

THE ASTROLOGER'S APPRENTICE

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THE ASTROLOGER'S APPRENTICE

WELCOMES CONTRIBUTIONS.

Prospective contributors are advised to write or phone first with an outline of their projected article. They should bear in mind that The Apprentice's bias is towards sound traditional practice. Some charts have a crystalline beauty all their own; we would generally, however, prefer to see charts that illustrate or elucidate some particular point of technique.

We are especially keen to publish informed articles on the historical and intellectual background to astrology.

All submissions should be accompanied by an SAE; while due care will be taken, we cannot guarantee their return. Articles are submitted gratuitously.



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THE SMELL OF A COMET

Comet Hale-Bopp hanging in the night sky seems a sweet little thing, its visit rather like a squirrel dropping in to our back garden. It is hard to associate it with dire omens of the death of kings.

For objects whose arrival has had such grave repercussions, comets are surprisingly sparsely treated in the literature. They were regarded as an atmospheric phenomenon, because changeable things - which they so obviously were - could take place only under the sphere of the Moon. They were, indeed, right on that fine line between meteorology and astronomy.

As phenomena of change, they were regarded as bringers of change, from stormy weather to political unrest. The parts of the zodiac in which their heads appeared and the direction of the tail would indicate the areas likely to suffer these misfortunes. The importance given by the Normans to the appearance of Halley's comet prior to their invasion of England, shows, however, that it is an ill comet that blows nobody some good.

The shape of the head was held to indicate the kind of event and the class of people to whom it would befall: heads were classified as jars, spears, discs, hooks - all very like a whale. The time through which the comet was visible showed the length of the effect, and its position relative to the Sun how soon the effect would strike: oriental comets worked swifter than occidental.

One of the few works to devote more than a few lines to comets is George Wharton's *Gesta Britannorum*, published in 1657. Wharton, as the chief Royalist astrologer, was a fervid opponent of William Lilly and the 'bypast Fooleries, frantick Expressions, and...many Errors and Mistakes, so grossly committed, in every of his Lowzy-Pamphlets'. Lilly's chief error seems to have been his support for Parliament, as much of the *Gesta* reads strangely like a Conservative pre-election Lowzy-Pamphlet, detailing the horrors that will inevitably befall any nation that dares overthrow its rightful ruler.

Wharton, like Lilly, was friends with Elias Ashmole, so when he was arrested and in danger of execution in 1649-50, he was able to ask Ashmole to persuade Lilly to exercise his influence among the Parliamentarians to have him released. This failed to temper Wharton's criticisms of Lilly, but he did return the favour under similar circumstances after the Restoration.

Wharton, following Pliny, divides comets into twelve different classes, depending on their shape, whether bearded, maned like a horse,



The Bayeux Tapestry: everyone watches the comet as an astrologer tells Harold what it portends

in the shape of a dish, or, perhaps, 'on every side hairy'. A notable type is 'the Silver-haired': an example was said to have been seen in Judea in the time of Augustus, its silver hair shining so brightly the face of the comet could scarce be discerned, so showing that God was about to be made Man. He quotes Aristotle and Iphigines, however, as allowing but two types: fuzzy ones and tailed ones. Iphigines says the fuzzy ones don't move. Astrologers, he says, divide them into seven types: one for each planet.

At the extremes, one comet lasted a mere hour and fifteen minutes, while that before the destruction of Jerusalem was visible, says Josephus, for a whole year. The next three longest-lived reached just six months: one during the reign of Nero, one before the birth of Mohammed and the last before the eruption of Tamberlain the Great, the Scourge of God. A few comets have had heads noticeably larger than the planets; one or two as large as the quarter-Moon, and two, one before the Greek War and the other before the birth of Christ, as large as the Sun. Before dismissing these claims as idle - however unlikely they may seem as we gaze at poor little Hale-Bopp - we should remember that people of this time and before were producing astronomical records of great accuracy: they could probably tell whether something was as big as the Sun or just the size of a star. As Velikovsky dared to suggest, if the ancient observations do not accord with our present preconceptions, it is not necessarily the observations that are wrong.

The comet of 135BC had a tail as long as the Milky Way, while that of 1533 exceeded 90 degrees when first spotted, and varied in length wildly, even within the same night. These are more like the spectacular images we see in paintings: stars by which any king might be proud to have his death blazoned forth.

By this time, opinion was mounting that all, or at least some, comets were beyond the orbit of the Moon. Kepler and Tycho demonstrated this by parallax: the more parallax an object has, the closer to the Earth it is, and it was apparent that many comets had less parallax than the Moon. Some divided comets into two classes: elemental and sublunary. Kepler claimed to have seen a comet switching from above to below the Moon in successive days.

They are seen to differ in colour. While some are like the Sun, others are red, or brown, or ashy, or silver, or even of 'all manner of colours'. Most remarkably, the comet of 396 had a foul, sulphurous smell. It probably blamed the Dog Star.

The Comet's Nature

Theories abounded as to what a comet actually was. Some said it was just an optical effect, like a rainbow, while others regarded it as a cluster of stars or as a strange planet, whose eccentric or distant orbit kept it most-times invisible. Some held it to be a congregation of vapours - there were various theories for how this might arise - while Kepler thought it generated from celestial matter and Maestlin that it was created by God 'to terrifie mortals, and to threaten Calamities to the World; but moved (where he pleased) by Angels and Intelligences'.

Wharton himself attributes comets' creation and movement to God or the Intelligences. He has an admirable willingness to admit bounds to his understanding, putting them down 'among the *Arcana* of the world, and the most hidden Miracles of Nature', with which, looking at Hale-Bopp, we can well agree, even if we do think we have an explanation for it. He scornfully dismisses both Bodin's idea that they are the souls of the illustrious dead and those who think them fires borne hither and thither by spirits.

'It has been a received Opinion in all Ages, that Comets are certain Funebrious Appearances, secret Fires and Torches of Death rather than of Life, and were ever look'd upon as the threatenng Eyes of Divine Vengeance, and the Tongue of an Ireful Deity, portending the Death of



The consequences of comets

Princes, Plague of the People, Famine, and Earthquakes, with horrible and terrible Tempests.' Wharton assembles various authors to support this claim, among them Aristotle, Pliny, who says that the comet's effects are not easily purged away by sacrifice, and Lucan, who, in typically restrained mode, writes:

*States changing Comets dire,
Display to us their Blood-portending Hair.*

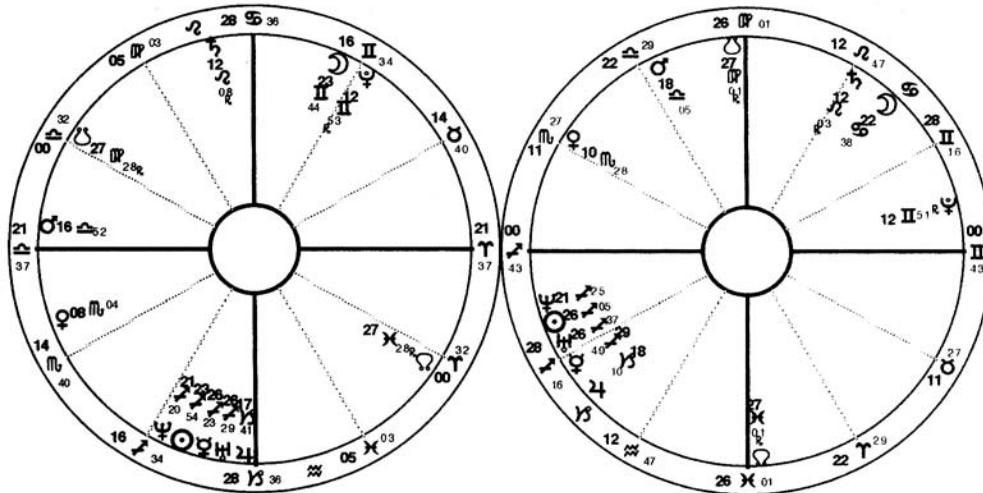
The Holy Fathers agree with the pagans. Tertullian says comets are signs of the imminent wrath of God, while Augustine describes that of 396 appearing over Constantinople: "In the beginning of the Night, whilst darkness cover'd the Earth, there appeared a fiery cloud in the East, at first but a little one; afterward, by degrees (as it approach'd the City) it so increased, till being mighty big, it hovered terribly over all the City: There was seen a horrible flame which descended from it, neither was there a Sulphurous smell wanting. All the people fled to the Church; the place contained not the Multitude: Every one wrested Baptism from whom he could, the health of the Sacrament was extorted, not only in the Church, but also throughout the Houses, Lanes and Streets, to avoid as well the present, as future wrath of God."

More modern writers, such as Tycho, denounce those who claim that God went to all the trouble of creating comets without attaching any meaning to them. They could even, according to Longomontanus, be of general benefit, the turbulence they bring purging out the ills of mankind that 'the World might be renewed'. Kepler's claim is that 'Comets were made to the End the Ethereal Region might not be more devoid of Monsters, than the Ocean is of Whales, and other grand thieving Fishes,' and to gather in one place and so purge all the atmospheric impurities that would otherwise obscure the Sun, as they did for the whole year in which Julius Caesar was slain.

The Comet of 1652

Wharton, writing a year later, treats in detail the comet that was the occasion of his little treatise. He first saw it on December the 8th, but suggests that it may first have appeared at the square of Mars and Jupiter the day before. As yet, it had no tail, but soon developed one pointing towards the north-east. It remained visible until the end of December, travelling retrograde through the first ten degrees of Gemini and the last twelve of Taurus.

To judge the comet, Wharton set charts for the previous Full Moon (Dec 5 o/s, 2.26 am) and the square of Jupiter and Mars at 6 am on the 7th. He took the Lord of the Place of the comet and of the preceding angle (preceding because the comet's motion was retrograde) to be Lord of the Figure, signifying the comet itself, and hence the events that



*Pre-Comet Lunation
Dec 15 1652n/s 2.26 AM GMT
London*

*Mars squares Jupiter
Dec 17 1652n/s 6.00 AM GMT
London*

might follow from it. As the Moon is the luminary above the horizon at the lunation, she is the luminary of the time. In Gemini, she is disposed by Mercury. Mars is Lord of the preceding angle, and is positioned on the Ascendant, applying to square Jupiter.

In the chart for the perfection of the square, Mercury rules the place of the comet (in Gemini) and Wharton gives Mars the preceding angle. The Moon squares Mars and opposes Jupiter. So, as well as being, as Ptolemy suggests, the natural rulers of the comet, Mercury and Mars are also its accidental rulers.

The colour of this comet was fiery red, mixed with a dusky silver, confirming the Mercury/Mars rulership. The brighter it is the more noble its effects: this one wasn't very bright. Its shape, 'Hairy, of sundry colours, and very much Tailed' again gives it to Mercury, while its size 'must needs be of a huge and incredible Magnitude: Which imports the Fame, Renown and Vehemency of its Effects.' Lacking instruments to determine the length of the comet's tail or its distance from the Earth, Wharton passes over these testimonies in silence.

Finally, he considers the Fixed Stars near which it had passed. It started off in Taurus, near Aldebaran, the Horns of the Bull and the Hyades, all stars of Mars nature (not according to Lilly, who gives the Hyades to Venus: Wharton does seem determined to have his Mercury/Mars comet), then proceeded through Orion, past stars of Mars, Mercury, Jupiter and Saturn nature.

Mercury 'portends great Calamity unto all those that live by their own Industry, and such as love and favour the Muses (Wharton himself was much given to versifying), with the Death of some great Personage,

Wars Famine, and Pestilence; of Diseases, the Phrenzy, Lethargy, Epilepsie, and griefs of the Head.' As precursor of the wrath of God, Mercury seems capable of doing quite a thorough job on his own; but Mars is even worse, ushering in an extensive range of ills from wars and ship-wrecks to haemorrhoids. Wharton quotes Cardan's view that a comet always 'signifies losses and hurt to be done by the outrages of Souldiers and *Mercurialists*' - not only, that is, the violence of troubled nature, but also 'New Arts and Inventions, yet those Mischievous to Humane Kind.'

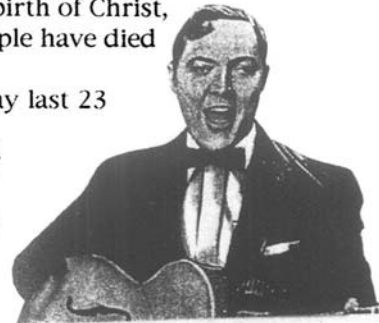
Haly agrees, he says, that a retrograde comet causes upset in the laws, turning the world upside down, in a phrase often used of those years by both those who lived through them and those who came after, with man wreaking destruction on his neighbour while sincerely or hypocritically believing himself to be doing God's work.

Junctinus attributes the usual roll-call of evils to a comet appearing, like this one, in Gemini. The effects will be particularly dire for young men, and are extended to include 'Wantonness and Fornication, with a Reverence of the Venereal Incests in Men'. Comets in Taurus, where this one then travelled, cause much the same, with specific injuries to cattle and troubles in or from countries of Taurean nature - Ireland being the relevant case here.

From the direction of the comet's tail, those countries in the north-east had most to fear, especially those of Gemini or Taurus nature. London, of course, is Gemini, though but one name in an extensive list: this was not a specific prediction. Just to be sure he hit the spot, Wharton then throws in everywhere between 16.47 South and 49.9 North, as it appeared vertical in these latitudes. "Here it may be objected, whether England shall not suffer by the Effects of this Comet, as well as other places?" so England is roped in as well, it being close enough to 49.9 North. But, except for London, it will not suffer as badly as other neighbouring states.

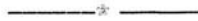
Wharton tells of the destruction that followed the comet, including winds in Germany, a schism in England, floods in Poland and the deaths of Pope Clement VII and the Duke of Milan. 'To satisfie the unbelieving part of the World,' that comets do indeed herald the death of the great, he gives a selective list of comets since the birth of Christ, proving conclusively that some notable people have died in the years of some comets.

Its effects, he tentatively suggests, may last 23 years; but this may be either extended or curtailed, or overlaid by the effects of other comets, eclipses or great conjunctions. Indeed, the disastrous effects of comets are



so widespread through both time and space that even such infrequent visits could satisfactorily account for every one of mankind's varied and extensive ills. It seems hard to be discourteous to so charming a visitor as Hale-Bopp; but, so far as Wharton is concerned, such visitors we can well be without.

With thanks to Olivia Barclay for the loan of her copy of Gesta Britannorum.



DIFFERENT STROKES

In the last Astrologer's Apprentice, we considered some of the ethical problems of judging astrological charts, dealing primarily with issues whose main effects were on the client. But we must also consider questions that raise conflicts within the heart of the astrologer.

There is an infinitude of issues on which we, as a society, hold united views. Few, if any, astrologers would hesitate in refusing to judge a question such as "How can I murder my granny?" There are, however, many issues on which people with perfect sincerity hold views that are not only differing but mutually exclusive. Those of us who hold strong positions on any of these questions are quite certain that our view is the correct one, often seeing it as Divine Will. Others disagree: and what happens if one of these others is our client? Suppose, for example, the question above were rephrased: "Granny is terminally ill and in constant pain. Should I speed her end?" It is quite feasible that client and astrologer will differ, and differ passionately, on such a subject.

To be precise, it is quite feasible that the astrologer will disagree with the client's view that such an action may be acceptable. If it were the client who held the restrictive view, he would not be asking the question. Some of these questions may even seem innocuous: "Is it time to put my old dog to sleep?" is a question regarded as natural enough in our society. But there are many, from other cultures, who would hold that putting the dog down is a harmful action, depriving it of the opportunity to burn off bad karma through its final sufferings.

Many of us will have some ethical sticking point of our own, so the following example should be read in the light of whatever that point might be for the individual.

The question asked was "Should I have an abortion?" It is a debatable point, but the consensus in our society is that we should not

tell each other what we should or should not do (unless we are both driving cars at the time), so the question is seen as a request not for an order, but for a clear overview of the pros and cons of the proposed action. We also assume that the client is not going to determine their action solely on the astrologer's judgement: a moment's thought will show that this would actually be impossible. These are not the issues.

The act of asking the question implies that *at a conscious level* the client assumed that the astrologer was what is commonly called 'pro-choice'. In Britain, this would be a reasonable assumption: the great majority of astrologers probably are. In this case, however, the astrologer was one of that small minority who are Catholic. Hence the ethical dilemma.

The astrologer would not, whatever the chart showed, advise the client to abort her child. This does not necessarily mean that he would have distorted his judgement to fit his desired outcome. We must assume that, as a reputable astrologer, he would judge all charts to the best of his astrological knowledge. It is not unreasonable to suspect that many 'pro-choice' astrologers would also shrink from advising a client to abort.

Faced with such a problem, the astrologer must first ask himself, "Can I accept the question?" Why not? If we cannot accept questions on issues on which we feel strongly, it automatically leaves the field to the enemy. Such an abdication is not impartial: it is only those who would not countenance the proposed action who would feel unable to accept such a question on principle. In this example, the astrologer who holds strongly 'pro-choice' views would not refuse the question - would indeed, most probably, relish it. As abandoning all principle is not necessarily a good thing, we must swallow whatever objections we may have to whatever principle is at present disputed and allow the astrologer to judge the chart, whatever his views may be - assuming, of course, that he will restrict himself to practising astrology, not proselytising for his cause.

"So," our astrologer then thinks, "Should I inform the client of my views." Again, our answer must be "No", for much the same reasons as before. The client is assuming that the astrologer shares her own moral outlook. If the astrologer is to tell her, "The chart suggests that having an abortion is not a good idea, and, by the way, I must tell you that I am a Catholic," no matter how sound his astrological judgement may have been, the client will discount it, quite reasonably thinking that his judgement has been determined more by his faith than his astrology. Again, this leaves the field to the enemy.

What the astrologer must remember is that the equation for the chart contains not just the two elements by which we set the chart - the

time and the place - but also those other two elements without which the chart would not exist: the querent and the astrologer himself. Just as the querent has chosen that particular moment to ask the question, so have they chosen that particular astrologer. The existence of that particular astrologer and that particular querent are just as vital a part of the judgement as the determination of time and place.

Although astrology is often turned to in hope of avoiding ones responsibilities, the truth of this equation makes the absolute reverse of this desire quite plain: our responsibility is absolute. In this instance, the client has - at some non-conscious level - deliberately sought out a Catholic astrologer. This in itself tells something of her own true feelings in the matter. The idea that this may have happened by chance is quite alien to astrology, as, indeed, is the concept of chance *per se*.

This is true for the client, and is true for the astrologer. He must accept that this particular client with this particular question is not a chance arrival on his doorstep, and trust that the faith by which he works will not demand that he compromise his integrity by giving him a chart which unequivocally shows that abortion is the best solution. This ordering of ones life is not a concept shared by contemporary society, which is happy to deify the random hand of chance. This is the great danger of astrology: it can force us to become aware of the inexorable underlying order behind the kaleidoscope of appearances.

Indeed, as the client chooses the moment and chooses the astrologer, it is difficult to avoid the conclusion that the client may also choose that moment at which this astrologer is going to give what is, at least overtly, a wrong answer. In the longer view, to which we do not have access, it may well be that this wrong answer is just what the client requires. Whether this thought produces insouciance or humility will depend on the seriousness with which the astrologer approaches his craft.

Should I Have My Baby Adopted?

On the same theme of unexpected pregnancy, this is an example of that kind of horary which is concerned not with whether a certain event will happen, but with picturing a state. "Should I?" questions produce charts giving a clear, dispassionate overview of the situation, which is usually what the client lacks. More specifically, the chart will show the course of events if the proposed action is undertaken.

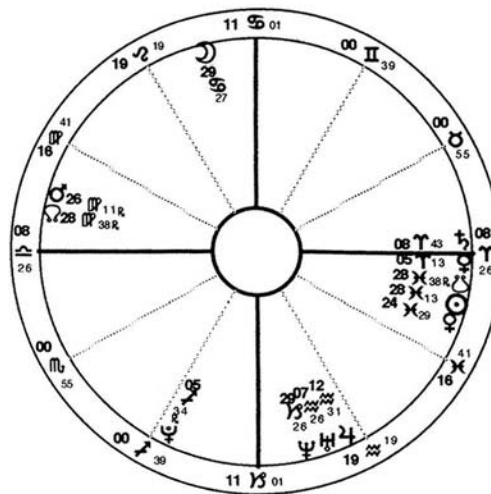
The querent is shown by Venus, the ruler of the Ascendant, and the Moon. The child is shown by Saturn, ruler of the fifth house. Saturn is just inside the seventh. This could show the child in contact with its father, but the father is shown by Mars, which is peregrine in the twelfth house, and separating retrograde from the Ascendant: he is

obviously not around. This position of Saturn shows the baby with the prospective adoptors: it is as far as it can be from its mother (the Ascendant) and is in the sign of its fall. Were it with the mother - just inside the first house - it would be in Libra, the sign of its exaltation. The baby is clearly better off with Mum.

With Venus combust and the Moon just separating from opposition Neptune, the mother is, understandably enough in such a distressing situation, not seeing clearly. Venus is in its exaltation, but its proximity to the Sun

destroys its power. Combustion is very much concerned with not seeing or not being seen, and the house the Sun rules will often be relevant by showing the particular thing that is preventing the person seeing. In this case, the Sun rules the eleventh, house of hopes and wishes, and it is her hopes and wishes for a certain lifestyle that are preventing her from appreciating that she is in her exaltation.

The general principle of "Should I?" charts is that if the querent's signifiers are moving from bad towards good, the proposed action is beneficial; if they go from good towards bad, it is not. The Moon is in its own sign, so it is strong; but it is right at the end of the sign. As soon as it leaves maternal Cancer for Leo (her hopes and wishes), it will be peregrine: clear testimony of things getting worse. (Cont. over)



Have baby adopted?
Mar 18 1997 7.03 PM GMT
London

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Venus has an even rockier road to travel. She will first oppose Mars, then conjunct the malefic South Node, all the time moving deeper into combustion. She will then leave Pisces, sign of her exaltation, for Aries, sign of her detriment.

There can be no doubt about the judgement: the chart shows both mother and baby better off together.

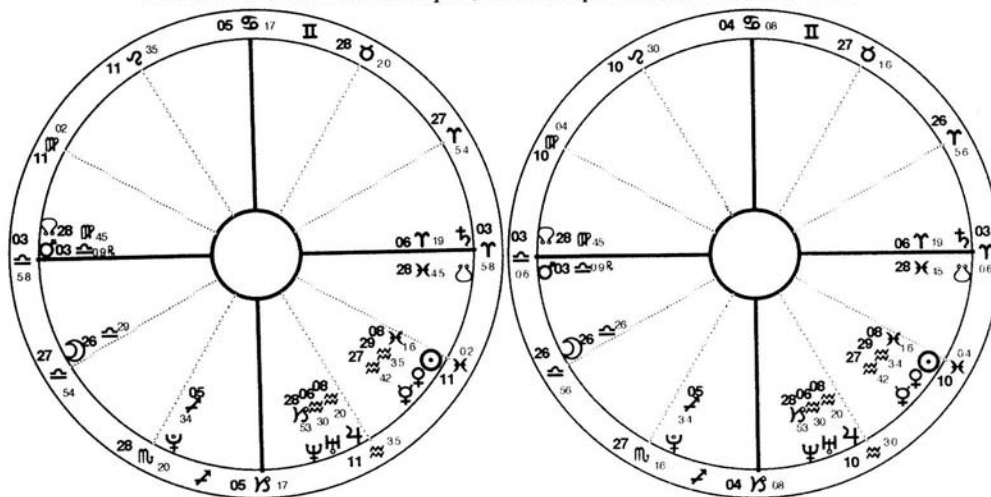


WHAT MIGHT HAVE BEEN...

The Coca-Cola Cup, the lesser of England's main football knock-out competitions, has a history of unlikely winners. True to tradition, lowly Stockport County had reached this year's semi-finals, where they were drawn against Middlesboro from the Premier League. Although blessed with the financial resources of many small nations, Middlesboro have the pleasing habit of slipping farther down the league with every million they spend on star players, and were obviously vulnerable.

The semi-finals are played over two legs. After the initial match had been postponed because of bad weather, it was hastily rearranged. Kick-off would have been at 8 o'clock, but was put back by five minutes to fit in with TV schedules. This delay may have made all the difference to Stockport's hopes of glory.

The chart is set for 8.05 pm, in Stockport. Middlesboro were



Stockport v Middlesboro
8.05 PM GMT
Stockport

8.00 PM GMT
Stockport

favourites, so are shown by the first house, ruled by Venus. Stockport, their enemies, are shown by the seventh and its ruler, Mars. Mars is in its detriment, but dignities seem not to affect the outcome of these charts. What is important is position: Mars is right on the Ascendant. This would normally be a powerful testimony of the underdogs winning - but here, Mars is retrograde. It is moving away from the Ascendant, so this placement has no effect.



The Moon, which shows the flow of fortune or the pattern of events, applies first to trine Mercury, who has no significant role in the chart, and then to trine Venus. This takes victory to the favourites: Middlesboro won 2-0.

But look at the chart for 8 o'clock, just five minutes earlier. The testimony of the Moon applying to Venus is still the same, but here Mars is just inside the Ascendant. Although this would normally be a clear sign of the underdogs being in the favourites' power, as Mars is retrograde it is now applying to the Ascendant. In fact, it is the underdogs who are in control.

At such a short distance from the Ascendant, this is a very strong testimony of the favourites' losing, probably strong enough to outweigh the Moon's movement to Venus - certainly strong enough to at least balance it. The astrological verdict is clear: had the match not kicked off late to accommodate the TV companies, Stockport would have drawn at the least, and most probably won. If...

IMPORTANT ANNOUNCEMENT

Readers will be pleased to learn that the current fashion for operating on the Internet has not escaped the Apprentice's notice. In the interests of improved communication, the Apprentice now has its own carrier pigeon site. This can be accessed by any of its readers, simply by instructing their pigeons to fly on a bearing of 020 degrees and turn left at Southend.

Early indications are that this new service will be invaluable to

those interested in traditional astrology. Several pigeons have already arrived, and even a parrot, who, unfortunately, could communicate only in Yoruba and was apparently lost.

Regrettably, we have had a couple of particularly seedy looking pigeons whose leg capsules have contained pictures of damsels with their wimples at jaunty angles. We are hopeful that this kind of thing will not continue, though we did catch the office-boy on the roof of the building with a large bucket of corn. He has been set to cleaning out the stable.

Wat, the woodcut artist responsible for the Apprentice's illustrations, has proved to be something of a 'pigeon-head', as the term appears to be, spending most of his time in the loft, sending and receiving messages. He had as many as three pigeons yesterday from a woman with whom he has struck up a friendship, though to the more conservative among us, this long-distance conversation lacks the natural warmth of human congress. We have a suspicion that she may be making unsubstantiated claims about herself to enmesh him in a web of fantasy, but Wat says he cares not what web she may enmesh him in, if the pigeons are that delicious.

The first flurry of pigeons to our new loft arrived in response to the sensational revelations about Dr John Dee in The Apprentice's last issue. A message from the world-renowned authority, Professor Louise Hutson, of the University of Beckenham, reminds us that the invocation 'AAAAAAAAA1 Supercars' is referred to in many Kabbalistic texts and wonders "if Professor Nimeenie is aware that its effectiveness was subject to the constraints of time and destination. Edward Kelly, in his memoirs, was mystified to report how, on one occasion, this usually reliable spell repeatedly failed to gain him access to any location 'South of the River' after the pubs had closed.

"Whether 'South of the River' refers to a mythological location or, as some students of the Golden Dawn have suggested, the dreaded 'Abyss' on the Kabbalistic Tree of Life, which presents the greatest challenge to aspiring initiates, remains a mystery. What is certain, however, is that a disgruntled Kelly was left to make his way home to Penge on foot that night."

We are grateful to Professor Hutson, and hope many others will take advantage of our advance to the 'cutting edge' of the new technology.

—————*—————

A MAN'S GOTTA DO...

Sometimes a man just has to cast aside human weakness and sentimental affections, buckle on his gun-belt and stride out in the cause of a higher duty. Although this is not an idea that women have ever been able to get their pretty little heads around, it does loom large in the male consciousness. Fortunately, we are usually able to find someone else to undertake this buckling on of gun-belts. One of the most notable of these vicarious doers of what a man has to do is Gary Cooper.

Cooper is an astrological rarity: we can take a specific time for his birth-chart, not from either historical record or rectification by events, but from his work. His best-known film gives an exact time: *High Noon*. So let us cast Cooper's birth-chart for noon and see what happens.

Of all Westerns, *High Noon* is that which most clearly ignores Sam Goldwyn's dictum that messages should go by Western Union. It has sometimes been seen as an argument in favour of America's taking up arms once more by involvement in Korea, but is most clearly an assault on McCarthyism, which had been sweeping the States for the past two years. It was, in fact, writer Carl Foreman's last film before he himself was black-listed.

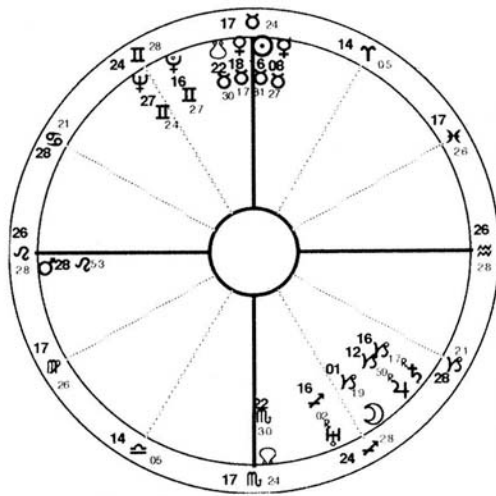
Cooper had initially been a 'friendly witness' before the House Unamerican Activities Committee. His comment on Communism that 'from what I hear I don't like it, because it isn't on the level' could have come from any one of his scripts. But, with this star rapidly setting in Hollywood, the insistence of the film's financier leapfrogged him into the part of Will Kane, beleaguered marshal of Hadleyville.

As the film opens, Cooper has just retired as marshal, having successfully cleaned up the town. He is being married to Amy (Grace Kelly), and the new marshal is due to arrive next day. But Frank Miller, the baddie whom Cooper had sent to be hanged, has been released from prison and is arriving on the noon train. His gang is at the station waiting for him. The smart thing would be for Cooper to high-tail it out of town with his bride. He does, but then turns back. "I've got to," he explains, "That's the whole thing."

The Story in the Chart

In a noon chart, the Sun will be more-or-less on the MC. Here, the Sun rules the Ascendant, and so signifies Cooper himself. On





Gary Cooper
 May 7 1901 High Noon, LMT
 Helena, Montana

by just 14 minutes of arc. The theme-song from the film, "Do Not Forsake Me, Oh My Darling" shows this aspect perfectly, as she threatens to leave him if he stays to fight. The mid-point of the Sun and Saturn is exactly squared by Pluto: this marriage is attacked by unpleasant events from the past - not only the threat of Frank Miller, but, for Amy, the memory of seeing her father and brother shot dead.

Also separating from trine the Sun is Jupiter. It is more separated - that is, this aspect represents something that happened before the separation of Sun and Saturn. On news of the baddies' reaching town, the first thing that happens is that the judge (Jupiter), the embodiment of the law, flees.

There is also another woman involved: the sultry, strong-minded Mexican, Mrs Ramirez. Clearly a lass with a past, she was Cooper's main squeeze before Amy came along, while before that she had been involved with the chief baddie, Frank Miller. She too flees to save her skin. A previous relationship would be taken from the sign before the ruler of the seventh, as a next relationship is taken from the sign after. In this case, the seventh is ruled by Aquarius, so the previous sign is Capricorn. This is also ruled by Saturn, so to find a differentiating significator, it is sound practice to go back one sign further: this would give us Jupiter as significator of Mrs Ramirez. She too is deserting Cooper, and a powerful ally she would have been - big-boned and hardy-handsome, she explains to the timorous, pacifist Amy that in her view any woman worth her salt would take up a gun to help her man. At four degrees of separation, she will not come back; at just 14 minutes, Saturn is still within orb of the Sun's body (17.5 minutes either

the tenth cusp, it shows him at work, doing his duty; conjunct Venus, that duty is the bringing of peace and (in Taurus) prosperity; with Venus dignified and separating from the Sun, he has done this job, and done it well. The Sun is peregrine - he doesn't actually have the job any more - and the destructive South Node is in the tenth: he is going to be harmed through his work. The North Node points the safer route: to the home comforts of the fourth house.

His bride is shown by Saturn, ruler of the seventh house. Saturn and the Sun are in trine with each other - the wedding - but separating



side of the Sun's stated position), so Amy has not torn herself away. She is going, but turns back at the first sound of gun-fire and eventually shoots one of the villains herself.

So far as I am aware, none of the authorities mentions this, but the fact that the Sun presents a visible disc to the naked eye is perhaps worth considering when judging aspects. If the Sun's disc subtends 35 minutes of arc (ben Ezra), a planet is cazimi when within that disc. It would make sense to consider that an aspect cast to the Sun is exact if the planet is within 17.5 minutes of exactitude, and so, as here, that a separating aspect is not separated until above 17.5 minutes of separation. This would presumably also apply to the Moon, varying according to the Moon's phase.¹

Jupiter opposing the antiscion of Pluto shows that the judge - it was he who convicted Miller - and Mrs Ramirez, like Cooper and his bride, have monsters from the past emerging to attack them.

The Fixed Star Al Jabhah, associated with mutiny, on the Ascendant, sets the tone of the film. Not only is Cooper attacked by his deputy, who

resigns when Cooper refuses to buy his allegiance and is jealous over Mrs Ramirez, but he is deserted by everybody to whom he turns for help. The townsfolk are shown by the Moon, natural ruler of the people: in its detriment in Capricorn, they cannot be relied on. As Cooper's mentor, now too arthritic to take up a gun himself, explains: "Down deep, they don't care. They just don't care." The Moon is in the fifth: half of them are in the saloon, and are happy to stay there. It is dispoised by Saturn, ruler of the second house from the Moon's place (ie Moon in the fifth, Saturn rules second from the fifth, the sixth): the other half convince themselves that their financial interests are best served by not getting involved.

As marshal's assistant, the deputy would be shown by the eleventh house, ruled by Mercury. Mercury is natural ruler of youths, and he is repeatedly told that he is just a boy while Cooper is a man (the Sun being natural ruler of men).

The fiery malefic, Mars, in a hot, dry sign shows the baddies. Conjoint martial Regulus, these boys spell trouble. But a little less time refining their gun-play and a little more spent studying astrology would have served them well. With their significator only two degrees inside

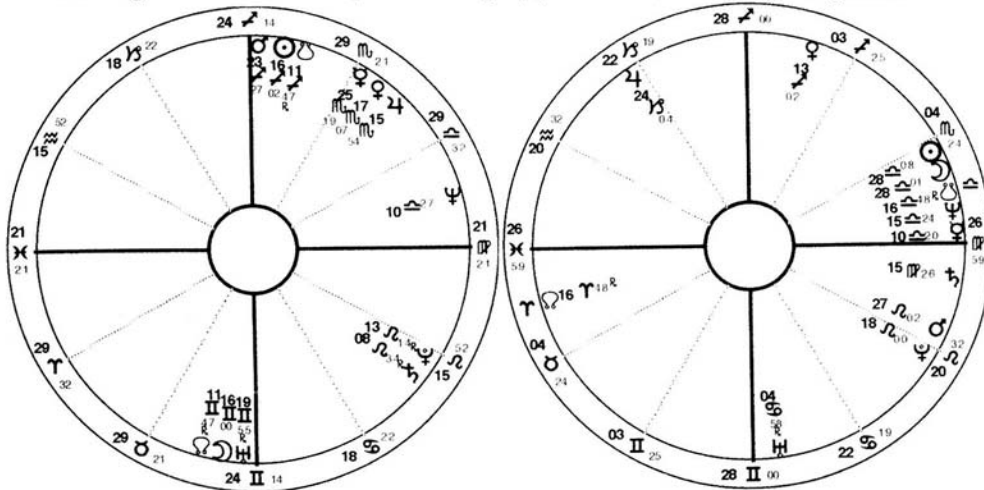
¹ : For a discussion of the size of the Sun's disc and its importance, see issue 1 of the Apprentice.

the Ascendant, they are in the marshal's power. Had they arrived on the quarter past noon train, their prospects would have been much better, with Mars applying to and so dominating the Ascendant. In the event, Cooper does what he had to do, then rides with his bride into the sunset.

The Red Peril

Mars is an appropriate significator for the bellicose, bullying McCarthy. He first became noticed in February 1950, with his claim that 205 Communists had infiltrated the State Department - a claim he was unable to substantiate in even one case. The House Unamerican Activities Committee had first turned its attention to Hollywood in April 1947, however. Mars entering Aries at that time gave these baddies their power, while the previous eclipse fell on the High Noon Pluto, source of the threat to the marriage of Cooper and Amy, and also the assailant of justice, with its antiscion opposing Jupiter. As the habitual hiding-place for reds was apparently under the bed, this Pluto connection is not inappropriate.

In the chart for this eclipse, cast for Hollywood, Mars, unsurprisingly, dominates the chart from its position conjunct the Midheaven - the same position Cooper is to take in the High Noon chart to do battle with it, while the eclipse Pluto falls exactly on the antiscion of the High Noon Sun. Battle is being joined. This Pluto is on the Fixed Star Acubens - malevolence and poison. Not inappropriate for McCarthy's witch-hunt. The Lord of the Eclipse is the disposer of whichever luminary is above the horizon, so in this case it is Jupiter. The High Noon Sun - Cooper - exactly opposes this, like two gunfighters

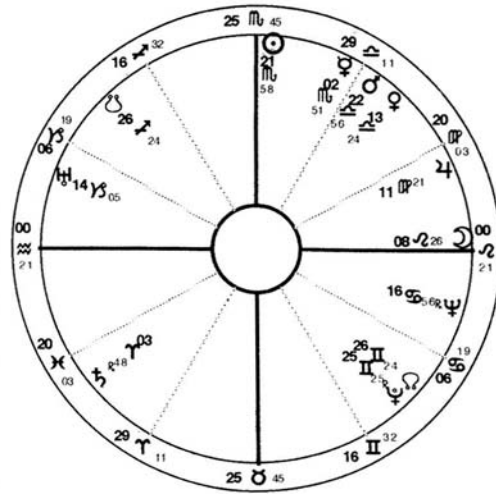


Pre-HUAC eclipse
Dec 8 1946 5.48 PM GMT
Hollywood

Pre-McCarthyism eclipse
Oct 21 1949 9.12 PM GMT
Hollywood

about to shoot it out.

The eclipse Pluto is conjunct (to the minute) the midpoint of the Moon and Neptune. So the dirt that is being dug concerns popular (Moon) idealism (Neptune). This same point is conjunct the Lord of the Ascendant in the chart for the USSR - which falls on its own Moon/Neptune midpoint. Although he is fighting McCarthy, Cooper, however, is no Commie: his sun opposes the USSR Sun/Mercury conjunction - the soul of the revolution and its propaganda.



Joseph McCarthy
Nov 14 1908 Noon chart
Nr. Appleton, Wisconsin

Uncle Joe?

Joseph McCarthy was born on November 14, 1908. The eclipse before he came to prominence was an eclipse of the Sun at 28 Libra. This fell right on his Mercury/Mars midpoint, bringing out his verbal aggression and 'getting involved in controversies or lawsuits, the bringing about of disputes'². As Mercury is peregrine and completely dominated (sign, triplicity, terms and face) by Mars, while malefic Mars is in its detriment and so acts with more malice than ever, the product of this combination will not be happy. The Lord of the Eclipse is Venus, which, exactly sextile McCarthy's own powerful Venus, shows him as one of the chosen ones through which the eclipse will work most strongly.

This eclipse falls on the Moon/Jupiter midpoint of the USA chart (Gemini Asc), highlighting 'ideals of social betterment of ones fellowmen' and marked by 'religious or legal conflicts', and also on the midpoint of Ascendant and Lord Ascendant in the USSR chart, showing the potential enemy against whom McCarthy's verbal aggression will be levelled. Casting the eclipse chart for Hollywood, McCarthy's Mars on the Pluto/MC shows his attack on Tinseltown's image through digging dirt. According to Ebertin, this would give 'the inclination to look upon ones calling as a mission', though it contains within it 'the likelihood of sudden ruin through misuse of power'.

The most significant point is the eclipse Mars conjunct the High Noon Mars, identifying the film's villains. This is on McCarthy's Mercury/Pluto, verbal mudslinging, and his Mercury/Node, 'the tendency to make oneself disliked by other people', the tendency which

² : All quotations on midpoints from Ebertin, *Combination of Stellar Influences*.

eventually led to his downfall. That this battle for America's soul will take place in Hollywood is clear. Casting the chart for the eclipse before Cooper's birth (May 3, 1901, 6.31 PM GMT) for Hollywood gives an Ascendant of 1 Virgo 53. The pre-McCarthyism eclipse, by antiscion, falls exactly on the Descendant. Again, we have our two gunfighters squaring up to each other in a typical Western shoot-out.

With the North Node of the High Noon chart conjunct McCarthy's Sun, this was the man the film was out to get, though the pre-Cooper eclipse (12 Taurus) opposing McCarthy's Sun/Mercury shows that it was not a personal vendetta, but an assault on

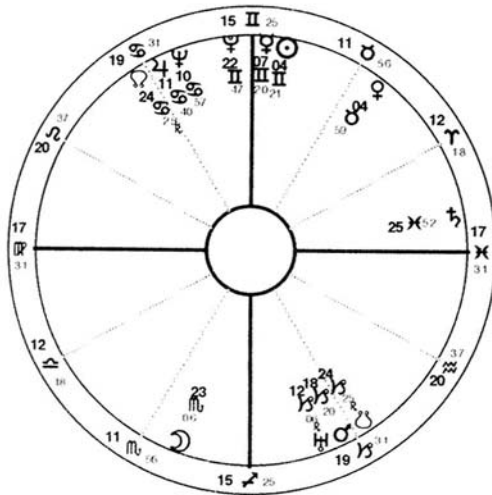
his expression - this belligerent verbal style which, with his Mercury on America's Pluto/Node, gave him 'the desire to dominate other people' and 'the ability to exercise a compelling and magnetically powerful influence upon the community at large'. With their significator, Jupiter, on McCarthy's Mars/Saturn, the mid-point of destructive malice, it is not surprising the judge and Mrs Ramirez found it expedient to run away.



An Unamerican Tale

The townsfolk in the film refuse to support Cooper in the battle against the baddies: this is the main thesis of the film, the inaction of men of good-will leading to the triumph of evil. The Moon, significator of the people, falls on America's Sun/Ascendant: 'the male persons of the environment'. It touched a sore point. But the film offers hope of redemption: its Sun/Node falls on America's Moon. This is an overt call to arms against the forces of darkness.

John Wayne, however, saw only the slight on America's manhood. He and Howard Hawks were so outraged by this pinko nonsense that they (eventually) made their own riposte: *Rio Bravo*. With his Saturn/Uranus, showing 'the ability to cope with every situation, the power to pull through and endure, indefatigability', on America's Moon, he found these qualities in his image of the people. This contact is the basis of the love-affair between him and them (Wayne was top male box-office star from 1950 to 1965): he saw these qualities in them and also personified these same qualities for the people. Indeed, there is something of the Coriolanus in Wayne, loving an idealised view of America and its people, while despising much of the reality.



John Wayne
 May 26 1907 1.00 PM CST
 Winterset, Iowa

McCarthy as Witch-hunter

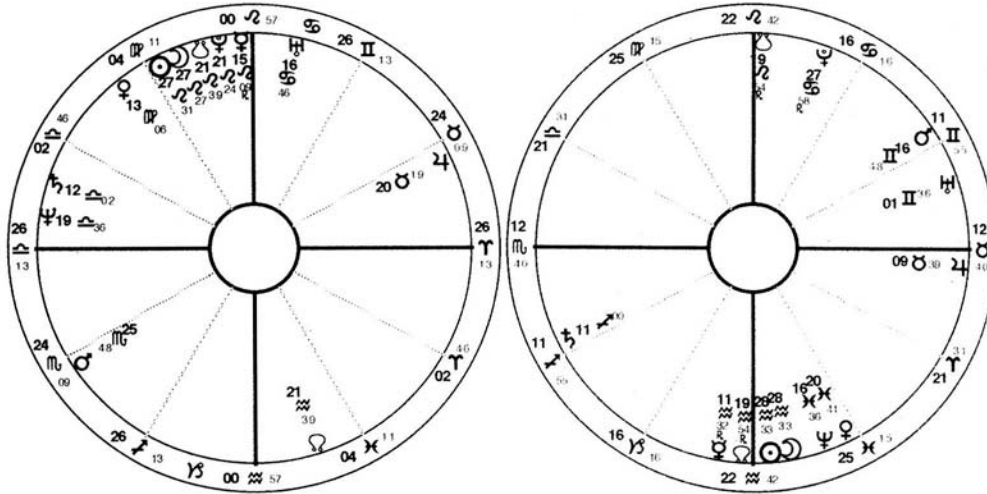
The other most notable artistic attack on McCarthyism was Arthur Miller's 'The Crucible'. The eclipse before this opened fell exactly on the High Noon Mars: someone else would be joining the fray. Miller related McCarthy's campaign against Communists to the Salem witch-trials, which ran from May to October 1692. The eclipse before the trials started fell at 28 Aquarius, exactly opposing the pre-Crucible eclipse and the High Noon Mars. Miller's association of McCarthy with the witch-hunters is supported by the astrology - and by High Noon.

Casting the pre-Salem eclipse for Hollywood puts the High Noon Venus right on the Descendant. The call to duty that Cooper obeys in the film is to oppose the impulse to witch-craze. The eclipse Mars conjunct the High Noon Pluto and the eclipse before the HUAC started probing Hollywood shows another line of contact between the seventeenth and twentieth centuries, for this point has been one of the keys to the charts we have been considering, disturbing force disrupting the peaceful life epitomised by the marriage of Cooper and Amy.

With the Lord of the Salem eclipse, Saturn, on the High Noon Moon/Node, it is as if the people are being given another chance: here is Salem round again, can you do better this time? With the Part of Fame (by night, Asc+Sun-Jupiter) on the Neptune/Pluto midpoint, the Salem eclipse is remembered for 'peculiar or strange conduct in communal life' and 'a lack of judgement leading to wrong ideas about other people'. This is on the South Node of the High Noon chart, that which the chart is struggling to escape from, the harm that Cooper suffers through doing

³ : Wayne was born Marion Morrison, changing his name when he realised he wasn't the Marion kind. A chart for the change of name would probably give a close picture of his public image. If anyone has this information, the Apprentice would be pleased to know.

But with Wayne's Sun/Venus on the High Noon Venus, we must doubt whether he was telling the whole truth when he ascribed his distaste for the film to its view of the American citizenry. Venus is the marshal's job, his duty to bring peace and prosperity, so it seems that Wayne may have felt he was being usurped in this role of self-sacrificing keeper of wolves and red-skins from the door. With his Sun/Moon midpoint on the High Noon Mars, it is obvious on which side he will line up.³



Pre-Crucible eclipse
 Aug 20 1952 3.13 PM GMT
 New York

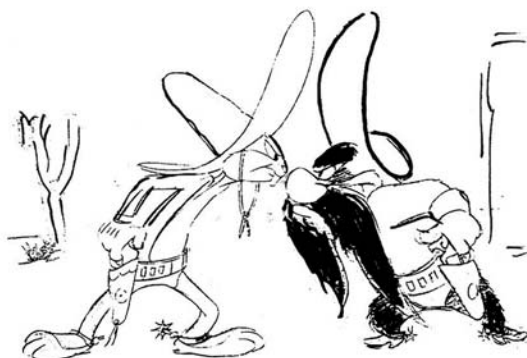
Pre-Salem eclipse
 Feb 16 1692n/s 11.52 PM LMT
 Salem

his duty.

The Part of Fame on the pre-McCarthy eclipse falls on the Mars/Node, showing the aggressive sundering of associations and trust. That of the eclipse before Cooper's birth (that is, before the birth of High Noon) exactly opposes McCarthy's Mercury, his magnetically powerful influence on the people of America. It is as if the script were already written, just waiting for the players to walk onto the set.

The Final Shoot-out

Opposed by Gary Cooper, how could McCarthy hope to win? As we have seen, if only the baddie had caught the 12.15 train, he might have had a chance; but McCarthy was sticking to the script. His unsubstantiated accusations grew more and more wild, until he tried to take on the military. On December 2nd, 1954, he was censured for unbecoming conduct by the Senate, bringing his reign to an end.



The High Noon of the film's title is the time of arrival of the train bearing the chief bad-guy. In the chart cast for that time, the baddies, with all their hot-headed, Mars-in-Leo swagger, are, quite literally, in the Ascendant. By December 2nd, 1954, their star was, just as literally, setting: as McCarthy was being censured, Mars was at

28.53 Aquarius, exactly opposing its position in the High Noon chart. As in all good westerns, the baddies ended up dead.

As for the people, who had so cravenly deserted Cooper, it is perhaps justifiable to see their swallowing the fear of being branded 'Unamerican' or 'Red' and protesting so vociferously against the war in Vietnam as doing just what the film was urging them to do. It is hardly surprising that John Wayne so disliked it.

PART OF THE UNION?

One day, while the Apprentice was hard at work bolting house-cusps together at the back of the workshop, a remarkably clean young man with a strange, faraway gleam in his eye entered the yard and began talking to his master. The wise old craftsman took a clay pipe from his smock, always a sure sign that he was deep in thought. As if this were a signal, journeymen astrologers, apprentices and even the boy who polishes the planetary glyphs set aside their labours and gathered round to listen.

The stranger, whose unfamiliar dialect identified him as one from a distant part of the realm, discoursed at length on the necessity of all astrologers becoming registered. There exists a vast empire beyond the seas, he explained, whose only delight is to interfere with a free-born Englishman's natural right to earn his crust. If we did not organise ourselves, we should be forced into organisations of this empire's making, and whom then would we blame were these organisations not to our liking?

He departed, leaving behind him some tracts and a faint odour of sanctity. The effects of his visit linger on: Walter, whose job it is to feed and water the bestial signs, has washed every week since his visit, while all of us have become convinced of the urgent necessity of joining a registering body, even to the extent of ransacking the stables in search of one.

The sole dissenting voice is that of the Master himself. Many times since then, at county fairs and other occasions when astrologers meet their kind, we have heard the arguments for registration rehearsed. It is perhaps not inopportune to raise the points the Master has been heard to make against it.

Women of Britain Say "Go!"

Before rushing off to the recruiting office, it is worth asking some pertinent questions. First, we must cast doubt on the claims made by those who are in favour of registration. The idea that, sooner or later, we are going to be forced to accept a registering body if we do not first create one ourselves is open to doubt.

The vogue for registration is something we have picked up from the psychotherapists, who have pitched their yurts at one end of the kingdom of astrology. The same argument of the threat of regulation by government or EC bodies was used by the proponents of their UKCP. Yet this threat seems not to have existed. Rather, in fact, the UKCP has been attempting to push a totally uninterested government towards the same legislation which it was claimed to be trying to preempt.

The possibilities of interference from either the UK or EC governments are slight. We must not overestimate our importance: to the average politician, imposing set practices on astrologers is little different from legislating that all lunatics must display the same symptoms.

Protecting the Public

There are, of course, a good mixture of well-meaning incompetents and less well-meaning charlatans within the astrological community. But the briefest consideration of the number of complaints made to the General Medical Council or the Bar Council, compared to the number of these complaints that are upheld, must make us doubt the effectiveness of registration in protecting the public. It is doubtful whether a formal body of astrologers would do more than follow their more respected peers by throwing the occasional exceptionally well-publicised culprit to the wolves while otherwise closing ranks to protect their fellows.

We are unlikely to leave pairs of scissors inside our clients, and it is clear that the majority of cases in which the public would perhaps need protecting from an astrologer would already be adequately covered by existing law. Even the extreme and unlikely claims which certain 'astrologers' make in their advertising are subject to the same trading standards legislation as claims from the providers of any other service. That cases are rarely, if ever, brought demonstrates under just how much of a threat the public seems to feel itself.

It is a principle probably true in any trade, but especially obvious in astrology, that the contract between client and practitioner is not quite what it seems. Years of experience in other trades have shown that there are two kinds of client: those for whom things always go smoothly and those for whom everything always goes wrong. Those for

whom things go wrong can reduce, through some subtle transference, the finest craftsman to a bumbling incompetent, while those for whom things go right are able in the same subtle way to achieve the exact reverse. In the field of astrology, those who want a charlatan will undoubtedly find one or create their own; it is perhaps not a bad thing if there are enough charlatans to keep them occupied, for they most certainly do not want a sincere, competent practitioner.

Whether we need yet one more bureaucratic body with which to deal is doubtful. The prospect of such a body, composed of astrologers and holding power to discipline its members, is a frightening one. The amount of personal acrimony that exists between members of the present astrological organisations, even the primarily social ones, is dismaying. It may be a pleasant contrast to the glutinous chumminess of our American brethren, but it is not a basis on which to build a structure with even the smallest power of sanction. When we consider the trails of blood through which our astrological luminaries are prone to wade, do we really want to put these people into a position where they can influence or abort our professional future? A registering body would be run by those who want power: as Parliament shows so clearly, the desire for power is a sure sign that one is unfit to wield it.

Benefiting Ourselves

If we became registered, and if - and this is the unlikeliest of ifs - registration suddenly caused us to be taken seriously by the public, those within the golden circle would be able to raise their fees. In the long term, however, the effect of registration on astrologers and astrology is sure to be pernicious.

It is possible that the registering body would grow from the Association of Professional Astrologers, into which astrologers are admitted as individuals. It is more probable, either directly or through the APA, that the training schools would have the greatest influence in this body. This is, at least, the experience of the UKCP, and it is this model which those who favour registration seem most determined to follow.

In order for a new school to become registered it would, quite reasonably, be necessary for that school to show that it has X number of students and has been in existence for Y number of years. But if schools A, B and C are already registered, and able to state this on their advertising, it is most unlikely that school D, which is new and not yet registered, would ever be able to attract enough students to become so. However sincere may be the desire not to be exclusive, exclusive the body would undoubtedly become.

This is not in our interest. We see this same problem in

contemporary science: no one is entitled to hold any opinion on the nature of the material universe unless he be a member of the scientific establishment. One does not become a member of the scientific establishment without accepting certain beliefs on the nature of the material universe. The consequence is that these beliefs are unquestionable. This unhealthy situation is not one we need to import into astrology. However loony may be some of the views openness allows, we desperately need openness for our mental well-being; the intellectual closed-shop simply will not do.

We may consider, for example, how Darwin and his influential cronies at the X club blocked the career of Mivaert after he dared to criticise Darwin and Darwinism, or the threatened boycott of MacMillan's, the leading scientific publishing house, by the massed ranks of American science that caused them to stop publishing the work of Velikovsky. There is no reason to think that astrologers would behave differently. As the fable suggests, courtiers are the people least well-equipped to detect the emperor's lack of clothes. Astrology badly needs to keep a certain number of small boys within its ranks. We look back now and regret the venom with which the College of Physicians attacked Nicholas Culpeper for breaking ranks, yet we are in danger of creating just such a monolithic, self-serving body ourselves.

The idea that registration will make us any more respectable is no more plausible than the belief that dressing up in our father's bowler-hat makes us a businessman. We like to play the game of respectability now by putting the precious letters of our astrological qualifications behind our names. However we may lament it, for all the difference these credentials make to Joe Public, we might as well proclaim our membership of the Mickey Mouse Club. The fact that the Mickey Mouse Club has gained government recognition is unlikely to impress him any the more.

From what has happened in those professions who have created registering bodies, one inevitable outcome of the process would seem to be that the training schools will demand a higher level of entry qualification, with the qualifications required becoming more and more irrelevant to the proposed course of study. The obvious first step will be to restrict entry to graduates.

If entry to astrology schools were to be restricted to those with an honours degree in Classical Arabic or Ancient Greek, this might have some purpose; if not, it is hard to see what purpose it would serve, other than the striving for some spurious academic respectability. Lilly managed quite well without a university degree, while a comparison of the works of Shakespeare, Milton and Keats, none of whom had a degree in English Literature, with those of their modern epigoni who have casts

considerable doubt on the utility of academic qualifications in a practical craft. If entry is to be limited to those who have achieved a social rite of passage, bar mitzvah or loss of virginity will probably do just as well as university education: none of them has the slightest relevance to the ability to practice astrology.

The Medical Model

The drive towards registration comes primarily from those astrologers at the psychological end of the spectrum. The psychological approach has dominated astrology for a generation, and is only now beginning to fade. It would not be to our interest were the psychologists to leave us locked into a pseudo-therapeutic model of action as their legacy.

Their close personal connections with the psychotherapists - even to the extent, in some cases, of inhabiting the same bodies - has caused them, quite naturally, to follow the therapeutic model in their practice. Perhaps, in the world of psychological astrology and 'astrological counselling', whatever that may be, this model may be appropriate. But even among psychotherapists, there is widespread rejection of the medical model. It is clearly inappropriate for most astrologers.

We should think carefully before we rush towards registration. Even if we eventually decide that it is appropriate, the method needs to be tailored for ourselves, not copied from one profession who has copied it from another profession, with it fitting each less well than it did its predecessor. The medical model is not one that fits the practice of a large and growing proportion of astrologers. If we need a model, I suggest that the Met Office Model would serve our purposes rather better: like the weatherman, we are in the business of making predictions and suggesting if it be worth carrying an umbrella. We are not in the business of providing a cure.

This article is indebted to "The Case Against Psychotherapy Registration" by Richard Mowbray, Trans Marginal Press, 1995, to which the reader is referred if he wishes to explore these arguments in more depth.

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AN AORTIC ANEURISM

- By Caroline Norris

This is the chart for the approximate moment my mother first felt what would turn out to be an aortic aneurism requiring immediate operation.

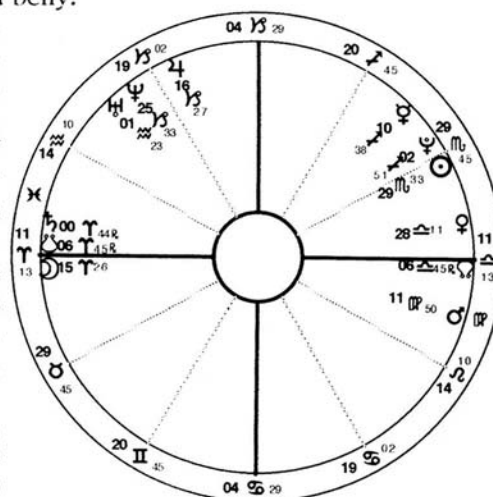
The chart's aptness is striking: the Ascendant is in Aries - the sign of my mother's natal Sun - while the sixth house, her illness, encompasses both Leo and Virgo, reflecting her natal Ascendant, which lies on the cusp between these two signs. Leo and Virgo describe the attack very accurately: she had been having mild backache, which suddenly became worse, accompanied by severe abdominal pain. According to Lilly, Leo rules problems of the back and heart, while Virgo is associated with the guts and belly.

The chart shows the acuteness of the situation, with my mother's significator - Mars, ruler of the Ascendant - in the sixth house and peregrine: she was at the mercy of her condition, which was potentially fatal if not operated on at once. The suddenness with which it came on and the necessity for immediate action are shown by the Sun, the main ruler of the disease (as Lord of the sixth), being in the antiscion of Uranus.

Both rulers of the problem, the Sun and Mercury, are in the eighth house, while Mercury applies to square Mars, both these facts indicating that the condition would worsen before things improved. This was an appropriate

judgement, seeing that the pain increased until she felt obliged to call her GP, who arranged for her to be rushed to hospital by ambulance for the operation about an hour after the onset of the pain. And we see how Mercury, general ruler of transport, here indicating the ambulance, reaches Mars in just one degree, reflecting this timescale.

As it was the hospital's ambulance, it may also be signified by the ruler of the ninth (the third from the seventh house of 'the physician'),



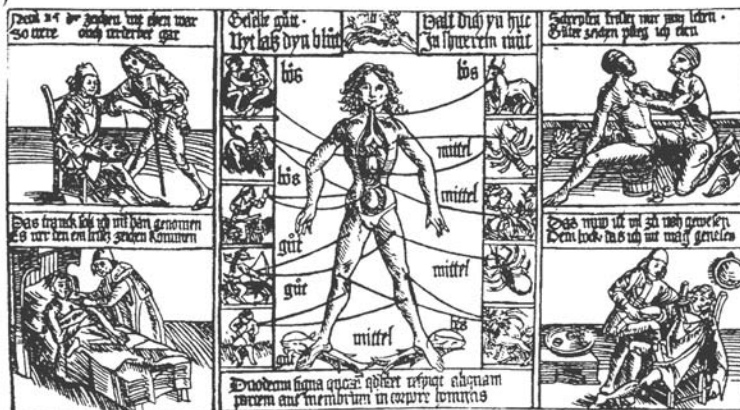
*Onset of aneurism
Nov 21 1996 2.30 PM GMT
Dawlish, Devon*

Jupiter; and if we look at how the Moon, general significator of events, also reaches Jupiter in one degree, we have two indications to confirm this timescale.

Looking on the brighter side, both the Moon and Mars apply to Jupiter, which even though it is ruler of the eighth house of death and in the sign of its fall, is a benefic and therefore unlikely to produce much harm. And, although Mars is peregrine and therefore weak, so are the two rulers of the condition, the Sun and Mercury. The Sun's position at the very end of its sign indicates the culmination or end of something that had previously built up over a period of time, rather than the onset of a host of new symptoms (which my mother later admitted was probably true).

But Mars has the advantage over the two significators of the condition, because, while they are peregrine without any mutual reception, Mars is in mutual reception by term with Venus, another benefic and ruler of the seventh house of the physician - in this case, the surgeon. Indeed, my mother knew the man previously (hence the reception) as he had operated on various friends and relatives in the past. He fits his significator, Venus, by having a reputation as the best surgeon in the district (Venus is strong in its own sign) and, although elderly (Venus at the end of its sign), has the roundish face and general good looks typically symbolised by Venus, and is said to be very pleasant. The fact that the Part of Surgery falls exactly on the surgeon's significator is another of those 'uncanny' connections that make this chart interesting.

A further point to mention is that there are two signs involved in the seventh house, the second being Scorpio, and there were quite a few doctors involved in the operation apart from the surgeon mentioned. One of these, my mother remembers, was a Pakistani doctor, who would fit Lilly's description of the Scorpio "dusky, muddy complexion and...dark hair". (Also included in Lilly's description is 'an hairy body', but unfortunately my mother had no opportunity to confirm this at the time.)



The end of the situation is shown by the last aspect made by the Moon from its own sign. In this case, after a period of being void of course (nothing could be done for my mother until she reached the surgeon) it reaches an opposition to Venus only just in time, with Venus on the point of leaving her sign - again showing that time was of the essence: my mother had to reach the surgeon before the aortic swelling burst. This, however, she did, and the Moon then moves into the sign of its exaltation, Taurus, showing a good recovery and the end of the critical event.

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ASTROLOGY AND MAGIC

There is a disappointment at the heart of astrological practice, for the client wants what the astrologer no longer even pretends to provide: magic.

With horary, the unspoken desire behind the question is not an answer, but a result. To “When will I meet the man I will marry?”, the required answer is not “in three months”, or three years, or even three days, but for the astrologer to point to the corner of his den, mutter a few dark words and produce an officer and a gentleman from a cloud of smoke. So with “Will I get the job?” “When will the money arrive?” or any other question. Even “Where is the cat?” has the preferred answer, “Here!”

With a birth-chart reading, we see much of the same, but even more emphatically the wish for the reading to be a moment out of time, when all the cards can be shuffled and redealt. The girl on the bus will suddenly love you, your job will pay better and your spots clear up. There was a children’s TV programme called “Woomerang Boomerang”: while the hero’s magic boomerang was in flight, time would stand still for all except him, so he could rescue endangered horses, thwart baddies and do all the other things we would do if time would stand still for us. Our wish is for astrology to provide us with just such a magic boomerang and the opportunity arrange our lives to our desire.

Even electional astrology has this same wish for magic, and the same disappointment at realising that the artist can create only with the materials to hand. An election may find the best moment; it will not guarantee to find a successful moment.

There is a strong desire that astrology should provide control over the future, making it unfold as we think we want. This is clearly evident in our response to the sun-sign columns: the astrologer says it is a good day for love, so Miss Beautiful will love me. Unfortunately, the refusal of dull reality to cooperate is even more clearly evident.

The inability of astrology to provide magic, and the consequent reluctance of the prediction to turn out as we would wish, occasions a kind of sulk: “if astrology can’t give me the future I want, I’m not going to believe in astrology”. This has, I suspect, much to do with our art’s declining fortunes in recent centuries. The easy availability of unfulfillable predictions through the sun-sign columns, emphasising astrology’s inability to satisfy dreams on demand and obscuring that which it can provide, may be one of the more cogent criticisms of newspaper astrology.

That Old Black Magic

But it was not always so. Throughout most of its known history, astrology has been closely involved with magic, an association which seems to give its practice a great deal more immediate meaning. In our desire to accommodate ourselves to the wonders of the Enlightenment, we have, perhaps, abandoned something of great value.

Astrological magic can apparently be divided into two distinct kinds. In one, the planetary influences are used in casting a spell or making a talisman. In the other, there is no overt invocation of influence: astrology is used merely to elect the most propitious moment for an act of non-astrological magic to be performed. The difference is, however, only apparent.

The second form would hardly qualify as astrological magic at all, were its appearance the reality. In the past, the cultural assumption would have been that the time for any significant action would have been elected, whether it were casting a spell or something far more mundane. By taking place at the elected moment, however, the magical action would necessarily have involved the planetary influences, even though they might not have been explicitly invoked. The magical action is no more separate from the moment than any other action, no more a thing out of time.

A considerable literature on magic survives from the days when its existence was accepted. Most interesting is that which is not so much *about* magic, as where the ability to perform magic is just taken for granted as part of the background reality in which the writing is based. Examples abound in both fictional and overtly non-fictional works. The modern viewpoint is, of course, that there was never any such thing.

Probably the best-known example in literature is that in Chaucer's *Franklin's Tale*. The squire has fallen for the wife of his knight, who is currently away. To put an end to his importuning, she sets him an impossible task: to remove the fiersome black rocks that line the coast of Brittany, threatening her husband's safe return. Undeterred, he finds an astrologer who asks £1000 - a persuasive reason in itself for astrologers to resume their magical practice! - to create the illusion that the rocks have gone. This is duly done.

It is unclear whether direct planetary invocation is involved in the magic, although the time of the operation is certainly elected. J D North, in "Chaucer's Universe" (OUP), claims that the story is based on a real horoscope, with the appropriate astrological features - as also the other Canterbury Tales. His reasoning seems strained, but mainly because he is tracing the path backwards, picking up clues in the text and seeking to match them to astronomical patterns of the time. For Chaucer, it would have been no more difficult to base his poetry on an

astrological chart than for Dante or Spenser to base theirs on complex numerological structures. It is a plausible argument in a book well worth exploring.

It is accepted in the story that something happened: the rocks appeared to vanish. As the suggestions of illusion may have been intended as the Franklin's sop to religious convention, perhaps the rocks actually did vanish: we are not told whether or not the illusion would have been able to fool the bows of the knight's returning ship. This is 'just a story'; but there is much of the same elsewhere: this kind of thing, whether real or illusory, seems to have been quite common. It is so well documented, that either our ancestors were extraordinarily gullible - and we have no reason for believing this, other than the word of modern scientists who have no more met a medieval man than we have - or something was going on. The question is, what?

If we do that which, in all intellectual honesty, we must do, we accept the word of our ancestors that there lived people who had the ability to perform something that was, or appeared to be, magic. We may choose, quite unjustifiably, to extrapolate from our own experience, and assume that the magician was dealing only in illusions. These illusions could have carried the utmost conviction.

We rely now on cruder and cruder means to provide our own illusions: from novels to TV to virtual-reality machines, the illusion is embodied more and more strongly in form, and we consequently lose the ability to respond to the subtle. After the feast, by firelight, his listeners filled with wine and with the marrow of lambs, the bard would have crossed and recrossed the thin line dividing poet from magician: there is little in modern forms of trance-induction that was not in the



poet's most basic toolbox. Rarity and increased response to the subtle would have allowed him to spin the most convincing illusions. A man of art - call he that art poesy or magic - could have appeared to conjure what he willed. But was there more?

All Done with Mirrors?

By a curious sleight of mind, science has claimed a monopoly on all possibilities: it may not know everything, but it understands all that it doesn't know, so magic cannot possibly exist. We who are too honest to be scientists have no reason for dismissing the possibility that the magician may actually have performed exactly what he claimed. We may

have no reason to accept it as true, but we certainly cannot deny it.

Astrological magic bears two forms: either the planetary influence can be tapped, in a mechanical fashion, or the influence is regarded as the gift of the planetary spirit, who can be cajoled into dispensing it as we wish. The former is still in occasional use today in the construction of talismans: these are sealed at certain hours, to enclose the influence, and worn when this influence is most needed. The Apprentice has yet to come across a maker of talismans who is other than self-taught, which must raise a question about the adeptness of these adepts: if there is a real power in



Merlin prophesies to Uther

this magic, we would no more employ a self-taught magician than we would a self-taught electrician; if there is no real power, why bother?

The invocation of planetary spirits is when we start getting, from the modern perspective, seriously weird. Current attitudes can cope with the idea of mechanical planetary influence: they deny its existence, but it is at least feasible. The idea of an influence that can be turned on or off at the whim of some planetary spirit is quite out of bounds.

The mechanical forms of magic can, apparently, be done by anyone with the requisite knowledge. Al-Kindi, the great theoretician of magical astrology, says they will work even if the operator doesn't believe in what he is doing - in which, interestingly enough, he agrees with the attitude of the Catholic Church to the 'magical' parts of its own ritual. This is also a sound warning against dabbling.

The catch with invocatory magic is that, according to tradition, the operator must raise himself to a suitable level of being before he is able to win the favours of the planetary spirits. By the time he has done this, he presumably no longer wishes to turn his neighbour into a frog: he will no longer be the whimsical human attempting to force his ephemeral desires upon the universe, but will be a channel for the forces of life to flow as they should. This is, at least, the theory.

Much of the problem with our understanding of this is the prevalent attitudes to magic: we have not taken it totally seriously since grown-ups stopped reading us fairy stories. However much some may claim to be involved with the 'occult' (which is now apparently something of a misnomer, as anyone who wishes to seems to be able to find it), we are indelibly stained by the thinking of our age. Our rational world claims to have swept magic quite away; but it is not, however, such a stranger to us as we may think.

One definition of magic states that it is the use of powers which the observer doesn't know about or of which he disapproves; that is, a

radio is magic to some undiscovered tribe which has never seen one before (and a fax machine will probably always remain magic to the Apprentice). This is a 'scientist-friendly' definition, as it implies that these powers are strictly mechanical, and the remorseless march of science will sooner or later tame them and make them its own. It does, in fact, neatly dispose of the problem of magic by reducing it to a question of semantics. There is nothing there except an easily curable lack of understanding by the beholder.

It is salutary to consider the amount of magic in our daily lives. I appease the spirit of my car by taking it through the car-wash; I then drive to my girl-friend, who has prepared herself by painting her face and dabbing essence of skunk behind her ears; to win her heart, I present her with a single red rose. Richard Dawkins, the super-rationalist, in his non-magical way might try to charm his sweetheart with a cabbage; the Apprentice has always found roses to work rather better.

We buy face-cream filled with AHAs and action-hydroliposomes to make us young; we choose the soft-drink that will make us sexy/dynamic/successful; we even indulge in such abominations unto the Lord as neuro-linguistic programming. All of this, and more, is low-grade magic, repackaged for a materialist age.

If I want to win her heart, I give her a box of chocolates. If I want to win her heart, I wait until Venus is strongly placed before I ask her out. If I want to win her heart, I burn a candle at the appropriate astrological moment. The apparent distinction between what is magic and what is 'real' action is illusory: burning the candle, for instance, has an effect in the world - changing the operator's own psychology, at the very least - quite apart from any planetary influence that may be invoked. Though the idea of 'quite apart' is itself illusory, as these changes *are* one manifestation of the desired planetary influence. We should not expect the apparition of Mephistophilis in the form of a dog: if magic involves subtle energy, its overt manifestations will be subtle.

It is possible that the sense of disappointment we find in astrology is because there is now a real vacuum at its heart. Maybe magic is what should be filling this void, and we should come out of the closet to start practising it again. Questions on the correct procedure for setting plagues of locusts on ones ex-husband would make an interesting addition to the Faculty Diploma paper. If we were once again to incorporate magic into our work, the first step would be to consciously re-enter a magical world. This would demand a change of mere perception, not location. We cannot control magic until it becomes once more a natural part of our lives. To re-enter a magical world is an interesting prospect, and surely a more inviting one than the dark

satanic mills into which the so-called scientific astrologers, with their graphs and charts, are attempting to lead us.



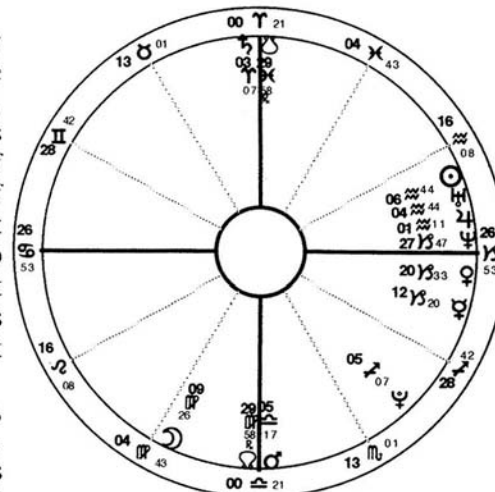
THE CASE OF THE MISSING MANUSCRIPT

I had been helping my daughter with her homework when a student arrived for her lesson. After she had gone, the homework book was nowhere to be found, so I asked the question, "Where is my daughter's book?"

Jo, my daughter, is shown by Mars, ruler of the fifth house, and the book, as her possession, by Jupiter, ruler of her second house, which is the sixth. The Moon, significator of the querent, in the third, the house of students, shows my suspicion that my student may have bundled it up with her papers by mistake. But Jupiter in an angular house shows that I am wrong: the book is still at home.

Jupiter is in the seventh house, so the prime suspect was my wife. She was duly interrogated, but was able to produce a plausible alibi, and a search of her usual hiding-places revealed nothing. The seventh, however, is also the third house from the fifth, and as such shows the querent's child's brother or sister. Jo's sister was duly taken in for questioning.

The chart was suggesting that the book was in her room. Jupiter - the book - has only just entered its current sign, so the book will only just have entered the room. It is in Aquarius, an air sign, so it will be high up. It was on a bookshelf just inside the door of her room, perfectly described by the chart.



*Where is Jo's book?
Jan 26, 1997 3.38 PM GMT
London*

BEYOND THE RULES

The rules of traditional astrology will take us a long way, but the most important piece of knowledge is knowing when to stop applying them. The text-books cannot, and do not pretend, to cover every eventuality. Their rules can guide us, signposts on the road: but what happens when the road peters out and we are in wild country, where human foot has never trod?

With astrology, this happens often: every chart we cast has never been seen before, reflecting the fact that every question, event or birth will have slightly different circumstances. The rules can abstract similarities from these charts, forming them into a body of associated techniques; but there will be many charts whose workings fall through the gaps in the rule-books. We need to apply the Rule of Rules: What Makes Sense?

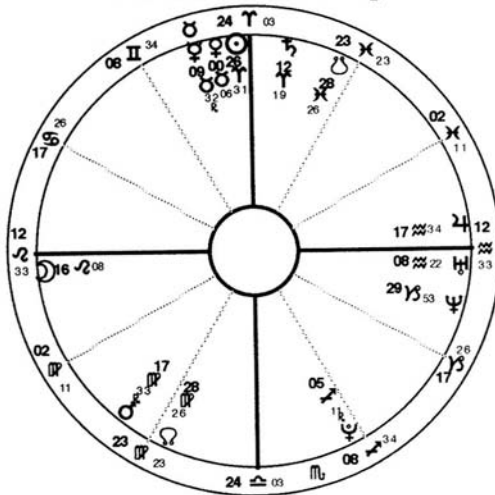
Translation or Prohibition?

Let us consider this chart. The question was “Will I make a profit by backing Leicester to win the Coca-Cola Cup Final?” The first rule to forget is that this has something to do with the fifth house: it doesn't. If we are concerned with showing a profit, we are concerned with the second house of our own money and the eighth house of the other person's money. What we hope to see in the chart is movement from either the seventh or eighth houses, representing the ‘open enemy’ and

his money, to the first or second houses, representing ourselves and our money. It doesn't matter whether we are visiting the bookies, buying shares or robbing a bank: if we are concerned with profit, it is a second house matter.

This is most of all apparent if we are basing our investment on our astrological knowledge. Lilly says the fifth is the house of games of chance. Astrology is, at least if we are using traditional techniques, not a game of chance.

So in this chart, I am shown by the Sun, ruler of the first, and my money by Mercury, Lord of the



Profit on Leicester?
Apr 16 1997 12:51 PM BST
London



Caught in his second station, the custodian looks on as the leather conjuncts the onion-bag

second. Curiously enough, the Lord of the second always seems to be debilitated in these charts, at least when I cast them for myself. The bookie is shown by Saturn, Lord of the seventh, and his money by Jupiter, Lord of the eighth. The Moon is co-significator of the querent and, more importantly, general indicator of the course of events.

According to the rule-books, translation of light happens when a swiftly-moving planet has already separated from aspect to one of the significators and is applying to aspect with another. The fast planet is said to *translate the light* of the first planet to the second. Here, the Moon has separated from trine Saturn and applies to trine the Sun: this is excellent - it is transferring light from the bookie to the querent, just what we want to see.

Unfortunately, before it makes the trine to the Sun, the Moon will oppose Jupiter. In this chart, Jupiter is Lord of the eighth; but it doesn't matter what it is: any planet getting in the way will prohibit the translation, so nothing will happen. Saturn does apply to trine the Ascendant, and is in the exaltation, triplicity and face of the Sun, but this is not strong enough to overwhelm such plainly negative testimony as this prohibition. The rule-books would give us the answer, No, you will not make a profit.

Instead of regarding Jupiter as a prohibition to the translation between Saturn and the Sun, however, we can bend the rules and see the Moon as about to make a translation of light between Jupiter and the Sun - taking the bookie's money and giving it to us. As the Moon has not yet reached its aspect to Jupiter, this is not technically correct. Does it obey the Rule of Rules: does it make sense?

The bet has not yet been placed, so the money must first go into the bookie's pocket before anything can happen to it. (I have tried saying, "I didn't put any money on yesterday, can I have my winnings please?" but it doesn't work.) So, from the time of the chart, the money goes first to the bookie's money, and then back to the querent. This not-yet-started translation makes perfect sense in the context of the question. Most important, it gives the right answer: Leicester won.

Receptions

This Rule of Rules is the touchstone against which everything in the chart must be judged. Astrologers bandy about the phrase "As

above, so below”, yet tend to forget that this is exactly what the chart shows us: it is a microcosm. That is, it is a real, living image, on small scale, of the macrocosm that is around us. What the rules are pointing us towards is a clear vision of the chart, uncluttered by rules. That is, seeing the chart as a real entity in itself and seeing what it is getting up to, without translating everything into ‘astrology’ and trying to make sense out of that.

This is very far removed from ‘intuitive’ astrology (would you cross a bridge built by an ‘intuitive’ engineer?). It is just a matter of realising that the chart is as real as anything else in our world, and can be seen in just the same way.

Like any aspect, translations are said to work better the more reception there is between the planets involved. Specifically, the translating planet must be received by each of the others. But this is not always necessary: what is important is that there is whatever amount of reception makes sense.

A translating planet often indicates a third party bringing the two main protagonists together. Suppose I am asking “Will Susie go out with me?” If I ask a mutual friend to put in a good word for me, that friend being represented by the translating planet, we would expect the chart to show a good deal of mutual reception between the friend and both Susie and myself. Meanwhile, I will be in some of Susie’s dignities, indicating my interest in her, and, God willing, she will be in some of mine, this mutual reception showing that the interest is shared.

If, however, I am writing her a letter and the translating planet represents the postman, it is not necessary for the postman to like either Susie or myself, or either of us to like him, so we would not expect the chart to show reception with the translating planet. Again, we would still hope to see mutual reception between her and me: the translating planet would act like a catalyst, bringing this reception to life.

A clear picture of this contextual determination of reception is shown by the frequent question “Will I get the job?” I obviously want the job, or I should not be asking the question, so my planet will be in some dignities of the Lord of the tenth, representing the job. If I am applying to be assistant floor-sweeper’s mate at Mega-Corp Plc, it will make no difference to the job whether it is I or any one of the ten thousand other applicants who can all do it just as well as I. So the Lord of the tenth is unlikely to be in any dignity of mine. This is the usual position in charts for this question: as individuals we are not important to the company.

But if the situation is reversed, and Mega-Corp is head-hunting me to be its Chief Executive, the Lord of the tenth will be in major

dignities of mine, while my planet, indicating that I may well not be at all interested in their job offer, need not be in any dignity of theirs. The chart will show what is going on in the question, and should be judged against criteria of reality, which are not always the same as the text-book rules.

The Real Astrology

There is a tendency among traditional astrologers to be digging ever further backwards into texts from the past, as if it were possible to discover a 'real' astrology, either lying fully-formed in some forgotten work, or by piecing together enough likely-looking rules from here and there. The first of these possibilities is most unlikely; the second is completely antipathetic to the very nature of the beast we are trying to capture, and so cannot possibly succeed.

Instead of dashing around like Pacman, gobbling up ever more rules, we would do better to apply the traditional method of learning: stand still, and grasp the essence. This is the only way we will ever understand a 'real' astrology.

In the meantime, this ancient, anonymous manuscript, recently discovered by the Apprentice underneath a pile of sextiles in a dark corner of his master's workshop, is a handy guide to judging that majority of horary questions which ask if a certain thing will come to pass or not. Those questions which enquire after a state - "Am I pregnant?" or, as discussed elsewhere in this issue, "Should I have my baby adopted?" - do not fall within these particular guidelines.

HORARIES: DE SECRET RECIPÉ

1: Cast chart for time and place at which you understand the question.

2: Select the relevant planets:

This will usually be the Ascendant ruler, the Moon and the ruler of one other house.

The natural ruler of the thing concerned (eg Sun for men, Venus for women) may also be relevant, as may any planet that is close to a relevant cusp.

3: What are these planets up to?

Are they applying to an aspect?

Is a faster planet moving from one of them to another?

Are two of them both applying to a third planet?

BUT: is anything happening to prevent these aspects being made?
Are they in each other's houses?

IF NONE OF THE ABOVE - ANSWER IS PROBABLY NO
IF ONE OR MORE OF THE ABOVE: CARRY ON...

- 4: Are they strong enough to act?
Are they free of debility, or - better still - dignified?
- 5: Are they interested in acting?
Is there enough reception between the planets to show an interest?

IF ALL THE ABOVE - ANSWER IS PROBABLY YES

The key question:
Does what the planets are doing make sense in the context of the question?

—————*—————

THE ANCIENT ADVICE TO A CRAFTSMAN AT THE BEGINNING OF HIS CAREER

To be a good craftsman is to belong to the mysteries of a personal inner order

To know ones place and limitation in this world

And excel in work, the offering, manifestation of pure love.

Limitation of technique leads to true freedom.

The only tool is patience.

To make is to be made.

*

NEPTUNIA REPLIES...

Dear Neptunia,

Only you can put my mind at rest! My boy-friend has been studying traditional astrology for several years. Now I want us to go on a cruise to the Caribbean, but he says that if we sail that far west, we will fall off the edge of the world. Is he right? My Auntie moved to America - has she fallen off the edge?

Yours in desperation, Tracey

Dear Tracey,

Has he been studying traditional astrology, Tracey, or has he been listening to his school-teachers and all those silly scientists again? You really must tell him not to speak to strangers.

He must realise that the scientists, who do seem to have monopolised the minds of the educators, have a very selective memory. Their interest in the history of their subject is but partial: by a kind of intellectual survival of the fittest, any idea that is no longer top of the pile has, by this very fact, proved itself unworthy of existence and as such no longer worth knowing about. It suits the scientists to view history as a smooth incline, rising inexorably out of total ignorance to first the splendours that we are today and thence to true enlightenment. Affront to their hubris though it be, we must suggest that this picture is not necessarily an accurate one. It is not beyond the bounds of possibility that one or two perfectly good ideas have fallen overboard on our journey, and that many of our contemporary beliefs, if viewed from a suitable distance, would appear at least as silly as any of the beliefs by which those foolish folk, our ancestors, were beguiled.

This obsession with the idea of a linear track of the advance of knowledge, running straight as a Roman road and ever upward, gives the scientists a severely restricted view of both the past and the present. The scientists' lack of knowledge of their past - and of contemporary ideas that are not quite respectable - they conceal behind a curtain of propaganda, aimed at belittling the achievements of their forebears (I must ask that nice Mr Freud what he has to say about this, next time I bump into him).

When a rather younger Neptunia was at school, her teacher explained in all seriousness that the Beatles spelt their name with an 'a' because their long hair had destroyed their ability to spell. The scientists whose pronouncements have such authority also told us that cows eat sheep. The pretensions of either scientists or teachers to being reliable witnesses dissolve under the most cursory of cross-

examinations. However unreliable they may be, however, the insidious ubiquity of their judgements shapes our world, like it or not.

Contrary to common belief, neither Copernicus nor Columbus invented the idea of the world as a globe: this has been common knowledge since the earliest times. The Ptolemaic system, and the heliocentric Pythagorean system that was its spiritual mate, both had the world as a globe. Nor was this a knowledge confined to a small elite: it was to sailors, of all people, that this was most apparent, as a fact of simple perception. Look out to sea, the horizon is curved; in whatever direction and for however far you sail, the horizon remains curved.

You must sit that boyfriend of yours down, Tracey, preferably giving him a mild sedative, and explain to him carefully that he cannot study traditional astrology and fit what he learns into a world-view taken from the scientists. Whatever gems of information he may fish from his ancient texts will, like fish, expire on the dry deck of the good ship Modern Thought. If he is to learn anything from our forebears, he must do them the respect of taking their world-view seriously, finding out about it and rejecting the pernicious caricature drawn by moderns who know no more about it than he does.

He must first learn *how* they thought, before he can comprehend *what* they thought. So leave the astrology books at home, pack a Bible and some Aristotle, and get off on that cruise. As for your Auntie, I'm afraid that living in America she has almost certainly fallen off the edge, flat earth or no.

-----*

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—47—



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