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.

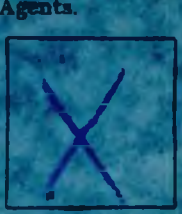
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Astrology is no mere system of fortune-telling. It is a Universal Philosophy, founded on demonstrable scientific fact. The object of the Lodge is to form a strong body of earnest students, able to study and promulgate astrological truth, and to purify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

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

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

OF INTEREST TO ALL ASTROLOGERS

ASTROLOGY

THE ASTROLOGERS' QUARTERLY

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

Editor: CHARLES E. O. CARTER

VOLUME 29 SEPTEMBER NUMBER 3
OCTOBER NOVEMBER 1955

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ASTROLOGY

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

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

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ADVERTISING RATES

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

ASTROLOGY

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

VOLUME TWENTY-NINE SEPTEMBER NUMBER THREE
OCTOBER NOVEMBER 1955

EDITORIAL

Political

Before our last issue had appeared, with its comments on Sir Anthony Eden's nativity (or, rather, upon his zodiacal positions for which we hope the mundane emplacements may to some extent compensate), the country experienced some devastating strikes, all concerned with transport and two of them with the sea, harking back to the last winter ingress.

We have yet to meet the transit of Saturn over Her Majesty's radical Saturn and midheaven and over the Prime Minister's Saturn-Uranus conjunction; and a little later the square of Uranus to Neptune in 0°22′ Leo-Scorpio involves the Queen's radical Sun, which, happily, is not afflicted at birth.

Astrologers are a loyal race and it is not difficult to feel sentiments of loyalty and devotion to our gracious and charming Sovereign.

A time of financial anxiety is undoubtedly at hand.

We shall not feel a similar concern, perhaps, on behalf of another prominent figure who will be affected by the above Uranus-Neptune square. We refer to Marshal Bulganin, who was born on June 11, 1895, the very day that the last Uranus-Neptune square took place, and who had at birth Mars square Saturn (like so many dictatorial figures) in 1° Leo-1° Scorpio (approximate), so that the quadrature of January 19 next will neatly cover this radical affliction. True, he has progressed Sun sextile Neptune, which may bring about a not too violent retirement.

In the 1955 winter ingress at Moscow Uranus is close to the ascendant and *Pars is exactly on Neptune.*

It is perhaps regrettable to see these portents for Russia at a time when her rulers, influenced possibly by internal economic difficulties, seem more inclined to be approachable.

Agriculture seems to be the Achilles' heel of bureaucratic

communism and indeed there is a fundamental antipathy between the farmers and peasantry and all kinds of bureaucracy. So far as the U.S.S.R. is concerned, this feature in its history confirms the map of November 8, 1917, which shows a close conjunction of the Moon and Mars in the beginning of Virgo.

Railway and Dock Strikes—"Circles of Power"

I must claim these as further evidence that the Winter Ingress governs the whole ensuing twelve months. If the weather resulted in chaotic conditions for travel in the spring, these strikes gave us even worse difficulties in the early summer, aggravated by the square of Uranus to Neptune in June. Nothing could be more appropriate to Neptune exactly on cusp 9 in the said ingress figure.

By the way, I have been gently chidden by a subscriber for using both the equatorial method of house division (which closely resembles the equal house system) and also Placidus. This would indeed be rather "sharp practice" (or at least opportunist) if I did not distinguish between their use. But this I do. I adhere to my oft-repeated declaration that if my reputation depended upon the delineation of a nativity, I would unhesitatingly use the equatorial method; but I cannot possibly shut my eyes to the value of the Placidian cusps considered as "circles of power," whether it is a question of directions to the radical cusps or directions by the progressed cusps to planets.

Of course industrial unrest would be expected from the long squares of Uranus to Neptune. But why were *we* especially affected and why were the strikes all concerned with 3rd and 9th house matters? The winter ingress gives the answer, as plain as the proverbial pikestaff.

As for the argument that Placidus is no use here because his system falls to pieces in high latitudes, this is based on the remarkable major premiss that "Nothing is any use anywhere unless it is of equal use everywhere."

What a pity the teaching of logic has fallen in abeyance!

Some "Esoteric" Considerations

The secret of the mystery of the human Soul is beautifully set out in the simple symbolism of the five "ancient" planets.

Saturn rules the whole process of Descent or Katabasis* under which the soul shapes for itself an ego for expression in the lower worlds. Mars, the "lesser malefic," which is exalted

* Note the traditional rulership of Saturn over Falls.

in the sign of Saturn, carries this operation into effect by bringing about an ever-increasing differentiation and separation. This is often called an illusion, but astrology shows that it is not *merely* an illusion; there is something real and foreordained in the process. The error or "fall" consists in seeing only this side of the whole scheme. When the consciousness is entirely under the sway of these planets, division and the various manifestations thereof appear to be quite in order, right and proper. Self-assertion is seen as a virtue and those whom we should now abhor as bloodthirsty ruffians are acclaimed as conquering heroes, even though they may devastate wide areas of fertile country and, like Timur, build pyramids of human skulls.

On the other hand, Jupiter rules the Ascent or Anabasis, and the "lesser benefic" Venus is exalted in turn in his sign, constantly working for conciliation and harmony. From the standpoint of the Anabasis most of the great conquerors appear merely as monomaniacs whose feats of war are a disgrace to humanity. But they did not see it so.

Mankind seems to have got this far, that most people nowadays reprobate war for war's sake. Strikes do not take place without some justification, although it may seem to the onlooker to be insufficient. To seek fair play is a Venus, not a Mars, propensity and is not to be condemned; but the fact remains that we have a long way to go before we can banish every element of injustice on earth and if everyone struck who was conscious of some grievance, few would work at all.

In every state and condition man has the gift of Reason, symbolized by Mercury, beautifully described in our Lodge Ritual as "man's Teacher and Guide, accompanying him from life to life, from the Nether Worlds to those of Light." But the same passage warns us that knowledge of itself is not enough, and we must join it to Wisdom: Mercury is, or should be, the messenger and interpreter of Zeus.

Where, in this scheme, should we place the three outer planets?

Uranus, the extreme individualist, appears to be a general ruler of the descent; and Neptune, in whom all distinctions tend to be obliterated, will then occupy a corresponding place as regards the ascent, whilst Pluto will stand at the base of the arc, exhibiting fearful revivals of the worst aspects of the descent with glimpses of the new life that will blossom from the ruins.

The Sun, with the Moon for his handmaiden, will be the all-pervading Life.

It appears that mankind has now reached the stage when all

but a few are in theory servants of the Anabasis, but we are very far from carrying our ideals into practice. Moreover, our age has witnessed hideous expressions of the worst sides of the Plutonic manifestation. Perhaps such an experience was both necessary and, in the end, salutary. Fifty years ago there was a too great readiness to believe that evil was dying of its own accord.

"When men the Fiend do fight
They conquer not upon such easy terms."

To guard against misunderstanding it must be said that I have not wished to imply that the two "malefics" are symbolic only of evil. Far from it. The descent, as we have said, is part of the Divine Plan; and there are virtues of this stage as well as of the ascent. But they are different. It is easy to see that such a Saturn virtue as thrift, or such a Mars virtue as fortitude under torture, would have no place when man is definitely on the upward curve. For there would be plenty for all; and such a thing as torture would not arise.

Saturn's True Name

Whilst discoursing "esoterically" I may mention that I sometimes wonder whether Saturn is rightly named.

The Greek Cronos, a name which, according to the *Britannica* cannot possibly have any connection with the Greek word for Time (*Chronos*), was mixed up in a myth-cycle that is of a barbarous and crude character and was probably borrowed by the Greeks from some more primitive people. The god was, however, connected with agriculture and is often depicted with a sickle.

Thus he was identified by the Italians with their Saturn (from the root *satum* = sown), because Saturn was also a god of farmers. He seems, however, to have been a rather genial deity, a sort of Mr. Wardle of Dingley Dell among the deities of the period. His wife was Ops = Wealth, cf. our word opulence. The Saturnalia were the reverse of saturnine in character, as we use this adjective; they were marked by a Jovian quality which has survived to our Christmas.

Now possibly we are on firm ground in relating Saturn to agriculture, though in point of fact most would place this under Virgo and Taurus rather than Capricorn.

But the Saturnalia were times of social equality when slaves ran riot and talked, as Horace has recorded, with extreme candour to their masters. Now, what has this to do with our planet, which loves the ideas of caste and hierarchical grada-

tions? The typical Saturnian, to us, is the civil servant, who is the *bête noire* of the farming and land-owning community and whose supervisory methods, as we have said above, seem to have gone far to bring about constant economic crises in the U.S.S.R.

In the Greek Mysteries, as expounded by the Neo-Platonists, Cronos or Saturn is one of the Intellectual Triad of Divinities, which seems equally inappropriate to agricultural deities.

I must leave the matter here, for I cannot suggest a better name for our planet in terms of Greek and Roman mythology. But it seems quite probable that it *has* another title in true astrological esotericism. One that, if used exoterically, would give rise to misunderstanding.

"Lunar Reflections" and "New Radix Measures"

I would like to hear from readers who have tested Mr. Stanley Gritton's theory, put out in our last issue.

One way to investigate hypothetical points is to see whether they yield good results in correlating the maps of persons closely united by marriage or kinship. Results, so far as I have tried, are encouraging.

The nativities of the Duke and Duchess of Windsor make an interesting study in this connection.

Most suggested "parts" and "points" depend for their use upon a known ascendant, but Mr. Gritton's "reflections" do not. It is, as he explains, only necessary to add to each planet the distance from Caput to ♈ Aries.

The L.R. positions may often explain why some maps are much better and some much worse than one might expect. Thus, if the distance between Caput and ♈ Aries is in the neighbourhood of 30° or 150°, a map of many trines may yield squares by L.R. and on the other hand one of many squares may find mitigation in L.R. trines.

The figure of Margaret Rose Spevick, published in our issue of last December, takes on an even more threatening appearance when the L.R. points are added.

Mr. J. Coward's article will appeal to all who like precision and have a taste for careful figuring; and reports on this hypothesis would also be welcome. It holds out great possibilities of a definite advance in our predictive technique.

NEWS FROM THE FACULTY

By M. E. H.

Summer Term

New lecturers have been Dr. Wardman, who took a tuitional period on Chart Interpretation, and Mr. John Naylor, who most interestingly discussed his own special ways of using Mundane Astrology. A new subject for tuition was introduced by Mr. Carter, who spoke to the students on "Physiognomy in Astrology."

The Thursday Club

Club membership is available to all astrologers who are past the beginner stage and feel the need for more experience through listening to fortnightly interpretation of charts and other discussions. Though it is of great advantage to those setting out on their astrological career to hear the way in which experienced consultants have used "forwards" astrology in making their astro-analyses and in trying to deal with the many questions put to them by clients, it is also most instructive to hear an expert using "backwards" astrology as did Mr. Carter when he quoted from the biographical sketch of Lady Burton which appeared in *The Wilder Shores of Love*, the book by Lesley Blanch which he recently reviewed in the Quarterly. He showed the charts of both Sir Richard and Lady Burton and discussed the many ways in which their well-known characters were obviously to be seen in these. He also showed a Comparison Table of the planetary positions of the two, indicating the close ties between these most interesting people.

Through the excellent response of members of the Guinea-pig Group, current research is proceeding steadily. It will be some months before the present experiment reaches the report stage.

Meeting at Caxton Hall

In November of 1954, the Faculty undertook a new venture by arranging to hold a meeting for the public at Caxton Hall. There was not a vacant seat in the Kent Room and the audience seemed most appreciative of the lecture, the title of which was "Astrology: a Logical Approach." The lecturer was Mrs. M. E. Hone and the Chairman was Mr. Edward Delmar-Morgan. It has been decided to repeat the meeting this year on November 16th, the names of lecturer and chairman to be announced later.

Preparation for 1956

Astrologers who are too advanced to take the Junior Course of tuition at the Faculty School can prepare to enter the Senior Internal Class either by taking a short preparatory course to be arranged if required by enough students or they can take the Senior Preparatory External Course now available. From the point of view of those organising the work, it would be greatly appreciated if those wishing to enrol either as Juniors or Seniors would do so in good time before the busy period of the examinations and the following period when the Faculty is closed for the winter vacation.

SOME EMINENT AQUARIANS

By Charles E. O. Carter

A Lecture delivered at the Lodge on May 23, 1955

Being asked by our worthy Secretary to give a lecture, it occurred to me that I might as well begin, like charity, at home and talk about a sign which is conspicuous in my own nativity, and this despite the fact that a scientist, and above all, an Aquarian scientist, should be impersonal and we have never encouraged members to talk about themselves, their personal problems, their particular horoscopes. Nevertheless it is true for most of us that we began to study our science in order to find out more about ourselves and our destinies, or life-patterns; and this is hardly reprehensible. It becomes so when we get no further and become "bogged down," as the saying is, in our own nativity and weary others with discussing it!

Indeed there are undeniable advantages in studying our own map. In this process, subject and object are the same—or at any rate intimately related. The mind that studies is itself part of the object of study, for its own motions, its periods of inspiration and enlightenment, of disappointment and of illusion, are largely, if not entirely, in gear with the planetary revolutions. So also the mind watches our feelings. These, indeed, are no part of our real selves; they probably represent neither more nor less than our egoic responses to the waves of astral ebb and flow that pulsate through the solar system, at the bidding of the planets. Nevertheless they are very near to us and we can watch them closely as we experience them and can thus deduce the nature of the Powers that generate them.

Further, we can observe our environment—our relations with things and people—as these also change. We cannot do this, in anything like so complete a manner, with anyone else. Thus there is nothing unscientific, but quite the reverse, in keeping our own maps under observation. In exactly the same way some of the most fruitful medical discoveries resulted from experiments carried out by and upon the person of the experimenter. This is certainly better and kinder than the action of the physician whose tombstone records—I forget where—that "with great courage" he experimented with the then newly-introduced smallpox vaccines upon his wife and children!

Besides watching our own maps, most of us have a natural and quite excusable interest in the lives of those whose nativities resemble our own, and find pleasure and probably instruction in comparing notes with the natives. One cannot imagine a more interesting talk than what would ensue if one could but meet a fellow-astrologer who was born with a horoscope identical with one's own; but we may have to wait a long time for this pleasurable experience!

Certainly all these studies of "bits" of horoscopes, such as Sun positions, are apt to be misleading. Every item in our lives is intimately related with every other, and with the lives of all those around us, and the same is true of the items of our nativities. We cannot isolate one aspect of our maps without leaving the realm of reality and entering that of artificial abstractions. That is the weak point in statistical studies, useful though these are within a limited sphere.

Treating of the philosophy of Hegel, the late Joad wrote: "No single thing in the universe can be adequately known or properly understood when it is treated, as it is treated, for example, by science, in abstraction; that is to say, divorced from the context of the whole in which it appears. So to treat it is to falsify it, for the reason that, so treated, it is not really itself."

A nativity is just such a "whole."

It is like taking an incident out of your life or out of history and trying to consider it in isolation.

However, this method, whatever its intrinsic drawbacks, is one of those by which we pursue astrological truth, and, by abstracting the same position from a number of maps, we seek to find a common factor that will tell us something reliable about it.

It is not difficult to make such a list. One has only to run one's finger down *Notable Nativities* or Maurice Wemyss's smaller but much more accurately compiled booklets, and one can collect plenty. Others of you may care to give us the

benefit of a similar investigation; but it is well to avoid ascendants because they are often not to be trusted, and they do not, in any case, really cut as deep into the character as the solar position. But to-night I shall present instances of solar and lunar Aquarians and of those with this sign rising. For simplicity's sake I will call them all Aquarians.

In my view we are certainly in an Aquarian epoch of human history, whether it is the famous but much-misunderstood "Aquarian Age" or not; and Aquarians have come to the front, so it is just as well to learn something about them. We shall try to be impartial. Not for us the optimistic notion often promulgated that the "Aquarian Age" is going to be some sort of Earthly Paradise, or that all Aquarians overflow with love of their fellows. Some do—but not all. They are an uncertain race. It was written of a sect of old that "to be heterodox was their orthodoxy" and that is true of your Aquarian. At least, they are interesting. I can claim that much for my brethren.

Let us take them chronologically.

We shall begin with one who was born in the 15th century, to wit, *Sir Thomas More*, recently canonised by the Roman Church. He is known as a scholar and lawyer of distinction, who was a favourite of Henry VIII until his refusal to acknowledge his master's authority in matters spiritual as well as temporal, for which act of courage he paid with his life. He foresaw that Henry's claim could only result in the setting up throughout Europe of a number of separate nominally Christian communities, thereby "rending Christ's robe into shreds." It will be remembered that he met his end not only bravely but in a spirit of whimsical humour which is Aquarian.

In the next century, the 16th, we have *Robert Burton*, the author of *The Anatomy of Melancholy*, described by Sir William Osler as "a great medical treatise, orderly in arrangement, serious in purpose." But it was much more than this, as the *Encyclopaedia Britannica* points out.

Burton had Mars precisely rising in Aries, but Saturn in Capricorn almost exactly on M.C. accounts for his statement that he wrote the work to escape from melancholia; and many are his reasons for this complaint, amongst them the influence of the stars, whilst his remedies include old age pensions! It is curious that these were finally introduced by another Aquarian, David Lloyd George!

It is evident that Burton may be acclaimed as a scientist and also as a humanitarian and social reformer, who, like More, speculated with the idea of a Utopian State. We shall find these propensities illustrated in other Aquarians as we go on.

Indeed, this pursuit of an Ideal State seems quite an obsession with some Aquarians—the more hopeful sort, I suppose. From Sir Thomas More's original Utopia down to Franklin Delano Roosevelt with his "New Deal"!

We come now to two born in the 16th century, *Francis Bacon* (Sun and Mercury rising in Aquarius) and *Wallenstein* (Uranus rising in Aquarius).

Both men exhibit clearly three prominent qualities of the sign (*a*) marked but eccentric abilities; (*b*) ideals and ambitions of great amplitude; (*c*) lack of personal integrity and principle.

It is not my task to discuss Bacon's character in detail. It is a controversial subject. Pope called him the "wisest, brightest, meanest of mankind," though I do not know what he meant by "brightest"—perhaps he referred to the unquestioned wit and verbal felicity of Bacon's Essays.

His scientific, or, as people said in those days, his philosophic ambitions were vast, for he envisaged a general restatement of scientific aims and methods. It is said that, in point of fact, he has been more praised by philosophers than by men of science, who have *not* followed his ideas.

His life was much involved in friendships (though that was common enough in those days of place-seeking and patronage) and he is rightly condemned for his savage attacks on Essex when the old favourite had fallen. It may be said that he was genuinely horrified by Essex's action, still, at least by modern standards, he might have "pulled his punches."

He took bribes and condemned himself for having done so. It was a common practice in those days; but a philosopher should have broken with a custom "more honoured in the breach than in the observance."

He has been called a Rosicrucian and what not, but no true brother of that Fraternity has ever owned to such membership.

It *is* an interesting matter for astrological speculation as to why Bacon has posthumously had so much nonsense talked about him. His horoscope tells us just what he was: a hard, brilliant, able and extremely intellectual man.

Wallenstein, who was born in 1583, was a brave and successful soldier of the Thirty Years' War. He was unboundedly ambitious and seems to have envisaged a scheme for the constitutional re-organisation of Germany, with himself at the head. Nominally a Catholic and a servant of the Emperor Ferdinand, he entered into negotiations with the Swedish generals who had succeeded Gustavus Adolphus, killed at the battle of Lutzen, but his plans were betrayed and he was put to death by some of his subordinates who were loyal to the Emperor. His career is the theme of a grand trilogy by Schiller

and his tragic end is the subject of some stirring German ballads.

He has a special interest for us, because he relied throughout his life on astrology. Schiller represents his private astrologer, Seni, an Italian and good Catholic, as warning his master against false friends, but these, Seni thought, must be the "heathen"—that is, Lutheran—Swedes.

Bacon envisaged a "reformed astrology."

We can see marked resemblances between these two men and their careers and in each there was the one outstanding feature of treachery or near-treachery to his patron.

In each instance the delinquent would probably have put up a fairly good case for himself.

Probably many Aquarians see things differently from other people and reject Saturnian limitations on conduct. We shall have reason to recur to this trait of *unpredictability*.

We now enter the 17th century where I find one fine example of Sun in Aquarius, namely, *Swedenborg*.

Again we have the outstanding abilities, for Swedenborg was a mining engineer and metallurgist of considerable distinction.

Again we have the "ideals of great amplitude" for he sought to establish a "New Church" to which members of all communities could belong. A bold thing to attempt at any time and particularly in the 17th century.

Certainly his moral character was beyond reproach.

May I mention here how often the Aquarian element (whether Sun, Moon or ascendant) is combined with Sagittarius? The two signs seem to work admirably together.

Swedenborg had the 9th sign rising.

I do not know what he thought on the subject of astrology; but he tells us that in the spiritual world the sun is always 45° above the eastern horizon, that is, in the middle of the 11th house—a very Aquarian touch!

Coming now to the 18th century, I pause for a moment to speak of *Linnaeus*, the Father of modern botany. However, he had but the Moon in Aquarius.

My next name is *Frederick of Prussia* (1712). He had Sun, Mars, Mercury in our sign, on the M.C., and opposed by Moon conjunction Saturn. Not a pleasant or easy nativity at all. A rather well-placed Venus gave him his victories and some appreciation of music and poetry.

He was a tremendous worker and conscientious after his way; but he could show a callous indifference to human feeling. "Dogs, would ye live for ever?" he shouted (from a safe distance) to his faltering guardsmen. His upbringing may excuse much. It would appear that he suffered from loneliness.

Aquarians are rather a paradox here; they are sociable, and yet they like to remain in some sense aloof.

Perhaps there was more of the milk of human kindness in Frederick than history has recorded, but there *is* a cold detached side to the Aquarian character and there is also a treacherous side, or at least a devious one, as we saw in the case of Wallenstein. But he "laboured genuinely for the good of humanity," says the Encyclopaedia, and was capable of warm attachments.

Wolfgang Amadeus Mozart (1756) was strongly Aquarian; he had Saturn, Sun, Mercury and Venus in that sign, but I must leave others to discuss how and to what extent this appears in his work, for I am not qualified to say anything on this point. He was an enthusiastic freemason, which agrees very well with the sign of fraternity.

The astrological puzzle presented by Mozart is rather that he had Jupiter in Libra in 2nd, well aspected by Moon in Sagittarius, and yet was always in financial difficulties and had an improvident wife! But that is another matter. Should anyone aspire to give us a lecture on "Jupiter Debunked" they might care to use this horoscope.

We come now to two very different men born with Aquarius rising and in the same year, 1758.

Robespierre is too well known to need description here. He is, however, typical of the "idea-ridden" Aquarian. Like More, he "lost his head" quite literally but whilst the lawyer died heroically, Robespierre broke down and made a pitiful end.

Then we have *Thomas Taylor*, the Platonist, a bank clerk who taught himself Greek and set himself to translate the whole of Plato as well as most of the corpus of Neo-platonic literature. This at a time when banks did *not* close at 3 p.m.! He also was possessed by a great idea and one which seems fantastically out of place in the "Age of Reason," for he wished to restore the worship of the ancient Hellenic gods, as esotericised by the Neo-platonists. The Christians, with whom he was at perpetual variance, even accused him of sacrificing a bull to Zeus in his back-garden. Thomas Taylor was a wise and kindly man and it is questionable whether he would have *wished* to kill a fly or could have *afforded* to kill a bull!

However, whatever our good friends may say, the worship of the ancient gods has never died: those who fill in their football pools are still worshipping Jupiter, those who buy savings certificates are still making obeisance to Saturn, those who attend boxing matches are bowing to Mars—and as for Venus, she has never had more devotees! One could expand the list to most human interests and activities; and this the scientists themselves recognise, or at least the more intelligent ones do.

In a delightful book by Charles Seltman, entitled *The Twelve Olympians* and published in the Pan-series, the author writes that the ancient gods "rose into the firmament to become the darlings of astrologers and magicians. Medieval and many later men have believed their destinies to be ruled by the god-planets" and again "It is pleasant to reflect that as Concepts, Beings, Symbols . . . they have not left us, nor we them."

Robert Burns was born in 1759, with Sun conjunction Mars in Aquarius, time unknown.

We know that many of his writings have the true Aquarian ring—"a man's a man for a' that," and so on. Also, though sincerely religious, he annoyed the clergy and the unco' guid and had no use for them; and with Aquarian perversity he seems to have had a fairly clear liking for "Auld Clootie," alias Satan.

It is said of Frederick of Prussia that in his old age his best friends were two greyhounds that slept in his bed; and Burns shows the same liking for the dumb creation, as in the famous poem about the mouse—"wee, tim'rous, sleekit, cowerin' beastie."

"Auld lang syne" is fitting memorial to an Aquarian; indeed, it is a sort of Anthem of Aquarianism, though "we'll fill a cup of kindness yet" is rather Piscean, for the cup was, we fear, not destined by Burns to be filled with the harmless waters of Aquarius!

As regards his love of the lasses, I think we may claim that sexual over-indulgence is not a fault to which Aquarius is prone, though our next example was, if possible, worse than Robert in this respect: I refer to *Lord Byron* (1788) who had Sun, Venus and Saturn in the 11th sign, birth-hour unknown or doubtful.

Byron was a friend of liberty and died in the campaign to free Greece from the Turks. But I do not see him as a particularly Aquarian poet or as markedly Aquarian in any way. We must recall that the Sun-sign is often dormant during the first half of life, and he died at the age of 36. Of course the club-foot which is said to have warped him psychologically may be referred to Aquarius.

Perhaps someone will wish to say that there is evidence that Aquarius is *not* pleasant or normal in his sex interests. I would reply that Aquarius is unusual in many ways; and it is true that *Havelock Ellis* had Aquarius rising with the Sun and Moon in it, and so was a sort of King of all the Aquarians. But in most cases I believe the sign will be found to be the student of, rather than the participant in, heterodox habits. It is attracted by what is unusual and out-of-the-way, in sex and all else.

One would think of *William Wordsworth* as a very Aquarian

poet, for love of Nature is strong in most natives of this sign. Actually he had his ruler therein—no more.

Charles Lamb had Sun, Venus, Mercury and Pluto there and friendship played a large part in his life. He remains as one of the most lovable of our gallery and his whimsicality is an attractive version of what, in so many, is eccentricity. We may say that humour is not peculiar to any one sign but Aquarians have, I think, more than most of the others.

His loving devotion to his afflicted sister manifests a patient and stedfast affection that Aquarians do not always show. It is often said that they are detached in their feelings but in this case such "detachment" as there was came from without in the form of loneliness, due to no fault of his own. The weekly "socials" he enjoyed so much came to an end.

How much we should like to find that Sir William Herschel had had the Sun in Aquarius! But in point of fact he hadn't, nor had his talented and devoted sister, who acted as his faithful assistant, nor his son, who carried on his work. Perhaps the planet he discovered was prominent in his map: it could hardly have been otherwise. Perhaps, after all, Uranus has nothing in particular to do with Aquarius.

We now come to the 19th century.

My first name is that of *George Sand* (1804) who had Aquarius rising, Saturn in Virgo.

She exhibits the extreme eccentricity that *some* Aquarians present; she was given to wearing male attire and smoking cigars. Her works show a love and understanding of country life and the ways of the peasantry, and this is often conspicuous in Aquarians, in contrast to Leo which is frequently indifferent to Nature and rural beauties. Here Taurus, though in square to Aquarius, has much in common with it, though perhaps one could say that Taurus *is* the country, or part of it, whilst Aquarius observes it in a more detached way.

Abraham Lincoln (1809) had the Sun in 23 Aquarius, reputed to be an area of sympathy. There is little need to speak of a man so well known and widely honoured, but one may mention his whimsical humour. Intent on watching a play, he did not observe the approach of a large lady who subsided next to him—on his top hat. "Madam," said Lincoln sadly, "I could have *told* you that my hat wouldn't fit you!"

Charles Dickens (1812) is another case of Sun in Aquarius displaying profound sympathies and ardour for social reform, with plenty of humour, too obvious, perhaps, to be classed as whimsical. What might be called broad strokes of humour and a vivid sense of fun are commonly found with Moon in Sagittarius.

Karl Marx (1818) is another example of the desire for social

reform, in his case via economics, which is just what one might expect from Sun and Moon in Taurus. The ruler Saturn was in Pisces. There is a curious Aquarianism about his theories, which, he explained, would only work so to speak in a vacuum —in actual practice it would always be found that other factors would interfere with their free manifestation. Hence he would be quite unperturbed by the patent fact that the poor have *not* got poorer and poorer nor the rich richer and richer, as they should have done "according to plan." It is curious that the Sign of the Man is sometimes quite inhuman, in the sense that it ignores human nature and assumes that we are all, whether capitalists or proletariat, mere automata. Yet other Aquarians have a deep understanding of man.

Is this the Paradox of Aquarius and has every sign a similar paradox? A good subject for a lecture!

Next, I would mention *Czar Alexander II*, who freed the serfs and was repaid by assassination. He was born in 1818 like Marx, but had only the Moon in the sign which is our subject. Yet such a typically Aquarian act deserves being remembered and respected. Though nominally he was an autocrat it may have required great courage on his part to take that step and he may be bracketed with Abraham Lincoln.

We continue with our reformers and come now to *John Ruskin* (1819) who had the Sun rising in our sign. Not long ago Mrs. Rodgers gave us an excellent study of the man; and in any case his work and his ideals are well known. However, he was another who seems to have failed in understanding common human nature, especially in its female presentation.

Mrs. Eddy (1821) was one of those remarkable people, including Queen Victoria and the Prince Consort, who had Uranus conjoined with Neptune either at the end of Sagittarius or the beginning of Capricorn. She had nothing, however, in Aquarius save the Moon, unless indeed it was ascending, so I mention her only in passing. But she can be placed beside Swedenborg as the founder of a new church.

Francis Galton (1822) had the Sun in Aquarius and Moon in Sagittarius, like Dickens. As the founder of the science of Eugenics it does seem fit and proper that he should exhibit something of the Eleventh Sign. He had Libra rising and of all his discoveries I recollect only that he declared Nottingham to have a higher percentage of pretty girls than any town in Great Britain. I believe it comes under Libra anyway, so perhaps he as a Libran had a bias in its favour. But our statisticians will tell us that even if this attractive factor in the Nottinghamshire landscape was true in his time, there is no reason to assume that it still is.

To found a new science and above all a very human science must be a real triumph for an Aquarian.

In point of fact, it is rather surprising that my list does not include as many scientists as one might expect. But I would like to record the interesting fact that Newton had Venus, and Einstein had Jupiter, in the same degree, viz. 27 Aquarius.

Jules Verne (1828) with Sun and Mercury on the M.C. in Aquarius, was not exactly a scientist and yet he had an extraordinary gift of scientific imagination. We may compare him in this respect with *H. G. Wells*, who had only the Moon in Aquarius but who, besides his works of scientific fiction, had the urgent desire to reform society that we have found featured again and again in our portrait gallery.

Lord Salisbury (1830) had Sun, Mercury and Uranus in Aquarius, ascendant unknown. These positions appeared chiefly, I think, in his chemical researches. I do not think Aquarius often enters politics; nor is it often, like Salisbury, a "convinced and devout Churchman." Further, it is said that his family life was singularly happy and that he seldom went outside its circle. In fact, he was unsociable by nature, which is unlike our sign.

He did not attempt Utopian schemes but thought a statesman ought to be satisfied if the country managed to make some progress and avoid real catastrophes, such as major wars. Bismarck said he was a lath painted to look like steel.

Our next subject did not think about Utopias, so far as I am aware, but created an imaginary world of joyous fantasy: I refer to *"Lewis Carroll"* (1832) and his Wonderland. He had Sun, Uranus and Jupiter in the 11th sign, and Sagittarius rising with the Moon, Venus and Mars therein. Like Ruskin he had an abnormal and not very pleasant interest in little girls, but at least this gave us "Alice" and I believe Mrs. Rodgers pointed out that it was a propensity which, for some reason, our Victorian ancestors did not find objectionable.

I regard "Alice" as a very Aquarian creation, even down to the chess-board theme in *Through the Looking-Glass* and the little brooks that had to be jumped over. And was there ever a better portrait of one kind of Aquarian than the good-natured muddle-headed old King of Hearts in the trial scene? Or, for that matter, the White Knight?

Thomas Alva Edison (1847), Mercury, Sun, Neptune in Aquarius, brings us back to the scientific type, with the prodigious powers of sustained work that the sign sometimes, but not always, displays; as a rule, like the other air signs, Aquarius cannot forgo sleep easily. But Edison had Scorpio rising and Mars in Capricorn, with the Moon.

Charles Dodgson had a fan in the 9th, 10th and 11th signs; they comprised no less than eight bodies and the ascendant as well. Edison had eight bodies in the 10th, 11th, 12th and 1st signs. These "fan satellitia" seem common in distinguished maps. Edison exhibits the practical as distinct from the more idealistic Aquarian, who sometimes becomes the "bats in the belfry" type, with all sorts of grades between.

General Baden Powell (1857) had Moon and Mercury rising in the sign; he was certainly a practical dreamer whose works live after and speak for him.

Then we have *Charles de Foucauld*, about whom I once lectured here. Born in 1858, he had Aquarius rising. After a youth of a most scandalous nature ending in his being legally forced to hand over all he had to what I believe the French call a *conseil de famille*, an awful humiliation, he turned religious and went native in Algeria and Morocco, made one convert and was murdered.

Whilst carrying on his discouraging task as a missionary he did useful work for the French on the lines of secret service; and it does seem to me that, from the Arab standpoint, this was somewhat double-faced and might be taken as a sample of Aquarian disingenuousness.

Next, *David Lloyd George* (1863) who has also been accused of a certain—shall we say?—elusiveness. I believe his ascendant is authentic, and if so, he had Venus and Mercury rising in the 11th sign. There seems little doubt of his sincere sympathy for the less fortunate classes of society and of his desire to help them. Like Dickens, he had Sun-Aquarius, Moon-Sagittarius—a rather happy combination, apparently. If Dickens portrayed exaggerated types, Lloyd George certainly used exaggerated language, though I do not recall his ever having called half the population of the country "vermin" or "morons." We had to wait for a Scorpio satellitium for that pleasure!

Baron Lionel Walter Rothschild (1868), Sun in Aquarius, was a great naturalist, who bequeathed one and a half million butterflies and moths to the nation. We have already commented on the pronounced love of nature that the sign displays.

We next mention a statesman, *President Ebert* (1871), who had Sun and Venus in Aquarius in the midheaven. He was the first president of the so-called Weimar Republic.

And, whilst we are in Germany, we recall *William II*, Sun in Aquarius, a fantastic figure, and a case where, as with Byron, physical deformity warped the mind.

C. G. Jung (1875), Aquarius rising, gives us another instance of the Aquarian interest in human nature and, we may gladly add, of sincere love of truth, for Dr. Jung has not hesitated to

express his belief in the veracity and value of astrology in the face of an unbelieving and ignorant world.

Grock, the clown (1880), had Aquarius rising and gives us yet another example of Aquarian whimsicality.

Next, *Franklin Delano Roosevelt* (1882), Venus, Sun, Mercury in Aquarius, the first two being squared by Saturn and Neptune.

We get again the accusations of duplicity and untrustworthiness: he was so popular in Britain during the war that we do not always remember how vehemently hated he was by many of his countrymen; and now we know that he was certainly deluded by Stalin and by his artless faith in his powers of "jollying" that grim individual into a pliable frame of mind.

Sun in Aquarius has to beware of being betrayed by its associates and false friends, at least if the Sun is afflicted badly, as Roosevelt's was.

However, he takes his place amongst the Aquarian reformers and would-be benefactors of the oppressed.

My last example is a scientist, *Professor Piccard* (1884). He had both Lights in Aquarius, with Libra rising, a *most* appropriate configuration for one who entered the stratosphere!

You may say: "What about the astrologers?"

But I am afraid the time has not yet come when we can justly apply the word "eminent" to any astrologer.

However, as a small addendum, I may say that we find *John Coley* (1633) with our sign rising. *John Partridge* (1644), the unfortunate victim of Dean Swift's squib, had Sun, Mercury and Venus in Aquarius and so had *L. E. Johndro* (1882), an American student recently deceased. *Paul Choisnard*, the well-known French astrologer, had Sun, Mercury and Jupiter in Aquarius.

So we close our survey, conscious of the great names that must have been omitted.

Among our Aquarians we have found many who wished mankind well, and some who have deserved to be remembered by every one of us with gratitude and honour. Others, like Charles Dodgson and Grock, have amused and delighted us. Of some few it is not easy to speak kindly. And "others there be that have no memorial."

I confess I have found much pleasure in writing about them, for they are interesting subjects of study. Furthermore, I think that there is a sufficient family-likeness throughout to constitute, of itself, an argument for the truth of Astrology.

THE NEW MAN IN THE LIGHT OF COSMIC PSYCHOLOGY

By David Newham, M.A.

(The substance of this talk is taken from the teachings of Dr. W. Unger.)

We are living to-day under the threat of the collapse of civilisation. With each succeeding atomic bomb explosion on the Nevada Desert and elsewhere in the world, we are reminded of this fact. The situation in which we find ourselves has not been produced by war or Communism; these latter are only symptoms of it, symptoms of a sick society. The lives of individuals are being ruled and controlled by the ideologies, institutions and organisations with which they come in contact. Society is like a machine, initially constructed for the harmonious living of its citizens, which has got out of control and, instead of serving its master, Man, has made Man its slave. We are in danger, like the Sorcerer's apprentice, of destroying ourselves with those very things created by us for our growth and development. We have become the victim of circumstances.

The tragedy is that we do not realise the cause of our predicament, although the general feeling of uncertainty shows that we are at least conscious of its existence. But, unfortunately, the false sense of optimism of the age lulls us into the comfortable belief that everything will be all right, if the Western Powers can make a settlement with the countries behind the Iron Curtain, or if this or that pact can be made; or if this or that set of circumstances can be changed. This Zeitgeist, or spirit of the age which has grown out of the philosophical, scientific, and psychological thought of the last few centuries, and permeates our thinking processes, has persuaded us to believe that Man's soul or psyche did not build itself a body, but on the contrary, matter, by chemical processes, produced the soul. We have been convinced that our behaviour is explicable in terms of environmental conditioning, our thought in terms of secretions in the brain tissues, and our emotions in terms of organic reactions to external stimuli. Modern Man, indoctrinated by this way of thinking, has the irresistible tendency to account for everything on physical grounds. Psychology, apart from the analytical schools, has become the study of conscious processes only, or what Jung calls "Psychology without a Psyche." Hence, we have come to believe that by changing circumstances we can change the world. Communism shows us how utterly false such a belief is, yet we continue to think in the same way; and through our dependence on external

influences have lost contact with our inner life. To find the answer to the question, "What shall I do?" "What should I think?" we don't look within ourselves any more, but ask the Church, politicians, sociologists, and look to history, etc., to answer for us; hence, our dependence is complete. Indeed, it was not only Christ that was crucified. The development of sciences, the over-estimation of the personality and ego-consciousness, and the dictatorship of intellect over soul has led to the crucifixion of every one of us. And it is, as I hope to show later, the special tragedy that astrologers in the past have unwittingly contributed to this dangerous development.

In Leonardo .da Vinci's picture of the Last Supper, the twelve different faces of the twelve disciples are in fact the twelve faces of one complete man, and the betrayal talked of, by Christ, at the Supper, tells us the story of the Betrayal by one disciple whose personal ambition leads to the suppression, and later crucifixion of the full life, which Christ represents, in favour of the establishment of a little world of his own: this little world is not the microcosm any longer, it is not the whole world once again, it is nothing but Man's conception of it, how his Ego sees it. With this conception of his own, he is driven out of Paradise, and the tragedy of our dualism of intellect and soul, of consciousness and unconsciousness sets in. This is the story of Modern Man who has lost his soul, and has sentenced himself to live in a prison with twelve compartments.

There are many people, societies, and groups, which realise that a deeper understanding and the resurrection of Man will be the only satisfactory solution to the Atomic Bomb, and all that it symbolises. Billy Graham tells us that the real answer to the atomic bomb is a spiritual revival. He represents a violent unconscious reaction of the people to the "scientific humanism" of to-day, which relegates Christianity to a back seat. But, even Billy Graham, and other groups and studies which are aids to help us find our inner life once more, may prove to be only escapes into theories about life and life after death, which prevent us from really coming to terms with ourselves, and from accepting our full responsibility for what goes on in the world around us. The subjective knowledge of the thing is no substitute for the thing in itself.

The state of affairs in which we find ourselves to-day, provides astrologers with a unique opportunity to come out with a true knowledge of the facts, to offer a new way of thinking, and a cure for the existing dilemma. We must give a lead in the search for the resurrection and re-birth of the crucified Cosmic Man, and have to show through our unique symbols what in fact this means.

It should be recognised that the horoscope we study is nothing but the symbol of the crucifixion of Man. This came into existence through the development of the main cross, representing the horizon of mind and the culmination of our personal aim in life. Right and left of this main cross, two other crosses are established in the map, which consists in our earthly make-up of three crosses, as it was in the case of the greatest myth of mankind, circling round the name of Calvary. The resurrection means the liberation of Man's soul from the encirclement of the house divisions of the Earthly Man. To give Christ a chance, means to return to our roots where we shall find him still preaching to his twelve disciples, and leading them to a fuller life. If we want this full life, we must see in the so-called horoscope with its houses, not the true self, but the image of fallen Man.

Before attempting to go further into the astrological explanation of this resurrection, we must consider some of the terms used in the psychology of C. G. Jung. His "discovery" of the collective unconscious will profoundly shake the thought of the modern world. A discovery that has been made through the scientific analysis of thousands of people, so-called normal and abnormal. This and other discoveries must be accounted for astrologically.

The collective unconscious is the root of our existence. Jung says that if he permitted himself to personify it, he would represent it as a collective human being combining the characteristics of both sexes, transcending youth and age, birth and death, and having at its command the human experiences of millions of years. The whole of mythology can be taken as a kind of projection of the collective unconscious. The tales of wildness, passion, beauty, cruelty, magic and wonderful treasures, tell us what goes on and what is present in the unconscious psyche or soul of every individual. Jung sees the unconscious as containing two categories of things which he calls *instincts* and *archetypes*. These I consider are synonymous with planets and signs respectively. The instincts or planets are impulses to action without conscious motivation, i.e. our drives, urges, libido or psychic energy. The archetypes are forms or ideas that instincts have assumed. They are the typical forms of apprehension, whereas instincts are invisible. Since the impulse to action and apprehension belong to the same vital activity, so do planets and signs; their bond cannot be severed. Venus cannot be seen apart from Libra, and vice versa. Instincts compel Man to a life specifically human, and the archetypes compel apprehension of forms that are specifically human, e.g. Venus is the instinct that compels man to

union, and Libra is the archetype which compels him to the apprehension of a specifically human, eternal woman. From the living fount of the instincts or planets flows all that is creative; hence the unconscious is not merely an historical conditioning as is generally thought, and as many astrologers imply, but also the very source of creative impulse.

Consciousness is only a late-born descendant of the unconscious. Haltingly and hesitatingly we observe the child's ego, which is the centre of consciousness, developing from the fragmentary consciousness of the moment, slowly appearing out of the complete darkness of instinctivity until it becomes strongly defined and well established. Astrologically this development can only be realistically interpreted as the gradual encirclement of the Cosmic Man (Planets and Signs) by the twelve house divisions, whereby the whole man is split into twelve parts: only one part of which, represented by the sign rising in the East or the ascendant, does the conscious man allot to himself as the centre of his consciousness, that is, as his ego or personality. The other parts, or signs, he allots to the world around him which become fields of consciousness surveyed by that Ego or ascendant. This conscious aspect of the psyche may be compared to an island rising out of the sea. The island is all we observe, but the foundations of it, the unconscious, beneath the sea, reveal a far vaster realm, which at its base spreads out to meet the base of all other islands, of common humanity. Thus with the development of these little islands, or worlds of ego-consciousness, we accept or develop only part of our fuller life, while the other parts are repressed, driven out of us, and fixed upon people and institutions around us. This psychological process is called *projection*, which we shall again consider later.

From these psychological facts we must draw certain conclusions. Firstly, that we must accept once and for all the fact that the house divisions, independent of the method by which they are calculated, belong entirely to consciousness, to the earth, the senses, and do not form a part of the unconscious heaven and cosmic influence; they can only be channels for such influence. As soon as we realise this, we have to abolish the theory that cosmic forces released by our unconscious life can be traced in the house system, because this would mean that the cosmos and its unconscious life is a creation of man, which is absurd. Secondly, to see the Moon as the ego personality is to confuse an instinctual drive of the unconscious, with a conscious pattern of behaviour, that is with a character that has gradually developed as consciousness is attained. Every true student of our subject will realise without great

difficulty what are the consequences of the confusion and unconscious faculties. A confusion which has never been fully observed in traditional astrology. Thirdly, to see the Sun as the individuality, the Greater Self, is the same as saying that the heart, which undoubtedly is the most important organ of the body, and the centre of the body's functioning, is the only organ of the body; or to see the Sun God as being the only God of mythology. The Sun is one of ten "planets," the Greater Self is the summation of all ten.

Astrology has not been able to account fully for the duality of modern Man, of conscious and unconscious, as seen by Jung, and must be revolutionised to fit the facts as Freud, Adler, and Jung revolutionised the psychologies before them. The Sun is rightly seen as the centre of the universal cosmic man, but the Earthly conscious man has substituted the ascendant with its twelve houses, or the Earth, for the Sun as the centre of the Universe. He has thereby substituted his will for God's will.

Between conscious and unconscious there are four categories of relationship.

(*a*) The first category is when the unconscious life dominates over the conscious Ego. When the drives and passions sweep aside the control of reason. In such a state, many marvellous things flash into light, and many dreadful crimes may be committed. This is the state of primitive man. We need to develop consciousness, to have the crosses of the horoscope to hang on to as a protection. Schweitzer says that Europeans will never be able to understand how terrible is the life of the primitives who pass their days in continual fear of the evil spirits in nature, of the dead, and of the evil of their fellow men, and are always looking for a charm to protect them from these evils. This state is analogous to a sailing boat, that is driven hither and thither by the wind without rudder control.

(*b*) The second category is where consciousness dictates over unconsciousness. Where Man is exclusively dominated by his personal will, when the Earth has become the centre of the universe. Blake says, "This Life's five windows of the Soul distort the Heavens from pole to pole, and lead you to believe a lie, when you see with, not through, the eye." In this category, we have come to see with, and not through the eye. In the analogy of the boat, the man steers his own course, irrespective of the direction of the wind of Heaven.

(*c*) The third category is where there exists constant enmity between the conscious and unconscious. Where Man has become the battlefield between Heaven and Earth. At the same time as he experiences his own nature, he cannot reconcile

it with his conscious attitude to life. In the analogy of the boat, the helmsman directs his craft against the wind.

(*d*) The fourth category is when harmony is established between the greater Self and the narrow-minded smaller Self. The twelve houses neither dominate nor are dominated by the Cosmic Man, but a continual dialogue takes place between them. Such a man lives between Heaven and Earth. He neither withdraws from the world into his Self as do many Asiatics, nor does he live only in the world of sense, ignoring his inner life, as do many citizens of Western culture. He has accepted his cross, realising that it is only a means to the end of cultivating his primitive nature, and raising the life that he finds within him, to its highest possible value. Albert Schweitzer stands forth as a shining example of a man who has managed to find this middle way. His outer life is a magnificent symbol of the inner psychological achievement. Having established himself on Earth, in the Ego, he returns to the jungle, the unconscious, to cultivate the life he finds there. Living between civilisation and the jungle, he finds what Jung calls the virtual point between the conscious and the unconscious.

While every human being falls under one of the first three categories, the fourth has to be established in his life time and is the big task of our lives. Where the "I" has to learn to fulfil the larger issues of cosmic life. This is what we hope to achieve, we must now return to where we stand, and try to find the astrological steps up the mountain. Firstly, since we are the victims of our points of view, our conception of life, we must understand how this has come about astrologically.

As an illustration, take the case of a man with ♑ ascendant. First we see him as the child living according to his instinctual life, i.e. before he has left his father in Heaven like the Prodigal Son, to seek his fortune on Earth. He is still living in a world of mythological images and powers. The people around him are representatives of this world. His father is still The Father, the omniscient, omnipotent archetypal ♑, who gives form to, and expresses in quantity and quality, the child's feelings of security, insecurity, tyranny, fears, need for restriction, etc., determined by the nature of his ♄. The man also has a ♂, an aggressive instinct, which drives him to fight, attack, take the lead, etc., and this takes form in the archetype of ♈. Circumstances impose restrictions and prohibitions on the immediate satisfaction and freedom of expression of his instincts. The child must learn to form a pattern of behaviour that will meet with the approval of the world in which he finds himself, and must find an escape and means of protection from the jungle of wild animals of his inner world. So he searches

around him for someone from whom he can copy such a pattern of behaviour.

The father who is so strong, and of whom he is afraid, appeals to him; if he imitates father, he will be able to control his fear of him and by developing a character like him, will manage to meet the demands of society and control the anti-social drives in his nature. As it were, he dresses in the clothes of his father, and when faced with a crisis, asks himself how father would have acted, and when he wants to do something rash, an ♈ deed, he remembers what father told him about responsibility and duty, and controls himself. He has made himself a ♑ face, he wears a ♑ mask. He has come to think and act through a process of habitual imitation and identification in a ♑ way. He has constructed a ♑ Ego, or as Jung calls it, his most developed function is ♑; and henceforth he sees the world with the eyes of ♑, and his appearance is mistaken for himself. With whatever sign we have on the ascendant, the process of development is similar, but, of course, the particular people and type of world or pattern we choose to imitate and to allot to ourselves will be different. Therefore through identifying ourselves with one disciple, we have separated ourselves into twelve, and see our other eleven parts reflected in the mirror of life around us. By this process of projection we have unconsciously fixed our other faces on to the other eleven departments of life. Hence in hating, loving, condemning, or admiring them, we are only hating, loving, condemning, or admiring ourselves which we see in them.

The father with whom this man has identified himself is now asked to put on a new face, in this case a ♎ face. He has transformed his father, and now sees him, with the outer eye, as a gentle, artistic, harmonious man, no longer the tyrant. Venusian qualities through ♎ projected on to the 10th house have influenced his father's behaviour to him; unconsciously by giving him this dress, he is asking his father to show him another part of his own wholeness, and in condemning him as being soft, he is condemning his own softness. Likewise, ♈ on 3, he may hate his brother who is always so aggressive, when in actual fact, his brother is only showing him the expression of his own aggressiveness, which he as a child through a considerable effort, and with great achievement, managed to repress. And thus should each house in turn be considered in the light of our other faces which they bring back to us. Signs on houses do not tell us what people and things are in themselves, but only what they appear to us to be.

This process of projection might be called magic, for it works below the threshold of consciousness. A man's future spouse (♎)

appears in his life in correspondence to his own desire to marry, to form a union, i.e. ♀. She represents for him at first his archetypal ♎, his *anima*, as Jung calls it. But once he is married to her, instead of experiencing her as a perfect partner, he learns to judge her. She now represents his 7th house, and he unconsciously forces her to respond to him in an ♈ way, if he has ♎ rising and ♈ on 7. And while he stands for the ideals of peace and harmony, his wife, who was at first so pleasant and harmonious, shows signs of aggressiveness, and begins to push him and take the lead, in other words, she soon "wears the trousers." Some astrologers may say, "yes, of course, ♈ on 7, your wife will be aggressive and you will have terrible quarrels; that is your fate," failing to realise that the quarrels are the result of his projecting his own desire for leadership and fighting qualities on to her. This process works not only in individuals, but collectively in nations. Thus country A wants to protect itself from the imagined aggressiveness of country B and so builds up armaments. It may say that it has no territorial claims, but wants to save other countries from the territorial claims of country B so it may attack country B or occupy the threatened countries "As a means of protection," carrying out every act under the banner of "peace to mankind."

So it is that we invest people and social groups with powers to influence and control our lives, and thus become the victim of the circumstances and people which mirror our unconscious life. Thus it is that, through insufficient knowledge of ourselves, through our identification with a point of view, with our conception of life, and through the dictatorship of my will over thy will, we contribute to the chaos in the world.

If an astrologer would say to the man we were discussing earlier that he is ♑ and that he has a vital energetic brother, an artistic father, etc., he is merely describing a world of appearances, he is only telling the client of the world seen from his personal viewpoint and not of the world as it really is. If the client asks what he should do about his aggressive brother, and the astrologer tells him to move to another district, he is only changing the outer effects of the problem, and not dealing with the latter at all. In dealing with effects rather than causes, the astrologer is aligning himself with the psychologists whose psychology is, as Jung puts it, Psychology without a Psyche.

If we are really to come to terms with ourselves, and accept our full responsibility for world events, we must proceed from projection to introjection, only through which can we come to self-realisation and redemption, carry our cross and follow after Him. While projection is a process of dissimilation, introjection is a process of assimilation. It is the process of

experiencing ourselves in our relationships with others, and withdrawing into ourselves those parts which they raise into consciousness for us, e.g. the man with ♈ on 7, instead of merely observing his wife's pushing and assertive behaviour from his ♎ standpoint and seeing it as something outside and apart from himself, should meditate on it and experience his ♂ within himself, accept what he observes as being part of his greater Self, which his wife is making conscious for him. He should thank her, not condemn her, and through indrawing this assertiveness, expressed in his relationship with his wife, ♈ may be brought back into contact with ♎ which has displaced it on the 1st house, that is, his inner aggressiveness of which he is conscious once more, has now to be cultivated by the pattern of life which he first developed to gain control over it, and simultaneously may return ♎ to the 7th house and his wife may be experienced as a real partner again. She can be herself once more, released from the imprisonment of the pattern he has imposed upon her. This task, like the twelve tasks of Hercules, has to be carried out for all the houses, so that the unconscious inborn forces are made conscious and returned to be cultivated by the conscious attitudes which have displaced them.

Transits and progressions show the developments and changes taking place in our unconscious life, expressing themselves in events around us. The good luck following a ♃ transit is only a response to an already existing psychological inner condition. Outer events and signs therefore help us to understand our psychological condition through this process of introjection. In this way, we begin to see life, no longer *with* the eye of the ascendant, but *through* that eye. We unmask ourselves. And the twelve windows of the soul, instead of distorting the heavens from pole to pole, let in the light, so that we begin to raise into consciousness that Heaven with all its gems, which is within us, and learn to live as new men (according to our fourth category).

Analytical psychology is, to-day, dedicated to the quest of the search of modern man for his soul, and this revolves primarily around the question of relationship, the two most important processes of which are projection and introjection. Astrology has the unique equipment with which to deal accurately with these processes, it can say what you are projecting, and on to whom, and it shows how you may introject. It can therefore be a surer guide to the understanding of ourselves, to finding the virtual point between the conscious and the unconscious, than analytical psychology. Thus may astrology play a leading part in the search for the birth of the new man, and dealing with the problems that face the world to-day.

THE BEAUTY AND TERROR OF NEPTUNE

By Mabel Baudot

Of all the planets, Neptune holds the greatest mystery and is the most difficult to interpret in everyday terms. A sense of awe arises in our minds when we consider this mighty influence. If an earthly symbol be permitted in connection with Neptune, he could be likened to a mountain peak—a pinnacle which to our vision is too often veiled in mists.

He plunges us into the profound mysticism of life, to conjecture and meditate upon the world's problems and from these baffling reveries calls us upwards and onwards to the mount of dreams and visions—the true Neptunian dreams that every soul can know and become attuned to if we will.

Dreams are true while they last
And do we not live in dreams?

The only limitation to this tremendous power is the Saturnian restrictions which we ourselves impose.

There is no doubt that the influence of Neptune is, at our present stage of development, the most peculiar, chaotic and incalculable of all planetary vibrations, not even excepting those of Pluto.

He is the stuff that dreams are made of, the light from afar, the beckoner from beyond, and over all things of the spirit, over all affairs that are tinged with the so-called unreal and unearthly, he appears to have sovereign watch and ward.

Many are the changes and revolutions which he introduces into the world as he continues his course through the signs of the zodiac, those marvellous symbols of a system infinite yet perfect, himself the most mystical and symbolical of them all.

His glyph is that of Poseidon—the Greek name for Neptune—the revered god of the ocean in Hellenic mythology, and in truth he rules over the vast astral seas, the etheric spaces which interpenetrate the spheres.

The beautiful and intriguing water realm of Pisces is his real dominion, the baffling kingdom of Pisces which can be as nebulous as a clammy fog, as soul-depressing and eerie as a mist that blots out all things, for mist and fog are only moisture in an undesirable form.

The strange unreality of the planet is felt when the landscape is enshrouded in mist, since it is above all at these times that the Neptunian weirdness filters into the mind. Figures loom up suddenly with the almost paralysing celerity of dreams, and vanish again as swiftly. "Men appear as trees walking" and

nothing is but what is not. Our everyday world of measurable vistas and clear spaces is no more, and we experience that sensation of imprisonment, of being "cabin'd, cribb'd, confined," of which Neptune is a past master. We feel tempted to exclaim with one of Shakespeare's bewildered characters—

Have I eaten of that insane herb
Which takes the reason prisoner?

Yet the range of the planet is as wide as the infinite space over which he has sway. From this inspissated gloom the wizard can transport us to realms of romance, of glamour, of entrancing music, art, poetry and perfume. For his is the enchanter's wand before which the Ivory Gates of Dreams fly open, and we enter the domain of silvery sweet sounds, of ethereal tints that the artist is ever striving to capture, of perfect line and form that are forever being pursued by the sculptor.

Keats caught and immortalised a hint of this rapture in his line—

Forever shalt thou love and she be fair.

Many and poignant are the Neptunian hauntings of this persecuted poet, as when he writes

The moving waters at their priestly task
Of pure ablution round earth's lonely shores.

And that most beautiful evocation of all—

Magic casements opening on the foam
Of perilous seas in fairy lands forlorn.

The planet inclines to the illusory and intangible. The fairy tales of Hans Andersen, with their profound symbolism and psychic trend, owe their fantasy to this source, and the folklore of all lands and climes, together with the legends, are deeply imbued with this spirit.

There is always the haunting sense of the soul's long pilgrimage in the writings of the great poets. In their moments of inspiration they realise, beyond the shadow of a peradventure, that we have been here before and shall return on many a quest in search of the Holy Grail. Masefield proclaimed it thus—

With stouter limbs and brighter brain
The old soul takes the road again.

The River of Lethe, the Waters of Forgetfulness of the Greeks, is Neptunian, and symbolises the oblivion of the soul between the incarnations, the merciful oblivion of the trials,

cares, problems and sorrows of this earth, which among the planets has been called "the sorrowful Star."

> Some draught of Lethe doth await
> The slipping-through from state to state
> As old mythologies relate.

The far-famed Fountain of Youth, *la Fontaine de Jouvence*, is also Neptunian, for by the efficacy and magic of these waters, the reverse of those of Lethe, the writers of the long-ago and far-away told us that we could regain our lost youth and vitality, the attributes which were ours in the past. Again the implicit realisation of rebirth.

Neptune's also is the dominion not only of dreams, but drugs. All sleep-inducing potions, anaesthetics, opium, morphia (from Morpheus, the Greek god of slumber), chloryl, hashish and allied "drowsy syrups" are on this ray. When we live only to the unfavourable side of this planet, potions and drugs are twisted from their merciful mission and legitimate purpose and used instead to bestow a fictitious state of oblivion and ecstasy.

The fine poet, Samuel Coleridge, and the brilliant writer of essays, De Quincey, are well-known cases of those who, before their time, drank of those gleaming but perilous waters of forgetfulness, in the shape of narcotics. De Quincey penned these sad but strangely evocative words as a tribute to opium, "Oh, great and powerful spirit of opium, thou dost ope for me the gates of Paradise!"

In both these instances, the two men of genius were unconsciously seeking the Escape from Reality of the modern psychologist, but this is "the dark o' the moon," as it were, and Neptune has infinitely finer methods through the rapture of creation in the realms of music, art, poetry, drama and the sciences which ease pain, as well as those which fling back the barriers which oppose our path to a happier condition of things.

Under the continuous effect of these soul-destroying drugs, the nightmare elements of the planet set in, with their sinister concomitants, morbid fears, night terrors, the frenzied love of self, decay of the physical and mental faculties and final untimely dissolution of the body in this incarnation.

In his terrible anguish of mind, Macbeth pays profound homage to health-giving sleep, the slumber uninduced by soporifics—

> Sleep, that knits up the ravelled sleeve of care,
> The death of each day's life, sore labour's bath,
> Balm of hurt minds—great nature's second course,
> Chief nourisher in life's feast.

There are several exquisite passages in Shakespeare touching on the potency of drugs. When the villainous Iago is straining every nerve and using every wile to inflame the jealousy of Othello against Desdemona, and realises that his plots are about to succeed, he exclaims upon seeing Othello in the distance—

> Look where he comes! Nor poppy nor mandragora
> Nor all the drowsy syrups of this world
> Shall ever medicine thee to that sweet sleep
> Which thou own'st yesterday.

The saddest and most poignant lines concerning opiates are found in Macbeth, when that unhappy man, driven almost distraught through the pangs of a torturing conscience, appeals to his doctor—

> Canst thou not minister to a mind diseased
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain,
> And with some sweet, oblivious antidote
> Cleanse the charged bosom of that perilous stuff
> Which weighs upon the heart?

All peculiar and barely tabulated mental states proceed in a large measure from this planet's influence. Neptune has tremendous potency in causing a sense of deep desolation in a sort of empty world, or void. Delusions, hallucinations, claustrophobia, loss of memory, aphasia, somnambulism, coma, trance and the entire wide and silent world of nightmare lie under his sway. Also states of aberration, when the unbalanced mind lives within its own confines, when the concrete ceases to exist, and shadows assume colossal and overwhelming importance.

The swarm of "*papillons noirs*," the melancholy black butterflies which the unfortunate French writer of unsurpassed short stories, Guy de Maupassant, declared were forever pursuing him when he was confined in the great asylum at Charenton, were a manifestation of Neptune.

Love potions, philtres, *l'elise d'amore* of the Italian Renaissance and the varied and repulsive concoctions of the ancients and of mediaeval times represent the chaotic side of the planet. The widespread belief in alchemy, especially the attempt to turn lead into gold, shows symbolically the sombre and ponderous Saturn—our destiny-freighted star—undergoing the refining process of inspirational, idealistic Neptune, who in the words of the Persian poet, Omar Khayyam, does indeed

> Life's dull metal into Gold transmute.

The operating theatre in hospitals answers to his finer vibrations, and since the two great Wars, when so many merciful experiments were made to relieve the pain of the wounded, the patients in these are now relieved of preliminary fears and torturing apprehensions by a dose of morphia. By the time they reach the surgeon, their senses are lulled into a blissful state of semi-somnolence, in which nothing seems to matter.

And our great altruistic planet does not forget the criminal. He it is who suggested the merciful injection of morphia for the unhappy man condemned by Law to pay the last penalty. We firmly believe that Neptune's next move in this direction will be to cause us to abolish the death penalty entirely, for he is obeying the behest of One who is even greater than he. "Vengeance is mine," sayeth the Lord, "I will repay." The more we come under the compassionate influence of this planet, the better shall we understand that malefactors and criminals are young and undeveloped souls, to be trained out of their primitive tendencies, not to be hurried in fear and agony out of this world by way of the rope, guillotine or electric chair.

And the infinite solace, and often unearthly beauty, of music is largely a gift from Neptune. All the melodies which the finely-attuned ears of our music-makers have caught, are sent winging to the earth from this planetary sphere for our ennoblement.

The sometimes unattainable notes after which the musicians forever strive, call to them from this powerful and ever-welling source. Some of the wistfulness and yearning of Neptune, which appear to be two of his outstanding characteristics, are, in the words of a German poet, Jean Paul Richter, addressed to music—"Away! Away! Thou tellest me of things which in all my long life I have never found, and shall never find!"

But the planet has infinite patience, and desires most ardently to give. He responds with marvellous swiftness to his true votaries—those who seek him with the intense desire for beauty and truth in their souls.

Only to the material-minded is he glacial and aloof. To "Gold-the-God, and Ten-per-cent-his-prophet," he remains deaf and dumb. Yea, deaf to the voice of the charmer, charm he never so wisely.

The fabled fields of amaranth, beloved of the Greeks and filled with sleep and dreams such as life on earth can never bestow, are his, and his also the pale narcissus which the Hellenes called the asphodel, with its strange pungent yet curiously haunting perfume. This was the flower laid by the beauty-worshipping Greeks on the stele of their dead.

The magical gifts and attributes cherished by fairy tales and legends of all lands are conferred by Neptune. The shoes of swiftness, the cap of invisibility, the shield of invulnerability, the clue to the labyrinth given by Ariadne to Theseus, the winged Pegasus of Bellerophon, the magic cup of Circe the enchantress, the golden apples of the Hesperides, the fadeless rose of Paradise, the flying carpet of Oriental lore, the Athenian maiden who could transform herself into any kind of animal at will (showing Neptune in his Protean form), the nectar and ambrosia of Olympus, the Hyperborean Isles, Ultima Thule, and the Gates of Ivory and those of Horn (respectively the Gates of false and true dreams) are all Neptunian symbols with a vivid, profound and undying significance.

Mirrors and glass which reflect the images of ourselves, are his in the concrete world. Conservatories and hothouses where exotic flowers of transcendent loveliness are made to bloom when the landscape outside is white with snow, the scent of blossoms, down pillows and easeful appliances for the sick and wounded, lifts in which Neptune joins forces with the constructive side of Mars, gas masks for preservation, poison gas and submarines, in which he mingles with the destructive side of Pluto, and all superlatively beautiful buildings into which enters an unearthly or dreamlike loveliness, such as the Taj Mahal built by a bereaved Emperor to immortalise the memory of a beloved wife, and the Parthenon of Athens. Among these, in ancient times, was the temple of Diana at Ephesus, and the Sphinx, still gazing across the desert of Thebes, "Waiting for the man who is still to come." In this symbol of the future, the watch for a perfected humanity, lies one of Neptune's greatest promises.

An epoch-making invention of the present century was the silent film. This is truly Neptunian. The planet likes to work in silence and mystery, and the Silver Screen was, *par excellence*, a method in which he delights and through which he brought about wonderful changes, because they are so universal, so widely-diffused. A technique that depicts the events of Los Angeles in Madras in a few hours, and represents the political situation in Tonkin in London "as by the stroke of a magician's wand," is all-embracing and the first steps towards unity, the Neptunian ideal. The silver shadows are able to draw all men and all nations into a better and deeper understanding and sense of unity.

The recent addition of speech in the films is a contribution of the brilliant and electric Uranus, in conjunction with his nimble aide-de-camp, Mercury.

Strange and terrible manifestations of Neptune are ice-floes,

whirlpools, water spouts, quicksands, morasses, ambushes, covered pits and traps, mishaps and accidents into which enter an element of treachery and underhand dealing, combined with subtlety. The creepy terror of the Fata Morgana, and the alluring beauty and cruel disillusion of the mirage in the desert belong to the fearful side of his gallery of silent pictures. . . . Snake bites are a combination of sinister Martian and Neptunian activity, when the serpent Scorpio injects its deadly poison into human veins, and so also when these so vastly-dissimilar vibrations cross each other in adverse vibrations, and bring about the sinking of the *Lusitania* and the shipwreck of the *Titanic*, when tenebrous swirls of water close alike over sunken vessels and vanished lives.

Under the mingled rays of Neptune and Mars, plus Pluto, lie all places on earth which seem to be too primitive or too appalling for our present civilisation. Under these planets was Devil's Island—that poignantly-sad French penal settlement where criminals were transported over lashing seas in harrowing conditions. The prison was between the jungle and the sea. In the jungle was fever, in the sea the sharks laid in wait. But the French sense of justice and compassion finally prevailed and the settlement was abolished.

Public houses, prisons, reformatories, asylums, and, on the more merciful side, almshouses, hospitals, homes for the aged, and all places in which old people, the blind, the halt and the maimed are tended and solaced, come under the influence of Neptune.

He has secret and solitary reaches, in which he seems to lean towards Saturn. Monks, nuns, orders cloistered under the vow of perpetual silence, abbeys, convent gardens, monastery bells with their haunting, insistent call, and all domains of meditation and peace far from the madding crowd—these are under his sign and seal when the planet of Destiny is taken into partnership.

Brittany, with its grey shores foam-lashed by the tempestuous waves of the Atlantic, is Piscean and Neptunian. A race of mariners have inhabited this legend-haunted land for century upon century, and great sacrifices are expected of these men and their wives and children.

Everywhere in Brittany we find shrines, votive tablets, *calvaires*, on the moorlands and cliffs—the last tribute of love and remembrance to those who went down to the sea in ships.

Cornwall, gazing across the waters towards the French province, speaks potently of Neptune, and here too the legends, mists, and slightly eerie atmosphere close around us. The coast line curves in forms of matchless beauty—wave-like

curves and graceful lines are typical of the planet—and the waters are coloured with the melting hues, the sea blue and translucent green of Neptune's incomparable palette. The sea off the Cornish coast has been beautifully described as greener than blue and bluer than green. Here, too, is found a terrifying suggestion of the fury of the waves, lying in ambush for the short dark winter days and the long shadow-filled nights. Both countries possess legends of submerged churches from the belfries of which faint peals of bells are heard echoing from the depths.

Portugal is ruled by Pisces, and the humane nature of their national sport, the bullfight, in which neither the bull, the horses nor the matador is frightened or hurt in any way (in startling contrast to the painful and sanguinary corridas of Spain) is strongly reminiscent of the more compassionate side of the ruler of Pisces.

The cloistered Isle of Lindisfarne on the coast of Northumberland with its memories of St. Cuthbert, the saint of aspirations and dreams, with its ruined castle and priory, Glastonbury Abbey, tinged with a profoundly spiritual atmosphere, and the Holy Thorn, "Wild Tintagel by the Western sea," and the lovely but lonely fortress of Mont St. Michel, only to be reached at low tide over treacherous quicksands, are all concrete manifestations of the Neptunian rays. Parts of the Emerald Isle, where poverty, tragedy, poetry and genius are inextricably mingled, have Neptune as spiritual landlord. Here his vibrations are peculiarly chaotic, with their elusive will o' the wisp qualities.

And the solitary but lovely Isle of Skye, the Scottish Ultima Thule, so hauntingly described by that eloquent Piscean writer, Alexander Smith, is ruled by the planet.

Neptune's colour is a translucent delicate violet, the soft yet gleaming hue of which is repeated in his gem, the amethyst. His other jewel is the pearl. From time immemorial pearls have been connected symbolically with tears. These gems have a deep occult meaning, with their correlations of laborious and perilous sea-diving and the fathoms-deep at which they lie.

Just as the radiant butterfly, Psyche, is a symbol of the human soul, so is the pearl significant of the soul's emergence from fathomless astral seas.

His trees are the ash linden, and the willow, beloved of poets and lovers—

> There is a willow grows aslant a brook
> Which shows his hoar leaves in the glassy stream.

Under the planet also comes the pine tree, with its soothing

and aromatic properties, bearing healing on its wings, the moonlight fir, in whose branches the unearthly silver of the Moon seems to be caught and held in eternal solution. Emerson, in one of his many Neptunian moments, wrote "Sleep lingers forever about our eyelids, as night lingers forever in the boughs of the fir tree."

The flowers of the planet are the violet, with its elusive nature and its equally elusive but haunting perfume; the purple pansy, lilac, subtle and penetratingly fragrant; love-in-a-mist, pale wind flowers which the breeze causes to unclose in an hour, and whose frail petals it blows away during the following hour, and the narcissus. A strange, heady, indescribable scent emanates from this flower, suggestive of sleep-inducing opiates. Some people are unable to have this flower in their rooms on account of the headache and faintness it causes them. Then there is the poppy, source of opium, which can be employed as an angel of mercy in skilled hands and becomes a bane in unscrupulous ones. The birds belonging to the planet are the bird of Paradise, the skylark and the nightingale. From all time the sweetest and most rapturous of winged songsters has been indissolubly wedded to the rose.

> Red Wine, the Nightingale cries to the Rose,
> That sallow cheek of thine to incarnadine.

The rose belongs by right supreme to Venus—the planet exalted in the sign of Neptune, Pisces.

The superlative loveliness of the rainbow is Neptunian, as is the wonder and glory of the Aurora Borealis, and the ever-changing marvel of the clouds racing their filmy galleons across the sky in endless quest. The iridescence of sea-shells is a part of his artistry, the polished perfection of seaweeds, and the delicate colours and beguiling curves of the anemones found in rock pools.

Neptune, being the upper octave of Venus, these twain act in unison, and bestow the magic of beauty on all things under their sway, in the fullest and purest degree.

Greek mythology, with its inexhaustible reserves of occult wisdom derived in great part from the Orphic Mystery teachings, held that Jupiter, Neptune and Pluto were brothers, and all three planets are undoubtedly connected with the astral world and the water signs of the zodiac. Jupiter, in his connotations with Pisces and his exaltation in Cancer, Neptune, the spiritual overlord of Pisces, and finally Pluto ruling Scorpio in the more profound sense. This latest-discovered planet is sovereign of the subterranean regions, and in his greatest and

ultimate quality appears as Azrael, Angel of Death and Resurrection (Rebirth). This naturally links him to Scorpio, the powerful dominion of destruction and reconstruction, where "that which hath been is that which shall be, and God demandeth that which is past."

LETTERS TO THE EDITOR

From FELIX PATER (HORWICH)

POLAR PRENATALISTICS

In the interest of truth I must comment on the reference to my daughter's birth and prenatal data by my good friend Mr. George H. Bailey in a recent issue.

Although the time on the day of birth was given in all good faith by the doctor as 3 h. 57 m. p.m., D.B.S.T., I suggested when the data was first published that the true astrological moment of birth was a little earlier than this, and as my daughter is now nearly eight years of age experience has shown that progressions based on this earlier time fit more exactly to the actual events of her life. It is therefore specially interesting that Mr. Bailey can find by his new method of computation an epoch for October 14, 1946, which fits the physical facts of the birth as I stated them. Mr. Bailey should not feel discouragement by "so wide a rectification" as two minutes (would that all our charts were as accurately known), and he should rejoice that the microfine limits which he sets himself do not now oblige him to postulate a delayed November catamenia which I am assured simply did not occur. It was indeed most unlikely because on December 7, 1946, the family physician was consulted concerning pregnancy and arrangements were put in hand for reservation of a hospital bed for the confinement.

From JOHN M. ADDEY (CARSHALTON)

I have remarked at the Lodge, twice I think in recent months, that one of the things one would expect under the recent series of conjunctions of Uranus-Jupiter in Cancer is some striking multiple birth. I was interested, therefore, to read this news item in the *Daily Mirror* of May 2nd:

"New York, Sunday, May 1st. A woman gave birth to octuplets at Bahia Blanca, in Argentine, tonight. All were born dead. Doctors who attended the birth say they believe it is a record."

The notice adds that hitherto one set of septuplets, six of sextuplets, and forty-seven sets of quintuplets have been recorded out of whom only three of the last mentioned are known to have survived.

This extraordinary birth occurred only nine days before the final

conjunction of Uranus-Jupiter in Cancer, the Moon being square Mars in Gemini at 10.10 G.M.T. that evening.

Since sending my note about the birth of octuplets Mr. Davison has mentioned to me that he read a report of the birth of sextuplets in Eastern Europe during the first week in May.

From MR. COPE (BRUSSELS)

I wonder if you would please help me to solve the following problem:

In Volume I of Mr. Maurice Wemyss's *Wheel of Life* (page 8, note 4), it is said that, "In a female horoscope Libra has a correspondence with the 1st house, Scorpio with the 2nd house, and so on." No such statement is found in any of your books, nor in those of Mrs. Hone, Vivian Robson, Sephariel, Gouchon or other authorities. Were Mr. Wemyss's idea correct, the point is of such vital importance that it would have to be taken into consideration. I am studying a female horoscope with Sun in Taurus in fourth badly afflicted: the father died when the native was seven, the husband was assassinated by the Nazis. If Taurus corresponded to the 8th house, those facts would be appropriately described. On the other hand, I have another female map with Mars in Cancer opposition ascendant: the mother prevented the native's marriage. Here Cancer would seem to have a normal 4th house correspondence (if not a 10th house one). It is true that in a female horoscope, the 10th house would probably indicate the mother rather than the father, for that often seems to be the case, the contrary being true in a male horoscope.

I should be more than grateful to have your advice. May I take this opportunity of telling you how very much I owe—as do all students—to your books, which are all in my library.

Reply by Mr. Maurice Wemyss

In reply to Mr. Cope's query, under the system expounded in the *Wheel of Life* the sign opposite to a sign is of the opposite sex to it, and in this connection it must be borne in mind that the sign rulerships differ in many respects from those expounded when only five planets were known. It is to be noted also that the earlier positive and negative attributions are not accepted throughout.

Thus Aries, ruled by Mars, is positive and male, but Libra, ruled by Neptune, is negative and female. Both Aries and Libra have special reference to the Ego, but the male Aries has some relationship to the ascendant in a male horoscope, whereas the female Libra has a correspondence with it in a female horoscope. Similarly Cancer is female and like the 4th house in a male horoscope denotes the mother, while Capricorn denotes the father. Since in a female horoscope Capricorn is related to the 4th house and Cancer to the

10th house, the 4th house denotes the father in a female horoscope and the 10th house the mother.

Without knowing the details of the horoscope mentioned I cannot say whether Taurus was important so far as sudden death is concerned.

OMISSIONS

It is regretted that we have been unable to include the usual *At the Lodge* feature in this issue; it will appear in the next number. We have also had to hold over some *Reviews* and an article by Mr. Addey on the astrological affinities of Richmond.

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