THE WORK

OF THE

ASTROLOGICAL LODGE

OF LONDON

IMPORTANT NOTICE

Meetings of the Astrological Lodge will be held on every Monday in session at No. 6, Queen Square, near Southampton Row, as follows: Beginners' Class, 6.15; Public Lecture, 7.0; Members Only Meeting, 8.20.

Full particulars from the Hon. Secretary, Mr. R. C. Davison, "Clovelly," Nicholson Road, Croydon, Surrey.

Hon. Treasurer's address is:—Mrs. A. Parkes, 49 Longdown Lane, N., Epsom, Surrey.

Astrology is no mere system of fortune-telling. It is a Universal Philosophy, founded on demonstrable scientific fact. The object of the Lodge is to form a strong body of earnest students, able to study and promulgate astrological truth, and to purify it from unworthy associations of all sorts. In this work we bespeak the help of every serious student, each according to his or her capacity.

All who are seriously interested in Astrological Science are invited to join and assist in our work.

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Printed in Great Britain by Unwin Brothers Ltd., Woking and London

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

VOLUME 26 SEPTEMBER NUMBER 3
OCTOBER NOVEMBER 1952

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ASTROLOGY

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The issues appear early in March, June, September, and December.

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The trade is supplied by Messrs. L. N. Fowler & Co., 29 Ludgate Hill, London, E.C.4.

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ADVERTISING RATES

Quarter-Page	£1 for one insertion; £3 for four
Half-Page	£2 for one insertion; £6 for four
Whole Page	£4 for one insertion; £12 for four

ASTROLOGY

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

VOLUME TWENTY-SIX SEPTEMBER NUMBER THREE

OCTOBER NOVEMBER 1952

EDITORIAL

Astrology and Spiritism

Mr. Norris' letter in this issue continues to introduce the subject of excarnate communications into our pages, and as it is probable that a certain number of our readers share his interest in these matters, it might be well for me to devote some space to explaining my policy in regard to them.

Personally I have always regarded it as my duty to devote by far the greater part of my spare time to the one subject of astrology; and although I have other interests that have come to occupy a good second place, even these were originally embarked upon in the hope that they would (as I believe they have) helped me in my astrological work. In concentrating upon the one subject of astrology I have not been motivated by any desire to depreciate other pursuits, but solely by the firm belief that astrology is enough and more than enough to furnish me with food for work and thought in this life-time.

As for spirit communications, I did long ago, together with four or five other Lodge members, devote some time to these, being, in this also, moved by a desire to discover whether any information could be obtained that would be of use to astrologers. I should say that the results were not particularly encouraging, though I would hesitate to dub them as worthless. We received, for instance, symbols for certain first-magnitude stars, but subsequent investigation, with actual nativities, did not do much to confirm their practical value.

I hope I have no prejudice against serious research into "other worlds," and probably the same is true of my chief collaborators. But my own view is that so-called spirit communications are either insusceptible of test in respect of their trustworthiness, and therefore have no *scientific* value, or else they are rather platitudinous and turgid expressions of ideas that are quite laudable in themselves, but have already been

better said by mystical writers, whose works are available for anyone who cares to read them, and which are none the worse, surely, because they were penned by fleshly fingers and issued by established publishers.

I do not here speak of purely personal communications, on family affairs and so forth, for the value of these can only be tested by personal friends and associates of the alleged communicating entity. These do not concern astrology, save in exceptional cases, and it is with astrology that this Quarterly has to do.

The same is true of such proof of personal survival and after-life conditions as spiritists may be able to adduce. Such matters are obviously of first importance and are of interest to every intelligent person, or should be; but they do not *directly* enter into the astrological field of research.

There is nothing, then, in my policy for the Quarterly that should preclude me from publishing notes on uncertain birth-times that have a spiritistic origin, though it would certainly not conform with that policy to devote much space to them. But the worst of *all* discussion in dubious data is that, except in rare cases when some further reliable information turns up, one cannot, in the nature of things, reach any conclusion. I do not say that attempted rectification is to be decried as a private pursuit, but I do say that it seems to me a singularly pointless occupation, since one can rarely know whether one has been right.

I refer, of course, principally to cases wherein only the day is known.

A much better plan would be to get a friend to give one full particulars of someone whose birth-time is quite definitely known, and to try to discover this time. I will try to think out a competition on these lines; it should be instructive. I would, however, go so far as to state in which quadrant the sun stood at birth.

Political

Some readers have been good enough to express appreciation of my notes on world events and world movements. So here goes!

We may certainly say that half of 1952 has now passed without anything outstandingly calamitous.

But, of the main difficult configurations, we have only passed two (Saturn square Uranus repeated). The conjunctions of Saturn and Neptune, and the squares thrown to the latter by Uranus, are still to come. Jupiter, it is true, has passed out of the cardinal complex.

The eclipse of August is not good for us. Neptune is exactly on the upper meridian and other features are unpleasant. This eclipse repeats one of August 1914, an ominous date, and again of 1933 (Nazis came to power). As I have reiterated, we need not ascribe all the evils that the heavens may portend (human nature being what it is) to ourselves. But times remain difficult. Saturn square Neptune in 2nd (1801) falls at the close of the year. I am inclined to regard that as marking our economic nadir.

Will General Eisenhower win the election? I do not know, and, without adequate data, would not venture on a forecast. He was born, it seems, in the late evening of October 14, 1890, at Denison, Texas, 96° 32′ W., 33° 45′ N. The satellitium in the 6th seems strange for so distinguished a man; but his career was twice almost ruined by accidents to his knee, one of which set up blood-poisoning. I suggest an asc. of 3° Taurus, which puts Jupiter on cusp 10, E.H.D.

One thing I would say: the presence of difficult directions and transits is more likely to point to his winning than to losing the election. These are no easy years for rulers.

I do not know how the General's Venus opposition Neptune-Pluto has worked. His eldest son died of scarlet fever, aged 3½, but there must be more to it than that, for it is a very close opposition indeed. It involves U.S.A. Uranus. He has a very strong Mercury (except for its cadency) but there are few tie-ups with the national figure. A later birth would put U.S.A. Pluto (27 : 54 Capricorn) on the M.C.

Others may be tempted to make him a native of Aries, with a satellitium in 7th, and Mars on M.C. There is much to be said for this, but neither appearance nor voice suggests Aries to me.

The November conjunction Saturn-Neptune falls in 22 : 47 Libra close to the General's Sun-Uranus.

Bacteriological Warfare

I suppose the outcry about the alleged use of this method in Korea may be related to Mars' long sojourn in Scorpio and Moon square Neptune in the Ingress. Presumably the objection to it is that all suffer alike, civilians as well as combatants. But so they did in the blitz, so they did at Hiroshima, and it does not appear to me any less horrible than many other forms of war. As between cholera and an arrow in the eye, such as slew gallant King Harold at Senlac, I think I should prefer the former. Whether such a method has been used must be a matter only experts could possibly decide by investigation on

the spot. And all such has been sedulously vetoed by the U.S.S.R. This speaks for itself.

Another King Gone

Neptune was in transit over King Farouk's ascendant only a fortnight or so prior to his enforced abdication. According to the *B.J.A.* July, 1937, he was born at 10 p.m., standard time (= 8 p.m. G.M.T.) on February 11, 1920, at Cairo. Progressed M.C. will be close to oppos. Sun by axial motion. Ill transits by Saturn and Uranus lie ahead. In the map for Egypt Sun is coming to oppos. rad. Moon, ruling 10th.

We have already commented upon some of these features and spoke of Ahmed Fuad's map in our issue of last March.

Retrograde Mercury and Stammering

There has been no very great response to my appeal for cases of stammering, see our issue of December last. What has surprised me is that more than one reader has credited me with the absurd notion that all people with Mercury retrograde stammer and that conversely none with Mercury direct ever suffer in this way.

My line of thought was simply this: stammering is a typical inhibition of the Mercurial function of communication: if then, as some maintain, retrogression is a serious debility, one would expect that a group of stammerers would show a higher percentage of retrograde Mercury than would a group chosen at random, in which the proportion would, I think, be about 1 in 5.

Only 18 cases lie before me. Of these 9 have Mercury direct and 9 have him retrograde. That is to say, the occurrence of retrograde Mercury is 50 per cent instead of 20 per cent.

It may well be asserted that results based on 18 cases are worthless, but the fewness of the data is not my fault.

Notes on this trouble are given in the *Encyclopaedia of Psychological Astrology* and are confirmed by most of the data submitted in a striking manner.

JACINTHE BUDDICOM, D.F.Astrol.S.
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NEWS FROM THE FACULTY

By M. E. H. AND R. C. F.

During the Summer Term, students of the Faculty continued with their usual classes on Interpretation and Method but also had instruction from tutors other than those who they hear regularly. These have been most welcome and helpful. Good work has been received from External students. The Council hopes that all who wish to apply for tuition by post will do so before the end of the year so that they may begin their studies at the same time as the Internal students in January 1953.

Arrangements for the Autumn Term

The dates for the examinations are *December 6th and 10th* for both grades. The third date for those entering for the examination for the Diploma is *December 13th*. It is requested that all those who wish to enter will send in their names early, saying whether they wish to join a group for study of the Syllabus and coaching. On September 30th, the first Senior Preparatory Class will be held for those who intend to become Senior students in January 1953.

Advanced Discussion Group

Excellent work has been done by this group which meets on alternate Thursdays. The first date in the Autumn Term will be *September 18th*.

"AT HOME AND ABROAD"

By JACINTHÉ BUDDICOM

IT is with deep regret that we record the passing of R. H. Naylor on the 17th of last May. He was a fine astrologer, and a very kindly man. I myself owe him a great debt of personal gratitude, since, having written to him for a horoscope, he told me I had a good chart for an astrologer and refused to take a fee; I had several meetings with him, at each appreciating more and more the wealth of his astrological knowledge; and it was he who advised me to join the Lodge, which was at that time blossoming unadvertised, so that there was no means whereby I should otherwise have known of its existence.

He always said that *personal contact* was the best way whereby to learn, and use, astrology, and he gave me three rules which I have always found extremely helpful:

(1) Read everything you can lay hands on, but keep an open mind, and test out new theories for yourself.
(2) Get the birth-data of everyone you can, and test out whether *your* theories are correct by discussing *all* the points with the people concerned. The only way to learn astrology is by experience and experiment.
(3) Don't attempt to practise professionally until you have years of theoretical experience behind you. Experiment is essential in the acquisition of knowledge, but don't expect other people to pay you to experiment on them!

Naylor himself had a most interesting chart, remarkable for the fact that it has no squares. I append the data.

R. H. Naylor: born August 2, 1889, at 9.15 a.m. in London. (Rectified to 9.16 a.m. to give definitely the ascendant of 0 ♎ M.C. 0 ♒ by himself.)

☉ 10 : 12 ♌ ☽ 12 : 55 ♎ ☿ 1.9 ♌ ♀ 26 : 4 ♊ ♂ 26 : 55 ♒. ♃ 29 : 14 ℞ ♐ ♄ 22 : 2 ♌ ♅ 18 : 30 ♎ ♆ 4 : 14 ♊ PL 6 : 37 ♊.

Readers will also be interested to have the data of Mrs. Naylor who was closely associated with him in his work and who will continue to carry on his practice according to his methods, and also of his son John (by his previous marriage) who has set up separately as an independent astrologer in his own right.

Mrs. Naylor: born August 28, 1900, at 2.25 p.m. at Stroud, Gloucestershire. Asc. ♐ 11 M.C. ♎ 11 ☉ 4 : 48 ♍ ☽ 12 : 26 ♎ ☿ 20 : 3 ♌ ♀ 20 : 36 ♒ ♂ 12 : 3 ♒ ♃ 2 : 23 ♐ ♄ 28 : 27 ℞ ♐ ♅ 8 : 30 ♐ ♆ 28 : 55 ♊ PL 17 : 31 ♊.

John Naylor: born December 15, 1920, at 1.40 a.m. Asc. ♎ 11. M.C. ♒ 16. ☉ 22 : 49 ♐ ☽ 13 : 22 ♒ ☿ 5 : 25 ♐ ♀ 3 : 6 ♒ ♂ 13 : 31 ♒ ♃ 18 : 18 ♍ ♄ 24 : 25 ♍ ♅ 2 : 14 ♓ ♆ 13 : 31 ♌ PL 8 : 2 ♒.

There are several very interesting correlations between the charts, particularly the close conjunction of Mr. and Mrs. Naylor's Moon; of his Jupiter to her Saturn; and of his Mars with her Venus. Both have Moon, Mercury, Mars, and Jupiter in the same sign in both charts (as well as Pluto and Neptune

who move so slowly) thus it is not surprising that there is an identification of similar interests and partnership in the career as well as the home.

I last saw John Naylor and his son, at the Annual Dinner of the Federation of British Astrologers, which was held at the Waldorf Hotel on May 8th, and which went off very well. Mr. A. Sim is President of the Federation this year, and made a good speech. Dr. Lionel Atherton spoke on Astrology in relation to Medicine, and stressed the help given by a study of the birth-chart in difficult diagnosis.

A welcome visitor to Britain last month was Mr. Alexander Ruperti, who does so much to further the cause of astrology in Switzerland. He tells me that certain Authorities on the Continent look on the subject with a very jaundiced eye. He promises to let me have further details of the "Continental Campaign against Astrology" for our next issue. We in Britain are more fortunate to have a much broader outlook from the Powers-that-be.

The B.B.C. a short time ago had a discussion on astrology in their feature "Dear Sir," in which most of the letters read out were in favour and only two against (one of the latter being chiefly concerned with other occult subjects). Among the publicised correspondents were Mr. Arthur Gauntlett, for many years a professional astrologer and a member of the Lodge; Brigadier Firebrace; and Mr. Richard Jennings, one of our most promising Junior Members of the Faculty.

In "World Prospects for 1952–3" (in the *Astrological Magazine* of India for June 1952) Dr. Satyanarayana Rao says:

"Coal, cables, airways, telephones, rule low till October 18, 1952, after which there should be an appreciable rise. Tea, which is a dollar earner for India, rules low till after April 29, 1952. Rubber will be fixed at a higher price with Jupiter in Taurus."

In *World Astrology* for June–July is an anonymous contribution entitled "Brilliants: Philosophical Gems of Faith, Hope, Inspiration, Love and Beauty for every Birth Sign":

"*Aries*: In the scheme of your own life, do not exclude anything that may help you on your pilgrimage.

"*Taurus*: There are nearly eight hundred languages and dialects in the world.

"*Gemini*: Each cycle has a new requirement. The essential requirement of this present cycle is universal co-operation.

"*Cancer*: To us is given the prerogative of weighing all our thoughts, words and deeds on this spiritual weighing machine; and thus find, through our own investigations, our balance in relation to the rest of the world.

"*Leo*: Today's dream is tomorrow's reality.

"*Virgo*: The essential nature of man prompts him to action. The storm is better than too much calm, since it declares the presence of a living principle.

"*Libra*: Think high and ennobling thoughts, that the spirit may always be as a translucent mirror reflecting the divine images of beauty, life and truth.

"*Scorpio*: The great men of all times have acknowledged their debt to their early training by their noble mothers.

"*Sagittarius*: Religion has ever been the great inspirer of art, for religion touches the infinite; and both religion and the infinite are hidden in nature.

"*Capricorn*: All primitive races, as soon as they are aware of the beauty of their surroundings, begin to draw pictures.

"*Aquarius*: in the halls of universal literature, there is no prejudice of race, religion, or nationality. The wealth of literature is the best heritage of the nations. It cannot be stolen away; it does not rust or tarnish.

"*Pisces*: Poetry is spiritual fire. The world of the arts and sciences has received as much benefit from this mystic flame as through the discovery of material fire."

Some of these precepts seem to me to be very appropriate to the signs; others do not. Most of us, I expect, have played about with the idea of fitting mottoes, moral precepts, and little aphorisms to the signs and planets. If any readers like to send me their own versions, I shall be delighted to see them; and will arrange for the best set of twelve, for the twelve signs, to appear in the next available issue. Mottoes should be brief . . . a single apt sentence in each case.

Edward Lyndoe has an interesting article on "Cosmic Law and Astrology" in the March *A.F.A. Bulletin* (which was originally prepared for the British magazine *World Forum* in which it appeared recently).

Briefly, this is his own interpretation of the philosophy of astrology; which is so clearly put that it should be of great help to those of us who would defend astrology against the attacks of our unappreciative acquaintances who do not understand it.

"1. There are really only two possible views of the Universe: it is either a cosmos or a chaos. Astrology considers it to be a cosmos, a whole with an intelligent purpose. Some other branches of science take a different view, but it is one which rests upon either agnosticism or atheism. Let us be frank.

"2. A cosmos must have a Cosmocrat.

"3. Given the cosmos concept, it is natural to regard all things as governed by laws. To discover what these are is, I believe, the work of science.

"4. In such a Cosmos this earth, which is but one planet in the solar system (itself only a single star among millions with planetary dependents) is subject to the Central Legislation. There is evidence that this is so.

"5. If this is so (and can it be disproved?) it is not unreasonable to argue that everything on our planet is likewise in subjection to the Law of the Cosmos. *This does not rule out the capability of certain species to enjoy a framework of laws of their own making within the broad limits of Cosmic Law. Nor does it deny that within the fixities of Cosmic Law wide exercise of free-will is allowable. It is, however, a matter of ordinary experience that in instances where what I call these Minor Laws run counter to Cosmic Law a penalty has to be paid.*

"6. Similarly, it is not unreasonable to postulate that effects in the Cosmos must affect each unit. Life here is conditioned by extra-territorial effects. As Lord Beveridge put it:

'Somewhere or other in the solar system are periodic movements affecting our weather and crops; ten or twenty or more in number, far more regular than had ever been believed, possibly in some cases approaching the regularity and persistence of free orbital motion, subject in other cases to sudden birth and death.' ('Wheat Prices and Rainfall in Western Europe,' *Journal of the Royal Statistical Society*, May 1922.)

"7. Astrology sees its function as the discovery of such periodicities and effects, their codification wherever possible into rules which may be likened to clauses and sub-clauses in Cosmic Law, and projection of them upon future times on the assumption that effects noted repeatedly from certain apparent causes are likely to recur when these apparent causes are repeated. Astrology claims that by this means a sufficient measure of certitude has been achieved (with due allowance for the human factor) to warrant prediction. No sincere astrologer would claim that the science is yet perfected (it waits, for example, on astronomical discoveries for completion) or that he himself is perfect in his judgment.

"8. From the foregoing it is easy to advance to the view that if the individual man or woman is born within the framework of laws such as described, then it should be possible to find in him (or her) certain well-defined correspondences and in his (or her) future certain possibilities running parallel with those larger ones.

"Astrology is keenly alive to scientific discovery today, and efforts are being made to widen the scope of the science. It is, at the same time, suspicious of any form of scientific statement which postulates a purely materialistic basis for Life. Therefore, though practising detachment on all other issues, it must

be regarded as standing beside religious thought in opposition to that part of scientific thought which is (openly or covertly) atheistic.

"We are living in a time when Man, bewildered by the ingenuities of his own contrivance, is seemingly adrift. Let him understand that there is a likeness between his life and that of the Cosmos, that he is required to live in harmony with it. Let him understand that every man on this planet Earth is an individual with individual rights to fulfilment. Let him understand that with the great map of the Past in hand he can learn how to use the present and produce better in the future. These are the aims of astrology."

The *A.F.A. Bulletin* for August gives an account of the highly successful Convention of the American Federation of Astrologers, held in Cleveland, Ohio, June 7th–11th. It must have been a wonderful party. There seems to be a real spirit of brotherhood and universal helpfulness among the members, each doing his or her part with unbounded generosity. The headquarters building is going on well; and it was decided at the convention to establish a Library of Astrological books there. Donations of books and book-cases have already been made. The Swann Auction Galleries, 146 East 56th Street, New York, will conduct an auction of the Hemenway Bullock Library of rare astrological works, early in September. There are some 400 books and pamphlets, ranging from the 1480's to the late nineteenth century, and the A.F.A. hope to be able to bid for some of these. It will be a great opportunity for them to acquire a nucleus of works otherwise unobtainable. All best wishes for the speedy fulfilment of this admirable project to our friends in the U.S.A.

According to the *Astrologischer Auskunftsbogen*, No. 31, Evita Perón was born near Buenos Aires, at 17 h. 10 m. local time, May 7, 1908. This puts 0 Leo on the M.C. and the middle of Scorpio on the ascendant, with Sun and Mercury exactly setting. A highly interesting map and one that strikingly confirms many astrological beliefs.

This woman certainly had energy and ability. Mars is conjoined with Pluto in the 8th, and by 0-d direction Moon has just passed their square. The conjunction itself has come to Jupiter, on M.C.

THE LUNAR PRINCIPLE

Lecture given to the Lodge by the President (Abridged)

It has been pointed out to me that I have, at one time or another, spoken on the Sun and all the planets; but that I have hitherto neglected to pay respects to our lady Luna. Yet she ought not to be overlooked in our Lodge, in the nativity of which there are no less than six bodies in Cancer, with the result that some of our best members have been much under the Moon.

The *astronomy* of the Moon need not delay us long. We are all familiar with its appearance. We are told that flights to the Moon may soon be possible and gifted authors have already described what such experiences would be like and what would probably be found on the Moon. But with a good pair of binoculars one can get a good notion of the lunar landscape, and I believe that with a big telescope even an object of the size of an average suburban villa would be plainly visible.

The mythology of the Moon: well, there is naturally any amount of this and those who wish to pursue this path cannot do better than read H. S. Bellamy's books, some of which are in the library. You can then form your own opinions as to the theory he expounds, that there have been two previous terrestrial satellites which broke up under gravitational stress and caused the floods and other calamities of which accounts survive in so many countries. These accounts are indeed often strikingly alike, and, according to Bellamy, are true to what would have happened if a satellite had disintegrated and showered down upon the earth in molten fragments.

In the Arcane Tradition of the Chaldeans, our spiritual ancestors, we are told that "the One spake, and immediately the Three came forth" and these three are the Logoi which are the primary expression of Deity. There is a close analogy here with our three Quadruplicities, which show the principles of movement, station and oscillation, or the positive, the negative and the plus-minus principle that links these two. Of these the three first Signs are the primary zodiacal representatives: Aries–Sun, the positive, Taurus–Moon the negative, and Gemini–Mercury the link of intercommunication without which the other two would stand apart in eternal separation.

This primal Triad is reflected throughout the Cosmos. Aristotle wrote "all things are three, and three is everywhere." Iamblichus and Proclus said that one is the number of identity, two of procession and differentiation, and three of the return of all things to their first principles. This preoccupation with

threefoldness has persisted up to our own times, for, through Hegel, it descended to Marx and his famous dialectic.

In the Family, we see the three as Father–Mother–Child, Osiris–Isis–Horus.

In the beginning the Second Logos is Demeter, the Great Earth-Mother, and this Principle is expressed through all the Cosmic Worlds. As we descend through these intellectually, we find it differentiated under the names of many goddesses, representing particular aspects of the same Root-Idea.

In exoteric Astrology we find only two definitely female bodies—the Moon, the Mother, and Venus, the Bride. Mercury is traditionally regarded as hermaphroditic and many think that this is also true of Neptune.

Other female deities occur among the Asteroids, e.g. Ceres, Pallas, Juno and Vesta. But one finds all sorts of names in that field, even Carnegia and Rockefelleria, as well as Marlenia! These also have numbers and one wonders why it was necessary that they should have anything else!

However, we are not now discussing Venus or the Asteroids, but the Moon, Luna, Selene, lady of Cancer and exaltation-ruler of Taurus.

She is very important—you all know that.

As significatrix of the family, she rules all that we inherit; and that is much. Family prejudices, habits of life and feeling and thought, and, outside these, the various biases we inherit from the big family, the nation and race to which we individually belong. These are like a cocoon round a pupa; they protect it until the insect is ready to be born, the individualised self is ready to emerge. Then we ought to detach ourselves from them, and unfold our own wings for our own flight. When a butterfly fails to free itself altogether from the chrysalis, it is born with its wings deformed, and that is what often happens to us. The man who harks back too much to his lunar self, his family and birthplace, and so on, is to some extent undeveloped. It reaches an extreme expression in the phrase "What was good enough for granddad is good enough for me," or, "Well, that's how we always did it," as if that were a conclusive argument. Old people who are reverting to a replica of infantile helplessness often use that sort of language, and even seek to return to their native soil to end their days, as the Chinese, a very lunar nation, do, or did. "Old ways are best" runs a Chinese proverb; how very Cancerian!

But here we get a paradox, for the Cancerian is far from being a stay-at-home; in fact, he is a great one to roam over land and sea. It is a restless sign, and the Moon is a restless body. It has, in its own way, plenty of enterprise. Except for

immigration laws, the Chinese would be everywhere, and the Scotch are much the same. Always true to type: shrewd, hard-working Cancer.

Admittedly, the Negroes are also said to be under Cancer, and they have an admirable dislike of hard work, and, so far as I know, have no desire to travel for travelling's sake. Their racial horoscope no doubt has other features. The Americans, with a powerful Cancer satellitium in the national horoscope, love travelling but sentimentalise freely about mother and home.

Cancer and the Moon have persistence and grit, of a quiet kind. Their strength of will, general capability, and backbone are by no means as obvious as they are with many Leos, but they have a fineness of feeling that your average Leo lacks. They have a quiet Scotch sort of humour, whereas Leo has a sense of fun and the comic but usually little or no humour. (Of course they all deny this.)

Cancer often has a fine sense of language and is musical. Its active imagination frequently makes it eminent in creative work, and the Gemini–Cancer combination often occurs in imaginative writers.

Do we like our Cancers?

Much depends upon our own horoscopes, what planets we have in Cancer, if any, and how our Moon is configured. I think rough-and-ready people find them trying. They are sensitive and often appear to take offence unnecessarily. The crab, admittedly, is not an attractive animal. As children our sea-side pleasures are diminished by fear of its onsets on our toes, and mother, however fond we may be of her, has the unpopular duty of constantly interfering with what seem to us our legitimate childish pleasures.

Mrs. Hone tells us, in the *Modern Text Book*, that Cancer may be snappish. I regret to say that I have often experienced this propensity and I do not like it. There is also the crabbed kind of Cancer which, without being actually snappy, seems inclined to grizzle and fault-find—the Thomas Carlyle type.

But there is a good deal more in Cancer than all this.

When you come in the guise of one in trouble, they are kind and helpful. Just as Leo will play the part of the affectionate but authoritative father, so Cancer will perform that of the protective mother: thus both signs are well fitted to help others as professional astrologers. Sun will encourage and cheer one on; Moon will console and comfort. But we do not always want that sort of thing: we want, sometimes, to meet people on equal terms and not as suppliants, or as adoptive fathers and mothers. In that case Aquarius is better; it is interested in people as persons, and not as bundles of trouble.

The Moon not only gives sympathy but seems often to need it. According to my observation it is extremely prone to be, or to believe itself to be, *overworked*. Probably this is often true, for after all it is an active cardinal sign, but is not over-strong physically, and easily worries.

Thus Cancerians have a grievance in that they were not born a little later under the robust Leo, with its come-what-may attitude.

I fancy that Moon rising, in particular, is rarely hale and hearty and its imagination is apt to run riot, picturing coming disasters, not always for itself but more often for its "chicks" if it has any. Dr. Carey put the tissue-remedy *calcium fluoride* under this sign, and one of its best-known symptoms is an irrational dread of poverty. George Bernard Shaw, who is supposed to have had Luna rising, is said to have developed a firm belief in old age that the more he earned, the less he would get. But even nowadays that is not so.

I suppose it is possible to have an active but perfectly healthy and wholesome imagination, but it doesn't usually work that way, wherefore the lunar type seems to merit our sympathy, especially if a bad Saturn is also at work.

However, it would be wrong to push the duality principle too far and to argue that, as the Sun is Life, so the Moon must be Death, and so on. The contrast is rather that the Sun is outer and the Moon inner life, and many Cancerians could tell of a rich inner life.

As for Moon in the Signs, descriptions of these positions occur in most of the text-books and there is not much one can hope to add to these, though one never knows, in astrology, when some fresh item will crop up, or some peculiarly apt and illuminating phrase be coined.

Even more perhaps than with Leo, a Cancer ascendant depends upon the Moon's sign position for its expressiom.

Here are a few samples:

Aries	Emile Zola
Taurus	Adler, the psychologist
	Joseph Chamberlain (t.a.)
Gemini	Rudyard Kipling
Cancer	Lord Byron (time doubtful)
	Doris and Aileen Woods, society entertainers
	William Blake
Leo	Mr. Jinarâjadâsa
	Senator Marconi
	Herbert Hoover
Virgo	Benjamin Britten

Libra	P. J. Harwood, early advocate of E-H-D.
	General Ludendorff
	Marie Antoinette
	Duchess of Windsor
Scorpio	Lord Halifax
	Kaiser William II
Sagittary	D. S. Windell
	Thomas Carlyle
	Professor Einstein
Capricorn	James Barrie
Aquarius	Rider Haggard
	The Young Pretender
	The Labour Party
Pisces	Rimsky-Korsakoff.

It is possible that some Cancerians may find items in this list interesting. Sometimes one can see the "common feature" all right, but in other cases such likenesses as there are have been obscured by other factors.

Several cases illustrate what I take to be one of the chief Cancerian difficulties: namely, that they love the limelight and yet are innately shy people. We have all heard how actors sometimes undergo agonies of stage-fright, even after they have been on the stage for many years and achieved success. This seems to illustrate what I mean, though I don't maintain that only Cancer suffers in this way. Sometimes it is involved in scandals and is most unwilling to be dragged into the limelight, but has to submit. Sometimes, like Byron, there are various impulses driving one way and the other.

Shyness is, of course, only one form of fear, or apprehensiveness. Interesting word, that: "apprehensive" means really catching hold of, just as a crab does with its nippers, and yet it has come to have a secondary significance of anxiety, from which, in some form or another, most Cancers appear to suffer.

As with the Signs, so with the *Aspects*. They have been described in the text-books and there is no point in my repeating the descriptions to you now.

Generally I would say that the Moon is best when configured with Venus, Jupiter and Neptune. It is moderately congenial with the Sun, Mercury and perhaps Saturn and it has least natural affinity with Mars and Uranus. Moon–Mars can be rough and crude. Such people often have scant regard for others' feelings, whilst, if Mars is operative on its lower levels there can be immorality, treachery and deceit. Still, such configurations have the virtues of their failings. The health is often robust and the courage pronounced.

I have always found Moon–Mars transits to correlate with definite conditions, not serious but disagreeable. Some astrologers, including Mr. Edgar Bray, in his own field one of the best, say that transits don't work if there is much difference of latitude, but my Moon has nearly 5° of latitude and that doesn't seem to diminish the effects of transits.

Besides latitude there is another factor that may have to be taken into account with the Moon, namely *parallax*. This may alter its apparent position by as much as a degree, I believe. The old primary directionists always found the Moon uncertain and made some queer attempts to find out why. I don't think they hit on parallax, or on the obvious fact that, even in a couple of hours, which would equal about 30 years in their system, its position would move a degree or so.

I have spoken of Moon and Mars. Moon and Uranus have so little in common that sometimes their aspects, especially the conformative ones, effect little. That is what trines and sextiles so often signify; a person who swims with the tide, the natural conformist. Well, Uranus is so much the opposite of this that a Moon trine Uranus may cancel out, except that externally you would get occasional unexpected benefits.

As regards prominent fixed stars, the constellation of the Crab doesn't contain any—none are above the 4th magnitude. It cuts a poor figure in the sky beside Leo on the one hand and Gemini on the other. There is, however, the star cluster Praesepe, "the Beehive," which can be seen, as myriads of distinct stars, in a pair of binoculars.

The sign Cancer comes off better, for it holds Tejat, Dirah, Alhena, Wasat, Propus and Pollux, all within about 7° of the ecliptic, whilst Sirius itself, and three other first magnitude stars, Canopus, Procyon and Castor, fall in Cancer, in terms of longitude—this makes four first magnitude stars in one sign, Castor being of the 2nd but Pollux of the 1st.

How one is to consider stars with much latitude, whether one should take their latitude into account or take it as a rule that all astrological value comes via the ecliptic, as a general circle of reference, we cannot discuss at the moment. As for their significances, I do not believe the Arabian descriptions are worth the paper they are written upon; I regard them as unmitigated trash. The whole subject of the stars is exceedingly involved; but it is difficult to believe, when one sees them in the heavens, that they have no message or meaning for us. But it isn't written in Arabic!

As I have said before, progressed Sun trine Castor and Pollux coincided in my case with important Gemini events, to wit, the publication of my first book and the starting of the

Quarterly. Both these directions were within a month or so. I can't link Sun trine Sirius with anything, and yet the star Sirius does seem to have a connection, in nativities, with *bigness* in some sense or other. Sometimes the bigness takes the form of the native having a very big opinion of himself!

The word "paradox" has been used already.

Another point that seems paradoxical is that the lunar principle, as being related to the 4th house, is said to rule both infancy and old age—the end of life, the grave. This raises difficulties, since obviously one may be born a pauper and die a millionaire, or *vice versa*. But the doctrine of the "A" and "M" houses might help here. Since the circumstances of babyhood do not depend upon ourselves, at least in this life, we might expect the 4th "M" house to relate to it, and the 4th "A" house to denote our end, which does, in most cases, depend (at any rate to some extent) upon ourselves.

Marshal Pétain ended his days in prolonged and senile confinement. By poli-equatorial division Neptune and Jupiter are in the 4th house, the latter square Moon and Saturn, which seems appropriate enough. I know nothing of his infancy. Venus is exactly on the I.C., if the recorded time is exactly correct: I should say it isn't.

The "A" and "M" theory is an attractive doctrine, but it will probably be some years before we shall be able to decide how far it agrees with fact.

Personally, reverting to our original point, I would judge early family conditions from the Moon, as far as one can judge such things at all, whilst I am pretty sure that malefics near the I.C. or in the 4th house do affect the close of life and sometimes even indicate a violent or sudden end. On the other hand, a well-configured 4th is a good thing to look forward to, as the evening of life comes on.

It has been affirmed that twelve great religions have been given to mankind and naturally we should expect this and claim that each has a zodiacal correspondent. Be that as it may, Confucianism appears Cancerian, with its immense emphasis upon family life, filial duties, careful ritual and ceremony, and devotion to politics and the State. Confucius spent his life trying to get some monarch to allow him to act as his prime minister, but the philosopher met with scant encouragement. One local dignitary did try him for a spell and then decided that dancing-girls were more amusing. The sage, with Cancer sensitiveness, resigned. I do not know if Cancer is as a rule religious. Confucius was not, in our sense. "Respect spiritual beings and have nothing to do with them," was his motto; but what sort of spirits he had in mind I do not know.

Ancestor-worship is a truly Cancer trait and its overthrow, in modern China, as Uranus passes through this sign, is significant. Worshipping one's ancestors may be foolish, but it is at least as reasonable as the adoration of some more or less disreputable "Big Brother."

Now as to the lunar reputation for inconstancy.

I think a lunar friend may alter in his moods and you may not know how you will find him at any particular time; but they are very faithful, taken in the long view, and despite the snarls (Canis Major and Minor) and the Cancer snaps, the time comes when one feels they are really rather fond of one, and that one is, oneself, fond of them.

Please note, I speak throughout of Cancer rising, *not* Sun in Cancer.

Another virtue, which they seem to borrow from their polar opposite Capricorn, is thoroughness and conscientious exactitude, both as regards their facts and their expression thereof. They write neatly and carefully and often with a nice choice of language. So far as revision of MS. is concerned, my Cancerian contributors are an editorial joy; their work is comma-perfect. I would refer to Mr. Martin Harvey's work on the correct birth-times of English monarchs as an example of painstaking exactness, by which most astrologers could benefit. One might almost say he has ransacked the libraries of Western Europe for evidence. Mr. G. H. Bailey's passion for mathematical precision is equally well known: many a time have my knuckles been rapped. But it was all for my good, or, what is much more important, for the good of astrology.

Again, I have learnt to respect Cancerian judgment. When its peculiar prejudices are not involved, Cancer is remarkably shrewd and perspicacious. We all know of the canny Scot, the astute Yorkshireman, the industrious and sagacious Chinaman, the hard-headed Dutchman. All these people appear to have a gift for business, based on hard work and that special perceptiveness that successful businessmen possess. They can see and seize opportunity.

The middle of the sign seems to have a special relation to financial success in a big way. Cecil Rhodes, Sun 14th degree, Rockefeller, Sun 15th, Jay Gould, Jupiter 16th, *N.N.* 987, Venus in trine from 16 Pisces.

When talking of Cancer it is natural to turn homeward, and in the case of the Lodge we have a good reason for doing so.

I think the Cancerian predominance in our Lodge map has something to do with the *esprit de corps* that we have developed and which has held some of us together for so many years. It has also given us a commodious home and it may also have

some connection with the publicity that has come through the Quarterly and made us known throughout the world. But I think the failings commonly attributed to Cancer have been avoided. I don't think we are clannish, but rather our doors are open to all and everyone; nor are we silly or superstitious, anxious to talk about wonderful past incarnations and so forth.

One might expect the transit of Uranus through Cancer to cause some upsets and rifts in our customary harmony; but these do not seem as yet to have been serious.

Presumably the time will come—as it must surely come to all human organisations—when the Lodge will have done its work and served its purpose, and it will make way for other and different associations. But the story of Astrology during the last thirty years or so would, I venture to suggest, have been very different, had there been no Lodge or Quarterly, and we may sincerely hope that the Faculty will figure as prominently and usefully in the history of the next generation. If its aims and point of view should be somewhat different from that of the Lodge, this is really not a matter for regret, because it is right that each entity should have its own character: one does not wish one's offspring to be mere copies of father and mother. (Or is that precisely what Cancer *does* expect?)

Yes, the Lodge has done good work and those who have taken part in it have reason for quiet satisfaction as the years go on.

Since the ascendant of the Lodge was, apparently, the Goat, we cannot actually call ourselves "Children of the Crab." But undeniably this sign has had a great deal to do with our work, so, as loyal members of the Lodge, let us stick up for Cancer and proclaim that, in spite of shell and claws and ungainly behaviour, it is a good fellow! If not exactly a jolly one.

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A GREAT ASTRONOMER

By JOHN M. ADDEY, M.A., D.F.Astrol.S.

I WAS fortunate some time ago in being able to spend a month or two in studying the life and work of John Couch Adams, the co-discoverer of the planet Neptune. Adams was a man of quite exceptional abilities, and, indeed, so far as mathematics and astronomical theory were concerned, of genius.

But he was not only a great scientist, he was also a man of great beauty and simplicity of character. Gentle and courteous, sympathetic, sincere and indefatigable in his willingess to help others, his modesty and selflessness were probably the foremost reason why his name is not better known to-day.

How many of those who esteem the name of Sir Isaac Newton know anything of the man who was in many ways his natural successor in English scientific history?

From boyhood Adams had absorbed the mathematical teachings of Newton and many years later, when the largely chaotic mass of scientific papers left by Newton at his death was presented to the Cambridge University Library, it was to Adams' lot that the task fell of deciphering, arranging and cataloguing the mathematical section of the papers. Probably no one has ever given greater thought and study to Newton's work. Later still, on the death of Adams, it was against Newton's Tomb in Westminster Abbey that the plaque was placed commemorating his life and achievements.

Even as a young man, Adams' grasp of his subject excelled that of many who were far older and more experienced than he, as is shown by the fact that he was still only an undergraduate at St. John's College, Cambridge when he conceived his plan for investigating the apparent irregularities in the motion of Uranus to determine whether they might be accounted for by the presence of an as yet undiscovered planet. It is well known how, and with what effects, this plan was carried out.

For those who wish to read a full account of Adams' life and his part in the discovery of Neptune, the best single account is that given by Professor W. M. Smart in a booklet published by the Royal Astronomical Society in 1947: *John Couch Adams and the Discovery of Neptune.*

Many little-known facets of the strange story of Neptune's discovery might be recounted, but it is about a different matter that I want to write here.

There was much about the speculative horoscope which I suggested for Adams (given in *Astrology* for September 1951)

which made one wonder whether Adams did not experience at least some attraction to the more profound aspect of the science to which he devoted his life. Was he in fact at all interested in Astrology?

Nothing is said in the existing accounts of Adams' life which gives any hint that he may have possessed such an interest. However, I knew that he had left much of his large collection of early printed books to the University Library at Cambridge, and these I therefore examined. The Adams Collection is said to consist of some eight hundred books and nearly all of these fall into certain well-defined subject groups, which link up with *known interests* of Adams. Mathematics and Astronomy head the list, of course, and then follow quite large sections of books on secondary topics—some general, like History, Medicine and Theology (all life-long interests of Adams') and some particular, like Shorthand which apparently held a special attraction for him—(Sun-Gemini in the Third?).

Among these secondary groups I was delighted to find a large number of books on astrology. There were, in fact, between forty and fifty books which could be said to deal largely or entirely with the art, science or philosophy of astrology, or with astrological predictions. The names of the authors of these books will be familiar to all students of the history of astrology and its literature. They include Gadbury, Lilly, William Ramsey, Vincent Wing, Nathaniel Spark, William Knight, Claude Dariot, William Roland, John Chamber, Valentine Naibod, Junctinus, Ptolemeus, Fincinus (on Iamblichus), Saravetius de Petrasancta, Messahalah, Abu'l-Hasan ibn Rigal, Grynaeus, Ranzovius, Alexandre de Angelis, Campanella, Placidis de Titus, Regiomontanus, Christopher Wegleiter and others.

It should be emphasised that this group of forty or fifty books on Astrology (of which only two are treatises against Judicial Astrology) does *not* include a long list of astrological-astronomical Almanack-Ephemerides by such English astrologers as Sir George Wharton, John Booker, Salem Pearse, Lilly, Gadbury, Vincent and Tycho Wing, John Swan, Edward Pond, John Harrison, George Parker, Henry Season, Henry Coley, Thomas Bird, Richard Saunders, as well as a number of foreign ones which cover the whole of the seventeenth century and parts of the sixteenth. Nor does it include the astronomical books by a host of men, too numerous by far to mention, who were well-known astrologers as well as astronomers.

It may fairly be said that this unusual collection of astrological books is a potent argument for believing that Adams did have some definite interest in our science. It may be argued

that he probably acquired these books more as a collector of early printed works than as one who cherished some interest in astrology. But the fact that the collection is made up, in other respects, of books on subjects which were known to be of interest to Adams belies this. In any case quite a number of the books on Astrology are not early printed books at all and so must have been acquired for some other reason.

However, one more piece of evidence presented itself to me during my perusal of these books in the Adams Collection. Whilst turning the pages of a very fine and well-preserved copy of Gadbury's *Doctrine of Nativities*, I found this letter—which I quote with the authority of the Cambridge University Librarian to whose attention I brought it:

"NEWNHAM, CAMBRIDGE.
May 29th, 1883.

"DEAR SIR,

My brother (P. Frost) asked me to send you the accompanying quaint old treatise on astronomy—1649, and to mention what was told me by the present representative of the Wing family. He said that Vincent Wing revived the Copernican System. I read his life in which he had calculated the Horoscope of his Birth and Death to an hour. His biographer says that Vincent Wing deposited the letter some years before his death, which took place to the hour! It may save you trouble in returning the Book, if after glancing at it you would kindly take it to Pembroke and if you send a p.c. to say it is there I could call for it.

"I see that Vincent Wing's Almanacks are still published. I should be obliged if on the p.c. you could give me the title of any work explaining the principle of Astrology and method of calculating Horoscopes.

I am,
Yours faithfully,
(Signed) A. H. FROST."

It will be seen that this letter is not specifically addressed to Adams but that it was written to him there can, I think, be practically no doubt, and for the following reasons.

In the first place, the letter was in one of the books from Adams' library: in the second, the suggested arrangements for returning the book suit the case well. Adams was actually a Fellow of Pembroke College, having been so elected in 1853, but he lived out at the Cambridge Observatory of which he was the Director. As a Fellow of Pembroke he would often have occasion to call at that college and would be able to leave

the book there for A. H. Frost to collect. In the third place, the letter was from people whom he must have known.

I discovered that Percival and Andrew Holingworth Frost were two brothers who had both entered St. John's College as undergraduates at about the same time as Adams, many years earlier. A. H. Frost, the writer of the letter, was the same age as Adams and had entered the college one year before him. P. Frost was two years older than his brother but both of them had read mathematics—like Adams—and must have known him even in those early days. Even if they had not done so Percival Frost remained in the University all his life—as did Adams—and lectured in mathematics; so they would have had some forty-five years, living in the same university, teaching the same or similar subjects, in which to get to know each other.

A. H. Frost, however, did not stay in the University. He entered the Church and remained in the ministry, at first in England and later as a missionary in India, until 1882, when he returned to Cambridge and shortly afterwards became a tutor of Marathi (an important Indian language) in the University.

We can now see the circumstances in which this letter was written. A. H. Frost, newly returned to Cambridge after many years in India, was in possession of what he calls a "quaint old treatise on astronomy"—(astrology?). Conversation which he had had with his brother Percival, a life-long resident in the University and apparently a friend of Adams, gave him to believe that Adams would be interested to see the "quaint old treatise" and to know about Vincent Wing's ideas, especially about the prediction concerning his own death and how it was fulfilled to the hour. Furthermore, his brother Percival had given him to understand that Adams would be able to suggest the title of some work explaining the theory and practice of astrology.

It is inconceivable that this clergyman should have written, in the late nineteenth century, to a most eminent astronomer briefly introducing himself and then plunging straight into the subject of astrology, unless he had some quite definite knowledge that the man would be interested *and* sympathetic.

Beyond this one cannot, with any certainty, go, except perhaps to say that it seems very improbable that John Couch Adams, the first person to calculate with accuracy the position in the heavens of one of the most beautiful of our astrological symbols, was foolishly prejudiced against the subject of our studies—and *that* in an age when such prejudice was almost universal among scientific men. That at least seems a safe and reasonable conclusion.

For the rest, we may picture Adams walking along the shelves of his bookcase, selecting the *Doctrine of Nativities* and sitting down perhaps to turn the pages and see whether or not it would meet his correspondent's requirements as "explaining the principle of astrology and the method of calculating horoscopes." (According to the modest claims of its author it does all this and much besides.) Between the pages Adams leaves the letter and in time, perhaps, sends it to A. H. Frost together with the quaint old treatise.

I think my favourite picture is of the Reverend Andrew Holingworth Frost getting down to work with the help of John Gadbury. . . . I wonder what he made of it all.

AT THE LODGE

By R. C. D.

On February 4th Regulus lectured on "The Real Zodiac." Precession of the Equinoxes was the phenomenon which divorced the Movable Zodiac from the Zodiac of the Constellations. The Movable Zodiac was our own special Zodiac, concentrated on the Earth's centre, and it appeared more reasonable to regard the Zodiac as a kind of belt surrounding the Earth (some writers referred to it as the Earth's aura) than as a great circle projected out into space to encompass the Constellations, the nearest of which was two and a half light years away, or five thousand times as far away as Pluto. Regulus showed by means of diagrams how it was that a planet might appear from the Earth to be Retrograde, although it was moving forward all the time along its orbit. He also demonstrated how the geocentric longitude of a planet varied from its heliocentric longitude. He did not believe that the different influences attributed to the 360° of the Zodiac could be related to the Fixed Stars, which appeared to exert an independent influence as individual stars, but not collectively as Constellations.

Dr. Rosenthal pointed out that the Fixed Zodiac was used successfully by the Hindus and symbolised a Universal Cosmic Archetype, of which our Movable Zodiac was the reflection. The President suggested that this concept might need to be modified, since viewed from any other part of the Cosmos the Constellations would present a different appearance.

At 8.20 Mr. Carter produced some interesting topical horoscopes for discussion. He dealt first with the terrible Chatham bus accident, in which more than twenty naval cadets were killed. The accident occurred on December 4, 1951, just before

6.00 p.m. Many of the planets occupied degrees which, according to the Charubel symbols, suggested violence, obscurity and disaster. Dr. Rosenthal pointed out that many of the planets were joined to malefic fixed stars; Uranus, for instance, was afflicted and rose in conjunction with Sirius. Mr. Freedman drew attention to the positions of the ascendant in Cancer and the Moon in Pisces which were the more significant as naval cadets were involved.

The President suggested that the horoscope for the exact moment of the Mars-Jupiter opposition, which occurred three days before the accident, at 5.02 p.m. G.M.T., was the most striking portent of impending tragedy. Pluto opposed the Midheaven of this chart, while the Moon on the Placidean eighth cusp was afflicted by Saturn and Uranus.

The horoscope of a local politician born in the Channel Islands on July 11, 1915, at 11.00 a.m. was the concluding item for discussion. The native's activities in the island Parliament had gained him much local fame, which was in keeping with the strong 10th house Cancer satellitium. He was a farmer whose nativity had led him more and more into public life.

"Astrology, Glands and Health" was the title of a lecture by Mr. A. E. Charles on February 11th. Health implied harmony: harmony of mind, body and spirit. The opposition, square, semi-square and sesquiquadrate aspects represented discords; such discords were not malefic but should be regarded as the means by which a state of stagnation could be avoided, just as a fever was nature's way of cleansing the body.

He gave the planetary rulerships of the glands as follows:—

Thymus	.. Moon	Pituitary	.. Moon (back)
Parathyroid	.. Uranus, Mercury		Sun (front)
Thyroid	.. Sun, Jupiter	Pineal	.. Neptune
Adrenals	.. Saturn, Mars	Gonads	.. Mars, Venus.

Certain mental states stimulated certain glands. Worry, for instance, drained the adrenals of their secretions which normally governed the release of glycogen and insulin in the body. This sometimes gave rise to a tendency to diabetes or a lack of resistance to fever.

It was possible, through the development of character, to lift oneself above the physical ill-effects of bad aspects and, by re-establishing harmony in one's own being, one could eventually attain to the ideal state of health.

At 8.20 Mr. Schupbach inaugurated the last of the three discussions on "A. and M. Houses." He was very conscious of the difficulty in separating those events which arose as a result

of the native's character and those which took place as a result of the native's destiny. He suggested that the examples in Mr. Carter's "Astrology of Accidents" might form a fruitful basis for study along these lines. He emphasised that the London Astrological Research Group had not yet reached a final conclusion on the matter and asked members who were interested to let him or Brigadier Firebrace have copies of horoscopes which they considered were evidence either for or against the combined system of Equal House Division.

On February 18th Mr. Davison spoke on "This Plutonian Age." He referred to Maurice Wemyss' hypothesis that the World Midheaven was now 19° Capricorn and related it to the present position of Pluto's nodes, which occupied approximately the same degree and its opposite point. This suggested a most important crisis for the human race. The South Node in Capricorn, the sign of big business and organised industry, suggest that over-industrialisation and civilisation was the bane of the present-day world, where the earth's natural resources were recklessly squandered in a headlong armaments race; where the growing danger of world famine due to soil erosion was disregarded and food destroyed because there was no profit in transporting it; and where the pace of life was such that in the United States one person in every ten was a neurotic case.

The solution to the world's present problems was shown by the presence of Pluto's North Node in Cancer. Only through a re-emphasis of the sanctity of the family and home life and a return to the village unit as part of a decentralised pattern could our present troubles be resolved. The huge number of displaced persons in Europe spotlighted the prime importance of the establishment of settled home conditions.

We were now faced with the problem of achieving a measure of regeneration or of perishing in a cataclysm of our own contriving. The challenge of Pluto had been delivered on the physical plane in a manner that all could understand, for with the combination of Uranium, Neptunium and Plutonium, the elements ruled by the three outer planets, the new Trinity, had come atomic power, which could either destroy civilisation as we knew it or transform our world in such a way as to open up hitherto undreamed of possibilities for the betterment of living conditions.

Mr. Carruthers led the discussion at 8.20 on "Longevity and the Signs." He presented some interesting statistics compiled from data of octogenarians and those who had died a natural death before the age of thirty. In cases of long life Taurus was

the most prominent ascendant, followed by Libra and Pisces. The Sun was most often in Aries, Libra or Sagittarius; the Moon in Scorpio; Mercury in Gemini or Virgo; Venus in Aries, Virgo or Scorpio and Mars in Pisces, Capricorn or Aquarius. In cases of early death Cancer was most often ascending: the Sun was most frequently in Aries, Virgo or Libra; the Moon in Aries, Leo or Pisces; Mercury in Sagittarius; Venus in Libra or Pisces; Mars in Taurus or Pisces.

On February 25th Mr. Addey presented "A Most Important Horoscope." According to an old tradition, the source of which he preferred not to divulge, the Aquarian Age began when the Sun entered Aquarius in 1881. Estimates of the beginning of the Piscean Age varied from 500 B.C. to A.D. 1465 It was extremely unlikely that the Piscean Age had begun after the coming of Jesus of Nazareth. It was no less improbable that the developments now taking place in the world, such as the great increase in air transport, the discovery of atomic energy and the widespread use of electricity, would be "thrown in" haphazard at the latter part of the Piscean Age.

The Aquarius Ingress occurred at 8-56-21 p.m. G.M.T. on January 19, 1881. The horoscope showed a double grand trine in Earth, signifying the Conquest of Matter. It was significant that during the present period developments in technology outstripped all others.

The angles at London were:—Midheaven: 14° 47′ Gemini; ascendant: 18° 21′ Virgo. Directions based on this horoscope were typical of the events with which they coincided. Several striking examples were given.

Mr. Freedman expressed the opinion that we were now obviously in the Aquarian Age. Mrs. Hone suggested that as the constellations Pisces and Aquarius overlap in the heavens the two ages must also overlap. Mr. Carruthers thought it might be possible to compute a similar map for the entry of the Sun into Pisces in 275 B.C.

At 8.20 Mrs. Churchill introduced the first of two discussions on "Children's Horoscopes." The choosing of a child's career was one of the most important tasks confronting the astrologer who undertook work on young people's horoscopes. She cited the case of a man born on August 18, 1920, 10.30 p.m. G.M.T., London. The sixth degree of Gemini rising was a degree associated with morbid fears and also medical ability. It was intended that he should become a doctor. Owing to his fear of not being able to pass the necessary examinations or to endure the rigorous training he became a schoolmaster. Miss Buddicom doubted whether the afflictions to Mercury showed teaching to be the ideal profession. Teaching was a nerve-racking job

and also necessitated the passing of examinations. Mrs. Rodgers suggested that an occupation involving the study of mechanics might prove a more satisfactory outlet for his talents.

A most unusual and extremely interesting lecture was given on March 3rd by Miss Theodossiou and Madame Latour, who collaborated to present a talk on "Schools of Painting Astrologically Considered." Miss Theodossiou first traced the development of art through the centuries, showing how the main trends corresponded with the changing sign and decanate influences brought about by the Precession of the Equinoxes. The Scorpio decanate of the Piscean Age, for instance, produced those schools with a fixed, strongly conventional technique, notable for the set expressions, rigidity of figure and group symmetry. The national characteristics were superimposed upon the decanate influences, so that Italian art showed unmistakable signs of lusciousness (Leo) in its general trends, while Dutch artists conveyed a more placid atmosphere, preferring to concentrate upon domestic scenes (Cancer). Madame Latour then gave a most illuminating commentary upon the lantern slides used as illustrations. Of these, perhaps, the celebrated Mona Lisa, symbolising the mystical aspect of Nature and the Eternal Enigma of all Life Force, best expressed the true spirit of the Piscean Age.

At 8.20 Mrs. Parkes led the second discussion on "Children's Horoscopes" and presented several interesting charts. Two were the nativities of male children who both suffered from some deformity of the feet. One was born on February 27, 1918, 8.20 p.m. G.M.T., 2° W., 51° N. 30″; the other on June 26, 1949, 4.45 a.m. G.M.T., London. The first horoscope showed the Sun in Pisces in square to Jupiter. The native died of pneumonia at sixteen.

On March 10th Mrs. Wrugh delivered a thoughtful lecture on the subject of "World Cycles." Due to the phenomenon known as the Precession of the Equinoxes the First Point of Aries in the Movable Zodiac moved backwards through the Zodiac of the Constellations in a period of roughly 25,000 years. This period contained twelve sub-periods of just over 2,000 years each of which corresponded to the twelve signs of the Zodiac. Through these periods it was possible to trace the development of mankind and the unfoldment of human consciousness in history.

Each great span of two thousand years was marked by the appearance of a great World Leader, an individual of outstanding genius who was able to inspire the rest of humanity by his example. In future periods of the present great cycle there were not likely to be any more such outstanding giants,

for it was the task of all men to find their own genius, and as they advanced upon their evolutionary path the gap between their own standard of accomplishment and that which they had ultimately to achieve would steadily grow less.

The speaker suggested the following tabulation of the influences of the various 2,000-year periods in terms of the great world religious movements:—

Cancer	8000– 6000 B.C.	Brahmanism
Gemini	6000– 4000 B.C.	Zoroastrianism
Taurus	4000– 2000 B.C.	Ancient Egyptian
Aries	2000– 0 B.C.	Israel
Pisces	0– 2000 A.D.	Christianity
Aquarius	2000– 4000 A.D.	Brotherhood of Man. Self-Integration
Capricorn	4000– 6000 A.D.	Crystallisation
Sagittarius	6000– 8000 A.D.	—
Scorpio	8000–10000 A.D.	Finis (in a relative sense!)

At 8.20 Mrs. Rodgers presented a symposium on the new reign. She dealt with the Queen's horoscope, concentrating on the personality of the new monarch. The tripod formation of the planets showed her to be an unusual person not conforming to pattern. The elevation of Saturn was the indication of a life largely devoted to duty. Mars and Jupiter rising in Aquarius signified an enthusiastic fighter for the truth, while Mercury in Aries symbolised a quick, clear mind. Venus in Pisces in trine to Pluto denoted considerable capacity for devotion to her loved ones.

Mr. Davison, who followed, dealt with the political implications of the Queen's horoscope. The T-square between Saturn, Mars-Jupiter and Neptune did not augur well for the material circumstances of the new reign. The fact that the Sun was without strong aspects seemed to indicate a falling away of the country's material power. Fortunately, the radical T-square was not touched up again by the angular and solar progressions for many years. The whiplash of necessity, denoted by Saturn in Scorpio, would curtail many of the State welfare schemes. There were strong clashes between the Queen's horoscope and that of Aneurin Bevan, his Scorpio planets falling upon her elevated Saturn. The configurations in the Queen's horoscope suggested that at some period she would maintain her position only with difficulty.

Mrs. Parkes then compared the Queen's horoscope with the nativities of her two children and finally Mr. Freedman contrasted her map with that of the first Queen Elizabeth (N.N. 552).

There was a large gathering at the Lodge on March 17th to

welcome an old friend, Mr. W. Frankland, who spoke on "Practical Astrology." Astrology did not always work out according to a strictly mathematical basis. The individual was not merely confined to the astrological symbols but was a Cosmic Being working through the terrestrial limitations denoted by the scheme of birth. It was possible to determine the type of Will, Mind and Emotions he possessed, but not to measure their capacity. Astrologers should study well and wisely, compressing the knowledge gained into one single system. To use many systems was merely confusing. Every symbol and every degree of the Zodiac had a meaning both in terms of character and of time.

Astrologers were expected to predict. Before doing so they should endeavour to tell the native correctly of one past event in the life. Mr. Frankland said that he had found the Point of Life invaluable in predictive work. He never used a progressed chart. His predictions were based on the movement of the Point of Life round the radical chart. This Point started at birth at 0° Aries and progressed through the signs at the rate of $4\frac{1}{7}$° per year, forming aspects with radical planets in the process.

At 8.20 the President introduced a discussion on Mundane Astrology. He reviewed the Vernal Equinox figure—March 20, 1952, 4.14 p.m. G.M.T. Six bodies in a Grand Cross seemed to promise a rather strenuous time, although in Western Europe the Midheaven was in Gemini and Mercury was in conjunction with Jupiter. The opposition of Neptune to Jupiter emphasised the economic problems connected with inflation or deflation. Saturn would be conjoint Neptune later in the year. Mr. Gauntlett considered that the unaspected Sun suggested that this was a period when we might be "waiting on events." Mr. Barker thought that the position of Saturn in Libra in the 2nd house at London marked this as a time when we should be required to balance our karmic account. Mr. Carter suggested that it might be possible to progress the Vernal Equinox chart at the rate of one degree per day. Pluto would thus reach the Midheaven on June 5th. Jupiter-Neptune would lie across the M.C.–I.C. on August 6th and Mars would oppose the Midheaven on September 2nd. Mr. Davison said he had experimented with such a measure, which often seemed to produce useful results.

A further edition of "Lodge Forum" was presented by Mrs. Hone on March 24th. The first topic, "Methods of Rectification," was introduced by Mr. Davison, who said that there was no golden rule to assist the student in mastering the technique of rectification. Every horoscope was different and needed a different approach. The wider the knowledge of

astrological techniques possessed the more easily could the astrologer cope with the different charts that came his way. The angles of the nativity must be so arranged that appropriate angular directions were formed at the time of important events in the life. The ascendant thus obtained could then be checked by means of the Pre-Natal Epoch which must in turn show appropriate angular directions measuring to important events. The daily horoscope, birthday transits and degree symbols related to the Midheaven and Ascendant often provided useful clues.

Mr. Gauntlett suggested that rectification was not so much a difficult as a tedious process. Mrs. Churchill preferred to rely upon a birth-time as given by the native. Mr. Addey pointed out that the passing of the Secondary progressed Moon over the Ascendant of a horoscope often coincided with marked changes, thus helping to identify the ascending sign in cases where some doubt existed. Several speakers expressed their disbelief in the Pre-Natal Epoch.

The audience was next invited to contribute its ideas on the sign with the most admirable virtues and the sign with the most detestable vices. Mr. Colin Evans suggested that a better idea would have been to have discussed which signs possessed the most enjoyable vices and the most detestable virtues! All the signs except Libra and Sagittarius were either praised or condemned. Capricorn gave rise to most comment, being commended on the one hand for its steadiness, straightforwardness, loyalty and all-round dependability and being condemned on the other hand for its hypocrisy, two-facedness, pessimism, ceaseless activity and strong self-interest.

At 8.20 Miss Buddicom and Mr. Addey inaugurated a discussion on some of the points raised in recent lectures. In reply to a question, Mr. Addey said that he would prefer not to enlarge upon the nature of the tradition on which he had based his horoscope for the start of the Aquarian Age, wisely remarking that he would prefer the map to be judged on its own merits. Referring to the lecture upon the Plutonian Age, Mr. Carruthers drew attention to the fact that the First World War coincided with the entry of Pluto into Cancer and the Second World War with the entry of Pluto into Leo. In 1789 Pluto was entering Aquarius. Mr. Colin Evans mentioned that the positions of the planetary nodes, which were usually given as if they were fixed in one degree, were the heliocentric and not the geocentric positions. Owing to the Earth's motion round the Sun the planetary nodes as seen from the Earth would appear to swing through an arc of some degrees. In the case of Pluto's nodes the variation was very small.

Mr. Fred Ward was the speaker on March 31st. He gave an entertaining and thoughtful lecture on "The Art of Prediction." The astrologer should endeavour to help his client make the most of the opportunities which presented themselves and to show him, wherever possible, how the less desirable happenings which took place under inharmonious aspects might have arisen from some defect in his own character. Such experiences, although apparently unpleasant, were designed to assist the native in perfecting himself. He should not "sit tight" under adverse progressed aspects but, having taken due precautions, he should carry out his duties with care and diligence.

A study of the horoscopes of twins had led the speaker to the conclusion that the actual rising and culminating degrees of the horoscope had a tremendous influence and he believed that a whole lifetime could well be devoted to the study of degree influences.

Eclipses were a potent factor in the foreshadowing of world events. They appear to establish a vortex of power at that point in the Zodiac where they occurred. The eclipses of July 11th and October 8th, 1953, and January 4th, 1954, were particularly discordant and it behoved us all to pray that the leaders of humanity would especially respond to spiritual influences during these critical periods.

The lecturer concluded by referring to progressed aspects as being the means by which God shows us what he expects of us.

At 8.20 the Lodge Ritual was appropriately celebrated. Several members took part in the rite who had not before done so.

BEGINNERS' FORUM

Exaltation

"In almost every textbook one sees a table of planets in various stages of self-esteem, self-abasement or mere inferiority complex. Lyndoe in his 'Practical Astrology' prints a very clear and well-laid-out table, but neither he, nor any other astrologer that I have read, makes any attempt to show why.

"This is particularly so regarding the 'exalted' and 'strong positions.' 'Detriment' and weak positions more or less follow some logical pattern, but in exaltation I see neither rhyme, reason nor law.

"Jupiter, for instance, between dignity of rulership, strength and exaltation is at home in two fiery signs, one earth, one air and one water. This seems fair enough except the two fire. Why two fire while no planet at all is exalted in Sagittary? Venus is logical. With rulership, exaltation and strength this planet is at home in each and all the elements.

"All the planets, even Sun and Mars, are comfortable and at home in water—except poor old Saturn. Neptune, too, is unwanted by any but the emotional though kindly Pisces.

"Gemini, Leo, Sagittary, Aquarius and Virgo are all quite choosey and will have no uppity 'exalted' planets in their houses. Virgo tries to gloss over by exalting its own planet. I suppose the poor old dear had to do this because no other sign will open its arms to Mercury.

"Many other positions in this table seem to me to be inconsistencies. Would I be wrong in saying that this table is the result of empirics and has no basis in philosophy?"

Answer

It is probable that the Exaltations were determined according to some principles and not empirically: the question is, were these principles sound? An attempt to find a rational basis for them is given in *Zodiac and Soul*, chapter 3. Mr. Fagan has recently stated that the degrees and signs of exaltation were the positions held by the planets at the time of an important astrological celebration in ancient times, see his *Zodiacs Old and New*, in which case they need have no practical value at all. Many modern students do not accept the exaltations as being (at any rate in all cases) indicative of strength. It might, for example, be argued that Mars is much better in Leo than in Capricorn, and Venus at least as happy in Cancer as in Pisces.

The planets seem strong if taken in their order from the Sun outwards and from Aries: Sun–Aries, Moon–Taurus, Mercury–Gemini, Venus–Cancer, Mars–Leo, Jupiter–Libra (leaving Virgo the Asteroids), Saturn–Scorpio, Uranus–Sagittarius, Neptune–Capricorn, the fish-tailed goat, Pluto (perhaps)–Aquarius.

It seems open to question whether, from the standpoint of ordinary natal astrology, the traditional exaltations call for much notice. Other so-called dignities and debilities have long been discarded and it is possible that these will fall into desuetude also. However, it would be a pity to condemn them prematurely of being completely baseless.

REVIEWS

Philip in the Spheres. By Alice Gilbert, B.A. Published by the Aquarian Press, price 15s.

Do our dispositions make our horoscopes or the other way round? "Philip" has passed to other spheres but he remains as Sagittarian

as he was on earth and communicates with a Sagittarian vivacity. His character has remained after the body, for the birth of which his geniture was cast, has perished.

A book for spiritualists rather than astrologers, though there is some information about the alleged inhabitants of other planets, which, unfortunately, it is impossible to check.

"Philip" seems a living and interesting personality. By contrast the utterances of the "Unknown Master" bear the stamp of platitude that so often appears in writings of this kind.

C. E. O. C.

The History and Practice of Magic. By Paul Christian, translated by James Kirkup and Julian Shaw, emendations and notes by Charles R. Cammell, Lewis Spence, Gerald Yorke and Edward Whybrow; edited and revised by Ross Nichols. The Forge Press. 2 vols., £5 5s. od.

It would be difficult to overpraise these magnificent books, either in respect of contents or production. They are an outstanding feat of erudition and workmanship. Chapter 6 is entitled "General Theory of the Horoscope" and Chapter 7, "General Keys of Astrology." Much of their contents is of a medieval character and may well be scanned by those who hope to glean valuable points from the writings of antiquity. But the editor most wisely notes that "they will be of interest to practising astrologers from the historical point of view. They are not recommended for beginners, who should study from modern textbooks, or, if in London, attend the meetings and classes of the Astrological Lodge." To which we can now add, those of the Faculty.

As for the various talismans, etc., they are highly interesting, and sometimes amusing to modern minds.

Several horoscopes are given, some erected by ancient and apparently rather crude methods; others by modern systems, in the valuable concluding section, "Astrology 1952."

Books to be in every student's library.

C. E. O. C.

An Introduction to Political Astrology. By Charles E. O. Carter. L. N. Fowler & Co. Ltd., 29 Ludgate Hill, London, E.C.4. 103 pp.

The publication of this book may properly be described as a notable event in the astrological world, for it is many years since a treatise of any sort on the subject has appeared. Here is no rehash of the old works on mundane astrology, but like a true Uranian the author has gone straight to fundamentals, and aided by his own observations and deductions he has reorientated the method of approach and subsequent application. The pattern of prognostication he sets is a broad one in which the lunations and ingresses beloved of the old-time soothsayers are relegated to the background and subordinated to other more potent factors linked in their turn

with the horoscopes of important personages, institutions and places on the world-stage.

The fact that the author's methods are sound ones was effectively demonstrated in the brilliant series of articles he wrote for *American Astrology* Magazine a year or so ago. Readers of those articles will need no urging to obtain a copy of this book, which is one no student of national astrology can afford to do without.

GEORGE H. BAILEY.

LETTERS TO THE EDITOR

From (MRS.) JOAN RODGERS (W.8)

AQUARIUS AND POWER

Mrs. Nellie I. Shaw of Orpington, in her letter published in the *Astrology* Quarterly for June, accuses me of being superficial when I say that Aquarius has a desire to rule, but I am bound to say that I do not think she has considered the basic temperament of the fixed signs in making such an assertion. The underlying principle of fixity is surely that of *will*—as against action for cardinal signs and thought for mutables—and it is the manner by which the native chooses to exert his will that is determined by the sign: thus Leo wishes to rule through the heart—by popular acclaim—while Aquarius seeks power through his ideas. Being the most civilised of the fixed signs, he is perhaps less obvious in his methods, but if he did not wish it we should not find Aquarius (to quote Mrs. Shaw) "sometimes given by public opinion a place as 'leader.'" Further, no thinking astrologer can accept Mrs. Shaw's dictum "Opposite signs do not hold the same characteristics." This is contrary to the law of polarity. There are great similarities between opposite signs of the Zodiac, since they are really two halves of a whole. Thus Ruskin, born under Aquarius, longed for human love and spent much time and thought on his love affairs, which are said to be ruled by Leo.

Finally, Mrs. Shaw accuses me of saying that Aquarians are inhuman. If she will re-read this part of my article, she will see that what I really said was "*To the rest of us*, there is something a little inhuman about them," which is not quite the same thing!

From L. FURZE MORRISH (SYDNEY, N.S.W.)

THE FACULTY

In thanking you for sending me a sample copy of your magazine I would like to comment on the concise summaries of various talks, etc.

Some points raised in a letter by Miss M. Matthews seem to call for criticism. She advocates avoiding all forms of qualification and association with scientists, and presumably wants astrology to

remain where it has been, open to all kinds of charlatanry and questionable practices. This seems to be a poor compliment to those who have been aiming for years to bring astrology out of the atmosphere of superstition with which it has been surrounded in the past, out of the realm of magic into that of scientific knowledge and practice. It is rather hard to understand what motives anyone would have in perpetuating ignorance in these matters. It seems to be on a level with the argument of early opponents of aircraft that "If we were meant to fly we would have been given wings." One has also heard ardent meat-eaters say "If you don't eat the animals, they will eat you!" Presumably, as we have been given (?) minds, we ought to think with them.

The ideal certainly would be "everyone his own astrologer," but as that is a very long way off, surely it is better to have a few qualified ones to keep the thing on the rails. There has been too much misguided enthusiasm, too much charlatanry, too much superstition and wishful thinking in the theosophical/occult movement already. Please, no more.

The Faculty is to be congratulated on taking a step which may eventually lead to scientific recognition for astrology and its public practice under proper legal safeguards.

Additional Correspondence and Reviews are held over for lack of space.

COMPETITION

A prize of One Guinea will be awarded to the competitor who sends the correct answer to this problem:

Child (girl) born in London, 2.45 a.m. G.M.T., September 16, 1941: what did she do, or what befel her, on August 25th last?

All solutions to be sent in by November 1st, please, and the Editor's decision to be final.

There is every reason to assume that the birth-time is correct to within a narrow margin.

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