time to service and duty. Another touch of ♆ comes in when dealing with State problems—and during his reign there were many. It is said that he went *to the core of the subject.* In our "Rite of the Planets" that idea is emphasized in that ♆ is compared to the centre rod of the caduceus, or, in other words, it has the capacity for *getting to the heart of things quickly.*

The late King's love of the sea is another link with ♆, and his interest in flowers and gardens came from ♀ in ♉.

His high sense of duty can be traced to an exalted ♄ ♎ ruler of the M.C. and ☌ ♃ ↕ and △ ♅ ♊, the strength and quality of character to the many exalted and dignified planets.

The positions of ♄ and ♆ alone stamped the late King as a constitutional, yet democratic, monarch.

Universality is the keynote seen in the hold he had upon his big family in the Empire. Some of the directions in force at the time of his death were: ♅ ♋ 2.36 by secondary direction close to the cusp of the 4th house and □ the ascending degree ♈ 2.4. ☿ ruler of the 6th had progressed to the 6th and was applying to ☌ ♂ p. ruler of the 8th, also secondary. By 4/7th measure ☿ came to the ☌ of ♅ ♊ showing the lung affection, and the suddenness of the illness. The same measure yields ♃ ☍ ♂, the latter planet being in ♌ ruling the heart, another vital spot. The continued strain upon a lowered vitality, due to his illness in 1928, left his resistance to disease very slight. So when on July 30th the eclipse of ☉ ♌ 6 □ ♅ ♉ 5 fell on his ♂ ♌ 5½, an extra amount of pressure was placed upon a weak spot. The strain of the Jubilee, although the occasion was pleasurable, must have been immense; the worry over the war in Abyssinia, and, later, the loss of his sister (♀ □ ♂), also the grave disturbance in Parliament over the Hoare–Laval peace overtures, which occurred when ♂ ♒ 6 came to the ☍ of the eclipse and his own ♂, all told upon an already reduced vitality.

The symbolic measure 2½° per year, which I look upon as being a ♄–☽ influence, brought ☽ ☌ to the 12th house, □ ☿ ♊, again emphasizing the lungs and the suddenness of the attack; also ♀ □ ♂, ♄ □ ⊕, and ☿ close to the ☌♃, were operative.

There were one or two benefic aspects by the several methods of progression, and these showed the ease of passing.

It was noticed, and mentioned in a previous *Astrology*, that there might be illness due to some of the afflictions seen at the time, but it was not until the present King's map was studied on January 20th that the seriousnesss of the position was apprehended.

Some Notes on the Map of King Edward VIII

To speak first of the directions on January 20th. It was noticed that the very serious afflictions, combined with some outstanding benefic aspects, suggested that a crisis would occur or a grave loss be sustained, previous to an enhanced position for the royal native, and there we see the present situation.

The secondaries show ☉ ♌ □ ☿ ♏, his ruler, in force, which generally brings sudden and unexpected difficulties, breaking up existing conditions. Also by secondaries ♀ was leaving △ ☿ but still an active influence—sudden gain.

By the 1° method ♂ is brought to the ☍ of ☿ radical exact in January, again an indication of loss and separation. A mitigating influence was ♄ △ ♂, also exact. The 4/7 measure yields the most striking aspects for good in ♃ △ ☿, and a powerful one is ♄ ☌ ☿, bringing the dual rulers of the ascendant together in the 9th house. The last aspect had been in force since June 1935, but is slow to form and separate.

Transits were very adverse at the time, especially bearing on the 4th, 10th, and 7th houses, as ♃ transiting the 10th was opposing the mid-point of ♃ and ♆ in the 4th, while ♆ transiting the 7th was in □ to the same mid-point.

The new moon of January 24th was significantly in ♒ 3° 10′, and on that day ♄ and ♂ were ☌ 8 and fell in

the 1st house, not far from the ☽ radical, in the new King's map. (This new moon fell also close to Queen Mary's ascendant, and ♄ and ♂ were in exact degree of her ☽ ☌ 8, and near her ♃.) The eclipse of ☽, January 8th, ♒ 17, fell □ ♄ ♎ in the 8th house of King Edward's map.

All aspects indicate a severe loss, followed by an enhanced position and responsibility.

What are the prospects during his reign? The sign of ♒ rising is significant of a new ideal for the Empire, which this sovereign ushers in—that of *brotherhood*, irrespective of class or creed, and this King Edward has placed before us by his own methods of living. The joint rulers, ♄ and ♅, are both exalted and both well aspected, giving him firmness of purpose and will-power in no small measure.

The good aspects will help all future events and the carrying out of progressive ideas for the country's welfare.

There is no doubt the new King will see and tackle problems that arise in a very different way from that of our late Sovereign. He has the modern outlook and has an unconventional streak in him.

During his reign aviation will reach its peak, both for transport and defence (♅ in 9th); our strength in this direction will be one factor in holding world peace.

That he favours travelling by air is seen by the ☽ applying to △ ♅, while ☉ is also applying to △♅, as well as △ ☽. He should be safe from accidents while flying.

The mishaps he suffered while hunting can easily be seen by ☉ □ ♂, which, fortunately, is a separating aspect and so worked itself out earlier in life. For as we get older we respond more to the heavier planets ♃, ♄, and ♅, particularly after 40 years of age. The War period also came in young manhood and again was another way of working the ☉ □ ♂ off.

The aspect gives him much physical courage, if not impetuosity and recklessness, which will by this time have been overpowered by the exalted ♄ ♎. ☿ being △ ♂ gives him mental energy and a love of speed. He grasps ideas quickly.

During the early part of the reign there will be war scares and an unsettled Europe to trouble the world, also a shadow of an Eastern problem through Japan, which will call for great defence preparations, *but I do not predict war.*

Although ♌ rules the 7th, ☉ □ ♂ is separating, as we have said, and ☿, as second ruler, is applying to △ ♂. Negotiations will get more chance of success than the older and more brutal method of settling differences.

During his reign we shall see kings come into their own again, but with a new outlook—that of serving the nation instead of seeking for power and self-aggrandisement.

The Empire will be more firmly knit together, bringing about a true commonwealth of nations in act and thought.

King Edward will appeal to the youth of the country. A fresh enterprise and spirit of adventure will pervade the land, the slow despair of the unemployed will be changed to energy and applied to work and play. King Edward, like the late King, has ♄ ♎, for the thirty years between agree with the cycle of the "Father of Time." Both have it well aspected by ♃, and in our present King it is △ ♆ as well. Both have a strong sense of duty. In the new reign our King will have an unusual ability for statecraft and handling of world problems, in which his good memory (☿ ♋) for facts will be useful.

The 2nd house is ruled by ♂, which, although □ ☉ separating, is also △ ☿, and here we see the finances of the country past and future.

I think from these two aspects we can say that these have passed the worst and that during the coming reign we shall see a great advancement in trade and commerce, which the present King has of late years done much to further.

His very real sympathy for the unfortunate and the genuine understanding of the needs of all classes is seen in ☽ ☌ and ☉ ☿ ♋. Housing schemes will get an extra push forward, and in a few years will be the pride of Britain.

The ruler of the 10th house in its detriment in the

4th needs some explaining. There is no doubt King Edward will have no use for kingly trappings as such, and the close proximity to ♆ suggests an even more democratic king than the last, if that is possible.

The 4th house, with ♃, ♆ and PL therein, denotes uncommon domestic experiences, and a decided leaning towards homes with a congenial atmosphere. If he marries at all, it will be for State purposes—quite a possibility in two or three years' time, when the ☽ and the P.O.L. reach ♎, in △ to the 4th-house bodies.

He will be known as the democratic and the flying King.

The World in General

The Naval Conference, which started on December 9th —a day from which no good arrangement was expected —has already had its first set-back, in that Japan has left the council chamber on account of disagreement with the remaining powers. Japan will be making a profound error if she insists upon her excessive demands for equal strength in naval building with Britain and America. The effect will be to bring the two latter Powers into closer partnership, to the discomfiture of Japan, though perhaps not wholly unfortunate for the rest of the world.

♊ is on the 7th cusp of the Emperor's map and this is America's ruling sign. ♆ ♊ 27 is also in the 7th house and □ ☽ ♍ 22½ in the 9th. The eclipse of ☉ on June 19th falls exactly on the degree of ♆: ☽ ☉ ♊ 27 ♂ ♂ and ♀—a formidable array of forces. Japan must look out for trouble if she persists in bringing America into the opposite camp. To cross swords (or battleships!) with the two English-speaking nations will be Japan's undoing. There are in the imperial horoscope a few adverse aspects now, such as ☿ □ ♂ by 1°, ♂ □ PL □ ♅ by 4/7th, while ☽ ☌ ♅ ☍ PL is in force in July. So June and July will be a critical time for Japan. The map of the Emperor does not in itself suggest strife, but the military and naval advisers evidently force the pace.

Stalin, the Russian dictator, has his ☉ ♑ 11 close to

the Emperor's ♃ and ♄, and there are other points of contact as well.

Japan would be advised to settle differences amicably, otherwise there will be strong resistance shown by Russia, and this time the latter will not fail.

Russia is fast coming into the limelight, and the astute M. Litvinov used the occasion of the gathering of kings and statesmen at the funeral of the late King to further her cause.

The week-end which followed January 29th will be memorable for the discussion on the European situation by the heads of nations and a strengthening of groups and ententes for more concentrated action and the guaranteeing of independence to Austria.

Would that France had a more settled policy at this time! That is the weak spot, but, with the mutable cross in evidence all the year, we can only expect confusion and uncertainty from her.

The whole world trouble to-day arises from nations who have not sufficient elbow-room for their increasing population or sufficient of the earth's supply of natural material. Japan, Germany, and Italy are the "Have-nots" of the world in this respect and there will be no calm in Europe or the East until this problem has been settled. Old conditions or solutions no longer apply; we are at the cross-roads of a new world conception, when nation will cease to strive against nation but the need of each will be considered and satisfied—otherwise there will be chaos. Although we are making in this direction, there is much to do in the meantime to find some method other than warfare to escape from the tangle of the present state of affairs. Before that time, even after the present Italo-Abyssinian struggle is over, there is Germany ready to demand colonies for her growing population, with Austria nearby as an easy prey. It will need all the wisdom statesmen can muster in the next few months to prevent a general conflagration. I have hopes we shall come through without need for force, but how, time will prove.

The disillusionment of the Italian people at the slow yield of any definite result of the Abyssinian War and

the heavy price to pay will in the end be the cause to Mussolini of loss of prestige and power. He may be deposed; there is nothing to prevent the King of Italy abdicating for his son the Prince of Piedmont, who, it is well known, is not friendly to Mussolini, and with the popular General Balbo—who himself is against the present war—as leader or prime minister, but not dictator, a new state of things will arise in Italy.

The régime of dictators is waning—except for the type of the previous President Masaryk and Dr. Beneš of Czechoslovakia—the economic problems which they professed to solve have been too much for them in this changing world. Before long people will be on the lookout for a guide and leader who will act more constitutionally and allow them more freedom of thought and liberty of action. No nation can be strong with its best brains reduced to a slavish obedience to State law proclaimed by one man.

There will be a new note struck which the late King lived to prove, that service to the people commands respect and affection and brings in time the truest strength to a nation, whereas the methods of force produce in the end only obstinacy and hatred.

The settlement of the coal dispute is an accomplished fact, as prognosticated in the last Quarterly, with better understanding between owners and miners. On April 7th, ♂ ☌ ♅ will be conducive to strikes and financial upheavals. The vernal equinox is ushered in on March 20th at 6.58 p.m. G.M.T. Although ♂ ♈ 21 is situated in the 7th house, it is △ ♃ ↕ 24 in the 3rd at London. I take it that a war atmosphere will still exist and engage the minds of statesmen, but the benefic aspect suggests a clearer idea of possible peace moves to end hostilities. A chance shows itself April 12th to 14th, as a fine array of good aspects to ♃ will be in force at that time. So the possibilities of acceptance are more probable.

The Astrological Conference at Harrogate next Easter will have the benefit of ☉ and ☿ △ ♃, also ☽ ☌ ♃ on April 12th. This event will be making history as being the first of its kind. We wish it every success.

Written February 1, 1936

A REMARKABLE CASE

THE following data we owe to a French correspondent. They bear upon recent observations regarding the opposition of Uranus and Neptune.

Husband born December 1, 1909, 11 p.m.,* at Brecey (Manche), the positions being:

M.C. 27 ♉, Asc. 4 ♏, ☉ 9 ♐ 2, ☽ 7 ♌ 57, ☿ 8 ♐ 22, ♀ 26 ♑ 24, ♂ 3 ♈ 57, ♃ 9 ♎ 37, ♄ 16 ♈ 40 ℞, ♅ 18 ♑ 51, ♆ 18 ♒ 56 ℞, PL 26 ♊ ℞.

Wife born December 13, 1912, a little before 7 p.m.,* at the same place.

Positions:

M.C. 6 ♈, Asc. 29 ♒; ☉ 21 ♐ 26, ☽ 18 ♒ 27, ☿ 9 ♐ 45 ℞ ♀ 1 ♒ 0 ♂ 9 ♐ 38, ♃ 25 ♐ 25, ♄ 29 ♉ 0 ℞, ♅ 1 ♒ 13, ♆ 25 ♒ 29 ℞, PL 29 ♊ ℞.

They were married November 20, 1934, 11 a.m. On December 27th of the same year, about 10 a.m., the man sent his wife to wash clothes in a little pond by their house. He came behind her chattering, and, without a moment's notice, threw her into the pond. This being too shallow for her to drown, he seized her by the hair and tried to keep her head below the surface. She escaped five times, and as many times he seized her again. At last he took a club and tried to knock her out, but, happily for her, neighbours chanced to pass by.

He was condemned, on June 12th of last year, to twenty years' hard labour, He was a farmer, sober, a good worker, and a devout Roman Catholic. Village gossip accused him of having, for some years at an earlier date, maintained incestuous relations with his sister.

He refused to give any reason for his murderous act and merely said "something pushed him on."

* *Taken as local time.*

TWO INTERESTING HOROSCOPES

Contributed by DA COSTA E. WILLIAMS, Titusville, Pa.

Born Without Legs

CASE Number One is that of a girl born on January 22, 1933, in latitude 35.41 N., longitude 90° W., at 6.15 p.m. Central Time.

On first corresponding with the doctor in the case in June 1933, and again in October 1933, the child was healthy, fat, and doing well. She is the fifth child in the family and all members of the family are normal except this child, who was born with only 1½-inch stubs for legs, otherwise the legs are missing. Even under this handicap she had a high weight at birth, being 8½ lb. It is an odd case such as is not often heard of in the astrological field.

On looking at the chart one finds the middle of the sign Leo rising, an ascendant which is not only found common in child deaths, but also in accidents.

In leg accidents, where the hips or legs have been severely injured or taken off, I find the following conditions common: The Moon is most often in a mutable sign and square to Mars, and the ascendant is usually a fixed sign.

Charles E. O. Carter, in his latest book, *Astrology of Accidents*, says in regards to leg accidents: "Bad aspects in mutable signs and afflictions from Jupiter." In this case we have the Moon in the last half of the bestial sign Sagittarius in the Leo decanate, and in the Libra navamsa, which has rulership over the hips. The Moon at the same time is square to the planets Mars and Jupiter, which are in conjunction in the earth sign Virgo, in the Venus decanate and in the Cancer navamsa, and are located in Venus's house, the 2nd. The planet Mars is concerned with the muscular movement and rules the 9th house—the house of Jupiter—in this case.

The Sun appears in a cadent house, the 6th, and is in the Uranus decanate of the air sign Aquarius and in the Libra navamsa; at the same time it is in conjunction with Saturn which is in the same decanate, but in the Scorpio navamsa of Aquarius. Aquarius has chief rulership over the ankles and the lower limbs. At the same time neither of the luminaries (the Sun or Moon) aspects the ascendant of the chart. Note also that the Moon's north node is opposite to the planet Neptune exact, and that Neptune is retrograde, and rules the 8th house, the house of Mars.

Although the Moon is leaving the trine aspect of Uranus it receives no other good aspect, while the Sun aspects only Saturn, this last aspect taking place in the 6th house, bringing troubles to the native over which she has little control and which often result from circumstances and conditions, an influence which is often found and points to invalidism.

The chief areas which are under affliction are Venus, Jupiter, Mars, Moon, and Sun, and these areas of affliction intermingle with one another, the square aspect being the most common.

Excessive Fat

Our second case is that of a boy *born on the same day as the first* (January 22, 1933) at 8.15 p.m., Eastern Standard Time; latitude 40.12 N. and longitude 74.42 W. This child is the seventh in the family and had a weight of fifteen and three-quarter pounds at birth.

Here we have the beginning of the second decanate of Virgo rising in the Aries navamsa, with Mars below the ascendant in conjunction with Jupiter.

This child, while mainly having the same planetary degrees and influences at work in his chart, except for the rising sign, was born perfectly normal except in weight, which was nearly double the average weight of a new-born baby. Since the two charts are so near alike and yet their conditions so far apart, the answer must remain in the rising sign.

Dr. H. L. Cornell, in his new book, *Encyclopaedia of Medical Astrology*, says "that fat is formed by Jupiter and largely regulates its disposition. The liver is excited to increased secretion of fat by Jupiter. Fat acts through Jupiter and Sagittarius and frequently through Gemini." Now in these children's charts Mars and Jupiter are in conjunction in Virgo influencing the liver and digestion and both planets are square to the Moon, which has to do with liquids.

Dr. Louis Berman, in his book, *The Glands Regulating the Personality*, says that "underactivity of the pituitary gland ruled by Uranus and of the thyroid ruled by Mercury, either separately or collectively, are the causes of excessively fat children." Also that "the pineal gland is the main gland of infancy, as it is the great inhibitor of all the glands of internal secretion by checking activity upon the other members of the endocrine system." The pineal gland comes under the rulership of Neptune and its delayed activity leads to obesity.

The following points are often found in obesity. Jupiter in Virgo, Jupiter square to the Moon, Virgo rising, Mars ascending at birth, fixed signs predominant, Sun or Moon in the beginning of the sign Aquarius. In the cases under discussion the Sun is in the first degrees of Aquarius and Jupiter is in Virgo and square to the Moon.

Uranus is square to Mercury, ruling the pituitary and thyroid glands respectively. Neptune and the Moon's north node being in *exact* opposition in both charts is a point for study, and in the second case they are in conjunction with and opposite the ascendant.[1]

[1] In the first they are near the 2nd–8th cusps.—EDITOR.

COMPETITION

OUR competitions always seem to be popular with readers and we now publish a very direct one:

Boy, born at Cliffe, near Rochester, 0° 31′ E., 51° 26′ N., at 10 a.m., January 2, 1917.

He has a physical peculiarity: what is it?

The birth-time is believed to be trustworthy.

All attempts by May 1st next, please, and my decision to be final.

A Prize of ONE GUINEA for the best solution, provided that it is reasonably correct.

The positions are:

M.C. 13½ ♐, Asc. 20½ ♒, ☉ 11 ♑ 28, ☽ 4 ♉ 50, ☿ 0 ♒ 47, ♀ 13 ♐ 47, ♂ 24 ♑ 26, ♃ 25 ♈ 42, ♄ 28 ♌ 22 ℞, ♅ 17 ♒ 38, ♆ 4 ♌ 5 ℞, PL 3 ♌ ℞.

THE EDITOR

FOR THE BEGINNER

AN INTRODUCTION TO PSYCHOLOGICAL ASTROLOGY

By THE EDITOR

CHAPTER TWO
(continued)

THE PLANETARY VALUES

TAKING the planets in the order of their distance from the Sun, we first have *Mercury*.

This may be called, *imprimis*, the planet of *intercommunication* in every shape and form. Thus, it rules speech, by which man communicates with man, all forms of written communication, such as letters, and also telephones, wireless, and other telegraphy; it is also the principle that represents horoscopically, or "rules," roads and all that use them, such as pedestrians, cyclists, and motorists, and all who travel on short and routine journeys. Travelling from the explorative motive, or on great distances, comes rather under Jupiter.

It is mental rather than emotional, and analytic rather than synthetic, and it has, as a rule, a sure sense

of fact and a certain self-regarding tendency that makes for egoism.

The general intelligence is denoted by the Sun rather than by Mercury but the expressive powers come largely under the latter, and, if Mercury is afflicted, we often get such defects of expression as hesitation in speech, stammering, bad spelling, and bad writing, general inaccuracy and propensity to make mistakes in facts and figures.

Memory has more to do with the Moon, the most retentive of the heavenly bodies, than with Mercury, but an afflicted Mercury may make the native awkward at recalling facts at a moment's notice, even though they may not have been completely forgotten.

As ruler of two "mutable" or "common" signs (see Chapter Three, to follow) the planet is adaptable, changeful, and inconstant.

The occupations of Mercury are those that have to do with intercommunication and instruction (which is a form of special intercommunication between teacher and child). Thus, the postal services, stationery, printing, bookbinding and bookselling, travelling for commercial purposes, writing, telephony, and so forth.

Venus is the planet of *conciliation* and *co-operation*, being in all things an influence of harmony. In its defective action it may be indolent and easy-going, unwilling to put forth effort and prone to avoid trouble or unpleasantness at any cost, even to the extent of betraying its own interests and those that have been entrusted to it. In a sense, therefore, it is an agreeable rather than a noble planet, but it is to a very large extent the determining factor in respect of individual happiness, since this is dependent upon a full and ready adaptation between the man and his environment. The adaptability of Mercury is mental rather than emotional and is often superficial and calculated, whereas Venus is naturally prone to find common interests and tastes and rarely disputes where it is possible to agree. It is social and also artistic in a general sense.

It is an emotional rather than an intellectual planet,

but its feelings do not, as a rule, run very deep, and, though easily upset, it is usually quick to recover equilibrium. Its mental action is towards the perception of common factors in apparently different things, and it is, at its best, impartial and judicial, with a well-developed sense of fairness.

A severely afflicted Venus diminishes the power of easy adaptation, spoils the good taste and refinement of the nature, makes for disharmony and disagreement, and tends to slovenliness of dress and lack of balance in the emotional life.

The occupations of Venus are mostly those that have to do with art in some form, or with the amenities and adornments of life, such as dressing, millinery, cosmetics, and things generally that are beautiful to look upon and pleasant to do with. The conciliative side of the planet also favours occupations of the middle-man type and all sorts of dealing and brokering. It is an asset wherever a pleasant and friendly bearing is important.

After the *Earth*, which, though astronomically a planet, is, from the standpoint of terrestrial humanity, the centre of the solar system whereat we dwell and form relations with the other bodies of that system, we come to Mars.

Mars rules the two signs that are opposed to those ruled by Venus, and so its principles are exactly the opposite of those of that planet. The two may be regarded as two complementaries one to the other. As we have seen before, Venus is the lesser benefic and Mars the lesser malefic.

Mars is the planet of *individuality*, as opposed to the social and gregarious Venus. Hence it tends to self-assertiveness and egotism. It is not so much conceited or cruel as indifferent to others and inclined to follow its own bent without considering other points of view or others' interests and well-being.

It is an influence of energy, courage, and physical strength. It is emotional rather than mental, but it is predominantly purely physical. When its energy is intellectually active it makes for self-opinionated views, argumentativeness, abusiveness, and lack of patience

with all that is contrary to its own standpoint. Emotionally it is self-willed and inclined to be crude and overbearing.

As in all cases of pairs of planets, Mars cannot be considered without due regard being also paid to Venus, and *vice versa*, for the defects of the one may be counterbalanced by the virtues of the other. For example, if Mars is much afflicted, the resultant tendency to ferocity and ill-nature may be much reduced if Venus is strong, just as the weaker side of a poorly placed Venus may be fortified by a good Mars.

In accordance with tradition Mars has much to do with warfare, but this primitive expression may be sublimated in many ways, as for instance in athletics, surgery, and other medical work, engineering, exploration, and, in fact, in any occupation that requires nerve and muscle and a love of adventure.

Despite the term "lesser malefic" and despite the fact that Mars is a planet whose values are easily distorted and spoilt, it will be obvious that there is a very heroic and admirable side to this planet, provided that its own principle is correctly interpreted in the life of the individual and is also rightly integrated with the other planetary principles. Upon this right interpretation of the planetary values and upon their correct blending each with the others, depends (from the astrological point of view) the success or failure of each particular life. None of these astrological factors is essentially evil, but any of them may become so through human ignorance and self-will. Some, however, are more apt to lead to serious results than others.

To avoid serious misapprehension it is necessary to bear this well in mind and this must be our excuse for repeating it. The traditional language of astrology would seem to imply a dualistic belief in opposing powers of good and evil in perpetual opposition, with man as an almost passive plaything of these antagonistic principles. But it is very doubtful if such a standpoint could satisfy any but superficial considerations.

(*To be continued*)

LETTERS TO THE EDITOR

ABYSSINIA

From M. MATTHEWS.

Further study of the Emperor of Abyssinia's map confirms the truth of the July 17, 1891, figure, with ♎ ascendant. By the epoch the rising degree is 17½, M.C. ♋ 16 (the degree of Mussolini's progressed ☌). The directions of this figure closely fit the events, especially those of the progressed ☽ in ♋, the sign of publicity. It was ☌ the ☉ r. in September, in the mid-heaven, when he came so prominently into public notice. The ☽ □ ☿ rising was exact early in December, reaching ☌ ☌ and ∠ ♄ in January, 1936—thus bringing into effect the violent ☌ □ ☿ birth aspect, ♄, ruling the 4th house, being ∠ both.

On December 6th the Emperor's life was endangered by air-raids (note transit ☽ in 7th house □ ☌, ☌ ☿). December 9th was the date of the ill-fated peace proposals.

Mussolini's M.C. prog. is now ♎ 28, the degree of the Emperor's ☿ p. and League's ☌ p. It seems hardly likely that he can win a war with his ruler ☌ so afflicted at birth by ☌ ♄ and □ ☿, ☽ going from ♄ to ☌, then □ ☿, ☿ disposing of ☌, ∠ ☿. ☌ separating from ✳ ☉ gives a great display of military power, but the ♄–☿ aspects, being from angles, denote delay, disappointment, and disaster. In 1936 ♄ is □ ☿ by ¼° measure, frustrating his ambition.

His horoscope denotes tremendous pride, hardness, ambition, love of domination, with attractive, magnetic power over the masses, and personal good luck, the ♀ ♃ aspects preserving his life. By the old rulership of the decanates, the 1st decan of ♌ is ruled by ♄, and the 2nd decan of ♊ is ruled by ☌, giving a "quarrelsome and violent nature" (Sepharial's *Manual of Astrology*).

A very interesting article of his was published in the *Sunday Express* of December 8th, explaining his outlook on life. His ideals are action, movement, love of war, immense energy, the wish to dominate the masses as an artist. For personal friendship he has no use, being essentially a solitary soul. The love of power is the ruling passion, with ☿ in M.C., the powerful ♄ aspects, and ☉ in 1st decanate of ♌. The ☿ △ ♆ gives power over the masses, with ♀ and ♃ in good aspect—as he remarks, "reciprocal charm must swing between us." "When I feel I have the crowd in my hand, they seem plastic as clay to me. Then I am the king-fish of the shoal!"

January and February transits are against Italy's success in the war. A crisis seems likely early in February, owing to the difficult Martian aspects—a confusing, disturbed state of things. If Great Britain became involved in the war, it might be about then.

Mr. Anthony Eden was born on June 12, 1897, at or near Warwick. Time is unknown, but I suggest his ascendant is ♎ 19½, M.C. ♋ 26. This seems probable, and directions help to confirm it, for this

brings ♃ r. to M.C. p.—♃ p. ♍ 9 △ ♀ r. Appointed Foreign Secretary December 22nd, with a ☽ ☌ ♀ aspect early that day on his ascendant p., ♎ 19½ rising. Epoch, September 9, 1896, ascendant ♉ 19.

"A Paris astrologer records that the Emperor of Abyssinia and M. Laval were both born under the influence of ♋. He adds, however, that a difference of 20° has given each a 'slightly different' way of looking at things" (*News-Chronicle*, December 31st). ☉ in ♋ must be meant.

NONAGENARIAN TRIPLETS

From M. MATTHEWS.

☉ ♌ 8.0	☽ ♈ 19½	☿ ♍ 4.48	♀ ♍ 23.37	♂ ♎ 19.2
♃ ♎ 13.5	♄ ♐ 3.46 ℞	♅ ♓ 15.48 ℞	♆ ♒ 11.21 ℞	PL ♈ 16 S℞
	1.	M.C. ♒ 2.52	Asc. ♊ 6.42	
	2.	M.C. ♒ 10.13	Asc. ♊ 15.40	
	3.	M.C. ♒ 14	Asc. ♊ 19.46	

In the *Evening News* of December 27, 1935, appeared an interview with Mr. Charles Mayhew, the eldest of three triplet brothers, born in London. He says: "I was born at 15 minutes before midnight on July 31, 1839; the next baby was born at 15 minutes after midnight, and the third at half-past twelve in the morning on August 1st." He is still in good health, sight and hearing good, mind alert, and he walks twelve miles a day on average.

It is of interest that the three brothers have had quite different lives. The two youngest are still as fit and active as the eldest, who corresponds with them, but they have been in Australia for 85 years. When aged 11 they all went to Australia with two uncles, one of whom had a farm there. The eldest was not happy, so returned, but his brothers liked it and stayed. Mr. C. Mayhew loves London and cannot be kept away from it, so he has lived there almost continually ever since.

His father was a shoemaker, and this is also his own trade. He learned boot- and shoe-making at Bury St. Edmunds, where he stayed for a time with an uncle who had a farm there. He used to make shoes for Charles Dickens, who often invited him to stay the night, to prevent his having to walk home after the trains had ceased. On these occasions they would all sing round the piano.

He was a good singer in his time, and sang in choirs till a few years ago; he sang at Wellington's funeral, 1852.

The vicar of St. Clement Danes (where the triplets were baptised) says, "He is the most wonderful old man I know. We all love him."

All three brothers are bachelors.

The ☉ in ♌ in good aspect to ♄ and ♃ denotes health and old age. The ☉ in 4th in close aspect to ascendant seems to point to long residence in, and love of, homeland. ☉ has entered the 3rd house in the brothers' maps—also they have ♆ nearer the M.C. and ☽ out of 12th house, also ☿, ruler, in 4th. The eldest has 9th cusp □ ♃ (♐ ruling Australia), also ♄ in ♐ near an angle.

QUADRUPLETS

From M. MATTHEWS.

Quadruplets were born on November 28, 1935, at St. Neots, Huntingdonshire, to Mrs. Walter Miles, age 35, wife of a lorry driver. They were born at 3.10, 3.47, 5.6, and 5.45 a.m., and named Ann, Ernest, Paul, and Michael—the last being the weakest and smallest. The first two come under ♒, the other two under ♏. The ☽, being well aspected at their birth, has helped them to survive.

RE-INCARNATION

From RIGEL.

Miss M. Matthew's interesting letter under the above title, in the September 1935 Quarterly, seems too tempting to leave without further comment, and I propose to add a few remarks which will show that the case cited goes far to prove, astrologically, the reality of re-incarnation.

It is to be regretted that the nodes were omitted from the data given, as investigation shows that the Dragon's Tail played a leading part in the story. In the map for 1830, ☋ was in 21° 44′ ♓, being conjunct with ♀ 17° 36′ ♓. The mid-point of this is 19° 40′ ♓ Death of the child (the native of the 1830 map), resulted from a fall by which her leg was very badly broken. The intense pain of the accident would have impressed the event very strongly on the child's mind and thus given the first stage necessary for recollection —intense attention. Doubtless far more occurred than was realised, for in the map of the "re-birth" in 1900 the mid-point of PL and ♆ is 19° 42′ ♊, which is in exact square to the Cauda-Venus mid-point of 1830. Moreover, Cauda is in 17° 51′ ♊, thereby squaring the ♀ in the child's map of 1830. Further, in the 1900 map, ♅ is exactly on the mid-point betwixt ♃ and ☊, close to the position of the child's ♂ in 9° 8′ ♐. The position of the 1900 ♀ on the cusp of the 12th (E.H.D.) seems to suggest that the stimuli causing recollection were circumstantial, and in the absence of actual dates it is perhaps better to leave that point alone. The ☽, however, is in a strong position in 1900 in 21° 28′ ♏, which degree is dealt with below.

Two curious groupings stand out very plainly in the two maps and suggest there is a radical influence therein. In the 1830 map, ☉ 5° 1′ ♒, ☽ 14° 31′ ♒, ☿ 23° 12′ ♒; in 1900, ♃ ☍ ♒ 5° 30′ ♐,

☿ 11° 21′ ♐, ☊ 17° 51′ ♐; both these groups commence with the fifth degree, and as the cusps of both maps are presumably the same, having 6° ♈ as ascendant, the first group accentuates the 11th house, while the second is on the ninth cusp. The mid-point of the starting degrees of these groups is 5° 15′ ♑. But more convincing is the position of the mid-point of the two ♂, rulers of the maps. It falls in 5° 59′ ♑, which degree is given by Maurice Wemyss as that of *Continuity*. There may be a factor of significance in the 9° interval in the first group and the 6° one of the second, but it is not apparent.

But it will be appreciated that without the nodes the whole grouping is spoilt.

Recollection is essentially a separation of certain memories from others and it is therefore fitting that Luna, storehouse of the past, is in the 8th house. This house is sixth from the 3rd, giving the faculty of memory as the handmaiden of the conscious mind.

The planets which are directly concerned with recollection are ☽, ♄, ☿; and these form a group in the 1900 map, with ☿ as the centre. ☿ stands out *par excellence* in this connection.

Contrasting this case of re-incarnation with a natus wherein no thought of previous life entered but one with a phenomenal memory we can hardly do better than select the nativity of Datas (*N.N.* 896).

Taking the planets mentioned: ☽ 15° ♒, ♄ 24½ ♒ ℞, ☿ 14½ ♌. By the Placidian system 6° ♒ is the ninth cusp, which immediately brings the trio into sharp focus. But Campanus does not lag behind; with 15° ♒ on the 9th it emphasises the ☽ ☍ ☿, even if ♄ is left out in the cold somewhat. But both systems give the planets a 9th-house value, which seems incorrect. E.H.D., however, with an ascendant of 3° ♋ will put 3° ♓ on the 9th, thus giving the trio an 8th-house value. But the cusp of the 9th (E.H.D.) brings the trio together into focus as does Placidus, but in the reverse way.

As a further example wherein recollection does *not* play a part, consider the subject of the competition in the Quarterly for September 1933. This girl has a passion for snakes and spends all her affection on them. Mr. G. C. Nixon, in the March 1934 Quarterly, writes, ". . . indicate that the seat of the trouble is the abnormal functioning of the astral body. . . . The cause of this peculiar disturbance is due to the fact that in her past incarnation she was a native of Africa (♃ ☌ PL in ♋) and was connected with some sort of magic, witchcraft, or voodoo worship, thereby causing an overdevelopment of the astral body."

It is presumed that the native has no recollection of the past nor can account for her peculiarity. Mr. Nixon is probably very near the truth. The fact that leaps to the eye is the exact ☽ □ ♄ contact in 22° ♏–♌. 14½ ♓ rises, giving 2° ♏ 8th (Placidus) and 16° 30° ♏ (Campanus). Both systems give an 8th-house value to the ☽, which is disturbing to the postulate that recollection belongs to this house. E.H.D., however, places the ☽ in the 9th, where it

shows the objects on which the mind concentrates. Actually the two houses 8th and 9th are inseparably connected for one cannot recollect without inevitably recollecting some image. But the deciding factor is that the ☽ has no contact with ♅. There is a square, but, as it is over 7°, it is not considered operative. The outstanding contact of ♅ is an exact semi-sextile with the ☉. ♅ is in 12th and the ascendant exactly falls on the midpoint of the two bodies. It is the dominant feature of the map!

If the validity of the astral plane be admitted, this concerns the maps of the lady and the young girl. In both cases the planets involved are ♃, ♆, and PL, and close contacts are observed. But in the case of the lady, whose contact with the astral is very probable, ♃ lord of 12th trines the ascendant from 9th. In the other case the lord of the 12th is ♄, whose contact with the cusps is with the M.C. (△ exact). ♃, ♆, and PL are in the 5th (past experiences), and 4th.

It has not been possible to do more than draw attention to the salient features linking these three maps, widely differing yet having a common bond in the question of mentality.

(Where not stated, cusps by E.H.D.)

INDIAN ASTROLOGY

From HIRALAL MOTILAL POOJARA

Please publish the following with regard to the letter of Mr. S. A. Sanders that appeared in September–October–November 1935 issue of *Astrology*.

Mr. S. A. Sanders, in the course of his letter, writes, "Sepharial as an investigator was superficial and scattered. . . ." This statement of Mr. Sanders is quite against the fact. We all know that Sepharial was very proficient in the science and that he greatly contributed to the development of astrology.

Again, Mr. Sander's statement about the late Alan Leo is also equally wrong. Alan Leo's outlook was, on the contrary, broadened by his visit to India. In this connection Mr. Sanders may note the remarks of the present editor of *Modern Astrology* (see *Modern Astrology* of September–October 1935, page 167).

There is no reason in saying that Hindu astrology is wrong or inferior simply because the Hindu Zodiac differs from the European one by 23° (not by 27°, as Mr. Sanders states). As a matter of fact, both have their own methods and both often make wonderful predictions. It is sheer prejudice to say that one is wrong and the other only is right. Further, at times the judgments given by different Western astrologers themselves about a certain matter vary and naturally only one of them turns out true, though all of them are based on Western principles.

If Mr. Sanders himself learns Hindu astrology, he will learn many good astrological things that he might not even dream of at present. He will also know about "Sun's entry into four cardinal signs," etc.

It is wise for anybody to first learn a thing and only then to give his opinion about it. Lastly, the challenge thrown out by a mind which is prejudiced and which is not humble before the already-existing facts has no value and should receive no importance.

EDITORIAL NOTE.—Even supposing Mr. Sanders were personally prejudiced, that does not invalidate his challenge, which seems to us to have been reasonable and fair. But I should say that his attitude is sceptical rather than prejudiced, and I have no doubt that he, and many of us, would give a fair judgment, so far as humanly possibly, as between two rival readings. It is not wrong to be sceptical—or, at any rate, critical—pending the production of proofs. Nor did Mr. Sanders state that Hindu astrology is "wrong"; he simply questioned its superiority and asked for proofs.

NAPOLEON'S HOROSCOPE

From HIRALAL MOTILAL POOJARA.

It is a wonder that you still consider this horoscope of Napoleon to be highly speculative. It is accepted by many, including Mr. A. J. Pearce, the best authority in the science. The happenings in Napoleon's life best tally with this horoscope.

I would remind you of the delineation of Macaulay's horoscope given by me according to Hindu astrology in one former issue of *Astrology*. This best proved Macaulay's characteristics.

Again, take the horoscope of ex-Kaiser of Germany (*1001 Notable Nativities*, No. 154). ♃, the ruler of the 10th house, and ♀, the ruler of the trinal house (5th) are mutually in aspect. ♃ aspects the ☉ also fully. However, ♃ is here weak by being near the cusp of the 12th house and by owning the 6th house. ♄ is the ruler of the second important trinal house (9th). It aspects the ☉ fully, i.e. both are in opposition or in mutual aspect. But the undesirable thing is this, that these two are permanently and here temporarily inimical. In Hindu astrology the ☽ is considered very important. It is also treated like the ascendant itself. Here, taking the ☽ as the ascendant we see that the ☉ and ♄ are placed respectively in the 4th and 10th houses from the ☽. Both own auspicious houses also. But, as said before, they are enemies, both permanently and temporarily. We all know the history of the owner of this horoscope.

RACING KEYS

From S. A. SANDERS.

When I wrote my Letter on Indian v. Western astrology, it was not my intention to open up a discussion upon "Sepharial's" Keys to speculation.

Both I and several other students I know have been aware for some years past of the doubtful value of all his systems and keys.

What I intended to convey was that a person who puts these things before the public and charges enormously for this information (which would lose one a fortune if followed) could not be depended on to do any work that one could thoroughly trust.

The late "Raphael" (R. C. Cross) exposed the Keys in an astrological magazine many years ago, he having been asked to work out some racing events by a purchaser who had failed to get any satisfaction after a period of trial. Raphael also failed to get any good results and said so, without mincing his words, and in the argument that took place "Raphael" challenged "Sepharial" to find and give some winners before the events; but "Sepharial" would not take up the challenge in any shape or form.

Some years since I was lent the "Eclipse System" by a lady who had lost much money through it. The lady lent it to me to see if I could do anything with it. When I found that the so-called Key was our old friend the "Part of Fortune" at noon and sunrise, I was astonished, for although it occasionally gave a winner, the losers were so much out of proportion that anyone would lose a fortune by it if it were followed.

I passed this Key on to several other students to verify by past events. They also came to the same conclusion—that it was thoroughly bad and a certain loser, and were astounded to think that this information was placed before the public privately at an enormous price—when its actual value was nil.

I could write quite a lot about this subject, for I have done much research work during the last 25 years; but there is very little information I could impart that is of any importance.

I definitely gave up all astrological research work on this subject in 1933.

During my researches I found many means of occasionally finding winners, but there was no astrological system on which I would take a chance, having found that "form" and all it stands for was by far the best system of all, and also the easiest to work.

I agree with "Sagittar" that there is no such thing as a system that could be blindly used, especially an astrological one, but I believe that astrology can be made to help one to arrive at a decision; however, it must remain as an assistant only and not be expected to do all the work, for there are too many factors to consider. The editorial note should be read and then re-read.

SEX AND OTHER AFFINITIES

From GEORGE H. BAILEY.

It is a pity Mr. Cyril Fagan allows himself to range beyond the regions of fact. His writings on Pluto may perhaps be attributed to a vivid imagination or even to a peculiar inspiration, and doubtless most of us are prepared to let them go at that, for none of us can yet be in a position to say much, with any degree of exactitude,

about the newly discovered planet. When, however, he expatiates in a similar way about planets with which we are all familiar, it is time some attempt were made to correct his views.

His account of the operations of a cadent Mars can scarcely be held to harmonise with facts. To take an example, Mars is not only cadent but is also retrograde in my horoscope, yet I am the reverse of fat and am fond of physical labour and exercise. Mars is also unconnected with the Sun, and Venus is angular, yet I dislike the drawing-room, and emphatically repudiate the remainder of Mr. Fagan's assertions.

On the other hand, a "cissy" I know has Mars conjunction Sun, while Venus is cadent and retrograde in Virgo!

Further, Mr. Fagan's description of the effect of a woman's Mars on a man's Sun is quite incorrect. Not only in my own case, but in that of a friend, such a position occurs in connection with the marriage partner (as Mr. Fagan can confirm from the data in his possession), and, without going into details, we are prepared to affirm that his rendering is entirely untrue.

Then, too, his delineation of the effects of Mars in a feminine horoscope, both as regards position and aspects, is generally negatived in the case of my wife.

In the interests of young and inexperienced students, I suggest that articles of this sort should be clearly labelled as expressions of opinion only.

DREAMS—A NOTE

WE regret that, by an inexplicable error, the name of the writer of the interesting letter in our last issue on the above subject was printed as "Wilbur K. Young"—it should have been "Wilbur K. Lloyd."

As some readers have questioned the accuracy of the times given for these dreams, inasmuch as they were often during day-time, we may explain that Mr. Lloyd's occupation necessitates his often sleeping during what are normally "waking hours."—EDITOR.

EDITORIAL NOTE.—Will readers please observe that all cusps and other house-positions mentioned in the Quarterley should be taken as being according to the system of Placidus, unless otherwise stated, this method being still, whatever its intrinsic merits, by far the most widely used in Great Britain, and, indeed, in the world?