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, 21 Esmond Road, W.4.

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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Cheques, etc., should be made payable to "Astrology."
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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 29 JUNE NUMBER 2
JULY AUGUST 1955

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ASTROLOGY

Subscriptions

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Articles dealing with any aspects of astrological science will be gladly received and considered with a view to publication. While every care will be exercised to return those that are unsuitable, no responsibility is undertaken in this respect.

Advertisements of professional astrological work are only desired from properly qualified students, and every endeavour will be made to exclude all types of advertisement which are incompatible with the dignity of astrological science.

Professional Work

To save useless correspondence, readers are asked to bear in mind that *Astrology* undertakes no professional work.

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Readers will please note that neither the Astrological Lodge nor the Editor necessarily endorses opinions expressed in signed articles, the object of the Quarterly being to provide a forum for the free discussion of astrological problems.

The proprietors of *Astrology* are the Astrological Lodge of the Theosophical Society in England.

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ASTROLOGY

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

VOLUME TWENTY-NINE JUNE NUMBER TWO

JULY AUGUST 1955

EDITORIAL

Political

I will try to pay more attention to this branch of Astrology since several readers have asked me to do so.

Actually most mundane figures since the war have been so depressing that I really was unwilling to inflict them on subscribers, but when there was something of a pleasant nature, such as the formation, in the 1801 map, of Jupiter to its own place and thence to sextile Uranus, I have pointed it out. Another very happy omen was the eclipse of June 30, 1954. Under these, the country has, by and large, attained the highest level of general prosperity ever known to it.

Of these the sextile of Jupiter to r. Uranus falls in 1956, by which time Mars will be coming up to repeat the same contacts —conjunction Jupiter, sextile Uranus, after which it forms the conjunction with progressed Jupiter in 1960. And thus will end a very interesting and on the whole (I think) happy series. Certainly Mars conjunction Jupiter, whether in political or personal maps, is a rather touch-and-go sort of aspect; but in the 1801 map both planets are well placed, and I have little fear of serious consequences.

The Winter Ingress 1954, which I take as the dominant figure of its class for the ensuing twelve months, is good, with Moon near M.C. trine Uranus and Jupiter, though the afflicted Neptune *exactly on cusp* 9 threatens many accidents in travelling and a continuance (when the time of year is appropriate) of the "chaotic road conditions" of which we heard so much in the spring, some papers reporting them to be the worst for generations. Also, of course, continued trouble with foreign relations.

The strike which deprived us of our daily newspapers was of considerable astrological interest, because this happened

after the winter ingress would have ceased to function, according to traditional practice. But it was fully in agreement with that map and was not shown in the spring ingress.

As for the common belief that atomic explosions have upset the weather, that perhaps is possible, but as astrologers we need look no further than the afflictions of the heavy planets.

Certainly Uranus rules wind and Neptune the waters, so floods are quite to be expected so long as these formations last, as and when circumstances concur to make them possible. Just as, in natal astrology, we must take account of the race to which the native belongs and judge a Hottentot differently from a University don (at least, I suppose one does, but they may be more alike than one imagines), so one cannot judge weather by similar rules all the world over.

The feature I do not care for is the approach of Saturn to 25 Scorpio and thereabouts. In August 1956 it is stationary in Scorpio 26.

This area is both the M.C. and place of radical Saturn in the Royal Horoscope and is likely to betoken difficult and depressing conditions, setting in at the close of this year 1955. Note that the radical Jupiter in the Stock Exchange figure (0.0 hour, January 1, 1876, London) is in 24 Scorpio, where it forms a grand cross with Uranus, Saturn, Moon and Pluto, and recall the conditions in 1926 (the Great Strike).

The Stock Exchange is a fair index to our general degree of prosperity and this map is useful in mundane matters.

Mr. Aneurin Bevan, with five bodies in Scorpio, is certainly one who will feel Saturn very definitely during the next year or so.

I do not know his birth-time, but his appearance is Piscean, though Scorpio may indeed be rising, perhaps the second decan.

I have more than once pointed out that one person cannot possibly attempt a world survey; and I certainly would not essay this, though I am aware that people read the Astrologers' Quarterly in very many parts of the world.

However, I repeat warnings already given some considerable time ago:

1. That the cardinal afflictions cannot possibly benefit China. However, these will soon be on the wane.

2. That the entry of Uranus into Leo will bring about changes in the U.S.S.R. that will make Beria's death and Malenkov's graceful farewell to power seem as nothing.

But before then the conjunction of Mars and Jupiter at the end of this July on the U.S.S.R. Neptune, close to their Saturn, indicates some pretty startling developments. If I say no more it is because there are no natal data available.

The Resignation of Sir Winston Churchill—Sir Anthony Eden

This was announced on April 5th, and could have surprised no one, least of all astrologers, who have for some time been watching the transit of Neptune to its radical place, as well as such directions as Saturn conj. Neptune (radix) which fell close to the eightieth birthday of the venerable statesman. The transit Uranus square Jupiter was almost precise to the day of resignation.

Perhaps some will always claim him for Scorpio. But it seems he was born soon after the beginning of a dance, and, as this could hardly have begun on a Sunday, he could not have been born in the early hours of Monday the 30th, but must have seen the light late in the evening of that day, which excludes the eighth sign and points to Leo.

We have always maintained that he has characteristics that are much more like Leo than Scorpio—magnanimity, joviality, and a complete lack of vindictiveness.

Unfortunately Sir Anthony Eden's birth-time is also unknown, though maps have appeared putting him under Leo, with Mars rising. His is a poor sort of nativity, to be quite frank; there is very little "luck" about it; it is not constructive.

He has long been suffering from the slow movement of progressed Neptune over radical Sun.

It may be that the mundane positions if known would offer some consolation for the zodiacal ones. Jupiter may be rising in Virgo, or Venus in Taurus may be on the M.C.

He is one who will feel the transit of Saturn through the end of Scorpio at the end of this year.

We shall doubtless have more to say about Sir Anthony's natus, for there must be exceptions to our general rule not to waste time discussing putative maps. Perhaps some reliable information will emerge.

Perhaps not. Politicians are getting very secretive about their birth-times.

Is this because we are too often wrong—or because we are too often right?

Malefics and Bodily Weaknesses

Consequent upon what appeared in our last two issues on the subject of Mars in Pisces and foot-trouble, several correspondents have written as to the way in which signs occupied by malefics (particularly if these are afflicted) are particularly vulnerable, especially perhaps as one grows older and the physical resistance decreases.

This is something of interest even to the veriest beginner.

Mars of course indicates strain, breakdown of the organism, inflammatory trouble, and accidents, and Uranus is much the same.

Saturn and Neptune both incline to weakness and poor protective reaction. It can, of course, be said that the latter planet is fourteen years in one sign and all those with (say) Neptune in Gemini cannot have weak lungs. That is true; and yet, if the planet is afflicted, the weakness will be there unless there is some strong counteragent.

The signs on cusps 6 and 8 are also apt to show weaknesses.

As always, it is when two or three or more indications all point in the same direction that serious trouble is apt to arise.

Nowadays we do not talk so much of malefics and benefics as two distinct categories—a relic of Babylonian dualism perhaps, with the world torn between Ormuzd and his bright angels and Ahriman and the black forces. But on occasion the old terms are quite true to life and very convenient to use. Saturn is a grand planet in his truest and best significance. But most of us prefer a transit of Jupiter, if we are honest with ourselves!

Our Appearance

This is not a physiognomical note but refers to the increasing difficulty of ensuring that the Quarterly comes out at approximately the times indicated on our inside front cover.

It is, happily, no part of my function to comment on industrial disputes. Unlike most editors, who write habitually as if all would be well at once and everywhere if only people would listen to *them*, I feel pretty certain that the almost immediate result of my assuming despotic powers would be chaos and my own prompt assassination.

From a cultural point of view it will be a loss to the nation if more and more magazines, of the type of *Astrology*, are forced to give up the ghost. They are at least independent and they do represent a certain section of the people, even if but a small one.

NOTE ON SYMBOLS

At the expense of a little space it might be best if contributors would write Caput and Cauda, where convenient, instead of using the symbols, which, with the best will in the world, a compositor may easily confuse with those of Leo and Aries respectively.

LETTERS TO THE EDITOR

I repeat my request that these be submitted in the format in which they are printed.

ERRATA

On page 37 of our last issue the position of Mars for Lady Burton should be 2½ Gemini, not Taurus. Saturn is in 26 Leo, not, as stated in *Notable Nativities*, in Virgo.

Venus should be in 20½ Aries.

NEWS FROM THE FACULTY

By M. E. H.

Annual General Meeting

Reports were made reflecting the sound condition of the Faculty and of a new enterprise undertaken in sponsoring a public meeting at Caxton Hall which resulted in a gain of several students for the current year.

Mr. M. B. Machin was elected to the office of Vice-Principal. He has had many years of experience as an astrologer, gaining his Diploma in 1952. As a councillor, he has given valuable help in all the varied activities of the Faculty, especially in the work of organising the examinations.

New councillors are Mrs. Mullins and Mr. Wiffen. Mrs. Mullins took an early interest in astrology which was studied by an older member of her family. After winning her diploma in the same year as Mr. Machin she has been a keen contributor to the discussions at The Thursday Club and is now very busy as an astrological consultant and writer. Each month, in the lively new periodical called *She*, appears a section under the heading of "Aspects." It is no secret that its author, "Ingrid Lind, D.F. Astrol S." is in actuality Ingrid Mullins. Readers are shown how to make the best of themselves by using the attractive qualities of their sun signs and by becoming very wary of making a bad impression by allowing the less pleasing ones to appear. A prize of a chart analysis is offered each month for the question of most general interest received. It is heartening to read such forthright and sensible answers, given in a way that is refreshingly modern.

Mr. Wiffen represents the younger generation of students and has already given great help in his able work for the Research Group.

Research Work

Letters of appreciation of this work come from many quarters. In reference to the Report on the Charts of Boxers in the previous issue, Edward Delmar-Morgan writes that it is interesting that his chart bears out the remarks and analysis made, his Sun being in a fire sign, his ruler in the sixth house, strong Saturn being only 58′ from an angle (M.C.), while Venus and Mars are near the cusp of the fifth house. He won the amateur welter-weight Championship of Japan in 1929, having won all previous fights in 1928. Before that, he boxed at college and started a Boys' Boxing club in 1925. After this, he took up Judo and is a Black Belt, being one of the first in England. He comments that he has Gemini rising and that Judo has been termed a typically Geminian pursuit, it having been the chosen sport of the subject of the example analysis in *The Modern Text Book of Astrology*.

The Course for External Students

It is of interest to record that, after only two and a half years, the hundredth external student has been registered.

AT THE LODGE

By R. C. D.

The Annual General Meeting was held on November 8th. The President, in his review of the year, reported that the constitution of the Faculty of Astrological Studies had been amended with the result that there was no longer an official link between the two bodies; in other words, the election of the Faculty Principal was no longer subject to the ratification of the Lodge Committee. This development in no way signified that there was any breach or disagreement between the two bodies, but rather that the Faculty had now blossomed forth to a sufficient extent to feel that it merited complete independence. Since the principal officers of the Faculty were also members of the Lodge Committee and the aims of both bodies were to encourage and sustain the study of astrology in its purest form there was every reason to believe that the two bodies would continue to work together in harmony. The secretary, Mr. Carruthers reported that there was a slight drop in Lodge membership, but that the general trend was towards a stabilisation of numbers. Unfortunately Mr. Carter was not

able to be present so that there was no report on matters affecting the Quarterly. Members did, however, take the opportunity of expressing their appreciation of the consistently high standard of this publication which was due in no small measure to the Editor's work. The Treasurer, Mrs. Parkes, was ill and also unable to attend. The Balance Sheet was handed round and it was noted that the Lodge finances were in a healthy state thanks mainly to the profits from a book auction and from the bookstall.

The President, Secretary, Treasurer, Book-steward and Librarian were re-elected to their offices without opposition, but the elections for Vice-President produced a change when, in company with Mr. Addey and Brigadier Firebrace, Mrs. Jaffa was elected in place of Mrs. Rodgers who still remained as a member of the Committee. The remaining five members elected were Dr. Roosedale, Miss Buddicom, Mr. Campbell, Mrs. Watts and Miss Trevor. The ballot was so close that two recounts were necessary before it was finally established that the unsuccessful candidate was Mrs. Hone. The President expressed his gratitude for the very enthusiastic way in which she had always carried out her duties as a committee member.

Later, speaking in her capacity as Principal of the Faculty, Mrs. Hone welcomed the President's remarks on the subject of Lodge and Faculty relationships and promised her support in maintaining an harmonious understanding between the two bodies.

Mr. Addey then put forward a proposal that the name of the Lodge should be changed in order to give more indication to the general public of the breadth and scope of its work and the composition of its membership. The motion was defeated and the meeting then adjourned.

Familiar astrological controversies are often revived when the Lodge stages a "Brains Trust," but these meetings appear to be none the less popular on that account. The session held on November 15th was no exception to the rule for two of the questions concerned the reasons for supposing that Uranus was the ruler of Aquarius and that ♆ was the ruler of ♓. On this occasion the Brains Trust consisted of the President Emeritus, Mr. Carter, and the three Vice-Presidents, Mr. Addey, Brigadier Firebrace and Mrs. Jaffa. They found that the positive, electric and truth-seeking ♅ fitted in best with the nature of the sign ♒ although its reputation as the "homeless wanderer" suggested something of a cardinal tendency. ♆ according to mythology had a definite connection with water. Of the water signs ♏ was too belligerent and ♉ was too tenacious to har-

monise closely with the nature of ♆. The mutable quality of ♓ was the best medium for the expression of the Neptunian qualities of nebulosity, absorption, diffusiveness and other worldliness. The Brains Trust were then asked to place the various astrological aspects in the order of their operative strength. With one or two minor exceptions the following order was agreed upon: (☌, ☍), □, △, ✶ (∠, ⚺), (⚻, ⚼, ⚹). Much depended on the closeness of the aspect and a so-called minor aspect, including that series built up on the quintile, if exact, might function with more power than a major aspect several degrees from exactitude. The next question provided a good deal more scope—"What are the astrological indications of genius?" Mrs. Jaffa voted for a number of close conjunctions, a well-aspected ☿ and strong close aspects to the Ascendant from several planets themselves joined together in a well-knit complex. Mr. Addey considered that ♅, ♆ and PL had much to do with genius. Mr. Campbell suggested that all planets contributed to the formation of genius but ♅ was probably pre-eminent in this respect.

At 8.20 Mrs. Rodgers introduced a discussion on "The ☽ and Temperament." She briefly summarised the nature and significations of the changeable, unstable ☽, reminding members that it represented the native's heredity as expressed through his mother, his home, his past and his personality. A strongly aspected ☽ was often the sign of a powerful personality. She then read Raphael's definitions of the character attributable to the various sign positions of the Moon and invited members to comment on the accuracy of the delineations in the light of their own personal experience. Members responded enthusiastically to this invitation, and it soon became evident that some of the more extravagant and sometimes most uncomplimentary delineations quoted from the textbook were not supported by those examples which members were able to draw from real life. On the other hand there was a good deal of evidence which served to emphasise the traditional values of each sign.

In spite of constant astrological research on the widest possible variety of subjects and in spite of the ever growing number of astrological textbooks, there still remain horoscopes which challenge the ingenuity and experience of the most gifted astrologer. On November 22nd Mr. C. E. O. Carter spoke on "Some Problem Horoscopes." He had searched his own collection for suitable examples, and it had been gratifying to find that only in two or three cases were there sufficiently puzzling features in the horoscopes to qualify them for inclusion

in such a paper. The first case was that of a man with ♒ rising. The ☉ was in ♊ in trine to the ☽ also in ♒ but in the 12th house. ♂ was in the Ascendant and the ruler, ♀, was unaspected in the 8th house. In spite of the presence of the ☽ and Ascendant in ♒ and the trine between the lights in the associative air signs the native made no friends and made little attempt to get outside his home circle. The rising ♂ did not prevent him from being lazy and improvident, although the planet was ill-placed in ♒. A second case had ♐ rising and ♃ in the 9th house. The native did not appear to manifest any interest in religion, philosophy, travel or sport, and his complexion lacked the usual freshness of ♐. This could have been due, in part, to the ☉ in ♏, although it was interesting to note that, using E. H. Division from the Midheaven, the Ascendant fell in ♑ in trine to ♄. Mr. Carter preferred to attribute the deviation from normal in this case to ♅, which was setting. He recalled that Sepharial was also a Sagittarian with ♅ setting and he too had a swarthy complexion.

Problems of a more general nature confronted the astrologer when he was faced with the necessity of judging afflictions to planets in the 7th house. It was often difficult to say whether such a configuration denoted the early death of the partner, an unhappy marriage or a happy marriage in a troubled and unfortunate environment. It seemed that malefics in the 7th did not deny a happy marriage. The condition of the radical ♀ was probably the best means of judging whether the native would enjoy connubial happiness. Another problem was the precise field in which afflictions in signs of the same quality would operate. Afflictions in common signs most frequently affected the health of the native. Taking a line from this it would seem that the main effects were derived from the first negative sign of the quadruplicity. When the fixed signs were prominent a love of power was often noticeable and power was often identified with personal possessions by the "fixed" native. Consequently, a fear of poverty was often the main motive behind the native's actions. Cardinal afflictions, operating through the sign ♋, often seemed to work out mainly in terms of domestic and parental relationships. There was a danger of overwork when these afflictions were prominent.

"Beneath the Surface" was the title chosen for a discussion led by Mr. M. B. Machin at 8.20. In the circle of the houses the M.C.—I.C. axis and the Ascendant—Descendant axis represented fields of force. Viewed mechanically, the four angular points represented points of maximum power. The cusps of succedent and cadent houses, occurring intermediately between

these points did not form such a strong focus of power. In a similar way the four cardinal points of the zodiac were also mechanically important points. Against this background determined by the houses and the way in which the zodiac was distributed between them was measured the strength of the planets. Everyone born on the same day had the same latent possibilities, but it was the positioning of the planets in the framework of the house that decided which of the native's potentialities were most likely to be made manifest in the life.

Most astrologers are aware that fluctuations on the world stock markets have more than a passing connection with the day to day movement of the planets in the heavens. There is, however, a good deal more to the subject than this, as Mr. John N. Naylor quickly assured his listeners on November 29th, when he gave a talk on "Financial Astrology." As in many other fields, there was a good deal still to be learned, as the astrological speculator might find out to his discomfiture. Nevertheless, certain basic rules appeared to be well established and it was possible to demonstrate that certain aspects in the heavens were reflected faithfully in the state of the world markets. As in other branches of astrology, difficulties arose when the astrologer was confronted with several apparently conflicting aspects all falling due at approximately the same time. ♃ was the most important planet in financial matters. ♅ was the planet of government and gilt-edged stocks. Afflictions between the two planets marked a low point in these share values, while trines and sextiles denoted a correspondingly high point. It was useless to take a single aspect as indicative of the general trend. One good aspect falling in the middle of a series of adverse aspects over a period might do no more than signify a temporary halt in the development of a slump. One affliction in the course of a run of favourable aspects might hardly slow the general upward swing. The reaction of the stock exchange quotations to the changing aspects in the sky was much more ponderous than that of commodity prices which tended to fluctuate readily in accordance with the prevailing trend of aspects. This factor had to be taken into account when estimating the effect of changing planetary conditions.

There was no powerful adverse grouping of planets during the next five years and it was safe to assume that this would be a favourable period. A less satisfactory period followed from 1961 to 1965 when there were indications of a slump on the world markets. Mr. Naylor did not believe that there would be another major war until the years 1985–90. Even then a

war was not inevitable since mankind was not subject to absolute fate in these matters.

It was a good plan not to invest in foreign shares when ♄ was in transit through the sign ruling that country. In this connection the lecturer placed Germany under ♋, France under ♍, and China under ♒.

A novel discussion was held at 8.20 when, under the leadership of Mr. Carruthers, members considered "The Language of the Trees." Old myths and legends were valuable aids in determining the planetary rulerships of certain trees. The oak, for instance, was sacred to Thor, the Norse counterpart of Zeus, or Jupiter. The willow was by tradition, sacred to the Moon Goddess. Gaelic was a "tree" alphabet, a fact which showed the importance with which the ancients regarded trees. Mr. Davison appreciated the value of tradition and legend, but suggested that present-day astrologers were anxious to discern the broad principles which existed behind sometimes apparently arbitrary allocations of planets to trees, shrubs and plants. In the case of thorn-bearing bushes and spiky trees there could be little quarrel with the traditional ♂ rulership. Culpeper's classifications appeared largely to be based on the type of soil and general surroundings that the trees or plant flourished in. Mr. Addey pointed out that the tree struck most by lightning was the oak, traditionally sacred to Jove; the one struck least was the beech, which was probably under the rulership of ♀, especially the copper beech, known as the "mother of the forest."

The writer was not able to be present on December 6th when Mrs. M. E. Hone spoke on "Unaspected Planets." She developed the ideas put forward in one of the chapters of her latest book that unaspected planets, far from being a "dumb note" in the horoscope, have an effect according to their basic nature. The qualities and urges denoted by an unaspected planet, in fact, were quite strongly marked, but worked out without reference to the other parts of the horoscope, often giving rise to a type of "split personality."

At 8.20 there was another "Topical Evening" with Regulus leading the discussion.

"An Astrological Retrospection" was the title of Mr. A. E. Charles' lecture which concluded the Autumn Session on December 13th. The speaker felt that in spite of the widening public interest in astrology, the science had not yet been established on a sufficiently sound basis. "Sun sign" astrology which had played a considerable part in arousing public interest was not best calculated to appeal to the type of people whose

support would improve the general standing of astrology. False claims were sometimes made by astrologers, and by professional astrologers at that. Some were not aware of what astrology could and could not do. Tests were made in cases where astrologers had claimed to "rectify" horoscopes for a very small fee. Out of a number of cases of specially timed births the self-styled "experts" had failed to furnish one correct birth time. This did not mean that rectification was impossible, but that sometimes a great deal more work was necessary than could possibly be undertaken for a set fee. Furthermore, when a birth time was unknown, there could be no absolute guarantee that the "rectified" ascendant was the correct one.

Too many students were anxious to set up in practice on their own after an insufficient basic training. At least three to five years' thorough training was necessary. In astrology, as in other branches of learning, it was often a case of "the more you learn, the more you realise your ignorance." Predictive astrology was a weak point with many practitioners. It was far better to master one system of prediction thoroughly than to attempt to combine two or three different systems.

At 8.20 the Lodge Ritual was appropriately celebrated. Although several last-minute changes had to be made owing to illness, it is pleasing to be able to record that no trace of this appeared in the performance of the rite.

End of Autumn Session, 1954

ASTROLOGY AND RELIGION

By Joan Lermit

We have all heard of the Precession of the Equinoxes; which means that the point of Aries, or the Vernal Equinox, is seen each year from the earth as slightly before its position in the previous year, as against the background of the constellations.

These constellations once corresponded to each sign of the zodiac, and during a tropical year, as it is called, during which the point of Aries appears from earth to recede through all twelve constellations, each constellation in turn seems to exercise a strong influence on the earth, constituting what is known as an age, or era—of Taurus, Aries, Pisces, etc.

Each age changes the mentality and therefore the religion of the people. We can see that change around us today—the

restlessness and desire for excitement, the spirit of inquiry and dissatisfaction with old ways.

So it was at the beginning of Pisces, "All the people were in expectation," waiting for the Christos, the great Teacher of the New Religion suitable for that era.

Thus during the age of Taurus, the Bull, an earthy sign, symbolising fertility and wealth, the teaching was that God was the giver of all—so in Egypt, one of the leading nations of that period, we find Pharaoh, as earthly representative of God, was held by the mass of the people to own all the land, for which his subjects paid tribute in first fruits, c.f. story of Joseph collecting the corn.

Also, since Taurus is an earth sign of toil, it would seem right to the people that they should show their thanksgiving to God, through Pharaoh, in toil for him—not as slaves, but as their "reasonable service." Arthur Weigall, the great Egyptologist, declared this to be a fact; it was happy cheerful service, the overseers being like our present-day foremen. "If we have been inclined to picture these men labouring under the lash in the burning sun, as the usual stories would have us believe, it will come as a pleasant surprise to read in inscriptions of the time that the greatest care was taken for the men's comfort, that each man had a daily ration of about four pounds of bread, two bundles of vegetables, and a roast of meat, and that every man was given a clean new shirt once a fortnight."—Weigall, *A Short History of Ancient Egypt*, p. 170.

The Nile, too, was worshipped as an image of God, in that from the flooding of the land by the Nile, came its fertility.

The bull was worshipped alive, again as the emblem of fertility, and offerings were of the good things of the earth, fruit, flowers, wealth, while the services were pageants of colour, singing and processions.

Note that Venus, goddess of the arts, rules Taurus, and think of the art of the Egyptians in their pottery, beads and ornaments, as found in the tomb of Tutankhamen, and elsewhere.

Our May Day festival, with its maypole and garlands, is the remains of the ancient Egyptian festival celebrating the entry of the Sun into Taurus.

The opposite sign seems to have great significance in so far as the religion of the era is concerned.

So the Taurean age would be influenced by its opposite sign Scorpio, which among other qualities is the sign of magic.

We know the power of the Egyptian priests, both good and evil, and of the curses with which they sought to guard the burial places of their Pharaohs. In our own times the strength

of their curses has been proved, for of those who were instrumental in the opening of the tomb of Tutankhamen, including Weigall, several died within the year, while hardly one survived more than a few years.

We may remember the story of Moses outmatching the magicians.

Most of the fertility rites, too, show definitely the influence of Scorpio.

Then came the Aries age, Aries, "The Ram," a fire sign, and soon afterwards we hear of Moses, one of the great leaders, who was "learned in all the wisdom of the Egyptians"—that is, he was an initiate of the Egyptian wisdom schools.

What was the teaching of Moses? God is light, spirit; He is to be worshipped with fire—burnt offerings. We are told that the people were led by a pillar of fire by night, and of smoke by day.

Note Deut. iv. 24: "The Lord Thy God is a consuming fire." Think of the terror of fire. Is not a "God of wrath" a natural idea?

The incident of the golden calf and the wrath of Moses becomes understandable, for it was a retrogression into the beliefs of the Taurean era. Now, in the age of fire, there must be no idols or graven images, for God is spirit.

We may remember the story of Moses and the burning bush, and the Angel in the flame of fire, Exodus iii, and "Where is the Lamb for the burnt sacrifice . . . the ram caught in the thicket by his horns." Genesis xxii. The symbol of Aries is the head of a horned ram. The story of Cain and Abel, Genesis iv. (note Numbers xviii. 17). This is one of the early stories of Genesis which have come down to us, sadly mangled, from the Osirian religion of Atlantis. Genesis, like the other early books of the Old Testament, was re-edited during the fire age by a Jew, and we see the offering of Abel, a burnt-offering, is said to be acceptable to God, while the Taurean offering of Cain is said to have been rejected. We must remember that many neighbouring tribes still carried on the worship of the bull (Baal), and Taurean offerings, hence the golden calves of Jeroboam found easy acceptance. Burnt-offerings could be offered only at certain places, of which Jerusalem was the chief, while the Bull could be worshipped with appropriate rites in Samaria and elsewhere. The Prophets were continually rebuking the Israelites for "Going a-whoring after strange gods," that is, they joined in the worship of the neighbouring tribes. It is against this background that we can best understand the

story of Cain and Abel, as it has come down to us in the Bible, proving that burnt-offerings alone found favour with God in this age of fire, those of the "heathen" being valueless and unacceptable.

Eliphas Levi says "For man, God is, and can only be, the ideal of man." Think of that terrible characteristic given to God by the Jews. "The Lord Thy God is a jealous God," how natural to an undeveloped Capricornian people! Perhaps the story of Cain and Abel was rewritten to bring home to the Jews the true horror of jealousy, one of the seven deadly sins.

Think too, how that faith taught by Moses degenerated in some to the ghastly rites of Moloch in the Vale of Hinnom, passing their children through the fire (Micah vi. 7).

Nevertheless, through the smoke cloud of "vain oblations," still shines through the same great teaching of all ages, "To do justly, to love mercy, and to walk humbly with thy God" (Isaiah i; Micah vi. 8).

In this fire age we may remember the story of Akhenaton, the young Pharaoh, who, if Garstang's dates be correct, reigned soon after the departure of the Israelites.

Akhenaton forsook Thebes, and founded a new city and religion at Tel el Amarna—the worship of the Aten, the spirit behind the sun's disk. His was a purely spiritual religion, and Akhenaton himself seems to have been one of the most wonderful reformers the world has known. He tried to outlaw war and fighting, for he claimed that as children of the One Father, all men should live in love and peace together; but he was before his time, and the only result was the loss of the Egyptian Empire. The corrupt priests of Thebes would not follow his guidance, fearing the loss of their wealth, and the young Pharaoh seems to have died suddenly. His religion was stamped out, and the priests of Thebes regained their power—to the loss of Egypt.

How many of us realise when we sing that beautiful Psalm 104, that we are echoing the words of Akhenaton, for parts of it were found inscribed upon the ruined walls of his palace at Tel-el-Amarna, and it is said to have been composed by Akhenaton himself, though more probably it has come down from the Osirian religion, since it was also among the Jewish psalms. There were no burnt offerings in the pure religion of Akhenaton, but the Egyptians had been cultured people for thousands of years.

Aries is an egotistical sign, and this was certainly true of the Jews. They held "The Lord Our God is The God, We are His people, the Heathen have no knowledge of His Laws."

What they did, they claimed to do by the direct order, and under the guidance of God; in the sack of Jericho, when they put men, women and children to the sword (i.e. let their blood flow), and burnt the city, they thought they were pleasing God, by a burnt-offering of the first-fruits of that land to which He had led them to be their inheritance.

We find again and again, that as a result of such obedience, i.e. in justice, they expected God to put other nations under them. Surely here we see the influence of Libra, the Scales of Justice? The Jews had been for long a race of slaves in Egypt, so we are told in the Bible. They would have kept the crude materialistic minds of slaves for many generations, and constantly we find the balance in evidence in a materialistic sense. "An eye for an eye, a tooth for a tooth."

Note too how that balance fills the minds of the prophets, "Because ye have done evil, therefore the Lord will punish you." Punishment for wrong doing—material benefits for right doing, "If ye do well"—the scales are always in evidence.

Remember Belshazzar and the Writing on the Wall. "Tekel, weighed in the balances and found wanting" (Daniel v. 27).

For a moment, let us look at yet earlier eras. Before Taurus comes Gemini, the Twins—and in the old zodiacs we find one twin nearly always pictured with a harp, while Gemini's opposite Sagittarius contains the constellation of the harp,* Lyra, standing for praise and gladness through harmony, as one of its decans.

If we turn to Mr. Leadbeater's book, *Man, Whence, How and Whither?* we find that he states that Orpheus came about 7,000 B.C., and that is approximately the time when the Sun moved into Gemini.

Further, he places the first Zoroaster about 29,700 B.C., teaching that God is light and fire, which is approximately the date of the Aries era of the previous tropical year to our own.

(Note, Leadbeater places the sinking of Atlantis at 9,564 B.C. Modern view, backed by Mayan Zodiac, is about 8,897 B.C.

Virgil tells us that the Taurus era began 4,500 B.C., or at least it *had* started by then. "The Shining Bull opens the year with his gilded horns."

If the tropical year be 25,920 years, 4,500 less 2,160 equals 2,340 B.C. for the commencement of the Aries era.

Then 25,920 plus 2,340 equals 28,260 B.C. and is the approximate earliest date for the coming of the first Zoroaster.

Leadbeater had his Sun and Mercury close conjunct Neptune,

* That is, the two constellations lie in the same longitude; they are actually far from one another in the sky.—EDITOR.

which might tend to slight exaggeration, especially where figures were concerned. But Leadbeater claimed his knowledge through his seership. If each era be 2,260 (instead of 2,160), Leadbeater's figures come right. 29,700 for first Zoroaster. 2,260 × 12 = 27,120, bringing the beginning of our Aries era to 2,580 B.C.

Add two eras to this, and we get 7,100 for the Gemini era. Add 2,260 to this, and we get 9,360 for the beginning of the Cancer era, and Elbert Benjamin declared that it is at the junction of the eras of Leo and Cancer—Fire/Water, and of Aquarius/Capricorn—Air/Earth, that cataclysms come (Zain, *Symbolism of the Stars*).

Moreover, it brings the Pisces era to begin 320 B.C., and our Aquarian age would then have started A.D. 1940, the beginning of the "Atom age."

Let me quote a passage from *Man, Whence, How and Whither?* by Mr. Leadbeater:

"So as Vyasa, as Hermes, as Zarathustra, as Orpheus, we recognise the unity of the teaching under the variety of the symbols. The Unity of Life, and the Oneness of God with His world.

"For Vyasa, it was the Sun that warmed all and gave Life. For Hermes it was the Light that shone alike in Heaven and Earth. For Zarathustra it was the Fire that lay hidden in all things. For Orpheus it was the Harmony in which all vibrated together. But Sun, Light, Fire, Sound all gave but a single message, the One Life, the One Love, that was above all and through all and in all."

PISCES

The teachings of the Master Jesus were those teachings which are the basis of all great religions, presented by each teacher in turn, as best suited to the needs of the people of his time. In this case, stressing the characteristic Piscean ideal of unselfish loving service to all in hidden ways. Let us see how Pisces affected that teaching of Jesus.

Pisces is a mutable water sign, governing the 12th house, according to present-day teaching, ruled by Jupiter and Neptune.

Jupiter is the benevolent Father God of older faiths. Io-Pitar —Our Father, in the sky—Heaven.

"Neptune" (I quote Miss E. Aldrich), "has little interest in, or regard for, what the world calls truth. All Neptunian art and literature argues from a false premise. . . . The vampirising influence of Neptune is as well known as the inspiring influence.

It takes our blood and our courage, even as it sometimes takes our liberty. Neptune is the great jailer of the Zodiac."

Pisces is the sign of the feet, of multiplicity, of fishes, of the sea. Of hospitals and institutions, monasteries, etc. Of loneliness, viz. hermits. Of idealistic but ill-conceived schemes, c.f. the Children's Crusade.

The meaning of its opposite sign, Virgo, is that of the harvest, both of corn and wine. Virgo is the House of Bread—Bethlehem. Its emblem is a Virgin, bearing a sheaf of corn, or in some zodiacs, a Virgin and Child.

The connection between these ideas and Christian teaching is obvious, but there are many other points of interest. Martha is typical of Virgo, active, sharp-tongued; Mary of dreamy, intuitive Pisces.

NEPTUNE IS THE PLANET OF THE COMMON MAN

All great religions possess an esoteric and an exoteric side. At the Council of Nicea (A.D. 325) the gnostics, initiates of the ancient wisdom teachings, who alone understood the esoteric teaching of the new faith, these gnostics were labelled heretics and ostracised. Thus the esoteric teaching was lost, and the Church possessed only the teaching given out to the public. She prided herself upon the fact that her teaching was understandable of all, however slight their education. It was the religion of the common man.

"Neptune has little regard for what the world calls Truth." At the Council of Constantinople the doctrine of reincarnation was expunged from the Church dogmas, for it raised inconvenient questions about some of the Church teaching, and we have noted that to Pisces, expediency is of far more importance than truth. (Witness later the saying attributed to the Jesuits, "The end justifies the means.") In the Gospel (St. John ix. 2) reincarnation had been accepted clearly as an established belief, and the Creed still teaches us to believe in the Resurrection of the Body, a misinterpretation of the ancient wisdom.

We know the special tenets enjoined by the Christian Churches of all denominations. "If God so loved us, we ought also to love one another." "Do unto others as ye would they should do unto you." Consider the paradox of this religion of love enforcing its views by sword, fire and extermination—the first religion in recorded history so to do. The chaining of the priests of Mithras to their own altars, blocking the door of the sanctuary, that they might starve to death. The Inquisition, tortures, the stake, death. Not by any one sect only, be it observed.

Note again the effect of Neptune, the jailer—taking our blood and our courage, our liberty and our life, yet all done in the ideal of love and spiritual benefit.

The Church claimed a monopoly of revelation, therefore she must extinguish all competitors, lest similar teachings in other bodies should provoke awkward questions among her flock. It is said that the real reason for the Inquisition was to exterminate all astrologers, outside the Church. Many Popes and Bishops were noted astrologers, but outside the Church it was anathema—knowledge undesirable for the layman.

Neptune makes money in curious ways. Think of the slave trade, and the sale of indulgences, both blessed by the Church herself.

At the same time we must remember the other side of Pisces. The faith and self-sacrifice, which have caused so many to give up their lives to the mission field. The growth of hospitals (12th house) and charitable organisations, and the great work of the medical missions, the loving service and intuition of doctors and nurses.

If here the less desirable qualities of Pisces seem to be stressed, it is only that we may see the faults we must leave behind us as we go forward into the new era of Aquarius.

Neptune is protean in his manifestations; governing mutable water, he can flow into a hundred shapes, without losing his identity. So we see the Church incorporate within herself the beliefs and shrines of other religions. Mithraism, responsible for the more militant side of Christianity, the Church militant, "Soldiers of Christ," etc. The shrines of the Great Mother, turned into chapels of the Mother of Jesus. Festivals and symbolism of Druidism adopted, some christianised, some left untouched. Christmas, mistletoe, Yule log, etc. It was not so long ago that Morris dancing, a Druidic remnant, was permitted in church, or on the church tower, on certain days, as a regular religious institution.

Most important of all, perhaps, is the Piscean attitude of vagueness and muddled thinking, of inconsistency and love of sensationalism. Think of some of the Piscean ideas of Heaven: A. & M. 169, "What rapture will it be, Prostrate before Thy Throne to lie, And gaze and gaze on Thee." How it would rick one's neck! A. & M. 228, "The shouts of them that triumph, the song of them that feast." Valhalla.

The Psalms have come down to us from earlier eras, and many of their verses are quite unsuitable for a religion of love, e.g. cix. first twenty verses; cxxxvii. 9; cxlvii. 20; cx. 6. Yet 90 per

cent of churchgoers will sing them enthusiastically and see nothing incongruous in so doing.—Pisces.

The Master Jesus taught that God is our loving Father, yet how vivid is still the God of Wrath in the minds of many Christians. Look at the closing verses of the Venite, put on our lips each Sunday: "I said in My Wrath. . . ." Look at the Confession in the Communion Service: "Provoking most justly Thy wrath and indignation." Is that really our idea of God?

Uriah Heep was Virgo, and Pisces doesn't mean what he says half the time, but he enjoys saying it, and will then go home and eat a good dinner, and certainly will be furiously angry with the cook if the potatoes are burnt.

Turning now to our present time, what will be the teaching of the coming Aquarian age? Aquarius is an air sign—of mind, of brotherhood, of the enlightened man. Surely those ideas will give us a clue to the religion of the future. A union of science, religion and true brotherhood. A realisation that each of us is necessary to the others. A religion which in no way contravenes our reason, a period when as in the great days of Atlantis, science and religion will go hand in hand, not, as in Piscean days, in opposite camps.

Do we realise that it is less than four hundred years ago since Galileo was threatened with the stake for daring to say the earth went round the sun!

Is it not time that we realised the brotherhood of man, and through the Leo power of organisation, ceased from warfare, becoming the commonwealth of the world?

Nevertheless, we must not forget that Saturn is part ruler of Aquarius, and Saturn, in its lower manifestations, brings jealousy and hatred. These things must find no place in the brotherhood of the future, as alas, they do today, in every would-be "levelling of society" downwards. The Aquarian brotherhood must seek to raise all to the highest limits of their capacity, and then Saturn will become counsellor and guide, instead of a brutal master.

NEW RADIX MEASURES

By J. Coward

The following Lunar Radix Method is the equivalent of Dr. Troinski's Tertiary Directions as expounded by Brigadier R. C. Firebrace in volume 37/4. The same horoscope is taken: it is that of a boy born at Sheffield (53° 27′ N., 1° 29′ W.),

1.15 p.m., February 17, 1911, who died, 1.30 a.m., March 18, 1926, from blood poisoning caused by pricking a carbuncle with the dirty point of a drawing compass. (Ref. Case 2, *Symbolic Directions*.)

Theory

The movement of the Moon in one mean lunar day measures one tropical month (27·321 582 mean solar days) and also one tropical year (365·246 216 mean solar days). Any tropical period of revolution is relative to the First Point of Aries. Since the length of a mean lunar day is about 24 h. 50 m. 28·32 s., so the movement of the Moon in one mean lunar day is about 13° 38′ 17·63″ or 13°·638 23, — log. 1·134 7580.

Lunar Annual Arc

The boy died	1926	77 d.	1 h.	30 m.	(a.m.)
born	1911	48	13	15	(p.m.)
Age at death	15	28	12	15 or 15·078 059 years.	
15·078 059 years	log.	1·178	3454		
13°·638 23	,,	1·134	7580		
		2·313	1034	205° 38′ or 6^{s} 25° 38′	

This lunar arc is added to, or, less frequently, deducted from, the longitudes of the Sun, Moon, planets and all cusps. Aspects formed between the moved positions and the radical map have a tolerance of plus or minus one degree except those involving the Sun or Moon where rather more may be allowed, say 1½°. This tolerance reduces the annual arc of 13½° (about) to a monthly measure.

The following aspects are produced:

♂ r. 12 ♓ 4 =	9^{s}	12°	4′	
+ arc	6	25	38	
	4	7	42	= 7 ♌ 42 ☌ ☿ r. 6 ♒ 4, + 1° 38′

♂ = cuts; ☿ = drawing instruments. Since the arc is 38′ over the tolerance he probably pricked the carbuncle two or three weeks before death.

♆ r. 19 ♋ 18 =	3^{s}	19°	18′	
+ arc	6	25	38	
	10	14	56	= 14 ♒ 56 □ ♃ r. 14 ♏ 20, + 36′

From *Medical Astrology*, by Dāath: p. 46 ♆ = poisoning, p. 45 ♒ = blood poisoning, p. 21 ♃ = boils, abscesses.

♄ r. 1 ♉ 37	1s	1° 37′
+ arc	6	25 38
	7	27 15 = 27 ♏ 15 □ ☉ r. 27 ♒ 46, − 31′

Saturn is the ruler of the Placidian 8th radical.

☽ r. 17 ♎ 59	6s	17° 59′
+ arc	6	25 38
	1	13 37 = 13 ♉ 37 ☌ ♃ r. 14 ♏ 20, − 43′

Page 21, ☽ = tumours, abscesses, disorders of blood.

This last aspect is here written, for future reference, in the converse form:

♃ con. 18 ♈ 42 ☌ ☽ r. 17 ♎ 59, + 43′

Lunar Monthly Arc

The movement of the Moon in one mean lunar day is 13°·638 23. It measures the tropical month of 27·321 582 mean solar days, hence the month is measured by:

$$\frac{365{\cdot}242\ 216 \times 13°{\cdot}638\ 23}{27{\cdot}321\ 582} = \text{Constant log. } 2{\cdot}260\ 8330.$$

Years elapsed	15·078 059	log. 1·178 3454
Constant log.		2·260 8330
Arc 2749° 1′ or 7s 19° 1′		3·439 1784

The following aspects are produced:

☉ p.	16 ♎ 47	☌ ☽ r.	17 ♎ 59
		□ Asd r.	16 ♋ 18
		⚻ ☿ r.	17 ♓ 31
M.C. p.	1 ♏ 30	☌ ♄ r.	1 ♉ 37
♄ is ruler P. 8th r.			
☿ p.	6 ♏ 32	□ ☿ r.	6 ♒ 4
☿ is in P. 8th r.			

This arc, with tolerances, measures to about five days. It is swift and is accumulative during a whole lifetime; any initial error is increasingly magnified. It is the least useful of all the radix measures but it is confirmatory and delimits a period for examination by a diurnal measure to be explained. However, it may be ignored.

Solar Directions—Theory

The movement of the Sun in one mean solar day (59° 8·33″ or 0°·985 647, log. $\bar{1}$·993 7215) measures one day and also one tropical year. One sign measures one year, therefore the annual arc multiplied by twelve gives the monthly arc. (v. *Symbolic Directions*, cap. vi). *Where this three-fold method produces a triple coincidence sure prediction of the outcome of a predetermined action is possible.* If the time and place are known then the radical position involved (or sometimes the other terminal of the annual direction) will often be found to be angular. These directions are fundamental. Lunar directions, being rapidly formed, are transitory in effect but release the more slowly formed solar directions.

Solar Annual Arc

15·078 059 years	log. 1·178 3454
0°·985 647	$\bar{1}$·993 7215
14° 51′ 42″	1·172 0669
Say 14° 52′	

The following aspects are produced:

☽ p	2 ♏ 51	♂ ♄r	1 ♉ 37	+ 1°14′
♈ ,,	28 ♏ 47	□ ☉ ,,	27♒ 46	+ 1°1′
☉ ,,	12 ♐ 38	∠ ♅ ,,	27 ♑ 7	+ 31′
— ,,	,,	☌ MC ,,	12 ♐ 29	+ 9′
♂ ,,	26 ♑ 56	☌ ♅ ,,	27 ♑ 7	− 11′
♅ ,,	11 ♒ 59	☌ MP ,,	12 ♒ 16	− 17′
Asd ,,	1 ♌ 10	□ ♄ ,,	1 ♉ 37	− 27′
MP ,,	27 ♒ 8	☌ ☉ ,,	27 ♒ 46	− 38′
♄ ,,	16 ♉ 29	⚻ ☽ ,,	17♎ 59	− 1°30′

MP = mid-point MC = ☌.
♄ and ♅ are rulers of the Placidian 8th r.
☽ r, in 4th, is □ ♆r, □ Asdt, ⚻ ♀r.
♄, ♈ and ♃ are anaretic.

Solar Monthly Arc

Log. annual arc	1·172 0669
,, 12	1·079 1812
178° 20′ 23″	2·251 2481
Say 5^s 28° 20′	

Several directions are produced but only three involve annual directions, viz.:

☉p	26 ☊ 6	☍ ♅ r	27 ♑ 7	— 1°1′
♆ ,,	17 ♑ 33	□ ☽ ,,	17 ♎ 59	— 26′
Asd. con.	17 ♑ 58	□ ☽ ,,	,,	— 1′

Solar Diurnal Arc

Days elapsed since last birthday	28·5	log.	1·454	8449
0°·985 647			1̄·993	7215
28° 5′ 3″			1·448	5664
Say 28° 5′				

Only two involve both annual and monthly directions, viz.:

☊ con.	15 ♎ 50	☌ ☽ r	17 ♎ 59	— 2°9′
♃ ,,	16 ♎ 15	☌ ☽ ,,	,,	— 1°44′

Both are seemingly wide, but the Moon has a tolerance of about 1½° and the columns labelled '☽ Node' in the ephemeris should read 'Mean ☊' or otherwise be corrected to true longitude.

Diurnal directions, to be effective, should be ☌ or ☍ (much less frequently □ or △) to the radical or sometimes to an annual progressed position involving the same radical. They are largely merely chronocratory.

Transits

The boy died, presumably at Sheffield, at 1.30 a.m., March 18, 26; S.T., 13 h. 3 m. 30 s., M.C., 17 ♎ 13.

The transits were:

♈t.	22 ♑ 15	☍	♆ r	19 ♒ 13
♂t.	26 ♑ 19	☌	♅ r	27 ♑ 7
M.C.t.	17 ♎ 13	☌	☽ r	17 ♎ 59

Collation

Solar Annual	♄ dir.	16 ♉ 29	☍ ☽ r	17 ♎ 59	— 1°30′
,, Monthly	♆ ,,	17 ♑ 33	□ ,,	,,	— 26′
,, ,,	Asct. con.	17 ♑ 58	□ ,,	,,	— 1′
,, Diurnal	☊ ,,	15 ♎ 50	☌ ,,	,,	— 2°9′
	♃ ,,	16 ♎ 15	☌ ,,	,,	— 1°44′
Transit	M.C.t.	17 ♎ 13	☌ ,,	,,	— 46′

Lunar Annual	♃ con.	18 ♈ 42 ♂	,,	,,	+ 43′
,, Monthly	☉ dir.	16 ♎ 47 ♂	,,	,,	− 1°12′

Thus are indicated the year, month, day and *one of the four most probable minutes*, together with the nature of the illness.

Tables

To obviate the calculations, above Solar and Lunar Tables should be constructed to read as follows:

Time	*Solar Annual*	*Solar Monthly*	*Solar Diurnal*	*Lunar Annual*	
15 yrs	14° 47′	5ˢ 27° 25′		6ˢ 24° 34′	24·42″
28 d	5′	54′	27° 36′	1° 2′	43·89″
12 h			30′	1′	7·21″
	14° 52′	5ˢ 28° 19′	28° 6′	6ˢ 25° 28′	

Also a table of Days between Dates:

Days from end of Year	JANUARY *Day of Month*	*Day of Year*
364	1	1
363	2	2
	DECEMBER	
—	31	365

For leap years intercalate one day where necessary.

Exx.

Died 18 March, day of year	77
Born 17 Feb., day of year	48
Days elapsed since last birthday	29
Born 18 March, days from end of year	288
Died 17 Feb., day of year	48
Days elapsed since last birthday	336

An Artifice

If the time and place of a predetermined event are known, then erect the horoscope and, if a planet (etc.) is angular, deduct the arc from that planet and see if an aspect is formed to the radical. If so, reverse the answer which will be in the direct form. If not, then add the arc; the answer will then be in the converse form.

Example

Air Vice-Marshal William Brook took off at 2.34 p.m., B.S.T., August 18, 1953, at Coningsby (0° 10′ E., 53° 6′ N.), near Lincoln and crashed fatally near Stafford some twenty minutes later.

S.T., 11 h. 21′ 8″, M.C., 19 ♍ 26, Asdt. 25 ♏ 21.

He was born February 5, 1901; time and place not known to writer.

Noon positions: ☉ 16 ♒ 2, ☽ 7 ♍ 30, ♅ 27 ♉ 57, ♃ 3 ♑ 32.

Age, 52 years 194 days.

Arcs:	*Solar Annual*	*Solar Monthly*	*Solar Diurnal*	*Lunar Annual*
	1ˢ 21° 46′	8ˢ 21° 20′	6ˢ 11° 13′	11ˢ 26° 26′

The ♅ (27 ♉ 57) radical is ♂ Dsdt transiting 25 ♉ 21, therefore:

♅r. 27 ♉ 57	1ˢ 27° 57′		
— arc	1 21 46		
	6 11 = 6 ♈ 11 ♐	☽r 7 ♍ 30	− 1° 19′
♅r. 27 ♉ 57	1ˢ 27° 57′		
— arc	8 21 20		
	5 6 37 = 6 ♍ 37	♂ ,, ,,	− 53′
♅r. 27 ♉ 57	1ˢ 27° 57′		
— arc	6 11 13		
	7 16 44 = 16 ♏ 44	□ ☉ 16 ♒ 2	+ 42′

or:				
☽ annual direct	29 ♎ 16 ♐	♅r 27 ♉ 57		+1° 19′
☽ monthly	,, 28 ♉ 50	♂ ,,	,,	+ 53′
☉ diurnal	,, 27 ♌ 15	□ ,,	,,	− 42′
Dsdt. transiting	25 ♉ 21	♂ ,,	,,	− 2° 1′
♃ lunar annual d.	29 ♑ 58	♐ ,,	,,	+ 2° 1′

N.B.—Cases arise where, owing to no horoscope being available, directions involving angles are missing.

Dangerous Periods

The astrological indications of these are of themselves of no prophetic value except that disastrous journeys take place during them. If fatal they are indicated by:

(*a*) Elements of the 3rd (rarely 9th) and 8th houses in mutual bad aspect including the grand trine. The ♐ is very frequent.

(*b*) A malefic angular or, less frequently, in bad aspect to an angle. The malefics, in their probable order of frequency are, ☿ ♆ ♇; ♄ ♂; ruler 8th, even if a benefic.

Grievous aircraft accidents have strong indications, often in duplicate.

If a horoscope is erected for the time of take-off (S.T., 11 h. 21 m. 8 s.) then, by any of the usual methods of house division, ♒ is on the cusp of the 3rd and ♊ on the cusp of the 8th. We get:

(*a*) ☿ (20 ♒ 59), co-ruler 3rd, is in 8th □ ♆ (21 ♎ 41) □ ♄ (22 ♎ 59) the other co-ruler of the 3rd.

(*b*) ☿ (7 ♌ 48), ruler of 8th, ∠M.C. (19♍ 26) + 3° 22′ ♇ (1 ♌ 56) in 8th, ∠M.C. − 2° 30′.

Conclusion

The Marshal's death, like that of the boy's, was timed almost to the minute. Owing to lack of the horoscope of the late Marshal definite predictions are impossible, nevertheless, in view of the fact that the basic solar direction ☽ p. ♐ ♇ r. contains two anaretics, ♐ and ♇, and the time of take-off was during a dangerous period, the flight was, from the astrological point of view, an act of folly.

Overwhelming evidence can be produced to show that the radix method, with these solar measures, is valid. It is probable that the lunar annual measure has the same validity.

LUNAR REFLECTIONS

By Stanley Gritton

Nodal horoscopes were experimentally examined by Mr. E. H. Bailey some thirty years ago in *The British Journal of Astrology*, using the ascending nodes of all the planets. The idea of regarding the ascending node as the starting point of a planet's individual zodiac was, I believe, originally suggested by Mr. H. S. Green about 1896. Later Mr. V. E. Robson suggested that better results might be obtained by using the Geocentric positions of the planetary nodes, which have considerable oscillatory annual motion, the ascending and descending nodes being

no longer opposite to each other; but as far as I know nothing further has come of it.

The lunar nodes are, however, in a different category, much has been written about them and they have always figured in Hindu and ancient astrology.

Some years ago I experimented with the idea of a lunar zodiac starting from "The Dragon's Head" (or "the pub" as someone humorously called it!). I noted the positions of the sun, moon and planets and all important sensitive points in the horoscope, converting them to the lunar zodiac and then regarded these positions as lunar reflections acting upon the radical figure. After testing many horoscopes over a long period, I found so many remarkable results that I would earnestly commend it to the reader's attention.

It is easy to work, as all that is necessary is to note the distance from the Moon's ascending node (☊) to ♈ 0°, and add this distance in the same direction, to each planet or point in the horoscope, thus giving a double significance to each.

As the Editor raises some puzzle questions I will take as an example the horoscope on page 32 of the Quarterly for March 1954 "Delineation of a Nativity" (1). The strongest influence in the horoscope is ♂ ✶ ♃, close to the ascendant and M.C., respectively, the question is why the promise of such a dignified position by exaltation did not come up to expectation. They are, of course, in mundane square and Mercury is square Jupiter, however, the lunar reflections will I think help to explain, as the essential dignities are not confirmed and the confusion of Neptune is brought strongly to affect it from the placidian 2nd house.

The Moon's ascending node (☊) has not been inserted in this map, its position is ♏ 22°, and is, therefore, distant from ♈ 0°, by four signs and eight degrees. Adding this distance to Jupiter's position (♏ 27½°) will give Jupiter's lunar reflection, which is ♈ 5½°, note this is exactly ☌ ♆, likewise the lunar reflection of Mars, or for short the L R of ♂ is ♊ 6°, and the L R of ☿ is ♋ 2°. Therefore in effect we have to judge ♃ ☌ ♆ in ♈ in 2nd house ✶ ♂ in ♊ and □ ☿ in ♋, as a secondary or lunar modification. There is emotion, self-deception and scheming here, enough I think to upset financial matters and practical considerations, Gemini is not a good sign for Mars and Mercury in Cancer is changeable, so one would expect impatience and lack of concentration, for it may also be noted that Mars in ♑ 28° is exactly square the placidian 3rd house cusp (♈ 28°).

Regarding the mental limitations, note that the exalted and retrograde ruling planet ♄ in ♎ 16½°, is in the placidian 8th, and that Saturn's L R, is ♒ 24½°, exactly ☌ ☿ in the 1st house, restricting the intellect, also Pluto is in the placidian 3rd □ ♀, and Pluto's L R, is ♍ 18½°, opposition the Sun.

Take the ascendant (♑ 20°), its L R, is ♉ 28°—still a practical sign but fixed instead of cardinal and though trine Mars, it is opposition Jupiter. This lunar ascendant gives Venus as the secondary or lunar ruler, and we find ♀ L R, is ♊ 20°, closely ☌ ♅, accentuating the Grand Trine and suggesting further instability. Also note ♅ L R, is ♎ 28°, the placidian 9th cusp and square the rising Mars.

In view of the above, I do not think much sheer luck could be expected from Jupiter in the Midheaven, but it is pointed out in the Editor's article, that the native was fortunate in marriage. Well, take the cusp of the 7th house ♋ 20°, its L R, is ♏ 28° exactly ☌ ♃ in the 10th house. This seems to show the direction in which Jupiter works for the best.

If one wishes to go further it may be noted that the part of fortune ⊕, falls in ♐ 22°, in the placidian 11th house, ☌ ♅; the L R of ⊕ being ♉ 0°, is separating from the □ of ♂ and applying to ∠ ☉; and the L R, of the ascendant (♉ 28°) is exactly the mid-point between Pluto and the square of the Sun (♊ 16°) thus accentuating the radical ☉ □ ♅ in two ways, that is, through the ascendant and through ♀.

At the end of the Editor's article it is said they had two sons (twins) born respectively under ♑ and ♒. The placidian 5th cusp is ♊ 13°, a double sign and in △ to ♀ in ♒, and ♅ in the 5th house while being △ to ☽ and ☿ in ♒, has its L R, in ♎ 29° which is □ ♂ in ♑. How far this may apply one cannot say without the horoscope of the twins, but it seems to bring out their respective ascendants, presumably the end of ♑ and somewhere in ♒, a sign of short ascension.

The summary by majority of planets in qualities and elements is fixed-air, but one might also consider a parallel lunar summary; air still predominates but is no longer fixed, the cardinal and mutable qualities being both equally predominant.

The lunar reflections are significant directional points and as an example in this connection I will refer to the horoscope on page 73 of the Editor's book *Symbolic Directions in Modern Astrology*, Case No. 7, a child born May 21, 1910, at Sydney, Australia, who was murdered by her father about 11 p.m. on February 5, 1924, together with two sisters. Pluto, ♊ 25° 45′, requires inserting in the map and also the Moon's ascending node ☊ ♉ 28° 20′.

The murder took place 3½ months before the 14th birthday.

There are heavy afflictions in parental signs and houses, directing by one degree per year in the usual way, we find ♅ coming to ☌ ascendant and ♄ directs to the mid-point between itself and the ☉, both representative of the father, also ♂ progresses to the ☍ ♅, but Mars is also applying to sextile Sun which one might hope would save from the worst.

The lunar node is one sign and 28° 20′ in advance of ♈ 0°, therefore by subtracting this distance from the position of the Sun we get the Sun's L R, ♈ 1° 12′, which is semi-square the mid-point between ♄ and the ☉, and which directs to the radical ♀ □ ♂, but what brings it to the point is the L R, of Mars, which is ♉ 14°, conjunction the above mid-point between ♄ and ☉.

The M.C. is afflicted by the radical ☽ □ ♅ ☍ ♄, note that the L R of the midheaven is conjunction the cusp of the 8th house, and will therefore transfer these afflictions to that house.

The L R of the ascendant is ♐ 11° 4′, which is ∠ ♅ and by direction is ☍ PL.

The L R of ♅ is ♏ 26° 43′, therefore Pluto is quincunx to both ♅ and to Uranus' lunar reflection, one sinister, the other dexter, symbolic of 6th and 8th house influences. Pluto's L R being ♈ 27° 25′, afflicts the ☽ and ♅.

Neptune seems important as it is mid-way between ♂ and the ☍ ♅, and it directs to □ ♄, this is confirmed by L R, ♆ which is ♉ 19°, appropriately mid-way between the square of the ascendant, ♉ 9° and the ☉; furthermore ♉ 19° directs to □ of 8th cusp.

The part of fortune being a lunar point is usually important in this scheme, it falls in ♋ 9° 39′, on the 6th cusp and Pluto directs to its conjunction. L R, ⊕ is ♉ 11° 19′, ♅ and the ☽ direct to its □ and ☍ respectively, more exactly than might appear at first sight, there being 4° 44′ to complete the exact square between ☽ and ♅. The effective degree will be ♎ 27° 25′, which added to the arc of direction (13° 43′ brings the ☽ and ♅ to ♏ ♒ 11° 8′; a difference of only 11′.

The lunar zodiac will of course move backwards through the signs with the node, so that directions can also be taken on any particular day by using the node's transiting position. Thus on the day of the murder, ☊ was in ♍ 3° 8′, which is conjunction the radical 8th cusp. This position of the node is 5 signs and 3° 8′ in advance of ♈ 0°, subtracting this distance from the radical ♂ in ♋ 12° 12′, will give its transiting L R, which is ♒ 9° 4′, exactly conjunction the radical ascendant.

Again, the transiting position of ♂ on the night of the murder was ♐ 11°, which as we previously found, is the L R of the ascendant taken with the radical node. It is apposite and remarkable that Mars should be conjunction ascendant in a transitory sense through the influence of both positions of the node, and suggests that some of these lunar reflections may be useful in rectification.

I have generally found that when a radical condition or a direction is supported by lunar reflections, it is then entitled to the utmost respect.

The reader might like to experiment with the horoscope of Miss Roberta Cowell given in the September 1954 Quarterly, it would be a difficult one. The Moon's ascending node is in ♐ 25° 54′, and being close to the ascendant, the lunar reflections will nearly coincide with the Kennison points.

In this horoscope there is obviously a very complicated 8th house condition. The accent is a good deal on ♂ in the 8th, the L R, of Moon and Venus is ☌ ♃ the ruling planet, and Jupiter itself is reflected to ☌ ♂, the L R, of the ascendant is ♈ 1½°, so that ♂ in the 8th becomes the secondary or lunar ruler.

The Moon's first application is to Pluto in the 7th and Pluto's L R is ♎ 7° 37′, which is △ the ruling planet ♃, about the time of marriage ♂(od) is ☌ Pluto's L R, and at the time of physical change, ♂ passes on to ☍ ☉, and Pluto's L R will have progressed to ☍ ☿, ruler of the 7th; also the placidian 8th (♌ 14°) will have progressed to ☌ ♂. The ascendant's L R ♈ 1½° will have left the positive sign ♈ and entered the negative sign ♉.

☿ by opposition exactly divides the distance between ♂ and ♄ by 19° either side and that is about the age the native entered the R.A.F.

The Part of Fortune is in ♏ 13° 2′, its L R is ♒ 17° 8′, which is the exact mid-point between ☿ and the ☍ of ♄ (♒ 17° 4′), that is within 4′, which probably proves the ascending degree to be correct.

The map seems to abound in quincunx 6th or 8th house distances, ☉ to ♂, ☽ and ♀ to ♆ and ♄. Also the mid-point between the ruling planet ♃ in the 6th and the ruling planet of the lunar ascendant, ♂ in the 8th, is ♋ 27° 24′, this is exactly an 8th house distance from the ascendant, and a similar distance on to ☿.

In conclusion it is interesting to note that Sepharial's Lilith is about ♐ 8°, on the 12th cusp ☍ ♃ the ruling planet; the Navamsa equivalent of the ascending degree (♐ 27° 34′) is ♐ 8° 1′, ☌ Antares.

I have used the mean position of the node as given in the Ephemeris, its reflections direct closely to time, but experimenters may like to work out the exact position of the node. It is, however, never more than about 2° from the mean, but I have seldom found it as good.

THE ATOMIC AGE

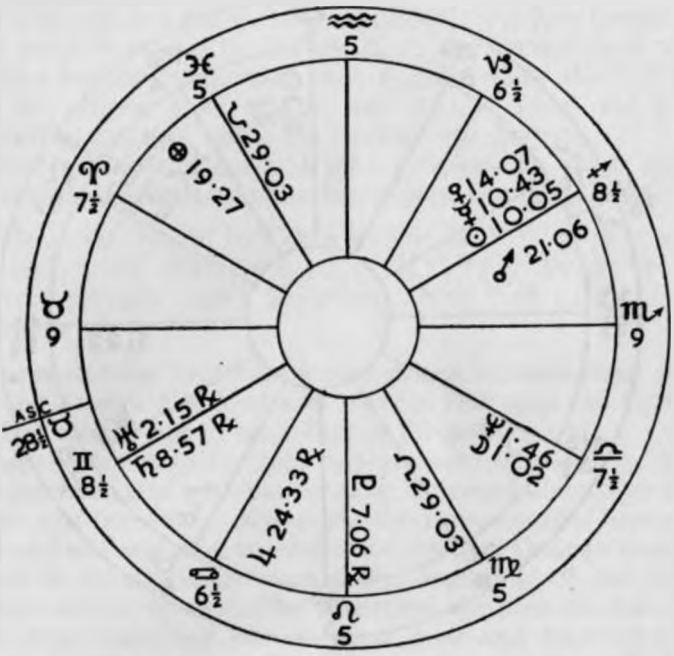
By Brigadier R. C. Firebrace

On December 2, 1942, the first atomic pile was put into action at the University of Chicago and on this day for the first time the so-called chain reaction, which is necessary for the production of atomic energy, was obtained. The experiment started early in the morning for which time a map has already been published in "Prediction" by Mr. Lyndoe. The archives of the University, however, reveal that the chain reaction was obtained between 3.25 p.m. and 3.55 p.m., and that the telegram announcing success was timed 3.55 p.m. Some time between these limits the chain reaction was produced, but it is not possible to specify the exact time. A query arose as to whether this time was expressed in Chicago War Time, but the Atomic Commission of the United States has confirmed that the initial time was 3.25 p.m. or 9.45 p.m. G.M.T. These limits give a Midheaven between 2 Aquarius and 9 Aquarius. Rectification by events such as the first atomic bomb and the hydrogen bomb appear to support a time of 3.37 p.m. with a Midheaven of about 5 Aquarius. It is for this time that the map given opposite is drawn.

The map is a striking one, bringing into prominence the extra-Saturnian planets as Uranus is rising conjunct Saturn in close trine to Neptune with the Moon, and Pluto is on the 4th house cusp. Uranus and Saturn are opposed by the conjunction of the Sun, Mercury and Venus. Jupiter in Cancer is sesquiquadrate the Sun and in trine to Mars in Scorpio. Sun-Saturn opposition is mediated by trines and sextiles from Pluto and Moon-Neptune. The map is therefore a strongly integrated one. Mars is in its own sign of Scorpio expressive of hidden energy and Jupiter exalted in Cancer disposes of all planets other than Mars.

We know that atomic energy can be used for war or peace, for the manufacture of bombs or the construction of power stations. Both these possibilities should be shown in the map. It would appear that they lie in the stressful opposition mediated

by the more harmonious aspects. It could be considered that it is in man's free will to make use of the harmonious aspects to harness this great force for the service of mankind. Planets act in accordance with the ability of the individual to tune in to their nature at varying levels. Pluto is not always naked



(Maps drawn in equal house division in R.A. from M.C.).

force nor is Neptune always muddle, and it is by the attunement of mankind to their higher possibilities that the difficulties of the opposition can be overcome.

The map is one of tremendous possibilities, for good or ill. Astrology does not teach fatalism and difficulties in a map are there to be resolved. It is also interesting to note that there are no squares, which traditionally are harder to resolve than oppositions. We shall see what man makes of this map.

The writer is a believer in Tertiary Directions (*see* article in *Astrology*, Vol. 27, Number 4), and has progressed this map by this method to the dates of the first atomic bomb, and the hydrogen bomb exploded at Eniwetok. These give interesting maps linking closely with the radix.

Progressing the map to a later date it was found that at a time measuring to January 1961 there was a total Solar Eclipse conjunct Jupiter and Pluto all conjoined closely to radical Pluto, in the 4th house radical. The map for this period is given below.



The eclipse is sextile Uranus which has progressed to conjunction radical Saturn. Mars is square the Nodes, the Asc. conjoins radical Venus ruler of the natus. Mars is trine Venus but neither is strong. The eclipse conjunct Jupiter-Pluto, the closing of the nat radical aspect of Uranus and Saturn and the Asc. conjunct natal ruler all indicate that a critical period will have been reached. Once again there are no squares and this time no oppositions. All planets are in the West, a formation associated by some with destiny. This map in itself does not look a fatal map but could be interpreted as an expansion of plutonic force. Mars itself is energy as well as war, and there could be at this time a great expansion of atomic energy for peaceful purposes. The recent White Paper foreshadowed 1961 as a year when in Great Britain there would be atomic energy employed for commercial use.

There are, however, inherent dangers in the map. No map can be interpreted by itself; it depends upon its relationship to other maps. In this case let us look at its interaction with some national maps.

The eclipse with ♃ PL ☌♂, ☌☿ ♄, ♅ □ ♃, ♆ ☌ ☽ in our 1066 map. The eclipse ☿ ♅ in 1707 map and is applying (3°) □♂ with ♂ □ ♀ (ruler) in the 1801 map.

♅ ☿ ♅ and ♄ ☿♂ in U.S.A. map; ♂☿ PL ♄ ☌ ☽, in Germany's 1871 map. Eclipse ☿ ♄ and ♂☿ ♅ in the French 1946 map. Belgium has the eclipse ☿ ♅ with ♅ ☌ PL whilst the U.S.S.R. has the eclipse ☿ ♆, ♅ ☿ ♃ and ♂☌ ☉. There are other interesting contacts which the student will discover.

There are other maps and their progressions which should be studied in connection with this subject. Data for these are:—

First atomic bomb, 16.7.45, 5.30 a.m. M.W.T., 33 N. 106 W.
Atomic bomb, Hiroshima, 6.8.45, M.C. 17 ♊ Asc. 17 ♈.
First hydrogen bomb, Eniwetok, about 7.15 a.m., 1.11.52, Eniwetok.

The writer has found close connections between these maps and the Atomic Pile Map and between this map and that for the first atomic fission map, that of lithium (13.4.32).

The tertiary map for 1961 is the map for August 1, 1943. It is interesting to see what actually happened about this date. There was the fall of Mussolini, the exceptionally heavy air raid on Hamburg, and the defeat of the final German counter-attack at Kursk which marked the beginning of the Soviet advance across Europe. The planetary positions on this date were then transiting our national map and that of other countries, and it is interesting to note that the main effect fell upon Germany, and that the effects were favourable to the Soviet Union and Great Britain.

Charubel has a symbol for the 9th degree of Leo (the eclipse degree). "A bomb exploding in mid-air." Let us hope that for once Charubel has slipped up. The relationship between the planetary positions and the fixed stars is also interesting as without exception the stars affected have a blend of Mars.

All maps are subjugated to superior maps. If we knew the World Map we might judge of the coming effects. Aspects which would be deadly during a period of war can pass off without harmful effect in time of peace. A lot will depend upon what happens between now and the critical date. Possibly the destiny of mankind lies within his freewill.

LETTERS TO THE EDITOR

From CYRIL FAGAN (DUBLIN)

SOLI-LUNAR PREDICTION

Notwithstanding the publicity given during the last eleven years to the extraordinary efficiency of Sidereal solar and lunar returns as reliable predictive instruments, it is incomprehensible to me why your contributors do not test these out, instead of endeavouring to seek in primary, secondary and symbolic directions and the like the astrological cause of the events which befell the subjects of their themes. After all the latter have been appealed to over and over again but always with the same utterly unconvincing results, so that the art of successful prediction—once the justified boast of the astrologers of antiquity—has to-day departed leaving only mounting confusion and disillusionment in its wake. Sidereal solar and lunar returns are not just another newfangled invention. According to Hermes in his *De Revolutionibus* ". . . The Egyptians, Babylonians, Persians and Indians, both kings and private persons, undertook to do nothing in any year without examining their revolutions '(solar returns)'; and if they found the year good they set to work, otherwise they refrained . . ." and this long before the Greeks (and later the Arabs) commenced to invent systems of directing. So far the benefit of your readers permit me, once again, to demonstrate how extraordinary efficient Sidereal solar and lunar returns really are.

But first, it is necessary to bear in mind that the method of interpreting Solunars (solar and lunar) returns differs in several important details from that commonly applied to the delineation of nativities. In Solunars the only planets that are significant are those found in the FOREGROUND, that is in close propinquity—on either side—of the angles; those that occupy the successful and cadent houses (Middle- and Backgrounds) being devoid of power, unless they closely configurate the luminaries or natal planets. Paradoxically the Moon is the prime luminary in the Solar, and the Sun in the lunar return. It should further be noted that the action of the natal planets is centrifugal, while those in the returns (i.e. the transits) are centripetal. Thus the natal Mars signifies the native's aggressive propensities and his urge to hurt or destroy another; whereas the transiting Mars denotes the hurt done to the native by another. Similarly the radical Venus signifies the native's erotic urges and his capacity to love another, while the transiting Venus betokens the one who is enamoured of the native and courts his or her favours. The method of interpreting these returns has been given in some detail in "Solunars" which has been running in serial form in *American Astrology* (edited by Mrs. Joanne Clancy) since July 1953 (August 1953 issue excepted).

In Salt Lake City, Utah, on July 11, 1953, at about 11 p.m. (M.S.T.), Reik Slierendregh, a pretty 21-year-old housemaid, was

fatally stabbed in the back, by the fetish collector, Leon Morris Livingston, within nineteen hours from the commencement of the latter's Sidereal lunar return. According to Ronald E. Strome (*A.Q.*, March 1955) Livingston was born on April 25, 1928, at 2.20 p.m. (M.S.T.), presumably in the same city. His 25th Sidereal solar return occurred at 7.44 U.T., April 26, 1953. The reader will immediately notice that the radical Moon, significator of the emotional cravings, is in the immediate foreground and it is squared by the transiting Saturn and Neptune in the fag-end of Virgo and by Venus in Pisces. The transiting Venus is on its natal place and in opposition to the transiting Saturn and Neptune. All these transiting bodies afflict the radical Pluto, which suffers the transit of the Uranus, the latter being precisely on the 7th angle. Here, then, are indications in abundance of an intensification and profound disturbance of the erotic impulses and sensual appetites. That the native's habits would be eccentrically anti-social is shown by Uranus' powerful position on the cusp of the 7th house in conjunction with the birth Pluto. Mars and Jupiter are in conjunction with Algol "the Ghoul" (Taurus 1° 20′), the most sinister fixed star in the firmament.

The Sidereal lunar return, computed for Salt Lake City, occurred on July 11, 1953, at 11.12 U.T. and it is violent in the extreme. The natal Mars is precisely on the meridian, while the transiting Mars, Uranus and the Sun are on the radical Pluto and Moon, in the immediate foreground and in square to the transiting Saturn and Neptune; the radical Venus being besieged by the same celestial battery. Few minds (Moon) could sustain such a violent planetary onslaught and remain sane. The emotional urges were far too overpowering to be amenable to the will or to the dictates of any law. They had to seek an outlet, which unfortunately ended in tragedy.

According to Mabel Baudot (*A.Q.*, December 1954), Margaret Rose Louis Spevick was born *around* 2 a.m. (G.M.T.) on May 21, 1942, in London. As Hepper, her murderer, was seen leaving his house in Hove at 6 a.m., February 6, 1954, alone, it is presumed that Margaret was strangled early that morning or the previous night. The transiting Mars was then in opposition to Algol in Taurus 1° 20′, and its position, when reduced to the equinox of 1942, was mundanely on the ascending degree of Margaret's Quotidian-2 chart. Making the transit precise, gives the time of birth as about 1 : 40 a.m. G.M.T.

Margaret's 11th Sidereal solar return occurred at 21 : 21 U.T. on May 20, 1953, London, and it is an appalling figure. The transiting Saturn and Neptune are almost exactly on the midheaven in opposition to the radical and transiting Venus, and this terrible affliction takes place in the immediate foreground, a certain indication of molestation by a sexual invert. The transit of Mars in Taurus (throat) on the cusp of the 7th house, the anareta or "Destroyer of life," presaged danger of a violent death by strangulation!

Jupiter's conjunction with the Sun was powerless to accomplish any good as it was in the remote background. Note the transit of Uranus across the radical Mars and in square to the transiting Venus, Saturn and Neptune.

Margaret's Sidereal lunar return took place at 11 : 21 U.T., January 19, 1954, London, and it, too, is a gruesome figure. Mars and Saturn are in conjunction and straddle the cusp of the 7th house —the ANARETA—again denoting danger of a violent death. Note that the Sun, Venus and Mercury transit in opposition to the radical Moon and Pluto. The transit of Uranus over the radical Mars indicates accidents in dangerous occupations or in sport, and as this transit occurs on the cusp of the 4th house—the immediate foreground—it warned of danger of an accident to the arms (Gemini) and in connection with property, and on December 24, 1953, Margaret "broke her arm through falling from a wall"! Incidentally Uranus on the cusp of the 4th house denotes a *change of residence* and Hepper brought her from London to his house in Hove, early in February 1954, ostensibly to accelerate her recovery from her accident!

In interpreting Solunars and Sidereal horoscopes the student must be wary not to be caught up in zodiacal symbolism which is purely menological having no astrological significance whatsoever. For example the Egyptians named the second constellation the "Bull" simply because the Moon became full among its fixed stars in October (when the Sun was in the opposite constellation Scorpio), when the Inundation had so far receded as to permit the oxen to be yoked and the lands ploughed; moreover it was the month when the cattle were coupled (*vide "Zodiacs, Old and New,"* page 30 *et seq.*). This practice of naming the months from the constellation wherein the Moon became full, is still in operation in India; the month CAITRA, named after *Citra* (Spica) in Virgo, commenced on March 14, 1955, and will end on April 14th, when the Sun will be passing through the opposite constellation *Mina* (Pisces). Hence the absurdity of describing those born between May 15th and June 15th (when the Sun passes through the constellation Taurus) as being of "bull-like" character, or as having any bovine attributes. The only symbolic clues we have to the astrological meaning of a constellation lie in its quality, and in the nature of the planets that are exalted in it and that rule it. The character of those born between May 15th and June 15th, when the Sun passes through the constellation designated "Taurus," will be a mixture of the Moon and Venus, because the former is exalted therein, and it is ruled by Venus; other clues are that it is a fixed sign and of the earthy trigon and so on. But in such judgements the zodiacal symbol—in this case the Bull—must never be introduced, if our delineations are to remain strictly astrological. The only zodiacal "bullies" are the Arians (April 14th to May 14th) because they most appropriately are symbolised by the Sun and Mars.

In his letter of February 15, 1955, Sri S. Rajagopala Iyer, author

of *Directions in New Era Astrology*, and one of the foremost authorities on Hindu astrology says, " . . . The more experience I have in the interpretation of Solunars and the more I study your articles and apply the principles contained therein, the more I am convinced that this opens up a new era in astrological forecasting. It is impeccable! All the predictions that have been done without them are simply vague surmisings. . . ."

From DENNIS ELWELL (STOURBRIDGE)

THE TWO ZODIACS

It seems to me that if the advocates of the sidereal zodiac rely solely on rulership for sign interpretations they place themselves in no small difficulty.

Rupert Gleadow scoffs at my suggestion that a sign derives its significance from factors deeper and more fundamental than its ruler. May I ask, naïvely perhaps, whether he makes any distinction between signs ruled by the same planet, and if so how? In what way does the siderealist's concept of, say, Sagittarius differ from Pisces; or Aries from Scorpio? Often there appears to be no boundary recognised between Capricorn and Aquarius, and they are spoken of almost as one field of influence.

Cyril Fagan sometimes uses the exaltation scheme to help along his interpretations, but whereas Venus' signs may differ because the Moon is exalted in one and Saturn in the other, it hardly serves to distinguish between Mercury's signs, where no planets are exalted. Rather unwillingly, I imagine, he has to acknowledge that *factors other than rulership are responsible for the essential character of a sign*, and he talks of a planet's diurnal and nocturnal sects. Pisces, he says, is Jupiter's nocturnal sect, Sagittarius his diurnal. Now this, to my mind, implies that each sign (or constellation) possesses a nature of its own, otherwise there would be nothing to modify Jupiter's expression. A sign is therefore either diurnal or nocturnal, which is simply another way of stating that it is either positive or negative, male or female.

Mr. Gleadow urges students of the sidereal zodiac "to stick to the rulership and symbolism." The symbolism bit surprised me. Mr. Fagan certainly does not hold with interpretation by symbols, believing them to have corresponded with natural events which occurred in the Nile valley. He has written: "The symbols and names of the constellations afford no clue whatsoever to their astrological character, nor were they ever intended to do so."* This is Mr. Gleadow's turn to be vague, but I gather that he wants the best of both worlds. A symbol must obviously symbolise something, and as he already uses rulership he must have found that the symbols provide a key to characteristics not indicated by the rulers. Mr. Gleadow seems to be admitting that other factors are at work.

* See also Mr. Fagan's letter herein, from which we see also that he approves of the elements and modes.

Really, I cannot understand why he quibbles because I suggest that these factors are more fundamental than the rulers.

Personally, the zodiac would be meaningless without the concepts of polarity, the four elements and three modes.

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