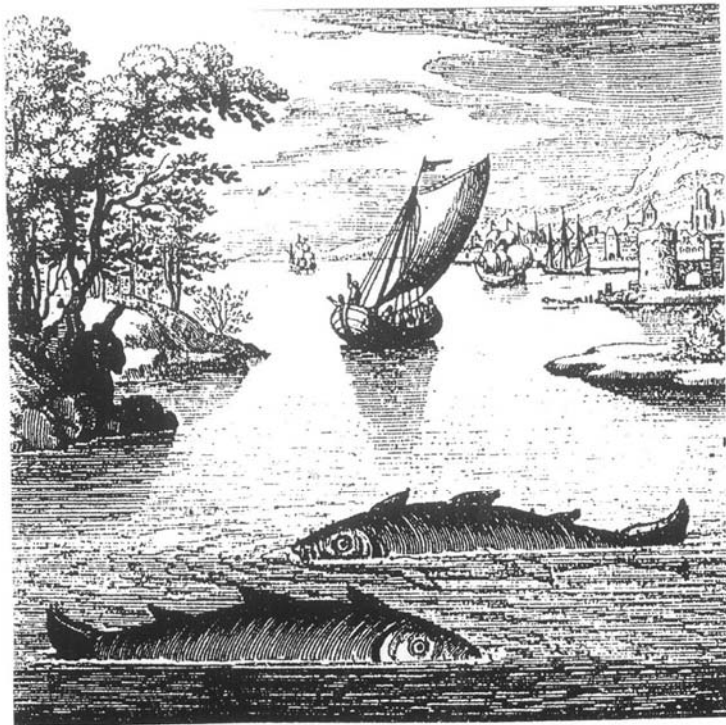


# THE ASTROLOGER'S APPRENTICE

*THE TRADITION AS IT LIVES*

Issue 20.

Price: £3.75



THE YOUNG GIRL  
AND THE SEA

# THE ASTROLOGER'S APPRENTICE

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

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

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## LOST, STOLEN OR STRAYED?

‘Where is the next issue of *The Astrologer’s Apprentice*?’: the question has gripped the nation, with rumour and speculation echoing from shore to shore. Many assumed that their copy had been lost in the post, while the tabloid press claimed that Elvis had been seen reading it to the Loch Ness Monster. This story proved to be scurrilous. But the fabled Issue 20 does exist: you are holding it in your hands. So what happened, and where do we go from here?

It is our policy at Apprentice Towers that with each issue of the magazine we shall push forward; we have no interest in treading water, or in producing an issue for the sole purpose of getting an issue out. We are indeed, as the tradition has always been, most progressive. We have a couple of major articles in gestation, one on the Nodes, one on the implications of astrology for our understanding of time; we had hoped to include these in this issue, but after much struggle they have proved too daunting a peak for us yet to scale. Next time, God willing.

We were also drawn into a joint venture with *India Weekly* for an astrological investigation of the history, state and future of the Conservative Party. This issue was intended to carry a detailed examination of the subject, a precis of which was published in that paper. Unfortunately, the sight of the words ‘Conservative Party’ sends all here at the workshop into a coma deeper and longer than that of the Sleeping Beauty. There is some interesting astrology here, especially with regard to the lunar nodes, so we shall probably present a brief version of this article in the future; but the blow by blow account? Those who have been with us from the start know that it is not where our heart is.

So, having shaken off these shackles, what now? Those with subscriptions, especially those whose renewal notices arrive with this issue, may wonder. *The Astrologer’s Apprentice* will continue to appear, fear not. As long as we can avoid being drawn into purgatorial nonsense as above, it is far too much fun for us to stop writing it. *The Apprentice* will be published, two, three, perhaps four issues a year, as lecturing and book-writing schedules allow. The quality and content will continue to push forward. Astrology is like a language; we can learn to understand it, to speak it, and finally to sing in it. If I may peep from behind the Apprentice’s gown for a moment, I may say that this magazine is where I am able to sing. I trust that there are those who will continue, however sporadically it may be possible, to listen.

## MEETINGS WITH REMARKABLE WOMEN

Sure, we all had some reason to be speaking in Belgrade. As I looked around me at that gang of cut-throats more suited to the recruiting office of the Foreign Legion than to an astrological conference, I wondered just what theirs might be.

One had half a hand bitten away in a tussle with a crazed antiscion; yet as she used that half a hand to strike a match on the stubble on her chin I knew this dame had *cojones*. Across the room, the big German with the eye patch had killed a client when she said 'But my psychic told me...' The one next to him was a psychological astrologer. Me? I came here for the waters. I must have been misinformed.

I bit the top off a bottle of slivowitz and passed it round. It loosened tongues. 'So why are you here?' I asked each of them in turn. And each of them in turn replied, looking kind of puzzled as they spoke, 'Branka asked me, and I just said Yes.'

So who is this broad that runs this crazy gin-joint on the edge of nowhere, heading south? Branka Stamenkovic, she calls herself; matchstick thin, with as much energy as you'd find in a boatload of Colombia's finest. Nor is she alone in this scam. Her husband, Sasha - 'The Enforcer'; sure don't say much, but he gets things done. And Alexandre, 'Mr. Big'; think Heathcliff meets Alice Cooper and you have his style. Between them they've taken over astrology in this burg and turned it around.

While the rest of the world daydreams or waits for someone else, these guys act, and act amid the most difficult of circumstances. You want astrology lectures? They'll give you astrology lectures. Every week. Without fail.



*Speakers arriving for the Belgrade conference are escorted through customs*

Through the bombing; through the power cuts. You want books? They'll give you books. Translated, set and printed in the time a Hong Kong tailor turns out a suit. You want an international conference? They'll give you an annual conference. With A-list speakers and delegates from as far as Japan. So when they say that in three or four years this will be a pan-european conference fit to rival UAC, you believe them. But even they need some assistance; which is where you come in, gentle reader.

The situation for the student of astrology in Serbia is not easy. Until the late '80s there were no books on astrology available in Serbian, save a few typescripts of texts by Mile Dupor, the most noted local astrologer. There are now around forty titles available, with the efforts of the Gang of Three increasing this number rapidly (most recent publications being *Tetrabiblos* and *The Real Astrology Applied*). But books are expensive: one book can cost a week's wages. Books published abroad are even more pricey. The Yugoslavian Astrological Association Library cannot afford to buy them. Any duplicate copies, books you know you will never open again, back numbers of magazines: all will be gratefully received and eagerly read. Even dross that *The Apprentice* would never usually countenance has its virtue in making the jewels shine all the brighter. So send it off!

Regular readers will know that *The Apprentice* is firmly opposed to the widespread desire of astrologers to found institutions, which will then acquire property and tie themselves into the material world. The economic realities in Serbia make what is unhelpful in the West essential there. You can help provide students there with the opportunities that we take for granted here by joining the Yugoslavian Astrological Association. Your annual fee of 25 USd will itself pay one quarter of the monthly rent on the Association's offices, freeing funds for more productive uses such as publication and bringing foreign astrologers to teach in Serbia. As a YAA member, you will receive a quarterly newsletter (in English) and substantial discounts for conferences and seminars.

Or make the ultimate sacrifice: give yourself a thoroughly good time at very little cost! Attend the third annual conference (March 2003). Make a space in your diary, and contact the YAA or *Apprentice Towers* for details. Keep an eye on the website for other opportunities to learn astrology in the most enjoyable of environments, such as the *Apprentice's* own seminar on natal astrology (October 17-20, 2002).

Books and membership enquiries should be addressed to: Yugoslavian Astrological Association, Gospodska 4, 11080 Zemun, Serbia. Website: [www.astrolab.co.yu](http://www.astrolab.co.yu) Email: [self@net.yu](mailto:self@net.yu)

If sending books, affix a customs label clearly marked 'Gift: no value'. Each parcel MUST weigh no more than 2 kg, else they cannot afford the customs charges levied even on gifts above that weight.

## TOWARDS READING LILLY

How do I read Lilly? This question - and no, I am not going to judge it as a horary - seems to have so self-evident an answer that to most of us it is never articulated. We pick up the book and read it as we would read a novel, the instruction manual to a new piece of electrical equipment, or an academic textbook. But the amount of time that is wasted, time that could be put to far better use lying on the beach or propping up the bar at the 'Firdaria and Firkin', acrimoniously debating points supposedly plucked from Lilly's work shows that the answer to this question is nowhere near as obvious as it might seem.

If we consider how much has been written on how to read Lilly's near contemporary, Shakespeare, we may begin to appreciate that reading ourselves back into a writer from an alien age is not quite that simple a task. Lilly's approach to both writing and publication was different from that of a modern writer - and appreciating this is but the first of the hurdles we must surmount in order to understand his work. We must also cleanse our eyes of the numerous false images of Lilly to which they so adhere. Lilly's is not the stern voice of God dictating from the mountain; it is not the carefully contemplated precision of the modern toyer with intellectual Lego. A more accurate image of Lilly's writing is perhaps the conversation one might have with the guy next door who happens to do a bit of astrology.

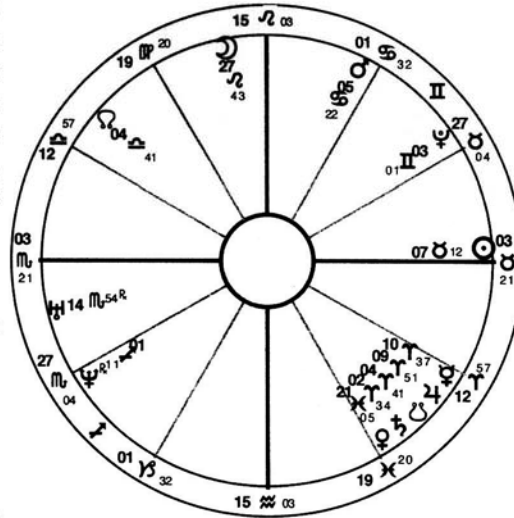
At some time when the Sun is shining a little less brightly we may take up the task of formally addressing the problem of reading our standard text. In the meantime we offer a few notes which may prove useful.

Perhaps the single most significant fact to be considered when picking apart Lilly's work is that textual revision was simply not done in his day. Get real! He did not work with a word processor, but with a scratchy pen on a piece of expensive paper. How many crossings out do you think he did? Whatever was going through his head went down on the paper, and that paper went off to the printer.

Let us consider one comment of his in this light. In his judgment on the chart 'If his Excellency Robert, Earl of Essex, should take Reading' (*Christian Astrology* p401) he writes 'We have Mars, his excellency's significator, excellently fortified (except being in his Fall)'. This is much the same as hearing from a doctor, 'You're completely healthy, except for that case of bubonic plague'. It is, as it stands, obvious nonsense. So what happened? Lilly has sent his manuscript to print. He has cast a final glance over this section (much of his work



clearly failed to receive even that) and - in the exact words noted at the time by Coley - exclaimed 'Alas and thrice woe, I didn't notice that before!' and inserted a note in the margin of the printer's copy, 'except being in Fall'. Hence the brackets. He did not, unfortunately, adjust the rest of the judgment to fit. He has the chart; he has the judgment written up; it is ready to go to print. Is he going to excise it? 'I know I've got another example of this somewhere, but God knows where. Yes, mine's a pint, please.' No, he is not. Amazingly enough, Lilly was human too.



Lilly: Essex?  
Apr 27 1643 n/s 6.48 pm LMT  
London

His text is littered with

afterthoughts, stuck in without regard for the consequent disruption of logic. If this is confusing, so too is his habit of citing the empirical as if it were a rule. As a general principle, whenever Lilly starts listing large numbers of odd points we see him thinking empirically: 'I saw a chart once with X in it; I vaguely remember some other chart on this theme with Y in it; my first teacher told me about a chart with Z in it.' Arguing like this is evidence that he has lost the plot. There may be some valid points buried within them, but these lists must be taken with a large pinch of salt. 'I know that this heroin addict once drank coca-cola; coca-cola therefore causes heroin addiction;' it is the same logic. Astrology is not an empirical science.

We must remember also that Lilly's written explanations of his judgements are composed without a great deal of close attention. That they got him from question to answer is usually deemed sufficient; he does not spend time expostulating. They are more 'this is how I did it' than 'this is how it should be done'. We do not have Lilly's rough notes for *Christian Astrology* - if such existed, as the evidence of much of the text suggests that whatever notes there were had no existence outside his head. If we did, they would probably show that his example delineations were drawn from a few notes scribbled at the time the judgment was given, amplified by a brief glance at the chart now. If our own experience of writing up charts from brief notes made at the time is any gauge, the words 'How the hell did I get from there to there?' must have figured large in his thinking. We are reminded of the ardent

fan who transcribed every note of a John Coltrane solo, presented him with the manuscript and asked him to play it. He replied, 'I can't play that! It's much too difficult.' The astrologer at work enters to some extent at least the zone; attempting to recreate what he did when outside said zone will ever fall short of what was done.

After one of Geoffrey Cornelius' lectures at UAC in Orlando, there was much discussion of a chart he cited. He also treated this chart in his *The Moment of Astrology*.<sup>1</sup> The chart is taken from Lilly's *England's Prophetic Merline*. Lilly's treatment of it is, to say the least, cursory.

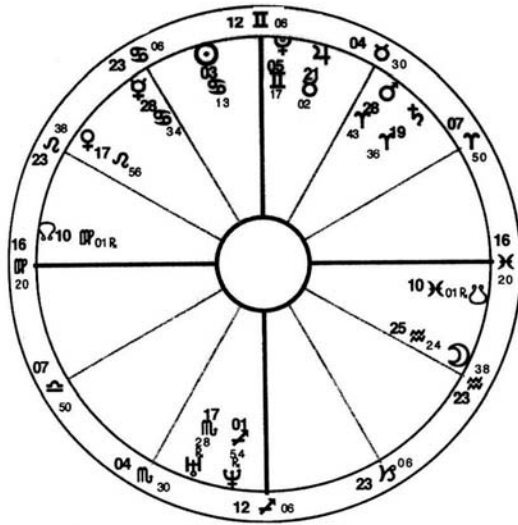
The chart is titled 'A gentlewoman desired to know if she should have an aged man; yea, or no', said aged man having been asking for her hand. Our first point is a linguistic one: when she desires to know if she *should* have this man, she is not asking if it is a good idea, but if she will.

Contrary to his advice in *Christian Astrology*, Lilly affords each party only one significator: Mercury for the woman; Jupiter, ruler of the seventh house, for the man. This seriously limits the amount of information that can be drawn from the chart. General practice would be to give her the Moon, as co-significator of the querent, and Venus, because she is a woman, and to give him the Sun, because he is a man. In *CA* Lilly mentions the idea of giving the querent the planet that was last aspected by the Moon, and the quesited that which it will next aspect; but he seems not to do this in practice, and in our experience these additional characters do nothing other than clutter the chart.

Both the Moon and Mercury separate from aspect to Jupiter. Lilly takes this as showing that there has been discussion about the possible marriage. Aspects show action, or opportunity, so we see that something has already happened. That the aspects are separating is in itself a negative. We would not necessarily expect to see evidence of past contact, such being assumed by the question. If the serious contact has already been made and nothing has yet happened, it is unlikely that anything will. Note that whatever he says, Lilly is in fact using the Moon as co-significator of the querent - an indication that we must be cautious in following what he says.

He judges that Mercury being in the exaltation of Jupiter shows that the man (Jupiter) wants the match. This is not so. If Mercury is in the exaltation of Jupiter, the querent (Mercury) should be exalting the quesited, not the other way round. But we know that the man wants to marry her: we would expect to find evidence of his interest in the chart. It is reasonable also that she must have some sort of interest in him, or she would have told him to get lost and not spent money asking

<sup>1</sup> Penguin, London, 1994, pp. 158-164. A revised edition of this book, which is long out of print, will be published by The Wessex Astrologer in 2003.



Lilly: aged man?  
 Jun 24 1644 n/s 10.30 am LMT  
 London

a horary question about him (there is no indication that the match is being forced upon her, and in the end it doesn't happen). Only when we consider all the signifiers and assess the receptions correctly, ignoring Lilly's misleading comments, do we get the full story. Lilly's treatment may have got him from A to B, but this does not make it a sound model for practice. What he has done is much the same as turning to the last page of a novel to find out that the butler did it, without reading the chapters that show the unravelling of the crime.

Let us start with the aged man. Does he like our querent? If we restrict ourselves to Mercury alone

as our querent's signifier, no he does not. Is Jupiter in a place in the zodiac where Mercury has essential dignity? No: he is not in Mercury's sign, exaltation, triplicity, term or face. He has no interest in her. So far, then, we might wonder why he keeps asking her to marry him.

Note that if we accept Lilly's erroneous statement that Mercury in Jupiter's exaltation shows that he likes her, we still have a problem here. In that case, Jupiter outside any Mercury dignity would show that she has no interest in him. So why is she paying good money to ask the question?

Back to him. He has no interest in Mercury. What is he interested in? He is in the sign of Venus, the exaltation of the Moon, the triplicity of Venus. We do not usually need to concern ourselves with the minor dignities. So what does he like? He likes Venus and the Moon. Both of which are signifiers of our querent.

Although Mercury, Venus and the Moon all signify our querent, they show her in different ways. Lord Asc, in this case Mercury, is her as personality. So the man has no interest in her as personality. Especially within the historical context, this is hardly a surprise: he is not looking for someone who will stimulate him with her sparkling conversation.

He is dead keen on the Moon. This is the querent, but specifically the querent as emotional being. So he exalts her emotions. He wants some love.

He is dead keen on Venus. This is the querent, but the querent as

WOMAN. In many horaries on boy/girl themes this relates primarily to physical attraction; but there is far more to it than that. Venus in its role as significator of Woman is her performing the womanly role in life (our more politically correct readers might wish to reach for the Rescue Remedy now) just as the Sun as Man does the manly stuff in life - hunting dinosaurs and spreading his genes among as many Venuses as possible. It is also the primeval 'womanness' in the person: Lorena Bobbit's was very much the reaction of an aggrieved Venus. This aged man wants our querent as Venus. Maybe the fire is still burning, but more probably he wants someone to fill the vacancy as wife, ordering his household.

He is also the Sun. Is the fire still burning? Sun peregrine in Cancer: I fear not. What does he as MAN want? He is ruled by the Moon: he wants some love. He as Man is also dead keen on himself (Jupiter). So even though he is desperate for some love he is not going to throw himself away at 'The Blue Angel'. He is also in both the triplicity and fall of Mars, ruler of his second house. He as Man has a distinctly problematic relationship with his money. As Lilly reveals, the fact that he hasn't got enough of it is the reason the marriage proposal flounders and he as Man does not get the love he wants.

What about her? As we have seen, Mercury is keen on Jupiter. Her head exalts this aged man. As we have ever the idea of exaggeration with exaltation, this might suggest that she expects much from him, but is expecting more than he can provide. The financial let-down verifies this.



Mercury is ruled by the Moon: she wants some love too. The amount of self-interest on both sides shows that this is a shopping list sort of relationship, each wondering if the other will fit the bill, rather than headlong passion.

Venus is crazy about the Sun. We could take this as she as Woman having a desperate physical craving for him as Man, but this would hardly fit the context. We can be specific, applying the Sun only to him, in which case we see that she as Woman wants him to fulfil the manly role in her life. How good

will he be at doing this? Sun peregrine: not much. What makes more sense is a general view: what does she as Woman want? A man. Note that we can take Jupiter being ruled by Venus in the same way: what does this aged man want? A wife.

And her emotions? The Moon is in the detriment of the Sun. So her emotions actively dislike him as Man. Bad news for him as Man, who is so keen on them.

Her emotions are in the sign and triplicity of Saturn, and the term of Mars, to which the Moon next applies. Mercury too is aspecting Mars. Lilly took this to show that she had a soft spot for a soldier, but nothing would come of it. What does this soldier (Mars) like? In his own sign: he likes himself. In the exaltation and triplicity of the Sun: this could mean many things in many contexts. Maybe this soldier prefers men. More likely is that his overriding concern is the Sun/Man activity of spreading his genes as widely as possible.

Lilly says that her interest in the soldier will come to nothing. One of his reasons for judging thus is that neither Mercury nor the Moon has any dignity where Mars stands (i.e. Mars is not in any dignities of theirs) - showing that the soldier has no interest in her. This contradicts his statement about Mercury in Jupiter's exaltation. It is this that is the correct judgment of dignity.

So what is Saturn, in which our querent's emotions are so concerned? Note also that Venus - she as Woman - is in powerful negative mutual reception with Saturn, each being in the other's detriment, while Mercury (she as head) is also in Saturn's detriment. There is always a problem in attempting to identify planets that wander into our ken. They can mean so many things. Just as when watching a play we see a new character come onstage: who is this? What function does he have? It is only as the author starts to give us clues that we begin to define his role.

What do we know about Saturn? It is in a bad way, being in the sign of its fall. So we have an especially nasty sort of Saturn. It rules both the fifth and sixth houses. Our querent's emotions are dominated by it; she as head and as Woman hate it; the aged man as Man hates it (Sun in detriment of Saturn).

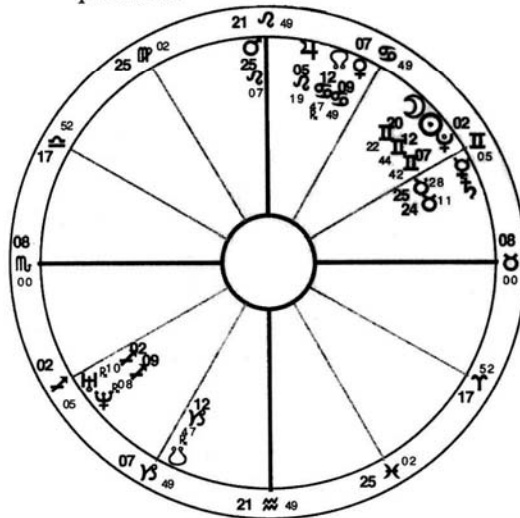
That the Moon is placed so close to the sixth house leads our enquiry there. We can dismiss fifth house possibilities. Even this does not help us so much, though, as the sixth can be any number of things - the more so as it is also the twelfth house from the seventh, and so the aged man's twelfth. All we can do is pick up a likely-looking ball and run with it, then see if it presents us with a coherent picture. This process is facilitated if, as Lilly had, we have the querent with us.

Lilly's conversation with the querent had obviously revealed that

money was an issue - as we would expect from the way we have seen the receptions unfold. Our querent wants to ensure that she will be provided for. The debilitated malefic, Saturn, afflicts the man's second house, the house of his money.

How is his money? His second is ruled by Mars, which is in its own sign: very strong. Good. But it is about to leave its own sign and enter its detriment. Yuk. Both the aged man's signifiers are in debilities of Mars, so he is harming his money. Saturn rules his twelfth: his house of self-undoing. Mars, his money, is in the fall of Saturn, so his money hates his self-undoing. We do not have a watertight logic - Saturn could be an irate elephant that is eating him out of house and home - but we do have a picture that makes sense. His financial ineptitude is creating a problem that will undermine his ability to live up to our querent's exaggerated expectations of him (Mercury exalting Jupiter).

The situation is about to come to a head. Venus and Saturn, who hate each other, come immediately to trine. Lilly suggested to the woman that she ask the man to make a financial settlement on her, which he had to confess himself unable to do. So she as Woman, wanting to be afforded what as Seventeenth-Century gentlewoman was reasonable for her to expect, was about to contact the aged man's self-undoing. This contact was by trine, however, so there was no impassioned scene as she threw plates at his head while berating him for his false promises; she asked, and he said that he could not provide.



Lilly: thief?  
Jun 3 1647 n/s 4.49 pm LMT  
London

#### Whodunit?

Let us consider another of Lilly's charts: *Money lost, who stole it? if recoverable?* (CA p395). Lilly begins his judgment by getting a few things off his chest with regard to the nature of the client, who it seems has rubbed him up the wrong way in no small manner. Lilly's verdict that the querent is 'sufficiently ill conditioned, arrogant, proud, wasteful, supports Manchester United, etc etc' is of course rooted in the soundest astrological principles and bears no taint of personal animosity.

He then takes us through the

suspect planets in search of the significator of the thief. Questions of theft need to be treated with extreme caution. Lilly's list of testimonies for deciding if the object is stolen is one example of his listing of empirical irrelevancies: follow his lead here and you will find sufficient evidence to hang anyone.

If there is any doubt at all over whether or not the object has been stolen, we suggest avoiding crying theft unless there is a separating aspect between a significator for a thief and the significator of the object in question. If we know that the object has been stolen, we do not need such: we must assume that the chart has the same disinclination for unnecessary labour that we do ourselves, and will not bother showing us the needless.

In any question of theft, the first suspect is a peregrine planet in an angle or the second house. The only such planet here is Mercury, so Mercury signifies the thief. From its position, its close aspects with Saturn and Mars, and its placement on the Pleiades, which, like all star clusters, afflict the eyes, Lilly draws an unprepossessing description of 'a young youth of some fifteen or sixteen' (the new Moon makes him younger than Mercury alone would have done) 'of a scurvy countenance'.

'In regard Mercury, the youth his significator, was in conjunction with Saturn, Lord of the third and fourth, I judged he was some neighbour's child.' What has happened here? This is an impressive piece of detective work; but we misunderstand the astrological process if we see Lilly as pulling this fine rabbit from a hat while his client looked on in mute amazement.

It is a reasonable bet that a planet in immediate aspect to a main significator, or exactly on a relevant house cusp, has something of significance to add to the story. So Lilly has looked at Saturn because it is 'in play' and probably means something or other. So who or what does it signify? It could be any number of things: it rules two houses of the radical chart; it rules two houses of the chart turned from the seventh, the house of theft; it has all its natural rulerships. However tempting it might be to see Lilly performing an astrological masterstroke by leaping straight to its rulership of the radical third, this did not happen. The South Node is close enough to the third cusp to suggest that the querent might be receiving harm through his neighbours; but there are other explanations of Saturn that could hold quite as much water as this.

In many of Lilly's judgments we see, if we read between the lines, him bouncing ideas off the querent. So what happened here was not Lilly saying 'Mercury is conjunct Saturn: he must be a neighbour's child,' but him giving his description of the thief, the querent saying

'That sounds like so & so, who lives across the way,' and Lilly then saying, 'Oh yes - look, he's conjunct Lord 3: that confirms him as the neighbour's son'. Lilly's use of mutual reception here is interesting, as the reversal of signs between Moon (querent) and Mercury (thief) is taken to show that he lives opposite.

The querent would have none of this, having his own suspects in mind. Lilly omits the one piece of evidence that would have led to an immediate conviction: Jupiter, ruler of the second house and so signifier of the querent's money, is exactly conjunct Mercury by antiscion. Lilly's suspect has the loot. (This conjunction, with Jupiter at 5.10 Leo and Mercury at 24.42 Taurus is much closer in Lilly's chart than in the computer approximation here.) But 'the event proved directly true as I had manifested, both as to the person described, and to the day of the money returned.'

As Lilly shows repeatedly, there are advantages in working face-to-face with the querent - notably this ability to work together towards an answer. This is always likely to produce better results than the astrologer trying to score direct hits in isolation, although there is the drawback that the presence of the querent makes it harder to be completely objective. The obstinate belief among students that they should be producing miraculous judgements without conferring with the client buys into the modern world's picture of how astrology *ought* to be done. This has little connection with either how it is or how it should best be done. Even when this approach works, such spectacular successes tend only to serve the ego.

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## CONSULTATIONS

*John Frawley is now referring all horary consultations to the excellent Horary Craftsman,*

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## THE YOUNG GIRL AND THE SEA

- Look at those stars over there. What do they look like?
- Two fish joined together with a length of ribbon.
- Of course they do. So how much is an ounce of this stuff?

The clouds of modern thought make it even harder to see the stars than do the lights of our modern world. We forget that each star is an individual, just as you or I, and as such each star has its own essential nature. The inevitable consequence of this dissociation is that we assume that the constellations are the product of a coloured pencil and an overactive imagination. This is not so.

Why are the stars grouped thus into constellations? Go outside and look at them. While some may form an obvious grouping, most are twined around each other like ivy round oaks. Surely our ancestors could have taken the common-sense approach, dividing the sky by straight lines like a map of Africa? But no: the stars are individuals like us, and they have their families like us. These familial connections comprise the constellations.

Given that we are aware of these familial connections, and so know which stars group with which, what fecund mind conceived the images that have been drawn around them? A fecund mind attached to a powerful right arm, if it was so strong to impose such loony ramblings on the rest of humankind over so many thousand years. But no; for - and as ever we must be scrupulously aware of any insidious thought that implies that astrology is a man-made construct - the constellations are not the random, or even the inspired, drawing of patterns, but the recognition of the essential nature of the stars themselves.

Thus it is that our perverse insistence on practising astrology in an assortment of foreign languages once again makes hard what might be straightforward. For example, consider the first magnitude star Achernar. 'Achernar' tells us - what? Nothing. This star is in the constellation Eridanus, the River, and is at the mouth of this river. What does this tell us? That it has to do with pouring forth. Yes, it is a star of Jupiter nature; but Jupiter, as all the planets, is a jewel of many facets. The pouring forth-ness is the one that concerns us here.

More particularly, Eridanus (go find Eridanus in the sky and tell me it looks like a coherent grouping of stars!) is the river into which Phaeton fell after losing control of the chariot of the Sun. So the pouring forth here is the pouring forth of the fruits of bitter experience, of humble pie eaten and thoroughly digested. The other

stars in the river are of Saturn nature, so it is salt as tears - yet here it pours forth its all, beneficently, in whatever the context of the judgement might be.

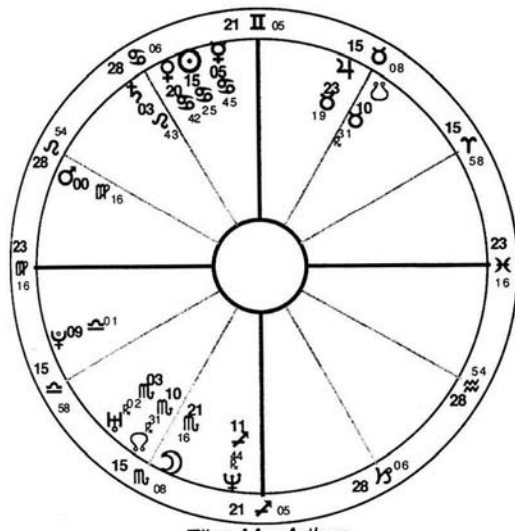
So with all the stars. They are individuals, and their proper acquaintance well repays the effort of extending a friendly hand and getting to know them as such. Mr Robson's classic *The Fixed Stars and Constellations in Astrology* is indeed valuable; but Robson is merely the mutual friend who leads us up and makes the introduction. Introduction once made, it is the stars to whom we should talk, letting Robson drift away while we get better acquainted.

This chart well illustrates our point. In her record breaking run around the world, yachtswoman Ellen MacArthur stepped beyond the usual script into something closer to the mythic than most of us experience outside the locked doors of our own hearts. The fixed stars in her nativity speak eloquently of her travail.

Skimming like a stone across the surface of her chart to concentrate on these stars, there are yet waves off which we must bounce. The temperament is choleric (hot/dry), although all the indicators of dryness are heavily qualified by moist, by sign and aspect. The Ascendant itself is melancholic, which would suggest a bodily reluctance to go to sea. We are told that she craves a home, yet sea fever takes her ever away from it. The one moist part of the temperamental make-up is the Ascendant ruler, which is sanguine (hot/moist). It is in a water sign and tightly under the sunbeams, about to enter combustion (and therefore, by progression, will as the life unfolds enter combustion); the particular significance of the Sun the stars shall make clear below.

In the elemental balance of the planets the one element that is lacking is air. It is common for those whose planetary placements lack an element to emphasise that element in the life. MacArthur has a close connection with water, yes; but she is not a long distance swimmer. She flies over the top of it in her boat, *Kingfisher*. When racing multi-hulls she likes to sit in the very prow, delighting in the feeling of sweeping across the waves. We might see here also the airy planet, Jupiter, triumphing in its opposition to the watery, fallen, Moon. The significance of this opposition is pointed by one end of it ruling the stellium in Cancer, while the other is exalted there. Here is indeed battle royal deep in the soul.

Five planets in this chart are peregrine; peregrine indeed the native. The Lord of the Geniture? What a choice! The only planet in the chart with essential dignity - and that only by term - is Venus, who is combust. We must choose the Sun. Peregrine though it is, it is the only planet that is not seriously afflicted.



Ellen MacArthur  
 July 7 1976 11.25 am BST  
 Derby

Apart from its own significance and its role as Lord of the Geniture, the Sun is also dispositor of The Part of Fame, or of Work to be Done. The dispositor of a Part signifies the thing in question; the idea of Work to be Done is that of 'a man's gotta do what a man's gotta do'. The Sun is on Canopus. Canopus was the pilot of Menelaus' ship on the return from Troy; the star is of Jupiter/Saturn nature: Jupiter for the voyaging, Saturn for the discipline and direction necessary in a pilot. Canopus, the second brightest star in the sky, never rises high in England, so MacArthur has to drive south to find it. This echoes the placement

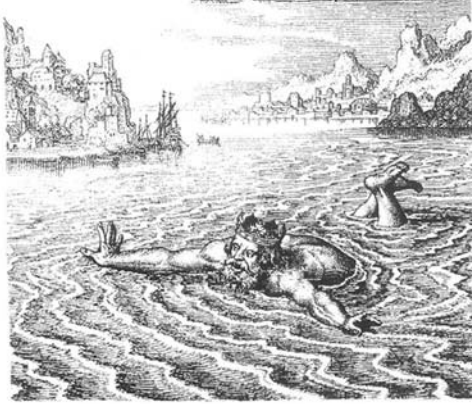
of the North Node on Acrux, a first magnitude Jupiter star, the brightest star of the Southern Cross, the nodal placement drawing her south.

The Sun exalts Jupiter. Having just left the 15th degree of Cancer, Jupiter's exaltation degree, it exalts Jupiter greatly: Jupiter has a great deal of power or influence over it. Jupiter is in the ninth, the house of long journeys. Were Jupiter in a fertile or double-bodied sign, we would have lots of long journeys. With Jupiter fixed we have fewer, but longer-lasting journeys. Yes, Jupiter is in an earth sign; but its dispositors by both rulership and exaltation are in water, and we must also consider the generally soggy tenor of the chart. That Jupiter is earthy might keep her on a boat rather than in the water itself. Note also the mutual reception between Jupiter and the ruler of the ninth, Venus.

This placement of Jupiter in the ninth house is beautiful, showing this to be just the kind of well brought-up chart that is always welcome in the workshop. The more so as Jupiter is on the star Capulus. Capulus is in the sword-hand of Perseus, and so signifies the active part of Perseus, whose story has interesting connections with MacArthur's life. The king sent Perseus 'on a dangerous adventure'<sup>2</sup> (so this Jupiter isn't going to manifest in lengthy trips to the beach) to kill Medusa. Who is Medusa? The daughter of Pontus, the sea. Perseus later rescued Andromeda, whose mother had upset the Nereids (sea-maidens), as a

<sup>2</sup> *Oxford Companion to Classical Literature*. No, we're not making it up!

consequence of which Poseidon had unleashed a sea-monster which could be placated only by sacrificing Andromeda. Perseus turned the monster to rock. So we have lots of sea-mastering imagery.



We do not intend to start dissecting Ms MacArthur's psyche, but we might note the equation of the sea with the phlegmatic temperament, the desire nature, which equation is what makes the Perseus myth more than just an amusing yarn. So Jupiter, on the active element - the sword-hand - of sea/desire mastering Perseus opposes the Moon in Scorpio, whose dispositor is in the house of self-undoing and involved in

an intriguing web of receptions. Mars and Venus, ruler of the house of long journeys, are each in the other's triplicity and each in the other's fall - something of a 'can't live with 'em, can't live without 'em' relationship. Being in the sign, exaltation and term of Mercury, Mars, the desire nature/the sea (Mars rules the water signs, the water in question being the ocean) is capable of being ruled by Mercury. Mercury too is in both the triplicity and fall of Mars: intrigued enough to want to get involved; horrified enough to need to put him in his place.

Mercury is Ascendant ruler, and so shows the ego; but much more than that. It disposes of the Part of Journeys by Water, and so signifies these journeys. It is Out of Bounds (beyond the usual limits of declination). A planet out of bounds tends to manifest its nature to an exceptional degree. It is extremely fast, moving at over 2 degrees per day, a speed exaggerated by its cardinality. Its dispositor, the Moon, is also swift in motion, at 14+ deg/day. So the journeys by water are exceptional and very fast. As ruler of the first house, it signifies 'the ship that I sail in'. So it's a very fast sort of ship, of airy nature (Mercury - the ship is *Kingfisher*, not *Dolphin* or *Marlin*), in a wet sort of place (Cancer). Yes, ships go in wet sorts of places by their nature; but this testimony indicates that 'the ship that I sail in' can here be taken literally rather than, as usually, metaphorically. Mercury also rules the Midheaven, which, if the Ascendant is the soul entering the body, is the soul going for a walk - or, with Mercury in a water sign, a sail. Mercury dominates Mars: *Kingfisher* can cross the waves. We are reminded of Neptune gazing disconsolately upwards as he saw the shadow of the first ship, the *Argo*, pass above him, his empire broken.

We have more sea-mastering in the placement of Lord 9, Venus. She is on Castor, one of the twins. Castor was renowned as 'the tamer of horses', which connection brings us back to the sea (Poseidon ruled horses), taming horses being metaphorically the same as taming the ocean. If we imagine ourselves back in any age a little earlier than our own, the horse was the most powerful, fiery, turbulent, yet manageable thing in common experience: so the connection with the desire nature/the sea. Castor and Pollux were the protectors of seamen, and danced around their masts as St Elmo's fire.

The star Castor is in the head of that twin; Mercury is on Dirah, which is in his left foot. Mercury, 'the ship that I sail in', is thus connected with the idea of sea-mastering. The Twins were also noted for their bravery and their ability to run fast, further evidence of the boat's speed, testimony that MacArthur is racing, and racing through extreme conditions, not setting endurance records on a placid lake.

As a final point in this brief review, the Part of Journeys (10 Aries) is on Algenib. This is a star in the wing tip of Pegasus, who was born from the blood of Medusa after Perseus had killed her. Pegasus flew upwards to the heavens, where he has stayed, demonstrating that out of even the most hideous depths of the desire nature there is redemption. As MacArthur's chart so clearly shows, it comes not without a struggle.

As astrologers we are aware that nothing is random. Every raindrop, Al-Ghazali tells us, has its angel to guide it safely to its appointed place of rest. We might loosely equate the angel with the essence of the thing, and the essence of any thing is to be what it is - upon which where it is is consequent - and hence nothing and therefore nowhere else. So MacArthur's boat is not called *Kingfisher* by chance (whatever that might be). Let us then, like the halcyon itself, dart after the fish of truth that glitters in this particular pool.

We have touched above on the nature of the ship in which she sailed. The kingfisher is Alcyone transformed. This is not, it must be stressed, the Alcyone at 29 Taurus: she is one of the Pleiades.<sup>3</sup> This one was daughter of Aeolus, god of the wind (Mercury). She was changed into a kingfisher. The kingfisher has ever been associated with the winter solstice, the 'halcyon days', for instance, being a fortnight of

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<sup>3</sup> Never seen the Pleiades? Give yourself a treat. The hourglass shape of bright stars that is Orion is easy to spot. Look to your right and slightly upwards from the top of this hourglass, and you will see a bright star of reddish colour. This is Aldebaran, the brightest star in Taurus. Carry on in the same direction for about the same distance and you will see a smudge. This is the Pleiades. They are best observed through a pair of binoculars or a child's telescope. After feasting your eyes, turn your binoculars on the centre of the lower half of the hourglass that is Orion. Many of the 'stars' that you are seeing now are individual galaxies. Beautiful, eh?

calm weather occurring around the solstice, when the halcyon is brooding. The bird still has influence with its dad and can get the wind turned off when necessary.

The kingfisher has its obvious connection with the Fisher King in Arthurian legend, this king being the image of Christ - which idea returns us to the winter solstice, when His birth is celebrated. It returns us to Fomalhaut, the star of the winter solstice. Fomalhaut is the Watcher of the South, so again we see *Kingfisher* driving south. It is the Mouth of the Fish - the great fish that swallowed Job, prefiguring the incarnation, death and resurrection of Christ. A star of the greatest spiritual significance, both within and without the Christian revelation.

Which leads us on to one of the great puzzles of the English literary canon. Edmund Spenser's *Shepherds' Calendar* is a cycle of twelve poems, one for each (astrological rather than calendar) month. Near the beginning of *November* (Sagittarius) Spenser, beginning to feel the pinch of frost, writes:

*But now sad Winter welked hath the day,  
And Phoebus, weary of his yearly task,  
Ystabled hath his steeds in lowly lay  
And taken up his inn in Fishes' hask.*

What is Phoebus (the Sun) doing in the Fishes in November? Spenser knew his astrology and would not have made so elementary a mistake as thinking the Sun in Pisces in November. Commentators have puzzled their brains, the puzzle being confounded as no one has any clear idea of what a hask might be. The usually accepted suggestion is that it is some sort of basket, but evidence is tenuous.

It must be noted that the general tone of this poem is anything but Sagittarian: 'This sullen season... loatheth (such)delights'. The poet steps ahead of the pace of time, in a way quite congruent with the astrological literature, in seeing what is falling towards a point as more negative as what is at that point and thence has the possibility of arising from it. That the word is *Fishes'* rather than *Fish's* inevitably leads us to Pisces. But the general fishiness of the winter solstice, with all of which symbolism, from Christ as Fish to the halcyon, Spenser was well acquainted, must guide us instead to Fomalhaut. What is a hask? No idea; except that it is surely not Spenser dragging through obscure dialect terms for a basket, as the critics would suggest. Rather than inventing convoluted explanations for what a hask might be, as a rational for connecting these lines with Pisces (another critic has decided it means the ribbon that connects the two fish), better far, it seems, must be to accept 'hask' as a something-or-other and take the Fishes', remembering the flexible orthography of the time, to refer to the fish of the winter solstice, Fomalhaut.

This has direct relevance to both the content of Spenser's poem and our Young Girl and the Sea. The poem is an elegy for Dido. Who she? Briefly, Helen taken into Troy is the soul lost in matter (Ilium = Troy = mud). When the good guys arrived to free her, the survivor from Troy was 'pious' Aeneas (that is, the finest of what Man sans that saving grace can be, and as such a type of, for example, David). Aeneas' destiny was to found Rome, which, as Dante explains and Virgil knew, was founded to be the body into which the Son of God was to be incarnate. On his way from Troy to Rome Aeneas was distracted at the newly founded city of Carthage by its queen, Dido. As an African queen, Dido, like her later image, Cleopatra, is a picture of the glory of the world. To the one, Antony lost his sword and 'let Rome in Tiber melt' - the comparison with Aeneas measures the depth of his tragedy. Aeneas himself was made of sterner stuff, so loved her and left her, on which she slew herself. This points the connection of Spenser's poem to the winter solstice, when the body, the glory of the world, is dead, but the Christ is to rise again, the Job within the whale to escape.

But lest our gentle reader fear this logic has brought us out on too fine a limb to sustain man's weight, let us close the circle. The TV programme documenting and eulogising, a Pindar to her glory, MacArthur's voyage had theme and music by a musician named... Dido.

- With thanks to Margaret Cahill for her assistance with this article

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## HOW TO BEAT TIME

A client entered the workshop one day, gorgeously arrayed and carrying a plump chicken for payment. 'What I would like to know,' he asked, as I sat him down in our consulting room, 'Is, will I die?'

I had barely finished rubbing my hands together with glee in order to set the chart when, to my disappointment, I woke up. For it is ever the reality of horary that clients want not just predictions, but timed predictions. There, alas, is the rub.

Finding the event itself is usually the easy bit; the timing is more difficult, as a close reading of William Lilly makes plain, as we see him over and again fumbling towards a plausible answer, with the aid either of inside information or a querent sat before him so suggestions can be bounced back and forth until a feasible result is hammered out. The spectacular answer, where the timing announces itself in trumpet tones of indisputable clarity, does occur; but more often than not, the exact timing of a specific event in horary is hedged around with cautions and probabilities.

This is both salutary and inevitable. On the one hand it keeps the burgeoning egos of journeyman astrologers in check; on the other, as when we look at time we are looking at the very stuff of which our astrology is made - looking, as it were, not so much at the face of the clock, where the events that mark time are displayed, but into the workings of the clock itself - the fathoming of time is bound to be harder than the mere tracking of events.

The conclusions about the nature of time to which the practice of an accurate, verifiable astrology directs us are not the least of the benefits of directing our attention to the celestial science. Two key works to which we might direct the curious reader are Plato's *Myth of Er*, at the end of his *Republic*, and Iain Mackenzie's *The Anachronism of Time* (Norwich, 1994), which is hard work, but which, with a tight logic, clarifies the concepts with which we must work. But we direct our attention here away from our prison bars to the more immediately practical purpose of finding the answer in the chart.

### *Method*

We will assume that we have set our horary and judged that there will be an event. This will usually have been shown by an aspect between two planets; occasionally by a planet moving to a cusp, or even, rarely, *vice versa*. Aspects planet to cusp, however, are not to be relied upon to show an event unless the planet signifying the quesited



is applying to the querent's cusp. The querent's planet applying to the cusp of the quesited, whatever Lilly may say to the contrary, tends to show desire rather than fulfilment and is not reliable - except when the event is more or less certain. That is, 'Will I get the job?' with Lord 1 applying to the MC: desire; 'When will I get the job?' with Lord 1 applying to the MC: certainty.

The best behaved of charts show a timeable past event. These are not so common, but are delightedly received whenever they arrive. Suppose the question is 'When will I marry again?' and we know that our querent divorced three years ago. The chart shows her significator separating from Mars, the natural ruler of divorce. If it is  $y$  degrees separated from Mars, we know that  $y = 3$  years. So if it now applies to aspect the ruler of the seventh house, signifying the future husband, in  $2y$  degrees, judgment is simple: you will remarry in  $2 \times 3 = 6$  years. It is as if the chart carries its own scale of calibration, as we might find the scale marked on a map. Conclusions we reach from this are highly accurate and highly reliable.<sup>4</sup>

Few, however, are the charts that show such past events. Or, as in principle I suppose that they all should, few are they that show them with sufficient clarity to be of use. So we need to find something else - and this is when it starts to get complicated. For reasons which we cannot fathom, students invariably display the utmost resistance to absorbing what follows, more than on any other subject. We would suggest, then, that those who wish to work with these ideas tear out this page and forcefully insert it into their head through the left ear with the aid of a screwdriver.



We will assume that our chart shows an applying aspect. If it does not, we have no event, so there is no point in trying to time it. If we have an aspect there will be a number of degrees between where the planets are now and where they will be when the aspect perfects. This number is the number of time units between the time of question and the time of the event. Getting this is the easy bit! But even this is not so simple: usually we take the number of degrees that the applying planet must travel before perfecting the aspect. So we look at the degree at which the aspect happens, following the astronomical truth that the planet applied to is not going to stand and wait while the other catches it up. Sometimes, however, we take the number of degrees from where our applying planet is now to where the planet applied to is now - as if the other planet were standing still and

<sup>4</sup> A worked example of such is the missing share certificates chart in *The Real Astrology*, pp 3-7.

waiting. What we have here is in effect not an aspect, but a transit.

Example: let us say that our event is shown by Mercury applying to aspect Mars, and Mercury is now at 8 deg of its sign, Mars at 12 deg of its. From looking at the ephemeris we see that aspect perfects when they are both at 16 degrees of their signs. Mercury has had to travel 8 degrees to perfect the aspect, so our judgment will be that the event will happen in 8 somethings: days, weeks, months, years, whatever. But sometimes we will assume that Mars stands still and take only the distance between the planets' present positions, giving us just 4 degrees and so 4 days, weeks, months etc.

'So how do I know when to go for the true aspect and when to go for the transit?' I don't know. I have not found any reliable guidelines in either the texts or in practice. I would suggest that the only guide is that in many cases one answer will make sense within the context of the question, while the other will not. I suggest that this is what we see Lilly doing in various of his judgments - bouncing possibilities off the client, or off his own knowledge of the realities of the situation.

Suppose we ask 'When will the King be executed?' and find that the transit-type judgment gives us 3 days and the perfection-type gives us 6. We might know that the trial has yet to finish, and when it does it will take time to build the scaffold and organise the hot-dog concessions. 6 days would make better sense.

The golden rule in all matters of timing, as in all else in astrology, is that we do not have to be perfect. We are allowed to judge, 'It might be in three days; but weighing all the evidence I think it more likely to be in six.'

We have a piece of music; we must allow ourselves to play. We can swing it or we can play it straight: we are still playing. The one vital point is that we learn our scales, else we cannot play at all.

So: we have our number of time units; we now need to work out which is the appropriate unit. Lilly brings nothing but confusion here. First, he gives two contradictory scales of timing; second, he pins both to fixed units. The suggestion that, for instance, angular houses = years



*The astrologer contemplates the passing of time*

is most unhelpful. Suppose our question is 'When will my boyfriend phone?'; 'years' is not a relevant concept. So put Lilly away and listen up.

Any question carries its own time-frame, which will have a short, a medium and a long possibility. For the love-struck teenager demanding 'When will my boyfriend phone?' minutes as short, hours as medium and days as long might be the options. For the older querent asking 'When will I meet Mr. Right?' years must be the longest option, giving months as medium and weeks as short. The three units will follow one from the other: we do not have minutes, months and years.

'Yes, but this assumed time-frame limits the possibilities of what the chart can tell us.' No, it doesn't. We can have perfection in less than one degree, so our decision that years, months or weeks is the reasonable range of choice for 'When will I meet Mr. Right?' does not clip Cupid's wings. A perfection at less than one degree on our fastest option could still give us 'This afternoon!'

To decide which of our time units we shall choose, we consider the sign and the house in which our applying planet stands. Ignore the sign and house in which the planet applied to stands. No, I know you weren't listening: ignore the sign and house in which the planet applied to stands. Even if you like the look of them. Ignore them!

Within our reasonable time-frame for the question, fixed signs will give the longest time-unit, cardinal the shortest and mutable the middle one.

That is the easy bit. The complication comes when we introduce the houses, as there is an in-built contradiction. Of their nature, angular houses equate with fixed signs and so indicate the slowest time unit. Cadent - as might be expected from a house that is literally 'falling' - gives the fastest; succedent the middle. Combining house and sign will give us, for instance, long + long, which must indicate our longest unit. Or short + short, which is our shortest. Any other combination will give our middle unit.

'But that's not fair, ref!' Yes, the system is heavily weighted in favour of the middle unit. This probably says something about the nature of things; but if the chart wishes to show us the fastest or the slowest it is quite capable of so doing.

Now for the contradiction: angular houses of their nature are slow. But a planet in an angular house has a good deal of accidental dignity. Accidental dignity increases the planet's power to act. If that planet wants to act, then, it is well able to do so, and is likely to act quickly. So angular houses are fast.

The key is the word 'wants': the issue of volition. If things are unfolding of their nature, whatever is in an angular house will unfold

slowly. If whatever or whomever the angular planet signifies is, within the context of the question, in a position to act, and if (and only if) the receptions indicate that it wants to act, it will act quickly. This inherent (apparent) contradiction is the reason for Lilly giving two apparently contradictory tables.

Example: I ask 'When will the cheque arrive?' and find the significator of the cheque in an angular house. There is nothing the cheque can do to expedite its own arrival. The angular house would suggest a slow time unit.

On the other hand, when Asian women ask the question 'When will I meet the man I will marry?' it is common to find their significators in angular houses. Once they have taken the decision that it is time to marry, there is a good deal that they can do to expedite the process, in contrast to Bridget Jones, who can only wait until Cupid squeezes himself into her life. If these angular significators provide us with an applying aspect, and if (as the fact that she is paying to ask the question would lead us to expect) their receptions show that she wants the match, we can take this angularity as showing a fast unit, *because she has power and wishes to use it.*

Similarly, if a would-be Napoleon were to ask 'When will I conquer the world?' and we were to find his significators in cadent houses, even given an applying aspect we would have to assign a slow time-unit, because he has little power to act.

Confused yet? If not, you probably haven't been paying attention. Let us throw a few more ingredients into the stew. What we have so far is the number of degrees needed to perfect an aspect giving us the number of time units, and the sign/house combination of the applying planet telling us which time units they are. In a good proportion of charts this will work. I would suggest using this unless common sense tells that the answer it provides is wrong.

In some charts, we consider only the sign of the applying planet, not its house. Which charts? The charts where we consider only the sign of the applying planet, not its house. I would like to be able to quote a rule, but have never found one. They just look like 'sign-only charts'. Given enough practice, you will develop an eye for them. It may be that a preponderance of them have the planet in a fixed sign, but as with Lilly's empirical 'rules', this suggestion should be treated with caution.

The number of time units, as shown by the number of degrees, is subject to change. If the applying planet is moving significantly faster or slower than its usual speed, it will take a greater or lesser time to cover the same number of degrees. We can, if we wish, adjust the

number. I have timed predictions with an unnecessary degree of accuracy by carefully calculating the exact proportion by which the planet is faster or slower; but while such displays of virtuosity make an amusing party trick there is little point to them. 'A bit' is quite accurate enough an adjustment.

NB. the speed of the applying planet will - if we are sufficiently Virgoan to factor it in - affect only the number of time units. It will not affect our choice of time unit. Please, gentle reader, write this out 500 times to make sure it is instilled into your head.

Double-bodied signs make things slower. Our psychologically inclined brethren will tell us that this is because they are far too busy talking, worrying, or going down the pub to bother acting. This too will affect only the number of time units, not their nature.

In practice, it is not usually necessary to consider these factors, work though they do. Striving to tell our client that she will meet Mr. Right at 3 minutes past 10 on Monday 28th serves only our ego. 'Around the end of the month' is all the accuracy required.

If the aspect is to a retrograde planet, so that both planets are applying to perfection, the event can happen faster than the number of degrees would suggest. How much faster? Usually 'a bit'. In such cases it is probably best to use the number of degrees to give an outer limit of time, qualified by 'probably sooner'.

If the chart that shows two aspects indicating that the event will happen, these aspects will usually - as we might expect - show the same time. 'Close enough' is good enough. If one, for instance, shows 12 units and the other shows 3, a correlation of 12 weeks = 3 months is sufficiently close to add confidence to our prediction. We could, in principle, expect them to be exactly congruent; but such an expectation ignores our place in the cosmos. We are aware that nor progressions nor transits to the nativity manifest exactly as they happen; so with degrees of precision in horary. If the planets send us an angel, it takes a while for him to find us amid the fogs of this world of generation and corruption. Our gross coporeity resists the instant response that the chart might suggest.

When judging horaries, we do best to disregard what we might think is real time. It is a common failing among students, no matter how hard they are beaten, to cling to the idea that if the ephemeris shows that the aspect will happen next Tuesday, the event shown by that aspect will happen next Tuesday. No it won't! What the ephemeris shows us is time from our perception, which is an illusion; what the planets show us is as close an approximation as we may easily get to time as is. 'Next Tuesday' is rarely a correct response to 'When will I meet Mr. Right?'

When ephemeris time does become relevant is when our questions are on general indications over long periods of time, or when we wish to look beyond the immediate limits imposed by the question to see what may happen over a longer period. This is often to reassure the querent that all is not lost.

Examples: suppose the question is 'Can you give some general indications for my business over the next few months?' and we find that the querent's business is signified by Jupiter, which will enter its own sign in three months' time. We might judge that things will start looking up around then. Experience is that the querent will usually respond, 'Oh yes - that's immediately after the big trade show,' or some such, and that such indications will prove accurate.

Or, suppose the question were 'Is this really the man of my dreams?' and the chart gave an obvious judgment of 'Are you insane?' we might look further, noting that in a couple of months the querent's significator moved out of its detriment and into some interesting mutual receptions, and so add 'But by the Autumn you'll be feeling much better in yourself, and so be able to enter a relationship that nurtures you, rather than scraping the barrel of humanity out of sheer desperation, as you are doing now'. Or words to that effect.

When considering the longer term, a planet's passage through an entire sign shows one of the natural time-units, usually a month or a year. So if, for instance, the querent's business were signified by Venus, placed now at 28 Leo, in a question about long-term prospects, we might judge (other testimonies concurring), 'You may feel you have the world at your feet just now (Venus on Regulus), but you are entering a sticky period (into Virgo). The next year (passage through Virgo) looks set to be a story of considerable potentials (Venus in triplicity) never quite unfolding (Venus in fall). Overall, the downside during this period is going to be significantly more than the up; but after that (Venus into Libra) all falls happily into place. So grit your teeth and hang on in till then.'<sup>5</sup> It is foolishness to look beyond the next sign or two, as if we do we find everything happening to everybody. And this looking ahead does need to be done sparingly: students show an enthusiasm for racing planets around the chart as if it were a Snakes and Ladders board; such enthusiasm is better curbed. For the most part, we are concerned only with a planet's next aspect and nothing beyond that.

Lilly gives several examples where a 'real time' transit is significant. So if Mercury applies to Jupiter he is judging not 'It's four degrees till perfection; it will happen in four weeks', but 'My ephemeris shows this aspect happening next Tuesday at 3.56; it will happen then'.

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<sup>5</sup> The medical chart on p128 of *The Real Astrology Applied* shows a 'real life' example of this.

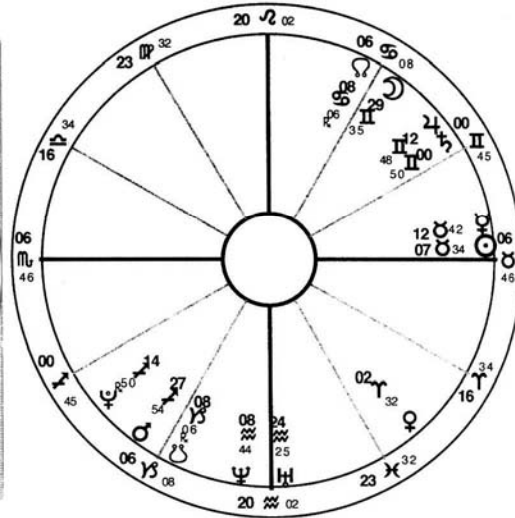
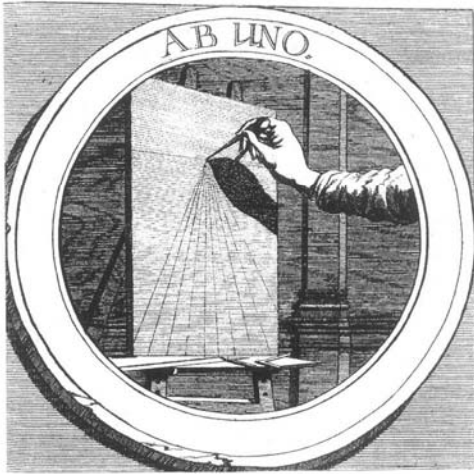
Our advice to the student must be, 'Don't try this at home!' Please.

We suggest that, if you really must dabble in this kind of thing, it is best kept to side issues. Example: we have decided that boy, our querent, will marry girl in six months' time, judging by the six degrees needed to perfect the aspect between them. We note that both planets are in major dignities of the ruler of her fourth house, showing that her father has a major say in this matter. We note also that at 11.52 on Friday 28th, boy's planet transits the twelfth cusp, there being a mutual reception between the ruler of the twelfth and the significator of the girl's father. The twelfth being the house of animals larger than goats, we advise that at 11.52 on the 28th he attends the market, where he will be able to purchase the very camel that will swing the father's opinion in his favour.

On the subject of transits, let us deal with the idea that if something in the horary chart conjuncts something in the querent's nativity, the chart is 'radical' (whatever that may mean). I ask a question about love, and find in the horary that Venus is right on my natal Ascendant. Does this make the chart radical? Of course not. It shows that Venus is transiting my Ascendant, and I, surprisingly enough, am thinking about love. No more than that. Let us not forget that this with which we deal is a congruent system: it all fits together, in the most intricate and endlessly remarkable of ways. That Venus is on my Ascendant may show that I am thinking about love - a fact that might be obvious from my going to an astrologer and asking him 'Does she love me?' - but it tells us nothing about whether this love is reciprocated. Such considerations serve only to confuse the issue. All charts are 'radical', and we are well advised to keep the querent's nativity well apart from his horaries, lest they breed monsters.

A particular instance in which the 'real time' movement of the planets can be significant occurs in lost object questions. In the chart for such it will often be found that the significator of the object is combust: it cannot be seen. Assuming that all else in the chart is indicative of a recovery, we can reach down our ephemeris, note the exact moment at which the planet leaves combustion, and judge, 'You'll find it then'. This may present the odd picture of thousands of people around the world throwing up their hands in glee as they recover cherished possessions at exactly 8.22 GMT, but it seems to work with the reasonable degree of reliability that is all we ask.

When a date is specifically mentioned in the question, it is often of great significance, so it is always worth checking the planetary placements on that date against the horary chart. As a general rule, if we restrict the querent to few words, whatever those few words are will usually be important; if those few words relate to timing, let us look at



Son school?  
 Apr 27 2001 8.07 pm BST  
 London

them. This querent was desperate for her son to be accepted into a school - a prospect that was looking increasingly unlikely. Her ambitions to place him in a private school had excluded him from the acceptable state school options, while he had been turned down from the private school she wanted, for reasons which she believed were unsound. The boy had an entrance exam at another school, and an appeal at the school desired, both on named dates. How would he fare?

His significator is the ruler of the fifth house, Jupiter. The schools are shown by the ninth and its ruler, the Moon. The first exam was on the 18th of May. By transit, the Moon, Lord 9, was on the 5th cusp on that day. This is a positive testimony, but there was no mutual reception with Lord 5. At this school the boy passed satisfactorily, but with no scholarship. The appeal at the second school was due on August 10th. On that day, the boy's significator, Jupiter, transits the ninth cusp, where, it being in Cancer, it is exalted - so the boy is there and is highly thought of. Would he get the scholarship? Yes. And so it proved.

Similarly, if the question contains a given bound of time, this too will be reflected in the chart. It can be taken that the end of the relevant planet's present sign is the end of the given time-frame. So if I ask, 'Will I win the lottery this year?' and find my significator conjuncting the ruler of the eleventh house (pennies from Heaven) immediately after it leaves its present sign, I would judge, 'No; but I will



early next'.

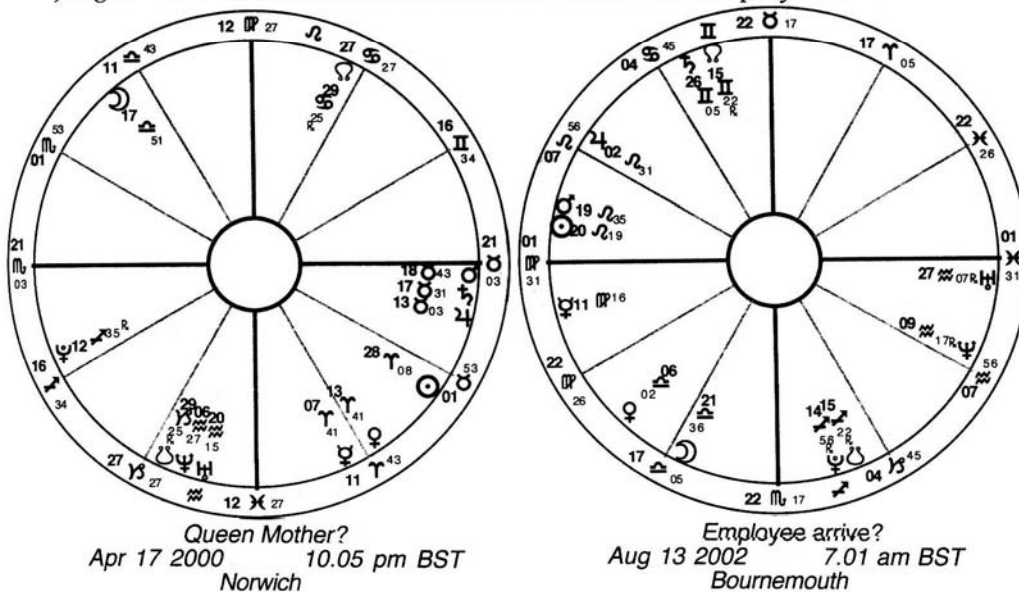
Robert Nunn has recently emerged from the gruelling series of tests and tortures that comprise The Horary Apprenticeship as a fully fledged Horary Craftsman. While indulging in that favourite astrological recreation of bumping off members of the royal family - an amusement which would have William Lilly's whole-hearted approval - he asked 'Will the Queen Mother live to see her 100th birthday?'

His reasoning was: the Queen Mother is royalty, and so shown by the tenth house, which is ruled by the Moon. The Moon is not going to aspect the rulers of either the radical or the turned eighth houses. This in itself is positive testimony, but especially with a woman of this age we must be aware that she is bound to die at some point; so we need to look at the birthday.

The Moon (Queen Mother) applies to the Sun, which is the natural ruler of birthdays (Solar returns). The Sun is at a late degree of its sign. Will the Moon make the aspect before leaving its present sign, which must show Game Over? Yes, it does: the Moon at its slowest moves some twelve degrees a day; the Sun moves ever about one. So she will see her hundredth - and so, of course, it proved.

Finally, as a little light relief, there are the questions that admit of only one possible time unit. Yippee! Let us dance and rejoice!

Margaret Cahill, an Apprentice on the point of qualification as a Horary Craftsman, asked at what time a certain employee with a watch purchased from Salvador Dali might arrive at work that day. As she judged - in a chart submitted before the event - the employee was



signified by Saturn, ruler of the sixth house; the querent herself by Mercury (Lord 1) and the Moon. The Moon applies to aspect Saturn in four and a half degrees. Which planet applies to which is irrelevant: that the querent's cosignificator applies to that of her employee does not mean that she will have to go to the employee's house to drag her out of bed; that the planets come into contact is sufficient, within the assumptions of the question.

The Moon needs four and a half degrees to perfect the aspect with Saturn, so the timing must be four and a half somethings. Minutes were not an option, as the question was asked at 7 am and the business did not open till 9. Days were not an option, as the assumption of the question was 'at what time today?' As with our example of the repairman in *The Real Astrology*, the chart can show that the person will not arrive at all; but as we have an aspect our only option must be hours. She will arrive in four and a half hours - and so it proved.

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Spot: 20 Scorpio/10 Aquarius. Grumpy as hell, but always has a good reason for being so.

Others are coming in to our refuge each day. Send some cash now and your own adopted antiscion will write you letters and send cards at Christmas. Those of you with unaspected planets might think about taking one to live in your chart. They can take some getting used to, and are best kept away from young children, but can provide hours of fun in a suitable environment. They are especially useful when even asteroids have failed to scrape up some convincing synastry!

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## LET'S GET THIS STRAIGHT

*Orbs - what are they good for?*

Absolutely nuttin'! And I'll say it again.

It seems to be a general rule in the reclusive but tempestuous world of traditional astrology that the more venom is expended in discussing any topic, the less the true significance of that topic must be. The Considerations before Judgment, the Void of Course Moon - a discussion on these is invariably accompanied with all the sound and fury of a World Wrestling Federation bout. And invariably has about as much substance.

Together with these must be counted the Orbs. What significance do they have? Near enough none.

We must distinguish the traditional and modern meanings of the word. In the traditional texts the orb is a kind of aura or force-field around a planet. Not only around the body of the planet, but around the exact points to which it casts any of its aspects. The moitie is half of the orb: the radius of the orb, the distance to which the orb extends in any one direction. It is, then, always the moitie, not the orb, with which we are concerned. 'Orb' in modern terminology is the same as the moitie, not the orb, in traditional.

If we consider how long a reach a boxer might have, what interests us is how far one of his arms can extend (his moitie), not the distance between his outstretched fingertips (his orb). So with the planets.

But the moitie is of no real concern to us either, except as another technical term to bandy meaninglessly. The theory falls uselessly between two stalls, the orbs (or moities) being too big for some purposes, too small for others and the right size for none.

It is common to regard the point at which two planets' moities come into contact as the point from which the planets are in aspect (i.e. when the distance between them is the same as the distance spanned by the moitie of the one added to the moitie of the other). This is not so. If two planets are in the correct sign to make an aspect (e.g. planet A anywhere in Taurus, planet B anywhere in Capricorn) they are in effect in aspect anyway. This is the principle of beholding - one of the technical terms to which more attention might usefully be given.

The common understanding of moitie + moitie = aspect also assumes, wrongly, that there is a fixed point at which the orb, or aura of influence, stops. There isn't: it doesn't stop dead, but gradually

peters out. This is why Lilly can quote different sizes for the planetary orbs and tell us that it doesn't matter which we use.

This does not contradict our previous point, as, while any planets in the appropriate signs are technically in aspect, it will not usually concern us unless they are close. How close is close? A lot closer than *moitie + moitie*. If we are looking for perfection, as in a horary judgment, perfection is all that concerns us. 'Close' is an irrelevancy. If we are considering how one planet influences another, a distance of perhaps 3 or 4 degrees between them is the limit of what is practically necessary. If we are to consider more than this, we might as well go the whole hog and include everything in the appropriate signs.



*'Let's get this straight...'*

So clear out your cupboards and take all the orbs you find to the nearest charity shop. You won't miss them.

### *The Via Combusta*

The *via combusta* is a puzzling chunk of sky where nasty things happen. It stretches from 15 Libra to 15 Scorpio. Why here?

There are various explanations, none of which hold water. The two favourites blame it on the affliction of the Moon and the fixed stars. Both these explanations suffer from approaching the problem from the wrong end, trying to find an explanation by piecing together likely pieces of evidence rather than from first principles. Just because there is a dagger hanging on the wall, it doesn't mean that the body on the floor with a bullet wound was stabbed to death.

It is claimed that the *via combusta* is where it is because the Moon is especially debilitated here. Yes, it is in its fall in Scorpio. But why, then, does the *via combusta* cover only the first half of Scorpio, while roping in the second half of Libra, where, although peregrine, it is no weaker essentially than it is in most of the rest of the zodiac? Such

an explanation is also tautological. Our ancestors had too close a grasp of logic to have thought, 'The Moon is afflicted here by being in its fall; let's give this affliction another name and say the Moon is afflicted with it twice'.

The fixed star explanation argues that there either is or was, some three or four thousand years ago, a particularly unsavoury crowd of fixed stars in this area of the zodiac. 'Is' there is evidently not: the stars there now are better behaved than most. 'Was', yes: take the stars back far enough in time and the Wild Bunch currently in Sagittarius fetch up here. But if we want a *really* nasty collection of stars where do we look? Antares may be fierce, but the rest of his gang aren't so tough. Far worse are those now at the end of Taurus and beginning of Gemini. 'Yes, but the Moon is dignified where they are.' 'Not if we are taking them back three or four thousand years, it isn't.'

But again, the fixed star explanation involves us in illogic. We know the Moon is afflicted by being on these nasty stars, so we don't need to dream up a collective name for them and say the Moon is doubly afflicted by being.... on these nasty stars.

What the *via combusta* does relate to is the Moon's nature as ruler of the feminine principle in the cosmos. As such, the unpleasant nature of the *via combusta* reveals its significance when seen in the light of the ancient cultural taboos around menstruation. It is a particular place in the Moon's cycle. This is why being in it afflicts only the Moon - not the Ascendant; not any other planet.

*Are you saying that we don't have to take the Considerations before Judgement into account at all? Don't we have to concern ourselves at all with whether or not we think the chart describes the situation?*

I strongly suggest that you ignore them. By doing which you would be following Lilly. Lilly never said to a client, 'This chart isn't radical; put your money back in your pocket'. I don't mean to suggest that Lilly was mercenary - just professional. To do otherwise devalues the art itself, the astrologer and the client.

The idea that we can decide whether or not the chart fits the situation is modern arrogance to an extreme. The omniscient astrologer is able to decide whether or not the stars are up to scratch! The idea that astrology works only sometimes is quite contrary to the tradition: it is not 'as above, as every now and again so below'. If the astrologer doesn't see how the chart fits the question, it is incredible to blame the stars for this shortcoming - better to suggest that the astrologer looks a bit harder.

The considerations date from a time when the astrologer was employed by the king. If said astrologer wished to keep head and

shoulders in conjunction, he was wise to have a handy reason for not judging any chart the answer to which could cause offence. If the king asked him, 'Does the princess love me?' a diplomatic 'Oh dear, I'd love to answer this question, but there's an early degree rising,' was often the wiser course. For him to get away with this argument, it was helpful to have a list of excuses available, and readily pointable to in the texts, broad enough to cover almost any eventuality, so he could point to the chart, point to the text and collapse into his chair with delirious giggles of relief. Hence the considerations.

*But can we really ignore the correlation between the astrological hour and the question as asked?*

It does make sense that in ages past the connection between the time and the question, as shown by the connection between the hour ruler and the Ascendant of the horary chart, may have had great relevance. If there were such a connection, all well and good: this should have been the norm. If there were not such a connection, the astrologer would have to wonder, 'This subject isn't pertinent to this moment. What's going on here? Lie down on the couch & tell me the first thing that comes into your head.' For instance, suppose our king asks about the affections of the princess and we find Mars as hour-ruler. If it relates to the Ascendant, we might see that his passions were strongly aroused, hence his interest in her. If it did not, we might wonder about the validity of the question. Perhaps he is just looking for an excuse to go to war?

But it is apparent in practice today that most horary questions, in any sane society, would not be asked; so holding them up against a model of sanity - the thought being appropriate for the time - and finding that they fall short gets us nowhere. And the question, sane or not by any real standard, still exists and is still of great concern to the person who asked it. It is perhaps similar to the realisation that if we were all that we are meant to be jazz would not exist; we would all sit around listening to angelic choirs and be happy. Yet we are not what we are meant to be, being but what we are, and in that state jazz eases the soul.

*Lilly sometimes comments on the proximity of a significator to the position of a key planet or an angle in the querent's nativity, and modern writers suggest that this helps 'validate' a question.*

From the natal perspective, what is the horary chart? A chart for this time now, i.e. a set of transits to the nativity. So if you phone up asking 'Does he love me?' the fact that you happen to have Mars transiting your natal Venus is hardly a surprise. Nor is it an answer to

the question. Reading the horary against the nativity does nothing but introduce unnecessary complications: horary is in essence simple; why complicate it?

The confusion stems from keeping the horary chart and the natal chart in two separate boxes, as if they were the products of two separate sets of stars, forgetting that even though this map of the sky is a horary chart for this question, this same chart has its relevance as a set of transits against the nativity. Because we have the two sets of stars in separate boxes, whenever we spot a correlation between them we are apt to be amazed; but correlations are only to be expected.

In comments such as this we may see our ancestors doing exactly what we so fondly do: 'Ah yes, look, so & so is on my such & such, so I must fall in love/win the lottery/whatever'. Old though our ancestors are, they were not, in some ways, so different from ourselves.

#### *Sufficient explanation*

There is an important principle, applicable in all astrological judgments, which might be called 'the rule of sufficient explanation'. Once any testimony in the chart is sufficiently explained within the context of the investigation, we do not need to draw further meaning from this testimony.

This is especially important when considering testimonies that usually have negative indications. Consider retrogradation as an example. A planet retrograde is acting contrary to nature. It will usually act adversely. Even if it is a strongly dignified benefic, it will manifest its strong benefic qualities in an adverse fashion, causing problems through the most elevated of good intentions. But suppose there is a horary question, 'My boyfriend left me last year; will we get back together?' In the chart we find that the boyfriend's planet is retrograde and applying to trine the querent's, with strong mutual reception. Yes, they will get back together, and all will be well. The retrogradation has done its job by showing that the boyfriend is coming back; it can now stop work: it doesn't need to convey any sense of misdirection. The negative testimony is sufficiently explained by the context.

#### *But still they move*

The more we understand the cosmology and the philosophy of which it is a part, the sounder our grasp of the practicalities of the craft shall be. Any misunderstandings of the underlying ideas will inevitably trip us up when we come to practice. On the other hand, a large part of the benefit of practice is the increased understanding of the cosmology and the philosophy of which it is a part. As we practice, the questing heart will inevitably yearn for the full comprehension of



that with which we work.

So let us clarify an important point of the cosmology. The sublunar world - that which exists within the sphere of the Moon, i.e. us - is 'the world of generation and corruption' where all is subject to change. Here, as the poets remind us, 'nought may endure but Mutability'. Beyond the sphere of the Moon, all is unchanging, the planets in their cycles and the stars proceeding without spot or question on their stately way. This picture is, however, but a loose formulation.



*Cassiopeia, showing the position of the nova*

Loose though it is, it was regarded as sufficiently tight for the appearance of change that was provably taking place beyond the sphere of the Moon to have the most serious repercussions. Repercussions under whose iron rule we must, alas, dwell.

In 1572 a new - what? a new something that was as bright as Venus at her brightest appeared in the sky. 500 residents of South Dakota reported being abducted by it; but the rest of the world could see that it was a new phenomenon in the supralunar world. It was this, far more than any arguments that Copernicus or Galileo might muster, that shifted the common world-view from the true to our current illusion.

The something was a nova, 'Tycho's

star', after the Danish astronomer (and possessor of a golden nose) who was one of the first to record their observation of it.

How could there be change among these immutable supralunar spheres? This was the question that gradually led to the abandoning, by all but astrologers (whilst at work only, it must regrettably be noted) and navigators (whilst wanting to get from A to B only, it must regrettably be noted), of the Ptolemaic model of the cosmos. But change had been observed there before, without such mental disruption. This was not the first nova. Even those sticklers for first principles who had denied that comets might exist above, rather than below the Moon, were familiar with the arguments, based on parallax, that some if not all did not.

That there should be change among the spheres should have been

no surprise; but somehow and somewhere the truth of the Ptolemaic model had been mislaid, and what was an acceptably loose formulation for day-to-day use had been taken as the defining statement. Such is ever the danger with verbal and logical laxity, for which reason apprentices in the workshop are routinely sent to clean out the Aries pen for even minor transgressions.

The supralunar spheres are immutable *relative to ourselves*, in the same way that a giant sequoia is eternal relative to a mayfly. Where all here changes in the flicker of an eye-lid, the long rhythms of the spheres are all but eternal. All but, yes; eternal, no. God, and only God, is unchanging. This is one of the foundations on which our house of thought must be laid. The Creation is not God: the Creation cannot be unchangeable. The spheres are part of the Creation: the spheres cannot be unchangeable. So it is only to be expected that there shall be change among the spheres. Rarely, by our perceptions; but change yet. The spheres must, first principles tell us, be subject to change; we fall short if we attempt to bound the realities of the spheres by our own ephemeral perceptions. Nova? Yes, very pretty, and full of astrological import; but cosmologically - so what? To phrase this in modern terms: the supermodel has a spot; is she not yet a supermodel?

Nothing happens by chance, so that this nova appeared in the constellation of Cassiopeia is not without significance. Cassiopeia had boasted herself and her daughter Andromeda to be more beautiful than the Nereids, so to teach her a lesson in humility she now spends her time circling the pole with head downwards. Having engendered over four hundred years of foolish talk born of pride, the nova could hardly have been better placed.

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## *The Lunar Nodes*

Komilla Sutton is one of the Seven Wonders of the Astrological World. We have yet to discover what the other six might be; but Komilla deserves to be marvelled at as one might the pyramids or the hanging gardens of Babylon. Her writing conveys this sense most admirably, as does her lecturing, which even the stable-lads - not one among them with the attention span of a hamster - find an informative delight.

Komilla, Indian born and now resident in England, is a practitioner of Vedic astrology, so our wholehearted recommendation of her books must be prefaced with a warning against miscegenation. In the hands of a skilled practitioner both eastern and western systems work excellently; but it causes nothing but problems if methods are imported from one to the other without being scrubbed down and disinfected first. So the reader who wishes to explore the Vedic systems

is advised to construct a separate box in their brain for the storage of whatever they might find there.

One of the areas where such a study can, with due caution, be particularly useful for the western practitioner is the lunar nodes, about which there is little written in our tradition (a lack we hope in some way to assuage in our next issue). *The Lunar Nodes: Crisis and Redemption* deals clearly, simply and thoroughly with just that. Chapters deal with the significance of the nodal axis; its placement through the signs, houses and nakshatras; planets with the nodes; transits to and from them; eclipses on them; and much more - including even a chapter on what you can do about them.

Since the promulgation of the Vedic Decree, making it illegal for astrologers to converse without mention of Rahu, Ketu and a selection of sub-dashas, this beautifully produced book is all the more invaluable. Read and enjoy! Those wanting an introduction to Vedic methods, meanwhile, cannot do better than Komilla's earlier work, *The Essentials of Vedic Astrology*. When Santa brings us a spare lifetime in which to pursue our interest, this is just where we shall start.

*The Lunar Nodes: Crisis and Redemption*, 2001, 180pp, £14.50. *The Essentials of Vedic Astrology*, 1999, 318pp, £14.50. Both by Komilla Sutton; both published by The Wessex Astrologer [www.wessexastrologer.com](http://www.wessexastrologer.com) P.O. Box 2751, Bournemouth BH6 3ZJ, England. +44 (0)1202.424695.

### *The Real Astrology Applied*

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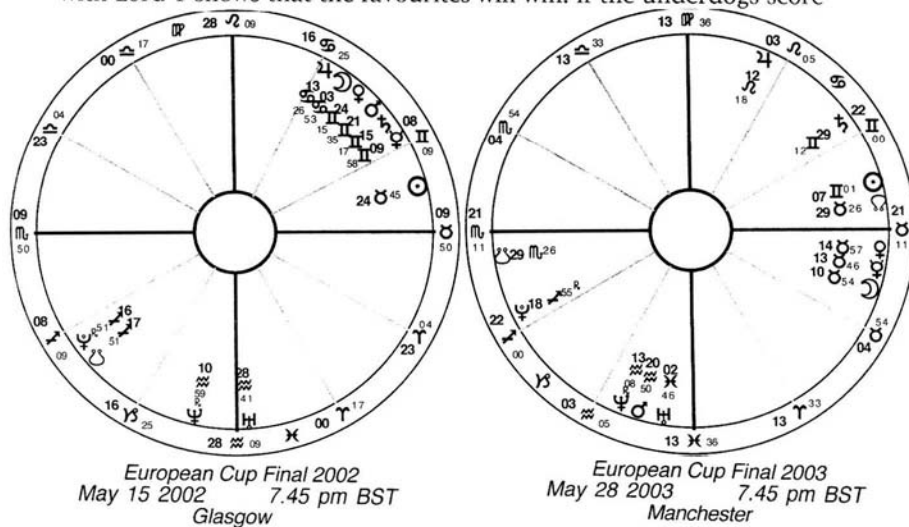
*The Real Astrology Applied*, by John Frawley. Companion volume to International Book of the Year, 2001, *The Real Astrology*. A collection of articles from *The Astrologer's Apprentice*, *Horoscope & The Astrological Association Journal*, expanding and refining themes approached in *The Real Astrology*. Signed copies from Apprentice Towers, address on back cover. £21.99 including postage in UK & Europe; £24.99 elsewhere.

## WE ONLY SING WHEN WE'RE WINNING

Many Moons ago, when the world was young, there appeared the most recent issue of *The Astrologer's Apprentice*, in which, before the season had begun, we forecast that the European Championship final at the end of that season would be won by the favourites 2-1, and suggested that readers might find it rewarding to back Real Madrid to do just that. Real Madrid duly won the final 2-1. Space in that issue was too limited to admit a discussion of the chart, so here it is.

The chart is set for the time and place of kick-off. The favourites are given the Ascendant and its ruler; the underdogs get the Descendant. The Moon shows the flow of events. For a football match, we are concerned with its movement over only five degrees; a degree or two more can be allowed in a game that can run to extra-time and penalties. The only significant testimonies in this chart are the Moon's antiscial conjunctions with first Venus (Lord 7) and then Mars (Lord Asc). It is the Moon's final aspect that counts.

With so few testimonies there will probably be few goals. This rule is far from infallible, but works often enough. That there is this strong testimony for the underdogs (Moon conjunct Venus) suggests that they will probably score. That the Moon's next and final aspect is with Lord 1 shows that the favourites will win. If the underdogs score



and there will not be many goals, 2-1 would seem a likely result. The Moon's aspect with Mars happens within the 5-degree limit, so the match will be decided in normal time. And so it proved.

This season's final is due to be played in Manchester, May 28th 2003, 7.45pm BST. We extend our usual caution that UEFA are not above rearranging schedules to frustrate *Apprentice* readers. Again there are few testimonies, so again we expect few goals. The only significant points are the Moon's conjunctions with Mercury and then Venus. As Lord 10, Mercury is for the favourites, so this conjunction is probably enough to give them a goal. As Lord 7, Venus signifies the underdogs, so that conjunction should see them win. 2-1 again looks a likely score. The mutual reception between Venus and the Moon might add a third goal, but we suspect not. The conjunction is well within the Moon's 5 degree limit, so the match should be decided in normal time.

Scribes are busily scratching away preparing the workshop's book, *Sports Astrology*, which will consolidate and expand upon the articles published in *The Apprentice*. We hope to have this out by Christmas. We are now taking orders for this book, price £15.99 plus postage: total cost £18.99 in the UK and Europe, £21.99 elsewhere. Contact details are on the back cover.

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