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Astrological Research

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By Leigh Westin, M.S., M.A., D.F.Astrol.S., C.A. NCGR

In 1974, NCGR published its first Journal. At that time specific publication criteria was announced. Robert Hand as editor summarized it thusly: "*The main criteria will be relevance to geocosmic research, originality and scholarship.*"¹ We have made every effort to follow those criteria in this *Journal* with its focus on research. We hope you enjoy our stellar line-up of authors and find their contributions to be interesting and worthwhile.

As the lead feature, NCGR is greatly honored to present *Nick Champion's* summary of his doctoral thesis. This work is an excellent example of academic research as found in scientific publications, complete with literature review that supports the arguments of a question or hypothesis, one with which all astrologers can readily identify, the measurement of belief in astrology. *Campion's* paper clearly reflects the nine steps of research: establishing a question, providing literature review, applying a specific research method, collecting and analyzing data, establishing a conclusion, noting further research, stating the values of the knowledge, and publishing the work.²

Yet *Campion's* work is only one of many outstanding accounts. *Robin Heath* takes the philosophical approach and in his uniquely thought-provoking and entertaining style draws the conclusion that astrology reflects the divine. This to me is a major issue. If astrology represents the order and system of the universe, an appropriate metaphor

would be *the mind of the Creator*. As mere humans, will we ever totally understand the Creator's mind? Probably not—yet, shouldn't we still pursue astrological research to the heights of all that is humanly possible?

Other authors bring attention to facets of research. *David Chocrane* and *Michael Munkasey* present important research ideas. *Cochrane* discusses different ways of looking at parans of fixed stars and notes enlightening tidbits about how astronomical measurements are derived. *Munkasey* suggests the importance of planetary distances and phases, facets that are not always taken into account; yet the devastating December 26 Sumatra earthquake and resulting tsunami occurred when Earth was near perihelion, Saturn near perigee and the out-of-bounds, full Moon at apogee. Many were factors that Indian geologists found to be relative³.

James Valiere suggests a pertinent question concerning earthquakes and offers an invitation to participate in an on-going research project. *Maurice McCann* discusses research resources, and how he goes about research in general, a most valuable piece for how anyone can perform research without utilizing statistics. *César L. Alcalde* applies facets of research, concerning the development of the Peruvian Chapter's logo.

Alphee Lavoie, NCGR's former Research Director, writes about a study in which a statistical measure-

ment is applied and is an example of the quantitative type of research; while as an example of the qualitative type, *Liane Wade* discusses illuminating points found in case studies of war-time Presidents. *Leigh Westin's* article on Venus utilizes both methods, the quantitative, by defining a newly discovered, but specific classification of Venus, and the qualitative method through case studies to distinguish relevance.

Ken Ring writes about stone circles as ancient weather calculators, as a theory, thus a qualitative approach, while he is proving it to be quantitative by his accurate weather predictions. *Don Cerow* presents much the same with his theory of the existence of the serpent myth in worldwide indigenous cultures.

Since this issue focus on research, perhaps a short discussion on true research and some of its salient features is in order.

What is Research?

On the most fundamental level, the word, *research* implies *re-search* or search again and indeed, any valid research can be verified by being duplicated by others. In the most simple of terms, true research is a quest directed by a definitive question that by answering potentially provides value.

That advertisement on television boastfully announcing the new and improved detergent revolutionized by research is rarely ever the real thing, nor are the so-called research papers that consist merely of gather-

ing information from various publications, never mind how interesting or entertaining the final piece might be. Rather than true research, these reflect marketing techniques, library skills or note taking.⁴

A broader concept of research is a systematic and rigorous investigation directed toward the discovery of hitherto unknown facts that results in tangible output that increases accuracy and depth of human understanding of reality.⁵

In the general understanding of research, it isn't so much the question or the hypothesis that is the issue or even the conclusion, but rather the process in between. It seems to be two words that cause the greatest hang-up, *quantitative* and *qualitative*, essentially defining the two types of research.

Quantitative vs. Qualitative

To state in the most simplistic terms, *quantitative* or *quantity* implies an amount, whereas *qualitative* or *quality* implies characteristics or distinctions.

Originally the quantitative approach was developed to study the natural sciences that concerned Aristotelian factors, in other words, *objective facts that could be readily discerned and counted, classified or quantified* in some sort of numerical form. Objective circumstances lend themselves well to this type of measurement that came to be known as *the scientific method*.

One way of showing a relationship of facts was through various statistical methods, out of which grew a school of thought that yielded the median, the bell-curve, the t-test, the chi-square, etc. Looking at a single variable allows a precise picture of the frequency and rarity of particular phenomena, and thus the rela-

tive normality or abnormality.⁶ In fact in statistics, the variable is king. The idea is to hold all other factors constant while manipulating one factor or variable, then quantify the results. Yet not all data can be so easily separated.

Because of its exactness, quantitative analysis tends to clarify data when clarification may not be appropriate. For example, Champion found that to fully understand the responses to his questionnaire, the various nuances had to be distinguished, thus *qualified*. Though quantitative methods are objective and provide a specific answer, the results are less rich in information than that obtained from the *subjectivity* of qualitative analysis that reveals *how* a specific answer occurs.⁷

In qualitative research, counts and classifications remain unassigned and rare phenomena receive the same amount of emphasis as the more frequent, but the value is found in detail descriptions that allow for finer distinctions to be made. Qualitative modes include observation and participant observation (fieldwork), case studies, interviews and questionnaires, and the researcher's impressions. Even so qualitative research has its downside too, primarily the possibility of interpretation errors in describing and analyzing the data.⁸

The Fray

Back in the 1970s when the 186 scientists came out against astrology, one of results was the astrological community's emphasis on applying the scientific method, i.e. the quantitative idea and statistics. But there was a serious problem, the incredible number of variables contained in any chart, 12 signs of 30° each, ten celestial bodies, and the myriad aspects. The proof that the same vari-

able tended to produce the same results was evidenced by people born on the same day close to the same location having similar experiences—but not exactly, implying that other variables existed that were not held constant. To ferret out research on multiple variables required another approach that was not so limited.

Yet astrology was not the only branch of knowledge that tangled with the quantitative method and the scientific intelligentsia elitists. Another body of knowledge with more public clout eventually drew its sword and won the battle. When social sciences became more politically entrenched, it was apparent that human behavior was far too diverse to be quantified or objectified. In fact the idea of objectification was onerous indeed, since to psychologically objectify a human was considered to be anything but healthy behavior. Thus directly resulting from the research needs of the social and cultural sciences, the qualitative method became more universally accepted.

Other Research Facets

Two other terms that receive a lot of press are *validity* and *reliability*. Essentially *validity* means extracting the truth from the research or as Hammersley (1990) said, *interpreted as the extent to which an account accurately represents the social phenomena to which it refers.*⁹ On the other hand, *reliability* refers to the quality and rigor of the research, and according to Hammersley (1992) *"the degree of consistency with which instances are assigned to the same category by different observers or by the same observer on different occasions"*¹⁰

In many ways, research is an exer-

cise in problem solving. Too little or too much of several factors can lead to downfall. One is the prevailing authority. Whether one represents authority or challenges authority with valid research, both require the courage to accept moving knowledge forward with change. Another is determination. Too little spells giving up too soon; too much is an effort in futility. The same exists for rationalization, in particularly an overabundance. Still another is relying on intuition that may be only one's imagination, rather than defined data. Although many a researcher has gained from a *Eureka moment*, the value was that the *knowing* rationally fit parameters at hand. Human perception, as opposed to intuition, comes from a little understood melding process of one's knowledge and intellect that in hindsight more often than not, is traceable.

There is much more to research that has not been mentioned, thus it is recommended that aspiring researchers consult a good text and study the intricacies involved. By simplifying a few of the more ominous terms, it is hoped that a greater interest in research will result, and as Heath said so well in his accompanying article, "divert the energy into the much more interesting task of *improving astrology for astrologers*."

Research Director

For his many years of service, we would like to thank our former Research Director, *Alphee Lavoie*, who retired from the Board this year. In this stead, the Elected Board made a new appointment and we would like to welcome the new Director of Research, *Terri McCartney*.

Terri graduated summa cum laude from Arizona State University

where both her undergraduate and graduate studies were in Communication. She is a follower of both Western and Vedic studies, has presented numerous research papers and joined AstroDatabank as Research Director in 2004. She would like to share with you the following message:

"As the new NCGR Research Director, I am available to facilitate your astrological research endeavors by providing guidelines, articles and information to do so. Every astrologer can do research. At the most elementary level, we all do as we observe correlations among human phenomena and cosmic phenomena. From there, it's just a matter of organizing our observations, creating a sound experimental design and testing them to learn if the correlation truly exists and more often than by mere chance. I will be expanding the resources offered on the website to meet NCGR's goal of facilitating and supporting quality research. There you will find resources and links to support the development of sound qualitative and/or quantitative research projects. If you know of such articles or sites, or have any questions about pursuing your own research, please contact me at ResearchDirector@geocosmic.org."

Final Thoughts

There is no question that many pondering astrological issues remain that would benefit from research, but one doesn't need to be a statistical genius to produce acceptable results. Anyone who is intelligent, curious, creative, skeptical, and a hard worker; delights in discovering relationships; likes to solve puzzles; is a wee tad tolerant of ambiguity; and is willing to risk being criticized, has the makings of a good researcher.¹¹

It has been an honor and a pleasure to serve as guest editor for this NCGR *Journal* featuring research. In this field of knowledge, as many of you may know, the research arena is my great love. To me, research, scholarship and professional ethics offer the viable avenues that will lead geocosmology to its rightful significance in the academic world and in the mind of the general public.

Resources

¹ Hand, Robert, "Editorial", *The Journal of Geocosmic Research*, Summer, 1974, p. 4.

² Leedy, Paul, *Practical Research, Planning and Design*, Columbus, Ohio, Merrill, 1993, p. 3-12.

³ Venkatanathan, N, N. Rajeswara Rao, K. K. Sharma and P.Periakali, "Planetary Configuration: Implications for Earthquake Prediction," Department of Applied Geology, University of Madras, Guindy Campus, A.C.College Buildings, Chennai – 600 025, Tamil Nadu, India. http://www.aaspe.am/ASC_2004/Abstracts/Session5/523_N_Venkatanathan_India.doc

⁴ Ibid 2.

⁵ Ibid.

⁶ Myers, M. D. "Qualitative Research in Information Systems," *MIS Quarterly* (21:2), June 1997, pp. 241-242.

⁷ Ibid.

⁸ Ibid.

⁹ Hammersley, M., *Reading Ethnographic Research: A Critical Guide*, London: Longman, 1990, p. 57.

¹⁰ Hammersley, M., *What's Wrong with Ethnography?: Methodological Explorations*. London & New York: Routledge, 1992, p.67.

¹¹ Belew, Kathy, MSW, MPH, "Research Overview," <http://hadm.sph.sc.edu/Students/KBelew/Ortho/sld006.htm>

Under One Wing

By Don Cerow

Indigenous cultures around the world share a common myth. It varies in details such as the name, sex, garb and hue, much in the same manner local cultures adapt themselves to the variations of their natural environment; but it is the same thread which keeps bobbing to the surface, over and over again, repeating the pattern of its weave in different peoples, generations, and locations. It is the story of the serpent in the center, and its involvements in the beginning. He or she was there at the Genesis.

What has generally not been understood is that each of these cultures gazed upon the same sky, observing the same stars, and long ago their stories began. They spoke of a serpent in the tree; a serpent together with its twin, wrapped around a staff; a serpent chasing its own tail; a serpent which was so huge, its tail alone swept out a third of the stars of heaven. According to the myths, it was a serpent who spat fire and lightning, and who vomited floods. When his body rolled, there were earthquakes. The spiraling bodies of these serpentine circles mesmerized the world.

The explanation for this cultural phenomenon is actually quite simple. Long ago, people were much more familiar with the night sky. In the same way in which folks of today know about the pole star, so the peoples of long ago identified the central stars around which all others turned in their seasonal passage. Today the pole is marked by Polaris, but it was not Polaris then. It was a huge, long serpent which we now think of as the constellation, Draco.

For thousands of years this single constellation dominated the pole position. The stars of this celestial serpent are not very bright, but they are very important; for the treasure they guard represents the secrets of the fruit of the tree. These are the apples of knowledge, indeed, from which the rest of the stars of heaven can be measured and whose correct positions, and futures, can then be ascertained.

The clues begin where the trail is the thinnest, long, long ago—when there was no history—where the archaeological record was scanty. But legends hint at what once may have been.

Rainbow Dreams

Although people have heard of the Rainbow Serpent, not many realize that it is not a motif confined to a single indigenous culture. In the African tradition, the Rainbow Serpent was known as Aido-Hwedo, and he existed at the beginning of time. He was put there to serve Nana-Buluku, the one god. Aido-Hwedo carried Nana-Buluku in his mouth, and the curves of rivers, mountains and valleys were created because that's the way Aido-Hwedo moves. The two stars in the head of the serpent have been variously called either the eyes or the jaws of the serpent, but they are the two brightest stars in the entire constellation.

After all was created by Nan-Buluku, the load was so heavy that he asked Aido-Hwedo to coil beneath the earth to help cushion it. Because Aido-Hwedo could not



stand the heat, the creator made the (cosmic) ocean for him to live in, and there Aido-Hwedo has remained since the beginning of time, cushioning the earth with his tail in his mouth.

This African myth came from the Dahomey tribe that is the modern-day Benin, and seen from that latitude, a good portion of Draco does in fact, lie below, or, as the myth puts it, beneath the earth. Naturally, the image of the Rainbow Serpent with his tail in his mouth is similar to Ouroboros, the serpent who chases his tail as the constellation, spinning around the pole, is like a cat chasing his tail, forever rotating in nocturnal spirals above the clouds.

In each of these myths, the Dragon (or Rainbow Serpent) is tied to the four cardinal points, as any circle is bound by its center. The Native American tale of the Rainbow Serpent best illustrates this concept. According to their beliefs, there is a great circle, which is so huge it holds everything; it is the universe, and all that live inside the Great Circle are relatives. The four quarters are each sacred, and each has a mystical power. In astrological terms, we agree, as the East measures the position of the Vernal Equinox; each of the other points (North, South and West) also carries a corresponding significance. According to Native Americans, where the blue-black road of the dead meets the white road of the living at the Center Place (we call it the North Celestial Pole) is a very holy place. There coils the Rainbow Ser-

pent (Draco). Her symbol is the sacred lightning spiral. For those who have awakened, she arises and arcs across the face of the world. It's then possible to climb on her back and rise into the sky world without dying.

In Australia, the Rainbow Serpent is associated with the beginning of creation. These tales are most prevalent in northern Australia, but can be found throughout the continent. Here, too, the mythic tradition records a special relationship between the Serpent and the formation of the mountains and valleys . . . in the beginning, during the dreamtime. For them, it was a creature that lived mostly below ground. Yingarna was the Mother of Creation in one variation of the myth. Some of these aboriginal portraits of the Rainbow Snake go back 8,000 years (when the springtime point was moving through Gemini), making it one of the oldest known religious symbols on the planet.

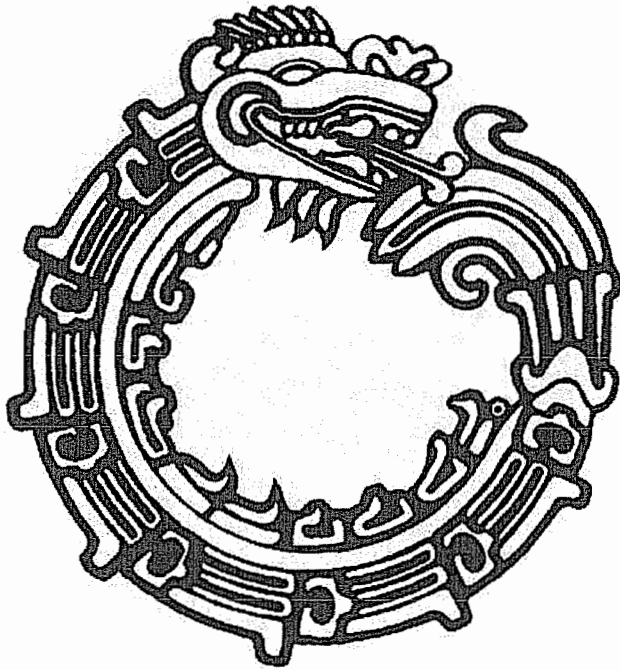
One potential fly in the ointment is that some would argue that the Rainbow Serpent, a circumpolar constellation, isn't visible from Down Under, but that's not true. In 2750 B.C., even when Draco's Alpha Star was pinned by the North Celestial Pole, one could still see her head popping above the horizon in northern Australia, where most of the myths originate. Precessional motion 8,000 years ago carried the head and initial coils of the dragon much higher above the North Australian horizon, and they continue to be seen there to this day.

The Spiral Serpent

We have established the trail of the Dragon around the globe and through the centuries, but how far back does this notion really extend? While we cannot pinpoint a precise time of origin, we do find archaeological evidence which indicates a far earlier date than most realize. We can observe why the spiral is the motif associated with the snake, as the serpent spirals around the pole on a daily basis. And it explains why it is associated with eternity, because while the Vernal Equinox holds sway over a constellation for only 2,000 years, the celestial serpent has watched as at least three or four of these constellational alignments have come and gone, extending far back beyond recorded history.

With all this in mind, we quote from Marya Gimbutas, in her classic work, *The Gods and Goddesses of Old Europe, 7000-3500 B.C.*

"The snake and its abstracted derivative, the spiral, are the dominant motifs of the art of Old Europe, and their imaginative use in spiraliform design throughout the Neolithic and Chalcolithic periods remained unsur-



passed by any subsequent decorative style until the Minoan civilization, the sole inheritor of Old European lavishness. . . . This art reached its peak of unified symbolic and aesthetic expression c. 5000 B.C.”

“The organization of the motifs demonstrates that the imagery is genuinely cosmogonic: the . . . snake compositions appear in bands occupying the middle of the vases, associated with the belts of the upper skies containing rain clouds. . . . On some vases snake coils in the upper bands have diagonal stripes, probably to indicate torrents of rain. In some cases the snake is portrayed winding across the cosmic double-egg.”¹

The spiral, as a stylistic motif, wonderfully captures the nightly motion of the great heavenly serpent among the stars as the Earth turns. For those who would claim that this is not an accurate reflection of the constellation as it appears in heaven, we would counter that this is the essential essence of fable: to take the picture, and embellish it. It is the product of poetic license, not scientific tabulation. This is myth, not math.

Although the following is entirely hypothesis, there seems to be a memory of when everyone on the Earth spoke a common language, something we might expect to be developed during the Age of Gemini, an epoch which fits neatly into the period of time we have been examining, from 6,000 to 8,000 years ago.

The Tower of Babel

“Throughout the earth men spoke the same language, with the same vocabulary. Now as they moved eastward they found a plain in the land of Shinar where they settled. They said to one another, ‘Come, let us make bricks and bake them in the fire.’ For stone they used brick, and for mortar they used bitumen. ‘Come,’ they said, ‘let us build ourselves a town and a tower with its top reaching heaven. Let us make a name for ourselves, so that we may not be scattered about the whole earth.

“Now Yahweh came down to see the town and the tower that the sons of man had built. ‘So they are all a single people with a single language,’ said Yahweh. ‘This is but the start of their undertakings! There will be nothing too hard for them to do. Come, let us go down and confuse their language on the spot so that they can no longer understand one another.’ Yahweh scattered them thence over the whole face of the earth, and they stopped building the town. It was named Babel therefore, because there Yahweh confused the language of the whole earth. It was from there that Yahweh scattered them over the whole face of the earth.”—Genesis 11:1-9²

Our Dragon motif may in fact be one of the last vestiges of a world wide system of communication, one with which those early Sumerians (or their predecessors from the Plain of Shinar, the mouth of the Tigris-Euphrates rivers) were a part. Note that the opening lines we have quoted clearly state, “Throughout the earth men spoke the same languages”—throughout the Earth, not just in Mesopotamia.

As we peer around the globe, we find evidence of the Uraeus holding the position in the center of the solar disk between the horns of the Bull or Cow of Egypt. We find the serpent coils twined above the head of Ix-Chel, the Mayan Moon goddess of healing. We find Vishnu sleeping within the Cosmic Egg, and the multi-headed serpent reaching high up over him, just as the Cobra reached up over the head of the Buddha protecting him from the elements as he sought enlightenment. The Imperial Dragon of China never wandered far from the mystical pearl of the Orient, and the Mayan god Kukulcan (the Aztec Quetzalcoatl) was known as the “feathered serpent” or, in other words, our flying serpent or dragon. As we have seen, the Dahomey tribe of Africa felt this coiled serpent rested below the Earth, which is how the serpent is seen from this latitude.

The Midgard Serpent, also known as the World Serpent, ate so much he came to encircle the entire Earth, and it

was he, in his guise as Nidhogg, that he gnawed at the roots of the Tree of Life, known to the Norse as Yggdrasil. The staff of Moses is thrown down before Pharaoh and becomes a serpent. Moses catches it by the tail, and it becomes a staff again. There is Ti'amat and her Babylonian battle with Marduk; there is Gilgamesh and his confrontation with Humbaba. Hercules fights Ladon after strangling two serpents that crawled into his crib shortly after birth, while Zeus wrestles with Typhon. Apollo bests Pythos and takes over the Oracle of Delphi as his own afterwards, while the Lakota call the stars of the Dragon, "The Thunderbird." In the Southwest this creature was known as Avanyu, a creature which is said to have brought knowledge of science, art and agriculture to the people of their land. There is the Serpent Mound of Ohio, and Kukulcan's coming down the pyramid from the North face (Draco as the circumpolar constellation is always to be found in the North, both then and now) on the Equinoxes. The list just goes on and on.

Throughout the 1990s, I followed the trail of the tale of the Dragon, following the footsteps of his memory around the globe. This research has been going on for 20 years. Naturally, in an article such as this, we can only begin to scratch the surface of a few of these tales and how they repeat a familiar refrain the world over. Here is one in which the images of our dragon come into sharper focus.

In the Beginning . . .

You are the teacher. Before you is history. What metaphor do you use to effectively convey the motions, depth, and vastness of space? As you ponder the infinite, endless possibilities ebb and flow through your mind. A void might be an effective medium, or perhaps a sea. But if you lived inland, then ocean images are out of the question. In that case, your creation might record a wilderness, forest, garden or even a desert with distant fires burning; inaccessible mountains or pools, caves; the body of a huge warrior, god or goddess. Over the course of time, each of these and more has provided the backdrop for heaven's stage.

The Epic of Gilgamesh paints the framework for one such sky story. In it, our hero embarks on a series of adventures demonstrating the principle landmarks of ancient heavenly observation. He begins his quest by laying the framework for the entire system by establishing its center. He wrestles with an image whose inspiration is the celestial pole, and then goes on to grapple with another based on the position of the Vernal Equinox.

Having successfully mastered these two challenges, he



has reached the high point of his career. He has tasted victory and been showered in glory; he has established his name and claim to fame. His destiny decreed that his deeds be recorded for posterity on the bricks of Uruk, where the names of famous men are written; but even as he basks in this new-found attention, disaster strikes. His best friend falls sick and dies, shocking our hero into the realization of the frailty of mortality. Urged on by his anguish, he feels compelled to start out on another quest, this time with a far different purpose in mind.

This is a man who has stood at the pinnacle of all that life has had to offer. He is a king and a hero. What's the purpose of creation; what point is there to success, victory, honor and glory if a transitory existence is only a brief brush stroke dabbed upon the canvas of life? As his inner tumult rages, Gilgamesh becomes hell-bent to find the answer to this question, and he now sets his mind to unraveling the riddle of immortality.

Gilgamesh's two celestial victories symbolize the glory of life. To those living in the northern hemisphere, the celestial pole is always visible. No matter what season of the year you choose to look, it is there. The Sun's passage over the Vernal Equinox is the beginning of spring. Seasonally, spring represents the lengthening of the hours of the day over those of the night. It gives birth to summer, and together these two points represent the visible manifestations of light and life throughout nature with all its produce, warmth, and vitality. These two markers symbolically reflect the full, waking conscious-

ness of life, along with its accomplishments. The struggle between Gilgamesh and these two personified points is mirrored in what he has achieved. This is life's bright side.

But now his path takes a hard turn, and in the dim light of doubt he must look to a new horizon to chart his course. He is shrouded in darkness by the loss of his friend. His intuition tells him that if there is an answer to his soul's dilemma, it is on the other side of death's dark door that immortality must lay.

If the Vernal Equinox symbolizes all that we have outlined, then its opposite point must do likewise, but in reverse. The Autumnal Equinox marks the beginning of fall, when nature's essence retreats below ground into the roots of its being. It is the entrance into a land of shadows, and it is to this point that Gilgamesh now must go, marked at that time by the constellation Scorpio. He approaches the western mountains where this constellation resides in despair, but with the same determination that characterized his earlier conquests. These Scorpions are impressed by his courage, but he asks only their advice. On their counsel, he must follow the path of the Sun beneath the Earth through the "12 leagues of darkness,"³ and there he will find his answers.

He is leaving for us, in story form, a map illustrating the personal, terrestrial, and celestial reflections of his time, clothed in their contemporary garb. It is in the first two stops in this saga that our chief interest lies, and these are the ones which illustrate an awareness of the correct positions of the celestial pole and Vernal Equinox. The mythological clues given as to the identity of Humbaba mark him as our dragon, here depicted as a watchman of the forest. Why should we think of him as a dragon? Listen to the warning Gilgamesh receives from his close companion, Enkidu,

"O my lord, you do not know this monster, and that is the reason you are not afraid. I who know him, I am terrified. His teeth are like dragon's fangs, his countenance is like a lion, his charge is the rushing of the flood, with his look he crushes alike the trees of the forest and reeds of the swamp."⁴

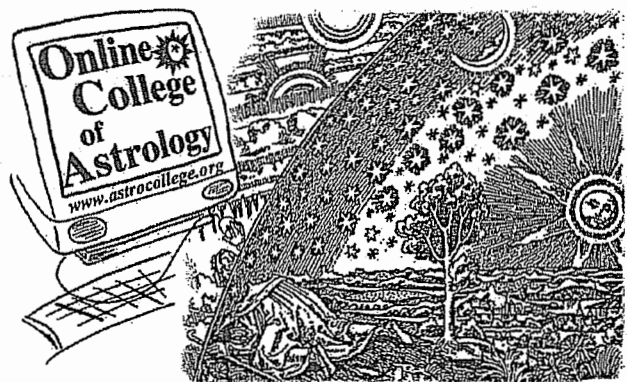
At the time of the telling of the Epic of Gilgamesh during the end of the third, and

possibly even fourth, millennium B.C., the constellation which marked the position of the Vernal Equinox was Taurus. The precession of the Equinoxes and celestial pole are mathematically linked like a circle to its center. The position of one cannot move without affecting the position of the other. In metaphorical fashion we are told that Humbaba, "... guards the cedars so well that when the wild heifer stirs in the forest, though she is sixty leagues distant, he hears her."⁵

Having completed their conquest over the dragon (thereby establishing their mathematical center), our hero wrests with the Bull of Heaven. Enkidu compels him to kill this bull by thrusting his sword between the nape and the horns. The two principle groupings of stars in Taurus the bull are the Hyades, marking the head, and the Pleiades, marking the shoulder. Celestially speaking, this is the spot where the cut must be made. From about 2600 to 2400 B.C. the Vernal Equinox passed along the neck of our heavenly constellation, Taurus, marking the period of time during which we believe the oral tradition of the Epic of Gilgamesh to have been sung in those hallowed halls along the Euphrates.

Having overcome the Bull of Heaven, the gods were an-

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gry and, as a result, Enkidu falls sick and dies. Bemoaning this unexpected turn of events, Gilgamesh sets out for the mountains, “. . . which guard the rising and the setting of the sun. Its twin peaks are as high as the wall of heaven and its paps reach down to the underworld. At its gate the Scorpions stand guard, half man and half dragon; their glory is terrifying, their stare strikes death into men. . . .”⁶

It is the Scorpions who tell him that if he would seek immortality, then the way ahead is through the 12 leagues of darkness.

“Then he called to the man Gilgamesh, he called to the child of the gods: ‘Why have you come so great a journey; for what have you traveled so far, crossing the dangerous waters; tell me the reason for your coming?’ Gilgamesh answered, ‘For Enkidu, I loved him dearly, together we endured all kinds of hardships; on his account I have come, for the common lot of man has taken him. I have wept for him day and night, I would not give up his body for burial, I thought my friend would come back because of my weeping. Since he went, my life is nothing; that is why I have traveled here in search of Utnapishtim, my father; for men say he has entered the assembly of the gods, and has found everlasting life. I have a desire to question him concerning the living and the dead.’ The Man-Scorpion opened his mouth and said, speaking to Gilgamesh, ‘No man born of woman has done what you have asked, no mortal man has gone into the mountain; the length of it is twelve leagues of darkness; in it there is no light, but the heart is oppressed with darkness. From the rising of the Sun to the setting of the Sun there is no light.’ Gilgamesh said, ‘Although I should go in sorrow and in pain, with sighing and with weeping, still I must go. Open the gate of the mountain.’ And the Man-Scorpion said, ‘Go, Gilgamesh. I permit you to pass through the mountain of Mashu and through the high ranges; may your feet carry you safely home. The gate of the mountain is open.’”⁷

When Gilgamesh heard this he did as the Man-Scorpion had said. He followed the Sun’s road (from its setting) to his rising, through the mountain.

Scorpio is the opposite constellation from Taurus, located 180 degrees from its position on the ecliptical circle, and the position which would have been marked by the Autumnal Equinox current in the earliest oral traditions of the telling of the Epic of Gilgamesh. Thus we have, as some of the principle events in this story, Gilgamesh’s conquest and establishment of the celestial pole (the victory over Humbaba), his determination of

the Vernal Equinox (the Bull of Heaven, Taurus, where the cut must be made), and his journey to its opposite point, the Autumnal Equinox (Scorpio), and his entrance into the “underworld,” as he follows the path of the Sun as it passes below Earth.

The most complete version of this story comes from the last great king of the Assyrian Empire in the 7th Century B.C.; but there’s evidence it existed much earlier—at least as early as the beginning of the second millennium B.C.

The path of our hero has taken us on a journey, illustrating the celestial framework in terrestrial terms of a personal individual through the culture that created it. And here we see one of many examples where the constellation marking the North Celestial Pole is linked to the Vernal and Autumnal equinoxes at its very earliest beginnings. For astrologers, these myths represent the very beginnings of astrological wisdom, as the stars and planets of our solar system are tracked using the sighting sticks of Mother Earth, when the Sun’s angles tip to greatest maxima, at the Summer and Winter Solstice, and stand poised above Earth’s equator at the Equinoxes.

Endnotes

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²The Bible: St James Version

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⁵Ibid.

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How Should We Research Fixed Stars?

By David Cochrane

Many times a breakthrough in the sciences or the arts occurs by reconsidering the basic assumptions and fundamental underlying principles that are often taken for granted. Instead of proceeding forward using the accepted methods, da Vinci develops perspective in painting, Kepler discovers the laws of planetary motions, and Freud charts a new map of the human psyche. The ability to see things in a fresh and new way can be exhilarating and exciting.

In the field of astrology we are faced with so many different ideas and perspectives that perhaps we have too much of a good thing! With a flood of ideas available to us from ancient Western astrology, Vedic astrology, and modern inventions like harmonics and cosmobiology, there is no dearth of creative insights and fresh perspectives. However, there is still room for more creative ideas. Consider the following:

In ancient times astrologers spent a great deal of time looking up at the firmament. In the 20th century astrologers spent much of their time turning the pages of an ephemeris and a tables of houses. In the 21st century astrologers are spending more and more time peering into computer screens. I have made it a habit to periodically look up at the night sky and remind myself that what I am attempting to interpret is first, and foremost, not in a book or computer screen, but in the sky. It is a helpful exercise and if you have not already adopted it, I heartily recommend this habit.

What do we see when we step outside on a clear night and look up at the sky? We certainly do not see the horoscope wheel that we have grown so accustomed to seeing! If the sky is clear and unobstructed and we are far from city lights, we will see thousands of twinkling stars in all directions. On a quiet night the awe-inspiring sky can incline even the most insensitive person to feel at least a glimmering of the mystical and magical. The stars do tend to cluster along a band known as the Milky Way, but stars can also be seen in all directions.

Why am I writing about what is so obvious and evident to all of us? Because in astrology, as in many other fields, we often ignore the obvious and instead observe what we have been trained to see, rather than the self-evident. Looking at the night sky reminds us that the horoscope wheel which we refer to nearly every day is a poor representation of what the sky actually looks like! A chart is a two-dimensional representation of a three-dimensional reality. At the same time, I think the chart wheel has a usefulness and purpose that goes beyond being a mere representation of the sky, and for that reason, doubt that our chart wheel will ever become completely obsolete. On the other hand, our charts, combined with our vicarious approach to understanding astrology via books and computers rather than direct observation, limit our perspective of how astrological influences may actually operate.

A first step in any research project is to decide what to research. Non-astrologers often think of correlating Sun signs to a person's vocation. Professional astrologers know that this approach is exceedingly simplistic and unlikely to prove fruitful. However, when we think of doing research that can incorporate even a tiny percent of the complexity that an astrologer utilizes in interpreting a birth chart, we can feel discouraged that research in astrology is possible at all.

Consider, for example, what we see when we take a moment to look at the actual sky (especially at night), rather than the chart wheel. When we do this we may feel inspired to do what the ancients did: not restrict ourselves to the planets, but to include the fixed stars more fully in our analysis. However, as soon as we entertain the idea of researching fixed stars, the limitations of our two-dimensional chart wheels becomes flagrantly evident. We are no longer in our safe, simple, and comfortable wheel which can be drawn on a sheet of paper. We can feel adrift in space, disoriented, perhaps even lonely and forlorn, without the comfort of our two-dimensional chart which we use nearly every day to guide our lives and the lives of our clients.

The fixed star Sirius, for example, is one of the brightest objects in the sky. You can place Sirius in your chart wheel. Some computer programs, for example, allow you to place stars in the outer ring of a bi-wheel, with the planets in the inner ring, allowing you to see many fixed stars in the chart, but not obscuring the planets.

Suppose that in your birth chart the Sun is conjunct Sirius. You see that the Sun and Sirius are in the same zodiac degree and you instinctively sense that they are placed very near each other in the sky. Yet, the real fact is that the Sun and Sirius are not near one another at all!

Our two-dimensional representation of a three-dimensional reality would fail us if we believe that the Sun and Sirius are located physically very close to one another in the sky. Why do we say that the Sun is conjunct Sirius when the Sun and Sirius are in reality very far apart? Are they really conjunct or not? They are not conjunct if conjunction implies being close together in the sky. For this reason many astrologers throughout history did not restrict themselves to working only in zodiacal longitude.

The realm of fixed stars forces us out of restricting ourselves to the frame of reference that modern astrologers are most comfortable with: the ecliptic plane. Using the ecliptic plane as a reference point is not wrong, but it is not the only way to view planetary positions and it is not the only frame of reference for astrological interpretation.

Another frame of reference that is very useful and one that has interested people throughout history because it is visually more obvious than using the ecliptic plane is to use the horizon plane as a reference point. For example, a planet or fixed star on the horizon might be important. We are familiar with the concept of angular planets—that is, planets near the Ascendant, Midheaven, Descendant, or Imum Coli. However, a planet that is conjunct the Ascendant or Descendant is not necessarily on the horizon! Remember that our two-dimensional chart wheel cannot capture the reality of a three-dimensional sky.

In the birth chart of President George W. Bush (July 6, 1946, 7:26 AM, New Haven, CT), the Sun is at 13 Cancer 47. His Sun is conjunct two very large stars: Sirius and Canopus, both with an orb of 26'. At the time of his birth, the position of Canopus was 14 Cancer 13. The latitude (distance from the ecliptic plane) of Canopus was 75S50. Although we astrologers would say that George Bush's Sun is conjunct Canopus, his Sun and Canopus were actually separated by about 76°! Similarly, Sirius was at 13 Cancer 21 and its latitude was 39S36, so his Sun in his birth chart is actually about 40° from Sirius.

Direct Distance Measurement

Direct distance measurement is referred to by different names, such as *true arcs* and *in their own great circle*, and *in latitude and longitude*. A direct distance measurement between two celestial objects is exactly what it sounds like: a measurement is taken directly between the two objects. You might think that this is what astrologers have been doing all along when they construct aspects. Surprise! Astrologers generally do NOT measure distances between celestial objects. Astrologers use what astronomers refer to as the *projected positions* of celestial objects on the ecliptic plane.

Oddly enough, we do not interpret the actual positions of celestial objects. *We interpret their projected positions on the ecliptic plane!* In other words, we *make believe* that the celestial objects (planets, fixed stars, etc.) are on the ecliptic plane, even though most celestial objects are not on the ecliptic plane at all! The projected position is the point on the ecliptic plane that is closest to the fixed star or planet.

We astrologers may not always realize it, but we (or rather, our computers, and in the mid 20th century, our ephemerides) find the nearest point on the ecliptic plane to the celestial object and *we interpret this nearest point*

on the ecliptic plane instead of the actual position of the celestial object. Personally, I believe that these projected points are very sensitive points and that, perhaps even more bizarre, these projected points may be more useful and valid for astrological interpretations than the actual positions of the celestial objects!

Nevertheless, one can hardly escape the desire to interpret the positions of the celestial bodies rather than their projected positions on the ecliptic plane! When an astrologer realizes that he or she is interpreting a projected position of the celestial object on the ecliptic plane rather than the actual position of the celestial object, the astrologer may feel like the child who exclaims "*the emperor has no clothes!*" while all the adults are admiring the fine apparel of the naked prince. We are not even looking at the planet or fixed star in our chart wheels; we are looking at a sensitive point that is activated by the actual planet or fixed star. By analogy, it is as if everyone was exclaiming how handsome the prince is, when in actuality we are looking at a relative of the prince and never looked at the prince himself!

Using a direct distance measurement, George Bush no longer has Sun conjunct Canopus and Sirius. Some of the tightest aspects of his Sun to major fixed stars in direct distance are a sextile to Phact with a 6' orb and square Alpheratz with a 12' orb. In his birth chart the position of his Sun and these two fixed stars are: Sun, 13 Cancer 47; Phact, 12 Gemini 25; and Alpheratz, 13 Aries 34. You might agree that the Sun is square Alpheratz because both are 13° of cardinal signs, but how can it be that the Sun is sextile Phact when 13° of Cancer and 12° of Gemini are only 29° apart?

The answer lies in the fact that we are stepping outside the limitation of the two-dimensional chart wheel and measuring the actual distance between Phact and the Sun; the actual angle measured directly between Phact and the Sun at the time of George W. Bush's birth was almost exactly 60°. Are Phact and Alpheratz actually affecting the Sun in George W. Bush's chart?

To answer this question, we need to do the research. We need to start looking at charts of people and seeing what sense, if any, we can make of this. Intuitively, using perspectives other than reducing the entire sky to the ecliptic plane would make sense. However, only research can answer the question as to whether or not a direct distance measurement between celestial objects provides useful and accurate astrological information.

Fixed Stars and Planets on the Horizon and Meridian Planes

In addition to looking at the zodiacal positions of fixed stars and the direct distance angle from fixed stars to planets, we might also want to experiment with other great planes.

The ecliptic plane is a great plane and seems a natural one to use since the Sun, Moon, and planets, all lie fairly close at all times. Pluto and many asteroids can waver significantly off the ecliptic plane, but other planets always stay fairly close. If projecting the positions of fixed stars on to a great plane has some astrological validity, then it may be possible to project their positions on to other great planes. Given the fact that many fixed stars, unlike planets, are not close to the ecliptic plane, this idea is intuitively appealing.

For example, we might also want to know what fixed stars are on the horizon. In fact, this is a technique that many ancient astrologers used and some modern ones as well. Many astrologers regard planets on the horizon as being a critical and powerful point. For example, this assumption is fundamental to primary directions, a method of forecasting used for centuries before secondary progressions were introduced. In modern times, the idea of planets on the horizon has survived in Astro*Carto*Graphy, the relocational maps developed by Jim Lewis. Places where a planet is bodily on the horizon in the relocated chart are believed to be particularly strong by those who use Jim Lewis' Astro*Carto* Graphy methods.

In addition to planets and fixed stars on the horizon plane, we might want to know what planets and fixed stars are on the meridian plane. Celestial objects on the meridian plane are very roughly, but not precisely, conjunct the Ascendant and Midheaven. Using a reference of the meridian plane might possibly improve the accuracy of our interpretations.

If a planet and a fixed star should simultaneously be on either the horizon or meridian plane, then this is regarded as being especially important by many ancient, and some modern astrologers. There is a name for this phenomenon; it is called a paran. Let us consider exactly what this phenomenon is and variations on the same theme, especially the *rotated* and *pre-natal parans*.

Parans (Actual, Rotated and Pre-natal)

Parans are a logical extension of the notion that planets and fixed stars located bodily on the horizon and meridian planes have a strong influence. A paran occurs when two celestial objects are on these planes, especially if one or both of these objects is a planet. Suppose that in your natal chart, Mercury is bodily on the horizon. One way to discover such is by selecting an azimuth-altitude coordinate system in your astrology program.

An azimuth-altitude chart is also referred to as a horizon chart or local space in some programs. Azimuth is the measurement of the planet along the horizon and altitude is the distance from the horizon. It does not matter that planets do not travel along the horizon plane; we can project the planet's position to the horizon plane just as we project the planet's position to the ecliptic plane to obtain its zodiacal longitude.

Actually, astronomers use different ways to measure azimuth, either starting in the east or north and measuring either clockwise or counter-clockwise, but they do agree about how to measure altitude. The altitude of a planet in an azimuth-altitude chart is the distance of the planet from the horizon plane. If the altitude of a planet is less than 1° , for example, then this means that the planet is within 1° of the horizon or, in other words, nearly exactly on the horizon. North latitude indicates that the planet is above the horizon and south latitude indicates that the planet is below the horizon. A planet is bodily on the meridian plane when the right ascension of the planet is the same, or 180° opposite from, the right ascension of the Midheaven.

Suppose that in your birth chart Mercury is bodily on the horizon. It would be interesting to note what fixed stars may be on the horizon or meridian plane also because these fixed stars are likewise highlighted. It is almost as if there is an aspect between Mercury to these fixed stars because these are the celestial objects being emphasized at that moment. In fact, one can consider a paran to be a kind of aspect, even if is not so in zodiac longitude. Parans are interpreted in a manner similar to how we interpret conjunctions: we mix together the astrological significance of Mercury with the astrological significance of the fixed stars that are on the horizon or meridian planes to come up with our interpretation. Suppose, for example, that Mercury and Regulus are on the horizon plane (or meridian plane); then we hypothesize that you are Mercurial (communicative and bright) and regal (influence of

Regulus). Perhaps you are a commanding speaker, for example.

Parans therefore occur when a planet and either another planet or a fixed star are bodily on the horizon and/or meridian planes. Because there are many dozens (or hundreds of thousands, depending on how many are used) of fixed stars, it is likely that at least one fixed star is on the horizon or meridian plane when a planet is likewise there. In short, if a large number of fixed stars are used, there is always at least one paran, and perhaps many, whenever a planet is bodily on the horizon or meridian plane.

However, in most charts there are no parans because there are no planets on the horizon or meridian planes. We must wait for a planet to cross the horizon or meridian plane, and then many parans will occur. Note that all planets rise in the eastern horizon, culminate at the meridian above the horizon, set in the western horizon, and have lower culmination when they cross the meridian plane below the horizon. Therefore, we can use the terms rising, culminating, setting, and anti-culminating instead of referring to planets being on the horizon and meridian planes; this is alternative terminology for the same phenomenon.

Even though there may be no parans in your chart, astrologers have devised two different ways to apply the concept of parans to any chart, I have given the terms, *rotated parans* and *pre-natal parans* to these two methods.

To calculate a rotated paran, we rotate the sky, so to speak. Suppose, for example, that Mercury is 2° before rising, just below the eastern horizon, and Regulus is 2° before setting, just above the western horizon (or, for example, 2° before culminating). In this case Mercury and Regulus are in paran relationship even though they are not on the horizon and meridian planes. They are, in a sense, in resonance at that moment, with the relationship of the horizon and meridian planes. This is a rotated paran. Complex mathematical technicalities exist regarding exactly how one rotates the planets to place them on the horizon and meridian plane, and since an entire article would be needed to discuss the spherical trigonometry involved, I will not enter into a discussion of these issues. However, it is important to note that the distance between the Ascendant and Midheaven is constantly changing so that rotated parans are specific to a given birth time. Rotated parans are a fascinating concept and a promising area for research.

Fixed Stars Continued on Page 21

The Evidence of Stone Circles as Weather Calculators

By Ken Ring

The weather is part of cosmology. What affects the rotation of Earth also influences and varies our atmosphere, causing weather change. The nearer to Earth that any celestial body is, the more it influences, and our nearest neighbor has always been the Moon.

Evidence of Ancient Knowledge

That ancient people knew that the Moon correlated with the weather is indicated in the configurations of the ancient stones of stone circles. Such knowledge would have allowed these unique structures to be utilized as both calendars and weather-computers. The precession of the poles necessitated keeping an eye on the year, otherwise one day would be lost every 72 years, and after 2000 years, one season would be lost. Since the 365.242-yr cycle of Sirius provided a handy match to our own year, Stonehenge people applied a watchful eye, so that every Vernal Equinox a minor adjustment was made.

Stone circles are usually found on elevated locations with a 360° outlook. Some are simple circles such as Castlerigg in Scotland (Figure 1); some feature a circle within another circle, such as Avebury; and most look to the “V” of a cleft in hills or similar marks, to observe the setting time of the equinoctial Sun. Of all directions,

Northeast is often the most clearly marked, indicating the midsummer Sunrise, the Summer Solstice. If there are entrance stones to the circle itself they are often on either side of the Northeast line.

Although stones were more often the direction markers, occasionally the gaps between stones were the marker positions, whereas a pair of entrance stones might in another site be swapped for one prominent Northeast or other marker. With the basic layout, most arrangements that are circular with or without a centre stone, can be



Figure 1. Castlerigg in Scotland

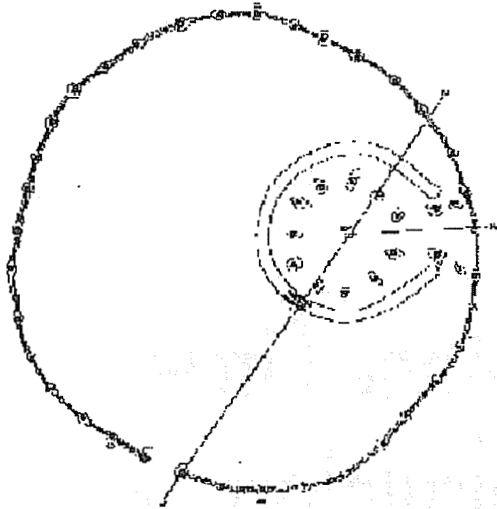


Figure 2

approached and immediately used as a weather calculator.

Consider, for example, overlaying the generic map on Bleasdale Circle in Lancashire. The site is an East facing horseshoe inside a much larger circle, dated around 1500 BC but probably much older (Figure 2). The diagonal line denotes the major transit of the Moon, the upper point corresponding to the left side of Stonehenge's Avenue (as viewed at Stonehenge's Heel Stone when the observer is facing NE).

The horseshoe structure was well able to plot the precession of the Equinoxes. Stones still mark the Cross Quarter Days, but the 36-stone outer circle is now all but dis-



Figure 3. Bleasdale today, facing northeast; the ditch around where the horseshoe was still evident.

appeared (Figure 3).

As is typical of these sites, what appears to be a deceptively simple arrangement of stones and earth was a highly efficient calculator. The highest point of the horseshoe pointed West, the centre of the outer ring, with a slope angle of 7.5° coming around the 11 posts to the open side. Posts likely ringed the horseshoe, with planks across the top, resembling the lintels at Stonehenge. At the time of the Vernal Equinox, Sirius would have appeared to land on one of the planks of this trilithon. Its position on the horseshoe could have been marked by the priest/astronomers, leading to a decision as to whether or not to change their calendar according to the rate they found the seasons were slipping.

This stone circle was also very lunar. In this case the 36 stones of the outer ring related to the 360° of a circle. The size of the Bleasdale Circle is 150.4 feet. The circumference therefore is 472.5 feet, which is the exact height of the Khafre Pyramid in Egypt, the so-called Pyramid of the Moon. The number most employed here is the base of a major progression in that one degree of arc on the Bleasdale outer circle was 1.3125 feet, a progression working to reeds, the Egyptian units of measurement of 10.5 feet. Around the circle are all sorts of lunar increments. Out of this calculator would have come the lunar month, lunar year and the 18.613 lunar nutation cycle of 6798.63 days.

By plotting the Moon in such detail, its position during cycles would have been observed, leading to weather information for every single day. Marker stones would have been planted on the ground, waiting to be viewed again as recycled weather after the Major Lunar Standstill. The huge ditches around many stone circles likely kept out nosey parkers and destructive kids that would have knocked over the markers! If so much math, science and meteorology was going on thousands of years ago on an obscure and small site tucked near the mountains ringing the Lancashire countryside such as Bleasdale, one can only speculate about the extent of achievement of that era.

Although nearly all known circles were intricately ordered, they were no more so than are today's architecturally-designed buildings, which all conform to some national building code germane to their country of construction. When one considers a modern building, unless one is a visiting architect, its codes are not in its chief attraction. In the same way, stone circles may be entirely appreciated for their function, leaving their mathematics to higher-ordered minds. It is worth noting, however, that 4,000-5,000 years ago, a large stone in a field was



Figure 4. Groove on Mt. Wellington.

not just some big rock but a balanced and measured artefact of achievement; a designed structure, no less than any of today's buildings and in the case of Stonehenge, no less than a cathedral.

Overlooking today's upmarket suburb of Howick, Auckland, New Zealand, is Stockade Hill, historically a fort during colonizing wars nearly 150 years ago. Present only in council records is the existence of a stone circle, removed to construct the redoubt. The site is an ancient viewing platform for that which can still be seen. A huge groove (Figures 4 and 5) has been cut in across-town Mt. Wellington which the setting Sun exactly settles into it on the evening of each Equinox (Figure 6). Even more precisely, the bottom rim of the Sun skims the groove on the Vernal Equinox and the top rim coincides with the "V" on the Autumnal Equinox. On the other side of Mt. Wellington is Mt. Albert, which has a stone implanted on the ground at the summit, looking much like Stonehenge's Heel Stone.

The first sight of the rising Sun on the day of any Equinox is exactly above the middle of this stone. From Mt. Albert one can look to the far off Waitakere Ranges, and through a theodolite view another distant man-made "V" carved into the hills. Each of these markers varies from the East/West line by less than one second of arc, less than 100 feet over 25 miles.

The Equinox can be likened to the midpoint of a pendulum, and a day either side sees the Sun to the left or right of the groove. The Maori of NZ know nothing of these geographical features, but have recorded in their oral histories, the existence and habits of a long-disappeared people called Patu-paiarehe, the Turehu and Urekuhu,



Figure 5. Groove on Mt. Wellington.



Figure 6. Equinoctial Sun.

the "Enlightened ones," apparently white-skinned previous dwellers of the land who were vanquished about 1000 years ago by the incoming Polynesian warriors. These original inhabitants were the "tangata whenua," which means Guardians of the Land.

There is an extensive network of stone circle technology throughout the South Pacific, in Asia, the Americas, Africa and Europe. It appears a global culture left its mark in every country. The time frame? According to Tongan folklore, Tonga was settled 20,000 years ago, by sailors from elsewhere. There is a huge Stonehenge structure, the Tongatapu, even today in the grounds of the king's palace. It is a sacred and revered national monument as an artefact from another time. Of course there are numerous stories about fairies who sat there on their jour-

neys between worlds and god figures who frequented, but serious archaeo-astronomers will attest that it is again, a viewing device for the orbit of Sirius. Northern hemispherians may be surprised to learn that pyramids are on Tahiti, Samoa, Tonga and Nuie. Just as extensive stoneworks exist on Easter Island, and the remains of pyramids on Australia and New Zealand.

It appears that the South of the world was indeed extensively travelled in very ancient times, and that longitude was known but the skills of global navigation became lost and had to be rediscovered. In his book, *Maps of the Ancient Sea Kings*, Charles Hapgood provides ancient maps of the southern oceans, charts that presumably made up part of the medieval library at Alexandria.

One map depicts Antarctica without snow or ice, known only now to have last been like that in 6,000 BC. That ancient peoples knew transoceanic navigation can be seen in pyramid design. The base length of the Great Pyramid of Giza is 756 feet, exactly 1/110,000th the circumference of the Earth in miles at the equator. Between outer banks, the diameter of Stonehenge is exactly half that—378 feet! Ancient stoneworks were calendars, weather prediction tools, keepers of standards and the preservers of sacred numbers used as teaching tools for the important facets of civilized life—weather, climate, the receding of time and travel.

The Lunar Key

Our mysterious Moon moves in a dozen different ways, all constituting separate cycles. Imagine a dwarf the size of an average two-year-old running around you anti-clockwise from your right to your left. We refer to that as phase. At the same time, imagine that you are pirouetting also anticlockwise, but 27 times faster, inside this circumstance. Further imagine that this smaller individual is speeding up and slowing down once in each revolution around you. Also this dwarf floats above you and then nearly 14 days later arrives at the same distance below you. We can call this declination. Then you begin to notice that the northern most declination point slowly drifts clockwise to your right, and the southern point, too, drifts clockwise. As well, the northern declination point has been getting progressively higher over about nine years till it reaches an uppermost point (and nearly 14 days later a lowermost point). Let's call this the Moon's Maximum Declination.

As if all this is not enough, this dwarf-individual is itself doing a wobble. Now you realise that when it speeds up, it is coming in closer to you and then further away on a roughly 27-day cycle. Let's call this closest point, and

the timing of it, the perigee. Looking carefully over a number of years (while you are still pirouetting) and you begin to realize that the perigee swaps between hemispheres, on a 8.8 year cycle, spending roughly three years above your waistline level and three years below, and about 1.5 years around your belt-line each time it goes from the lower to upper region.

You also notice that any perigee itself has an inner cycle which sees it return roughly to that distance in that same month about every four years. The closest perigee years just happens to be those years when it changes hemispheres. Meanwhile, (still pirouetting!) you are not in the one spot because all the while you have been circling around in a large room, taking this smaller individual with you. The plane (let's call it the "ecliptic") of your movement is in line with your navel, and the smaller-being wobbles 5° above and then 5° below this plane. This ecliptic is not the same thing as your beltline, which only refers to your middle; the two would roughly correspond if you were standing upright, but you are not. All this time you have been leaning forward, which we can call tilt. You are not unaffected by your rotating smaller-being; you find yourself somewhat veering in its direction, carving out a special little circle, which has its own variations!

It is very hard to imagine this all happening at once, and most meteorologists put it into the *too-hard basket*. Not only gravitational changes occur on each of these two bodies as a result of their conjunction, but also electrical changes. The principle of a dynamo is that a revolving movement inside a magnetic field sets up a current. In considering the Earth and the Moon together, the Moon continually cuts through the Earth's magnetic field when it moves across the equator twice a month as part of its declination cycle; and at those times the atmosphere becomes ionically charged.

Most people are unaware of the Moon's different orbits, and think the phase cycle is all there is to it. But put it this way: would it not be more weird if any of these movements, all happening very close to us by a huge gravitational body, did NOT influence changes down here? Especially in the face of the common claim these days that only so much as a few insignificant fuel emissions can alter the atmosphere! And if you don't think a circling two-year old would affect you, ask any mother.

The Moon cycles are not in isolation; they *combine* in various ways, and by doing so different types of weather are produced. When the peaks or troughs of two or more coincide, more extreme weather results, with lesser weather occurring in between.

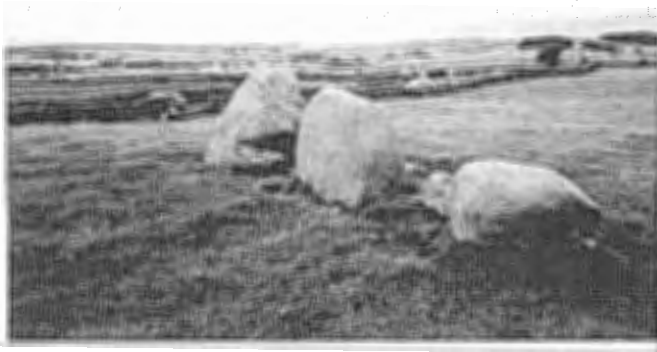


Figure 7. The Standstill Stones.

While some stone circles are solar, there is nearly always a lunar one nearby and I would venture that most stone circles are aligned to the Moon. I say most because I have not seen all of them—but of those I have surveyed, all are and I think it safe to assume a generality.

How the Lunar Key Works

If you are watching Moonrise positions along the eastern horizon, you will observe the declination cycle as the Moon progressively rises further northeast each day to a northern-most point, taking about seven days, then it scoots back down along the eastern horizon to due east a week later, and continues on to its southernmost point in the southeast in a further week, after which it treks back up to due east seven days hence. There are 13 declination cycles in a year. After nine years the maximum declination point is reached, in other words, the most northern point along the eastern horizon. Most stone circles have a marker system, to show the minimum declination point as well as the maximum and are referred to as the Minor and Major Standstill points.

In Figure 7 is an example of the three standstill stones, one of them representing the midpoint, above the Torhouse Circle, in north England. Figure 8 gives an idea of the actual size and distance away, with my companion standing on the right of them. The photograph was taken from the Torhouse Circle itself.

The indications are that ancient man was captivated by these lunar declinations. As Moonrise points across the due east midline, the Moon is moving its fastest, changing the weather most and resulting in faster-moving weather systems. The Moon's angular momentum increases at this time and the Moon is



Figure 8. The Standstill Stones.

creating more electrical charge. Around these “lunar equinoxes” the winds increase. Depending on where on Earth you are, the extra winds will either be on the day of lunar equinox or two days away. Winds will generally follow the Moon's direction unless modified by hills.

Around the max declination points when the Moon's orbit is running parallel to that of the Earth, weather systems will slow down and persist without much change. What the weather was a couple of days before a declination point will be little changed two days after. Weather services tend to be most accurate around this time, because they usually declare the weather will be the same from one day to the next. They are their most inaccurate around a lunar equinox, when the weather may change markedly from one day to the next. At max declination north or south, weather maps will show winds being dragged in the direction of latitude lines. Steady drawn-out rain occurs, versus the thunderstorms and electrical activity more typical of lunar equinox time. And at lunar equinox weather will be dragged on a diagonal, more to the northeast when the Moon is trekking northward, and more to the southeast when the Moon is moving south.

The Moon's declination cycle changes over 9.3 years, meaning that its northernmost and southernmost points increase by about a thirteenth of a degree per month or a degree a year. Over the whole *nodal cycle* of 18.614 years, the world's grander weather patterns change, then change back again. The swing is between two positions, what we might loosely call the 18° point (Minor Standstill) and the 28° point (Major Standstill). At Stonehenge the minimum 18° end can be seen as traversing between the short side of the Station Rectangle

(between Aubrey Holes 11/12) at its southern-most point, up to the right side of the Avenue (Aubrey Holes 1/2). The maximum points reached are the left side of the Avenue (Hole 54/55) and the other side of the Station rectangle (Hole 14/15).

At Major Standstill, the differences in the Moon's arc in the sky on rising and crossing from east to west is best seen during either the Solstices, June 21 or December 22. It is at this time that the New and Full Moons are at their maximum declination points, either north or south of the equator.

In the northern hemisphere, the New Moon in the summer rises well to the northeast almost perpendicular to its zenith and sets well to the northwest, while the Full Moon rises in the southeast and sets in the southwest. These rising and setting points will slowly move towards the equator as the Moon's declination declines to 18° after about nine years.

In the southern hemisphere summer, the directions are reversed; the New Moon will rise well to the southeast, climb high in the sky, and set well to the southwest as does the Sun. The Full Moon, in the same month, will rise to the northeast and rise about as high as the winter Sun, then set in the northwest. The crescent Moon high in west of a spring evening is the first crescent, soon to set also. In the east in autumn it is just after April New Moon, skimming low, being further north in the northwest in the evenings. Low in the spring in the northeast, in the mornings, are the August and September, Moons, just before New Moon.

From year to year the rising and setting positions of these winter and summer Solstice Moons *themselves* change. The change from one Winter Solstice or Summer Solstice to its equivalent a year later is about 3°, the same as the width of six Moon diameters.

The standstill cycle is a nine-year widening or narrowing band of rising and setting positions which the Moon at any phase will attain. At Major Standstill the Moon will rise and set far to the North, well beyond the position of the Sun at the Summer Solstice. Two weeks later, the Moon will be rising and setting far to the South, only appearing in the sky for a very short period.

What are the Major Standstill years? In recent times—1914, 1932, 1950, 1969, 1987, 2006, 2025. At these years the Moon is moving from about 28° north to about 28° south and beyond the Tropics. It is spreading the atmosphere over a wide range of the Earth and this action, as with a blanket, produces a warming effect. The above years in the past were all drought years. Just

over nine years after each Major Standstill, during Minor Standstill, the limits of the Moon's path have contracted. Now the Moon's declination cycle is inside the Tropics and there is less of a contrast between the summer and winter Full Moon positions, though the winter Full Moon is still in the sky for a much longer period than the summer Full Moon. Of course at other times of year during the Minor Standstill, the Moon's phases will move between those limits, with a waxing or waning Moon capable of reaching the limiting positions.

Minor Standstill years were and are 1922, 1941, 1959, 1978, 1997, 2015. At Minor Standstill years, the bulk of the atmosphere is retained by the Moon to a narrow band around the equator, and this heats up the equatorial oceans (the El Niño). The seasons are more marked in countries well to the North or South of the globe at this time, colder in winter and hotter in summer, because with a lessened atmosphere at the extremities of the globe, both the searing rays of the summer Sun and the freezing cold of space in winter can come closer to Earth. This causes summer heat waves and winter snow dumps and blizzards. Ancient stone circle man knew all this and set up his stones to keep tabs on the changes in the seasons. As well, he knew the Moon's intricacies, information we have long lost. As we march ahead, we are realising the value of what was clearly achieved thousands of years ago presumably without technology familiar to us. We are reduced to marveling at the exquisite power and beauty of the stone structures, while flossicking here and there with our own meager skills in what feels at times to be a somewhat pitiful endeavor to rediscover crumbs of the ancient wisdom.

Further Reading

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Maps of the Ancient Sea Kings, by Charles Hapgood, 1996.

Ken Ring, with a wide-following among farmers and event makers as a broadcaster, columnist and author of a dozen books about weather and climate, is New Zea-

land's and Australia's best known long range weather forecaster. Because he uses the Moon and astrology, Ken's ideas about the weather are a novelty to mainstream science, but his uncanny success rate has meteorologists slowly taking note of his theories. With his Weather Almanacs since 1999 and Web site, www.predictweather.com (consistently in the top six in his country), Ken is impressively assisting astrology and methods used in the Ancient World, to begin to find their feet in modern times.



Fixed Stars Continued from Page 14

Another variation on the concept of a rotated paran is to note what parans occurred within one day before birth, or possibly also within a day after birth. Like a pre-natal lunation or other event that occurs before birth, these pre-natal parans may also be important. All people born on the same day in the same location have the same parans occurring before and after birth. I refer to parans occurring within one day before birth as *pre-natal parans* and parans occurring within one day after birth as *post-natal parans*.

Other astrologers may be developing different terminology for rotated parans and pre-natal parans. In time, a standard set of terms is likely to be developed by our astrological community.

Conclusion

If we allow ourselves to step outside the two-dimensional frame of reference of our chart wheels to select other frames of reference, we can open up new potential areas of research and study. In addition to studying fixed stars in zodiacal longitude, we can study fixed stars on the horizon and meridian planes, in direct distance measurement, and in parans, rotated parans, pre-natal parans, and post-natal parans. Modern astrology software is making it possible for us to explore concepts that before would have been prohibitive in terms of the time it would take to analyze.

It is only a matter of time before all of the major astro-

logical software programs can produce the information described in this article if they cannot do so already. In fact, with the rapid progress being made in astrological software, it is only a matter of time before nearly every kind of calculation imaginable will be available. By understanding the concepts behind the features provided in the software, we can explore new possibilities for astrology and thereby perfect our ability to interpret astrological influences. I believe that we are at an early stage in the rapid transformation of astrological interpretation to a much higher level of sophistication and precision.

The possibilities for astrology are enormous. You need not feel intimidated or overwhelmed. Instead, you can stand alone, looking up at the night sky and feel the awesome and magical cosmos whose mysteries we can unravel and secrets reveal—little by little, no doubt.

David Cochrane works as part of a team of computer programmers who develop the Kepler astrology software. He is also widely regarded as an authority in harmonic astrology, is the co-founder of The Avalon School of Astrology, the author of two astrology books, and he is currently writing a third. David has numerous innovative ideas in astrological theory, covering a wide spectrum of ideas in both ancient and modern astrology. He can be reached at kepler@AstroSoftware.com. Web site: www.AstroSoftware.com

Conducting Astrological Research—The Basics

By Alphee Lavoie

Scientific astrological research can be simple or quite complex. If you were doing research comparing whether or not a certain butterfly in Arizona was larger than the same butterfly in Connecticut, it would be quite simple. You would obtain a yes or no answer, with a negative answer being just as important as a positive one.

On the other hand, if you were researching to see if a wedding date can be predicted by using transiting planets, the process can become quite complex. So many possibilities have to be taken into consideration, such as the 10 transiting planets to the 10 natal planets, the angles, and the Nodes. You might even want to include the Vertex, the East Point, some of the asteroids, the Part of Marriage and other criteria, such as the rulers of the Ascendant or the Descendant.

And what about the aspects? Using just the five Ptolemaic aspects, you would be testing thousands of astrological criteria. Even though you might have a good sampling of a few thousand dates, you could easily end up with alphabet soup.

Life would be much simpler if the day of marriage was consistently brought about when transiting Jupiter conjoined natal Venus. Then it would be simple to predict marriage. But that is not the case, and we all know that

predicting the day of marriage is not that easy.

Let's approach it another way. What if the goal of your research is to see if Mars is the most aspected planet by the transiting planet on the wedding day of women. This would simplify the research as the result would be a definitive yes or no answer,

From my own testing of more than 500 women's charts for marriage, this finding was true. Also, conjunctions were the most frequently occurring aspect from the transiting planets to the natal chart. Oddly enough, with the men's charts the results were completely different. In testing 664 men's charts to the marriage date, Saturn and Uranus were the most aspected planets, and there were more oppositions than any other aspect from the transiting planets to the natal chart.

The Astrologer's Deficit

The biggest problem we have when conducting research is collecting accurate data. For example, as astrologers, we know how crucial it is to have an accurate birth time because a 4' error in the birth time will change the Ascendant by 1°. When researching solar arc predictions, a 4' error would throw off the results by a full year. As a result, your research result will depend on the accuracy of your data. It is much wiser to work with small but ac-

curate data than with large batches of inaccurate information.

I remember Mark Edmund Jones telling me years ago that “*astrology was the science of close approximation.*” I never forgot that. How many times do you look at your chart or a client’s chart and see a potentially really bad aspect coming? Then the aspect comes and goes and nothing happens. Even after 45 years as a professional astrologer, that still puzzles me. And yet if somebody gives you a date and time of a major event in his or her life you can *always* tell what happened. This is one way to prove to the *suit* population that astrology works (the *suit* being those who do not believe in astrology—their philosophy being that if I can’t see it, taste it, or touch it, it doesn’t exist!). I tell the disbelievers all the time what happened when they provide me with important dates in their lives. This is exactly how we can rectify birth times. Isn’t that wonderful?

However, events that don’t seem to manifest can certainly discourage an astrologer from making future predictions. Of course there are ways to get around it, but that is not the topic of this article. Does that mean that astrology doesn’t always work? If so, why not? That kind of experience should not stop us from testing astrological concepts.

Actually, no astrologer should use any astrological technique unless he has proven to himself that the technique works beyond expectation or chance. Many times when a client comes to an astrologer, he has exhausted all the socially accepted avenues of getting help. He may have been referred by a friend who had an astrological reading and see the astrologer as his last resort for help. Out of desperation, he may well be inclined to place complete belief in the words he hears. This is why we, as astrologers, have to be completely sure that any astrological techniques we use with our clients work beyond expectation. Sometimes I don’t think we realize the magnitude of the karma we are putting on ourselves.

Don’t Accept Discouragement

Over the many years of counseling clients, I noticed that many clients with certain names seemed to have similar energies in the natal chart. A few years ago, I decided to pursue this view and test my observations. I put out an online call to collect chart data for my research on particular women’s first names. As responses started coming in, other e-mails from well-known astrologers were telling me that they would not waste their time on such a “stupid project,” and that I would never find anything significant by associating names with astrology. I was shocked!

I managed to collect more than 287 charts belonging to women named Barbara. I ran them through our research program and the results were amazing. There was a very strong Sagittarian overtone with this name. This overtone was demonstrated by the Sun, Moon, Ascendant, or Midheaven in Sagittarius, Sun and Moon in the ninth house, and/or Jupiter conjunct the Sun, Moon or Ascendant. Then I learned that the name Barbara means foreigner. Doesn’t our basic astrology teach that the ninth house rules foreign countries and foreigners?

It is little pieces of the puzzle like this that help verify that the astrological principles we are using are correct. These are the discoveries that link us to the greater whole and that dovetail so beautifully with the original meanings of the symbols and techniques we use in astrology. The ninth house does have something to do with foreigners.

A Statistical Example

To estimate the importance of the astrological factors, we use the Pearson Chi-Square Hypothesis test. This procedure consists of two steps. The first step is to create the Control Group. This is a very important procedure and there are different choices to use when forming Control Groups.

The second step is the application of the Chi-Square procedure to pick up the most important factors using two criteria: the minimal size of the group and the minimal value of the Chi-Square parameters. After that, we can create the *forecasting* model using a method called *multiple regression math*.

If you arrive at a Chi-square = 1 that means that your research result is 70% above a normal distribution. This doesn’t mean that 70% of your charts have that criterion. It does mean that your chart sample for that research criterion has a 70% chance of beating the Control Group for the same criterion. To scientists that means something.

ChiSq % above or below chance

1	70
2	85
3	92
4	96
5	97.5
6	98.5
7	99.2
8	99.4
Above 12	100

Let's say you have 1,000 charts of writers all born between 1945 and 1954. You are searching for planets and signs. You look at your results and you find that 1,000 of them have Pluto in Leo. This means absolutely nothing because everyone born in that time span has Pluto in Leo. This is why when we do research, we compare our findings to a Control Group. The Control Group will nullify the finding because every person in the Control Group will also have been born within that time span.

There are three or four ways to calculate Control Groups with computer programs. If your research program does not calculate Control Groups, then I refer you to *Tables of Aspect Research*, published by ISAR, 1986. This book is a good reference for manual computations though it is limited to using just aspects. Research can involve many astronomical as well as astrological factors, such as speed of planets; planetary phases; planet, rising before the Sun; etc. So obviously computer programs make this process much easier, more accurate and more complete.

Because we calculated the planetary positions geocentrically, the planets can appear to go retrograde. This change of direction varies the amount of time that each planet stays in each sign. When I calculated a Control Group for 1,000 writers, I found that 61 charts had Mars in Aquarius, but 118 charts had Mars in Virgo. So if your research results show that the count for Mars in the sign of Aquarius is 75 that would be an important find.

You need to calculate the expectation of each planet and see if your research finding is well above or well below your Control Group expectation. If it is well below expectation, the finding is just as important, because it would mean that writers seldom have that criterion. Let's say that in the example using writers, you

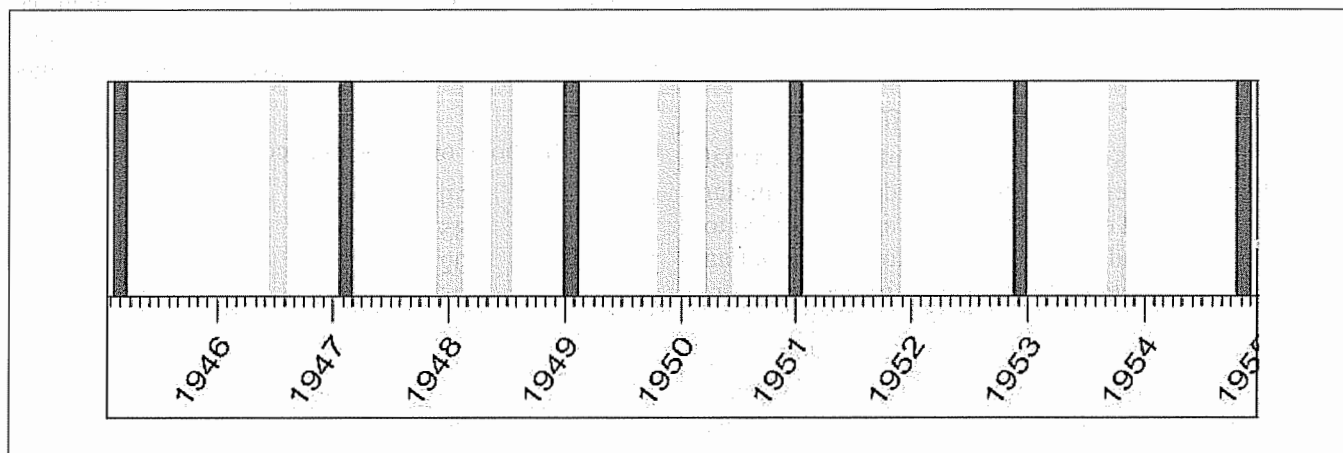
find that only 40 have Mars in Aquarius. This too, would signify that writers seldom have this criterion in their natal chart.

The graph below shows the length of time that Mars stayed in Virgo and Aquarius. The width of the bars indicates how long Mars stayed in sign. The lighter lines signify the length of time that Mars was in Virgo and the darker lines show when Mars was in Aquarius. By adding the widths of each line, you will see that Mars stayed in Virgo longer than it did in Aquarius. This clearly shows why the Control Group for Mars in Virgo was 118, and for Aquarius it was 61. This example applies to all of the planets and all criteria that are used in research, thus showing the need to have a Control Group for each criterion in place. This approach is what makes research scientifically correct or incorrect.

In the late 1980s, my views on astrology began to change. At that time, I thought that if we could prove to the *suits* that astrology works in order to help them with their mundane beliefs, then eventually we could bring the entire population to believe that astrology could help them with their spiritual growth. I did a lot of work on weather forecasting and using astrology to predict the stock market. There's no question that astrology is one of the better tools to accomplish either.

The graph of a temperature forecast shows how well astrology can predict future temperature changes. The heavy dark line is the actual daily temperature and the light line is the astrological prediction.

I calculated the graph using the artificial intelligence of the Market Trader program. I let the computer educate itself using 50 years of daily temperature changes. It analyzed aspects and midpoints. Then it projected a future forecast from the weight calculated from the past performances.



Mars Charts. Source: *Astro-Investigator* by Air Software.

The same concept is used to predict any stock trading future. The second graph is a stock prediction for the stock symbol IVAN. The heavy dark line is the actual stock price and the light line is the astrological prediction.

Both of these forecasts had no human input other than inputting the astrological criteria to use in the artificial intelligence. The computer did all of the work and the

thinking! For over half a century I've been living with the belief that if astrology does not work, don't blame astrology—blame the astrologers' methods.

The Right Time for Research

There are so many concepts used by astrologers and many of them need to be researched. A good example is the solar return. There are four different ways of calculating a solar return. Every astrologer that uses one of these calculations claims that their system works. In one way that's hard to believe.

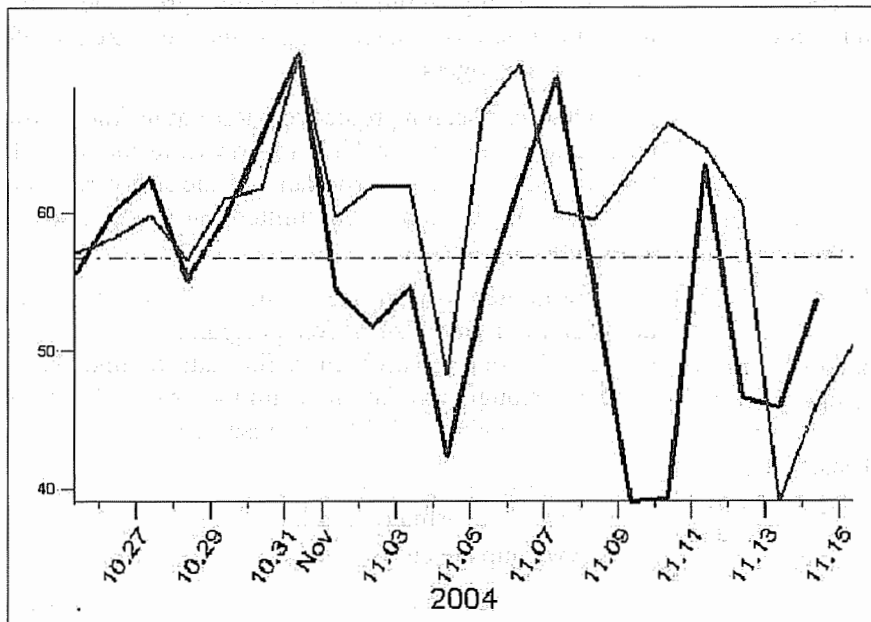
- 1) a tropical solar return for where you were born.
- 2) a tropical solar return for where you were at the time of the return.
- 3) a sidereal solar return for you were born.
- 4) a solar return sidereal for where you were at the time of the return.

These four completely different techniques yield four different charts, and yet astrologers claim to accurately predict what will happen to the native during the year with these charts. This is only one example of hundreds of techniques that have varying calculations.

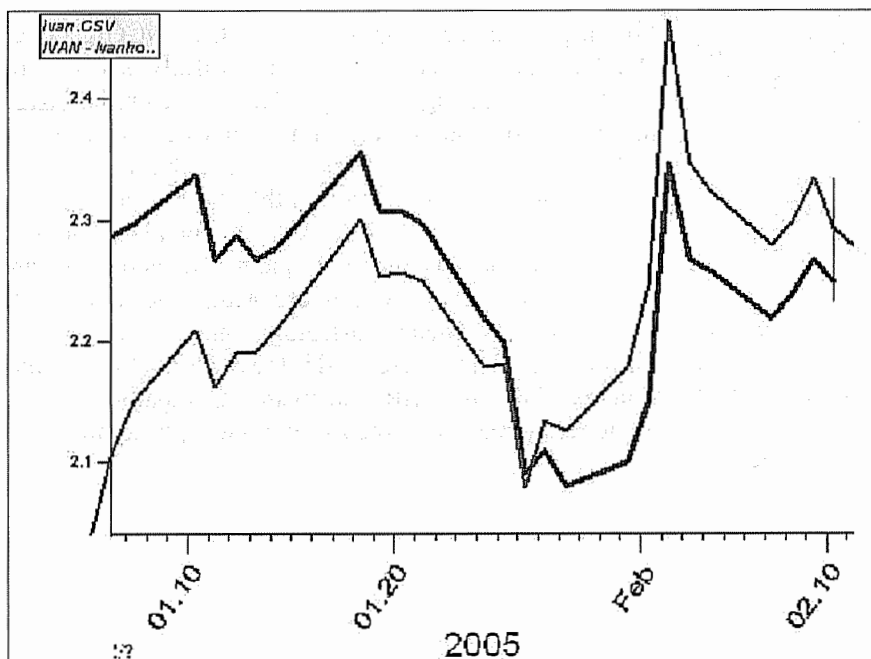
When I began studying astrology in 1952, there were very few books and very few techniques. Now there are hundreds of books. I will be the first to say that some astrology books are very well researched. Many are not. Often the author makes his case using three or four charts. Yet when you apply the techniques to hundreds of charts, they don't work at all.

Imagine researching all of the proposed techniques found in astrology books and discovering which techniques are excellent and valid. Just think of all the beneficial and accurate working tools that would put at our fingertips!

I feel adamant that we are now at a point where we need to go back to the drawing board. Fifteen years ago we didn't have the tools to do research like



Temperature Forecast. Source: Market Trader Platinum by Air Software.



Stock Prediction. Source: Market Trader Platinum by Air Software

we have now. Nor did we have the speed that we presently have on our computers.

In 1982, I wrote my first astrological research program. I marketed it under the name of ARP and Matrix sold it under the name of ARM. After much effort, I finally located the charts of a hundred doctors. My students and I imported our research data into my 8 MHz Radio Shack computer. Twenty four hours later it was still calculating transiting midpoints to the natal chart's midpoints. Today's computers will calculate that within a couple of seconds.

The Astro Investigators

A few years ago I organized a research group with some of my astrology students who had studied with me when I had my school 25 years ago. Our Web site is www.astroinvestigators.com and we call ourselves the *Astro Investigators*, the *gators* for short.

One of the original research projects we undertook was to test Mark Edmund Jones' vocational indicators—specifically, the planet rising before the Sun. We tested a few vocations for which we have more than 2,000 charts. The results were stunning! Teachers showed Mercury rising before the Sun, artists claimed Venus rising before the Sun, while managers touted Saturn rising before the Sun.

I am a firm believer that house rulers play an important role in natal astrology. Being a horary astrologer I set out to prove that through research. In our research of occupations, we found that teachers had the ruler of the third house on the Midheaven and the ruler of the MC in the third house, well beyond chance. The artists had the ruler of the fifth on the Midheaven and the ruler of the Midheaven in the fifth. The managers had the ruler of the sixth on the Midheaven. This proved to me that house rulers hold their own in astrology. It is so much fun to be able to research thousands of charts and see how the findings reflect the principles of astrology.

We also found that the artists had the rulers of the Midheaven or Ascendant in Taurus by chi-square of 9.2, 99.8% higher than chance. The rulers of the Midheaven were in Capricorn for the managers, and the scientists had the rulers in Gemini, while the military had them in Aquarius.

On the *gators* Web site, you will find the results of a research study for 11 professions, as well as other studies. The research consists of hundreds of astrological concepts and goes far beyond that. We've found that planetary phases, speed and acceleration are all very important.

You don't have to be a rocket scientist to do research! Honestly! All you need is a good sample of charts. The *gators* are totally committed to helping prove the validity of good astrological techniques, and we make this offer to all astrologers:

If you have a research project you don't quite know how to approach, and if we feel it is a worthwhile one, we will help you set it up and even loan you the software to do the research. That's how committed our group is to researching astrology!

You are invited to visit one of the Web sites below to download our *free Neural Net* program. This program will check your research chart file data to find out if there are enough correlations within your sample charts to actually conduct a full-blown research project.

- www.astroinvestigators.com
- www.geocosmicresearch.org
- www.alphee.com

Let's put our heads and energy together and make astrology what astrology really is!

For the past 42 years Alphee Lavoie (C.A. NCGR, Level IV) has earned his living as a skillfully successful, full-time counseling astrologer. He has lectured all over the world for conferences and at private invitation as well. He is the author of three best-seller books on horary astrology, and writes a monthly horary column for *Dell Horoscope* magazine. As a financial astrologer, since 1990, he has made frequent television appearances, including on Bloomberg Magazine and CNN. Currently he teaches astrology and Astro-finance through his DVD courses and is the owner of the internationally known, AIR Software Company. Email: alphee@alphee.com; Web site: www.alphee.com

Researching Astrology

By Maurice McCann

Introduction

It all began about ten years ago when my curiosity got the better of me. I remember it was the rule called the Via Combusta that sparked it all off. At that time the reasons given as to why the area between 15° Libra and 15° Scorpio was so unlucky were rather weak and unconvincing, and I wanted to investigate the most likely reasons for myself. In fact, it seemed to me that explanations were rarely given for anything in astrology. Most astrologers could perhaps tell you, or at least find out what the rules are, by consulting astrological dictionaries, but they and the dictionaries could never offer any real convincing explanations.

Looking back, there seem to have been three areas of research that caught my attention. First, there were rules such as the Via Combusta, the considerations before judgment, besiegement, the orbs of aspects, etc. Then there were the horary rules involving planetary movements. Third was astrological language, including technical words and expressions found in dictionaries.

Eventually, after a number of years, I wrote two books on my findings, listed in this article's bibliography. Here I'm writing in general about researching, but for more details, see *The Sun & the Aspects* and *Astrological Essays*. The scientific laboratory, statistics and graphs were not for me; I wasn't trying to prove astrology, I was simply trying to comprehend it.

The Method

At first, I was concerned with discovering the roots of a particular rule or technique. I wanted to know who invented them. What were the correct definitions? Did they make sense? For me, it was important to understand the basics or foundations of astrology. I also wanted to discover, if possible, whether or not there was one solid source to astrology. Was there some kind of root from which all other rules, etc., evolved? Which rules were justified because they involved the natural movements of the planets and which were invented on the whim of some astrologer from the past? Did they have a sound basis in astronomy? Could these rules be seen in the night sky? These were some of the questions I asked myself.

I had been forced into this work because of horary astrology. Horary is a wonderful branch of astrology because of its numerous rules and regulations that just beg to be questioned and investigated. At first I knew very little, but as I progressed, I learned more and more; it was very exciting work.

My main source was writers from the past. I consulted as many books as possible trying to discover if any of them held the answers. I found very few, so it was up to me to try to patch together reasons that were as rational as possible and that made common sense.

Via Combusta

The first research I completed wasn't really research at all; it was simply a piece of luck. An astrologer, Dylan Warren Davis, told me he had purchased a photocopy of *The Book of Instruction in the Elements of the Art of Astrology* by Al-Biruni, first printed in Ghaznah in 1029 A.D. Casually I asked him if Al-Biruni (973-1048 A.D.) had made any references to the Via Combusta. A week later I received a letter from him with a photocopy of one page from the book that explained the true meaning of the Via Combusta. Al Biruni explained that it had to do with essential dignities and the Sun and Moon.

Very simply, the Sun and Moon, being the lights, were the most important planets in a horoscope. When the Sun passed through Libra, it was in its fall, considered a very weak position; and when the Moon passed through Scorpio, it was also in its fall. On the other hand, Mars and Saturn, the two so-called malefics were very strong in these two signs. This is because Saturn in Libra is exalted and Mars rules Scorpio. So the answer was that the two lights were believed to be at their weakest when in the Via Combusta and the malefics at their strongest.

It must be emphasized that this does not mean that people with the Sun in Libra or the Moon in Scorpio have terrible charts. There are other things to be taken into account that can mitigate these conditions; besides, the essential dignities, including exaltations, are still in dispute.¹

The Considerations Before Judgment

One of the sacred cows of horary astrology was a set of maxims known as the "Considerations before Judgment." These were a set of regulations that were supposed to guide the astrologer as to whether the horary could be judged or not, or so it was believed. The first thing I wanted to establish was whether William Lilly (1602 -1681) had made any references at any time to these considerations in his judgments in *Christian Astrology*. In the first part of his book, he had detailed 12 of these considerations; but in part two, the question was whether he had acknowledged the existence of any of them in these horaries.²

This involved inspecting each horoscope for one or other of the considerations; it took quite a lot of careful checking and rechecking, which was both tedious and time consuming. Eventually I was able to present a detailed study of each and every chart showing that even when two or three considerations appeared, Lilly paid no attention to them by not once mentioning their existence.³

I then began to wonder where these considerations had come from, who discovered or invented them? Eventually these questions led me to Guido Bonatti (1223-1299) and his book, *Anima Astrologiae*.⁴ It was here that Bonatti described that he had been the first to invent them: "And this I have recited, that thou may'st know for what persons thou should'st undertake to give judgment. . . ."⁵

It was clear from what he said that because of a number of pranksters who delighted in asking Bonatti all sorts of silly horary questions, the astrologer had sought to find something in astrology that would warn him against them. His solution appeared to be the considerations before judgment: "I observed the hour of the Question, and if the Ascendant then happened very near the end of one sign and beginning of another, so that it seemed as between both; I said they did not ask seriously, or that they came to try me. . . ."⁶

So the mystery was solved. By his own words Guido Bonatti had said that he had invented a number of guidelines that he hoped would protect him and his reputation from silly would-be clients. They were not based on astrological facts but merely on the notion of a vulnerable astrologer. Besides the later and earlier degrees, Bonatti had also suggested that the lord of the hour played an important role in distinguishing the genuine from the fake clients.

As we have already seen, William Lilly listed 12 considerations in part one of *Christian Astrology*. This means that he had invented or was inspired to write nine others of his own. One source that he gave for two of the considerations came from Al-Kindi (d. about 850 or 873 A.D.).⁷ The problem is that out of all the books translated into English ascribed to Al-Kindi to date, there are no books on horary astrology. Lilly was obviously wrong in his statement. Al-Kindi could not have written on the considerations before judgment.⁸

Mutual Reception

Now and again articles in magazines would stimulate me to further action. One such article seemed to imply that William Lilly used mutual receptions as one of his main methods of judgment. The end result showed that he had used the orbs of the planets in the majority of cases and had gone over the orbs in a few. It showed quite clearly that he did not use whole sign aspects.

There were other ideas presented in *Christian Astrology* that I wanted to examine to determine what he did or did not do and dispel some of the myths. For my own curios-

ity I searched through his book to see how often he used translation of light and the other rules. I even made a mindmap of all important rules with page numbers and whether or not he had mentioned them in his judgments.

I also listed his choices of querent and quesited. The significator for the querent was in the overall number of cases the ruler of the ascendant, which was only to be expected. In the case of the quesited, it was a different story. There were several choices, depending on different conditions. In the end, it gave a good idea of what Lilly did, how he did it and why.⁹ Astrology believed that he did exactly that. I decided to check and went through every horary that he judged in the book, 35 in all, and reported on the results. Another belief that went the rounds concerned whether or not he used whole sign aspects. Again I consulted *Christian Astrology*, listing every aspect he had mentioned in his writings. I designed a table showing all of these aspects, whether within orbs of planets, outside the orbs and whether the aspect only occurred within the orbs.

It was because modern astrology practiced the orbs of aspects that I was prompted to look into what could have happened to change the old method, the orbs of the planets. At first I had no idea where to look so I began to read everything I could from the past. Eventually I discovered that Alan Leo, the English astrologer, had at the end of the 19th century decided to revolutionize astrology; this seems to have been his mission in life. One way of doing this was to create the idea that aspects had orbs and not the planets. What had been good enough for at least 2,000 years was about to be overturned.

It seems that Leo may have got the idea from an Irish-American astrologer, W. H. Chaney, the father of writer Jack London. Chaney had become embroiled in a dispute with some of the English astrologers and had written that, "I never allow my students to depend upon the aspects as given in the almanac, because errors in reading would constantly arise. I require them to memorize 'The Different Kinds of Signs,' as arranged on page 28, PART 1, and having learned that Aries, Cancer, Libra and Capricornus are 'movable signs,' they readily perceive that two planets, one in each of any two of the movable signs, will be either in quartile or opposition, provided the orb does not exceed 5°."¹⁰

It seems very possible that Leo then picked up on Chaney's orbs of aspects and created his own version based on the power and strength of each aspect as he saw it. Chaney had been concerned with the overlapping of the aspects and not the power of the aspects, as Leo believed. Through time Leo's new theory took hold so that

throughout the world of western astrology the orbs of the aspects are now accepted without question. In conversations with various astrologers around the world, I have concluded that the majority are totally unaware of Leo's part in the orbs fiasco and don't see it as particularly important.

Retrograde Mercury

When the astrologers of the past watched the sky night after night and saw Mercury applying by conjunction with Mars but turning retrograde before the perfection, didn't they think this was something unusual? They would not simply have called it retrograde Mercury, but because of the failure to perfect the conjunction they would surely have given it some kind of name to describe this exact kind of movement. Eventually the term they decided upon was *refransion*. This one word told astrologers that a planet applying or separating from an aspect to another planet would decide not to perfect and become stationary before moving forward or backward. So these fancy words had a real meaning. The next time you see Mercury about to go retrograde, ask yourself if refransion is taking place. If it is you will squeeze a much richer interpretation from it than just the usual bland Mercury retrograde.

If someone is born with a Mercury-Mars aspect which refransates, you could say that he or she has the potential for a razor sharp wit which may not be fulfilled because of indecisiveness and withdrawal and pushing ahead. The problem that needs solving concerns Mercury and whatever reason caused it to retreat from pushing forward. Planets like to be connected by aspect; they love to be in pairs. Mars awaits Mercury's approach but is disappointed by Mercury's reluctance. Both planets have problems that need to be resolved, and this is where psychological astrology may help.

I have shown this horary rule in a natal context because the movements of the planets don't simply affect horary. They are universal and affect all other branches of astrology. Incidentally, refransion is the only rule involving two planets; the rest, as we shall see use three planets.

Horary Rules

This was probably the most difficult and tedious research of all. I had come across so many different versions of these rules that I had to try to find out if there was some kind of basic rule.

There came a point one day when I decided I needed to fully understand the so-called horary rules. These are

called *collection and translation of light, frustration, prohibition and refranation*, making five rules in all. At first I had no idea where they had come from or who had invented them, or whether they were very ancient or of recent discovery. I knew that Al Biruni had described something similar, so they seemed to be at least 1,000 years old. The main sources were Al Biruni, Guido Bonatti, Claude Dariot and William Lilly. They had demonstrated through horoscope judgments some of these rules. Verbal descriptions usually proved confusing, so I needed to find horoscope examples, which clearly showed a rule in action.

I turned to William Lilly's *Christian Astrology*¹¹ simply because he had published 35 horoscopes with judgments, which proved invaluable for my kind of research. Lilly described translation of light as ". . . when a light planet separates from a more weighty one, and presently joynes to another more heavy; and its in this manner. Let Saturn be in 20° of Aries; Mars in 15° of Aries, and Mercury in 16° Aries; here Mercury being a swift planet separates from Mars, and translates the vertue of Mars unto Saturn."¹²

This seemed straightforward enough; there had to be one fast moving planet separating from one planet and applying to the other. This planet was called the translating planet. Lilly gave another description of translation, but without planetary positions by degree and sign. Instead he stipulated that the significators of the querent and quesited had to be ". . . separated from conjunction or sextile or trine aspects of each other, and some one planet or other doth separate himselfe from one of the Significators, of whom he is received either by House, Triplicity or Terme, and then this planet doth apply to the other signicator by conjunction or aspect, before he meeteth with the conjunction or aspect of any other planet, he then translates the force, influence and vertue of the first Signicator to the other, and then this intervening planet (or such a man or woman as is signified by that Planet) shall bring the matter in hand to perfection."¹³

In this description he really complicated matters by adding several conditions involving certain aspects and essential dignities. Why only the conjunction, sextile and trine and the essential dignities, house (rulership), triplicity and term? Why not the square and opposition, and what was wrong with exaltation? I realized I would never really know the answers to these questions. Lilly must have had his own reasons and there was little hope of ever finding out what they were.

I then turned to his 35 chart judgments in *Christian Astrology* to see exactly how he had dealt with translation

of light in his daily practice; the results were quite surprising. After weeks of study, I realized that there were essentially three versions of translation of light:

1. Where the significators were in a separating aspect.
2. Where they were in an applying one.
3. Where no aspect existed between them.

No matter how Lilly had tried to complicate things knowingly or unknowingly in his second definition, in his work he used these three variations. In fact no matter how I tried, these were the only versions that could be used. It was some time before I realized the reason. It was because this was how three planets in a group would behave. They could not move in any other way; they were restricted to three versions in translation of light because there weren't any more.

The planets move direct and retrograde, fast and slow; they cannot do any more than this. Therefore, when three planets are in aspect and form a group, they can only form groups in four ways:

1. Two planets applying by aspect to a third.
2. One planet separates from one and applies to another.
3. One planet applies to another, but a third planet aspects one of them first before they perfect their aspect.
4. One of the two planets forms a perfect aspect with a third planet.

Having sorted the various rules, I then set myself the task of trying to make a list as they occurred moment by moment at noon each day. This proved to be very difficult. It would take an encyclopedic mind to get each and every rule right in the correct order, but it was a worthwhile exercise. It taught me a lot about the complexity and movements of the planets and made me realize that I had no choice but would need a computer program to calculate them correctly. I would need to find someone who could write such a program for me. After some time I was given the phone number of astrologer programmer Koen Van de moortel, who lived in Ghent, Belgium.

Tara Horary Astrology

I had worked on a plan for *Tara*, which was the name I had decided upon for the computer program. I had taken the name from the ancient sacred hills of Tara where the Kings of Ireland in times gone by used to meet in County Meath.

Many of my ideas were new to Koen, but he soon understood where I was going and eventually produced a program that brought together all the horary rules for the first time. Instead of sitting at my desk for three or four

hours each day calculating them in my head, now I could see them within a few seconds on the screen or printed out on paper. This program was saving me hours of tedious work each day. Even today we are still updating it and trying to improve it further.

I have loaded Lilly's 35 horaries from *Christian Astrology* on to *Tara* and can now get a true picture of the various rules in operation in each and every one of his horaries. It's strange to see how even he missed some rules. It must have been just as difficult for him as it was for me to get everything right without such a program.

Oxford English Dictionary

Within the past few years I became aware of a trend that was taking place in astrology that was attempting to abolish many of the words and phrases that had come down to us throughout the ages—words such as *detriment* and *fall*, *malefic*, *good* and *bad* aspects. The idea seemed to be to banish any words that didn't sound right.¹⁴ As far as I could see, this was being carried out by astrologers who had no real understanding of what it was they were doing.

The first thing I did was to consult the 20-volume *Oxford English Dictionary*. The beauty of this dictionary is that not only does it explain the meanings of the words, but it also gives their origins and where possible the earliest quotations from several writers, poets, dramatists, etc., proving that various astrological words have retained their meaning until the present day. The word *aspect* has its roots in astrology and the earliest quote is from Chaucer c. 1386: "*Som wikke aspect of disposicion Qf Saturne.*" The reason why the 14th century occurs so often as the earliest of references is because the English language only came into being at that period. It is a relatively new language.

Among some of the words acknowledged by the OED as originating in astrology are: aspect, antiscion, azimene, almuten, cazimi, cusp, inconjunct, peregrine (though there are seven other meanings), partile, platic, refranation.

As we know, many of Shakespeare's plays contain references to astrology. In his day his audiences would have understood these technical words. He wouldn't have written speeches that the paying public couldn't understand; otherwise they would have stayed away from the theatre in droves. The point I'm making is that many modern astrologers attending plays by Shakespeare won't understand any of the astrological references unless they are part of that very small group of tra-

ditional astrologers. Modern astrologers are more likely to sit through a Shakespearian comedy missing all the astrological jokes because they don't understand astrology's technical jargon. It is these modern astrologers who are now telling us that much of the vocabulary should be banished, without explaining why. Talk about George Orwell and his 1984 newspeak!

Finale

As you can see, what I have done could be carried out by anyone with enough curiosity and determination to find answers. The only materials needed are a good library containing old astrological texts and access to the Internet. Fortunately, I live in London where I have free entrance to the British Library, which remarkably does house many of the old books. In America you can always make enquiries at your public library, the New York Public Library or the Library of Congress.

I hope this article has been of help and that it will encourage you to do your own research. There is still a lot to uncover, so happy hunting!

Endnotes

¹ See *Astrological Essays*, 2003. London. Tara Astrological Publications. "The Via Combusta."

² Lilly, W. 1985. *Christian Astrology*. London. Regulus Publishing Co. Ltd. Part 1. pp. 121-123.

³ *Astrological Essays*, pp. 1-8.

⁴ Bonatti, Guido. 1986. *Anima Astrologiae*. London. Regulus Publishing Co. Ltd.

⁵ *Ibid*, pp. 6-7.

⁶ *Ibid*, pp. 6-7.

⁷ Thorndike I., p. 642.

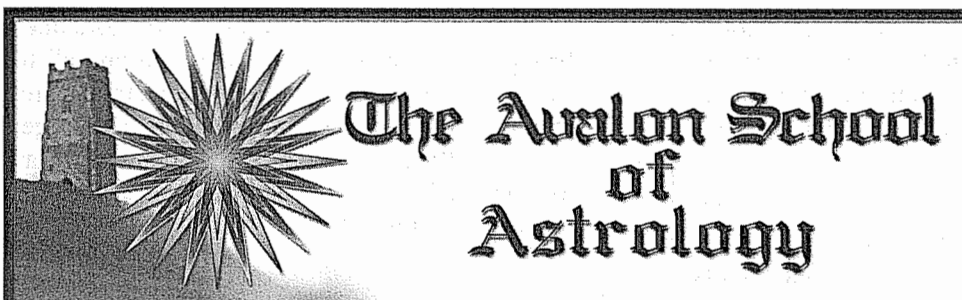
⁸ *Ibid*. Thorndike gives a list of his books in English in Book I, Chapter 28.

⁹ For details of the various tables, mindmaps, etc., see my website: www.tara-astrology.com and go to "Articles." These can easily be downloaded and compared with *Christian Astrology*, which you can download free; see note 11 below.

¹⁰ Chaney, W. H. 1890. 2nd ed. 1980. *Chaney's Primer of Astrology*. Boston Mass. Magic Circle Publishing Co., p. 66. 2nd ed. CAO TIMES, New York. NY 10011, p. 21.

¹¹ For free downloads of parts one and two of William Lilly's book, *Christian Astrology*, go to <http://mithras93.tripod.com/books/books.html>

¹² *Christian Astrology*, p. 111.



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¹³ Ibid, p. 126.

¹⁴ See "Defining a (Not So) Common Language" in *Astrological Essays*.

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Maurice McCann, an astrologer since 1972, is interested in researching the foundations of astrology. He has a Diploma in Higher Education and a B.A. (Hons) degree, both on the history of astrology during the English Civil War period. He co-authored *Eclipses* with Derek Appleby, published by Aquarian Press (1989); and is the author of *The Void of Course Moon* (1997), *The Sun & The Aspects* (2002) and *Astrological Essays* (2003), all published by Tara Astrological Publications. He is also the creator of *Tara-Horary Astrology*, a computer program for horary. Currently he is pursuing an M.A. at Bath Spa University.

Earthquake, Volcano, Tsunami 2005 Forecast and Research Project

By James T. Valliere

Introduction

The December 26, 2004 Indian Ocean earthquake and tsunami spurred interesting earthquake and volcano early warning forecasting systems. Examinations of the tidal forces of the Moon, Sun and planets may provide advance warning of earthquakes and volcanoes several months and even years in advance. The events of December 26, 2004 offer evidence in support of this tidal theory.

The Full Moon of December 26, 2004, was the most powerful in declination in more than 100 years. This lunation was the first one since 1900 in which the Moon was near its maximum declination, which occurs at Major Standstill while Earth was this close to perihelion. The earth quake and tsunami waves happened when the Sun was almost half-way between the positions of Winter Solstice and Earth's perihelion. These forces were at their strongest hourly position for the location of the earthquake following sunrise and moonset on December 26.

An examination of the astronomical factors on September 23, 1883, when the volcano Krakatoa erupted, also reveals exceptionally strong tidal positions by the Moon, Mercury, Mars and Jupiter. These bodies were on or near their nodes, which aligned them with the Sun and Earth in latitude.

Because these astronomical events could have been forecasted months and years in advance, similar unusual tidal forces have been assembled to produce the pilot 2005 forecast for earthquake, volcano and subsequent tsunami events.

The Hypothesis

The hypothesis behind the 2005 pilot earthquake, volcano and tsunami forecast and research project is that exceptionally strong tidal forces exerted by the Moon, Sun and planets may be related to the timing of sudden Earth changes that result in earthquakes and volcanoes. If the tidal forces of these solar system bodies are correlated with earthquakes and volcanoes, then future events could be timed months and years in advance.

The time of day for a volcano or earthquake in this forecast is assumed to be within +/- two hours of the rising and setting of the Sun or Moon. These are the daily hours when these bodies have their greatest tidal pull on the Earth's crust.

The time of day for the greatest tsunami waves would be when they coincide with the local time of high tide, which is generally within +/- two hours of the Moon crossing the upper and lower local meridian positions.

The major limitation of this hypothesis is that the location of the events cannot be estimated. This information would have to be provided by geophysical researchers who would combine our timing forecasts with their knowledge of tensions on specific areas of the Earth's crust. However, in some cases the forecast does indicate whether the tidal forces would be stronger in the Northern or Southern Hemisphere.

This hypothesis is not designed to estimate the magnitude of an event. The primary objective is to identify a short range of days in which an earthquake or volcano may occur and to provide the time of day that it is most likely to occur.

Research Project

The study is designed to examine exceptional tidal forces of the Moon, Sun and planets and to evaluate their relationship to past earthquakes and volcanoes. The bodies of our solar system will be evaluated in terms of forces exerted by their positions in right ascension, longitude, declination, latitude and distance from Earth. Their horizon and meridian positions also will be examined in relationship to the location and time of the events. We will also use the forecast as an experimental template to measure volcanoes and earthquakes during 2005.

The research project will integrate historical earthquake, volcano and tsunami data with unusually strong solar system tidal forces. Our objective is to see if a modified and expanded hypothesis of tidal forces and sudden Earth crust change is useful in forecasting these events.

We invite others to participate in this research. We need data in the following areas:

1. Historical data of earthquakes and volcanoes before 1850.
2. Data on other theories of the influence of solar system bodies on sudden Earth changes.
3. Studies and information on Moon-quakes related to the rising and setting of Earth.

2005 Forecast

Dates are for both hemispheres of Earth unless otherwise noted.

Major Dates:

[Tidal Score 6-10 (see below for definition)].

*Tidal
Score*

Date

8	January 8-10 (Southern Hemisphere)
8	January 16-19
7	March 26-29
6	September 17-19
6	November 4-7 (Southern Hemisphere)
7	December 30, 2005-January 2, 2006

Minor Dates:

(Tidal Score 5)

*Tidal
Score*

Date

5	April 7-11
5	April 23-25
5	October 2-6
5	October 16-18
5	November 21-24

Time of Day: Earthquakes and volcanoes are most likely to occur +/- two hours from Sun and Moon rise or set at the location of Earth's stress points. Tsunami waves of maximum extent are most likely to occur +/- two hours from the Moon crossing the upper and lower meridians at landfall.

Tidal scores are based on the following hypothesis:

0-6 Moon

0-2 Sun

1-2 Planets

0-10 Total

Score ranges 0-4 are considered weak to moderate. Score ranges 5-10 are considered strong to extremely strong. The score values for the Moon, Sun and planets are close to values used in water tidal theory.

Discussion of the 2005 Forecast

Moon: The Moon will reach the maximum declination range in 2006. This means the Moon will be close to the highest tide raising power when at north declination for the Northern Hemisphere and when at maximum south declination for the Southern Hemisphere. These maximum points occur twice every 27½ days. The Full Moons from November through February and New Moons from May through August will have very high tidal forces for the Northern Hemisphere. Notice that the December 26, 2004 earthquake/tsunami happened on a Full Moon in December in the Northern Hemisphere.

Research Project Continued on Page 69



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The Pre-Inca Solar Symbol and its Connection with the Organized Government in the Universe

By César L. Alcalde

Great renewals never come from above, always from underneath. As trees never grow from the sky downwards, but from the earth, even though their seeds fall from above.—Carl G. Jung

While planning and organizing our NCGR Chapter, our group of astrologer colleagues attended a most interesting lecture that was to have considerable impact on our organization.

In mid-March 2000, Peruvian researcher, Ebe Maria Valdez presented the seminar, “Stellar Life on our planet: The Earth,” and discussed the following interesting topics:

1. Tectonic plate changes and their effects on civilization up to now.
2. Archeological research that opens the door to integration with the cosmos. Evidence of knowledge and use of bioenergetic science that helped ancient civilizations survive the brunt of great cataclysms through different eras found in Palpa-Nazca, Marca-Huasi, Cabana-Ancash, etc.



Logo of the Peruvian NCGR group

3. Techniques in archeological records that would enable a reunion with the “great universal cosmic family.”

During the lecture, a slide caught our attention: the picture of a stone found by Ebe Maria Parodi in Ca-

bana-Ancash, located in the central part of the Andes. With great astonishment we saw on this stone a carved solar symbol, a smiling face of a central Sun around which four canine figures emerged as four big sunspots and/or representing the four magnetic poles of the Sun.¹ The stone was carved with perfect symmetry and precision, irradiating much light and harmony. We asked ourselves then, and still do, how could it have been made thousands of years ago?—5,000 or 25,000 years ago or more?—and in ancient pre-Inca Peru!

That day, a group of intellectuals had gathered in the Renacimiento hotel owned by my professional colleague, Enrique Garcia Ortigas, who, according to German philosopher Siegfried Böhlinger,² “is a true astrologer.” After congratulating Ebe Maria for her interesting and brilliant lecture, we asked for a copy of the picture of the Cabana-Ancash stone to use as the logo of the Peruvian Council for Geocosmic Research. A few months later, with Enrique and Martha Garcia, a visit was paid to Ebe Maria and she most kindly offered us a picture of the stone for our logo.

After Ebe Maria’s seminar, I was reviewing Volume V of *Astrological Studies* by Elman Bacher,³ Chapter II: “The astrology about the government.” My astonishment became even greater in reading the author’s explanation that could represent the solar diagram represented in the Cabana-Ancash stone! It was a symbolic-philosophical explanation that can be related to the function of the government, understood in its largest meaning as the function and effect of ruling others or oneself, and the political system that rules a State, especially democratic governments.

Bacher believed that government so represented, was the “*functioning of the Universe according to Cosmic Principles*,” that this was the manager that propels the reason of all creative and epigenetic actions in the cosmos, organizing and harmonizes its effects. Since this was the expression of the Only Will, the cosmic government was an archetypal autocracy, the original pattern by which all Logos microcosmically organized life’s manifestation and that was designated in human terms as Mastery. In any octave, all government was an aspect of the Managing Power symbolized by the Sun, just as all the planetary powers were derived from their Unity with the Sun.

Further, the symbolic design called a “Great Cross” configuration was the symbol of compressed congestion of potentialities. It was composed of two expressions of the dynamic vertical and two expressions of the receptive horizontal, representing diametrical opposites appar-

ently in mutual conflict. The congestion or conflict had an effect of gravitating degradation, of inhibition, of suppression of expression possibilities and a delay of the action of expression and reply. It pointed out the intensifying of the inertia tendency that, after a certain level, was the death of the form as a vehicle for the Spirit. This described the “*infernal kingdom*,” the dominion of expression by suppression, the submission of the “*forward and upward march*” to the “*inward and downwards march*.” It was about the Spirit, the Solar Power, in its double expression of Love-Wisdom that was always searching in human conscience, to dethrone and disintegrate this “*Reign of Darkness*.”

The symbol of the government as Cosmic or Archetypal order was the diagonal square. This was the square symmetrically balanced, placed on its lower angle. Each of its four lines was a symmetrical diagonal; therefore, each one of them combined verticality and horizontality. Here we observe the difference as a symbol of the conscience, between this square and the static square, therefore, representing a rhythmic order around its circumference. When the cross of the horizontal and vertical diameters was included in this square, each of the two lines bisected a pair of opposite angles and the polarity of each point of the angle became objectified. Through this quadruple bisection of the angles, the Masculine-Feminine of the Man-Woman of the Immature-Mature of the microcosms of any archetype was exteriorized. We are interested in Human Beings as individualizations of the archetype “*Humanity*,” so this diagonal square described macrocosmically the government of this archetype, and microcosmically the “*government’s conscience*,” passive and active, of the individual human.

Now we shall look at this symbol in terms of astrological symbolism. We place the circular symbol of the Sun in the center (the junction of the two lines of the cross) and the symbols of Aries, Capricorn, Libra and Cancer respectively in the left upper, right and lower angular points. The result is the Great Mandela⁴ with its surrounding circle that includes the *framework* of Humanity as an unevolved archetype in evolution and the individual human as a microcosm in epigenetic evolution. Now we shall discuss the *problems of Government of humans by humans* in the three basic types of *being governed*.

The Libra-Scale, as signifier of the democratic governmental principle, is the fusion of the principles of marriage with the principles of the cooperative government. In a true democracy, men and women have the

privilege to express themselves. The governmental concept is the one that, probably more than any other group pattern, has been maximally used to disintegrate the illusion of superiority and inferiority of the sexes in their relationship. Marriage combines two points of reciprocal change, mutual development and fulfillment. Democracy combines many points, of mutual change, mutual development and mutual fulfillment. A married couple is a microcosm of all men and women in a specific nation; the polarity of the nation is the extension of the polarity of the couple. To be reborn⁵ in a democratic government is to achieve a result of many rebirths, regenerating as an individual, similar to a grand trine aspect. Such development imposes the responsibility (Saturn) of contributing to the good and justice of all.

Many great men of democratic inclinations have existed in human history. In this context, democracy doesn't mean *political party* but rather a state of spiritual conscience. The immortal Aknatón,⁶ Egyptian Pharaoh of almost 6,000 years ago, is noted as the first democratic ruler in human history. As sovereign of his people, he tried to establish the principles of religious freedom, legal equality among the sexes and spiritual education as integral parts of his subjects. He was, by the transcendental quality of his mind, heart and spirit, a true *Son of Helios*; his concepts on ruling intuitively sensed a basic brotherhood towards his subjects and between the subjects themselves.

If modern education could teach or vitalize a conscience of brotherhood in the minds of today's children, it would fulfill its spiritual purpose. If modern education could teach the Law of Cause and Effect, it would fulfill its principal socio-cultural purpose, because the comprehension of this law is the root of all education. Education of true intellect is important, of course, but brilliantly gifted intellects can, and sometimes do, live in a world that they interpret as chaotic, incoherent, confusing and incomprehensible because they themselves are chaotic, incoherent, confused and unintelligible in their relation with themselves and with others. They don't know that they themselves cause the conditions that reflect in their lives as effects.

In a democratic administration, the right should be given to every boy or girl to learn, organize and coordinate their mental abilities, expand their knowledge—brought from past rebirths—of the objective world, to develop their talents and potentials for the service of work and to become spiritually connected. This recognition should be done by virtue of the respect of the very existence of the boy or girl and the respect for the goodness that he or

she can potentially offer as an adult.

Dane Rudhyar⁷ also developed the Great Cross or Cosmic Cross symbolism in two of his books, *Astrology of Personality* and *Astrological Aspects*. Rudhyar may be the most important of the American astrologers (although of French origin) because he redefined the astrology of Claudius Ptolemaeus and Jean-Baptiste Morin de Villefranche in terms of contemporary philosophy and psychology.

Rudhyar taught that the Great Square was the astrological configuration composed of four planets or group of planets, positioned in a 90° relationship, representing the *perfect cube* or *perfect stone* of Freemasonry. Symbolized in this manner, and “Jungianily” speaking, incorporated was the idea or purpose of oneself and fulfillment in objective and concrete existence. From a negative viewpoint, the same could be the crystallization and the slavery of the spirit in matter.

Then Rudhyar explained that the principal meaning of the Great Cross, Cosmic Cross, *perfect cube* or *perfect stone* was the capacity to develop an awakening of the conscious mind-spirit (by the oppositions) and the creative activity (by the squares), but possible only if the individual could abandon all harmful temptations and attachments represented by each of the planets in the four angles of the perfect square. A possible integration would depend almost totally on whether the person would fall back in temptation or remain attached between the crucial points of the great configuration. If he did fall back or remain attached, the perfect square could transform itself into a kind of “wheel” similar to a torture instrument on which criminals from the Middle Ages were quartered.

Likewise, many have mentioned the historical significance of the last total solar eclipse on August 11, 1999, that formed the *Great Cross* or *Cosmic Cross* configuration in fixed signs. This eclipse, whose shadow cone began in New York and that was mostly to have an effect on parts of Europe, Turkey, Iran, Afghanistan and northern India, was critical because the luminaries, the Sun and the Moon, were darkened in Leo, opposite Uranus in Aquarius, along with two tense squares, one with Saturn in Taurus and the other with Mars in his own sign, Scorpio.

We noticed the possible fulfillment in the next decades of the prophecies of the famous clairvoyant and astrologer of the French Kings in the XVI century, Michel of Nostradamus⁸, found in his famous Centuria X, Quatrain 72.

*L'an mil neuf cent nonante neuf sept mois
Du ciel viendra un grand Roy d'effrayeur.
Ressusciter le grand Roy d'Angoulmois,
Avant après Mars régner par bonheur.*

*Year one thousand ninety-nine seven months,
From the sky a great king of terror will come.
The (other) great king Angoulmois will rise
from the dead,
Before (and) after Mars prosperity will reign!⁹*

In agreement with the "Cosmic Cross" formed on August 11, 1999, Quatrain 72 announced the arrival of a *king of terror* in the year 1999 seventh month. This enigmatic quatrain of Nostradamus is generally thought to be an invasion by unknown forces, a missile attack, the fall of an asteroid or a comet. But according to Elizabeth Clare Prophet,¹⁰ it may also have a potentially enlightening meaning. In antique Egyptian-Arabic traditions, it is said that the return of the *Father of Terror* will happen when the doors of the Atlantis File Room in the *Great Sphinx of Gizeh* will be opened, a time that will coincide with the distressful beginning of a new spiritual era for Humanity. Perhaps the planets as they were symbolically represented offered a message of hope for Humanity, the establishment of God's Kingdom and Justice¹¹ on Earth in a New Aquarius Era.

We asked ourselves once again how thousands years ago in prehistoric America were people already aware of the deep symbolism of the design of the *Great Cross* expressed in the *Perfect Stone* of Cabana-Ancash? Did the great Freemasonry builders exist 5,000 or 25,000 years or more ago in our territory? What else can we do nowadays to keep updating the wisdom of our noble ancestors of millenary Egypt or Peru?

We adopted two mottos for our NCGR Chapter: the famous phrase of Carl G. Jung printed at the beginning of this article and in concordance with the principles and by-laws of NCGR, the phrase, "*Construction of a New Humanity through Astrological Education and Research.*"

We then declared The Peruvian Council for Geocosmic Research, CPIGEC, founded precisely when six planets started to form in the sky a great hexagonal configuration, a *Star of David*¹² representing the projection of the light, harmony and universal equilibrium. The peculiarity of this configuration united air and fire in the thought and intuition triangles. For thought, the Sun was in Libra, Uranus in Aquarius, and Saturn in Gemini. For intuition, the Moon was in Aries, Jupiter in Leo, and Pluto in Sagittarius—two perfect triangles. All gathered, meta-

phorically speaking, rising in action, thought and spirit to the sky, looking for a communion with the cosmos.

The inaugural ceremony of CPIGEC was held in the Temple Julio F. de Iriarte in the Great lodge of Peru in Lima on Saturday October 19, 2002 at 12:00, with Carlos Delgado Rojas presiding. Founding members began their elected positions for the 2002-04 term, and the following day we celebrated with cultural dance and music. We enjoyed Amautha Tahuairo, who represented the Willka Wasi Association of the Sacred House in the Inca Tradition, Sacred Egyptian-Oriental Dances by Séphora of Namibia and an instrumental concert of the *Prophecy of the Eagle and the Condor* by Tito la Rosa (Grammy Award, 2000), a combination of healing sounds from native cultures of North and South America.

Endnotes

¹ Adrian G. Gilbert and Maurice M. Cotterell, *Profecías Mayas*, Appendix I: *Astrogenética*, Grijalbo, Mexico, 1996. Brian S. Bauer y David S.P. Dearborn, *Astronomía e Imperio en los Andes*, Bartolomé de Las Casas, Cuzco-Perú, 1997, Drunvalo Melchizedek. *The Ancient Secret of The Flower of Life, Volume 1*, Light Technology Publishing, Arizona, 1998.

² Sigfried Böhringer, *Astrología, Un diálogo abierto y crítico*, Lumen, Argentina, 1997.

³ Elman Bacher, *Estudios de Astrología, Volumen V*, Kier, Argentina, 1969.

⁴ Carl G. Jung, *Mandala Symbolism*, Princeton University, 1973. Although publications, movies and television talk about reincarnation, in my opinion other terms should be applied, such as spiritual rebirth or soul resurrection. These terms are more in agreement with our cultural, religious and philosophical traditions. According to Sri Aurobindo, the Sanskrit word "punarjanma" should be translated as "to be born again," and not as reincarnation, a term that in our concept is coarse and rude. Ref. in Sri Aurobindo. *Renacimiento y Karma, El problema de la reencarnación*, Plaza & Janes, Barcelona, 1989.

⁶ Rick Gore, "Faraones del Sol," *National Geographic* in Spanish, April 2001, pp. 34-57.

⁷ Dane Rudhyar, *L'Astrologie de la Personnalité*, Librairie de Médecis, Paris, 1984. Leyla Rudhyar and Dane Rudhyar, 1982 *Aspects Astrologiques, Une approche basée sur le processus*, Éditions du Rocher, Monaco. "The real interpretation of the 'angular stone' as 'crowning stone' was apparently generally known in

the Middle Ages, as remarkably shown by an illustration in the book *Speculum Humanae Salvationis*, where two bricklayers have in one hand a scraper and in the other a stone that they are ready to place on the top of the building (seemingly, the tower of a church, whose peak was completed with this last stone)." Ref. in René Guénon, *Símbolos Fundamentales de la Ciencia Sagrada*, EUDEBA, Buenos Aires, 1969.

⁸Jean-Charles de Fontbrune, *Nostradamus, Historien et Prophète, Les prophéties de 1555 a l'an 2000*, Editions du Rocher, Monaco, 1980. *Nostradamus, Historiador y Profeta, Tomo II, Carta a Enrique, rey de Francia el seguimiento y Pruebas de las profecias cumplidas desde Octubre 1980*, Granica Ediciones, Barcelona, 1987. *Las Nuevas Profecias de Nostradamus hasta el Año 2025*, Roca, Mexico 1996. Adrian Gilbert, *La Profecia de Orión, El regreso de Jesús de Nazaret*, Oyeron, Madrid, Leonardo D' Harmaquis, 1999. "NOSTRADAMUS, Profecias y predicciones del fin de Milenio: La Gran Cruz Cósmica," August 18, 1999, Conferences in the Great lodge of Peru, Lima and in Casa Mayo, Mexico D. F., January and July 1999. Robert Bauval, *La Cámara Secreta, En busca de los orígenes en el Antiguo Egipto*, Oberon, Madrid, 1999.

⁹Leonardo D' Harmaquis, *NOSTRADAMUS, Profecias y Predicciones del fin de Milenio*, free translation to English, 1999.

¹⁰Elizabeth Clare Prophet.

¹¹Carl G. Jung, *AÏON, Études sur la phénoménologie da Soi*, Albin Michel, Paris, 1983. Omraam Mikhael Aivanhov, *La Nouvelle Terre: Méthodes, exercices, formules, prières*, Prosveta, France, 1983. *El Zodiaco, Clave del Ser Humano y del Universo*, Prosveta, France, 1987. *La Ciudad Celeste, Comentarios del Apocalipsis*, Prosveta, France, 1996. *Nostradamus: Los Cuatro Jinetes*, El Nuevo Dia, Mexico, 1989. *Misión Sudamérica, Un Peregrinaje Espiritual*, Summit University Press, Colombia, 1994. *Profecias de Saint Gel-main para el Nuevo Milenio*, Alamah, Mexico, 1999.

¹²"Star of David" is the symbol of Judaism. However, to Robert Lomas and Christopher Knight this symbol has a more transcendental meaning as representing the culmination of the work Humanity must do to join God. On

the other hand, these authors have demonstrated, how the "Star of David" does not only consist of two pyramids inserted one in the other in order to represent the idea of a "Priest King" and the Messiah, but that it is, in excellency, a symbol of Jesus Christ, the Christian Messiah, as the central figure of the "Great Work" that Humanity will do in His name. This implies why, in certain Freemasonry ideologies, although on another level, that role could have been attributed to messianic leaders such as Napoleon Bonaparte to the French, George Washington to the Americans, Simón Bolívar and José de San Martín to Latin-Americans. Ref. in Robert Bauval, *La Cámara Secreta*, opus cit, 1999. Robert Lomas and Christopher Knight, *La Clave de Hiram, Grijalbo, Mexico*, 1999. "The ideas about Bolívar and San Martín are better developed in García Calderón's book, *Les Démocraties Latines de L'Amérique* (Paris, 1912). It is obvious that García Calderón sympathized more with San Martín than with Bolívar in the political sense, although as creator of a system Bolívar was his ideal and, by glorifying him, he consecrated a monograph of excellent quality that is considered to be one of the best recalling the Liberator. Note of LAS. Ref. in Francisco García Calderón, *El Perú Contemporáneo (Le Perou Contemporain*, Paris 1907), 1981, First edition with prologue and notes of Luis Alberto Sánchez. Interbank, Lima, Peru. *En torno al Perú y América, Páginas Escogidas*, with a preliminary essay by Jorge Basadre, Mejía Juan Baca & P.L. Villanueva, Lima, Peru, 1954.

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Presidents and Their Inaugural Charts

Are There Indications of Armed Conflict?

By Liane Thomas Wade

"When they told me yesterday what had happened, I felt like the moon, the stars and all the planets had fallen on me."—Harry S. Truman, the 33rd President of the United States, after being sworn into office April 12, 1945.

The intent of this article is to explore whether the natal or inaugural chart of a U.S. President indicates the likelihood of armed conflict with another country during his presidential term. If there is such an indication, does it show most often in his natal or inaugural chart?

We will examine the terms of four presidents who were "at war" during their stay in the White House. Their terms date from the end of World War II, April 1945, to the present. The definition of war is as in the Korean War, the Vietnam War, the Persian Gulf War and, now, the Iraq War. During the last 60 years there have been other military engagements, in Lebanon (1958), the Cuban Missile Crisis (1962) and Bosnia (1996-97), but these were not considered wars by the government or by the general public.

The presidents who sent U.S. troops into conflict were: Harry S. Truman, Lyndon B. Johnson, George H. W. Bush and his son, George W. Bush. Truman and Johnson were members of the Democratic Party whose terms

began because of the demise of their predecessors; the Bushes were elected as nominees of the Republican Party. Truman was from Missouri and the others from Texas. Although the Bushes were born in New England, George H. W. Bush moved to Texas after attending Yale, and George W. Bush spent nearly all of his life in the Lone Star state.

Rex Bills' *The Rulership Book* (AFA, 1971) and Dr. J. Lee Lehman's *The Book of Rulerships* (Whitford Press, 1992) are the sources of the indication of war. Both list the red planet, Mars, as the significator for war. Under the more general term *warfare*, Mars, the seventh house and Libra are cited. (Global war is attributed to Pluto, according to Bills.) Lehman lists Mars in the second house for *war damage*, and in the seventh house, *war*, or *peace*.

Hence we scrutinize Mars, its house placement and the house it rules, as well as the ruler of the seventh house and the house Libra rules. In the inaugural charts, the Sun signifies the president, which is virtually always in

the tenth house. (The Supreme Court is related to the ninth house, and the Congress to the eleventh house. Their functions won't be considered in this article.)

Since the passage of the 20th Amendment to the Constitution in the mid 1930s, designating noon of January 20 as the time of the oath of the president, the Ascendant of each inaugural chart has been 15 Taurus and the Midheaven has been 26 Cancer. Truman and Johnson were exceptions due to the unusual circumstances of the start of their terms.

Harry S. Truman, 1945-1953

The 33rd President was quoted at the start of this article on the day after being sworn in, April 12, 1945. Franklin Delano Roosevelt had died at 3:35 p.m. that day.¹ The presidential oath was administered to Truman at 7:09 p.m.; the public announcement of FDR's death was at 5:47 p.m., (An interesting point is that the timing of the death announcement put 0° cardinal on the angles in Washington, DC, denoting the importance of the news to the world.)

President Truman was born May 8, 1884, 4:00 p.m. CST, Lamar, Missouri. The birth time is rated "B" by AstroDatabank.

His natal chart is that of a charming man and fierce warrior. 10 Libra 31 was rising with the ruler, Venus (03 Cancer 58), in the ninth house semisquare the Sun (18 Taurus 39) and Neptune (20 Taurus 21). If you plot Truman's planets with Uranian points on the 90° dial, found is a picture of a conqueror-warrior with a Vulcanus/Mars conjunction 1½° from his Sun, forming a square to Saturn. That conjunction was also the midpoint of Venus/Jupiter—a decisive, fearless, brave and energetic man.

Such planetary pictures might be expected from a president who made the decision to drop the atomic bomb on Hiroshima, went to bed, and actually slept—as he told Merle Miller in *Plain Speaking, An Oral History of Harry Truman*, 1974.

On June 27, 1950, in response to a resolution of the Security Council of the U.N. and without asking Congress to declare war, Truman sent U.S. forces to Korea under General Douglas MacArthur. The Korean War ended July 27, 1953. In three years, three million people died.

The inaugural chart of April 12, 1945 was a combative picture. Rising was 16 Libra 56, with Sun, Mercury, Venus and Moon in Aries forming a tight warlike stellium in the seventh house of open enemies. A Pisces Mars

nudging into the sixth opposed a twelfth house Virgo Jupiter, and Uranus in Gemini in the eighth made this a T-square of instability, surprises and exertion of great strength.

Truman could have chosen to run for a second, elected, term, but, like Johnson 15 years later, he decided not to do so. When a president is reelected to a second and final term (of the 18 inaugurals since 1945, seven of them have been second-term inaugurals) there is, of course, a second inaugural chart. I find that it indicates the themes of the second term, but that the qualities of the entire term are best seen in the first inaugural chart. Truman's second inaugural chart (which was actually for his first election to the presidency) had the promise of power struggles, but the first chart, in my opinion, better described the warlike, bellicose nature of his presidency: the dropping of two atomic bombs in Japan and the Korean War.

Both the natal and the first inaugural chart had Mars squares (the Sun and Neptune in the natal; Uranus in the inaugural, forming a loose T-square with Jupiter). In my opinion, predicting the potential for war is equally likely in either the natal or inaugural chart.

Lyndon Baines Johnson, 1963-1969

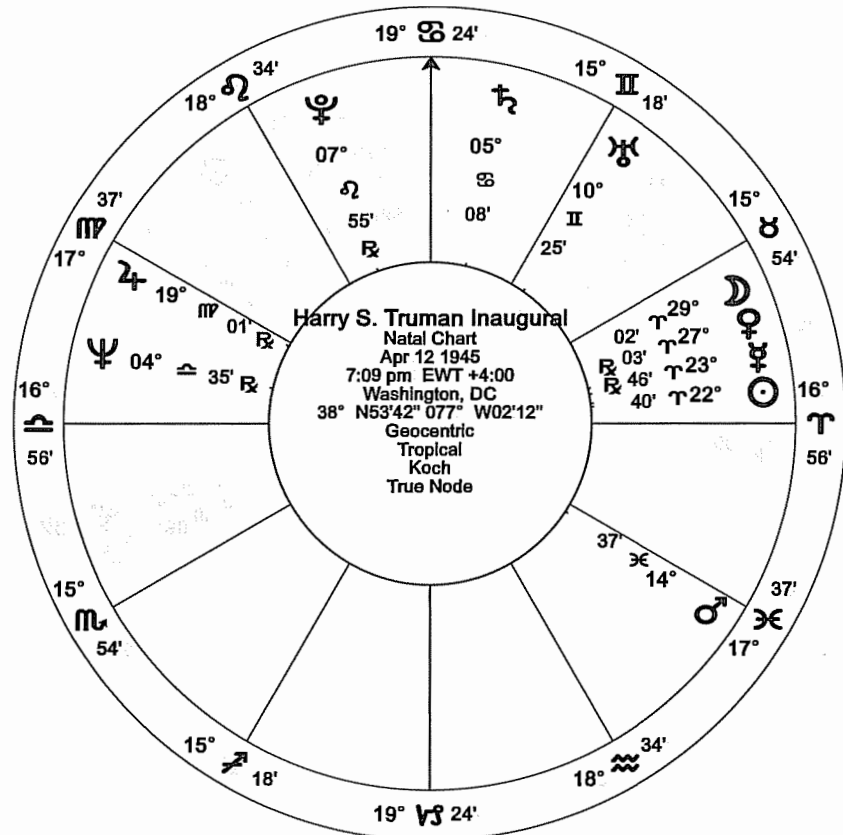
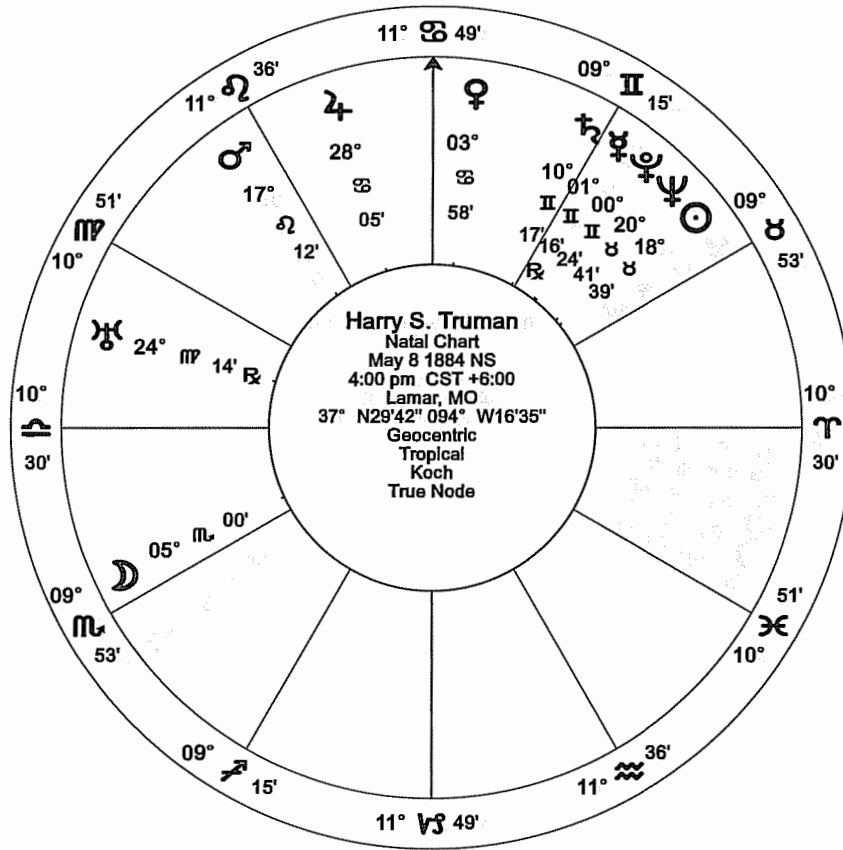
Probably no U.S. president left office feeling worse about his presidential legacy than did Lyndon Johnson.

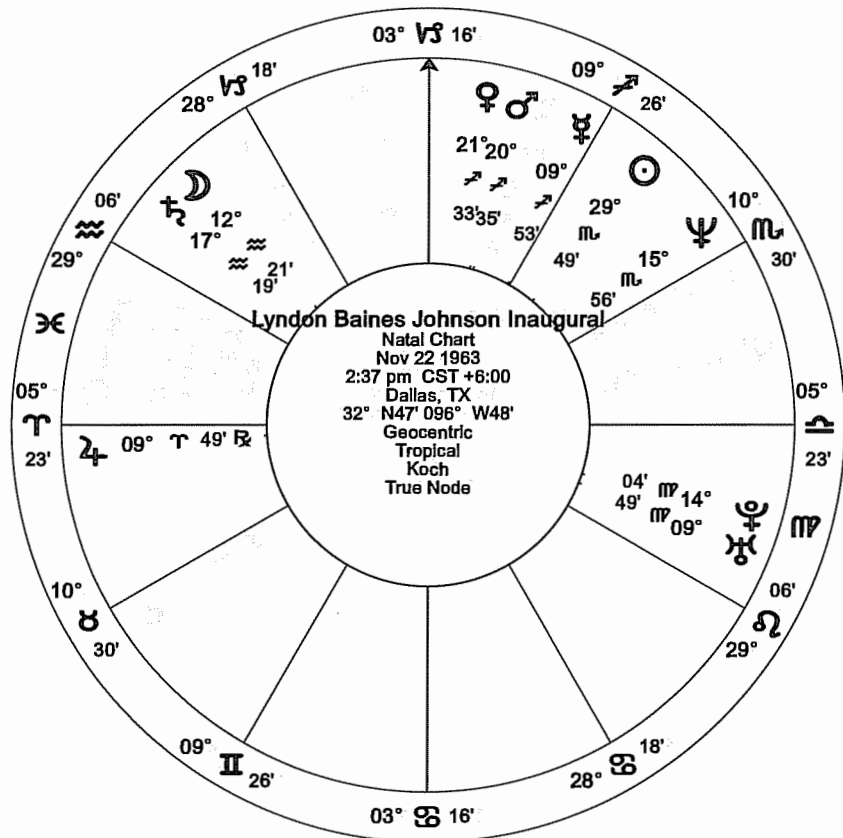
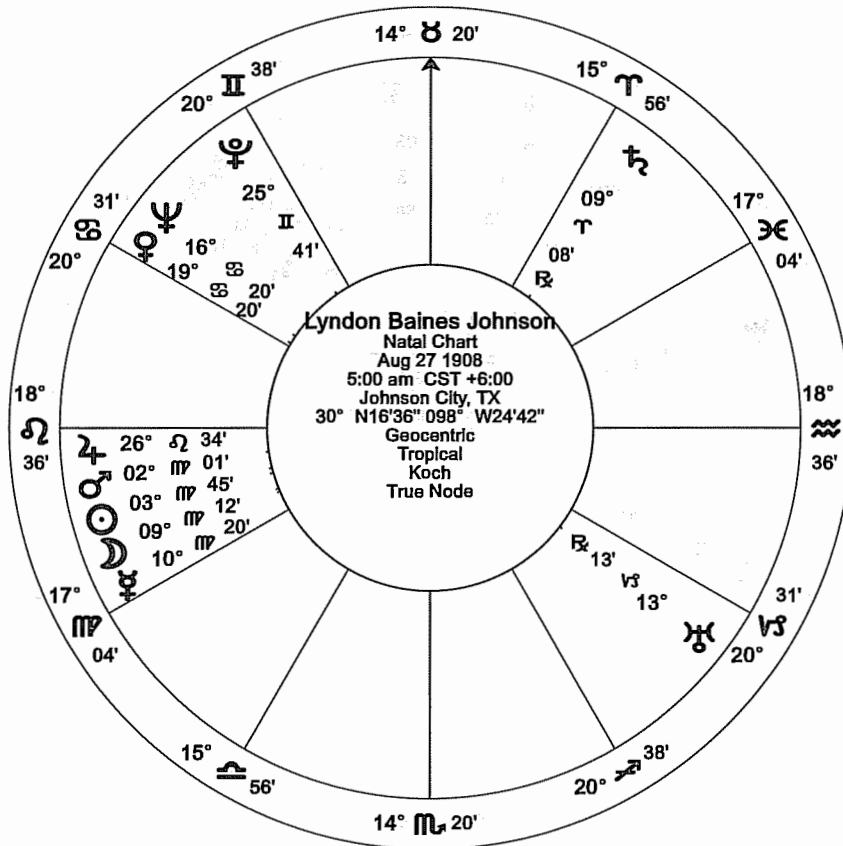
A proud Texan, his Ascendant was in Leo with a Leo Jupiter rising in the first house expanding the vainglory that nearly destroyed him; he wanted to be remembered for his healing Chiron on the Descendant and his nurturing Venus (cusp of twelfth house) in Cancer (the Great Society), not the war in Viet Nam. This earth-bound man detested the idea of being the first American president to *lose* a war.

He was born in Johnson City, Texas, August 27, 1908, 5:00 a.m. AstroDatabank rates the data as "A". His mother's memory was "daybreak."

Johnson's Mars was less than 2° in longitude from his first house Virgo Sun, making him a tireless fighter and worker, the chart of a battler. Libra ruled Johnson's third house with its ruler, Venus conjunct Neptune. He had a reputation as being a persuasive fellow—when he wanted something.

President Johnson submitted the Gulf of Tonkin Resolution to Congress on August 5, 1964. It was a reaction to allegedly unprovoked attacks by North Vietnamese torpedo boats on the destroyers Maddox and C. Turner Joy





of the Seventh Fleet on August 2 and 4. It gave the president authority to take any measures necessary to repel any armed attacks against U.S. forces, and asserted that the maintenance of international peace and security in Southeast Asia was vital to American interests and to world peace. The Resolution passed on August 7. It was repealed in 1970, even before American troops returned from Vietnam in 1973, because many in Congress came to believe that it gave the President a blanket power to wage war without prior Congressional approval.

Johnson was sworn into office hours after the assassination of John F. Kennedy on November 22, 1963, at 2:38 p.m., on the presidential plane at Love Field, outside of Dallas, Texas. The Ascendant was 05 Aries 23 and the Midheaven was 3 Capricorn 16. The chart ruler, Mars, was 20 Sagittarius 35, one degree from Venus, 21 Sagittarius 33, in the ninth house, describing the extreme passions of the Sun (the president) in the eighth at 29 Scorpio 49, unaspected. On the 90° dial, that Sun was the midpoint of Pluto/Neptune, well describing LBJ's secretive style in the White House as well as the extreme polarization of the country caused by the Viet Nam War.

Again, both charts equally show the potential for armed conflict—the same case as with Truman.

George H. W. Bush, 1989-1993

The son of the imposing U.S. Senator from Connecticut, Prescott S. Bush, George had to fill his father's footprints at Yale University and in Washington, D.C. The son was outstanding at the job: popular, Phi Beta Kappa and athletic. After huge success in the oil business in Texas, he had a long and varied career in public service as a Texas congressman, envoy to China, director of the Central Intelligence Agency and as Ronald Reagan's vice president for eight years before his own election in 1988.

He was born in Milton, Massachusetts, June 12, 1924, 11:30 a.m. AstroDatabank rates the information "A".

In his natal chart, Mars squares the chart ruler, Mercury, also the most elevated planet, at 29 Taurus 24, which is inauspiciously conjunct the Pleiades (the Weeping Sisters). Mars also trines Saturn (22 minute orb) and is conjunct the South Node in Aquarius in the sixth house. The chart is that of a public figure (Sun in the tenth House) born into a prominent and fortunate family (Jupiter in its own sign in the fourth). This man is not a warrior. Rather, he is a diplomat, and probably a loquacious one with such a prominent Mercury. Uranus in the seventh

house in Pisces describes his erratic relationship with the public, manifested by his failure to be reelected to a second term.

The Persian Gulf War, also called Operation Desert Storm, was a coalition of 32 nations, led by the U.S., which invaded Iraq to force them out of the country of Kuwait, and to protect nearby Saudi Arabia. Saddam Hussein had proclaimed Kuwait to be Iraq's 19th province. The military engagement was short—January 16-February 27, 1991.

As part of the peace agreement, the Iraqis were mandated to destroy all of their weapons of mass destruction.

George H. W. Bush's problematic inaugural chart was ruled by Venus, conjunct Neptune in the ninth house. Mars was in the twelfth in Taurus, square the Sun (8 minute orb), and Pluto in Scorpio sat on the Descendant, a mere 27' short of exact. This chart was fraught with power struggles, especially with Pluto on the Descendant, in the house of open enemies.

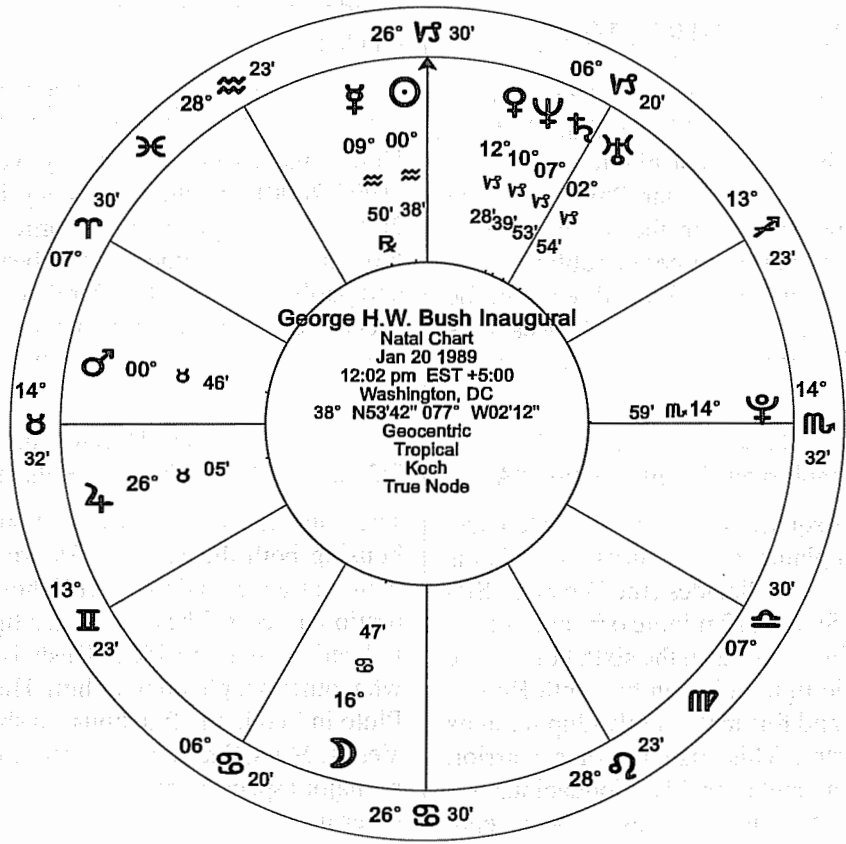
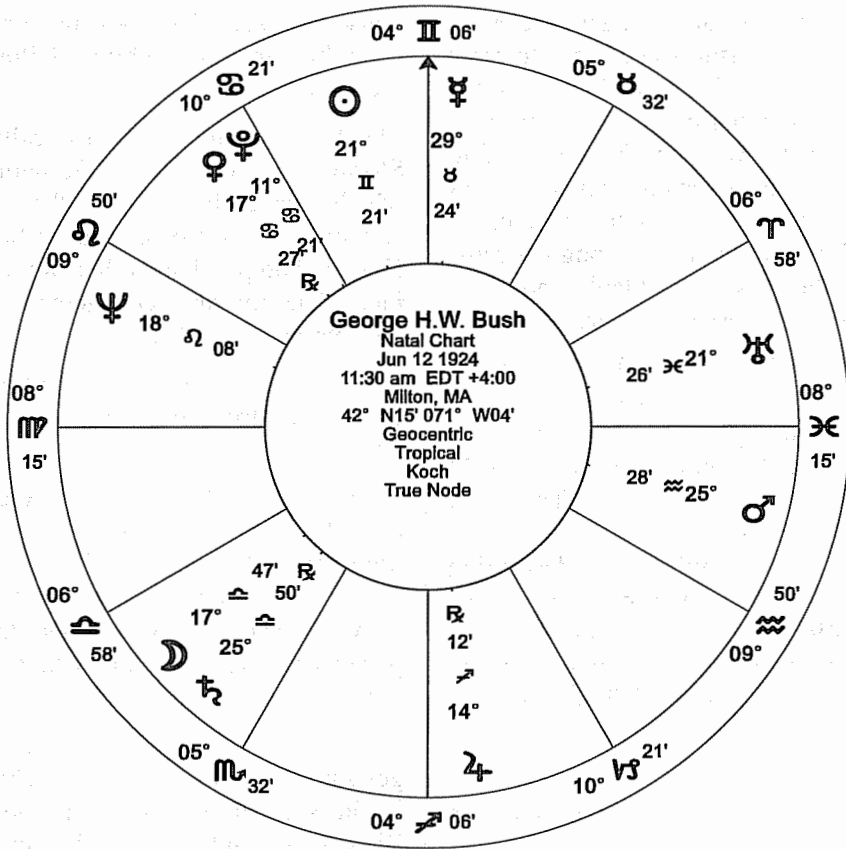
In the case of George H. W. Bush, the natal chart suggests no indication of warlike behavior other than Mars in the sixth house, which is the army (according to Bills) in a mundane chart. The inaugural chart was decidedly more prone to military activity than Bush's natal chart.

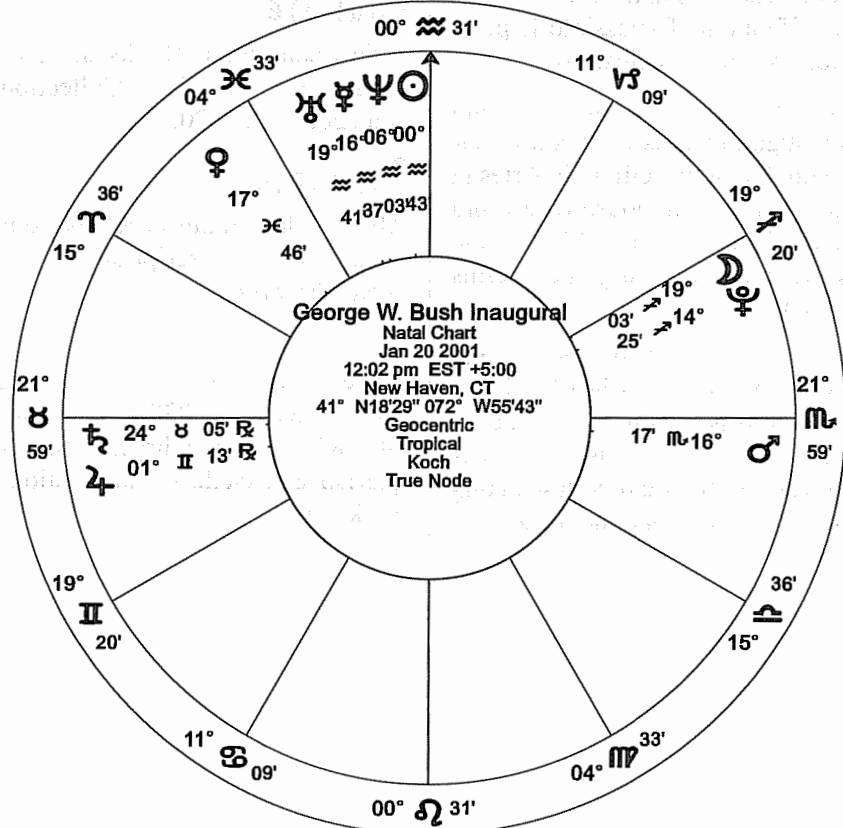
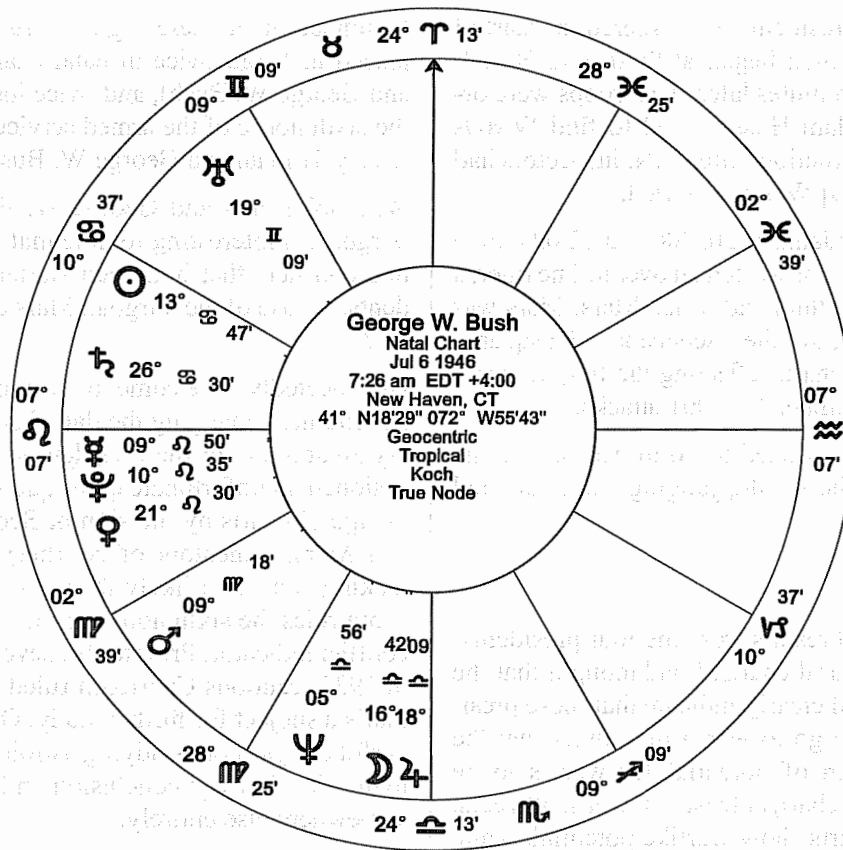
George W. Bush, 2000 to present

Until his ascent to the governorship of Texas (1994-2000) and the presidency in a close election in 2000, the 43rd president, George W. Bush, did not exhibit the ease and grace his forebears had in their elected and public positions. His family envisioned he would be successful and he has now met their expectations after a mediocre college career and shaky early business ventures.

He was born in New Haven, Connecticut, July 6, 1946, 7:26 a.m. AstroDatabank rates the data as "AA."

The natal chart has a twelfth house Neptunian flavor, housing both the Sun and Saturn. Possibly that placement in Cancer and the twelfth house meant a slow maturation process. The chart is in a tight bundle formation, indicating that President Bush is not concerned with what other people think of him. His Mercury is conjunct Pluto in Leo in the first house: a sharp mind and tongue. Venus, Mars, Saturn and Neptune do not make any hard or major aspects to other planets, giving few clues to his innermost workings.





On March 19, 2003, President Bush ordered the start of the assault on Iraq, which began at 9:30 p.m. He addressed the nation 45 minutes later. The troops were ordered to capture Saddam Hussein and to find WMDs (weapons of mass destruction) after U.N. inspectors had failed to do so. The Iraq War had started.

The inaugural chart for January 20, 2001, at 12:02 p.m. in Washington, D.C., had war written all over it. The ruler, a Pisces Venus, squared Pluto and trined Mars. Mars was strong in Scorpio just above the Ascendant and it squared Uranus. It was a hard chart, reflecting the Iraq War and the trauma of the September 11, 2001 attacks.

Whether this president wished to go to war or not, the times demanded that he would, judging from his natal and inaugural charts.

Conclusions

I did not expect mixed results from the four presidents' natal charts and inaugural charts. I had thought that the four natal charts would clearly indicate that these presidents would choose to go to war. I now think that the predominant indication of potential for war is to be found in the inaugural chart, at least in the past 60 years. All four inaugural charts show warlike potential, while only two natal charts do, Truman's and Johnson's. Of course, the examination of four out of a possible 43 presidents is not adequate for absolute conclusions.

Both Johnson and Truman have warrior-type natal charts, and their initial inaugural charts were confrontational also—Truman's with the tight stellium in Aries in the seventh house; Johnson's seventh house with Libra on the cusp and the ruler, Venus, conjunct Mars in the ninth. The possibility of conflict during their terms showed in both kinds of charts.

In the Bush inaugural charts, George H. W. had Pluto in the first house, and George W. had Mars just leaving it and Pluto entering it. I think this is a definitive picture for trouble with open enemies. Their natal charts are not particularly predisposed to warfare. It would be fascinating to determine whether the advisors around them had warrior charts.

Examination of these eight charts shows that Mars is placed in Virgo twice in natal charts (Lyndon Johnson and George W. Bush), and twice just entering or leaving the sixth house of the armed services in inaugural charts (Harry Truman and George W. Bush).

With Johnson's and George W. Bush's natal Mars in Virgo, it is interesting to note that both of them continued conflicts that had been started by previous presidents. A case of the Virgoan Mars cleaning up after others?

Unexpectedly, I've come to the conclusion that the 20th Amendment changing the date from March to the January 20 at noon for the President's oath of office has occasioned an unfortunate consequence. It is expressed in inaugural charts by the sign of Scorpio (ruled by Pluto and Mars, indicators of conflict) on the Descendant, making war more likely than not to occur. In addition, Libra rules the sixth house of the armed forces, another conflict indicator. Prior to Roosevelt's second inaugural in 1937, cautious Capricorn ruled the Descendant. But that's a subject for further study. One of the many wonderful things about studying astrology is that you expect to merrily slide to a conclusion; in fact, you often end up somewhere else entirely.

Endnote

¹ Newman, John. Books at Iowa. The University of Iowa, UI Special Collections, www.lib.uiowa.edu/spec-coll, 1970.

Resources

All birth data in this article is from AstroData bank. All other dates and descriptions of events are from *Encyclopedia Britannica*.

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Measuring Belief in Astrology

By Nick Campion

Abstract: Both academic and popular discourses on astrology's cultural function tend to define interest in, and the popularity of, astrology in terms of belief. This definition takes its cue partly from scientific and religious critiques of astrology, both of which tend to define it as either a belief system or religious in nature. It is men seen to be in competition with either science or with other religions. Examination of astrologers' opinions, however, challenges the relevance of belief as a measure of interest in astrology. In this paper, I report on the results of a questionnaire distributed at the Astrological Association conference in September 2000 as well as interviews and my search of the literature on both belief and levels of belief in astrology. I draw conclusions concerning both the attempts to quantify belief and Christian churches' attitudes to astrology and non-traditional beliefs. Finally, even if we can define astrology as a religion, that need not imply competition with mainstream Christianity.

Introduction

Most attempts to investigate the veracity of astrology's claims fail to make the fundamental step of either defining astrology or examine the context within which such claims are made. Astrology is sometimes categorized as a religion by its practitioners, sometimes as an art or science. Its critics though, invariably describe it in religious terms. In this paper, I am concerned not with whether astrology actually conforms to any accepted definition of religion, only whether it is perceived to be a

religion—and with the consequences of that perception. In part this is due to the difficulty of defining religion. As Stewart Guthrie wrote, “*scholars agree that no convincing general theory of religion exists*” (Guthrie 1996:412). The problem is compounded by a lack of any agreed definition of astrology. As Dean and Lopton state:

“Dictionaries, encyclopedias and astrology text books have defined astrology variously as a science, a supposed science, an art, a divinatory art, an art/science, a language, a philosophy, and as a system/or self-understanding” (Dean and Lopton 1996:33,41 n 1).

However, astrology's critics tend to assume that it conforms to a definition in which religion is a world view which posits supernatural agencies as causal factors within human society. In this sense such critics draw on both E.B. Tylor's definition of religion as belief in *spiritual beings* and J.G. Frazer's as the *propitiation and conciliation of powers believed to be superior to man* (Arnal 2000:23). Although neither definition entirely covers the diversity of expression we encounter in contemporary astrology, its critics tend to focus on its occult or supernatural aspects.

Religious critics tend to see such supernatural agencies as essentially real, while scientific critics see them as inherently false. Both, though, agree that belief in them is, or can be, dangerous.

Representing skeptical scientists, the astronomers Roger Culver and Philip Ianna conclude unambiguously that astrology is a *firmly entrenched belief system* (1988: xii). The psychologist Gustav Jahoda categorized it as a *superstition* (1969:25), while more recently the physicist Robert Park went further, taking an overtly hostile position and describing it as one of “the darkest superstitions that beset our species” (2000:201), language that is not far removed from that of its religious opponents. Astrology is frequently identified as a rival to Christianity by both fundamentalist Christians, who regard it as overtly Satanic—“*If God condemns astrology then we are left with no alternative but to conclude that this power is from the demonic realm*” (Reachout Trust: 5)—and Christian commentators on Christianity’s current sociological and political status, whose opinion is less harsh, though still hostile. The 1996 report by the Mission Theological Advisory Group, “The Search for Faith,” took issue with astrology on the grounds that it operates outside of a traditional Christian context and forgets that the future it is forecasting is, in fact, “*God’s future*” (1996: 85-6).

The notion that astrology as a religious belief is in direct competition with Christianity is also automatically assumed by some academic authorities, such as Robin Gill, currently the Michael Ramsey Professor of Modern Theology at the University of Kent at Canterbury, in his seminal survey of contemporary religious statistics (1999). However, this orthodox view is an external one, formulated by those who have no particular knowledge of astrology, and have done no fieldwork amongst either its users or practitioners. Such research that does exist has instead been based either on simple and potentially misleading questionnaire surveys of the general public, or on cursory examination of astrological literature.

However, even if astrology may be defined as a religion that does not mean that it necessarily functions as a religion in the same manner as Christianity and hence may not therefore be a rival to it. We can therefore question Gill’s location of astrology as a non-traditional faith in a necessary opposition to Christianity, which he defines as traditional faith. Indeed, the distinction between traditional and non-traditional beliefs is often arbitrary. For example, belief in the devil is classified as traditional and hence as evidence of Christian belief, but belief in black magic is non-traditional, while belief in life after death is traditional, but belief in communication with the dead is non-traditional. Nevertheless, the concept that two sorts of faith are involved in a struggle for our souls is important, for it plays a significant part in the debate on the causes of the decline in church atten-

dance in Great Britain (Gill, Hadaway and Marler, 1998).

Astrologers’ Responses to Belief

The simple assumption that astrology is both a matter of belief and of necessity, a rival to Christianity, may be challenged when we adopt an *internal* perspective, examining the views of students and practitioners of astrology themselves. Some astrologers, for example, question the definition of astrology as a matter of belief. Father Lawrence Cassidy, currently Professor of Philosophy and teacher of astrology at Saint Peter’s Jesuit College in New Jersey, is one of the most prominent. In response to the new Roman Catholic Catechism’s criticism of astrology in 1994, he considered whether “. . . one [can] really be a believing Christian and, at the same time, conscientiously accept the principles of astrological art/science? To put this baldly, the only possible answer must be ‘yes,’ but with distinctions. Just what they are will depend, naturally, on how you understand the two general names, Christianity and astrology” (1994: 3).

In other words, it can be misleading to make simple assumptions about the beliefs and practices of either Christians or astrologers, let alone the relationship between them, without carefully defining the terms. Cassidy also concluded that orthodox Christian hostility to astrology, at least from Catholic priests, is less a consequence of theology than of *scientific reason*. Discussing astrology’s critics, he writes that “*In this, they follow the consensus of the contemporary academic community who consider it to be an outmoded myth of medieval man. On the other hand, there are few indeed who consider the study of astrology any more a matter for ecclesiastical disapproval than they would one’s interest in flying saucers or the flat earth society. They do not ignore astrology because it offends their faith, but because it seems to contradict what they believe to be their scientific reason*” (1994:9).

Cassidy is clearly keen to remove astrology from the religious sphere. He talks of the *believing* Christian, but of *accepting the principles* of astrology rather than *belief* in astrology. Indeed, the use of the word, *belief*, can suggest that the object of belief is automatically religious in nature. For example, in his discussion of belief in astrology, former Observer astrological columnist, Neil Spencer considers that “*Astrology is not a religion—as we have seen, attempts to turn it into one annoy even astrologers,*” in spite of the fact that, he adds, they often regard it as having a high spiritual value (2000:245). Do

we, then, encounter resistance amongst astrologers to the definition of astrology as a religion? There is evidence that this is so: Demetra George, author of a number of influential astrological texts, argues that “*most astrologers today would deny that astrology is a religion,*” even though she personally considers that it has religious origins (2001a). Amongst astrologers, therefore, we encounter a resistance to having astrology defined as a matter of belief. This resistance is by no means universal, but it is significant and is what I wish to explore in this paper.

Beliefs as True or False

It is clear from both Cassidy’s and Spencer’s comments that the meaning of the word, *belief*, can depend on the context within which it is used: both regard it as having automatic religious implications. We should therefore address the issues surrounding the use of the word wherever it occurs in the relevant literature. Does the context within which it is used, for example, indicate whether the phenomenon under discussion is likely to exist or not? Strictly speaking, the word’s definition is neutral, meaning, trust or confidence, in the object of belief; and in the examples given in the *Concise Oxford Dictionary*, the objects of belief can be either religious, intuitive, a matter of opinion or an accepted fact. Thus it is possible to believe both in the Virgin birth and the existence of gravity without the fact that both are beliefs implying that one is truer than the other. In this sense a belief does not have to be true, but neither is it necessarily false; it is the perception of the believer which counts. In the strict definition of the word one can believe in science, or that a particular phenomenon is scientific, including astrology, as did Colin Wilson when he headlined an article in the *Daily Mail*, “*Why I now believe astrology IS a science*” (Wilson 2001).

In Wilson’s strictly grammatical use of the term, belief does not carry religious connotations. In popular discourse, scientists are also regularly described as believers. For example, on the same day *The Independent* reported that “*scientists . . . believe that they have found the gene responsible for a sweet tooth*” (Connor 2001a), while “*some scientists believe [that evolution] has come to a standstill*” (Connor 2001b).

However, in common usage we also encounter examples in which the word can be used neutrally or pejoratively at one and the same time: in the literature on paranormal phenomena, the term, believe, is applied to both to sympathetic and skeptical opinions of paranormal phenomena. For example, in a recent article Rupert

Sheldrake, well-known for his interest in the paranormal, writes:

“A variety of surveys have shown that most people believe that they can feel unseen stares. In his article ‘Can we tell when someone is staring at us?’ Robert A. Baker, a CSICOP Fellow, dismissed this ‘belief’ as false. Skeptics-believe that it is nothing more than a superstition and/or a response to subtle signals from the environment. He claimed to provide empirical evidence to support his presuppositions” (Sheldrake 2001: 58).

Sheldrake was answered by David Marks and John Colwell who argued that he had “fooled himself with his flawed methods and fervent beliefs.” It is clear from this passage that, in respect of his study, Sheldrake uses the term, belief, sympathetically. Baker, meanwhile, uses it sympathetically in relation to his own opinions, but critically with regard to others, while Marks and Colwell consider that Sheldrake’s beliefs of necessity undermined his research. Thus, in such cases of intellectual disagreement, one’s own beliefs tend to have a positive impact on scientific research, while one’s rivals’ beliefs tend to produce a negative effect.

Moreover, in much of the skeptical scientific literature, a belief is automatically defined as false unless, in rare cases, proved otherwise. A summary of the skeptical arguments on the nature of belief was given by Robert Park, professor of physics at the University of Maryland. He explains that brains are

“. . . belief engines, constantly processing information that comes from our senses and generating new beliefs about the world around us. These beliefs are selected by the brain to be consistent with beliefs already held, but they are generated without any particular regard for what is true and what is not” (Park 2000:35).

According to this line of reasoning, belief occurs when event A follows event B and the two are then linked causally in the mind of the believer. In Park’s view beliefs can be useful without being true: for example, to get sick after eating a particular food might encourage us to avoid that food in future. Further, beliefs are retained and reinforced when A is followed by B either on repeated occasions, or when B is particularly significant, or when the individual concerned is in a high state of emotional arousal caused by fear or the thrill of victory. Essentially belief has physiological causes: Park argues

that when "the chemical messengers of emotion cause the thalamus to bypass the sensory cortex and route the information directly to the amygdala a belief becomes a personal superstition" (Park 2000:36). Following Durkheim (1912), Park acknowledges belief's positive function in encouraging survival strategies and social cohesion but, he argues, carried to extremes, it can become destructive—as in the mass suicides at Jonestown and Heaven's Gate. However, "If this sounds hopelessly gloomy," he writes, "be patient, we are coming to the good news: we are not condemned to suffer the tyranny of the belief engine. The primitive machinery of the belief engine is still in place but evolution didn't stop there. It provided us with an antidote, namely science" (Park 2000: 37). The skeptical formula is then, science is true while belief, to which science is opposed, is false.

Park's position falls within the much broader tradition of theories within religious studies which define religion essentially in terms of its content, that is, its theology, dogma and beliefs, rather than its social function, and then conclude automatically that these are false. The inherent falsity of religious belief was accepted without question by some of the main intellectual currents in the 20th century. Marx's aphorism from his introduction to *Criticism of the Hegelian Philosophy of Right*, "Religion—is the opium of the people," is widely known, as is Freud's opinion that religion provides a neurotic outlet for the social necessity of the repression of anti-social drives (Freud 1907). Freud also specifically attacked astrology, claiming that occultists, including astrologers, are believers, driven by the need only to find evidence to support their faith, in contrast with psychoanalysts, who he claimed were scientists, committed to a dispassionate appraisal of the facts (Freud 1921).

Astrologers who are members of astrological societies for a number of years will become aware of such skeptical arguments, particularly when applied to astrology by sceptical scientists, because they are occasionally summarized in the specialist literature, as by Bowles (2001) in the newsletter of the US based Association for Astrological Networking (AFAN). More influentially, the sceptic Geoffrey Dean has been published widely in the astrological media and has been a frequent speaker at astrological conferences. Dean's encyclopaedic survey of 20th century astrological literature, *Recent Advances in Natal Astrology*, was published with the active support of the British Astrological Association and sold largely to astrologers. Yet, in it he argues that astrology "can be explained largely by intuition, gullibility and universal validity," and stated that, in relation to positive (but in his view, false) scientific tests of astrology, "most as-

trologers are pitifully credulous" not just credulous but pitifully so (Dean and Mather, 1977:7,15). Dean's point of view, supported by some sceptical colleagues, was also recently given prominent space in a volume of interviews with contemporary astrologers, produced by an astrological publisher and targeted specifically at the astrological market (Phillipson 2000:124-166).

If a large number of astrologers are aware of the arguments that a belief is automatically false, and even potentially dangerous, we may assume that they are likely to take this into account when questions of belief arise. For example, if the question, "Do you believe in God?" is regarded as hostile, it can be interpreted as assuming ignorance on the part of the person being questioned and will not elicit an accurate response (Quigley 2001). We can therefore expect defensiveness amongst subjects when the question, "do you believe . . ." is asked by a questioner who is perceived to be critical.

The psychologist Gustav Jahoda considered this problem in 1969 when he wrote that adherents of superstitious beliefs in England "are apt to be somewhat shamefaced about superstition and liable to deny holding any such beliefs when faced with a strange interviewer" (Jahoda 1969:25-6). If they are influenced by critiques of beliefs such as Park's (above), they may well answer in the negative even when their position is ambivalent. The consequence, as Gillian Bennett noted, is that questionnaires which seek simple yes/no answers to questions of belief are liable to elicit misleading responses. She reports that respondents ". . . very often like to phrase their answers with a little face-saving ambiguity. In these circumstances, if they are pushed to say whether 'I think there may be something in it' means 'definitely yes' or 'definitely no,' they will probably say 'no' even though that is far from their real opinion" (Bennett 1987:27).

She adds that moving away from a strict requirement for yes/no answers releases researchers from having to make judgments in questions of doubt and enables interviewees to express shades of opinion.

Astrologers and Belief in Astrology

We should turn then, to the matter of how astrologers perceive the question, do you believe in astrology?, and how they are likely to respond to what Neil Spencer described as a "troublesome word," i.e., belief (2000:104). The question is, though, a persistent one. For example, one journalist in *TIME* magazine, addressing a historian of astrology, asked, "Please tell me a bit about yourself— background, career, your interest in astrology

(are you a believer?)” (Bird 2001). The historian’s academic opinion was subsumed to the issue of whether he was a believer, a question which it is difficult to imagine being asked of a physicist, an astronomer or, under other circumstances, a historian. According to Kate Czemy, administrator of the Astrological Association of Great Britain, the definition of astrology as a matter of belief is media led (Czemy 2000), while the Association’s President, Roy Gillett, confirms that journalists insist on asking about the level of belief in astrology in spite of protestations that it is not a matter of belief: “*You get this question all the time. You tell them it’s not like that and then the words ‘we don’t know how many people believe in it’*” (Gillett 2000).

The definitive advice on belief in astrology to students of astrology was offered by Margaret Hone, one of the most influential British astrologers in the immediate post-war period. Considering the question of belief in astrology carefully, she chose to answer it by considering what exactly astrology is:

“What then, is to be the student’s attitude to this subject? Before he has had time to read widely, he will be pressed to explain what it is all about and why he thinks there is truth in what he is learning. Undoubtedly, he will be asked such questions as ‘How can such far-off planets influence the actions of ourselves?’ At this stage, his best reply is that he believes in no such thing, but that he observes that certain traits of character and certain types of events appear to correlate with certain planetary relationships” (Hone 1973:15).

A typical answer to the question, do you believe in astrology?, was given by the astrologer Jane Ridder-Patrick. The question was put to her when she was addressing a meeting of students in the astronomy department at Glasgow University on March 1, 1990 and she replied simply: “. . . no, I don’t believe in astrology. I know from more than ten years of almost daily hands-on experience that astrology is a valid and useful tool for understanding our world and our relationship with it (Ridder-Patrick 2000b).

She later added that “*Belief for me is a leap of faith which is not based on concrete personal experience. When working with any tool or system, including astrology, I need some kind of PROOF that makes sense to me. It doesn’t have to be formal scientific proof which is so often, in any case a complete non-sense for looking at astrology. However, I would add that I have the working hypothesis that astrology can be used to examine, quite literally, anything under the Sun. When venturing into new territory, as I am at the moment, I keep an open*

mind, constantly testing if a proposition is ‘true’ or not either literally or symbolically and rejecting whatever doesn’t pass the stringency test. If I have any belief in relation to astrology it is that life is meaningful and purposeful, and that astrology has apart to play in illuminating this meaning and purpose” (Ridder-Patrick 2000c).

Thus Ridder-Patrick’s understanding of belief is the same as that of the sceptical scientists: a belief is inherently false. She concedes belief only in astrology’s function, not its existence and considers that its validity is based in empirical observation. That Park would regard that observation as being false does not worry her, for she regards conventional scientific proof, in the sense that he would understand it, as irrelevant.

Attempts to Quantify Belief in Astrology

The existing research on belief in astrology is mainly based on large-scale surveys and hence suffers from the problems identified by Bennett, namely that respondents are asked to make simple yes/no judgments about matters on which they may have no clear view, and may also be influenced by a reluctance to admit to belief in ‘superstition.’ In addition, the types of questions asked vary from survey to survey. Some pose direct questions about belief, others about readership of horoscope columns (Miller 1992) and still others inquire into respondents’ opinions on matters such as connections between birth signs and character (Paulik and Buse, 1984). The results are then used to infer levels of belief.

The resulting figures show a wide range of variation. Thus in 1977, summarizing previous surveys in the UK, Germany, France and the USA, Dean and Mather estimated that 70 percent of the adult population read horoscopes, while only 20 percent “*believe that there is something in it*” (Dean and Mather 1977: 79,83). To take these figures at face value, 50 percent of the adult population read horoscopes while believing that there is nothing in them. We should ask why so many people should do something that is apparently so meaningless. A simple explanation is that the figures are distorted by the problems noted by Jahoda and Bennett.

Research conducted by the French Public Opinion Institute in 1963 found that 58 percent of the population knew their birth signs, 53 percent “*regularly read their horoscopes in the press,*” 38 percent “*have at one time or another wished to have a personal horoscope made,*” 37 percent believe “*that there is a relationship between*

the character of persons and the sign under which they were born” and 23 percent believe that predictions come true (Gauquelin 1982:37-8). Such nuanced research, posing a variety of questions, enables us to look at attitudes to astrology as more than a matter of simple black-and-white belief or disbelief. It is also clear that the definition of astrology itself plays a role: more people believe if it is defined as the existence of connections between character and birth sign than if it is necessary for its predictions to come true. However, there is still the matter of the discrepancy between the number of people who regularly read their horoscopes and those who admit to belief in the relationship between character and birth sign, an excess of 16 percent of the former over the latter.

Later surveys added to the picture, though not consistently. In Germany Paulik and Buse (1984) asked a series of questions about astrology, from which they deduced that 38 percent of their sample were strong believers, 32 percent were *believers* and 30 percent *non-believers*. In the UK John Bauer and Martin Durant (1997) inferred levels of belief from the frequency with which their subjects read newspaper and magazine horoscopes and obtained the following figures:

- Serious believers (read horoscopes often or fairly often and take them seriously or fairly seriously) 5 percent.
- Non-serious believers (read horoscopes often but take them not very seriously) 18 percent.
- Non-serious believers (read horoscopes fairly often but take them not very seriously) 21 percent.
- Non-serious believers (read horoscopes not very often and take them not very seriously) 29 percent.
- Non-believers (do not read horoscopes) 27 percent.

Bauer and Durant’s attempt to convert attitudes to horoscope columns into belief in astrology led to sharply differing conclusions to those obtained by Paulik and Buse. Although figures for non-believers in both studies (27 percent and 30 percent) roughly coincide, Bauer and Durant’s serious believers number 5 percent while Paulik and Buse’s strong believers are almost eight times as numerous at 38 percent. We can conclude that both methodology and terminology are bound to make a great deal of difference to the eventual reporting on the conclusions of such surveys.

Nevertheless, such figures do find their way into the secondary literature and can form the basis on which policy

is made by concerned institutions. Thus, when Robin Gill reports that in the 1990s, 26 percent of the British adult population believed in horoscopes while 67 percent disbelieved; his figures are from Galiup polls rather than his own studies, but he interprets them in the light of what he sees as the essential rivalry between traditional and non-traditional belief and the decline in mainstream church attendance (1999: 51, 70, 80, 126,128, 135). Gill’s survey achieved widespread publicity and was trumpeted in the press under headlines such as “Christianity in crisis as pews empty” (Petre 1999). We should suspect though, that his figures are unreliable: his percentage of disbelievers is over double the figure obtained by Paulik and Buse in the 1970s and Bauer and Durant in the 1990s.

Questionnaire

With this in mind, I decided to question the approach pursued by Gill, Miller, Bauer and Durant, and Paulik and Buse, namely to draw conclusions concerning levels of belief from quantitative studies. It should also be considered that such statistics may be inherently misleading, posing as they do a supposed rivalry between different belief systems and the assumption that there is no alternative other than the strict distinction between belief and disbelief, or between shades of belief such as serious and non-serious.

I therefore devised a questionnaire (appended to this paper) asking students and practitioners of astrology (defined as attendees at the 2000 British Astrological Association Conference) how they would respond to the question, do you believe in astrology, and invited them to explain their reasons. I sought a quantitative result, but one which could only be justified in the light of qualitative material, the respondents’ justification of their answers.

This questionnaire was distributed at the Astrological Association Conference in Reading on September 1-3, 2000 and I received 47 replies out of a total of 220 questionnaires distributed. In line with the tradition of folklore studies I argue that a small sample can provide better understanding. As Bennett argued, “*folklore study is unlike social sciences such as sociology in that it prefers small-scale studies to large scale surveys. What it loses in universal significance by this approach, it gains in understanding*” (Bennett 1987:11).

Correspondents were offered four answers to the question, if you were asked whether you believe in astrology, would you answer: A: Yes; B: No; C: Don’t Know; and D: Other. The responses were as follows:

Yes: 27 (57%)
No: 3 (6%)
Don't Know: 1(2%)
Other: 14 (30%)

Of the remainder I ticked both *yes* and *no*, and I ticked both *yes* and *other*.

Although the percentages, rounded to the nearest whole figure, are meaningless when applied to a figure of 1, it is useful to note that only 57 percent ticked *yes*, and that 30 percent ticked *other*, disputing the terms in which the question was asked. The *no* figure is so small as to suggest that the alternative to *yes, I believe* is not, *no, I don't believe*, but a search for alternative words to belief, following Lawrence Cassidy. The results are sufficient though, to shed doubt on the relevance of previous statistical surveys. We must assume that delegates at an astrology conference are likely to be either *strong believers*, according to Paulik and Buse, or *serious believers*, according to Bauer and Durant; yet almost half of them denied belief in astrology at all.

While it may be objected that we cannot extrapolate the results of a survey of astrologers' attitudes to astrology in order to draw conclusions concerning studies of the general public's XXX attitudes to astrology, the nature of those attitudes forms only part of this study. The key consideration concerns responses to the word, *belief*.

Reasons Given by Respondents for their Answers

(NB. The numbers in brackets refer to the numbering of the completed questionnaires.)

A. Yes

Of the respondents who ticked *yes*, most defined astrology as something they find useful. Only one stated that astrology "*has now become my way of life*" (14). Of the twenty-seven who ticked *yes*, twenty-five gave further reasons. Of these seventeen (36 percent of the total sample, 63 percent of those who ticked, *yes*) cited personal experience, the fact that astrology "*works*" and that they have studied it. Only one of those addressed the question of whether astrology is a religion and specifically stated: "*It is not a religion*" (4). For these respondents experience and empirical observation precedes belief.

Only one tackled the question of the claim made by some astrologers that "*I don't believe in astrology. I use it,*" arguing that they use it because they believe in it and that belief therefore precedes experience (5).

The concept of pure knowledge was important for some. One wrote, citing Jung, "*I don't believe, I know*" (6). Some of those who gave experience as a reason for belief also pointed to the truth of astrology: "*I am convinced of the truth of astrology*" (11), "*... the planets don't lie. The truth is out there for us to learn*" (14). In addition some people may be astrologically disinclined to believe: "*So many predictions are true. But not everyone has the chart to see! Or the inclination to watch*" (22).

Of those who cited other reasons, a number discussed problems of terminology. One argued that astrology is more a matter of faith in a predetermined destiny than belief in a possible future (13). Only one other respondent mentioned faith—and then as a lack of faith in newspaper horoscopes (10).

Only a handful cited reasons for belief which may be considered overtly religious. Of those who claimed that their belief based on experience one stated that astrology is also "*very much a spiritual matter*" (19) and another that "*it is a personal spiritual pursuit*" (21).¹

Only three gave religious reasons without claiming that experience of astrology preceded belief. One wrote that "*... there exist correlations between events on earth and planetary positions. The universe is more like a great thought than a great machine. The heavens declare the glory of God. Rather as the mind rules the body, the mind of God rules the universe*" (15). Another compared belief in astrology to belief in God: "*I believe astrology works—it is almost as vague as being asked 'Do you believe in God?' Well, yes I do—but from within and I 'feel' astrology comes from within also*" (16). A third stated that "*I believe in astrology because my feeling for God's work in my life and lifes (sic) or existence of all other things and humans is more clear and my faith is stronger*" (17).

From the above replies it is clear that for respondents who believe in astrology, belief is seen as primarily based on empirical evidence—the observation and experience of astrology working either in the sense of giving correct predictions (22) or being helpful (2). There would seem to be no grounds for arguing that belief in astrology is an alternative to belief in Christianity. Of the three who cited religious reasons for their belief in astrology, there seems no reason to suspect an anti-Christian attitude.

B. No

Of the three respondents who answered, two gave further reasons. One of these claimed that "*... astrology is*

not a belief system", but otherwise gave reasons which have elsewhere been cited as evidence for belief—"astrology works." The third posed tile question, "Do you believe in television? Do you believe the sun rises in the morning?", arguing that astrology is self-evident in much the same way as the yes respondent's rhetorical question, "do you believe in music" (7). The remainder of the reasons given for not believing—astrology is "... immensely useful... satisfying and stimulating"—could equally well have been cited as reasons for believing by the 17 who cited this same explanation as a basis for belief.

C. Don't Know

Of the two respondents who answered, *don't know*, one stated that astrology is not a religion and that it's better to say that it can be used, and that "I know astrology maintains truths that are inherent in the human condition" (32) both grounds given for belief for those who ticked *yes*. The other claimed that belief would only come with irrefutable proof (31), agreeing with the *yes* camp that experience precedes belief, but that "... there is at present insufficient evidence."

D. Other

Most of the reasons given by those who answered, *other*, overlap with those given by those who ticked, *yes*, *no* and *don't know*.

The rhetorical questions, "... do you believe in music" (7) and "... do you believe in television" or "... that the sun rises" (29) which were used to justify *yes* and *no* respectively, were repeated five times in different forms with variations such as "... do you believe in art" (35), "geography" (36), "mathematics" (38), "science" (40) and "cat food" (42)? One respondent (35) actually said that this could be a reason to answer *yes*.

The statement, *I don't believe, I know*, cited as a reason for belief (6) now becomes a reason why the question cannot be answered.

Eight respondents cited as reasons their personal experience of astrology working, and hence that astrology is not a matter of belief and therefore that the question cannot be answered.

E. Ticked more than one box

One respondent ticked both, *yes* and *no*, citing as reasons, "faith in astrology's meaning and value and experience of it working" The other ticked both, *yes* and *other*, arguing that the issue is less about belief than about astrology "working in practice."

Conclusion

1) The implications of my study extend beyond the strict limits of the debate on astrology and its popularity into the state of contemporary religion in general. Committed Christians and commentators on contemporary religion perceive a rivalry between Christianity and astrology in which the rise in belief in astrology (and other non-traditional beliefs) directly correlates with a corresponding decline in church attendance. Thus, quantifying belief in astrology is important to Christian statisticians. However, if large numbers of astrologers do not see astrology as a matter of belief and hence are not aware of any incompatibility with Christianity, it can be suggested that the Christian analysis is based on a false premise.

2) Of the sample of practitioners and students of astrology just over half admitted to belief in astrology. The principle reason—that it works—is also the dominant reason cited by the slightly less than half who answered: no, don't know or other. Thus the reasons cited for sharply conflicting answers to the question do not fundamentally differ. The reasons why individuals respond positively to questions concerning belief in astrology therefore have little to do with their opinions as to the nature of astrology.

3) The reasons given for the various answers are mainly based on the empirical observation that astrology works. Respondents' attitudes to astrology are therefore unlikely to be affected by any religious criticism of astrology. Such criticism may, though, affect astrologers' religious affiliation by alienating them from the church.

4) The majority of astrologers (with notable exceptions) are keen to remove astrology from the religious sphere (while retaining a spiritual dimension¹). In relation to this Bowman and Sutcliffe write (2000:5) that "... converts to belief systems as varied as Buddhism, Islam, and Paganism consistently say 'It's not a religion, it's a way of life' speaks volumes about a previously impoverished understanding of what 'religion' is. We may therefore consider astrologers' statements that 'I do (or, for that matter, do not) believe in astrology because it works' as both attempting to locate a place for astrology outside religion, and as a rhetorical answer to astrology's scientific and religious critics, who define astrology either as superstition or alternative belief. This has no bearing on the question of whether astrology works, only on the strategies employed by astrologers against their critics. The justification of astrology is therefore by empirical observation rather than, say authority or faith.

This could substantiate Cassidy's claim that ecclesiastical opposition to astrology is rooted in scientific rather than theological objections.

We may, though, approach a definition of astrology as a vernacular religion, itself defined as "... *the totality of all those views and practices of religion that exist among the people apart from and alongside the strictly theological and liturgical forms of the official religion*" (Bowman and Sutcliffe 2000:6, citing Yoder 1974:14).

5) Committed Christians and commentators on contemporary religion perceive a rivalry between Christianity and astrology. It seems, though, that astrologers do not. We may suggest that therefore neither does the general public and that religious opposition to astrology therefore has only a marginal effect on levels of public interest or acceptance of astrology.

6) Surveys of astrology in relation to scientific attitudes assume that belief in astrology is polarized against scientific literacy rather than church attendance (e.g. Miller 1992). Such studies argue that scientific evidence, not theological argument, is likely to reduce belief in astrology, a further reason why religious criticism of astrology may only have a marginal influence on public attitudes to astrology.

7) Surveys, such as Gill's, which describe the popularity of, or readership of, horoscope columns or other expressions of astrology as belief in astrology and hence as alternatives to Christianity are misleading. They serve more to validate the fundamentalist position, that astrology and Christianity are necessarily rivals, than shed light on astrologers' beliefs and hence their real relationship with mainstream Christianity. Moreover, the acceptance by the mainstream churches that astrology is a rival and their denunciation of it, however mild, may serve to alienate astrologers, thus creating the very polarity between non-traditional and traditional faith of which the Churches complain. There may be significance here for the Churches' problems with declining attendance namely that certain people, in this instance those for whom astrology has a spiritual dimension, are excluded by the Churches' opposition to astrology. On a broader level, individuals with strong New Age interests may be excluded by the Churches' antipathy to those interests on the mistaken understanding that those interests are incompatible with Christian teachings.

Postscript: Further Research

I have begun testing these conclusions, particularly regarding the relationship between astrologers and the tra-

ditional churches, in my interviews. The following is an extract from an interview conducted on April 18, 2001 with Bernadette Brady, a prominent astrological teacher and writer in Australia. In 2000 Brady presented the Carter Memorial Lecture, the annual keynote address at the British Astrological Association Conference and the major lecture of the year in British astrology. Her Astro-logos school of astrology in Adelaide has been running since 1990 and currently has around 120 students engaged on a three-year course. I asked Brady about the existence and nature of the rivalry between mainstream Christianity and astrology.

Nick Campion: Do you think then that astrology can be an alternative to mainstream Christianity? Does it provide in any way the same sorts of things in an alternative way?

Bernadette Brady: I don't think of it like that, as an alternative, because I had well and truly put my Catholicism into a coffin and nailed it down by the age of seven, so it wasn't like when I got into astrology I had no crisis of religion, capital "R," which some students have, which I find interesting. So for me personally it wasn't an issue, but for some people it is an issue. . . . What I find with astrologers is that they have very strong spirituality but it's unusual if one is locked into a mainstream religion, so I would look at that more generally and say that it seems to be that it can satisfy more generally some of the things that mainstream religion can do.

NC: It's interesting that you have observed that for some students they experience a . . .

BB: . . . religious crisis.

NC: Does this happen amongst your students in Australia?

BB: Yes it does from time to time. One tries to ease them through. Some of them manage to run it parallel. Some of them give up the religion or give up the astrology, but that's obviously a personal decision.

NC: From your experience as a teacher, do you think that conflict happens because astrology and mainstream Christianity are inherently, in their essence, opposed, or do you think it's because . . .

BB: I think they're the same inherently and in essence, I really do.

NC: So where does the crisis come from?

BB: The crisis comes from the delineation of the power base in mainstream Catholicism and the power structure and the need to control the thinking of the people within

that framework . . . but actually at the essence Christ was a solar god who died at a solar eclipse, nailed to a cross of matter which we have in the middle of our [astrological birth] charts.

Both on account of her own background and her experience as a teacher, Brady's opinion that the clash between astrology and the mainstream churches is political rather than theological should be taken seriously. The conventional paradigm as expressed by Gill, namely that 'traditional' belief may be declining because non-traditional belief may be rising, might therefore be based on a substantial misunderstanding of the real situation. If astrology is seen as part and parcel of vernacular religion, the belief system of ordinary people, as opposed to the official religion of theologians and clerics, then we may argue that most people may be unaware of the mainstream churches' hostility to astrology. Instead the churches, worried by falling attendance, have begun to be concerned about popular religious beliefs. There may, though, be no causal connection between the decline of mainstream church attendance and non-traditional belief; but the very fact that it is assumed to exist may be responsible for the hostility which then leads to the personal crises of which Brady speaks.

At this stage in my research, then, it is clear that there are implications for analysts and policy makers within the mainstream churches, particularly in their relationship with non-church goers and their understanding of declining church attendance.

Note: In my 1999 survey of Astrological Association Conference delegates, from the choice of definitions of astrology supplied, only 12 out of 162 respondents (7.4%) chose religion. Of these, five were the only five respondents to tick every one of the possible definitions; one ticked every definition except science while another conceded that it might be a religion for some people. By contrast, 105 (64.8%) chose, a path to spiritual growth (with another who answered, maybe), dwarfing the number who chose, science. This suggests that a substantial majority of astrologers recognise astrology's spiritual function while strongly resisting any definition of it as a religion. The options were: a science, a divine science, a psychological tool, a form of divination, a religion, a path to spiritual growth, a form of counseling, a healing art, or a means of predicting the future.

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Bath Spa University College, with the Support of the Astrological Association Survey of Astrologers' Opinions # 2

Dear Delegate,

I am conducting a pilot survey of astrologers' beliefs and opinions for my doctoral research at Bath Spa University College. Some of you filled in a detailed questionnaire for me at the 1999 conference, and I am very grateful to all who did. I haven't yet finished processing all the data, but when I have, I'll make a fall report available. The purpose of this part of my research is to allow astrologers to speak for themselves in their own words, in order to expand our knowledge of how astrologers work and what they believe. Your opinions are important and I'd be grateful if you could take a little time to complete this sheet and return it to me before the end of the conference. Please take your time.

Belief in Astrology

Astrology is commonly associated in the public mind with belief. Most astrologers are routinely asked the question "Do you believe in it?" Journalists researching astrology frequently ask "How many people believe in it?" Belief, though is a subjective concept. We might have degrees of belief, believe in some things sometimes, but not others, or admit belief in some circumstances, but not others. We may have different reasons for either believing or disbelieving. We may give a different answer depending on who is asking.

I'd be grateful if you would answer the following question as best you can, and explain your answer either as briefly as you like or as fully as you wish. There are no right or wrong answers so please be as honest as possible.

If you were asked whether you believe in astrology, would you answer

A: Yes _ B: No __ C: Don't know _ D: Other _

Please use the following space to explain your answer as briefly or as fully as you wish.

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The Future of Prediction in Astrological Research

By Robin Heath

Astrology is rooted in time cycles and by its very nature, offers the potential for making predictive forecasts. For many this is the Holy Grail of astrology, yet our present fumbling in this area suggests great caution and humility in pronouncing expertise. It is doubly humbling, even bewildering, to also discover that some notable astrologers in the distant past were evidently able to forecast and interpret quite adequately well without Uranus, Neptune, Pluto and the 10,000 asteroids which have since appeared on our charts. Guido Bonatti's siege techniques scored highly while Nostradamus's quatrain predicting the death of Henri II was spot on, inviting us to ask—*how* did these sages do it?

A cynic would suggest that our failures in this area, past and present, are readily forgotten, like yesterday's newspapers. We only remember the successes, and those appear pitifully few. Is it therefore controversial to suggest that we may not understand the astrological process at all well? And if we don't, as astrologers, then how can we expect non-astrologers to, and how can we adequately justify astrology to our critics?

Those ancient astrologers did not criticize astrology for any lack of success in forecasting, neither did the early post-Galilean scientists (some of whom were also astrologers). Instead they kept on testing rules and methodol-

ogy in order to better *interpret charts*, and this is essentially scientific. Because the *astrological* process can these days be programmed into a computer, interpretation (however rough!) and all, it is logical. The attacks we endure from certain scientists are not about this aspect of astrology, rather they are a reaction to our core belief that what happens in the sky has a bearing on events here on earth, or on human fate. Excluded from actual measurement and hence their avowed intent to debunk astrology in one fell swoop, scientists must feel rejected, impotent and thwarted, so we need not be surprised that they become emotionally upset by astrology. Perhaps they need a cuddle.

But some scientists have gone further and exalted the methodology of science to the point where it becomes the central and exclusive ritual in a kind of pseudo-religion, a *monist* act which engenders monotheism, paradoxically without admitting a God. This alternative belief is called *scientism*. Some of the more ludicrous outbursts we occasionally witness in the media are scientism in action. A true scientist would criticize astrology *only* after learning its axioms, and then decide either to pursue it further or to investigate something rather more measurable. Meanwhile astrology remains stolidly in place, after several thousand years, having no more need to prove itself to science than did Beethoven or Monet.

If we became markedly better at identifying astrological effects in advance, astrology would be like good bread, *self-proving*. It would have no need to go cap in hand to academia or to science seeking approval or the odd crust. The erstwhile *Whore of Babylon* would be whisked away by a multitude of human organizations to farther their agendas. Money, wads of it, would pour into research into astrology, research that served whichever organization provided the funding—he who calls the piper calls the tune—and you could also gamble safely that the general astrological community—you and I—wouldn't get a sniff at it.

Whom *then* would the Grail serve? And how do we know that this process is not already happening? Or has happened? We ought not be too shocked at this possibility because, of course it has happened before throughout history.

This is a debate that astrologers urgently need to undertake prior to any research seeking a radical improvement in forecasting techniques. I guarantee that strong opinions and uncertain outcomes would ensue. Astrologers are not noted for agreeing on anything connected with astrology, but we do need to prepare ourselves, professionally, morally, legally and ethically.

Currently, astrological research lies in the doldrums, underfunded and uncoordinated. We need to investigate why. Research into astrology has sometimes been disguised as *cosmic cycles* or just plain *cycles research*, *cultural astronomy*, *cosmobiology* and some even less attractive euphemisms, in order to make astrology acceptable to academics and the scientific community. This pseudo-academic fancy titling demonstrates that the interface between ourselves and the scientific community draws out our shadow side. Like St. Peter, we are sometimes too embarrassed to own our allegiances when in the company of our critics, and we appear to take a one-down stance. Some media scientists have been only too happy to crucify astrologers and their art when and wherever they meet the subject, no matter what it may be fancifully called. But why not call it astrology?

Courting Science—An Astrological Cul de Sac?

At the present time, astrology is gingerly re-applying for admission into the academic mainstream, a laudable goal on the surface of things. If all goes well for astrology this could rectify at least 1,500 years of lack of coordination and professional organization, a state that has

existed in the West since the Church washed its hands of astrology. More recently, in the 17th century, astrology was stripped away from astronomy, thrown out of the academic world, as previously it had been cast out from the Church, and left to fend for itself, again *sans* funding and *sans* support. Despite this, on it has lingered.

In England, had the Royal Society been more kindly disposed to the subject, things could have been very different. Science, in the modern mechanical sense of the word, was royally sanctioned with the founding of the Society in 1660. There were huge practical and political advantages conferred by this move, industrialization and military superiority being paramount amongst these. Indeed, it marked the very beginning of Eisenhower's, *Military-Industrial Complex*, the dangers of which he spelled out in his departure speech from the White House.

Astrology was not however invited onto the bus and we might inquire why? Could it be that many of the Royal Society's founding fathers, some of which were fully familiar with astrology to the point of having practiced it (Newton, Ashmole), recognized that astrology was fundamentally different in *quality* to the new sciences?

With the benefit of hindsight it would be easy, perhaps too easy, to imagine that astrology had, at the inception of the Newtonian Age, become something of an embarrassing nuisance, like grandma accompanying two teenage lovers on a date. Although hard to confirm, the truth could be that astrological research was simply moved away from the public gaze, while the best astrologers were meanwhile siphoned off by the State. Of course, that was always how reputedly good astrologers had found employment in the past—by the Vatican, by Royal families and military strategists—why should that have changed in 1660 just because of the arrival of some new-fangled fancy mechanistic sciences?

Quantity vs. Quality

The prime goal of this new dawning age was observation and measurement. The material world was being compartmentalized, wholes broken down into parts which were then focused upon and intensely studied. This is reductionism, and astrology doesn't suit reductionism, not at all!

The key post-Galilean thrust of the time was that *quantity* became the primary driver, *quality* became secondary. Only that which could be measured was truly considered to be real. Astrological forces remain immeasurable in any sense that a scientist understands measure-

ment, and only their effects may be experienced. There are no numbers and therefore no possible scientific measurements. As Eddington once eloquently put it, "*If you haven't got the numbers, then you haven't got the science.*" So we astrologers are left with astrology dangling on the line, live and kickin'. As Dennis Elwell asks in *Cosmic Loom*, "*haw do we gaff this fish?*"

Instead of "proving" astrology to science, which we probably cannot do, or to scientism, which it can never do, why not stop all this proving (some of which is merely approval seeking) and divert the energy into the much more interesting task of improving astrology for astrologers and do this via co-ordinated astrological research. We could begin by untangling ourselves from this onerous burden of proof within a conventional scientific methodology which has consistently claimed not to be able to measure astrological effects—actually a distinctly unscientific white lie.

The Gauquelin Shock

Astrological research has tended to court approval by wrapping itself in the mantle of statistical analysis. This process began with the research undertaken in the sixties by Michel and Françoise Gauquelin, two French psychologists holding impeccable academic qualifications in psychology and statistics. The Gauquelin research, despite being framed within the statistical dryness so beloved by modern mechanistic science, has frequently been viciously attacked, yet has stood the testing of various sceptics determined to expose it as flawed. Even the eminent psychologist Hans Eysenck concluded that "*these inexplicable findings cannot be wished away because they are unpalatable or not in accord with the laws of present-day science*" [Eysenck & Nias, 1982].

So the scientist's claim that astrological effects cannot be measured appears false in this instance. It must be admitted that the Gauquelin research was astrologically pathetically simple. Out went the houses, the signs and the aspects, even the Moon. Just the horizon positions of Venus, Mars, Jupiter and Saturn were correlated. Even a non-astrologer could assess the conclusions. And conclusions there were. One sceptic said on a TV program aimed at debunking "fraudulent" claims of paranormal sciences, referring specifically to Gauquelin and this package of astrological research, "*We haven't got that man yet, but we will.*" We await further bulletins from this clearly unbiased, folly paid-up member of the Church of Scientism.

In the light of this encouraging research beginning, why then is astrology still considered so awful by some sci-

entists, so unworthy of investigating? Remarkably, so remarkably that it never, ever, gets publicized in critical articles about astrology, none of our sceptics have apparently ever undertaken a recognized course of study in astrology. This is an astonishment which really exposes motives!

I think we need to learn to react less in public and in the media, meanwhile getting on with improving our astrology. And astrologers should avoid confusing science with scientism and refrain from criticizing science and scientists en masse, while continuing to generate charts using a computer, drive an automobile, surf the net and goggle at the recent pictures of Saturn taken by the Cassini probe. Such a blatant hypocrisy, this one, worthy of the perpetrators being shipped off to colonize Titan!

We might also be wise to remember that astrology is evidently not essential baggage on the journey of life. Lots of folk go from cradle to grave oblivious of Naibod arcs, void-of-course moons and Saturn returns. Some of them are even happy people, while some are not—just like astrologers, in fact—or scientists. So we should not be at all surprised that some people have the temerity to doubt the relevance of astrology or the astrologer's claims concerning its usefulness.

Astrology and Holism

Instead of widening the chasm between science and astrology, let's look at some bridges that exist between the two subjects. Science is essentially a very able tool for identifying patterns, explaining how they come about and, increasingly, developing a technology that is useful in exploiting them for the apparent benefit of human society. Our current environmental crisis indicates that this secondary process, often called *techno-science*, is anything but holistic. But science isn't culpable here, the non-holistic consequences are from the misapplication of technology.

Astrology is also about recognizing patterns—in fact they are *geometric* patterns—in order to develop useful outcomes. No scientist-astronomer would dispute that an astrologer's chart is a correct map of the heavens for a given time and place, angles and all. We have no conflict here, indeed, some astrologers, including the author, hold qualifications as both research scientists and astrologers.

When interpreting a chart, an experienced astrologer is engaging in the most holistic dialogue that is possible, that of understanding how the sky and the earth interact

with each other. *As above, so below.* On this basis alone, astrology is, by definition, holistic, while much of the present application of science, i.e., techno-science, is not. Why does astrology then seek approval from scientists, and why has so much astrological research been framed to get that approval? Why don't we just improve and develop and perfect our astrology—for ourselves, for our clients, and not ever for a system that is less, far less, holistic?

Because astrology is holistic it appears to behave like holographic and multi-dimensional structures. Essentially this means that any technique that holds to the basic structure of combining planets, signs, aspects, horizon (house structure) and so on will, in the hands of a good astrologer, yield similar and potentially positive results. A holographic image may be sliced whichever way and the image is retained within and may be recovered. Vedic astrology, Western astrology, Chinese astrology, horary, composites, midpoints—from whichever bit of the cake one cuts a slice, useful results can come.

Astrology appears to be like that, and whether you call it holographic, multidimensional, synchronistic or multi-congruent really doesn't matter. It is just astrology, yet how the astrological effect operates is stranger than we currently can imagine. *Cosmic Loom* by Dennis Elwell (Urania) provides a walk on the wild side of astrology, providing shocking and informed insight into the way astrological effects congregate around a particular transit, as if repeatedly using the same symbols, obtained from sky, earth, maps, people and even street names—from *anywhere*—to constellate a particular type of event.

The Blind Committee and the Elephant

If astrology is anything but plain and simple and sometimes wears a feral face, then no surprises that astrologers emulate these same qualities. Because astrology behaves as it does, if we become locked into any one school of astrology we can collectively resemble a committee of blind people attempting to describe a elephant—one has hold of tusk, another of tail, a third of an ear and a fourth has just walked into something highly unpleasant. And like that hapless last committee member I believe that astrology could scrub up rather well if we threw away our white sticks of prejudice and began recognizing the elephant in front of us—that awesome beast that is astrology.

We need to hear no more of "I'm a horary/esoteric/psychological/Vedic/Draconic astrologer and I have more

of the answers than you horary/esoteric/psychological/Vedic/Draconic astrologers. You know nothing!! Ha!!" It matters not which combination of astrological types one crosses out here, in either position—if you ain't seen the elephant, then you ain't seen the elephant!

Finding the Elephant

Here are some thoughtful suggestions:

1. Before Kepler, astrology was angles, after Kepler, we had distances. Before Kepler, the distance of a planet could not be included within our astrology books, why is it not included now? When was the last time you read an astrology book or did a reading where the relative *distance* of a planet was taken into account?

2. The solar system is 99.99995 percent empty space. As the sceptics have been so quick to point out, the measurable effects of those planets on denizens of planet earth tend to zero. They become almost like the theoretical geometric point, having no dimensions. But planets on a chart do make angles; to the local horizon, to each other. Every chart is unique in that immense inter-collection of angles while every chart contains exactly the same palette of planets. However you read a chart, it is *angles* you are reading, plus the *qualities* of some vanishingly minute point in the sky, and this makes astrological interpretation remarkably close to being a metaphysical ritual. We ourselves are very unclear on what generates astrological effects—angles, planetary points billions of miles away or something else. Might we spend more time looking at this?

3. Since Newton, we understand the way forces combine vectorially. Largely because modern computers make it easier, astrologers have begun to make much more of composite techniques, which are essentially vector additions. Composite relationship charts and midpoints are the Newtonian equivalent of vectored addition of astrological forces. In the former, each separate planet is midpointed in turn to produce a new chart, person A plus person B; in the latter different planetary energies are added to give combinations, SU/MO, Asc/MC etc.

I have found that a radical chart's relationship with *a given time and place* is well able to reveal the immediate relationship of the person or nation with that moment of time. I have called such charts *composite transit charts* (CTCs). They provide an alternative horary technique which I have found to be most effective in forecasting work (see article in *The Mountain Astrologer* 82).

4. Jupiter and Saturn host moons larger than some of the inner planets. Why do we not include these in any astrolog-

ical work? Does Titan not have astrological qualities, or Ganymede, as we pronounce that Ceres, Chiron or Nessus do? Six Plutos (now there's a concept!) could fit into either Titan or Ganymede while little Ceres would fit 18 times, and even busy Mercury is smaller than either moon.

5. Now let's turn to astrological forecasting itself. If you use progressions in your work, you'll probably have seen the justification for the method explained via a Biblical quotation from Ezekiel (Ch. 4, v. 6) where God says to the prophet "I have appointed thee a year for a day." This is hardly QED, yet we blindly adhere to one rotation of our planet corresponding to one year of earth time, claiming results. Is there any justification for it beyond quoting divine authority?

Well, yes there is, connecting diurnal rotation with orbital period directly. The Moon's nodes take 18.61 years to complete a revolution, backwards, around the calendar. In 1994, I discovered that the following equations apply:

- $18.618 \times 18.618 \text{ days} = \text{Eclipse year period of } 346.62 \text{ days}$
- $19.618 \times 18.618 \text{ days} = \text{The solar year of } 365.25 \text{ days}$
- $20.618 \times 18.618 \text{ days} = 13 \text{ lunations of } 383.9 \text{ days}$

Within these three equations describe the macro-behavior of the Sun, Moon, Earth system. From them you may predict accurate calendar information concerning lunations, eclipse dates, types and even times of eclipses. The whole thing is numerically solid, *lawful*, and relies on a time period of 18.618 days, while the nodes take 18.618 years to complete a revolution. Here's days corresponding to years, and a complete answer to that school of thought which believes that there is no underlying order in the cosmos, here specifically between the orbits of the Earth and Moon.

More recently Dr. Nick Kollerstrom has discovered that Venus's nodes follow the same kind of pattern, such that Venus's transits across the face of the Sun, which come in groups of two, spaced eight years apart every 243 years, are matched by the rotation of that same planet every 243 days.

6. Finally, although it's always been a *chimera*, we must also look at the astrological effect itself. What might this actually be, the link between sky and earth? Might the whole thing be a human projection, as Jung postulated, or the result of a distant planet altering the delicate electronic and ionic balance around the earth, as astronomer Dr. Percy Seymour has suggested? Some astrologers have suggested that a chart is a bridge between the material and the spiritual world, connecting to another di-

mension, an audience with divine forces, with divination and with something otherwise ineffable, I have watched some astrologers become quite upset, even incandescent, at this suggestion, and see it as a non-scientific cop-out. I think it is anything but; it seems to me to be exactly how astrology works.

Summary

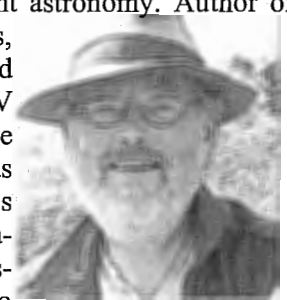
Listening to the dialogue between heaven and earth is the high prize offered by astrology. This can take the form of atonement, and studying one's alignment to cosmic intent is fundamentally no different to an act of prayer. Astrology thus sits beyond present earth-bound science: "It's science Jim, but not as we know it." If we improved our reception abilities we would then become rather better at knowing what we are listening to—knowing what cosmic intent actually is. This may be stranger than we can currently imagine. We have no need to gain approval from either academia or scientists, indeed from anyone, if we can read this intent.

Forecasting is one self-proving technique to indicate how well an astrologer is listening to and reading cosmic intent. Organizing and monitoring research in this area is a first small step which could herald a giant leap in astrological understanding.

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Robin Heath has been an astrological consultant and researcher for thirty years and has also researched into megalithic science and ancient astronomy. Author of several books on these subjects, he has lectured widely and made many appearances on TV and radio. Once the editor of the *Astrological Journal*, he has written for most of the world's leading astrological publications, and taught in many of astrology's schools, including the Faculty of Astrological Studies, Bath Spa University College, Kepler College, and The Astrological Lodge and the Centre for Psychological Astrology. He lives on the west coast of Wales and may be contacted by email at skyhenge@zetnet.co.uk



Cycles and Phases of the Planets

By Michael Munkasey

Introduction

It is an astronomical fact that the planets orbit the Sun, and the Earth revolves daily on its axis. This is the foundation which astrologers use for their work. As the planets orbit the Sun they go through distinct phases within each orbital cycle. Mercury and Venus, the inner planets whose orbits lie between the Earth and Sun, have one set of 10 cycles. Mars through Pluto, the outer planets whose orbits lie beyond Earth, have a corresponding set of 10 cycles. These phases have been known by astrologers and astronomers for centuries, but no one has studied the effects of these 10 phases in any systematic way. Part of the reason is because no adequate explanation or ephemeris existed for this cycle and phase phenomena.

Work by Dane Rudhyar, Joanne Wickenburg, Ronnie Gale Dreyer, Richard Idemon and others has been done in a theoretical way on cycles of the Moon, Venus, etc. But without an adequate diagram and way for attaching people's names to the various phases of the planets, their work has been more speculative than empirical. Research is now showing that when planets change phases within the secondary progressed chart, the day for a year method of progression measurement, then often major life changing events are encountered during those years. That is, when, say, Mars changes from one phase to another in a progressed movement, then startling effects of a Martian nature will usually be encountered in life during those years. Further, planets at change points in the natal chart become important in life.

The Orbital Diagrams

Attached are two diagrams which look similar, but which are different. One shows the orbits of the inner planets, Mercury and Venus. The other shows the orbits of the outer planets, Mars through Pluto. It is easy to distinguish between these diagrams by noting the position of the Earth relative to the Sun and the planet's orbit.

The orbits are broken down two ways: by the numbers zero through nine, and by 21 different letters. The numbers show the astronomical places where a shift in the phase status occurs. The numbers shown along the circle of the orbit correlate and are named at the bottom of each diagram. Since orbits are more or less circles, an arbitrary starting place along that circle must be chosen. I have chosen the location in the orbit where the planet turns retrograde. That is both position zero, and also position A. While retrograde, the inner planet then disappears into the rays of the Sun—or, in the case of the outer planets, the Earth would disappear into the rays of the Sun, if one were standing on an outer planet looking at the Earth and Sun. This is called heliacal setting, and that simply means that the body disappears into the rays of the Sun and cannot be seen with the naked eye.

The phase points continue around the circle of the orbit until, for Mercury and Venus, they reach greatest elongation west, as the evening star; or for Mars through Pluto, they reach the final (backside) square as would be shown in an astrological chart. Then the cycle begins

The Letter Ephemeris

A portion from a letter ephemeris looks like this:

<i>Date</i>	<i>Mer</i>		<i>Jup</i>		<i>Sat</i>		<i>Plu</i>		<i>Prior Lunation</i>	<i>Active Eclipses</i>
25 Oct 1950	H	J	L	L	H	D	Y	Y	FM	17Ar56 06Le18 22Cp45
26 Oct 1950	I	J	L	L	H	D	Y	Y	FM	17Ar56 06Le18 22Cp45
27 Oct 1950	I	J	L	L	H	E	Y	Y	NM	03Sc04 06Le18 22Cp45
28 Oct 1950	I	J	L	L	H	E	Y	A	MM	03Sc04 06Le18 22Cp45
29 Oct 1950	J	J	L	L	H	E	Y	A	NM	03Sc04 06Le18 22Cp45

again at point zero, the place the planet goes retrograde in its orbit.

Between and also at each of the numbered places in the cycle are the numbered phase points. These are where the planet changes phases. The numbers show these phase change locations. The letters work with the numbers. The letters show not only the phase change positions, they are also assigned to show the spaces between the phase change positions.

Why was this done? I started assigning numbers first, then the letters, because astrologers were asking for a way to study the location of the planets in their orbits. An ephemeris simply shows you a zodiacal position. It does not show you where in the orbit the planet and the Sun are relative to the Earth. To obtain that information you need a slightly different way of looking at the planetary orbits: the Letter Ephemeris. The Letter Ephemeris shows, for each day, not the zodiacal position of the planets, but the relative orbital position of the planets, with the letters corresponding to the orbital locations shown on the two diagrams. The Letter Ephemeris could be as important to astrologers as the zodiacal ephemeris itself is.

For a given date, the letter positions are given for each planet, in two groups: Mercury through Jupiter, and Saturn through Pluto. You can read from this small portion that on these dates Mercury was shifting through the letters H, I and J; and the other planets are shown with their letters. The letters show where in the orbit the planet is on a particular day. Is this important? Yes. Here is my reasoning why. As these letters change they show an important orbital phase change for the planet. The years in your progressed chart when these changes take place are often important and pivotal years in your life. Thus, knowing when these orbital shifts take place can be im-

portant. Can you see these shifts just using a zodiacal ephemeris? Probably not. You may be able to, in some instances, but you would also have to know a lot about orbits and astronomy to read this information from there.

The letter Y is a special case. When the letter Y is showing, then this is a note that the planet will turn retrograde within 60 days. Thus, a person born on October 27, 1950 would have a letter Y for both Neptune and Pluto. This indicates that within 60 years of birth, these planets will turn retrograde in a person's progressed chart. The letter Y can be used as an important "look ahead" device when working with progressions.

What is important to note is the variability of these cycles. I was surprised, shocked almost, to realize that there is no such thing as "a Venus cycle," or, "a Mercury cycle." Each cycle is individual and unique. Each cycle differs in its overall length, its days between the phases, and in the angles involved. Wow! What implications for astrologers and for astrology! Here is a totally new set of data in astrology to apply to people's charts.

What does this mean? It is still difficult for me to tell, but I am excited about the implications of this discovery. You tell me and others what your reaction is to this information as you work with it. Here is how you can do this. Obtain the letter ephemeris. Start noting the orbital letters for the people you know, your clients, or the charts of people whose lives you study, etc. Particularly note those years in the secondary progressed chart when people have letter changes. Also note what the letters are for their birth date.

About four people in five (80 percent) are born when planets are NOT at phase change locations. But for the 20 percent who are, these planets can play extraordinary roles in their lives. For example, Elizabeth Taylor was

born on February 27, 1932, the day that Mercury was at Superior Conjunction with the Sun, letter P. As an actress, she uses her Mercury emphasis and adaptability to move into theatrical role after role after role in a significant way. Gina Lollobrigida, July 4, 1927, was born on a Venus at Greatest Elongation West, letter T. She is noted for her feminine beauty.

Richard Feynman, May 11, 1918, a Nobel prize winner in physics, was born on a Mercury stationary direct in Taurus, letter I. He was known for his brilliant mind. I often observe that people who have Mercury separated "far" from the Sun are independent thinkers. That is, they tend not to think as others do. They prefer to think and decide for themselves. They see things differently from other (most, or the other 80 percent of the) people. Carole King, the noted singer and songwriter, was born February 9, 1942 at a Venus heliacal rising while retrograde, letter G. As a songwriter she draws on the strength of her natal Venus. The list goes on and on. There is no doubt that these phase dates or letter change locations in the orbit represent a powerful influence in a person's life for the planet involved. They are also powerful when phase changes are encountered in the secondary progressed chart. What I would like to see is work by you to determine how these placements work and what they mean.

Please note that due to vagaries in how calendars and time zones work, the dates shown for the phase changes are three letters in succession. The actual time of change by progression can occur on any of these dates. Using three letters around a change date allows for calendar and time zone discrepancies, which can vary by plus or minus one day depending upon where you are on Earth. The data shown in the letter ephemeris is computed for 00:00 hours GMT on the date shown.

The Shadow Ephemeris

Roxana Muise has been researching and discussing for many years the fact that there are four positions to a planet going retrograde or direct. She calls this interaction *shadowing*, and has produced the *Shadow Ephemeris*, noting the dates for these positions. A shadow ephemeris shows the following: as a planet reaches its stationary retrograde point, call this point X, in the zodiac; it then moves backward to its stationary direct point, call this point Y, before moving forward again. But, the planet will have passed point Y prior to going retrograde, and it will pass point X after stationary direct. Roxana notes this interaction in an ephemeris for Venus as shown below.

The shadow ephemeris tells us that Venus goes direct at 18 Leo on September 11, 1999, and that it will initially pass the stationary direct point at 18 Leo on June 26, 1999. It also tells us that Venus goes stationary retrograde on July 30, 1999, and then will later pass that stationary point on October 14, 1999.

The BSP to ESP dates bracket a time when Venus is within its retrograde cycle shadow. This concept is different from the letters and orbits discussed earlier, but it still merits serious discussion as an astronomical phenomenon which carries astrological significance.

I hope you enjoy using these important tools.

Phases for Inner Planets

0 = Greatest Elongation West: This is that part of the cycle when the planet is farthest west of the Sun. Note the angle of Sun to planet separation.

1 = Stationary Retrograde: This is when the planet turns retrograde. This is the start of the five phases of the

Shadow Ephemeris

Date	Point	Sun	Decl	Venus	Decl	Angle	# Days
06/26/1999	BSP	03Ca59	23N22	18Le27	16N29	44:28	172
07/30/1999	StRx	06Le25	18N40	05Vi08S	05N45	28:43	76
09/11/1999	StD	17V150	04N49	18Le47D	08N38	29:03	379
10/14/1999	ESP	20Li12	07S54	04Vi56	08M08	45:16	412

where:
 BSP = Beginning Shadow Point
 StRx = Stationary Retrograde Point
 StD = Stationary Direct Point
 ESP = Ending Shadow Point

planet's retrograde period.

2 = Heliacal Setting: This is the date that the planet comes so close to the Sun that it begins to disappear from naked eye view. There are two times that this occurs: around Superior and Inferior conjunction.

3 = Inferior Conjunction: This is the closest point of approach for the planet and the Earth. The planet now lies between the Sun and the Earth.

4 = Heliacal Rising: This is when the planet starts to emerge from the Sun's rays and can be visibly seen again.

5 = Stationary Direct: This is when the planet turns from retrograde to direct. This is the last of the five retrograde periods.

6 = Greatest Elongation East: This is that part of the cycle when the planet is farthest east of the Sun. Note the angle of Sun to planet separation.

7 = Heliacal Setting: This is the date that the planet comes so close to the Sun that it begins to disappear from naked eye view. There are two times that this occurs: around Superior and Inferior conjunction.

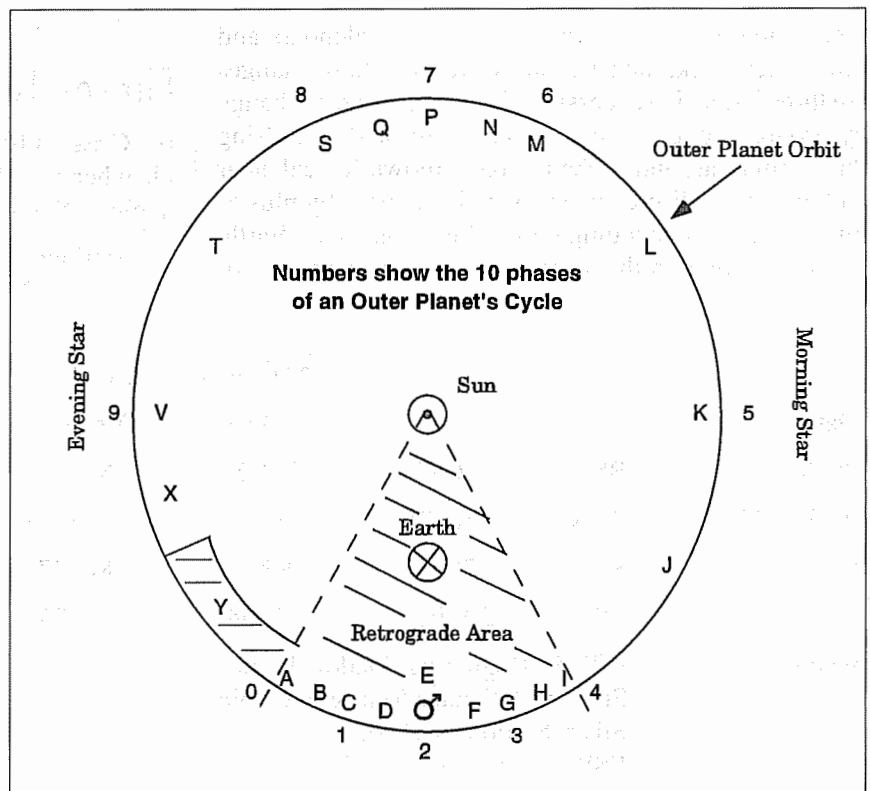
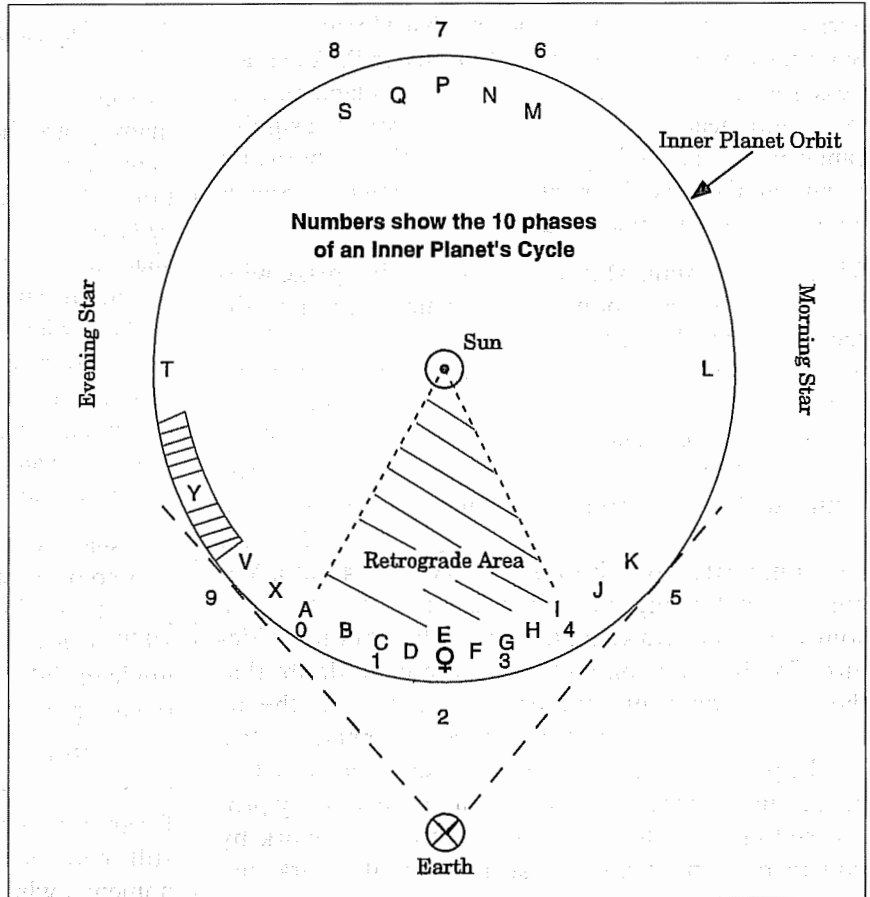
8 = Superior Conjunction: This is the farthest point for the planet from the Earth. The planet now lies on the other side of the Sun from the Earth.

9 = Heliacal Rising: This is when the planet starts to emerge from the Sun's rays and can be visibly seen again.

Phases for Outer Planets

0 = Stationary Retrograde; This is when the planet turns retrograde. This is the start of the five phases of the planet's retrograde period.

1 = Heliacal Setting: This is the date that the Earth, as seen from the planet, comes so close to the Sun that it begins to disappear from naked eye view. There are two times that this occurs: around planetary opposition and planetary conjunction.



2 = Inferior Conjunction: This is the closest point of approach for the planet and the Earth. The planet now lies between the Sun and the Earth.

3 = Heliacal Rising: This is when the planet starts to emerge from the Sun's rays and can be visibly seen again.

4 = Stationary Direct: This is when the planet turns from retrograde to direct. This is the last of the five retrograde periods.

5 = Forward (Eastern) Square: This is a part of the cycle when the planet is square to the Sun, with the planet forward of the Sun in zodiacal longitude.

6 = Heliacal Setting: This is the date that the planet comes so close to the Sun that it begins to disappear from naked eye view. There are two times that this occurs: around Superior and Inferior Conjunction.

7 = Solar Conjunction: This is the farthest point for the planet from the Earth. The planet now lies on the other side of the Sun from the Earth.

8 = Heliacal Rising: This is when the planet starts to emerge from the Sun's rays and can be visibly seen again.

9 = Backward (Western) Square: This is a part of the cycle when the planet is square to the Sun in the chart, with the planet backward from the Sun in zodiacal longitude.

Michael Munkasey, a world-renowned researcher and consultant, specializes in business, natal, electional and compatibility astrology. A founding member of Kepler College and a former NCGR board member of 22 years, he holds a degree in electrical engineering and certification from all major U.S. astrology organizations: C.A. NCGR, PMAFA and CAP (ISAR). An international lecturer, author of three books and hundreds of articles, he has appeared on radio and television and currently maintains a data base of incorporation and first trade information for more than 9,000 companies. He is a known resource for information and answers to questions on a wide variety of astrological topics.

Research Project Continued from Page 34

The Moon at perigee (Moon at its closest point to Earth) occurs just past maximum south declination in 2005. This makes these lunar passages strongest for the Southern Hemisphere and weakest for the Northern Hemisphere.

Eclipses in 2005 occur in April and October and are of medium tidal strength, as both bodies occur in mid-declination ranges.

Sun: The Sun will approach its minimum activity levels in 2006-2008. We do not have any data that shows a relationship of solar cycles to sudden Earth crust changes. However, the weakness of the Sun at this point does emphasize the tidal strength of the Moon as it approaches its maximum standstill in 2006.

Planets: Venus will be in conjunction with the Sun on March 31. Saturn and Neptune will be close to their nodes throughout 2005, which will add considerably to their tidal power. Neil Michelsen (Tables of Planetary Phenomena) notes that there will be two five-body conjunctions in longitude in 2005, January 7-9 and February 7-9. Our major alert with a score of 8 for 8-10 is not

based on this data, although this wide five-body conjunction could contribute to the tidal forces of that period.

James T. Valliere received the Marc Edmund Jones Award for creating the hourly solar, lunar and planetary graphs that are published annually in *Valliere's National Cycles Almanac*. His book, *Racing Profits*, is based on a study of the relationship of lunar and civil calendar cycles of more than 2,000 thoroughbred races in four time zones. His solar system cycles research has appeared in numerous periodicals and he has been interviewed on CNN and in *USA Today*. He holds B.A. and M.A. degrees in history. James may be contacted by email: jvalliere2@yahoo.com or preferably by snail mail at 129 Main Street, Hope, RI 02831.

Venus Is Out-of-Bounds—Where?

By Leigh Westin

Abstract: Until discovering that Venus reached beyond the Solstice in tropical Taurus and Scorpio only Pluto and the Moon were known to reach out-of-bounds¹ in signs other than those that border the Solstitial Points, 0° Capricorn and Cancer. A distinct 251-year cycle was found relative to the rare Venusian solar transits, height extremes in declination and Venusian stations that occurred close to the Venusian geocentric nodes, the ascending node for Venus out-of-bounds in Taurus and the descending node for Venus out-of-bounds in Scorpio. Stations of Venus when out-of-bounds in a fixed sign seemed markedly related to mundane events. Overall, the cycle appeared to be related to individual concerns with a more positive connotation during the Taurean period, yielding to collective and hidden interests during the Scorpionic period, in general, effecting a distinctly toned pendulum swing.

Introduction

On June 8, 2004, when Venus danced across the face of the Sun, an equally rare event gained momentum—a 97-year cycle of Venus out-of-bounds in tropical Taurus! Venus out-of-bounds in Taurus? How can that be?

Until recently it was known that only Pluto and the Moon swung beyond the Solstices in signs other than Cancer, Gemini, Capricorn or Sagittarius—in other words, only Pluto and the Moon while located by lon-

gitude in *tropical fixed signs*, could reach beyond the current maximum declination position of the apparent Sun at Solstice, 23°26'—but that was not a complete picture.

Both Venus *and* Mars were found to march into the *nethers* while in fixed signs too—just not often—Mars more infrequently than Venus, each with distinct preferences. While the out-of-bounds (oob) Moon can phase into all four fixed signs. Mars defies the rule only in Leo and Aquarius, whereas Venus defers to Taurus and Scorpio. Both present intriguing cycles, however, this article will address only Venus.

Although Venus reaches out-of-bounds about once a year, every eight years, it slips above the Solstice, beyond 23°26', while in the latter degrees of Taurus or Scorpio. Venus begins the oob cycle in the fixed sign at 29°, then moves still oob into the normal signs of oob positions, Cancer, Gemini, Capricorn or Sagittarius. As the overall eight-year cycle progresses, Venus reaches the oob state in earlier degrees, and eventually the entire oob period falls either in Taurus or Scorpio!

Further these remarkable events are seasonal. Since Venus is never more than 48° of longitude away from the Sun, the Taurean events always occur in the spring whereas the Scorpionic always surface in the fall, each close to the same date each time. The research source of fixed sign, oob events is my book, *Beyond the Solstice by Declination*².

Venus Out-of-Bounds in Fixed Signs

This little known cycle manifests in three distinct phases. Since Taurus can be related to the individual and Scorpio to the collective, I've theorized that the cycle begins in Taurus rather than Scorpio since hierarchies generally lead from the single *to* the multiple or *from* the individual (Taurus) *to* the collective (Scorpio). Based on that premise, the first phase occurs with Venus oob in fixed signs only in Taurus. The second phase is mixed with Venus reaching oob in *both* Taurus and Scorpio, one year apart, thus a mix of the individual and collective. In the third phase, Venus is oob in fixed signs, *only in Scorpio*. From the first oob in Taurus to the last oob in Scorpio, the whole span of about 251 years is only a tad longer than the Plutonian cycle, of 248 years.

The last complete cycle began in 1745 (see Table). Its first phase ran from 1745 through 1841, when Venus's anomalistic visits were only in Taurus. Then from 1842 through 1889, the second phase ensued, when the ventures were mixed by sign, with the Scorpionic treks following the year after the Taurean. In 1889, the Taurean treks ceased while from 1890, the third phase began when Venus' fixed episodes were only in Scorpio. Venus' last oob Scorpionic trip was in 1994, after which the Scorpionic sessions ceased until 2093. In 1996, a brand new cycle began with Venus reaching into the nethers in Taurus where it will continue to do so every eight years through 2092. In 2093, the second phase will begin with Scorpionic influences entering the year after the Taurean.

A limiting factor at the beginning of Venus's rare dance is the length of time oob. For example in 1996, Venus was oob at 29° Taurus for only about two hours before it moved oob into 0° Gemini. In 2004 Venus was oob about 13 hours again at 29° Taurus. Thus the only people alive with Venus oob in Taurus would have been born within these dates and hours. On the other hand, anyone alive and born in early October on the dates listed in the table could have Venus oob in Scorpio.

With each progressive eight years, Venus begins the oob event deeper into the sign. In the last five to six oob episodes the entire oob period is in the fixed sign with the final event reaching to the sign's midpoint. As the eight-years progress, and Venus is oob in the fixed signs longer each time, its anomalistic stay increases, thereby instilling evidences of its fixed energy over broad swaths of time, natally and mundanely.

U.S. CHART

On July 4, 1776, regardless of the chart timing, Venus was out-of-bounds in Cancer (23N32) in a remarkably unusual out-of-bounds parallel to Mars (23N33); and even more rare, the Venus-Mars parallel was contra-parallel an out-of-bounds Pluto (23S43). Further these positions were only minutes beyond the Solstice, thereby accentuating even more the rarity since, the Solstices appear to be the most powerful positions of all.

The year 1776 was the first time in history that it was possible to establish a potentially powerful (Pluto) country based on individual rights (Venus out-of-bounds) and the ability to passionately pursue such an ideology (Venus parallel Mars) to the point of war (Mars) against great odds (Mars out-of-bounds) in negotiation (contra-parallel) with a prevailing power (Pluto), England. It seems most reasonable that the U.S. would be affected in some manner by any unusual positioning of these three bodies, Pluto, Mars and Venus.

Please note again that the part of the sign at which the fixed oob cycle begins is 29°. Although each eight years, Venus reaches deeper into the fixed sign, the final sign depth extends only to about 15-16°. As a result, the later degrees are more emphasized and at the same time leave much to be desired reputation-wise, a factor that *may* be related to the positions of fixed stars, the Pleiades and Algol for Taurus and Antares for Scorpio.

Aldebaran (16N+) and Alcyone of the Pleiades (23N+) and Antares (26S+) tend to be drawn in by declination whereas Algol at 40N+ is too far beyond even the Moon oob to be triggered by declination. Of these, Alcyone, in the shoulder of the Taurean bull, denoting either vision and insight or difficulty with vision³, partakes of a lesser notoriety than the intensely obsessive and violent Antares in the heart of the Scorpion. Aldebaran (16N+), also associated with Taurus, was one of the four royal stars of Persia and is associated with military honor, "*honesty and integrity*."⁴

Venus Transits Across the Sun

Within the 700-year period examined in my book, the famous transits of Venus across the Sun occurred immediately preceded by one of the eight-year periods of the Venusian oob fixed ventures, *always* within a few days after the in-bound date. For example on April 3, 2004, Venus was oob in Taurus from about 2:00 a.m. to 3:00

p.m. GMT. Then Venus entered Gemini where it remained until it came in-bound on June 5.

Always, the events of the highest range of declination reached by Venus began with Venus oob in a fixed sign. In the table, notice that since 1745 there were two transits across the Sun, eight years apart. One of these transits had the highest declination in either direction for the entire 251 years. For example in 2012, Venus' north declination will be 27N50, whereas in 2004, it was 27N49. Directly before the last Venus transit over the Sun in north declination (1761 and 1769), the oob height was respectively, 27N42 and 27N41. In 1996, at the beginning of the new fixed cycle, Venus reached 27N47, only minutes less than in 2004 and that will occur in 2012. Even then, according to my research, 27N47 in 1996 was the highest Venus had attained in *north* declination for at least 2,000 years!

Another factor found was that transits of all bodies in south declination generally reach greater heights than those in north declination. Venus is no exception. In 1874 and 1882 just before Venus transited the Sun in Sagittarius, 28S05 was attained both years. In future transits of 2117 and 2125, Venus will reach greater heights than all the above, 28S11 and 28S12 respectively. In fact if any stock can be placed in ephemerides for 1500 years forward, Venus will continue to reach higher in declination until its *heliocentric* nodes reach the Cancer-Capricorn 0° axis in the vicinity of years, 3462-3713.

So What Does This Mean?

Although the overall emphasis between Taurus and Scorpio is different, they are nevertheless polarized. Taurus bespeaks of the individual in terms of values, productivity, "*organic relatedness, security and material sustenance.*"⁵ Scorpio relates to the same but in the context of others or the collective. Of course, both signs are associated with money and values.

A major consideration is rulership. Since Venus *rules* Taurus, the potential exists for greater positive association, than in Scorpio, the sign of its fall. In the latter case, the darker side of the Venusian traits may be emphasized—capability of hatred; secretive, manipulative tendencies; extreme sexual expression, desiring the whole tree, etc. Add the definition of oob, an exaggeration of potential, and the implications move another notch to be more positive for Taurus than Scorpio.

However, for either sign, Taurus or Scorpio, oob energy can take on a contentious edge. Energy beyond the Sol-

1492—the final event of one complete cycle of the fixed Venusian out-of-bounds ventures.

How fitting, as this was the year for collectively driving the Islamics from Spain after an 800-year reign and the year of the Diaspora, the decree of the Spanish Inquisition that all Jews collectively leave Spain, over 200,000 with only what they could carry. It's been written that one motive of Isabel and Ferdinand was to confiscate Jewish wealth. Scorpio, linked to acquired finances, Venus in its detriment, out-of-bounds in its last build in Scorpionic power, and other's wealth was seized in a perverted, twisted fashion.

Yet some of the Jewish wealth, rather than falling into the Spanish coffers may have helped finance another ensuing, world changing event—Columbus' maiden voyage. In fact Columbus required all to board before midnight, to sail at dawn the day after the Diaspora.

The date of the first sighting of land occurred within less than 24 hours of retrograde Venus returning in-bound in Scorpio. Thus the chart of the first sighting of the New World was powerfully close to the Solstice with Venus retrograde out-of-bounds in Scorpio! It seems too coincidental that these two events, the Diaspora and Columbus' maiden voyage were so critically connected and born during such an auspicious year, the end of a fixed Venusian out-of-bounds cycle.

In fact, some Jewish historians state that there was another motivation for this voyage—to find a land where the Jews and all people would have liberty and freedom, free from persecution. Yet this ideal, along with the first chart of the new world having a delaying retrograde Venus, would take another Venusian fixed cycle, 251 years, for the energy to build and other cycles to fall in place for such to manifest in 1776.

stice is free-floating, leading to vulnerability and lack of restraint, factors diametrically opposed to the inertia that exudes from fixed signs. Enterprising, initiatory cardinal signs are better equipped to handle oob energy as are the willing-to-change, mutable signs; both yield to an adaptability that moves more easily with the oob free-wheeling effects. But for fixed signs, with their inclination to grasp and hold and to guard and conserve, the energy is unfamiliar and uncomfortable. Thus mundane events associated with Venus oob in fixed signs take on an unfamiliar, contentious, even perhaps a foreboding

outcome that is unchangeable or requires decisive, concrete action.

Although these rare Venusian positions will affect any individual, the impress is on feeling tone entwined with the rest of the chart; whereas on the mundane level, Venus is primarily related to values and financial considerations. Such a perspective, over the entire cycle of 251 years and generations of humans, may offer considerable insight of where the world has been and might tread in the future.

From a mundane standpoint, and comparing the singular or individual to the joint or collective, too much leaning toward the individual can lead to anarchy while the extreme inclination toward the collective takes away individual power leaving a few top elitists, bridging again in circular, fashion to the singular and anarchy. Or in the case of conservative (Taurus) versus liberal or collective (Scorpio) ideologies, either extreme could be likened to a pendulum swing—with one exception.

A difference exists between the Taurean phase compared to the Scorpionic. During the greatest impress in oob Taurus, Venus will emphasize Scorpio the next year. For example in the table, notice 1865, the year of the first oob retrograde station in Taurus, yet Venus had been reaching oob in Scorpio since 1842. Even more, in 1874 and 1882, Venus dramatically accented the Scorpionic energy by its rare transits across the Sun. Then from 1890-1994, the only fixed sign Venus reached while oob was Scorpio! Unlike the end of the Taurean phase, the oob events in Scorpio had no Taurean competition; for 106 years Venus was sustained in detriment, unabated.

As an example of the mixed phase, the American Civil War in the 1860s was fought when Venus was reaching oob in both signs. The North stood for the collective or maintaining the Union while the South stood for the sovereignty of individual States. Both sides were passionately fixed that theirs was the only way and brother against brother fought to the death. More American lives were lost than in any war to date, depicting an obsessive, Scorpionic trend. Indeed, the Scorpionic cycle of the collective was gaining momentum, thus perhaps the edge yielded to the collective and the win to the North.

An example of the third phase belonged to wars that included most of the world, WWI and WWII, both raging while Venus fixedly danced oob *only* in collective Scorpio. Even more pointedly, the 20th Century Scorpionic dances were simultaneous with ideologies of socialism, bespeaking primarily of collective interests that redistrib-

1841—the year that William Henry Harrison was inaugurated as the 9th President of the U.S.

On Mar 4, Inauguration Day, 1841, Venus was in early Taurus. On April 1, Venus slipped beyond the Solstice at 23 Ta 48, where it remained out-of-bounds in Taurus *until April 13*, when it entered Gemini continuing to reaching higher in declination.

On April 4 Harrison died of pneumonia, the first President to the in office, beginning a cycle in which every President elected in 20-year increments suffered life-threatening events that manifested by dying in office or by assassination attempt.

The Presidential Death Cycle is popularized as a longitude Jupiter-Saturn conjunction in Earth signs. That an attempt on Reagan's life which he survived, occurred after the conjunction of the two in an Air sign, seemed to confirm this trend. Yet one argument against is that the first longitude conjunction didn't occur until 1842 *after* Harrison's death.

What did occur within hours of the 1841 Aries Ingress and before *and during* Harrison's death was a Jupiter-Saturn south antiscia parallel with both bodies close to their powerful solstitial positions. In fact the parallel held within 2' from the first parallel on March 20 until the second parallel on April 18. But not just one solstitial parallel ensued—over 18 months there were *six!*¹⁴

Not since the 1400s has such a concentrated Jupiter-Saturn sequence occurred; even then, they were solstitial north parallels. Was this the trigger in 1841 to the U.S. natal Pluto at 23S43 contra-parallelled by the out-of-bounds Venus-Mars north parallel, further accented by transiting anomalistic out-of-bounds Venus? One wonders.

uted individual wealth to the demise of individual incentive.

But from the big picture what is implied? Does an individual grassroots effect spread into the collective? Such logically follows general psychological trends like the hundredth monkey effect. Certainly one individual idea flows in to mass consciousness. Or does the collective undermine the individual? Scorpio with its manipulative, hidden agenda certainly has that flavor. Could the pendulum swing incorporate from the individual through to the end of the collective impress and be tainted and perverse

with Venus of values in its detriment of Scorpio? According to my research, such appears to be a reasonable conclusion.

Retrograde Stations

A retrograde station is always associated when Venus reaches beyond the Solstice in a fixed sign. Since Venus is closer to Earth when retrograde, not only does it follow that the power of the station would be emphasized, that Venus simultaneously is out-of-bounds exaggerates more. Since Venus it is *always* near its geocentric nodes, when it reaches out-of-bounds in a fixed sign, thus closely aligned to Earth's orbit, the effect is ratcheted higher. Then add the fixed element for a sustaining impress and the yield is a distinct tone to an era from one eight-year period to another. But that's not all.

With each ensuing eight-year period, the length of time oob reduces from three months to two weeks while the amount of the oob period in the fixed sign increases until the entire oob period is fixed. As declination is reduced each eight years, Venus oob hovers closer each time just above the Solstice, melding its anomalistic, fixed energy to the power of the Solstice. As oob Venus traverses deeper into the fixed signs to around 22°, the entire oob period occurs in the fixed sign and in the last four to six events, the Venus direct station likewise occurs out-of-bounds! Combined with all the above impacts, these latter events over their 40 years seems to impress a final sustaining impact of the deepest swing into either sign, but especially unabated Scorpio. Although many world-changing events could be related, the first occurrences, with both the retrograde and in-bound stations oob, yielded the most exacting dramas.

Since 1743, the first set of fixed Venusian oob stations was in 1865 on April

Venus Out-of-Bounds in Fixed Signs

<i>Year</i>	<i>Sign</i>	<i>Decl.</i>	<i>Solar Transit</i>	<i>Year</i>	<i>Sign</i>	<i>Decl.</i>	<i>Solar Transit</i>
1745	♏	27N41		1938	♍	27S01	
1753	♏	27N42		1946	♍	26N42	
1761	♏	27N42	6/6	1954	♍	26S21	
1769	♏	27N41	6/3	1962	♍	25S57	
1777	♏	27N39		1970	♍	25S30	
1785	♏	27N35		1978	♍	25N01	
1793	♏	27N30		1986	♍	24S30	
1801	♏	27N23		1994	♍	23S56	
1809	♏	27N14		1996	♏	27n47	
1817	♏	27N03		2004	♏	27N49	6/8
1825	♏	26N50		2012	♏	27N50	6/6
1833	♏	26N35		2020	♏	27N49	
1841	♏	26N18		2028	♏	27N47	
1842	♍	27S54		2036	♏	27N41	
1849	♏	25N58		2044	♏	27N39	
1850	♍	27S59		2052	♏	27N31	
1857	♏	25N37		2060	♏	27N22	
1858	♍	28S02		2068	♏	27N12	
1865	♏	25N14		2076	♏	26N58	
1866	♍	28S04		2084	♏	26N43	
1873	♏	24N48		2092	♏	26N26	
1874	♍	28S05	12/9	2093	♍	23S07	
1881	♏	24N21		2100	♏	26N07	
1882	♍	2805	12/6	2101	♍	28S05	
1889	♏	23N52		2108	♏	25N45	
1890	♍	28S02		2109	♍	28S08	
1898	♍	27S58		2116	♏	25N22	
1906	♍	27S51		2117	♍	28S11	12/11
1914	♍	27S43		2124	♏	24N56	
1922	♍	27S32		2125	♍	23S12	12/8
1930	♍	27S18		2132	♏	24N28	

16, at 25N13, 25 Taurus 43, two days after Lincoln was shot and *hours* after his death! In fact, Lincoln was shot while Venus was stationary and oob anomalistic in Taurus.

The first oob retrograde station in Scorpio was October 24, 1962 (27Sc37, 25S55), *the day* President Kennedy disclosed to the U.S. that long range missile sites were on Cuban soil and that a stay was issued against missile delivery from Russia! The day of the first Venusian oob retrograde station in Scorpio in more than 100 years, brought the world to the brink of nuclear war. Even the lead-up events, when missile silos were discovered in Cuba by reconnaissance on October 14, occurred while Venus was anomalistic, oob in Scorpio.

Weaving with Other Cycles

Still, one planetary cycle can never be taken totally out of context of others. One example was 1978 when the entire Venusian oob cycle and the retrograde station occurred in Scorpio beginning on October 4, lasting until the 31st while Saturn was within orb of a north parallel⁶ to Pluto, a notoriously turbulent combination, exacting on November 15.

No question 1978 was a turbulent year. The Sandinistas were rebelling; the Ayatollah Khomeini was calling for uprisings; the Lebanese and Syrians were warring; and worldwide nuclear testing was ongoing. On the first Venusian Scorponic oob day, October 1, 1,300 Syrian and Palestinians were killed in East Beirut. On October 4, funeral services were held for Pope John Paul I. On October 9, Syrian forces backed down when the Israelis flew jets over Syrian positions and massed troops on the Golan Heights. On October 16, the current Pope John II was elected followed by the Venusian oob retrograde station on October 19. On October 26, Menachem Begin and Anwar Sadat were named winners of the 1978 Nobel Peace Prize.

Although Venus came in-bounds on October 31 in 1978, Khomeini's followers attacked the British embassy, November 3, causing the Shah to place Iran under military rule; and Iran has presented a radial interface ever since. No less than amazing was the diversity and number of world-changing events during this short 31-day span.

The Venusian interweaving with the Plutonian cycle was especially intriguing, from 1781 to 1785 Uranus caught up with Pluto within orb of a contra-parallel *five* times while both bodies were likewise in orb of the solstitial power points⁷, Pluto at the South Solstice and Uranus at the North Solstice. For the first time in thou-

sands of years, "*oppression at last stayed in range to be defeated by revolution and freedom.*"⁸ A case can be made for the unusual Venusian cycle having played a strong role in the dance between Uranus and Pluto.

In 1745, with Venus oob in Taurus for the first time since 1601, a new Venusian cycle began. That same year, from the surprising victory of the New England colonists over the French invasion of Nova Scotia, the colonists realized that they were capable of their own self-defense. Eight years later, 1761 brought a rare Venusian solar transit, further emphasizing the Taurean energy. When Canada fell to England instead of France in 1760, greater confidence came as the colonists fought along side and to a par with the English. Even so, to pay for the English wars. King George thanked the colonists with the Sugar, Stamp and Quartering Acts. Another eight years, another oob in Taurus, quickly followed by a second stunning solar Venusian transit in 1769, and there was no turning back from the American fight for *individual* freedom and liberty from English oppression.

But such doesn't touch a toe to the turf until the many correlations between now and 1745-1776 are recognized. Although on a higher spiral in today's clash of civilizations, especially with weaponry of mass destruction in hands that value ideology above life, still like today, most of the civilized world powers were warring—England, France, Holland, Portugal and Spain. Like in 2004, Uranus of freedom was in a productive mode heading to the north Solstice and Pluto of power and tyranny was a contracting phase on its way to the south. The insidiousness of terrorism seems related to Scorpio, similar to the oppression from King George. Like the colonists back in the 1700s who tried to negotiate with the bullying King, there came a time when appeasement was ineffective and a stand and offensive had to be taken, even if it meant a fight.

Relative News Events

It's intriguing that President Jean-Baptiste Aristide returned to Haiti *in the middle* of the last Scorpio event the day after the retrograde station, October 15, 1994. Venus went oob on October 7, retrograded on October 14 and came in-bound on October 22. After 10 years of Scorpionic corruption and unfulfilled promises, Aristide was spirited out of the country in 2004, another year of an anomalistic Venusian march, but this time accenting Taurus—like the impending shadow of the power of anomalistic Venus in its own sign, correlated with righting the wrong.

Similar is the situation with Arafat, who on October 14, 1994, the *day of* the Scorpio fixed oob retrograde station, along with Yitzhak Rabin and Shimon Peres received the Nobel Peace Prize. What a macabre Scorpic twist in values, to so honor a known terrorist. In 2004, after decades of usurping billions earmarked for benefit of the Palestinian people, perhaps another wrong was righted when Arafat met the grim reaper.

In same year, on October 21, 1994, Venus still in Scorpio oob *and retrograde*, North Korea signed a pact to end their nuclear projects. Yet true to the Scorpic style, North Korea secretly continued its nuclear advance.

Although in 1996, Venus was oob for only two hours, the day was April 3 when Commerce Secretary Ron Brown died. Controversies of a hole in his head the size of a .45 caliber bullet have never been resolved.⁹

Last year, on April 3, 2004, Venus was oob in Taurus for about 13 hours. The day was sandwiched between the mutilating atrocities to American contractors in Fallujah, Iraq, on April 2, and the greatest resistance erupting on April 4 since the Iraq war began in 2003. Quite likely it was on April 3, while the Venusian contentious fixed energy was in effect, that final plans were laid by the radical Shiite leader Moqtada Sadr for the uprising he instigated in a half a dozen Iraqi cities.

Recently it was exposed that the greatest sexual abuse of the priesthood occurred beginning in the 1980s, hidden in Scorpic fashion by the Catholic Church, now out in the open with the advent of the more straightforward Taurean mode. Well, wonders of wonder, Vatican II was considered the birth of the modern day Catholic Church—and the date? October 13, 1962, and Venus—oob in Scorpio!

Unabated Scorpic inference from 1890 through 1994 brought the secrecy-cloaked Federal Reserve, socialistic tendencies, welfare, encroachment of national sovereignty, a UN push for world government, mind-bending drugs, family value destruction, political correctness and the thought police—the list was endless. Overall there appeared to be a strong, underlying flavor of the collective and detrimental Scorpic tendencies.

Then in 1996, the pendulum swung ever so slightly, but definitely a change, heralded by the trumpet blast of anomalistic Venus reaching exaggerated in the nethers, higher than it had been for at least 2000 years! A new cycle was dawning, the accented tone was changing, and further emphasized when Venus transited the Sun in 2004 to be even more so in 2012, both a type of occultation, the strongest aspect of all.

Final Thoughts

Overall the message of the entire 251-year cycle appears to be a controversial wake-up call for change to an embedded structure. The first phase of either sign begins with a minimum of fixed, but anomalistic, energy that opens to a change of perception. As oob Venus leaves the fixed sign and enters the mutable, declination soars to the greatest heights over as many as three months, exaggerating the feeling first in the fixed sign that something is not quite right that develops into its details (Gemini) or its philosophy (Sagittarius) and anxiety climbs.

Today, there's a cry for decency on the airwaves. Large masses of people are making it known that the pendulum has swung beyond the limit, thus the rise of decent Taurean implications to the demise of the perverted Scorpic. This same energy manifested in the breach between liberal and conservative in the 2000 election, a division that continued to mount in 2004, and the outcome right on cue, a conservative win based on what else but a return to values!

Simply interpreted, Venus oob in Taurus beginning in 1996, awakened an apathy to the infiltration and attack of socialist tendencies on individual values. Then magnificently accented in 2004, again Venus oob in Taurus, the highest in declination in at least 2,000 years, mounted anxiety for change to the embedded structure. As Venus transited the Sun, the details were brought to consciousness through the Gemini focus on the Information Hwy. The evolution of thought from 1996 to 2004 has been exhilarating to watch.

It is fascinating that the length of this Venusian cycle is approximately 251 years, so close to another Venus cycle recognized by the Mayans of approximately 256 years¹⁰. Could the Mayan cycle be related to the Venus transit across the Sun to the same position in the sky 251 years later? Further intriguing are the eight-year cycles discovered by the Foundation of Cycles to do with such diversity as abundance of whiting, lynx, squirrels, sweet potatoes, barley, sugar and eggs; cotton production, crude, iron, coal, plus rainfall¹¹. But then this might only relate to the Venusian eight-year cycle in general.

Still the power of the two together, declination and Venus seems quite apropos since eight has always been a magical number as related to declination, returning once again to the foundation of the Cardinal Points, bisected with the Quarter Point Days quite effectively taking us back to when these points composing the fabled octagon wheel¹² in the most ancient of times.

Venus Continued on Page 91

THE FREEDOM OF PERSPECTIVE

By Tishelle Betterman

Unfamiliar astrological methodologies carry an air of mystery for the untutored. When something is unfamiliar to us, we may view it with fear or mistrust. But, if we can put these fears aside, we find astrological methodologies that show us new techniques of analysis. By comparing Hellenistic, Vedic, and Modern techniques, you will see how each one highlights a slightly different aspect of ourselves. They each have value and insight to offer an astrologer and a client. Each example methodology looks at Madonna's general characteristics, her marriages to Sean Penn and Guy Ritchie, and the timing of these events in her life. The assessments are not comprehensive, nor do they cover every technique available. However, each provides an overview of techniques and what they can show.

A Hellenistic Approach

Hellenistic astrology was practiced in the Near East and Mediterranean regions from the second century B.C.E through the sixth century C.E.¹ In this model, two points are important:

- The Hellenistic system was not designed to delve into an individual's motives or personal growth. Instead, it was a practical way of addressing and answering mundane concerns.

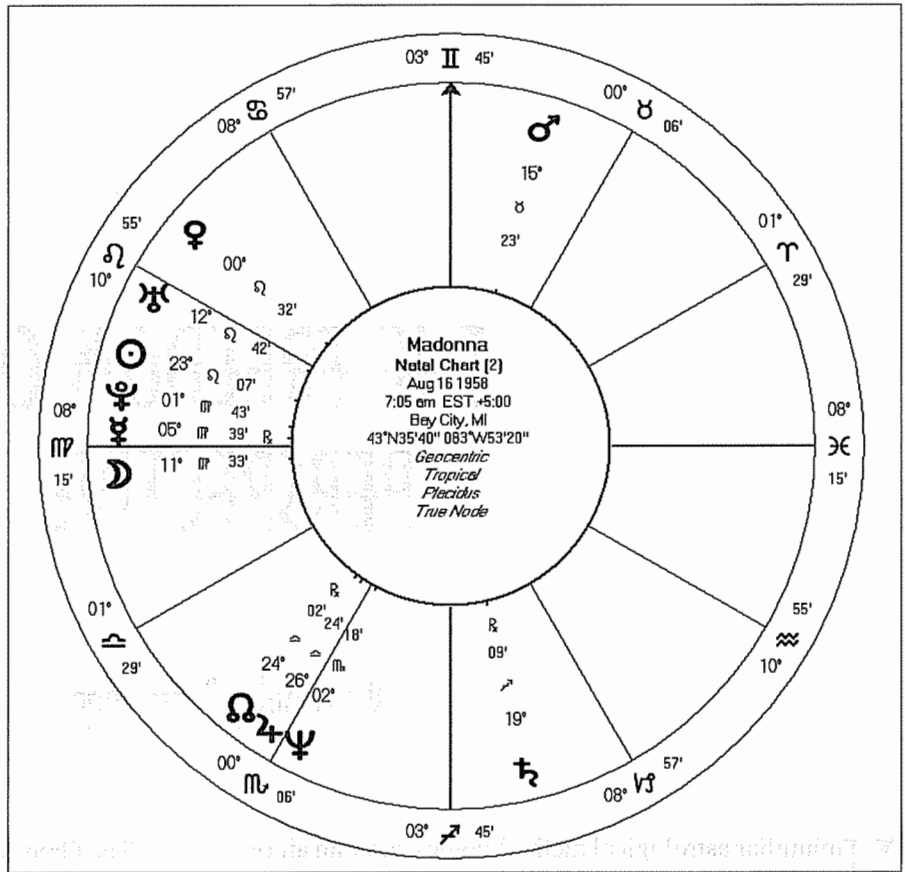
- The Greeks did not believe in reincarnation, especially early in the Hellenistic period. So, immortality was measured by the degree to which one's name lived on after a person's death.² The Hellenistic cosmological model employed the use of what is termed "Universal Techniques" to assess the overall qualities of a native's life,³ one of which is eminence. We begin with an assessment of Madonna's life.

The first Universal Techniques to examine is the Trigon Lords of the Sect Light, which indicate a native's level of eminence or fame throughout different stages of life. The first Trigon Lord provides information about the first part of life and the second Trigon Lord, the second part of life. In examining Madonna's tropical chart,⁴ we see that she has a diurnal horoscope and, thus, the Sun is considered the Sect Light.⁵ The Sun is located in the fire-like zoidion of the Lion;⁶ thus, the first Trigon Lord of the Sect Light is the Sun itself, the second is Zeus, and the cooperating lord is Kronos.⁷ To determine Madonna's brilliance in the first half of her life, we look at the Sun as the first Trigon Lord, which is in the twelfth, a bad place,⁸ signifying that which prevents full emergence such as hardship, suffering, and hostility. So we may anticipate that her life would entail great difficulties and pain. Paulus states this placement indicates af-

fictions with the father.⁹ The Sun is equally corrupted and bonified¹⁰ leaving its significations in neutral condition; furthermore, it is in a fire-like zoidion indicating her life of suffering is illuminated for all to see. Although the Sun's placement in the twelfth and its slow speed¹¹ indicate few events will occur, what events do take place in the first part of her life will be long-lasting or have long-lasting implications, because the Sun is in its own domicile.¹²

In the first half of Madonna's life, we can expect that she would have difficulties and pain related to her father. These troubles would not only hold lifelong implications in her life, but also be on display. Through these difficulties, she would be recognized. In fact, we see this substantiated in her life. After the loss of her mother at the age of five, she felt guilt and anger. Her father did not offer the emotional support she needed, in essence abandoning her. A powerful chasm formed between the two, something that remains to this day. Her anger and resentment toward her father's lack of attention and his attempts at placing restrictions on her, translated into a strong will that propelled her into taking charge of her own destiny.¹³ Her music, especially early on, was autobiographical in nature. In essence, she took her suffering and emotional turmoil and made it public.¹⁴

To determine fame and brilliance in the second part of her life, consider the second Trigon Lord, Zeus, who is also located in a bad place (the second) yet fast and visible.¹⁵ Zeus is configured¹⁶ by hexagon¹⁷ to the Sect Light, the Sun, as well as his exaltation and bound lord, Kronos, making the events enduring. Zeus is also equally corrupt and bonified as well as moderately strong,¹⁸ and therefore can offer support to Madonna's eminence in the second part of her life. Madonna can expect that what actions she takes for the sake of supporting herself or yielding resources will definitely manifest, and be moderate and numerous in scale. Put in modern terminology, Madonna will earn money in the second half of her life through numerous, dependable business investments; but, the monies she receives will be moderate. Although we have yet to see the outcome of the second half of her life, we do know that she con-



tinues to engage in business transactions. Based on these indications, it appears that she will again even greater eminence over time.

Finally, of the Trigon Lords, Kronos as the cooperating lord supplies the conditions by which Madonna's difficult life must be illuminated so that she makes a long-lasting impression on the world. Kronos is strongly located in the fourth place and configured to the Sun by trine and Zeus, its domicile lord, by hexagon. Despite the fact that Kronos is retrograde and thereby very slow, he is visible. Kronos is also greatly bonified by a trine from Aphrodite and a hexagon from Zeus, rendering him quite beneficent. Due to his angularity and the fact that he is active in a masculine zoidion, he also gives considerable support to Zeus and the Sun. Furthermore, the Sun, Zeus, and Kronos are all diurnal sect mates in a diurnal horoscope, and all are well configured to each other. Thus, they work well together in the expression of their significations. Kronos indicates important significations in Madonna's life; but, as a cooperating Trigon Lord, his stability can further support Madonna's brilliance and outstanding life.¹⁹

To evaluate Madonna's success or failure in life, as well as how she is received by others, we look at the Domi-

cile Lord of the Ascendant. Madonna's Ascendant is in the zoidion of the Virgin and is corrupted by the rays of Kronos, thereby indicating some difficulty in the way that others perceive her. The domicile lord Hermes, located in the first place, signifies that others base their opinion about her from her behavior and physical body. Hermes is busy in respect to Madonna's life and career because it is angular and squares the Midheaven by three degrees of orb. It is in its own domicile, exaltation and bounds provide stability; but, it is under the beams,²⁰ retrograde, and not configured to the Ascendant. Therefore, we can assess that Madonna's will achieve some success in emerging from an ordinary life; but, she will also experience failures or some of her efforts will go unrecognized. Those events that do stand out will be connected with her career and long-lasting; however, they may eventually be taken away, due to Hermes' retrograde motion. Based on her life so far, we can see that her singing career has been a tremendous success; however, her acting has not received the recognition that she desires.

The final assessment related to determining eminence or overall good fortune, is the Domicile Lord of the Lot of Fortune. Madonna's Lot of Fortune is located in the first place in the zoidion of the Virgin and, therefore, is in a good place and busy. However, Kronos hurls corrupt rays at it. Its lord, Hermes, was previously discussed, with the domicile lord of the Ascendant, as being stable and well placed; but, under the beams, corrupt, and retrograde. Madonna's life is not as well blessed with good fortune, at least the kind that befalls her purely from luck. She works hard, and her success and has been the direct result.

Hellenistic astrology looks at several determinants when considering whether an event will occur, what significance it will have, and when the event will manifest in the native's life. On the matter of specific topics, Hellenistic technique evaluates the strength and placement of the planetary significator(s), the topical place, the lot significator, and their domicile lords. In addition, the Twelfth-Part of the planetary significator provides further information about whether the event will occur and the universal import that event has in the native's life.²¹

This article will examine the topic of marriage. Madonna is a woman who has "no place for sentiment."²² Her goals to achieve came before all else, including attachments to others. She is primarily a business woman who "does not hesitate to move on to the next step,"²³ once current situations run dry or fail to move her forward. Every minute is carefully spent on realizing her

personal and professional goals. Her desire for a husband was driven by the need for a partner, a companion to counteract her loneliness, due to the separation from her family.²⁴

We begin by looking at the twelfth-part of Aphrodite, which is in the zoidion of the Lion, and thus falls in the twelfth house. Although this is a bad place, it is occupied by the Sun, Lot of Spirit, Lot of Necessity, and the prenatal lunation. According to Valens, "the twelfth-part of benefics contributes much whenever it falls within the zoidion in which the Sun, Moon, or star of Hermes is found, or upon one of the four pivots [angles], or upon the Lot of Fortune, Spirit or even of Necessity, or upon the prenatal conjunction or whole moon."²⁵ In consideration of its poor placement and the inclusion of the previously referenced stars and lots, Madonna can expect marriage to eventuate. However, the topic is a minor consideration in her life,²⁶ and suggests hardship and dangers.²⁷

Aphrodite, the planetary significator of marriage, also provides a tremendous amount of information about the topic of marriage. Madonna purposefully selects her unions rather than allowing them to occur naturally.²⁸ She feels compelled to take action once she has selected her mate; yet, this action is met with some constraints.²⁹ Her actions are based on her desire to create her ideal of an intimate union with another and the search for happiness.³⁰ When these events occur, she continues to work steadily on her goal until it is complete or the marriage secured.³¹ Due to Aphrodite's bad placement in the twelfth, its corruption from Ares and Kronos, as well as being contrary to the sect in favor, strong indications show that marriage will be entail impediments, disharmony, irregularities, and difficulties. Supporting this idea further, Aphrodite also indicates a lack of stability because it does not occupy its own place and is not supported by its sect mates. The domicile lord of Aphrodite, the Sun, can provide only limited resources to help Aphrodite, because he is not configured to Aphrodite, and is slow and poorly placed. Some indications of grace, however, are based on Zeus' configuration to and bonification of Aphrodite.

The Lot of Marriage is located at twelve degrees in the zoidion of the Twins, placing it in the tenth. Its angularity signifies strength and activity. The lot is bonified from rays hurled at it by Aphrodite and Zeus, indicating an overall sense of good luck in marriage. However, rays hurled from Kronos signify some obstacles and irregularity. Hermes, the domicile lord of the Lot of Marriage, is poorly placed dynamically in the twelfth, retro-

grade, and under the beams. While he is stable in his own domicile, Hermes is actually quite weak and, thus, cannot offer support to the Lot of Marriage. Based on these considerations, some impediments exist; but, overall, positive indications show that marriage will materialize and could be associated with her profession. Since the Lot of Marriage is in the zoidion of the Twins, more than one marriage is also indicated.

The seventh cusp from the hour-marker³² and its lord are the final indicators of marriage. The zoidion of the Fishes rules the seventh place and, thus, Zeus is the domicile lord. Zeus is located in the second house, indicating that marriage has little relevance overall in Madonna's life and is something she commits to only as a means of supporting her goals.³³ When we recall that Madonna's primary objective in life has been to form relationships solely for helping her to realize her dreams. Zeus is bonified by hexagon aspect from Aphrodite and corrupted by rays that Kronos hurls at him, placing Zeus in a neutral condition. He is also moderately strong and stable.³⁴ Marriage is, therefore, possible and will manifest; but, with abrupt beginnings or endings.³⁵ In her first marriage to Sean Penn, Madonna confided to friends six weeks after the ceremony that she "wondered if she fell in love with Penn or with the image that she had created of him."³⁶ The marriage ended mentally for Madonna even more quickly than it began, once she questioned her own motives and realized the impossibility of dealing with Penn's crude and violent behavior. Further difficulties, delays, and disharmony in marriage are indicated because Kronos and Ares corrupt the seventh place of marriage.³⁷ In support of this pattern, Madonna not only had an abusive relationship with Sean Penn, but also admitted her frustrations with finding a partner for a long-term relationship.³⁸

How do we know when Venus, the planetary significator of marriage, and Zeus, the domicile lord of the topical place will be activated, signifying the time that marriage will occur? Hellenistic astrology uses the Time-Lord³⁹ techniques to determine what planets are active during any given time. The twelve time-lord procedures are known at this time, many of which can be termed "progressive;" because they are based on various methods of moving a planet or zoidion around a chart at some defined rate. In this way, they are similar to modern directions and progressions. For the purpose of this paper, we will be using only three procedures: planetary periods, ascensional times, and profections.⁴⁰

When we examine Madonna's topical chart using the timing techniques previously noted, a number of indica-

tions support the periods in which she married. Madonna married Sean Penn on August 16, 1985, at the age of twenty-seven.⁴¹ Zeus is the Time-Lord of Madonna's twenty-seventh solar year⁴² and, therefore, governs her general activities and conditions until her next birthday. In addition to representing the overall increase in recognition Madonna received in 1985,⁴³ Zeus also reflects greater intensity around the issues of marriage because it is the domicile lord of the seventh place. Aphrodite, the planetary significator of marriage, is also busy during this year. Not only do the minor years of Venus and her domicile lord (the Sun) equate to twenty-seven, but their placements in the Lion profects by age to twenty-seven as well. Going further, the Lot of Marriage activates between the ages of twenty-seven to twenty-eight by ascensional time. Each of the marriage significations was intensified during her twenty-seventh year. Her divorce from Sean Penn in May 1987 at the age of twenty-nine shows Kronos as the Time-Lord of the Year,⁴⁴ characterizing a period of "dejection, vileness, and the dismantling of things."⁴⁵ To reveal more details concerning Madonna's divorce in her 1987 solar year, we profect twenty-nine years from the zoidion of Aphrodite. This places the profection in the zoidion of the Goat-Horned One. Since no planets are located in this zoidion, nor any planets transiting the zoidion at the beginning of the solar year, the domicile lord, Kronos, becomes the time-lord relative to the significations of Aphrodite, such as marriage.

In December 2000, Madonna's marriage to movie director Guy Ritchie once again shows the power of the time-lord techniques. Zeus, the domicile ruler of the topical place of marriage, is the Time-Lord of the Year.⁴⁶ Among its significations and indications of overall issues concerning the year are child-bearing, reputation, alliances, and erotic love. During this solar year, Madonna had her second child, Rocco. The marriage itself was not only the establishment of a partnership, but also a means of creating a new reputation for herself as a proper English wife and mother.⁴⁷ In addition, Aphrodite is active by not only ascensional time between the ages of thirty-nine and forty, but also her placement in the zoidion of the Lion projects by age to forty.

A Jyotish Viewpoint

Jyotish astrology, better known as Vedic or Indian astrology, has much in common with Hellenistic technique, leading us to believe that an exchange of information occurred between these two civilizations. Some of the common threads between these two systems are subsequently shown. Whether Hellenistic astrologers used

a tropical or sidereal zodiac is unclear; however, Vedic astrology is clearly sidereal. This system is also connected with some of the philosophies that are rooted in Hinduism. Unfortunately, we will not go into this information in much detail. Jyotish takes a karmic viewpoint, since its basic premise is rooted in reincarnation.

The lagna, or Ascendant, is one of the most important elements in the Vedic chart. Although Western astrology generally places greater importance on the Sun sign, the lagna and Moon gain greater importance in Jyotish.⁴⁸ Its sign, or rashi, not only reflects our general personality, but also provides deeper insight into a native's life, more so than any other factor in the chart; especially when combined with the nakshatras. Madonna's lagna is in Leo. Leo indicates taking center stage as well as a high public profile. Madonna lives her personal and professional life in the limelight, and is definitely a one-woman-show. Another classic indicator of a Leo lagna is a strong sex drive.⁴⁹ Based on her relationship history, we know that Madonna has been very sexually active from the time she was a young woman. In addition, she applies this energy in her work. Who would Madonna be if not an icon of feminine sexuality? Her music and stage performances are considered outlandish and explicit due to their sexual content.

The ruler of the lagna is weak⁵⁰ and, thus, the less favorable qualities are more prominent in Madonna's life, especially in her childhood and early adulthood. Despite her strong creative nature, Madonna has a side to her that is arrogant, even crude at times. She can be overbearing and impatient in her demands of others, and her focus on being the commander of all she does can make it difficult to relate to others or for others to get along with her. It is not uncommon for those with Leo lagnas to channel tremendous energy into their careers. Madonna is no different. She has consistently demonstrated that her career and her success are her first priority. Despite the challenges of refining her impatient nature, arrogance, and sexual energy, her gifts in the arts are tremendous, as are her leadership or management abilities. Not only does she display her talents in dance and music with her stage appearances and videos, but she has also managed successful business ventures, such as her own record company and entertainment divisions.⁵¹ Her flair for showmanship as well as her willpower and high personal standards are clearly visible to those who work for her.

A supporting factor in Madonna's success as a singer is found, in part, by Mercury's conjunction to the lagna. Mercury is in the sign of its friend, the Sun, making it

happy in its expression. It is strong and intensified, due to its placement in a kendra bhava and retrograde motion.⁵² This condition symbolizes the importance that communication plays in Madonna's life. Mercury is also the ruler of the second (Virgo) and eleventh (Gemini) bhavas that are associated with aspirations and profits from oratory or singing.

Madonna's strong, take-charge personality is a protector of her deeply wounded inner child. Her true, heart-felt nature is a hurt child putting on a face of courage and almost zealous dedication to her work in an attempt to hide deeper pain and feelings. Madonna's Moon is strong in the first bhava and, therefore, in the rashi of Leo.⁵³ We see this strength in Madonna's love of pleasure and comfort, and the pride she takes in her work.⁵⁴ She is ambitious and took charge of her life and dreams at a very early age.⁵⁵ This ambition, however, is largely a result of a difficult family life beginning with the death of her mother.⁵⁶ Her emotional and psychological disturbances and traumas⁵⁷ have had an enormous impact on Madonna's, professional and personal life. She responded to this hurt and vulnerability by separating herself from her family and creating a layer of protection. In truth, her inner contentment is sadly tarnished and limited. From a karmic perspective, one of her challenges this incarnation suggests is that she is learning about emotions, feelings, and the nature of human desire. Her Vedic chart reflects this pattern with afflictions to the Moon in her Rasi and Navamsa charts.⁵⁸ However, since the Moon is strong and occupies the same sign with benefics in the Rasi and Navamsa charts, the difficulties are probably surmountable with prayer and meditation.

Madonna is an actress first and foremost. Yes, she is publicly recognized as a pop singer; but, she has been an actress for the world at large. Her lyrics and stage performances showcase the feelings and struggles that are rooted in her childhood experiences for all to see. Although first impressions would have us assume her work mirrors her own life, it is symbolically representative of the larger society. The Moon, Mercury, and the lagna are all ruled by the Sun, which is placed in the twelfth. The outward expressions of the first bhava grahas pull from the energy of the Sun. Madonna is able, largely unconsciously, to tap into a collective or divine level of knowledge as it pertains to the sorrows and sexual energies of society at large. Using her talents and drive, she presents this to the world in the form of music, a healing modality for the unconscious.⁵⁹ With their own feelings of loss and struggle, others can relate to her music that provides understanding.

One important and unique aspect of Jyotish delineation is the use of nakshatras, or lunar mansions, which considers the position of the Moon in the sky. The nakshatra divides the ecliptic into twenty-seven equal sections, compared with the twelve that comprise the traditional zodiac. Nakshatra's can be considered with any planet; however, of primary importance is the nakshatra of the Moon. In *The Nakshatras*, Dennis Harness remarks that they are important as an "indicator of personality type" as well as "an important tool of self-discovery." He states that they "afford a new perspective on one's being and expression and give us an insightful new way to look at the world."⁶⁰

Madonna's most prominent nakshatra is Purva Phalguni. Because the lagna and the Moon occupy this nakshatra, it becomes greatly intensified. Thus, this nakshatra powerfully represents the overall characteristics of Madonna and her life. The primary motivation of the nakshatra is kama, or desire, and is one of the key underlying forces in Madonna's life. The ruling graha (planet) for Purva Phalguni is Venus. Venus reveals a lot about the qualities of this nakshatra: gifts in the creative arts (music, dance, and drama), wealth or fortune, sexual pleasure and passion, focus on the body and physical activity, as well as the desire for attention or fame.

Madonna's essence portrays a young girl who seeks to be in the spotlight and praised for what she does. She lives for recognition and attention. Her charismatic nature, strong artistic talents, and determined nature have helped her on the journey toward becoming a prominent public figure. In addition to the implications of the Purva Phalguni nakshatra, the placement and strength of Madonna's Moon further support her desire for renown. Furthermore, her Dasamsa chart,⁶¹ an indicator of career, places the Moon in the third bhava of artistic expression. In *Light on Life*, Defouw indicates that when a well-placed graha occupies Purva Phalguni, it "adds a more spiritual dimension, endowing the act of creation with sacred meaning,"⁶² especially when placed in a kendra (angular) bhava. He further depicts the individual as "likely to understand something of the process of creation,"⁶³ including the creative arts. Creating a fantasy world and performing for others held sacred meaning for Madonna. It has been her outlet of spiritual energy, despite its then-taboo subject sexuality. Interestingly, the Moon rules the twelfth house, which represents sexual pleasure and connection with the divine energy.

Purva Phalguni, along with the Moon's placement in Madonna's chart, also indicates the desire to maintain a

healthy body and appearance. From a young age, Madonna placed great importance on maintaining a physically fit body, something that has continued throughout her life.⁶⁴ She has the discipline necessary to stay healthy, even to the point of arranging for exercise equipment to be available for her during tours. In addition, the amount of physical energy and stamina required not only to perform on stage to the typical Madonna intensity, but to maintain this activity level for long periods of time while on tour directly represent the nature of the Purva Phalguni nakshatra. In fact, recent interviews verify that good exercise and eating habits continue are a prominent focus in her life.

When reviewing other factors that are related to this nakshatra, we see that it has a fierce nature, indicative of ruining enemies and destruction. In this sense, Madonna uses her creative expression, probably quite unconsciously, to overcome adversities: her family, her pain, and even herself. Her performance style destroys old values and stereotypes about sexuality; and shows the pain that young people face in the modern world. Her music gives others someone to relate to in their own life struggles. Purva Phalguni is also an upward and balanced nakshatra. Music and acting gave Madonna a way to forget the harshness and pain of her youth. Her artistic abilities let her live life in a different world. Since the lagna also occupies Purva Phalguni it indicates "a sensual nature, leadership abilities, gifts in the music and dance, good health, and creative intelligence."⁶⁵ Madonna is essentially learning to "cultivate generosity, kindness and loyalty."⁶⁶ The melancholy moods often associated with this nakshatra may provide the necessary time for her to recognize the existence and source of her attachments, and begin the process of healing and change.

When we look at additional factors to support her artistic talents and nature in her Rasi chart, we see Jupiter placed in the third bhava in Libra. Often Jupiter is associated with good fortune, and with its placement in Madonna's chart, points to the performing arts.⁶⁷ However, because Jupiter is in the sign of its enemy, some agitation is present, such as the difficulties with the acceptance of her revolutionary material as well as her ability to influence the masses and empower social change.⁶⁸ Madonna has the privilege of finding personal fulfillment through her career, one that reflects her inner needs. Overall, it is apparent that the performing arts, fame, the physical body, and creative expression play a dominant role in Madonna's life.

The Vedic interpretation shows much information about marriage in Madonna's life. In Jyotish, you evaluate

specific topics by reviewing the strengths and weaknesses of the bhava, its ruler, and the karaka⁶⁹ in the Rasi and Navamsa charts. You review the seventh bhava, its ruler, and Jupiter to determine marriage karma.⁷⁰ While you use the Navamsa to evaluate the overall strength of planets, traditionally it reflects marriage and the partner. The Navamsa reveals information about relationships as well as what we need in those partnerships. In essence, it signifies our "ability to share our inner or spiritual values in [a] relationship."⁷¹

Madonna's Navamsa and Rasi charts place Aquarius in her seventh house. This sign supports Madonna's need for communication and mental interaction in her relationships; but, the form of her communications and intimacy necessitates some detachment. Since Aquarius is a double sign and indicated in both charts, the tendency for more than one marriage is suggested, something that we know to be true in Madonna's case. The likelihood of more than one marriage is further emphasized by the fact that the seventh bhava is hemmed in between two malefics, Mars and Saturn.

Madonna's first marriage to Sean Penn occurred in August 1985 at the age of twenty-seven. This was one year before the start of her Saturn return.⁷² For several reasons, this is a significant factor in understanding the challenges she faced in her first marriage. First, Saturn as the ruler of her seventh and sixth (twelfth from the seventh) Rasi and Navamsa bhavas generally indicates troubles or sorrows in the matter of relationships. In the Rasi chart, Saturn is retrograde, giving it greater intensity and malefic qualities, and located in the fourth bhava and in the sign of its enemy. Furthermore, Saturn receives a special aspect from Mars, indicating challenges with the partner, especially on an emotional level.⁷³ Furthermore, Jupiter, the karaka of marriage, is placed between Rahu and Neptune and is in full aspect with Mars. Not only are further discord and conflicts signified, but also denotes Madonna's confusion about her purpose in a marital relationships or about the integrity of her partner. The Navamsa chart displays these same energies in the third bhava. The emphasis on this combination of energies reflects the initial illusions that Madonna held toward her relationship with Sean Penn (and others), and the difficulty she had in seeing the true nature of her desire for him.⁷⁴ This would be especially true before having the opportunity to face her fears and gain greater insight into herself and her actions as represented by an individual's first Saturn return. Rahu and Mars influences on Jupiter also speak to the harsh and violent tendencies that Sean displayed during their marriage.

At the time of her marriage to Sean, Madonna was in her Moon-Venus dasha.⁷⁵ This Moon period corresponded to a time when she was using the emotional pain of her past to propel her forward: She moved out on her own, began taking steps to establish herself as a success, and became involved with many men. When the Venus bhukti cycle began, she was beginning to reap the rewards of her singing success. It is particularly interesting that, in her Navamsa chart, the Moon and Venus share the rashi of Virgo in the second bhava of making money and speech, especially as it relates to the voice.⁷⁶ Despite her success, however, she needed the emotional connection that a long-term partnership could provide. She wanted to form a bond with another individual, something she felt had been missing most of her life. She formed a bond with the public through her music career, but also sought it on a more personal level. Since Venus is a significator of marriage and love, it is not surprising that she married Penn. She was chasing her ideal of a harmonious and happy family.

Despite difficult beginnings, Madonna also has some grace indicated in her marriage relationships. Jupiter forms a special aspect to her seventh bhava in her Rasi and Navamsa charts. This aspect not only provides some beneficial assistance in her relationships, but as the karaka of marriage, Jupiter aspects the house it signifies, further strengthening the positive attributes. In addition, Mercury and the Moon, both benefics, form full aspects to the seventh lending their beneficial qualities. While early marriage, particularly prior or during a Saturn return, indicated difficulties, marriage after greater maturation has occurred may have a greater likelihood of success.

Modern Applications

A great number of modern astrologers begin their analysis of a chart with the Sun, Moon and Ascendant. This trio provides a solid picture of an individual's general characteristics and needs. The Sun represents the self-image, the individual's ego. The Moon is the feeling nature and instinct; while the Ascendant and its ruler are the face we show the world. Madonna's Leo Sun in the twelfth indicates a performer. It is important that she is free to express herself spontaneously, without boundaries. Yet, this expression requires a response from others as. Both her persona and basic security needs reflect someone who is demanding and disciplined, as well as having a healthy body.⁷⁷ As we continue the delineation of her chart, this essential trio will take on greater meaning.

Madonna is a self-motivated individual who is not tremendously concerned about what others think about her or her actions.⁷⁸ She has great passion in her life and uses this to help support her future goals and dreams. She is able to take her visions and ground them concretely in the physical world.⁷⁹ These factors are true gifts and supportive of her overall life path. Without her ability to implement her dreams, regardless of other's opinions, and manifest them, she would not have been able to accomplish her overall purpose in life.

In the section on Vedic astrology, I wrote that Madonna is an "actress" whose work is symbolic of collective issues and that she is able unconsciously to connect and draw on these collective forces. From a Western astrological perspective, we can see this fact strongly emphasized with the concentration of planets in her twelfth house. The interaction of these planets surrounding the Ascendant contains some truly exciting revelations.

Madonna's Sun in Leo is at first glance an indicator of an individual with a big ego. But as we dig deeper, we see this is not the whole picture. Madonna loves to perform. Embodying one who is confident and self-assured is simply a role she plays. She has been an actress at heart from a very young age.⁸⁰ It is pure fun for her. She soaks up the attention and revels in the connection between performer and audience. In fact, she seems to know how to seduce and overwhelm the public to win acclaim and approval.⁸¹ Yet this is just one part of herself and way to hide her true sensitivity. The Sun and Mercury are the two prime dispositors in Madonna's chart. When we look closely at the dispositor structure, we see that the majority of her planets filter through the Sun, which is placed a house of secrets. This Sun is pitted against Mercury, the other prime dispositor, which rules the Ascendant and Midheaven, and is conjunct the Moon and Pluto (also the two planets that filter through Mercury). We can therefore assess that Madonna relates to the world from two significantly different vantage points.

We first look at the Sun. The planets in the twelfth house sometimes represent parts of ourselves that are hidden. With the Sun here, one common assessment may be that the individual works behind the scenes. However, Madonna is a significant public figure and therefore her chart contains a seemingly contradictory signature. What does this mean?

It means two things:

- Madonna can tap into collective issues and incorporate them in her creative art.⁸² Using her own

conscious experiences of desire, struggle, and loss as a motivating force, she has become a music icon and connected with others on a personal level. She draws on this experience to understand and perceive the unspoken thoughts and desires of her fans as well.⁸³ However, on an unconscious level, she is also bringing the collective issues around sexuality, violence, and loss from the unconscious into the world.⁸⁴ In essence, she is lighting up the social shadow issues and doing it in a revolutionary manner.⁸⁵

- The role she plays as a confident, self-centered woman is an act to cover up deeper hurts and psychological confusion. She has embodied the role of someone who has a strong ego or who is self-centered, and brought it into her public life. In many ways this role or façade is Madonna's way to mask and overcome her weaknesses.⁸⁶ How do we know this? One indicator is based on rarely glimpsed private moments shown in her video, *Blond Ambition Tour*. In this documentary, we see that Madonna is a sensitive⁸⁷ and lonely child, still suffering greatly from the loss of her mother and the separation from her core family. However, she does not often permit herself to feel the pain and frustration. When she does, it is only while alone or with another other close friend.

Mercury is the other prime dispositor in Madonna's chart and the planet through which Pluto and the Moon filter their energies. Mercury also rules the Ascendant and Midheaven, and is in the twelfth house, conjunct the first-house cusp. This strong Mercurial and Virgo energy speaks not only to Madonna's singing ability, but to the side of her personality that is detailed, controlling, and disciplined; she also places great importance on her physical body. Madonna is known for the meticulous and organized manner in which she manages her days and tours.⁸⁸ She does not use drugs or drink and is very careful about her diet.⁸⁹ Daily exercise is one of her top priorities, even while on worldwide music tours. Mercury's meaning, however, has even more significant insight to offer.

In *Goddess: Inside Madonna*, Barbara Victor speaks about how Madonna is, "hyper-intuitive and forced to be aware of hidden meanings and unspoken goals, even in the case of her best friends." She is "attuned to the slightest change in a person based on a word, expression, or gesture."⁹⁰ This is characteristic of Mercury in Virgo in the twelfth house as well as its conjunction with the Moon and Pluto; Mercury disposes of both. Ma-

donna uses this perception in her personal relationships and on collectively level. Although she is seeking a bond with people, her life path is about a relationship with the larger collective.⁹¹

I will also explore Madonna's *prenatal* new Moon because it describes the vital energies that an individual draws on in his or her life, and is especially pertinent to Madonna. The prenatal new Moon position represents a greater cycle into which we are born and can, thus, provide "clues to a deeper understanding of important factors in the individual nature that conditioned the development of the individual character."⁹² Madonna's prenatal new Moon fell in her twelfth house at 21 Leo, conjunct her natal Sun. According to Rudhyar, when the prenatal New Moon is in the same sign and house as the natal Sun, the qualities of the sign and house "pervades freely the whole nature of the individual."⁹³ The need for recognition, to feel special and appreciated is something that would be deeply rooted in Madonna's overall psyche, something that may even be considered compulsive.⁹⁴

Madonna's life showed this intense need to be the center of attention, to be recognized and appreciated. Sadly, the placement of this energy in the twelfth house also signifies her deep sense of pain and loss in the real world. A very young age, she created a fantasy world through her creative talents to deal with her pain and reluctance to look at her inner demons. The prenatal new Moon placement then represents the vital energies on which Madonna drew, her need to escape the pain of her youth through recognition and attention, in the development of her personality and the creation of her life path.

Madonna's subjective orientation to the world is reflective of her the new-Moon phase at the time of her birth. Barbara Victor, in *Goddess: Inside Madonna*, indicates that Madonna "exists between fantasy and reality."⁹⁵ This description is not unusual for those born under a new Moon. People with this configuration tend not to "distinguish between inner wishes, dreams or feelings, and the actual realities of the external world."⁹⁶ It is also characteristic for the individual to be impulsive and emotionally responsive, especially in their relationships. In fact, Rudhyar claims these individuals "live life and love as if they were dreams or screens upon which to cast one's image,"⁹⁷ qualities that are easily connected with Madonna. Nonetheless, the overall essence of the new-Moon phase is moving away from the past and plunging into new experiences. Symbolically, much of Madonna's life has been about moving away from the familiar and security, and living instead on her highly

developed instinctual nature. Madonna has captured the underlying meaning of this energy and put it to use during her first progressed New Moon.

Moving on to an overview of Madonna and her marriage relationships, we look to the seventh house and its ruler to gather further information. Pisces occupies the cusp of the seventh. Madonna seeks sympathy and compassion in her long-term partnerships. She also desires a sense of unity or connectedness that is offered through unconditional love.⁹⁸ Until she matures, there could be difficulties around seeing reality.⁹⁹ In other words, like her new-Moon natal position also suggests, she may not differentiate well between reality and fantasy in her relationships. Using traditional rulerships, we see the ruler of the seventh house, Jupiter, is located in the second house. Security and safety are also important to Madonna in her relationships. A place where she can be valued for who she really is instead of the roles she plays. The insecurities and difficulties surrounding her childhood home and parental relationships most likely drive this.¹⁰⁰ Jupiter is square Venus in the eleventh, another indicator of unification and harmonious relations. This aspect indicates difficulty or tension in relating with others just one-on-one. Madonna also needs to connect with the masses, or the larger society. She will probably not be content with just one partner, because she also needs to inspire the world as well.¹⁰¹

Timing of events in modern astrology relies on several factors. Astrologers commonly use progressions, directions, planetary returns, and transits to assess what energies in the natal chart may be accentuated or triggered and when. Here, we will focus primarily on the progressed Moon. We now focus on the time around Madonna's marriage to Sean Penn. As mentioned previously, Madonna was born in a new-Moon phase, making each progressed new Moon especially strong in her life. Not surprisingly, the first progressed new Moon, located in her first house at 20 Virgo, marked a significant shift in her life's direction.

In the progressed balsamic phase (April 1983-July 1986) preceding the progressed new Moon, Madonna let go of her desire to become a professional dancer. Instead, she began to explore a career in singing, new which was uncertain and unfamiliar to her at the time.¹⁰² This dark phase also marked her marriage to Sean Penn.¹⁰³ However, she quickly questioned the relationship as being based on "illusions and not love."¹⁰⁴ During the balsamic Moon phase, long shadows are cast, and the distinctions of the real world blend and soften. People don't always clearly see their actions during this

time. Although Madonna's road was rocky and unclear at this point, her determination with this change in focus ultimately propelled her forward toward success.

As the progressed new Moon formed (July 1986-October 1989), Madonna focused on establishing a new identity for herself as a singer,¹⁰⁵ quickly realizing that this new direction may be the way for her to achieve the recognition she so desired. Within a year, she garnered the largest share of the album market as a single artist.¹⁰⁶ She had also incorporated her love for dance and flare for drama and acting into her on-stage performances. She quickly rose to international stardom and began her first world tour.¹⁰⁷ Looking at the progressed new Moon chart, this cycle also marked an opportunity for her to address her painful past and effect social change.¹⁰⁸ Thus, she became clear that her relationship with Penn was dysfunctional and divorced him. Internally, Madonna probably sensed that some of her old goals and behavior patterns failed to support her any longer, and that change was needed to move her life forward. Prior to the formation of the secondary progressed crescent Moon, Madonna became aware that "the natural flow of [her] life was out of sync," and she began seriously to address her inner demons through her music.¹⁰⁹

Comparison of Applied Methodologies

This overview of Hellenistic, Vedic, and Modern delineation techniques highlights a few primary procedures to determine the general characteristics and traits of an individual, as well as information on the timing of life events. Each methodology has techniques that provide information. Each method contains common threads as well as stark differences.

In general, the Ascendant, Sun, and Moon are primary considerations in each system. In Vedic and Modern astrology, these three points are directly evaluated. However, the order of their importance differs. Most modern astrologers place priority on the Sun, since the fact that in the Western world emphasizes individuality and outward energy, which are solar expressions. In the East, the culture is one of greater reflection, tradition, and family focus, which are lunar expressions. Thus, Vedic astrology symbolizes this with its primary focus on the Moon. In addition, both systems may look at the rulers of these points, but in Jyotish, further assessment is given to the ruler of the Ascendant from the *placement of the natal Moon* as well as the Navamsa chart.

Hellenistic technique also considers the Lights, the Sun or the Moon, based on whether the chart is diurnal or nocturnal. In this way, whether the Sun or Moon is of

greater significance does not matter. Rather, they are equal in significance. Hellenistic techniques show several striking differences. Instead of general inner or outward character traits, they are more concerned with measuring the fate and luck of an individual. This factor is based on the time frame in which these techniques were developed. Hellenistic assessment is not concerned with the Sun, Moon, or Ascendant as much as with their domicile and Trigon to determine eminence. Even then, much greater emphasis is given to their strength, placement, and corruption versus the zoidion they occupy. Furthermore, Hellenistic astrology uses the Lot of Fortune as a general indicator of the individual's luck. Vedic and Modern astrology do not use this factor at all in. The basis of this difference is most likely that the time frame when these techniques were developed required such information. The world was much more limited during those times and luck was one of the essential elements to counteract fate that was to befall you.

Each system has a slightly different way of evaluating information about a topic. Some basic similarities run through each one. First, they all place importance on looking at the house that represents the given topic and its ruler. The condition of the ruler and its relation to other planets, although evaluated differently, provides greater information and insight into the question or issue. Modern psychological astrology does use planetary signifiers, but the *primary* method of evaluation is the house ruler. Vedic and Hellenistic astrological techniques go even further. They consider the placement and condition of a planetary signifier called a karaka in Vedic or topical signifier in Hellenistic, as standard methodology. However, Hellenistic technique also considers the lot for a topic as well as the twelfth part of the planetary signifiers. All these indicators help provide further information about the specific topic and, when combined, can offer depth.

An underlying philosophy in Vedic and Hellenistic astrology evaluates the strength or weakness of a planet or house as a primary consideration in the delineation. This process does not have as much precedence in Modern astrology. However, a few medieval or classical astrologers apply these techniques. The closest tool used in Modern astrology to determine the condition of a planet is determining the number of hard or soft aspects that the planet forms. In Vedic and Hellenistic astrology the use of "friends" or "sect-mates" is an important consideration and is based on the idea that planets that are friends or sect-mates support each other better. In Hellenistic astrology, the division of sect-mates is based on diurnal

or nocturnal designations; whereas in Vedic, it is in the mythology of the deities.

Aspects are another key point of distinction. Modern astrology, mostly as a result of computers, uses orbs to define aspects. Modern technique also incorporates many minor aspects that can determine further detail about the relationships between planets. Vedic and Hellenistic astrology use aspects to further evaluate strength and weakness of a planet. In addition, they focus on whole-sign aspects. Vedic technique recognizes that a smaller orb results in a stronger connection. However, it does not discount an aspect that contains a twenty-degrees orb, as typical in most modern practice.

Many commonalities and differences exist among these three techniques. Each method offers a means of delineating a chart, addressing specific topics, and determining the timing of significant events. Despite their different approaches to life, each one can be a delight to use. Individually, they provide a tremendous opportunity to visualize a chart from a completely different perspective. Hellenistic is strongly suited to answer specific questions about practical life matters. Jyotish seeks to frame life in a wider perspective, which considers the soul's journey over multiple lifetimes. Modern practice assists in helping people look at the psychological complexities of their inner and outer lives. Each one reveals essential core information that reflects an individual's life. Each one, used in proper context, can be of value in assisting clients.

Endnotes

¹ Robert Schmidt. *The Facets of Fate: The Rationale Underlying the Hellenistic System of Houses*. Project Hindsight. April 5, 2002 [www. ProjectHindsight sign.com/fate.html](http://www.ProjectHindsight.com/fate.html)

² Demetra George, *Themus Mundi*. Audiotape. Rec. for Kepler College 2002 Spring Symposium.

³ There are seven Universal Techniques known to be used in Hellenistic astrology, however only three will be used for the purpose of delineating Madonna's chart.

⁴ Hellenistic astrologers used two charts: 1) a topical chart which is equivalent to a whole sign chart and was used to assess information about specific topics in the life of the native, and 2) a dynamic chart, which is thought to be equivalent to the Porphyry house system where both the Ascendant and Midheaven were calculated. The dynamic chart was used to determine strength or overall power of a planet.

⁵ A diurnal chart is one in which the Sun is above the ho-

zizon, or Ascendant - Descendant axis. The Sun is the sect light in a diurnal chart and the Moon is the sect light in a nocturnal chart.

⁶ Hellenistic terminology refers to the elements as fire-like, earth-like, air-like, and water-like. Zoidion means sign (ziodia is the plural form). Madonna's Sun is located in Leo, or in Hellenistic terminology, the zoidion of the Lion. The element or trigons determine which lords govern each period of life.

⁷ Hellenistic astrologers often used the names of the mythological gods for the planets. Thus, Zeus refers to Jupiter, Kronos to Saturn, Aphrodite to Venus, Ares and Mars, and Hermes and Mercury. The Trigon Lords are similar to what medieval astrologers term the triplicity rulers. However, their usage and meanings are different.

⁸ Good and bad places identify where the effects of a planet tend to be more favorable or unfavorable, benefic or malefic. This was not an arbitrary assignment but instead based on their cosmological model. Those houses that aspect the Ascendant by sextile, square, trine or opposition were considered "good" places because they were connected to the life of the native, while those that were unconnected were regarded as "bad" places. Good places were the first, fourth, fifth, seventh, ninth, tenth and eleventh houses in the whole house system. The bad places encompassed the remaining houses.

⁹ Robert Schmidt. *Paulus, 24*. Original Source Texts and Auxiliary Materials for the Study of Hellenistic Astrology. (Cumberland, MD: Project Hindsight, 2002). Week Four: The Places, 4.

¹⁰ Corruption and bonification is used to determine whether the significations of a planet are made better or worse.

¹¹ Speed of a planet is an important consideration in determining whether the number of events or significations will be additive or subtractive.

¹² "Domicile" is equivalent to in its sign of rulership. When a planet was found to be in its domicile sign, it was one indication that the events associated with it were stable or enduring, meaning that they occurred over an extended period of time or were long-lasting.

¹³ Barbara Victor, *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), 80-89.

¹⁴ *Ibid.*, xiii.

¹⁵ Visibility of a planet reveals not only the whether significations will manifest in the native's life, but also how those events will occur—unrestricted, secretly or indefinitely. The arc made between the Sun and the planet determines visibility.

¹⁶ Configurations are whole-sign aspects made between two planets, thus degrees are not considered. The planet in the superior position is said to make the configuration and testifies about the other planet to the cosmic animal (based on the Hellenistic cosmological model).

¹⁷ Hexagon is the same as sextile.

¹⁸ Zeus is succedant.

¹⁹ "Outstanding" here is used in the context of a native's life standing out from the ordinary.

²⁰ Under the beams is defined as being within fifteen degrees of a conjunction with the Sun.

²¹ "The Twelfth-Parts are analogical concepts. The doctrine was clearly imported into Hellenistic astrology from Babylonian sources. The calculation of the twelfth-parts corresponds to the calculation of the Dwadasamas in Vedic astrology, and to the twelfth harmonic in modern astrology, although (as we will see), their interpretation is different." (Demetra George, S203 Weekly Readings, Week 8)

²² Barbara Victor, *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), 184.

²³ *Ibid.*, 185.

²⁴ Barbara Victor, *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), 260.

²⁵ Robert Schmidt. *2 Paulns 22*. Original Source Texts and Auxiliary Materials for the Study of Hellenistic Astrology. (Cumberland, MD: Project Hindsight, 2002). Week Eight: Concerning the Twelfth-Parts, 6.

²⁶ Placement in a cadent place.

²⁷ Placement in the twelfth place.

²⁸ Aphrodite is contrary to the sect in favor.

²⁹ Aphrodite is in a fire-like (events are compelled to occur) zoidion and the Lot of Necessity is co-present.

³⁰ Co-presence with the Lots of Eros and Spirit.

³¹ Aphrodite is in a masculine (events that act, take effect), and equinoctial (abrupt beginnings and endings) zoidion.

³² Known in modern terms as the Ascendant.

³³ Zeus is placed in the second house.

³⁴ Zeus is succedant, oriental, fast, and configured by hexagon with his sect mate Kronos.

³⁵ Zeus is in a masculine (take effect), equinoctial (abrupt beginnings or endings), and air-like (events are permitted to occur) zoidion.

³⁶ Barbara Victor, *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), 279.

³⁷ The seventh place is contained by Ares and Kronos.

Rays are also hurled at it by Ares and aspected and configured by square from Kronos.

³⁸ Barbara Victor, *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), xxiii.

³⁹ A time-lord is a planet that has authority for a certain period of time in the life of the native. In any given period, from an hour to a number of years, it is possible that more than one time-lord holds sway in regards to a particular topic or a particular period of time. Whatever natal significations a planet has, they are most likely to be realized when the planet becomes a time-lord, and in particular near the conclusion of that planet's period of time-lordship period. The determination of time lords is the key timing procedure of Hellenistic astrology and are the western counterparts to the Dasha Lords in Vedic astrology.

⁴⁰ "There are approximately twelve time-lord procedures surviving from Hellenistic times, depending on which ones we classify as variants of others. Only a few Hellenistic time-lord procedures seem to have been transmitted to the medieval Arabian astrologers, suggesting that they did not have access to the richest source of such procedures contained in Books IV—VII of Valens' Anthology." (Demetra George, S203 Weekly Readings, Week 11)

⁴¹ Barbara Victor, *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), 275.

⁴² The hour-marker protects to the zoidion of the Archer.

⁴³ Barbara Victor, *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), 273.

⁴⁴ The hour-marker protects to the zoidion of the Water-Power.

⁴⁵ Robert Schmidt. Vettius Valens, Book I, Chapter 1. Original Source Texts and Auxiliary Materials for the Study of Hellenistic Astrology. (Cumberland, MD: Project Hindsight, 2002). Week Two: Concerning the Nature of Stars, 3.

⁴⁶ The hour-marker protects to the zoidion of the Fishes.

⁴⁷ Barbara Victor, *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), xxii.

⁴⁸ Hart Defouw. *Light on Life, An Introduction to the Astrology of India*. (London: England: Penguin Group, 1996), 153.

⁴⁹ Dennis M. Harness Ph.D. *The Nakshatras, The Lunar Mansions of Vedic Astrology*. (Twin Lakes, WI: Lotus Press, 1999), 151.

⁵⁰ The Sun is located in the twelfth bhava and aspected by Mars. It is also poorly placed in the eighth in the Navamsa where it is hemmed in by malefics.

⁵¹ Barbara Victor, *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), xvi.

⁵² Kendra house means angular—first, fourth, seventh and tenth.

⁵³ Angular placement and in the sign of and mutual reception with a friend, the Sun. The strength of the Moon is further supported to a small degree being placed in the sign of and mutual reception with a friend, Mercury, in the Navamsa as well.

⁵⁴ William Levacy. *Beneath a Vedic Sky: A Beginner's Guide to the Astrology of Ancient India*. (Carlsbad, CA: Hay House, 1999), 58.

⁵⁵ Barbara Victor, *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), xxiii.

⁵⁶ Moon, a significator of mother, is the ruler of the twelfth bhava of loss.

⁵⁷ David Frawley. *Astrology of the Seers: A Guide to Vedic/Hindu Astrology*. (Twin Lakes, WI: Lotus Press, 2000), 62.

⁵⁸ Saturn forms a special aspect to the Moon in Madonna's Rasi chart, while the Sun form a fall aspect to the Moon in the navamsa chart. Saturn can indicate separation such as with family; limitations in expressing emotions or being vulnerable as well as in connecting with others; and calamities as reflective of the death other mother. These are generalities but are supported in other ways in her Rasi chart. The Rasi chart is the natal chart. The Navamsa chart is a ninth harmonic chart and the main divisional chart used in Jyotish. Like the birth chart, it can be examined for all areas of life. It signifies the interrelationship between the birth chart and the nakshatras. Traditionally, it refers to marriage and the partner and our ability to share our inner or spiritual values in relationships. [David Frawley. *Astrology of the Seers: A Guide to Vedic/Hindu Astrology*. (Twin Lakes, WI: Lotus Press, 2000), 168.]

⁵⁹ In addition to the Sun's placement, this is farther supported by the ruler of the eighth being in the third and Jupiter's conjunction with Neptune, both in square aspect with the Sun.

⁶⁰ Dennis M. Harness Ph.D. *The Nakshatras, The lunar Mansions of Vedic Astrology*. (Twin Lakes, WI: Lotus Press, 1999), xix.

⁶¹ The Dasamsa chart is another divisional chart that is similar to the tenth house in meaning, signifying the impact of the individual on the world. It is used in delineating vocation and career as well as power, position, and achievement,

⁶² Hart Defouw. *Light on Life, An Introduction to the As-*

trology of India. (London: England: Penguin Group, 1996), 229.

⁶³ *Ibid.*, 229.

⁶⁴ Barbara Victor. *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), 156.

⁶⁵ Dennis M. Harness Ph.D. *The Nakshatras, The lunar Mansions of Vedic Astrology*. (Twin Lakes, WI: Lotus Press, 1999), 11.

⁶⁶ *Ibid.*, 44.

⁶⁷ Jupiter in the 3rd is fairly well placed in an upachaya bhava indicating farther growth or increase as one ages. It is in the sign of an enemy, however, bearing some agitation. Ruler of the fifth in the 3rd.

⁶⁸ David Frawley. *Astrology of the Seers: A Guide to Vedic/Hindu Astrology*. (Twin Lakes, WI: Lotus Press, 2000).

⁶⁹ Karaka means indicator or a planetary significator of a topic.

⁷⁰ Jupiter is the karaka in a woman's chart, while Venus is the karaka in a man's chart.

⁷¹ David Frawley. *Astrology of the Seers: A Guide to Vedic/Hindu Astrology*. (Twin Lakes, WI: Lotus Press, 2000), 168.

⁷² The Saturn return occurs between the ages of twenty-eight and thirty, when transiting Saturn returns to its natal position and indicates a time of maturation.

⁷³ Emotional difficulties based on Saturn's placement in the fourth.

⁷⁴ Barbara Victor. *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), 279.

⁷⁵ Dashas are major planetary periods based on nakshatra's. They are a major part of Vedic technique. They provide an overview of the development of planetary forces through an entire lifetime, indicating major transitions on all levels of being—physical, mental, emotional and spiritual.

⁷⁶ Virgo influence

⁷⁷ The Ascendant and Moon are in Virgo. The Moon is placed in the first relating the essence of her basic identity. Virgo signifies concerns about health and the body as well as the archetype of the sacred prostitute (Virgin) archetype.

⁷⁸ Eastern hemisphere emphasis

⁷⁹ Emphasis on fire and earth.

⁸⁰ Barbara Victor. *Goddess: Inside Madonna*, (New York, NY: Harper Collins, Inc, 2001), 61.

⁸¹ *Ibid.*, 29 Venus in Leo in the eleventh house.

- ⁸² Sun in Leo in the twelfth house.
- ⁸³ Barbara Victor. *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), xiv. Sun, Mercury, and Pluto in the twelfth house.
- ⁸⁴ Sun's trine with Saturn in the fourth house. Saturn's placement here speaks to Madonna's tremendous difficulties and struggles in her family life and with her father. In addition, the fourth house is symbolic of the bowels of the Earth and the trine here indicates Madonna's ability to easily tap into this energy of fear and struggle and bring it forth into a definitive form for healing. Like Kronos who ate his children before regurgitating them, Madonna had to live in darkness for a time so she could understand and tap into this energy. The opposition of the Sun and Chiron in Aquarius also speaks to how Madonna can alleviate her own pain through her work. In addition, by tapping into the collective, she is able to relate to and help provide a mode of healing for the pain of the masses.
- ⁸⁵ Pluto and Uranus surround the Sun in the twelfth house. Uranus disposed by the Sun.
- ⁸⁶ Barbara Victor. *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), 156.
- ⁸⁷ Moon in the 1" conjunct the Ascendant.
- ⁸⁸ Barbara Victor. *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), xvi.
- ⁸⁹ *Ibid.*, 114.
- ⁹⁰ *Ibid.*, 13.
- ⁹¹ Venus in the eleventh. Moon rules the eleventh and its dispositor, Mercury, rules the first and tenth.
- ⁹² Rudhyar, Dane. *The Lunation Cycle, A Key to the Understanding of Personality*. (Santa Fe, NM: Aurora Press, 1967), 119.
- ⁹³ *Ibid.*, 120.
- ⁹⁴ *Ibid.*, 120.
- ⁹⁵ Barbara Victor. *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), xix.
- ⁹⁶ Rudhyar, Dane. *The Lunation Cycle, A Key to the Understanding of Personality*. (Santa Fe, NM: Aurora Press, 1967), 42.
- ⁹⁷ *Ibid.*, 50.
- ⁹⁸ Greene, Liz. *Relating, An Astrological Guide to Living with Others on a Small Planet*. (York Beach, ME: Samuel Weiser, 1977), 139. Pisces-Virgo axis.
- ⁹⁹ Jupiter's, the ruler of the seventh house, conjunct Neptune.
- ¹⁰⁰ Jupiter is located in the second house of values and

security. It also rules the fourth, bringing in further ties with the need for a safe environment and home, especially with Saturn located in the fourth.

¹⁰¹ Venus in the eleventh and Jupiter conjunct the North Node.

¹⁰² Barbara Victor. *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), 223.

¹⁰³ Madonna's Solar Return for 1985 (New York, NY) marked Pisces at the Ascendant, the natal sign on the cusp of the seventh house. Solar arc for August 1985, Bay City, MI: Solar arc Uranus conjunct Madonna's natal Ascendant, indicating a major new start. That start was probably somewhat clouded at the time due to the progressed Balsamic Moon phase occurring at the time solar arc Uranus was exact with the Ascendant.

¹⁰⁴ *Ibid.*, 279.

¹⁰⁵ The progressed Ascendant was at zero degrees Libra, for which the ruler is Venus which progressed to Virgo (singing).

¹⁰⁶ Barbara Victor. *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), xvi. Progressed New moon now increased in light somewhat.

¹⁰⁷ *Ibid.*, 295.

¹⁰⁸ Secondary Progressions. Chart info: July 22, 1986 in Bay City, MI (natal location). Koch houses. Looking at the New Moon chart only for general indicators regarding the energy of the cycle: progressed Saturn squares progressed Sun and Moon and sextiles progressed Chiron; progressed Neptune sextile progressed Pluto (social change) and trine MC.

¹⁰⁹ Barbara Victor. *Goddess: Inside Madonna*, (New York, NY: HarperCollins, Inc, 2001), 85, 87.

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Tishelle Betterman was born and reared in Seattle, Washington, and first introduced to astrology in New Zealand in 2000. She is a graduate of Kepler College of Astrological Arts & Sciences.

Venus Continued from Page 76

Notes and References

¹Boehrer, Kt., *Declination: the Other Dimension*, by Kt. Boehrer, 1994. p.13. Out-of-bounds: a celestial body higher in declination than maximum declination of the Sun, currently 23°26'. Boehrer's keywords for out-of-bounds: "beyond normal conditions and expectations."

²Westin, Leigh, *Beyond the Solstice by Declination*, Gheminee, 2000-01.

³Brady, Bemadette, *Fixed Stars*, Samuel Weiser, 1998.

⁴Robson, Vivian, *The Fixed Stars and Constellations in Astrology*, Latimer Trend & Co., 1923.

⁵Mayo, Jeff, *Astrology*, St. Paul's House, 1964.

⁶A straight-forward parallel, the strongest aspect, occurs when two bodies have the same declination position, both in south or both in north declination. A straight-forward contra-parallel occurs when two bodies have the same degree, but one is in north declination and one is in south declination. A parallel antiscion occurs when two bodies are parallel but on opposite sides of the same Solstice. A contra-parallel antiscion occurs when two bodies are contra-parallel but on opposite sides of the same Equinox. (Leigh Westin, "Antiscia and Declination's Major Power Points," copyrighted UAC lecture.)

⁷Hannan, Charles and Lois, "Power Points & Out-of-Bounds Planets," *Today's Astrologer*, Vol. 56, 1994. Declination Power Points: Solstices, Equinoxes, were first so designated by Charles and Lois Hannan. Also 16°20' is a Power Point.

⁸Westin, Leigh, "Cycle of Power," *The Other Dimension*, Vol. 7, No. 2.

⁹Cashill, Jack, *Ron Brown's Body*, Nelson Current, 2004.

¹⁰Jenkins, John Major, *Tzolk'in: Visionary Perspectives and Calendar Studies*, Borderland Sciences Research Foundation, 1994.

¹¹Dewey, Edward R., and Og Mandino, *Cycles: The Mysterious Forces That Trigger Events*, Manor Books, 1973.

¹²Westin, Leigh, *Beyond the Solstice by Declination*, 2nd Edition, 2001.

¹³Westin, Leigh, "The Master Hinge-Pin," UAC Lecture, 2002.

(Historical events are from *Encyclopedia Britannica* and *The Timetables of History* by Benard Grun.)

Leigh Westin, D.F.Astrol.S., C.A. NCGR, holds an M.S. in Management and an M.A. in Counseling and has been a practicing astrologer since the late 1960s. Leigh has written for many publications, served on the faculty of many conferences and eventually came to focus on declination research. Since its inception, she has been the editor of the Declination SIG quarterly, *The Other Dimension*, and is the author of *Beyond the Solstice by Declination*. Currently she is the Director of Chapters on the NCGR Board, teaches advanced declination for Online College and continues to publish her research results.

Book Reviews

By Susan Hopper

The Sabian Symbols and Astrological Analysis: The Original Symbols Fully Revealed by Blain Bovee. Llewellyn Worldwide, P.O. Box 64383, St. Paul, MN 55164-0383, 2001. Paper. 299 pp. \$19.95 US/\$26.95 CDN.

You might assume that if you've seen one book on Sabian symbols, you've seen them all, but that is not the case with Canadian astrologer Blain Bovee's brilliant offering. *The Original Symbols Fully Revealed* does an excellent job of what it claims, making the esoteric wisdom manifested by Marc Edmund Jones and Elsie Wheeler much easier to visualize and understand. Bovee's dedication to preserving the integrity of each symbol pays off handsomely. While he offers his own understanding of each symbol's meaning, he focuses on the etymology of the symbols as they were originally written rather than adding any new words of his own. The work he has done to reveal the dimension that already exists in the symbols is priceless. The end result is a thorough, objective analysis that allows the astrologer to discern personal meaning and significance.

Keeping it pure and simple, Blain Bovee brings into clear and inspirational focus what up until now has been difficult for students and even more advanced astrologers to grasp. From the first page, the reader is encouraged to view the symbols as opposing degree pairs,

rather than as isolated images. Bovee also points out that by considering the degrees in procession, much in the way a story unfolds, one can more fully experience the symbols. The organizational principle of the five degree cycle is also highlighted, which helps to put each set of symbols into greater perspective. By reminding the reader to see the 360 degree "forest" while examining each degree-pair "tree", this book makes it much easier to grasp a subject that is by nature mysterious and elusive.

I highly recommend any book that inspires me to go back and review my own chart and the charts of those close to me, and this book did exactly that. I spent hours taking a second and even third look at the Sabian symbols in charts that I have studied for over 20 years, and I was delighted to discover new and refreshing insights. For example, I noticed that many of my closest family members planets and angles connect through opposing degree pairs, which I doubt is just a coincidence. Perhaps Bovee might consider a second book regarding the Sabian symbols and chart symmetry! In any case, this is a book that can be easily used to gain greater knowledge of both individuals and the relationships they manifest. If you don't already have it in your personal library, you are missing a very valuable reference for your practice!

Life After Grief: An Astrological Guide to Dealing With Loss by Darrelyn Gunzburg. The Wessex Astrologer Ltd, P.O. Box 2751 Bournemouth, BH5 2XZ, England, 2004. Paper. 315 pp. 17.95 UK.

I have to admit, I procrastinated reading this book. It's not the author's fault. Death and grief are issues that not many of us look forward to dealing with. However, Darrelyn Gunzburg, Australian-born astrologer and playwright, has done a beautiful job addressing a subject modern civilization tends to shrink from. By exploring the myths that continue to resonate within our collective unconscious, Gunzburg's latest book shines a light into the darkness that prevents us from embracing this most natural and mysterious life event. *Life After Grief* is a sensitive, thoughtfully written guide for counseling astrologers who are helping others through the grief process. And since all of us, at some time or another, will be facing the issue personally or professionally, this is a very good book to have. Based on sound research and the author's experiences, this is a well balanced, sensitive look at a subject that is often ignored and misunderstood.

Life After Grief begins by exploring myths and folklore that pertain to grief and how the ancients understood it. By first analyzing what grief is and how it is viewed culturally, Gunzburg lays the groundwork for the counseling astrologer to as-

sist the bereaved. Included is a series of case studies in the form of questionnaires and journals that are both touching and useful in understanding the different ways people respond to painful life events. She then demonstrates astrological techniques for helping clients through the grieving process, including a chapter on children and their special needs. Case studies are provided to follow along with, and I recommend you take the time to do so. Although the back cover indicates the book is suitable for all levels of astrology, I wouldn't recommend it to the novice. This is definitely material for the intermediate to advanced student of astrology and will take study and practice to master. Three appendices provide information on these techniques, including understanding the Firdaria, the secondary progressed lunation cycle, and an ephemeris for tracking Chiron, Pholus, and Nessus. Overall, the book is well written and nicely organized, making it a valuable educational tool and a useful resource.

Astrology and Meditation: The Fearless Contemplation of Change by Greg Bogart. The Wessex Astrologer Ltd, P.O. Box 2751 Bournemouth, BH5 2XZ, England, 2002. Paper. 134 pp. 12.50UK

How many times have you poured over your ephemeris, nervously charting your upcoming transits, the transits of your loved ones, or your client's transits? With *Astrology and Meditation: The Fearless Contemplation of Change*, Greg Bogart reminds us to breathe in this short but sweet love letter to his fellow astrologers. He urges us to clear our minds and as we contemplate celestial motions, looking towards spiritual growth rather than worrying

about malefic planets or challenging aspects. In his words, "As we advance in our studies of astrology, we become centered and prepared to meet whatever comes. We awaken through every experience, meeting each moment with courage."

To help maintain a sense of calm and spiritual focus, Bogart offers astrological yogas and planetary meditations, giving tips and strategies for more effective spiritual growth through the experience of the stars. I especially enjoyed his final meditation, which asks in part, "What is the secret purpose of this planetary placement, this aspect, this transit or progression... What am I supposed to learn?" It's a hard mindset to maintain, and Bogart's efforts will be appreciated by many.

For more information or to buy a copy of *Astrology and Meditation*, visit www.wessexastrologer.com.

Moon Tides, Soul Passages: Your Astrological Cycles for Personal and Spiritual Development by Maria Kay Simms with Software by Rique Pottenger. Starcrafts Publishing, 260 N. Haverhill Rd. Kensington, NH 03833, 2004. Paper. 304 pp plus CD-ROM. \$22.95 US.

Have you been looking for a book to help you better understand the intricate cycles of the Moon? If so, pick up a copy of *Moon Tides, Soul Passages* by Maria Kay Simms. Simms' wisdom, experience, and passion for all things lunar shines through in this comprehensive guide to the Moon's cycles in our lives. This book is also quite a value as it includes custom designed software by Rique Pottenger, well-known and appreciated for his programming

work for *American Ephemeris* and his *Electronic Astrologer* software.

Simms begins with a friendly and fittingly nurturing introduction—after all, this is the Moon she is talking about here! She then covers all the basics, making this a book that even the astrological neophyte can use. However, she goes far beyond basics as she shares her knowledge of the Moon's various phases (including eclipses) and how they affect us throughout our lifetime. She inspires with spiritual wisdom related to the Moon's cycles and shares beautiful artwork created by herself and by Molly Sullivan. "Lunar life stories" are included as case studies to help illustrate how the Moon's cycles effect us over time and are well organized and interesting to read.

Even if you already have astrological software, the CD-ROM created by Rique Pottenger as a companion to the book is quite useful for drawing up a chart for study. With just a few clicks of the mouse, you can have access to prenatal, birth, and progressed moon phases, making life much easier for the practicing astrologer! This is one of the better CD-ROM book combinations I have seen and would recommend it to both the beginner and the more advanced astrologer. Overall, this book is an enjoyable read, a useful resource, and a good value.

Under One Sky, by Raphael Nasser and edited by Jodie Forrest. Seven Paws Press, P.O. Box 2345, Chapel Hill, NC 27515, 2004. Paper. 489pp. \$24.95 US.

Moonlighting as a book reviewer has its perks, namely coming home to find new and amazing books waiting on my doorstep. Every so

often a book that you know is going to be special, and *Under One Sky* is one of a rare breed. Whether you call it fate, kismet, or synchronicity, *Seven Paws Press* and company has its' finger directly on the pulse of the astrological future with their latest offering.

The concept itself is likely to make you green with envy. Nasser's brainchild is clearly born of love and expresses a universal genius. It must have been in his personal stars to come up with the idea and garner the support to achieve one of the most interesting and important astrological studies of our time. The premise is simple but brilliant: Twelve astrologers with different philosophies and methodologies give a blind reading on the same individual. Essentially, *Under One Sky* is a *double-blind* experiment because none of the participating astrologers nor the publishers had access to the subject's personal history. Meanwhile, Joyce—the unknown subject of the readings—submits her sealed autobiography to be published with the book. Once you get over any “Why didn't I think of this?” self-flagellation, consider drawing up your own copy of Joyce's natal chart to follow along with.

Part One: The Astrologer's Forum consists of a thorough introduction to each astrologer and his or her own style. This is done through a series of questions, including a brief biography/resume, an explanation of the particular style of astrology used, and the personal philosophies of each astrologer. While this could have been a rather dry format, this section reads very much like having the twelve as very lively and interesting dinner guests! *Part Two: Joyce's Story* lets you in on the se-

cret none of the twelve were privy to... In Joyce's own words, all the important events of her life and her emotional reactions to them. I don't want to give anything away, but I will say that she is a remarkable woman who tells her story in a delightful voice, making her a very worthy guest of honor at this astrological banquet. *Part Three: The Interpretations* make up the bulk of the book, and consist of one interpretation of astrological styles including Asteroid Centered, Archetypal, Uranian, Psychological, Modern Western, Western Sidereal, Light Hearted, Medieval, Hellenistic, Vedic, Evolutionary, and Mythological. Even the most seasoned astrologers are apt to learn something, as these twelve gifted astrologers share their varied experiences and techniques.

Under One Sky is a wonderful choice for a study group or class, but it is also interesting reading for anyone who is fascinated by astrology and how it works across so many different cultures and traditions. As Carl Jung and Joseph Campbell have pointed out, we all have different but similar ways of describing the same things. Like the blind men and the elephant, it is eye opening to realize how we each experience a part of the whole as we feel our way through life.

Astrology, A Language of Life: Volume IV-Relationship Analysis by Robert P. Blaschke. Earthwalk School of Astrology Publishing. P.O. Box 3435, Santa Monica, CA 90408, 2004. Paper. 249 pp. \$21.95 US.

Robert Blaschke's *Astrology: A Language of Life, Volume IV-Relationship Analysis* is clearly a labor of love. Distinctively different from

most of the books on relationship analysis available, *Volume IV* focuses on Blaschke's personal techniques and advice for consultation and counseling. Blaschke draws from his own relationship experiences when describing some of the finer points of analysis, giving his work a truly authentic quality. It is rare to hear such an intimate, compelling voice, but that is exactly what is needed when explaining the many dynamics of personal relationships. You won't find any cookbook type recipes here, but you will find a great deal of experience and wisdom.

Dedicated to teaching the language of the spheres, Robert Blaschke has long been a major contributor to the astrological community. His Earthwalk School of Astrology instructs the astrologer in sound counseling and business practices, helping to set high professional standards among practitioners. Besides founding the Earthwalk School of Astrology, Blaschke has been a past National Coordinator for the ISAR Professional Astrology Speakers Bureau, lectured at regional and international conferences, and contributed to many astrological publications, including *The Mountain Astrologer* and *Geocosmic Journal*. Although beginning astrologers may find themselves lost as Blaschke shares his technical expertise, intermediate to advanced astrologers will appreciate the finer points covered in Volume IV of the *Language of Life* series.

An in-depth analysis of Mia Farrow and Woody Allen is used as an example for following Blaschke's techniques, and I found this particular case study to be quite fascinating. Short but relatively detailed biographies of the actor's lives set the

scene and give adequate background information for those who are not familiar with the famous couple. Throughout the book, the Farrow/Allen relationship is used as a reference point, helping to bring the concepts to life. Blaschke includes a Relationship Analysis Worksheet to help the student follow along and practice his recommended techniques. *Relationship Analysis* does an excellent job of going far beyond the standard synastry and composite study. In this book, you'll find information on everything from Davison charts to past life connections and from the Arabic Part of Marriage to DNA theory.

Blaschke doesn't shy away from sharing his personal relationship experience, and that alone makes for a wonderful connection with his readers. This is definitely the 'next step' for astrologers who want to move past the basics and limiting computer-generated style consultations. If you are ready and want to learn how to really give your relationship analysis the depth and precision of a true professional, this book is a must read for you.


Eastern Astrology for Western Minds: A Compilation of NeoVedic Astrology by Joni Patry. Galactic Center, 4601 W. Lovers Lane, Dallas, TX 75209. 2004. Paper. 209 pp., plus trial CD-ROM. \$29.95 US

Vedic, also known as Jyotish Astrology, is a fascinating science that has recently been enjoying renewed interest. A friend of mine confided that she was drawn to it because she heard it was a more accurate predictive tool than Western astrology, and that could well be the case. Vedic astrology uses the Sidereal system, which takes into account the

shift of the stars over time, potentially giving you an entirely new perspective. With *Eastern Astrology for Western Minds*, Joni Patry offers adventuresome readers a thorough, well organized textbook for understanding "the science of light".

Patry begins by explaining the basics, describing how it works and the differences between Eastern and Western astrology. If you are serious about Vedic astrology, you can't skip over this part. This is one of those books that you must read in the order it is written, or you will get lost along the way! While there are similarities between Eastern and Western astrology, you must be prepared to forget everything you already know and look at the stars from a different angle. In some ways, Vedic astrology is simpler, in that only certain planetary relationships are taken into consideration. Yet in other ways, it is infinitely more complex, demanding that the student meditate on the wisdom that can be found within the chart.

Eastern Astrology for Western Minds comes with *Pashara's Light 6.0* trial software. This program can calculate your chart but won't give you any interpretation, although it does direct you to a website where you can learn more. You might just be hooked once you start playing around with calculating the charts, so don't say you weren't warned! Generally speaking, if you are intrigued by Vedic Astrology, this is a very good book to begin with or to add to your collection.



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The Uranian Society (Uranian/Cosmobiology)

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