OF INTEREST TO ALL ASTROLOGERS

ASTROLOGY

THE ASTROLOGERS' QUARTERLY

ISSUED UNDER THE AUSPICES OF THE
ASTROLOGICAL LODGE OF LONDON
AND DEVOTED TO THE STUDY OF
ASTROLOGY IN ALL ITS BRANCHES

Editor: CHARLES E. O. CARTER

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ASTROLOGY

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ASTROLOGY

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VOLUME THIRTEEN SEPTEMBER 1939 NUMBER THREE
OCTOBER NOVEMBER

EDITORIAL

Political

I am writing this on the first day of August, with the atmosphere around me somewhat milder (under the influence of ♃ stationary) than it was a few weeks ago (under ♂ stationary). Nevertheless there is a widespread belief that things will move rapidly and dangerously at or about the end of the month. And the August lunation is a strange one; Sun and Moon rise at Berlin, square Uranus in M.C.

Once again the public Press is echoing *Astrology*. We are told Herr Hitler has not got a weak heart or a diseased throat or a bad nervous collapse, but he suffers from severe depression: we have pointed out that Saturn stationary near his radical Sun is likely to have that effect. It is said that he is, very reasonably, anxious as to what will happen to the edifice he is rearing when he himself has passed away or is unable to hold the reins.

Recently an eminent American, quoted by the *Observer*, remarked that Herr Hitler is guided by a board of five astrologers. We have long known that he made use of our art. Presumably non-believers will continue to expatiate on the wonderful power Hitler possesses of acting at the right moment, and will then speak of the strange weakness which led him to employ astrologers, not seeing that the two facts may be related!

If a fool uses astrology, well, that is what you would expect, but if a very able man does so, then it just shows how the best brains have soft patches. So argue the Mr. Have-it-both-ways who attack—criticise is a word they do not merit—our noble and ancient fait[illegible]

Returning to world-events, the secondary direction Moon conjunction Neptune, in the 1921 map, quoted in my last editorial, may well be correlated with the three submarine dis-

asters, the bursting of a great embankment in Belgium, and, to some extent, the I.R.A. outrages. I do not say that a conjunction of these bodies is enough, of and by itself, to account for these things, but it constituted an underlying tendency which lesser indications would direct into specific channels.

I did not mention that, in addition to the directions of the 1921 map given in last month's editorial, the very favourable direction ♀ △ ☽ occurs, by radix measure, at the beginning of September.

Hence I remain very hopeful of peace.

It is indeed deplorable that two nations near akin racially, as are the English and Germans, should be at loggerheads. But nowadays ideology is more important than blood, and in that respect the British are much nearer to the Norse peoples than to the Teutons.

Ever since early Roman times the Germans have been noted for their capacity for devotion to a leader and the German without his chief has a feeling of bewilderment and impotence. On the other hand the average Englishman tends to be critical of his leaders, though he does not carry his suspicions of them to the extent that most Frenchmen do. Nonconformity is very strong in our nation. The Puritan Fathers and Cromwell's Ironsides were probably unlovable types, but they had their strong points, and, like them or like them not, they were typical of one breed of Englishman.

One can argue at any length on the subject of national rulerships, but perhaps one might suggest that the English are under the end of Aries, with Taurus intercepted in the 1st, whilst the Germans have Taurus rising. Both nations are stubborn, but the English are more aggressively so; both are considered gluttonous by the more frugal standards of other peoples.

That a good deal of good fortune has, up to the present, been the lot of our nation no one can fairly deny; and if other nations are inclined to envy us on that score, we can hardly affect to be surprised.

As regards Japan, those who, for their own reasons, wish to see Great Britain involved in a Far-Eastern conflict, have said much about our humiliation at the hands of this country and our surrender at the conference table, though, curiously enough, they have nothing to say about insults to Britain and the British, emanating from much nearer home. My own idea is that in the long run it will be found that we have not surrendered very much to the Japanese. Here, I fancy, the saying about "he who laughs last" may come true.

In the course of the next two years or so (according to the

precise measure used) Mars radical comes to the M.C. of the Japanese map. This might be interpreted as showing an increase of the power of the military party in that country, but technically it has always been reckoned a malefic direction, unless Mars is very strong. In the Japanese map it is square to the Moon in mutable signs, a feature indicative of the lack of internal cohesion in this country. Even the fighting services nourish deep-set differences.

Present Japanese difficulties are shown by Uranus close to the radical ascendant and Neptune opposition the progressed M.C.

Astrological Abbreviations

In a book of outstanding importance, which we hope soon to review, Mr. K. E. Krafft introduces the use of abbreviations for the planets and signs, and, in doing so, will probably annoy a good many students who may be said almost to love and revere our ancient symbols.

I, for one, am for the symbols, so far as the printed page is concerned. In familiar correspondence, when one uses a typewriter, abbreviations are useful. Otherwise one must type each name in full or leave gaps and fill them in afterwards, which is not only laborious, but also a practice fruitful of mistakes.

In correspondence it has been my habit for some time to use the first two letters of the names of the Sun, Moon, and planets, in capitals, and similarly, but in small letters, for the signs, only two, ♌ and ♑, requiring the first three letters. Thus ♂ in 13 ♌ is written MA–13 can.

Mr. Krafft's system is as follows:

S, L, H (Hermes), V, M, J, K, (Kronos), U, N, P.

Ar, tr, gm, cn, ln, vg, lb, sc, at (arcitenens, the bow-holder, an epithet of Apollo), cp, am (amphora), and ps.

Habit makes most usages acceptable, in time, but readers need not fear that, so far as *Astrology* is concerned, I shall try to familiarise them either with Mr. Krafft's system or my own.

Uranus rising is all for reform, but Saturn in M.C. likes well-trodden paths best!

Note on ♃ ♂ ♄ *Figures*

It is regretted that we cannot deal with these until the December issue, but the times are stated as follows:—

0.58 a.m., G.M.T., August 8, 1940.
5.22 a.m., G.M.T., October 20, 1940.
0.34 a.m., G.M.T., February 15, 1941.

C. E. O. CARTER

NATIONAL ASTROLOGY

By Estelle Gardner

Events follow each other to-day with such bewildering rapidity that it is difficult to know which to choose for astrological investigation within the limits of a short article, but of the various factors which occupy the public mind one may perhaps select the Danzig question first.

As regards Danzig, little data, as far as I can discover, is available, and that little, though not without interest, is not of the degree of accuracy which one would prefer. Since naturally the chart of Poland as well as that of Germany is required for a study of this question, it is disappointing to find that no exact time for the proclamation of the Polish Republic appears to exist. The nearest I have been able to get to it is the following quotation from the preface to *Poland, 1914–1918*, by Robert Machran: "The present Polish Republic dates officially from Armistice Day." I therefore use a figure cast for Warsaw for the time of 11 a.m. G.M.T. on November 11, 1918, which gives an ascendant of Capricorn 24, and an M.C. of Scorpio 28, which is also the degree on the M.C. of the French Republic.

Danzig itself is a city German in population and in culture, but with a long and complicated history. In early times it was held successively by Pomerania, Poland, Brandenburg, Denmark, and the Teutonic Knights, and was one of the four chief towns of the Hanseatic League; it was subsequently incorporated in the mediaeval kingdom of Poland, although it never allowed a Polish king to come within its walls. At the first partition of Poland in 1772 it was separated from that kingdom, and came into the possession of Prussia in 1793, in which it remained with a short interval during the Napoleonic wars, until the end of the Great War, when it was once more created a free city by the Treaty of Versailles.



This free city dates from November 15, 1920, but I have not been able to discover at what time of day the constitution actually became operative. I therefore cast a figure for midday C.E.T., and the curious fact emerges that this time gives an ascendant of Capricorn 23, which is, however, perhaps not surprising, since the arrangement was made purely for the benefit of Poland. In this chart we find Mars conjunct the ascendant in Capricorn, but it is not only unafflicted, but brilliantly aspected, being sextile Sun and Mercury in the 9th, trine Saturn and Jupiter in the 7th, and conjunct the Moon,

ruler of 7th. So that it seems unlikely, to say the least, that effects produced by Mars can be anything but beneficial in their outcome; that is to say, if the map has any validity. It should be noted that, whatever the ascendant may have been, this Danzig Mars is conjunct the Venus and M.C. of the Third Reich, while, on the other hand, the Mars-Uranus conjunction in Cancer of the French Republic opposes it. These correspondences are very typical of the position to-day, since the most ardent Polish partisan can hardly pretend that the opposition to Danzig's incorporation within the Reich arises from any but strategic and financial grounds.

Mars will fall stationary on Capricorn 24 during the month of August; and at the Libra Ingress, which takes place at 10.50 p.m. at London, on September 23rd, Mars will be in the 7th house at Berlin, while just on the cusp of the 8th in this country. It is just leaving the square to Saturn, and within one minute of a trine to the Sun. The Polish map has the progressed secondary Moon now passing through the 9th, square radical Uranus in August, and square radical Saturn in December, and the radical Uranus is also opposed by the New Moon of August 15th, which in the Danzig map falls square the Sun. The interplay of the planetary positions in these two charts is intensely interesting. If they can be depended upon in any way, they seem to point to the solution of the Danzig question before very long, after a critical period, and the future of the city appears to lie with Germany. The New Moon of November 11th finds Venus rising in Sagittarius both at London and Berlin, in trine to Pluto, so by that time the atmosphere should be greatly improved.

A glance at the map of the U.S.S.R. (November 9th, N.S. 1917, 5.15 a.m. Petrograd), shows it to be completely divorced from any connection with the Cancer-Capricorn axis which affects the Danzig question, and the reasons for the obvious reluctance of Russia to enter into any military alliance with the democracies are perhaps indicated by the series of critical directions now forming. By one-degree measure the progressed Sun is approaching the opposition to radical Jupiter in the 8th, the progressed Uranus is approaching the opposition to radical Moon, and the progressed Moon is one degree from the square to radical Pluto (which opposes the ruler of the map). Pluto by transit will reach the M.C. of the map next year, when Saturn and Jupiter by transit will be squaring the 10th house Neptune and Saturn. It should not be forgotten that, as I once pointed out, the M.C. of the U.S.S.R. is conjunct Hitler's M.C., while the ascendant of the Third Reich is the degree on the

8th-house cusp of the U.S.S.R., though exactly what significance these correspondences will prove to have, only time can show.

With regard to Far Eastern affairs, the scale of Japan's aims and operations in China is so vast that they can hardly be followed in detail in quarterly articles, but the situation at Tientsin coincided with Mars falling stationary on the M.C. of the map of the Japanese Constitution (February 11, 1889, 10.30 a.m. Standard Time, Tokyo). Neither this map nor that of the Emperor (April 29, 1901, 10.10 p.m. True Time, Tokyo) have any unfavourable major directions either in force or forming. In the map of the Constitution Jupiter by one-degree will conjunct the radical Sun and trine radical Uranus next year, while in the Emperor's chart Mars in the 9th continues to approach the trine to radical Jupiter, his ruler, by secondary motion, being now less than $2\frac{1}{2}$ degrees from exactitude. The Constitution has a square between progressed one-degree Venus, ruler of the map, and radical Mercury, ruler of the 2nd, in force at present, so evidently finances are not too rosy. But unless China's unknown chart should strongly contradict the two Japanese figures I see no reason to doubt that Japan will reach her objectives, at any rate for the time being.

In the United States President Roosevelt has suffered a defeat on the question of neutrality legislation, coinciding with his progressed secondary Moon in opposition to radical Sun. His Moon having now entered the sign of Leo, he faces a series of inharmonious lunar directions, as it passes on to square and oppose his Taurus and Aquarius planets. Pluto's influence is making itself felt in the United States, as elsewhere, and in the map of the second Roosevelt administration (January 20, 1937, 12.30 midday, E.S.T., Washington) it opposed the 9th–10th house Sun (five degrees from the M.C.) and is now completing this opposition by one-degree progression and by transit. Since the coming Saturn-Jupiter conjunctions all affect the President's map very strongly, it seems possible that he will break with precedent, and run for a third term, although the planetary positions in November 1940 are not favourable to him, as the transiting Neptune will square his Mars, the transiting Saturn will square his Sun, and Mercury his ruler fall stationary by transit in Scorpio, opposition radical Neptune and square radical Sun.

With regard to our own country, the effects of the forming direction of progressed Pluto opposition radical Mars ruler of our basic chart,[1] can be increasingly detected. The series of

[1] i.e. for Christmas Day, 1066, at noon.

bomb outrages may have some connection with this direction, though it has been suggested to me that the occultations of Uranus in Taurus, Taurus being the sign traditionally ruling Eire, have a bearing on them. This certainly seems likely, and it will be interesting to see if they come to an end after the present month, since the last occultation occurred on July 12th. In any event, however, I think that we may expect afflictions by transit of the area 7–8 Leo–Aquarius to mark critical periods for the next year or so. The Full Moon on July 31st falls across this direction, and Mars will pass over it in the second week of October, but Jupiter in Aries goes a long way towards neutralising these positions.

The October New Moon, in Libra 18, is an eclipse. It is unafflicted in the heavens, but it will almost certainly indicate difficulties for the Government, accompanied by a further loss of prestige, since it falls on the M.C. of the National Government map (August 24, 1931, 3.10 p.m., G.M.T.) in direct opposition to radical Uranus on the cusp of the 4th, the house in national astrology which governs the Opposition. Since there is talk of a General Election in the autumn this position may perhaps link up with it. Jupiter falls stationary one degree away from Mr. Chamberlain's Sun during November, so that the Prime Minister's own position should be secure, and he should be able to continue to exert his influence for peace next year, while Jupiter (which many believe to be his ruler) passes through Aries.

In the American journal *Astrological Review* for April last, "Jasond" suggested that the entry of Jupiter into Aries would "aid in bringing about a new political movement in the United Kingdom." The accuracy of this prediction is shown by the huge audience which filled the Earl's Court Exhibition Hall on July 16th to hear Oswald Mosley speak on British Union policy. This meeting coincided with the direction of progressed Moon sextile radical Jupiter in Mosley's map, which has the solar direction of progressed Sun trine radical Jupiter in force at present. It definitely marks the entry of British Union into the political arena as a factor to be reckoned with. Since British Union stands for "Britain first," Jupiter in Aries, Britain's own sign, is an apposite astrological indication of the emergence of this new element in our national life.

Elsewhere I have discussed the probable trend of events in England at greater length than it is possible to do in the limited space of the Quarterly,[1] and I pointed out that, from political maps available (such as that for the formation of the Labour

[1] *American Astrology*, January 1939.

Party on February 27, 1900, midday, London), the astrological indications point to the probability of a gradually forming coalition of all the old parties in opposition to the modern movement, and to the new currents of thought which are making themselves increasingly felt in this country, as in nearly all countries to-day. Indications of this are already to be found in plenty, and the struggle for the current year appears to be shown, as I said in the last number, by the constant square of Pluto to Saturn in the heavens, either one or the other planet, or both, being angular in three out of four ingress maps, as well as in several of the lunations. This square does not finally dissolve until about April next, after which time Jupiter will join Saturn in Taurus, and the planets move swiftly to the first of the great conjunctions.

I am aware that my conclusions may be unpalatable to some, but I believe them to be astrologically justified. In what manner and at what time the conflict of our age will be resolved within this country it is yet too early to determine, although May 1941 appears to me to indicate the possible climax of a period of internal change and struggle. For it is certain that we of to-day are called upon to live in a time of major social and economic transition and adjustment, and, in the words of Spengler, the historian-philosopher, "a task that historic necessity has set *will* be accomplished, with the individual or against him," as the planets circle their orbits through the centuries.

Written July 28, 1939.

BEGINNER'S SECTION

ASTROLOGY AND OLD AGE

By VERNITA CHURCHILL

OFTEN, without knowing it, we are very cruel to old people, simply because we do not understand them. And when at last we are old enough to enter into their feelings, it is too late, for they have passed on, and we are left with our regrets and our remorse.

And sadly enough, they are just the people whom we care for most, and for whom we would have done anything to make their last days happy.

A study of their different birth signs will help us to understand them better.

Aries. When you grow old you revert to your primitive nature, and the nature of Aries is *action.*

When Aries people grow old, the one thing they cannot bear, is to be put in a chair and not allowed to do anything. So many of them are irritable and bad-tempered simply because their nature is thwarted. They hate to be fussed over and taken care of. They hate to be prevented from doing things. As long as they can be doing, they will be contented, and they like to die in harness.

It is bad enough no longer to be able to do what you want; but to be prevented from doing what you can is intolerable.

It is one of the saddest things to see an Aries person who has retired and who has been unable to fill his life with some other occupation.

Do not try to prevent them from gardening in the hot sun, or from going out in the cold wind. If you do, it is only killing them in one way instead of another. It may be a bit slower, but it is a lot more painful.

Taurus. Now the Taurean people are quite different. They generally grow stout with old age and it is difficult for them to move about. They are so obstinate that if they want to do a thing, they will do it whether you try to prevent them or not; but their speciality generally takes the form of *not* doing things. It is no good trying to push them—coaxing is the only way.

One of the things they mind most is not being able to potter round their kitchens. They love to be in touch with all the homely things of life, and should be allowed to be so as much as possible. So often you hear some loving daughter say, "Oh, Mother, don't tire yourself doing that!" But they *like* to do it. It doesn't hurt them to be a little tired; they have plenty of time to rest.

Pottering round the garden is one of their greatest pleasures, and no Taurean should be without one. It keeps them happy and quiet for hours.

Geminians never appear to grow old, but are brisk and lively to the last. Their mentality keeps them happy. They are voracious readers and should always be well supplied with books. They devour the newspapers and are interested in every item of news. They are good talkers and enjoy nothing better than a chat.

It is purgatory for them to be kept away in their bedrooms, and when you go up to see them they are certain to tell you peevishly that "no one has been near them for hours."

They are one of the easiest signs to make happy, and should present no difficulty to the ordinary person.

Cancer is one of the signs that can grow old easiest, for the simple reason that it is not difficult for them to live in other people. Their family, and especially their grandchildren, are an unending source of interest and delight. Of course, they are a bit trying to their sons and daughters, because they always want to tell them how to bring up *their* children; but their advice generally has wisdom and experience behind it.

There is one thing that gives great pleasure to the old. It is such an easy thing, and yet we don't always remember to do it. *It is to ask their advice.* Of course, we do not have to take it, but just the asking gives such pleasure. And if we do not take it, and the thing turns out badly, we give them the added pleasure of saying "I told you so."

If the grandchildren, especially, were taught to do this, to take them into their confidence, the pleasure it would give would be marvellous.

Another thing that Cancerians love is to hear little bits of gossip. They can't bear to be kept out of things, or to feel that there is something going on that they do not know about. On the contrary, they like to feel that they know things that other people do not, and they long to have their finger in every pie.

It gives them great pleasure also to ask them what *they* did when they were young. They love to go back over their lives and relive them, especially if their circumstances are not so good as they were formerly.

One of the cruellest things you can do is to uproot them from their homes when they are old. They hang on to old memories and old surroundings so tenaciously, and it does them a real injury to transplant them.

Leo can be a great trial. They like to dominate the household, and always make their presence felt. "Aha, my boy, we knew how to do things in those days!" they say, and cannot see why things should not be done in the same way now. They talk a lot and never listen to anything you say, but are generally cheerful.

They are generous and kindhearted, and love taking their grandchildren to the pantomime and giving them substantial tips. In return, they like having their heads tickled.

One would never dream of deposing them from their position as head of the family, and when they die there is a distinct feeling that the glory has gone out, and the family will never be the same again.

Those born under *Virgo* always look very dainty and spotless. The women invariably wear pretty dressing jackets and

night-caps. They are severely critical and particularly difficult with the servants, as they cannot believe that they are not capable of being made to do their duties as they would have done in the last generation.

They are irritating to live with, as they are rather partial to fault-finding, and generally consider that the granchildren are being ruined, and there are very few parents, mothers in particular, that can stand this with equanimity.

They are great on prescribing remedies and have a patent cure for most ailments. They have no patience with modern methods or modern manners.

Libra will grow old more gracefully than any of the other signs. Librans love to be petted and made a fuss of, and to be the centre around which the whole family revolves. They never make trouble, but are much more likely to say just that little word that makes for peace.

They are easily amused and are appreciative of attentions, so that it is a real pleasure to do things for them. They will always make themselves agreeable to any visitors or friends of the family who drop in, and are an asset to any party.

Scorpio. Aged Scorpios can be very trying. They are devoted to their children, but are inclined to rub up the backs of their in-laws. They do not easily forget an injury, and will carry on a family feud to their dying day. They are inclined to be suspicious and can be most obstinate and contrary if they suspect that you are trying to get them to bed early, or hiding something from them.

They are tremendously proud and resent bitterly that they are no longer able to do as they used, but are obliged to be dependent on someone. They cannot bear pity, and prefer that people should ignore their infirmities.

They should be allowed to win at bridge, or get the best of an argument; it will not be so difficult if you remember that they do not get much pleasure in their lives!

Sagittarius does not intend to be managed, so the sooner you make up your mind to it, the better. Restless and fidgety, you cannot keep them still, and to restrict them only makes them miserably unhappy. But if allowed to roam at will, with the dog for a companion, chatting to all and sundry, they will be quite content.

Their pleasure is enhanced if a grandchild goes with them, but it must be a small one, so that it comes under the same category as a dog and not of a keeper. They enjoy living their lives over again in relating their exploits to their grandchildren.

They should be kept well supplied with books of travel, so

that they can live mentally in the adventures that their souls loved when they were young enough to participate in them.

Capricorn is inclined to grow a bit gloomy with the advance of age; to view life pessimisticly and to worry over things. He does not seem able to throw off his burdens, but takes them more seriously the older he grows. He has an innate fear of death, and does not like to feel it coming nearer.

He should have a great deal of love and affection showered upon him—little thoughtful acts and tendernesses. Capricorns are so undemonstrative themselves that they often suppress it in others; but they are really very sentimental at heart, and treasure the remembrance of any kindly word or act for a long time afterwards.

Aquarians feel growing old least of any of the signs, for the simple reason that they live so much in their ideas. Surround them with plenty of interests and they will not realize the passing of the years. The body is of less and less importance to them; and they are inclined to think nothing of their appearance and to grow careless and slovenly in their habits.

If they cannot carry out their ideas themselves, they will train, tirelessly, someone else to follow in their footsteps.

They never have been interested in themselves and so they do not miss the decline of the personality, which is usually such a bitter condition to adapt oneself to.

Pisces. We should be very kind to aged Pisceans, for they have not much will of their own and are easily put upon. They are sociable and simple and easily amused with little pleasures. Let their old cronies visit them as much as possible, and be sure to provide people for them to play cards with in the evening. They do not care to read much, but particularly enjoy the theatre or the pictures.

They are on the whole gentle and harmless, but they are rather inclined to weep on the slightest provocation.

ANSWERS TO PROBLEMS

VERNITA CHURCHILL will endeavour to answer questions concerning children, courtship, domestic, and psychological problems.

Every question must be accompanied by a coupon, which will be found at the foot of page 132 of this issue, and a stamped addressed envelope must be enclosed for reply. Also please state the birth date of the person about whom the question is asked—day, year, place, and time, if possible. If

question concerns two people, such as husband and wife, dates of both must be given.

Please do not send questions concerning racing, health, or money affairs.

SOME OBSERVATIONS ON BIRTHDAY MAPS AND SOLAR REVOLUTIONS

By Alexander Ruperti

In order to establish the relative value and reliability of these two transit methods of prediction, it is first of all necessary to distinguish between the respective principles on which they are based.

To take the solar revolution first. This chart is erected for the time at which each year the Sun returns to the exact position, in minutes as well as degrees, which it occupied in the chart of birth. The time is calculated for the latitude of the place of birth, and *not* of the place of residence. The reason for this is that the solar revolution is an annual recapitulation of the life in terms of the native's will (the natal Sun), and only the latitude of the birthplace expresses the original pattern.

This time is usually not the same as that at which the birth occurred. The difference may vary from a few hours to a day or more. This is due to the fact that the exact solar year and our 365-day calendar year do not exactly coincide. In the Gregorian calendar we have a "leap year" every four years to adjust the discrepancy.

What does the above information entail? It entails this: that if we draw up our solar revolution chart each year and look to it for information concerning the period of our life of which it marks the beginning, then we are regarding each year of our life as a *natural astronomical cycle*, as a *solar cycle* pure and simple. In other words, the chart erected for the completion of an exact revolution of the earth in its orbit around the Sun is considered as being more vital and revealing than a chart erected for the completion of a calendar year, symbolised in our birthday.

It is this same belief in the greatest validity of natural astronomical cycles as against cycles created in actual human experience, that makes the astrologer rely on cardinal ingress

maps and New Moon cycles in his interpretation of mundane affairs. Such a belief is, of course, a perfectly logical one and the only legitimate one for all astrologers who take the natural and astronomical approach to astrology. It is absolutely insisted upon by those astrologers who profess to deal with actual planetary influences, because no other approach is capable, logically, of embracing such a concept.

However, it should be seen that such an approach has its limitations, and these limitations are at once revealed when one inquires into the principles involved. For example, in the case of the solar revolution chart, what is one actually doing in erecting such a figure? One is actually isolating *one* of the elements of the birth-chart—the Sun—and studying what happens in the rest of the native's being and destiny when that element accomplishes its cyclic returns to its natal place. From this it should be clear that one may just as logically set up lunar revolution charts, Martian revolution charts, and so on. All could be expected to give valid indications in so far as the life quality of the planet considered was concerned. But it should be clear that all such revolution charts are of necessity more or less one-pointed in their indications. They do not feel with the *whole being* of the native, as they always stress one quality (Sun, Moon, Mars, etc.) at the expense of the rest. As the Sun is undoubtedly the most central factor in a birth-chart, solar revolutions are therefore obviously much more important and revealing than those of the other planets. However, it should be remembered when interpreting them that they show only the distribution of the *will* of the native over the year in question.

Now for the birthday map. This is the sentimental map of the day which *in experience* is symbolical of the nativity. It is obtained by setting up a chart for *the actual place of residence and the actual birthday*, and the time that is used is the "sentimental"; that is, *the actual hour of birth* from the natal chart, which is the moment when the Sun is at the same point of reference to the horizon that it was at birth.

The validity of this map arises immediately when one stresses the psychological factors in a life. From the psychological point of view, what makes a certain day of the year our birthday is the fact that *we know* it is our birthday, and that everyone else knowing the day we were born also *knows* that day to be our birthday. We are born when we are aware we are born. It is our thought-form of our birthday which gives it such a cyclic importance. Every year we know that at a certain day, and perhaps hour, we enter a new year. Then we are conscious that

we are a year older. The thought of growth, of age, of time elapsed, of life flowing away irretrievably—all these thoughts constitute a vital centre of psychological reactions, which are truly milestones on the road of our life. When we see on our travels the signposts indicating the mileage to various points, we then know that we are close to or far from our goal; we know that we have been travelling fast or slow. And it is this sudden realisation—of distance and of speed—of what we have gained or lost until that "fateful" sign intruded upon our consciousness —which is the *psychological reality* of our birthday.

This reality is expressed in the calendar year and not in the solar year. None but astrologers are consciously aware of the beginning of a new cycle of experience coinciding with the Sun's return to its natal place. To the ordinary person the birthday is, in his own experience and consciousness, the only real and vital symbol of the beginning of a new year for him. For him the calendar year is a real cyclic entity, as it is for the mass of people. The mass regard the first day of January as the beginning of the new year. Only astrologers regard such a beginning as dating from spring equinox to spring equinox. Similarly, in the lives of nations, calendar days are important rather than solar revolution days. The nation's festivals are fixed by means of the calendar year irrespective of the position of the Sun on the traditional dates of such festivals.

Thus we may truly say that the calendar year is the year seen from the standpoint of the collective norm of human society. The human being is not an isolated factor on this planet. He is part of his group, of his nation. His outer behaviour is largely conditioned by his racial environment. As a "personality" he is a composite of individual and collective factors; or perhaps more accurately, of individual factors modified by a collective environment.

Transits refer to this "personality" factor; to the complex being who is body, soul, mind, and spirit, welded into or expressing itself through patterns of behaviour. They refer to the outer personality—the social personality of man; in other words, man as a psychological-social entity, with his thought about himself and the world's thought about him. It is man at such a psychological-social entity, and his cycles from *conscious* birthday to *conscious* birthday, which the transit positions in the birthday map interpret. And they do so most often, but not always, with remarkable accuracy.

For the same reasons as those given above, the "birthday map" of the new year, when dealing with psychological-social values in national life, is often much more revealing than its

astronomical counterpart, the March Ingress map. However, I am sure that there are many people who will shrug their shoulders and say: what are important are concrete, scientific, astronomical facts—not mere thoughts and all that psychological stuff. Man lives in his biological natural instincts and not according to artificial and man-made calendars.

Well, this may be so. But listen to a curious story published a few years ago in an article on this subject by Dane Rudhyar in *American Astrology*. It deals with swallows; undoubtedly quite instinctual creatures which, one would surmise, are not likely to be influenced in their deep-rooted biological instincts by man-made calendars. Every year in March a host of swallows appears in the skies near the old mission of San Juan Capistrano, in Southern California, and establish their spring and summer home in the venerable roofs of that more than 150-year-old church. Every October they leave for warmer climes. Each year as the swallows leave, other birds take their homes thus vacated; each year as the swallows return they chase out the usurpers after a brief struggle.

This makes, says Rudhyar, a lovely story of natural periodicity and instinctual faithfulness to patterns of behaviour. But the curious thing is, he continues, that according to all witnesses, who have been thoroughly investigated, the swallows come to the mission on San Jose's day (March 19th) and leave on San Juan's day (October 23rd). These facts have been ascertained and were also broadcast by the American N.B.C. radio station after sending special representatives to check the story.

Why do the swallows return to the mission every year, not when the Sun is on the same degree or minute, but on the same calendar day?[1] No instance is recorded of their having been early or late, save on one occasion, when a heavy storm at sea delayed obviously their flight and they arrived exhausted a day or half a day late. Are swallows' instincts ruled by the human calendar? It would seem so! And if so, are not the implications of this fact quite far-reaching?

They would be perhaps *too* far-reaching if we did not consider the fact that a mission is a man-made structure. The swallows learnt to adjust themselves and their seasonal behaviour to a man-made structure; and any such adjustment means adjustment to a rhythm or pattern of behaviour which is more than merely physical—which is also psychological or

[1] But surely the sun is almost in the same position on March 19 and October 23 of each year. If the swallows always appeared, say, on Easter Monday, which is a highly movable festival, I should be more impressed.—Ed.

psychic. We may wonder how birds *can* adjust themselves to human collective psychology; but the fact that *they do* should teach us that in the destinies of individual men and women, the established rhythm of society-behaviour and of traditional thinking (as so basically exemplified in the calendar) is indeed the most significant and basic rhythm, in so far as the outer personality and its behaviour are concerned.

Such are the conclusions which Rudhyar draws from the facts of the story, and I entirely agree with him, as most of you who may read this will surely do.

In conclusion, perhaps students would like some hints on the interpretation of such birthday maps. Marc Jones says that they are to be read entirely by horary rules. The first house is the immediate status of things, and the positions of the planets *on their own account* and as rulers of the houses give a picture of the logical expectation for the period in question. However, there is a distinction between the birthday map and a horary chart. In the latter case the element of individual freedom has full play, since a horary figure is erected for the moment the free exercise of individuality has resulted in the bringing of a matter to attention; whereas in the former case the figure for the special period is a mathematical creation of the natal chart itself and so at first glance is more an expression of the destiny or relatively fixed conditioning of the life than of the free will of the native.

THE ELEMENTS OF THE ASTROLOGY OF MARRIAGE

By The Editor

It is no exaggeration to say that astrology can be of immense use in all problems of compatibility, of which the subject of marriage is a branch, and a very important one. In fact, it is very questionable whether there is any other scientific way of dealing with the matter. We have boards of psychologists nowadays who are supposed to choose vocations for young people, or help them to choose for themselves; but there are no such boards to assist Edwin and Angelina, and it is doubtful whether the latter would go near the boards if there were any. On the other hand, young folk do very often consult astrologers on matters of the heart and so also do their parents on their

behalf. It is a good thing that astrology can help as much as it can.

We have said above that the astrology of marriage is only a branch of the whole question of compatibility. It is a rule that, if two people come into close relationship, there will arise a very strong interaction between their maps. This does not mean that every person whom one may meet having Venus on one's Mars will set up a powerful emotional or physical stimulus. I have sometimes watched two young persons meet casually and have watched for the outcome, knowing that there were potent mutual horoscopic positions, but often enough nothing very noteworthy resulted. Presumably there were at the time no directions indicative of an "affair." But, if two persons do come into close relationship, it may be taken as certain that there are strong mutual aspects from the map of the one to that of the other, and these will appear actively in the course of their relations with each other. Particularly is this so in married life.

We have to consider two aspects of the matter. Firstly, the individual map as an index to happy or unhappy marriage, and, secondly, the rules for comparing two maps to see whether, in that special case, an alliance will be fortunate or the reverse.

(1) *The individual natus.*

This must be examined in a general and in a specific manner.

Under the first heading we have to decide whether the temperament as a whole is *associative*, that is to say, whether the nativity is that of a person who ought, in a general sense, to be happy in marriage.

Here we may advantageously examine each planet in turn.

The *Sun* is the indicator of love, in the wider sense. This word means many things, from physical desire up to the emotions attributed to seraphim, including on the way the love of the philanthropist for the unfortunate. The Sun appears to cover all variations of the theme. But love is not the same as the associative faculty; a person may be a great lover, and yet not be by any means easy to get on with. As a marriage-significator it is usually considered that the Sun is none too good; but it will certainly tend to *cause* marriage, even if it does not make a success of the conjugal condition. Psychologically the Sun is too self-willed and dogmatic to associate successfully; it may have been a good husband and father in times when these functions were those of rulership, but now, when comradeship and companionship enter more into the matter, it is doubtful if this is the case. The Sun is held to

indicate a dominating and proud partner. It is a better marriage-significator in a man's map than in a woman's. It cannot be easy for most men—speaking as one of the sex—to be married to a very Leo woman.

The *Moon*, being the significator of the domestic life, is necessarily a most important marriage-significator. It shows the instinct, in either sex, to make a home and to be fond of it. It is obviously likely, when prominent, to lead to marriage; but in this connection notice that it often gives a family-fixation which prevents men and women from leaving their own homes: this is particularly true if Saturn is involved, in which case marriage is often delayed ostensibly through family ties. But if the Cancerian, with his innate caution, hesitates to leave one home to found another, he will almost invariably get married when the home of his childhood is broken up by the death of his parents, for he must have a home.

Mercury has little to do with associations of any kind; it is essentially detached, flitting about and observing and recording. In marriage matters it signifies an intelligent but restless partner.

But, since nowadays intelligence is more widely diffused than ever before, even if much of it appears in superficial forms, Mercury may be important, especially in maps of an intellectual type. Harmonious Mercurial aspects will then show common mental tastes.

Nor is the planet quarrelsome in itself, and apart from afflictive aspects, which may, of course, cause it to become spiteful, nagging, or even violent, it will always tend to settle matters by discussion.

Venus is, of course, the associative planet *par excellence*, though this is true of its Libran side rather than its Taurean. We do not wish, in this place, to go over the ground so cleverly covered in Mrs. Churchill's article on "Husbands," to which the reader is referred for excellent portraits of the signs as (male) partners. But Taurus, though sociable, is not associative, whereas Libra is markedly so. Venus, as a planet, tends to the Libra value rather than that of Taurus.

We must therefore watch all Venus aspects and also the other horoscopic factors (such as sign- and house-positions) affecting this body in the maps under review, and they will reveal how far the native is naturally fitted to be a *comrade or partner* of another person.

We are, however, still speaking of judgment in the general rather than the particular sense, and we will deal with specific configurations later.

Mars, as the opposite number to Venus, is dissociative and

independent, seeking to live its own life just as much as Venus seeks to join hands with others. Mars is passionate, and it has been asserted by some that he is the sex-planet. In a wide way of speaking, sex runs through the entire astrologic scheme.[1] To me the Sun is the lover and Venus the association between lover and beloved, whilst Mars is the lord of all corporeal desires. He is certainly a most important factor to consider in marriage, for a good Venus may be partly vitiated by a bad Mars, and conversely.

Jupiter is reckoned a rather unfavourable significator in marriage, for he is the great explorer, and his explorative propensities may take the form, in matters of the sexes, of infidelity. Mercury may be the flirt of the solar system; Jupiter, afflicted, may be the profligate, as also the Sun. At best he denotes honourable relationships and comfortable conditions: he must be carefully regarded in studying the likelihood of easy or difficult circumstances in wedlock.

Saturn is exalted in Libra and is often a good significator in marriage questions, by reason of his dependability. He delays marriage, but once it is established, he is a good guardian of the Lares and Penates. One must not look to him, however, for a grand passion, or much passion of any kind, and his virtues as a husband or wife will appeal to those who are past their first youth rather than to the lads and lasses. His configurations with Venus tend always to be restrictive, and the bad aspects between the two are very definitely indicative of sorrow and, often, of narrow and selfish emotions. The general appearance of the map must be studied in order to decide whether the contact is likely to appear circumstantially (e.g. in the form of bereavements) or in the native's own character.

Uranus, when prominent, is not good for marriage, and this is said to be particularly so when he is in the 7th house. I have known one marriage that was happy despite this position, there being also Moon conjunction Venus, but in that case the husband had many difficulties and illnesses (♅ in ♏). Generally speaking, Uranus is far too independent, highly strung, and temperamental to settle down to ordinary married life, but if both partners are satisfied to allow each other a large amount of individual liberty, then the alliance may endure. He is the enemy of the old-fashioned in most fields, and in none more than in that now under discussion.

Neptune, when badly placed in the 7th or in some close

[1] Perhaps it would be better to put it that polarity occurs in all classes of astrological factors and of this principle sex is one of the most obvious manifestations.

relation with it, can indicate very serious troubles, for the marriage may make shipwreck on such things as deception, drink, drugs, and business muddles. On the other hand, the position is quite compatible with happy and apparently normal relations, and sometimes with very idealistic and happy wedlock. Perhaps it would be correct to say that it tends to go to extremes of happiness and unhappiness. The circumstances of marriage are seldom ordinary when Neptune is involved; there is usually some element of the unusual and even the mysterious about them. For things affected by Neptune are rarely what they appear to be, but it does not by any means follow that the mystery is anything to be ashamed of. Nevertheless those with Neptune in the 7th would do well to exercise caution and not to form hurried alliances.

Pluto is still an unknown factor in regard to marriage; at least I cannot commit myself to any statement as to his value. There are still many experienced astrologers who refuse him all significance, either in marriage or any other field.

In our next issue I hope to discuss some further general considerations, such as elemental compatibility, before we pass to a more detailed examination of maps from the marriage standpoint.

Later we will review some of the rules respecting pairs of maps.

(*To be continued*)

HEAVENLY BODIES AND EARTHLY TEMPLES

By A. Sudbury Hurren

It has been said that astrology is related to every aspect of human life and activity. When we study, for example, the influences of the heavenly bodies on the different types of architecture we can note many interesting correspondences.

The Sun, because of its influence on the 5th house, undoubtedly governs the theatre. This can be verified by an examination of the old Greek and Roman open-air theatres. These theatres, built round an altar or an arena, were composed of circular rows of seats mounting in tiers. The centre point—the altar or arena—is the symbol of the Sun, the point within the circle. The Sun likewise rules sports grounds, such as Wembley stadium and Lord's cricket ground. Here the players

are the centre point and the onlookers compose the circle itself. Sun-roofs and rooms designed to receive the rays of the Sun are also governed by Leo.

The Moon rules domestic architecture and all those places that man calls "home," whether on land or sea—the lordly manor, the humble cottage, the house-boat, and all places of rest equipped with material comforts. These dwellings are under the Moon-Cancer influence, which also governs old furniture, the spinning-wheel, the warming-pan, all those relics of his ancestors and of bygone days with which man likes to surround himself, for the Cancerian adores genuine antiques.

Saturn strikes a sterner note. It is Saturn that rules massive constructions—the pyramids, cathedrals, walls, martello towers, fortresses such as the Tower of London and Windsor Castle, temples and caverns carved out of solid rock.

Mars rules turrets and the short tapering pinnacles of castle towers and of cathedrals, cemeteries, monuments to the dead and crosses commemorative of great deeds.

Jupiter is the ruler of all buildings in which pillars and columns are used, and hence it governs Greek and Roman architecture. Jupiter is the planet of wisdom and of philosophy, and during the period when Greek architecture attained its highest degree of perfection the philosophers were producing their greatest works. Moreover, Jupiter rules trees, and it is well known that the huts built by primitive man from saplings are the rudimentary form of the log-cabin, which in its turn is the origin of the Greek Temple. The trees of Jupiter thus become the symbols of Greek and Roman columns and of the familiar lamp-post and Belisha beacon of modern times! The elongated spires of the church and cathedral also proclaim the inspiration of the planet of wisdom.

Domes and dome-shaped buildings are under the control of *Venus*. Venus in Taurus rules the mounds of Southern England and the "Stupa" temples of the Buddhists in which the dome is the building itself.

Venus in Libra, however, leaves the earth and rises to grace the high places and form the crown of the work. In India there is the Taj Mahal, in the United States the Capitol at Washington, in Belgium the Palace of Justice at Brussels. The Peace Palace at The Hague does not come under this influence; we have only to reflect that it appears to be bristling with sharp spikes to realise that it gives a Martian impression. Again, the League of Nations building at Geneva is not completed by a dome, but fortunately it contains the columns of wisdom. Only the Capitol and the Palace of Justice already mentioned are

really complete, and express, as symbols of planetary influences, justice, wisdom, and universal love (Venus). It is these two buildings which should house conferences aiming at the establishment of world peace.

Uranus appears to rule skyscrapers and all buildings that seem to soar high away from the earth. It is said that what man takes from the air he must give back to the earth; the greater the height, the wider must be the surrounding ground-space. Of this the new University of Pittsburg is one of the best examples.

Neptune is closely associated with bells and with baptism, which is a form of initiation. Bell-towers and campaniles, such as the leaning tower of Pisa, are entirely Neptunian, as are also the fonts of the different cathedrals of the world.

It is more difficult to state the precise rôle of *Pluto*, but it is possible that the new church at Copenhagen which gives the impression of a deep-toned, mysterious organ, reveals evidence of a beginning of Plutonian influence on world architecture.

Mercury as the winged messenger has no abiding home and may be associated in our minds with the caravan of the desert and the "trailer" behind the modern car.

Had Gothic architects a knowledge of astrology? The following details would seem to suggest that they had.

The Gothic church of the West is constructed in the form of a cross, like a man recumbent with outstretched arms. The human body is divided into twelve parts, which are under the influence of the signs of the zodiac, themselves ruled by the seven so-called sacred bodies (the Sun, Moon, and planets). We can distinguish in the architecture of the cathedral and church a similar division into twelve.

Firstly, the most sacred and exalted part, the high-altar in the East, is governed by Aries, the first fire sign, corresponding to the head in man. It is the centre of divine energy, of the flame of the spirit and of the exaltation of the Sun. Herein is also the pineal gland, to which is given a rulership of the Sun. To reach the altar it is usually necessary to go up three steps, representative of the initiations of baptism, confirmation, and the taking of the sacrament. The element of fire, the symbol of the spirit, is raised above the earth. To attain perfection man must climb.

Secondly, there is the Lady Chapel, which is ruled by Taurus, the first earth sign, and is situated either immediately behind the high-altar or in the north-east. The Lady Chapel is associated with the throat, and with the pituitary gland through

its connection with the Moon, which in Taurus receives its exaltation.

The transepts correspond to the outstretched arms of man. They are ruled by Gemini, the first air sign. The lectern also is under this sign, for the planet Mercury rules Gemini, and Mercury is the ruler of the word, both written and spoken.

The nave, or ship (Latin *navis* = ship), the part where the congregation sit, is ruled by Cancer, the first water sign, the universal mother and the symbol of fruitfulness.

The lantern-tower, dominating the central part of the edifice at the point of the intersection of the transepts, is ruled by Leo, the second fire sign. In this case again the element of fire, like a beacon-light, is raised above the element of earth, and symbolises the flight of the spirit which has been liberated from the earthly body interred in the crypt below.

The 5th house, ruled by Leo, is always associated with music and praise, which accounts for the position of the choir in many cathedrals being just under the lantern tower.

The ends of the transepts, corresponding to the ends of the fingers, are governed by Virgo, the second earth sign. Here are generally placed the rose-windows, symbolising the immortality of the soul and the purity of the Virgin.

The aisles are under Libra, the second air sign (Latin *axilla* = wing). The link with the human body is very evident here, for Libra rules the kidneys which are the seat of the "folded wings," the spiritual wings which we must learn to unfold.

The crypt is always subterranean and directly below the lantern tower. The former is ruled by Scorpio, the second water sign, and is a place of burial.

The pulpit, which should always be in the north-west corner where the nave and transepts meet, is ruled by Sagittarius, the third fire sign. Once again, steps lead up to the pulpit, the place of the inspired speaker or teacher. Fire is being raised above the Earth.

The foundations and the roof, which are symbolically the beginning and end of a ceremony of initiation, are ruled by Capricorn, the third earth sign. The old form of the symbol of Capricorn which depicts the goat with the fish's tail, is suggestive of the fact that the foundations of the building are in water, but the roof can rise to a level with the heights of the mountain. (Cancer = nave; Capricorn = roof.)

The twin towers on either side of the western portal are under Aquarius, the third air sign. Aquarius is the ruler of the ankles, and the ankles of Hermes, the messenger and mediator, are always depicted with the unfolded wings.

Finally, the portal itself, which is always the main entrance to the church, and against which the font is placed, is ruled by Pisces, the third water sign. Here, according to ancient tradition, we enter on foot to take the initiation of baptism as the first step on our pilgrimage to the east of the building, the high-altar of fire and of Aries. Passing on our way through the initiation of air, the ceremony of confirmation is conducted in the Geminian centre.

Thus as we proceed in the church from west to east we find that symbolically below our feet are the depths of the waters, and the cathedral is often termed the ship that carries the soul over the Styx. *Thus the western portal is ruled by Pisces, the nave is ruled by Cancer, and the crypt by Scorpio.* Water is the symbol of the emotions, whether base or noble, and esoterically any effort of spiritual regeneration begins in the depths of the emotions, in the "feeling" part of the being.

We recall the vision of Isaiah, in which he sees the six-winged seraphim: "each one has six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." This shows us where the air signs must be placed: *Twin towers in the west* (*Aquarius*), *the two aisles* (*Libra*), *the two transepts* (*Gemini*). Mercury, planet of the mind, rules Gemini and the lectern, and hence acts as a mediator between God and man. The lectern, placed in the Geminian part of the building, but over the crypt, is usually surmounted by the eagle of Scorpio, symbolising that which has the power to rise with unblinking eye to receive direct illumination, or the inspired words of sacred lore.

It is interesting to note that in the Church of Saint-Sophia, at Constantinople, there are four figures, each of which has six wings, and which represent the prophet's vision.

After the emotions (water) and the mind (air) have been awakened, we can begin the task of construction, laying the foundations, and finally crowning the work with a roof. Hence we can establish the following relationships: *Lady-chapel* (*Taurus*), *Ends of transepts* (*Virgo*), *Foundations and roof* (*Capricorn*).

It will now be seen that the work for which the building was designed is conducted chiefly at the points of the fire signs: the high altar ruled by Aries, the choir ruled by Leo, and the pulpit by Sagittarius.

We can now establish the relationships between the planets and the different parts of the church on the one hand, and between the planets and the functioning centres of the human body on the other.

Walls	Saturn	Base of spinal column (evacuating process)
Pulpit	Jupiter	Spleen (assimilating process)
Crypt	Mars	Solar plexus (digestion)
Aisles	Venus	Blood-stream, with heart as centre (circulation)
Lady-chapel	Moon	Pituitary gland (intuition, clairvoyance)
Altar	Sun	Pineal gland (clairaudience)

The same relationship can be established in respect of the signs of the zodiac:

Altar	Aries	Head and face
Lady chapel	Taurus	Throat
Transepts	Gemini	Arms and chest
Nave	Cancer	Breast and stomach
Lantern tower	Leo	Heart and spinal column
Ends of transepts	Virgo	Intestines and fingers
Aisles	Libra	Kidneys
Crypt	Scorpio	Generative organs
Pulpit	Sagittarius	Hips and thighs
Roof and foundations	Capricorn	Knees
Twin towers	Aquarius	Legs and ankles
Western portal	Pisces	Feet

(*Abridged from lecture given at the 1939 Harrogate Convention*)

THE LAST COMPETITION

THE above attracted very few attempts indeed; it was, in fact, the least successful we have ever put before our readers so far as response is concerned.

The prize is awarded to Mr. H. J. Archer, whose interesting article is printed below.

PLUTO IN ARIES

Pluto is the planet of extremes and of great and sometimes violent changes, especially in the national outlook, thought, activities, and institutions. The kind of alteration is, however, often determined by the influence of other planets. Pluto has helped to birth Fascism, Russian Communism, and democracy.

In 1690, passing through Leo, he brought us the system of Cabinet government. Pluto furnishes the force, though others may shape the weapons. This year Pluto conjunct ascendant trine Sun (Aries Ingress) brought us the Conscription Bill from a Government still protesting its belief in the voluntary principle.

Pluto stays nearly thirty years in a sign and returns to 1° Aries after about 247 years. As Aries is the sign of England, it is natural that this ingress has always coincided with the beginning of another period in our history, when a new direction and a fresh urge were given to our national life. This urge is worked out subsequently in various ways, as Pluto moves through the signs.

Mars betokens strife, and Pluto in Aries, Mars's sign, determines the kind of struggle which goes on throughout the period. About 1083 a struggle began between clergy and barons to maintain their rights against the Crown. From 1330, with Pluto again in Aries, the Crown strove against the leagued barons, and finally became supreme. In 1577, the third period, the struggle was between Crown and Parliament. In 1824, with Pluto again in Aries, the struggle for democratic government began. In this fourth period, the Chartist agitation, the Reform Bills and other measures all show the new ferment working in men's minds. The people had lost their respect and loyalty for the Crown, as Pluto passed through Pisces. The rural society wherein each held securely his own station in life, whether as squire or ploughman, was passing away. Masters and men began to quickly change places; "clogs, carriages, and clogs in three generations" is typical of the new instability; and the democratic era had really begun.

In this period not only did Pluto, at Vienna, mould the frontiers within which nationalism in Europe was to grow, but it also determined roughly the bounds of the British Empire, and gave the outlines upon which later development was to take place. The United States, lost to us when Pluto was in Capricorn, definitely passed outside the British Commonwealth. Before 1820 the British Crown owned a number of disconnected oversea possessions. Pluto in Aries (1824–1853) saw the first steps taken in linking up the Empire; and afterwards, when Pluto passed through Gemini, the idea of a federated commonwealth of nations was translated into an actual fact.

The previous progress of Pluto through Aries (1577–1606) took place in the spacious days of Queen Elizabeth. The disunity of the reigns of Edward VI and Mary Tudor, when Pluto was in Pisces, gave place to a flame of patriotism which united

the nation against Spain. The reckless bravery, the high spirit of adventure, and the wonderful literature and music of the time emphasise the high level which national activity reached in those days. We shall see again this rapid change from chaos to cohesion taking place as Pluto moves from Pisces into Aries.

The second change which Pluto brought about at this time was more permanent, if less spectacular, than the first—the consolidation into the Established Church of the great majority of the previously antagonistic Catholic and Protestant factions. That which Pluto in Pisces had divided, he now reunited while in Aries. When the danger from Spain was removed, the Martian struggle changed character and became a resistance to the absolute power of the sovereign, and a demand for reforms. This developed, when Pluto entered Taurus, into a struggle between Crown and Parliament for control of the money power. Later it became, with Pluto in Gemini, a clash of ideals—the war between Cavalier and Puritan.

The period 1330–1359 was again preceded by chaotic Pluto-Piscean conditions—the loss of Scotland, Bannockburn, the weak reign of Edward II and his murder. When Pluto entered Aries, Edward III seized the power and directed the fighting spirit of the baronage against the Scots and French. Unity and patriotism again succeeded chaos. But the new period, opening with a blaze of feudal chivalry, saw it decline in autumnal glory, sinking before the prowess of the bowmen, the power of the merchant's purse, and later of the king's artillery. The victories in these wars were won, not by knights and men-at-arms, but largely by bowmen. Pluto's new departure was the raising of the status of the yeoman and peasant by making him as valuable in war as the knight. When he passed into Taurus these changes and those caused by the Black Death produced a serious dislocation of all feudal money values.

The period 1083–1112 was called by Green the historian "the English Revival." Pluto in Pisces saw the Norman Conquest and the subsequent rebellions, but Pluto's entrance into Aries led the English to respond to the appeals of William Rufus (1087) and Henry I (1100) to help them against the Norman barons. Both king and subjects thus reversed their previous attitude of enmity and hatred, and a new period began in which the feudal society gradually took shape.

We see that in each of these four periods, though different planets also influenced our national life, the progress of Pluto through Aries corresponded with an increase of patriotism and

a lessening of divisions and antagonisms. It is as though Pluto strengthened the sense of nationalism which reaches us as a basic influence from Aries. This points to Pluto acting as a power-planet and adding vigour to the influences of the signs he traverses and of the planets he aspects His passage seems to coincide with those slow evolutionary changes so frequently that we are bound to consider Pluto a dominant factor in the changes, and especially in the struggles, of our national life.

ASTROLOGY IN SHAKESPEARE'S PLAYS

By L. M. SNOW

SCATTERED through the plays are various references to the beliefs of the people in the influence of the stars in human lives. Some of these are humorous, some seriously meant, but in one thing all the extracts agree, i.e. the widespread belief in omens relating to the births and deaths of kings. Whether Shakespeare himself believed in astrology is not really clear, for, as usual, he carefully states both sides of the matter; what is plain is that the England of his day certainly had knowledge of it and freely spoke of it.

Falstaff, for instance, holds that:
"we that take purses, go by the moon and the seven stars . . ."
"let men say we be men of good government, being governed as the sea is, by our noble and chaste mistress the moon, under whose countenance we steal," to which Prince Henry rejoins: "the fortune of us that are the moon's men doth ebb and flow like the sea, being governed as the sea is, by the moon. As for proof now: . . . in as low an ebb as the foot of the ladder, and, by and by, in as high a flow as the ridge of the gallows," whereupon Falstaff changes the subject (*King Henry IV*, Part 1, Act I, Sc. 2).

Ulysses deals with the predominance of the sun.

> "The specialty of rule hath been neglected: . . .
> The heavens themselves, the planets and this centre,
> Observe degree, priority and place.
> Insisture, course, proportion, season, form,
> Office and custom, in all line of order:
> And therefore is the glorious planet, Sol,

In noble eminence enthron'd and spher'd
Amidst the other; whose med'cinable eye
Corrects the ill aspects of planets evil,
And posts, like the commandment of a king,
Sans check, to good and bad."

(*Troilus and Cressida*, Act I, Sc. 3.)

This speech is too long to quote in full but is well worthy of study just now.

The Earl of Kent had no doubt as to the reason why Cordelia differed so in character from her sisters:

"It is the stars,
The stars above us, govern our conditions:
Else one self mate and mate could not beget
Such different issues." (*King Lear*, Act IV, Sc. 3.)

and, unusually, the poet does not supply a contradiction to this theory.

Othello attributes his frenzied killing of innocent Desdemona to the moon:

"It is the very error of the moon;
She comes more near the earth than she was wont
And makes men mad." (*Othello*, Act V, Sc. 2.)

Antony, having quarrelled with Cleopatra, declares his ill temper to be due to his stars:

"He makes me angry
And at this time most easy 'tis to do't.
When my good stars, that were my former guides,
Have empty left their orbs, and shot their fires
Into the abysm of hell."

(*Antony and Cleopatra*, Act III, Sc. 11.)

Sir Toby Belch considers that dancers are born under Taurus:

SIR TOBY: I did think, by the excellent constitution of thy leg, it was formed under the star of a galliard.

SIR ANDREW AGUE-CHEEK: Shall we set about some revels?

SIR TOBY: What shall we do else? Were we not born under Taurus?

SIR ANDREW: Taurus? that's sides and hearts.

SIR TOBY: No, sir, it is legs and thighs.

(*Twelfth Night*, Act I, Sc. 3.)

The Duke of Illyria tells *Viola:*

"I know thy constellation is right apt
For this affair." (*Ibid.*, Sc. 4.)

Sebastian will not suffer Antonio to go with him:

"My stars shine darkly o'er me: the malignancy of my fate might perhaps distemper yours; therefore I shall crave of you your leave that I may bear my evils alone."

(*Ibid.*, Act II, Sc. 1.)

Hermione, Queen to Leontes, in her dire trouble, feels

"There's some ill planet reigns:
I must be patient till the heavens look
With an aspect more favourable."
(*Winter's Tale*, Act II, Sc. 1.)

John answers Conrade's suggestion of a "patient sufferance" of trouble brings this reply:

"I wonder that thou, being (as thou say'st thou art) born under Saturn, goest about to apply a moral medicine to a mortifying mischief." (*Much Ado About Nothing*, Act I, Sc. 3.)

A reference to Mars is found in Helena's talk with M. Parolles:

HEL.: Monsieur Parolles, you were born under a charitable star.
PAR.: Under Mars, I.
HEL.: I especially think, under Mars.
PAR.: Why under Mars?
HEL.: The wars have so kept you under, that you must needs be born under Mars.
PAR.: When he was predominant.
HEL.: When he was retrograde, I think, rather.
PAR.: Why think you so?
HEL.: You go so much backward when you fight.
(*All's Well That Ends Well*, Act I, Sc.1.)

Prospero, as one would expect, studies his stars:

"by my prescience
I find my zenith doth depend upon
A most auspicious star, whose influence
If now I court not, but omit, my fortunes
Will ever after droop." (*The Tempest*, Act I, Sc. 2.)

I omit the many references to portents at the deaths of kings and conclude with a reference to Christmas Day:

"And then, they say, no spirit can walk abroad;
The nights are wholesome; then no planets strike,
No fairy tales, nor witch hath power to charm,
So hallow'd and so gracious is the time."
(*Hamlet*, Act I, Sc. 1.)

This reference to Christmas brings to my mind a remarkable aspect of the stars soon to occur.

An ancient prophecy foretold the coming of Christ would be shown by the conjunction of Saturn and Jupiter in Pisces. Between May B.C. 7 and spring of year B.C., 6 four conjunctions took place, three between Saturn and Jupiter and one between Saturn, Jupiter, and Mars in the sign Pisces (see *The Great Pyramid*, pp. 356–7, 468–9, by Davidson and Arrowsmith).[1] In 1940–1 there will take place three conjunctions of Jupiter and Saturn, while in 1940 Mars will be conjoined with Jupiter, Saturn, Uranus, and Neptune. I leave my readers to draw their own conclusions.

ZODIACAL *v.* MUNDANE POSITIONS

Extracts from a Letter received from Monsieur K. E. KRAFFT

FIRST of all, a few notes on Vol. XII:—

On page 2—*Regrettable Practice.*—I am glad to give full support, out of considerable experience, to your statements therein, especially about the *often illuminating character of birth-maps erected without knowing the hour.*

To this I should like to add: "especially where remarkable people and outstanding personalities are concerned."

The fact implied, viz. the *comparative irrelevance of the rising sign and the house-division,* can probably be explained as follows: The more "essential" a man and his life are, the more important become in his map the *superior planets* and their mutual aspects; whereas the swiftly moving factors, from ☉ and ♀ down to the ☽ and the ascendant, belong more to the transient and so to speak, incidental part, of his or her nature and life.

Of course, from a narrow personal point of view, these "incidents" seem rather paramount, e.g. the financial prospects, success in 5th-house affairs, travelling, social position, etc. Yet is not the great man and soul characterised by their relative indifference towards, and independence of, these "bourgeois" preoccupations, as compared to his or her *self-realisation* in the service of the *vocation*? Should not the

[1] There is, I believe, respectable authority for the opinion that Jesus was actually born a few years earlier than the traditional date.

astrologer care less about "revealing" what *is*, or *was*, or "predict" what *shall be*, but rather try to lift himself, and his client, on to a level wherefrom he might get a glimpse of the *highest possibilities* towards which a given birth-map is pointing? These, of course, lie always *beyond* the question of mundane positions, and even of the lunar conditions.

May I quote, as an indirect confirmation of the above thesis, the fact that on a primitive social and racial level, the *inheritance of the ascendant*, ☽, *and the mundane positions* seems to prevail; contrariwise, on *higher levels*, the resemblance becomes more striking of the longitudes of ☉, ♃, and ♄, which we often found at specific *"family degrees" of the zodiac* (or their opposites).

Also in the case of great men of whom we know only the year of birth (e.g. Francis of Assisi), even the five slow planets, PL, ♆, ♅, ♄, and ♃, seem often highly representative of the natives—possibly because their greatness consisted in their very response to those slow-moving cosmic factors, which correspond to the "spirit of an epoch," and in their indifference towards things of which one would say in German that *"they are not from far off,"* with the implicit meaning that they are not worth much!

Personal experience has shown me that most people—including those who come with definite personal griefs and questions—can be helped beyond their expectation when they are told, out of a *synthetic* study of their *midday constellations* and recent progressions, one or two things that are really *essential*; for such an "essential" statement is *creative* and therefore more helpful than a dozen minor details, even if correct. Now such essentials are nearly always connected with the *zodiacal* disposition of the superior planets and their relation to the ☉ and ☿, often *confirmed*, but *never* actually *produced*, by the mundane conditions!

RESULTS OF RESEARCH ON DEGREES

♍ ♓ 12°–14°.—Were found to indicate a great fondness for animals, and power to soothe and understand them. A great many cases were definitely not fond of children.

♊ 21°.—Was found to be connected with marriage tangles, or to be unfavourable for marriage in some way, the native remaining single either from choice or necessity.

☊ ☽ 6°.—Was thought to be connected with fears of various kinds.

♋ 24°.—Was often connected with healing power.

♍ 25°–27°.—Although often indicating ruthlessness, not enough cases were found to establish it as a degree-area.

♋ 21°.—Was suggested as a degree for seership, but only one or two cases were found.

♌ 6°.—Was suggested for grand ideas. Although several cases were found, most of them had other things in Leo, which might account for it.

♌ ♒ 18°–19°.—A good many cases of people who took a special interest in humanity.

♉ 25°–28°.—Often clairaudient.

♈ ♎ 13°.—Was found to be connected with an interest in diet and food reform. Also often possesses inner vision.

♌ ♒ 13°.—Suggested for outstanding literary geniuses, but not enough evidence.

♀ 23° ♓.—Was found to be connected with outstanding charm, but more cases wanted.

V. C.

MEDICAL ASTROLOGY

By H. B. Pilkington

Case 240, *born* 8.52 *a.m.*, *May* 31, 1907, 53° 23′ N., 3° 2′ W.

In response to your editor's suggestion that I should present for your consideration some examples of astrological diagnosis and prescription, I offer this time a case of pregnancy toxemia. If this horoscope is examined in the light of the precepts given under "Parturition" in Carter's *Encyclopedia of Psychological Astrology*, and note is taken of Jupiter, ruler of the 5th in the 12th, conjunct Neptune, opposition Mars and Uranus, the occurrence of problems in connection with childbirth will not be a surprise. Historically, our subject experienced successful pregnancies in March 1931, and again in February 1936. A pregnancy commencing in May 1934 had to be stopped operatively, because of toxemia, in July of that year, in spite of everything that was tried to make embryonic development go smoothly.

August 1938 brought a fourth pregnancy, and about eight weeks later a toxemia that refused to be subdued even by the treatments that relieved in 1934.

At this juncture the case was subjected to a careful examination, from the astrological side, of each pregnancy, from the standpoint of the progressed secondary, radix, diurnal, and solar return charts.

For each of the two successful birthings there was some kind of benefic aspect from the M.C. involving both Jupiter and Mars. For 1934 the progressed Jupiter opposed Mars, though the progressed Mars trined the progressed M.C.

In 1938 the progressed Jupiter squared the M.C. radical. The chief transit aspects of note were an activation of the natal oppositions above referred to by Jupiter from time to time in 1934, and an excitement of the same points in 1938 by Saturn. Jupiter conjunct Neptune often goes with imperfect induction, as this is connected with developing embryonic life, and, to cover this contingency, optimum intake of Vitamin B was secured.

The conditioning at the Capricorn placings suggested the need of calcarea phos. Given by mouth, this salt produced little effect, but after it had been administered subcutaneously, benefit was forthcoming at once, which enabled the issue to go forward healthily and naturally.

By the time eight weeks had passed from the commencement of the above treatment, the patient was able to live normally in every way.

HOROSCOPIC DATA

M.C.	♈ 19	♀	♉ 10° 30′
XI	♊ 0	♂	♑ 18° 46′ SR
XII	♋ 10	♃	♋ 12° 38′
Asc.	♌ 10° 25′	♄	♓ 26° 12′
II	♌ 27	♅	♑ 11° 58′ R
III	♍ 19	♆	♋ 11° 7′
☿	♊ 17° 16′	PL	♊ 22¾°
☉	♊ 8° 46′	⊕	♓ 3° 11′
☽	♒ 1° 32′	Ω	♋ 25° 50′

(Placidus cusps)

ASTROLOGY AND GARDENING

By ADA PARKES

HORTICULTURAL astrology has been mentioned several times in the Press recently. In the *Observer* for February 19th there

was a really splendid article by Mr. Bensusan, in which he gave some of the results Frau Kolisko had received from farmers who had been experimenting with the rules given in her book, *The Influence of the Moon on Plant Growth.* Mr. Bensusan also gave the results of recorded experiments. By sowing seed two or three days before the full Moon, crops yielded from 30 per cent to 40 per cent more than seed sown during the waning Moon, and in cabbages there were firmer heads and they were three times as heavy.

In *Amateur Gardening* for March 4th the editor stated that he and his friends had been experimenting and taking careful notes of the results. They have come to the conclusion that the Moon has a considerable influence on the growth of seeds, whether sown in the open or in frames or greenhouses, and they have proved that seeds sown within a few days of the full Moon germinate within a shorter space of time than those sown at any other period during the month.

Several times lately I have read and been told that a traditional rule is that the seeds of crops that mature *above* the ground should be sown with the waxing Moon, and the seeds of *root crops* under the waning Moon. Those of you who have read the results of my experiments in previous numbers of the Quarterly will know that this has not been my experience. I was exceedingly interested to find in the *Observer* of April 23rd a letter from Frau Kolisko in which she says "it is an old tradition that planting with the waxing Moon encourages growth above ground; planting with a waning Moon encourages growth below ground." She goes on to say that this tradition is not to be relied upon. She writes that it is only vegetables where seed has been sown during the waning Moon that show a tendency to get woody, never the ones sown during the waxing Moon. She makes an exception with potatoes. The seed of this vegetable, she says, should definitely be sown with the waning Moon.

I have recently been trying out a few of the rules given in Mr. Robson's book, *Electional Astrology.* He says, "In general sowing should be begun within a day or two after the new Moon. It should not, however, be within seventeen degrees of the Sun, as this prevents the seed from thriving." After the February new moon I sowed a box of lettuce seed within twelve degrees of the moon, and another box twenty-seven degrees after. Both boxes had exactly the same condition and treatment. The plants of the latter sowing were much more plentiful and grew far more rapidly; in a very short time they were three times as large as the first sowing.

Another rule from the same book is that the Moon in Virgo or Capricorn is best for the sowing of seed that remains a long time in the ground. The result of experiments along this line I will give in the next Quarterly.

LETTERS TO THE EDITOR

NATIONAL CHARACTER

From H. MORRIS.

You misunderstand me if you think I meant that the average Englishman, or native of Taurus, is thrifty; I meant to imply that they approach every question or problem from the economic angle rather than the sentimental, ideal, or ethical; their minds are permanently set and fixed in the plane of money and concrete possessions. To give an example: I knew a man who could be called a native of Taurus, since he had Sun and two other planets in that sign (he was an estate agent by profession); this man lived, moved, and had his being in money; anyone who was ill-supplied with this world's goods was, to him, hardly a respectable person; the sole means of appraisal of a man's worth consisted in observing how much he left in his will.

This was the general outlook of this man, yet he was the reverse of thrifty; he spent an absurd amount in building a house for himself, and always insisted on having everything of the best; he was also kind and considerate, and it was only after his death that one discovered how many lame ducks he had helped. I always regarded this man as the typical Englishman.

His wife has Sun, Moon, and Mercury in Sagittarius, Sun being square Saturn; she has no financial sense whatsoever, yet she is very thrifty—in fact, mean, and a complete unconscious egotist. You will see by these examples that I am trying to separate completely the conceptions of thrift and money sense.

I am inclined to agree with your idea about Sagittarius as contributing a part of the English make-up: the love of sport; the foreign conception of British hypocrisy; and the erstwhile love of individual freedom certainly suggest this sign; on the other hand, there is the Englishman's love of caste, which is repugnant to the Sagittarian.

I suggest, for what it is worth, that whatever Sagittarian element there may be is due to the strong Celtic infusion.

As regards the trends of the last two years, I was merely trying to connect the change in spirit with the transit of Saturn through Aries; that there *has* been a change is indubitable; many times I have heard people say: "Something seems to have happened to us recently"; but the change has been one of ever-increasing apathy and servility, *not brutality*; I do not believe the Englishman *could* be

really brutal; the growth of Fascist ideas in this country would seem to tend towards a sort of super-conservative, country-gentleman Fascism, not rubber-truncheon rule of the German variety. General Crozier put it well in one of his books: "If Fascism ever comes to England, it will not come in a black shirt, or a brown shirt, but in a *huntin'* shirt"; this movement has been well called "Fabio-Fascism." It was our apathy and indifference towards this insidious menace which I regarded as being probably due to the transit of Saturn (Saturn loves caste).

As I said, even now there has been a slight stirring of the old spirit of "You be damned."

As regards the brutality in Spain, I doubt whether you can write it off as due to the Spanish national character; after all, it was Germans and Italians who were perpetrating the crimes (Franco was probably fairly innocent); it is due to a widespread new spirit which knows no national boundaries; it is a sadistic love of brutality *for its own sake.* Witness the new Spain's revival of "garrotting" as a means of execution, though more humane methods are quite as effective as a means of physical extinction; there is a parallel in the Nazi reintroduction of the more spectacular headsman's axe. This widespread new spirit seems to coincide in time with the discovery of Pluto in 1930; can it be that there is a mighty new force as yet being abused instead of used? Certainly when one looks back to, say, 1928 one sees an absolutely different world.

I do not agree with you that we are suffering from man's immaturity; witness the high degree of humane civilisation obtaining in the Victorian era.

RESEARCH

From H. B. PILKINGTON.

If I had not been quite so busy I would long ago have sent a line to express my appreciation of Mr. E. de V. Leach's article on "Appendicitis" and equally *your* comment thereon. It is indeed good that we should have amongst us one so careful in his investigations as Mr. Leach is seen to be.

Personally I incline to the idea that requiring the birth chart to show all the essential indicants of disease, or even the potential possibility of such, is asking rather a lot.

Inasmuch as so much disease is of a temporary character one would expect progressions and even transits to have something to say on the matter. This being so, I would welcome the practice of writers upon disease in the horoscope mentioning not only the natal conditioning but also the progressed aspects.

It seems to me also that if it is obvious from the nativity that one or another of the circulations (blood, lymph, nerve force, urogenital, or etheric) is disproportionate in emphasis to the others, then the possibility of a natal potentiality having big effects is so much greater. There are also "chemical" disproportions in the bodily economics to consider, and many, many points which all go to make the quest of knowledge so fascinating.

TRANSITS

From G. M. GOULD.

May I follow up the article on transits in last quarter's *Astrology* with some notes on the knowledge which has come to me.

Briefly it is this. A *good* transit of a malefic will bring out the worst results of a progressed bad aspect of either Sun, Moon, Venus, or Mercury to the malefics, and this to either the radical or progressed position of these planets.

For instance, if Mercury has progressed to a square or opposition of Uranus, a good transit of Uranus to either the radical or progressed Mercury will bring out the whole force of the aspect and will act more powerfully within six degrees, either before or after the aspect is exact, and will have more power for ill than the exact aspect.

I will only take up space to give two examples, but I have tested the theory in many horoscopes.

The first is a case with Cancer rising, with Neptune in the 12th, Uranus in the 6th. When Mercury was within six degrees of the opposition aspect to Uranus, the latter planet transited in sextile to the progressed Mercury, bringing a complete nervous breakdown. This improved as the transit passed, but when Uranus turned retrograde and became sextile again it once more became acute and lasted until Uranus had passed the direct transit once more, after which rapid progress was made.

When the aspect became exact four years later every care was taken and no ill effects manifested. Neither was there more than a little restlessness during the period when the Moon came first to the conjunction with Uranus and then opposed Mercury in the 12th.

My second example is of delayed action where the Sun squared Saturn without any ill effects, but three years later, when Saturn transited in trine aspect to the Sun, loss of business, sudden death of a close friend in tragic circumstances, and much depression were experienced.

Transits are to me the minute hand of the clock, indicating as they do the exact time, even to the day, when a mutual aspect will, as it were, come to a head.

I have also found that an unfavourable mutual aspect is not able to bring so much trouble when no transit from a malefic occurs.

ASTROLOGY'S "RIGHTFUL PLACE"

From DOUGLAS MCLELLAN.

Astrology is out of favour with the law, with our scientists, with our churchmen, and their attitude is gradually and inevitably turning the layman from considering our science as anything more than a daily quench for his infinite capacity for humour and superstition in the daily columns of the Woman's Page.

The law frowns upon astrology and occasionally takes action against it. It is the pet aversion of science, which has probably expended more effort on disproving astrology than any other subject.

It is denounced from the pulpit, and even in the pages of the Salvation Army *War Cry* have slings and arrows been taken up against the outrage. The Press, too, would condemn it if it were not obliged to publish its "Fortune Forecasts."

What has provoked such indignant mouthings from these respected institutions? Undoubtedly there must be a culprit, because the existence of the science itself could not be the sole cause of this concerted attack. The culprit, dear reader, is yourself. Why? Because you and most others of the astrological fraternity are wont to pursue a modern fallacy which is all too prevalent. You wish to see astrology restored to its "rightful place amongst the sciences," and in order to effect this, you disclaim any connection between astral science and occultism, averring that (I quote from the *B.J.A.*) "Astrology is a purely physical science."

To divorce astrology from occultism is to split a partnership in which the one party has been steadily welding itself to the other throughout a period of perhaps five thousand years. The ancient schools of astrology were occult schools. The Magi, who were lead by a star to our Greatest Brother, were occultists, and the biblical reference shows that they were also astrologers. Most of our great astrologers—Alan Leo, Sepharial, Dr. Garnett, to mention a few moderns—were also occultists.

Apart from the evidence of history, it is at once apparent that astrology is an occult science, from a consideration of the philosophical commitments which the student, often not fully conscious of the fact, takes upon himself. The belief in some form of cosmic or divine justice is universal, yet unless the astrologer is prepared to admit that astrology is an occult science—thus reducing its chances of early restoration to its "rightful place" to nil, for if science is not yet prepared to accept the truth of astrology, it will certainly not consider occultism, which is beyond its domain entirely—he must needs forfeit his claims to belief in God and become an atheist, a sun-worshipper. For who can conceive of a God who wills that mankind be allotted horoscopes which brand us as madman, genius, beggar, or king?

One must necessarily fall back on the authority of occultism and explain this state of apparent injustice by reference to the law of reincarnation. In this way man, and not God, is conceived of as being responsible for his inequalities owing to actions in past lives; and after each death he is naturally attracted to a body of which the horoscope represents the desires, be they depraved or noble, and birth takes place in the corresponding environment.

Again, how does the astrologer propose to explain to the scientist the reason why a conjunction between Mars and Uranus, say, should result in an accident due to electricity? Here again we must admit that astrology is not a physical science, nor is it even scientific—in the accepted sense of the word—because that which cannot be explained except by reference to unrecognised, supernormal laws is definitely not scientific.

On the other hand, occultism would explain that the planets affecting us are not the physical orbs we see in the night sky, but are spiritual centres in ourselves and in all nature of which the physical planets are the focusing points. Our editor has himself made this suggestion, and it is an idea frequently encountered in occult literature, and was expounded by Swedenborg in his *Science of Correspondences.*

Astrology is wholly dependent upon spiritual laws. Physical science as yet knows little about the natural laws. Thus the astrologer, in seeking to have his art included amongst the natural sciences and to have it taught in schools and universities, must necessarily be unsuccessful and incur resentment from all quarters. He is too early. He is too ambitious. He must wait until science has investigated the spiritual laws of occultism—which may not be at such a distant period as is commonly believed—before advancing his plea. In short, before astrology can be "officially recognised" we must wait until the scientist turns philosopher.

CHANGE OF RESIDENCE

From E. BUTLER.

I would like to ask a question which you can answer in the next issue, as it may be of interest to others besides myself.

If a person who was born in England travels to a country in south latitude and settles there, which is the correct way to calculate the progressed horoscope? Should it be for north or south latitude?

NOTE BY EDITOR.—This is one of the "hardy annual" type of question which is constantly being asked and the true answer to which no one appears to know. I, for one, am not prepared to make a dogmatic statement. The same difficulty, of course, occurs to a greater or less degree whenever a person leaves his native town and settles any considerable distance away, even though he may not travel to the southern hemisphere. Many people experience a complete change of "luck" when they move their place of residence, and there is unquestionably an astrological correlation to such things. On the other hand, a person born under Aries cannot, by moving to southern latitude, alter his disposition into that of a Libran. It is really a question that is best decided by those who have made the sort of change in question, rather than by theoretical discussion.

"HUSBANDS"

From MORIS FEITELBERG.

I have found your articles, "Husbands from Astrological Angles" by Vernita Churchill, very interesting, the more so as I have had the opportunity to study a collection of horoscopes compiled with a view to elucidating a similar question *re* the 7th-house influence. In all horoscopes the 7th house was unoccupied and its ruler not very strongly aspected, so that the 7th-house influence can be considered to be fairly pure.

As far as I can judge, Mrs. Churchill underestimated in some signs the influence of the 7th house.

It is surprising how much Aries husbands depend on their wives as long as they are together (Libra influence). The jealousness and ease with which suspicions are aroused in most Taurus husbands reminds one very strongly of Scorpio. The Libra husband, on the other hand, is usually surprisingly egotistical in all matters of love and his marriage partner, whereas the Scorpio gives a very sincere love to his wife and likes to please her, with gifts or otherwise, which is reminiscent of Taurus.

The sign, where the 7th house shows most prominently, is Gemini. Towards his wife he shows less of his good nature than to others, and is also much less communicative in his home than elsewhere; in fact, almost every word said about Sagittarians will apply to his attitude towards his wife.

I have not had sufficient experience with Cancer, Capricorn, Aquarius, or Pisces husbands, but I believe the 7th-house influence will be present there as well. As to Leo, I found that, in spite of being able to love passionately, they usually have only a feeling of friendship to their wives and husbands (Aquarius influence), and Sagittarians show much of Gemini in their marital relations; they are less aggressive than would be expected of a fiery sign.

REVIEWS

Four Elements in Literature, by H. NORMAN HURST, M.A., D.Litt. Published by Messrs. Longmans, Green & Co., Ltd. Price 6s.

This 183-page book is a scholarly and erudite piece of work. It seeks to show that all literary styles and methods are the natural expression of one of four basic attitudes, which the author names respectively the Outer, the Inner, Energy, and Balance.

These obviously correspond to Capricorn, Cancer, Aries, and Libra respectively, or to Earth, Water, Fire, and Air.

Very numerous extracts and examples are given, and any astrologer with a real interest in literature would find it a very interesting task checking up the examples given by the writer, with the horoscopes of the authors mentioned.

Examples include:

Outer (should give preponderance of earthy element in the horoscope): Matthew Arnold, A. E. Housman, Chaucer, Defoe, Swift, Hume, Hobbes, Siegfried Sassoon, and Gilbert Murray.

Inner (should give preponderance of watery element): Sir Thomas Browne, William Morris, Richardson, Conrad, Walter de la Mare, W. H. Hudson, Coventry Patmore, E. B. Browning, Hugh Walpole, and Keats.

Energy (should give preponderance of fiery element): Richard

Jeffries, Tennyson, Marlowe, Rupert Brooke, Blake, Burke, Hazlitt, Coleridge, and Milton.

Balance (should give preponderance of airy element): J. S. Mill, Thomas Hardy, G. K. Chesterton, T. S. Eliot, Pope, and Macaulay.

As might be expected, we most frequently get two elements in combination, and these also are treated with numerous examples.

In assessing horoscopes for the elements I suggest a weighted scale be used. Ascendant 4 points, Sun and Moon 3 points each, Mercury to Saturn 2 points each, Uranus and Neptune 1 point each.

Anyone with a good deal of time to spare and the patience for investigation will find this book a very useful guide in correlating literary style with the four elements. E. B.

Heavenly Mansions of the Hindus, by S. SRIKANTAYA. Published by the Mythic Society, Bangalore. Price 5s.

This 73-page brochure is a reprint of articles contributed to the *Quarterly Journal of the Mythic Society*.

Students of Hindu astrology and Hindu mythology will find a mine of information within its pages.

Its utility value as a help in reading or interpreting a Western horoscope is nil. E. B.

Scorpio's Horoscope Book, "Heaven Knows What," by the Editor of the American magazine *Horoscope*. Published by the Sun Dial Press Inc., Garden City, New York. Price (apparently) $2.50.

This big book is rather larger than an Alan Leo volume. It has a striking cover outside and striking contents inside.

Its main purpose is to enable people with no knowledge of astrology, nor of an ephemeris, to cast their own horoscopes and read them. Tables are given showing the decanates occupied by the nine planetary bodies for each day from 1876 to 1921 inclusive, so by reading off the figures an approximate chart, correct to the decanate, can at once be drawn.

I have little sympathy with "approximate" horoscopes, nor with people with no knowledge of astrology who amuse themselves with the use of the book's ingenious contrivances.

The book, however, has a value, and a very live interest, quite apart from this.

Readings of the 144 possible polarities of Sun and Moon are given, and these show unusual skill and uncanny insight, and they are far and away the best series of polarity readings I have met. I tested them on a great number of cases, and was astonished at the number of striking "hits" made in character reading.

In addition, interpretations are given of all the main aspects, and it would astonish English students to read what he has to say of Moon square Saturn, and Sun square Saturn, and I think he is right, and the traditional reading not so right. Many of these aspect-

readings show great cleverness, and are undoubtedly the result of great experience, combined with an extraordinary astrological aptitude.

In order to make full use of the volume the reader needs to make himself a list of the numbered aspects, and keep this list by his side for reference when using the book.

This is a book which contains so much genuine, and largely original, astrological insight, that it deserves a place in the library of every student. This is high praise indeed for a book the main purpose of which I cannot support. E. B.

Hitler's Last Year of Power, by LEONARDO BLAKE. Published by Andrew Dakers, Ltd. 192 pp. Price 2s. 6d.

I am greatly impressed by this book and advise everyone who is interested in political astrology to lose no time in securing a copy. Whether they agree with the author's conclusions and ideological tendencies, they will find that it is replete with valuable information, the author having accumulated data as to the nativities and progressions of every available horoscope bearing on present world-events.

Though he agrees with other leading writers in making 1940–1941 the critical years for European peace, he has "timed" the end-of-August crisis accurately, and he foretells the Russo-German Pact, though he believed, when he wrote, that this would not happen until both states concerned had undergone modifications, one of which would be the elimination of Herr Hitler. He inclines to the belief that there will be no general war, but he is not optimistic about the future of the present Polish republic. Of Mr. Chamberlain's diplomacy he has a high opinion: "Hitler has had his triumph. Mr. Chamberlain will have his. Chamberlain's Mars and Mr. Eden's Mars stand on Hitler's Saturn. There is only one way to interpret such a symbol: that downfall is brought about by the very ones who have been under-estimated."

It would be unfair to quote further, though the temptation is great. This book is evidence of the arrival of a bright new star in the astrological heavens. C. C.

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