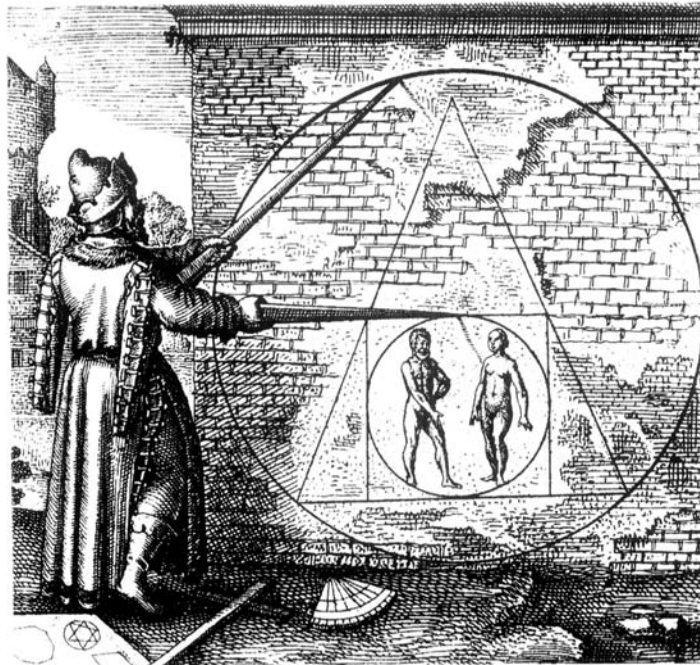


THE ASTROLOGER'S APPRENTICE

THE TRADITION AS IT LIVES

Issue 22.

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ON THE ARCHITECTURE OF THE SOUL

Edited by John Frawley



THE ASTROLOGER'S APPRENTICE

Prospective contributors are advised to write 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.

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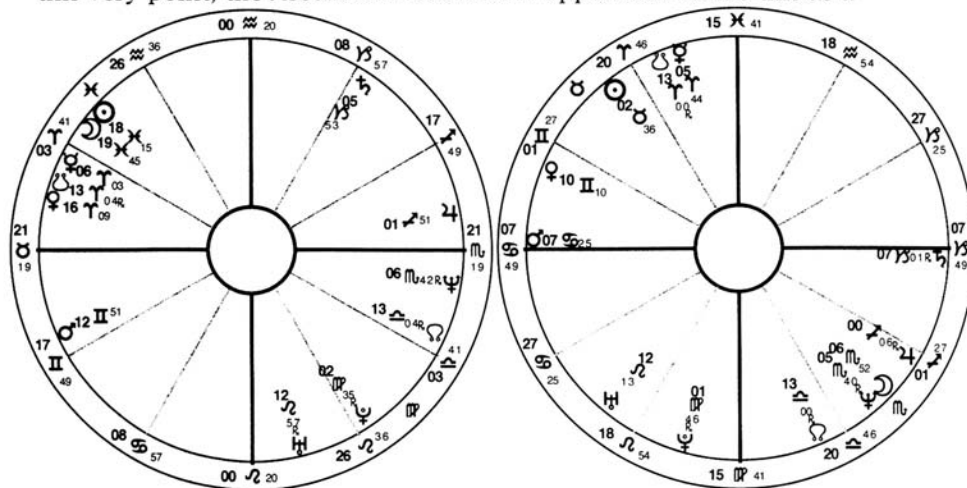
IT'S OVER!

So snugly does this sequestered vale fold our workshop into its gently breathing bosom, that barely an echo of the world's harsh din intrudes upon our studious silence, a silence broken only by old Harry Stotle snoring before the fire, an apprentice or two passing a rare hour of idleness by tossing pebbles into the stream that twinkles past the yard gate, and the occasional bellow from one of the bestial signs. Dynasties rise and fall, empires ebb and flow, without disturbing us. Yet even here the peace was shattered by boisterous trumpets proclaiming that startling news: as of February 13th, 2004 Barbie and Ken are an item no more!

Was it long dissatisfaction at his anatomical limitations that turned her heart away? No! For even as this news was noised abroad came confirmation that Barbie was learning to smile again, wrapped in the arms of sun-bleached surf-dude, Blaine.

Apprentice fans of long standing will recall our examination of Barbie's birthchart in issue 17. There we traced her career, love-life, surgery and siblings. We would expect to find these astonishing recent developments similarly shown.

The progressed chart is startling in its clarity, with the Ascendant hitting a tight opposition of Mars and Saturn. Looking at the natal placements, we can see that Mars will progress to oppose Saturn. That, at this very point, the Ascendant reaches the opposition marks this as a



Barbie
March 9 1959 9.00 am EST
New York

Barbie
Progressions for Feb 13, 2004
- the date split with Ken was announced

major event in the life. As she had been dating Ken since 1961, this must have been no small decision for Barbie.

Not only does this show the break-up, but the Moon applies immediately to trine the Mars that is now sitting on the progressed Ascendant, with powerful mutual reception. Mars is the natal Lord 7: here we see her immediate meeting with Blaine. Note the sign



Have you heard about Barbie and Ken?

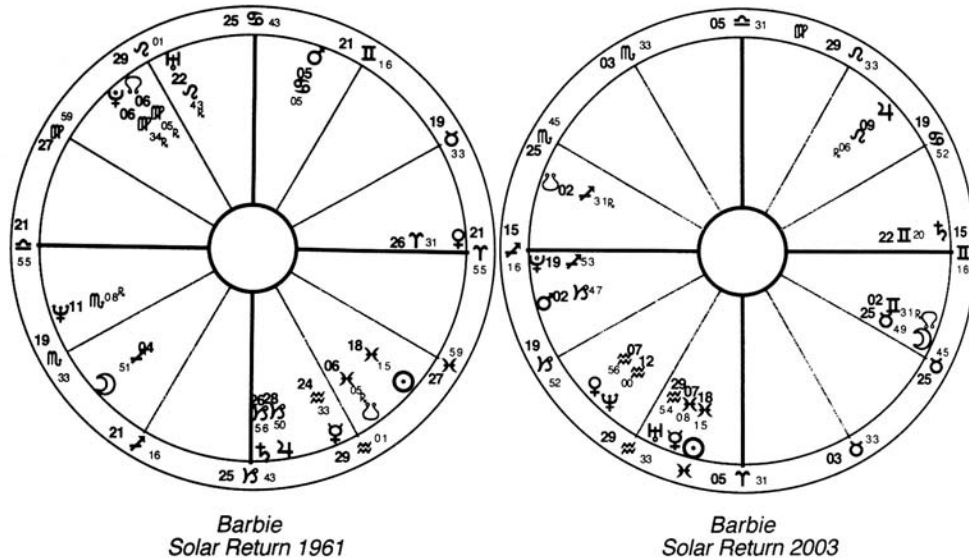
Mars is in: Cancer. What sort of Lord 7 is this? A wet sort: he is a surfer. That Barbie's progressed Moon is in the fertile sign of Scorpio in the progressed 5th house suggests that Ken's physical limitations may indeed have been instrumental in turning her heart elsewhere. Born in 1959, that biological clock must be ticking!

The progressed Ascendant has just left the term of Mars and entered that of Jupiter. Relate this back to the natal chart: Mars is natal lord 7; Jupiter is in the 7th house, at the beginning of the next sign - the new boyfriend in waiting. Jupiter is also Lord of the Geniture (beating Saturn by virtue of its greater accidental strength) and disposes both the lights. It seems that Barbie has made a wise choice here.

One of the beauties of Return charts, whether solar or lunar, is the way they carry themes. It is reminiscent of soap operas: the saga goes on, and different story-lines come to the fore for a few episodes. The Return charts show this, with successive charts picking up the same points, until that story is done and a new one takes centre-stage. So in Returns, where we will find the same degrees running round the angles for a while, or the same planet now on the Ascendant, now on the Descendant, now back to the Ascendant again, as the story unfolds. Even after a lapse of many years, if the same story in the life is revived, the Returns will pick it up, highlighting the same points or planets in a related way.

The Solar Return chart for 1961, when Barbie met Ken, had Venus, Lord 1, just inside the 7th house: a typical indication of new love or marriage. With their relationship deteriorating, the 2003 Return had Saturn in exactly this place (mundane conjunction), blighting the 7th house by its presence - but more than that, stamping firmly on the romantic promise of those heady days of '61.

The Return Ascendant is the natal 8th cusp: something is dying. Indeed, with natal Lords 1 and 8 applying immediately to opposition, the careless astrologer might have expected Barbie herself to die. But the



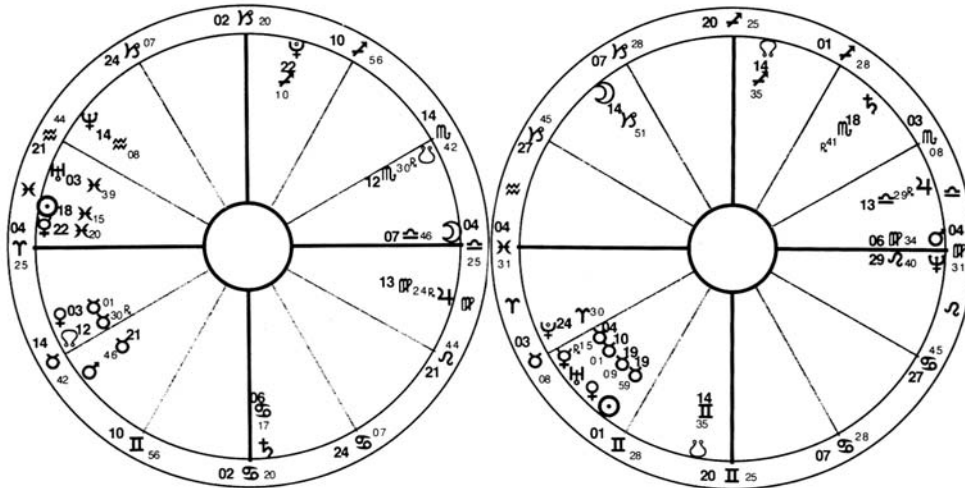
progressions do not support this.

The 2004 Return has the Moon in the place of last year's Saturn and '61's Venus. New love! Saturn now - and what a nasty Saturn it is, being in its detriment - conjuncts Mars, Lord 7, as it was in the '61 return. Ken is history. With the Part of Fortune on benevolent Spica, Barbie's immediate future looks rosy.

Barbie's emotional crisis raises that perennial astrological puzzle, where is the second spouse in the chart? Or, for our colonial readers, where is the fifth, sixth or seventh spouse? We can immediately dismiss two common suggestions. If I wish to distinguish among my brothers, I can take the 3rd house for the elder and the 3rd from that (the radical 5th) as a second brother: 3rd from the 3rd is my brother's brother. This does not mean that the 3rd from the x is another of the same type as x. The 3rd from the 7th is my wife's sister; unless I live in Louisiana, it is not my second wife.

Nor is the 7th from the 7th. Again, the xth from the x does not give us another of the same kind. This too is a false extrapolation from the 3rd from the 3rd being my brother's brother. The 7th from the 7th is the 1st: true only if my first wife is so awful that I lose hope of a better and marry myself.

William Lilly identified his three wives by taking Lord 7 for the first and the two planets in his 7th house for the others. When he first came to



Barbie
Solar Return 2004

William Lilly
May 11 1602 2.04 am LMT
52N39 1W09

London he worked as a servant. His elderly master, widowed, had married a younger woman and then died himself. Lilly tells that:

My mistress, who had been twice married to old men, was now resolved to be couzened no more; she was of a brown ruddy complexion, corpulent, of but mean stature, plain, no education, yet a very provident person, and of good condition: she had many suitors, old men, whom she declined; some gentlemen of decayed fortunes, whom she liked not, for she was covetous and sparing: by my fellow-servant she was observed frequently to say, she cared not if she married a man that would love her, so that he had never a penny.

This good housewife would seem well enough described by Lord 7 of his chart: Mercury in station in Taurus on his second, her eighth, cusp.

With his second wife there was no love lost. He gladly seized upon the shrewish Mars in Virgo in the 7th to describe her. Yet this Mars in Virgo in the 7th is part of *his* chart: Lilly's written and verbal (Mercury sign) assaults (Mars) upon his enemies (7th house) brought him no end of trouble. Nor can we believe he was the soul of tranquillity at home. Astrology shows that they who live by the (s)word do indeed die by it.

Wife 3, with whom at last he too learned to smile again, and who was by general consent sweetness itself, he took to be his 7th-house Jupiter. But with dignity only by term, and retrograde, can this really signify her? At the workshop, we think not. Unfortunately, we have no nativity for

Ruth Needham, his third wife.¹ Although our Master was present at the wedding and, as Lilly's companion through the early miles of the journey to astrological proficiency, a frequent guest in those quiet evenings when age had withered the urge to retread the wandering paths of youth, now either the foggy hand of Time or a sense of discretion for we know not what prevents him sharing her birthchart with us.

Lilly, it seems, can be convicted of special pleading. The arrangement of planets in his 7th house happened to give a plausible enough view of his marital ups and downs. But there is an obvious problem: what of those who have more than one spouse, but no planets in their 7th? And no, dear reader, a proliferation of planets in your 7th does not mean you must have successive marriages.

We must first remember, when hunting spouses, that everyone in our world will be shown by one or other of the planets in our natal chart. That is all we have: it is the celestial cast-list for our own particular drama. If the face that launched a thousand ships is not in the cast, she will not suddenly appear on stage. Phrase this, if you will, in the terms of what the moderns call psychology: this person that we meet may not be one of the planets in our nativity, but we will project one or other of these planets upon them so they will assume that role in our life. Whatever the explanation, the fact is the same. So where do we find Wife 2?

The first possibility is that we take the easy way out by marrying Lord 7 over and over again, in the fond hope that next time we bang our head against this wall it will not hurt so much. We see this triumph of hope over experience in many serial marriers.

As an alternative, we can grab any easily accessible planet in our chart and marry that. Lilly seems to have done this with his Wife 2. Placed in an angle, his Mars is certainly accessible.

There comes a time, however, when the native may begin to sense that the usual way isn't working. After sometimes several marriages, after sometimes only one, after sometimes none at all, there is the realisation that the obvious choice is not the best. Nagging away somewhere in the consciousness is the knowledge that there is better. This better will be shown by the Lord of the Geniture.

The Lord of the Geniture is the planet with most essential dignity, with the rider that a planet with less may be favoured if that with most is accidentally debilitated. All that is available to us in the life, other than the action of Grace, is shown by our planets. That's our lot: the only cards in our hand. The Lord of the Geniture is the best of these. We have it, so we should play it. We are advised to engage the Lord of the Geniture as much

¹ James Harvey's valuable series of *Nativitas* quotes Coley, Lilly's amanuensis, but is uncertain about even the date of her birth. (Vol III, Sao Paulo 1997, pages unnumbered.)

as we can, to give it a position above other planets, as 'the pilot of the soul'. Although we are advised to do this, it is something which we tend to do, sooner or later, without such advice. Sooner or later the realisation dawns that we should play to our strengths. A common way of engaging the Lord of the Geniture, of getting it working and giving it due influence in the life, is by marrying it.

Compare the advice on choosing a career. Lilly suggests that we take whichever is the stronger from Mars, Venus and Mercury and use that, qualifying it by other testimonies. We do not need to limit ourselves to these three planets: we can use any. In choosing the strongest we come down again to choosing the Lord of the Geniture. It is our best card, so play it - get it engaged in one way or another.

What is Lilly's Lord of the Geniture? He would have chosen Jupiter. It is only moderately dignified, but he would have dismissed the strongly dignified Venus because it is combust. The debate on whether a planet combust whilst in its own



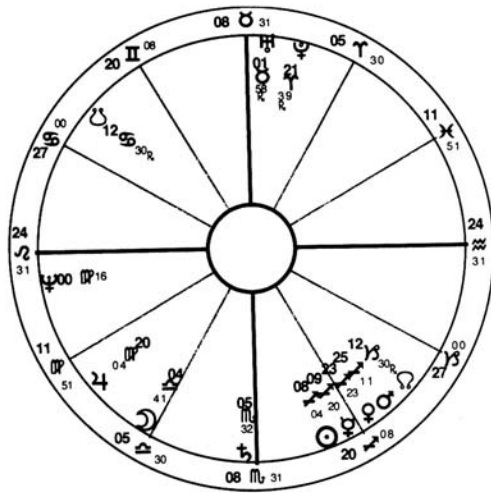
Lilly celebrates his marriage to wife number 1

sign is debilitated by the combustion is an ancient one. In the workshop we disagree with Lilly on this. Mr Culpeper's close companions, Dr Reason and Dr Experience, argue against him. If a planet is combust in its own sign (or other major dignity) it is under the power of the Sun because of the combustion, and the Sun is under that planet's power by disposition. This creates a situation so similar to mutual reception that it can be treated as if it were such. Lilly's Venus, then, is not afflicted by its combustion and is the Lord of his Geniture - and the significator of the angelic third wife, for whose description the lukewarm testimony of Jupiter would never suffice.

When treating a planet combust while in its own major dignity as if it were in mutual reception, other effects of combustion are nonetheless true, if relevant to the context of the investigation. In a horary chart, for example, a planet combust in its own sign may well not be seen, or not be able to see.

As with any mutual reception, we must pay attention to the dignities. Lilly's Venus combust in Taurus would be a far poorer thing were it Venus combust in Libra. There it would still rule the Sun by disposition, but the Sun that dominated it by combustion would be a debilitated kind of Sun, because it would be in its fall.

There is a contrast to this in another chart we have discussed: that



Charles I
Nov 29 1600 10.02 pm GMT
Dunfermline

of Charles I. There too we see a planet combust, but this is Mercury, combust in Sagittarius, the sign of its detriment. What we see here is Mercury dominated by the Sun, which hates or harms Mercury, as shown by being in Mercury's detriment. Meanwhile the Sun is afflicted by its conjunction with a planet in its detriment - Mercury.

The Sun has a specific role in Charles nativity, because it is Lord 1: 'me'. Mercury is Lord 11, the friends. Also, as the 11th is 2nd from the 10th, the advisors to the job. In *Apprentice 18* we considered this with reference to the mutually harmful friendship of Charles and Strafford. But no testimony in the

nativity will be limited to one person: these indications delineate a life, with various people dropping into the roles they assign. Well though this combustion describes the relationship with Strafford, better does it describe that of Charles with the Duke of Buckingham.

Buckingham had been the favourite of Charles' father, James, who in his infatuation showered him with riches and honours. He became the one person, apart from his wife and children, with whom Charles was ever close, a friendship consolidated during the disastrous and sometimes farcical journey to woo the Infanta of Spain. For several years Buckingham all but ran the country. He was widely hated for the honours which James had so freely bestowed upon him, hated the more as his foreign policy under Charles bounced from failure to failure, largely for reasons of finance over which he had no control. Here is the negative 'mutual reception' of a planet combust in the sign of its detriment. Charles was harmed (conjunct a debilitated and therefore malefic planet) by his association with Buckingham, being blamed for not dismissing him. Buckingham was harmed (combustion), to the extent of his eventual assassination, by his closeness to Charles.

In June 1628, John Lambe, an astrologer whom Buckingham consulted regularly on matters both personal and public, was hacked to death by a mob. This was between Lilly's first marriage, which afforded him leisure, and his decision to use that leisure to study astrology, so the career which he chose was hardly risk-free. It might be thought that if a

man in such a position of power as Buckingham consulted an astrologer on the nature and timing of his decisions, this would be of interest to history; so great is their distaste for astrology that historians, alas, disagree. There is an important work waiting to be written by someone of academic bent with the time and patience to trawl through Buckingham's copious surviving correspondence to unearth the details of these consultations. This might also redeem poor Lambe's reputation, as those historians who do deign to mention him are content to take as truth one scurrilous pamphlet celebrating his death. It is unfortunate that so many find academic scruples nothing but a burden when travelling in the realms of astrology.

----- * -----

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HIGH NOON (L.M.T.)

His iron jaw framed against the autumn sunlight streaming through the window of the sheriff's office, William Lilly buckled on his six-guns. 'Them pesky asteroids are making it so decent folks can't live in this town no more,' he exclaimed. 'Since Dark Moon Lilith starting singing in that saloon they've been a-whooping and a-hollering day and night.'

'But Bill,' she pleaded, tears sparkling in her eyes like the Pleiades in the desert night, 'There's so many of them. What can even you do against so many?' As he gazed down on her he had to admit he'd grown kinda fond of this school ma'am, despite her insistence on using whole-sign houses.

'I know the odds are hopeless. But if I can take even a few of them asteroids with me, my life won't have been in vain.' So saying he placed his hand upon the door-latch; she fell to the floor, arms clenched tight around his knees, the rising waters of her tears threatening to engulf them both.

It's the plot of a thousand movies: a man's gotta do what a man's gotta do, but he's not so sure he wants to go do it. That it is the plot of so many movies is only because we

cannot but recognise it as a portrayal of our internal conflicts. Or, because we are astrologers, we recognise in it a disquisition upon the table of dignities.

The philosophers distinguished between two levels of volition within us: will and desire. The will, the deeper level, that which our essence wants, cannot but be towards the good. The desire, however, at the level of the self, has its own agenda, developing ideas of what is 'good' that are often unhelpful. This we see with our sheriff: his will is to go do sheriff stuff; his desire is to stay with the lovely school-ma'am. However fine an idea that in itself might be, it would prevent him doing what his sheriff-stuff essence has gotta do.

We see the distinction in horary judgement. The desire asks the question, 'I want xyz, will it happen?' What the will usually wants is not the desired outcome of the question, but the shambles that remains at the end, the shattering of the illusions created by desire. The desire is convinced it wants to be with the glamorous Fifi; the will wants only the



salutary breaking of this illusion.

The distinction is clear if we consider a dog. A dog will behave in a doggy way: as Chesterton observed, we might clap a man on the back and exhort him to be a man, but we do not need to clap a crocodile on the back and exhort him to be a crocodile. He cannot be otherwise. When we say that Fido is a good dog or a bad dog, this has nothing to do with how doggy he is being. When we call him a bad dog he is usually being more doggy than ever; we just don't like it. We attempt to alter his will by creating in him a desire nature: his desire for a choc-drop is greater than his will to be doggy.

So it is with the planets. The table of dignities shows how closely their desires accord with their will. As we have previously discussed, there is no such thing as a malefic planet: all are created good. But their operations can be malefic, because they act against their own true (and therefore good) nature. Even if they act according to their own nature, we may not like it. This is an important point in any judgement: the immediate context may render even the most dignified of planets malefic. For example, Jupiter in Pisces is in principle as benefic as benefic gets. But if my horary question is 'What will the weather be on my holiday? I will not regard the torrent of life-giving, redeeming sweet water that Jupiter in Pisces pours down on us as benefic.

A planet's will is to be what it is. To be its essence. To be the essentially good thing that it is. Mars wants to be Marsy; Venus to be Venusy, just as Fido wants to be Fido. Its receptions, however, show its desires in the here and now of the chart. These desires may or may not be congruent with its will.

Consider Mars. The essential nature of Mars is for right action: doing what is right above the petty calls of the ego. From the farmer who eats bread in the sweat upon his brow to the soldier who goes over the top to his death, this is Mars. When Wild Bill Lilly straps on his six-guns he is Mars doing Mars stuff. Suppose Mars is in Aries. Mars is in a sign ruled by Mars. What do Mars' desires value? Mars. Great! Let's go do it. Don't think once, it's all right. It exalts the Sun, so it values Sun-stuff most highly. Wild Bill wouldn't go do what he's gotta do if he didn't have truth on his side. It is in the detriment of Venus, whose principle is conciliation, to reach out and embrace. So Mars spurns the love offered him by the school-ma'am as he strides out to face the asteroids.

Mars in Libra, however, is quite different. Its will, as always, is still to do Mars stuff, but its desire, as shown by the receptions, is for Venus things. Mars is in Libra, ruled by Venus. What does it value? Venus. In this case our hero is no longer heroic. 'Don't go out there my darling.' 'OK, I love you too much. I'll stay home.'

Mars in Cancer, the sign of generation and corruption. Mars here is in both its triplicity and its fall. Its triplicity, in that generation aids our hero: 'I'm gonna rid this town of asteroids to make it a safe place for Bill Junior to grow up in'. Its fall in that Bill Junior clinging to his daddy's knees is even more powerful a dissuasion from the noble cause than his momma doing the same.

Consider Venus itself, whose will is to conciliate and embrace. As her exaltation in Pisces shows, this will is much favoured when her desire is turned to the expansiveness of Jupiter: 'Wow, I love you all! Skin up another one, man.' Compare this to how she shrivels when in Virgo, with her desire dominated by the urge to reason and articulate that is Mercury: 'Come to my arms, my darling! Oh, look at that blackhead on the end of your nose. And look, there's another one...'

We could atomize all seven planets in all their various placements, but with these tools the reader does not need our assistance for this. The root is the way that planet's desire facilitates or hinders the expression of the innate goodness that is its will. But while a planet is hindered when dominated by a desire contrary to its own nature, as is seen by its being in detriment or fall, the planets would not dwell in happy harmony even if all were in signs of their own major dignities. The lion might be a good lion, the lamb a good lamb; they would still have a fatal difference of opinion. Mars and Venus might sublimate their differences in the shared desire for Jupiter (both dignified in Pisces), but in this desire for expansion they would inevitably disdain nit-picking Mercury. Even that hypothetical nativity with all planets in their major dignities would not produce a life without conflict. That cannot be found by any balancing of the planets, but only by dwelling in God and transcending the whole squabbling bunch of them.

----- * -----

DAY WORKSHOP

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OCTOBER 1st.*

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ON THE ARCHITECTURE OF THE SOUL

Which of us on hearing the police description of a wanted criminal has ever thought, 'I've seen that man! It can be he and no other'? And which of us, on reading even the most detailed unnamed character-reading from a birthchart, would recognise with certainty our closest friend? I suspect none, no matter how skilled the astrologer or how laborious the techniques that might be used.

The natal reading ever resembles those five blind men investigating an elephant, one feeling its leg and judging it the pillar of a mighty building, another holding its ear and thinking he holds the leaf of an enormous shrub, not one among them able to combine their perceptions to identify the beast. For all that even the most popular of Sunsign manuals can tell us our ears are giant leaves in so seductive a way that we gladly find ourselves reflected therein, even the most competent of personal readings presents us with a list of disparate characteristics, none specific to ourselves, with no hint of the elephant of which they each form a part. So where within the horoscope is the elephant? How do we catch it? How do we find that beast that is uniquely 'me'?

This is the search for the soul within the chart. As ever, if we are searching for something it is helpful to know what it is. 'Soul' is hardly a concept current within this determinedly secular world, for all that the astrologer is so often asked to locate a mate for it.

In myth and scripture the soul is often pictured as a city. It is as such quite distinct from the countryside. This is not a peaceful spot in the landscape, or a place where we may feel relaxed or mildly euphoric: it is walled about and set apart. It is in, but not of, the surrounding landscape, the landscape that is the self. A city now rarely visited. The vital point for our present purpose is the distinction between this city and the countryside, between the soul and the self - a distinction which is most important to our astrology and to which we shall return below. For all that my soul is what is truly 'Me', it is utterly distinct from all that I customarily regard as Me. It is one of the bizarre contradictions of the contemporary world that nurturing the soul is so often regarded, as is seen in any MBS bookshop, as 'self-help'. From the soul's point of view, helping the self is like selling ammunition to the enemy. The Children of Israel were instructed to annihilate the enemy tribes, not to teach them t'ai chi.

The soul is something that we tend to find only in those precious moments of desolation, and we tend to leap away from it as quickly as we find it. The smart hotels all booked, we end up in the stable; yet we do all we can to wangle a room in the hotel.

Our text on the formation of the soul is the Pentateuch. It describes the creation of the soul and gives the blueprint for its relationship with the self and the world.² As we have so often stressed, those who limit their astrological study to books overtly on astrology will learn little beyond tricks of technique. Such books may teach us how to hold a spanner; they do not teach us how an engine works and therefore why we might wish to wield that spanner. For that information we must look elsewhere.

The book of Numbers gives a description of the camp of the Children of Israel. In the centre of the camp is the tabernacle, the place of communion with God, which tabernacle is served by the priests - the tribe of Levi. The four main tribes are camped one on each side of the tabernacle, Judah to the east, Reuben to the south, Dan to the north, Ephraim to the west. Each of these tribes is flanked by two other tribes. The scriptures are silent on which of these tribes camps on which flank of its main tribe; perhaps non-scriptural tradition remembers, but this is not important for our present discussion. The camp thus has the arrangement with which we astrologers are so familiar. The Levites, in the central block, have no inheritance in the land: they are set apart as the channel between Man and Divine. This is the station of the soul, half in and half out of this world, with never an inheritance therein.³

This is our clue. The trap in which we may catch this elephant is that box in the middle of the chart. But in the way we find charts handed down to us, that box has become no more than a convenient space to write the data on which the chart is set. If we want to catch an elephant in this pit, we do best not to clutter it with such lumber. So what should go in there? If this is the place of the soul, having but emptiness there is no help to us.

If the arrangement of the tribes of Israel is our chart, there is a chart within the chart, for the scriptures tell of a further camping arrangement within that central space.⁴ There is, as it were, a 'soul-chart' within the usual chart. Within it, but not - it must be stressed - of it. This soul-chart is quite separate from the outer camp, from the chart as we know it.

What is in this inner chart? William Lilly gives us the clue. When Lilly judges a Solar Return he treats Fortuna differently to modern practice. Rather than calculating the position of Fortuna (Asc+Moon-Sun) from the

² As ever, I stress that references to scripture are not reductive. I do not mean to suggest that this is its only meaning.

³ *Numbers* 2. See also René Guénon's discussion of this in his *Fundamental Symbols*, Quinta Essentia, Cambridge, n.d.; chap. 15.

⁴ *Numbers* 3:14-39.

Return chart, he takes the arc of Fortuna in the nativity (anticlockwise distance from Sun to Moon) and extends this from the Ascendant of the Return chart. So if Fortuna in the nativity is 12 degrees anticlockwise from Ascendant, Fortuna in the Return chart will be 12 degrees anticlockwise of the Return Ascendant.⁵

This does mean that Fortuna will always be in more or less the same place in each Return chart. No longer do we have it leaping around the chart from year to year. This might seem restrictive, limiting its scope. But no: as so often in astrology, less is more. Keep Fortuna within these tight bounds and it will speak eloquently on those rare occasions when something of true significance is happening in the life, as we can see by exact hits onto house cusps and important aspects. What is not of true significance need not concern us.

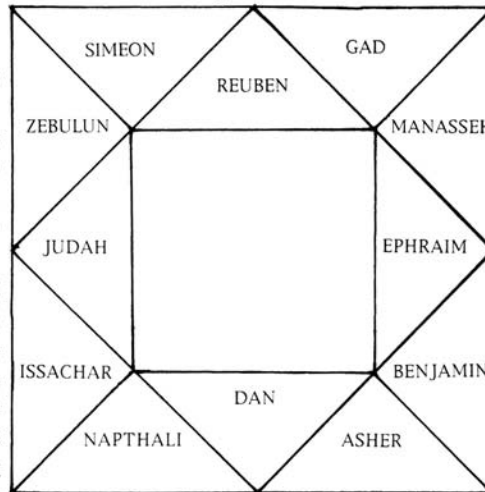
Trying to label Fortuna is like trying to catch the wind. We

are dealing with a fish dwelling at a depth where a net spun only from words is of no use. One thing is clear: it has something to do with the soul level of the being. Ficino discusses it, albeit without mentioning it, describing it as Love, whose mother is Poverty and whose father is Plenty.⁶ Plenty is the Sun, who pours out endlessly his sustaining love towards us. Poverty is the Moon, who spends her life craving the light of the Sun, her poverty visible in that chunk missing from her full disc. Even when for but an instant she is replete, at Full, her poverty instantly returns. Fortuna, made from the Sun and the Moon, is this Love. That is why it is seen as the 'treasure' within the chart: that pearl of great price for which a man sells all that he has.

The current formulation within our workshop, by which we attempt to weave a net sturdy enough to catch her, but never shall, is that Fortuna in a nativity is where the native believes the springs of living water flow. He may be wrong, and will be forever disappointed as he drinks there and quickly thirsts again. Or perhaps that is the nature of the soul, forever

⁵ See *Christian Astrology*, pp. 783-829. The germ of this article came in a conversation with Dave Roell, whose new edition of *Christian Astrology*, as well as that of other classic texts, is much to be commended. Available from www.astroamerica.com

⁶ *Commentary on Plato's Symposium*, Speech VI.



The camp of the Israelites. It might be that the tribes in houses 2/12, 9/11, 5/3 and 8/6 should be transposed

banging its head against a particularly sensitive spot in our make-up.

However poor may be our attempts to describe Fortuna, the important fact for this discussion is that, in being determined by a matrix of points within the chart, it is clearly not in that chart in the same way as those points, the planets, from which its position is ascertained. It is easy, but too simple, to say that Fortuna is 'the soul within the chart'. This formulation has something of truth in it, but Fortuna is not the soul itself: it is the doorway that leads us to the soul. But if we want a quick snapshot of what the soul is, Fortuna will do. As such, **Lilly's method of taking the arc of natal Fortuna (= the soul) and projecting this from the Return Ascendant (= the reality of this time and place) is asking 'What is this soul going to experience in the reality of this year?'** Usually the answer will be, 'Not much'. The Return Fortuna, as cast from the natal arc, is not closely involved in any celestial action. Much as our clients may resent it, in their craving for life in the fast lane, the usual answer to 'What will happen next year?' is inevitably 'Not much'. But when something of true significance does arise, we will usually find that this natal arc Fortuna is emphasised within the Return chart.

Let us now call the natal Sun/Moon arc, as applied to the Return chart, Natal Arc Fortuna, which can be abbreviated to 'NA Fortuna'. We shall be dealing with other such Parts below, and shall refer to them as the NA Part of xyz.

Lilly's method was not without its critics. Gadbury, for one, disagrees with him, and we do not suggest that Lilly invented the idea. But he has given us the vital clue. The idea that there is something that remains constant from year to year, with the events of the life playing upon it, and that this something is of a different, deeper, level suggests that this something might be of profounder importance than the planets that play about it.

This gives the hint to what is contained within the empty box in the centre of the chart, this place of no inheritance in the land. We calculate Arabian Parts from the planets, and therefore assume that the Parts are derived from the planets. This is false logic. Consider: we find bloodstains and we find fingerprints. From this we deduce who dunnit. This does not mean that the bloodstains and the fingerprints created the murderer. The murderer created the bloodstains and the fingerprints. So our calculation of Arabian Parts from the formula planet A + planet B does not mean that planets A and B create that Part.

We have got this the wrong way round. I suggest that the reality is the reverse of our assumption: it is the Arabian Parts that create the positions of the planets. The planets derive from the Parts, not the Parts from the planets.

This means that within the central box of the chart we have an arrangement of Arabian Parts. This arrangement is, as it were, the chart of the soul itself. This soul-chart then creates the external chart with which we are so familiar. Being the chart of the soul which is born into the life, this pattern remains static throughout the life, with the unfolding arrangements of planets in Return charts and progressions playing upon it. This is entirely congruent with that crucial astrological statement, Plato's *Myth of Er*. In the myth the soul waiting to be born selects a life. It then carries this life to the Fates, who check their ephemeris to find the time and place at which the celestial spheres are aligned in the way that will produce the personality necessary for the living of that chosen life, and then check the Returns and progressions to confirm that the life will unfold as ordered. In our terms, the soul has its own chart (the life its nature has led it to choose) and is born at the one time and place that will enable it to live out that life (the positions of the birthchart therefore deriving from its own inner chart). This is why the arrangement of Parts remains static through all the return charts: the soul remains as it is, with the life unfolding around it and impacting upon it.

The distinction between the inner chart (Parts) and the outer chart (planets) is of the utmost importance. We tend to assume the boundary of 'me' is more or less the same as the boundary of my body. That is where 'me' ends and the world begins. This boundary is, for 'me', the most important boundary there is. But this is not so. The important boundary is the one between the inner and the outer chart - the boundary between 'my soul' and everything else in the world, *including most or all of what I usually regard as 'me'*. On the one side we have the soul, on the other we have the self and everything in the world. From the soul's point of view, the self and the world are the same. This is why we can read both the nature of the self and the events of the life, including the other people and external occasions in that life, from the birthchart.

It would be a most useful addition to astrological software to be able to incorporate this inner chart, especially in Return charts.

If we wish to construct this central chart, the starting point is the seven key Parts, 'the Fortunes of the Seven Planets' as given by al-Biruni:⁷

Fortune:	Asc + Moon - Sun
Spirit:	Asc + Sun - Moon
Love:	Asc + Spirit - Fortune
Despair:	Asc + Fortune - Spirit
Captivity:	Asc + Fortune - Saturn
Victory:	Asc + Jupiter - Spirit

⁷ *Elements of the Art of Astrology*, paras 476-479.

Valour: Asc + Fortune - Mars

Neither reason nor experience supports the common practice of reversing the formula for Fortuna in night charts; our reader is urged not to do this. If Fortuna is not to be reversed, nor should any of the Parts that derive from it.

Seven Parts: one per planet. But although Venus and Mercury have Parts associated with them - Love, of course, for Venus and Despair for Mercury (the connection of Mercury and despair is discussed below) - neither planet appears in the list of formulae. Paul of Alexandria gives alternative formulae for these Parts:

Love: Asc + Venus- Spirit
Necessity (Despair): Asc + Fortune - Mercury

These will henceforth be referred to as 'Paul Parts'. Although this produces a pleasing sense of conformity in the list, it is more important that the meaning of the Part is conveyed than that we provide each planet with a useful task. Experience so far is that the Paul Parts are well worth noting, but seem not quite so important as al-Biruni's. Note that the benefic planets are associated with the Part of Spirit in these formulae, the malefics, among whom we must include Mercury, with Fortuna.

Other Parts can be included as necessary, depending upon the nature of the investigation. Al-Biruni grumbles that more Parts are being invented every day. He gives a select list of the 97 most commonly in use. This selection, however, seems far too extensive, many of these Parts being of the most dubious validity.

The connection between inner and outer charts is not as simple as 'Part of Courage creates Mars', by a simple reversal of the equation from $\text{Asc} + \text{Fortuna} - \text{Mars} = \text{Part of Courage}$ to $\text{Asc} + \text{Fortuna} - \text{PoC} = \text{Mars}$. We are complex creatures, so this is a complex web. The Parts may be likened to the pins around which lace is made: examine the pattern of the lace (the arrangement of the planets in the chart) and you can see where the pins must have been in order to produce that pattern.

The significance of Fortuna has been discussed above. Digressing briefly, we can point the importance of the Part of Vocation: same formula as Fortuna, but extended from the MC rather than the Ascendant. The MC being the place of action, this tells us how the soul is called to act. Paul of Alexandria gives this as the Part of Kingship, with the sense of the king being called to his position.

The Part of Spirit is the reverse arc to that of Fortuna: the clockwise

distance from Sun to Moon as Fortuna is the anticlockwise. Between the two of them, these arcs complete the circle, giving an astrological statement of the divine marriage of spirit and soul, of Christ and His Church. That this is Pars Solis, the Part of the Sun, shows, the Moon shining only by the Sun's light, that this, the spirit, creates the soul, although from our perspective it seems and it is true to say that spirit is engendered in and born of the soul. It is also the Part of Abundance in the House, the Sun being the Lord of Life, abundantly sustaining.

The Part of Love is the Venus Part, although Venus appears only in Paul's version of the formula. It is the anticlockwise arc from Fortuna to Spirit. It is Love because the two wish to be united, so the distance between them produces the desire for conciliation. The clockwise arc gives the Part of Despair. Making between them a full circle, these arcs give different views of the same experience. Anticlockwise, moving in the direction of the signs, the gap between soul and spirit produces love, the desire to bridge that gap, with hope and faith that it can be bridged. The clockwise arc, moving in the direction of the primary motion which is the product of the Earth's rotation on its axis, produces the Earth-bound emotion of despair, which cannot believe that the distance between soul and spirit is bridgeable. This is the soul's weeping at being trapped within the world. The two arcs can also be seen as the soul's dual nature: one side longing to return to the Divine, the other eager for the experiences of incarnation.

This is why Despair is the Mercury Part, called by Paul 'Necessity' and also known as 'Buying and Selling'. It is the chafing against the inevitable limitations of incarnation, especially the constant need for choice. Eager though the soul may be for the experiences of incarnation, it finds them insupportable. I love my cow, but I love your money more. So I will sell you my cow. What I really want is both my cow and your money, but within this mortal coil I cannot have both. This constant weighing, this compromise of the ideal, is Mercury.

That this Part of Love does not include Venus in its formulation - remembering that this formula is only our attempt to retrace the path - is no omission. For it is not in the happy games of astrological Snap that we call synastry, but in the space between soul and spirit that love dwells.

Captivity is the Saturn Part, its nature much like that of the twelfth house. Despair is the necessary anguish of life; Captivity is the anguish we bring upon ourselves by our own foolishness. Sin. This Part is called Nemesis: the just retribution for bad actions, hence 'captivity'. The internal captivity to sin being of more significance than the external captivity from it. But it is also Escape from Captivity: the doorway into sin opens both ways. Another name for this Part is Those Who Rise in Station,

the rising in station being the material reflection of being lifted out of the mire.

Victory is the Jupiter Part. This has little if anything, though, to do with who wins battles, football matches or court cases. The Part of Success (Asc+Jupiter-Fortuna) is for that. The Part of Victory involves Spirit rather than Fortuna, giving us a profounder victory: this is where grace drops into our life.

Courage is the Mars Part. This is concerned with the capacity for right action, eschewing the petty demands of ego, of greatness of soul. Doing what should be done whether it serves one's immediate interests or not.

These Parts, and perhaps others, make up the architecture of the soul. One level of meaning within the story of Israel's entry to the Promised Land is the soul's entry into life, this land of milk and honey which we inhabit. The Promised Land is held by seven tribes - and as astrologers whenever we hear the number 7 our ears prick up: there is only one 7 as there is only one 12 - all 7s refer us to the planets, the 3 of Divinity and the 4 of matter in extension. Israel is forbidden to dally with these tribes, but must gradually defeat them and drive them out in order to possess the land itself. This cannot be done at one fell swoop: God explains that if the tribes were evicted before Israel was strong enough to take over, the land would become a wilderness, inhabited only by wild beasts.⁸ The soul must be gradually strengthened to fit it for the task. This gives us a very different picture of what we consider to be our birthchart. These planets, no matter how nice they may appear to be, are now a challenge and no longer the 'Aren't I fascinating?' with which we are so familiar.⁹

So much for the theory. Does the idea work? None of the astrological methods used in our workshop is tested on animals, so, fortified only by a glass of old Seth's parsnip wine, I fearlessly volunteered to be the guinea-pig. The application of this method to my chart was surprisingly painless and produced excellent results, with no noticeable side-effects. Return charts for years of major significance highlighted the pertinent NA Parts (natal arc Parts cast from Return Ascendant).

There will be objections from those of statistical bent. By casting these NA Parts in a Return



*None of our methods
is tested on animals*

⁸ *Exodus*, 23:29-30

⁹ John Cassian, whom Aquinas found so inexhaustibly valuable, is interesting on this. See *Conference V*, chapter 16. This can be found on www.osb.org/lectio/cassian

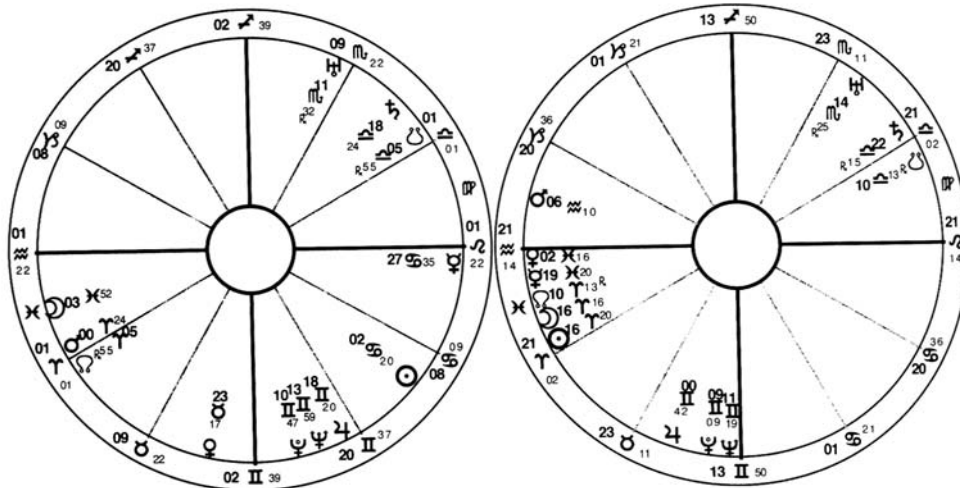
chart we are introducing numerous additional points. Perhaps we are suffering from asteroid fever - that delirium which throws 3000 points at a chart and finds significance when one or two of them hit a planet. No. First, the Parts that are highlighted are exactly those we should expect to be highlighted. Second, the number of NA Parts is the same as the number of Parts in the nativity and as the number of Parts cast for the Return chart itself. When there is a major event in the life, the NA Parts are hit significantly more than either the natal positions or the Return's own Parts. Remembering that casting these NA Parts in a Return chart is asking 'What is happening to the soul within the reality of this year?' it seems that the major events highlighting these Parts could be seen as the sales features that attracted this soul to assume this life. 'This car's got a 3-litre engine and a sunroof' 'This life's got a spectacular fall from power and a religious conversion. Want to take it for a spin?'

This is not to suggest that these other Parts have nothing to tell us; rather that the NA Parts have plenty to say, and that what they say is important.

A worked example demonstrating this theory must always be unsatisfactory, for whose soul do we know? Even our own is often a stranger to us, so lost are we amid the penny-arcade of the self. But let us take the chart of a man who made a decision that must have touched him to the core: King Edward VIII. Space and, no doubt, our reader's patience prohibit a careful analysis of the nativity. But let us pick out some interesting testimonies.

As the elder son of a king, Edward didn't need powerful cards in his astrological hand to raise him to the throne. The MC at 2 Sagittarius is close enough to royal Antares to do the trick. Antares is the star of cycles ending, however, so with no other royal testimonies this does not promise a happy reign. Especially when Lord 10, Jupiter, is in its detriment on the cusp of the 8th house from the 10th (death of the job). It falls on Bellatrix, the Female Warrior, which immediately invites us to *chercher la femme*. Robson, writing before the event, gives this as 'great honour, but danger of sudden dishonour and slander'.

The Moon is not well placed for a king: it is on Fomalhaut, who sees no value in kingdoms of this world. The Moon, which has particular responsibility for the emotions, tightly squares the MC and is in strong mutual reception with Venus on Algol: lots of potential for losing the head in emotional ways! This Moon on Fomalhaut he shares with another king who found great difficulty living the royal role: King Elvis the Good. The Venus on Algol is one of many echoes of Edward's chart in Prince William's, his falling just inside the 5th (8th from 10th) cusp. Edward's



Edward VIII
 June 23 1894 9.55 pm GMT
 51N28 0W12

Edward VIII
 Eclipse before birth

Parts of Fortune (2 Libra) and Love (28 Virgo) oppose each other by antiscion. Paul Love (25 Capricorn) is close to the MC by antiscion, suggesting that love might impact upon their career.

Most interesting, though, is Fortuna and Resignation & Dismissal (Saturn+Jupiter-Sun) conjunct the South Node/8th cusp. The 8th is the partner's second house: he did resign for love of someone who claimed a woman could never be too slim or too rich (apart from money, the second house rules the throat and what goes into it). When working in our habitual mode of 'planets to Parts' we must be cautious in assigning significance to Parts falling in the same place. Often this is because the formulae are closely related, so we must pay attention only when the formulae are (arithmetically) unconnected. The theory as outlined above shows that Parts being together is significant in producing the specific placement of the planets, but there is a trap here: we may be saying the same thing twice and treating it as if it were two separate testimonies. But this juxtaposition of Fortuna, R&D and South Node is important. Especially with these Parts being disposed by Venus on Algol.

It opposes Paul Necessity (6 Aries), which is therefore on the North Node. With al-Biruni's Mercury Part, Despair (4 Gemini), on the IC and emphasised by being conjunct its dispositor, which is the planet naturally related to this Part, by antiscion, choice is emphasised. We might see this soul as having selected a life where the question of 'my cow or your money', associated with renunciation, is pivotal.

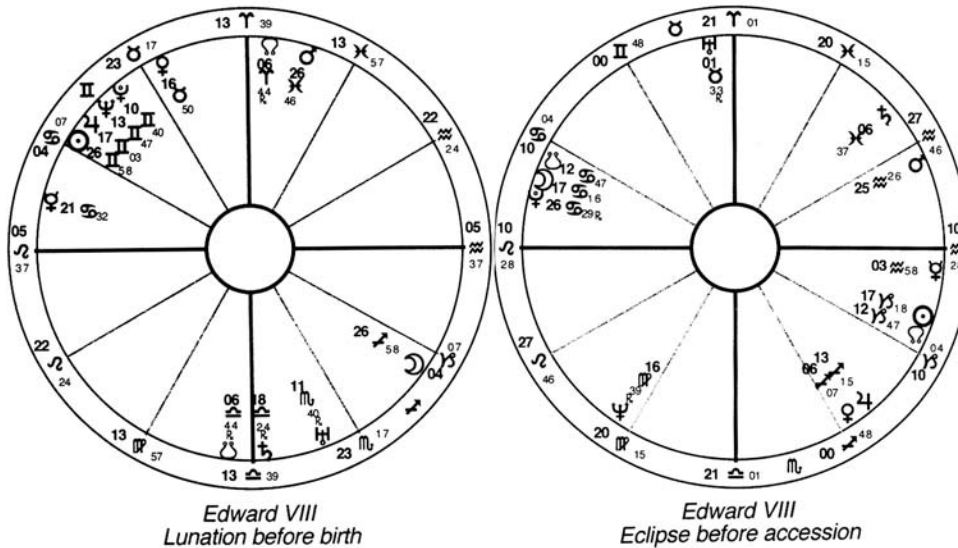
Two other apparently unconnected Parts fall together: Vocation and Courage are both at 3 Leo, suggesting that what the soul is called to do in action is linked in some way with sacrifice, the demand - heeded or not - to reach above the self's ideas of what it wants. These Parts are disposed by the Sun, which is ruled by the Moon on Fomalhaut: duty may call, but the need to renounce will call louder. 3 Leo is so close to the 7th cusp that we might suspect that, in one way or another, 7th-house issues will be significant here. This is not necessarily romance: it could be enmity.

As with Arabian Parts, so with prenatal eclipses: we inevitably approach them from the wrong direction. The chart for the birth falls onto the chart for the eclipse, but because our investigation begins with the nativity we regard points in the eclipse chart as hitting points in that, rather than vice versa. Points of contact between the nativity and the eclipse chart show where that life will plug into the potentials of that time. If we imagine the eclipse as a being a record collection, the points of contact show which records from that collection this soul will choose to play.

The eclipse before Edward's birth was solar. At an eclipse, one or other light becomes obscured; which light this is can be significant. We have a choice of only two, so solar eclipses, where the Sun, symbol of royalty, is hidden, are not necessarily fatally inauspicious. Nonetheless, the wise soul choosing to be a monarch would ask the Fates to toss him into incarnation following a lunar eclipse.

Edward's Moon, so intent on renunciation, picks up the eclipse Venus, suggesting that this renunciation may be for Venus-type reasons. Nor is this any old Venus: this one is exalted. Casting his NA Parts into this chart, we find his Fortuna exactly on Saturn. Saturn is Ascendant ruler of both the eclipse and the natal charts, and mutually applies to oppose the Sun (symbol of kingship) with major negative reception between them. That this Saturn is in mundane conjunction with the natal South Node and its adjacent Parts, as discussed above, only highlights the crisis that is stated here: the soul is committed to following the ego in its conflict with kingship. The aspect makes sure that the conflict happens: there will be a crisis of this nature. That this aspect is an opposition shows him becoming king and then abdicating. That he does become king is confirmed by NA Spirit, falling at 19 Gemini - conjunct his natal Lord 10, Jupiter. Spirit is also *pars solis*, the Part of the Sun, so we have the connection, forged in the eclipse, between his job and kingship. But this isn't any old Jupiter: it is the only one he's got - the one that is in its detriment and conjunct Bellatrix. The Jupiter Part, NA Victory, falls right on the North Node.

The Lord of an Eclipse is the dispositor of that eclipse if it is solar, the dispositor of whichever light is above the Earth if it is lunar. The Lord



of this eclipse is Mars. Edward's NA Captivity falls on this Mars. This is also Those who Rise in Station, so there is considerable scope for how this will play out. That this Mars is opposed by natal Venus by antiscion suggests that Venus-stuff may have a lot to do with it. Again, this isn't any old Venus: it's the only one he's got - the one that is on Algol.

The pre-birth lunation tightens the focus of the eclipse chart. That Captivity/Lord eclipse/Venus opposition is the Asc/Desc axis of this chart, reducing the possibilities for the way in which it will manifest. This is emphasised by the close reversal of this axis between the lunation and natal charts.

In the eclipse chart, NA Spirit, pars solis, connected with natal lord 10. Here it falls at 3 Sagittarius, connecting directly with the natal 10th cusp. NA Fortuna, meanwhile, falls on the North Node. This shows that his lunar and solar Parts have different priorities. Cautiously, I would suggest that his solar Part wants the role given by the natal MC, while the lunar Part wants to 'go with the flow' of the potentials of that time. Unless the nature is particularly saintly, it is likely that in any conflict between Fortuna and Spirit, Fortuna will win.

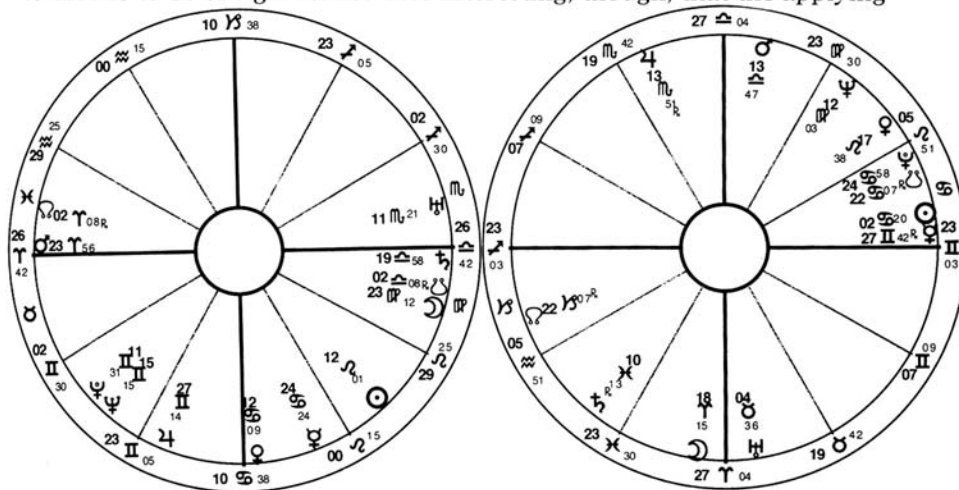
Edward acceded to the throne on January 20th, 1936. The preceding eclipse proved a powerful trigger. In the eclipse chart, Jupiter, Edward's Lord 10, is conjunct the MC of the pre-birth eclipse and also conjunct this eclipse by antiscion (and therefore this eclipse hits the MC of the pre-birth

eclipse). This Jupiter, which is so clearly elevating him to the throne, is exactly on NA Despair, cast for the eclipse chart. Despair is the Mercury Part: my cow or your money? The dominating feature of his brief reign was the necessity of choice. By antiscion, meanwhile, the South Node hits his natal Lord 10, which we might have thought had quite enough problems already.

It would be tiresome to rehearse every Part with some significance, but two NA Parts stand out. Resignation and Dismissal sits square the Nodes; Fame is opposite Mars. Nothing happens to a planet or Part square the Nodes: the Nodes affect things only by conjunction. But this is a position of great tension, which suggests that this thing - in this case Resignation & Dismissal - is a major issue. Mars is eclipse Lord 10, and opposing Lord 10, coming into contact with it and then falling away, is exactly what Edward is famous for.

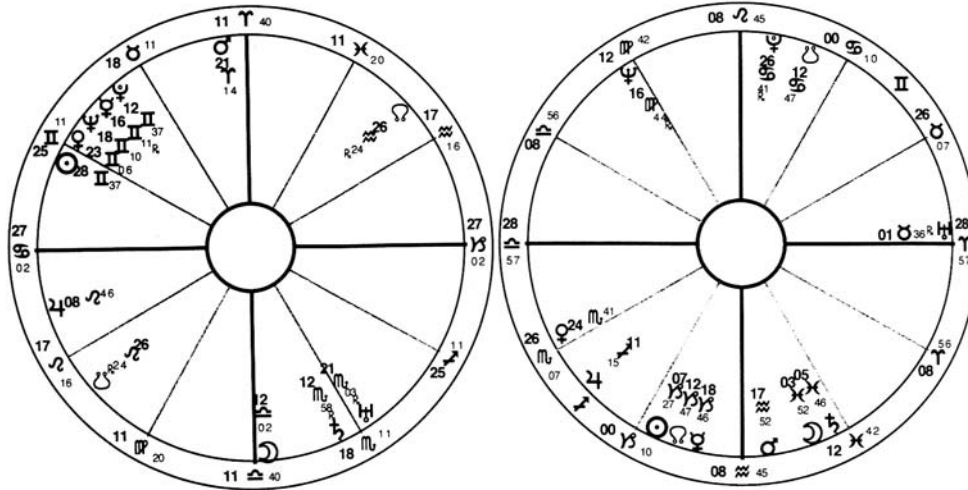
At the time of his accession, progressed Fortuna was entering the term of Jupiter, the natal lord 10, and, much more importantly, hitting that royal star, Aldebaran. The progressed Asc was entering the term of Saturn, which would be consistent with him taking up his duties. The Sun, however, has its attention elsewhere: it is soon to enter the term of Venus. By the year's end, when Edward abdicated, the progressed Moon had reached his natal South Node, which, Lilly tells us, 'afflicts the native by envy of Saturnine and Martial persons (the government?), with whom he shall have variance; many times it endangers the native's life by poison or a sudden fall'. Some fall!

The Solar Return before the accession has royal Spica close enough to the MC to be of significance. It is interesting, though, that the applying



*Edward VIII
Progressions at accession*

*Edward VIII
Solar Return before accession*



Wallis Simpson
 June 19 1896 7.00 am EST
 39N43 77W28

Edward VIII
 Lunar Return before accession

trine between Jupiter and Saturn, natal Lords 1 and 10, fails to perfect. Interesting too is the antisocial conjunction between the Sun ('me' in a Solar return) and Mercury, Lord 7. With this emphasised by happening just inside the seventh house, romance is the dominant theme of this chart. There are three close connections between the Return and the radix. Mars applying to natal Saturn shows 'death or ill to the father'. Saturn in its natal position (by antisocial) 'portends dignity unto the native and happily some inheritance'. The Moon opposing natal Saturn shows 'contention about the estate of deceased people, ill news concerning women' (all from Lilly). If Saturn in the radix is direct, it will be on only the rarest of occasions that Saturn falling on its natal place in a Solar Return can be retrograde. This conjunction being antisocial allows this here, so the retrogradation must be taken in a malefic sense: not much benefit from this dignity and inheritance.

Again, we will keep to the major testimonies given by the Parts. NA Despair (my cow or your money) sits right on the IC, or opposite the MC: the question of profound choice engaging with the heritage and the job. NA Vocation falls on Mercury, Lord 7. At such a moment the confusion of career with love-life, the love-life being already so emphasised in the chart, might be considered undesirable. The more so as this point is that of Wallis Simpson's Sun. At 26 Leo NA Resignation & Dismissal falls on her South Node, while NA Spirit (pars solis, the kingly Part) is directly on the most powerful planet in her nativity, the 10th-house Mars in Aries that is

her Lord 10. Upwardly mobile, moi?

A Lunar Return picking up the angles of its Solar Return is a common indicator that this is the month when the action promised that year will happen. The Lunar Return prior to the accession has the Solar Return MC as its Asc, highlighting this month and focussing on 10th-house matters. Return Lord 10 approaches the North Node, signalling a rise in station. Natal Lord 10, Jupiter, looks thoroughly pleased with itself in its own sign - but all is not quite

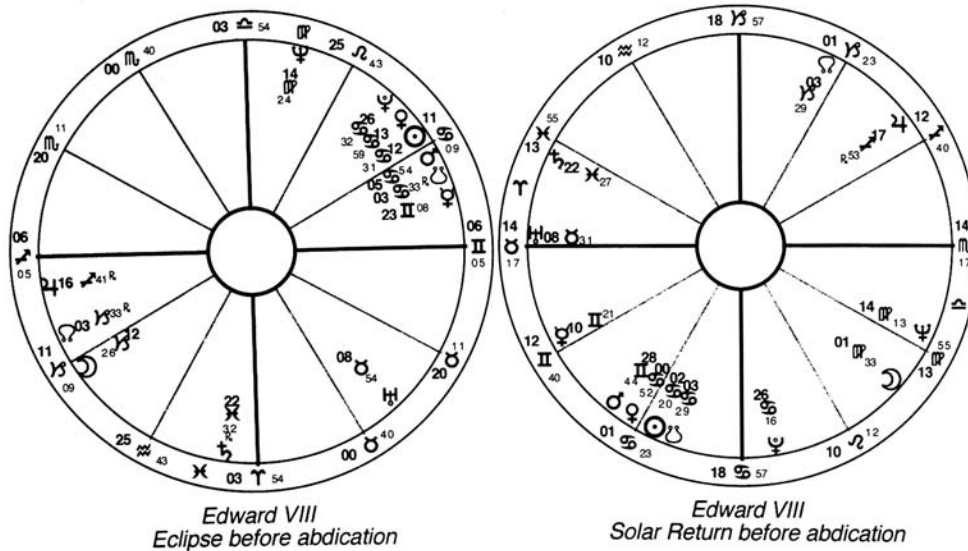
as it seems. There is an exact antiscial conjunction with Mercury, who receives Jupiter into its fall. We could suggest many meanings for this Mercury. Its role as Lord of the natal 5th (8th from 10th) seems relevant. Or perhaps it is simply Necessity: the need for choice. Whichever, it undermines a happy Jupiter. Outer planet fans among our readers will have thrilled at the sight of Uranus marching retrograde towards the 7th cusp. Was this the moment when Edward dumped Wallis Simpson and bit the bullet of duty? No: Uranus is entering station (note the position of the Sun, close to applying trine) and fails to reach the cusp.

Yet again, 'my cow or your money' is to the fore. NA Despair is on the Asc by antiscion, bodily on the exalted Venus of the pre-birth eclipse on which falls the natal and, of course, Return Moon. The natal Moon that is so determined to find something to renounce for exalted-Venus reasons is now at centre stage. NA Pars Solis is on Wallis Simpson's nodal axis, and the themes of love and renunciation could scarcely be more prominent: NA Resignation & Dismissal is on Edward's natal Sun; NA Marriage on the Return Sun.

Edward abdicated on December 11th 1936. The previous eclipse is not bashful in proclaiming its significance. That it occurs on the nodes of the pre-accession eclipse, which happened only six months previously, links it to what was offered then, but is not so remarkable. That it makes a mundane conjunction with Edward's natal nodes, has its own South Node so close to his natal Sun, and completes the mugging of his Lord 10 begun by Mercury in the Return chart we have just considered, is portentous. Jupiter, the natal Lord 10, is again hit by an antiscial conjunction taking it into its fall, this conjunction the stronger for it being with the eclipse



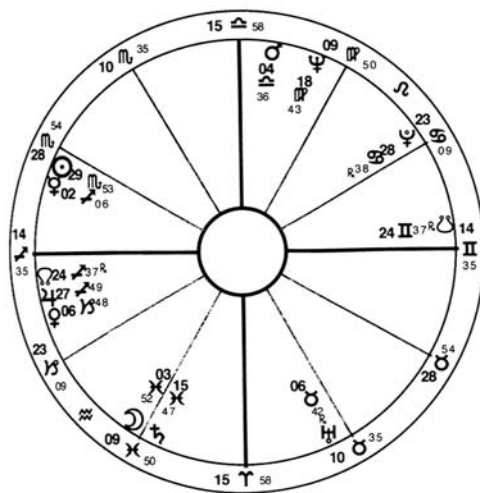
Edward (in the hat) had other interests besides ruling



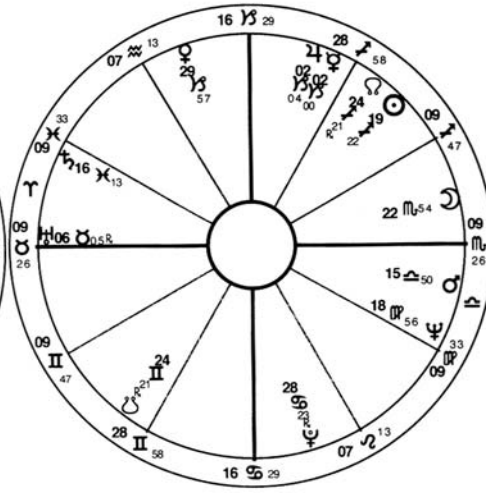
itself. Jupiter is still more emphasised by the eclipse being in antisocial conjunction with its natal placement. The eclipse Lord 10 is combust, the MC spotlighted by being square the nodes. Antares, powerful star of cycles ending, rises.

From a point exactly square his natal nodes, Edward's strongest planet, a fine Mars, is assaulted by a far less salubrious Mars in mundane opposition. The quality which might have led him to stay nobly at his post is being corrupted. This Mars is in league, by antisocial, with Mercury (cow/money), which itself has come off much the better from the separating opposition with Jupiter (both planets are essentially strong, but Jupiter suffers from its retrogradation). This opposition perfected only a degree away from natal Jupiter (in its detriment; on Bellatrix, with its danger of sudden dishonour; on the cusp of the 8th from the 10th), as if this were a game of simultaneous chess in which somehow Mercury was able to defeat two opponents with only one move. NA Pars Solis has assumed Necessity's place at the very foot of the chart.

The year's Solar Return finds the South Node afflicting the Sun. This is bad news for anyone, disaster for a monarch. The exact nature of the problems it heralds is shown by the close involvement with this configuration of Return Lords 1 and 7, locked in their own antisocial conjunction. Romance again. Mercury, with its ideas of the necessary choice, limbers up for the clash with Jupiter described above from a position in mundane conjunction with natal Mars - and opposing the MC



Edward VIII
Lunar Return before abdication



Edward VIII abdication
Dec 11 1936 1.52 pm GMT
51N28 0W12

by antiscion. As Mercury will get the better of the collision with Jupiter, this opposition to the MC is eloquent. Most significant of the NA Parts is Resignation & Dismissal. It sits on the MC, which degree runs, true as Ulysses' arrow, through the pile of charts we have been considering, being most notably the Sun of the pre-accession eclipse and, by antiscion, the MC of the prenatal eclipse. This same degree is that of Wallis Simpson's Part of Kings.

The Lunar Return jets us right back to the prenatal eclipse. The Return Asc is that eclipse's MC; the Return IC is the eclipse itself. How different might have been the implications of this chart had that eclipse fallen on its MC instead. NA Despair (that heart-rending choice of my cow or your money) has resumed its place on the IC. The natal Lord 10, Jupiter, opposes the natal Sun by antiscion and is about to oppose it bodily, having first left its own glorious dignity and entered its fall. It (i.e. Edward's job) is also immediately opposite Wallis Simpson's Sun.

The chart for the event of the abdication makes us tip our hat in awe at the astrological prowess of those Fates. Had this been done by human hand it would be accounted a quite remarkable piece of electional astrology!¹⁰ The MC takes us back to the degree we have just discussed above. A particularly nasty Mars applies immediately to square the angle. Jupiter, the natal Lord 10, has now entered its fall and directly opposes the natal Sun. The Sun, meanwhile, directly opposes the natal Jupiter (his job). The Sun is natal Lord 7. The choice-demanding Mercury that we have

¹⁰ Data for this chart from Nick Campion's *Born to Reign*, Chapmans, London, 1993.

seen plaguing Jupiter now sits mocking on its shoulder, afflicting it by being in its fall. Venus is minutes away from the change of sign that takes it out of the natal 12th house and onto the natal Asc, while the event Moon opposes natal Venus.

NA Resignation & Dismissal at 12 Capricorn picks up the pre-accession and pre-abdication eclipses and therefore opposes natal Jupiter, Lord 10, by antiscion. As such, it falls by antiscion exactly on Wallis Simpson's natal Part of Fame, which directly opposes Edward's Lord 10. What is she famous for? Edward's resignation cum dismissal from his job. NA Marriage now occupies that devastating position on the IC, opposing the 10th cusp. But if you need further convincing of the value of NA Parts, try this test. Look at Edward's natal chart and decide which of his planets best describes the fame he acquired by abdicating. Yes, NA Part of Fame in the event chart for the abdication is at 23 Taurus. Exactly on Edward's natal Venus on Algol.

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WE ARE DELIGHTED

Many are they who, knowing our adherence to time-honoured methods of astrological judgement, assume that our workshop dwells in the antique glimmer of flickering tallow. Far from it, for not so distant from our yard gate is an asylum called The Twenty-first Century, the inmates of which are kept occupied producing technological bijouterie, much of which is harmless and some even useful. So it is that we have had, for several years now, an electricity supply. Ours is a green yard, so this is produced by a treadmill located in a shed next to the smithy and powered by whichever of the stable-lads have incurred our Master's displeasure - stable-lads being an infinitely renewable source of energy.

We have become used to the easy benefits this brings, so were alarmed when the supply was suddenly cut off, plunging us into the gloom of a winter's afternoon. Fortunately our Master, a beacon of wisdom to light even that darkness, had resisted the journeymen's call to install computers powered by electricity, insisting that we continue to use our traditional wood-burning models. A chart was quickly set to answer the question 'When will this power-cut end?'

Placing his substantial frame in front of the computer-screen to obscure our view, our Master demanded to know what we expected to see in this chart. Various suggestions were made, followed by a brief pause



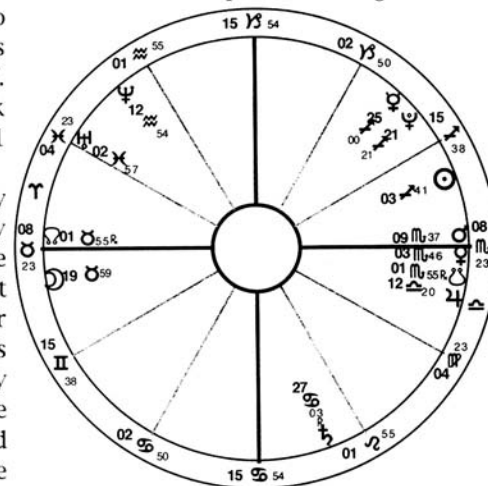
while an apprentice who had mentioned Uranus was tossed into the duck-pond. None of our answers seemed to please the Master, who now stood aside to let us judge the chart.

Every attempt was answered with a shake of the Master's head, until all our explanations were exhausted. 'What do we want?' he asked us. We stared at him, dumbfounded, until by poking and prodding he forced the answer from us: we wanted the lights to come back on. 'So where in the chart do we see lights about to come on?'

It was Jeremiah, a recently qualified craftsman astrologer, who spotted the testimony: the Moon was about to rise! The Master beamed. 'Yes, the Moon is the natural significator of artificial light, shining as it does with borrowed light. By primary motion it is soon to come over the horizon, making itself visible. 11 degrees of a fixed sign: the lights will come on in 11 hours.'

Jeremiah, inflated by his success, dared to differ. 'No,' he said. 'We're an up-to-date yard. It's only a loose connection, same as always. 11 minutes.' Secure in the knowledge that the chart would prove him right, the Master kept silent. There was no loose connection, but a serious breakage in the treadmill itself. Robin, our smith, set to work immediately. Power was restored 11 hours later.

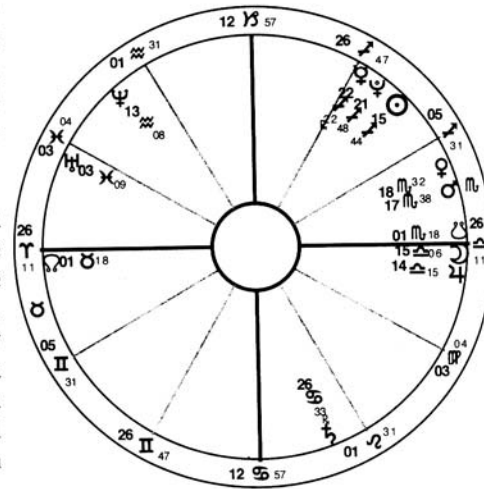
Although we are usually concerned only with the secondary motion of the planets against the backdrop of the signs, a motion that appears as anticlockwise in our charts, the primary motion that is the reflection of the Earth's daily rotation, taking planets from the Ascendant to the Midheaven and down to the Descendant, must not be forgotten. It is especially significant



Power-cut end?
Nov 25 2004 2.50 pm GMT
London

in Return charts, but has its part to play in horary. In any chart concerned with death, for example, a significator near the Descendant and therefore setting by primary motion is a major testimony.

Our yard maintains a correspondence with that fine astrologer, Branka Stamenkovic. We had discussed this chart with her, inspiring her to ask a similar horary when she too was left in darkness a few days later (we believe Branka draws her electricity from the usual mains supply). Her chart makes an interesting contrast with our own. Again we have the question 'Where is the light going to come from?' Again



Power-cut end?
Dec 7 2004 1.28 pm CET
Belgrade

we see the Moon rising, this time by secondary motion. Again there are 11 degrees before it crosses the horizon. But these 11 degrees are in a cardinal sign: 11 minutes. And so it proved.

The moral of this story is that we must not become trapped within our rules. The rules are but a model of what happens; they always fall short of the complexity of the system itself. We must be open to what the chart is telling us. The rules provide the platform from which we may hear what the chart is saying; they do not contain the message.

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PRICE INCREASE

The price of this magazine has not risen since 1997, since when the cost of printing, postage and, above all, old Seth's cheese ration has increased year by year. The price will henceforth be £4.75 within Europe, £5.75 elsewhere, with subscriptions at £18.00 and £22.00.

All subscriptions renewed or extended before September 1st, 2005 will be charged at the present rate.

STAR QUALITIES

We have commented before on the image of our astrological ancestors so beloved of the schoolteachers and scientists who are the legislators of our time. According to them, the constellations were named by a couple of astrologers sitting outside an Amsterdam coffee-house. Their first flush of stoned fervour gave us fish tied together with lengths of ribbon and a charioteer carrying a baby goat. As the evening wore on, however, inspiration flagged. When it came to sorting out those stars not yet assigned to any constellation, it was 'Let's just join them together in a line and call it The Serpent.' 'Yeah, whatever. Can we go home now?'

Why are the constellations arranged as they are? Our ancestors could have done it the easy way, dividing up the sky with a straightedge and pencil, leaving it looking like a map of the American midwest. Instead they packed the stars into groups. This arrangement makes far more sense on the printed page than it does when looking at the sky. Some constellations - Aries, for example - are clear visual groupings of stars, as if they were



Yes! They look exactly like a goat with the tail of a fish

clustering together for company. Others, such as Eridanus, Serpens and Ophiuchus, sprawl across the sky in ragged lines, with no apparent unifying factor, no matter how many perfumed cigarettes the observer might have consumed. The teachers' theory is patently false.

Our ancestors did not look at the stars through a veil of half-understood theory. They were acquainted with them in much the same way as they were acquainted with the inhabitants of their own village. They would see Spica and give it a cheery wave, see Antares and run to hide, exactly as they would see a friend coming towards them and think 'Great - let's go for a beer!' or see the bullyboy from the wrong side of town and fear a beating. The stars have their distinct individual natures, as people do. They are also divided into families, as people are, with these families sharing certain characteristics. Some families, such as the Aries clan, live close together. Some, such as those of Serpens and Eridanus, live far apart. But my sister is my sister, no matter whether she lives in the house next door or on the other side of the world. Our ancestors were able to discern these familial connections, dividing the stars into

constellations accordingly.

The constellations were then given images which embodied the particular nature of that family: the Aries family has something ram-like about it; the Tauruses are bullish. Each member of the family - each star in the constellation - has its place within that image, determined by its individual nature. A star in the foot is concerned with movement; a star in the arm with action; in the heart with the essence of that image. It is by striving to understand this nature, as shown by the star's place within the image of its constellation, that we can step beyond the limitations of the textbooks and know the stars for ourselves.

The cookbook format has its inevitable limitations. In seeking to offer handy delineations of meaning, it aims for a one-size-fits-all and achieves something that fits no one. This is not to deny that the cookbooks have their uses. Robson's *Fixed Stars and Constellations* is the best of them. Within even the best such book, however, there are two major limitations to understanding.

The first is our perverse insistence on practising astrology in foreign languages. If a star's name means 'leg of the goat' in Arabic, this should be translated into English. 'Leg of the Goat' means something; to an English reader, the Arabic name means nothing.

The second is our loss of the immediate cultural reference that gives the images of the constellations their resonance. Our picture of the lion that is Leo is the somnolent pussycat at the zoo, not the ferocious king of beasts. Our picture of Scorpio is lacking if we have not reached into a dark hole and made the painful discovery of that ball of venom lurking in its depths.

What follows is an attempt to avoid the usual cookbook attempt to give simple delineations for each star, and to offer instead some clues to the understanding of that star's true nature. Crucial to this is the ability, in however slight a form, to read myth, for it is myths that have shaped the heavens. While Robson is useful for its list of the stars' positions, far more useful for interpretation is a book such as *The Oxford Companion to Classical Literature*, which gives the key points of the myths clearly and concisely. Myths are not codes, to be translated point by point in structured pattern, so these notes should not be read as such; but these notes do elucidate facets of the myths commonly relevant when these stars are active in a chart.

Activating Stars

An advantage of working from an understanding of the stars' own natures instead of the set delineations in a book is that this understanding is adaptable to any context, exactly as knowledge of a person enables us to

judge how that person will act in any given circumstance. So these meanings are applicable to natal, mundane and electional astrology. Horary too, except that we can usually ignore the stars in horary judgement without losing anything important. The stars assume more significance the higher we go in the astrological scale.

We are concerned only with conjunctions to fixed stars: no aspects. Conjunctions with planets, Arabian Parts or house cusps. It may be that there is a significance in planets' antiscia falling on fixed stars, but practice in the workshop is to ignore this. For most stars, the conjunction needs to be exact to within a degree or so. For 1st magnitude stars (the brightest), Algol and clusters we can extend this, but even here keep to 2 or 3 degrees at most. When progressing or directing things onto stars, however, conjunctions to even 1st magnitude stars and Algol should be tight. Clusters, having a visible orb, will retain a certain fuzziness around the central point that is stated as their position. When judging a natal chart, do not consider a planet a few degrees before a major star as being about to hit that star. It may reach that star by progression, and if we are judging the progressions for that time of the life this will be important; ignore it in the radix.

The Royal Stars

Let us begin with a look at the royal stars, which between them sow much confusion in the minds of students. Lilly lists six stars 'of kingly signification'. These are all of the first magnitude, except Lucida Lancis, and all close to the ecliptic. They are:

Aldebaran	9 Gemini	Spica	23 Libra
Pollux	23 Cancer	Lucida Lancis	15 Scorpio
Regulus	29 Leo	Antares	9 Sagittarius.

The royal stars are these six and these six alone. Despite being the brightest of stars, Sirius is not among them. Despite being one of the four pivotal stars that mark the quarters,¹¹ Fomalhaut is not among them.

"Why not?" Sirius is much too far from the ecliptic (39° south). A star must be on the ecliptic to be royal because the Sun is the very image of royalty. Nor is Sirius' nature royal: the Heart of the Lion befits a king, the Mouth of the Dog definitely does not. Fomalhaut is indeed royal, but its kingdom is not of this world. It is the star associated with the winter solstice and hence with the birth of Christ. The Magi expected to find the new-born king in the palace; but this king was born in a stable, nor ever attained an earthly crown. Fomalhaut is as powerful as any of these stars, but it will not elevate to the throne.

Such elevation is the function of the royal stars. We are looking for the native's Ascendant, MC, Lord 1, Lord 10 or either of the lights falling

¹¹ See *Apprentice* 21.

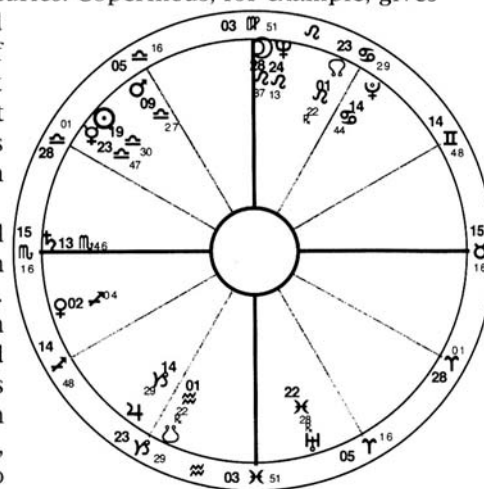
on one of them. Allow up to around 5 degrees either way, with the usual rule of 'the closer the stronger'. Consider them as trumps in a hand of cards. The heir to the throne has a strong hand by position of birth; if no rival has a birthchart marked with royal stars, the heir may still accede. But if the first in line has no royal stars and the second in line does, the first in line has cause to worry. For one reason or another, it may be the second who inherits the kingdom. Remember that you do not need the perfect hand to win the game: you need only to have better cards than the other guy.

That the son of a shopkeeper has a chart littered with royal stars does not mean he will become king - although the daughter of a grocer had an impressive array in her nativity: Asc on Lucida Lancis, Lord 10 on Spica, Moon on Regulus. Such a hand of trumps will lead to elevation in whatever sphere the native moves; there are but few vacancies in the palace, however, so most will have to content themselves elsewhere. These stars are no guarantee of a royal career, but in a struggle for elevation the one with such stars will defeat the one with none.

The IC or Descendant, or their rulers, on a royal star is no help. The Descendant or Lord 7 on such a star might show marriage to royalty, but not elevation in the native's own right.

Lucida Lancis seems an interloper in this glittering array, being only of third magnitude. It is the Southern Scale, the bright star in the southern scale pan of Libra, and although called α *Librae* is dimmer than β *Librae*, the bright star in the northern scale pan. It was not always thus, it evidently having faded in recent centuries. Copernicus, for example, gives it as brighter than second magnitude, so only a little short of first, and brighter than β *Librae*. It also has the advantage of being right on the ecliptic. Whatever its appearance, its powers of elevation seem undiminished.

The nativity of General Musharraf, ruler of Pakistan, gives an example of the power of these stars. Lord 1 is on Aldebaran, the MC is on Spica, Lord 10 is on Pollux. For good measure, the Mercury that disposes his Mars is on Regulus and Jupiter on Sirius. While Sirius is not royal, having a loud bark can be no hindrance to a soldier who wishes

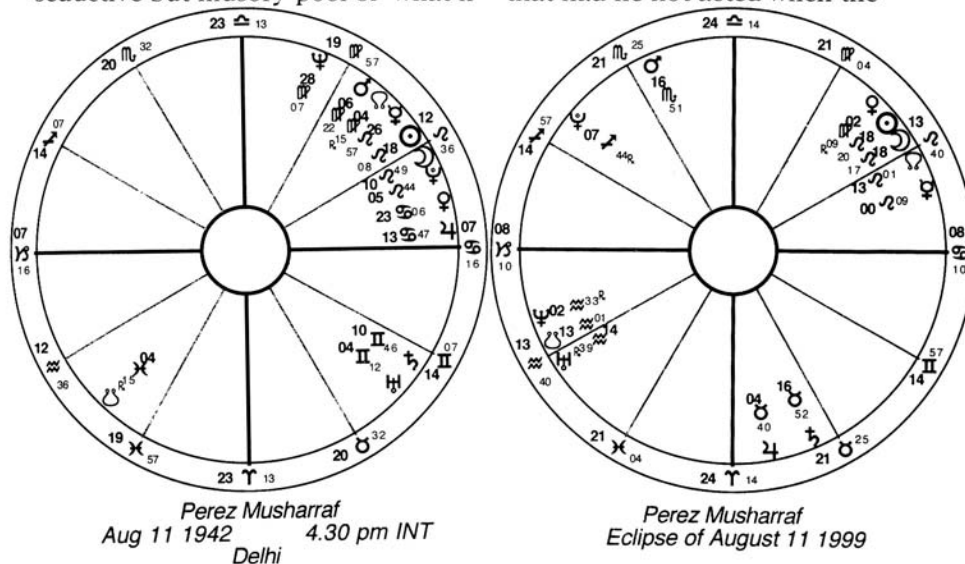


Margaret Thatcher
 Oct 13 1925 9.00 am GMT
 In what furnace?

for power. The chart is more martial than even this fierce cohort declares. The Ascendant is on Facies, a star of Mars/Sun nature and as such suited to a commander of soldiers. Aldebaran and Pollux are both of Mars nature. Mars itself is emphasised, sitting on the North Node and being tied in to the angles, to the Ascendant by close trine, to the MC/IC axis by antiscon. This is a Mercury-type Mars, though: he is telling others what to do rather than himself imitating the action of the tiger. We might compare William Lilly's own Mars, posited in the same degree of Virgo, although on his Descendant: a ferocious controversialist, savaging with words rather than the sword or his fists.

Musharraf was born only hours before a solar eclipse. The solar eclipse of August 1999 not only fell at the same degree, but (casting the chart for the place of birth) picked up the angles of his nativity, a most powerful connection. Our reader will no doubt remember the acres of print devoted to the tight, applying Mars/Saturn opposition square the eclipse. This opposition falls by antiscon on the nodal axis.

Rumour tells that the General was propelled into action by the advice of his astrologers. This would sit with the astrological evidence, for an eclipse - and all the more so with one that fits so neatly onto the nativity - arrives as a delivery of undifferentiated power. Musharraf acted, staging his successful coup d'etat, using this power for his own advantage. But a coup is not planned in moments: months or even years must have been spent in cautious plotting, with each day increasing the danger of discovery. It is reasonable to suspect - if we may dip a toe into that seductive but illusory pool of 'what if' - that had he not acted when the



stars presented such an opportunity he might well have been acted upon. Such is the nature of eclipses.

The Meanings of the Stars

The fixed stars are usually seen as a motley crew of villains intent on wreaking our destruction. This view says more about our own limitations than it does about their nature. The stars are part of the cosmos, so we must begin any discussion of their nature with that fundamental principle of cosmology: nothing is created evil. Even those stars of the worst reputation, such as Algol or Antares, cannot be essentially evil.

This is the root of that ambivalence of interpretation seen in the classic texts. Algol, for instance, is said to give power of the sword to those who dare to grasp it. Most do not dare, so the sword falls on them. This is our shortcoming, not Algol's evil. There is a general principle in interpretation - and this is broadly true of planets as well as stars - that we either use the power that is activated, or we suffer it. As with Musharraf's eclipse.

We discussed in the previous issue of *The Apprentice* the workings of the water cycle in the signs of the zodiac: that endlessly turning wheel of justice and redemption on which our world is framed. A similar theme pervades the extrazodiacal constellations too. Let us begin now with by considering two examples of this, stars which come up frequently in consultations and students' questions, before working around the stars in orderly fashion in following issues.

Caput Algol (26 Taurus) is the head of Medusa. She was the grandchild of Pontus and Ge, although as both her parents were also their children we can skip a generation and derive directly from them. In myth a child is considered as a combination of its parents, much as is the ideal in breeding horses: match a fast horse with an enduring horse and the product will run fast over distance. As the combination of Pontus (the sea, the desire nature) and Ge (the earth, matter) Medusa can be read as the seduction of desire for the things of the material world, for she was the most beautiful of all women. Desire is beautiful, else it should not be desirable, but Medusa's beauty turned all who gazed upon it to stone (killed the soul, reducing the being to mere matter). Desire here is by no means limited to sexual desire, but is desire for all in this world of generation and corruption. The snakes entwined in her hair are a common image of desire.

Perseus was the product of Zeus coming to Danae in a shower of gold, and so half mortal, half divine: a hero. Far from being the rare exception, a hero is, in principle, the norm of human life; it is the man who is not half divine who falls short. Minerva (wisdom) gave Perseus a

shield. By looking at Medusa's reflection in the shield, avoiding looking directly at her, he was able to come close enough to strike off her head. It is here that lies the meaning of Algol. It speaks of acquiring the wisdom to see through the seductive beauty of life for the deadly thing that it is. The 'losing one's head' with which Algol is commonly associated is the inability to do this, so falling into the intoxication of the world. Progression of a major point onto Algol is not uncommon when for one reason or another the painted veil of life has been torn and the native is peering within.

Dante gives another image for what is much the same idea. In canto XIX of the *Purgatorio* he dreams of 'a woman, stammering, cross-eyed, and crooked on her feet, with maimed hands and of sallow hue'. As he gazes on her the warmth of his attention revives her, turning her into a thing of phantom beauty. She is the Siren, whose call lures sailors to their doom. The stable-lads speak of having often made her acquaintance after three pints of old ale in the public bar of the Slug & Sextile.



Algol is not only a test; it can also be a reward. Perseus destroys other monsters by showing them Medusa's severed head. All these beasts being spawned by the desires, the sight of Medusa's head reveals to them the horror of their true nature, fatally. Meanwhile, from Medusa's blood sprang **Pegasus**. That Pegasus is a horse (= ocean, just as on the Guinness adverts) shows he is born of desires, but his wings allow him to aspire towards the heavens. He cannot reach them - he is a horse, after all - but strives in their direction. It is he, aspiration brought out of desire, that creates the Hippocrene from which poets draw their inspiration.

Minerva with Medusa's head on her shield

Although not close to each other, nor in the same constellation, **Altair** and **Vega** form a clear visual pair in the sky, being of equal brilliance far beyond anything else in their vicinity. Altair (1 Aquarius) is the brightest star in what is now called Aquila, the Eagle, but was previously known as Vultur Volans, the Flying Vulture. Both images convey Altair's nature as probably the most strongly aspirational of all stars. This aspiration is often in a spiritual sense, but not always so. The eagle in question is that sent by Zeus to raise Ganymede to be his cupbearer. As the most beautiful of mortals, Ganymede can be seen as a type for one who has done what man can do towards his own perfection, and is lifted

far beyond that by the divine.¹²

The vulture's PR has failed him in recent times; in the past he was known as sacred, because no matter how foul the carcass into which he might stick his head, he would remain clean. This marked him as a creature not of this world, with the consequent longing to return to his home.

But even the eagle, king of birds, cannot remain in the heavens forever. Vega (15 Capricorn) is the brightest star in Vultur Cadens, the Falling Vulture. This constellation too has a modern name: Lyra, the Lyre. Again, both names convey much the same idea.

The Falling Vulture is that aspiring spirit which yearns to but cannot remain in the empyrean, so brings visions of what it has seen there down to Earth - hence Vega's association with teaching and the creative arts. What is given out on Earth will always fall short of what is seen in the heavens, tarnished by the mortality of the artist or teacher through which it is given form, so Vega carries a defect in its nature.

The Lyre too tells of singing heavenly music to an earthly ear. The lyre was the first musical instrument. It was invented by Mercury, who took a tortoise-shell and fixed three strings to it. The tortoise-shell is an image of the world; it has four directions (compare the *I Ching*). Mercury's invention thus combined the 4 of matter with the 3 of the Divine: the threefold string of the divine impulse that is our cardinal, fixed and mutable, vibrating in the fourfold nature of matter that is our elements. This shows, therefore, that the lyre is a model of Creation. The music that echoes in its essence among the 12 (3x4) celestial houses, or signs, is embodied by the 7 (3+4) planets as it is, so to speak, taken down an octave into the 12 (3x4) mundane houses, whose note, like the deepest bass tones, is too low for our hearing as that celestial music is too high. The lyre, and all that derives from it, gives us an audible approximation to that heavenly harmony.¹³

As with the eagle falling from the heights, so with the musician: neither the instrument nor the memory are true enough to tell what has been heard in rhapsody without that dram of corruption being instilled within.

In the next issue of The Astrologer's Apprentice this article will continue with a tour of the constellations.

Tim Addey's 'The Seven Myths of the Soul' has been helpful here. A full review of this and other recent publications from those sterling fellows at the Prometheus Trust will follow.

¹² cf *Exodus* 19: 2-6

¹³ The reader is referred to the works of J Garcia, *passim*.

BOOK REVIEWS

A Collection of Astrologers' Nativities

It was young Diggory who first remarked on the Sun/Saturn opposition shared by William Lilly and Nicholas Culpeper, suggesting it was significant in their work as traditional astrologers - a comment that brought him a clip round the ear from our Master as a reminder that neither Lilly nor Culpeper was practising traditional astrology, and that Lilly indeed dallied with whatever modern techniques came his way. Turning to the four baleful luminaries of the contemporary traditional world whose charts are included in this collection, we see that all four share this opposition, which no doubt speaks much of their penchant for inhabiting bat-haunted caves in isolated mountain fastnesses.

How great a contrast with those fluffy folk who gambol carelessly in the sun-drenched meadows of Modernism, whose charts reveal not only the lack of such an opposition but often the total absence of Saturn itself, bringing the reader to echo Blake's baffled question 'Did He who made Liz Greene make thee?'

This discovery is but one of the pleasures to be culled from this excellent collection of birthcharts of notable astrologers, including those from the earliest times to moderns such as Champion, Forrest and Mann.

Each full-page chart is accompanied by a brief biographical note. This is in Serbian, but that need be no obstacle, because if you are looking at that astrologer's chart you probably know why you are looking at it, what that astrologer's contribution is or was, and what books he or she committed.

This collection is more fun than most things involving astrologers, and is to be recommended to all astro-fans with time on their hands.

Posvecenici Astrologije, by Miljana Mitrovic & Aleksandar Imsiragic. Order from astrolab@EUnet.yu Price, including postage, €20, \$27.

An Astrological Library

Traditional astrologers are a sorry bunch. They can be seen at astro-conferences lingering despondently by the bookstall, like vegetarian vultures clustered round a corpse hoping it will turn into tofu. The desire for a souvenir, for an 'after-church treat', urges them to join the throng gobbling up the candy-floss products of the moderns. But the traditional authorities are a lazy bunch: once consigned to earth they stop writing, leaving the fan of traditional astrology with no new books to buy.

Here, all at once, is a feast for their starving palate. Christopher

Warnock has taken a larger full of ancient texts, many of them not readily available elsewhere, and compressed it onto 2 CDs. The hungry reader's only problem now is where on this rich menu to begin.



George Wharton

CD1 carries 27 books on astrology and astrological magic, including both editions of Lilly's *Christian Astrology*, six of his annual almanacs, and his *Supernatural Sights*; Coley's *Complete Key*; Ramesay's *Astrologia Restaurata*; Partridge's *Mikropanastron*; Gadbury's *Doctrines of Nativities* and of *Horary Questions*; and much more. CD2 carries three more works by Lilly; seven by Gadbury, including his *Nativity of King Charles* and his valuable *Collection of Nativities*; four by Culpeper; the *Complete Astrological Works* of Lilly's contemporary, George Wharton, or 'No-worth'; and, again, much more. The texts

are pdf copies of the originals, so the reader must be prepared to battle with the printing conventions of the time, but as Warnock explains in his brief but worthy introduction, this is a small battle indeed: the antique s looks no more like an f than an i does an l.

Our firm belief in the workshop is that the student learns more from a large amount of work on a small number of texts than a little work on many. But most of the small number of texts worth working on are included here, and while the others are often restatements of the same points with small variation, they can make an interesting excursion. At the price of a single paperbound volume, these CDs are a gift.

From www.renaissanceastrology.com CDs \$39.95 each, \$69.95 the two, plus postage.

Got some Tables?

Gotta craving? Your trusty reviewer has never found a need for a set of Regiomontanus tables, but those who like the hard stuff can stop passing whispers to strangely dressed men on street corners and buy direct from the source. This book gives tables degree by degree from 40° to 50° North.

Ordering details from Branka Stamenkovic on self@net.yu

Mailing-lists

In the last *Apprentice* we wrote disparagingly of the standards of the average astrology mailing-list. Dire they are indeed. Our statement that the *Real Astrology* list is a cut above the average was not intended to imply that there are no other lists of value. Dorothy Kovach, for one, is to be

applauded for the selfless efforts she has for many years devoted to raising the level of astrological debate. To say nothing of the kind hospitality she has provided the Apprentice on his visits to San Francisco. Find her *Angelicus Merlin* list on www.worldastrology.net The *Real Astrology* list, moderated by Marybeth Beechen and Chad Henry - both also to be applauded for hours put in at a thankless mill - can be reached at starology@aol.com

The Apprentice - Live!

Putting memories of those dreadful movies and the 'Fat Apprentice' years firmly behind him, this Dvd of his medical workshop in Belgrade, March 2005, shows the legend that is John Frawley back at his rocking, rolling best. GASP to the harmonies as he discusses the principles of traditional medicine! THRILL to the musicianship as he unravels a series of medical horaries! SWOON as he explains decumbiture and the chart of sixteen houses! This may not have the careful precision of the studio albums, but if your feet long to Lillyhop this is for you.



Frawley lectures on medical astrology

This is the only visual recording of the Apprentice in action that is currently available, so while the pyrotechnics of the stadium performances and the backing singers, the Fabulous Frawlettes, are sadly lacking, this is unmissable for the true fan.

Caveat: the lectures are in English with sentence by sentence translation into Serbian, and it is the translator whose microphone is wired direct into the recording, but John is clearly audible throughout. All charts discussed are shown on-screen.

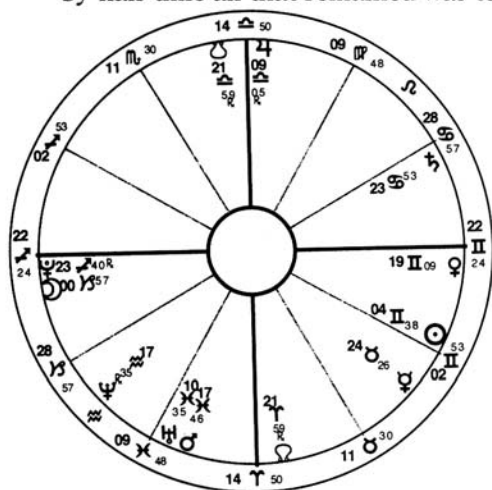
Ordering details from Aleksandar Imsiragic on astrolab@EUnet.yu

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*JOHN FRAWLEY'S only UK lecture in 2005 is on the life of William Lilly.
Treadwell's Bookshop, 34, Tavistock Street, London WC2. Sept. 28th, 7.30 pm.
Details from www.treadwells-london.com +44.207-240 8906*

PLUTO TO THE RESCUE

'When you walk through a storm, hold your head up high...' So sing Liverpool fans. Few footballing storms rage sharper than those three goals by which Milan took control of this year's Champions' League final. The Italians having a notoriously parsimonious defence, the second half seemed to hold no interest other than discovering how many goals they might score before they got bored. Milan were hot favourites at the start; by half-time all that remained was to bury Liverpool's lifeless body.



European Cup Final 2005
May 25 2005 7.45 pm BST
Istanbul

But *Apprentice* readers knew better. Those who claim the William Hill Bursaries for Astrological Study found themselves generously funded by backing Liverpool to win at half-time odds of 300-1 or more.

The chart set for kick-off is as simple as can be. There is no significant testimony other than Pluto retrograde on the Ascendant. The Ascendant in the event chart for the game shows the favourites. Pluto retrograde directly on that cusp, as was discussed in Issue 1 of the *Apprentice*, shows the favourites losing, with the idea of them shooting themselves in the foot. This Milan duly did, allowing Liverpool to score three goals within minutes of the restart and then losing the game

on a penalty shoot-out. You'll never walk alone? Not with *The Astrologer's Apprentice* by your side!

Whether Pluto needed help from a different realm is another question. Jerzy Dudek, Liverpool's Polish goalkeeper, whose saves during the penalty shoot-out were the final cause of his team's victory, said he prayed to the late Pope for assistance. It is pleasing to think of John Paul, a goalkeeper himself when young, coming to his countryman's aid.

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And much more in every issue, including the inimitable Neptunia. Neptunia sends her apologies to readers for her absence here, but... well, frankly darling, when Alfonso is revving the Ferrari, would you write a column?

Issues that are sold out in hard copy will be available as internet downloads as soon as Tobias has trained our pigeons to deliver them. A perverse quirk of pigeon-nature means this is taking longer than anticipated, but Tobias will soon be dedicating his full attention to this task.

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