

Astrology and
Earth Mysteries



Considerations

Volume III No. 2

Considerations

ASTROLOGY AND EARTH SCIENCES



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CONTENTS

- CHARLES A. JAYNE JR: FOUR TRIBUTES
3 *BILL MERIDIAN*
4 *ROBERT HAND*
7 *HELEN WEAVER*
12 *MICHAEL ERLEWINE*
- 16 A HALLEY'S CHRONOLOGY
- 18 THE FRUSTRATION OF EDWARD
NOAH O'DHANIEL
- LET'S CONSIDER
36 *IRENE EMERY GOODALE*
37 *CAMILLE EBMEIER*
37 *J. PAUL MORRIS*
38 *BARBARA KOVAL*
39 *NICKY BUCHWALD*
40 *AXEL HARVEY*
41 *RUTH HALE OLIVER*
44 *MAURICE POULIN*
- 47 A RECONSTRUCTION OF MESOAMERICAN ASTROLOGY
II THE 260-DAY RITUAL CALENDAR
BRUCE SCOFIELD
- 61 AN APPLICATION OF ASTROLOGY TO MILITARY
OPERATIONS RESEARCH
GEORGE C. NOONAN
- 72 REQUIEM: MY SUMMIT
IRENE EMERY GOODALE
- 76 DATA ETCETERA
- 79 ALL ELSE CONSIDERED

CHARLES A. JAYNE JR.

(9th OCTOBER 1911 - 31st DECEMBER 1985)

FOUR TRIBUTES

I

CHARLES had many different facets. Most people did not see all of him. One only began to recognize this after a good amount of time.

A visit would begin with Charles' most recent analysis of the stock market. He had spent seven years on Wall Street as a technical analyst, during which he developed unique methods of analysis. Market guru James Dines wrote in *Technical Analysis*:

"Charles A. Jayne approached the author of this book with some really exciting ideas. Inspired by his work with Peluso and Granville, Jayne felt Volume could be like refracting white light with a prism into its component colours... and the limited research we did along these lines tended to corroborate his position. Jayne pioneered the idea that OBVs can also be based on above-average or below-average price changes."

The jump from technical market analysis to astrology was an easy one, and the conversation would eventually leave the realm of the markets and run the gamut from the unknown planets to house systems to prenatal charts.

My favourite subject was Charles' mundane work. He authored numerous articles on World War II in *Horoscope Magazine* from the late thirties through the early forties, predicting the German invasion of Russia and the eventual defeat of Japan. Charles did pioneering work with eclipse paths, using them to predict the locations and courses of battles.

I always enjoyed his story about the U.S. Army's search for people who could do precision lens grinding during the war. Unable to fill the quota, a friend asked Charles to lend a hand. By looking for the proper combin-

ation of Mars and Saturn, Charles instructed his friend to search for applicants born only during certain time spans. It worked. The Army quickly had its needed lens grinders.

Charles' knowledge of mathematics and astronomy enabled him to see the grand design of the universe, encompassing the relationships of the solar system and the stars. I would understand a piece of it, and take notes hoping to absorb the rest later. He would tie this understanding into a neat package with his deep understanding of Theosophy.

Through the years and these various subjects, I perceived some common threads. First was Charles' delight and amazement with the workings of the universe, its symmetry and its beauty. Second was his search for the truth and for accuracy in all his studies, especially astrology.

Toward the end of our visits, we would head to the local eatery. Charles would joke with Vivian, charm the waitress, make us laugh with his pixie-like sense of humour, and finish dinner with his favourite: a piece of chocolate cake.

Before we parted Charles would give good wishes and encouragement in all that I did. As I drove away from his home, he would wave with a warm and fatherly smile that many of us were familiar with. This was my favourite Charles Jayne, the one I cherish and will remember the most.

--BILL MERIDIAN

* * *

II

CHARLES JAYNE has left us. Not only have we lost a friend but one of the most important individuals in modern American astrology. He was an innovator of ideas, while propagating the best of other peoples'. He was a dedicated astrologer and at the same time one of the most zealous critics of many of the practices of contemporary astrologers. Even those who might not have agreed with all of his criticisms had to admit that he was motivated only by a desire to see astrology improve, not by personal or political motives.

My own relationship with Charles began quite a long time ago. It began indirectly in the late 1950s when my father first met Charles. This began a fruitful exchange of ideas that lasted until my father's death in 1963. I did not actually meet Charles during that time, but his influence on my father's thinking became an indirect influence on me. And I was also an early and avid reader of *In Search*, a magazine which was one of the most important journals of astrology in that or any other time.

I did not meet Charles in person until the later 1960s when my stepmother, sisters and I paid a visit to him at his house in Monroe, NY. But our real relationship began in 1972 when I moved to New York City to work there.

As I got to know Charles personally I found many things: I found a man who had dedicated his life to astrology when it was not yet a fashionable thing to do. I met a man who really liked people but who also enjoyed a good intellectual battle. He always liked to refer to himself as a "curmudgeon". And I met a man who inspired strong affection in those who really got to know him.

I am not sure that I ever completely managed to convey this to Charles, but as I became more familiar directly with his ideas, I discovered that, along with my father, Charles Jayne had been one of the two strongest influences on my approach to astrology. You have to recall that in the late 1950s and early 1960s the state of astrological literature and thought was much less sophisticated than it is now. Charles worked very hard through *In Search*, other journals and his various organizations to bring a higher level of astrology to America. He was one of the first to introduce the Ebertins to America. He helped to popularize the Hamburg School. He helped to preserve and spread the ideas of L. Edward Johndro. He was one of the first sponsors of John Addey's work in this country. He also helped to spread about the teachings of Rudhyar, Jones, and Tobey. If I had not found the kind of astrology that Charles Jayne represented and propogated, I can safely say that I would never have become an astrologer, so devoid of intellectual content and philosophical merit was most of the astrology of that time. Within astrology Charles Jayne was my second father. And I know that I am far from being alone in this respect.

Those who did not know Charles personally (and even many of those who did) are probably not completely aware of his importance to 20th-century American astrology. Charles was an important member of a long lineage of

technically sophisticated American astrologers, going from William Chaney down through L. Edward Johndro and Kenneth Brown to Charles Jayne. All of these men, and Charles in particular, demanded that astrology strive for greater mathematical and scientific rigour. Along with Carl Payne Tobey, Charles Jayne was one of the first to insist that rigorous, scientific methods be applied to astrology. Even though he was not always able to pursue that kind of research himself, he did more than anyone to create the initial climate in which this kind of work could begin.

But Charles' influence was of a subtle kind. He did not found schools or seek followers. Many of those who were to follow in his footsteps did not know that they were doing so. Charles himself was not completely aware of the influence that he had. And in addition, of course, there are many others who, like myself, are very deeply aware of Charles' influence upon them. Charles was one of the most influential and important astrologers of our time.

There is a curious and sad symmetry here that in 1985 astrology lost two of its most important leaders--Dane Rudhyar, who was the most influential astrologer in the area of symbolism and the expansion of human consciousness, and Jayne who was equally influential in the area of technical and scientific astrology.

But Charles was not simply a technical astrologer. His own interest in metaphysics and philosophy was deep. He was especially concerned with the symbolism of the galaxy and its relationship to the development of consciousness. He was an avid student of history and the cycles of culture. He often expressed to me his regrets that this aspect of his work was not as well known as his more technical work.

We will all miss Charles as a human being and astrology will miss him as a critic and judge who consistently demanded the best for astrology. Charles has made us all see what astrology can be through his own work and the work of others that he presented to the astrological world.

Charles, wherever you may be, know that our love, thanks and gratitude go out to you and that we will do whatever we can to fulfill your hopes for the best that astrology can be.

--ROBERT HAND

* * *

III

CHARLES JAYNE's death on New Year's Eve feels like the end of an era. Coming as it does after the loss of Marc Edmund Jones, John Addey, Ronald Davison, Hans Niggemann, and Dane Rudhyar, it makes one think of Tennyson's words from *Morte d'Arthur*: "The old order changeth, yielding place to new." The old guard is dying, and the torch of astrology is being passed to a new generation.

During the dark age of materialism we have experienced since the Renaissance, few first-rate thinkers have had the courage or stamina to devote themselves to a discipline that our scientific and intellectual establishment continues to regard with amused contempt. Of all the men and women who have kept the flame of astrology burning, Charles Jayne was among the most gifted, dedicated, and inspired.

I first met Jayne in 1971, when a friend took me to one of the open houses for astrologers he and his wife Vivia (herself an excellent astrologer) used to have at their home in Monroe, New York. The disarming friendliness and total lack of pretention of the Jaynes made me immediately at home. Looking like a cherubic leprechaun with a sly gleam in his halfmoon eyes, the great man held forth brilliantly and often hilariously with a rapidfire delivery that was like a Gilbert and Sullivan patter song performed by W. C. Fields. I was charmed and impressed. Evidently I found favour in Charles' eyes, because he said, as he invariably did every time I saw him after that, "I can't resist Gemini women! My mother was a Gemini, and I married one, you know...."

I didn't really get to know Charles until 1980, when I was working on the *Larousse Encyclopedia of Astrology*. Larousse hired me to translate a slim French dictionary into English, but the text was so full of errors and omissions that I asked permission to revise and expand, and was given *carte blanche*. In the end, with the invaluable assistance of Allan Edmunds, Robert Hand, Charles Harvey, and Charles Jayne, what emerged was an almost entirely new book that bore little resemblance to the original.

By the time Jayne came into the picture, the manuscript had already been deeply revised several times and resembled a battlefield. Deadline after deadline had been missed and extended by my patient editor, and we were

about to go to press when--I think at Rob Hand's suggestion--I called Charles Jayne for help with certain articles whose subjects were specialties of his. He was pleased to be consulted, and agreed to rewrite the articles on rectification, conception charts, locational astrology, progressions and directions, and eclipses.

When Charles saw the manuscript he got excited about the book. It reminded him of the time he had worked with Nicholas de Vore on his classic *Encyclopedia of Astrology* of 1947, a book that was one of our primary reference tools and, along with Geoffrey Dean's *Recent Advances in Natal Astrology*, a constant source of inspiration. Although Jayne had worked closely with de Vore on his encyclopedia and admired it, he realized that it was now out of date and was delighted to be involved in updating it. In addition to writing the articles named, he contributed material on computers, solar and lunar returns, and the Vertex, and wrote biographies of the two men he regarded as our greatest American astrologers, Marc Edmund Jones and L. Edward Johndro. It was due to his insistence that we eventually got adequate biographies of the two great French astrologers Andre Barbault and Alexandre Volguine.

Because of the peculiar nature of this project and the unorthodox way in which it evolved, Jayne was permitted to sign only the two biographies and was very poorly paid for his work, as we all were; but it was obvious that he would have done it for nothing, and he insisted on writing a brief foreword.

Coming as it did toward the end of a long, exhausting project fraught with a variety of pressures, Jayne's generosity and enthusiasm was a godsend. I know that there was a scrappy, feisty side to his nature, but I personally found him very easy to work with and surprisingly free of author's ego. He would turn in the most dreadful looking copy--even Vivia has trouble reading his scrawl, which does not look like anything produced by a human hand--with a cheery note, "You may edit this but please try to keep to my general sense." I would cut it in half and completely rewrite it, and he would thank me for it.

Then I briefly lost touch with the Jaynes. So I was delighted to hear that Charles was scheduled to give a class on rectification at the Western Connecticut Chapter of the NCGR on the Autumn Equinox last year. We were all aware that this was a great honour, but I doubt if any of us suspected that it would be Charles Jayne's last public appearance. Charles always said that, given the accuracy

of most birth times, rectification was the single most important technique an astrologer can master, so the choice of topic was appropriate.

My old friend was in good form though, as usual, utterly incapable of sticking to the subject. "When I teach things, I'm like the delta of the Pacific: I wander a little bit." [*1] He began by telling us how he discovered astrology:

I walked into a book store in 1931 and I looked at this book by Evangeline Adams. I had never heard of astrology in my life before and I thought, I wonder what this junk is? I had a very negative reaction, which many people do, and like everybody else, I read about myself... What she said was pretty true, and I thought, Gee whiz, how can this be? This is the way I got interested in astrology.

In retrospect the talk he gave that afternoon (which he himself described as "roaming around in the gloaming") was less a course in rectification than a summing up of his philosophy and a passing in review of his life in astrology. It was delivered with all of Charles' characteristic gusto and also with a spirituality and poetry I had forgotten. Here he is on the structure of our galaxy:

Most planetary systems are a nucleus and a disc and a halo of bodies surrounding this disc. Our galaxy is that way. We're part of the disc, two-thirds of the way out. The nucleus is...what the Cabalists call the central spiritual sun, the Great Mother and source of all life...Seven billion stars!...And beyond even the disc is this halo of globular clusters. I like to describe them as a flight of attending angels, sort of keeping the galaxy on its way.

On the state of modern society:

We live in a very extrovert society and a very secular society and most of the emphasis is on material values and not on other values. it won't always be this way. Of course, (a spiritual society) is not always better. I mean, a thousand years ago the

[*1] I am indebted to Carole Hemstreet, who had the foresight to record Charles Jayne's last class and kindly lent me her tapes.

Church was fighting about angels dancing on the heads of pins, and everybody who didn't believe according to the true doctrine had their heads taken off. So, sometimes the spiritual types aren't any better than the material ones. We tend to forget that.

...Until forty years ago, the average life span was about thirty years. The average life span is now forty or slightly more. So that means we have reached, collectively, the whole human race, our midlife crisis. And the Agni Yoga, the Yoga of Fire of the Maitreya Buddha, the new Buddha who's coming in, has already appeared. This is an attempt to help the human race to balance itself by not being so one-sided.

And on the tropical Zodiac:

I've always felt that the concept of the tropical Zodiac (was like) a completely artificial French garden. Everything's so damned neat! That's the reason I don't like that thing where people dance around on their toes (Class: Ballet? Charles:)--ballet! It's so artificial and so stylized and lacking in spontaneity... I don't think the Zodiac is quite as neat as all these people like to think it is. See, everybody wants all these goddam systems so they don't have to think for themselves anymore... *I don't like systems. They put up walls and shut things out.*

The way he said that, it was like something engraved in stone.

But if he disliked systems that shut things out, he cared passionately about having some professional standards in astrology, even to the point of elitism. He favoured a dual membership for the NCGR, with an inner circle of people who had passed the most rigorous tests. A group like the Association for Research in Cosmology which he founded in 1970, a hand-picked brain trust made up of astrologers and academics in many fields and devoted to the reintegration of astrology and science.

I don't think most astrologers have the right to call themselves astrologers. I know standardization is very tricky. It's not easy to measure skill in intangible things like law or even medicine or astrology or psychology. But I think we need to do something! And NCGR is trying, more than anybody else.

Charles Jayne was justly proud of his accomplishments and honours in his field: his work on de Vore's *Encyclopedia*; his editorship, with Vivia Jayne, of *In Search*, the first international journal of astrology (1958-62) and of its successor, *Cosmecology Bulletin* (1975-80); his discovery of the Vertex; his receiving, for his contributions to technical astrology, both the Johndro Award (1979) and the Jones Award (1981); his thirty-six years as a consulting astrologer and teacher; and his books on prenatal and postnatal charts, rectification, progressions and directions, celestial latitude, the unknown planets, and parallels, all of which will eventually be reissued by the AFA.

Vivia, a bit of a numerologist, once said that Charles' major contributions to astrology all had to do with the number 3. Indeed, he emphasized the importance of the third dimension, and has helped to make modern astrologers more conscious of declination. His work on eclipses, which depend on celestial latitude, is typical of the three-dimensional approach that led him, independently of Johndro, to the discovery of the third angle, which he christened the Vertex. Jayne himself believed that his most important work was on prenatal and postnatal epochs, and was disappointed that this work has been largely ignored by his colleagues.

Charles' talk on rectification led inevitably to the subject of death. Here is what he had to say about that:

Deaths of people seem to be pretty fated. Probably your monad decides when you're going to go. (Class: Your what? Charles:) Your monad, your spark--in India, the *atman*. The part of you that is part of the divine, the part of you that never changes, that is eternal. It's not even the soul, it's beyond the soul. The soul is around it, like a play of light around the spark, and the richer the soul, the more color and light around it. It's that which decides whether you will withdraw, and not your health. Look at Dane Rudhyar--that character! I met him fifty years ago, and he was moaning about his health then! He's a real hypochondriac! He's ninety years old, for heaven's sake! I don't think he's gone yet!

I don't think Charles is gone either. But if he is, much as I'll miss him, something tells me he was ready to go, a feeling Vivia confirms. Chances are he's already arguing with Rudhyar or discovering yet another dimension with Johndro, whom he's finally met.

We can honor him by being better astrologers, by not shrinking from what he would call "a little honest toil"; by not neglecting the third dimension is astrology; by being as suspicious of systems as we are of given birth-times; and by working for professional standards in our field and ultimately, for the reintegration of astrology and science.

--HELEN WEAVER

* * *

IV

IT IS HARD FOR ME to believe that I met Charles Jayne just ten years ago last december. He filled such a vacuum in my astrological life that it seems as if I must have always known him.

One did not have to spend much time with Charles in order to sense that here was a real astrologer. He practiced what he preached. He loved astrology. He was easy to approach and welcomed astrological ideas of all kinds. There are very few modern technical astrologers who did not know and benefit from knowing Charles. He was a key man in our field--a meeting ground and inspiration for an entire generation of astrologers with a technical bent.

There can be little question that Charles Jayne is the father of modern technical astrology, at least from the tropical standpoint. This is a matter of record, for it is impossible to examine the great many articles and books he has written without coming to this conclusion. After all, he wrote his first technical article (on eclipses) some 46 years ago! Since that time, a continuous stream of books, lectures and papers have come forth, almost all of them of a technical nature. Technical in the sense that they always exhort the reader to examine the techniques and methods they use and to use them with care and awareness. Jayne's book on progressions and directions is still the most comprehensive ever published. His work on eclipses, cosmic structure, sensitive points, locality astrology, long-term cycles, rectification, pre- and post-natal charts is also outstanding.

Jayne was a forerunner or model of what is now the standard among modern astrologers: a mixture of astrological insight and technical proficiency. L. Edward Johndro is the only astrologer (to my knowledge) prior to Jayne who mixed an intense concern about precise astrological techniques with spiritual insight. Jayne was always quick to acknowledge his affinity with and debt to Johndro.

In particular, Jayne was interested in the astronomical structure of astrology. And by astronomy, I do not mean some minimal knowledge about the heavens that might be gleaned from a course or two in the subject. Nor do I mean astronomy in the dry academic sense that some astrologers use to elevate themselves above the rank and file. Astronomy was, to Charles Jayne, the physical signature of the spiritual and the intuitive. He had no fear of being caught up in some dry academic dustbowl. Astronomy was above all revelatory for Jayne. It fueled his theoretical leanings. He knew that the spiritual world is reflected in the physical, and he listened for the latest scientific results like words from an oracle. He often remarked that the physical universe is but the shadow of God.

Lest I paint Charles as too saintlike, something should be said about Jayne in his more wrathful forms. Charles was no friend of mediocrity and he fought it wherever it appeared. In particular, he could not stand to see astrologers making money based on what he considered faulty or erroneous astrological concepts. He was adept at unmasking the pretentious and the greedy. It made no difference to Charles if you were a world famous astrologer or a local tyro. I doubt that there is a single close friend of Charles who has not found themselves on occasion on the wrong side of Charles as regards one issue or another.

Charles believed that the quality of astrology varied in inverse proportion to the quantity of astrologers that might gather. In other words, only the few know what the many pretend to know. He had little faith in large organizations. His renowned ARC association was reserved for those astrologers that he considered worthy. Membership was by invitation only.

Because of this trait, Charles had an ongoing vision of getting the best astrologers in the world together with each other for a face-to-face exchange of ideas. It was this kind of thinking that led to the formation of ACT (Astrological Conference on Techniques) by Charles and myself, and the creation of the Johndro Award which is

given to astrologers who have made a major technical contribution to astrology and who exhibit a generosity of spirit. Rob Hand and myself have now proposed that this award be renamed the Johndro-Jayne Award.

Jayne participated in a wide variety of astrological groups and associations. Some examples: He was vice-president of Nicholas De Vore's Astrologic Research Society, founded his own Astrological Bureau in 1953, founded Astrological Research Associates in 1958, which published his first international astrological periodical, *In Search*. Jayne, along with Charles Emerson, Harry Darling and Dr. Edgar Wagner, was one of the founding fathers of NCGR. Charles was the author of many articles in Nicholas De Vore's *Encyclopedia of Astrology*, including several that did not carry his name or initials. Almost all sections on cosmic structure were his work. In addition, he was president of the Astrologers Guild of America from 1958 to 1960. In 1970, Charles created ARC, the Association for Research in Cosmecology, and began publishing the very fine technical journal *Cosmecology Bulletin*. Along with clinical psychologist David Goodman, he created the Astro-Psychological Consultation Center in New York City in 1973.

Jayne was far more than an astrological technician locked up in some ivory tower. In the more than fifty years during which he studied and practiced astrology, he gave countless classes, seminars and weekend workshops, not to mention his counseling practice, which was constant. Charles appeared in many publications including *Life* magazine, and was on radio and TV a number of times including two appearances on the David Susskind show. He has written extensively for all kinds of astrological magazines. He and his wife Vivia wrote what was said to be the best daily newspaper astrology column in the business for over nine years. It appeared in the *New York Daily News*.

Charles studied philosophy at Princeton University, electrical engineering at Virginia Polytechnic Institute and psychology at Columbia University, and attended the Asia Institute. On the esoteric side, he was well schooled in occult theory in general and Theosophy in particular. He had the very good fortune to work with a very high being whom he considered his direct or root teacher in spiritual matters.

Jayne brought order and conscience to an astrology that was suffocating from over-psychologizing and human-

ism. It is not a coincidence that both Rudhyar and Jayne left this world around the same time. Both were seed men and great astrologers. Both assisted in developing an approach to astrology that has an enormous following. This is not to say that Rudhyar did not value technique, or that Jayne disdained psychology.

Rudhyar gave an entire generation a feeling for astrology. He developed the psychological and humanistic side of our field. Jayne, almost his alter ego, did all he could to restrain and to prune this tendency. He was an advocate of science and facts, but a science that fed on inspiration and inner direction rather than on itself.

Where Rudhyar ripened as the culmination or exemplar of a psychological approach to astrology, Jayne was the beginning of the reunion of astrology with the technical disciplines of mathematics and astronomy, after a separation of centuries. Where Rudhyar served to achieve culmination, Jayne marked the beginning of a new style of astrologer, one with a foot in the technical and the other in the spiritual.

I will miss Charles Jayne, both as a friend and as a progressive force within the astrological community. Astrologers of the caliber of Jayne are few and far between. I am sure that many of our readers would have liked to have known Charles Jayne. Just for the record, Jayne was very friendly and easy to approach. He liked to meet others who loved astrology, who lived astrology.

Knowing Charles was a tremendous experience. A certain type of information is handed down from generation to generation, from mouth to ear, in person. You cannot learn everything from books or even in the lecture hall. If I may be permitted to make a pitch for those leaders within the astrological community who are still with us. Take some time and seek them out. Get to know and learn from them. I did this with Charles Jayne and it changed my life.

--MICHAEL ERLEWINE

#

A HALLEY'S CHRONOLOGY

- 240 B.C. Observed in China: this is the first generally accepted record of the comet.
- 12 B.C. Census of Quirinius: possible birth of Jesus. [*1]
(Magnitude = 0?)
- 66 A.D. Mentioned by Josephus as an omen of the destruction of Jerusalem; Nero murders possible rivals as a counter-measure to the comet's curse.
- 141 Comet probably in Chinese records.
- 218 Death of Emperor Macrinus.
- 295 Repression of the revolt of Alectus, "Emperor in Britain".
- 373 Comet probably in Chinese records.
- 451 Attila the Hun entered Gaul; repelled at Chalons.
- 530 Death of King Arthur (traditional).
- 607 Mohammed reveals his holy visions.
- 684 Comet depicted in the Nuremberg Chronicle.
- 760 Foundation of Turkish Empire (magnitude = 2).
- 837 Viking invasion of England (magnitude = 2).
- 912 Norsemen settle in Normandy (magnitude = 1.7).
- 989 (Magnitude 3.5)
- 1066 Normans conquer England (magnitude = -0.5).

[*1] Recent archeological work indicates that the famous census was held in this year; it was previously believed to have taken place in 8 B.C. or later.

- 1145 Second Crusade proclaimed (magnitude = 2).
- 1222 Jenghis Khan prepares second invasion of China.
- 1301 Defeat of Byzantine forces by Osman I at Baphaion (magnitude = 3).
- 1378 Start of the Great Schism; Popes elected at Rome and Fondi (magnitude = 3.5).
- 1456 In a decree dated 29th June 1456, Pope Calixtus III asks Christians to pray that the "sign of the anger of God" be directed against the enemies of Christendom; Turks capture Athens (magnitude 4.2).
- 1531 Pizarro captures Cuzco, capital of Inca Empire; repression of Protestants in Holland; Inquisition organized in Portugal (magnitude = 4).
- 1607 Dutch fleet defeat Spanish off Gibraltar; Jamestown Colony founded (magnitude 3.5).
- 1682 Halley observes "his" comet (but will not solve its orbit until a dozen years later); Peter the Great becomes co-czar (magnitude = 4).
- 1759 Halley's Comet returns as predicted; British capture Quebec (magnitude = 3.8).
- 1835 Samuel Colt patents the revolver; Darwin in the Galapagos; Faraday discovers self-induction of a coil of wire; war in Spain (magnitude = 4.4).
- 1910 Edward VII dies (the tail of Halley's Comet flares and its head glows for five minutes on the night after his death); Dominion of South Africa formed (magnitude = 4.6).

* * *

Of all the meteors in the sky
There's none like Comet Halley;
We see it with the naked eye
And periodically.
The first to see it was not he,
But still we call it Halley;
The notion that it would return
Was his originally.

--Frank Dyson

THE FRUSTRATION OF EDWARD

NOAH O'DHANIEL

EDWARD THE SEVENTH was one of England's most popular and colourful monarchs. He was born to be king--but waited nearly sixty years to reign less than a decade. Deprived of a role in state affairs for most of his life, he plunged into a whirl of private affairs and gave his name to an age and a people.

He is remembered as "Edward the Peacemaker" and not forgotten as "Bertie the Rake". His affairs were notorious, his spirit gargantuan. He took the monarchy out of the palace, captured the affection of his people, and delighted all of Europe and North America.

EDUCATING BERTIE

In her diary Queen Victoria recorded that her sufferings on the morning of 9th November 1841 had been "very severe". At twelve minutes past eleven, just as the transiting Moon separated from its opposition to her natal Saturn, she gave birth to her first son, Albert Edward.

The Moon in its balsamic phase had risen some two hours before dawn that morning. An hour later Venus, the morning star, appeared. Until the red glow of dawn lit the sky, these two bodies hung in the east as they are illustrated on the flag of Moslem nations: the traditional portent of a day that would herald the entrance into the world of a child destined to rule over many nations. Shortly after the Moon had attained the zenith and the royal planet Jupiter had cleared the horizon, the heir to the throne of the British Empire was born.

The Moon apart, all bodies in this royal horoscope are enclosed within the Venus-Pluto opposition, in the eastern half of the sky. Although the Moon is just 19°51' away from the rim of this bowl, the overall planetary configuration can probably be defined as a bucket, albeit an extremely skewed one.

The bucket shaping usually indicates an honest, decisive person, someone able to embrace and preserve life's values yet also willing to experiment and to make changes on the basis of his experiences. The emphasis here on the eastern half of the chart indicates that this young prince would require complete freedom of self-expression. The extreme deviation of the bucket's handle, the Moon, from its "perfect" placing at $19^{\circ}12'$ Cancer, at which point it would have opposed Mars (orb $3^{\circ}58'$) and squared both Venus and Pluto, suggests that he would need to wait patiently until his innate qualities were recognized by the world, and that until then he would have to learn how to act consistently, and to develop self-confidence.

When Saturn is the first planet to rise after the moment of birth, a loveless childhood is invariably indicated, one that will embitter the person for the rest of his life. A boy born with such a Saturn is rarely bright and so usually suffers severely at the hands of his parents and teachers. He has to endure years of privation, want, delay, enforced idleness, disappointment and loneliness. He can so easily despair, become despondent and melancholy. Other children seem always to possess everything he wants. In time those born with Saturn first to rise do learn how to fend for themselves, even to assume a dignity others come to recognize and fear.

At young Edward's birth there were two distinct T-crosses: one involving the rising degree and six planets, the Moon-Saturn/Ascendant/Jupiter-Uranus T-cross bisected by the Sun-Neptune square, and the other the Venus-Mars-Pluto T-cross. Retrograde Mercury, by its quintile to Neptune, sextile from the Moon, and semisquare to Mars, is a part of the former configuration. These two aspect configurations, which between them involve all of the key astrological bodies, connect at the Midheaven degree, which is located equidistant from the Sun and Venus.

The Moon in any horoscope indicates everything about a person that is not under the control of his will: the complete gamut of his ever-changing moods and emotions, his sexual cravings, his feelings and imagination, his lust for sensation and hysterical outbursts. It signifies the whole feminine side, that which is nurtured by his mother. Here it is elevated, $91^{\circ}49'$ above the ascendant, and has two very close aspects, sesquiquadrate Neptune (orb $5'$) and square rising Saturn (orb $43'$).

Natal Moon angular--and the zenith of a horoscope can surely be considered angular--indicates someone with an

intense need for love (confirmed by the Venus-Pluto opposition), someone who wants to identify with the mother, who wants to be the center of attention and who is emotionally involved with his status in society. Such a person lives just to gratify his appetites (emphasized by Jupiter's position just above the horizon and the Moon's aspect to the 11th-house Neptune). This placement caused Edward to react emotionally to everything, to become over-involved with every person and every situation he encountered.

Edward's mother, the Empress, considered her responsibility and duty to be to her serious husband and her loyal subjects, never toward her love-craving son. Saturn in Edward's horoscope, squared by the Moon, caused his feminine side to be rigidly suppressed, his emotional outlets inhibited, the love and sympathy he needed so badly to be completely absent. His Moon exactly opposed his mother's natal Saturn. She said "No" to everything he wanted to do.

Jupiter had just risen. This indicates his gentle birth and good parentage, and promised an excellent education. It also showed that he would be honoured and respected, be treated as a gentleman, and have the ability to enjoy life. While this is a warning that he could become pompous, self-important and overweight, it also ensured that he would become a person of consequence, popular because of his zestful living, generosity and obvious kindness.

At the age of seven progressed Moon made its first appearance at the Prince's natal Ascendant. In so doing it crossed Jupiter then Saturn, triggering the dominant Moon-Saturn square.

Queen Victoria and her consort, Albert the Prince of Saxe-Coburg, saw themselves as chosen instruments of the Almighty, leading a British nation in the ways of truth. They had a profound sense of purpose, one demanding hard work and living the pure life. They were both serious, severe and very proper. For Albert especially, duty came before pleasure, and pleasure seldom came. He devised for his son an educational plan of unparalleled rigour which made no allowance for human weakness. It was intended firmly to mold the future sovereign of the greatest empire the world had ever seen.

At the age of seven therefore, as progressed Moon came to the natal Jupiter-Ascendant-Saturn grouping, the young boy was taken from his governesses. From then on he

was denied all feminine influence and all companionship with boys his own age. The blueprint for the elaborate educational strait-jacket in which he sweated and suffered for the next thirteen years, was simple: he was to spend every waking hour of the day improving himself or being improved. The Prince had all a growing boy should have, except love, freedom and fun.

The royal parents, like so many with children born when the Sun is in Scorpio or when Saturn is first to rise or when the lights are afflicted by Neptune, feared their son to be mentally retarded. They consulted a phrenologist. The princely cranium was carefully examined, the parental fears said to be quite uncalled for.

Young Bertie hated his tutors, but the system had him in its cold saturnine grip. He learned to go along with it. The gentle child (elevated Moon-Venus) was endlessly constrained (Saturn rising, followed by Mars). Even if the constraints were well meant, the harsh application of it wrought a form of education was nothing less than ugly mental torture.

The rim planets Venus and Pluto both square Mars, which planet rose to the horizon exactly an hour after Saturn. Any body transiting Saturn next comes to Mars, any saturnine situation in Bertie's life demands a martian reaction. The young Prince loved everything military (Venus square Mars) and for years begged that he might become a soldier. Eventually the lifeless, insufficient, fearful, empty, incapacitated and unfavoured schoolboy (bent for so long beneath Saturn's heel) was allowed his wish. Of course he was still chaperoned--not allowed to mix socially with his brother officers, and the military "career" was planned to last only a few months; just another part of the finely detailed educational plan. But the experience took him out of England to Ireland, just far enough from his London birthplace to relocate the Ascendant and dislocate Saturn's grip, temporarily.

In the "macho" ideal life of the military, still frustrated from becoming a man by the persistent shepherding of his guardians, the young prince took a first step to fulfilling his frustrated emotions. For a prank, other officers smuggled a young actress into the spartan royal bedchamber, where she inaugurated what was to become the long and strenuous career of a most famous royal rake.

Someone born with Venus square Mars and opposite Pluto (the Moon's first conjunction after birth was to

The Prince Consort went to see his son. They walked through country lanes, talking together. Next day Albert returned to Windsor believing that he and the repentant Bertie now saw eye to eye, but once home complained of headaches, catarrh and body pains. He couldn't sleep. A week later he collapsed. Within another twelve days [*3] he was dead.

The cause was typhoid--Sun square Neptune and semi-square Saturn in his son's horoscope; Mars opposite Neptune and square the Saturn-Pluto conjunction in his own.

The frantic Queen nursed her angel during these last hideous days. She listened to his delirium, learnt the truth about the actress. The fateful trip to see his son had exhausted Albert, his last restless nights were racked with worry for his son. From Queen Victoria's letters and remarks, she clearly saw young Bertie as a patricide. She wrote "I never can look at him (her son) without a shudder". His Moon squaring Saturn and opposing his mother's Saturn, indeed.

Moon square Saturn, and its connection to Uranus and the Sun-Neptune square; the Moon emphasized by its bucket-handle position and its elevation; Saturn emphasized by its location so close to the rising degree, the chart's umbilical chord. This is the clear astrological signifier of Bertie's strict upbringing, of his mother's great duties and lack of time for her son, of the absence of any positive feelings she had for him. He was his father's killer, in his mother's eyes.

And for the next forty years, until her death, Queen Victoria totally cut away her son's self-respect, his manhood; just as she believed he had robbed her of her own. She refused to allow the man born to be king any responsibility whatsoever.

Albert the Prince Consort met a terrible defeat, inflicted by a woman he never met. For years he had attempted to create the "most perfect man"--a truly Saturnian ambition. But he chose to tamper with a boy born with an elevated Moon squaring a rising Saturn. During Bertie's early years, he was controlled by his father and by Saturn. Saturn was then the conduit for his lunar emotions, and it squeezed them dry. The Venus-Mars-Pluto T-cross had

[*3] Albert died at 23:00 LMT 14th December 1861, Windsor.

been dormant. Now the stifled Moon found a fresh outlet. Coincident with the symbolic 1° progression of the Moon to Venus, Bertie discovered that passion could replace or hide away, at least, his inner loneliness and hurt.

Albert is recorded as saying that the news of his son's affair was "the greatest pain that I ever felt in my life". Better that he died when he did, without learning the full truth about his educational system. If the Devil and not saintly Albert had devised Bertie's education, he could hardly have bettered it. Those saturnine years of forced application, boredom, restraint, and weary earnestness were the perfect education of the "good old Prince of Wales", the royal rake. They prepared him for a world in which a Moon-Venus conjunction aspected Mars and Pluto.

One other child's education was planned by Prince Albert. It was that of Willy, his eldest daughter's son. Willy grew up to become Kaiser Wilhelm II of Germany--the warped monster who caused the horrors of the First World War.

So much for Albert's educational schemes: Bertie the Rake on one side, the Kaiser on the other.

THE ROYAL RAKE

His saturnine father dead, the young Prince refused to indulge in the orgies of lunar repentance his mother demanded. A weaker man, one unable to step across from the Saturn-Sun-Neptune roundabout onto the Venus-Mars-Pluto one as the Moon made its initial symbolic (1°) conjunction after birth, would have been permanently crushed by what had happened. But not the Prince. Somehow [*4] he crossed over from the self-destructive Saturn aspects to those of Venus-Pluto. He was transformed. "I will be all I can for you" he told his mother, but he refused to overdo it.

The Prince of Wales did take the feelings of others into account, but he was never deflected by them. His feelings were not deep (Moon-Uranus opposition...with the Moon-Neptune affliction perhaps they dare not be) and his

[*4] Examine Edward's Septenary. The year of the affair and his father's death was Moon at Sun. The next year the Moon came to Venus, the Venus year-week then followed. ... K W G

mother had earlier repulsed those he had; nor was he troubled by remorse and guilt.

Essentially Edward, Prince of Wales, was a realist, he soon discovered exactly what he wanted--and that was in Paris. Empress Eugenie, wife of Napoleon III, was another who, as it were, helped the Prince's Moon progress from its Saturn square to its Venus conjunction. She spotted the outward effect of an angular Moon in any young man, that he was a potential womanizer. She summoned a bevy of attractive young ladies of the Court to meet the Prince of Wales at Fontaineblau. Bertie was still being scrupulously chaperoned but the Empress, reportedly, ensured that "the young Prince should have just one evening that is all pleasure and no duty". That evening he met his next mistress, the tempestuous Princesse de Sagan.

Relocate Edward's horoscope to Paris and the position of Saturn is weakened, that of the Moon, Jupiter and Venus strengthened. Throughout his life Bertie returned again and again "incognito" to the city of Venus. He had recognized it instinctively as a haven. Just far enough away from the darkening, fog-swirling, somber London of the Saturn-dominated Victorians.

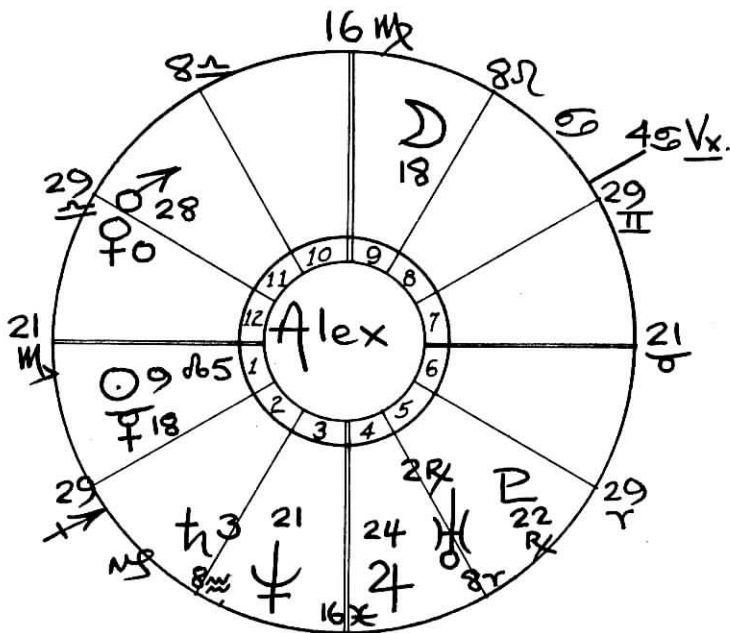
News of the young Prince's activities reached the Queen. That settled one thing in her determined mind. Bertie must have a wife. It was the one remaining hope he had against a life of sin.

Bertie was not particularly enthusiastic but when confronted by the maternal steamroller he submitted to her will, as he did all his life. The Moon, remember, predominates in his horoscope. The young prize bull like any other valuable livestock was to be mated, in this instance to a Danish Princess.

Alexandra's Venus-Mars conjunction is on Bertie's Midheaven, her elevated Moon (also a bucket-handle in the IXth house) squares his Sun, which in its turn is conjunct her Ascendant. She adored him. In her utterly devoted eyes he could do no wrong.

Bertie fell deeply in love with the dazingly beautiful girl. They were married on 10th March 1863, and their first years together were very happy ones. Queen Victoria, did complain that the young couple indulged in a ceaseless round of gaities, but the British public were delighted and took Alex and Bertie straight to their hearts.

QUEEN ALEXANDRA
 05:38 UT; 1st December 1844
 Copenhagen, Denmark: 55N43 12E27



But Bertie's moments of happiness were ever brief, Saturn-Moon-Neptune-Sun was always present. Tragedy struck Alexandra. A long and severe attack of rheumatic fever confined her to bed, left her lame and nearly deaf.

Bertie was still very immature. He couldn't face the cold, pitiless stare of Saturn again, not so soon. He shut his own eyes to the frightening and unpleasant fact of his wife's illness. He told himself he was bored. That was believable, very lunar. He told himself he couldn't cope with boredom. Really, it was Saturn he couldn't cope with. Saturn shows the reality of life, the Moon (afflicted by Neptune) pretends it never happened. Rather than wait around the sick room, Bertie escaped to Paris.

The British public and the royal mother were most alarmed. Queen Victoria totally misunderstood her son's real character. She knew nothing of the rising Saturn or the elevated Moon. How regrettable that the royal parents should have consulted a phrenologist rather than an astrologer: the Queen might then have understood the extent of the Prince's reaction to his father's influence.

Generally the Prince disguised it. But he was quietly, adamantly against everything the Prince Consort had stood for--the earnestness, domesticity, intellect. Bertie followed "the point of least resistance" indicated by his Node in Aquarius, whereas Albert, except in matters concerning his son, generally pursued the positive life indicated by his Node in Aries [*5]. Where Albert was ascetic (Moon square Jupiter below the horizon), Bertie was greedy (Moon square Jupiter above the horizon); where the father was stiff and formal (Sun and Ascendant in Virgo), the son had ease and charm (Ascendant Sagittarius, Venus and Moon elevated). Albert had a Saturn-Pluto conjunction in the VIIth square a Mars-Neptune opposition: he was a modest man who mistrusted people, dreaded immorality, and who believed passionately in self-improvement (positive Aries Node). Bertie was pure Moon, triggering the Venus-Mars-Pluto T-cross: he loved company, the louder the better, and believed passionately in only one thing--in enjoying himself (negative Aquarius Node). He was sexually amoral and had catholic tastes--as prepared to bed a fashionable harlot as a duchess. He never suffered from false modesty or sexual guilt; with Jupiter rising, he instead looked upon each fresh conquest as one more royal favor gracefully bestowed.

The Prince of Wales lived the true lunar life, that of a hedonist, just for the gratification of his senses.

The first planet the Moon passes over after birth describes how a person enjoys his pleasures. Here it is Venus, influenced by Mars and Pluto (for his intellectual father it was Mercury). He became inordinately hungry for the love Saturn had deprived him of as a child. If not gratified at home, it had to be sought elsewhere. Men with Venus conjunct Moon usually attract beautiful wives. In Princess Alexandra, Bertie had no exception. But she was too simple and domestic. The Venus-Mars-Pluto T-cross demanded total passion. The Neptune aspects to the lights enabled the Prince to believe wrong was right. The beautiful wives Bertie attracted were usually married to other men. [*6]

Those planets that rise in a horoscope are said to relate to the early life, those that culminate to the prime years of adult life. Bertie's early life was utterly Saturn's. His adult life could, theoretically, have been

[*5] See my article "Heads or Tails?" Considerations I 4:51-61

governed by either the Sun or Venus, each being equidistant from the Midheaven. But Venus is the stronger; it is the more elevated body, it receives the Moon's first progressed conjunction, and it is one of the rim's opposing pair.

Instead of the kingly duties of the Sun, the Prince of Wales lived a venusian life throughout his prime years; he was self-indulgent, totally relaxed, living a life of ease, doing nothing unless pressured to do so. Venus-Moon men are voluptuous, sensual and epicurean, they have taste, polish and elegance: they are Edwardians, never Victorians.

The Moon's square to the Ascendant, involving Jupiter positioned just above, is extremely important to an understanding of Edward's character. He was a formal rake: punctilious and careful, aware of his public position--he exploited his status and prestige (negative Node in Aquarius) simply to ensure that life became as pleasant as he could make it. He wanted luxury, comfort and activity, amusing company, fast talk, rich food and pretty women. He enjoyed gambling and horses, shooting and hunting and big country houses. Hunting was a great love of his life (Venus square Mars), and he became a fine shot, though his accuracy was marred by the lunar restlessness and impatience which characterized his entire life. The Edwardian hunts were truly Jupiterian: in a typical single day's shooting the Prince and his friends would knock down three thousand birds or six thousand rabbits--the cockney Music Hall song "Run, Rabbit Run" was popular at this time. With Mars square Pluto and Venus, Bertie became the Prince of all male chauvinists in a male chauvinistic age.

The Prince of Wales became a spoiled middle-aged man. He had a profound anxiety to be of use which grew steadily more acute, becoming almost a chronic malady when progressed Sun came to the positions of his natal and progressed Saturn. As a boy the Prince was deprived by his mother of love and almost all that could make life exciting. Now he lacked the royal power his elaborate education

[*6] Despite the $19^{\circ}49'$ gap between these bodies, the life can obviously be described in terms of a Moon-Venus conjunction. Any life can be described in terms of the Moon's initial conjunction after birth, but only in those years after this conjunction has occurred. Use the symbolic 1° rate per year to define when this is so.

had trained him to wield. Queen Victoria never allowed him to see secret state papers or Foreign Office dispatches. Her whole attitude to her son continued to be that of an exasperated mother ticking off a small and errant boy.

Beneath the bearded social butterfly, ever socializing, womanizing and incessantly busybodying, lay a frustrated man of action. Mars in the 1st appears to have been almost ineffectual. The Prince did have a violent temper, but it never (Mars below the horizon) appeared in public. Any planet that transited Saturn caused the Prince humiliation; he was extremely sensitive. Mars was then transited and Edward would react to his mortification with a sudden gust of rage.

Mars and Saturn together below the earth when the Moon is elevated is the astrological signature of someone whose physical courage is publicly lacking. This is especially so if Saturn is closer to an angle than is Mars. Queen Victoria persisted in refusing the Prince's requests to serve with the army in one of the many campaigns then being fought. Nevertheless the Prince was a full Field Marshall of the British Army and delighted in wearing his uniform. This prompted cartoonists in European newspapers to depict him as the playboy soldier he was, complete with epaulettes and decorations, fighting the annual Battle of Flowers in Cannes.

At age 50, the fat, now balding Prince is recorded as having been seen lurking behind a pillar, the sweat glistening on his terrified brow. He had committed the unpardonable blunder of being late for one of his mother's tea parties.

In Paris once, referring as it were to the omnipresent afflicted Moon in his horoscope, the now elderly Prince of Wales said "You Frenchmen are always talking about your Eternal Father, but I can see you don't know what it is to possess an Eternal Mother".

His Moon on his mother's Saturn: she certainly frustrated him, believing the Prince unsuitable for genuine responsibility. Because he was too frivolous, the Queen decreed his frivolous life had to continue.

His carriage clip-clopped discreetly over the London cobbles as he sought out the kind of womanly affection that had been denied him in his youth. He found it in a galaxy of professional beauties of whom Lily Langtry and Sarah Bernhardt were crowning ornaments. Yet although Sa-

turn and Jupiter rising demand that scandal and embarrassment be avoided at all costs, that his impropriety be maintained with great propriety, Neptune ever misled him. He had to stand in open court on two occasions and on another almost fought a duel with Lord Randolph Churchill, father of Winston. Each time, Queen Victoria, the mother who controlled his life, just as the Moon controlled his birthchart, came to the rescue. Her concern for the monarchy and the succession prompted her to squash each fresh scandal. She was certainly never amused.

Edward and Alexandra had two sons and three daughters. The two sons were dissimilar. Albert Victor, the eldest, was slow-witted and dissolute; the youngest, later King George V, was bright and intelligent, an avid stamp collector and sailor. All the children adored their mother and stood very much in awe of their father.

Edward's heir, Albert Victor the Duke of Clarence, died suddenly, aged 28, in 1892, shortly following the shocking series of brutal murders in London's East End, known only to have been the work of the mysterious Jack the Ripper. In recent years there have been suggestions that the vicious murderer of prostitutes was Edward's eldest son. The young Duke's horoscope (Saturn squares both Sun and Moon; Mars opposes Uranus) does not deny this accusation. It would be in sad keeping with the aspects in Edward's own chart were the accusation true. Edward's own scandalous conduct towards the boy's mother could conceivably have triggered such a mad reaction.

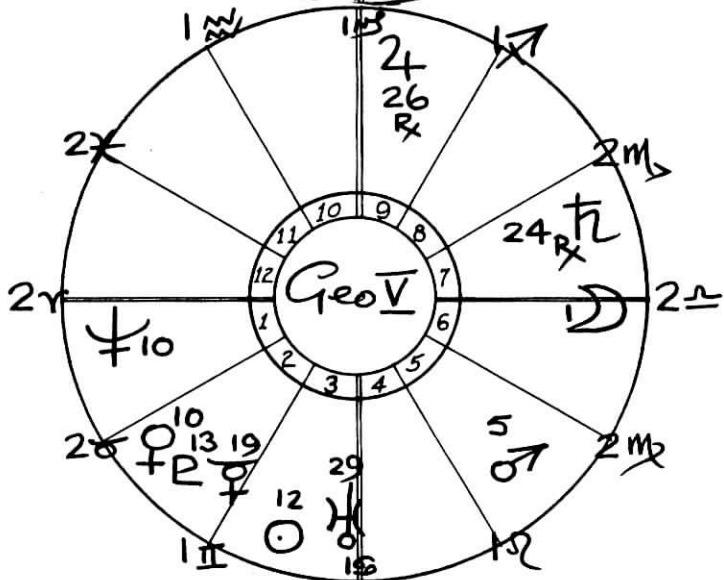
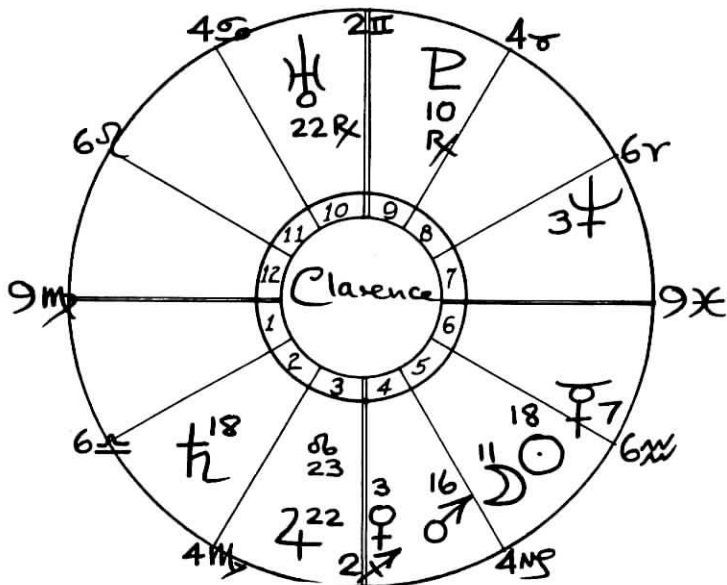
EDWARD THE KING

Queen Victoria died eventually [*7]. Edward's progressed Ascendant had arrived significantly at the opposition to his natal Moon. Transiting Jupiter and Neptune closely opposed each other, exactly across the horizon of his natal chart. The establishment finally had to approve, to bestow on him its benediction. Edward, an old and ailing man in the twilight of his days, subject to deep periods of melancholy, bitterly mortified by the years of rebuff from his mother, at long last Edward became King.

Henry James called him "fat, vulgar, dreadful Edward". But what did Henry James know? True, Edward cer-

[*7] Queen Victoria died at 18:31 UT; 22nd January 1901, Osborne, Isle of Wight: 50N45 00W18.

ALBERT VICTOR, DUKE OF CLARENCE
 20:50 UT; 8th January 1864
 51N29 00W26



KING GEORGE V
 01:18 UT; 3rd June 1865
 51N30 00W09

tainly was fat. In an age of gargantuan appetites (born as Jupiter rose and the Moon came to the zenith) he was the king of trenchermen. But with his MC at the Sun-Venus midpoint he was not vulgar and he was not dreadful. His succession came as a breath of tropical air to the chill and arid atmosphere of the Victorian court.

As King, Edward had the most colourful court since the days of Charles II. In true lunar fashion (Moon square Jupiter) he treated the ceremonial and gastronomic aspects of the monarchy very seriously. At age 60 it was inconceivable that he could use power when he had no experience. Queen Victoria took with her the substance of her personal authority, all she left her son was a shadow, a waning sickle-moon flitting behind dark clouds, as much as he could grasp.

Instead King Edward became the Uncle of Europe, a very worldly uncle, salacious, self-indulgent, and at last quite lovable. He was accepted for himself, loved because he had all the faults of which Englishmen are accused. Saturn's long, harsh influence at last seemed absent.

Fundamentally Edward was immensely royal, almost to the point of eccentricity--Sun in Xth, Jupiter conjunct Ascendant. But he was essentially concerned with the facade: the glittering reception, the turnout of a parade, the pantomime of royalty (Sun and Moon afflicted by Neptune). He brought the essential lunar hedonist's philosophy to kingship.

The dominant Moon and the Neptune square to his Sun caused the King to be easily diverted and easily swayed. He was always under the influence of the last person to talk to him. An impassioned dabbler, he overestimated the importance of the private contacts he enjoyed with royal relatives and friendly statesmen in Europe (Aquarian Node). He knew them all. Bismark ran rings around him, the Kaiser snubbed him, the French loved him but made fun of him, and a succession of British diplomats coped with his indiscretions and enthusiasms.

King Edward liked life to slip by smoothly and easily. He wanted everybody to be friends, with him and with each other. He had the elevated Moon-Venus knack of resolving arguments and, when he brought this happy facility to world politics, he earned the title Edward the Peacemaker by making peace with the Boers, the Entente Cordiale with France, and the Triple Entente with France and Russia. But that was too much for his Moon-Uranus

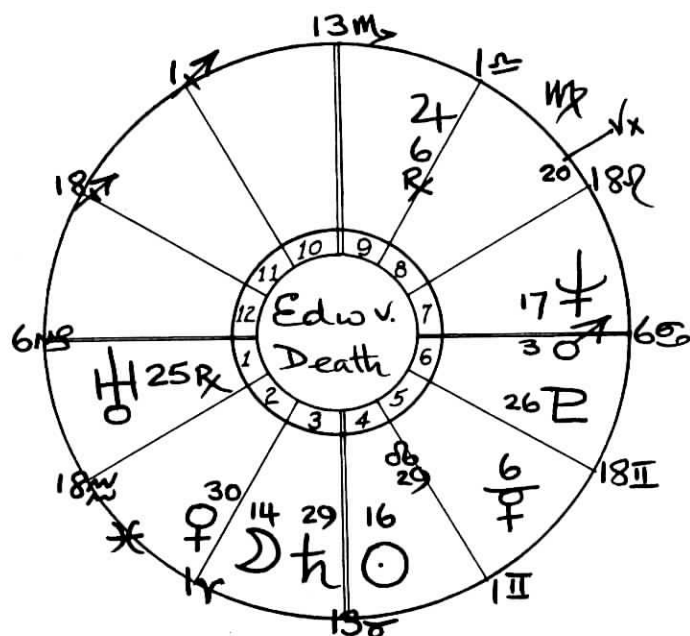
opposition, so he had to alienate Germany because of his congenital distaste for his arrogant, posturing nephew, the Kaiser.

The King had the habit on New Year's Eve of ordering his house cleared of people just before midnight struck. Then he would be the first to enter the door, leading Queen Alexandra by the hand. But in the opening moment of 1910 he was forestalled in this custom by a child. "We shall have bad luck this year" the King said. A gloomy but accurate prediction.

Halley's comet was in the sky when the King died. Throughout the realm people were preparing for the end of the world. In a way they were right. Gathered on the horizon were clouds of a war which would destroy forever the measured, voluptuous, easy world of Edward the King.

Saturn, you see, never does give up.

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Death Chart of King Edward VII:
23:45 UT; 6th May 1910, Sandringham, Norfolk: 52N50 00E31.

LET'S CONSIDER

IRENE EMERY GOODALE writes :

SATURN AND THE OBELISQUE

Today, 20th November 1985, on the last day of the Summit meeting between the USA and the USSR in Geneva, it seems that Saturn is giving us a signal through an 18-wheel tractor-trailer driver, Garrow Brigham, who rammed the Washington Monument this morning at 8:45. Saturn has just left the sign of Scorpio and is in $0^{\circ}24'$ Sagittarius. The last assault on the monument occurred 8th December 1982 when Norman Mayer held the police at bay for ten hours before he was killed. On that day dynamite was involved. He had pretended to have it. Saturn was then $0^{\circ}55'$ Scorpio.

One could say that Saturn, with these attacks on the monument, was announcing its arrival into and its departure out of Scorpio, wrapping up its transit, or punctuating its travel through that sign where, by means of Aids, it has restricted conjugal love. Scorpio is the sign through which Pluto's power of reproduction, regeneration, and transmutation work. What better way could Saturn have chosen to make its statement than to batter our great obelisque. After all, the monument, symbol of the USA, is second only to the flag, and an assault here manages very well to get our attention and to get the idea across.

The Washington Monument, along with all obeliskes, is a symbol of pure energy and the power of regeneration as is the phallus, which can find meaning and expression in creation only when contained within the feminine womb of understanding, or, in this case, in space, the feminine.

Here, the male monument is plugged into feminine space. With the help of the imagination, Mr. Brigham's route to the monument, acted out in an International tractor-trailer, puts a symbolic period to the summit statement. It expresses in images, and calls our attention to the fact that, through the law of attraction (love) there has been a state of Unification. By way of symbols, images, and the association of ideas (true thought), it announces in another way that the unification of the USA

with Mother Russia has taken place. Apart, they were as meaningless and sterile as their counterparts on a physical level. With the summit, the symbols of male-female are now united in the sign of Sagittarius, to bear fruit on a higher level.

* * *

CAMILLE EBMEIER writes:

What a way to end a publishing year--with Vol. II No. 4, a fantastic issue that will be a hard act to follow! Especially liked Axel Harvey's Planetary Concentration--more, more! Alexander Marr's series on advanced rectification is superb. All articles are super, super, super! Considerations is getting better and better. Can't wait for each issue! Please, a procedure for the Topocentric system.

* * *

J. PAUL MORRIS writes:

I am appalled by Barbara Koval's article in Volume III No. 1! Here she gives an astrological basis for homosexuality but continues to repeat the stereotype phrases of a condemnatory nature. If homosexuals are born that way, it makes no more sense to berate them for their sexual orientation than it would to criticize them for their eye-color, for example.

Because I am a humanist Sagittarian with Virgo rising (incidentally, my Moon is in Gemini unaspectd by Pluto and I don't have any planets in Scorpio!) I have been trying for the past twenty years to see if there is one or more astrological signatures which would account for this sexual orientation, which flies in the face of Western *mores*. So far I have not succeeded. And, even if I did, I would hesitate to publish my findings lest they be used as a litmus test to justify a witchhunt or pogrom. However, in the more than 1,000 charts of self-identified gay men and women which I have there are only three in which the Moon is within 85 to 95 degrees of Pluto (from Scorpio to Leo). Chance would seem to favor a greater number.

To speak to the stereotype portrayed in the article, those gay men and women whom I have known as individuals over the years have, by and large, not had an aversion to the opposite sex. In fact, there is a large number of them who are, or have been, married and who love(d) their spouses and cherish(ed) their children but who still identify themselves as homosexual. On the whole the individ-

uals who have identified themselves as homosexual to me have not been the bitter, hateful persons whom Ms Koval depicts in her article.

I am puzzled by several additional points in the article. What does it mean that "The Moon was not square its own ruler...."? I do not know of a "ruler" for the Moon. Also, how do we know, for example, that Pluto in Cancer did not produce homosexuals "in such great numbers" when homosexuals have been successful in hiding their identities over the past hundreds of years. And to say "man's fundamental fear: the fear of death" is to exhibit rampant ethnocentricity.

I enjoyed the remainder of the issue, especially "Let's Consider". In the spirit of fair play. (How Sagittarian!).

* * *

BARBARA KOVAL replies:

Aw c'mon, Mr. J. Paul Morris, anyone who's not reading with his tail can see that I said Moon in Scorpio square Pluto is *not* a homosexual signature, only that a large majority of *my* homosexual clients had the configuration. Since your experience with homosexuals is much vaster than mine, and you found that configuration only rarely, then you answered one of the questions I posed. I'm glad I asked.

To suggest that homosexuality may be a defence against a fear of death in homosexuals who have this configuration is hardly anti-gay. Nor is it anti-gay to suggest that homosexuals who have Moon in Scorpio square Pluto share the same hang-ups and emotional difficulties as heterosexuals who have the configuration. My interpretation of Moon in Scorpio square Pluto is not based on creative theorizing but on clinical observation. Before I delineate clients' charts I ask them to tell me if they disagree with anything I say. So far not one of my homosexual clients has ever disagreed with my interpretation or accused me of being hostile and biased.

As to the matter of definition: I would call a man who loves his wife and children and is unfaithful with a member of his own sex "bisexual". I would have the same opinion of him as of a man who loves his wife and children and is unfaithful with a member of the opposite sex. The moral issue is not one of sexual preference. For astrological research purposes I would think it useful to

define a "homosexual" as a person who is incapable of performing or enjoying sexually a person of the opposite sex. Once you have found the astrological basis of this minimum definition, then you can go on to "always, sometimes, never".

A little elementary astrology: Every sign has a ruler. This ruler also rules the planet that happily or unhappily is residing in that sign at any given time. The ruler of Moon in Capricorn is Saturn. The ruler of Moon in Scorpio is Pluto or Mars. Finally, Librans are fair. Sagittarians are righteous. Sometimes they are even right.

With love from your typical smart-Alec Gemini.

* * *

NICKY BUCHWALD writes:

Once again Considerations arrived and I was lost to the world for some hours. I had very much enjoyed Ken Gillman's article "Stirrings Within the Cauldron" in the previous issue; it was stimulating, interesting and thought-provoking. It was therefore with great interest that I read in the latest issue several comments to it, together with Ken's answers.

"Let's Consider" is fast becoming a very important part of Considerations for me. I appreciate the insight it provides into the thought processes of my astrological colleagues.

I am spurred on to put forward my own point of view about the article by Axel Harvey, "Blood All Over the Place". It strikes me that some astrologers go out of their way to find new reasons for old astrological workings. Let me make it clear that I admire the people who do serious research into old and new theories about astrology--we could not advance without them--but I seem to be rather sitting on the fence (probably my Libra rising) inasmuch as I enjoy such articles as this one but I feel many times that the explanation can be found more simply in, let's say, our basic keyword system.

To make Mars and Neptune co-rulers due to what I believe was a slight misinterpretation of Ken's previous article, instead of for some better reason that explains the dual peace-war inclination of Pisces, was certainly interesting reading but I somehow lost the connection.

Axel starts out by giving examples of the Piscean's dual nature. I must presume that here he was discussing Sun Pisceans, or at least those who have strong Piscean overtones in their horoscopes. Later he gives plenty of examples of Mars-Neptune aspects but, as these can exist in any chart, Piscean or not, these aspects cannot be said invariably to account for the dual nature of the Piscean that he had set out to describe. This is so even if one accepts the assumption that Mars and Neptune are co-rulers of Pisces.

If we admit that many famous and infamous people do have strong Mars-Neptune aspects, we must remember that many "normal" people also had these same aspects and, supposedly, did not put them to any special use. Surely this suggests that any listing of famous examples cannot prove too much.

Close aspects between Mars and Neptune relate energy with vision. These give a genuine opportunity to "follow that dream", to realize one's goals, be it as a fighter or artist, or even as one who fulfills a "shameless orgiastic tendency". The rest of the chart must however reveal if these persons possess the needed ambition, fearlessness, strength, and determination to see it through, to make real use of their special opportunity.

Axel also states that, while Mars in Pisces differs from Mars-Neptune aspects, it provides "a similar outlet for the native's vigour". I cannot agree that the outlet is similar. On the one hand we are describing how a person's energy is used, namely in the specific Piscean mode, whereas on the other hand we are describing two specific aspects of a person's character: his or her energy and his or her ability to dream and to have visions--the artistic abilities (or however we choose to describe the Neptunian effect in a chart) which, due to the stimulus of the Mars aspect, are provided with an opportunity to work in a particular direction, towards a specific goal.

Sorry Axel, I cannot see that you have explained anything about the complex Piscean nature, which certainly can be such a mysterious riddle.

* * *

AXEL HARVEY replies:

If Nicky Buchwald means that I have not proven Mars and Neptune to be the co-rulers of Pisces, she is absolutely

right. However no-one has proven that Jupiter is the ruler of Pisces either, at least not by the suggestive, aesthetic approach I took in my article. As for the duality of the sign, I assumed that my readers and I are in agreement and so did not mention it. Thus "the dual peace-war inclination of Pisces" is Nicky Buchwald's idea, an interesting one at that; it is not mine. Rather, I intended to state that among the constants of the Piscean nature (surely, even dual signs have their constants) a capacity for violence, an amoral detachment, and a healthy lustiness are very strong, and the same traits show up in Mars-Neptune combinations. To me this is neither a paradox nor a sweeping result of the sign's duplicity: it is just what I have observed in people (not just famous ones, too).

Of course the workings of a sign, let alone a whole system of rulerships, cannot be explained in a single article. I am thinking on my feet, as it were, to see how the Mars-March system of rulerships looks as a whole. A rigorous test of rulerships, if at all possible, would have to involve house masteries and some sort of predictive technique: the question is extremely difficult and moot. Meanwhile I am sufficiently convinced to use the new scheme in my horoscopic practice. Since neither Nicky Buchwald nor myself has written a textbook yet, we should be grateful that we have no vested interests to promote.

* * *

RUTH HALE OLIVER writes:

Maurice Poulin does not make his case for stellar astrology using the chart of Hitler as his example. There are five or more excellent biographies of Hitler, each written from a different angle. We certainly know a lot about the man, his appearance, his actions and his life story. This can all be read in the tropical Zodiac.

Hitler wanted to be an architect. When he failed at that, he made his living painting third-rate pictures. Note Libra rising and the Sun, Mars and the Ascendant-ruling Venus in Taurus. There is the sense of balance and proportion in Libra, the tangible material art in Taurus. If he had been able to make himself a place in the world through architecture, would we all have been spared a great deal of bloodshed?

When he was coming to power, one of his main pitches to the German people was that they had been treated unfairly at the end of World War One. Note Libra's passion

He was inordinately ambitious. Note the Moon in Capricorn, and Saturn in the royal sign of Leo in the Xth.

He was a bully. The more he was appeased, the fatter he grew. Note Mars square Saturn; he attempted to ride roughshod over the opposition. He was cold. Note Venus square Saturn. As Poulin notes this aspect does not always give coldness. It may make a person who is dutiful, or who goes into a profession, such as nursing, that is impersonal. In one-to-one relationships, such people may be extremely shy, so they spread out their affection in impersonal ways. But in Hitler's case, this combination is cold because Mars is an integral part of it. It can even be called cruel. For years he was "lucky", in part, because people did not really take in the threat he posed, and because his Sun was trine the Moon (his personality) and Jupiter. There were newsreel shots of him with German children, looking like nothing less than a Catholic saint.

He was vengeful and on the attack. Note Mars in Taurus (often described as a bulldog) in the VIIth house, conjunct Venus. Both square Saturn in the Xth. This is the mailed fist of Nazism.

He was obsessed with death. Note the conjunction of Neptune and Pluto in the VIIIth house. Pluto is in its natural house, and it forms none of the basic aspects to any other planet. Leni Reifenstahl captured this in her movie. He wore the white robes of a pope and walked through a beatified celestial background. Back of that I saw a knight, a death's head, in black armor, carrying a blood-red banner with gold stars. This is an ugly example of the duality of Gemini.

When Hitler took over Germany, he and his lieutenants used the same techniques the Russians later adopted when they took over such countries as Poland and Czechoslovakia. Was Hitler, with his scatty mind, the architect of that procedure? Or was he the "charismatic" figurehead manipulated by his lieutenants? When he fell into a rage, was it calculated to intimidate, or was it a real, uncontrollable rage? If Europe had called his bluff early on, they could have put him out of business. Why didn't they? In the 1930s Neptune transited through the earth sign of Virgo. Uranus went into Taurus in 1934. In 1941-42 Jupiter and Saturn formed their thrice-repeated conjunction in Taurus. Everything was setting off Hitler's earth sign planets to his advantage. The "have not" nations were on the march. When Neptune went into Libra and Uranus into Gemini the tide turned to favor the Allies. Hitler's luck

had come to an end.

Had the German people not been so schooled to obey authority, would they still have fallen into the trap Hitler set for them, before he and his lieutenants slammed shut the doors?

Why did Hitler choose to express the most negative manifestation of his birth chart? These are some of the questions to be asked, but I do not believe the answers are to be found in stellar astrology. Poulin will say that I am not only using the tropical signs but also aspects and the house positions of the planets. That is true, but a chart is read in the tropical Zodiac by a combination of these three factors. Mars in Taurus is more dogged and potentially vengeful than Mars in Aries. A Virgo Ascendant will not make an issue of justice, but a Libran Ascendant will do just that.

* * *

MAURICE POULIN replies:

Ruth Hale Oliver overlooked my statement, in the very first page of my first article, that I would concentrate on planetary positions in the Zodiac and refer as little as possible to aspects and house positions. It would have been pointless to pretend to demonstrate the value of the stellar Zodiac with factors valid in any Zodiac.

A few more points:

For the sake of brevity I omitted most references; in fact I have read a hundred or so books and articles on Hitler.

Among the different birth times stated for Hitler, besides the well-known times of 18:14 or 18:17 (the latter yielding an Ascendant of 24°16' at Braunau) given by M. E. Jones, who probably got it from Wilhelm Wolff, there are also 17:30 and 18:30. Anyway, the charts proposed in my first article on Hitler were intended to demonstrate star-planet couplings; they were not meant to be a final rectification.

The remarks about Hitler's sense of justice are well put. Similar remarks could be made on the basis of stellar astrology. Though a Jupiter dignified in Sagittarius speaks for itself concerning legal matters, the will to render justice effectively belongs rather to Libra. Libra

ismarked by two main stars: Alpha, a negative point, and Beta, a positive one. They might be characterized respectively as rigour and clemency. In the Kabbalistic Tarot Libra is unsurprisingly connected with the eighth arcana, Justice, to which a mysterious body named Sothis is sometimes related. Since Sirius (the "Sun of Justice") is also sometimes called Sothis, it is not without significance that Sirius and Alpha Librae lie in equatorial trine (orb about one degree).

In Hitler's chart, however, Sirius is not helpful. Moreover the culminating Saturn also tightly squares the star of rigour, Alpha Librae (orb 5' applying).

Standard authorities have interesting things to say about contacts between Saturn and Alpha Librae. Ebertin and Hoffmann remark: "It has been noted that it is particularly disadvantageous to have Saturn...tied up with this star." Speaking of the star in general, Robson says, "Malevolence, obstruction, an unforgiving character, violence, disease, lying, crime, disgrace..." And in combination with Saturn: "Quick-tempered, miserable death."

Thus stellar astrology not only shows that Libra was important in Hitler's chart, but also explains why it was negative.

As to the artistry Ruth Hale Oliver attributes partly to Libra rising, one can remark that in Ptolemy's time Spica, the Virgin's Ear of Wheat, was an important significator of artistic gifts. In 1889 this star was around $202^{\circ}18'$ and rose about one degree after its ecliptic degree had crossed the eastern horizon. In Jones's chart for Hitler Spica and Mercury are both strongly angular! Mercury tied to Spica "...will give artistic skills, ability to draw, musical talents and a good sense for literature and the sciences." (Ebertin-Hoffmann)

That "Mars in Taurus is more dogged and potentially vengeful than Mars in Aries" does not contradict stellar concepts. The main star of Aries, the "Death Wound" Hamal, is now located in Taurus--at $6^{\circ}07'$ in Hitler's time. Note how the midpoint of Hitler's dignified Sun-Mars fell near the longitude of this star, whose influence Robson describes in terms of "violence, brutishness, cruelty and premeditated crime."

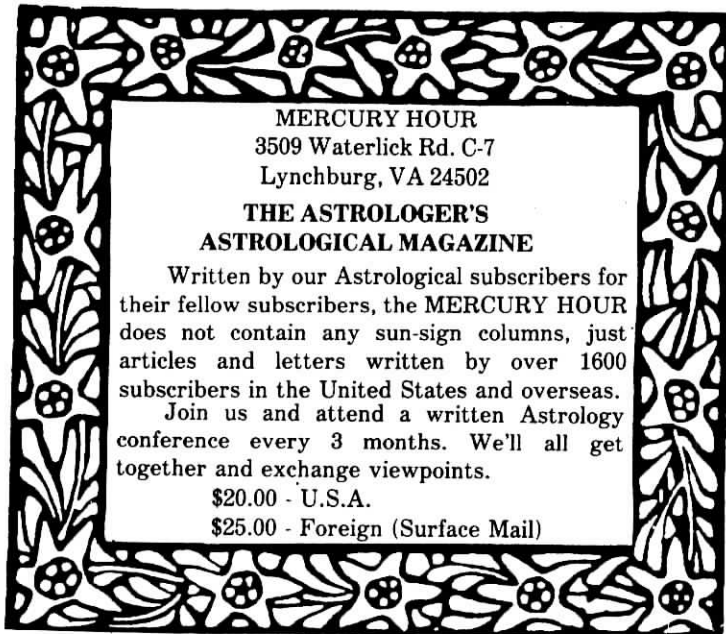
Consider also the "Devil's Head" Algol, situated in $54^{\circ}37'$ at Hitler's birth. All sources agree on its nature: a dogged and violent nature sowing death everywhere. It is

sad that in Hitler's equatorial map the negative Saturn squares the Mars-Argol combination: which fits with the ideas of tenacity, bullying and vengefulness.

Then there is the Piscean Mercury, highlighted by the closeness of the Mercury-Neptune midpoint to the square of Saturn (13'). "The speaker will always let himself be led by the masses, so that instinctively he will always find the necessary words to get right through to the heart of his auditors." (Hitler) This is more Piscean seduction than Arian willfulness. Indeed I would say more: that Hitler was the *medium* of the Third Reich's destiny, and not its architect, is quite obvious from his mediumistic Neptunian Mercury, ruler of the Ascendant.

I hope I shall have the opportunity to deal with Hitler's stellar patterns at greater length in the near future. Meanwhile I must express some puzzlement at the "thrice-repeated conjunction in Taurus" of Jupiter and Saturn in 1941-1942. Surely Ruth Hale Oliver means 1940-1941. And if the entry of Neptune and Uranus into airy signs turned the tide for the Allies, then why did not the entry of Jupiter into airy Gemini in the Spring of 1941, when Hitler and company were supposedly "on the march"?

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A RECONSTRUCTION OF MESOAMERICAN ASTROLOGY

II: THE 260 DAY RITUAL CALENDAR

BRUCE SCOFIELD

ONE OF THE MOST ORIGINAL astro-numerological divinatory systems ever produced by any culture was the 260-day calendar known as the Tonalpohualli by the Aztecs and as the Tzolkin by the Mayas. This "calendar count" consists of a sequence of twenty named days and thirteen numbers which cycle until all 260 possible combinations occur. The count is continuous, that is the cycle starts again as soon as 260 days have passed. This calendar ran alongside the civil or vague year of 365 days (not to be confused with the Mayan tun of 360 days), the two meshing at the same point every 52 years. This meeting of the two calendars was known as a calendar round or the Mesoamerican century.

The origins of the 260-day ritual or sacred calendar are unknown. The earliest references to the count, found near Monte Alban, date to about 600 B.C. making it extremely ancient. Why there are 260 days, no more no less, is equally mysterious. It has been suggested that this interval was derived from the zenith passage of the Sun at the latitude of Copan and Izapa, two early cultural centers located at 15° north latitude [*1]. At these sites, the Sun spends 105 days north of the zenith and 260 days south of it. Further, one of the two dates of the Sun's zenith passage is 12th August, the zero-date of the Mayan long count. There is much evidence throughout Mesoamerica that zenith passages (the fifth direction) were considered to be extremely important and were used to date important rituals and other activities.

[*1] Aveni, Anthony F. Skywatchers of Ancient Mexico. Austin: University of Texas Press, 1980.

Another possible explanation is that 260 days is equal to the human gestation period. Nine months (Moons) of just under 29 days yields this figure. (In fact, this is the answer given today by Mayan shamans who continue to use this count as a ritual count and as a system of divination.) Since this 260-day period is subdivided into twenty "weeks" each of 13 days, it may be that the daily motion of the Moon had some bearing on the creation of this period. On average the Moon travels 13 degrees in longitude distance each day. In traditional Western astrology, this distance is known as a lunar mansion. The Sun, travelling about one degree per day, requires 13 days to cover this same distance. It has also been suggested that the number 20 is derived from the number of digits on the human body, ten fingers and ten toes, making the 260-day count a blend of "facts" taken from both man and the heavens.

Aveni and others have suggested other purely astronomical reasons to explain the 260-day count. Eclipses occur when the Sun and Moon are near the Moon's nodes, at intervals of 173.31 days. This period, the eclipse half-year, is proportional to the 260-day count in the ratio of 3:2. Three eclipse half-years equal 519.93 days, very close to 2×260 , or 520 days. But there is more. The synodic period of Mars equals 780 days or 3×260 . The appearance intervals of Venus, which average about 263 days, closely approximate the ritual count. Finally, 260 days is very close to 1/16th of a sunspot cycle of 11.3 years [*2]. Perhaps the 260-day count is something like a lowest common denominator, an interval which has links to every other important astronomically determined interval.

The twenty named days, which recur in the same order forever, are in some ways similar to the 22 cards of the major arcana in the Tarot. These named days symbolize aspects of the ancient Mesoamerican universe. The primary gods of the Mayan and Aztec pantheon are associated with the various days, each of which has its own glyph.

The twenty named days are listed on the opposite page in their basic sequence. This order of the twenty days is shown on the famous Sun Stone of the Aztecs. The days, beginning with alligator at the top, run counter-clockwise along the second ring from the center. As we will see,

[*2] Arguelles, Jose A. *Earth Ascending*. Boulder: Shambala. 1984.

these days are each numbered from 1 to 13, each series of thirteen being ruled by the sign at the top of the count, number 1. A more complete description of this sequence is given at the Appendix I to this article.

Table 1:

THE TWENTY NAMED DAYS

Aztec		Mayan	
Cipactli	(alligator)	Imix	(sea dragon, water)
Ehecatl	(wind)	Ik	(air, life)
Calli	(house)	Akbal	(night)
Cuetzpallin	(lizard)	Kan	(corn)
Coatl	(serpent)	Chiccan	(serpent)
Miquiztli	(death)	Cimi	(death)
Mazatl	(deer)	Manik	(deer, grasp)
Tochtli	(rabbit)	Lamat	(rabbit)
Atl	(water)	Muluc	(rain)
Itzcuintli	(dog)	Oc	(dog)
Oxomatli	(monkey)	Chuen	(monkey)
Malinalli	(grass)	Eb	(broom)
Acatl	(reed)	Ben	(reed)
Ocelotl	(ocelot)	Ix	(jaguar, magician)
Cuauhtli	(eagle)	Men	(eagle, wise one)
Cozcacuauhtli	(buzzard)	Cib	(owl, vulture)
Ollin	(earthquake)	Caban	(force, earth)
Tecpatl	(flint knife)	Etz'nab	(flint knife)
Quiahuitl	(rain)	Cauac	(storm)
Xochitl	(flower)	Ahau	(Lord)

It can be seen that the Aztec and Mayan versions of the twenty named days are similar. Present-day Mayans in remote areas of Guatamala, while continuing to use the basic system of the 260-day calendar, have different day names. What is common to all versions of this 20-day sequence is the notion that a birth occurring on any particular day will be influenced by the nature of the named day. When a child was born, he or she was taken soon after birth to a priest who could read the Book of Days, several of which survived the Spanish conquest. Among the Aztecs

Aztecs at least, it was apparently common to delay the announcement of a birth for a few days until a more favorable day had arrived. The child's fate and personal name was determined by the combination of day-name and number. The temperament, disposition and even future occupation were also indicated by the day and also by the result of lots cast on a chart showing all the days, numbers and deities.

The 260-day count was also used as a means of electing a day to commence particular activities. For example, merchants would wait until the day 1-serpent to begin long journeys to buy and sell merchandise. Among the present-day Maya of Guatamala, the 260-day calendar is used similarly, as a means of reckoning the quality of a given day and also as a divination board. Like the Tarot or the I Ching, the sequence of numbers and names make up a complex divination system. Practitioners, called day-keepers, randomly grab seeds and crystals out of a bag, which when counted out direct the inquirer to a particular number and sign. Thus the day-keeper is both a calendar expert and a divination consultant [*3].

Aztec, classic Mayan and modern Mayan versions of this twenty-day sequence of days all follow the same pattern in terms of numbering. As was mentioned earlier, each day was numbered from 1 to 13, this generating 260 possible combinations. To illustrate, suppose we start with 1-Alligator. Next would come 2-Wind, then 3-House, etc. After 13-Reed, the count would begin again at 1-Ocelot, then 2-Eagle, 3-Vulture, etc. The number associated with each day, along with the information from the other solar calendar, was central in determining the quality of any particular day. To the Aztecs, 3 of any named day was generally lucky or favorable, 4 and 7 were neutral, 9 was harmful and the last four, 10-13, were favorable with some reservations. The Quiche Maya consider the early numbers to represent something youthful or developing, while the later numbers suggest old or completed development.

When a day is prefixed by the number one, it becomes a dominant influence for the full period of the next thirteen days. In a sense, it becomes ruler of a 13-day week, or as Sahagun [*4] calls it, a sign. Each week had

[*3] Tedlock, Barbara. *Time and the Highland Maya*. Albuquerque: University of New Mexico Press, 1982.

its own set of symbols and a ruling deity which was different from the symbolism of the named day from which the name of the week was derived. Each week had a major modifying effect on any births that took place during its "rule". A person's birthday would then be designated by both week and day. For example, a birthday might be given as week of 1-Reed and day of 5-Earthquake. Further, there would be a month and day of the civil solar calendar to further define the uniqueness of the day. Table 2 below lists the 13-day weeks, the second sequence of the twenty named days. Appendix II contains further information about this sequence including the associated symbols and gods.

Table 2:

T H E 1 3 - D A Y S E Q U E N C E O F " S I G N S "

1-alligator	1-lizard
1-ocelot	1-monkey
1-deer	1-earthquake
1-flower	1-dog
1-reed	1-house
1-death	1-buzzard
1-rain	1-water
1-grass	1-wind
1-serpent	1-eagle
1-knife	1-rabbit

Of the twenty named days, only four could fall on the first day of any given year. The civil, or agricultural, year was a year of 365 days divided into 18 months of twenty days each plus five extra days. Assuming we were to start the count of the twenty named days on the first day of the year, we would see eighteen repetitions of the cycle plus five more days and we would end up five days ahead in the count. The year following would begin five days ahead of this day. Since there are only twenty named days, after four years the year would once again begin with the same named day we originally started with. During Aztec times these four days, called the year bearers, were

[*4] Sahugan, Fray Bernardino de. Florentine Codex: General History of the Things of New Spain, Trans. C.E. Dibble and A.J.O. Anderson. Ogden: University of Utah Press, 1957.

Reed, Knife, House and Rabbit. During classical Mayan times the year bearers were Ik, Manik, Eb and Caban. At the time of the Spanish Conquest, however, Landa [*5] reported that the Mayan rulers of the year were Kan, Muluc, Ix and Cauac. While the same calendrical pattern was applied throughout Mesoamerica, the actual timing was not consistent. Surviving documents indicate that during post classic times the year bearers were moved ahead twice, the last adjustment being the one recorded by Landa. Why this was done is a mystery. Interestingly, the modern day Quiche Maya use the same year bearers as did the classic Maya.

The year bearers designated the ruling deities of the year and were also used to forecast the nature of the year. Since each of the named days was also numbered, as we will see below, each year bearer would have a number from one to thirteen. After each year bearer had occurred thirteen times, the calendar round was complete: $4 \times 13 = 52$ years. Duran [*6] reported that years beginning with the day Reed were said to be good, fertile and abundant years. The years beginning with Knife and House were unfavorable. Knife was barren, fruitless and dry while House brought clouds, mist and rain. The years beginning with the day Rabbit were of a mixed quality. Landa [*7] likewise wrote of the fortunes and the necessary rituals the Mayans associated with the four rulers of the years.

Burland [*8] notes that the series of twenty "signs" of thirteen days each were clearly linked to the five principal directions of Mesoamerican cosmology. For the Aztecs the east was considered the direction of the beginning of things, presumably because this was where the Sun rose each morning. The first four "signs" belong to this direction and the ruling deities all pertain to the theme of emergence. The color of the east is gold:

[*5] Landa, Friar Diego de. *Yucatan Before and After the Conquest*. Trans. William Gates. New York: Dover, 1978.

[*6] Duran, Fray Diego. *The Book of the Gods and the Rites and the Ancient Calendar*. Trans. F. Horcasitas & D. Heyden. Norman: University of Oklahoma Press, 1971.

[*7] *Ibid.*

[*8] Burland, C.A. *The Gods of Mexico*. New York: Putnam, 1967.

Alligator	Ometecuhtli	the lord of life and creation,
Ocelot	Quetzalcoatl	god of the morning star,
Deer	Tepeyollotl	god of the sunrise,
Flower	Ueuecoyotl	god of emergence of consciousness.

The south was considered the region of fertility and growth and was associated with the colors blue and green:

Reed	Chalchihuitlicue	goddess of water and streams,
Death	Tecciztecatl	the old Moon god,
Rain	Tlaloc	lord of all sources of water,
Grass	Mayael	goddess of intoxicating pulque.

The north was associated with mystery and the unknown. Its colors were black and white:

Serpent	Xiuhtecuhtli	lord of fire from hearth to pole star
Knife	Mictlantecuhtli	lord of the region of the dead,
Monkey	Patecatl	lord of medicines,
Lizard	Itzcolihqui	lord of cold and terrifying things.

The west was the place of the sunset and the color red:

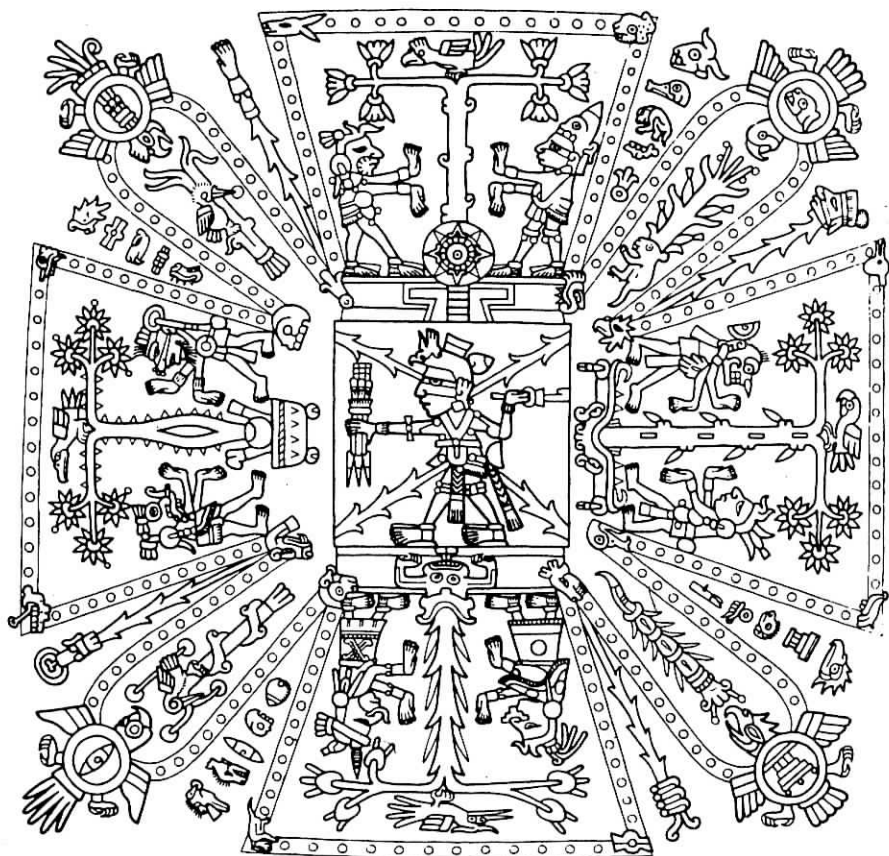
Earthquake	Tlazolteotl	goddess who takes the sun down
Dog	Xipe Totec	god of burial and resurrection
House	Itzpapalotl	the terror of approaching darkness
Vulture	Xolotl	the deep unconscious which swallows memory

The center or middle earth was the fifth direction:

Water	Tezcatlipoca	god of warriors
Wind	Chantico	goddess of hearth in the home
Eagle	Xochiquetzal	goddess of the beauty of the under-world
Rabbit	Xiuhtecuhtli	lord of central fire.

Many diagrams showing this arrangement of the named days, along the basic order of the days, have survived. They are essentially efforts to picture the universe as the ancient Mesoamericans saw it--a center with four directions supporting the material universe with the named days as focused expressions of the creative force behind everything.

An excellent example of such a diagram is the Mixtec calendar from the Codex Fejervary-Mayer (illustrated on the next page). The border is marked with 260 small circles which, at intervals of 13, are marked in turn by each



of the twenty signs. This progression begins in the upper right-hand corner and moves counterclockwise. The four arms of the cross and the center symbolize the five regions or divisions of the world. East is at the top, south to the right, west at the bottom, and north on the left. The Sun is located in the east just above the center. The year bearers prominently occupy the four corners of the design. Duran [*9] links each of the year bearers with a cardinal point. The associations, which figure in the diagram, are Reed/East, Rabbit/South, House/West and

[*9] Ibid.

Knife/North. Xiuhtecuhtli, the lord of central fire, is in the center being fed blood (jagged lines) from the rest of the diagram. He is surrounded by eight other dieties who appear in the four directions around him.

Correlating the 260-day calendar with the Gregorian calendar presents problems. First, there does not appear to be calendar consistency throughout all of Mesoamerica except possibly during the classic period. That the Maya encountered by Friar Landa [*10] were using year bearers different from those used during the classic era, implies that there were adjustments. Landa does offer a correlation which, according to my calculations, is one day off from the count used at the present time in remote areas of Guatamala. This count would have 1-Alligator on or within one day of 27th June 1985. The Aztecs actually changed their count due to bad omens in 1506 at the end of a 52-year cycle. The older, pre-altered count would put 1-Alligator on 10th September 1985 [*11]. The natural response on the part of the modern astrologer is to seek confirmation of the symbolism in consensus reality. In my view this activity may not lead to concrete results because, like a Tarot spread, the 260-day calendar would have meaning only if everyone accepted its value. It is, or was, a way of organizing mass consciousness. Far closer to modern astrology is the emphasis that was placed on the phases of the planet Venus and their divinatory implications. At this point we move from an astrology of structured time based on the diurnal movement of the Sun and begin to examine a primitive form of planetary astrology.

APPENDIX I :

THE TWENTY NAMED DAYS IN THEIR SEQUENCE

1. Alligator (Aztec-Cipactli, Mayan-Imix). This day is symbolized by an alligator or crocodile without a lower jaw, which was torn off as one of the creator gods pulled it from the primordial depths. This symbol denotes monstrous Mother Earth and the creation of the world. The Aztec deity Tonacatecuhtil, the creator god, is associated with this day.



[*10] Ibid.

[*11] Tunncliffe, K.C. Aztec Astrology. Essex: Fowler, 1979.



2. Wind (Aztec-Ehecatl, Mayan-Ik). This day is associated with the god Quetzalcoatl, the god of the wind in his manifestation as Ehecatl. The symbol is the long, red-snouted mask worn by Quetzalcoatl. The wind was seen as the breath of life and movement of intelligence through the human mind. The Mayans had associations with rain on this day.



3. House (Aztec-Calli, Mayan-Akbal). The symbol is that of a sectioned temple with its staircase. It has to do with darkness. The deity is Tepeyollotl, a jaguar god who was the aspect of the Sun when under the earth at night and the cause of earthquakes, volcanoes and eruptions.



4. Lizard (Aztec-Cuetzpallin, Mayan-Kan). The lizard was seen as a crafty animal, unpredictable and full of strange motions. The day was associated with Ueuecoyotl, the old trickster coyote, known for irresponsible sex. The Mayans associated this day with ripeness and the young maize god often symbolized by food offerings.



5. Serpent (Aztec-Coatl, Mayan-Chicchan). The serpent was one of the symbols of Chalchihuitlicue, the beautiful young goddess of storms and nature's wild forces. She represents the temporary beauty of nature and the forces of the whirlpool. To Mayans, this was the celestial serpent and was linked with rainfall.



6. Death (Aztec-Miquiztli, Mayan-Cimi). The symbol of this day was the skull. The deity was Tecciztecatl, the male form of the Moon, who was an old man carrying a seashell on his back. The owl, a night bird and an omen of death, was related to this day by the Mayans.



7. Deer (Aztec-Mazatl, Mayan-Manik). The deer symbolized timidity to the Aztecs, but the principle rain god Tlaloc, lord of all sources of water, was the presiding deity. Tlaloc was the ruler of Tlalcoan, the mountain top place of the rain gods, a kind of fertile paradise. The Mayans associated this day with one of their principle gods, Itzamana.

8. Rabbit (Aztec-Tochtli, Mayan-Lamat). This was a tricky day, like a rabbit, and it was connected with the Lady Mayauel, the goddess of pulque, an intoxicating beverage made from the agave plant. To the Mayans this day was ruled by the "great star", Venus.



9. Water (Aztec-Atl, Mayan-Muluc). The symbol is that of a cross section of a valley filled with water, suggesting the passage through life. The deity was Xiuhtecuhtli, a fire god and the lord of time and life. The Mayans used the head of a fish for the symbol and associated the day with the rain deities.



10. Dog (Aztec-Itzcuintli, Mayan-Oc). The dog was the companion of the soul as it travelled after death. The deity was Mictlantecuhtli, lord of the souls in the underworld. To the Mayans, the dog guided the sun as it passed through the underworld.



11. Monkey (Aztec-Oxomatli, Mayan-Chuen). The monkey symbolized gaiety and eroticism. The deity was Xochipilli, the flower prince, who was an inspirer of dancing, drinking and irresponsible sexual activities. The Mayans saw this day as another aspect of the sun, that of the patron of the arts and knowledge.



12. Grass (Aztec-Malinalli, Mayan-Eb). The grass here alluded to was used for blood offerings and was passed through a hole in the tongue. It suggested sorrow and pain and was associated with the deity Patecatl, the god of medicine and surgery. The Mayan symbol was that of a face with a prominent jaw. There were associations with harmful rains.



13. Reed (Aztec-Acatl, Mayan-Ben). The reed was used for making war darts and arrows. The god Tezcatlipoca was associated with this sign. He was a great magician and was considered one of the controlling spirits of the rhythm of the twenty-day period. To the Mayans, this day symbolized the development of both the maize plant and man.



14. Ocelot (Aztec-Ocelotl, Mayan-Ix). The ocelot symbolized the passing away of darkness and the coming of sunrise. Tlazolteotl,



the lady of filth, was the deity. This witch goddess was a consumer of human evil. The Mayans associated this day with the jaguar, which symbolized the relationship between the earth and the lower world.



15. Eagle (Aztec-Cuauhtli, Mayan-Men). This day was symbolized by the mask of a human face which had been skinned, or by a torn-out eye, both of which symbolized the extreme pain of sacrifice. The deity was Xipe Totec, the flayed god of the corn seed, a symbol of sacrifice and renewed life. The Mayans had the Moon goddess as symbol of this day.



16. Vulture (Aztec-Cozacuauhtli, Mayan-Cib). The vulture symbolized riches, but the ruling deity, Itzpapalotl, was the spirit of ultimate evil. She was the beautiful black goddess of obsidian, the obsidian butterfly. The Mayans symbolized this day by a conch shell.



17. Earthquake (Aztec-Ollin, Mayan-Caban). This was a sacred day and was associated with the evil of the planet Venus in its evening star phase. The deity was Xoŋotl, a monstrous animal god, who was terrible and unhappy. This day was considered a good day for matchmaking, medicine and commerce by the Mayans.



18. Knife (Aztec-Tecpatl, Mayan-Etz'nab). The symbol here is that of the sacrificial knife, the same symbol for both the Aztecs and the Mayans. The day was considered both lucky and unlucky; a bold man could seize the moment if he willed it. Tezcatlipoca, in his form as the jewelled turkey, was the Aztec deity.



19. Rain (Aztec-Quihuitl, Mayan-Cauac). This day was symbolized by Tlaloc, the rain god, but the ruling deity was Chantico, goddess of the hearth and fire in the home. The Mayans symbolized this day by the head or body of the celestial dragon, as a day of rain and storms.



20. Flower (Aztec-Xochitl, Mayan-Ahau). Xochiquetzal, the goddess of the underworld, who was symbolized by the temporary beauty of the flower, was the ruling deity. To the Mayans this day was symbolized by the Sun.

APPENDIX II:

THE FATES OF THE "SIGNS"

These are the fates of the 13-day periods ruled by the first of each of the twenty days. The number and the name of the day within each "sign" made for further definition. For example, the third day of the "sign" I-Deer was actually III-Water. The fates are from Sahagun and Duran, who independently took them down from Indian informants.

I-Alligator: A good day for beginnings. Promise of wealth or fortunate condition in life if born here, though some effort must be made to overcome defects. Gives outstanding courage and strength.

I-Ocelot: This week was considered unfortunate, those born here would die in war, become captives or be adulterous. It made one daring, prideful and ambitious.

I-Deer: Positively, it produced travellers and made one unattached. Those born on the first day would die by lightning or drowning if they were of high rank, if low they became renowned warriors. The second day produced drunkards. The third gave riches which would vanish. The fourth favored the breeding of dogs, and the fifth produced comedians. The sixth was unfortunate, the seventh destined to riches. The eighth through twelfth were without merit, but the thirteenth was fortunate and led to wealth and a long life.

I-Flower: Fate depended on commitment to the highest principles of the sign itself. Those who failed became conceited artists and ended in ruin. At best it produced diligent artists.

I-Reed: Mostly an unfortunate period, especially the ninth day. Produced bad characters, incompetents, liars and lazy persons incapable of keeping secrets. The last four days were better and made one rich and comfortable.

I-Death: During this period Tezcatlipoca was honoured. Slaves were treated well and in some cases achieved glory and honour. Those born here were often weak and fearful.

I-Rain: The sign was mostly unfortunate and its influence disastrous. It caused bad luck and illness. The third day produced astrologers and sorcerers who could change themselves into animals. The fourth was indifferent though it was consecrated to the execution of adulterers. The fifth and sixth produced those of hot temper, the seventh was good, the eighth and ninth terrible: they produced people detested by all. The last four days were

much better and promised prosperity and respect.

I- Grass: Generally this was considered an unhealthy and dark period. Those born here had chronic annual illnesses. The sign gave at first a good chance but this was followed by misfortune. It promised many children who would die. The 2nd, 3rd, 10th, 11th, 12th and 13th were happier. The 4th, 5th and 6th were unfortunate and produced wicked and tormented persons. The seventh was good but the eighth and ninth were bad and produced thieves, bandits and adulterers.

I- Serpent: In general this sign indicated dependence on others. It was, however, an important and favorable period for merchants and traders to begin journeys, and also for soldiers to go to war. The 2nd, 4th, 5th and 6th were unfortunate, the sixth particularly bad, producing liars who have bad health and will die young. The seventh was very good and produced women who became rich and comfortable in life. The ninth place, which was usually the worst in any sign, produced awkward people and a bad life. The last four promised happiness and prosperity.

I- Knife: All the days of this sign were fortunate. It produced valiant and honored men and skilful women. Those born here were blessed, but could also be sterile.

I- Monkey: This is a sign that produced singers, dancers and painters; those who were talented and sociable. Those who fell ill during this sign could not be cured.

I- Lizard: Prosperity without effort. This was a good sign producing strong and agile persons, capable of surviving a fall, who become rich.

I- Earthquake: This sign gave success to those who did their penances. Its influence is neutral but was more favourable for males.

I- Dog: This sign is as a whole fortunate and it made people rich and owners of many slaves. It also made one courageous and generous.

I- House: A very unfortunate sign which produced vice, sin and even tortuous death. It was the sign of adulterers, slaves and robbers. Women were liars, vain and often ended up being sacrificed. Positively, it made one reclusive.

I- Vulture: This was a fortunate sign giving wisdom, long life and happiness.

I- Water: This sign was neutral but did not promise lasting happi-

ness. It often brought a sad death, illness and dissatisfaction.

I-Wind: This sign was unfortunate and produced astrologers and sorcerers who took the form of animals. If the person was a noble, he would become a traitor. It made one restless, fickle and lazy.

I-Eagle: An unfortunate sign producing rash, presumptuous slanderers and those addicted to theft.

I-Rabbit: This was a very fortunate sign and promised prosperity and acquired riches to those who worked for them. It also produced travellers.

(to be continued)

###

AN APPLICATION OF ASTROLOGY TO MILITARY OPERATIONS RESEARCH

GEORGE C. NOONAN

MILITARY OPERATIONS RESEARCH is an interdisciplinary science that had its beginnings in the Office of Naval Research during World War II, where its results were directly responsible for the Allied victory over the Axis submarines in the Atlantic [*1]. During the Korean War, where the writer obtained his initial experience in this field, operations research was used to tackle a wide variety of military problems: optimum use of artillery, small unit combat, anti-armor tactics, air-to-air combat, and many others. Today the discipline is pervasive within the armed forces and the defense community. It is offered as an academic major at all three service academies; and a grad-

[*1] Morse P. M. & Kimball G.E. Methods of Operations Research. New York: Wiley, 1954

uate degree is offered at the Naval Postgraduate School in Monterey, California. For obvious reasons most of the results of military operations research are highly classified. What is presented here is an unclassified version (call it a hypothetical example if you will) of an old study that shows the value of astrology when used in close connection with other disciplines.

Operations research is an analytical approach to solving complex problems that uses a multiplicity of disciplines: in the present example psychology, sociology, military science and astrology are combined to find a solution. It begins with a statement of the problem, and a mathematical model relating the various parameters. It then proceeds to finding an "optimal" solution to the problem. As the reader will see, in this instance the solution entailed an application of astrology.

STATEMENT OF THE PROBLEM:

It has been observed that after taking a number of casualties (normally 10-20%) a military unit becomes combat ineffective. How might this be changed so that a unit will remain combat effective even after suffering a higher number of casualties? Can the "break point", the number of casualties at which a unit becomes combat ineffective, be predicted prior to the unit being committed to combat?

MATHEMATICAL MODEL: [*2]

Modifying somewhat the theories of Rashevsky [*3],
let

X_L = the number of leaders in a unit of N soldiers.

X = the number of fighters in the unit.

Y = the number of non-fighters in the unit.

[*2] The following equations and their solutions may be incomprehensible for those readers who no longer easily recall calculus. If this is the case, you should skip this section.

[*3] Rashevsky F. *Mathematical Theory of Human Relations* Bloomington, Indiana: Principia Press, 1947.

- L = the leadership factor: the number of soldiers per unit time that a single leader can inspire to fight.
- I = the imitative factor: the number of soldiers per unit time becoming fighters, or non-fighters, because they are in contact with others that are that way.

A leader is not necessarily an officer or a non-commissioned officer; but rather one whom others will follow: a "take charge" type if the situation calls for it (of course it is just such individuals who, in theory, are given military rank). Also, among the non-leader fighters may be those who are so passive that no amount of encouragement can convince them to fight. But in any given combat situation less than half of those involved ever fire their weapon, even in the best-trained units. The number of fighters in a unit is not a constant, but varies with time and from situation to situation.

Now clearly at any given time

$$N' = X + Y = N - X_L$$

and the first derivative of X with respect to time, t,

$$\begin{aligned} dX/dt &= LX_L + IX - IY \\ &= 2IX - (IN' - LX_L) \end{aligned}$$

If the unit is to be combat effective then $dX/dY > 0$, or

$$IN' - LX_L = I(N - X_L) - LX_L$$

from which $X_L > R.N$,

$$\text{where } R = I / (I + L)$$

Basic to military operations research is an elementary set of differential equations that describe loss rates in combat [*4, *5], the Lanchester equations:

$$dN/dt = - \emptyset M$$

$$dM/dt = - k \emptyset N$$

[*4] Morse & Kimball, *ibid.*

[*5] Lanchester, F. W. *Aircraft in Warfare, the Dawn of the Fourth Arm*, London: Constable, 1916.

Solving a suitable modification of these equations, Noonan [*6] has shown that the loss rate of the leaders is

$$dx_L/dt = (x_L/N)^A (dN/dt)$$

where, in general, $A < 1$, i.e. the rate of attrition is higher for leaders than for non-leaders. It was also shown that the solution of the differential equations indicates that the "break point" of a unit occurs when

$$N = N_b = ((R^{1-A} - 1)/C)^{1/(A-1)}$$

$$\text{where } C = (N_0^{(A-1)} - x_{oL}^{(A-1)}) / (N_0^{(A-1)} x_{oL}^{(A-1)})$$

$$\text{so that } N_b/N_0 = ((R^{(1-A)} - 1) / ((x_{oL}/N_0)^{(1-A)} - 1))^{1/(A-1)},$$

$$[x_{oL}/N_0 > R]$$

SOLUTION OF THE PROBLEM

N_b is the number of soldiers left alive when the unit reaches its break point. Hence the smaller N_b/N_0 , the higher the casualties the unit can take before it becomes combat ineffective. Therefore, given the values of A , R , and x_{oL} , one of the questions can be answered: by direct substitution of these values into the last equation the fraction of casualties that cause a unit to become combat ineffective can be predicted. To answer the first question, we note that an increase in either L , the leadership factor, or x_{oL} , the number of leaders in the unit just prior to its being committed to combat, will always reduce N_b/N_0 . The key, therefore, to a complete solution of the problem becomes one of identifying those soldiers who are leaders, and who by dint of their personalities can inspire otherwise reluctant individuals to become at least temporary fighters. It is just such a task for which astrology is best suited.

Before beginning to apply our astrological knowledge to the problem at hand it is necessary to account for two facts: (a) while the personal files of all soldiers contain a copy of their birth certificates, most birth certificates do not contain the time of birth; and (b) the United States Army has been in the business of choosing and developing leaders for over 200 years and, not without

[*6] Noonan, G. C. Classified paper, 1965.

some justification, they believe that they are pretty good at it. The first fact requires that the appropriate astrological signifiers be independent of the angles and the houses. The second fact requires both that the signifiers be chosen in close coordination with the Army, and that these signifiers can be demonstrated to be consistent with choosing leaders recognized as such by the Army. The following procedures accomplish both of these objectives.

In-depth discussions must first be held with officers and non-commissioned officers of the Army Training Command to delineate just what factors they consider important in a leader, and in relative terms how much weight they place on each of these factors. Courage, overall ability, initiative, strong will, firmness, a sense of justice and enthusiasm are some of the positive traits. Cowardice, arrogance, and a tendency to pacifism are some of the negative traits of a military leader. A table is then prepared listing the astrological signifiers of these traits. Then, in cooperation with army personnel, weighting factors are developed and assigned to each of the signifiers.

The Sun in Aries or Mars in Scorpio are strong signifiers of leadership and courage, two of the most important of the desired traits. These signifiers are therefore given a large positive value. On the other hand, an individual may be an excellent and dynamic leader, but if he is a pacifist the leadership would lie in the wrong direction for a military leader. Hence Mars square or opposition Mercury is given a large negative value. Table I presents this list of signifiers and their weighting factors.

Leadership ability is not rare. But neither is it a common trait. Not all good soldiers will make good leaders; and among the leaders some will be better than others. The next step after identifying the leadership traits is to identify those soldiers the army considers to be good leaders. This is accomplished by having company commanders, executive officers, and first sergeants list the men in their commands by leadership ability. As it is always the best and the worst that are the easiest to identify, an ordered list of the top ten to twenty soldiers, and the lowest ten to twenty, by leadership ability is requested. Ten line companies are chosen at random from a division, and six lists (three of top leaders and three of the poorest leaders) are obtained from each company, sixty lists in all.

Table I: LEADERSHIP SIGNIFICATORS [*7]

Planet	Location	Value	Aspect	Value
Sun	Aries	+5	any sextile	+1
	Leo *	+2	any trine	+1
	Scorpio *	+1	conjunct Mars	+2
	Aquarius *	+1	trine Mars	+2
	Libra *	-4	sextile Mars	-1
	Capricorn *	-1	any square	-1
	Pisces *	-1	any opposition	-1
			conjunct Jupiter *	-2
		square Jupiter *	-2	
		opposition Jupiter *	-2	
Moon	Scorpio	-3	conjunct Jupiter	+2
	Libra (last decan)	-3	conjunct Saturn	-1
			any square	-1
			any opposition	-1
Venus	Leo *	+1		
	Scorpio *	+1		
	Aquarius *	+1		
Mars	Scorpio	+4	none	-2
	Aries	+2	conjunct Jupiter	+1
	Capricorn	+1	conjunct Saturn	+1
	Leo	-1	square Mercury	-4
			opposite Mercury	-4
			Taurus and also trine or sextile Saturn	+2
		Taurus and also any other aspect to Saturn	+1	

[*7] The values next to each factor were assigned arbitrarily after discussion with army personnel. The starred items are those actually found to be significant within the model.

Table I continued:

```

////////////////////////////////////
/ Planet / Location Value / Aspect Value /
/
////////////////////////////////////
/ Jupiter / Leo +1 /
/
////////////////////////////////////
/ Saturn / Libra * +1 / any square
/ / Leo -1 / (but Mars) -1 /
/ / Aries -3 / any opposition
/ / Scorpio -3 / (but Mars) -1 /
/
////////////////////////////////////
/ All / Fire * +1 /
/ planets / Cardinal +1/2 /
/ / Scorpio +1 /
/ / Other Fixed * +1/2 /
/ / Mutable -1 /
/
////////////////////////////////////

```

These lists must be compared for internal consistency: are leaders (and non-leaders) recognized as such uniformly, or does such recognition depend solely on the observer? A complete discussion of the standard statistical techniques employed to answer this question is beyond the scope of this paper. But the answer is significant. The three lists of the highest and lowest soldiers in leadership ability from each company are almost identical; and the rankings showed a consistency that statistical tests (see below) indicated could have occurred by chance with a probability of less than 0.005! Hence the six lists from each company can be readily combined to form two lists: one for soldiers with the highest leadership ability, and one for soldiers with the lowest leadership ability.

But these lists were obtained *ex post facto*: they were a result of long observations of the soldiers involved. Company commanders could not, for example, develop such lists for any company but their own. And newcomers always remain an unknown quantity for a substantial period of time. To predict the break point of a unit, or to weed out those who do not belong in frontline combat units,

requires a methodology of classifying soldiers that does not depend on long observation by a single individual. It is here that the application of astrology is important.

A noon chart for each of the soldiers mentioned in the twenty lists was prepared, 281 charts in all. Each of these charts was scored according to the data in Table I. The soldiers were then ranked according to leadership ability: the higher the score, the higher the ranking (rank = 1 is highest, and rank = N is lowest of the N ranks). This ranking was then compared to that given by the Army. The results for one of the companies are shown in Table II.

Table II: RANKINGS OF LEADERSHIP ABILITY: CHARLIE COMPANY

Highest Leadership Ability				Lowest Leadership Ability			
Name	Score	Rank		Name	Score	Rank	
		Astro	Army			Astro	Army
Abbott	19.0	1	3	Anderson	0.5	4	4
Balog	10.0	4	2	Cohan	- 2.5	5	6
Cabera	15.0	3	4	Foote	1.5	3	2
Hubanks	9.0	6.5	5	Jensen	-10.0	9	9
Kulczyki	7.5	8	6	McCaffery	- 9.5	8	7
Miller	17.0	2	1	Olsen	- 7.0	7	8
O'Conner	6.5	9	7	Rose	4.0	2	3
Sharf	9.5	5	8	Van Dyke	- 5.0	6	5
Singer	6.0	10	9	Wood	4.5	1	1
Tarbey	9.0	6.5	10				
Whitaker	5.0	11	11				

To compare two rankings to see if any difference between them is significant, we apply Spearman's Rank Correlation Test.

$$R_s = 1 - \left(6 \sum d_i^2 \right) / (n^3 - n)$$

where the $d_i = x_i - y_i$.

Each of the differences of rank, the d_i , are squared and applied in the above formula. Table III presents critical values for Spearman's Rank Correlation Coefficient, R_s , for various levels of significance, A_0 [*8]. The levels of significance in Table III are for two-tailed tests. For a one-tailed test, such as ours, these values must be divided by two [*9].

TABLE III: CRITICAL VALUES OF SPEARMAN'S RANK CORRELATION COEFFICIENT

n	$A_0=0.10$	$A_0=0.05$	$A_0=0.02$	$A_0=0.01$
5	0.900	-	-	-
6	0.829	0.886	0.943	-
7	0.714	0.786	0.893	0.929
8	0.643	0.738	0.833	0.881
9	0.600	0.700	0.783	0.833
10	0.564	0.648	0.745	0.794
11	0.536	0.618	0.709	0.818
12	0.497	0.591	0.703	0.780
13	0.475	0.566	0.673	0.745
14	0.457	0.545	0.646	0.716
15	0.441	0.525	0.623	0.689
16	0.425	0.507	0.601	0.666
17	0.412	0.490	0.582	0.645
18	0.399	0.476	0.564	0.625
19	0.388	0.462	0.549	0.608
20	0.377	0.450	0.534	0.591

[*8] Olds, E.G. Distribution of Squares of Rank Differences for Small Samples, Annals of Mathematical Statistics. Vol. 9, 1938.

[*9] A two-tailed test is used to test whether or not "A" and "B" differ from each other. The one-tailed test evaluates whether one differs from the other in a predetermined direction. Here Dr. Noonan is testing if astrology produces a ranking that is worse than the army's. Editor.

Computing R_s for the data in Table II, we find $d_1^2 = 42.5$ for soldiers with the highest leadership ability, and $d_2^2 = 6$ for soldiers with the lowest leadership ability. Hence $R_s = 0.807$ for the former set of rankings, and 0.950 for the latter set. From Table III it is seen that the consistency in rankings such as these can be explained by chance less than one time in a hundred for the case of highest leadership ability soldiers, and with a probability of less than 0.005 (one in 200) for the case of the lowest leadership ability soldiers. That is, there is no significant difference in rankings between those computed through an astrological chart using Table I, and those determined by Army commanders after a great deal of observation.

TABLE IV: COMPARISON OF LEADERSHIP RANKINGS

Company		Highest Leadership Ability			Lowest Leadership Ability		
	n	$\sum d_i^2$	R_s		n	$\sum d_i^2$	R_s
1	16	274.5	0.596	7	475	0.418	
2	18	304	0.686	16	153	0.775	
3	13	95	0.738	15	27	0.952	
4	17	299.5	0.633	11	68.5	0.689	
5	10	86	0.479*	11	25	0.885	
6	16	226	0.688	10	10	0.939	
7	16	75.5	0.889	15	60.5	0.892	
8	11	42.5	0.807	9	6	0.950	
9	18	200.5	0.793	11	144	0.344*	
10	14	296.5	0.348*	17	349	0.572	

Table IV presents the data for all ten companies. Those cases where Spearman's Rank Correlation Coefficient is lower than the critical value at the 0.05 level of significance (single-tail test) are starred. Note that this occurred twice in the case of the soldiers with the highest leadership ability and only once for the soldiers with the lowest leadership ability. That is, in a total of three out of twenty cases the astrological signifiers

failed to rank the leadership quality of the soldiers properly. Is this significant, or can such failures be attributed solely to chance?

To answer this question a two-by-two chi-square (X^2) contingency test is applied. For the case of the soldiers with the highest leadership ability:

	Astrology	Army
Success	8	10
Fail	2	0

$$X^2 = 20 \times (20^2 / (10^2 \times 2 \times 18)) = 2.222$$

And for the case of soldiers with the lowest leadership ability:

	Astrology	Army
Success	9	10
Fail	1	0

$$X^2 = 20 \times (10^2 / (10^2 \times 1 \times 19)) = 1.053$$

In each of the above contingency tables there is one degree of freedom. A X^2 value would have to be 3.84 or greater before we could consider these two results demonstrated that astrology and the army gave a different ranking in leadership ability.

The initiative factor, I, of a unit can be measured using standard psychological testing techniques. Hence the leadership factor, L, and R can be inferred. Studies have shown that the use of astrological significators to predict L do not have as strong a correlation with the results of the psychological testing as do the ranking of the overall leadership quality. However strong leaders tend to have a high L astrologically; and there is some doubt as to the validity of current psychological testing in this area. Much more work needs to be done, but overall results would appear to be highly favorable for the use of astrology to predict a unit's break point. And by assigning soldiers to units with astrologically determined leadership qualities and L factor in mind significant changes can be made in the fraction of casualties a unit can incur before it reaches its break point and becomes combat

ineffective.

Astrology is a science of generalists. When used alone, independent of other disciplines, it loses much of its effectiveness. When used in conjunction with other sciences however, as in this example, astrology can be expected to prove an extremely valuable forecasting tool.

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REQUIEM : MY SUMMIT

IRENE EMERY GOODALE

TODAY IS SUNDAY. From time to time, in my longing to understand more clearly the principles we deal with, I ask that they be illustrated for me with as much clarity as possible. My wish was granted in the early morning of 15th November 1985. It happened just three days ago, although it will take much more time before what actually happened is fully understood to my satisfaction. The shivers are still running up my spine. I bow to the Lord of Love and bless Him for all that I have received from Him just ten days before my second Saturn return in 1°09' Sagittarius.

Perhaps it is not so surprising that I should have been obsessed with playing Andrew Lloyd Webber's *Requiem* on the morning of 13th November--Saturn was, after all, pointing in square aspect to my natal Mars in Regulus (conjunct Neptune in the XIIth), ruler of my VIIIth house of death and transformation. But whose death, I asked myself, as I followed up on my strong urge only to be disappointed to find a terrible scratch on my favorite parts of the record: "Hosanna in Excelsis" and "Pie Jesu". If one is to play a Requiem for the dead it must be as perfect as it was created--this was my next thought. I must under no circumstance play this record again. It must be replaced; and my feeling was that this process of replacing a distorted version must be put into motion

right away. The rendition must be absolutely pure.

The record no longer useful, I took the cardboard cover and cut around the word "Requiem" and the names of those involved. Placido Domingo's name appears beneath it, as Andrew Lloyd Webber's does above. Sarah Brightman and Lorin Maazel are included. I had essentially, in doing this, captured and "framed" the word Requiem, cutting away from it all the non-essentials. How very Saturn-square-Mars this is, I thought as I cut an undulating line around those black letters on a white ground, the last stroke of the black letter "M" dripping in the color red. Who could be dying, I asked out loud a second and a third time. With great care I cut out the "libretto" part on the back side of the record cover and, having read it, propped it conspicuously in front of my file for the day. The urge to play it had come at exactly 3:00 PM. I had then called the local music shop, Turtles, and had asked them to please hold their only version of "R", a cassette, that I'd be in later in the afternoon to pick it up. There was something distinctly Mercurial about this, I remember thinking, as this replacement had two identical wheels turning, unlike the single one in the record.

As it so happened, I was just organizing a Retrograde Mercury project involving thirty-one pre-school children on an island in Maine and, according to my diary for the 13th, at 1:44 PM I had telephoned the Sphinx book store and asked that they please fill two boxes with astrology books and that I'd be in to dowse them out tomorrow. The idea was to give them as a gift to the island library, so that on receiving the charts of their children, the mothers could "go to town" in their study of astrology. The additional idea had just occurred to me to give these books in memory of dead souls whom I wanted to remember in this way. As it turned out, my project took longer than expected and I was unable to pick up my Requiem cassette that afternoon. The Requiem was unplayed in my house that night.

14th November was Global Fast Day for all those involved in the Hunger Project. We were to have only liquids until nightfall. That morning I heard the tragic news of the eruption of Colombia's Nevado del Ruiz, the Sleeping Lion, and the possible death of twenty thousand people. I heard this as I was on my way to Turtles to buy my Requiem cassette. Did the tragedy in Colombia last night explain my obsession in wanting to play this music? And if so, were the terrible scratches on the record--ones I'd not noticed before--a signal too, emphasizing Hosanna

and Jesu, in which the text speaks of a day of wrath in which the world will be dissolved in glowing ashes? There was certainly a connection here, but what had actually happened?

I slipped the cassette into the car's player only to take it out seconds later. It was far too discordant with the fierce traffic barreling past me. I put it aside for later.

The day's work included the Sphinx for the books and two hours of spading in the red Georgia soil, cutting the earth around our Atlanta Astrological Society's octagonal building, in preparation for planting. The evening of the 14th was taken up with completely finishing the correspondence for the Mercury Retrograde project. Intermittently, during the evening, I searched for the Requiem, unable to find it. This was distinctly annoying, as I had the urge to play it now that all was quiet. But there were more things to do, more to tidy up before bed. It wasn't until 00:40 AM of the 15th that the Requiem suddenly made its appearance, turning up without its case just as I was heading for bed.

I noted in my diary: "Found Requiem cassette 00:40 and played it on my new Bose speakers" (they have unlimited power) "until 2:15 AM." I read both the Latin and the English (Mercury again): "Hosanna in Excelsis, Benedictus qui venit in nomine Domini. Hear my prayer. To thee all flesh shall come. Pie Jesu, who takest away the sins of the world, grant them eternal rest." I played the Requiem over and over again, all of it. In tense emotion accompanied it in these "after hours". I was being guided to do it, listening with my inner ear. How else can I describe the tremendous need there was in me to function as a channel for this exquisite creation of Andrew Lloyd Webber in the early hours of this particular night. My full concentration was on Amero, Colombia, and at one time I had stood in the center of the room with my arms extended upwards, as though to gather more energy. The time was intense. I went to bed at 3:00 AM.

Later in the day I confronted the boxes of astrology books to be given to the library in memory of dead friends. At 5.00 PM, as I was still pondering on names and needed six more, my son, Nathaniel (Nat), called from Freedom, Me. He is my oldest, a Sagittarian and a religion major, now father, shepherd, and pilot, among other things. I told him of my list. Could he think of some additional names for the books? "No," he said, and there was

a pause. "How is everything up there?" I asked. And then then came the words, "Well, Mum, I just thought I'd check in with you... I totalled my car last night. I'm all right. I walked away and needed only 35 stitches on the bridge of my nose and over both eyes between the eyebrows and the temples. It happened just about 1:00 AM. I was returning from an investment club meeting and had had a few beers during the evening. The first snow was on the ground and I was going too fast on a bend in the road." All I can remember saying is, "Thank God, you're all right." I suppose I was in a state of shock, as it wasn't until ten minutes later, after I had put together the facts with my diary notes, that I called him back to tell him about playing the Requiem from 00:40 to 2:15 AM. "That's just about when the doctor was stitching me up. Thanks, Mum." And then he was prompted to say, with a laugh, "I don't want to be on your list!"

All kinds of thoughts rushed in. The words, "It is in giving that you receive" were taking on a subtle and yet beautifully literal meaning. The Bose speakers with their unlimited power had combined with intense emotion as I had read aloud the words, directing them to the dead in Columbia. And in doing so I had received the life of my son. In some way I had tuned into his aura. There was no doubt. My Neptune-Mars conjunction is conjunct his first house Pluto, conjunct his Ascendant, and his Pluto is the most beautiful I've seen: semi-sextile Uranus on the XIIth cusp, sextile Jupiter in the Xth conjunct his XIth cusp, exactly trine to the Sun in the Vth, sextile his own Mars-Neptune conjunction in the IIIrd house, and quintile Saturn, also in the IIIrd. It has no negative aspect to indicate abuse of this transforming power and energy.

I have been thanking God for days and continue my quest in search of the meaning and the process behind it. Had my spading in the red soil grounded me? Had the fast strengthened my own power and sharpened my inner ear?

Transiting Saturn, like the hand on the clock, had pointed to the right time, the perfect time, and had made a sound in my inner ear. My gratitude goes to Saturn in thanks for its unlimited Wisdom, which brought me both my greatest test and my greatest reward, Life, that night of the Requiem and of my "Summit".

(The above was finished as transiting Saturn made its second return to its natal position, 1°09' Sagittarius, just two days before Thanksgiving, 1985.)

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DATA, ETCETERA

*7th November 1985: 08:30 UT; Malden, Massachusetts: 42N26 71W04.

Baby girl born to Mrs. Sherry King who had agreed to be impregnated by the sperm of her sterile sister's husband. The baby was delivered into the arms of Mrs. Carole Jalbert, the mother-to-be, who was present at the birth. Moon near cusp XII is the most elevated body; Venus opposes Vertex; Mars conjunct Ascendant; Sun conjunct Uranus in IIIrd.

*10th November 1985: 22:20 UT; between Fairview and Cliffside Park, New Jersey: 40N50 74W00.

A corporate jet headed for Teterboro Airport by an approach path said to be "unusual" collided with a Piper Cherokee aircraft. Five occupants of the two planes were killed and a sixth was reported missing. Debris fell on the two towns, setting fire to one house. Saturn and Pluto had just set simultaneously (due to Pluto's high latitude); Jupiter on MC trines Mars and squares Node; Venus on Vertex semisquare Uranus in VIIth.

*13th November 1985: 21:00 UT & 14th November 1985: 03:30 UT; Nevada del Ruiz, Colombia: 04N54 75W21.

Volcano erupted causing floods and mud slides, destroying most of the town of Armero and surrounding areas. At least 20,000 persons believed to be killed. The second eruption was the stronger of the two, it preceded the slide which buried Armero (4N59 74W55). (Sources: Colombian officials for the first eruption. A cargo pilot, who saw the flash, for the second.) Venus conjunct Pluto in IVth opposite MC/Node; Moon conjunct Mercury (2') in Vth; Mars at Vertex; Jupiter, the only body above the horizon, square Node.

*15th November 1985: 05:39, 06:00 & 07:59 UT; approx. 13N00 88W45

Earthquakes with epicenter off the coast of El Salvador; no casualties reported. The first and strongest shock measured 5.2 on the Richter scale. All bodies below the horizon, within the Mars-Jupiter trine; Sun opposite MC (9'); Venus-Pluto at Vertex opposite Node and square Jupiter; Mercury conjunct Uranus.

*23rd November: 19:00 UT; Elliniko Airport, Athens: 37N53 23E44.

Takeoff of Egyptair flight 648 bound for Cairo with 92 passengers

and six crew. Some 15 minutes later Arabic-speaking hijackers seized the aircraft and diverted the flight to Malta. At approx. 20:00 UT an Egyptian security guard managed to shoot a hijacker; several passengers were wounded in the ensuing gunfight. Flight 648 landed in Malta at 20:30 UT (see below). Xth house Moon in Aries separating from opposition to Mars (these two bodies in close counter-parallel in altitude); Sun conjunct Saturn is semi-square Mars; retrograde Mercury at Vertex.

***24th November 1985: 19:15 UT; Luqa International Airport, Malta: 35N52 14E30.**

The final episode in the Egyptair 648 hijacking: after an entire day on the Luqa tarmac, during which the hijackers killed the Egyptian guard, two Israeli women, and three U.S. citizens, a squad of 25 Egyptian commandos stormed the plane. During the subsequent shootout three hand grenades were exploded within the cabin. A total of 59 persons were killed, including two hijackers, 27 were wounded. (This plane was the same one that had previously carried the Achille Lauro hijackers after their surrender, and which had been forced to land in Italy by U.S. Air Force fighters. See Considerations III 1, p.75.) The Moon, now in Taurus opposing Pluto, occupies the same altitude it held at takeoff; Mars sesquiquadrate the Moon/Neptune midpoint (0'); Vertex sesquiquadrate takeoff Moon (4').

***7th December 1985: 16:30 & 16:45 UT; Paris, France: 48N52 02E20.**

Bombs exploded at two of the largest department stores in Paris. The earlier explosion, at the Galeries Lafayette, where some 7,000 were shopping, wounded 20 persons. The second bomb wounded five others at the Printemps store. The Palestine Liberation Front claimed responsibility. All bodies except Jupiter (trine Moon) contained by the Moon - Neptune 77° arc in the southwest quadrant; Mars semisquare Saturn/Uranus midpoint (7'); Jupiter square Vertex.

***7th December 1985: 20:56 UT; Derby, Connecticut: 41N19 73W05.**

Fierce explosion caused the collapse of a three-storey restaurant. Six persons killed, ten injured. A natural gas leak was suspected and hundreds of families were evacuated from the neighborhood for nine hours. Jupiter at MC, trine Moon and sextile Sun-Uranus; Pluto at Vertex opposite Node; Mars semisquare Saturn/Uranus midpoint and sesquiquadrate Ascendant.

*12th December 1985: 10:19 UT; Gander Airport, Newfoundland: 48N57 54W34.

Takeoff, after a refuelling stop, of a chartered DC-8 carrying 248 members of the 101st Airborne Division who had completed their tour of duty in the Sinai. The plane, unable to sustain its takeoff, crashed less than a minute later. All passengers and the eight civilian crew members killed. Stellium of six bodies plus the Ascendant in Sagittarius; Saturn had just risen and the other five were about to do so, together with Neptune in early Capricorn; Pluto opposes Node; Mercury-Neptune conjunction squares MC; Jupiter semisquare the Moon-Neptune midpoint (1').

*20th December 1985: 11:36 UT; Paris, France: 48N52 02E20.

Fire at the luxury food shop Fauchon. The owner and his daughter killed, 11 others injured. Arson suspected. Mars-Pluto conjunction opposite Node and semisquare Venus; Venus and Sun bracket the MC; Uranus conjunct Venus is square Ascendant.

*22nd December 1985: 04:00 UT; Naples, Italy: 40N50 14E15.

Explosion at an oil and gasoline depot. Resulting fire lasted more than twelve hours and destroyed 24 storage tanks. At least three persons killed; 160 injured. Moon conjunct Node at VIth cusp opposes the Mars-Pluto conjunction on cusp XII; Saturn about to rise.

*25th December 1985: 02:45 UT; Mount Etna, Italy: 37N45 15E00.

Mount Etna erupts. A resort hotel, at the epicenter of the shock, collapsed and one guest was killed. The tremor registered 7 on the Mercalli scale (5 Richter). Sun-Neptune conjunction (5') at Antivertex; Moon opposes Mercury-Saturn midpoint (0'); the Mars-Pluto conjunction, opposing Node, had just risen.

*27th December 1985: 08:05 UT; Leonardo da Vinci Airport, Rome: 41N47 12E15, & 08:20 UT; Schwechat Airport, Vienna: 48N09 16E29.

Two apparently concerted terrorist attacks on airline passengers in which 16 die and 120 are wounded: At Rome, shortly after 9:00 civil time, four men began throwing hand grenades and firing automatic rifles at travellers waiting at the El Al ticket counter. Fifteen minutes later, at Schwechat, three other men performed the same act. Palestinians are believed to be responsible.

Time of the Full Moon: Moon separating from its opposition (15'); Sun conjunct Neptune; Moon trine Mars-Pluto conjunction at south Node. At Vienna, Saturn squares Vertex (17'), which completes a "mystical rectangle" or "envelope" pattern involving Sun, Moon, Mars, Neptune, Pluto and the Nodes all lying between $3^{\circ}26'$ and $7^{\circ}44'$ of Taurus, Cancer, Scorpio and Capricorn. The Sun at cusp XII appears to be the focus of this pattern.

*1st January 1986: 03:20 UT; J. F. Kennedy International Airport: 40N39 73W47.

Spontaneous combustion and subsequent water damage ruined 2,500 pounds of mail when, contrary to regulations, a tractor pushed a fallen cargo container along the ground for half a mile. (Source: Kennedy Airport Security Office.) Close Uranus-Mercury conjunction at the IC; Moon had just risen, square Saturn.

*5th January 1986: 17:30 UT; Gore, Oklahoma: 35N32 95W06.

Escape of radioactive hydrofluoric acid gas from a ruptured tank at a uranium processing plant. One person killed, 32 hospitalized. All bodies within the Pluto-Jupiter $102^{\circ}15'$ arc; Moon separating from Pluto ($2^{\circ}52'$); Neptune at MC, conjunct Mercury, squares the Ascendant ($2'$).

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ALL ELSE CONSIDERED

George Noonan's report in this issue on an application of astrology in military operations is important. It shows how astrology can be related to other disciplines, it demonstrates an application of non-parametric statistics to astrological research, and indicates how many astrological signifiers can be incorporated into a research project. For once we have a valid use of statistics in astrology.

Thanks to Bruce Scofield I'm beginning to gain an understanding of the astrology of that other America. The meaning of the sign Grass, for example, does however suggest some factors of Mesoamerican astrology may not be directly transferable to one's everyday counselling practice.

Rene Goodale is rather unique. She is able to share intense personal experiences in a way very few writers, in

astrology or elsewhere, are capable. The intuitive ability she demonstrates, to stand aside and to record events and emotions and then to relate these to their place in the cosmic scheme, is of great value.

Edward VII was a worthy successor to Old King Coel and Charles II on the throne of merrie England, so unlike many of his drab predecessors. Because of Halley, Noah O'Dhaniel's article is more timely than we had previously suspected. That apart, it's a good read, filled with astrological gems.

The ending of an era--the phrase pervading the tributes to our friend Charles, there too at the conclusion of Edward the King. What will Halley, the long-haired star, bring about this time around? A cursory glance at world events in successive Halley cycles indicates only too clearly that its appearance has coincided with major changes in the direction of human progress. On pages 16-17 are listed some of the events that occurred in the specific years of Halley's return, however if one expands this window into the years on either side the "ending-beginning of an era" meaning synonymous with Halley becomes even more apparent: George III came to the English throne in 1760, Victoria in 1837, George V in 1910; Virginia settlements were started in 1607, William Penn was granted territory in 1681 (the same year La Salle claimed the Louisiana territory for France), the British won Canada from the French in 1760, Texas became independent of Mexico in 1836, Mexico was invaded in 1911 (U.S. Income Tax was authorized by the 16th Amendment in 1909); Independence was the dream in 1759, in 1835 it was the abolition of slavery, in 1910 suffrage--what is our dream now, in 1986?

I met Charles Jayne first in the sixties through the pages of *In Search*. In 1970, on my arrival in New York, he was there to welcome me, the first to guide me through the streets of Manhattan. We spoke for the last time on the day before he went into hospital. I mourn a great loss but delight in many memories. He was *Considerations'* stimulus, our most ardent supporter, ever publicizing this magazine in his lectures and articles, often embarrassing us by his stated belief that we would eventually attain an excellence that remains impossibly distant. We are grateful that Michael Erlewine, Helen Weaver, Rob Hand and Bill Meridian have shared with us their memories of our old friend...*Til the hull look'd one black dot against the verge of dawn.*

Ken Gillman

Considerations



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