

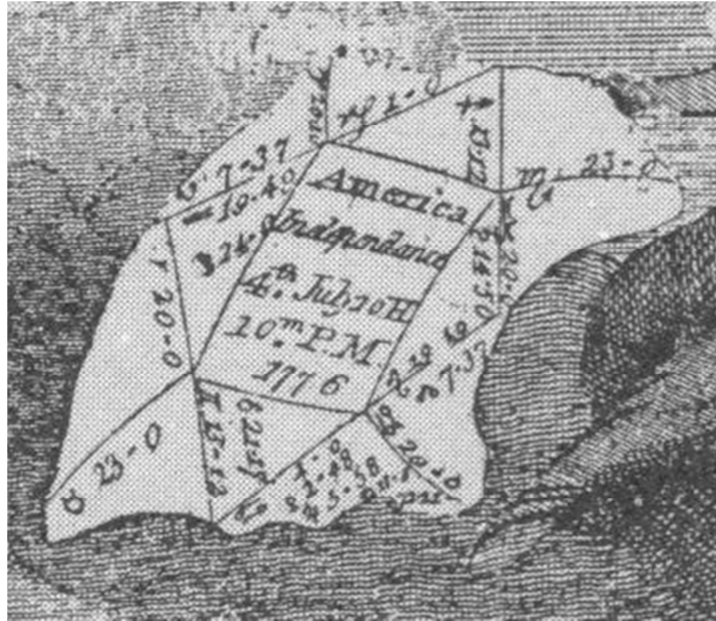
***THE ASTROLOGY
of America's Destiny***
by Dane Rudhyar

Frontispiece



**George Washington receiving the horoscope of America
from the Angel Gabriel**

Editor's Note: The frontispiece appearing in the original edition of **The Astrology of America's Destiny** (New York: Random House, 1974) is an illustration from the noted 18th century English astrologer, Dr. Sibley. The horoscope being presented to Washington (see detail below) shows an old-fashioned square chart graphic. It is cast for 4 July 1776, 10:10 PM, London Time. It shows a local Ascendant for Philadelphia of $13^{\circ}12'$ Sagittarius.



Over the years astrologers have come up with, and continue to come up with, various times for the birth of the American nation. In **The Astrology of America's Destiny**, Rudhyar provides ample evidence from the historical record, including accounts by signers of the Declaration of Independence, that the correct birth time of the United States is the signing of the Declaration of Independence, shortly after 5:00 PM, 4 July 1776, in Philadelphia. Rudhyar rectifies the time of the signing to 5:13:55 PM, providing an Ascendant of 13°10' Sagittarius.

A USA chart with 13°10' Sagittarius rising is of key importance today because the outcome of the unprecedented US Presidential Election of 2000 was not decided until late evening, 13 December 2000 - at that moment the slow-moving planet Pluto occupied 13°06' Sagittarius, and 36 hours later Pluto transited the US Ascendant. Later, on 11 September 2001, Pluto was situated at 12°37' Sagittarius, which further supports the Sagittarius rising chart.

CHAPTER ONE:
The Birth of the United States
as a Collective Person - 1

In an article entitled "Can It Happen Here?" in the October 17, 1969, issue of **Life** magazine, Edward Kern wrote:

There is a social revolution which seems only to have begun; but there is also something more profound — a revolution in consciousness. Conceivably it could alter the whole aspect of America and produce a new species of American.

This was written before the governmental crisis that has come to be known as Watergate began to flood the collective consciousness of the American people, compelling all men and women earnestly concerned with the future of this country and of its way of life to question many of the things they had always taken for granted.

Watergate is only a symptom. The highly complex situation and the involved meshing of interrelated practices — and malpractices — to which it refers is not without antecedents. But the way it broke out and spread, and the character of the President around which it has pivoted, whatever his personal role in the chain of events, present a unique subject of study not only to the social historian but to every objectively thinking American. If that person is convinced of the validity of astrology and aware of the astrological factors which operated at the beginning of the nation and have been operating both at the time of the 1972 electoral campaign and throughout this 1973-1974 period, the Watergate crisis appears in an even more significant, deeply symbolic, aspect. Watergate has brought to light problems, dilemmas and compromises that have been inherent in the fabric of American society since its beginnings. It impels us to look far beyond the illegal machinations of a few persons in and around the White House, and perhaps to wonder if we had truly understood and properly evaluated the way in which our institutions were formed and have developed during the two centuries of our national existence. We must reconsider the meaning and purpose of the United States of America.

We cannot understand this meaning and purpose unless we are aware of all the factors that contributed to the formation of "these United States," giving the nation its unique character and, what is more, its place in time and space and its **function** in the historical process of man's evolution — an evolution we believe to be toward higher, more encompassing forms of collective consciousness incorporated into pervasive and lasting institutions. How can we estimate and formulate this unique character? Astrology can give a significant answer to this question, in the same way in which it is able to characterize the meaning and purpose of an individual person, and to outline the essential curve of development of his life and personality. The astrologer erects a birth chart for the exact time and place of a person's first positive act of relationship to his cosmic and social environment, his first breath. We can do this for an individual person, and we can also do it based on the moment and place that can be considered the "first breath" of a **collective person**, in this case the United States of America.

I shall presently discuss the problem involved in the determination of the exact moment of such a symbolic first breath, but first it seems necessary to define as clearly as possible what in my opinion an astrological birth chart represents, and what can be inferred from it. Many people acquainted with astrology in its popular form may think that all astrologers

agree as to what a birth chart represents and what the basic factors used in its interpretation signify. This, however, is not the case; there are many schools of astrology, just as there are many schools of philosophy, psychology and medicine. The homeopaths and the osteopath's approaches to disease and cure are fundamentally different from that of the allopath, the officially recognized M.D. Behavioristic psychology and Jungian or transpersonal psychology view the human psyche and its reactions in totally different ways. For the empiricist and the metaphysically oriented philosopher, men and the universe have dissimilar, if not totally opposite meanings.

**CHAPTER ONE:
The Birth of the United States
as a Collective Person - 2**

The type of astrology practiced by people who are almost exclusively concerned with the prediction of external events, and with the attribution of standardized meaning to zodiacal signs and planets in terms of external features and personal traits of character, is very different from an astrology which seeks to discover meaning within some larger frame of reference and to help guide the development of a person by clarifying the basic issues he meets, especially in times of crisis. The same **astronomical** factors are used in both instances, but the meanings given to them and the purposes motivating their interpretation differ greatly. Different also are the types of explanation given to the way in which these celestial factors work in human affairs and to the concepts of planetary "influence." The majority of astrologers, especially at the popular level, think of a direct physical kind of influence — whether it be electromagnetic or gravitational. Others — and I belong to this category — consider astrology a **symbolic language** which, when properly deciphered, gives us information concerning the meaning and purpose of both our existence as individuals in the world in which we were born and the important turning points or crises which we have to experience during our entire life span.

From the point of view of a materialistic nineteenth-century science still prevailing in many institutions of learning, physical forces cause events to happen, and these events can be exactly predicted if we know all the causes at work and the laws of their operation: Man, therefore, is said to live in a world ruled by determinism and a rigid principle of cause and effect. This point of view has been that of classical astrology in Europe, and it is still implied in the attitude of the great majority of practicing astrologers. What these astrologers like to add, however, is that man is, or can be, superior to these celestial influences because, as a spiritual soul and rational mind endowed with the power of will and choice and by virtue of his being created in God's image and likeness, he essentially belongs to a supernatural realm. Thus his task is to dominate and **control** natural forces which are truly external to him and to make them serve the purposes set by his conscious and deliberate will, operating in accordance with inwardly revealed principles of conduct.

Another approach to both the meaning of human existence and the value of astrology has been formulated recently, and while this formulation has some new characteristics, its foundation is equally ancient, having been known in old China and, in a different way, in various schools of mysticism. From this point of view an individual's function **as an embodied person born at a particular point in time and space** is to meet a definite need of the universe at that very point. The individual is born to accomplish that function — as the Hindu philosopher says, **dharma** — and this function can be fully understood only in reference to some "greater whole" of which he potentially is an operative part. The wider and more encompassing the individual's consciousness, the vaster this greater whole will be. One person may consider his local community as the greater Whole in which he participates, but in time he may extend the scope of his **conscious and deliberate** participation to the whole of mankind and of the Earth.

According to this formulation, what any should do is try to understand his place and function in his environment — local, national, planetary — so he may be able to fulfill his role as, a conscious individual, rather than live (as most people do) in terms of biological-emotional

pressures and social, cultural, religious or political imperatives that are collective rather than individual. To know and understand what he is as an individual — or more precisely **who** he is — should therefore be a person's primary task. He should strive to become **totally aware** of what his essential function is within the field of activity of whatever greater whole he may actually be able to operate in as a conscious participant. How can a person do this? Philosophers and spiritual teachers have formulated various methods or disciplines for achieving this total awareness and understanding. Early Buddhism aimed at total wakefulness and thus awareness; Gautama was called "The Awakened One." In our days, Ramana Maharishi and J. Krishnamurti represent two different approaches to the same endeavor to reach an awareness of **who** one is as an individual "free" from cultural and intellectual as well — as biological-emotional determination. Such a freedom is possible only through total **understanding**.

Astrology can also provide us with a method for becoming aware of what we essentially are as individuals and of how we can best use the powers and faculties with which we were endowed at birth. But this is not the kind of astrology that has been popularized by the media since the magazine **American Astrology** appeared in New York in 1933, or even that which has been practiced in most Places for millennia. According to this new kind of astrology, planets are not thought to directly **influence** human beings, compelling them to "do" something; instead, the state of the solar system as a whole (and in a very remote sense, of the galaxy) at the time and place of an individual's first breath is thought to provide us with a fundamental type of **information** about the meaning and function of this particular individual.

**CHAPTER ONE:
The Birth of the United States
as a Collective Person - 3**

Much of recent science — particularly cybernetics — is based on the concept of "information." Life is a universal energy; it fills in the whole of the cosmos. But the moment it operates in an organism ever so slightly different in structure and function from other organisms, it becomes particularized; its action is limited and defined by a particular form or structure. If we consider a human being, we find that in him the energies of life operate in their generic aspect as 'human nature,' yet they also operate in a slightly different manner in every individual man or woman. They do this because they have been 'informed' how to operate in that particular instance; that is, which of the immensely varied aspects of human nature are to be allowed to operate, and which are to be blocked. Biology now tells us that there are molecules in the nucleus of every cell (the much-publicized DNA) which provide this information. But merely to give such information **is not to exert force!** The force resides in life itself; what the mechanisms of information do is to set specific limits to the operation of this universal force. They "particularize" the universal power, life — a power that can operate in an infinite number of ways and combinations. The same is true of what we call "consciousness." The mind of an individual is a **particularized** form of the universal power of consciousness that fills the universe. But each biological species within the Earth's biosphere is also to be considered a particularizing field within which this universal consciousness acquires a specific character. Thus we can speak of a "Terran" type of consciousness within the entire field of the Earth, then of a "Human" type of consciousness characterizing *Homo sapiens* in a generic sense. The consciousness of an individual person operates within the field of the consciousness referring to human nature and its specific biopsychic consciousness; and so does the consciousness of a collective person, such as the United States of America, operate within human nature, as this nature is at the stage of evolution marking the birth of the national entity.

An astrological birth chart represents a **set of information** limiting and defining the way human nature and the generic type of consciousness manifesting in **Homo sapiens will tend to operate** in that individual case. They will tend to operate" in this particular, individual manner in order to meet a particular historical **need**, and because they have been "informed" to do so. The **biological** information is said to be provided by a "genetic code" operating at the core of every cell of the particular human organism. But there should be also a psychic kind of information, which in some way is intimately related to, and parallels, the biological.

What this means is that the birth chart of a person can reveal to us the **potential** of development as well as the essential meaning of the particularized manner in which human nature and the generic consciousness of *Homo sapiens* are scheduled to operate in this individual case. In a somewhat analogical sense, the birth chart of an individual can be likened to the blueprints of the symbolical house or temple which the individualized person should become, if all goes well with the process of building, and especially if adequate building materials are available at the time and place they are needed. The individual potential outlined in the birth chart should, and may, become fully and perfectly actualized — but **it need not be**. Even at the strictly biological level, for a variety of reasons, many

human organisms are born malformed or with some inbred malfunction. This is far more the case at the psychic or psychomental level, for the process of **personal individualization** (level of "consciousness") at this time of the Earth's evolution is far less set and secure than that of biological particularization (level of "life").

If the birth chart of a human being is comparable to blueprints of the temple he is meant to be as an individual person, it should be evident that the work involved in the building process — that is, in the development of the individual as a whole person — should follow the information given in the blueprints. This information establishes the destiny of the individual, the process according to which he can actually become what he potentially was at birth. Why should he strive to be different? From this point of view, the fulfilled person is not external to his birth chart. He should not attempt to "rule" it, for everything in it is as it should be; no planet, sign or aspect is either "good" or "bad." **He is this birth chart** — as an individual person being born, experiencing growth crises of development, and eventually experiencing death. He dies as an individualized organism, when the form that gave a particular rhythm to the operation of the universal life-energies collapses, perhaps because the "information" given by the genetic code has faded out. Once this information fades out — as a musical composition fades out of an old worn-out recording tape as a result of too much and perhaps improper use — the ocean of life takes over. The fish, which is essentially sea water surrounded by a membrane, dissolves into the ocean, once this membrane can no longer resist the pressure of the surrounding water.

Such ideas, unfamiliar as they may seem in the characteristic thinking of our Western civilization, are basic in any attempt to realize the nature of astrology, and the use that can be made of a person's birth chart. But they should not be misunderstood to mean that a birth chart refers to a transcendent Soul-entity. The birth chart deals only with a particular bio-psychic organism born at a particular time and place. It informs us as to what kind of organism it is and the basic schedule of its development to maturity and eventually to decay and death. It no more refers to a transcendent spiritual entity than the blueprints of a house tell us who the people are for whom the house is being built. If it tells us something, it is by inference and implication, not directly.

This is a very important point. Unfortunately it is often not understood, and this leads to a great deal of confusion, particularly because it tends to result in the glamorization of astrology.

A birth chart does not give us "spiritual" information — at least not directly. It gives us only a biopsychic type of information. But saying this, and speaking of the birth chart as a blueprint, do not imply a false kind of determinism. The blueprint determines the **structure** of the house, but not its **contents** — and especially not the use to which the people living in it will put it. Most houses are not made on order by the individuals who will use them. They are built according to certain patterns which follow the "style of life" of an epoch and a particular culture. Likewise all people born in a particular year have birth charts in which the slow-moving planets are in about the same positions [of the zodiac].

What is important is the meaning a person gives to the type of organism he is — an individual human being born at a particular time and in a precise locality — and as he grows up, to the events he encounters as he tries to actualize the potentialities inherent in him by the fact of being born at that time and in that locality. From the moment of birth, every person enters into relationships with other beings and objects. What a person does with these events, how he interprets them, how he relates to them and what meaning he gives

to them: this is where he can exercise "freedom." The sequence of events is in the main determined, but these events and their rhythm are determined **by our need for them** in the process of growth. We happen to the world, rather than the world happening to us. The gift of meaning is man's freedom. Yet we can be **individually free** only if we have emerged from a subservience to the **collective** meanings and values which our race, culture and tradition have imposed upon us.

We always have to distinguish between individual and collective factors. In order to understand what I intend to convey in this book, the reader should clearly grasp the meaning given to the term "collective person." When I speak of America as a collective person and of her destiny as that of a collective person, I am not referring to a mere aggregate of "individuals," but to a complex entity — an organism — formed for the implicit and at least semiconscious purpose of fulfilling a function not only in terms of human history, but also in terms of the evolution of the whole planet. In other words, we should include in the collective person called the American nation, not only all its citizens and residents, but every living entity within its boundaries — and also its plains, mountains, lakes, rivers, atmosphere and coastal waters. It should now be obvious that whatever is a component part of this total entity, the United States of America, must be included in its collective person; all these components interact and are interdependent. The fauna and flora, the soil and the climate of the country affect the human beings; and the latter have tragically proved able to affect the nonhuman participants in the total being of the United States.

We must also include in the national entity the collective mentality and psyche of the American people, and the relationship this national being has with other national entities and with the whole planet Earth. Every nation in our modern world, every race, tribe and empire of the ancient world, should be considered an organic whole. It is a special kind of organism, but any relatively closed system of activity (or "field," in the physicist's sense of the word) that has some kind of definite and relatively lasting structure, according to which a large number of interdependent parts function in relation to the whole system, must be considered an organism.

**CHAPTER ONE:
The Birth of the United States
as a Collective Person - 4**

Insofar as it operates as an organized and structured whole, a nation can be said to have been born and to grow. It has a collective body rooted in the land, and a developing collective tradition and culture, or interrelated cultures. It has therefore an individual destiny according to which what was potential at its birth consciously or unconsciously seeks to become actualized. Unfortunately many of the participants in the collective life and consciousness of the nation are usually not aware of what that destiny implies. Very often they do not want to be aware, because their minds are focused only upon their own activities and interests, or at best upon a small section of the land, city and population — perhaps a family or a socioeconomic class. The nation as a whole may not know, nor care to know, the purpose of its existence as a collective person whose planetary function is to participate in a characteristic and definable manner in the total evolution of mankind. Walt Whitman wrote: "O America! Because you build for mankind, I build for you." But how many of the two hundred million, Americans are consciously and eagerly participating in "building for mankind?"

In order to understand the premise behind this book, we must accept two fundamental facts: that the United States of America constitutes a collective person that was born and, as any organism does, has grown during the nearly two hundred years since its birth, and that the moment and place of birth of this organism provides us with "information" which, with the proper use of astrological symbols and techniques, can be given a definite meaning. But a fundamental question remains to be answered: What exactly constitutes the moment of birth?

All astrologers do not agree upon the answer to that question. Some give much theoretical importance to the moment of conception — the actual penetration of the female ovum by the male spermatozoon — but it is practically impossible to determine the exact moment of impregnation. Besides, conception refers only to the junction of two hereditary lines, not to the emergence of a new organism **able to relate himself actively to his environment.** It is this ability which, at the biological level, constitutes birth; for no organism can be said to exist until it is able to begin exchanges with all the entities and the energies surrounding it. It is able to do this once it has taken its first breath — the environment penetrates the organism, and the organism responds to that penetration.

As the infant breathes in the most subtle element constituting his environment, air, the fundamental problem of existence begins for him: **how to deal with his environment.** The first cry (exhalation) constitutes his unconscious and instinctive first answer. His entire life will be a variation on and modification of this original response to what we may call, abstractly speaking, the "form" of the universe at that time, and as this form could be apprehended from the birthplace. Any man's life is a series of responses to his environment; what we call his inner life is the process by which he tries to develop a more effective and theoretically nobler and more inclusive kind of response — this is his essential "responsibility" (response-ability).

We might say, speaking symbolically that the inner life of a man refers to the interval between his in-breathing and his out-breathing. If we understand this, much that might seem obscure in yoga and in the various types of meditation based on breathing — either

natural, controlled or forced — should become clearer. We would also see the reason for the techniques of "delayed reactions" practiced in various systems of personal development and transformation, including Korzybski's General Semantics.

If I stress this point it is because it should be considered one of the most fundamental in **natal** astrology: that is, the kind of astrology that deals with the birth charts of individual or collective persons. It is also because the preceding discussion should enable us to discover what kind of event, and collective response to that event, is to be considered the birth-moment of a nation.

A nation is born when it officially proclaims its ability to respond to its international and planetary environment as an organized whole with a character and purpose defining, or at least suggesting, its purpose for existing. Because mankind is not organized as a planetary organism, it can only be considered the environment in which a new collective person — nation — asserts its will-to-be. On the other hand, when we deal with a business organization seeking incorporation within a national state which has the power to accept or refuse its corporate existence, the birth-moment of the business or educational foundation is the moment when the state allows this existence to begin. Thus it is the time when the official papers of incorporation are signed.

CHAPTER ONE:
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as a Collective Person - 5

If the preceding statements are accepted as valid, then there is no problem in determining the birth date of the United States of America. July 4, 1776, is considered to be the day on which the representatives of the Colonies proclaimed their ability to respond to their international environment as a national whole, and gave the reasons justifying that claim. That this date was considered to be valid is demonstrated by the last paragraph in the document, passed by the Congress on June 20, 1782, defining the design of the Great Seal of the United States.

This date [1776] underneath [the Pyramid, on the reverse side of the Seal] is that of the Declaration of Independence and the words under it [**Novus Ordo Seclorum**] signify the beginning of the new American Era, which commences from that date. (bold ours)

The last paragraph in the text of the law passed by the Congress on June 20, 1782.(1) Nevertheless, some astrologers are still debating what they think would be the most significant date for the beginning of the American nation. Some take the beginning of hostilities at the Battle of Lexington on April 19, 1775, some the convening of the second Continental Congress on the following May 10. A number of other dates have been suggested: on May 15, 1776, the Virginia Convention unanimously instructed its delegates to cast their votes for independence and the "Union Flag of the American States" was raised over the capitol of Williamsburg(2) on June 15, Washington was selected to be supreme commander of the Continental Army. Yet through the year 1775, neither Washington nor the majority of the colonists actually favored independence. It was largely due to the exhortations of Thomas Paine, who had recently come from England, that Washington, John Adams, Benjamin Franklin and other leaders toward the close of 1775 began to accept the necessity of total independence from the mother country.(3)

Paine's uncompromising and forceful pamphlet **Common Sense**(4) had a tremendous effect upon the colonists, coming as it did (January 10, 1776) at the same time they heard of a speech by the king of England denouncing the Americans as rebels and traitors, and asserting that the English Parliament had the right. to bind the colonies in all cases whatsoever.

An attack by British naval forces on Charlestown, South Carolina, is said to have crystallized a majority in Congress in favor of independence, but the middle colonies, especially New York, continued to resist. Finally, on July 1, 1776, Richard Henry Lee's resolution — which he had introduced into the Congress almost a month before, on June 7 — stating that "these unified colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiances to the British Crown, and that all political connection between them and the state of Great Britain is, and ought to be, totally dissolved," was finally debated. It was approved on July 2, with each state voting as a unit.(5) In the

meantime, Jefferson had been at work drafting a formal declaration for a congressional committee that included Franklin and John Adams. The terms of Jefferson's declaration were discussed and debated on July 3 and 4, and after a condemnation of slavery unacceptable to a number of states was dropped, the document was accepted on July 4.

It might seem logical to accept the day the vote was taken on Lee's "resolution of independence" (July 2) as the time marking the beginning of the new American nation. But in fact the resolution was not made public at the time and should therefore be considered only the first phase of a process that culminates in the official proclamation of independence which gave all the colonists and the world at large the reasons for the step being taken. The Declaration of Independence was not a decision (the decision had been taken on July 2,) but rather it was an act of public **information**. The Colonies needed the help of friendly nations, particularly France; and they had to give clear information to all nations — to their planetary environment — that they now claimed the right to existence as an integral whole in **relation to other nations**.

Until the Declaration of Independence was accepted by the Congress and, on July 8, read to the people of Philadelphia from the Statehouse window by Colonel John Nixon (of Westford, Ireland), no event had had such a profound and irrevocable significance. The Battle of Lexington was only an incident provoked by what could be regarded as a local rebellion; it did not even cause the main leaders in the Colonies to desire, much less demand, independence. Even the fact that there soon was an actual state of war did not mean that the Colonies had claimed individual existence as a nation. The "birthing process" had begun. There was pain and bloodshed — but there had not yet been a proclamation of independent existence.

1. The Great Seal of the United States: **Its History, Symbolism and Message for the New Age**, by Paul Foster Case (Rowny Press, Santa Barbara, Calif.)

2. Cf. **Origins of the American Revolution** by John Miller, p. 489.

3. Cf. **Life of Paine** by Calvin Blanchard.

4. In three months 100,000 copies of this anonymously published pamphlet were sold; yet the total population was about – two and one-half million, including slaves and indentured servants. No pamphlet ever had so immediately compelling an influence as Common Sense.

5. What many people don't know is that New York was still holding out against taking the fatal step, voting "neither aye nor nay" on July 2, and still declining to vote on July 4. Not until July 14 did New York accept the Declaration of Independence.

CHAPTER ONE:
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as a Collective Person - 6

If we decide to take the time of the vote accepting Jefferson's Declaration of Independence as the moment of the symbolical "first breath" marking the true birth-time of the United States of America, from an astrological point of view a serious difficulty remains because of the imprecision of historical records. How can we determine exactly when this vote was taken?

A very peculiar and, as far as I know, totally unsubstantiated belief has existed among astrologers that the Declaration of Independence was voted upon at about 2 A.M. in the morning of July 4 — giving the birth chart of the United States a Gemini Ascendant. Other astrologers, apparently on the basis of an entry in Jefferson's diary' claim that the vote on the Declaration was taken at noon. Several records refer to some time "in the evening," but it is pointed out that "evening" in those days was understood to begin after a main meal usually taken around four P.M.(6) In his book **The True Thomas Jefferson** and quoted in **Internationalism** by St. John Tucker (Chicago, 1919) Eleroy Curtis tells an amusing story that provides a very human touch to the adoption of this most famous document:

The Convention met in a hall adjoining a livery stable and the day was hot. Jefferson's production met with sharp criticism, at first. A phrase here and there was pulled out, a word changed, and the punctuation altered. But in the heat of the day a swarm of green livery-stable flies entered the window and began to bite the silk-stockinged legs of the delegates until the blood came. Under these conditions debate became impossible and the Continental Congress adopted the Declaration as it stands.

A much more inspiring story is found in Manly P. Hall's book **The Secret Destiny of America**, in which it is said that the weary delegates were rather aimlessly discussing unimportant points when an unknown person present in the hall suddenly made an impassioned speech urging the adoption of the Declaration. This moved the delegates to vote at once; but when they turned to congratulate the speaker he had mysteriously disappeared. An interesting story; this nevertheless is hardly credible, for the hall of the Congress contained only a small number of men who must have- known each other very well after months of arduous deliberation, and they would certainly have noticed a stranger and inquired about his identity — unless it were a case of mass hypnosis, which of course is not impossible.

I have chosen a voting time just past 5 P.M — on which to calculate the chart presented in this book. The basis for this time seems to have been a book by Dr. Sibley, a well-known English astrologer of the late eighteenth century who wrote about "the time the Americans chose to declare their defection from the mother country." The chart he calculated for that time gives 10:10 P.M., but the calculation of the Ascendant in the chart he gave is for **the latitude of London**. Taking into consideration the five hours of time difference between

London and Philadelphia, we come to a time **in Philadelphia** of 5:10 P.M. I have rectified the time to 5h. 13'55" for reasons I will discuss presently. It is this chart, with Libra 2°08' at the Mid Heaven, and Sagittarius 13°10' at the Ascendant which I consider to be **the "seed-pattern" of the individuality and destiny of the United States of America as a collective person.**" [Note to the second, paperback, edition: See the **Appendix** for important material based on historical documents held in the Library of Congress affirming a 5:00 PM signing of the Declaration of Independence. This material was not included in the first edition of **The Astrology of America's Destiny.**]

6. Cf. **The Liberty Bell** by Charles E. Keyser (Philadelphia, 1901 and George Bancroft's **The History of the United States**. Another time also given is about 2 P.M., after which a committee was placed in charge of preparing a device for a seal of the United States of America (cf. **History of the Seat of the U.S.** by Gaillard Hunt, 1909).

CHAPTER ONE:
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as a Collective Person - 7

In the chapters that follow I shall present the astrological reasons for my belief that such a chart not only characterizes strikingly well the fundamental features of the American temperament and way of life, but also that it has proven eminently valuable in revealing and interpreting the main phases of the historical development of our nation during the two centuries of its existence. But before this is undertaken it seems essential that I discuss matters which cannot be ignored whenever we deal with a process of birth.

Birth is the emergence of a new entity asserting its will to live within a world crowded with a myriad of other entities. All these entities constitute his actual environment in space. The newborn has to be related, passively or actively, to all that this environment includes, at the psychic and mental as well as the physical level. Thus if we wish to understand what happens to this newborn, and what conditioned its biopsychic formation and its acquiring a particular name symbolizing in a social sense its identity as a person, we have to consider at least the fundamental character of its physical and sociocultural environment, and the set of beliefs and traditions that this environment imposes upon the growing child.

There is also another kind of environment, one which refers to the timing of the birth in relation to a multiplicity of cyclic processes which had begun before the birth-moment. These cyclic processes underlie what we call "history." They beat the rhythm of the march of civilization. They also provide frames of reference enabling the astrologer to give specific meanings to the positions of the planets at the moment of birth. For instance, to be born with the Sun at Aries 1° has meaning only because we refer this zodiacal position (the Sun's celestial longitude) to the cycle of the solar year. If at the same time the Moon is located at Cancer 1°, it is in square to the Aries Sun. More significant still, it is waxing and in its first-quarter phase — that is, its position has to be referred to the cycle defined by successive conjunctions of the Moon and the Sun, which establish a "lunation cycle," lasting some thirty days.(7)

There are also much larger cycles to consider if we want to understand the place a birth occupies in historical time, and **therefore** the function the newborn is meant fulfill in the wide world of man's evolution — his purpose, or destiny. The longer the life span of the newborn entity, the more relevant are larger cycles, such as the precession of the equinoxes, the cycle of conjunction of Neptune and Pluto, and that of Jupiter and Saturn. If we study the birth chart of a person born under particularly binding socioeconomic circumstances and with a genetic heredity sharply limiting his capacities, we may not need to consider the larger planetary cycles, though these affect his entire generation and his society; but when we deal with the birth of a nation, it is essential that we look at the birth chart from a far-reaching vantage point. It is an historical birth; the whole history of civilization inescapably constitutes its background, its "time-environment."

The place in the historical and evolutionary process at which the United States of America was born as a collective person able to, relate to the rest of mankind is of particular importance because, in the minds of most of the founders of the American nation, this birth was thought to mark the beginning of a new era in human affairs. I have already quoted Thomas Paine's glowing words: "We have it in our power to begin the world over again." These words are echoed in the reverse side of the Great Seal of the United States where we see under the "unfinished pyramid" the motto **Novus Ordo Seclorum** — A new order of the centuries — and the date for this beginning, also inscribed on the Seal, is 1776, the year of Destiny.

7. For a study of the lunation cycle and its soli-lunar phases, see my **The Lunation Cycle** (Shambhala Publications, Berkeley, California).

APPENDIX TO CHAPTER ONE

At the time this book went to print I was not aware that Manly P. Hall, the founder of the Philosophical Research Society in Los Angeles, had discovered in the Library of Congress documents which confirm the claim that the Declaration of Independence was voted upon by the Congress late in the afternoon of July 4th, His findings have recently been published in the magazine **The Aquarian Agent** (Spring 1974), obtainable from the National Astrological Society, 127 Madison Avenue, New York, N.Y. 10016. The following paragraphs are the most relevant. They are prefaced by the statement that according to the Bulletin of the Philadelphia Historical Society, the first signature was placed upon the Declaration at 5 P.M.

The first rather fortunate break I had in this matter was to run across a letter by Thomas Jefferson, written in the closing years of his life. Apparently someone (unfortunately, the other side of the correspondence is not preserved) wrote to Jefferson and asked him the direct question: When was the Declaration of Independence signed? In his letter of reply, Jefferson says that he is well along in years, and his memory is not what it used to be; therefore, that he is not able to answer this question with actual minutes, or with the actual time, but it was sometime late in the afternoon — that he knows this definitely. Now, late in the afternoon in midsummer would not be far from the probabilities.

In another letter, written at another time, Jefferson says that the Declaration was signed in the very early part of the evening. Now, just what would be the very early part of the evening? That is another question of doubt. One of the secretaries, or someone present on the occasion, left a slip of paper (also preserved in the files of the Library of Congress, unsigned, but obviously contemporary) on which he stated that the business of the Committee of the Whole, which had the responsibility of signing the Declaration, took most of the day; that there was a great deal of debate and a great deal of discussion; that finally it was signed, and immediately after signing, all members went to dinner. Therefore, it would obviously be necessary to assume that they signed before dinner. Now, dinner is a kind of problematical term — back in 1776 folks dined at different hours. But let us imagine that the person writing did know what he was saying — namely, that the discussion, debates, and various business of the committees took all of the day. That would mean that they did not stop at noon, which is one of the prime hours speculatively assigned; it would assume that they did not stop at 2:00 o'clock; if they spent all day, they must have spent well into the late afternoon. It is also noted by another author — a note which does not, perhaps, add anything to our insight, but does add to the humanity of the occasion — that a large part of the afternoon was spent swatting flies, which were extremely bad at that particular season. Again, John Adams and John Quincy Adams also left some records on the time question; both left the statement that the Declaration was signed late in the afternoon. There are in existence a number of pictures, and paintings, some of them apparently quite early, bearing upon the signing of the Declaration. These can be seen in a number of our

important national galleries, and there is one in the Library of Congress. In every one of the pictures that I have been able to see — and I have examined a number — there is no indication of artificial light. In every instance, a long shadow of light is pouring in through the window a length of shadow which would suggest late afternoon. There is no indication, therefore, that the various problems extended into the dark of the evening. This would rule out several other charts, all of which are set for late hours, some as late as 2:00 o'clock in the morning.

CHAPTER TWO:

The Roots of the American Nation - 1



**Reverse Side of the Great Seal
of the United States of America**

CHAPTER TWO: The Roots of the American Nation - 2

Every birth has antecedents which conditions its character and define its essential purpose. It has a purpose because it satisfies a need inherent in the time and place of its occurrence. We may think of this need in terms of the desire of the parents for a child who will fill their emotional wants, prolong their existence, perpetuate their sociopolitical and religious beliefs, and contribute to the preservation of the human race. We may also refer this need to an overall planetary process of spiritual-mental development (a religiously inclined person would speak here of "God's plan") which requires that a particular type of person should be born in a particular environment to fill a definite place in that vast evolutionary scheme, somewhat as a particular cell fulfills a definite function in the body of a human being.

Relatively speaking, a great personage or genius uniquely fills some need of his time and society; but, any human being can be said to be born in answer to some collective human need. Whether he is actually able to fulfill this need is another matter. He may fail or only partially succeed, but the **potentiality** inherent in the fact of his birth was there, whether it is actualized or not. It is this "Potentiality" that a birth chart formulates in the astrological code represented by the positions and interactions of the celestial bodies in the cosmic environment of the birth. The birth chart defines the potentiality, but not the degree or the quality of the actuality — that is, of what the person will turn out to be and to achieve. This applies equally to the birth of a collective person — a national organism. A nation is born at a certain time, in a particular place and under definite telluric, climatic and magnetic conditions in order to contribute in a more or less definite way to the evolution of mankind as a whole. What it is to contribute is essentially a certain **quality** of humanhood — a special way of meeting the problems involved in existence within the Earth's biosphere and of responding to the challenges which life in an international and geophysical world constantly brings to a nation and to its leaders in all fields of human activity. We can speak of such a "quality" as the character or temperament of the people participating in the collective activities of the national whole; it is possible, for instance, to characterize the English, American, French, German, Russian, Arab or Indian temperaments. Such a national character both produces and results from a particular culture. A typical way of life and characteristic institutions are built in order to actualize, consciously in rare cases, but mostly unconsciously and according to "the force of circumstances," the birth-potential of the nation and to externalize the motives that brought about the formation of the national entity and its emergence from whatever surrounded it and led to its birth. A nation is often formed in a violent or somehow cathartic manner by "colonists" from an older nation who wilfully seek independence from the mother country that through them had sought to extend its field of operation and to export its economy and its culture. In other cases a nation is born when after overcoming a disintegrating society, a number of migrating tribes coalesce into their own sociopolitical organism. This is what happened in Europe during the early Middle Ages as Germanic and Slavic tribes developed into small feudal units which eventually were absorbed by a powerful governmental nucleus giving its characteristic organization to the nascent national entity.

The ideas stated above imply a **purposive** view of history and of human (and even planetary) evolution. They are not likely to be acceptable to most academic historians of our

day. Neither is the concept of cycles of civilization popular in academia, in spite of the extensively documented work of historians like Oswald Spengler (whose major work, **The Decline of the West**, was written sixty years ago) and Arnold Toynbee (whose **A Study of History** was written after World War 1). The cyclic concept of the development of civilizations, however, is implied in the astrological approach to history, and the study of great planetary cycles and precessional Ages provides an objective and rational foundation for the belief that civilization — or "societies," in Toynbee's use of the term are — much like organisms which are born, develop and disintegrate — according to some kind of structural rhythm.

In this study of the destiny of the American nation we therefore have to deal with two basic factors: on the one hand we should survey the development of the karmic relationship between the new American nation and the nations and cultures of Europe, and particularly England as the official mother country; on the other hand, we should consider the basic reasons and the more external and temporary motives which enabled the people of the Colonies, or at least their leaders, to become willful and effective protagonists in a vast historical process of transformation of human society which had begun many centuries before the Declaration of Independence and the Preamble of the Constitution set the pace for a spreading sociopolitical revolution. Such a revolution may be only the first phase of a more far-reaching, more deeply rooted, upheaval — a revolution in consciousness.

CHAPTER TWO: The Roots of the American Nation - 3

The "**vast historical process of transformation of human society**" to which I am referring can be identified with the development of Western civilization, a development which really began around the sixth century B.C. in Greece. It had been heralded by the great and unsuccessful reform of Egypt's religion by Akh-en-Aton, and by the also relatively unsuccessful revelation which Moses brought to his people: the revelation of a God Who declared Himself to be the very principle of I-am-ness — thus, of individuality in its most absolute sense. The foundation of our Western civilization indeed is the concept of the individual person, along with the assertion that this individual person has an essential "worth and dignity" regardless of its condition and circumstances of birth, and of what it can produce in and for the society into which it is born.

The story of Western civilization is one of attempts to a concept of society allowing, nay encouraging, its members to regard themselves as individuals — individuals who are essentially "free and equal" and as such endowed with inalienable rights in any social conditions. These attempts have been constantly frustrated; they represented a definite challenge to the foundations upon which all societies had previously been built, foundations we can characterize as the expression of the "tribal order." This tribal order was a manifestation of biological and psychic realities. It was rooted in the deep feeling that the unity of the social grouping — the tribe — was derived from a reality, a more or less mythical Great Ancestor or a god, that **was in the past**. Everything "sacred" was meant to reproduce a past event, a creative event by gods or a man-woman pair of a quasi-divine origin.

It is this concept of the tribal order — and later on, of a social order based on the different abilities of human beings to produce wares, ideas or acts of service to the expanded community, kingdom or empire — that our Western civilization has tried to supplant, or at least to polarize. The tribal and post-tribal order emphasized production and made human beings almost totally subservient to the requirements of this **production**. In contrast, the essential character of the democratic order is that it stresses the absolute spiritual character of **the individual person**. In more recent times our Western society has also stressed the nearly absolute individual rights of **its collective persons** — thus the concept of "national sovereignty".

It is evident that these two rights — the right of a community to enforce patterns of productivity for the welfare of all its members, and the right of the individual to become and remain an independent person centered in his truth-of-being and essential spiritual identity — have a polar character. From the point of view of Western civilization, **both** have to be recognized and kept operative. The basic problem concerns the relative strength and value accorded to each by any particular society, nation or community. Because these two concepts of rights easily become the foundations of two opposite philosophies of life and of social organization — individualism versus collectivism — they constantly generate internal as well as external. conflicts: conflicts within nations, and conflicts between nations which at least theoretically, have opted for a way of life and institutions emphasizing one or the other of these principles. The basic conflict even manifests in two opposite concepts of knowledge and scientific inquiry, atomism versus holism.

Western civilization at all levels has been and is based on this polarization. We see its

manifestation in the contrast between the ideals of free enterprise (or *laissez-faire* capitalism) and socialism. The two-party system in the United States is a watered-down aspect of this polarization. The essential point is that our civilization is based on conflicts, and that **because of this** it has proven to be exceedingly dynamic; but this dynamism nevertheless tends to express itself in the form of violence, violence which has become a way of life.

Such a dialectical way of life has been accepted and even justified by our American nation, which inherited it from the European past. America inherited the religious form of violence strongly implied in Puritanism — violence against oneself and one's biopsychic urges, and violence against dissenters and scapegoats (the burning of witches). It inherited also the conquistadors' kind of violence, which led to the destruction of Indian tribes and the crude, even if at times heroic, conquest of a vast continent subjected to all kinds of depredation and exploitation for personal gain. America also went one step further than European serfdom by importing thousands of African slaves and allowing as many to die in transit from their native land.

The destruction of Indians, Negro slavery, and finally the wholesale pollution of the land, water and air — plus the psychological pollution accompanying the cult of violence featured by motion pictures, television and a myriad of popular books — have been a heavy price to pay for an amazing, yet chaotic, productivity and for a life of abundance which, welcome as it is, has often turned out-to be morally and biologically self-defeating because of its implications and its uneven repartition. Feverish and ruthless forms of competition, always an inch away from the boundaries between legality and crime — and often ignoring these boundaries — constitute only the shadow of the individualism and the freedom which Western civilization has been meant to uphold. By making an ever more intense productivity possible, science and technology exacerbated and intellectualized man's instinctual drive for power; power **over** other human beings as much as over physical nature, power whose great symbol became the dollar.

CHAPTER TWO:

The Roots of the American Nation - 4

The American story began when, after the failure of the Roanoke Island colony in 1587, the Jamestown settlement initiated in 1607 succeeded and became the starting point for the development of the coastal region then known as Virginia. Alas, twelve years later the first shipment of Negro slaves arrived. The American drama had, begun: productivity at the cost of individual freedom. Southern culture began its development under such tragic circumstances. Yet if we believe unofficial reports and an "esoteric" tradition, the movement for the colonization of Virginia was not only organized for commercial purpose by London, merchants and adventurers; it was also inspired by Englishmen of spiritual vision who hoped that the establishment of the colony would allow for the development of a new type of community. It is pointed out that in 1609 Francis Bacon became a member of the Virginia Company organized in London, and that in his book **The New Atlantis** (which according to tradition was actually finished even though only the first part was published) he was attempting to lay the philosophical and theoretical foundation for an ideal community, perhaps along Platonic lines. In the unpublished part of the book he is said to have given the names of other English noblemen who with him belonged to some secret Order, possibly the Rosicrucians. A number of people even believe that this book and other secret material were preserved and will soon be brought to light.(1)

Even if this is only partially true — and I shall presently return to Francis Bacon and his influence on the development of the collective mentality of seventeenth and eighteenth-century Europe and America — the basic fact remains that what so many great minds — as well as the mass of European immigrants envisioned as "the New World" was at its origin contaminated, or we might say cursed, by the most barbaric and inhuman manifestation of the ancient tribal past, slavery.

Slavery, in the strict sense of the term, did not exist in Europe. The institution of serfdom, which originally arose from the need of peasants for protection from brigands and roving bands of armed men, was not too different in practice. In the ancient Mediterranean world — Egypt, Greece, Rome — slaves were primarily booty obtained by conquest in war, or by raiding expeditions. A slave trade certainly existed, but the regular transfer of African slaves simply for the sake of monetary gain and by men who considered themselves Christians was a relatively new development. It paralleled the gruesome treatment of the Indians by Columbus, and later by the Spanish conquistadors and the priests who accompanied them, but the social results were different, in that the Spaniards soon mixed and intermarried with the natives while in North America the Negro slaves remained a class apart. In the United States, slavery became a social question because it pitted commercial interests against the spreading humanism and rationalism of progressive intellectual leaders. Slaves were needed in the South, especially to work in the fields in the heat. Their use became even more widespread after a temporary reduction on the traffic in slaves was lifted in 1749 by the

English Parliament under mounting pressure from landowners, shippers and traders. This firmly established the plantation system in the southern colonies. In 1776 there were 500,000 Negro slaves in America, one-fifth of the population.

1. cf. Manly Palmer Hall: **The Secret Destiny of America**; 1942-1944.

CHAPTER TWO:

The Roots of the American Nation - 5

African blacks were not the only human beings to experience a form of slavery in the American Colonies. There was another category of slavery for white people which differed only in that it was temporary:

One step above these slaves were the convicts and bondservants, or men and women in a state of temporary involuntary servitude. These people were either political offenders or felon convicts. Those guilty of political offenses — as the Scots taken in the battle of 1650, the prisoners captured at the battle of Worcester in 1651, Monmouth's men, 1685, the Scots concerned in the uprising of 1687, the Jacobins of 1716, the Scots who went out in 1745 — were, of course, of this class of offenders.

The felons formed the great source of supply. One historian of Maryland declares that up to the Revolution twenty thousand came to that colony and half of them after 1759. Another authority asserts that between 1715 and 1775 ten thousand felons were exported from the Old Bailey Prison in London.

. . . The indentured servant and redemptioner did not cease to come when the colonies became the United States. Speaking generally, the indentured servants were men, women and even children who, unable to pay their passage, signed a contract called an indenture before leaving the Old World. This indenture bound the owner or master of the ship to transport them to America, and bound the emigrant after arrival in America to serve the owner, or their assigns, for a certain number of years. On reaching port the owner or master, whose servants they then became, sold them for their passage to the highest bidder, or for what he could get . . . If a purchaser was not forthcoming they were frequently sold to speculators who drove them, chained together, through the country, from farm to farm, in search of a purchaser. The contract signed, the newcomer became in the eyes of the law a slave, and in both the civil and criminal code was classed with Negro slaves and Indians. None could marry without the consent of the master or mistress, under penalty of an addition of one year's service to the time set forth in the indenture. They were worked hard, were dressed in cast-off clothes of their owners, and might be flogged as often as the owner thought necessary. Father, mother and children could be sold to different buyers.

It also became the fashion to place paupers up at public auction in Boston and other New England towns and sell them, to the lowest bidder for their support. The courts (around 1684) and for many years after, frequently sentenced freemen to be sold into servitude for a period of years in order to liquidate fines or other debts . . . Fugitive slave laws as applied to these (white) slaves were a part of the legislation in all colonies.(2)

These conditions in the Colonies and even during part of the 18th century were not different from those found in England. Profits made from the slave trade, and later (in England) from the cotton mills, were enormous. The greed generated by the possibilities of profit implied in the Industrial Revolution was appalling — as appalling as the greed for gold which led the Spanish conquistadors to torture, enslave and kill millions of inhabitants in the West Indies, and Central and South America. This was the legacy of the Old World to the New. To all the city poor, the heavily indebted small farmers, and the once indentured immigrant's, the words of the Declaration of Independence must have been welcomed as a ray of hope and a tremendous incentive to action.

2. From History of the People of the United States by John McMaster (quoted by James O'Neal in **The Workers in American History**, p. 46ff). In the **Encyclopedia of American Facts and Dates** (T. Y. Crowen, New York, 19964), P. 28, it is said that in 1670 the Virginia legislature passed a law prohibiting the importation of convicts as indentured servants. Sustained for a time in the English Parliament, this act was finally repealed in 1717 by an act authorizing the transportation of convicts to America. The practice of settling Colonies by convicts or ex-prisoners has been universal. It provided the colonies with an aggressive type of men. Many great families of today in countries which were once European colonies have ancestors who had broken the laws of the mother country.

CHAPTER TWO:

The Roots of the American Nation - 6

These words — "We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness" reclaimed the beliefs of a relatively small group — of educated men who had been stirred by the ideals formulated by the Humanists and the intellectuals of the Renaissance and the seventeenth and eighteenth centuries.

Among these men, Francis Bacon occupies an out standing place for his books had a tremendous importance in the development of the modern scientific mentality. He has been called "the founding father of modern science," to which he gave "its method and its inspiration."⁽³⁾ The publication of his **Novum Organum** in 1620 is a significant date in the evolution of the Western mind. He himself stated that he "rang the bell which brought the wits together." He set himself against **both** the medieval Schoolmen and their empty theological and metaphysical discourses, and the new Renaissance cult of rediscovered "classics" of the Greco-Latin civilization. He insisted on the need to separate science — as an experimental, analytical and inductive method of objective and rationalistic knowledge — from metaphysics, the search, of "final causes." He envisioned a vast, organized and critical accumulation of data based on judicious experiments into the "regularities of nature." He spoke of his scientific method as the Great Instauration, considering himself a pioneer eager to break with the past; because he believed in absolute (but not "divinely appointed") monarchy, he sought to obtain the king's financial support in building a college of science. In this, however, he failed, and he even lost his high office when he was accused of, and admitted to accepting, a form of political bribe, which, he claimed, did not affect his judgment — quite an up-to-date story which may not tell the whole truth. At any rate, his disgrace proved valuable, because as a result he found the time and incentive to write his major books.

Bacon was soon followed by Newton and Descartes, whose ideas and works also became foundation stones on which so much of the edifice of modern science was built. President Woodrow Wilson, in his book **The New Freedom**, said that our Constitution was "written under the influence of the Newton theory of checks and balances." Still more important in the development of the collective mind of progressive intellectuals in Europe and in America was the Work of John Locke, the English empiricist. Locke (1632-1704) considered philosophy inferior to science and stated that as a philosopher he was "an under-labourer to the incomparable Mr. Newton." From the Newtonian and Cartesian view of the world he took his fundamental reliance upon "natural law." In his **Two Treatises on Government** (1699) he wrote that government originates in a contract and that it must obey certain natural, reasonable laws which set limits to its authority. While his ideas were mainly intended to give a solid and logical justification for the constitutional monarchy of England after the

1688 revolution, they provided the Progressives and malcontents in the American Colonies with a sort of textbook for a future revolution. Locke's works were introduced to France by Voltaire, and they greatly influenced the French philosophers and social reformers of the "Enlightenment." Before Jean Jacques Rousseau wrote his Social Contract, Locke declared that there was a state of nature in which men enjoyed complete liberty; that they had created by means of compact an authority superior to their individual wills; that the government thus established was endowed only with certain specific powers — above all, with the protection of property.

These ideas are embodied in the first part of the Declaration of Independence after having passed through the mind of Jefferson, who was undoubtedly also greatly influenced by another Englishman who had reached America in 1773, Thomas Paine. As we have already seen, Paine's booklet **Common Sense** was a most, important factor in making the break between England and America more definite, especially in destroying the emotional loyalty of the colonists to the king and the English Constitution. Paine declared in the most violent terms the unworthiness of the English king. He stated that the union between England and America was "repugnant to reason, to the universal order of things, to all examples from former Ages." It was Nature herself that had declared the separation, he said, and he urged Americans to accept their destiny by thundering across the Atlantic a declaration of independence that would shake the throne itself, for indeed it was America's destiny, at all levels, to be a New World totally repudiating the iniquities and horrors of the human past.

3. Encyclopedia of Philosophy. Macmillan, 1967.

CHAPTER TWO:

The Roots of the American Nation - 7

Thomas Paine, as well as Franklin, Jefferson and Washington,* belonged to the movement called Freemasonry which in its modern "speculative" form began in London on June 24, 1717. The influence of Freemasonry on the minds of educated men in Europe and the Colonies can hardly be overestimated. But to understand this influence on the collective mentality of a large proportion of the eighteenth-and-nineteenth-century intellectual and political classes, we have to take into consideration the fact, so often ignored or downgraded by historians, that throughout the development of the European culture, a series of usually ill-fated but oft-repeated attempts have been made to prolong and keep alive these aspects of the pre-Christian Near Eastern culture which the Fathers of the Church, in Alexandria and Syria, had sought ruthlessly to suppress.

We can lump the various movements against which the builders of Christian orthodoxy fought under the general term of Gnosticism; but there were many kinds of Gnostics, some linked with the Hermetic movement in Egypt, others with what, at a later period, was set down as the Hebrew Kabbalah and no doubt was influenced by the old Chaldeans' wisdom of Babylon. Still other Gnostic groups sought to prolong the Orphic, Eleusian, neo-Pythagorean and neo-Platonic traditions, and even the teachings of the Buddhist missionaries who, in the time of the great Indian King Asoka, had settled on the shores of the Dead Sea.

The Catholic Church was successful in condensing, appropriating and transforming much of the complex esoteric material that had been poured out by the Gnostic "sects," center in what it was able to keep of all these highly intellectual ideas and of the great symbols of the ancient Mysteries around the personage of Jesus Christ, considered the one and only Son of God. After a series of councils in which dissident groups were anathematized, the Church triumphed and became the official religion of the disintegrating Roman Empire, then of the slowly settling down Germanic and Slavic tribes. It also absorbed the old Celtic traditions. But this success was never total. Gnostic movements sprang up here and there during the Middle Ages. The Crusades, by bringing French, English and German noblemen in contact with the still flourishing centers of Near Eastern culture and tradition — especially with the Sufi Movement, which had become the esoteric aspect of Islam(4) — spurred the spread of mystical and occult movements. This was especially the case in southern France, where the influence of the Mozarabic culture of Islamic Spain, and of kabbalistic doctrines, had been strongly felt. There the Albigenses flourished along Gnostic lines; and in northern France the Order of the Templars also gained in importance and (unfortunately for its members) in wealth.(5) This led the French monarch to savagely destroy the two movements, with the help of the Pope.

At the same time, and under the influence of similar ancient traditions, the masons who were building the magnificent Gothic cathedrals, under the leadership of architects whose

names are mostly lost, incorporated in these cathedrals and their rose windows an immense amount of traditional occult and astrological symbolism. These lodges of "operative" masons were precursors of the lodges of "speculative" Masons which were formed in the early eighteenth century or a little earlier. On June, 24, 1717, a Grand Master, Anthony Sayer, was elected and for the first time given jurisdiction over several Masonic lodges, marking the effective beginning of modern speculative Freemasonry. (It is called "speculative" because it used basic philosophic concepts and symbolic rituals to bring to the intellectual classes of the Western world a free, nondogmatic, nonecclesiastic approach to man, God and the universe.)

A fast-growing network of Masonic lodges became the means whereby the rationalistic and humanistic ideals that for three centuries had been developing in Europe could effectively be propagated. Masonry had reached the American colonies during the seventeenth century, and according to the **Encyclopedia of American Facts and Dates** (a fascinating mine of information published by T. Y. Crowell Company), in — 1682 one John Skene became the "first Freemason to settle in Burlington, New Jersey. He belonged to the Lodge in Aberdeen, Scotland, and came to the colonies through arrangement with the Earl of Perth, chief 'proprietor' of New Jersey and an outstanding Freemason." Later, in 1730, "Daniel Coxe became the first appointed Grand Master of Masons of the Provinces of New York, New Jersey and Pennsylvania."

*. The birth charts of **Thomas Paine**, **Benjamin Franklin**, **Thomas Jefferson** and **George Washington** are available for viewing. They may also be found in CyberWorld Khaldea's online **Chart Gallery**. Editor.

4. Cf. Shah's book **The Sufis** (Doubleday, New York, 1964) for a perhaps exaggerated report of the influence of Sufism over the unofficial aspect of European culture.

5. It was founded in 1118 by the French knights Hugh de Payens and Geoffrey de St. Omer who were taught by representatives of the very old St. John's sect in the Near East.

CHAPTER TWO:

The Roots of the American Nation - 8

In her provocative book *Isis Unveiled* (New York, 1877), H. P. Blavatsky states that a direct connection existed between the speculative Masonic movement of the eighteenth century and "the last of the Rosicrucians and alchemists," Elias Ashmole, who was "admitted to the freedom of the Operative Masons' Company in London in 1646. [He died in 1692.] At that time Masonry was not what it became later; it was neither a political nor a Christian institution, but a true secret organization which admitted into the ties of fellowship all men anxious to obtain the priceless boon of liberty of conscience and avoid clerical 'persecution.'" (Vol. 1, P. 349. Blavatsky's source is a book published in 1666, entitled **Natural History of Staffordshire**, by Plot.)(6)

Freemasonry spread rapidly through the American Colonies. At least fifty of the fifty-six signers of the Declaration of Independence were members of Masonic lodges, and the same is true of a rather large number of generals in Washington's army. During the nineteenth century Freemasonry's influence spread through the political world in Europe and America, and over the years Masonry became mainly a fraternal organization with humanitarian purposes. But for over two centuries it acted as a powerful influence against the political and social power of organized religion. The dogmatic Church, Catholic or Protestant, ever seeking to dominate the minds and the feelings of men, women and children, was considered by the leaders of the American Revolution a remnant of the age of feudalism and as inimical to the growth of a truly New World as the institution of an absolute monarchy. Perhaps more than anyone else, Thomas Paine was aware of the need for total repudiation in nascent America of all that constituted the inherited foundations of the old order. In his book **The Age of Reason**, Paine voiced strong opposition to all forms of organized religion based on a set of dogmatic and unprovable assumptions, and for this he was to some extent persecuted, even though he had been such an important factor in the liberation of the Colonies and in keeping up the morale of the people and the army during the War of Independence.(7) The following statement in the Preamble of the Rules of the "Society for Political Enquiries" (February 1787) has been attributed to Paine, and it certainly expresses his preoccupation with bringing to the new American society a truly effective freedom from the European past:

Accustomed to look up to those nations, from whom we have derived our origin, for our laws, our opinions and our manners, we have retained with undistinguishing reverence their errors with their improvements; have blended with our public institutions the policy of dissimilar countries; and have grafted on our infant commonwealth the manners of ancient and corrupt monarchies. In having effected a separate government, we have yet effected but a partial independence. The revolution can only be said to be complete when we shall

have freed ourselves no less from the influence of foreign prejudices than from the fetters of foreign power.

6. The Rosicrucian Movement, according to the occult tradition, was started by Christian Rosenkreutz, who lived around 1400 A.D. It came to public attention only during the sixteenth century, and it is most likely that Francis Bacon belonged to it. Whether or not the present-day groups in the United States which use the name "Rosicrucian" are true and direct descendants of the old Order is a disputable question. Yet there seem to have been Rosicrucians in Europe during the nineteenth century and presumably later, who at least had kept alive the ancient tradition and symbols.

7. Thomas Paine (1737-1809) was born in Thatford, Norfolk, England. He came to Philadelphia at the age of 37 with a letter of recommendation from Franklin. He founded a "Society of Theophilanthropists," and his books are filled with social concepts which are only gradually being applied. Details on his life and works can be found in a two volume biography by Convey Moncure, **The Life of Thomas Paine.**

CHAPTER TWO:

The Roots of the American Nation - 9

In 1789, less than three months after Washington had been inaugurated, the French Revolution began with the storming of the Bastille. In the ensuing years Paine urged President Washington to declare America's support for the country which had been of such great assistance during our revolutionary crisis; but Washington was both afraid to involve the United States in a conflict which might have been detrimental to our early national growth, and repelled by the radicalism of the French revolutionists — a radicalism very foreign to his nature. The President may have been right from a national point of view, but not only did his actions not avoid the War of 1812 with England, but he established an isolationist policy that lasted for a century

The sharp disagreement between Paine and Washington symbolized the basic conflict between political-economic realities and the humanistic idealism which has ever been strong in American history. It is also the conflict between two concepts of social organization: one seeking to perpetuate whatever can be saved of Europe's aristocratic past, and the other founded upon the new vision of society which had emerged from the minds of a few Greek thinkers as well as from Jesus' teachings — a vision which never has had much chance to be fully implemented. This conflict also took form in the contest between Jefferson and Hamilton.

In a biography of Jefferson by James Scbottler (1897) we find this extremely relevant exposition of the characters and beliefs of the protagonists in the great politico-social conflict which nearly rent Washington's first administration and, in a broad sense, has ever since been in operation:

Hamilton was for repressing popular tendencies and keeping Democracy restrained by the strong hand of order and authority; Jefferson was for giving Democracy the freest scope possible, and trusting willingly to the experiment of recognizing public opinion and the common sense as the ultimate repository of power. Hamilton believed in Statecraft, was dazzled by the example of the Caesars, desired a government whose strength lay in attaching wealth and privilege to its standard; while Jefferson considered that no government on earth could be so strong as that which offered its best advantages to everyone, and advanced its standard not so much by fostering as by giving equal opportunities. Hamilton, a waif from the British West Indies, fortuitously placed in New York's aristocratic circle, had no State prepossession whatever, and looked upon the State establishments as a confusion and encumbrance to continental unity; . . . He was for centralization, for imperialism, for a strong national administration which would pervade every part of this Union . . . Jefferson, native born and bred, and as really as most Virginians of native stock, a loyal son of the oldest and proudest of American commonwealths, believed States and State rights "a precious reliance;" Hamilton had a

predilection, which possibly Jefferson's ardent imagination exaggerated, for whatever was British; and even British corruption and the insidious attachment of interests as then practised in Parliament and the election by a British ministry which aimed at success, seemed part of the legitimate science of government. Jefferson's French prepossessions and British antipathy, which Hamilton certainly exaggerated — believing him imbued with the false and visionary philanthropy, the scepticism, the levelling follies of the French revolution, a disciple where he had been more nearly an educator of foreign sentiment — tintured his own contending views of foreign and domestic policy; he disdained corporate wealth, loved simple equality, simple manners, the open life, and dreaded every avenue which opened to bribery. In short, Hamilton was for re-erecting and re-enacting Europe in America; while Jefferson felt fervent faith that Heaven had reserved his hemisphere for a political destiny and experience of its own, through whose influence the Old World might, perhaps, in time become reorganized. Hamilton believed the free tendencies of mankind were essentially vicious, and needed domination; while Jefferson believed that human and individual domination had been, in the world's annals of the past, the fatal obstacle to public virtue.

CHAPTER TWO: The Roots of the American Nation - 10

The practical realities and expediencies of life, especially in a newborn nation, had evidently to be considered, and the stand taken by Hamilton and Washington had value; but developments that occur in infancy do persist in later years, and once a definite **quality** of social and national living becomes habitual, it becomes extremely difficult to alter it, except perhaps through violent crises which often solve nothing fundamental. The question that should be asked by anyone accepting a purposive approach to history and human evolution is: To what extent has this collective person, the United States of America, fulfilled its destiny as a new and powerful agent within the cycle of Western civilization?

The answer to this question, I believe, rests upon a grasp of what the Industrial Revolution and our more recent Electronic Revolution have meant. Undoubtedly the development by Western man of new intellectual, faculties made available a tremendous amount of power. But when power is made available, another question immediately arises: To what use will it be put?

In a very real sense the answer was already foreshadowed in the first cargo of Negro slaves that reached Virginia. It was further implied in the refusal by delegates of Southern states to accept the provision against slavery that Jefferson had included in the original draft of the Declaration of Independence. It was reasserted when Benjamin Franklin's example of friendship to the Indians was negated by nineteenth-century men intent upon the development of a big powerful nation dominated by an individualistic yearning for power and wealth and utterly conditioned by dogmatic ideas concerning the absolute value of their religion and culture. It is true that in the past the building and growth of a nation or empire have never proceeded humanely, but America was to be "the New World" and not merely a new nation. Two basic conceptions of America have always been in conflict: the great new ideal of **world Americanism** which Walt Whitman extolled, saying: "O America, because you work for the world, I work for you" — and that of a **nationalistic United States**. Many people will say that the United States had to be and now more than ever must be a strong united nation to offset the drive for power of other nations embodying social systems opposite to what I have described as the great and so often frustrated ideal of our Western civilization. But how can we effectively fight for principles and values which we uphold in beautiful phrases while in so many ways betraying them in actions and in a general quality of living and behaving?

What we are facing today in America is not merely a political crisis, but **a crisis in collective consciousness**. We have to reassess the fundamental meaning of what our Western civilization has brought to mankind and what the meaning and destiny of America essentially are **now**. We have to try, first of all, to clearly understand, **the present world**, which we have been largely responsible for transforming through our industrial and managerial skills, and the example of which we eagerly export.

Talleyrand once said that politics is the art of the possible; but so is civilization. What is possible today? Economic or political theories are not inclusive enough to provide a truly satisfying answer. An individual of course has his intuition, or whatever is back of his consciousness as a guiding power, to show him the way. But when we deal with vast collective and global issues, the real answer lies in the universe itself and in its majestic rhythms that, no man or nation can deviate or alter. We can ask of the universe that

surrounds us: What time is it for mankind according to the clock of planetary destiny? What time is it for America?

A brief study of some of the larger cycles which define this global "time" should give us a background for a more detailed analysis and interpretation

CHAPTER THREE:

America's Place in the Cosmic Process - 1

Astrology is based on the study of the cycle motions of celestial bodies surrounding the Earth, but it is also concerned with the motions of our planet, for these alter the relation of every point on its surface, where men are born, to the Sun, the planets and the stars. The Earth rotates around its axis in about twenty-four hours; this motion defines the day period. The Earth revolves around the Sun, and we call the time taken by this revolution a year. We also have to consider another motion — a slow gyration of the polar axis of the globe which takes nearly 26,000 years for its completion. Because of this third motion, the poles do not point to the same "pole star" as they did a thousand years ago. In some 13,000 years our pole star will be the great star Wega. It was also the pole star around 12,700 B.C.

These three basic cycles — the day, the year, and what I have called the Great Polar Cycle — have different meanings in astrology. The day-cycle refers to man's individual consciousness, because during its twenty-four hours a person normally passes through the several types of consciousness, including apparent unconsciousness or sleep, which are natural to the human species.(1) The year-cycle is linked with annual changes in the vital forces that pervade our biosphere, because it deals with the ever-changing relationship between the Earth and the Sun, source of practically all life-energies. The Great Polar Cycle, which also refers to the more popularly known cycle of precession of the equinoxes, transcending as it does the life span of living organisms and human beings, helps us to measure vast planetary changes. The growth and decay of civilizations is in some manner related to that cycle and its twelve subdivisions, which the astrologer calls "precessional Ages."

The gyration of the Earth's polar axis also affects the position of the equator in relation to the plane on which our planet revolves around the Sun, the ecliptic. The line formed by the intersection of the planes of the equator and the ecliptic — which differ by some 23 degrees of celestial longitude — is the line that links the spring and fall equinoxes. They are called "equinoxes" because when, in its apparent geocentric motion, the Sun reaches the two ends of that line, days and nights are of equal lengths. If at the exact time of the spring equinox we were to draw a line from the center of the Earth to the center of the Sun, and we continued this line until it reached a star in one of the zodiacal constellations, the star thus hit would not be the same this year as it was three thousand years ago. These two stars would belong to two different constellations, or groups of stars. Today the star would be in the constellation Pisces — but **not** in the zodiacal sign Pisces, for constellations and zodiacal signs are two different things. Three thousand years ago it would have belonged to the constellation Aries.

It is the shift of such a line linking Earth, Sun and stars at the exact moment of the spring equinox which constitutes the "precession of the equinoxes." The term "precession" refers

to the fact that this line — not the Sun! — is moving **backward** in the zodiac; thus from the constellation Taurus, to Aries, Pisces, Aquarius, and so forth. When this line reaches Taurus, the astrologer says that mankind lives in the Taurean Age. We are now at the close of the Piscean Age and, as is now so well known, we are looking forward to the coming of the Aquarian Age.

1. Hindu philosophers and yogis distinguish four states of consciousness: waking consciousness, dream state, dreamless deep sleep and a fourth spiritual state — the **turya** state — which in a manner rather difficult to explain, transcends the first three.

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The exact year during which this Aquarian Age will begin cannot be calculated merely by astronomical means for the simple reason that no one knows where the boundaries between the constellations Pisces. and Aquarius are, or should be, located. As far as we know, the shapes of the constellations are entirely man-made. They have varied through the Ages and differed in every human culture. They are symbolical representations and, significant as they undoubtedly are, they are presumably as much a matter of convention as, let us say, the designs on the twenty-two Tarot cards. Nevertheless, they seem to be the legacy of a very ancient tradition and, broadly speaking, they may well refer to the specific character of certain regions of **galactic space** through which our entire solar system is moving while revolving around the distant center of the galaxy.

Whatever they may actually be, these twelve zodiacal constellations provide us with a frame of reference by means of which we are able to outline and **give meaning to the structural patterns of development of man's civilization**. Especially by taking into consideration the traditional character and subdivisions of these constellations — as defined in our Western tradition since the Egypto-Chaldean, or at least the Greek, period — we can attribute most significant meanings and values to the main epochs in the unfoldment of our Western civilization; and we are able to throw much light upon what is taking place at the present time.

Unfortunately, astrologers and religious teachers in India and Europe do not agree on the time at which these twelve precessional Ages begin. Each one finds historical events which to him "prove" the validity of the date selected as the beginning of the Piscean Age and the Aquarian Age. It is a difficult problem to solve and I have discussed it at length in my book **The Astrological Timing of the Transition to the New Age**. I can only say here that, after many years of study and historical analysis, I am convinced that one of these great 25,900-year long cycles began around 100 B.C., and that the **first** of its twelve-fold sections, usually identified by astrologers as the Piscean Age, will end around 2060 A.D. If we accept the validity of the ancient Hindu system of cyclic analysis according to which the last and first tenth part of any cycle constitutes a period of transition between one cycle and the succeeding one, we have to assume that we entered the period of transition ending the Piscean Age between, roughly, 1844 and 1848. The planet Neptune was discovered in 1846 and that year can be conveniently taken as the beginning of the last tenth of the Age. I call this period of about 216 years the seed-period of an Age, for it is during it that the "seed" of the old dying plant of civilization is theoretically released; it will "germinate" during the first 216 years of the following Age, i.e., approximately from 2060 to 2276 — the **germinal period** of the Aquarian Age.

The germinal period of the Piscean Age now coming to its conclusion lasted from approximately 100 B.C. to 160 A.D. (the reign of the wise Roman emperor, Marcus Aurelius). The "seed period" of the Arian Age began around 316 B.C. Alexander the Great had died in 323 B.C. after conquering Persia and the Near East, and invading part of Northern India. He also founded the city of Alexandria, which was to play a capital role during both the seed period of his Age and the germinal period of the Piscean Age.

We can parallel basic events occurring at nearly the same time in relation to their own Ages, a point which on a strictly historical basis Arnold Toynbee has stressed in **A Study of**

History. Such a parallelism does not refer to events in their outer and factual character, nor to the personalities of the historical men and women related to such events, but only to **structural similarities** between the overall development of the civilization of the two epochs being considered. In that sense we can say that Alexander, in relation to the seed period of the Arian Age which followed upon his death, corresponds to Napoleon I, and before him the entire revolutionary period starting in France in 1789. Napoleon died in 1821, and since 1846 we have been in the seed-period of the Piscean Age. In the same sense, the two World Wars we have experienced correspond to the Punic Wars that established Rome's predominance in the Mediterranean world and were followed by acute internal crises in the seat of the new power. As we are now operating at a global level, these crises can be related to the struggle between the "Free World" and the Communist nations. Today, world events are replacing Mediterranean happenings; but it is possible that because of modern technology and the speed of communications, the historical process may be accelerated.

We can divide the 216 years of our present, seed period (1846 to 2062 A.D.) into three 72-year subperiods, each corresponding to one degree of the precessional cycle. The first period ended during World War I with the Russian debacle and the Bolshevik Revolution. The second period will end in 1990, and we shall see in the last chapter of this book how significant we can expect the years before and after 1990 to be.

If we subtract 72 from 1846 we come to the year 1774; but if we had taken the year 1848 as the starting point of the seed-period of our Piscean Age (the year of the **Communist Manifesto**), we would have reached backward to 1776, the year of the Declaration of Independence

One of the most significant validations of my suggested date for the start of the Piscean Age is the fact that according to normal astrological practice, this Age can be divided into three periods of ten degrees of precession (decanates): from about 100 B.C. to 622 A.D. (the official beginning of Islam, the Hegira), from 622 to 1342, and from 1342 to 2062. During the first "decanate" period the power of Rome, which had unified the Mediterranean world by military coercion and efficient administration, was challenged by the spirit of Christianity. During the second period Christianity had to fight for survival in Europe against Islam. During the third period, Christianity has been challenged by the modern spirit of individualistic humanism, by materialistic science, and now by the power of a depersonalizing technology and totalitarianism. These three Acts of the Piscean drama in Europe define, I believe, the destiny and the almost dialectical evolution of Christendom.

CHAPTER THREE:

America's Place in the Cosmic Process - 3

In dealing with large historical cycles we should not consider only the pattern provided by the development of the twelve precessional Ages. The Earth is part of the solar system, and this system, or **heliocosm**, constitutes an organized cosmic whole the development of which presents a definite structure with a cyclic character. We do not as yet know much concerning this structure, but it evidently affects the entire Earth. Planets move within this highly charged electromagnetic heliocosmic field, and astrology interprets their interaction in relation to our Earth. The planets constitute the several hands of a large clock that can be used to measure geological and historical time.

Planetary cycles are defined by the successive conjunctions of pairs of planets. These cycles are short when we consider fast-moving planets like Mercury, Venus and Mars. The cycles outlined by the — successive conjunctions of Jupiter and Saturn were widely used by astrologers until the planets, Uranus, Neptune and Pluto were discovered. They dealt with the development of **local** social units having a definite geographical and cultural-religious character—tribes, kingdoms, nation-states, governments. With the emergence of global interrelationships between such limited sociopolitical wholes and the spread of communications and travel fostering the development of a consciousness encompassing the whole of mankind, cycles correlating the movements of the trans-Saturnian planets have acquired major importance. They have always been operative in terms of vast planetary developments, but they were outside of the field of human consciousness.

The most important of these cycles is that established by the successive conjunctions of Neptune and Pluto approximately every 492 years. In the past these conjunctions have always occurred at very significant times. There was one in 574 B.C. around the already mentioned historical turning point of the sixth century. The next one occurred around 81 B.C., when Julius Caesar was coming of age — a time very close to the date I have given for the beginning of the Piscean Age, and presumably of an entire precessional cycle of nearly 26,000 years. Another took place around 413 A.D., when Rome was being destroyed by Germanic invaders. Still another occurred at the beginning of the tenth century, when the Romanesque style developed and the culture that has come to be identified with the Middle Ages was taking shape. Next came the conjunction of 1399, which marked the beginning of the Humanistic reaction against medievalism; and finally the conjunction of 1891-92 occurred in early Gemini as the first stage of the electronic revolution developed with the discovery of X-rays and radium, the great theories of Planck and Einstein, and at the psychological level, Freudian psychoanalysis.(2)

The 1890's from this point of view represents a significant turning point in the process of civilization, especially insofar as Western society is concerned. This metamorphic society of ours responds in a focalized manner to what the trans-Saturnian planets represent: the possibility of transcending the limitations that characterize the realm between the Sun and

Saturn. It was during the last decade of the nineteenth century that the United States began to warm up to its potential role as a world power within the community of nations, leading to its decisive position during and after the two World Wars.

The Neptune-Pluto cycle is unique due to the unusual elongation of Pluto's orbit, and the fact that one Pluto revolution around the zodiac almost equals two Neptune revolutions. Because of this peculiarly shaped orbit, when Pluto comes closest to the Sun (its perihelion) it is actually inside Neptune's orbit and moving slightly faster than Neptune. This penetration — I have also called it "fecundation" of Neptune's orbit by Pluto — occurs about every 248 years (the length of Pluto's revolution) and lasts about twenty years. It has coincided with some important developments in the process of civilization, at least in terms of recent history: Columbus' "discovery" of America, during the middle of the eighteenth century "Enlightenment," and earlier during the crisis of the year 1,000 when most people expected the end of the world. It also occurred during the reign of Charlemagne, and during the life of the historical Jesus.

Before, during and after this period of Plutonian penetration into Neptune's orbit, the two Planets move around the Sun with nearly the same speed. As a result, they maintain nearly the same angular relationship for a long time (around ninety years). In other words, they remain in the same astrological "aspect." After their opposition in 1645, Neptune and Pluto formed a "long trine" aspect which for all practical purposes remained uninterrupted from about 1700 to 1789. Following their conjunction in 1891-92, they are **now** forming a "long sextile" which began when Neptune entered Libra in 1942-43 while Pluto was moving through early degrees of Leo. As Pluto begins to move a little faster than Neptune, Pluto overtakes Neptune; then after Pluto reaches its perihelion it begins to slow down. A new set of **exact** sextile aspects is made as Neptune catches up and finally moves farther from Pluto than the "orb" allowable to constitute a sextile aspect (a distance of 60 degrees). The entire period lasts about ninety years, and will be concluded around 2030 A.D.

2. According to Hindu computations the end of the nineteenth century closes a 5,000-year period which began with the start of the **Kali Yuga** (Greek Iron Age) in February of 3102 B.C. This period is the second half of a 10,000-year cycle originating at the time of the catastrophic submergence of Poseidonis, the last island of the very ancient continent of Atlantis, in 8102 B.C. This 10,000-year cycle seems to have something to do with the development of mental powers in mankind, and particularly with the Buddha. If this is so, we should be in the very early stage of the **descent** (involutionary half of the cycle) of new mental, or perhaps supermental energies. The second half of the 10,000 year cycle has an evolutionary character. It marks mankind's response to the preceding downflow of spiritual-mental forces.

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America's Place in the Cosmic Process - 4

The Declaration of Independence was signed toward the end of the "long trine" of Neptune and Pluto, Neptune being at Virgo 23°25' and Pluto at Capricorn 27°22'. Neptune was then moving faster than Pluto, and in 1789 (the date of the Constitution) this long trine aspect was practically ending. Neptune was then at Libra 22°40' and Pluto at 16 1/2° Aquarius; the angular distance between the two planets was therefore some six degrees **less** than an exact trine. That distance became progressively smaller during the nineteenth century until the new conjunction was reached in 1891, marking the beginning of a new 500-year cycle.

The fact that Neptune and Pluto formed a long **trine** during the time when the United States was gradually taking form as a national entity, and that now, at this critical point in our history, we are under a long **sextile** of these planets is, in my opinion, most significant. The trine is an aspect referring to the possibility of an idealistic and inspired vision, or else to the concepts of the abstract mind. Theoretically it can bring contact with the realm of great symbols, archetypal realities, myths especially when Neptune and Pluto (the great symbols of total transformation) are involved. On the other hand, the sextile indicates that a process of practical organization, or reorganization, is taking place after a crisis. The eighteenth century was called the "century of the lights," and this was at least relatively suggested in that during this time the most progressive minds were intent on throwing light upon new ideas, and revealing a new vision of man, society and the universe — even though this vision proved too abstract and utopian for practical application. At the time, great dreamers were needed who dreamed of a New Order of the centuries (**Novus Ordo Seclorum**, the motto on the reverse side of the U.S. Seal, which is now displayed, interestingly enough, on one-dollar bills).

Today we also need men with a great, transforming vision, but the **principles** of an envisionable state of human affairs have already been formulated. What is essential is to discover ways and means to make of them **concrete realities** in terms of, first, interpersonal, then social and global relationships. America should exemplify, first, a new quality of togetherness in all fields — from marriage and family to interracial and intercultural groupings; then it should make possible a new type of practically effective organization based on all-inclusive and no longer exclusivistic modes of association. This task fits perfectly the possibilities opened up by the sextile of Neptune and Pluto. Under such a long sextile, from around 1450 to 1540, the men of the Renaissance not only circumnavigated the globe and began to settle the American continent, but also developed a new humanistic attitude which resurrected some of the great ideas of the Greek period two thousand years earlier. Today, two millennia after the birth of the Roman Empire, will we strive for an American Empire, with the one Ocean of the globe as our **mare nostrum**, or will we try to implement, renew and adjust to the coming New Age, the dream of the great visionaries of the eighteenth century, a dream which has been all but totally obscured? Plutocracy means government by the wealthy, and as we will see, the planet Pluto occupies a most important position in the birth chart of the United States. What is more, Pluto came into the spotlight during the last electoral campaign in a rather spectacular way, as the natal Pluto of the chart reached an opposition to the natal Sun by secondary progression just when the transiting Pluto was moving back and forth across the Mid Heaven. From the

usual astrological point of view, the Mid Heaven refers to the Executive in the government and, more generally, to the direction, character and quality of a person's public or professional life. Though not as yet discovered in 1776, Pluto nevertheless indicated a focusing of potential decisions and socioeconomic attitudes. These became more obvious and powerful around the time Pluto — was sighted and its existence made public early in 1930; at that time the Great Depression was about to impel the government to build an increasingly vast and overpowering bureaucracy to make concrete the presidential will.

CHAPTER THREE:

America's Place in the Cosmic Process - 5

The planetary and cosmic picture presented in the preceding pages should enable us to see the place that the birth of the United States of America occupies in the development of Western civilization. The new sociopolitical organism, which in 1776 emerged as a new type of collective person, had a specific character and destiny just because of the place and time in which it was born and in which it declared its identity and purpose to the world (at that time essentially Western Europe). It was born on a sparsely populated continent whose natural resources were untouched; and it began to act at a time when a great precessional Age was soon to reach its seed period, a transitional phase which, after three centuries, would lead to the much-heralded Aquarian Age. This place and time made the United States an ideal field for the development of a new type of men, women and children.

The special character of the Aquarian Age also made it necessary for new kinds of energies to be released, the use of which would enable all human beings to become aware of their existence and to relate to each other through new means of communication. This in turn required the development of new intellectual capacities and also of an inner restlessness produced by the dynamism of unresolved tensions. These tensions would be provided by the differences between the racial, cultural and religious characteristics of millions of immigrants from different nations, and also by the conflict arising ceaselessly from the struggle between new ideals and old traditions determined to perpetuate themselves.

All these factors have made the United States the kind of collective person it is. It entered the community of nations at the very time it was most needed, and the intellectual background and spiritual vision that were required for the role it had to play were made available. The long trine aspect of Neptune and Pluto referring to this availability followed the opposition of these two planets in the seventeenth century — the "Classical" century of French formalism (Versailles) and of a peculiar English revolution. That opposition was the apex of the cycle which had begun with the Humanist movement challenging the power of the medieval Church, and which soon was to lead to the "discovery" of America by Columbus.

The stage was set. A few great minds and men of courage and integrity played their roles, setting in vibration the collective mind of an inchoate mass of immigrants. But that emotional and devotional type of mind, and the temperament of aristocratic and religious men and women who, when it came to practical everyday urges and egocentric ambition, could not resonate to the call for transformation, were not able or willing to follow the few inspired leaders sensitive to what the trine of Neptune and Pluto had symbolized.

The Industrial Revolution, by releasing enormous power which men of wealth and daring were able to corner for their selfish advantage, created social changes that coincided with the actual beginning of the seed period of the Piscean Age. A seed period is a period during which the past cycle reaches a focalized state of condensation and integration. The craving for gold which had urged the Spanish conquistadors to ruthlessly despoil and murder Central and South American people repeated itself in different circumstances and a somewhat altered manner in the gold rush of the 1840's and the destruction of Indian tribes. Power corrupts. Success at the material level can mean spiritual failure.

The cycles move on regardless of what human beings do as the cosmic clock ticks its successive decades. Karma calls for its due. Opportunities are lost and sometimes regained

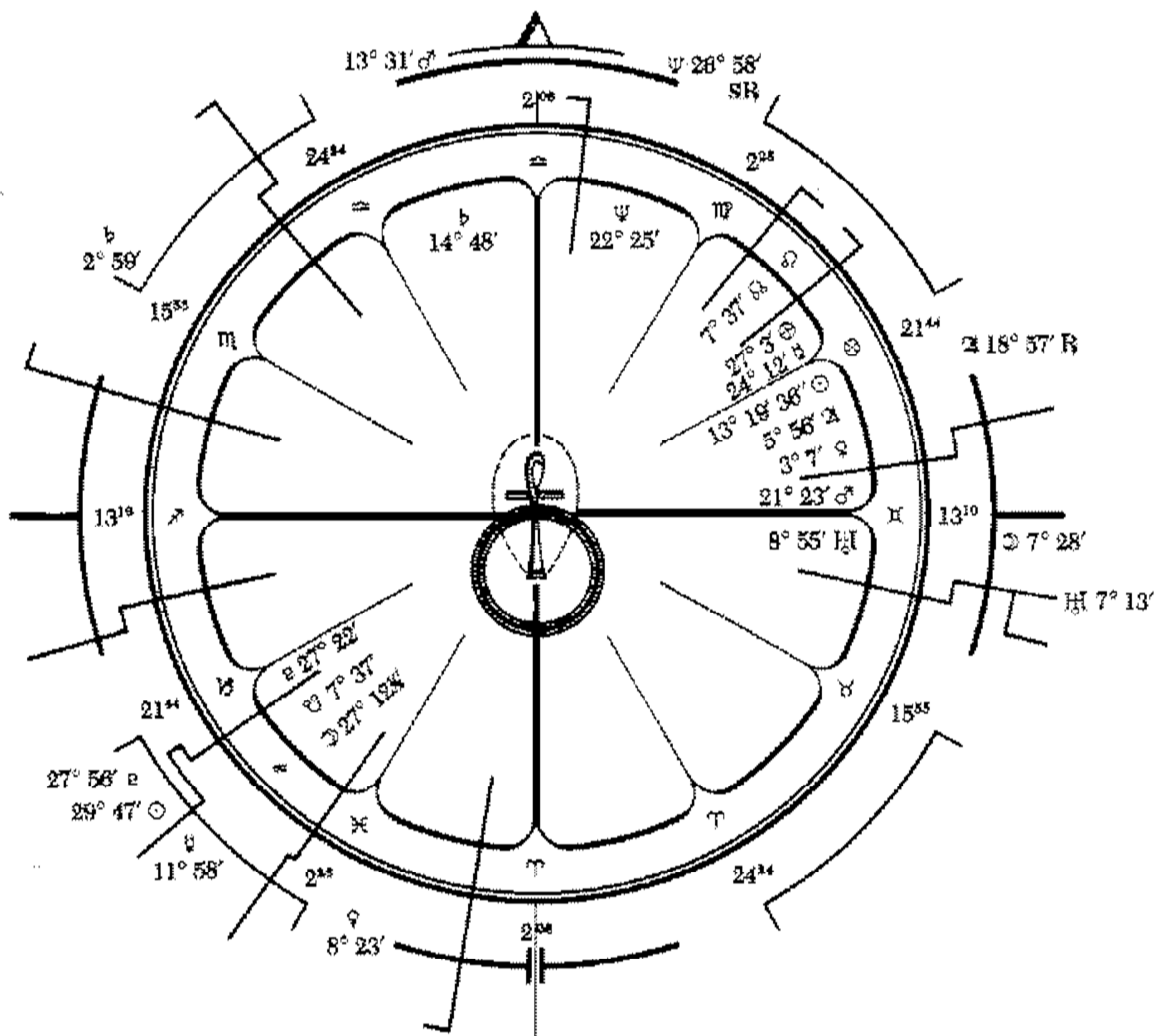
by the efforts of sacrificial individuals in and through whom the destiny of America strives to readjust life-situations and to reestablish the so often clouded and seemingly lost vision. This destiny retains its fundamental structure and purpose. It is not only an ideal manifestation of the vision that might have been fully actualized; it also takes into consideration the karmic legacy of some ancient past and the state of human evolution at the time of birth.

We may get a deeper as well as a more concrete understanding of what this destiny implies when we study the birth chart of the United States as a collective person uttering its first cry in its Declaration of Independence.

CHAPTER FOUR:

A Birth Chart for the United States of America - 1

This is not the place for a detailed study of the U.S. birth chart cast for 5h 13' 55" , July 4, 1776, at Philadelphia, but I will discuss most of its significant features. My interpretation will also be compared with the more generally accepted one derived from the chart with Gemini Ascendant. And I will also discuss the change in the chart gestalt that occurs with the discovery and addition of Neptune and Pluto — a point which many astrologers fail to take into consideration. The transits of the planets in relation to the U.S. birth chart should also be mentioned, for, as I see it, these are quite revealing.



A Chart for the United States of America

4 July 1776, 5h, 13' 55" PM at Philadelphia.

(Progressed positions of the planets for January 1, 1975).

The Four Angles

In a birth chart considered from the point of view of a truly "person-centered" astrology, the cross formed by the natal horizon and the meridian should reveal the essential individuality of the person for whom it is cast. The Sun and its position in the tropical zodiac (a twelve-fold division of the Earth's orbit) refers to the fundamental character or quality of the life-energies operating in the biopsychic organism; the planets represent the basic functional activities operating within the field of the person's total being. It is the cross of the horizon and the meridian that indicates a person's strictly individual character, what he is born **for**, and the four-fold way in which he **orients** himself to his social and cosmic environment: through direct intuitive self-realization (his self-image), through his basic feelings, through the way he approaches, perceives and responds to whatever he sees, hears and touches, and through the way he thinks and, reflecting upon his personal experience, organizes his activity in terms of what he can get from and give to his community or nation.

These four ways refer respectively to the natal Ascendant, the Imum Coeli (cusp of the fourth House), the Descendant and the Mid Heaven. These are the four Angles of the chart. Their zodiacal position depends upon the exact moment of the first breath. We already saw what I consider this symbolical moment to have been for the United States: the vote on the Declaration of Independence. The time of the vote, which I assume to have been 5 P.M. plus 13 minutes and 55 seconds, gives the 14th degree of Sagittarius as the chart's Ascendant, and the third degree of Libra as the Mid Heaven. The two other Angles are the opposite zodiacal points, as they must always be. If the chart accurately describes the birth-potential and essential individuality of the American people as a collective person, these four degrees of the zodiac should be most significant and revealing. I believe they are.

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First, let us consider the character of the zodiacal signs appearing at these four Angles. I contend that America on the whole has found and should find the path to self-realization — that is, to **who** she is as a collective person — through the kind of religious approach characterizing the sign Sagittarius. The Puritan ideal is at the very root of national life, and few nations have stressed as much the realization of divine guidance and the tendency to indulge in religious mass demonstrations — as even today Billy Graham, "Jesus freaks" and many ashrams led by Hindu yogis can testify.

A Gemini Ascendant would stress instead an intellectual-analytical approach to self-realization; and this would not fit the mass reactions of a nation which, at least until recently, considered intellectuals (or "eggheads") a little queer, and which in its institutions of higher education gave such an overwhelming attention to sports in preference to books. On the other hand, our intellectual concepts and prejudices signified by the seventh House have been imported from our European partners — at first from England, later from France, and during the nineteenth century from Germany.

The Sagittarian temperament is also usually considered to have the following characteristics: self-righteousness, the desire to be loved, dependence on intuition rather than on strictly intellectual logic, an outspoken, impulsive and demonstrative temperament, good fellowship, generosity, humanitarianism, joviality and philosophical optimism, **(1)** love of sports and of distant journeys or adventures. Sagittarian also are our ambitious schemes, and passionate desire for expansion and for "bigger and better" results. We might add that, physiologically, the American type, perhaps best symbolized by Uncle Sam, is characterized by long and well-developed thighs, also a Sagittarian feature.

The zodiacal sign at the cusp of the fourth House of the U.S. birth chart is Aries. This fits well with the pioneering spirit of Americans, with the **feeling** that we must be the first to open a new field of activity and to bring to it a truly Martian zest and vitality — the planet Mars is said to "rule" the sign Aries. Here we see emphasized the reality of America as the "New World"; also a taken-for-granted "gut feeling" that we are destined to lead the world under the guidance of suprarational, cosmic or divine forces. This — a typical Aries trait — is also shown on the reverse side of the Great Seal of the United States by the phrase inscribed above the pyramid: ANNUIT COEPTIS, usually translated as "He favors our undertakings."

The zodiacal sign Gemini is found at the Descendant (seventh House cusp) of the U.S. chart. The Descendant characterizes a person's approach to all types of relationships and particularly the manner in which he meets people. Gemini is associated with a restless curiosity and a somewhat unsteady eagerness to experience new sensations and investigate new ideas. The typical American tends to respond to the challenge and excitement of new contacts and modes of association. He **should** respond, because it is his destiny to be an

agent for the development of ever more complex and unprecedented forms of relationship. In the same sense it is America's destiny to discover her archetypal-spiritual truth-of-being through Sagittarian types of activity, and to experience her most profound feeling of self by allowing the Aries type of energies to flow through her collective personality.

The essential character of the American mentality should be attuned to what the zodiacal sign at the Mid Heaven of the chart, Libra, represents: a capacity for togetherness and cooperation, and an unusual development of the social sense and the desire to be liked and appreciated. In no other country have strictly social values — values based on the interactions and cooperation of individual persons — been emphasized in education and developed as much as in the United States; this in spite of the prevailing individualistic nature of our society. In fact, it is **because** the American nation was formed as a compact between individuals (particularly at its origin in the Plymouth colony) that the need for a cooperative social spirit has been considered so essential, at least in theory. Unfortunately, Washingtonian isolationism, the rough and rugged individualism of the frontier and the relentless personal ambition and greed for power of the nineteenth-century robber barons have resulted in failure to realize the supreme value of harmonious cooperation, and of participation **on the basis of equality** with other nations. Nevertheless the League of Nations and the United Nations — have largely been the works of American presidents who were open to the power of America's destiny, to which our great poet, Walt Whitman, gave stirring formulation.

1. New Thought and Christian Science, with its denial of evil and disease, are characteristic American products of such a philosophical outlook.

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If now we consider the zodiacal degrees of the four Angles of the U.S. chart and their symbols, we will find an even more explicit confirmation of the true character of this American destiny. The symbols I use, here and throughout this book, are the Sabian symbols which I have discussed at great length in my recent book **An Astrological Mandala - The Cycle of Transformation and its 360 Symbolic Phases.**(2)

The symbol for the 14th degree of Sagittarius, which was rising at the symbolical "first breath" of the United States, is: **The Great Pyramid and the Sphinx**. I have interpreted this symbol as referring to a tradition that has been most influential in the formation of the many esoteric groups which have lived a more or less underground existence, as secret societies, within Western society. We have already seen how important Freemasonry was in this process of enlightenment which led to the Jeffersonian preamble to the Declaration of Independence. Rosicrucian groups claim a direct connection with the ancient Egyptian Hermetic doctrines. One of the founders of the Theosophical Society in New York (1875), William Q. Judge, asserted that the American people as a whole was a collective reemodiment of the people of old Egypt, and my own study of the historical and precessional cycles established a significant correspondence between Alexandria and New York.

The reverse side of the Great Seal of the United States features what is usually called an "unfinished pyramid," and much has been made of this design by students of esoteric doctrines. The strange thing is that while the 1782 Act of Congress which described the two sides of the Seal demanded the use of both sides in official documents, only the reverse side with the American eagle has ever been used by the government. It was only during the Great Depression that the dollar bill was designed carrying both sides of the Seal.

It is easy to see that while the side with the eagle has a certain popular and nationalistic appeal as a symbol of strength, the pyramid side is filled with kabbalistic and occult symbolism. The reason for not having a dye cast for this pyramid side apparently was the feeling at the time on the part of some government officials that it was a "dull design" full of suspicious Masonic symbols. But it also contained the phrase **Novus Ordo Seclorum**, with the date 1776, which stated the fundamental meaning of the new American nation. Could it not significantly be said that, as early as the Washington administration, this refusal to use the reverse side of the Great Seal was itself an unconscious representation of the lack of understanding of the deepest character and purpose of our nation by the American government?

In the design of this reverse side of the Seal the pyramid, formed by thirteen layers of stone — one for each of the original states of the Union — said to be unfinished because it has no material apex or capstone. But it is most likely that in its original form the Pyramid of Gizeh in Egypt ended with a square platform on which, perhaps, an altar or some astronomical

instruments stood; Mexican pyramids also do not have pointed tops. The root of the word, *pyr*, means "fire" and it may be that a blazing fire, or its, invisible spiritual counterpart, was kept on the platform as the top of the structure of material stones. The triangle surrounded with light rays seen in the Great Seal just above the pyramid actually **is** the top of the pyramid; but it is a spiritual apex, not a material one. It alone can be the true apex of the mystic pyramid.(3)

The Great Seal is **for our nation what a personal signature is for an individual**, and the pyramid found on the officially still unused side certainly tends to corroborate the validity of the 14th degree of Sagittarius as the Ascendant of the U.S. birth chart. It anchors our national purpose and identity — a man's signature represents his social identity — in an ancient tradition. It cryptically, yet eloquently, suggests to us, as Americans, the essential character of our collective personality, and where we **should** stand. An imaginative historian with a sense of the power of karma might even come to the conclusion that if the United States has been at great risks backing up Israel against modern Egypt, it is because in its ancient collective "incarnation" as old Egypt, our nation enslaved the Hebrews. Only a symbol perhaps, but symbols have power.

The symbol for the degree of the fourth House cusp of the U.S. birth chart — the third degree of Aries — is also significant:

The cameo profile of a man, suggesting the shape of his country. The sustaining power of the Whole, as the individual identifies himself with Its life. Having become objectively aware of his nature and his basic humanity, the individualizing person finds power and inner security in realizing his essential identity with the section of the universe in which he operates. He and it seem to his consciousness united in a cosmic-planetary process — in a "**participation mystique**." Metaphysically expressed, this is the concept of the identity of Atman and Brahman . . . This is the avatar ideal — the ideal of a "transpersonal" life and consciousness totally consecrated to and directed by a divine Power. This Power can also be conceived as the archetypal Self, the Christ-principle as it operates in and through an individual person and destiny who have become its outward manifestation in order to meet a collective need . . . To the modern individual assailed by surface evidence of meaninglessness and futility it gives a feeling of participation in the vast tide of evolution. It is the answer to the tragic sense of alienation so prevalent today . . . [This is] the stage of **participation in a greater life**.

Finding such a symbol in the U.S. chart at the place of deepest personal integration through feeling suggests what every American should experience if he or she is able to go beyond the shadow of this "participation in a greater life"; that is, beyond a powerful ego intent on making the most out of the land that gave birth to the physical body. On the other hand, the symbol has also a negative meaning which suggests an identification of the personal self with the physical form which manifests, yet also can totally hide, the archetypal pattern of

the essential self and destiny. Alas, America has in a vast majority of cases followed the shadow rather than the spiritual reality. Still, when the sun shines behind a man walking on a path, the shadow precedes his body. Thus the task we collectively face is to follow Nietzsche's famous injunction: "Leap beyond your shadow!" I may add that the spiritual Sun symbolically is **behind** the man whose destiny it is to carry light into the darkness. It is the devotee type of person who seeks only to turn his face toward the sun and to merge with it — and is often blinded by it.

While the Ascendant refers to the essential potentiality of a situation — and in natal astrology to a person's deeper truth-of-being and the possibility of his becoming intuitively aware of that truth—the Descendant suggests both the best way in which significant contacts with the outer world (the "not-self") may bring about, or spark, the intuitive revelation, and the nature of such contacts. The Sabian symbol for the 14th degree of Gemini is:

Bridging physical space and social distinctions, two men communicate telepathically. The capacity to transcend the limitations of bodily existence . . . of culture and ego. An effort should be made to enter a realm of consciousness in which the communication from mind to mind can take a more direct form, **because** the minds then operate within the One Mind of humanity . . . [The new] **technique of transcendence** . . . can also bring confusion and many failures, as well as illusory claims and self-deceit.

Applied to the collective experiences of the American people, this has a very revealing double meaning. In an external sense, more than any people before, Americans have used means of communication (telegraph, radio, television, contacts through space with our astronauts) which transcend normal physical contact. But also, in a more "occult" sense, America has been the birthplace of spiritualism, and in no other country has direct communication with spirits, masters, and space people been more widely claimed.

The symbol suggests that American people can best come to realize their spiritual identity, and a connection with an ancient Tradition, by opening their consciousness to possible contacts with a realm that transcends the merely physical. But this must be done with caution and discrimination, since the process allows the possibility of much self-deceit and lack of focus in everyday interpersonal relationships.

The third degree of Libra is found at the Mid Heaven of the United States birth chart. Its symbol is:

The dawn of a new day reveals everything changed. The ever-present possibility of beginning again on a new foundation of value . . . [The symbol] can be related to the process of true Initiation; (1) The experience of the undying Form of perfection [mentioned in Libra 1°]; (2) The release of the energy incorporated in the Form in order to reach "That which-is-beyond-form-and-name"; (3) The reembodyment of energy in a new creative Act An INNOVATOR.

For a nation that inscribed in its Great Seal the phrase **Novus Ordo Seclorum** (A new order of the centuries), this symbol for the point in a chart that refers to the public life — and beyond it to the way to a possible spiritual contact with a Star of the Galaxy — is certainly most significant. Unfortunately, America has so far failed to stamp her official acts with the meaning of the reverse side of the Great Seal. This side of the national signature has remained an "occult" (i.e., hidden) aspect of America's highest function. It has even been somewhat debased, or rather, materialized, by being identified with the dollar. However, during the 1972 presidential campaign and at the apex of the crucial Watergate confrontation between the President and the duly constituted Committee of the Senate, Pluto was moving back and forth over this third degree of Libra, and perhaps we can expect that a "salvaging" operation has at least begun. No one can tell where this process will lead, but very often Pluto mercilessly reaches into the hidden depths of the psyche. This could mean death or rebirth. It always implies a crisis. To block such a crisis, or to return to an old and obsolete kind of status quo, always constitutes an unforgivable sin against the Holy Ghost. A refusal to move along the path of evolution is the worst kind of defeat.

2. Random House, 1973. The term "Sabian" has been used by Marc Jones-philosopher, occultist, astrologer, author, with a Ph.D. in philosophy from Columbia University — to designate an organization he began long ago, the Sabian Assembly. The term itself refers to the period of ancient Chaldea from which Marc Jones has derived inspiration. The Sabian set of symbols for each degree of the zodiac was obtained in 1925 in cooperation with a remarkable clairvoyant, Elsie Wheeler.

3. For a long list and interpretation of the occult meaning of all parts of the Great Seal, see Paul Foster Case's **The Great Seal of the United States** (Rowney Press, Santa Barbara, Calif. 1935); also Manly Hall's **The Secret Destiny of the United States** (Los Angeles, 1944) and **The History of the Seal of the U.S.**, published in 1909 by the Department of State. A new book by Robert Hieronimus has just been published on the same subject (AUM Press, Baltimore, Md.) and medals have been cast showing the two sides of the Seal.

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Sun and Moon

I have discussed at some length the symbols of the four Angles of the U.S. chart because they seem to tell a most meaningful story. That story fits remarkably what not only I, but a whole tradition, have been asserting concerning the purpose and essential meaning of the United States of America. Unfortunately such an assertion has usually been made in terms of the glorification of a **nationalistic** ego-consciousness, and in terms of the seemingly amazing "success" of the American experiment. But the kind of material success that obviously is for everyone to see — and in some instances **to fear** — is largely a shadow of the spiritual destiny of America, even though this shadow may, and should, herald the coming of the Light-bringer.

The four Angles of a chart establish the archetypal pattern of the essential being, a frame of reference for all that occurs during the life of an individual person. The planets and other secondary factors, like Nodes, Midpoints and Parts, reveal what is taking place **within** this pattern, or the way in which the Architect's idea of the building (i.e., of the concrete personality, body and psyche) formulated in the blueprints is actually working out. Among these "planets" — in the modern astrological sense of the word — the sun and the Moon are most important. To the Ancients they were not planets, but rather the two Lights, the light of the day and the light of the night. The Sun referred to the vital force that made all organic activity possible, and the Moon represented the night-life of the soul the hidden realm of feelings and the protective presence of the Mother and of partially invisible spiritual entities within the home or the holy places of the communal religion.

The Sabian symbol for the Sun's degree in the U.S. chart brings us the picture of **A very old man facing a dark space to the northeast**. I interpret this symbol as "Fulfillment in transcending and changeless wisdom" because the archetypal figure of the "wise old man" is very basic in most systems of symbolism, and particularly in Carl Jung's interpretation of the archetypes within man's psyche. Northeast is the direction from which spiritual-cosmic forces enter the Earth sphere, because of the inclination of the polar axis some twenty-three degrees away from the perpendicular to the plane of the ecliptic (or Earth's orbit).

This picture fits quite well in the sequence of symbols referring to the four Angles. It suggests that the power undertoning the life of the United States — as such a life took form in 1776 — has a deep spiritual character, linked with a — planetary source of strength. From a merely historical point of view, it is also evident that the guiding power of early America came from the northeast section of the country. The father figure that put an as yet indelible stamp upon the character of the American nation was represented by the English tradition and its attitude toward law and politics. The United States **as a nation** can be said to be related to England in the same way in which imperial Rome was related to republican Rome. It is only relatively recently that this Anglo-Saxon (or WASP) tradition has been challenged not only by racial, but even more significantly by "counter-culture," minorities. A similar development, in the form of the introduction of Near Eastern religions and ways of life, occurred in imperial Rome. Similarly, when the Roman people could no longer accept military duties far away from the metropolis for the "containment" of Germanic tribes, an army of mercenaries came to power just as, under Nixon's leadership, we see the rise of a "professional" and well-paid Army from the experience of Vietnam. The

massive influence of the Pentagon over all aspects of our national life could eventually parallel the rise to imperial power of one general after another in old Rome — a rather disturbing analogy!

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The position of the Moon in the U.S. chart — on the 28th degree of Aquarius — is also significant, not; only when we think of the physical beginnings of this nation, but also when we consider the amazing growth of the concept of "insurance" and of the business related to it. The symbol for this degree is ***a tree felled and sawed to ensure a supply of wood for the winter***. The realization, born of experience, that one should prepare to meet harsh eventualities has become a most important part of the American way of life. It originated in the preparation for cold winters necessary to ensure survival in the colonies of the Northeast, and it remained with the hardy pioneers who conquered the West against many odds.

Because the Moon is located in the second House, the factors of money and the care of possessions have proven basic in a way of life which stresses individualism and the need for everybody to fend for himself and accept physical risks and responsibilities. The location of the Moon in the second House (when the Campanus system of House determination is used) can also be referred to the ever-growing financial influence of women in America. As this Moon forms a trine with Mars and Venus (and especially with their midpoint), one could correlate the situation with the traditional practice of giving very substantial alimony to a divorced woman — the seventh House referring to divorce and overt enemies as well as to marriage and productive partnerships.

The Moon forms a sesquiquadrate (135°) aspect to Saturn and suggests that women need to use dynamic methods in order to be allowed to participate in the executive power, now still mostly reserved to men. A very wide square aspect of the Moon to Uranus could indicate the struggle of labor for higher wages or the need for women to compete with men in the labor market.

The Sun's position in the seventh House, which refers to all matters of relationship involving full-fledged members of a community and having a productive, socially oriented character, is emphasized by the presence of Jupiter and Venus in conjunction in the early part of the sign, Cancer, and of Mars on the 22nd degree of Gemini. This planetary grouping of four planets within an area limited by the semi-square aspect of Uranus to Mercury is highly significant. It shows that the fulfillment of America's "mission of destiny" requires a — strong focusing on all seventh House matters — matters of interpersonal relationships geared to collective national enterprises. The reason why in astrological tradition the seventh House refers to "marriage," while the fifth House relates to "love affairs," is that marriage has always been **primarily** concerned with what a human couple could produce — children and sociocultural products — that would bring value to the community. "Love affairs," on the other hand, were considered the purely private, if not asocial, coming together of a man and woman on a temporary and socially nonproductive basis. In the seventh House a person is told what he is expected to bring to society, in cooperating with other persons on a more or less permanent basis; and what is begun in the seventh House should at least theoretically be oriented toward the Mid Heaven and toward the tenth House — toward the person's participation in the greater whole represented by his community, his nation, and eventually mankind as a whole.

The emphasis being placed upon the seventh House in the U.S. chart with a Sagittarian Ascendant is typical of a nation in which contracts, associations of all types, installment-plan

purchases and mortgages are manifestations of a way of life stressing relationship and trust. Ours is an "open" society based on expansion through cooperative activities and credit, and this implies a fundamental belief in the future of mankind and a willingness to accept the risks implied in partnership.

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Uranus, Neptune and Pluto and Changes Caused by Their Discovery

Before discussing the positions of and the aspects between the planets, I wish to bring to light a matter which is particularly significant in relation to the U.S. chart.

When we approach the interpretation of a chart from a holistic point of view, rather than analytically by considering all the components of this chart one by one and giving them traditional individual meaning, much reliance is placed upon the general pattern, or gestalt, formed by all the planets. We look at the chart as a whole, just as we look at a painting, or more significantly still, a mandala. The ten astrological "planets" (which include the Sun and the Moon) are points which when linked together form some kind of picture, or geometrical symbol, within the basic framework constituted by the natal horizon and meridian.(4) In this "gestalt," a number of possible patterns are produced which represent the structure of the solar system **as seen at the time and place of birth.**

A problem arises if we seek to determine this planetary pattern in old birth charts, and particularly in the case of a national entity like the United States of America. This problem is caused by the fact that in 1776 the three trans-Saturnian planets — Uranus, Neptune and Pluto — had not yet been discovered by astronomers. As it appeared to the astrologer of that year, the chart included a massing of planets. between Gemini 21° and, Cancer 24°, except for two isolated planetary factors, Saturn — in mid-Libra and the Moon in late Aquarius — both factors referring in a natal chart to the "past" and particularly to the relationship of the newborn to the father and the mother. This chart belonged to what I have called the **Tripod** category. It had three centers of activity loosely connected by a trine (120°) in Air signs (Mars, Saturn and the Moon), but with a strong counter-pull related to the four planets in Cancer.

After the discovery of Neptune in 1846, just before the gold rush and the large-scale conquest of the West, the chart took on a different aspect: the Moon in Aquarius stood alone, pitted, as it were, against the spread of planets within the trine aspect of Uranus to Saturn. The overall planetary pattern belonged then to what I call the **Funnel** type. Then when Pluto was recognized as a planet in 1930, during the first stage of the Great Depression, its position with regard to the Moon and its opposition to Mercury produced a new type of overall pattern, the **Seesaw** type. These changes of gestalt are significant, for they reveal important turning points in the growth of the collective person calling itself the United States of America.

It is evident that Uranus, Neptune and Pluto were part of the solar system before men became consciously and publicly aware of their existence. Uranus may have been "seen" — physically or otherwise — by ancient astrologers, but if it was, they kept its existence secret. There may be a number of planets in the field of the heliocosm which we do not

perceive today because the matter they are made of vibrates at a rate (or in a dimension) to which our eyes, or even our radio telescopes, are not able to respond. There probably is at least one planet beyond Pluto whose existence has long been suspected and which, forty years ago, I suggested calling Proserpine. This planet and several others are used in some systems of astrology in Germany and Holland. A few astrologers also believe in the existence of an intramercurial planet, which they have baptized Vulcan; others, in a mysterious moon called Lilith.

My stand on such matters is that a planet becomes publicly recognized by astronomers at a time when what it symbolizes because of its position in the solar system — that is, its distance from the Sun — becomes matter of public concern for human beings. It then constitutes **a new word** added to the vocabulary of the celestial language (astrology), in which messages are conveyed to those ready to receive and able to interpret them. Mankind invents words like "automobile," "radio," "television" or "psychological complex" when they are needed to communicate new kinds of experience. When mankind developed new intellectual capacities, enabling it to build big telescopes and discover new planets, it also found that concentrating on the new mental powers generated a type of complex way of life and psychological pressures which in turn produced the need to understand how the new factors acted upon the old patterns of behavior, feeling and thinking. New words came into the language; a new psychology and many social sciences were developed with an entirely new vocabulary, and astronomy gave us new planets — new "words" essential to an understanding of what was happening to mankind.

The planets had been "there" all along, but not in that sky to which man's **consciousness** could respond. This does not mean that there was no response, but that the response was **unconscious**, affecting the **life-patterns** of the human organism and of the Earth as a whole, but not the **mind-patterns** normally dominated by an ego (Saturn) which sets rigid limits to consciousness (except in cases in which an individual had become attuned to supernormal "vibrations").

Uranus was discovered in 1781, during the period between the signing of the Declaration of Independence and the adoption of the Constitution, and before the French Revolution. The visionary minds of the eighteenth century sensed a new, radical power of transformation coming into the daily existence and consciousness of humanity. At this time, Uranus appeared in the **human** sky — the sky, after all, being only a projection or objectivization of a particular stage of human evolution, and therefore of man's physio-psychological ability to see. Uranus' appearance did not change the planetary pattern of the U.S. chart. It merely strengthened the broad trine aspect between Mars and Saturn, since the Uranus-Mars midpoint (the point halfway between the two planets, Gemini 15°09) is practically in exact trine to Saturn.(5)

4. For the discussion and interpretation of such planetary pictures, see my **Person-Centered Astrology** (C.S.A. Press, 1972).

5. The midpoint between two planets appears to be a point at which the relationship between them, and what derives from such a relationship, are particularly focused. The "Uranian Astrology" of the Hamburg School and more recently Ebertin's "cosmobiology" enormously emphasizes the power of midpoints. I use them only in more limited instances.

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The Tripod pattern is related to the trine, an aspect which divides the whole circumference of the chart into three sections, each of 120 degrees. It therefore carries the basic meaning of number 3. This number implies that the basic polarity of all life-manifestations is — transcended through understanding and through some kind of "vision," or by means of the activity of an abstracting or integrating higher mind. We have already seen that throughout most of the eighteenth century there was a "long trine" of Neptune and Pluto. This aspect provided a subconscious background for the movement of revolt against medieval and classical authoritarianism — a movement known as the Enlightenment — and also for the mystical inspiration of Swedenborg and of a few English poets, especially Blake.

The Tripod character of the planetary pattern for July 4, 1776, fits in well with the character of an idealistic, and in a sense abstract, type of democracy based on supposedly "self-evident" rights. We also find a modified and less obvious three-fold pattern in the chart for March 4, 1789, when the Constitution went into effect. But when Neptune was discovered in 1846, the patterns of both the Declaration and the Constitution were basically changed. A new factor had entered the consciousness of mankind and implied the potential transformation of the collective mentality — of the American people.

"Popular" democracy with President Jackson had already begun, and the great westward tide was accelerated when in February 1846 the Mormons left for what was to become Utah, and in June the Oregon Treaty added a vast territory to the States. The War with Mexico ended on February 2, 1848, completing the immense aggrandizement of the nation. On January 24, 1848, gold was discovered at Sutter's Mill near Sacramento, California. Later that year the Perfectionist Community of Oneida, a typically Neptunian form of communal living was started and the Associated Press, which represents the beginning of the spread of the communications media, was founded. The antislavery movement was growing rapidly and in Europe the **Communist Manifesto** was published (winter, 1848). Since 1844 a new religion, which became known as the Baba'i faith, had been gathering thousands of supporters who were soon to be terribly persecuted. This movement, which now has centers in major cities all over the world, was the first religion to present concrete plans for a global organization of mankind on an all-inclusive (Neptunian) foundation, and claimed to be based on direct divine Revelation.

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The addition of Neptune transforms the U.S. chart by linking Saturn to the main group of planets, and leaving the Moon in the second House as "singleton." The result is a **Funnel** pattern. Marc Jones called this pattern "Bucket" — the isolated planet being the handle of the bucket — but I believe that the concept of a funneling of energy from the main group of planets through the isolated and opposed one is more significant.

In the U.S. chart for that period a very strong emphasis is placed on the Moon — the principle of adjustment to the environment and (in "mundane astrology") the common people and their collective feelings. The gold rush and the vast movement of people westward symbolizes the at least potential transformation of America from a **republic** — integrating eastern states with a European, quasi-aristocratic tradition — to a popular democracy, one of the main characteristics of which is the development of enormously increased resources and the preoccupation with possessions and money (Moon in the second House). The abolition of slavery (human beings used as "possessions") can also be related to this situation. Any **mass movement** — especially if based on an idealistic or utopian philosophy, or with religious glamour attached to it — can be related to Neptune. This is especially true here, because Neptune is in the ninth House of the chart, related to all forms of expansion and transcendent conceptualization.

When Pluto was discovered in 1930, it too had to be placed in the second House of the U.S. chart. What had been latent in 1776 — or what people did not want consciously to admit and to face — was brought to a focus of consciousness at this time with the Great Depression, the Roosevelt era and the aftermath of World War II. The power of very large impersonal organizations and of a federal bureaucracy began to reveal itself, as modern technology developed along undreamt of lines. We might speak of the Electronic Revolution as the cause of what has come to be the menacing expansion of this power of big business, international combines and polarized groups of nations, especially since World War II; but in fact what this "revolution" has done is give us the means to deal with the new realities of a world in which billions of human beings are becoming more closely linked and more interdependent. In this world new and infinitely complex patterns of interrelationship and shared concern require an equally new approach to problems of human association, a complete revision of attitude, and a new orientation to the Earth, as the home of mankind, and to the universe as a whole.

Because the representatives of the old patterns of Christian Euro-American civilization are frightened by the humanistic implications of this "global village," they fight to retain their privileges and fortify their positions. Two separate factors are now influencing the second House of the U.S. chart: on the one hand, the financial power of the government and the "military-industrial complex," which actually controls the conditions of life of the people; on the other, the increasing capacity to deal with, invest, spend and gamble with more and more money — a characteristic which has always been an important part of the American people. We will see that the opposition of Pluto to Mercury retrograde in the eighth House — a House dealing with "business" arising from sustained associations, contracts and the sharing of the profits of partnerships — characterizes not only the business life of America, but also the basic opposition between individual minds eager to have "their own" personal opinions and the power of a collective mentality which worships the impersonal dictates of

the scientific Establishment.

After Pluto has been placed in it, the U.S. chart belongs to the **Seesaw** type. Two uneven forces are seeking balance, and if possible integration at a higher level of understanding. But one of these forces (the one focused in the second House) has two very different aspects — the Moon and Pluto. As a result we can understand why the vast wealth produced by the Cancer planets in the field of interpersonal association and business is provided with two outlets: one of them refers to the big corporations, including the Federal Government and its many branches (especially the Pentagon), the other to the multitude of stock owners and the middle-class workingmen with their homes and saving accounts.

Sooner or later, the new planet, Proserpine, may reveal how the Seesaw pattern can be transformed and transcended. But there can be no real transcending until the situation created by the dualistic pattern is understood and faced with all its implications. These refer largely to the management of resources and the mental attitude toward the use of whatever personal relationships and business partnerships (seventh House) are produced in the eighth House. In this connection, it is interesting to note that both Mercury and Pluto, which form the only opposition in the chart, are retrograde. This suggests that the harmonization of opposites is primarily to be effected through inner realization and a transcendent function. Moreover, we can see that this process involves dynamic intensity and presumably crises, because Uranus (the factor of transformation) forms a semisquare (45°) to Mercury, and a sesquiquadrate aspect (135°) to Pluto.

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At this point, I should state once more as strongly as I can that astrological charts should **always** be interpreted as communications from the whole universe — or from a divine source — suggesting the type of energies **best** available to meet specific issues, and **where** consciously to direct these energies so that they can be used with optimum (not maximum!) effect. I should add that energy in itself is neither good, nor bad; nothing can be called essentially fortunate or unfortunate without considering not only end results, but above all the function that the organism being studied was meant to perform in the economy of some greater whole — which most often means mankind or the whole Earth. Strong tensions are indicated in the U.S. chart, but tensions are required to generate dynamism and a high quality of vibratory energy. A slack violin string cannot produce a vibrant tone; it must be made taut by increasing tension. The square of Mars in Gemini to Neptune in Virgo, if made positive use of, represents the sharp analytical power of the intellect in relation to matters symbolized by the seventh House; it may refer to the keen mind of a great lawyer (the ninth House where Neptune is located is related to the law), but this aspect can also signify the use of the trained legal mind to introduce deceptive "small print" into a contract, or to circumvent the law. The positive message of this Mars-Neptune, square nevertheless is that Americans should learn to see through and dissipate the glamour of such illusory things as drug experiences, or the emotional psychism and immature religious movements led by overimaginative and utopian idealists from foreign lands (Neptune in the ninth House).

This aspect also is balanced by a harmonious trine of Neptune to Pluto and of Mars to the Moon. It is interesting to note that in the U.S. chart for almost all squares, semisquares and oppositions — often called "hard" aspects — there is a compensatory harmonious or "soft" trine, sextile and semisextile, so that every factor can be seen operating in two modes. The basic seesaw character of the U.S. chart since the discovery of Pluto also stresses a two-level operation. However, the trine of Pluto to Neptune and even more the trines of the Moon to the planets Mars, Venus and Jupiter are clear indications that it is America's function to reach beyond the conflict between the two ends of the seesaw and to develop an understanding of the rhythmic process which dynamically integrates the opposites. The rhythmic process is shown in the Chinese symbol Tai Chi, in which the two complementary and forever revolving black and white shapes representing the Yang and Yin polarities of existence are integrated through their rhythmic motion **within** an all-inclusive circle. The Descendant is located about halfway between Uranus and Mars, and the Mid Heaven is nearly halfway between Neptune and Saturn. Balancing processes are at work. This is particularly clear and significant in the Mid Heaven's case, as it is subjected to the pressures of both the idealistic, religious, glamour-producing Neptune in the ninth House, and on the other the pattern-producing, potentially authoritarian, practical and sobering Saturn in the tenth House. The symbol for Saturn's degree is interesting, even though somewhat puzzling: **Circular paths** (Libra 15°). This can mean the need to remain attuned to the cyclic patterns of planetary life or, at a more practical level, to the routine procedures of a strong bureaucracy. We can find a most interesting application of the symbol in the fact that, according to our definitely Saturnian and conservative Constitution, the political life of the country is dominated by rigid measures of time — elections held two and four years

part, the dates of which are immutable.

This immutability is very important today, in the light of Watergate and the complex of illegal practices which were a part of the 1972 presidential campaign. In most democratic nations the Parliament can be dissolved and the ruling Prime Minister recalled at any time that he has lost public confidence. Political life in these countries has a rather fluid character, sensitive to changes in public opinion. Not so in the United States. There is no constitutional way of calling elections at any time other than rigidly fixed dates. Only impeachment can remove the President or members of the Congress from office; and should the President be removed, the Vice-President, who was chosen by the President, takes office. The national will can operate only every four years in terms of the power of and direction given to the Executive. Time is the master; its rhythm, rather than the needs of existential situations, structures political life. Of late, however, public polls may also influence administrative and presidential decisions and various other pressures can be applied on politicians always eager to be reelected. This, plus the paternal character of the American Presidency and a basic subservience to a Constitution which can be amended only slowly by an unwieldy process, certainly justifies, if not demands, that Saturn should be found in the tenth House of the U.S. birth chart. We are dealing there with a fundamental and characteristic structural matter.

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I do not wish these remarks to be construed as a criticism of national politics; for, according to my teleological approach to astrology, this position of Saturn represents a direction — an operative message — which was meant to give a basic and meaningful character to the American nation and its people. The Saturn principle was presumably necessary to build a creative-dynamic tension with respect to the highly expansive Jupiter-Venus pair. That pair of planets (which, to the traditional astrologer, represents the acme of beneficence and good fortune) is particularly important, not only because it is in an angular House, but also because Jupiter rules the zodiacal sign at the Ascendant (Sagittarius) and Venus rules that of the Mid Heaven (Libra) — the two most determinative points in the circle of Houses.

The symbol of the degree on which Jupiter is located adds an interesting touch to the meaning and purpose of the planet, ***Game birds feathering their nests***. The symbol is interpreted as "an instinctual dedication of self to new forms of life . . . A new way of life is starting and a concrete preparation is made for it." At a social level (**game birds** implies a social context), "we can speak of the pioneering efforts dedicated to the building of a new culture, new institutions." Birds, in symbolism, always refer to spiritual forces, and we can relate the meaning of this symbolic picture to the phrase **Novus Ordo Seclorum** on the reverse side of the U.S. Seal, for Jupiter rules the Ascendant of the U.S. chart.

The symbol for the fourth degree of Cancer on which Venus is placed is — **A cat arguing with a mouse**. A symbol of self-justification — "One argues with oneself, hoping to convince oneself that the old impulses [belonging to the Old Order] are still legitimate . . . The mind is very clever at not facing the consequences which follow from. desires or even from restlessness. Attempts at RATIONALIZATION are experienced and should be understood." Venus rules the Mid Heaven, which refers to the Executive (cf. the Watergate episode filling the collective mind of the nation as this is being written), but the Mid Heaven also deals with the achievements of the American people, achievements all too often requiring practices and actions which call for clever rationalizations in view of what is outwardly being professed as one's ideal of morality, justice, equalitarianism, love and religious belief.

The symbol for Mercury, on the other and, is truly in tune with the mental destiny of America — even though the retrograde motion of Mercury at the time of the adoption of the Declaration of Independence calls into question the ease with which what it reveals could be fully implemented in the life of the nation (Cancer 25°): **"A will-full man is overshadowed by a descent of superior power**. The response of spiritual forces to the integration of personality through positive will-full endeavor . . . In this symbol we witness a more transcendent expression of 'success.' It is not merely external success, as is given by society to its prima donnas, (a previous symbol of the fivefold sequence), but a spiritual

response, a sign of inner strength and uncommon endowment."

Because the opposition of Mercury to Pluto is basic in the U.S. chart, we can relate the symbol for Mercury to the symbol for Pluto (Capricorn 28°). It reads as follows: "**A large aviary**. The enjoyment of spiritual values by the soul able to familiarize itself with their implications." I already said that birds symbolize spiritual forces; thus the aviary presents us with a picture of these forces (or desires) contained within a mind open to the light of psychic or Soul realities and bringing joy and harmony to consciousness.

Such a symbol might not seem appropriate for the planet Pluto which ordinarily is given a somber meaning. But the significant point here is that Pluto in the U.S. chart is found on that one degree of the zodiac carrying a message of what we could call "spirituality." The aviary symbol nevertheless has some implications which were not mentioned in **An Astrological Mandala**.(6) The most important of these is that the birds are captive and made to satisfy the needs or wishes of a particular person. Perhaps each bird is given a name; at any rate a process of **personification of the spiritual** is indicated.

6. An Astrological Mandala (P. 2.46). Only a few of the possible meanings of each symbol were mentioned in the book; otherwise a very large and unwieldy volume would have been required. When astrologically or oracularly used, each symbol should be studied and interpreted in terms of the planet or the situation to which it is made to refer.

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If we refer Pluto in the second House of the U.S. chart to the huge financial and industrial combines which control so much of our national life and of the life of individual Americans, we can see a trend arising among the giants of business who now claim that they exist to serve the needs of the people — spiritual and cultural, at least to the extent to which the average American person thinks of spirituality and culture, as well as economic. The great millionaires of the past and the billionaires of today are responsible for large foundations in the realm of education, scientific research, medicine, theater, etc. But these grants carry personal implications. Subtly so not so subtly, they affect what should be a free flow of creative endeavors that answer intuitively felt needs.

At a more individual level, the psychic revelations which today so many Americans are experiencing also tend to be based on personifications — and this has been true since the early days of spiritualism (from 1844). The concept of reincarnation is also personalized. Everything that in its essential nature has a planetary or cosmic character tends to be referred to a person; it is given a particular name, and to some degree worshipped. In a sense, this is idolatry: beautiful images and mystic personages take the place of the free experience of what should be apprehended as a melodic line in the immense symphony of all-encompassing spirit.

Because Pluto is retrograde, we could deduce that this trend to a materialization of the spiritual, which also involves financial profits, has to be faced in the inner life. The opposition between Mercury and Pluto — **the only opposition aspect and the only retrograde planets of the chart** — surely seems to demand more than can be seen on the surface of American life; and it is this demand that, as we shall presently see, a considerable number of young people are seeking to answer by becoming involved in Oriental techniques of "meditation" and in promoting the ideals of a "counter-culture." Mercury is located in the eighth House traditionally related to "death and regeneration." This "death," however, refers to an inner transformation which may mean the overcoming of the possessiveness and personalizing tendency of the ego, brought about by a change from a self-oriented (the sixth House below the horizon) to an other-oriented (above-the-horizon) life. The latter results from a full acceptance of true partnership and of the productive nature of relationships whose fruit — outer and inner — are consecrated to the community, or increasingly now to mankind as a whole.

The fact that the North Node of the Moon is also in this House of death and regeneration stresses the need to hold a positive concept of self-transformation, even though the line of least resistance (symbolized by the South Node) is shown to be the **gathering** and enjoying of possessions of all types.(7) The symbol for the North Node degree (Leo 8°) refers to **revolutionary activity**, which in most instances today deals with "the emotional and ideological attempt to return to a state of non-differentiation and chaos as a prelude to a

new type of order." We can relate this symbol to the melting pot of races and cultures which is uniquely American, or to the psychic experience of everything-being-one and all-individual-differences-being-erased which some seekers after psychedelic ecstasies claim to have reached. We are dealing here with what certainly can be a valid, even if catabolic, process of **deconditioning** — deconditioning in terms of liberation from ancestral bondage to old cultures and religious myths. Yet deconditioning is at best only the beginning of a long process of transformation.

The symbol for the South Node degree is also very significant in terms of America's dependence upon the whims of fashion: ***Beautifully gowned wax figures on display***. In its very positive aspect, as, "the inspiration one may derive from the appearance of Exemplars who present to us the archetypes of a new culture," the symbol refers to archetypes of a new order and new inspiring symbols. But in its negative aspect, the symbol hints at the average person's fascination with the models of the very latest fashion, and the restless pursuit of what somehow has become the "in" thing to do or to believe. This applies equally to the intellectual realms of science, education, psychology and sociology. It is the line of least effort and, to use a traditional term often associated with the South Node, of "self-undoing."

I should also mention the position of the Part of Fortune, which is very close to Mercury in the eighth House and in exact opposition to Pluto. The Part of Fortune is actually the index of the relationship between the Sun and the Moon, when this relationship is referred to the Ascendant. It deals with the manner in which vital energies affect the intuitive realization of a person's individual selfhood, truth-of-being or **dharma**. The House in which the Part of Fortune is placed is the most important factor, for it suggests the optimum manner — in which the organism's vital forces can be used in the actualization of one's birth-potential. It can be related to "happiness" as well as to "good fortune," as a person follows the instinctive dictates of his own fundamental nature. When the Part is in the eighth House it carries as a basic message the possibility of and the need for self-transformation through relationship and rebirth within a larger field of activity.

The symbol for the degree of the Part of Fortune in the U.S. chart is:

An Indian girl introduces her white lover to her assembled tribe. Inner rebirth through a total acceptance of the primordial values manifest in the human body and its natural functions . . . An emotional and warm commitment to the **return to nature** which today appeals so strongly to the new generation, but which Jean Jacques Rousseau, many great Romantics, and Gauguin long ago advocated and exemplified.

This symbol evidently touched in the mind of the clairvoyant Elsie Wheeler a memory of the famous story of Pocahontas, but it can be given a universal meaning. We are presented with a symbolic situation in which a girl living in a culture which identifies itself with nature and its functional rhythms, "saves" (or brings to a new realization of life) a man typifying an

intellectual, Puritan and aggressive civilization. If we were to take this symbol most literally we would deduce from it that the American people should discover a new, wholesome and simple way of life by absorbing the message given by the Indian culture, though presumably at a higher level of "nature." Alas, the new Americans instead ruthlessly exiled or destroyed the Indians.

Why this destruction? Pluto in the second House of the U.S. chart is the answer, representing in that connection a relentless passion for possessions and wealth. If we think in terms of the symbol for Capricorn 28°, the degree of Pluto (***A large aviary***), we can see in it the process of **domesticating** natural and spiritual forces, and, in general, the wilderness. But domestication implies binding to a strictly human and personal purpose — whether it is necessary productivity and convenience, or pleasure and perhaps sentimental self-indulgence (the ubiquitous "pets" filling our emotionally barren modern homes). The point opposed in the zodiac to the Part of Fortune is exactly conjunct Pluto in the U.S. chart. I have spoken of this point as the Point of Illumination, mainly because it is found at the Ascendant of a chart erected for any full moon, and the full moon is a symbol of fulfillment in objective consciousness within the mind that is truly "awake," the Buddha mind. The American mind has the **potential** capacity to objectively experience the carefully planned operation of vast concepts — witness the landing on the Normandy beaches in World War II or now the trips to the Moon. But the negative aspect of this capacity is a depersonalizing involvement in vast complex enterprises which require split-second accuracy, extreme nervous and intellectual tension, and a rigid orchestration of overtrained and practically computerized human beings from whom feeling and spontaneity in most cases have been exercised, by our high priests of technology and psychology.

7. For a discussion of the Moon's nodes and the nodes of the planets, read **Person-Centered Astrology**

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Much more could be said if I were to attempt a thorough technical analysis of the chart, which I believe should be considered the seed-pattern of the collective American personality. A detailed comparison of this chart with some of the others astrologers claimed to be valid would add little to the foregoing. Nevertheless, a few points are worth mentioning with regard to the chart with a mid-Gemini Ascendant, which is most frequently used by other, astrologers. I believe that what is often said about this Gemini Ascendant chart tends to encourage an inaccurate and deceptive view concerning certain aspects of American national character and destiny.

It is certainly true that Americans display some Gemini traits, and I have already spoken of the meaning that a Gemini Ascendant would have in terms of the essential individuality of the American nation. But here we should consider first the question of what is characteristic of Gemini, and then what aspect of the American personality logically applies to these characteristics. I am convinced that they accurately refer to all that the Descendant and seventh House signify.

On July 4, 1776, the planets Uranus and Mars were located respectively on the 9th and 22nd degrees of Gemini. We hear it said that because the American people as a whole tend to be restless, changeful and revolutionary or at least unconventional, Uranus must have been rising. This statement ignores the fact that, in the chart with the Ascendant on the 14th degree of Sagittarius, the natal horizon — the line linking the Ascendant and the Descendant — is very close to the **lines of nodes** of Uranus.(8) On the basis of a great deal of evidence I am convinced that when the natal horizon or the natal meridian of a person's chart is nearly identical with the line of nodes of a planet, this person is deeply marked and his activities are conditioned by the character of the planet. It is a nearly compulsive conditioning rooted in the unconscious; the individual is fated to act as an "agent" of the force that the planet symbolizes. One could say that he is "selected" to play a specific role in the overall economy of the Earth. By contrast, when the actual physical planet is near an angle it usually affects only the more conscious and individualized activity of the person. It can be neutralized by other planetary factors.

The United States has played a Uranian world-transforming role in the evolution of mankind and of the whole planet. To play this role is the **dharma** — or essential destiny — of America. The actual presence of the physical planet Uranus in a particular natal House reveals where this role of destiny is to operate in a most focalized manner. In the U.S. chart I have presented, Uranus is logically positioned in the sixth House of labor, health, service and technology and of retraining after **personal** crisis. It is a logical position because it is in this sixth-House field of experiences that the transforming power of American initiative has made by far its most momentous contribution. I need only to mention the development of powerful labor unions, mass-production assembly lines, amazing technological feats (from

Edison to the atom bomb and the trip to the Moon), and a host of revolutionary developments in the field of unofficial as well as official health care, and "spiritual healings." The proliferation of the many aspects of civil service, of military devices and techniques also fits this sixth-House position of Uranus. America is the country where know-how is worshipped, and this means a constant drive to discover new ways of doing things and to foster built-in rapid obsolescence in order to clear the way for new forms.

It has also been said that Mars could not be located in the seventh House because "the U.S. has never lost a war." Such a reasoning is based on the unfortunate belief that Mars by nature is an omen of ill-fortune or accident. The fact is that Mars represents the capacity to act in order to obtain what a living organism needs for its subsistence, or what a person desires because it has proven of value. As Mars "rules" the muscular system and the mobilization of the ego-will, **without Mars man would be a vegetable, unable to move himself**. The reason for attributing a pejorative meaning to this planet is that unfortunately human beings tend to rush toward what arouses their desire or greed and by carelessly and emotionally doing so they are likely to be hurt. In one of its aspects Mars may truly be god of war, but astrologers should learn to free themselves from Greek mythology, and think in more basic and functional terms. The presence of Mars in the seventh House of the U.S. birth chart aptly describes the aggressive way in which Americans have met the world of nature and whoever or whatever stood in the way of their expansion — the Indians, for instance. We should also not forget that economic and financial aggression is just as effective as military bravado in the achievement of a national goal — as the Arab nations have just learned.

8. The nodes of a planet are formed by the intersection of the plane of its orbit with the Earth's orbit. They belong to what I have called "orbital astrology," which refers to the structure of the whole solar system. Thus it is their **heliocentric** positions that are important. Lately geocentric positions have been used by a few astrologers, but such a use of planetary nodes seems to me unsound as it makes them lose their nodal character.

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Advocates of a Gemini-rising U.S. chart have placed much reliance on the fact that in it the Aquarian Moon is in the tenth House — which in national charts refers to the Executive — and they relate this to the new role that some women came to play in America. But in fact until very recently no women had performed a real public function in or around the White House. Women have been more important here in the education of children than they have been in other countries, but they have been discriminated against in all other fields except as secretaries and typists — not a tenth House occupation.

If the Moon in the U.S. chart is made to represent "the general public," we could admit that there were some attempts made during the nineteenth century to implement a truly "popular" democracy, yet actual power has always remained in the hands of the wealthy classes and, later on, of huge corporations. A large section of the general public has been allowed to take part superficially in the distribution of wealth through the ownership of stock in corporations, but owning a fraction of the stock of a company, or casting a ballot in elections which are powerfully influenced by money interests and the media, does not mean being a decisive force in affairs of the executive department in business and politics.

In the Sagittarius-rising chart calculated with Campanus Cusps, the Moon of the United States is located in the second House, which deals with a person's approach to the use and management of his own possessions. It represents in that chart the obsession of American people with money, the rapid circulation of that money and — because of the Moon's trine aspect (120°) with Mars and Venus in the seventh House of partnership (exchange and installment buying) — the tendency to live beyond one's means in order to impress associates and to satisfy the characteristically American trait of self-indulgence in material wealth and comfort.

The position of Saturn in the tenth House of the Sagittarius-rising chart is one of the most convincing indications of the validity of this chart. Thomas Paine wrote: "In America, the law is king." This might not be true in everyday practice, but the place occupied by the Constitution in the political life of America certainly is unique. It parallels the worship of "the Book" in religious life. A Constitution is a Saturnian factor, because it binds and limits the centrifugal activities of ambitious individuals and groups and sets more or less strictly defined boundaries to the political process. This, however, slows down or altogether hinders making the changes that may be required to successfully deal with a radically transformed society. Saturn in the tenth House is also a potent symbol of the paternalistic attitude of "the Great White Father" in Washington, for in a natal chart that planet refers to the personal character of the father, or rather — in Jungian terms — of the father image. It also represents what today we call "the Establishment."

The very strong square aspect formed by the Sun and Saturn in the U.S. chart may be an indication of the fact that a number of Presidents have died in office. More basically, because the Sun is in the House dealing with relationship and marriage, this square shows the influence of Puritanism and of an official reverence for the law upon what otherwise would have been a tendency toward unbridled expansion and permissiveness in human association. This Saturnian influence has recently been attacked by the transit of Neptune (1948-1949), then Uranus (1971-1972); and in 1977-1978 Pluto will also cross the degree of the zodiac (Libra 14°48') on which Saturn stood on July 4, 1776. It seems evident that

the present struggle for power in our government will not soon be over, and Pluto's transit may correlate with some basic change in the Executive Branch, which the tenth House represents.

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It might be valuable at this point to summarize briefly the main points which were brought-out in this chapter, before we go on to study some of the main astrological features of the development of the American nation since its inception.

The basic framework of the chart formed by the cross of horizon and meridian (the four Angles) outlines a pictorial message which begins by telling us that the individual character and destiny of the American nation can best be realized by an intuitive awareness of a spiritual ancestry deeply rooted in a great tradition which stresses the capacity latent in all human beings to transform themselves and their consciousnesses (Ascendant). This transformation should begin in earnest when the person is eager to become a focalizing agent (an "avatar") for the power and character of a greater Whole - in this case, humanity-as-a-whole, or in religious terms, God (Imum Coeli). As this begins to take place, it should gradually generate a capacity to experience space-transcending modes of communication in terms of relationships allowing for the development of such a capacity (Descendant); the end result of this will be a "New Order," a totally transformed world (Mid Heaven).

If we visualize this archetypal picture in our minds, we then can see the Sun, the Moon and the planets operating within it as **functional agencies**. Solar energy is focused upon the field of interpersonal relationships, a field (seventh House) powerfully filled with expansive energy and intellectual initiative. The source of this energy is in the northeast, the direction from which galactic forces flow through our planetary axis. Solar energy is distributed by the Moon, and the use and management of, as well as a yearning for, resources of all types is emphasized as the daily preoccupation of the consciousness of the common people. We can find an emphasis on "security," and in this century, the tendency to rely upon large-scale organization, impersonal technology and bureaucratic patterns (including computers, the supreme bureaucrats) has become a dominant feature in our national character.

At the sociopolitical level, the square of Saturn to Jupiter and the other planets in Cancer indicates a state of tension produced by cross-action between a powerful **personal** desire for relationships, expansion, permissiveness and all that leads to a life of abundance and home comfort, and an **impersonal** structure of law and morality (Freud would call it "superego") operating with rigid time-determinism. This structure actually implies a deep-rooted sense of distrust and fear which, among other things, led to the "separation of powers" in the government, and to the projection of a father lineage upon the Executive, himself theoretically subservient to an impersonal constitutional pattern of political-social-cultural behavior. The square of the Sun to Saturn can also be interpreted as representing the way in which new social relationships were able to successfully challenge the Saturnian tradition of autocratic rule.

Forces of transformation, which it has been America's destiny to feature, have been particularly focused with Uranus in the field of labor, technology and service; with Neptune in the field of religion, mysticism, social utopias and journeys to exotic places; with Pluto in terms of large administrative patterns. These forces are now gaining momentum. Their original impact during the eighteenth century was not sufficient to overcome the pressures generated by the enormous geographical expansion and by the equally overwhelming release of usable power by the Industrial Revolution and the accompanying increase in population through immigration. In many ways these pressures have deviated or rendered

ineffectual the **spiritual** aspect of America's power of world transformation, replacing it by a materialistic shadow.

Material success can mean spiritual defeat. But defeat can be transformed into a still deeper and more total success. It is toward such an end that the transits of Uranus, Neptune and Pluto are now working in the U.S. chart. The greater the resistance to their action, the more severe, inevitably, the crisis will be.

CHAPTER FIVE: Two Hundred Years of Growth Through Crisis - 1

When considered as the archetypal structure of a person's life and individuality, a birth chart does not change. But its component parts — planets, angles, nodes — do evolve according to their respective rhythms and in answer to the impacts and challenges of the environment. Thus, as the "astro-philosopher" studies a person's chart, he or she deals with three basic factors: the birth chart as a permanent reality referring to a fundamental set of potentialities, some of which at least will be actualized; the "progressions" or "directions" that mark the overall unfoldment of the implications of birth at a particular time and place; and the various types of "transits" that represent the person's reactions to important changes in his environment (internal-psychic as well as external-physical, cosmic as well as social) even more than the actions of that environment upon him.

I have frequently compared this process to the development of an acorn into an oak tree. The genetic pattern of oak-hood which is contained within the cells of the acorn remains unchanging. When the seed germinates, the potentialities in the acorn which, taken all together, define the character of the oak become actualized in the tree (astrological progressions). This growth process, however, is affected by the condition of the soil, the climate, the weather and the seasons, and the actions of animals and men (transits). Because the small planets close to the Earth — Mercury especially — move so rapidly, their transits around the entire circle of the birth chart can refer only to a series of fairly often repeated impacts, and in a study of the evolution of a national organism, these transits can be dismissed as uncharacteristic unless they are accented in a special way, or unless these small planets happen to be conjunct with the larger ones at particularly sensitive points of the chart. The periods during which Mars and Venus (and to a lesser extent, Mercury) are retrograde may also be significant, particularly if during these periods the planet moving backward in the zodiac makes strong aspects, or if a combination of the three smaller planets tends to mobilize tense planetary relationships in the natal chart. The transits that are usually most significant, however, are those of the planets dealing with social changes — Jupiter and Saturn — and those of the planets whose cyclic motions beat the rhythm for processes of basic transformation — Uranus, Neptune and Pluto.

It is not my purpose in this book to try to correlate in detail the progressions or transits that refer to the chart of the Declaration of Independence and the historical events affecting the development of the United States. This would involve a long and complex study, and the weighing of numerous factors in a great many charts over the two-hundred-year history of the United States — not to mention the relationships between the U.S. chart and the charts which traditional mundane astrology attributes to other nations, as well as the charts of all the Presidents and of the beginnings of their administrations. Instead, what I am going to do is isolate some of the particularly significant progressions and transits that support the validity of the U.S. chart with the Sagittarius 13°10' Ascendant, and then outline the main features of the rather crucial astrological situation in which the American nation finds itself at the present time.

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In so-called secondary progressions, what takes place in the sky each day after the birth of a person gives us an archetypal or symbolic picture of the conditions which develop during one year of that person's actual living. Astrologers often say that this equivalence between a year of life and one day in the sky is based on the fact that the two basic frames of reference used in astrology are the year and the day — that is, the revolution of the Earth around the Sun, and the daily rotation of the Earth around its polar axis. Thus a special relationship is said to exist between these two kinds of motion. It is a symbolic relationship, for there is no logical reason for establishing a causal relationship between the day following the birth, moment and the first year of life. Yet symbolic though it may be, the equivalence of day and year in astrological practice can be demonstrated to be valid. It has occurred to me, however, that the length of the gestation period in the human species — nine months — may provide a significant clue to the problem of the validity of the secondary progressions. If the Sun in astrology represents the life-principle, and each month of solar motion releases a specific seasonal kind of life-energy, it seems logical to me to expect that the complete formation of man — who is thought to be a microcosmic condensation of the forces active in the macrocosm, or at least in the solar system — should take a whole year. As the embryonic development in the womb takes nine months, it would be natural to assume that the extra three months needed to complete the solar cycle would refer to the **also embryonic** unfoldment of a **psychic organism**. Such a psychic organism exists in man as the basis for the operation of emotional-mental faculties and the development of a "reflective" type of consciousness deeply anchored in social and cultural factors — a consciousness able to look upon itself, to question the motives and the value of instinctual behavior, and to think in terms of words, symbols and abstract concepts. Three months equal ninety to ninety-two days, and if we consider the period of ninety years as the normal maximum length of a human life at least in the present state of the solar system and according to the length of the Earth's revolution, which evidently are not necessarily constant — then the ninety days after birth would represent the time during which progressions are effective in terms of the life of a human being, the time for the release of all the kinds of solar energy needed for the full development of man's psychic and mental capacities. What happens in the solar system during the ninety days after birth would therefore present us with an archetypal blueprint for the growth of the individual's consciousness — or, if we use the term in its broadest and most precise sense, his intelligence. Intelligence in man essentially is the faculty which allows him to consciously adapt to his biological, social and psychic environment in such a way that he can obtain optimum conditions for his growth and fulfillment.(1)

When we are no longer dealing with an individual person, but instead with a collective person such as a nation, the situation changes due to the necessarily much longer time

span involved. We have to think of the secondary progressions as indications of a general process that refers to the gradual evolution of the nation's destiny and to changes in collective consciousness. If we do this, we obtain relevant, although general, indications, the main value of which is to identify fundamental phases in the growth of the collective psyche and to provide some clues to their meaning. These phases do not refer primarily to specific historic events. Some kinds of events will be associated to them, but these events actual have only secondary importance. It is the person that happens to an event, rather than the event happening to the person.

In the normal life of an individual human being, only the progressed Moon can make a complete circuit around the birth chart. It does this every twenty-seven or twenty-eight years, thus making three or four such revolutions in a lifetime. In the case of the U.S. birth chart, which covers a much longer period of time than the lifespan of an individual, the progressed, Sun has only recently reached the zodiacal point opposite where it was at birth; the same is true of Mercury. The progressed Moon, however, has returned to its natal place seven times, the last time during 1968-1969.

1. This is, needless to say, not the meaning given to the word when one speaks of "intelligence tests."

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But the sidereal cycle of the Moon is not the most important measuring unit. The fundamental unit in progressions is the **lunation cycle**, the period defined by two successive New Moons (the New Moon being a conjunction of the Moon and the Sun).**(2)** The progressed lunation cycle establishes an approximate thirty-year period. The progressed planets operate within the cycle and their progressions take on greatest significance when they are related to the four Angles of the natal chart (the Angles generated by the cross of horizon and meridian). There were progressed New Moons in 1787, 1816, 1846, 1876, 1905, 1935, 1965 and 1994. The first two occurred in the eighth House, the third in the ninth, the fourth, in the tenth, the fifth in the twelfth. The progressed New Moon of 1935 occurred in the first House at Sagittarius 19°07'. The 1787, 1816, and 1965 progressed New Moons were based on solar eclipses; the progressed Full Moon of 1802 was based on a lunar eclipse. Generally speaking, eclipses tend to indicate a sharp focusing of issues and stresses in the field of consciousness, if not at the level of physical-actional problems.

The 1787 progressed New Moon correlates with the work of the Constitutional Convention in Philadelphia — a new departure indeed. The progressed Full Moon, in 1802 marked the start of the process which led to the acquisition of the Louisiana Territory from the French Emperor, Napoleon — a step that made possible westward expansion of the federal nation which issued from the work of the Constitutional Convention.

The 1816 progressed New Moon coincided with the election of President Monroe. It followed the Peace Treaty of Ghent with England (December 24, 1814) which ended a disastrous but cathartic war and began an "era of good feelings" in the country, henceforth intent on building itself and turning its back to international involvements. Under John Marshall the Supreme Court was becoming powerful. A wave of interest in German culture followed the translation into English of Madame de Staël's book on Germany, **De l'Allemagne**, an interest that became increasingly strong up to the beginning of the first World War. The progressed Full Moon of 1831 saw the rise of Abolitionist sentiment. (The first issue of William Lloyd Garrison's **The Liberator** was published in 1831) and bitter struggles with Indian tribes relentlessly being pushed westward and destroyed (Black Hawk war, 1832; second Seminole war, 1835-1842).

The 1846 progressed New Moon, falling in the expansionistic ninth House of the U.S. chart, occurred at the time Neptune was discovered. Under increasing persecution the Mormons were moving west, John Fremont was stirring things up in California, the Mexican war — which added a vast new territory to the United States — was starting. The Oregon Treaty, defining the northwestern boundaries between the United States and Canada, was signed with England, and legislation was passed prohibiting slavery in all new states and territories, indicating that the tensions which would finally lead to the Civil War were coming to the

surface. The progressed Full Moon of 1861 brought these tensions to a climax, as Southern states began to secede from the Union and Lincoln became President on March 4.

The 1876 progressed New Moon occurred as the tragic Reconstruction period, which radically transformed America, was coming to an end. The stage was set for the emergence of an industrialized and power-greedy nation dominated by the "robber barons" of industry. The unavoidable reaction to this was the emergence of organized labor, and with it the awareness of acute class conflicts. Four years before the 1890 progressed Full Moon, Samuel Gompers organized the American Federation of Labor, which he led until his death in 1924. The Populist movement was growing, and the United States was beginning to be a world power with expansionistic goals.

By the time of the progressed New Moon of 1905, President McKinley's ill-fated administration had championed a strong international outlook. Following him, President Theodore Roosevelt's negotiation of the Treaty of Portsmouth (September 1905) ending the Russo-Japanese War, contributed to increasing the hostility on the part of the Japanese which eventually led to Pearl Harbor.

Before the progressed Full Moon of 1920 had matured, World War I had come to an end, the Prohibition Amendment had been passed and ratified, President Wilson's vision had been defeated, isolationism had triumphed, and the "Roaring Twenties" had come to mark a general change of consciousness and a sharp conflict between new and old values.

The progressed New Moon of 1935, on the 20th degree of Sagittarius, saw the triumphs of Franklin D. Roosevelt's New Deal and his fight against a conservative Supreme Court. The three-year period preceding a progressed New Moon usually witnesses the seed-formation of what the coming thirty-year cycle will unfold. When F.D.R. was elected President in 1932 the progressed New Moon was in the first House of the U.S. chart, after the progressed Sun had crossed the natal Ascendant during the early spring of 1929. Significantly enough, this occurred just a few months before the stock-market crash of October 24 through 29. This seems to imply that the Great Depression — which had already begun in Europe — was necessary to build a basically new America, and to teach a lesson to Wall Street speculators — a lesson which, alas, seems to have been left unlearned and may well lead to a new catastrophe. Ten years later, World War II began, giving a tremendous boost to the nation's industrial power and to the unchecked influence of the military.

The progressed Full Moon of 1949 occurred as the Sun opposed the natal U.S. Venus. President Harry Truman had begun his new term of office. These were the years of the Marshall Plan, the cold war with Russia, the Korean War (1950-1953) and Senator Joseph McCarthy. The Eisenhower-Dulles combination sowed bitter seeds for the future, and Richard Nixon came to public notice for the first time with the ambiguous Hiss affair, the implications of which are now being reexamined. The progressed New Moon of 1965 — which corresponds to the annular eclipse that actually occurred on January 9, 1777, on the 20th degree of Capricorn, began the thirty-year cycle within which the American people are now operating. (3) The three-year period prior to 1965 saw the gradual intensification of

America's involvement in Vietnam under President Kennedy, the confrontation with the Russians in Cuba, and the assassination of the President on November 22, 1963. During these years the psychedelic drug LSD became more widely known, and starting with the free speech upheaval at the University of California in Berkeley in December 1964, American youths, both in the universities and outside of them, began to organize and demonstrate. The civil rights movement grew in intensity, leading to the riots in Watts on August 12, 1965; and in 1968 both Martin Luther King and Robert Kennedy were assassinated. These events, from the astrological point of view, were sparked by the very crucial conjunction of Uranus and Pluto in tense relationship with other major planets during 1965 and 1966. I will discuss these important transits in a later chapter.

Three periods in the development of the consciousness of the American people, each numbering about sixty years, can be seen emerging from these data. The years before 1787 (the first progressed New Moon) constitute a period of struggle for survival and recovery for the new nation after the shock of having claimed individual existence. During the first period (roughly 1787 to 1846), as the two progressed New Moons occurred in the eighth House of the U.S. chart, the American people began to develop a truly national sense stimulated by rapidly increasing intergroup relationships associated with the conquest and development of the country. The War of 1812 with England marked a turning point in this process, since military defeat at the hands of the mother country was only narrowly avoided and the seat of government had to be rebuilt — quite a symbolic event, as the eighth House is traditionally that of death and rebirth.

2. These conjunctions have been a basic measure of time for ages. In agricultural societies in which fertility cults and the worship of life occupied a central place in men's consciousness, what seemed to be the mysterious union of the two great celestial embodiments of the polarities of universal Life was the — most sacred event (**hierogamos**) and considered to be the source of all manifestations of life on earth. The planets were important, but they acted as modifying forces differentiating for specific purposes the bipolar energy of the two "Lights," the Sun and the Moon.

3. The symbol for the 20th degree of Capricorn is: ***A hidden choir is singing during a religious service***, and is interpreted in my book **An Astrological Mandala** as follows: "The fulfillment of the individual's creative function through his participation in a group performance consecrated to a transcendent realization of unity . . . social participation . . . exalted to its highest manifestation." One might say that this symbol, so interpreted, evokes the archetypal possibility of accomplishment for the American nation at this time. How remote from what appears actually to be happening. Yet, as we shall see, the dream of the true hippies was to realize such a group harmony through love. The "flower-people" have gone, but perhaps they were heralds of a yet distant dawn, at least reflecting in their psychedelized consciousness something of a wondrous archetypal reality.

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With the entrance of the progressed Sun in the natal ninth House, the expansionistic forces and the popular movement that came to be focused in the presidency of Andrew Jackson asserted themselves, leading to war with Mexico with the progressed New Moon of 1846 in this ninth House. The second period (roughly 1846 to 1905) saw the crises resulting from a rapidly expanding nation that had either to be united, or definitely divided, by the issue of slavery. The Civil War insured that union would triumph, but the great problem posed by any war is what the victorious will **do** after victory and how the defeated will accept, adjust to, and even more **assimilate** defeat and its inner as well as outer implications. The American nation has been deeply and indeed tragically marked by what occurred **after** 1863. The progressed New Moon of 1876 fell in the tenth House of the U.S. chart; what it witnessed was the establishment of a nation worshipping values which had increasingly little to do with the **spiritual** aspect of America's destiny.

The progressed Sun, which had crossed the Mid Heaven of the chart in 1859, reached Saturn in the winter of 1871. The midpoint between these years is 1865, the end of the Civil War; and this tells symbolically the story of the price to be paid for the strong Union which Lincoln desired even more than the abolition of slavery.⁽⁴⁾ Every strong government in one way or another, has to pay this price — just as an individual person often pays a great price for a strong ego in terms of consciousness and spiritual values. Even today we see the process operating in a subtle form when illegal action by the government is justified in the name of "national security." One step further leads to illegal action or war to protect big business corporations deemed essential to national prosperity.

The progressed New Moon of 1905 occurred during Theodore Roosevelt's Administration. This progressed New Moon fell in the U.S. chart's twelfth House — the House of cyclic consummation — which may mean the payment of karmic debts as well as the preparation for a new cycle. No progressed New Moon occurred in the eleventh House, which refers to ideals and friends, and if need be, to reform and reorientation of social consciousness — this may be a very symbolical fact! The progressed New Moon of 1905 occurred on the 20th degree of Scorpio, which carries a beautiful symbol of faith and courage in facing the unknown. Roosevelt certainly had this courage, and the United States began to plunge increasingly into the labyrinth of world politics and world trade. World War I revealed what was implied in this course of action. But it raised the question again: What price victory?

4. On August 22, 1862, Lincoln wrote to Horace Greeley, founder of the New York **Tribune**: "As to the policy I seem to be pursuing, as you say, I had not meant to leave anyone in doubt. I would save the union. I would save it the shortest way under the Constitution. If I could save it by freeing all the slaves, I would do that, and if I would save it by freeing

some and leaving others alone, I would do that." **Internationalism** by Irwin St. John Tucker, 1919.

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The period ending in 1965 witnessed two world wars, and between them, the Great Depression. The progressed Sun having crossed the U.S. Ascendant in the spring of 1929 — when Europe was already feeling the weight of such a depression — the progressed New Moon Of 1935 came on the 20th degree of Sagittarius. This was not far from an opposition to Mars in the natal U.S. chart, and it foreshadowed World War II, as Mussolini and Hitler had consolidated their power in 1936 and Japan had attacked Manchuria. As Mars squares Neptune in the U.S. chart, this progressed Sun to Mars opposition also implies a square of the progressed Sun to Neptune in the ninth House. I should note here also that the Progressed Mars and the progressed Neptune were conjunct in 1935-1936.

The midpoint between Uranus and Mars in the U.S. chart falls at Gemini 15°39', so the progressed Sun opposed this rather explosive midpoint in 1932, during the early months of Franklin D. Roosevelt's New Deal; the progressed Mercury opposed it as the President was preparing the country for a nearly inevitable war. At the same time, the progressed Moon was returning to its natal place, emphasizing the need for financial expenditures, and the semiquintile of the progressed Sun to Pluto evoked a dependence upon the creative organizing talent of business leaders. On September 1, 1939, the progressed Mercury of the U.S. chart crossed the natal Ascendant as Hitler invaded Poland. Diplomacy might have prevented World War II, but the so-called democratic nations were all involved in Neptunian dreams.

The progressed Mars reached the Mid Heaven — the first angle of the U.S. chart it crossed — as Roosevelt died and the successful completion of the atom-bomb project gave the United States a tremendously effective and aggressive power, a striking confirmation of the zodiacal degree of this Mid Heaven. The continuously reappearing problem was what should be done with that power. America's response, as has often been the case, was an ambiguous one, implicitly accepting a compromise between world domination and the comforts and pleasures of the abundant life at home under the canopy of moral rectitude. The world was seen divided into the good people versus the bad people, and this dualistic approach, combined with very practical business considerations, led to the moralistic policy, of the containment of "evil" in the form of the "Communist powers" instead of the clarification, purification and radiant assertion of the "good and the true" represented by our institutions and our way of life. Unfortunately both these institutions and the American way of life had been increasingly perverted for more than a century, with the result that the type of interpersonal and political relationships that existed in 1776 were no more. The progressed Sun of the U.S. chart, now in Capricorn, was beginning to oppose the natal planets in Cancer — Venus in 1949, Jupiter in 1952, the natal Sun in 1959.

This brings us to the progressed New Moon of 1965, which had the significant character of an annular eclipse — a thin ring of light surrounding heavy darkness. Later I will deal with the implication of the crucial thirty-year progressed lunation cycle which began then, and with the meaning of the strong Plutonian emphasis which has characterized the Nixon administration and has focused the potentiality of deeply cathartic changes in the consciousness of at least a "creative minority" in this nation.

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Transits

Astrologers analyzing the birth charts of individual persons usually pay much attention to the daily altered relationships between the planets and to the positions these planets occupy in the individual's birth chart; to the astrologer these are known as transits. Such a procedure implies to some astrologers that an individual carries around himself or his aura an unchanging model of his birth chart. The "influences" of the planets in their everyday motion reach him only as the transiting planets form a definite astrological aspect with the degrees on which the planets were found at the time of birth.

We can also look at the moving planets in another way. We can study the manner in which the entire cycle of a planet and its phases affect the person's chart from the moment of birth to the year and day the planet returns to its natal position in the zodiac. We can also realize that, in some cases at least, cycles of relationship between two planets — for instance, Jupiter and Saturn — from conjunction to conjunction are just as important as the cycle of one planet considered alone. Two planets whose functions refer to the same level of activity constitute pairs. What really counts at any time is the relationship of the whole solar system to the total configuration it had at the time of a person's birth. This is especially true when we are dealing with a **collective** person, like a nation, during whose existence **all** planets can repeatedly form all possible relationships between themselves, and between what they are every day or year and what they were at the birth of that nation. There are five basic levels of human activity: the vitalistic and organic (governed by the Sun and the Moon); the personal-emotional (Mars and Venus); the social-cultural-religious, (Jupiter and Saturn); the mental level (Mercury and Jupiter, or at a higher level, Pluto); and the level of transformations affecting the individual's relationship to a larger whole — social, cultural or spiritual-cosmic (Uranus, Neptune and Pluto).

When in the past astrology dealt with sociocultural and political or military issues, much attention was paid to the cycle of relationship between Jupiter and Saturn. This cycle has quite regular features, as conjunctions of the two planets occur every twenty years, and a larger cycle of sixty years has them recurring at about the same zodiacal positions. That sixty-year cycle was used in Babylonian astrology, and in fact up to the discovery of Neptune and Pluto.

The Jupiter-Saturn cycle refers to sociopolitical and cultural-religious activities taking place within a consciously formulated field of operations — a field with set boundaries defined by Saturnian values operating on the basis of the exclusion of whatever does not fit within established patterns of collective behavior and taken-for-granted beliefs. On the other hand, the more complex cycle defined by conjunctions of Neptune and Pluto refers to processes that essentially seek to include all that could possibly be included within a larger field of reference. Such inclusion naturally implies the basic but gradual transformation of what is being gathered within, and perhaps "transfigured" by, a greater Whole — whether it is cosmic, spiritual or political. The Neptune-Pluto cycle lasts a little less than five hundred years, and especially since the rise of modern science and technology seems to be the most fundamental **measure of time** in the present and future history of mankind.

If we consider the structural development of these two cycles it becomes apparent that they resemble the lunation cycle bounded by two successive New Moons; but the lunation cycle,

from which the month is derived lasts only thirty days. It can deal only with the minutiae of social experience, and its main value is found in the field of organic life. A Mars-Venus cycle also presents interesting features and a significant rhythm, but it is of greater value in astrology than in history. We shall therefore limit ourselves to a brief consideration of the larger cycles insofar as they can be related to the birth chart of the United States. One important point, however, should be stressed. When we deal with a nation as a **collective person** at the social level of consciousness represented by the Saturn-Jupiter pair refers to a larger field of activity and relationship than when we study an individual person and his participation in a community. At the level of the whole nation's activity, the term "social" refers to the nation's relationship **to its international environment**. When studying the Jupiter-Saturn cycle in terms of the U.S. birth chart, what we should consider is the way in which the nation as a whole operates and has operated within the world community. We are dealing with international rather than interindividual problems of relationship — with the character of the nation's participation in the world community. At present, this world community is not harmonious, but neither is the social life of a person living in a city slum harmonious; and if we reach beyond the strictly social level to that of organized religion and spiritual fellowship, even there, during our emotionally and spiritually tormented era, harmony and certitude are most often lacking.

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The U.S. birth chart features a square of Jupiter to Saturn from two angular Houses — the seventh and tenth. This square aspect is one of wide orb, but the presence of the Sun near Jupiter and in close square aspect to Saturn ties the whole pattern together; it also involves Venus and Mercury. Because the seventh and tenth Houses are fields of activity implying relationships with other entities (in this case, other nations), it should be clear that international issues and America's relation to the world community are essentially tense and crisis-producing, or — to put it differently — they involve problems of consciousness and spiritual tests of behavior. This can obviously be made to refer to the lasting issue arising from our early isolationism, as well as from our hesitancy and insecurity in accepting the mantle of world leadership and atomic power when it was Placed upon our national shoulders.

The tense aspect of the relationship between Jupiter and Saturn in the U.S. birth chart may have something to do with the fact that every President who assumed office under a conjunction of Jupiter and Saturn has died in office. At least this has been the case since the conjunctions occurred in Earth signs of the zodiac — since 1842. The following list shows the times and zodiacal degrees of these conjunctions from the middle of the eighteenth century through the twentieth century.

| | |
|----------------------------------|----------------------|
| March 3, 1762 | - Aries 12°21' |
| November 4, 1782 | - Sagittarius 28°04' |
| July 16, 1802 | - Virgo 4°56' |
| June 19, 1821 | - Aries 24°38' |
| January 26, 1842 | - Capricorn 8°54' |
| October 21, 1861 | - Virgo 18°23' |
| April 18, 1881 | - Taurus 1°36' |
| November 28, 1901 | - Capricorn 13°59' |
| September 10, 1921 | - Virgo 26°39' |
| August 1940 to February 1941 | - Taurus 14° to 9° |
| February 19, 1961 | - Capricorn 25°21' |
| January 1, 1981 to July 24, 1981 | - Libra 9° to 4°54' |
| May 26, 2000 | - Taurus 22°16' |

This is not the place for a lengthy discussion of the characteristic features of the sequence of the conjunctions of Jupiter and Saturn in zodiacal signs. These conjunctions fall successively in Fire, Earth, Air and Water signs.(5) Suffice it to say that after moving from

the Fire series to the Earth series in 1802, one anomalous conjunction still occurred in a Fire sign, Aries 1821); and while the series of conjunctions in Earth signs does not end before the year 2000, nevertheless a triple conjunction occurs in the Air sign, Libra, in 1981. Whether or not the President taking office in 1981 will die in office — as did those elected in 1842, 1861, 1881, 1901, 1921 and 1941 — remains to be seen. The conjunction of May 2000 should be extremely important, as it occurs concurrently with a massing of seven planets in Taurus, very much as it did in 1881.

5. Fire signs are Aries, Leo, Sagittarius; Earth signs are Taurus, Virgo, Capricorn; Air signs are Gemini, Libra, Aquarius; and Water signs are Cancer, Scorpio, Pisces.

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The United States was born as a collective national person during the Saturn-Jupiter cycle which began with the conjunction of these planets in Aries (1762) toward the end of the French and Indian Wars. France's defeat in this lengthy series of wars ensured the prenatal development of the United States. The last of the Jupiter-Saturn conjunctions in Aries (and in Fire signs of the zodiac) occurred some sixty years later, in 1821. This was during the second administration of President James Monroe, whose Monroe Doctrine asserted the national will to keep the old European countries out of the affairs of the Americas, and established the U.S. claim to a privileged position in the Western Hemisphere.

The Jupiter-Saturn conjunction of 1782, falling in the first House of the U.S. birth chart, followed the de facto conclusion of the War of Independence after Cornwallis' surrendered at Yorktown. America was experiencing her new identity as a national entity. Uranus — the herald of a new era opening up the potentiality of all human transformation — had been discovered on March 13, 1781, a few months before the end of the hostilities.

Soon after the conjunction of 1802, obtaining from France the Louisiana Purchase established the United States as a continental nation — an international deal which gave it considerable prestige in the world community. This prestige had nevertheless to be reaffirmed through the crisis of the War of 1812, as Saturn in Capricorn was opposed by Jupiter. At this time Jupiter was moving close to the position in Cancer that it occupied on July 4, 1776.

Astrologers often refer to the 1842 conjunction of Jupiter and Saturn as "the Great Mutation" because it began an uninterrupted series of conjunctions in Earth signs. A chart erected for the exact time of the conjunction on January 26 is considered important in establishing long-range trends in world affairs. I believe that since we can now deal with the vaster and far more inclusive five-hundred-year cycle of Neptune and Pluto, the Great Mutation chart has lost much of its world-wide significance. Nevertheless, the 1840's mark a great turning point, with the discovery of Neptune by the astronomer Johann Galle on September 23, 1846, and the beginning of the "seed-period" of the Piscean Age (approximately 1846 to 2062). This 1842 conjunction fell in, the first House of the U.S. chart, stressing issues connected with the essential individuality of the nation.

The Jupiter-Saturn conjunction of October 21, 1861, in Virgo is the most important in American history, as it marked the beginnings of the Civil War and of Lincoln's term of office (March 4, 1861). As this conjunction fell in the ninth House of the U.S. chart, we might say that a basic philosophical or legal issue was at stake, as well as one related to expansion. The westward spread of the United States had made slavery totally obsolete, and with the spread of Neptunian humanitarian ideals, the situation in the South had become spiritually intolerable. Slavery became an international issue when English workers, urged by Karl

Marx, protested against England's intention of breaking the blockade of the Southern states in order to get the cotton needed for her mills. Had the superior English Navy intervened and broken the blockade, the Confederate States would have obtained the money and munitions they badly needed, and the war might have ended very differently. Lincoln was in constant correspondence with the International Workingman's Association in London, and since 1846 had taken great interest in labor problems. His first message to Congress, in December 1861, not only condemned slavery but took a strong stand in favor of labor.(6) The 1881 conjunction of Jupiter and Saturn fell in the fifth House of the U.S. chart. Nothing very spectacular occurred at the time, except perhaps the Chinese Exclusion Act and the beginning of some general restrictions on immigration. An attempt by Secretary of State James Blaine to establish a Pan-American movement failed at the time, although it succeeded much later. A connection can be established between this conjunction in Taurus and the conjunction of 1941 that witnessed World War II and our involvement in it. A massive gathering of planets in Taurus followed the 1881 conjunction, stressing an ever-increasing concern with material productivity and a materialistic-behavioristic philosophy. The Jupiter-Saturn opposition that followed occurred as Neptune and Pluto came to their conjunction in 1891-1892, opening a new five-hundred-year era in the development of civilization.

The following conjunctions of Jupiter and Saturn occurred as America's participation in the world community and in the basic philosophical, psychological and religious issues of our times was increasing. 1901 marks the beginning of Theodore Roosevelt's forceful international policy and the introduction of new technological discoveries — from movies to aviation. The Wright brothers' first successful flight took place on December 17, 1903. 1921 marks the collapse of President Wilson's international "great dream" and a return to isolationism.

At the same time, as the conjunction fell in the second House, a financial and industrial boom was beginning. A number of prominent American intellectuals moved to Europe — particularly to Paris — to protest against the materialism and Puritanism of American middle-class society.

The 1941 conjunction witnessed Franklin D. Roosevelt's handling of World War II. And with 1961 we come to President John F. Kennedy, the two Cuban crises and our deepening involvement in Vietnam. The opposition of Jupiter and Saturn, from December 1969 to November 1971, was remarkable in that there were actually five such oppositions within these twenty-two months; a significant symbol of a particularly confused international situation as well as of a tug of war between conservatives and liberals in organized religion and in the field of education. Preceding this Jupiter-Saturn opposition, Richard M. Nixon was elected President — after the assassinations of Robert F. Kennedy and Dr. Martin Luther King. At the same time, men reached the moon, and the senseless killing of protesting students at Kent State University added another tragic chapter to the conflict between an idealistic youth and the status-quo worshipping Establishment. We shall see in a later

chapter what might be suggested by the triple conjunction of Jupiter and Saturn in Libra, which takes place in 1981 in the tenth House of the U.S. chart between the Mid Heaven and Saturn.

6. Cf. **Internationalism** by Irwin St. John Tucker, quoting at great length from Nicolay and Hay's *Complete Works of Abraham Lincoln* and including some of the correspondence mentioned above.

CHAPTER FIVE: Two Hundred Years of Growth Through Crisis - 9

The cycles outlined by the successive conjunctions of Uranus and Saturn, Uranus and Neptune, and Uranus and Pluto are worth studying as they may be considered intermediaries between the Jupiter-Saturn and the Neptune-Pluto periods. Those involving Jupiter and the three trans-Saturnian planets also provide significant information, but they are a good deal shorter — the most interesting one being the cycle of relationship between Jupiter, and Neptune, which lasts about thirteen years. The Uranus-Saturn cycle lasts on an average $45 \frac{1}{3}$ years. Such a conjunction occurred in 1942 during the darkest period of the war in the Pacific, and it led to the opposition of 1965, a year already mentioned as a crucial turning point. The next conjunction (thrice repeated) will highlight the year 1988 and will occur on the last degrees of Sagittarius.

Conjunctions of Uranus and Neptune are separated by about 171 years. The last one occurred in 1822 on Capricorn 3° , before Neptune was discovered; the next one will take place in 1993 on Capricorn 19° , and it should be very important. Conjunctions of Uranus and Pluto are separated by about 115 years; there was one in 1850 on Aries 29° . The last one, in 1965, focused a great deal of cathartic, transforming energy upon the ninth House of the U.S. chart. It can be related to the student unrest and the development of the counter-culture, especially the hippie movement and the use of psychedelic drugs to reach a tradition-transcending state of consciousness and freedom from the rigid patterns of an ever more unsatisfying and alienating socioeconomic "rat race."

The Neptune-Pluto cycle lasts about 492 years. I have already mentioned some of its unusual characteristics, and I shall return to them in the last chapter of this book. The United States was born as a nation and built its Constitution at the close of the "long trine" of these two planets that followed their opposition in the seventeenth century. They formed 90° aspects (square) during the years 1813 to 1825, and this square, was emphasized by the above-mentioned conjunction of Uranus and Neptune during much of the period. The conjunction of Jupiter and Saturn in 1821 squared from Aries the conjunction of Uranus and Neptune, making this period a very significant one, astrologically speaking. This period saw the beginnings of the Industrial Revolution and the post-Napoleonic era in Europe, during which reactionary forces built up sociopolitical and cultural pressures which exploded in 1831 and again in 1848. The relatively brief period of the sextile of Neptune in Aquarius to Pluto in Aries began in 1841-1842 at the time of the conjunction of Jupiter and Saturn (the "Great Mutation"). From then on Neptune and Pluto came increasingly close to each other, until they were conjunct in 1891-1892 and up to 1895. Their heliocentric conjunction occurred early in 1892, and their "long sextile" — which I will discuss later on — can be said to have begun when Neptune entered Libra at the time of the first controlled atomic reaction (in December 1942 in Chicago). At that time Neptune was crossing the Mid Heaven of the U.S. birth chart. Pluto moved over this same extremely important point in the first week of October 1972, just before the elections, and again in early May and July 1973, during the height of the Senate Watergate hearings.

The transits of the slower planets over the four Angles of a natal chart normally time changes in the relationship between a person and his environment, whether it is his familial, his sociocultural, his psychic or his cosmic environment. The Ascendant in a chart represents the intuitive function, by means of which, as a result of inner unfoldment or

outer events, a person actually experiences or intuitively apprehends the character of his essential being. During the period marked by the War of 1812, Neptune, and then Uranus, crossed the United States Ascendant, putting the very identity of the nation in question. Saturn had crossed this Ascendant in 1810 when the relationship between Britain (and Europe in general) and the new American state was becoming increasingly critical. In 1898-1899, Saturn was also crossing the U.S. Ascendant, followed soon afterward by Uranus in 1901. This was the period of the Spanish-American War. In the United States it marked a growing sense of what the nation should be in the world community, along with the growth of the Populist movement and of the Socialist Party. In 1976-1977 Neptune will return to the degree of the United States Ascendant in Sagittarius for the second time; this will be followed by Uranus in 1984 and Sun in December 1986. These conjunctions bring with them the possibility of a period of critical self-examination and national reorientation. Pluto moved over the Imum Coeli (fourth House cusp) of the U.S. chart in 1823-1824, at the time the Monroe Doctrine was instituted. This Angle, the Imum Coeli, refers to the concrete roots of an individual personality, and also of a national type. There is a definite connection between roots and flowers, the latter symbolized by the Mid Heaven which refers to the collective will and power represented by the executive function. We might notice a connection between what America has achieved by taking the stance implied by the Monroe Doctrine — i.e., imperialism in a disguised form applied to the Western Hemisphere — and the notion of "policing" the world, which took concrete form in Vietnam. Between the fourth and tenth House Angles we find the seventh House Angle (Descendant), which refers to all matters born of relationship — including the fear of or refusal of relationship. Neptune and Pluto crossed the Descendant in 1895-1897, then were opposed by Uranus after it crossed the Ascendant. This was a very crucial period. An imperialism of big business was polarizing and orienting America's consciousness of her relationship to other nations. The power of the trusts was almost, unchecked until President Theodore Roosevelt attempted to control this "hidden government" — an attempt which, to say the least, was not very successful. When in 1927 Uranus crossed the fourth House cusp (Aries 2°), Saturn was about to cross the Ascendant. The structure of our national life was about to be deeply transformed by the Great Depression and its aftermath. Pluto was moving through Cancer and revealing itself to the collective consciousness of mankind. Since 1955 it had been passing over the natal Venus, Jupiter and Sun of the United States, which can be related to the great boom in America's wealth and power produced by World War II. Saturn's last crossing of the United States Ascendant occurred in 1957, during the Eisenhower Administration, when Russia's launching of Sputnik I induced a sober reexamination of America's status and achievements. The problem of school integration came sharply to focus in the Little Rock incident (September 1957). At the time of the Watergate break-in (June 17, 1972) Saturn was transiting the U.S. Descendant — a transit that can be considered either sobering or depressing.

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Two Hundred Years of Growth Through Crisis - 10

The foregoing survey of planetary transits around the U.S. birth chart is sketchy and incomplete but it should be sufficient to reveal the kinds of indications that can be obtained. In any case, it is a necessary prelude to a discussion of the present situation confronting the American people. But before we come to this, and to the crucial period following the 1965 turning point, we should outline another type of astrological approach to the realities of the American situation. The United States is not only a collective person whose "birth cry" can be symbolized by the Declaration of Independence, it is also a sociopolitical organism structured by a Constitution with a very definite philosophy of government based on Anglo-Saxon tradition and polarized by the social and economic conditions that prevailed during the period following the War of Independence.

We have seen that these two documents, the Declaration of Independence and the United States Constitution, differ both in their essential purposes and in their implications. They represent two levels of intent and consciousness. The first is idealistic and moralistic; the second realistic and the result of compromises. Each has had its part to play in the historical process of actualization of the vast potentialities inherent not only in the people who came to consider themselves Americans, but in the land, the resources and the geographical situation of the American continent. In the next chapter I shall discuss an astrological chart which can be considered a symbol of the U.S. Government, and I shall very briefly outline the evolution of this chart up to the present time.

CHAPTER SIX:

A Chart for the Beginning of the Federal Government - 1

The Declaration of Independence constitutes the proclamation to the world of a deliberate act justified by the mother country's refusal to accept as valid certain "self-evident truths" whose time had come for manifestation in the evolution of mankind. Because of what followed the Declaration and the colonists' victory in the War of Independence, it became clear that a step had to be taken if the new Federation of States allowed by England to function within defined boundaries was to become a viable, self-determined and self-maintaining political organism, a nation among nations.

Meeting on November 15, 1777, in York, Pennsylvania, the Continental Congress had adopted "Articles of Confederation". The Articles were ratified in 1781, after Pennsylvania became the first state to abolish slavery (March 1, 1780). On June 20th, 1782, the Great Seal of the United States — **the legal signature of the new national entity** — was adopted; it was used for the first time on September 16th, 1782, on a document granting General Washington authority to consult with the British about prisoner exchange.(1)

The Articles of Confederation established a **legal union of thirteen independent states** and gave certain powers to the Congress of the Confederation. But this was government by states, not by "We, the people," and there was no central Executive. A further step in national integration remained to be taken.

The financial crisis that followed the end of the war brought hard times to most people in the new nation. The rich were becoming richer, but the poor were increasingly more destitute and radical elements began to appear among dispossessed farmers and returning soldiers. Shays' Rebellion was only the most obvious sign of deep social unrest. All this encouraged the wealthy classes (large landowners, merchants, slaveholders, speculators in currency, lawyers) to favor the creation of a strong centralized government that could keep the lower classes in order and protect their property and investments. In February 1786, in Annapolis, at a convention originally called by the Virginia legislature to discuss trade matters, Alexander Hamilton proposed that a new convention be called for the purpose of amending the Articles of Confederation. The following February Congress sent out a call for what was to become the Federal Constitutional Convention. Delegates selected by each state convened in Philadelphia and George Washington was chosen to preside over the drafting of the document that was to become the Constitution of the United States when it had been ratified by nine states. The ninth state, New Hampshire, ratified it by 57 votes to 46 at one P.M. on Saturday, June 21, 1788.(2)

Some astrologers have argued that the moment of New Hampshire's ratification should be considered the moment of birth of the constitutional government which has ever since controlled the development of "these United States." There is some validity in this opinion, but the fact remains that while the Constitution was accepted in principle on June 21, 1788

(Summer Solstice), it was not declared officially in effect until Wednesday, March 4, 1789, at 0 hours and 1 minute A.M. in New York City.⁽³⁾ March 4 was the day on which the first session of the newly elected Congress was held, officially beginning the Federal Government of the United States. On April 30, George Washington, who had been chosen unanimously by the electors, took office as President.

However, not enough delegates were present for that first session of Congress to constitute a legal quorum, so some astrologers have preferred to use the date of President Washington's inauguration to mark the actual beginning of the Federal Government.

According to Thomas Hague, though legally scheduled to occur at noon on April 30, Washington actually took his oath of office at 1:20 P.M. This time gives early Virgo rising and Gemini 1° at the Mid Heaven. The Sun and Venus are in the ninth House and the Moon is coming to a conjunction with Jupiter in the eleventh House.

1. The Encyclopedia of American Facts and Dates, pp. 93-94. But it was only on September 15, 1789, that the new Congress declared that the Great Seal was the official seal of the United States and that it was to be kept in the custody of the Secretary of State.

2. The hour was duly recorded in a letter written by Tobias Lear to Washington. cf. George Bancroft, **History of the Formation of the Constitution of the United States of America**, second edition, Vol. 11, P. 318.

3. The midnight time was given by an astrologer, Thomas Hague, who in 1850 was publishing his own magazine, **Hague's Horoscope and Prophetic-Messenger**; cf. an article printed in **American Astrology** in May 1945.

to what may at times be considered fortuitous events. This is especially true where the U.S. Government is concerned, because one of its main characteristics — and one that can have serious consequences — is that the essential governmental processes (i.e., the election of Presidents and members of the Congress) are rigidly determined by fixed time measures. In most democratic countries, the parliament may be dissolved any time a governmental crisis occurs, and a prime minister can fall from power whenever his and his party's policies are repudiated. According to the U.S. Constitution, terms of office are predetermined, and unless impeached or totally unable to operate, the elected person remains in office throughout his designated term. New elections can be called only every two or, for the Presidency, every four years. There is no provision in the Constitution for a dissolution of the Congress, and new elections, even if a widespread national catastrophe should occur in which all or most members of the Congress were killed or incapacitated.

This is a typically Saturnian kind of rigidity. American sociopolitical processes are dominated by time measures and in astrology Saturn rules all definite time structures and the life span of all organisms. This is one of the reasons I have given for the validity of Saturn's position in the tenth House of the U.S. birth chart, and it is most revealing to find that on March 4, 1789, as the wheels of the U.S. Federal Government began to turn — however slowly at first — the Sun was conjunct Saturn. This conjunction occurred on the 14th and 15th degrees of Pisces, in exact trine aspect (120°) to the "natal" Sun of the United States of America.

The symbol for the Sun's degree (Pisces 15°) is characteristic: ***An officer instructing his men before a simulated assault under a barrage of live shells.*** And part of the interpretation I have given is: "At the close of the great cycle — in the zodiac, the sign Pisces — a deep-seated struggle is inevitable, at least to some extent. It can be a struggle against the ghosts of the unfulfilled past, the 'unlived life,' or a confrontation with accumulated and often-eluded karma. Indeed, Pisces refers to a period in the year during which many generals and admirals have been born" — including our first President, Washington. (5)

The Sun-Saturn conjunction in this federal government chart forms a **trine** to Jupiter on the 20th degree of Cancer; this contrasts with the basic **square** of the Sun to Saturn, which is a strong feature of the Declaration chart. While on July 4, 1776, the basic issue was the break with a social system denounced as criminal as well as obsolete in its disregard of the human individual, in 1789 the Federal Government was established as a means to harmonize conflicting interests within a nation whose wealthy classes had become aware of the need for internal stability and security. The task facing the framers of the Constitution was to plan a smoothly operating system, as secure and permanent as possible in a world violently agitated by the revolutionary spirit that was soon to explode in France. The Constitution was built on many a compromise between the ideals formulated by the men of the Enlightenment and by Masonic and related groups, and the concrete realities of the day. Thus while Jefferson and especially Thomas Paine saw America as a great experiment in working out a "new order" of society that would eventually spread over the entire world,

Washington, Hamilton, John Adams and many others were primarily concerned with building a nation, self-reliant and powerful among other nations.

4. Italics mine. Quoted from Paul Foster Case's booklet, **The Great Seal of the United States**. Rowny Press, Santa Barbara, Calif.

5. According to Paul Leicester Ford, **The True George Washington**, (J. B. Lippincott Co., Philadelphia), our first President was born February 22, 1732, at 10 A.M. — the hour recorded in the family Bible. His natal Sun was on the fourth degree of Pisces, and his Saturn (exactly conjunct the Part of Fortune) on the 3rd degree of Aries, therefore on the degree of the fourth House cusp, (Imum Coeli) in the chart of the Declaration of Independence that I use in this book. The fourth House refers to the foundation or basic structure of the personality, and Washington built solid roots for our nation. He was a conservative at heart, more interested in the strength and preservation of the nation than in the ideals of a new social order for mankind as a whole. His Jupiter fell in the tenth House of the U.S. chart just halfway between the Mid Heaven and the Saturn of that chart. His Moon was in Capricorn, a Saturn-ruled sign.

CHAPTER SIX:

A Chart for the Beginning of the Federal Government - 3

The men who framed the Constitution in Philadelphia were all "distinguished" men selected by their own states (Rhode Island was the only state not represented). They are described by James M. Beek (**The Constitution of the United States**) as "men of substance and honor, who would debate for four months during the depressing weather of a **hot** summer without losing their tempers except momentarily — and this despite vital differences — and who showed that genius of toleration and reconciliation of conflicting views, inspired by a common fidelity to a great objective, that is the highest work of statesmanship." While this is no doubt true, I should add that the vast majority of these men were lawyers (thirty-nine out of the fifty-five delegates who attended the sessions), merchants, bankers, politicians — professional men and members of the wealthier classes. As Charles A. Beard points out, as a class or group, they had economic interest in producing a document that would provide a kind of insurance against the possibility that "we, the people" might insist on a too direct and participatory type of democracy.

Actually the Constitution's original purpose was to do away with the ineffectiveness of the existing confederation of states; this meant above all to establish a strong Executive able to enforce decisions of the Congress. The main topics of discussion were matters referring to the degree to which the states would surrender some of their rights to a central authority, and therefore to the character and power of the federal government and particularly of its legislative body. What is called "the Great Compromise" led to the creation of two legislative bodies, the House of Representatives and the Senate, with different lengths of tenure of office. One of the strangest compromises between ideals of human freedom and the economic reality of slavery resulted in three-fifths of all slaves being counted as parts of a state's population in determining the number of its representatives in the House of Representatives — the slaves and other classes of persons having, nevertheless, no voting rights.

As the historian Max Farrow has stated:

There would seem to be only one way to explain and only one way to understand the "bundle of compromises" known as the Constitution of the United States. John Quincy Adams describes it when he said that "it had been extorted from the grinding necessity of a reluctant nation." The Constitution was a practical piece of work for very practical purposes. It was designed to meet certain specific needs. It was the result of an attempt to remedy the defects experienced in the government under the Articles of Confederation. (6)

What the Constitution did not attempt to do was to define in concrete and functional terms precisely what the Preamble meant by "general welfare" and "the blessings of liberty." It is easy to speak of "justice" and "domestic tranquillity," but these terms, like the today's much-talked-about "law and order," would raise the basic issue of the validity of the status

quo which the traditional structure of European **society**, rather than European **governments**, had bequeathed to the people of the New World. How could it be really a "new" world if a social revolution, more basic than that which did away with hereditary aristocracy and titles, was not to be recognized and clearly accepted as the purpose or destiny of the nation as a whole?

Jefferson and a very few others apparently realized this, and more than any other participants in the liberation of the American people from England, Thomas Paine understood it when he asked not only for a breaking away from the political past of Europe, but from the cultural and religious prejudices of European society. This totally new beginning was announced on the reverse side of the Great Seal. But the "New Order of the Centuries" demanded far more of the Founding Fathers than their class-structured mentality could envision, far more than even the Bill of Rights — which came as an afterthought — would promise. Yet some kind of concrete and practical start had to be made. The new national entity had to gain the power to survive, politically and economically, within the tempestuous international environment of the Western world — just as a child has to build an ego to survive through the crises of his often inharmonious family world and the wars or revolutions of his larger social environment.

The United States Constitution became the prototype of many similar ego-patterns for newly formed national entities. If it did not solve all problems, it was not only because the founders of the United States were simple men concerned with the practical problems of the day as they understood them, but also because world conditions altered at a fantastic and disconcerting pace after its promulgation; neither does the ego of a young person succeed in preventing the rise of psychological problems when he reaches the age of maturity. The Saturnian power of the ego has to be challenged, to be made flexible and open to wider realizations of human values. The great dreams of the teen-ager nearing the coming-of-age period have to be reinterpreted, reoriented, and if possible made effectual realities later on.

6. Cf. **The Historians' History of the United States**, 2 vols., edited by Andrew S. Berkey and James P. Shenton (Capricorn Books, New York, 1972). Vol. 1, P. 327.

CHAPTER SIX:

A Chart for the Beginning of the Federal Government - 4

It is very significant to see that in the chart I present here as a symbol of the U.S. Federal Government, the discovery of Neptune introduced a very important new factor which altered the gestalt, or overall planetary configuration, of the chart. I do not mean by this that Neptune, as a member of the solar system, did not in some way affect conditions on our planet before we became aware of its existence, but it was only in 1846 that Neptune became a new "word" in the vocabulary of the collective mind of mankind and the cosmic language of astrology. It became known and used because a new symbol was needed to deal with a vast new spectrum of conditions and realizations. Neptune and Pluto, as we saw earlier, were forming a "long trine" throughout the eighteenth century — a trine that was ending around 1789 — but most human beings were not really aware of the concrete importance and crucial meaning of the transformation beginning to take place at that time — even though not a few visionary minds and pioneers had intuitive realization, or rather dreams, of what had become to them the potential for a new humanity.

Without these two planets, the March 4, 1789, chart belonged to the Seesaw type described earlier, because it featured a contrast between two groups of planets: Moon, Jupiter and Uranus on one side and the five other planets in Aquarius and Pisces (Venus, Mars, Saturn, Sun and Mercury) gathered within a 31-degree section of the zodiac on the other. The two groups are related by the trine of Saturn, Sun and Mercury to Jupiter, and by a broad square of Mars, Saturn and Sun to the Moon nearing its first-quarter phase — a dynamic phase that could be said to imply the cleaning up of the space on which a new building is planned for immediate erection.(7)

When Neptune entered human consciousness in 1846, the Seesaw changed into a "Tripod" pattern.(8) While a Seesaw pattern reveals a contrast or conflict between two classes of factors at work within the personality (individual or collective), the introduction of a third factor evokes the possibility of a creative process of understanding which allows for, or is a promise of, all-inclusive integration. In the case of the U.S. Government's chart, the three-fold balance that was there from the beginning (but only in a state of latency) became increasingly the substance of a message of destiny when the Neptunian factor began powerfully to manifest as conscious intent — in terms of events, when the nation grew enormously in size and took on hemispheric responsibility with the Monroe Doctrine, in 1823. The type of organization symbolized by Saturn is limited, and exclusivistic, but the Neptunian type always seeks to include more space and more factors, and to exclude nothing it encompasses all that it is possible to include; and in its highest sense this means compassion. The coming to public consciousness of Neptune implied the inevitability of the eradication of slavery in the United States — and also the end of serfdom in Russia. It

brought to the fore a new humanitarian trend, new religious movements, new modes of healing, and the prodigious development of means of communication all over the world.

7. See **The Lunation Cycle** (Shambhala Publications).

8. See **Person-Centered Astrology** or the booklet *First Steps in the Study of Birth-Charts* (C.S.A. Press).

CHAPTER SIX: A Chart for the Beginning of the Federal Government - 5

We have already seen how the inclusion of Neptune in the Declaration of Independence chart affected the pattern of that chart, bringing the Moon into a powerfully emphasized position in opposition to the grouping of all other planets. This refers to the consciousness of the people and to the nation as a whole. The chart for the Federal Government deals more strictly with governmental issues and the organization of national patterns of activity at the administrative level. In terms of what I have said above, it is interesting to note that the progressed Moon of this Federal Government chart reached the Ascendant — the 28th degree of Scorpio — when Thomas Jefferson became President. This led to the Louisiana Purchase, significant not only in terms of the continent-wide growth of the United States, but also as a precedent in the personal use of presidential power. The progressed Sun was then in trine to the Ascendant and the symbol for the degree of the Ascendant is quite significant: "**The King of the Fairies approaching his domain**. The capacity in man to recognize and pay homage to an integrating Principle at the core of all existence — a symbol of inner allegiance to a Center in all fields of organization." The symbol for the Moon's degree is also particularly revealing because this Moon makes a series of important aspects and is emphasized by the presence of its South Node nearby: "**A Revolutionary magazine asking for action**." In a chart referring to the ability of a Government, the Moon should signify the Government's ability to adjust to changing conditions and to meet emergencies, but it also refers traditionally to "the common people" and their reactions to what is happening. In the seventh House this Moon again stresses all matters of interpersonal and international relationships. It lacks nine degrees to form an exact square with the Saturn-Sun conjunction; 1789 **plus** nine years gives us 1798, the year in which the Alien and Sedition Acts were passed as a result of panicky official circles' revulsion against the French Revolution. Nine degrees also separate Saturn from Mercury, the ruler of the sign Gemini, in which the Moon is located. A seven-degree arc between Venus and Mars may be significant in relation to Washington's Farewell Address (September 17, 1796), which laid the foundation for American isolationism. When Neptune was discovered, its trine to Venus and Mars introduced a new factor in the organizational patterns of the nation — a factor that can be related to the gold rush and the start of the westward expansion which has gone on ever since, making California now the most populous State. The square of Neptune to Jupiter — both retrograde — evokes the possibility of governmental corruption and glamorous but unsubstantial financial deals. Since the eighth House deals with experiences that refer to the practical results of interpersonal relationships, contracts and partnership — thus to the business world — the presence of Jupiter and Uranus in that house may be interpreted as relating to the influence of business over governmental processes, especially because of the harmonious trine of Saturn, Sun and Mercury to Jupiter, symbol of the power of wealth. On the other hand, the Moon forms an exact semisquare (45-degree angle) — a tense, withal dynamic aspect — to Jupiter. This can refer to the struggle of the common people against the power of big business, but also to the dynamic effect of business procedures and opportunities upon the people and the lower levels of governmental activities.

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A Chart for the Beginning of the Federal Government - 6

It is interesting to note that the Mars of the Federal Government chart is conjunct the Moon of the Declaration chart, and Mars rules the rising sign (Ascendant) of the former. This can be construed as a positive (stimulating and arousing) as well as a negative and hurtful relationship. Mars is on the 29th degree of Aquarius, symbolized by: "**A butterfly emerging from a chrysalis**: The capacity to utterly transform the character of one's consciousness by radically altering the structural patterns of everyday living and the type of relationships one enters upon." If this interpretation is accepted at face value it helps us to realize how the common people have seen their financial situation and their way of life transformed by the establishment of a strong central government. We might also say, however, that the Mars of the Federal Government chart was adept at extracting from the average American a large amount of tax money. But whether a less conservative Constitution giving more power to the people would have increased the welfare of the common people is an issue that could be endlessly debated.

Another significant factor in the chart for the Federal Government is the already mentioned proximity of the Moon to its South Node. This tends to give a rather fateful oppressive or karmic character to whatever the Moon represents. Basically, as we saw, the Moon symbolizes the capacity to adjust to or adapt to the pressures of the environment so that organic well-being can be maintained or improved. Because of this the Moon also refers to the Mother who represents that capacity before the infant is able to exercise it. As the child grows, he naturally tends to imitate and take direction from his mother in matters of daily adaptation to changes in circumstances and organic needs.

The American government was established on the basis of English laws and traditions. The Moon in the Federal Government chart represents this English tradition, and in a sense it also refers to England as a nation, either as an enemy or an ally. The War of 1812 was not too far in the future when the Constitution began to operate in March 1789. If we study the Federal Government chart, we will see that the distance in degrees (arc) between Mars and Mercury is 24, and between Venus and Saturn and the Sun 22 and 23 . This refers to the crisis of 1812-1814 during which the capital was set on fire.(9) As Saturn, the Sun and Mercury are in the fourth House — here representing the house of the Government — the correlation is quite significant. The arc between Venus and Mercury 30 1/4 degrees) gives us the year 1820 when the Missouri Compromise was effected, following the financial panic of 1819 which occurred as the progressed Mars reached the natal Mercury. The progressed Mercury had reached the natal Saturn during the War of 1812.

9. The Executive Mansion in Washington was restored in 1818. It is said that in order "to cover the scorch marks the Mansion was painted white, and this gave rise to its popular name, the White House." (**Encyclopedia of American Facts and Dates**, p. 150). If this is true, it shows how a destructive event can be used to generate a consciousness of symbolic value character of "whiteness" with its occult and spiritual implications.

CHAPTER SIX:

A Chart for the Beginning of the Federal Government - 7

When the Confederate States of America were formed on February 4 and 9, 1861, the United States had been in existence for 72 years. The arc between Mercury and the Moon in the Federal Government chart measures 72 degrees. When Lincoln was inaugurated President of the no longer **united** States on March 4, 1861, in the Federal Government chart, the progressed Sun was at Taurus 24°42' and the progressed Moon at Aquarius 4°12'. The Moon's Nodes by progression had reached the natal Ascendant a few years before, and had just squared the natal Mars.

When the unity of the nation was reestablished in 1865, the progressed Sun had reached the Descendant of the Federal Government chart, thus symbolizing an emergence into the above-the-Earth hemisphere of the chart and giving a new power to the government's relation with other governments. But Lincoln was assassinated when this progressed Sun, on the 27th degree of Taurus, was near an exact square to the natal Mars; such a square signifying the spirit of the unfortunate period linked with the carpetbaggers' behavior and the formation of the Ku Klux Klan.

It is interesting to compare the relative positions of the Sun and the Moon in the charts of the Federal Government and the Declaration of Independence. In the former, the Moon is waxing and near its first-quarter phase; in the latter the Moon is about 45 degrees past full — a phase which I have called "disseminating," because what theoretically has been fulfilled or envisioned — at Full Moon should then be formulated and disseminated in terms of ideas and mental projections. This contrast between the phases of the solilunar relationship in the charts of the Declaration and the Federal Government is significant because in 1776 the signers of the Declaration were spreading ideas which had developed in the Western world throughout the preceding decades, while the framers of the Constitution were attempting to build a new governmental structure.

In the March 4, 1789, chart, the Moon is operating within a lunation cycle that had begun seven days before at the New Moon of February 25. Symbolically this can be said to measure to the year 1782, which as we already saw witnessed the adoption of the Great Seal of the United States. **(10)** The War of Independence had practically ended during the autumn of 1781 with Cornwallis' surrender at Yorktown. The New Moon of February 25, 1789, occurred on the 8th degree of Pisces, whose symbol suggests "A call to participation in the service of the race, as an evolutionary crisis approaches."

The following New Moon occurred late on March 26, 1789, on the 7th degree of Aries. This, by progressions, gives us the years 1811-1812 and the start of the war with England. The next New Moon took place in the morning of April 25, and brings us to the year 1841, which saw the arrival of the first settlers in California via the Oregon trail. During that lunation cycle the gold rush gave a new momentum to the westward migration, and the Civil War

was fought around the last quarter's phase of that cycle. Thirty years later, the new progressed lunation cycle began with the New Moon of May 24, which was an annular and total solar eclipse. This post-Civil War period was a period of graft and corruption, both in the South and under, President Grant in Washington. The Great Chicago Fire highlighted the year 1871, and a financial panic developed in 1873. During that lunation cycle the power of big business increased tremendously, and labor began to organize and fight back (1878 and 1886). Under President McKinley the United States was growing into a world power. This brings us to the New Moon of June 23, 1789, at Cancer 2°, which by progression corresponds to the year 1900. Soon afterward, President McKinley was assassinated (1901) and Theodore Roosevelt as President became a symbol of American expansionism under the "Big Stick" policy; at home he had to fight against the unchecked power of the big trusts. The following lunation cycle began in 1929 with the stock-market crash and the Depression, which led to Franklin D. Roosevelt's New Deal, a vast increase in the power of the Executive and the consolidation of governmental bureaucracy

10. This is not the way the converse progressions usually are said to operate, but in the present case this type of going backward is acceptable since we are not referring to an actual birth.

CHAPTER SIX:
A Chart for the Beginning
of the Federal Government - 8

The year 1959 began the progressed lunation cycle in which our government is operating now, with a New Moon on the 29th degree of Leo. This led to the rise of John Kennedy, and the tragic events, including the spreading Vietnam war, marking what should have been his full term of office. The apex of that cycle — the progressed Full Moon — was reached in 1973. The Moon-Sun opposition links the 12th degree of Pisces (Moon) and Virgo; and as I write we are in the midst of the Watergate crisis which has brought to full public consciousness some of the problems inherent in the Constitution. Above all, it compels us to realize that the Federal Government has become a technocratic organization making use of a huge propaganda machine and of all the gadgetry of our age of computerized and electronic power in order to achieve what, in its self-complacency, it considers the good of the nation.

The astrological importance of this progressed Full Moon is emphasized by the fact that this Sun-Moon opposition is identical with the meridian of the chart for the beginning of the Federal Government. It will not be long before the progressed Sun will reach the "natal" Saturn, and this could be a sobering experience. We shall presently see how this ties up with President Nixon's own chart, for the transiting Saturn was exactly on his Mid Heaven — symbol of his public position and prestige — when the Watergate break-in occurred on June 17, 1972.

Ours, indeed, is a moment of destiny for the American government. The somewhat ambiguous principle of a "division of power" between its three branches is at stake. But we should realize that this division of power between the Executive, the Legislative and the judiciary significantly parallels the delicate balance formed as an individual person seeks to allow the three main constituents of his personality to develop, each with its own prerogatives and its field of operation: the **ego-will**, the **deliberative mind**, and the ethical sense of value based on the **feelings**. These feelings are deeply conditioned, and at times altogether determined, by the images of the culture and religion which the individual in childhood has had to take for granted. The mind itself usually operates at two levels: one which emphasizes collective values and takes such traditional imperatives as bases for judgment (thus paralleling the U.S. Senate as first elected by the states), and the other which is likely to be influenced by rapidly changing issues, intellectual fashions and mass emotions (the House of Representatives with its brief term of office).

The gradual increase in the power of the Executive — the President and the men to whom he delegates power — reflects the fact that, in an international world in which competition and war are constantly to be dealt with, the ego-will of the collective person, the United States, tends to occupy an increasingly more important role. The President may be considered the symbol of the national will, but the issue, stated in psychological terms, is whether it is the ego or the "self" that wills. The ego is possessive, exclusive, jealous of its powers and prerogatives. The self includes the whole person and reflects that periods spiritual destiny. The present presidential crisis, therefore, can be said to refer essentially to the quality of the will displayed by our recent Presidents, and especially by President Nixon. In its broadest national implications, the Watergate crisis can even be seen as a projection of the generalized **crisis in consciousness** that is disturbing the American people as a

whole, and especially the younger generations. We must now try to evaluate objectively the meaning of this crisis and suggest the nature of the deeper causes that have led to the present stressful situation, not only in the United States but all over the globe.

CHAPTER SEVEN: America at the Crossroads - 1

Oftimes great changes in the deeper layers of the collective mind of a nation, of a culture and even of humanity begin to surface in a way that seems to most people to be an expression of a passing emotional upheaval and an escape from the solid realities of the day. When, their minds still glorying in the achievements of the Augustan Age and the proud sense of being masters of the Mediterranean, the Roman aristocracy of the first century A.D. heard that small bands of people of no consequence gathered to worship in an atmosphere of devotion and ecstatic love a crucified rabble-rouser from Palestine who had spread revolutionary ideas, they undoubtedly laughed at or deplored the folly of which even good Roman citizens had become capable. If at that time there had been official psychologists, they probably would have explained the spread of the Christian communities as the price of an extension of the Roman Empire which was introducing strange Eastern cults to low-class citizens and arousing the frustrated emotions of the bored wives of respectable senators and very busy administrators. Obviously, they would have said, the craze would not last and the empire would pursue its magnificent task of bringing law and order to the world, and a solid peace — **Pax Romana**.

If we look at more recent times, since Columbus landed on American soil, we can interpret the European Renaissance as a movement of reaction against the great Age of Faith that had built magnificent cathedrals and unified Europe, but at the cost of spiritual bondage to the dogmatic, all-powerful Roman Catholic Church. Soon enough the rather chaotic and individualistic era of the Renaissance settled down and crystallized into the Classical period of the seventeenth century, which was dominated not only by autocratic rulers glorified as kings by divine right, but also by a rising rationalism and empiricism whose intellectually voracious products were to be modern science and industrial technology. Another movement of reaction, or of psychological compensation, took the form of Romanticism in the nineteenth century. The youth rebelled against what they intuitively felt was the domination of a dull and Puritan bourgeois way of life extolling the rationalistic scientific and economic materialism that was being fostered by the triumph of science and industry. The recent youth movements which either started or spread widely in the sixties, particularly since 1965, might be considered as ephemeral as the Renaissance and the Romantic movement, were it not that something far more important and revolutionary has been developing during the last ten years — something which parallels the basic transformation of the old Roman Empire by the sweep of Christianity. Christianity triumphed, even though in its triumph it absorbed, and later reproduced in its own way, much of what had been glorified by the empire whose vitality it had sapped and whose gods it had scorned.

CHAPTER SEVEN: America at the Crossroads - 2

The concept of a "counter-culture" has been discussed by many writers and the resemblance has been pointed out between the early hippie groups and the incipient Christian communities basking in a halo of love and partaking of sacralized meals in common. The great difference, of course, is that the hippies were early Christians without a Christ — thus without a central figure or symbol to bring them a lasting sense of unity. There were many other differences, and in particular we can point to the influence of psychedelic drugs with their potentially dangerous physiological-mental aftereffects, and that of the media giving a destructive kind of publicity to the movement, even as it helped its spread throughout the world.

The true hippies of 1966-1967 and the "Summer of Love", in the Haight-Ashbury district of San Francisco have long ago disappeared as a group under the onslaught of police, curiosity-seekers and the drug peddlers of organized crime. But a much broader movement within which the ideals of the original counter-culture have developed and spread in many directions, is gaining strength and adherents even among the most respected members of our society, including outstanding psychologists, medical men, scientists and administrators. Indian philosophy, Japanese Zen, Chinese Taoism and Tai Chi, Sufi mysticism and, since their exodus in 1959, Tibetan abbots (paralleling, five hundred years later, the flight of scholars from Constantinople in 1453 which sparked the Italian Renaissance) have for years, and now more than ever, become powerful factors in a movement toward "expansion of consciousness" that is changing the framework of our traditional European mentality. The spread of astrology should be understood not as a fad, but as part of such a movement seeking attunement to the vaster rhythms of the universe. The steadily increasing concern with and official study of psychism and parapsychology in all its aspects, the snowballing interest in spiritual or psychic healing, in out-of-the-body experiences and communications with disembodied "spirits," masters or space people — and, combined with these, a new and at times "occult" approach to the human body and sex — all these things, plus the new status of women, are interrelated factors in a radical **psychocultural** revolution of crucial importance.

What makes it crucial is that at the same time and for related reasons the sociopolitical situation that has been developing in the United States, and in varying degrees in all countries, has just as revolutionary implications. These implications, however, may or may not become explicit in the same direction as the counter-cultural trends. The two revolutions — the psycho-mental-spiritual and the sociopolitical — could operate at cross-purposes. They could actually enter into a catastrophic conflict because of the inner fear and insecurity which psychic and mental transformation tend to arouse in the large middle class, which clings to — its comfort and abundance, and is above all unable to let go of traditional beliefs and images of order and normality. It is on these fears and this unwillingness to accept fundamental socioeconomic changes that ambitious men and the equally frightened aristocracy of wealth and political power are working, and conceivably might work even more effectively and ruthlessly in the future. Moreover, these ambitious men and power-holders everywhere find strong allies in what still is the great majority of scientists, psychologists, doctors and technicians.

CHAPTER SEVEN:

America at the Crossroads - 3

The technocratic concept has indeed spread since, in the thirties, Howard Scott — a very strange and apparently ruthless man — formed his "Technocracy" organization which pushed the ideas of Frederick Soddy and Thorstein Veblen to their extreme limit, and actually aimed at a complete takeover of sociopolitical structures — as Scott himself implied when I talked to him. The Watergate disclosures should make it clear that the Nixon administration had acquired all the earmarks of a technocratic organization. Are we confronted with the possibility of overt conflict between the widespread development of a psychospiritual counter-culture actively seeking to renew all forms of interpersonal and socioeconomic human activity, and a technocratic system of government becoming ever more totalitarian and coldly electronic? I believe that we are, and that the beginning of this still-evolving and confused situation can be traced to the year 1965, which, as we have already seen, contained several significant astrological references.(1)

As we have seen, in 1965 a progressed New Moon occurred in the chart for the Declaration of Independence and indeed the counter-culture movement and the refusal of so many young people to accept as valid, and to become involved in, the patterns of the suburban and business life constituted a true declaration of independence from our technological and city-dominated society. The demand for educational and political freedom — and for a much advertised sexual freedom — in the name of the right to live according to the truth of one's individual and natural being parallels the Declaration's proclamation of all men's rights to Life, Liberty and the Pursuit of Happiness. The criticisms of our technocratic social order found in such books as Theodore Roszak's **The Making of a Counterculture** and **Where the Wasteland Ends** are no more vehement than the list of grievances against the King of England in the 1776 document.

Both Roszak's books and the Declaration eulogize the "truth of Nature," but while the eighteenth-century inspirers of our national being worshipped "Reason" — which was soon to be deified by the French revolutionaries — the new rebels are far more attracted to ideals transcending the rational and intellectual concepts of the European Enlightenment. Most of them are fascinated by Asia — from the Sufi Near East to Zen-inspired Japan, with India as the central source of a much-sought-after transcendent and mystic illumination. In this, and in their glorification of love and communal living, they are, I repeat, much more like the early Christians than like disciples of Jefferson (who was a young man in 1776) — or the followers of Thomas Paine's rational deism. When they are able to consciously and clearly think, rather than "feel" (as most of them mainly do), they aim at nothing less than a complete reordering and spiritual transmutation of the fundamental patterns of our twenty-five centuries-old Western society. But the new youth is far more inclined to accept the mysticism of the Orphic, Eleusinian and Dionysian mysteries than the logic and empirical

rationalism of Aristotle absorbed by the intelligentsia of the Christian Middle Ages. They look to the Himalayas, rather than to Mount Olympus, for their source of inspiration.

1. According to General William C. Westmoreland, the commander who presided over the early years of the build-up of the Vietnam war, 1965 was "the year of commitment," 1966, the "year of development," 1967, the "year of offensive" and 1968 the "year of decision." According to the Pentagon, the war officially started in 1961. The Gulf of Tonkin resolution was passed in August 1965, and protest against the war began to build up in the United States after 1965.

While the counter-culture movement is far broader in its significance than opposition to the Vietnam war, the latter and particularly the way the war was conducted are characteristic manifestations of the basic policies adopted by the recent administrations, and of their subservience to military thinking and to the ever-increasing power of the Pentagon.

CHAPTER SEVEN:

America at the Crossroads - 4

The conjunction of Uranus and Pluto that occurred on the 17th and 18th degrees of Virgo (the zodiacal sign said to "rule" California as a state and Los Angeles as a city) focused the process of the youth rebellion in 1965. This process, of course, has many antecedents, both near and remote, but a cosmic planetary impulse seems to have been released at around this time. A period of massive and dynamic planetary configurations had begun in February 1962 (the last progressed Balsamic Moon in the U.S. chart) when seven planets gathered in the sign of the much-longed-for New Age, Aquarius. There had already been a conjunction of Jupiter and Saturn in Capricorn practically on the Pluto of the U.S. chart when John Kennedy became President, as I mentioned earlier. And early winter of 1963 witnessed a strong array of square aspects — between Jupiter and the slowly forming conjunction of Uranus and Pluto, and between Mars retrograde in Leo and Saturn in Aquarius — the latter directly affecting the natal Moon of the U.S. chart. In 1965 Saturn opposed Uranus, and such an opposition between the forces intent on maintaining the status quo (Saturn) and those striving for basic transformation (Uranus) often generates revolutionary activities.

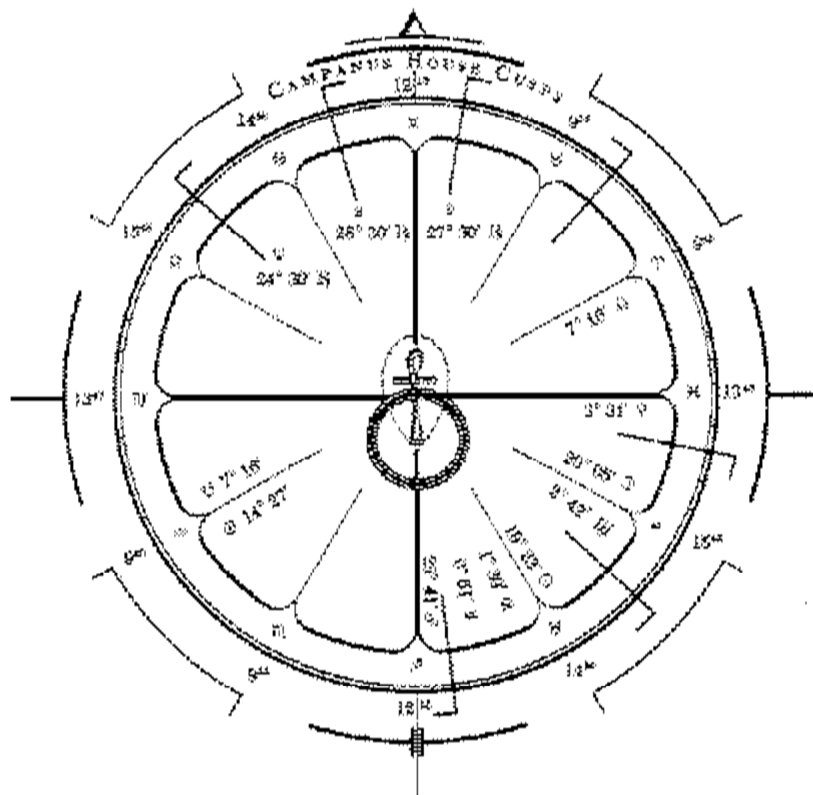
A gathering of powerful energies was taking place at several levels during the three-year period of the progressed Balsamic Moon that ended in 1965. Following the 1954 publication of Aldous Huxley's **The Doors of Perception**, increased interest in LSD and other psychedelic drugs led to experimentation by Timothy Leary and his pioneering New England group. The publicity resulting from this work led to widespread use of the drug by young people fascinated by its powerful effects, until "acid" was declared illegal in October of 1966. In 1967 the psychedelic scene reached its peak in the pitilessly publicized "Summer of Love" in San Francisco.

The 18th degree of Virgo, on which Uranus and Pluto met on October 1, 1965, is symbolized by **A Ouija board**. To the clairvoyant, Elsie Wheeler, whose very American mind gave formulation to the archetypal impulses responsible for these Sabian symbols in 1925,(2) the Ouija board symbolized what at that time constituted man's rather naive approach to superrational and psychically transcendent realms. I commented upon the symbol as referring to a "passive openness to the unconscious." These words characterize the psychedelic movement rather well, though not completely. I also spoke of "inner guidance," and since that time more and more American women and men have depended upon such a guidance in their daily lives, manifesting as "messages" within their head or obtained by some form of automatic and subconscious — or in some cases, superconscious — communications.

The 18th degree of Virgo (17°10') is only six and a half degrees away from the Mid Heaven of the chart for the beginning of the federal government. If we add six years to October 9, 1965, we obtain fall 1971 and the start of the series of events that came to be known as

Watergate.

In the chart for the Declaration of Independence, the progressed New Moon of 1965 — which as we already saw is based on an annual eclipse having actually taken Place January 9, 1777, at 3:39 P.M. — occurred at Capricorn $19^{\circ}51'$ on a symbol which gives hope for the future and reflects the communal and devotional spirit of many youths involved in group singing of Hindu or Sufi mantrams. Equally striking is the fact that this progressed New Moon, on which the period 1965 to 1995 is based, and particularly the years up to the progressed Full Moon in 1979 (i.e., just before the very important 1980 Presidential Elections) **falls almost exactly on President Nixon's natal Sun at Capricorn $19^{\circ}23'$, which is the degree of Pluto's North Node.** Evidently Nixon was fated to be President at this crucial time in U.S. history, and the Pluto "influence" began in 1965 — "for better or for worse." Also, the Uranus-Pluto conjunction of 1965 fell in Nixon's first House, less than four degrees away from his natal Ascendant. Three years later he was elected President, a few months after Martin Luther King's assassination (April 4) and, on June 5, the assassination of Robert Kennedy, Nixon's main rival. From 1964 to May 1970, a number of much-publicized riots occurred involving university students and, since the Watts riots in August 1965, black ghetto communities.



A Chart for Richard M. Nixon
9 January 1913 9:17:30 P.M. at Yorba Linda, California.

President Nixon was easily reelected in 1972, but to call such an election a "landslide" or a "popular message" would be completely fallacious. What the election returns showed was that a fair, but not spectacular, majority of the American electorate was unwilling to accept the prospect of what had been rather senselessly publicized as radical changes in the economic and political structure of the nation, and did not feel that the Democratic contender — the only real alternative to Nixon — had the decisiveness of character necessary to handle the office of President, or the ability to build an effective organization around himself.

2. Cf. Dane Rudhyar, **An Astrological Mandala**.

CHAPTER SEVEN: America at the Crossroads - 5

The electoral campaign of 1972 took place under astrological configurations which can only be called ominous, both for Nixon and for the United States. Saturn at Gemini 12°10' was located on the President's Mid Heaven — symbol of his public stance and life achievement — when the Watergate break-in occurred on June 17, 1972. This Mid Heaven is usually given as Gemini 12°, but it could be and probably was more exactly, at 12°10'. As for the U.S. chart, I already mentioned that Pluto was crossing its Mid Heaven on September 30, 1972 — just before the elections — and recrossing it on April 29 and July 23, 1973. On the latter date the Watergate hearings by the Senate committee were in full operation. During the last fortnight of July, as Saturn was crossing the President's natal Pluto — which is in exact opposition to Mars and Mercury in his natal fourth House — he fell ill, perhaps not only of pneumonia. This Saturn transit is repeated during late March and April 1974. It is made more difficult by the conjunction of Mars and Saturn occurring on April 20 at the beginning of Cancer — with Mars squaring Pluto at Libra 5° on April 27 and 28, 1974. This conjunction also squares the Mid Heaven of the U.S. chart. It affects both the United States' Venus, which rules the tenth House (i.e., the Executive), and Jupiter, which rules the Ascendant. On May 28, 1974, Saturn squares Pluto., Uranus also has squared by transit the Mercury of the U.S. chart since late October 1973; this may suggest difficulties with other nations.

As it transited through Gemini, Saturn crossed the Descendant of the U.S. chart just after the Watergate break-in. It was "stationary" on that very degree on February 14, 1973. It crossed the natal U.S. Mars in May 1973, and after entering Cancer it touched the U.S. Venus three times; then from August 1974 to May 1975, it touched both Jupiter and the Sun. The last times these Saturnian transits through the seventh House of the U.S. chart occurred was during 1943 and 1944. The preceding transit had taken place in 1913 and 1914. World War I started just before a Saturn-Pluto conjunction at Cancer 2° in square to the U.S. Mid Heaven.

In October 1977 Pluto will cross the U.S. Saturn, which represents the Constitution (the Supreme Law of the nation) as well as a paternalistic Executive. It will be only thirty minutes away from an exact transit when stationary on January 15, 1977. A few days later a new presidential term will begin. It is entirely conceivable that the process of Plutonian "depth analysis" and catharsis which began with Watergate will then come to practical, concrete fruition. This might mean either political purification and a rebirth of the prestige and authority of the White House, or a deeper and more relentless manifestation of technocratic rule.

I should repeat here that while Pluto was transiting the U.S. Mid Heaven, the progressed Sun of the chart of the Declaration of Independence was reaching the natal Pluto at Capricorn 27°22'. This progression lasted in full force from early summer 1972 to March 1973 — that is, throughout the election campaign. It was very strong when President Nixon was inaugurated for the second time in January 1973. Moreover, the progressed Mars of the U.S. chart squares the natal Sun on May 26, 1974, as Saturn squares Pluto in the sky. It is conjunct the already Plutonized natal Saturn on July 22, 1979.

It is also interesting to note that when the transiting Uranus crossed the U.S. Mid Heaven on November 4, 1968, Nixon was elected for the first time; when Pluto moved over the

same point, he was elected for the second time; and when the thrice-repeated conjunction of Jupiter and Saturn reaches this same U.S. Mid Heaven in January, March and July 1981, a new administration will begin. This could mean a new type of governmental situation at the White House. In the meantime, at the presidential elections of 1976, while transiting Pluto begins to square the U.S. Sun, Neptune will pass over the U.S. Ascendant at Sagittarius 13°10'. All these most important transits suggest that a deep change is at work in our national consciousness. What form this change will take in the long run is for everyone to guess. The prophet business is a most ungrateful one in these days of upheaval.

CHAPTER SEVEN:

America at the Crossroads - 6

As I write these pages (during the fall of 1973), we may have witnessed only the beginning of what may be a far-reaching transformation. The almost incredible way in which the shortages of oil and power were allowed to develop by an administration mainly concerned with big business and unwilling to extricate the country from a senseless and immensely wasteful war may, together with Watergate, prove to be the catalytic element forcing such a transformation. What actually will be transformed, and the exact role that President Nixon is to play in the transformation, are matters not at all easy to assess. That Nixon is playing a fate-ordained role seems nevertheless very clear when we consider the astrological data. Equally clear is the fact that an intense psychic and spiritual-mental process of fermentation is taking place in the most progressive layers of the collective mind of America. What cannot be foreseen at this time is what the forces acting through and beyond a fairly large group of individuals dedicated to the process of transformation will be able to accomplish, and under what conditions — social, political, economic, ecological and even international.

It is nevertheless obvious that two opposite types of forces, or (if one prefers) of sociopolitical and economic cultural trends, are at work at a fundamental level. We have seen — particularly in the second chapter of this book — that the very beginnings of our nation witnessed an ideological and social conflict between groups clinging to the traditional ideals of the mother country and a dynamic minority that saw in the formation of the United States the start of a new kind of society, committed to broad and revolutionary spiritual concepts. Today, two centuries later, this conflict has taken a much more complex and far-reaching form. It not only involves the whole of Mankind, but, most specifically it implies a basic challenge to the validity of our Western civilization and its products.

I spoke earlier in this book of the influence which Francis Bacon had upon the mentality of the men who pioneered the development of the scientific and democratic ideology of the eighteenth century. This Baconian stress upon empiricism and the analytical processes of an intellect concerned almost **exclusively** with the facts brought to man's consciousness by his senses may have been necessary at a time when Europe was trying to emerge from Medieval dogmatism and the collapse of the "Age of Faith." It nevertheless implied two probable developments: the control of energies released through the destruction of matter (coal, oil, atoms) and resulting in many waste products polluting the planet, and the growth of intellectually conditioned egos proud of their achievements and forever seeking to make the energies being released by the accelerated processes of transformation of physical materials and social conditions their own personal possessions.

We have seen these two probable developments actualized in an amazing manner. This has led to a dominant concern with problems of **management** in every field of social activity. It has also led to the **presidential** system of government — the character of which has been

strongly demonstrated by the Nixon administration — in contrast the **parliamentary** type more befitting a true democracy. The nearly inevitable result of this Nixonian approach to the management of power in our technological age is the depersonalization of human beings and the superficial well-being of a large middle class which is accustomed to a material comfort and abundance at the expense of spiritual factors on which a deeper sense of purpose and happiness can be based.

It has been Europe's destiny (her historical function in the evolution of human society) to provide the intellectual foundation for the emergence of new powers and new social ideals. It seems to be America's' destiny to be the main field within which the two basic possibilities of use and management of these powers have to fight for supremacy. Today these two possibilities, are taking the form of technocracy and counter-culture — if we understand these terms in their deepest and often not obvious significance. It is high time for us all to realize that the fundamental issue in the present crisis reaches deeper than the political field and what will happen to the President, the Congress and the Supreme Court. It affects all social and cultural matters. What is called for is a third possibility, one that would deeply transform the concept of individualism and would be based on a new philosophy of life, a new sense of the relationship of man to the planet, and a deeper realization of what is implied in the ideal of **service.**(3)

3. I have presented such concepts in various books since the publication of **Modern Man's Conflicts: The Creative Challenge of a Global Society** in 1948 (The Philosophical Library, New York) — long out of print. The interested reader is referred to **The Planetarization of Consciousness** (Harper and Row paperback), **Directives for New Life** (Seed Publications), **The Rhythm of Human Fulfillment** (Seed Center), **We Can Begin Again — Together** (Omen Press, 1974). Unfortunately, it is difficult for most people to think in terms of issues challenging the validity of their entire culture and way of life-issues created by the very ideas which this culture has so long taken for granted.

CHAPTER SEVEN:

America at the Crossroads - 7

Many years ago Abdul Baha, son of Baha'u'llah, the Persian Prophet who over a century ago founded the Baha'i Faith, stressed this ideal of service in a spiritual-religious sense, and his whole life became a perfect manifestation of that ideal. In 1945-48 I wrote about **the Server type** as a new type of human being required for the harmonious operation of a complex global society, and I presented a new interpretation and evaluation of the concept of management. The immense scope and complexity of a global society, and first of all the ever-expanding American society, cannot be solved by computers alone; the men dealing with them have to understand in a new way their function and responsibility in a New Age society. Moreover, the entire concept of "production" has to be transformed and we must realize that it may be impossible to do this within the established pattern of national sovereignty and rivalry. Here I would like to quote what I wrote in the fall of 1945, because it is as relevant today as it was nearly thirty years ago:

Every new release of power establishes the undismissable need for a new type of human being to handle the vast potential of energy, which, if not used by a new type of men and women, must destroy all men and all women within its radius of action. There will be new institutions, new mechanisms of control, new techniques; but these will prove a blessing to man, **only** if they come as the creation of the new type of human beings, when this new type has definitely established its ascendancy over the long-ruling "elite" of an outdated society.

Here is the entire world-problem in a nutshell: The democratic reliance upon the individual person must stay; but total productivity on a global scale must be established for all men and also in all men — thus by all men. The values arising from the five-century development of nations **as cultural fields for the integration of diverse races**, and superseding those of archaic societies based on the tribal ideal, must be retained in a form purified from political exclusivism and from the fallacy of the principle of absolute sovereignty; **but** atomic power must become the foundation of a global economy and an all-human world-society which will leave no one out and will discriminate against no race, no class, no group.

These two pairs of apparent opposites can be reconciled only as the man of tomorrow harmonizes within himself the still more basic conflict between the ego, structuring his conscious life and his newly acquired sense of individual responsibility as a self, and those powers which, because they are rooted in the usually unconscious depths of man's common humanity, belong, not to the individual, but to Man as a whole.

Harmonization, reconciliation, integration are needed today in every sphere of human endeavor. They are needed in all these spheres **simultaneously**. But the center of the total process of harmonization can only be the human being. In him, psychology and sociology,

atomic engineering and economics, arts and the sciences of management, meet. Man is the measure of all revolutions because he is the only key to everything human. In man, therefore, we must place our faith. And to have faith means here to gain the power to summon forth out of the womb of human futurity the image of the new man, the man whose hands and mind can control the universal energy locked in the heart of the atom, because his own heart has learnt how to beat in tune to the ordered rhythm of the universe.

It is not by returning to Christian fundamentalism and "crusades for Christ" conducted in the hypnotic emotionalism of highly publicized mass assemblies that the new type of human being can ever emerge. The close relationship between President Nixon and Billy Graham is a significant symbol of what every fascistically inclined ruler instinctively knows: that is, the need to ground the restlessness of the people whose lives have become spiritually devitalized and devoid of creative incentives once they have been torn away from their roots in a particular soil and ancestral conditioning. On the one hand, we have the moral rectitude of Billy Graham, carried around in the White House as a holy shield to ward off the danger of too basic a transformation and to recruit Puritan ghosts to bless technocratic behavior; on the other hand, we witness the spread of "Jesus freak" groups that entice youngsters returning frustrated and mentally confused from excursions to India or other forms of psychic trips.

I do believe that Christianity can be revitalized and made a fecund power in the dawning future; Teilhard de Chardin's works are there to prove it. But the doctrines of American fundamentalists have little to do with what Jesus brought to mankind and with the early Christianity that was a powerful force of social transformation.

CHAPTER SEVEN: America at the Crossroads - 8

America, as the "New World" that the motto on the Great Seal encourages us to dream of, is not to be identified with the Puritan dogmatism and ethics. Nor is it to be identified with a violent repudiation of all that Puritanism stood for. The God of the Freemasons who helped to build the new nation was not a Puritan God, nor were these men atheists and materialists. But the official churches that dominated the lives of the American Pilgrims were always in league with the privileged class, and when the effective ruler of a nation becomes closely identified with a religious movement, giving it an almost official sanction through his personal example, then we come close to the state of Czarist Russia or old England where the principles of authority in both the civil and the religious spheres were focused on one person, emperor or king.

The President of the United States has the right as an individual person to surround himself with the friends and advisers he chooses; but is he really an individual person in the White House? Does he not become, while operating there, a symbol rather than a person? To say that the White House is wherever the President resides is, I believe, a complete misunderstanding of the correct relationship between the man as an individual person and the office. But alas many concepts in American life are vitiated by misunderstandings of this type, because we do not grasp the crucial importance of keeping individual and collective values each where they belong, and because we have been trained since childhood to consider everything in personality terms rather than according to basic principles. We naively tend to believe that the person of a President, in an individual way, is the absolutely determining factor in any situation. In fact, the White House and its ghosts control an incoming President far more than he controls them. He becomes the focal point for the Establishment and he is largely the prisoner of "the system," which in turn reflects the level of consciousness and motivation of the nation as a collective person. If the President succeeds in taking what might be considered to be revolutionary steps in answer to an obviously critical situation — as Franklin D. Roosevelt did — it is because his mind is open and sufficiently attuned to the forces of transformation at work within not only the nation but the whole planet, to act as a catalyst for a reordering of sociopolitical processes in terms of the need of this new situation.

Such a reordering cannot mean a return to the good old days and the old religion. If it seems to be that, it is because this publicized "return" is in fact mainly a screen to hide what the actual rulers do not want to publicly proclaim. It would be unwise and ineffectual for a President to state that the new socioeconomic and political situation created by our electronic technology now invading all fields of human existence, private as well as public, requires a frankly technocratic system of government — that is, impersonal rule by a more or less dehumanized elite of technicians and ruthless managers of new material and psychological powers. Yet this is what a certain aspect of the world situation **seems** to encourage, if not to demand for survival. At least this is evidently the Pentagon view, and the Nixonian outlook. Will, it prevail in spite of Watergate?

The most interesting thing is that in an incredibly stupid way something went wrong at Watergate — a tiny little thing, seemingly of no importance. Yet because of what, later on, two or three unspectacular persons said and did, this little thing has kindled a raging fire, which has perhaps done as much harm to the White House as the War of 1812. The whole

Watergate crisis might turn out to be as inconclusive as the War of 1812 with England; yet that war apparently was an important factor in giving a firmer national consciousness to the American people, and it started an era of good feelings. It may be that the youth struggling for freedom and sanity during the sixties and through the technocratic nonsense of the Vietnam war will now be able to make a deeper impression upon the sociocultural and educational Establishment. But before this can occur the winter and spring of 1974 are certainly filled with the possibility of drastic encounters with destiny. The combination of Saturn and Pluto transits are most likely to stir up the Sun-Pluto progression which was so effective during the last election campaign and as the second Nixon administration started on its fateful drive for power, which appears to be ending in at least near catastrophe. Many people here and in Western Europe are deeply concerned with what the great Kohoutek comet may add to an already explosive planetary situation. There is no doubt that in the past the appearance of a spectacular comet coming from beyond Saturn's orbit (and in this case, from galactic regions beyond Pluto) has always been associated with a period of confusion and often of wars, social cataclysms or epidemics. But we must keep in mind that there is more to the appearance of a comet than a few weeks of close proximity to the Sun and the Earth. Such comets should be considered "signatures" of cosmic changes. They do not **cause** anything to happen; rather they reveal that the time has come for changes to take place. Everything points to the necessity for basic changes, and it appears that the spring of 1974 will have little to offer in the way of peace and comfort to either the nation or the White House. Nevertheless, these months promise dynamic action, and the character of this dynamism depends largely on how human beings, individually and collectively, will respond to the message that, symbolically speaking, Pluto is hammering into our stubbornly self-complacent minds closed to the regenerative and transforming visions of superphysical and parapsychological reality.

As soon as the transits of Pluto and Saturn have done their work upon the United States Mid Heaven and the group of planets in Cancer and in the seventh House of the chart, Neptune will reach the natal Ascendant at Sagittarius 14°. This will be in January 1976, and a new Presidential campaign will be in the offing. America as a collective person will be two hundred years old and perhaps wiser for all she has weathered. Still, as Neptune leaves this 14th degree of Sagittarius, Pluto will have reached the natal Saturn of the U.S. chart. The two most remote planets, Neptune and Pluto, and whatever they signify to the mind aware of their movements, are therefore at this time throwing their spotlights upon very sensitive points in the sky-charted destiny of America. They certainly cannot be made to refer to the forces that seek even to maintain the status quo. In the next chapter we shall see that they already have told us in no uncertain terms that the time for basic changes has come.

America is only one of the participants in the evolution of mankind on this planet Earth. It is only one factor in the development of Western civilization and, I repeat, it is this entire civilization which in this twentieth century is being challenged to show whether or not it can cure itself of all its present ills, which are legion, and at the same time transform at least some of the fundamental ideas it has taken for granted and which made it both the most dynamic and perhaps the most tragic of all civilizations.

CHAPTER EIGHT: Prospects for the Last Quarter Century - 1

A century is a unit of time depending for its existence upon man's capacity to deal with number 100 and to conceive of periods extending beyond his limited life span. In this sense it is a man-made cycle which, moreover, is given different starting points by different cultures. Still, there is no reason why the relative nature of the measuring unit should lead us to ignore it in astrology. The entire universe we deal with in astrology is also, if not strictly speaking man-made, at least defined by the limitations of our senses and our intellectual capacities — even if these limitations are broadened by our complex instruments. There almost certainly are planets and stars we do not see and which send vibrations not perceptible to our radio telescopes. There may even be parallel universes which somehow interact with ours in ways we cannot comprehend and still less measure. And it is possible, if not probable, that numbers in themselves have a cosmic or cosmogenic power that operates whether or not chunks of matter or waves of energy are involved and allow us, if we perceive them, to measure the cyclic effect of recurrent series of numbers. Yet even if we assume that there is an archetypal formative or cyclic power in the number 1900 and in the period of one hundred of our years, we must realize that centuries are cycles whose beginnings depend on purely sociocultural factors. The astrological significance of a century is therefore also limited to the specific society or religion which established its particular calendar and the start of the era it associates with its essential and spiritual unfoldment.

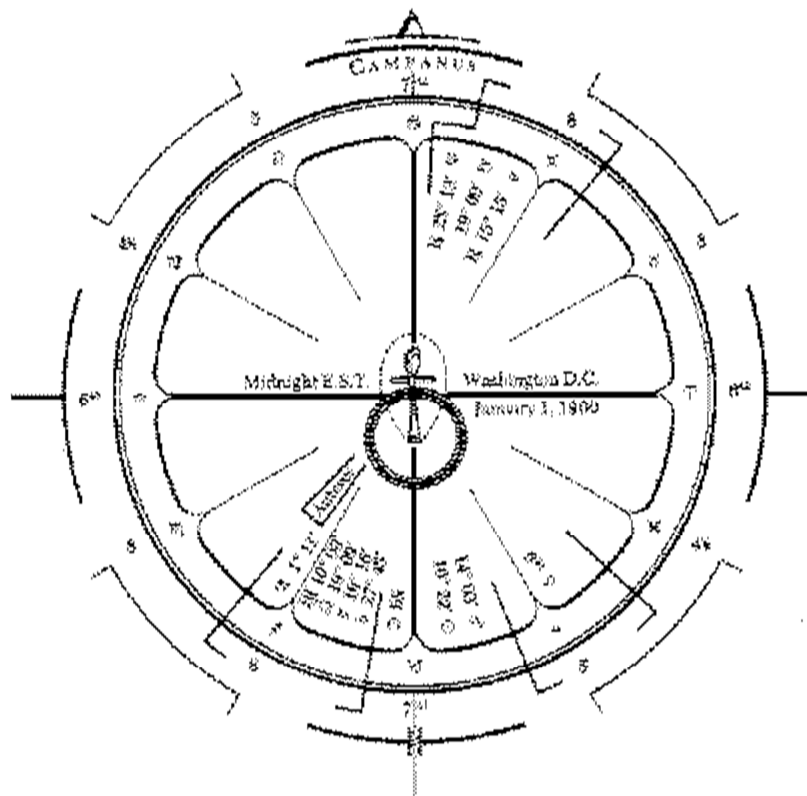
The Christian era differs from the Jewish or the Brahminical eras. Even the officially Christian Western civilization has been divided by the use of either the Gregorian or the Greek Orthodox calendars, so that the twentieth century did not begin on the same day — therefore under the same astrological configurations — in Russia as, in Western Europe and America. In 1900 there was a difference of thirteen days between the two calendars. Another controversial issue arises when we seek to erect an astrological chart for the beginning of the twentieth century, or any century except the first. Because the first century, according to historians, was made to begin with the year 1 A.D. which followed the year 1 B.C. it seems logical to many people to begin the twentieth century with the year 1900. Yet this reasoning ignores two essential facts. First, there never has been a year 1 BC. for the simple reason that the beginning of the Christian era was set retroactively a long time after its assumed beginning. No one ever witnessed a year 5 or a year 30 A.D. Second, what counts most when we deal with a century is when the collective mind of the people using the calendar is made aware of a change in the digit marking the hundred-year cycle: when 18 is replaced by 19. The archetypal impact of number 19 began to operate when everybody began to write and to see printed 1900.

For these reasons, if we want to erect a "birth chart" for the twentieth century in Western Europe and America — and all countries using the Gregorian calendar — that chart has to be cast for midnight of January 1, 1900 For countries officially using the Greek Orthodox-Russian calendar, the century began on January 13. It began on still another date for the Chinese. For the Jewish people a rather ambiguous situation prevailed, inasmuch as Orthodox Jews at that time still celebrated the Jewish New Year, yet their everyday lives were conditioned by the calendars of the countries in which they resided — a matter of some symbolic importance.

CHAPTER EIGHT:

Prospects for the Last Quarter Century - 2

The birth chart of the twentieth century according to our Western European calendar is a highly significant one. I erected it in 1936 and wrote two articles about it for the magazine, *American Astrology*, the first in July 1936 and the second, after World War II had further corroborated the validity of the chart, in January, 1950 (entitled "*The Crossroads of the Century: The War of Nerves*"). As the present crisis is clearly reflected in this twentieth-century chart, I feel it important to reproduce the chart and comment upon it here. The chart is cast for midnight at Washington, D.C. because we are dealing here with America's destiny. A slightly different chart would have to be cast for the capitals of each country using the Gregorian calendar, the usual practice in mundane astrology. Some people might wish to calculate the New Year chart for the city they live in, and as 1900 began in the Pacific Ocean with an exact New Moon, this point would be worth considering in relation to Hawaii and other Pacific islands.



A Chart for the Twentieth Century

1 January 1900 0:01 A.M. at Washington, D.C.

This New Moon is of particular importance because the preceding one at Sagittarius 10°41' occurred on December 2, 1899, as seven planets were located in Sagittarius with Jupiter

close by at the end of Scorpio. Ancient astrologers dealing with world events and interpreting astrological conditions for a coming year or season placed much reliance on the preceding New Moon. I too have stressed the value of taking into consideration the position of the New Moon before the birth of a person, because this New Moon establishes the keynote of the entire lunation cycle during which the person was born — thus the basic character of his or her life-energies. As far as Western Europe and America (except part of Alaska) are concerned, the twentieth century began at the end of a lunation cycle that strongly emphasized the sign Sagittarius, and actually announced in an ever more focalized manner the unusual configuration prevailing at New Year 1900.(1)

The degree of the December 1899 New Moon is most significant. It refers, in my interpretation, to "the value of the return to the body advocated by modern thinkers in order to balance the stress on intellectuality and objective consciousness." This can be said to refer to what has recently been called the wisdom of the body and the deconditioning of a collective mentality stifled by Puritan fears and Victorian Age morality.(2)

In this New Moon chart Uranus, Mercury retrograde, Mars, Saturn and Venus are massed around the New Moon degree and Jupiter is at 25° Scorpio. Opposing the Sagittarian planets we find Pluto on the 16th and Neptune on the 27th degrees of Gemini — quite an amazing pattern! Since Pluto was not yet discovered at the time, a tremendous weight is thrown upon Neptune retrograde conjunct the great star, Betelgeuse, and on a degree symbolized by bankruptcy proceedings freeing an individual from a pressure he can no longer bear. As I see it, Betelgeuse is the star symbol of the New Age, while Regulus was essentially that of the Piscean Age. In the next century Betelgeuse will reach zodiacal longitude Cancer 0° — the summer-solstice degree. Opposing Neptune in the New Moon chart is Saturn. By the time December 1899 ended, the geocentric position of Saturn was close to that of the galactic center.

As New Year 1900 began in Washington, D.C., the Moon, the Sun and Mars were in Capricorn opposing the Cancer planets of the U.S. chart, and Venus had reached the 7th degree of Aquarius. The opposition of Saturn to Neptune had already been consummated, to be repeated during the following months. The presence of Pluto is definitely implied because Neptune and Pluto had had their conjunction in 1891-1892 on the 9th and 8th degrees of Gemini respectively; Uranus was opposing the place of this conjunction during December 1899, an opposition that is not only basic in terms of the larger historical cycle, but was strengthened in the twentieth-century chart by that of Saturn to Neptune.

I already showed how important it is to have the Neptune-Pluto conjunction, beginning a new five-hundred-year cycle, occur in the sixth House of the U.S. chart, because that House refers to Labor, Health and all types of personal crises and retraining for personal improvement. It is of course in America that the tremendous change in the conditions and nature of work and service has been focused during our century. It is also significant to find that the opposition of Neptune to Saturn in the twentieth-century chart strikes the Mars of the U.S. birth chart, and Mars in the twentieth-century chart opposes the U.S. Sun, and the

Moon the U.S. Jupiter. Pluto in the twentieth-century chart is close to the U.S. Descendant as it opposes the midpoint of the Uranus-Mercury conjunction equally close to the U.S. Ascendant. In other words, the axis of the Seesaw pattern in the twentieth century chart is significantly, but also uncomfortably, close to the natal horizon — **the axis of consciousness** — in the U.S. chart.

1. The fact that seven planets are in the same zodiacal sign for a number of hours is not as rare as one German astrologer pointed out in 1961, magnifying beyond measure the importance of the seven-planet grouping in Aquarius that took place in February 1962. In 1882 such a massing of planets is found in Taurus, and this will be repeated in 2000; another such massing occurred in Virgo on August 23, 1968.

2. An Astrological Mandala, p. 216.

CHAPTER EIGHT:

Prospects for the Last Quarter Century - 3

Without going into a detailed interpretation of this twentieth-century chart, it should be clear to any student of astrology that here we have a quite remarkable instance of dualism and potential conflict, or at least of a strenuous oscillation between the two polarities of the mind — the analytical and empirical concrete mind of Gemini and the broader philosophical, abstract and social-legal mind represented by-Sagittarius. This is particularly stressed in the December 2, 1899, New Moon configuration, and that New, Moon was also a solar eclipse — thus a very focal opposition of the Moon and the Sun. It is intriguing, however, that it is the most distant and galactically oriented planets, Neptune and Pluto, that are in the sign of the concrete and empirical mind, while Jupiter and Saturn (which deal with well-defined and limited types of social organization — the "law and order" complex) are in Sagittarius. The roles **seem** reversed but in this reversal lies a key. To Western man, what is presented as celestial "information" (or directives for action) is the need to meet concrete issues with a broad, transcendent and transforming mental understanding, yet at the same time to balance this historical drive for transformation with a realization of the need to establish effective and practical transitory organizations at every step of the process. This means the need to integrate revolution and reorganization. But reorganization here does **not** refer to the old-fashioned law-and-order and good-old-religion syndrome, because at the very center of the arc separating Jupiter from Saturn in Sagittarius in the twentieth-century chart, we see a broad conjunction of Uranus and Mercury, the latter conjunct the Moons North Nodes — a symbol of positive and spiritually blessed activity.

Our century is a period of fundamental conflict between opposite forces and ideologies. It has witnessed two world wars and a number of smaller wars; it has seen the cold war changing in intensity. The great French psychologist, scientist and philosopher, Gustave le Bon (author of **The Psychology of Crowds**, and a prophetic book, **The Evolution of Matter**) wrote in 1915 that the twentieth century would become a century of "religious wars." He was laughed at then, but Communism in its Leninist form and in the days of the Bolshevik revolution was a religious movement — even if it preached atheism and Marx's materialistic concept of history and class struggle. The anticommunist fervor in the United States during the days following the two world wars was as fanatic as any religious movement or crusade has ever been. The conflict between the Arabs and Israel is an irrational struggle between two emotional points of view. The struggle between the law-and-order concept of the American police and the early hippies was totally irrational — as was Prohibition (which perverted America's moral sense) and, in a senseless repetitive act, the violence against marijuana users — unfortunate as **both** the habitual use of alcohol and pot evidently are. This is most unfortunate, yet symptomatic of deeper ills that society refuses to face.

The problem posed by a Seesaw pattern in a natal chart is always a problem of reconciliation and harmonization of opposites. It is the age-old problem of all philosophies that accept reality in its totality; it is also at the root of all valid psychotherapy, and of astrology when applied to human beings or social organisms. Never perhaps has the problem been posed as sharply and relentlessly as by the geocentric state of the solar system at the start of the twentieth century.⁽³⁾ What may make the situation more complex is that as the century began, the motions of both Neptune and Pluto were retrograde, while all the other planets were direct. It could mean that what the two remote and galaxy-oriented planets represent has some difficulty in externalizing itself; or to put it differently, that their operation is more inwardly directed than outwardly effective. Moreover, they are close to the Moon's South Node, which in some instances can represent a disintegrative process at work. Perhaps we have here a prophetic announcement of the dangerous approach to mystical or occult experiences characterizing the use of psychedelic drugs. The universalistic vision may be too vast and its effects too confusing to the unprepared mind that has no relevant way of formulating what has invaded the consciousness. The opposition of Saturn and Neptune symbolizes a sharp contrast between the ego and the seemingly formless and timeless realm of the unitive mystical experience. The conjunction of Mercury and Uranus does not help the establishment of a steady mind upheld by traditional forms of expression. On the other hand, the planetary group in Sagittarius, Capricorn and Aquarius — all winter signs — operates within the concretely and effectively expansive sextile of Jupiter and Venus and its midpoint (or "center of gravity") is quite close to the Capricornian Moon. This may represent the vast increase in comfort and leisure for the common man in America and in Western Europe, but it can also suggest a tendency to self-indulgence in everyday affairs.

3. A heliocentric chart for January 1, 1900, does not reveal as strong a dualistic pattern, because Venus is then in Pisces and Mercury in Aquarius, but Saturn opposes Neptune and Uranus, Pluto, and the overall pattern is still a Seesaw type. It is the geocentrically biased intellect of Mercury which during this century has to face the opposition of the cosmic Plutonian mind: two fundamentally opposed types of mental processes.

CHAPTER EIGHT:

Prospects for the Last Quarter Century - 4

The value of the twentieth-century chart I am discussing is not only that it gives us a remarkable symbolic picture of the basic meaning of the struggle within Western societies since 1900, but also that it can be used as a map of the main crises and turning points during this period. It may also give valuable clues about the immediate future. In this connection, because it was nearly New Moon when the bells rang in East Coast cities to herald the new century, the returns of New and Full Moons, translated in terms of secondary progressions, are especially important.

The South African Boer War, the war against the Philippine insurgents and the Boxer Rebellion in China were in progress as the century opened. The progressed Full Moon of summer 1914 pointed to the start of World War I. The progressed New Moon of fall 1929 coincided with the Wall Street crash and the beginning in America of the Great Depression, and also with the discovery of Pluto. The Full Moon of 1944 saw the gradual triumph of the Allies in World War II and the manufacture of the atom bomb, which devastated two Japanese cities.

The progressed lunation cycle within which we are operating now began with the progressed New Moon of the spring 1959. Soon before that time Charles de Gaulle had returned to power in France, and Castro had become ruler of Cuba. 1959 also marked the launching of the three Russian Lunik — the first man-made "planet" to orbit the Sun, the first man-made object to bit the Moon, and the first satellite to reveal the hidden side of the moon — which, by establishing spectacular precedents, made imperative a new spirit of activity in the U.S. which led to America's landing men on the moon in July 1969. The progressed Full Moon following this progressed New Moon is occurring in 1974 with the progressed Sun on the 26th degree of Pisces and the progressed Moon on the same degree of Virgo — that is, both the progressed Sun and Moon squaring the Neptune of the twentieth-century chart (Gemini 25°12') and soon afterward the Saturn of that chart (Sagittarius 27°46'). This means that the progressed Sun of the twentieth-century chart is now squaring the basic natal opposition of Neptune to Saturn, and will do so for about two more years. This progressed Sun entered Pisces in 1949; it had entered Aquarius in 1919 at the conclusion of World War I and after the Russian Revolution. Since 1949 it has been squaring the two ends of the Seesaw configuration in the century's chart. In 1959 it squared the natal Uranus; in 1963-1964 the natal Pluto (President Kennedy's assassination); in 1968 the natal, Mercury (President Nixon's first term).

The next progressed New Moon will come in late summer 1988 in a forming square to the natal Sun. During this whole year Saturn and Uranus will be conjunct in the last degrees of Sagittarius, having stirred up the opposition of Saturn and Neptune in the January 1, 1900, chart. Throughout 1989 these two planets, Saturn and Neptune, will reach their cyclic conjunction **just on the Sun of the twentieth-century chart** — a rather ominous

indication. There will be a repeated massing of planets in Capricorn during 1988-1989-1990, as Pluto in Scorpio comes closest to the Sun and moves within Neptune's orbit. The 1993 conjunction of Uranus and Neptune, the first since the 1821 conjunction, occurs around 19° Capricorn. It seems probable that very important developments will follow this progressed New Moon of 1988 at 9°41' Aries, a degree whose symbol reads: ***A teacher gives new symbolic forms to traditional images.*** This degree falls in the fourth House of the U.S. chart and the progressed Sun of the twentieth-century chart will reach the fourth House cusp of the U.S. chart in 1980, which is, as we have seen, an important election year. The connection between the charts of the United States and the twentieth century should be quite evident. The group of planets in Gemini and Cancer in the national chart opposes the massing of planets in Sagittarius and Capricorn in the century's chart; the U.S. natal horizon is close to the opposition between Pluto and the midpoint of the Uranus-Mercury conjunction in the January 1, 1900, chart. The latter's Venus falls close to the Moon's South Node in the U.S. chart. America's sense of identity (Ascendant) and her capacity to deal with international relationships (Descendant) are shown, therefore, to be strongly affected by the ideological tug of war which so strongly characterizes the whole twentieth century. Each time transiting planets have stirred up this basic opposition in the century's chart, some kind of crisis has occurred. The transit of Saturn through Gemini during 1972-1973 is only the most recent instance. The same transit occurred during the first and second world wars. Neptune started another stressful period in 1970-1972, as it entered Sagittarius and crossed the twentieth-century Jupiter. It reaches the chart's Uranus in 1975-1976 when it also crosses the Ascendant of the U.S. chart, thereafter opposing all the planets in the U.S. seventh House, and particularly the Sun during the crucial year 1990 (when six planets are massed in Capricorn opposed by Jupiter in Cancer, with Mars stationary-retrograde at Gemini 14° on October 22). Uranus will cross Sagittarius from 1981 to 1989, and it was in Gemini during World War II; it reached the position of Pluto in the century chart on July 8, 1945, just before the first atom bomb was exploded in New Mexico (uranium, and plutonium are used in the bombs). When Pluto entered Virgo, the race for space conquest began. Its crucial conjunction with Uranus in 1965-1966 squared the planetary aids of the twentieth-century chart. It will soon square the century's Moon and Sun, after having entered Libra in 1971-1972, while Jupiter was passing through Sagittarius and opposed Saturn.

CHAPTER EIGHT:

Prospects for the Last Quarter Century - 5

It seems unnecessary to add any more dates here. What is important, however, is to bear in mind that significant as a century cycle is, it is only a part of larger cycles — especially the five-hundred-year period defined by successive conjunctions of Neptune and Pluto, and the much larger cycle of the precession of the equinoxes that I discussed in Chapter 2. The entire twentieth century constitutes the first phase of the Neptune-Pluto cycle — thus the **initial** working-out of the potentialities for human and planetary transformations inherent in the 1891-1892 conjunction of these two planets. It should be regarded as an "initial" phase, especially because the great celestial symbol of Pluto entered the collective consciousness of mankind only in 1930.

The most striking thing about this phase is the long sextile of the two planets which began around 1942 as Neptune entered Libra. Because a sextile relationship normally produces a constructive and concretely workable cooperation between the functions or forces represented by the two planets so aspected, this long sextile presumably is the most, hopeful indication of the possibility of a truly constructive reconstruction of mankind on a broad global basis — but remember that reconstruction may mean first tearing down old structures and obsolete concepts or types of personal and national motivation. This seems to be what mankind is now experiencing and may experience even more radically before this century ends and a new one begins, stressing during its first year a strong massing of planets in Taurus.

A similar kind of prognosis can be deduced from a consideration of the precessional cycle. As I have said, if my historical analysis is correct, we find ourselves in the period of transition between two precessional — Ages, usually identified as Piscean and Aquarian, though these names may be confusing as they would be valid only in terms of constellations, and most modern astrologers use the **tropical** zodiac of "signs" and not the **sidereal** zodiac of "constellations." Such a period of transition or "seed-period," which began in 1846, will last about 216 years and cover three degrees of precessions (one-tenth of the Age), each degree lasting about 72 years.

The first phase of this seed-period ended in 1918 and the second, marked by the rise of the Soviet Union and the vast increase in power of the counterbalancing United States of America, will last until 1990 — a date that constantly recurs in our calculation. The third one, concluding the Piscean Age, will end in about 2062.

The sequence of these three 72-year periods (each including six complete revolutions of Jupiter) can be seen as a kind of dialectical process — a sequence of thesis, antithesis and synthesis. The period ending with the start of World War I has been called **la grande époque** of our modern Western, and especially European, civilization. The second period, beginning with the triumph of Russian Communism, is actually one of "religious" (or if one prefers, ideological) wars, hot or cold. It may be witnessing in its third subperiod (1966-

1990) the prenatal and as yet unclear manifestation of ideals and states of consciousness that eventually will be actualized in a concrete manner during the coming Aquarian Age. This may be accompanied by a gradual process of disintegration — a process which some kind of de facto dictatorship might be called upon to arrest.

Lest anyone react fearfully to such a prospect for the immediate future, I should stress that any formulation and overt manifestation of a radically new ideal, or even an idea, **must** have a cathartic effect, and call for a negative response from institutions rooted in a rigid tradition. The only questions are how smooth or rough the transition will be, how vital and essential the ideals which long and self-adaptive the minds and egos of the men and women who overtly or subtly control these institutions still are. Moreover, it is difficult to gauge what the response of the masses of the population will be, if the challenge to the obsolescent Piscean past becomes more widespread and formulated in more constructive and essentially valid terms, instead of being dismissed as the activity of a somewhat lunatic fringe or of a small minority made up of long-suffering groups of people outside the mainstream of our national history.

The men who insist on a literal construction and interpretation of the Constitution fail to accept, or do not wish to accept, the fact that the United States of 1789 and the United States of 1974 are utterly different types of societies. And this Constitution, as we have seen, was actually based on compromises. If compromises are necessary between the ideal and the reality, then let new compromises be worked out to adjust to new realities. What is needed, first, is a vivid and convincing restatement of the ideas; then a calm objective assessment of the new situation unprejudiced by an emotional or compulsive attachment to formulations. Only naive people think that either need can be faced and rationally fulfilled without good deal of trouble.

CHAPTER EIGHT:

Prospects for the Last Quarter Century - 6

Much is said by astrologers and people swayed by the glamour of "esoteric" pronouncements and exotic beliefs concerning the Piscean character of our present society and culture; the "Piscean" ways of mankind, we are told, should be transcended and first of all overcome. Actually, even if we use zodiacal terms to characterize these precessional Ages, we should realize that because the precessional cycle refers to the backward movement of **the two equinoxes**, two zodiacal constellations have to be considered: Pisces and its opposite, Virgo. The movement through Pisces is that of the vernal equinox, but the fall equinox moves through Virgo, reaching the 30th degree of Leo (the degree of the Sphinx, Lion and Virgin) around 2060 A.D.

What happens — and history amply corroborates this — is that **the first** (or "involutionary") half of the Pisces-Virgo Age was essentially stamped with the character attributed to Pisces, while the **second** (or "evolutionary") half carries mainly the Virgo signature. The change began to occur at the midpoint of the 2160 period, that is, around the year 1000, when Medieval people believed that the end of the world was coming. What happened was simply that at that time the "bottom" of the Pisces-Virgo precessional cycle had been reached. The Piscean "spirit" of Christianity had embedded itself in the collective human consciousness, and this **descent** of spiritual forces was inevitably followed by an **ascent** of the creative energies of the mind — an ascent that blossomed out in the magnificent Gothic cathedral and the early polyphonic music of the period preceding the fourteenth century. By the time that century had come, a new type of consciousness was forming, characterized by the then definitely predominating Virgo influence. It became an increasingly analytical, critical and personalized type of consciousness, which led to the triumph of modern science and technology — typical Virgo products. What we have to overcome today is that Virgo-emphasizing type of intellectual consciousness. It is also a consciousness of never-ending **personal crises seeking a self-healing and technological miracles** — and the term "personal" here also applies to collective persons — i.e., to nations and institutions. The most widespread, influential and Virgo-like of these institutions is the atomistic collection of Protestant Churches, which contrasts with the Piscean Catholic and Greek-Orthodox Churches, the "two fishes" of Pisces, swimming in opposite directions (ritualism and mysticism). Technocracy and the Protestant tradition are twin brothers conceived by Virgo: Nixon and Billy Graham could be their present-day symbols.

We have to admire individuals who become symbolic figures of the collective mass mind of the period in which they live. But we should also learn to see through the glamour they emanate, and understand what essentially or archetypally they stand for. Then we can look elsewhere for the dawn-light of a future humanity, hidden as it may be under heavy clouds. There is such a light in America, but the sun of the New Day has certainly not risen. Will it rise soon?

I would like to repeat here two sentences from the preceding chapter: "It has been Europe's destiny . . . to provide the intellectual foundation for the emergence of new powers and new social ideals. It seems to be America's destiny to be the main field within which the two basic possibilities of use and management of these powers have to fight for supremacy." The fight is on, as perhaps never before and it need not be a violent fight in the streets, though our city streets every day spawn violence and crime. The basic area of conflict is the mind of American men and women, even if, this conflict is so often masked and distorted by emotional whirlpools and devotional glamour. This conflict is inherent in the whole Western civilization, and has been since the days of ancient Greece. In a sense it is the conflict between individualism and holism, individual freedom and group participation, intellectual curiosity and soul-wisdom, Gemini and Sagittarius.

It need not be a death-dealing and unresolved conflict. The twentieth century with its remarkably dualistic chart need not see its last quarter (1975-2000) — its autumn — swept by in torrents of blood or nuclear hurricanes. The two-hundredth anniversary of the Declaration of Independence could become a song of overcoming to celebrate a new vision of the universe and of man's place on this still so beautiful Earth — a vision that might be shared by many, respected by most, a flaming reality in the hearts of the consecrated few seedmen and seed women whose minds are attuned to the coming dawn. To hold such a faith vibrant in one's mind is not to be blind to the gathering, clouds or self-complacent in the fear of being afraid. The ultimate enemy is always fear; and everyone should know with ineradicable knowing that "Beaten paths are for beaten men."

(Summer-Autumn 1973)