

THE ASTROLOGER'S APPRENTICE

THE TRADITION AS IT LIVES

Issue 16.

Price: £3.75



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THE ASTROLOGER'S APPRENTICE

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The Astrologer's Apprentice is printed by Brewers Printers, Peter Street, Chorley, Lancs. PR7 2RP. 01257.262065.

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EDITORIAL

Here at Apprentice Towers it can sometimes seem that hardly a mail-coach arrives that does not bear news of another publication claiming to have identified the star that led the Wise Men to Bethlehem. Such publications no doubt have a restorative effect on their authors' bank balances, and do come in handy for house-training puppies around the workshop, but the reasonable supposition that these works are taken seriously in what claims to be the real world makes us all the more grateful for our isolation, partial though it is. In the *Apprentice* it is editorial policy to devote at least three seconds to concentrated thought before committing pen to paper. The nature of these works makes it apparent that this policy stops at the yard gates.

Much that is written on this subject, whether by respectable academics slumming it in the fantasy-land of astrology, or by astrologers aping the methods of the pseudo-scientists in a desperate attempt to pass themselves off as grown-ups, adopts a strict pseudo-scientific rigour, denying the authority of anything in the scriptures. But if we deny this authority, why are we looking at the phenomenon in the first place? If the scriptures are not authoritative, all the evidence that the star ever existed disappears.

If, however, we accept this authority - and we must do, else we are studying nothing - we are concerning ourselves with an event of utter singularity. It cannot, then, be right to look for an astronomical phenomenon that repeats every few years, even if that 'few' is every several hundred years. This was a one-off: the pivotal moment in the whole of creation. It is the birth of the Messiah, not of a local councillor. It needs something more than a Jupiter/Saturn conjunction, even if augmented by being in a particular sign near the Sun, or whatever else, to set it apart.

As our authority for examining the question of the star is the story of the magi, we must consider the whole of that story. The nature and profound significance of the gifts which they laid at His feet must be of the greatest importance. It is clear from the choice of gifts that they well knew the significance of this birth. If the birth were simply that of a new king, it is not unreasonable to think that these master-astrologers must have spent much of their time swanning around the Middle East from one labour-ward to the next, dispensing goodies at the cribs of new-born monarchs. Surely the birth of a Roman Emperor would have been worth a trip? But this was not the case; so why are we looking for phenomena indicating earthly kingship? Whatever it was

that the Wise Men saw in the sky must have been something quite singular. Something from which they could draw the astounding conclusion that they obviously did, but not a comet, a nova, a conjunction or anything else that happens more than once.

We must also remember that there were plenty of astrologers in Chaldea; so many, indeed, that 'Chaldean' later came to be used as a synonym for 'astrologer'. If astrological Messiah-spotting were really so easy that it could be done by anyone who had spent half an hour flicking through that tiny proportion of ancient lore that still survives and is conveniently available in English translation, we might expect that the gospels would tell of astrologers queuing around the block in Bethlehem, jostling for the chance to place their gifts on top of the ever-growing mountain beside the crib. They do not. They tell of just three. And, significantly, they do not refer to this three as 'astrologers' - although clearly they were - but as 'wise men' or 'kings' (kingship in what is the real world being a quality of soul rather than merely a job description). These astrologers were a cut above the common herd, a fact also suggested by their being 'warned of God in a dream that they should not return to Herod', and their having the good sense to follow this warning. As it is specified that they came from the east, the direction in which God had planted the garden, it is reasonable to think that they were familiar with the Edenic astrology, revealed to Adam, of which scattered hints are given in the literature. It is only through a familiarity with this, not our, astrology that this singular event could be seen. Unfortunately for those writers attempting to pinpoint the phenomenon in question, texts on this subject are not rubbing shoulders with those by Liz Greene and Alan Leo in the local branch of Stars'R'Us; nor even are they available from Project Hindsight.

And then, even if we were able to identify the astronomical phenomenon in question, how, exactly, is this supposed to be of use to us? Are we then enabled to decide which among our clients is the Son of God? Or do we make use of a recurrence of the phenomenon when asked to elect a chart for the best moment to incarnate the Word? More here than anywhere, the attempt to investigate astrology outside the sphere of faith is revealed in all its emptiness.

The present Pope once said in a discourse on the rich young man who asked Jesus what he needed to do in order to have eternal life: "A general picture of this man begins to emerge. We could see him as an honest, sensible and upright person. However, we could also see him rather differently. At this point the young man feels that he is in a sense superior to Jesus. 'What are you proclaiming?' 'What do you want?' 'This isn't beyond my capabilities, or different from my present life. So, in a certain sense, you are not superior to me; I am on the same

level as you, or maybe on a higher one.” While the urgent desire to denigrate the spiritual is all too obvious in many of these ‘investigations’, we must suspect a strong tinge of such self-regard in even those where this agenda is less overt. In the words of Mr Lilly: “Be thou humble, and let no natural knowledge, how profound and transcendent soever it be, elate thy mind to neglect that divine Providence.” Or, in the words of many an office wall, although regrettably not those belonging to these authors: “Please plug in brain before opening mouth.”

SOME SOOTHFEST CUNNING

We have been running rather low on trines in the workshop recently. An outbreak of Black Death in the nearby villages has disrupted our usual deliveries of aspects, but even this is but an exacerbation of an already difficult situation. In the rural - and indeed temporal - isolation in which we are fortunate enough to dwell it is not easy to piece together a coherent picture of events in the outside world; but from what we hear from the occasional traveller whom rashness or necessity leads into these pestilent parts of the kingdom, some sort of tribal warfare of a ferocity and durance unusual even for those distant areas has sadly reduced the output of the mines on which we rely for supplies of the raw materials so essential for the turning of quality aspects - to say nothing of the predations of corsairs in the western Mediterranean which have so curtailed trade in the precious stones with which it is our custom to inlay charts for our wealthier patrons.

Abraham, our smith, large as a mountain in his silhouette against the roaring flames of this random grim forge, is able to cobble together oppositions, or even squares, from old horse-shoes or the over-worn ploughshares that neighbouring farmers bring into the yard as barter for their seasonal prognostications; but the intricate and delicate mechanisms that are necessary for their smooth operation render trines quite beyond the capability of those huge hands. So it is that Seth and Jonas were deputed one morning to search through that pile of aspects cut from discarded charts and tossed into a corner of the stables, that has silently and steadily grown for more years than any of us - even the Master himself, I dare say - can remember. Rooting through this pile, Seth gave a sudden shout of surprise, dropping to his knees and working furiously with his hands like a fox digging his burrow, until he had freed an old and mildewed manuscript upon which the two lads

leapt in ardent curiosity.

It was an ancient text in medieval English, evidently mislaid in the earliest days of the workshop's existence, perhaps by an apprentice reading after hours in the hay-loft when distracted by one of those passing thoughts by which apprentices are so prone to distraction, thence tossed aside and lying since then unseen. Its subject was



Be bathed and eat and drink at the bathing

lunar astrology, a theme on which far too little of the ancient lore survives, and that which does is for the most part corrupt beyond all worth. What value there may be in the two works which this manuscript contained our more leisured hour will appraise; in the meantime, however, some description of their contents may not be without interest.

The first section of the manuscript was an untitled piece devoted to the Mansions of the Moon. These lunar mansions are of the profoundest significance, which is doubtless why they are completely ignored today; explaining such significance is far beyond us, so we shall instead direct the hungry reader to Titus Burckhardt's *Mystical Astrology According to Ibn 'Arabi* (Beshara Publications, Oxford), a slender book whose value can scarcely be overstated. The significance dealt with in our manuscript is of a rather more mundane level, so by all means ungird your intellectual loins before proceeding.

As the division of the zodiac into twenty-eight lunar mansions does not fit neatly with the division into twelve solar mansions, various arrangements of the one against the other have been propounded. The table given by William Ramesay in his *Astrologia Restaurata* begins the cycle at 20.06 Aries, dividing the circle into sections each of 12.51 degrees. Ramesay, however, who was by all accounts quite loopy enough to blend in at any gathering of modern astrologers, was capable of writing palpable nonsense: astronomical impossibility presented him not the slightest barrier - a reminder, if one should be needed, that the vintage of an astrological work is no guarantee of its quality. Haly Albohazen gave a scheme starting at 0 Aries, in which scheme the first degree of each cardinal sign sees the start of a new lunar mansion; this

scheme is that used by Ibn 'Arabi, which is sufficient justification for our accepting it, and is the arrangement used in this manuscript. That one such arrangement is valid, of course, does not necessarily mean that any other is not.

The mansions come into play as the Moon passes through them. Most important, however, is to remember that these indications must be qualified by whatever aspects the Moon is making at that time: a mansion that is in principle good for having fun will be much less so if the Moon opposes a debilitated Saturn at the time in question.

The first mansion runs from the first to the thirteenth degrees of Aries (i.e. 0-12.59). It is good for travelling, though don't set out in the second hour of the day; good for planting, putting on new clothes, buying tame beasts and cutting your hair or nails. It is not good for marrying, and friendships made then will not last. Don't hire a new servant 'for he shall be a shrew, disobedient or fugitive'. This, of course, also applies to hiring plumbers and other tradesmen.

Second mansion: to 25.59 Aries. Do: sow; start journeys, but not by water; buy tame beasts (but evidently not cows or sheep: see below). Good for all things involving fire and hunting. Don't: marry; take new friends, especially of 'such that be mightier than you'; buy cows or sheep; plant trees; wear new clothes.



Third mansion: to 8.59 Taurus. As the second mansion, except that trading is good while the recklessness of travelling by water is more emphasised: 'if you go by water you shall have dread and peril'.

Fourth mansion: to 21.59 Taurus. Do: sow; wear new clothes;

build; buy tame beasts; dig ditches; appeal to thy lord. Don't: ransom prisoners; enter ships for voyages; make new friends; 'but all gates beware of weddings'.

Fifth mansion: to 4.59 Gemini. Do: marry; put children to school; write; make journeys; hire servants; build; go by water; 'wash thine head, shear thine hair.' But 'take none evil fellowship' (at other times we may presumably fall into as bad company as we may please).

Sixth mansion: to 17.59 Gemini. Do: travel by water; make friends 'for they shall be faithful to thee'; hunt. If you are a king, start

wars, lay sieges, and pursue your enemies. Don't: sow seeds; send messengers; borrow; put on new clothes.



To stew oneself...

Seventh mansion: to the end of Gemini. Do: sow; 'wear new clothes, apparel thy wife'; make friends 'for they shall be true'; 'ride such beasts as thou wilt'; cut hair, wash thine head; hire servants; 'smite thine enemy, make peace with him'. Don't travel or buy land. 'If thou be taken and escape not in three days, thou shalt die in prison.'

Eighth mansion: to 12.59 Cancer. Do: 'wear new clothes, apparel thy wife'; make friends; enter ships. Don't: start journeys (there is a clear distinction between a journey and a voyage); marriages will soon lose all harmony; 'the servant that is bought shall accuse his lord'.

Ninth mansion: to 25.59 Cancer. Do: enter ships; make friends; 'make strong thy gates and thy locks'; move thy corn from one place to another; make beds and put up curtains. Don't: sow; journey; borrow; do harm to anyone; 'shear not thine hair'. 'Wear no new clothes lest thou be drowned with them'.

Tenth mansion: to 8.59 Leo. Do: marry; build; make friends. Don't: travel; borrow; wear new clothes. 'Apparel not thy wife'.

Eleventh mansion: to 21.59 Leo. Do: besiege cities; sow and plant; lay foundations and build; make friends; cut your hair. Don't: release prisoners; wear new clothes.

Twelfth mansion: to 4.59 Virgo. Do: build; sow and plant; marry; wear new clothes and apparel thy wife; buy servants and beasts - but only after the Moon has left Leo. 'If thou enter into any ship, thou shalt have peril and labour for to escape.'

Thirteenth mansion: to 17.59 Virgo. Plough, sow and build; release prisoners; buy servants; be merry; present your suit to your lord; wash thine head and shear thine hair. It is good to marry 'a woman that hath be corrupt', but bad to marry a maiden, as it won't be long before she stops doing what she's told. Alas.

Fourteenth mansion: to the end of Virgo. Sow and plant; marry women but not maidens; buy servants; make friends; voyage, but don't travel by land.

Fifteenth mansion: to 12.59 Libra. Do: dig pits and ditches; move house; buy and sell; hire servants. Don't: lend money, as you won't get it back; travel by land or sea; make new friends; marry, as it won't last long in harmony; don't take any notice of advice from learned men (including this, presumably); don't cut your hair.



To go on journeys...

Sixteenth mansion: to 25.59 Libra. Don't travel or trade; apparel not thy wife, or thyself; take no new fellowship. 'In matrimony shall be none accord'.

Seventeenth mansion: to 8.59 Scorpio. Don't cut your hair, wed maidens or buy

servants, but do: buy sheep and beasts; wear new clothes; besiege towns; build. 'If thou enter into a ship, thou shalt have anger and sorrow, but thou shalt escape.' 'Make love days.'

Eighteenth mansion: to 21.59 Scorpio. Do: build; buy land; farm your land; journey east; 'receive dignity and worship'; voyage. Don't: buy servants; wear new clothes; cut your hair. 'If the Moon be with Mars and thou wed, thou shalt find thy wife is no maiden'.

Nineteenth mansion: to 4.59 Sagittarius. Do: besiege castles; 'plead with thine adversary'; journey; plant and sow. Don't: hire servants; enter ships; take fellowship. 'Who taketh a wife, he shall find her no maid', with no prescription here that the Moon need be with Mars.

Twentieth mansion: to 17.59 Sagittarius. Buy beasts. That's about it for this mansion!

Twenty-first mansion: to the end of Sagittarius. Do: build; sow; buy sheep, land, clothes and 'ornaments for women'. 'If you buy a servant, he shall be disobedient and not lowly to thee.'

Twenty-second mansion: to 12.59 Capricorn. Do: buy - but not servants; wear new clothes; enter into ships; take fellowship. 'Wed not, for thou and thy wife shall be divided and thou shalt die six months before thy wife at least. And thy wife shall be discorded from thee and treat thee amiss.'

Twenty-third mansion: to 25.59 Capricorn. Wear new ornaments and new clothes; take fellowship. Don't: marry, hire servants; enter ships.

Twenty-fourth mansion: to 8.59 Aquarius. 'Send thy knights and thy hosts.' Buy servants. Don't: trade; buy ornaments; wear new clothes; marry; take ship; enter new friendships.

Twenty-fifth mansion: to 21.59 Aquarius. Do: besiege towns and castles; pursue thine enemies; send messengers; journey to the

south; buy servants; build; enter ships. Don't: marry; sow; buy beasts; take new fellowship.

Twenty-sixth mansion: to 4.59 Pisces. Make journeys in the first part of the day only; buy servants; build. Don't marry or make friends.

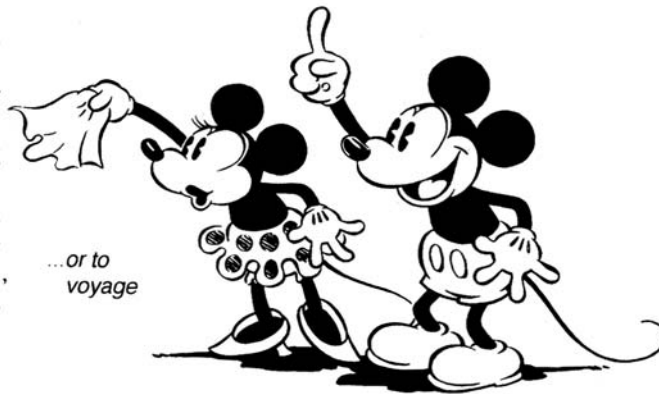
Twenty-seventh mansion: to 17.59 Pisces. Do: sow; trade; marry. Don't: lend or borrow; journey in the third part of the night; enter ships; take servants or new fellowship.

Twenty-eighth mansion: to the end of Pisces. Just as the twenty-seventh mansion.

The second part of the manuscript¹ was a text entitled: *The Marvellous and Soothfast Cunning of Astrology*. This gives indications for the Moon in each of the twelve zodiacal signs. These indications include the usual suggestions to work with fire in fire signs, earth in earth signs and so forth, and to do things that should last in fixed signs, and things that will not in cardinal signs; so we shall omit these here, unless accompanied by particular comments.

Moon in Aries: Good to travel to the east, the angle of Aries, to buy merchandise, to cut, sew or put on new clothes (Mars rulership). Don't start building castles, churches or other great works, for they will not soon be finished and will cost more than you expect. We might well check the date of commencement of some of our public works. Don't marry or fight. 'A man shall not shave his beard gladly that time, nor wash his head, nor hurt his nose with picking of his nails, for if a man hurt him in any of these places, he falleth sick or sore or he shall be maimed or else long in healing or soon dead.'

In Taurus:
Apart from building and buying land or houses, it is also good for entering states that should last, such as high office or marriage (Dorotheus, however, suggests that, except in the middle of the sign, the Moon in



Taurus is not favourable for marriage 'as it indicates that the woman

¹ *Medieval Lunar Astrology*, a collection of English texts, edited by L. Means, Mellen Press, 1993. The other texts included have a certain curiosity value, but little astrological merit.

will be disloyal to her husband' - the Moon in its exaltation doubtless giving the woman ideas above her station.) Not good to do battle, or to start a quarrel, as it may not soon, or ever, be settled. Not good for starting long voyages.

In Gemini: Good for pleading in court, making peace or marrying. 'It is good to set children to school or to learn subtle crafts or ministralsy.' 'It is not good to be stewed' (this is less alarming than it sounds: avoid hot baths or steam rooms), to cut your nails, or to try to recover debts - presumably as your creditor has mercurial powers of evasion.

In Cancer: Good to bathe or stew, to move house or wear new clothes. Not good for making peace or taking sureties, as they will not hold (as it is a cardinal sign). Not good for planting trees or asking for debts. 'It is evil to wed a wife, for oft times they shall be at debate and strife.' (The rhyme here suggests that this passage may have been extracted from one of the many versified texts on lunar astrology current at the time. Some of these are curious in their relation of each of the lunar days - by what is in the main some fairly tenuous reasoning - to leading characters from the Bible.) Dorotheus agrees that marriage now is best avoided.

In Leo: A good time to buy green cloth - but don't wear anything green for the first time, as you will be slain in it or be taken with a long sickness. Marry, take office, lay out castles. 'Best time it is to speak with kings or princes or great lords for thy purpose.' Don't start quarrels, or anything else that you would soon have finished. It was when the Moon was in Leo that William Lilly put on a new suit 'and tore many holes in the Suit going a Nutting, within a fortnight after; nor did that suit ever do him any service,' as Coley relates.

In Virgo: Buy green cloth; wear new clothes; sew and weave. Travel by land; send messages, especially to kings, lords or good friends. Not good for working with fire, bathing or travelling by water - and especially 'not good to wed a maiden or lie by her first, for this sign is barren'.

In Libra: Buy furs and anything white. Wear new clothes. Arrange marriages - but don't actually marry now, for as a cardinal sign it is bad for starting anything that should last. Don't write letters, ask for debts, 'pay payments without great witness', or take any surety or promise. Those born with the Moon in Libra should 'keep them well from venom and therefore let them bear treacle upon them'; although as the original meaning of 'treacle' was an antidote to poison, this idea is less intriguing than it sounds.

In Scorpio: Enter office, marry, take grounds on which to build a castle. Ask for your debts; 'be bathed and eat and drink at the bathing'.

Don't: wear new clothes; make new friends; speak for your purpose to kings and great lords; write letters or hear news.

In Sagittarius: Buy merchandise, especially gold or silver, or green or red cloth. Approach princes and great lords; wear new clothes; begin friendships; propose marriage or wed (Dorotheus advises postponing it); go on pilgrimage; cut your nails; go into battle. Don't: go into battle (not much help, this one!); plant or sow; play at dice; ask for debts; lie with a maid.

In Capricorn: Buy lead or iron (Mars being exalted in Capricorn, and lead being the metal of Saturn); travel north. Don't travel south, or begin anything that should last, 'for this sign is unstable and fickle as a woman's loving is'.

In Aquarius: Buy black goods, such as furs, horses &c; ask for your debts; enter office; lay foundations for castles and towers; marry; move house; speak to kings and great lords, or with clerks and advocates. 'It is evil to take new clothing first on, and to be bathed or stewed.'

In Pisces: Do: wear new clothes; buy silver; weave cloth (the moisture of Pisces stops the thread breaking). 'Set children to school to learn subtle crafts like playing at the organ or psaltery or any subtle minstrelsy, or to be subtle in argument or of letters', as long as the Moon is not decreasing in light. It is bad to go into battle, 'or to speak of victory or of discord' (Venus exalted). It is 'good to speak to a woman to have her to paramour', but not, as we saw when electing a time for love in Issue 13, to act this out. On the other hand, it is a good time 'to take the sacraments of the Holy Church', showing a conflict between the sign and exaltation rulers of Pisces.

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LET'S GET THIS STRAIGHT

The Seasons

We have been asked to shed some light on the puzzle of how our antipodean chums manage to have summer while the Sun is in Aquarius. The explanation hinges on the difference between true spring and local spring. To those still persisting with the modern imitation of thought this makes little sense, but once the distinction between essence and accident has been grasped it is perfectly straightforward.

Robert Grosseteste answers this question in his *Hexaemeron*. This was written while the antipodes remained a theoretical possibility rather than a material discovery, but the principle is unaltered. "These periods (ie. the seasons, as marked by the Sun's movement through the zodiac) marked out in this way by the movement of the Sun, are the four seasons of the year, for the whole world without qualification. But with regard to the individual parts of the inhabited world spring is said to be that quarter of the year that is more temperate with regard to heat and moisture.... these parts of the year, considered according to these qualities and effects, begin and end at different times in different places... But in relation to the heaven and to the earth without qualification, as we have said, these four seasons of the year always begin at those four moments when the sun begins its journey from the four points of heaven, i.e. the two equinoctial points and the two solstice points." That is, then, what we might loosely term 'essential' summer begins when the Sun enters Cancer, even if you are knee-deep in snow at the time; while Kylie and Bruce are eating Christmas pudding on the beach in the middle of 'essential' winter, even though locally it is hot and sunny.

The distinction between essence and accident, to which we keep returning by different paths, is of crucial importance. Much of the failure of modern astrology can be directly ascribed to its attempt to root itself in the world of modern 'science', a world which pretends that essence no longer exists.

If, while on this theme, we may digress a little onto a subject which does have relevance to our understanding of astrology, even though it is not directly astrological, we might consider the means by which we handle minor misdemeanours around the workshop (there are, of course, no major misdemeanours in this elevated company). If an accusation of wrong-doing has been made, the stable-lad in question - for it is always one of the stable-lads, as even the greenest of the apprentices would never contemplate an excursion from the path of



duty - is led into the forge. There, in front of the Master and with the greatest solemnity, the smith takes with his huge pincers a Mars opposition from the furnace. This he places into the outstretched palm of the suspected miscreant.

Needless to say, the very sight of this opposition bubbling and spitting in the flames is enough to draw a ready confession in most cases of guilt, so if the aspect actually has to be applied to the palm the lad in almost all cases remains unscathed, protected by his innocence. Once or twice, in my memory, there have been occasions when a lad has tried to face it out, despite his guilt. The ordeal has not

yet failed to identify in the clearest fashion such shameless audacity.

Our gentle reader may well be appalled at the idea of our continuing with this practice, having been 'educated' to regard it as an example of the wacky ways of our barbaric ancestors, ancestors too foolish to notice that everyone who grasps hot iron gets burned. It is, however, quite in keeping with our way of life in the workshop, and rather more reliable a means of establishing guilt or innocence than the even wackier ways employed in the modern courtroom.

The reason that it works is this same distinction between essence and accident. If the lad is telling the truth, he sits, as it were, secure within his essence. If he is lying as he claims innocence, he has fallen from that secure seat and is therefore identified with the flesh, in which case the application of heat has exactly that effect which we would anticipate. As an extreme example, but extreme in quantity rather than nature, we might consider the portrait of a noble soul succumbing to temptation in *Macbeth*: the effects of this fall upon Macbeth's nature are clear; his guilt would undoubtedly have been seared in his palm had he been introduced to our workshop forge.

We must remind our reader as a matter of some urgency, however, that we have heard enough tales about the Twenty-first Century to know that the possibility of anyone living in it being sufficiently uncorrupted to have retained a secure seat in essence are remote. So don't try this at home!

Work:

An idea which has the tiresome persistence of an infestation of cockroaches is that of the distinction between the tenth as the house of decent jobs and the sixth as the house of vulgar jobs. This is one more example of the Curse of the Theosophists, which still holds astrology enthralled, propagated as it is even by certain influential writers who, not having been put through a period of quarantine before being allowed to take up their pens, have transmitted these pernicious ideas into the world of the tradition.

The Theosophist determination to remake the cosmos in the image of a late-Victorian middle-class Englishman has decreed that the tenth is the house of respectable professions, while anything that involves breaking sweat belongs to the sixth (the idea of the dignity of labour being quite unknown to these dainty lads). Those who claim to write on the tradition but read the texts only through Theosophical spectacles find confirmation of this idea in Manilius. Or, to be more precise, they find confirmation of this idea in a quick glance at the introduction to the common edition of Manilius.

Lilly says that the sixth house concerns men- and maid-servants, galley-slaves, and various odds and ends; but, most significantly, he does not mention work. In his natal chapters he gives the sixth house: "Anything which portends or signifies sorrow or care, hurts of the Body or Members, Servants, small Cattle, Uncles and Aunts on the Father's side; Sickness, Medicine or Physick; Bees, Doves, Geese, Hens, Swine." No mention of work. Yes, work may of course 'portend sorrow or care' - but so may money, neighbours, parents, children, spouses, death, journeys, superiors, one's wages or animals bigger than a goat: if that alone were our criterion, we would quickly consign everything to the sixth house.

Manilius does indeed say of this house *porta laboris erit*. This does not translate as 'this is the house of work', any more than the Aeneid begins 'Arms, the man and his dog'. It is simply not good enough to pick out a couple of familiar-looking words from a foreign language and apply them wherever and however we will.² What *porta laboris erit* does mean (and Manilius is referring here not only to the sixth but also to the twelfth house, a point overlooked by the modern writers) is that the affairs of this house are burdensome. As the one specific meaning that Manilius does reveal about this house is that 'here largely abide the changes in our health and the warfare waged by the unseen weapons of disease', this is indeed so. *Porta laboris* is not a title given by Manilius to this house, but is a description of it; nor, at least in this context, does it

² If only writers on astrology would be a little more careful with their reading, many of the most prevalent errors would be avoided. Perhaps the most remarkable example is that huge edifice of swapping planets in mutual reception that has been constructed, quite without foundation, on a blatant, and extremely strained, misreading of a single word in Ptolemy.

mean 'house of labour'. Manilius was not a Trades Unionist. (Nor, it should never be forgotten, is it at all likely that he was an astrologer.)

The tenth is our house of 'magistry', insofar as we have it, and no matter how vulgar may be the field in which we exercise it. Shocking as it may be to Theosophist sentiment, the disgracefully 'unevolved' soul that is the master rat-catcher is as much the master of his trade as is the doctor or the clerk. The tenth is the house through which we take action in the world, carving out our empire on this threshing-floor. Whether that empire be one on which the sun never sets or be just a two-foot stretch of production-line, it is empire yet.

The sixth is the house of our slaves and servants. Here in the workshop, the stable-lads are routinely locked away in the sixth house, just to allow the rest of us some peace in which to study. The apprentices - we students of the craft - are third, while the Master, when wearing his teacher's hat, is ninth, and when acting as administrator and owner of the yard is, of course, tenth. The sixth is *not* ourselves if we are unfortunate enough to be serving someone else (the idea that doing something for somebody else is a serious misfortune makes an interesting reflection on the endless narcissism of the moderns). After all, even the most 'evolved' soul has to serve someone, or they do not get paid: as Dante explains, the monarch is the servant of his people. Are we then to put the king in the sixth house?

It is not a case of 'elevated' jobs tenth, vulgar jobs sixth; nor of nice jobs tenth, unpleasant jobs sixth. The incompetent doctor, rat-catcher or clerk is still shown by the tenth house, though in his case the tenth will be afflicted, for neither do we veer from one house to the other depending on how good a day we are having. It is my job tenth, no matter what that job might be; my servants sixth. Superiors tenth; equals seventh; inferiors sixth. Let us hear no more about it.

Light

Fear not, we have no further comments on light in this issue; just a couple of aphorisms from John Dee's *Propaedeumata Aphoristica* that put the argument rather more concisely than we have managed:

'The rays of all stars are double, some sensible or luminous, others of more secret influence. The latter penetrate in an instant of time everything that is contained in the universe; the former can be prevented by some means from penetrating so far.'

'The insensible or intelligible rays of the planets are to the sensible rays as is the soul of something to its body.'

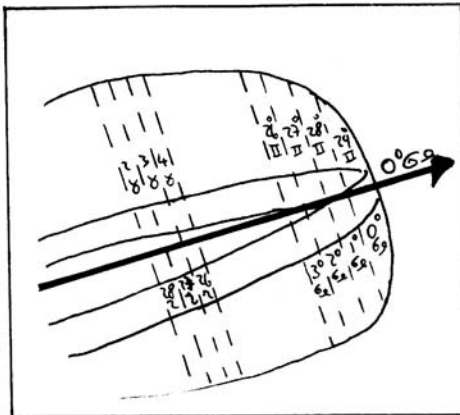
Life, death and antiscia

This business of antiscia, the idea that a planet can somehow be

conjunct another planet that is on the other side of the chart, is apt to strike the student as bizarre. Even when experience has shown that it works accurately and reliably, it is still hard to understand why.

We may attempt to clarify the matter by imagining the cosmos as a watermelon. The Earth is right in the middle, and on the outside of the watermelon has been drawn a band an inch or two wide, on which are inscribed the signs of the zodiac. This band has been marked off into 360 degrees.

We now take a knife and start paring slices from one end of the watermelon, perpendicular to the axis that runs through the the centre of the melon, passing through the zodiac we have drawn at 0 Cancer and 0 Capricorn. If we



continue to cut slices, each one degree thick, we shall end up with 180 slices. Each of these slices will have a degree marked on either side; these degrees will each be the other's antiscion. (Yes, you can try this one at home!)

If we take another watermelon and repeat the exercise, this time cutting slices perpendicular to an axis passing through 0 Aries and 0 Libra, we again end up with 180 slices. Each of these will have two degrees marked on it, each of which will be the other's contrantiscion.

What, apart from a tasty snack, does this give us? It does point the connection between the degrees in question. It is easy to forget that our astrological degrees are degrees of longitude, so, just as on a terrestrial globe, they run all the way up and down; they are not just small segments of the line that is the zodiac. If we see a planet in, say, the third degree of Taurus and, keeping the same relative distance from the solstice points, follow it all the way up to the top and down the other side, we arrive at its antiscion. Planets in the same degree of celestial longitude are in conjunction; antiscion just takes this to an extreme.

This must cast doubt on the common claim, made particularly strongly by Placidus, but also by other authorities, that planets must be in aspect by latitude as well as longitude for the aspect to be effective. We know that conjunctions and oppositions by antiscion are effective; yet as we have seen, to make these we have to travel all the way up to the top and down the other side. It is, then, difficult to see why a few



degrees up or down should make any significant difference.

The pattern in which antiscia and contrantiscia combine signs is worthy of note. Antiscia match hot/dry with cold/dry and hot/moist with cold/moist. There are some grounds for understanding between these elemental combinations. Contrantiscia combine utterly incompatible signs - even more so than does opposition - matching hot/dry with cold/moist and cold/dry with hot/moist. The significance of this becomes apparent when we consider to which axis each of these techniques pertains.

Antiscia can be regarded as resolving themselves along the 0 Cancer/0 Capricorn axis: the axis of the solstices, of Regulus and Fomalhaut (although they are no longer in these places). This is the vertical post of the cross. It is the initial thrust of creation, from hot/dry to cold/dry. From the cold and dry came moisture (cold/moist), which when warmed became air (hot/moist). Hence the two groups, fire and earth, air and water, into which antiscia divide the signs.

Contrantiscia give the horizontal bar of the cross. The axis of birth and death, Aldebaran to Antares. Innocence and Experience; the soul hungry for experience and the soul that longs to return to innocence, that has had enough and wants to go home. Hence the total incompatibility of the signs connected here, the tension that cannot endure, for what comes into life along this axis must go out of it again. The significance of these axes may well explain why, as we have noted before, antiscia and contrantiscia are so common in charts relating to death.

The theme of Aldebaran leads us to the images of bull-leaping from ancient Crete. The pictures are familiar enough, their astrological significance perhaps less so. In our world there is, of course, only one bull: that of Taurus. The clue that there is astrological reference in this image is in the direction which it faces: it may be of no significance

whether Damien Hirst pickles the left side or the right side of a sheep, but our ancestors had some control over their actions and as such whatever is found in their art is there for good reason. (We may in passing deal with what can be a puzzling attribution of messengers to the fifth house. We are familiar with the ascription of artistic endeavour to the fifth; if we remember that the purpose of art is to communicate spiritual truth, we see the connection with messengers. The fifth is, according to Abu Ma'shar, the house of guidance. As for Mr Hirst, however...) The bull presents his left eye to us, the left eye of the bull being Aldebaran.

The bull, in its fixity and earthiness, is representative of matter. Its left eye would be ruled by the Moon (Moon rules the left eye of male creatures) and as such shows the soul entering Creation, which is why Aldebaran is so very important a star. The right eye, which we cannot see, is looking away from us, out from the spheres of the cosmos towards the Divine. This is the Sun - the Spirit - ruler of the right eye in males, while the Moon is focussed on this world of generation and corruption. In the bull pictured here only the left eye is visible: it is, Ficino explains, only when the soul turns away from the light by which it perceives things of a higher order (Sun) and concentrates its attention solely on the light through which it perceives things of the lower orders (Moon), that it falls into the body.

The figure facing the bull is the soul about to become incarnate. The figure above the bull - note that it is upside-down and has assumed the colour of the bull - is the soul in the midst of life. The figure behind the bull is the soul having negotiated life. Not everyone, of course, gets their soul out of life in the desired condition. The Athenians were required to send seven youths and seven maidens to Crete. Seven, being the number of manifest creation - hence seven planets - and given here in both genders, shows that it is *everyone* that is required to go. They are pushed into the labyrinth where, lost, they are devoured by the bull: the soul overwhelmed by life. The hero overcomes the bull of matter and returns home as king. Much the same is seen in the ideal of the *corrida*, where the hero, in his suit of lights (the multi-coloured raiment of the planets) so masters the bull that it has no recourse other than to cry out 'matame' - 'kill me'.



Sometimes the soul does not wish to be incarnate

So many women, so little time

Pointing out errors in the thinking behind modern astrology is like shooting fish in a barrel; the sense of sport quickly fades. But sometimes we come across a point that has a wider relevance. Such a one is the attribution of myth to the supposed meaning of the planet Uranus. Indeed, the use of myth to comprehend the significance of any planet is to be undertaken only with extreme caution: it is necessary that we raise ourselves to the level of the myth rather than following common practice by reducing the myth to fit our own small thoughts.

With other planets we can quibble with specific references to myth, as we have done, for example, with previous comments on Neptune. The application of myth to the understanding of Uranus, however, shows a deeper misunderstanding, not only of the myth but also of the fundamentals of astrology.

The myth tells that Uranus was castrated by Saturn. This relates to the distinction between the plenitude of potential, as indicated by the signs of the zodiac, which contain all possibilities, and the limitation of the actual, as indicated by the planets. To continue the procreative theme, it is the distinction between the millions of spermatozoa, all bearing the potential for life, and the single spermatozoon that actually brings its potential into manifestation.³ The reduction of all possibility to just one actuality is the castration - hence the restrictive nature of Saturn with which we are familiar.

As we have already discussed in rather more detail, the zodiacal signs contain all possibility; from this, the planets spin the slender thread of what happens. The point of this myth is precisely that Uranus is not a planet, while Saturn is; to identify the Uranus of myth with a planet is quite erroneous.

The distinction between potential and actual is a fundamental frustration in the human make-up: the ubiquitous desire to have the cake and eat it too - to have both the potential and every specific actuality, whether this is manifested as the van-driver's reflection on the number of women that exist, or the great-souled Alexander weeping that there are no more worlds to conquer. To distort a myth of such profundity in order that we may propagate our preconceptions through some unsuspecting planet does us no service.

*For fresh breath confidence, read *The Astrologer's Apprentice!**

Subscription details on back cover

³ We live out this myth week by week as from all the millions of lottery tickets, each carrying its dream of new life, only one brings this dream into reality.

THE BATTLE FOR EUROPE

Football time approaches again, as in the workshop the stable-lads can be found practising their Mexican waves, while the official Uefa astrologer, hidden away in a cave far beneath the Swiss Alps, searches through piles of birth-charts to select candidates with both luminaries on cloudy stars to act as referees in the forthcoming tournament. Across the land, headline writers - even here in Apprentice Towers - dredge up memories of every war ever fought, lest the contest be taken too lightly: how fortunate we English, to have so rich a repository of ancient grudges from which to draw. Meanwhile, our nation's team-manager, contrary to this noble military tradition, rehearses a thousand reasons why. Strangely, old Abraham, our workshop gate-keeper, whose memory stretches back a good deal farther than most, swears he cannot recall complaints that the pitch at Waterloo was too soggy or that the enemy at Agincourt had the advantage of playing at home.

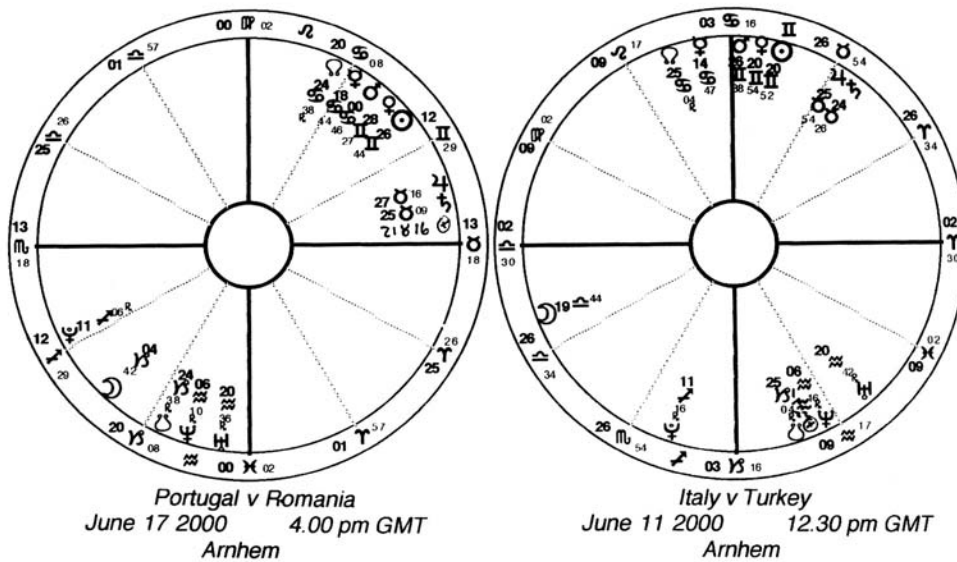
Out of our usual thoughtful concern for the astrological education of our readers, we have relieved you of the necessity of abandoning your studies in order to sit in front of the TV for large portions of June. All the thrills, spills and drama of the whole event are here, compressed into these few pages. All that is missing is the excuses; we shall provide those in our first edition after the tournament.

In what follows, we are judging matches as favourites versus underdogs. Where it is obvious which team is which, we have indicated such; the situation in other matches may become clearer closer to kick-off. Where both teams are equally fancied we have not, unfortunately, yet determined a basis for judgment. Our experience is that these methods work better the more singular the game: i.e. finals work better than semi-finals, and the knock-out stages are generally more predictable than the group rounds, where the kick-off times of the games are much closer together. All times are GMT. In the event of any discrepancy between the predictions and the actual result, please remember that it is the footballers who have got it wrong, not the astrologer.

Group A: Germany, England, Portugal, Romania.

There is, of course, only one match of any significance in this group - indeed, in the whole tournament; we reviewed that in our last issue. To pass the time before this game, and to provide some light relief afterwards, however, Uefa have arranged a few other matches.

Germany are a mere shadow of the great teams of the past; but



experience has shown that no matter how dire they may be they are still capable of winning things. Quite unlike England, who are the best team ever to have set foot on turf, but disdain the vulgar process of proving it. As Sartre pointed out, sporting events are complicated by the existence of the opposing team. First and Second Spear-carriers are Portugal and Romania, both of whom did excellently in the qualifying competition and on current form could be more than a match for either of the main acts.

This group has its first games on June 12th. Germany will be favourites against Romania (4pm, Liege). There is a mass of testimony in this chart, albeit mainly minor. As a general rule, the more testimony, the more goals, so we should have an exciting game. The main testimony is the Lord of the seventh (the underdogs) applying to square Fortuna: this strongly favours the favourites. In the other scale, the notable indications are the antiscion of the Moon just inside the IC - favours the underdog, but not reliably - and Pluto applying retrograde to the second cusp. This could seriously damage the favourites, but at 2 degrees of separation is probably too far off to matter. Cautious prediction of Germany to win.

England will start favourites against Portugal (6.45, Eindhoven), although there must be a question over the validity of this. Not much going on here, which is little surprise, as neither of these teams is quite sure of the purpose of the net at the other end of the pitch. Pluto applies retrograde to the Ascendant, but again is probably too far off to

matter. Portugal might scrape a victory, but a draw, probably 0-0, seems more likely.

On June 17th, we are expecting England to beat Germany (6.45, Charleroi), as previously discussed. The other match that day has us completely stumped. There may well not be a clear favourite between Portugal and Romania (Arnhem, 4.00); even if there is, the main testimony is an immediate conjunction by antiscion between the two main significators. These methods being empirical, we have yet to find a way to judge aspects between the main significators. No prediction.

6.45 on June 20th sees the final matches in this group. England will probably be favourites to beat Romania (Charleroi), and Germany to beat Portugal (Rotterdam). The Ascendant is quincunx Lord 7 in both charts, and the MC square it: the first of these usually gives the game to the favourites, the second is more variable. Both are closer in the Germany game. Germany should win; England may do, but that game could well be a draw. Overall, we expect England and Germany to qualify.

Group B: Italy, Belgium, Sweden, Turkey.

Italy are currently favourites to win the tournament, behind only the co-hosts, Holland. Sweden beat England, so they must be very good indeed. Turkey are here only to see the sights. Belgium are here only because they are hosts.

Despite the gulf between their standards of play, home advantage makes Belgium only just underdogs against Sweden (June 10th, Brussels, 6.45). The Moon is 5 degrees inside the 10th house; the antiscion of Fortuna 3 degrees away from the MC. Both these testimonies favour the favourites, but both are at the limits of their effective range. They will still probably be enough to outweigh the Moon's antiscial trine to Lord 7. Sweden to win.

After the tedium of anything involving Belgian football, and the series of equivocal charts so far, there was great excitement in the workshop on seeing the chart for the match on June 11th (Arnhem, 12.30). Definite favourite wins; probably 3 or 4-0. We were consequently somewhat deflated on finding that this match pitted Italy against Turkey: predicting that Italy will win is hardly going out on a limb. The antiscion of Lord 7 is just inside the tenth house; the Ascendant ruler is cazimi; the Moon applies immediately to trine both the Sun and the Ascendant ruler: all these are strong indicators of the favourite winning.

In the last European Championship, four years ago, Pluto performed valiantly for the astrologers (see Apprentice issue 1). He let us down badly in the '98 World Cup, complaining of lack of match

fitness after being excluded from our charts for so long (groin strain). He is back in the first XI on June 14th (Brussels, 6.45), as Belgium take on favourites Italy, hovering less than half a degree off the Ascendant. With only minor testimony going the other way, any glimpse of his old form will see Belgium snatch a surprise victory. No chance of anything like this next day, however, as the Swedes clinically dispatch Turkey (June 15th, 6.45, Eindhoven). With the Moon just inside the first house and little else happening, the favourites must win.

The charts for the final two games are almost identical (June 19th, 6.45). The key testimony is the antiscion of Fortuna just on the Descendant, a powerful testimony of the favourite losing. If there were just one game, we would unhesitatingly back the underdog; with two, it is hard to know where the indication will have its effect. It is marginally closer in Brussels (Belgium v Turkey) than in Eindhoven (Italy v Sweden). So: at least one upset, possibly two, the more likely being Turkey beating Belgium. Overall, a tight group, with qualification probably decided on goal difference, into which we shall not pry.

Group C: Spain, Norway, Yugoslavia, Slovenia.

Spain are hot favourites to win the group, although they have a long tradition of under-performing. Norway are usually dull but effective; Yugoslavia usually villainous but effective. Slovenia are regarded as by far the worst team in the finals. But so were Denmark in 1992 - and they turned out to be the best.

The Moon applying to square the antiscion of Fortuna is a reliable testimony of the favourite losing (June 13th, 4.00, Rotterdam). It may be balanced by the Moon in the first house; but at seven degrees from



the Ascendant, this is probably too far from the cusp to matter much. The Moon's square to Uranus is something of a wild card: it will be interesting to see what this does. A cautious tip of favourites to lose: Norway to beat Spain.

Pluto gets another shot at goal as Yugoslavia are favourites to beat Slovenia (June 13th, 6.45, Charleroi). There are a couple of minor testimonies involving Fortuna that might balance it

out, and we have no idea what, if anything, Fortuna's close square to Neptune might do, but at less than a degree off the Ascendant, Pluto could well give the game to Slovenia.

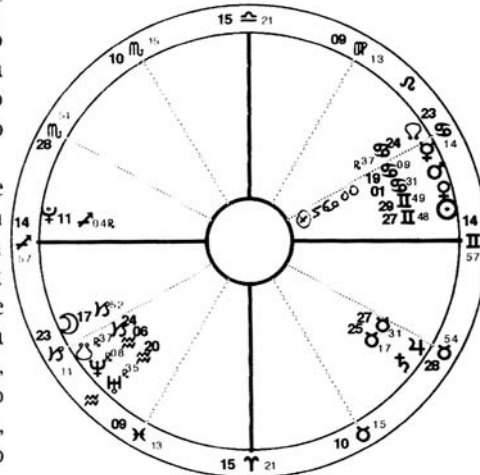
The Moon applying to oppose the MC ruler should see Spain beating Slovenia easily enough (June 18th, Amsterdam, 4.00), but the clearest indication yet of the favourites losing is when Yugoslavia play Norway (June 18th, 6.45, Liege). The Moon applying to oppose Lord 7 and Lord 4 (that is, the turned tenth house) applying to conjunct Fortuna are both reliable indicators of an upset. At the moment, however, the bookies find it impossible to decide which of these teams is favourite! We hope this will change before the match.

The final round (June 21st, 4.00) presents us again with the puzzle of an aspect between our main signifiers; they both then go on to conjunct Fortuna. Other testimony, notably the Moon trine the antiscion of Fortuna, clearly favours the favourites. Both games will probably go to the favourites (Spain to beat Yugoslavia, Norway to beat Slovenia), although this knot of Lord 1, Lord 7 and the Part of Fortune makes us cautious in this prediction. Overall: Spain to qualify, along with the winner of our mystery match between Norway and Yugoslavia.

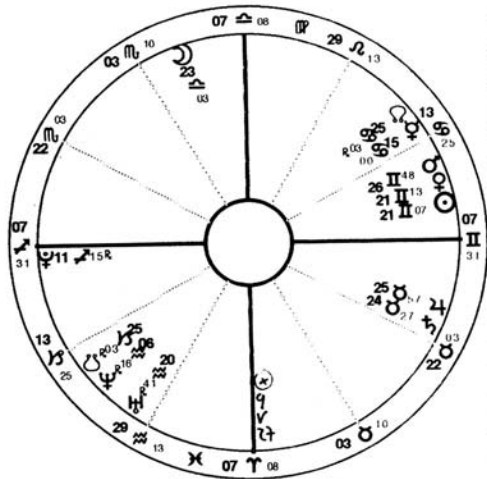
Group D: Holland, France, Denmark, Czech Republic.

A mouth-watering group: in a well-ordered universe, Italy and Spain would be put in with this lot and everybody else sent home. Four good teams, playing exciting, skilful football. France are flawed only by a lingering inability to score goals; Holland by their propensity to split into sulking factions; Denmark by being a little light-weight. The Czechs, on current form, are the best team in Europe by no small margin.

Two powerful indicators, the Moon going from trine Lord 7 to trine Lord 1, and its immediate conjunction with the antiscion of Fortuna suggest that favourites France should find little difficulty in beating Denmark (June 11th, 4.00, Bruges). Later that day (6.45, Amsterdam) the Czechs, who have a magnificent record in European Championships, meet Holland, who are notoriously slow starters. Over



Yugoslavia v Norway
June 18 2000 6.45 pm GMT
Liege



Holland v Czech Rep.
June 11 2000 6.45 pm GMT
Amsterdam

the 5-degree range that is significant for football matches, the Moon goes first to quincunx Lord 2, then quincunx Lord 1, and finally to trine Lord 4. It is the last aspect over this range that is most important, and trines are far more potent than quincunxes; on the other hand, the trine to Lord 4 is a much less persuasive argument of success for the underdog than would have been a trine to Lord 7. There seems to be enough here to prevent favourites Holland winning; quite possibly enough to give the match to the Czechs.

Pluto's affectionate relationship with the Czech Republic, so evident in 1996, looks set to continue as they take on France (June 16th, 4.00, Bruges). Pluto applies retrograde to the second cusp, and is supported in its plotting against the favourites by the Moon's movement from opposition to Lord 10 to opposition Lord 7, a reliable testimony of defeat. Expect the Czechs to win.

The chart for Holland versus Denmark is more ambivalent (June 16th, 6.45, Rotterdam). Moon to oppose the Lord of the MC favours the favourites; its aspect to the Lord of the IC is probably just a little out of range. Against this must be weighed the application of the Descendant ruler to conjunct the antiscion of Fortuna. The antiscion of the Descendant ruler falling just inside the seventh house looks as if it should help the underdogs, but we have not found it to have any appreciable effect. Assessing the balance of conflicting testimonies is the trickiest part of these judgments. There seems enough here to give the Danes at least a draw; we go cautiously for them to win.

Finally (June 21st, 6.45) the Czechs are favourites to beat Denmark (Liege), while Holland will probably start favourites to beat France (Amsterdam). There is a mass of testimony, again suggesting games that will be well worth watching. The main indication, Moon square Ascendant ruler, is hopelessly unreliable; there are contacts from both Pluto and Uranus to Fortuna which are as yet of unknown consequence; so, tentatively, we suggest that the closeness of the sextile from Lord 7 to the antiscion of Fortuna may be enough to beat the favourites in the Czech match, while the favourites in the Dutch game

will probably win.

Overall, we expect it to be this group that provides the surprises, with both World Cup holders France and hot favourites Holland failing to qualify. Czech Republic top, followed by Denmark.



The Quarter-Finals

Two teams from each group qualify for the

quarter-finals. A1 will signify the team that came top in group A, A2 the team that came second, and so forth. Uefa have designated the four quarter-final matches as games E to H.

Match E (June 24th, 4.00, Amsterdam) pits A1 against B2. The antiscion of Fortuna just inside the seventh house is a reliable indicator of the favourite losing. The dispositor of Fortuna applying to conjunct Lord 1 may balance it out, but we suspect not - it will probably just be enough to show the favourites scoring at least one goal. Favourites to lose.

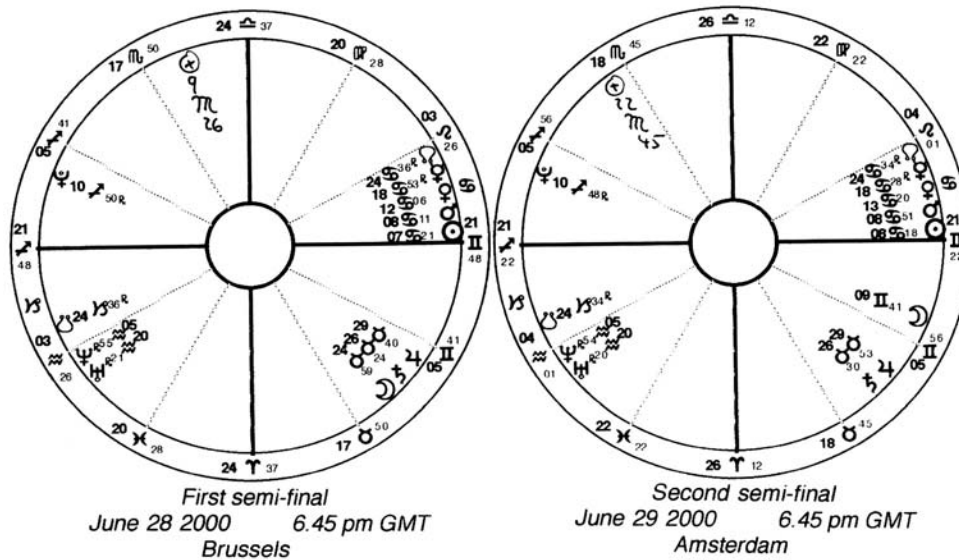
If Italy, as predicted, do qualify as B1, they should be favourites to beat either England or Germany (A2) in Match F (June 24th, 6.45, Brussels). This looks tight, but if, as here, there is nothing more significant going on, a quincunx from the Ascendant to the Descendant ruler is usually enough to see the favourites home. Italy to scrape through.

Match G is D1 versus C2 (June 25th, 4.00, Rotterdam). The dispositor of Fortuna applies to conjunct the Ascendant ruler; for want of any more significant testimony, this will probably be enough to see the favourites home. Not a classic.

The time for Match H (C1 v D2, June 25th, Bruges) is given as 10.45 am. This does sound unlikely, but our checks have not turned up any alternative. The Moon sextiles the antiscion of Lord 1 and then trines retrograde Pluto. Even Moon oppositions to retrograde Pluto have failed to prevent the favourite winning in the past, so we expect the same here.

The Semi-finals

On June 28th, the winner of Match E plays the winner of Match H. (6.45, Brussels). The dispositor of Fortuna applying to trine Fortuna helps the favourites, as, most strongly, does the Moon's final aspect over



the range: conjunct Lord 1. But before the Moon gets there it conjuncts Saturn, and in the past conjunction with the Great Malefic has proved an insurmountable barrier. In that case Mars, which disposes both Fortuna and the IC, lying by antiscion exactly on the Descendant should give the match to the underdogs. A cautious prediction of favourites to lose; 2-1 looks about right.

At the same time next day the other two winners meet in Amsterdam. We have the same testimony involving Mars, now just approaching the Descendant, but still a strong indication of the favourite losing. This is confirmed by the Moon's antiscial conjunction with the Descendant ruler. Favourites must lose; 2-0, maybe even 3-0.

We reviewed the final in our last issue: favourites to win by a single goal scored late in the game, or, more probably, on penalties after a goalless draw.

Humble Pie

The football league season having just finished, we can reflect on our pre-season predictions for the championships of each of the English and Scottish divisions. As we have previously found, putting one's neck upon the block does occasionally result in it being chopped off: our results are not impressive.

Chelsea failed to live up to their manager's end of season Jupiter return. As discussed elsewhere in this issue, a transit alone is not sound grounds for prediction, so the apprentice who thought he could get

away with so lazy a judgement has been duly taken to task. He is now writing out one hundred times: 'I must do some work if I am to achieve accurate results'.

Our other predictions were done with horaries, using various methods of identifying the winners. The one horary that was asked out of a genuine desire for knowledge proved accurate: Orient spent much of the season propping up their division, and never gave the slightest indication of any desire to win it. The other horaries were asked only from the necessity of coming up with some predictions for a football magazine, so the complete lack of any spontaneous interest in the enquiry must cast doubt over the validity of the charts. There is also a problem with the manner of making the leap from planet to team.

The chart for the Scottish Premiership could be judged by strict horary rules: there was clearly nothing happening in the chart, so by default the situation must stay the same - which it did. Rangers won yet again, as predicted. In the horaries for the other three English and three Scottish leagues we had to cast about for connections between the planet to which the chart pointed and the team in question. With only one success out of six attempts, this was evidently beyond us!

Venus was our planet for Division III. We went for 'the Quakers', but hindsight shows that we should have preferred 'the Swans': Lilly gives swans to Venus. In the Second Division, Jupiter gave us 'Proud Preston', who lived up to our expectations and won. In Division I, the planet was Venus again. Charlton finished as champions; their nickname is 'the Addicks': perhaps whatever an addick is has something to do with Venus. Otherwise, we can see no connection.

In the Scottish leagues, for which our interest in the horaries was even less and our ignorance of the nature of the clubs even more, our planet for Division I was Jupiter. It seems that winners St Mirren, whom we ruled out under the guise of 'the Bully Wee', are also known as 'the Buddies': the eleventh house connection should have given us that one. Division II went to Clyde, the planet being Mars. Perhaps one of our Scottish readers might be able to point out a connection there; we know of none between Clyde and either Mars or any other planet. The Third Division was won by Queen's Park, shown by Saturn. As discussed when the predictions were published, there is a fourth/tenth house reference that might have given us Queens Park, and as one of the oldest clubs a Saturn signification would be appropriate.

So we live and learn: apart from some astrological refinement, it seems that a less archaic knowledge of club nicknames would be a useful acquisition. If any of our readers has an active interest in the fortunes of any team, we should be pleased to receive horary questions on their fate before the new season starts in August.

BACK ISSUES:

Issue 1 includes: The Astrology of LSD, part 1; The Battle to Own Truth - Swift, Partridge & John Keats; She Loves Me, She Loves Me Not - analysis of relationships; predicting sporting contests; The Malefic Sun.

Issue 2 includes: The Astrology of LSD, part 2; Christianity, Astrology and the Joys of the Planets; Medical Horaries: the Operation; the Considerations Before Judgement; Fortuna in Contest Charts.

Issue 3 includes: Warts and Witchcraft; The Changing Nature of Time; Astrology on the Barricades - Two Radical Astrologers; The Ethics of Prediction, It Really Works - Horary Predictions of Public Events.

Issue 4 includes: Lilly's rival George Wharton on Comets; 'High Noon', McCarthy and the Salem Witch-trials; Astrology and Magic; Medical Astrology: an Aortic Aneurism; Do Astrologers Need Professional Registration?

Issue 5 includes: The William Hill Astrology Awards - and how to claim them; How the Zulus destroyed a British army; The Most Beautiful Music: how cultural changes have formed our astrology; Neptune - The Short Version.

Issue 6 includes: In Search of Shakespeare - rectifying the chart from the works; The Ancient Japanese Astrologers; The St Lilly's Day Massacre - debating the foundations of our art; Predicting the Soaps; Theda Bara, femme fatale.

Issue 7 includes: Stars & Drugs & Rock & Roll; Richard Dawkins Proves Astrology; Epiphany - the Feast of the Astrologers; Exaltations - the Ancient Teaching behind this Powerful Dignity.

Issue 8 includes: 'Death and the Devil' Issue, including: Selling Ones Soul, with Faustus and Robert Johnson; Predicting Death from the Nativity; Death and the Dead - Jerry Garcia; The Nostradamus Tapes - at last, the truth!

Issue 9 includes: Understanding Receptions; The Warsaw Uprising; Pluto Problems - simple prediction from the nativity; Antiscia and Arabian Parts in action.

Issue 10 includes: The Apprentice Goes to the Races - how to pick a winner; Sepharial and Horses; Catherine the Great; Casablanca - the plot told in the stars; Time is Money - the connection between money, time and thought.

Issue 11 includes: The Moon's role in the mind; Coleridge and the Ancient Mariner; Galileo and the Fall of Man; more on the William Hill Awards.

Issue 12 includes: William Lilly, the truth about the life; Why It Goes Wrong; Wordsworth, the Lost leader; The Default Option in Judgement.

Issue 13 includes: Choosing a Mate - we show you how; Clarifying Basic Issues of Technique; Power-cuts - a study in mundane astrology; the Truth about Female Astronomers; Will the Witches be set Free?

Issue 14 includes: John Milton, the life and art; Tales from the Forge - astrology in action: horaries and an unusual election; On the Heavens - traditional cosmology, astrology and how it all works; In Search of the Lilly Pad (part 1).

Issue 15 includes: Janis Joplin; The Logic of Lost Objects; James Dean, Teenage Rebel; an unpublished judgement by William Lilly; The Lilly Pad (part 2). - and always much, much more, including our own Neptunia.

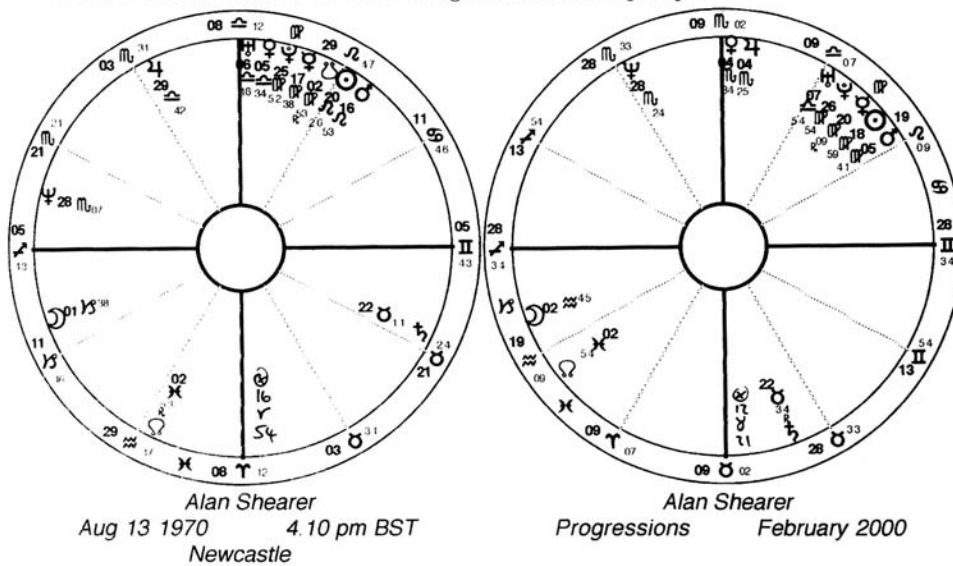
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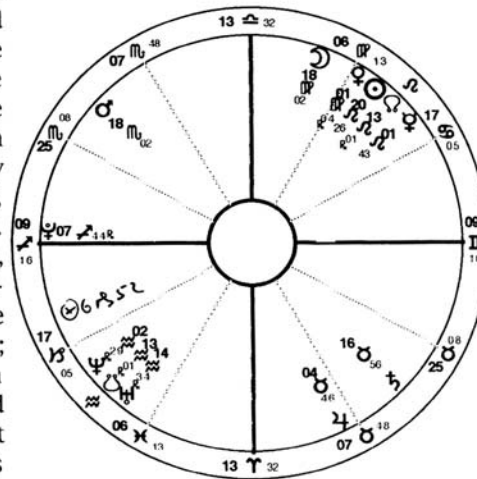
CAPTAIN, ART THOU SLEEPING THERE UP FRONT?

On February 26th, Alan Shearer, captain of England's football team, announced his decision to retire from international competition. This came as something of a surprise, especially to those of us who thought he had retired from football some years ago in order to take up a successful career in martial arts. The decision is clearly shown in his chart (and yes, we did see it in advance, although our prediction for TV misjudged the scale of the event, suggesting that his resignation would be merely from the captaincy), and points the extreme importance of Arabian Parts in judgment.

One of the most useful Parts is that of Resignation and Dismissal (Saturn+Jupiter-Sun). Being one of the few Parts that is not extended from the Ascendant or other house cusp makes it one of the few Parts that we can use reliably in an untimed chart: as long as we know the date it will be accurate within about half a degree. Accuracy, however, would mean nothing were the Part not of significance. Our analysis of the last UK general election (issue 5) showed how accurate it can be: at close of polls the Moon - natural significator of the electorate - was exactly, to the minute of arc, conjunct the Part of Resignation and Dismissal in the chart for the ruling Conservative party.



Shearer's Part of R&D falls at 1.27 Leo. In February the progressed Moon opposed this point, while the progressed R&D was just square the natal Midheaven. Meanwhile the progressed MC opposed his natal Sun by antiscion, a direction which, Lilly suggests, 'makes him lose his offices, honour or preferments on a sudden'. The progressed Sun, intriguingly, makes this same aspect in reverse - but not yet. It has another three degrees to travel before perfection; together with the radical shift in emphasis shown by the progressed Ascendant changing sign, this must indicate the time when he retires from playing and takes over as manager of Newcastle.

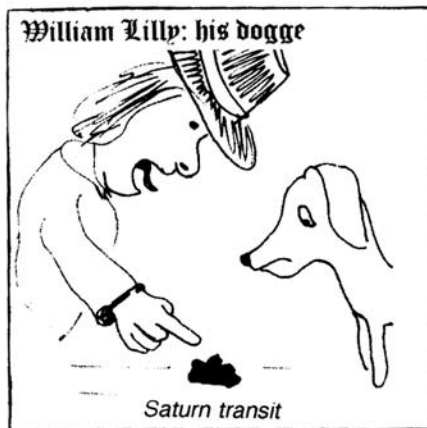


Alan Shearer
Solar return August 1999

The progressed Sun is just leaving its conjunction with natal Mercury. Among other things, Mercury, ruler of the natal seventh, is Shearer's open enemies. Its position in the ninth house points to public attacks. So rather than either jumping or being pushed at some point during the past year, when press attacks on his declining abilities were at their most ferocious, the chart shows him holding on until the storm is over. Managing to score against the ~~Dog and Duck Reserve XI~~ Luxembourg is evidence of a return to form which allows him to retire with dignity.

Progressed Fortuna (12.21 Taurus) is in the fifth house, and is conjunct the Lord of the natal fourth by antiscion. Fortuna shows where the heart is. Shearer's stated reason for retiring was to spend more time at home with the children.

The Solar Return for August 1999 repeats the same message. Seeing the angles in a return chart repeating or mirroring those in the radix is a sure sign that something of significance is going to happen. If the angles are repeated, it will - all things being equal - be something fortunate; if they are reversed, something unfortunate. The Ascendant on this return chart is quite close enough to the natal Ascendant to suggest that something is afoot. It is also on Antares. As Aldebaran is the star of the Spring Equinox, the soul hungry for experience, so its partner, Antares, is the star of the Autumn Equinox, the soul that has had quite enough experience thank you and now wants to go home.



Antares can manifest in many more active ways; but in the light of what we have seen so far, and 'combining discretion with art' in considering the stage of Shearer's career, it is entirely congruent with retirement.

Jupiter, Lord of both the radical and return Ascendants, is on the fifth cusp: a text-book illustration of child-birth. Shearer's wife is expecting. Perhaps more significantly - important no matter where the planet might be placed - it is just entering first station. There is going to be a major change of direction. Turning retrograde, it is, quite literally, retiring.

The Lord of the Midheaven has itself just turned retrograde. It has just entered, and is shortly to leave, the sign of its fall: again, we have an illustration of the loss and recovery of form. Mercury, ruler of radical and return seventh houses, is conjunct the natal R&D. Whichever or both of the seventh house indications Mercury represents - his wife or his enemies - it wants him to resign. The return Part of R&D is just opposite its natal position (1.16 Aquarius), and just, therefore, opposite the return Mercury. As Jupiter turns retrograde, it will square this point.

It is this bodily movement of Jupiter that gives the timing of the decision. The announcement was made in the first post-match press conference following transiting Jupiter's square of the natal Part of R&D. Shearer said that the decision had been made 'five months ago': just when Jupiter, first direct and then retrograde, had been making its previous passes over this same point. For timing from transits, this example of movement through the stations is typical: like ranging shots from artillery, the first direct and then the retrograde transit set up the event; the third, direct, transit gives the time when it happens. Fortunately for Shearer, this event was shown by movements of Jupiter, Lord of his Ascendant (i.e. main significator of himself in the chart), so it was resignation, not dismissal: he was in charge. If the repeated transit is that of one of the infortunes, it gives us warning: if we don't clean up our act on the first two passages, we are taken to task by the third.

So Shearer is going, and England will need a new centre-forward. Our phone number is on the back cover.

SEXING THE CAT

As is well-known, the approaches of modern and traditional medicine are quite different. In terms that are not so very over-simplified, modern medicine aims to label the particular set of presenting symptoms as specifically as it can, and then suppress them. Traditional medicine, which has what seems to the modern ear a careless lack of concern for specific labelling, aims to restore the natural balance the failure of which is causing the presenting symptoms. To the modern doctor - with, again, only a slight over-simplification - the symptoms are the problem that needs to be resolved; to the traditional physician the symptoms are a warning that something has fallen out of balance. From the traditional perspective, the modern habit of treating the advent of such a warning by swallowing an anodyne is no different from shooting the messenger before he can tell his message. With the warnings so widely ignored, it is no surprise that the constitutional imbalance becomes ever worse, until it manifests in a chronic and incurable ailment.



A nasty case of ye poxe

Much that masquerades as 'holistic' (or even, in circles where Messrs. Chambers and Webster are yet strangers, 'wholistic') medicine by paying lip service to the above is, however, in reality anything but. Treatment does not become any more 'holistic' or any less symptomatic merely because you buy your potions from a health-food shop instead of a pharmacist. A good proportion of so-called holistic medicine concerns itself with the illness rather than the patient in exactly the same way as does its conventional brother.

Moving now from diagnosis to prescription, it is worth correcting the common belief that 'you can't do any harm with herbal remedies'. If you couldn't do any harm with them, it is unlikely you could do much good with them. Traditional medicine regards even herbal prescription as a drastic intervention that is best avoided if at all possible. If the native is looking after himself at all well, the condition should not have become so serious that it needs treatment with herbs.

The native is usually, of course, not looking after himself at all, and will do his utmost to continue with the same unsatisfactory habits

that have led to the symptoms of which he complains. Dietary modification, then, which is at once the most effective and the most benign of treatments, does usually need the short, sharp shock of some herbal support. In the workshop we open a vein or two, but this treatment seems no longer to be acceptable among even dedicated 'holists'.

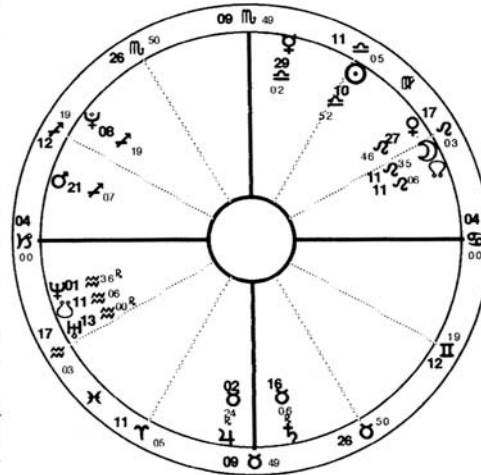
Neither of the cases in these example charts called for prescription of any kind; both charts, however, illustrate some of the basic principles of astrological diagnosis.

When will my baby eat?

The querent's baby had reacted badly to medication and no longer had either a sucking reflex or any interest in solid food. She was currently being fed by tube. Doctors did not regard her life as endangered. The querent wanted to know when she would develop an appetite and when she would be back to normal.

The baby is shown by the fifth house. Caput Algol on its cusp is just one of many unfortunate indications. The Moon has little light and is losing what little it has; the Sun is in fall; the Moon is heading first to square retrograde Saturn and then into the eighth house, where the baby's significator already stands. If death were decided by a democratic vote within the chart, the child would have little hope of survival. But it is not, and there are few cards so powerful that a mutual reception between the main significator and the ruler of the eighth will not trump them. Such is the case here. As Lilly suggests, there will be recovery after despair.

Venus, the baby's significator, is cold and moist. It is in a hot, dry sign. This uncongeniality of placement shows that she is indeed ill. Peregrine, she has little strength. The next thing that Venus does is to enter Virgo. This is cold and dry: not perfect, but a marked improvement on Leo. In Virgo she will have dignity by triplicity, but she will also be in her fall. This too is far from perfect, but it does at least show something happening: this is probably as much as can be hoped for at this stage. The main significance of entry into Virgo, however, is that Venus is now in the sign and exaltation of Mercury.



When will baby eat?
October 4 1999 2.39 pm BST
London



Traditional dentistry

That is, the baby wants - and wants very strongly - whatever Mercury signifies. Mercury rules the turned second house. The second is the house of food. Entry into Virgo must show her recovering her appetite.

Venus must travel just over two degrees before entering Virgo. A reasonable time-scale for the question would be days, weeks or months. Months, the longest option, would be shown by a fixed sign in an angular house. Venus is succedent, so this must be quicker than that. So two weeks.

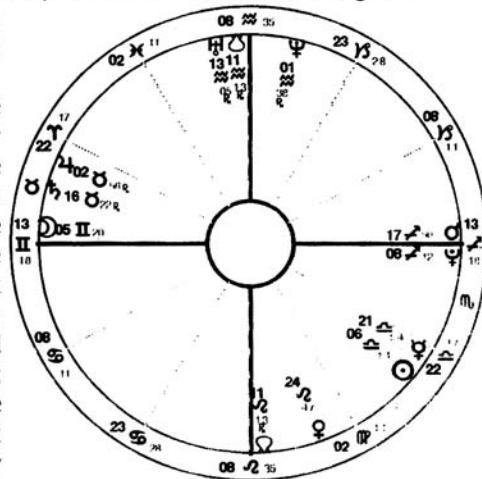
As Venus enters Virgo, a cold sign, we see the baby start to recover. The promised land of Libra, Venus' own sign, is just visible before her. That must represent full recovery. Passage right across a sign indicates one or other of the basic time-periods: either a year or a month; the context will make it clear which is the more likely. Here, it must be a

month. So she will start eating after a fortnight and be fully recovered after another month. And so it proved.

What sex is the cat?

The querent had found a stray kitten wandering outside her flat. She had put down some food for it, but just as the kitten was eating, the local boss cat arrived and chased it off. The question was: "Is the kitten all right? Will I see it again?"

The querent's concern for the cat is well shown by her significator, Mercury, just on the cusp of the sixth house. Venus is peregrine in the fourth, showing the cat wandering about near the querent's home. Spica, the most beneficent star in the sky, on the sixth cusp; an applying antisocial conjunction of Venus and Jupiter; and an absence of negative testimony are good indications that she will come to no harm. Mercury applies to sextile Venus. Mercury is



Fate of puss?
Sept 29 1999 9.12 pm BST
London


in a cardinal sign and cadent house, suggesting our shortest feasible time-scale. The querent will find the cat in a matter of hours; and so she did.

Work done, we can now turn to play. The querent had wondered in passing what sex the kitten might be. The only description that she had given was that it had something wrong with its left eye. The chart uses this point with beautiful simplicity to reveal the cat's gender.

The cat is shown by Venus. Just as in the chart above, Venus is in Leo, an uncongenial sign, so we know that there is something wrong with the cat. We were not asked to provide a diagnosis of the baby's ailment; this chart gives a glimpse of the standard method.

The ruler of the sixth house usually shows the location of the problem rather than the actual diagnosis. This, rather, follows naturally from our first step by which we determined whether or not the patient is actually ill. In this example, the cat's significator in an uncongenial sign has confirmed that the cat is ill. That is, the cat is ill as shown by its planet being in Leo; i.e. being in Leo is the problem. The Sun, ruler of Leo, rules the eyes and is in the sign of its fall. The chart confirms what we have been told: the cat has something wrong with its eyes. Mutual reception between Sun and Venus suggests that the problem is not serious.

Specifically, the cat has something wrong with its left eye. The problem is shown by the debilitated Sun. The Sun rules the eyes in general, but in particular the right eye in a male and the left in a female. With its left eye affected, the cat must be female. And so it proved. Try posing this riddle to a vet: "The cat has something wrong with its left eye; what sex is it?!"



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THE BATTLE OF BARKING CREEK

The RAF's entry into the Second World War was not an auspicious one. Just after war was declared on September 3rd, air-raid sirens had sounded, but they proved to have been triggered by a civil aircraft arriving from France. There was another false alarm on the 4th. But on the morning of the 6th, radar screens showed a force of German bombers approaching the Thames estuary.

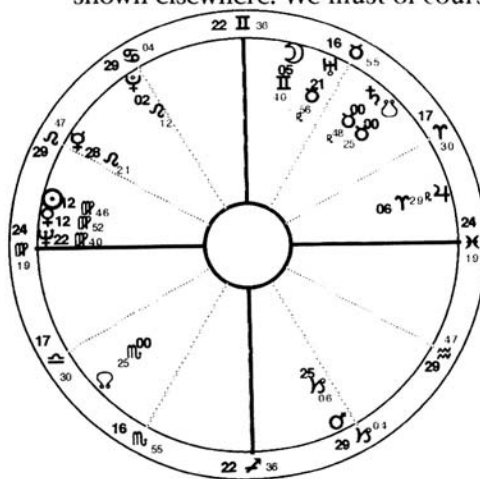
British fighters were sent up to meet them. The radar showed more and more squadrons of bombers approaching. Anti-aircraft batteries began to engage the enemy force. The fighters located their target and went into action. By the time the battle was over, three British planes had been shot down, with one pilot killed. The German air-force had been safely tucked up in bed the whole time, with no idea of the damage its phantom presence, produced by a fault in the radar, was causing over England.

The chart for the start of what became known as 'The Battle of Barking Creek' (up which - for the benefit of our foreign readers - one is proverbially stuck without a paddle) paints the picture exactly, and does suggest that for all the technological refinements available to the modern warrior, he is still wise to keep a sound astrologer on strength.

Those who like such things will leap immediately to Neptune on the Ascendant; but, as always, it shows nothing that is not adequately shown elsewhere. We must of course remember that there has been no

palpable increase in accuracy of judgment since these new planets, with all the extra information they are claimed to impart, put their shoulders to the astrological wheel. Serious astrologers will instead note that the Ascendant, Midheaven and Moon are all on fixed stars indicative of afflicted eyesight: Copula, Ensis and Prima Hyadum respectively.

The Lord of the Ascendant, Mercury, on martial Regulus shows the British eager for the fray. It is just disappearing into the twelfth house, however, the house of self-undoing, and Regulus after whom



Battle of Barking Creek
 Sept 6 1939 6.30 am GMT
 East London

the star is named did indeed undo himself, through actions no matter how noble. The Germans, meanwhile, are shown by Jupiter. By antiscion, it falls just on the Ascendant: antiscion being literally a shadow we have a 'shadow' appearance by the Germans. In body, meanwhile, Jupiter is in the seventh, its own house: they are still at home.

We could also make a case for seeing the first house as Britain in general and the second as its soldiers - its resources, in this military context. The ruler of the second is Venus, which is cazimi: very strong. But this strength is seriously qualified: it is in the sign of its fall and in the twelfth house. By antiscion, it lies just on the eighth cusp, opposing its own house: fighting against itself.

The chart is admirably clear; it is a pity no one looked at it before storming into action.



BOOK REVIEW

2000 Astro Graphic Calendar, by Astrid Fallon

Our favourite 'astrologue internationale' has produced yet another impressive collection of tabulated and graphic data. As the title suggests, this covers planetary movements during the current year; next year's edition is due out in September.

The calendar section opens to give an A4 sized spread to each month. The calendar itself notes sign changes, lunar phases and stations. There are also graphic ephemerides of longitude and declination, charts for beginning and end of each month and New and Full Moons, and a graphic table of aspects. Elsewhere, there are further graphic ephemerides of declination and longitude, each over both this year and seventy years, and tables of declination, longitude, lunar ingresses and Moon-Earth distance.

It is all in pretty colours, but despite this we regret to report that the stable-lads have already replaced the copy on their wall with one bearing more conventional graphic representations of Venus. As with Ms Fallon's other work, those who find this useful will find this very useful - notably, we expect, those who find information conveyed graphically more accessible than that given in conventional numerical form.

2000 Astro Graphic Calendar, 40pp, 2001 edition available from September. Price: £10 in Europe, £12 elsewhere. From: Astrid Fallon, 9, Highcliffe Place, Sheffield S11 7LW, England +44(0)114.230.6867 astrid@fallon.demon.co.uk

BORN TO BE BAD

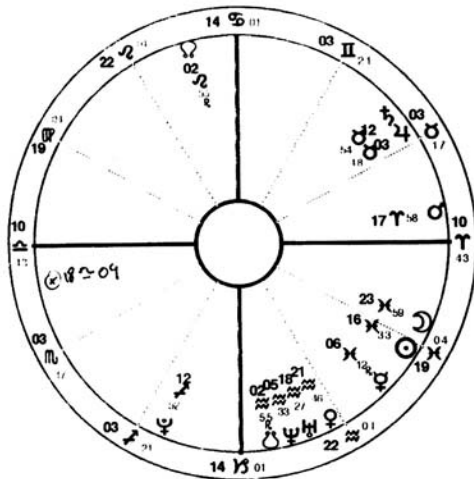
There was a commotion in the workshop the other day. A selection of planets from a chart on which the Master was working had been allowed into the yard to stretch their legs while the house-cusps were being prepared. Usually Diggory and myself are there to keep order when this happens, but on this occasion, just at the time when Diggory had had to slip behind the stables for a moment or two, I had to deal with an urgent message. This shows what a two-edged sword the progress to which we here are so open really is, as in the old days the carrier pigeons would arrive in the pigeon-loft to be dealt with in due course; but now we are forever subject to the strident tones of a new kind of pigeon, bred specially to come straight to the individual for whom the message is intended, wherever he might be or however important might be the task with which he is currently involved.

So, just as Diggory had disappeared, my attention was distracted by the raucous arrival of one of these new 'mobile' pigeons. The message was nothing of any great significance, merely one of those tiresome enquiries as to the condition of our windows and our willingness to take part in a local promotion; but by the time I was once again able to fully devote myself to my duties, turmoil had erupted among the planets whose exercise I was supposed to be supervising.

The trouble seemed to have been started by Mercury. I had seen him hanging around with Mars, and this association usually leaves him rather too sharp for his own good. The two of them seem to have had a falling out, on which Mercury had begun running around Mars and Saturn at great speed, taunting them with cries of "You're malefics, you are!" Saturn, who had a station approaching and so was feeling rather vulnerable, had just burst into tears; Mars, despite some initial trouble catching him, had finally managed to corner the miscreant and, by the time I was able to intervene, was dealing with him in much the manner that we might expect.

I grabbed the three of them by the scruff of the neck and hauled them off to the Master. He gave them a good talking-to, but Mercury was unrepentant, repeating constantly: "They're malefics and I hate them!" The Master then pulled out his pipe and entered upon a detailed explanation of just what causes a planet to be a malefic, by the end of which even Mercury was clearly feeling rather less smug.

In the land of the tradition we do quite rightly pride ourselves that our astrology has malefics and benefics. Ours is not the candy-floss



Does burglar know me?
 March 6 2000 8.02 pm GMT
 London

world of the moderns; we do face the fact that even our best-laid plans gang aft agley. All in our garden is not lovely. But for all that, we must avoid the careless use of the terms 'malefic' and 'benefic' that turns them into labels that obscure the truth. At worst, 'malefic' is debased almost into an epithet of abuse for any planet that we don't like, not so dissimilar to 'fascist' or 'pinko'.

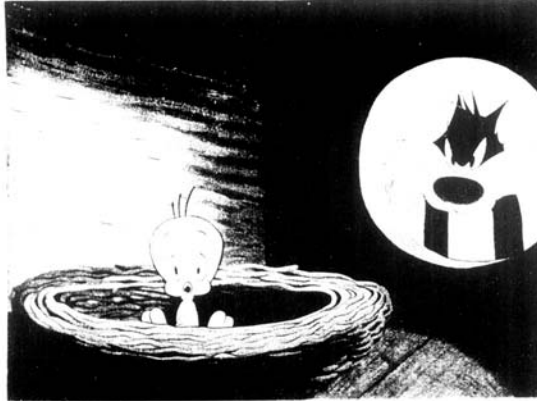
Let us consider an example. This horary was set for a question about a burglary. Someone had broken into the querent's flat, scattered her possessions around, but not actually taken anything. Despite police assurances that this

was by no means uncommon, our querent was worried that the intruder might have been a stalker. So she asked: "Did the burglar know me?"

The first candidate for a thief in a horary chart is a peregrine planet in an angle or the second house: there is none here. The next choice is the ruler of the seventh, the house of thieves. This is Mars, which is in its own sign, Aries, and so is strongly essentially dignified. Lilly tells us that when a malefic is essentially dignified it behaves itself rather better, for it is 'like a noble soul that hath the enemy in his clutches, but scorns to hurt him'. (Note that this applies only to essentially dignified planets. Malefics that are essentially weak but accidentally strong are just better able to work their malice.) This is our answer: the burglar has broken into the flat, but has disdained to steal anything. Our poor querent's possessions were just not good enough for this 'noble soul'! In Aries, Mars exalts the Sun, so perhaps he was looking for gold, or at least something of rather higher value than what he found.

If the burglar had been a deranged admirer, we would expect to find his planet in dignities of Venus, the querent's significator. It is not. Indeed, in any relationship question one of the strongest indicators of lack of interest from the quesited is finding his planet in his own house, as it is here. The chart is quite clear: our querent has nothing to worry about. All we have here is a very fussy thief.

This example shows a well-behaved malefic. Another chart concerned someone who had suffered a severe allergic reaction to a soft



What is malefic depends upon one's point of view...

drink. The drink was signified by Venus, the natural ruler of sweets, which was in the sign of its fall. Here we have the opposite situation: an essentially debilitated benefic. Again, the chart accurately describes the circumstances: where before we saw an essentially malefic thing - a thief - disdaining to do evil, here we had an essentially benefic thing - a soft drink - doing harm.

We know that not only Mars and Saturn are malefics. If the context is appropriate, any planet ruling the sixth, eighth, twelfth or even fourth house can temporarily acquire malefic status. If the Lord of the eighth is out to get you, it is no good reminding it that it is a benefic: it will kill you none the less - a point which gives a salutary reminder of how our conceptions of good and bad are limited by our petty concerns.

Any planet prohibiting an aspect in horary is likely to be seen as a malefic, no matter which planet it might be, just because it prevents us attaining whatever it is that we think we want.

We must return to the underlying philosophy. The universe is created by God; God is infinitely good; we cannot, therefore, accept the idea that Mars or Saturn is intrinsically evil. They are not evil; they are just inconvenient. We can follow the primrose path of Venus to our eternal destruction and still regard her as a benefic, because we think we are enjoying the ride. But even a fraction too much Mars in our curry strikes us as deeply unpleasant, to say nothing of the salutary dose of Mars that keeps us from getting tangled in the briars at the side of our road.

When Mars or Saturn is strongly dignified it is behaving more like its true self. It is not the essential nature of either planet to go about making a



...usually

nuisance of itself because it is bored: their true natures are just as necessary and, above that, just as desirable as those of any other planet. It must be remembered that when, for instance, Mars moves from Aries to Taurus, from strong dignity to strong debility, the planet itself has not changed one jot; all that has changed is the starry background against which we see it: the context, as it were. Mars and Saturn indicate things which, for the most part, we do not happen to like. They are indeed malefic within the bounds of our immediate concerns, but for a full understanding of the nature of these planets we must attempt to see them in a wider context. Iamblichus explains: 'I am of opinion that what appears to us to be an accurate definition of justice does not also appear to be so to the Gods. For we, looking to that which is most brief, direct our attention to things present, and to this momentary life, and the manner in which it subsists. But the powers that are superior to us know the whole life of the soul.'

Ficino says: 'No parts of (the cosmos) can be inimical among themselves in any way. For fire does not flee water out of hatred of water, but out of love for itself, lest it be extinguished by the coldness of the water. Nor does water extinguish fire out of hatred of fire; but it is led by a certain desire for multiplying its own cold to create water like itself out of the body of the fire... The lamb does not hate the life and form of the wolf, but is fearful of its own destruction, which is occasioned by the wolf. Nor does the wolf kill and devour the lamb out of hatred for him, but out of love for himself.' This does not prevent the lamb perceiving the wolf as a malefic; but the more content the wolf is within itself (that is, the more essential dignity it has), which contentment is best occasioned by being replete, the more the lamb can sing and dance in front of his nose without fear of molestation. It is only when the wolf is feeling desperate, perceiving himself through the unpleasant sensation of an empty stomach as being unloved by the universe (i.e. in detriment or fall), that the lamb has something to worry about.

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The Astrological Association's
Astrology & Medicine Newsletter

published March, July & November

£6.00 for three issues (£8.50 overseas)

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NEPTUNIA REPLIES...

Dear Neptunia, I'm baffled. I know only you can set me on the right path. My boy-friend has been practising astrology for years, and he keeps saying how remarkable it is that the issues of concern to his clients exactly mirror those that are of concern to him at that time. How can this be? Is it synchronicity? Yours in confusion, Tracey

Dear Tracey, How many times have I been told this, not only by astrologers, but by those who call themselves therapists as well. It seems to be widely accepted as the norm, and in certain companies of astrologers is even encouraged.

The explanation for this phenomenon came upon me one night, as I whirled giddily around the glittering ballroom at the Grand Duke's gala in honour of his long-serving court astrologer, who was - not before time, as I could not help but think as I gazed upon the features that I remembered as corvine from the days of our youth, but which the withered hand of age had by now rendered positively skeletal - at last being released from his prognostic duties to prepare himself for his final transit. As the Prince of Ruritania, good-looking enough in a callow sort of way, and a fine dancer, but whose conversation is both as delightful and as informative as the toothache, spun me in the waltz that the Grand Duke had refused to allow until his dowager aunt and her confessor had given us their good-nights, I could not help, as I set my mind determinedly on other things, being sucked down into the yawning and yawn-inducing gulf of his small-talk. "Have you noticed, dear Neptunia," he was droning, "How as we dance everyone in the room speaks of me?"

This was foolishness of a high order, as, as ever, the conversation throughout the room turned on no other subject but me. How the silly lad could think the company spoke of him quite astonished me - until, that is, I recalled that I had heard said before that when in a chattering room, the narcissistic ear will translate every half-caught fragment of speech to something pertinent to itself. Just how "Neptunia did this" or "Neptunia said that" can be so distorted that it seems to refer to someone else speaks much of the mighty power of narcissism.

So, Tracey: maybe it is not your boy-friend's clients' concerns that magically echo his own, but his overwhelming ego that engulfs and devours whatever is placed before it. Pity, then, his poor clients, who receive judgement on their astrologer's problems thinking it is judgement on their own. But you are not alone: I've recently been dealing with just this issue myself! *Your caring, Neptunia*

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