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. P. J. Carruthers, 114 Fellows Road, N.W.3

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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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 27 SEPTEMBER NUMBER 3
OCTOBER NOVEMBER 1953

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ASTROLOGY

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ASTROLOGY

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VOLUME TWENTY-SEVEN SEPTEMBER NUMBER THREE
OCTOBER NOVEMBER 1953

EDITORIAL

The Pre-Natal Epoch

I have published letters received on this subject as a sort of symposium; and now propose to let this interesting and important matter drop for a time, since by no means all my readers are concerned with the Trutine.

I do not regard the objections raised to be necessarily insurmountable; but I do say that it is for the supporters of the thesis to find an answer if they wish to place it upon a sound basis.

We must clearly distinguish between the use of the P.N.E. as a means of rectification and as a distinctive horoscope of an individual, related to character and perhaps also to destiny. It is the former matter that is now in question.

It has always seemed to me to be rather a point against the epoch that there is this precise correspondence between the Moon and the alleged ascendant, because it has been borne upon me that Astrology seldom works in this exact manner. It is, to borrow Sir James Jeans's phrase, a very "loose-jointed" science. That, in fact, is what the doctrine of orbs, which we all accept, really amounts to. We do not expect an explosion to take place when Uranus is upon an angle to the degree and minute; we are satisfied if it is "within orbs." The point indicated as the ascendant by an epoch horoscope may well be "within orbs" of the actual degree and minute without being precisely identical with it. In fact, personally, that is what I should expect to find.

But in all these critiques of ancient tradition we must take care not to "throw away the baby with the bath-water." Correct scientific method does not say that a thesis must be totally abandoned because an apparent exception has been found; rather it lays down that the investigator should care-

fully examine his work to see whether perhaps the apparent exception is only apparent, and, again, if that is not so, he should seek to amend his formula so as to cover the exception.

Mr. Martin Harvey's Problem

A good many solutions have been sent in. To date, sixteen out of a total of twenty were correct. Very satisfactory.

The answer, in Mr. Harvey's own words, is:

"The father was Henry IV of France. A. is his eldest son who reigned after him as Lewis XIII: this is the brave son. He was born at Fontainebleau on September 27/17, 1601 at 10h. 37m. p.m. according to the watch of Dr. Jean Héroard who was present. The time used by me is solar as clocks were then rather inaccurate and were usually set by the sundial. B. is the fifth child and third son of Henry IV and is the licentious brother. He was born at Fontainebleau on April 25/15, 1608 at 9h. 30m. a.m. according to Dr. Jean Héroard who was present, though he does not say that he used his watch. Nevertheless, he was proud of his watch as appears from his journal, and doubtless used it. His watch was not marked in minutes but in quarters and demi-quarters."

Discussing One's Own Map

In the old days we tried to discourage this habit at the Lodge, but the argument is sometimes put forward nowadays that, after all, one knows one's own natus better than any other and can therefore often produce useful evidence from it.

This is true; but there is a limit to all things and the individual who constantly talks about "my" map and "my" directions is a bore. Besides, one cannot very well "argue back" in such cases. If M. Harpagon insists that his Moon conjunction Saturn is the indication of his well-known liberality and that therefore Saturn is a generous planet, what can the suffering listeners do about it?

Orbs and Aspects

These seem to be the most popular themes for discussion nowadays.

As stated in the last edition of *Principles*, my own view is that the tendency will be to shorten orbs. I doubt if an aspect that is more than about 4° wide has ever what may be called a foreground value in the life, of and by itself. It becomes a background element, making the contacting planets as one may put it "friendly" or "unfriendly" to one another but not

indicating outstanding events, conditions or qualities unless in combination with other factors.

For the minor aspects I would allow about 1° for foreground results.

When the orb is within 1° the aspect appears to be quite prominently powerful, perhaps because there is (as I wrote in my last Editorial) more in the one degree unit than some suppose.

I am quite sure the Quintile series merits notice and the 15°, 75° and 105° arcs have produced striking results in my own case with the progressed Sun:

Sun 15° Venus	= 29° 12′	Birth of daughter 29° 09′
Sun 15° Mars	= 33° 37′	Gift of money (♂ lord 2nd)
Sun 75° Neptune	= 28° 13′	A very calamitous month
Sun 105° Saturn	= 50° 19′	Serious accident to son.

The last three are exact to time.

It seems as if these aspects are desirable or otherwise according to the natures and accidental conditions of the planets concerned, though the 15° contact does appear to be useful in the above cases.

The Eastern Point

Questions raised in the Lodge imply that many do not know how to calculate this important factor. It is only necessary to add 6 hrs. to the R.A.M.C. or sidereal time of birth and to find, in the ephemeris, what degree is then on the mid-heaven—*not* on the ascendant, be it noted.

I call it the eastern point, not the east point, because it does not necessarily or often fall *due* east. Up to 0 Libra ascendant, it falls behind the rising degree; after 0 Libra it falls beyond it.

For example, H.M. the Queen was born under an R.A.M.C. of 15 h. 34 m.; adding 6 hrs. we have 21 h. 34 m., and this gives about 21 Aquarius on the M.C. This is her eastern point.

By what Brigadier Firebrace calls "M" house division in right ascension, the eastern point becomes the cusp of the 1st house. It must never be called the ascendant, with which it only coincides when 0 Aries or 0 Libra rise.

The Eclipse in Cancer

On the day of this phenomenon it was reported that twenty students at the Edinburgh College of Domestic Science were ill with food-poisoning. At Richmond, Surrey, about 200 children and teachers in four schools "went sick."

Edinburgh is of course under Cancer, and Mr. John M. Addey

has shown good reason to suppose that 17 Cancer is prominent in the horoscope of Richmond. Stomachs, of course, come under Cancer all the world over!

This eclipse added its quota to the already abominable weather which I would chiefly ascribe to the Saturn-Neptune conjunctions. Above all, it must have been one of the windiest July months on record. In fact it was uniformly awful.

Now let someone tell me that the weather in Timbuctoo has been extraordinarily salubrious and agreeable: I remain quite unmoved!

NEWS FROM THE FACULTY

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

The Summer Term

In this term, before the hard work of preparation for the examinations begins, changes are made by arranging lectures from astrologers who are not on the teaching staff of the Faculty and also from tutors who give lectures in subjects other than those in their usual routine. In this way, Mr. Colin Evans instructed the Senior Class in the use of the Tables in his book, the *New Waite's Compendium of Natal Astrology*, and also gave a lecture on Interpretation illustrated by a chart. Miss Davies and Mr. Machin, who gained their Diplomas last year, have continued to attend the tuitional evenings in order to gain experience in teaching methods. These have now given their first lectures to students with great success in each case.

The Senior Preparatory Class

Astrologers wishing to start as Senior Students in January 1954 are reminded that it is necessary to prepare for this by attending the Senior Preparatory Class beginning early in October.

The Thursday Club

On June 18th, Mr. Rupert Gleadow came to take part in an exchange of views on the matter of the two zodiacs, that of the signs and that of the constellations, the tropical and the sidereal. He began by a discourse on free will, implying that his hearers could not judge properly unless they could clear their minds first. After much research into ancient history, he was convinced that the sidereal zodiac was always used until well after the time of Hipparchus and that it should be used now, results

being better by it than by the customarily used tropical zodiac. Mr. Colin Evans took the opposite point of view. He made it clear that, not having spent time on historical research as Mr. Gleadow had done, he could not meet him on that ground. He argued instead from his own conviction that the circle of star-patterns as seen by the ancients is not composed of a series of shapes or divisions but of lights reaching us from bodies, some bigger than our Sun, and at distances fantastically far from us, whereas the tropical zodiac is a *solar* phenomenon, beginning as it does from a point on space determined by the apparent movement of *the Sun*, namely the point of the vernal equinox. He described Astrology as a *Solar* art basically connected with the movements of the earth not only on its own axis but in the plane of the ecliptic which is the *earth-Sun relationship*. Therefore he felt that the tropical zodiac must give results far more true for earth-dwellers, dependent on the Sun for their existence.

Mr. Gleadow then sought to bring statistical evidence in favour of his contention. Taking his figures from reference books giving birth-days of men notable in various professions, he showed how often the signs most frequently occupied by the Sun agreed with what would be true of traditional Astrology, finding this more often true by the sidereal zodiac than by the tropical. Discussion followed in which it was suggested that men in various professions might not now be activated by quite the same spirit as in olden days. For instance, were modern salaried politicians to be expected to be mainly of the same type astrologically as in earlier years when the word "statesman" would perhaps indicate their motives better? Also, were soldiers in these days when so great a proportion of the army was employed on maintenance, to be expected to come under the same sign as the fighting men of olden times? and did reference books giving birthdays of officers provide workable statistics by which the qualities of all soldiers, of whatever rank, could be evaluated?

Mrs. Hone then said she thought much could be learnt from practical examples of the use of the sidereal zodiac in the interpretation of charts of known people. She quoted letters from Mr. Fagan who, knowing her chart, had put forward the idea that, her Sun being in Virgo (tropical Libra 9°) she was innately shy, modest and retiring. The inapplicability of such adjectives was amusing to those well acquainted with her. Mr. Fagan also said that Virgo was more suitable for one who spent her time teaching, writing and lecturing. It was pointed out that she never did this till the age of 51, which seemed a little late for these Virgo qualities to appear.

Club members felt that whatever were to be their final ideas about the zodiacs after time had been given to further study not possible in one evening, they were in no doubt about the pleasure given to them by listening to two such quick-minded and polished speakers as Mr. Gleadow and Mr. Evans.

What is the Astrological Make-up of a Happily Married Woman?

At the suggestion of Mrs. Busby, an American member, charts were sent in of women who, having been married ten years or longer, were known to be very definitely happy in their marriages. It was decided that those of men could not be compared at the same time since quite different characteristics in a man would be conducive to married happiness. Unfortunately not many charts with accurately known ascendants were received by Dr. Wardman, who had offered to list the details under certain headings in order to find out whether any one factor emerged sufficiently often to be considered significant. Mr. Roberts, Research Assistant, summarised the results as follows:

Summary

There were sixteen cases with birth-times known reasonably accurately. The results are tabulated below and the order of significance given. Apart from the configurations mentioned, a number of other factors were checked such as planets in 7th house, Mars-Venus aspects, ruler of 5th and so on, no significance being observed.

Configuration	Number of cases	Probability that the result is not due to chance
Asc. in Fire sign	8	50–1
Asc. in Leo or Aquarius	7	300–1
Sun in Pisces	5	1000–1
Moon in Fire sign	8	50–1
Venus aspecting Uranus by conjunction, opposition, trine or square (orb 5°)	6	40–1

There are a number of points to be considered in adjudging the results of this investigation. Firstly, the paucity of the data and its relative inconclusiveness. All investigators en-

counter the difficulty of acquiring quantities of accurate data and, in this instance, the actual number of happily married women seems to be small! Secondly, the sample in the experiment consisted necessarily of friends of Club members. This introduces an inevitable bias only partially corrected by the fact that several different members contributed cases. With all this in mind, it is reasonable to regard the items listed as excellent pointers (also to regard the results as throwing suspicion on some traditional beliefs such as that the ascendant in Leo portends an unfortunate marriage).

During a discussion on this matter, Mr. Roberts suggested that a check experiment should have been done, a random sample being taken of charts of married women to find out whether perhaps Sun is very frequently in Pisces in any case. A list of the Sun-signs of over 200 charts was available. From it, an examination of the Sun-positions of fifty-six married women was made. This showed that the Piscean position did *not* occur more often than by average expectation. It also showed a great preponderance of Suns in Taurus or Scorpio which led the discussion back to the question of "bias" from the statistical meaning of the term. These charts were all from the files of an astrological consultant whose M.C. is in Taurus. Would there be bias which would affect clients whose Suns were in that sign and its opposite?

Members agreed that women with Sun in Pisces should indeed have many qualities which make for happiness in a wife. They would be expected to be gentle, kind, emotional and with ready sympathy, rarely wanting to take first place, preferring even to make any sacrifice for a loved husband; they would be ready to glamourise the ordinary and to draw a veil over minor troubles and not to mind a little mild deceit if it helped to keep the marriage happy.

End of Research on the Theory of the Pre-Natal Epoch

This enquiry has now come to an end since, as will be seen on another page, the Statistical Bureau of Oslo has sent a list of births on days on which, according to the theory, no birth *can* take place. Astrologers now have more information to consider when trying to decide between the "three possible solutions" as given by Mr. Carter on page 34 in the Summer Issue of the Quarterly, 1952.

SOME FUNDAMENTALS OF ASTROLOGY

(A Lecture to the Astrological Lodge—Revised and Abridged)
By JOHN M. ADDEY, M.A., D.F.Astrol.S.

I OUGHT perhaps to say at the outset of this lecture that although you will probably be able to discern some sort of scheme in what I have to say, I cannot really claim that I shall do more than invite you to take a leisurely stroll with me through the spacious garden of astrological thought so that we may consider together something of its layout and enjoy some of the noble vistas which are to be found therein.

I should like to take as my starting point some comments which appeared in the editorial of *Astrology* for March 1951 on the subject of "proof," in which Mr. Carter gave a timely warning about the careless use of this word when applied to certain types of evidence which are adduced in support of astrology.

At the highest level of human consciousness, where real enlightenment exists, a formal proof of astrology or anything else would hardly be necessary—the vision of self-evident truth would be sufficient. But that is something which few, if any, of us possess.

After that—or rather before that in the ordinary sequence of man's development—comes the demonstration from First Principles, and when these are truly known and perfectly reasoned from, we arrive at what is, strictly speaking, the only real kind of proof. This is the philosophical approach, and philosophy alone can show that astrology is true, or how far it is true, because it alone can show why and in what ways it is true.

But the demonstration of profound truths by reasoning from First Principles is something of a neglected art in this age, as it has been in many others. For the most part we are better satisfied with what is regarded as the evidence of hard facts. If sufficient evidence of this sort is collected we may arrive at a kind of proof, but it will be of a relative nature. If the census returns of all nations show that people born whilst the sun is in Capricorn live longer on the average than those born whilst it is in Pisces, then we shall have acquired a definite piece of astrological evidence; but the labour involved in its acquisition will have been considerable, we shall still not know the explanation of the fact discovered (which may have nothing to do with Capricorn or Pisces), we shall not know if the discovery will still apply two thousand years hence (when we shall be

living in a different age and the claims upon mankind's powers and faculties may be different, so that types who live long now will "wear out" quicker under the different conditions), and at the end of it all the knowledge gained will be a drop in the ocean. In short, no amount of evidence of this sort will ever lead to a general "proof" of astrology. Nevertheless, by this method, evidence, sometimes conclusive, may be had as to the truth or falsity of particular facts and of general laws and tendencies within the field of astrological knowledge—that is, within the science of astrology.

But astrology is not only a science, but an art—not only a body of knowledge but one which can be applied to useful ends. So when the philosopher-astrologers have shown that astrology is true, and why it is true, and what its function and place is among the other sciences, and after the scientist-astrologers have listened to what the philosophers have to tell them about these matters and have accumulated and examined their factual evidence and formulated the laws which make up astrological science, then the artist-astrologers can begin their work of applying the knowledge discovered by the scientists, for useful purposes. They have a difficult task; their greatest need is experience; practice alone makes perfect.

If the pronouncements of the philosophers are at fault, the scientists will soon have cause to question them; if the conclusions of the scientists are at fault, the artists will soon have cause to question them; if the judgments of the artists are at fault their clients, and those on behalf of whom they exercise their art, will soon have cause to question them.

The reliability of the evidence of the philosophers concerning the philosophical validity of astrology, depends upon their success in the proper ordering and presentation of the ideas which are their media, and this evidence may be tested by anyone with the requisite ability to study the steps in their argument.

The reliability of the evidence of the scientists concerning particular astrological laws and facts depends upon the care with which they make their observations, their success, when drawing conclusions, in ignoring all irrelevant data and taking into consideration all that are truly relevant, and so on. This evidence may be tested by anyone in possession of the facts (which should, when properly gathered and presented, very largely speak for themselves), and having the necessary training and imagination to see whether or not this scientific evidence is complete.

The reliability of the judgments of the artists depends in the first place upon the validity of the conclusions of the philo-

sophers and the scientists. The laws and tendencies discovered by the scientists are the tools which the artists use. If the tools are unreliable no true judgments can be made with them. In the second place, the reliability of the interpretative art of astrology depends upon the skill of the individual artist, his insight into the nature of the problems which confront him, and his ability to apply his knowledge correctly. In this we come upon a variable factor, a human element, which cannot be measured exactly.

I should say that the proper criterion whereby to judge the work of the artist-astrologer—since his aim is to be useful—is whether or not it is effective, or how far it is effective. If his work is really accurate and useful this constitutes a practical proof of astrology, and in its own way it is a most convincing one.

Having carried the thread of our discourse thus far, let us return and consider in greater detail a few of the problems with which the philosophic, the scientific and the artistic astrologers will be concerned.

In simple terms we may describe the office of philosophy as being that of explaining the nature and inter-relationships of all things—what they are, why they are so, and what their purpose and place is in the entire scheme of things. We may believe that the solution of every problem that could ever arise or be imagined can be supplied by ideal philosophy because its subject is the One Great Sphere of Truth outside of which there can be nothing.

Thus it is to philosophy that we must look for an explanation of what astrology is, for a definition of the limits of this science, for the establishment of the first principles upon which it depends and the explanation of its place among the other sciences. We can at any rate examine one or two of these questions.

There is an ancient division of the sphere of knowledge, with which many of you will be familiar, under three all-embracing "heads"—that is into things divine, things human, and things cosmic. That is a teaching said to have been propounded by Hermes Trismegistus. Thus, on the face of it, all sciences or branches of knowledge will be included in one or other of these three categories.

To give examples, the Divine Sciences include Theology, Theogony, and so on. It is a comment on the day and age in which we live that it is often nowadays questioned if these really are sciences at all. But it has not always been so, nor, we may be sure, will it be so in the future. If man can know anything of divine matters he can extend his knowledge until it is

complete, and that knowledge can be given order and coherence and so brought to the stature of a science.

Then there are the human sciences, examples of which will come readily to mind; anthropology, psychology, sociology and others.

Last, we have the cosmic sciences and these are the best known and most widely studied at the present time, at any rate in their lower aspects—physics, chemistry, biology, and so on. Among these sciences we must number astronomy, that is the knowledge of the sidereal universe; and there can, I think, be no doubt that astronomy and astrology are closely linked and should go hand in hand, for both are concerned with the nature and positions of the celestial bodies and the forces emanating from them and relating them one to another—only astronomy approaches these matters from the physical standpoint and astrology primarily from a different one which we will speak of shortly.

Much might be said about the relationship between astronomy and astrology, but we will only observe that during the twentieth century there has been an easily discernible movement towards the unification of all sciences, and that is the opposite of what was happening a hundred years ago. As yet that movement is only in its earliest stages, but it is there, and already we can see how a number of sciences, including astronomy, are moving towards conclusions which sooner or later must make specialists in those fields re-examine the science of astrology and ultimately lead to its reintegration with other branches of knowledge.

Very well then, astrology evidently belongs among the cosmic sciences. But is that the whole story? I think you will agree that it is not.

In point of fact there is really a fourth group of sciences, the function of which, partly, is to link the others together, revealing their inter-relationships and the common elements which all possess, and interpreting them one to another.

Take for example Mathematics. The science of numbers can be applied to the natural sciences as we all know; it can be applied to the study of man (as when we say he has five senses, three primary faculties, etc.) and it can also be applied to the Divine Sciences (as when we speak of the Trinity or the Nine Choirs of Angels). Thus Mathematics is a universal science which can be applied to all others.

Another science belonging to this group is Symbology—of which, indeed, Numbers may be said to be one branch—and yet another is Cryptology. Now these two studies, Symbology and Cryptology, have I think a particular interest for the

••

astrologer, for astrology, it would appear, is very largely a matter of these two.

Symbology has been called the Science of Correspondences and it provides the principles whereby to correlate the inner and the outer, the above and the below, the spiritual and the material, and so on.

Cryptology has been called the Science of Hidden Affinities, and differs from Symbology, I should say, in being concerned with the interplay of occult forces rather than with abstract correspondences.

It goes without saying, I think, that these two, Cryptology and Symbology, are closely linked to one another. In a sense the one is the outer aspect of the other; for example, sound and colour have symbolic meaning, but they also exert cryptic influences which are related to their symbolic meaning. The sphere of operation of Cryptology, with which we astrologers are concerned in most of our work, is primarily in the natural and material kingdoms (including the etheric and akashic which lie just behind these)—but symbology reaches up to the divine and intellectual as well as down to the material and mundane.

These considerations lead on to the question of how astrology "works"—of how astrological effects are brought about. This subtle question is too intricate to be discussed fully within the scope of this survey, but we may ask ourselves to what extent the respective functions of Symbology and Cryptology provide a clue to the understanding of this question.

There are two main schools of thought which we may call the causal and the synchronistic. The first says that astrological effects are the result of the influences of celestial bodies—are brought about, that is, by the interplay of emanations from the stars as they impinge upon other organisms and groups of organisms which are so constituted as to respond to them. This view may be said to correspond to the cryptological.

The synchronistic view is that which was propounded by Plotinus, and other philosophers, who held that the stars did not themselves affect human destinies or mundane affairs, but were pointers which enabled us to judge of the condition of the universe at a particular time and so of how this would be expressed in the individual life. This theory, in modern times, has been summed up by Jung in the dictum: "Whatever is born or done at this moment of time has the qualities of this moment of time." This in my view corresponds to the symbolic approach.*

* One of the cornerstones of the science of Symbology is Aristotle's teaching that everything in the entire cosmos gives expression to its intrinsic nature according to ten "categories," namely: substance,

The distinction between the symbolic and the cryptic approaches may be explained thus. Behind every outward thing there is an inner idea. Thus, for example, a mind which contemplates an outward thing or manifestation can thereby contact the idea behind it and can see a *correspondence* between a number of things which stand for, and are derived from, the same idea. This is Symbology.

But an idea, in the fullest sense, is not a mere mental abstraction as is sometimes assumed, but possesses dynamic qualities which enable it to thrust downward and outward into the world of effects. These dynamic qualities, indeed, *give rise* to the manifestations which we say symbolise or express the idea, and endow them with power to produce cryptic effects in accordance with the character of the idea they embody.

To give an example, we know that an artist—say a musician—who contemplates an idea (either directly or through a symbol), is not only *"moved" to express it*, but *that the idea, of itself, inspires the appropriate form which the musical expression shall take and endows the music with the power to produce cryptic effects on the hearer in accordance with the nature of the idea "in" the artist's mind.*

Now the astrologer, as we have seen, is concerned with the symbolism of Time; and Time as Plato affirmed is an "everlasting flowing image of Eternity." This, I take it, means that Time, at any one Place, expresses or manifests in an unfolding succession of events and conditions the Eternal Ideas which make up the Great Sphere of Truth and lie behind all the phenomena of the manifested Cosmos.

In other words, Time, in this instance, is the symbol or image, Eternity is the great Idea it expresses. Between the two stands the Cosmos itself, for Time cannot stand alone but is "the *measure* of the lives and motions of the Cosmos."

If, then, astrological effects are viewed as arising through the dynamic power of the Ideas which are being expressed in any one part of the Cosmos *and which lie alike behind the particular event and the greater pattern to which it belongs*, including the character and motions of the sidereal orbs in that region,

quality, quantity, relation, place, time, condition, situation, activity and passivity.

For example, the "qualities" refer to the factors of colour, sound, taste, etc., which, considered symbolically, tell us about the real nature of the thing which manifests them.

Thus one of the ways in which things express their intrinsic nature is by their position in time, and this is the central question with which astrology is concerned, the symbolism of Time.

There are of course other ways besides astrology in which the symbolism of Time can be interpreted, some more adequate than others.

then the stars will be seen only as pointers or symbols which synchronise in their movements with terrestrial events and conditions, but are not the true causes of them.

But if the heavenly spheres are viewed as great primary distributive centres of power in the manifested universe, or as endowed with cryptic properties which they communicate to their neighbours (regardless of how this power or these properties come to inhere in them), then the stars will be thought of as the causes of mundane events.

Both these views are true but should be seen in relation to one another if a complete picture is to be had.

I have made no explicit reference in the foregoing to the physical forces involved in the problem, but clearly they too are manifestations at the physical level of the power derived from ideas, and form the physical basis of stellar influences.

I will not presume to discuss at length the problems of the scientist-astrologers; my qualifications for doing so are slight. One point, however, may usefully be made.

Normally, science differs from philosophy in that whereas philosophy uses primarily the deductive method of reasoning—that is starting from universal principles and drawing these downwards to particulars, science uses the inductive method of reasoning, that is starting from particulars and gradually building up to universals.

But in many ways astrology is more akin to philosophy than science. Indeed the reason why astrology, and the other sciences like it, do not seem to fit into one of those three classes of knowledge given by Hermes—God, The Cosmos and Man—is because they have more in common with philosophy whose place is above and around all the sciences, linking them together.

It has been said that the Philosopher is the Spectator of all Time and Space, and that ideally is what the complete astrologer should be too; for astrology has an endless applicability to all the phenomena of Time and Space.

Thus although there is scope for the specialist in all the diverse aspects of the science of astrology, yet the scientist-astrologer has an obligation, more than most scientists, to make himself as far as possible a philosopher. Nor do I speak of the philosophies of our day, or of any other day, but of that essential, ageless Philosophy which is embodied in the Arcane Tradition of which astrology has always formed a part.

In *Astrology* for June 1949 there appeared an article from the Editor's pen on "Astrology and Esotericism," and to those who are interested to follow up this line of thought I can recommend that article.

Now it is the turn of the artist-astrologers.

As I have just been saying the art of astrology has almost endless branches, but for most of us it is the art of natal astrology which comes first, so let us consider some of the problems which arise in connection with that.

First of all we must ask what are the aims and objects of the person who practises natal astrology;—to help others? Yes, certainly; and may we not say that although he may often give advice on specific issues his basic aim is to help the person whose horoscope he is interpreting to greater self-realisation?

When he undertakes to interpret a nativity for a client or a friend he is, ideally, practising a branch of psychotherapeutics, though he would probably not care to dignify his art by that title. This function he must fulfil simply by getting people to see themselves more clearly. If he can really succeed in doing that then he can leave the rest to them, relying on that element in human nature which always desires to remedy defects in itself, once it has seen the need for, and the possibility of, improvement.

As to just how the astrologer is to interpret the map in such a way as to benefit the native, that is a matter for individual methods and techniques. There is, however, one golden rule which he can always bear in mind and which is not the monopoly of any one method of approach, and that is to catch and hold the interest and imagination of the person he is writing for. The capacity to do this is perhaps the most valuable asset the practising astrologer can have, and it is often to be found in unexpected places and is sometimes lacking where one might expect it. It requires a wide understanding of, and a lively sympathy with, human nature in all its aspects, a good imagination, and powers of self-expression which are simple, direct and (at best) free from special kinds of terminology.

But if the astrologer *can* capture the interest of the native, that person will hang on his words and read and re-read them and digest them and take them down into the depths of his mind where they will do their own work and enable him to put into practice the advice which has been given.

Another problem which arises, especially in the mind of the beginner, is embodied in the question: "Can we change our horoscopes?"

The answer to that of course is "Yes and no."

There is one sense in which it is not only not possible, but a foolish waste of time to try to change our horoscopes. We are all born with certain natural gifts and qualities by means of which we can make a special contribution to the common weal which no one else can make quite as well as we. It is our busi-

ness to find out what that ideal unique contribution is for us and to do it for all we are worth, and our horoscopes, if we were only wise enough to read them perfectly, would have a great deal to tell us about that ideal task.

To try to change our nativities in the sense of wanting to follow every whim which might take us, regardless of whether it is an appropriate and profitable use of our special talents, is folly. What a mess our affairs would soon be in if all the Geminis suddenly developed a theory (as they are quite capable of doing) that they were really fitted to be farmers and so took over our agriculture, and the Sagittarians took a craze to become museum keepers, and the Cancerians a yearning for the life of a soldier!

But there is another good and proper way in which we can and should change our horoscopes (and help others to change theirs). That is by enhancing the good things in them and modifying the bad. And the important thing to note about the accomplishment of these desirable ends is that they are things which can only be done by degrees and that the qualities bestowed by Saturn, notably perseverance, are the ones most useful in the process.

Such questions as these are of a general character, yet an understanding of them is of practical value to the natal astrologer. There are many others of equal interest and I wish there were more time to discuss them, but that cannot be tonight.

It only remains for me to say that I hope you have enjoyed our walk through the garden of astrology, or at any rate that you have noticed something of interest in the course of it. And if your guide sometimes seemed uncertain of the correct path I know you will understand that the garden is large and many of the walks sadly overgrown. It is for all of us to get on with clearing the undergrowth and restoring all parts of the garden to a state of flourishing beauty and order.

A NOVUM ORGANUM IN ASTROLOGY

By L. Furze Morrish

The substance of an address delivered to the First Australian Astrological Convention held in Melbourne, June 10th to 13th, 1949. With acknowledgments to "De Dion's Magazine" in which this first appeared.

There is probably no need to explain what a "Novum Organum" means. The term was employed by Sir Francis Bacon in

the sixteenth century to introduce to the western world a "new instrumentality of human thinking," namely, the inductive method of science, and the generally scientific, logical mode of thought, as differing from the previous method of reliance on religious revelation. A very great change was taking place in the human mind about that period, a transition from the initial attempts of the alchemists to express nature's laws in terms of idealist "philosophical science," to the basis of modern experimental science, with its dependence on formulae discovered by factual observation.

We do not intend to deal here with the controversial question whether Sir Francis Bacon himself initiated various writings of a philosophical nature, or whether he was one of a group of "inspired" individuals at that time, whose work might have included the plays usually termed "Shakespearian." We are simply going to introduce a similar novum organum in the sphere of astrological thought, indicative of another important change in human thinking processes, from that of objective thought, to a new level of intuitional thinking in terms of group-concepts and universal principles. The truth—one might almost term it the "horrible" truth, where certain existing academic interests are concerned—is that the human race is about to swing back to something like the deductive method from the inductive, but at a much higher point in the spiral path of evolution from the religious thinking of the middle ages to the present scientific mode.

As in the sixteenth century, so today, the change is not by any means attributable to one person, but to a number of modern thinkers whose minds are not bound by previous habits of thought or feeling. The astrologer of the qualified type today, probably represents a good example of the new thinker—one who will apply universal principles to mundane situations, and not merely infer formulae from mundane observations, as the scientist does. We must be very careful, however, in saying this, to point out that this certainly does not mean going back to emotional thinking and mere enthusiastic assertion and denial, as in medieval religion.*

The new level accepts what science has discovered, in broad terms. It does not try to invalidate the true scientific mode or outlook so far as factual data are concerned, and it does not intend to substitute enthusiasm for observation. We must remember that science has done one splendid thing—it has established the habit, or at any rate the ideal, of accepting

* I must be allowed to express my view that scholastic thought was about as far removed from emotionalism as human thought ever has been.—EDITOR.

what is found by experiment to be true, and that must hold good, with the proviso that we do not shut our eyes to new facts for fear of upsetting the established order based on older facts. All scientists, unfortunately, do not live up to this ideal, as all religious people have not lived up to their ideals, but at least science has established certain true foundations and laws, so much so that we can safely say today that the general trend is decidedly away from religion to science in every walk of life.

The General Evolution of Homo Sapiens

Man's general evolution has been from the Unconscious to the Conscious—from nescience to a theoretical omniscience—and from dependence on and identification with natural forces to an ever-growing selective faculty of self-determination. If we might divide human evolution into three stages, these might be called respectively (*a*) Religion, (*b*) Science, and (*c*) Art, or the Technique of Living. These same stages are exemplified in eastern philosophy by the Three Halls, as they are called, the "Hall of Ignorance," the "Hall of Learning," and the "Hall of Wisdom."

History of all human social systems and civilisations is the story of a gradual "debunking" of revealed religion, and the development of self-awareness, with a goal of full awareness of what is called the Self of All—the common life-centre, and symbolised in astrology by the Sun, the Integrator of the System, as it represents the Integrator of the Personality in individuals. This change from dependence on revelation to selective knowledge and realisation is the secret of the rise and fall of all civilisations. Each starts with a kind of new impetus derived from vision of a new level, or ideal in human aims. Each reaches the point where its followers have "caught up with" those aims, rationalised them and reduced their Absoluteness to Relativity, and then each sinks down into decay as a mere formalism. At that point the past religion becomes "debunked" and a new level of awareness has to be tapped. This stage seems to have been reached today in our western philosophical and religious thinking.

This process of evolution, we have mentioned, passes from unconscious identification with nature, through an intermediate stage of knowledgable selectivity, to a final stage of return to universal thinking, but in terms of self-determination and selection, and not mere negative acceptance. Primitive man was unconsciously psychic in his responses to nature, modern man is deliberately and objectively selective. Future man will apparently be consciously and selectively "other-

worldly" and psycho-spiritual in his recognition of life's causes. Where primitive man received psychic impressions, future man will orient his attention psychically. This is where astrology is leading.

An Example of Modern Changes

Before reviewing past astrologies and their modes of expression, let us digress for a while. We will consider the foundation chart of an international organisation which has had probably the most far-reaching effects on twentieth-century thought of all human bodies. I refer to the Theosophical Society. The foundation radical chart of this Society and its progressed ascendants are most revealing of certain changes in modern occult thought. The T.S. was founded officially in New York on November 18, 1875, at 8 p.m. local time. This gives approximately 17 Cancer rising. This sign, as astrologers will know, is a seed-sign. It represents the "matrix," or initial embryo stage of anything, the domestic-maternal centre around which nutriment is accumulated, to give birth to something. The second, or Scorpio, decanate suggests "occultism," as was the case. This sign is a lunar sign, and represents a foundation with roots in the past—very far back in the past in fact. It is also psychic and impressionistic. Indeed that was the keynote of the whole Society in its early days, and it was the psychic phenomena which first attracted world attention and brought about the initial change from materialism. This initial era is sometimes known as the "Blavatsky Era"—a period in which psychic information was derived by impressionistic means and given out more or less haphazard to the world to be digested as best the world could do. A mass of psychic lore and information was delivered to the western world and the whole keynote of that era was psychism.

About 1892 Leo came to the progressed ascendant and here a change of attitude and keynote took place. Leo is a dramatic, enthusiastic, authoritative-religious sign. It represents an organic structure of faith and burning loyalty centred round a fixed point. It is essentially religious in its expression, rather than scientific. That was the change which took place. The keynote of the Theosophical Society and its world contacts was one of religious loyalty to leaders and personality-worship but with a tremendous driving zeal and impetus. During this Leo phase, theosophy was "put on the map" so to speak, and an occult basis of life with a spiritual goal became known and acceptable to large numbers of people. The world heard of the Ancient Wisdom in terms of the community of all religions, although, unfortunately, there was a lot of extravagance and

no little hysteria in certain places. Personality-worship developed out of all bounds and many unwise statements were made to the world, which brought ridicule to the movement in general. Astrology, during this era, was not emphasised. In fact, the leaders of the time neither understood, nor wanted to understand, anything like astrology, being religious enthusiasts first and last. It is a pity that more was not done to bring the astrological viewpoint forward. Perhaps much wrongheadedness might have been prevented.

In 1932 Virgo came to the progressed ascendant, and here a most startling change took place. The past religious leaders were discredited, a very critical attitude took the place of previous loyalty and enthusiasm, and a large number of small fraternities started to spring up in different parts of the world. Virgo is sceptical, critical, analytical, hard-boiled and the reverse of sentimental. Virgo is factual. This has been the keynote of the world occult movement ever since. Today, much that was formerly attributed to psychic and spiritual powers on the part of leaders is now seen to be explainable in psychological terms of wishful thinking and emergence from the personal or collective unconscious. This is typically a Virgo pattern.

This suggests that there is a need in occultism to get down to hard facts, to analyse and criticise all findings. Here is one of the tasks before the astrologer in future—to carry on factual research while not neglecting to expand his sense of universality. There has been an immense amount of information presented. Now we must start to select and discriminate between what is true and false.

Past Astrologies

With this digression, let us return to our main theme, a study of past astrologies and the present novum organum.

The first astrology is that of primitive man. In Stage 1, as we will call it, primitive man was a negatively and unconsciously psychic creature, as it would seem. He was evidently played on by seasonal forces and responded negatively and instinctively to planetary factors. He was a lunar type of man, obedient to nature forces in his environment, non-selective, unconsciously subjective and animistic. He was, more or less, a recipient of stellar forces and responded to them much as an animal responds to instinct, without knowing anything else. He was a kind of Shape looming up among other Shapes, as one might say. His stage was what we call the Animistic—that in which all the forces of nature were personified.

During this stage a very important development took place, from the point of view of man's present unconscious mind. Practically all the basic correspondences between outer environment and inner psychological nature were established. *It is on this basis that the whole of our astrological edifice really rests* in the author's opinion. Man today responds to planetary factors characteristically because the initial tendency was derived from this early stage in his unconscious development.

The first and most fundamental reactionary pattern is that of Sun and Moon, or Day and Night, as early man apparently perceived them. During the day he began to see objects, but during the night there was darkness, and fear stalked through the jungle. This was a throw-back to his animistic past when he was a "Shape among Shapes," a creature of flickering consciousness, and of dim perceptions, the slave of whatever happened to be in his environment. In this night-sphere there was a lapse back into dependence on dark powers. During the day the man might defy them, and walk about bravely in the sunshine, but at night there was fear again, and his growing contempt for the "invisible" gave way again to a horrid fear that these unseen Shapes were real. This was at a stage following the earliest eras, when man had begun to develop a certain level of objective faculty.

From here we pass through immense periods of geological time to a point where man was sufficiently aware of his surroundings to name them or at least respond to them objectively instead of subjectively. Certain individuals who were at that stage backward, still contacted the denizens of earth, air, fire and water, and could commune with them psychically and interpret their intentions whether friendly or hostile. Here an initial sense of "Good" and "Evil" developed. These people were the priests and witch-doctors. Though they exercised a powerful sway in the tribe, they were not really "advanced" but a throw-back to a more primitive state. The real leader was the King, the strong man with objective faculty who could take in his physical surroundings accurately and adapt them to local needs. He was more objective, more materialistic and physically developed than the rest, and was, therefore, the real ruler. He employed the witch-doctor to aid him, and the latter knew his limitations. He could play on the fears of the King, but there were limits beyond which the King would not allow him to go. He dwelt in the shadow of the Tribal Chief.

We find it difficult to visualise the attitude of very primitive mankind, because our consciousness has become almost entirely cut off from the psychic worlds by the development of the convolutions of the brain, the frontal lobes and cerebral cortex,

which effectively immerse the pineal gland, that vestigial organ of psychic awareness. Modern man's perceptions are literally buried under layers of physical matter.

The Visual Link with Celestial Bodies

When man became more selective, he started to name objects and natural forces, and he also observed a certain pattern in the heavens. He then began to enter a religious stage in which star-deities ruled his life. His existence was literally dependent on the Sun and the vegetative seasons brought about by the earth's revolution round that orb. The Sun God was a Major Deity, with power of life and death. This instinctual feeling, derived from actual growing experience of physical benefit from the Sun, must have paved the way for later religious and ethical systems based on Sun Worship. Whatever truth we may accept of a Solar Logos dwelling within the Solar Centre, there is no doubt that such an abstract concept could never have developed into a religious cult unless primitive man had first built up a sense of physical dependence on the Sun for light and heat.

In the same way, the planets and stars must have appeared to primitive man as mighty gods and goddesses, to which he gave names according to the attributes which he borrowed from his own consciousness. These entities appeared to possess benefic and malefic tendencies on a grand scale and were, therefore, due for supplication and propitiation. An early foundation for the notion of "good" and "evil" is apparent here. Thus, Day and Night, Benefic and Malefic, formed a large part of man's unconscious background of life, and it is here that we must find the origin of our psychological extraversion and introversion. Extraversion is of the Day, Introversion of the Night. The former is objective, the latter subjective.

In this early stage man began to respond to the celestial bodies in terms of negative acceptance, with a growing sense of self-initiative. The first step on this path is, in astrological language, Saturn-Mars. In naming creatures of the jungle, man learned to objectify them. When we have seen something clearly, we no longer have a sense of unknown fear about it. While something is merely a dark Shape in the jungle, we fear it, but when we see it to be a sabre-toothed tiger, subject to death and wounding, like ourselves, then, while we may avoid contact with the creature, we do not dread it in any psychic sense. "You are Tiger," said primitive man at this point. "I know you. I am not afraid of you." In this way, man built up what we term today in psychology an "ego-complex," that is to say a kind of defence-mechanism which establishes

an individuality against the encroachments of other egos. This is Saturn in astrology. Saturn is the principle of Contraction, but this principle operates as an ego-complex in the sphere of individuality. It is the "prison of self-limitation" which each man builds round himself, when, as the poet says, "Shades of the prison-house begin to close around the growing boy." It is the prison-house of the lesser self, the exclusive selfhood.

This ego-complex reacts either in fear or aggression. Fear again is Saturn, a withdrawal into the self. Aggression is Mars. As the surge of fear departs, Mars asserts itself and the man becomes pugnacious to destroy the thing which has frightened him. Thus, Mars-Saturn represents a basic factor in the astro-psychology of man.

Within the clearing in the jungle lie safety and some degree of comfort. Here the domestic scene develops and primitive man receives his initial sense of pleasure. This is Venus-Jupiter. Venus is the Principle of Centripetal Force, that which draws together, as distinct from Mars, which is Centrifugal Force. Venus is cohesion, and this manifests as "love" in whatever level the human being may move. Victory over enemies of the jungle brought at that stage a sense of joy. This is Jupiter, the Factor of Compensation for the "hard row" of Saturn. Jupiter represents compensation at whatever level, again, we may accept. It may be in riotous jollification and feasting on the body of the Enemy, or later, some kind of religious satisfaction, or "Refuge" in some "Rock of Ages," Buddha, Krishna or Christ; or it may be aspiration of an idealist kind on a still higher plane. But Jupiter is still the Factor of Compensation.

Stage II. The Ethical-Religious Stage

This develops into another level of expression, one in which patriarchal man was living a tribal life with a well-developed objective sense, but with old fears becoming buried in the unconscious. At this stage there were two kinds of "priests"—the negative survival of dark eras, and the positive thinkers and philosophers with ability to reason and see ahead to some extent. They were the Sages and Seers in a true sense. They could no doubt perceive what we today would call scientific laws. They could advise, but used fabulous language to appeal to the primitive folk around them. They probably included members of the "Great Brotherhood of Sages." At this stage the same division into "Good" and "Bad" existed, but these terms had come to be represented by religious entities. There was Saturn the God of Wrath, and Jupiter the God of Mercy. Here we have an obvious foundation for the Judaistic myth of the "Salvation Motif." There is a God of Wrath who

exacts penalties of an eye for an eye, i.e. "Karma" and there is visualised "One Who Should Come," the "Merciful One," or "Saviour," who would lead His people into paths they had not known. Here is a foundation-concept for the Christian story. At that stage Mars and Venus still represented combat and the domestic scene respectively, but now passing into unconscious acceptance and expression, the instinctive appeal of the Warrior for the Maiden and vice-versa. Man was awakening on a higher level, that of Jupiter-Saturn, and these were the factors dominating his consciousness. "Do good, and God (Jupiter) will reward you: do wrong and God (Saturn) will punish you." That was the simple ethical motto, which still holds good over a large part of the earth's surface. By that time, the ego-complex had been strongly developed and man looked to Jupiter for compensation for the ills he suffered from his own selfishness and narrowness. We see that satisfaction comes always in a widening of feelings to include others, Jupiter is jollification, which needs co-operative activity; while Saturn is separative.

At this stage man looked into the sky for inspiration and saw in it a solution for his own troubles. He was then facing the jungle again on a higher level. The jungle in its physical sense had been driven back. But the jungle of confused desires had not. In the heavens was a pattern of order in contrast with the chaos of his own nature. Thus God dwelt in the heavens and the stars were seen to represent his pattern. The natural basic correspondence of more primitive times was working in man's subconscious and he naturally accepted this pattern in the heavens. Thus, Theocracy came to be the system under which man at that time lived.

From this time there was a gradual development of individuality and self-consciousness as each revealed religion was caught up with, and its message assimilated, but all the time, the "profit-and-loss" motif remained. Good and Bad continued to rule in more material forms. This is the stage of Ethical Astrology, by which propitious times and seasons could be worked out. In China, agriculture was dictated by astrology and individuals learned to obey astrological laws also. This is the astrology of popular conception today, the astrology of "When am I going to get some money, or a wife, or have a win?" Answer, "When Jupiter is in 'Good' Aspect."

The Novum Organum

At the present time, about the middle of the twentieth century, humanity is rising to a still higher level of thought, as we have mentioned previously. A new astrology is needed, one

in line with scientific and psychological method. Statistics and research are needed, but what is still more important is that we should stop trying to "make astrological symbols fit mundane events and objects." They do not necessarily do so. For instance, at one time an astrologer may say that Saturn stands for limitation and suffering. At another, fear. At another, "Big Business." "Now, how in heaven and earth" cries the exasperated materialist, "can the same thing represent suffering and 'Big Business' "? It is only on a higher level of thinking in terms of universal principles, that the materialist will have the puzzle put in order, presuming he wants to understand it, which is quite doubtful.

Saturn still represents the primitive ego-complex, the defence mechanism of individuality, and this operates on a big scale in practically all commercial activities, the keynote of which is to buy on a cheap market and sell on a dear one, in other words, to collect as much as possible, and cling to what has been collected before someone else gets it. That is Saturn, the Fear of Annihilation. Watch the face of any business executive when faced with a very big slide in prices. There is first of all a look of fear, usually, then a manifestation of mental concentration, both Saturnine, as he takes steps to plan for safety. All these apparently varied manifestations are reducible to a single universal factor. Call it the Principle of Contraction, or call it Saturn. Or even call it the "God of Wrath demanding propitiation." It makes little real difference, because the reaction-pattern is the same. The savage placating his image of Wrath, with hideously grotesque features and gleaming jaws, or the business man smoothing his way in a difficult market and "keeping other people sweet"—what is the difference? It all *roots in a primal sense of self-protection*, which itself derives from the "Principle of Contraction." All things talk this universal language and this is an indication of the new level of group-concepts.

In the New Astrology terms like "Good" and "Evil" become really meaningless, because it is seen that everything is relative, and nothing static, but all is part of a dynamic universe constantly changing by a kind of cosmic metabolism. There is a constant building up and breaking down of "tissue." In this pattern, planets are symbols of universal law operating along certain lines of Universal Principle. Saturn is the Principle of Contraction. This is neither good nor bad. Mars is Centrifugal Force, Energy. Venus, Cohesion. Here is not good and not bad, although in individual cases the terms may be used for personal reasons, because it is a common experience to term restrictive conditions "Bad" and expansive ones "Good." Constructive

and Destructive would be better terms to use. Or Social and Anti-Social.

In the New Astrology it is out of order to identify isolated events or objects with celestial patterns. A multitude of mundane phenomena may result from one celestial factor. For instance, Neptune stands for the Principle of Solubility. This may represent a chaotic mental state of affairs, or a universally sympathetic one. It tends to "dissolve separate particles," as in chemistry, whereas Saturn "crystallises" and forms separate particles, hence the ego-complex. Thus Cold, Contraction, Fear, Restriction, Crystallisation, Concentration, Caution, Chastity, etc., all lead back into the planetary symbolism of Saturn. Joy, Aspiration, Expansion, Jollification, Religious Tolerance, Philanthropy and Philosophic Expression, all derive from Jupiter. In this way, we can evolve a new language, Astrology, in which many different things, from character-study to meteorology may be expressed. It is the development of the new mind to learn and speak this new language which rests with the new type of man appearing on the planet. In the meantime, astrology needs trained thinkers, scientific thinkers, with some of the Saturn-objectivity and crystallised thought of an Aquarian Age, and not the "woolly" type of emotional thinker of the Piscean Age. Astrology urgently needs some central body of trained minds able to establish standards of qualifications for astrological practice and obtain legal recognition and protection, and set examinations for candidates before issuing some kind of diploma.*

It is hoped that the efforts of all those genuinely interested in astrology, the Master Science, will be directed to the above end.

LETTERS TO THE EDITOR

From J. HAROLD BROWN (BATLEY)

DO WE CLAIM TOO MUCH?

It has been in my mind to write to you for some time regarding the present position of Astrology, both academically and socially.

It is now obvious that a large number of educated people have examined and found some truth in the principles which we use in Astrology. Equally is it true that there is a shyness (shall we call it?) about the leading educationalists in admitting its truth.

Briefly I think the position is that astrologers are tempted to

* Readers of *Astrology* will note that the Faculty of Astrological Studies was founded in London three days before the delivery of this lecture in Australia.—EDITOR.

claim for Astrology, and to try to force it to do, more than it will, or ever can, do.

We are all familiar with the weather-glass, the aneroid barometer. Most of us have one in our houses, and we tap it every morning, and if it goes up slightly we think we can leave our umbrella or raincoat at home, and if it falls slightly we can reasonably infer the opposite. And it is useful and fairly reliable within certain limits. But if one more daring than the rest of us tried by a system of averages, noting carefully the exact number of times it had risen in a period, to prophesy the weather ahead, beyond the few hours it actually does indicate, then, in spite of all, it is safe to say the effort would in the long run be wasted. True, there might arise many schools of thought based on different measurements, and so on, but we would not care to bet on the success of any of them.

May I suggest the position is almost exactly parallel in Astrology? It will not by *any* stretch of imagination or torturing of rising signs and aspects, etc., etc., tell any individual details of the future. It *will* indicate in a general way certain troubled periods within very wide limits; in other ways its results are general and not particular. Providing we keep to general results it seems to work fairly well, but often the limits are so wide as to render its use doubtful, whilst the psychological effects are often debasing, if not worse.

It seems to me, therefore, there is need, not so much for research, for there must be in the world a vast amount of evidence and material that can hardly ever be used, but for *re-assessing values*. We need to clarify what we are expecting from Astrology, to know what it will and will not do and to "let go" most of our expectations in a search for greater simplicity of attitude.

This line of approach may not be popular, but it will have to be undertaken sometime.

From (Mr.) A. Musselwhite (Croydon)

SOLI-LUNARS

I am grateful for Miss Buddicom's replies to my queries concerning solunars wherein she says that she has made numerous tests on cases within her personal knowledge and that the results have proved negative. As our experiences with solunars have been eminently and consistently satisfactory, perhaps Miss Buddicom could be persuaded to publish the details of the genitures and solunars she has computed, along with the case histories, so that your readers can be afforded an opportunity of looking into the matter. It is, of course, not expected that names and other confidential matter be submitted.

A SYMPOSIUM ON THE EPOCH

(after which this discussion will be closed).

From (Mr.) R. C. Davison (Croydon)

I am sorry to note that some still see fit to question the validity of the Pre-Natal Epoch. Of the so-called "test" devised by Mrs.

Hone I will say nothing except that we informed her when she first proposed it that, for a number of reasons, the test was worthless. As space is valuable I will only add that if, after all that has been written on the subject in the last fifty years, the opponents of the Epoch do not know by now why such a test is worthless, they never will know! The gentleman who arrived at his results by picking times from a hat is to be highly commended since apparently he alone realised that the competition was, in fact, no more than a guessing game!

Mrs. Hone also states in a letter that I gave Alan Leo as the authority for certain comments in my letter published in the March 1953 number of *Astrology* on the irregularity of gestatory periods in high latitudes. I should hardly have thought that any "authority" was needed to support the general matter contained in the paragraph under review, for I flattered myself that the majority of the argument must have appeared self-evident to a reasoning mind. I could only assume, therefore, that Mrs. Hone was anxious to be furnished with some sort of corroboration of the fact that gestatory periods are irregular in Arctic regions and, being of an obliging nature I supplied the reference quoted.

A statement from Father Buliard's book *Inuk* is then mentioned as evidence that gestatory periods are regular in the Arctic. I would draw attention to the fact that Father Buliard states that in these regions "only a few girl babies are permitted to live" while a proportion of the males are also killed at birth because they are too much of an encumbrance at difficult times of the year. Although these details may not be directly connected with the length of gestation, readers will no doubt draw their own conclusion as to how far conditions of normality obtain in the Polar regions!

I feel that this latest attack against the Epochal Theory has been given impetus by a new preoccupation with the known fact that certain degrees can neither rise nor set in the Polar regions and that therefore a Moon-Ascendant interchange cannot take place at all times. One must admire the ingenuity of this objection, which appears to be the strongest link in the chain of reasoning used by those who seek to prove that the Pre-Natal Epoch is invalid. Paradoxically, it appears to us as the weakest link. Do the objectors *honestly* believe that astrologers of the calibre of Sepharial and E. H. Bailey, to whom we owe the modern presentation of the Epoch, were not aware of the fact that the interchange could not take place under certain conditions? We happen to know that these two astrologers were aware of the fact. Obviously, under special conditions, modified rules must apply. Astrologers should know that "absolute perfection" (especially in the sense of absolute conformity to rule) is not of this world!

If some astrologers prefer to deny themselves the use of the Epoch, that is their affair. I cannot help feeling, however, that this is one of a number of small straws in the wind pointing to the apparent emergence of a small group of astrological "Scribes and Pharisees" who delight in raising so-called "logical" objections to

various items of astrological technique. It is well to bear in mind that logic can only be effectively applied when *all* the relevant facts are known. Unfortunately this happy state of affairs does not yet obtain in astrology.

Astrologers should also remember that logic is related to the air triplicity. The qualities denoted by fire, earth and water—inspiration, practical testing and intuition—must play an equal part in weighing the worth of any system.

Finally, perhaps I may be forgiven for reminding readers that I was able to demonstrate the right use of the Pre-Natal Epoch when I won a competition organised by the Centre Internationale Astrologique of Paris in 1950 in which competitors were asked to find the time of birth, stated to be within two alternative forty minute periods. Ten major events of the life were given. Had our speculative rectification (obtained by using angular Secondary Directions) not been confirmed by an appropriate epoch, we should not have bothered to send in our entry, which proved to be correct.

From MARGARET E. HONE, D.F.ASTROL.S. (CHELSEA)

In the last issue of *Astrology*, the quotation was given from the book by Mr. E. H. Bailey, Part 2, page 30, that "the Moon at birth becomes the ascending degree or its opposite point in the same epoch . . . by the laws of the epoch, *no birth can take place except at such a time when this interchange can be made. There are no exceptions; the theory would be untenable if there were. It is a proved and uncontrovertible fact.*"

As birth takes place in the same manner the world over, all that is necessary to disprove and controvert this "fact" is a list of births on days on which no such interchange could possibly take place, the Moon being in those degrees which never touch the horizon at the latitude of the birthplace.

In answer to a letter of enquiry, a statement has been received from The Statistical Bureau of Oslo, giving the number of births in 1951 at Tromso, Norway.

The latitude of this town is 69° 42′. The degrees which never touch the horizon at that latitude (that is, cannot be on the Asc. or Desc. for any "epoch" chart) are those between 1° 39′ Gemini and 28° 21′ Cancer and their opposites in Sagittarius and Capricorn.

Whole days when Moon was not on horizon in 1951 ..	91
Number of births in Tromso in 1951	246
Number of births on the 91 "epoch-less" days	64

Thus the theory is not corroborated by the facts and seems to be untenable.

From (MR.) A. MUSSELWHITE (CROYDON)

Mrs. Hone has done a great service in her investigations into the validity of the Pre-Natal Epoch in the current issue. Let us examine its implications further. Whether the time of birth is the first cry,

the severing of the umbilical cord or a point in cosmic time, is all hypothetical. I prefer the last.

There are so many problems in determining the correct Epoch. The position of the Moon is upset by its irregular motion, by nutation and limb, so that the correct position of the Moon is inaccurate as given in the Ephemeris, and represents its mean position. However, the Moon's correct longitude, to seconds of arc, can be computed from the Nautical Almanac. An approximate correction has been devised by James Hynes and given in the Sidereal Ephemeris, by means of second differences (last page).

In addition to these problems we have the sex areas, upset by the Sun in male or female signs, the ruler of the geniture likewise in male or female signs.

There is another complication and I quote from Mr. Fagan: "A star or planet can neither rise or set if its declination exceeds the co-latitude of the place. Thus the co-latitude of London is 90° — 51° 30'. Now as the present declination of Algol is N. 40° 46' it is greater than London's co-latitude hence, as far as London is concerned, Algol is a circumpolar star; that is a star that keeps going round the North (or South) Pole, never rising or setting. The 'Great' and 'Little Bears' are circumpolar constellations in these latitudes.

Now in the Arctic regions, north of latitude 80° the tropical Gemini and Cancer never set, while the tropical Sagittarius and Capricorn never rise. That is to say in such regions these signs become circumpolar. When the Sun is in Gemini/Cancer, there is sunshine for the whole 24 hours of the day—'The Land of the Midnight Sun,' but when it is in Sagittarius or Capricorn there are two months of perpetual night.

When in Gemini or Cancer the Moon becomes circumpolar and cannot set; and when in Sagittarius or Capricorn it cannot rise, hence it would be mathematically and astronomically impossible to calculate a Pre-Natal Epoch when the Moon is in these signs, for the Moon's place (or the opposite point) in the Epoch becomes the place of the ascendant at birth and conversely the Moon becomes the ascendant at Epoch."

Here we have a staggering set of conditions which apparently invalidate the theory of the Pre-Natal Epoch.

This is my experience:—Some Epochs elude us completely, yet if we can find the correct epoch, it can be proved by transits over the sensitive points. Investigations on these lines are being proceeded with in Germany, but more anon. I have been struck most forcibly by the power of these transits.

As regards birth in high latitudes, the rhythms and cycles of life are somewhat altered. In winter, life becomes dormant, and procreation among wild life ceases. It seems reasonable to suppose that man would react to the severe conditions in high latitudes and also become dormant, so that procreation is impossible. Are there any statistics to prove this?

My view is that if we can determine the correct epoch, it is a valuable method of rectification, and not to be wholly discarded.

From GEORGE H. BAILEY (BATH)

Having followed with interest for nearly 40 years the investigations into the so-called "pre-natal epoch" which have been carried out from time to time, it was with some amusement and relief that I read the account in the last issue of the quarterly of an attempt in an American publication to test the usefulness of this theory in the rectification of birth-times. My amusement was not only aroused by the primitive and grossly unscientific way of conducting the examination, but also by its being carried out in a journal notorious for the errors in its mimeographed typescript. Relief came with the realisation that this piece of drollery was staged on the other side of the Atlantic and out of harm's way, so to speak, for the attitude of the scientific world towards astrology over here is already too derisory, as witness the recent radio discussion. Those experimenting with the theory cannot fail to be impressed with the mathematical precision obtained by interchanging the positions of the Moon at birth and at the beginning of the gestatory period with the zodiacal degrees ascending or descending at those epochs, and for that reason I have always felt there must be some natural law underlying these interchanges. Nevertheless, unless it is a fact that births cannot occur at certain times within the Arctic and Antarctic Circles, it seems clear that the degrees on the horizon must be left out of consideration, for it is well known that some degrees of the ecliptic cannot rise or set in those latitudes. If then the interchanging theory is valid, the degrees corresponding to the ascendant or descendant must be looked for elsewhere in the mundane sphere. That, however, is but a matter for experimentation, for which there is no need to obtain birth data from high latitudes save perhaps as a check on one's findings under more normal conditions and based on records which are more easily verifiable.

Quite apart from their most unscientific approach, it is obvious the sponsors of the test mentioned have no real knowledge of the factors involved, for otherwise the data submitted would not have been so incomplete. The latitude and longitude of the birthplace have not been given, and although the times are stated to be in G.M.T., no evidence has been brought forward to substantiate their exactitude. Assuming the astrological doctor mentioned had ample opportunities of noting the times, he might have been misled by inaccurate timepieces!*

The most serious lapse from scientific standards is, however, the omission of one half of the data, namely the dates *and places* at which conception occurred. In these days of easy travel it is quite possible that at that period some of the parents might have been hundreds of miles away from the birthplace, a factor which would have a very important bearing on the interchanges between the natal and pre-natal charts. Admittedly, it is impossible to observe the time of conception, but, for a scientific investigation, records

* It is understood that he used his own stop-watch, and, from my personal knowledge of him, I think it improbable that he failed to observe all possible precautions.—EDITOR.

should be submitted of the dates of coition and contiguous menstrual periods, together with the latitude and longitude of the places in which the parents were residing at those times.

Whether one wishes to prove or disprove the theory is beside the point. In either case it is essential to have full data. Anything less would preclude one from carrying out a strictly scientific examination, and the results obtained would be highly questionable.

From (Mr.) F. R. Mansell (Stroud)

SATURN–NEPTUNE

I have devoted some thought to the current Saturn-Neptune conjunction. I am strongly of the opinion that it is connected with the present unsettled state of the weather. My father, complaining of the lack of suitable haymaking conditions, was informed by a friend that he remembered a time much worse, when no haymaking was possible until August or September. The year was 1917, that of the last conjunction. I suppose myself that the wave of gruesome and peculiar crime we are experiencing has also some affinity with the mingled Saturn-Neptune vibrations. The murderer, Christie, seemed obviously the victim of some Neptunian obsession (one would expect to find some distorted Neptune element in his chart). If so, Saturn has brought him to justice. The colour blue seems often to crop up in crimes of this nature—blue shirts, blue bicycles, etc.—and I hold blue to be the Neptune colour.

Perhaps, as other effects of the conjunction, one could instance the involved and long-drawn-out armistice talks in Korea, held up by differences about the just treatment of prisoners; and the activities of Senator McCarthy in the U.S.A. In this last instance it appears that the insidious slander, innuendo and obsessional propaganda which appertain to one side of Neptune is in conflict with the Saturnine common sense of a nation. The delays connected with the execution of the spies Rosenberg could also be instanced. But indeed every daily newspaper contains paragraphs which exemplify this peculiar conjunction for anyone with a mind astrologically inclined.

I am enclosing a year's subscription to your magazine *Astrology* and, in lieu of an introduction, my birth-chart. I have seen odd numbers of your quarterly and admired its sober and reflective tone. In this part of the world the word "astrologer" is regarded as semi-synonymous with "lunatic" so I am grateful for some form of contact with people interested in the science which explains so much otherwise inexplicable.

From (Miss) R. M. Layton (London)

AQUARIANS

What has happened to Aquarians? asks Mrs. Judith L. Gee in *The Astrological Quarterly* for June 1953. "They are not noticeable any longer," she says. "They have sunk into the conventional background and are no longer agin the Government."

Aquarius being the most individualised sign of the twelve, I, as one Aquarian, hesitate to speak for all the others.

Nevertheless, the study of Astrology teaches us one thing more than anything else, namely that Life has its rhythms and there are the times and seasons to do things.

Mrs. Gee, it seems, regards the Aquarian periods of "lying fallow" as fitting into a regimented and conventional background. I suppose that cannot be helped. But not all of us are inactive, at the present time. Looking around today you will find Aquarians pushing through with much vigour their ideas on marriage reform and new family patterns.

What better season than one with Neptune and Saturn in Libra aspecting Uranus in Cancer and Pluto at the same time in Leo, for reform of such a fundamental problem?

"This age of regimentation suits them," says Mrs. Gee. To some of us this so-called regimentation of the present day is a way of providing the greatest good for the greatest number and is preferable to the days when the mass of us were regimented by economic necessity; and privilege was only for the few.

Russia is supposedly an Aquarian country and Mrs. Gee goes on to refer to the Scorpionic secret police and slave camps.

Not knowing much about penal systems in the world as a whole we feel that Soviet Russia has not improved much in this respect on the regime of the Czar. She refers to a man the Russians sent to Siberia for owning twenty-five acres.

He certainly was badly treated; but how I envy the Russian women workers who have received Equal Pay for Equal Work since 1917!

It must be lovely to do a day's work free of the insult of being cheap labour!

It is futile for Mrs. Gee to compare the Piscean Age with its comforts and contrasts with the present uncomfortable, unsettled, anything-might-happen period of transition.

Let us judge the Aquarian Age when it is well established and if we don't like it—well—there is the Capricornian Age to look forward to!

REVIEW

Das Weltschicksalsjahr 1959, Lehrbuch der Tertiär-Direktionen. By E. H. Troinski. Published at Baumgartner (20a) Warpke-Billerbeck (Hanover).

In this book on the year 1959 and on so-called tertiary directions the author expounds a new method of directing for which he claims originality as a result of extensive enquiries made at the various centres of astrological study throughout the world and for which he has given the term "tertiary directions." The method consists of co-ordinating each return of the Moon to its natal place after birth

with one day after birth. Such lunar return is called a tropical month. Thus each tropical month after birth corresponds to one day after birth; or whenever the transiting Moon touches its radical place exactly again one must add one day to the birth-day each time and then erect the so-called tertiary horoscope for the time and place of birth but for so many days after birth as tropical months have elapsed since birth. The calculation is therefore the same as used in secondary directions, with the one fundamental difference that one day after birth equals one lunar and tropical month in these tertiary directions instead of equalling one solar and tropical year as established in the secondary directions. For this reason tertiary directions are considered by the author to form a necessary complement to both secondary and primary directions and not to constitute another method of directions thought out at random only. The theoretical basis of the tertiary directions is founded upon the comparison of the day as it were as a miniature picture and a reflection of the tropical month because the four determining points of the day—sunrise, noon, sunset and midnight correspond to the zodiacal monthly passage of the Moon through the equinoctial and solstitial points determining the lunar cycle according to the author. Furthermore, since the Moon performs one axial rotation during its tropical and orbital movement round the earth, it appears logical to connect our tropical and astronomical zodiac with both the tropical year and the tropical month at the same time. A notable feature of the tertiary horoscope is that its testimony can be extremely powerful without special reference to the radical chart, particularly so if the Moon is placed prominently in the latter. Needless to say that any additional reference of the tertiary to the radical chart would therefore give a very strong testimony indeed. This is not the same with primary and secondary directions, which must always be considered together with the radical chart. The explanation for this is given by the author as follows: In primary directions one considers the primary movement of the earth or its axial rotation only, whereas in secondary directions one considers the secondary movement of the earth or its orbital movement round the Sun only, but in tertiary directions both movements—rotation and revolution of the Moon—in one direction are linked to both movements of the earth as well. Thus two rotations and two revolutions exercise a joint influence by analogy as it were. The importance of the Moon is stressed also because it is the earth's companion. The calculation of the tertiary horoscope (in which Placidian house-cusps are used only) is simplified considerably by the inclusion of appropriate tables placed at the end of the book for the convenience of the student. As regards the interpretation of the tertiary horoscope particular attention is paid to the positions of both the tertiary ascendant and the tertiary Moon in relation to the radical chart. Other conditions being equal, more weight is attached to the tertiary chart than to the solar return charts by the author. Tertiary example charts of leading political figures, crowned heads and various countries based on their inception charts have been submitted as proof of validity with regard to the author's thesis as explained. And as a further result of this

investigation the author thinks that a great crisis in world affairs may be expected round about the year 1959, which he sees already reflected in the tertiary charts of important people and of various countries relating to the time mentioned. Finally an interesting example chart concerning the Allied occupation of West Berlin (which took place on July 12, 1945, at 7 o'clock a.m., Berlin local time) is given. One tertiary chart shows appropriate indications for the time of the Berlin Blockade which happened approximately three years later, and there are appropriate indications again in a later tertiary chart marking July 11, 1953, which have near enough coincided with the recent disturbances in East Berlin and in Eastern Germany generally. From this latter chart the author predicted that Berlin would be again internationally in the limelight in July 1953. July 11th had been chosen specially on account of the partial solar eclipse occurring on that day when the conjunction of Sun, Moon, Mars and Uranus all transiting fell on the Sun's place in the chart of the Allied occupation just mentioned thus showing strong indications in the corresponding solar return chart as well. The corresponding tertiary chart had also shown a triple conjunction of Saturn, Mars and Moon which coincided with tertiary indications in the chart of the governing Lord Mayor of West Berlin, Herr Reuter. Summarising the aforesaid the study of tertiary directions should certainly prove an interesting field of future research.

ALFRED G. ROOSEDALE (PH.D.).

We hope to publish in our next issue an article on Tertiaries by Brigadier R. C. Firebrace, C.B.E.

Light and Darkness in Ancient Religion and Modern Astrology. How to read horoscopes without memorising signs. Written for scientists who think astrology is bunk, by M. H. Swenson, R 1 Box 625, Camas, Wash., U.S.A. Price 50c.; only 18 pages. (Advert.)

DATA OF BERNARR MACFADDEN

We are indebted to Mr. Ronald E. Storme for the authentic data of the above celebrity, well known in my youth as a newspaper and magazine proprietor, physical culturist and lecturer on sexual purity and general hygiene, and recently in the news because of his desire to parachute into the Seine and Thames in order to prove that "old age is bunk."

Mr. Storme had previously suggested a birth-date which the data obtained from Mr. Macfadden closely confirm.

Time: 8 a.m., August 16, 1868, Mill Spring, Missouri, 90° 40′ W., 37° 00′ N., Gemini 25° on M.C.

BEGINNERS' FORUM

I HAVE been asked to explain "my" poli-equatorial system.

There are three planes with which astrologers are in the main concerned, those of (*a*) the horizon, (*b*) the equator, (*c*) the ecliptic.

I have always held (theoretically) that house-division, as such, is only concerned with (*a*) and (*b*), (*c*) being a matter of the earth-sun relationship. But the ascendant is of such outstanding importance that in this system (P–E), we start with a great circle drawn through the poles of the equator and cutting the rising degree; then we draw similar circles (analogous to those on a map of the world) each cutting the celestial equator 30° further on. That is, 30° along the equator, i.e. in right ascension.

This method produces results not very different from ordinary "equal house division" but the theory is quite distinct from it.

An even more logical method would be to ignore the ascendant *so far as the actual house dividing is concerned* and start from the M.C. The cusp of the 1st house is then what I have called the "eastern point." Such a system, I believe, has much value and any beginner can erect a map in this way, by adding to the R.A.M.C. (sidereal time at birth) 2 hrs. for each successive house cusp. This is what Brigadier Firebrace has named "M" division in R.A.

The whole point is, do either of these methods prove their value in the field of actual research? That is a difficult matter to decide in any definitive way. It is because I "hae ma doots" that I have never "pushed" the poli-equatorial system.

NATUS OF A VOLCANO

Mr. Rupert Gleadow has drawn our attention to an announcement on the radio that the new volcano of Paricutin first appeared (in Mexico) at about 3–3.30 p.m., February 23, 1943.

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