



Astrology - Publications

This page gives introductory texts to my publications in the field of astrology. The following works are concerned:

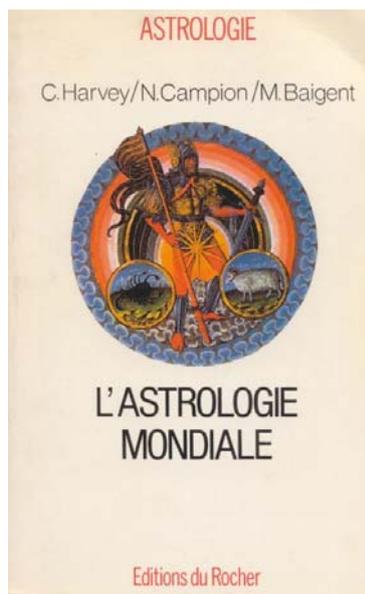
BAIGENT Michael, CAMPION Nicholas, HARVEY Charles, *Mundane Astrology*, Thre Aquarian Press, Wellingborough, 1984. – Translated into French by Charles RIDOUX under the title: *Astrologie mondiale*, Paris, Editions du Rocher, 1995.

Évolution géopolitique mondiale. Le tournant (1980-2020), Éditions du Rocher, Paris, 2002.

L'Astrologie hier et aujourd'hui. Actes du Colloque de Rambures (juin 2002), dir. Jean-Marc PASTRE et Charles RIDOUX, Presses Universitaires de Rouen, 2008.



PRESENTATION OF THE BOOK MUNDANE ASTROLOGY - PREFACE TO THE FRENCH TRANSLATION



It is a major piece to the knowledge at once historical, theoretical and practical of the mundane astrology that offers us this collective work coming from *Outre-Manche*. The three authors - Michael Baigent, Nicholas Campion and Charles Harvey - present an extensive synthesis of all the techniques used today by mundane astrology with the theory of planetary cycles as their central nucleus, at the same time a rich harvest of precise and thorough analyzes that finally incite the reader to a meditation on the meaning of history.

The publication in French of this real sum of current knowledge in the field of mundane astrology will undoubtedly contribute to opening the informed public to the abundant and diversified production of the Anglo-Saxon world. This can only widen our horizons profitably, as it is true that the view on the world and the division of the present world reality are not the same seen from Paris or seen from London. For all that, the French practitioner of mundane astrology will not feel excessively disoriented, for it will find at the very heart of the work, and reflecting on all its parts, the fundamental notion of planetary cycles as explored them since more than fifty years ago, the one recognized by the English authors as the great master in the matter, André Barbault. But English authors develop

this fundamental contribution, combining it with traditional techniques (ingresses, lunations, etc.) and with new techniques still little known (astrocartography) or little used (mid-points) in France.

Thus, *Mundane Astrology* - published in London in 1984 and the second edition of which was released in 1992 - will mark the beginning of a new stage in the development of mundane astrology in French-speaking countries. André Barbault has shown once again, just recently¹, how much consciousness of a synthetic view of the cyclical process was lacking to the best practitioners of the time to foresee the nature and extent of the Second World War. The time was then, in the thirties and forty, an astrology that could be called "mechanistic", relying on the logic of a combinatory of rhetorical codes rather than the observation of the correlations between celestial configurations and world events; it is in this spirit that Horicks and Michaux's *Traité pratique d'astrologie mondiale* (*Practical Treaty of Mundane Astrology* - 1941) takes place. In 1932, the first version of a work was published, which was to be repeated several times during the following decades : *La Clef de la prévision des événements mondiaux et des fluctuations économiques et boursières* (*The Key to forecasting world events and economic and stock market fluctuations*) by Gustave-Lambert Brahy. The work of this great master of European astrology, reworked over the years, includes the study of cycles - based on parallels of declination - but does not make it the fundamental backbone of his system. Here we have, in a way, a combination of elements of the previous "mechanistic" astrology and a sketch of "synthetic" or "cyclogical" astrology that will mark the great works of André Barbault. They focus on two decades - *1964 et la crise mondiale de 1965* (*1964 and the world crisis of 1965*) (Albin Michel, 1963), *Les Astres et l'Histoire* (*Stars and History*) (Jean-Jacques Pauvert, 1967), *Le Pronostic expérimental en astrologie* (*The Experimental Prognosis in Astrology*) (Payot, 1973), *La Crise mondiale de 1975 à l'an 2000 vue par l'astrologie* (*The World Crisis from 1975 to 2000 as seen by Astrology*) (Editions du Baucens, 1976) and *L'Astrologie mondiale* (*The Mundane astrology*) (Fayard, 1979) - to which should be added the mass of articles and notices contained in the review *L'Astrologue* since its founding in 1968.

Today, especially after the success of the projections for the end of communism in Russia with the Saturn-Neptune conjunction of 1989, the approach of mundane astrology through planetary cycles is well established and exploration of the twentieth Century is already beginning to be marked by the study of the great planetary concentrations to come: 2010, 2020, 2026, 2061, 2080... But this approach, although solid, is still very schematic, and perhaps in the sense that the *Mundane Astrology* presented here will be able to move things forward.

The authors emphasize the hierarchy of the cycles that govern world events and, consequently, the hierarchy of tools available to them in the method of which they explain the theory and which they illustrate at the same their practice to establish forecasts. This notion is essential to allow a proper integration of the oldest methods, such as the consideration of Ingresses and Lunations, which make it possible to refine a valid prognosis only in the wider context of the study of the cycles of the slow planets. The reader will probably follow with passion - and sometimes with some difficulty, given the complexity of the configurations taken into account - the examples developed on the assassination of John F. Kennedy or on the developments of aeronautics. Here, art and science support each other with happiness to highlight the dazzling celestial harmony that governs earthly events. The influence of the master of Charles Harvey, John Addey, author of *Harmonics in Astrology* (1976), which develops a neo-Platonic conception according to which the celestial bodies constitute a relay between the divine ideas and the manifestation of these ideas in the cosmos.

This notion of harmony emerges with brilliance from the examples provided by the authors ; but they themselves recognize that it is easier to apprehend it when looking at past events than when trying to put forward a forecast for the future. If the harmonics allow us to grasp in their depths the meaning of past events, are they able to bring the same clarity to mark the paths of the future ? One senses how much the fingering of the practitioner is necessary to avoid the bogged down in an effervescent mass of relations between a multiplicity of diverse themes which all contribute, to one degree or another, to the elaboration of an ample symphony. This orchestration depicts majestically, in the third part of the book, about the study of the Second World War, presented as an "astrology of war and peace". This illustration of the method, based on the varied insights provided by each of the three authors, highlights in particular the themes of Germany of 1871 and 1933 and that of Hitler, the redoubtable alchemy which binds the destiny of a people to that of an individual who incarnates the deep impulses at a given moment of its history. The march towards war is studied essentially on the basis of the German-Polish conflictual relations and shows how closely the destinies of these two nations are linked and can be clearly seen through their respective themes. In this copious chapter,

¹ BARBAULT André, *L'Avenir du Monde selon l'astrologie*, Editions du Félin, Paris, 1993

there is a sketch of an exciting work on the Second World War, the authors of which announce the project but which, until now, remains unfinished.

The implementation of the multiple techniques used by the authors to present their examples requires the use by the astrologer of the most elaborate tools of the computer science. In this sense also, the *Mundane Astrology* accompanies the advancement of the mundane astrology in a new stage of its development. A few months ago, the French translation of the work of Jim Lewis, *L'Astro-Carto-Graphie* (Editions du Rocher, 1994) has just appeared. In spite of the inevitable stammerings of any new technique, this is an advance on one of the fields where the limits of astrological prediction have always been felt most cruelly : the location of events. Three chapters of *Mundane Astrology* are devoted to this important issue of localization. The simple comparison between the scattered elements inherited from the past and the possible contributions of astrocartography leads us to wish for a development and a large experimentation of this new technique, made easy thanks to the computer. It is certainly not the panacea, but it must be admitted that astrocartography makes it possible to take a big step forward in the connection between space and time.

The amateur as well as most erudite French astrologers will perhaps be shocked by the frequent use of mid-points. It must be admitted that this technique, as it may have been practiced by the school of Hamburg, in a systematic way and tending towards an abstraction which borders on high acrobatics, may seem disgusting. But the moderate use made by our authors, most often limited to the midpoint MC/AS or to a few truly significant mid-points of the themes studied, is often very illuminating, and this is a technique which French astrologers will no doubt gain by mastering and practicing judiciously. It would also be desirable in this field to develop a deeper and more specific interpretation of the mundane astrology of the famous "COSI" by Reinhold Ebertin (*The Combination of Stellar Influences* – translate in French by Henri Latou under the title of *Combinaison des influences astrales*, Ed. du Rocher, 1983).

We have expanded somewhat on two of the techniques that seem most promising ; but the *Mundane Astrology* contains many others, which we leave to the reader to discover by himself. One of the problems with this multitude of techniques is that of their effectiveness in the practice of forecasting. The authors, evidently very broad and open minded, did not want to neglect any trail, to leave out any current. We can not but be grateful to them, for they allow us to become aware of the immensity of the domain of world astrology ; they might, at times, have been able to express more clearly their reservations about the efficacy of a particular technique in predictive practice, which remains the privileged place where one can verify what one might call the "astrological truth". Similarly, given the multiplicity of techniques available to the practitioner, it would have been desirable to devote a chapter to the method of arriving at the formulation of a prediction. The reader can usefully supplement the reading of this work with that of the articles devoted to the world in the English journal *Astrological Journal* ; Nick Champion gives a practical example of his method, very enlightening, applied to the study of the year 1991, in the March-April 1991 issue (volume 33 N ° 2), specially devoted to mundane astrology.

A frequent searched application is given by the authors in Chapter 15 ("The Astrology of Nations"), in which the themes of Great Britain, Russia, China and the Middle East are examined in depth. Also, in a more succinct form, less familiar themes in France such as those of Hungary and Poland, or those of Australia, New Zealand and South Africa. This chapter makes the link between the book currently presented and its complement which one can only wish to see soon a French edition : *The Book of World Horoscopes* by Nicholas Champion (The Aquarian Press, 1988) ; this last work presents the establishment of 352 themes, including those of 304 existing States, based on solid and generally well-researched historical research. It is a basic manual indispensable to the practitioner of mundane astrology, although more specialized than the book offered today to the French-speaking public.

Special mention should also be made of Appendix 1, devoted to financial astrology. Important developments in this area seem to have taken place in the Anglo-Saxon world, thanks in particular to the work of Bill Meridian, Robert Hand and Michael Harding, who are collaborating on the English journal *Astrological Journal*. A fairly consistent bibliography makes it possible to guide the reader in this field relatively untreated, at least to our knowledge, in the French domain.

The first two chapters of *World Astrology* are devoted to the history of this discipline from Babylonian antiquity to the present day. They constitute a useful complement to what is hitherto the master book on the subject, the *History of Astrology (l'Histoire de l'astrologie)* by Willhelm Knappich, published in French in 1986 (Editions du Felin). With perhaps less erudite notations,

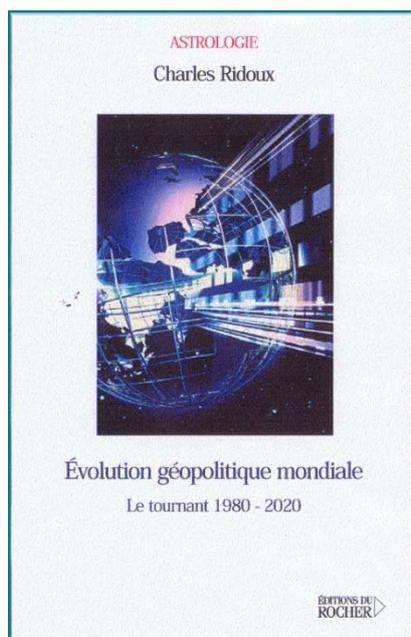
though far from absent, our work places more emphasis on reflection on the role of astrology in society at different times. This reflection, adapted to our time, is pursued by the authors in their preface to the second edition (dating from 1992), which undoubtedly constitutes an important page of reflection on the ethics of world astrology. The authors call for an astrology capable of helping human societies to consciously regulate their behavior in conformity and in harmony with cosmic energies. This goal is obviously commendable, and we can only share it ; nevertheless, I would tend to be more reserved about the actual possibilities of our time to go in this direction.

All that remains now is to hope that many of the readers of this book will be those to whom he will give the taste and the stimulus to embark on the practice of the mundane astrology, if only for the purpose of better situating To study the individual themes in a changing world and to help those who come to consult an astrologer not only to locate themselves in the labyrinth of their inner world but also to find their place in society or at least to better understand the reasons why it is difficult to find its rightful place.

Charles RIDOUX

Bellignies, April 21, 1994

PRESENTATION OF THE BOOK GLOBAL GEOPOLITICAL EVOLUTION - INTRODUCTION



When does a new century really begin ? Rarely at the time of the zero vintage where it is celebrated with blows of Eiffel Tower illuminated thanks to "fairy electricity" as it was still called in the "Belle Epoque", around 1900. If the nineteenth century had begun the day after Waterloo, 1815, when the curtain of the Napoleonic adventure was definitely lowered and the Restoration was announced - just as the eighteenth century had waited for the death of the Great King on 5 September 1715 to indulge in the intoxicating festivals of the Regency - the twentieth century really began on August 2, 1914, with the entry of Europe into a civil war of thirty years which would ruin its prestige and replace the old continental and colonial empires (Austria-Hungary, Germany, Russia, France and England) by two rival superpowers, the United States and the Soviet Union. But when does the 20th century end? The scenario could be a repeat of the one that marked the transition between the eighteenth and nineteenth centuries: the revolutionary period inaugurated in 1789 and its Napoleonic prolongation until 1815 constituted a kind of lock between the two centuries, no longer belonging to the spirit of the Ancien Régime and not yet that of the industrial society whose Uranus-

Neptune conjunction of 1821 marks for us the true starting point (that of 1993, which follows, certainly accompanying the passage to what some call a post-industrial society). Thus, between 1989 - which saw the collapse of the communist utopia in Russia and the collapse of the Soviet Union's satellite regimes in central Europe (called after Yalta, "Eastern Europe") - and 2015, which will be marked by the Uranus-Pluto ascendant square and which will end a period of high tension begun in 2010, it is possible that the world is once again passing through a period of transition, intermediate between two centuries. In this perspective, it would be appropriate to situate current events at the time of Jupiter's and Saturn's opposition to Pluto in the Gemini-Sagittarius axis, as a central relay step between the two high-voltage periods constituted by the triple conjunction Saturn-Uranus-Neptune between 1988 and 1993 and the tense configuration of 2010 (opposition of Jupiter and Uranus to Saturn to the double square of Pluto, already in the Uranus-Pluto square).

It is around these Jupiter-Pluto and Saturn-Pluto oppositions of 2001-2002 that most of the astrological analyzes presented in this book are based on a series of studies published in the *Cahiers d'Univers-Site (Journal of Universe-site)*, early January 2001. It should be pointed out that the Saturn-Pluto cycle, the last conjunction of which dates back to 1982 and the next one will take place in 2020, is correlated with a number of countries of great importance in contemporary history : India and Pakistan, as well as Israel, that is to say, a series of States resulting from the conjunction of 1947 which had closed the cycle inaugurated in 1914-1915. But on the one hand, we decided to go back to the Jupiter-Saturn conjunction of May 2000 in Taurus, since the two elements of this focus, which is linked to the destiny of Europe, pass shortly after one and the other, another to the opposition of Pluto in Sagittarius; and on the other hand we naturally have to situate in the context of the great Uranus-Neptune cycle begun in 1993 the two major phenomena which, in my view, constitute the assertion of the imperial power of the United States and the third major phase of " Expansion of Islam in the world". Two phenomena which, it seems to me, are likely to mark the history of the twenty-first century, at least until the Uranus-Neptune opposition of 2080. Let me add at the outset that it seems probable that, after the resolution of tensions during the Uranus-Pluto period, between 2010 and 2015, and in any case from the triple Jupiter-Saturn-Pluto conjunction of 2020, China will again impose its brand strongly in the history of World, arguably challenging both the American imperial power and the civilizational pressures of Islam.

The reader will have already grasped by this cavalier sketch that the place from which I observe the world and its evolution in terms of international relations between powers is situated at the interface of mundane astrology, constituted by the study of cycles Planetary, and geopolitical, studying the power relations between powers. These two approaches - one focused on the sky and benefiting from a dating tool absolutely reliable both in the future and in the past, the other riveted to the ground but swollen from all terrestrial experiences relating to destinies of power - are complementary, connecting heaven and earth, and require from those who practice them an analogous asceticism

which consists in evacuating, as far as possible, all ideological prejudice and all passionate commitment. Geopolitics makes it possible to trace the lines of force at work in the world at a given moment ; mundane astrology offers the only tool capable, to my knowledge, of proposing a plausible calendar for events of a similar nature concerning delimited historical phenomena. One example: if some observers, journalists or historians felt that the hour of truth was approaching and the lamentable bankruptcy of the adventure of Russian communism and Marxist ideology in general, it was an astrologer who, during the fifties constantly pointed to the year of the next Saturn-Neptune conjunction of 1989 as a probable moment for the realization of far-reaching upheavals concerning the Soviet Union and the destinies of Russian communism: and I remember how, during the summer of 1989, when nothing seemed to have to happen, I waited personally with confidence, faced with the mockery of the skeptics, that realizes the great forecast of André Barbault; autumn finally arrived, which would carry everything until Christmas Day when the dictatorship of Ceausescu fell in Romania.

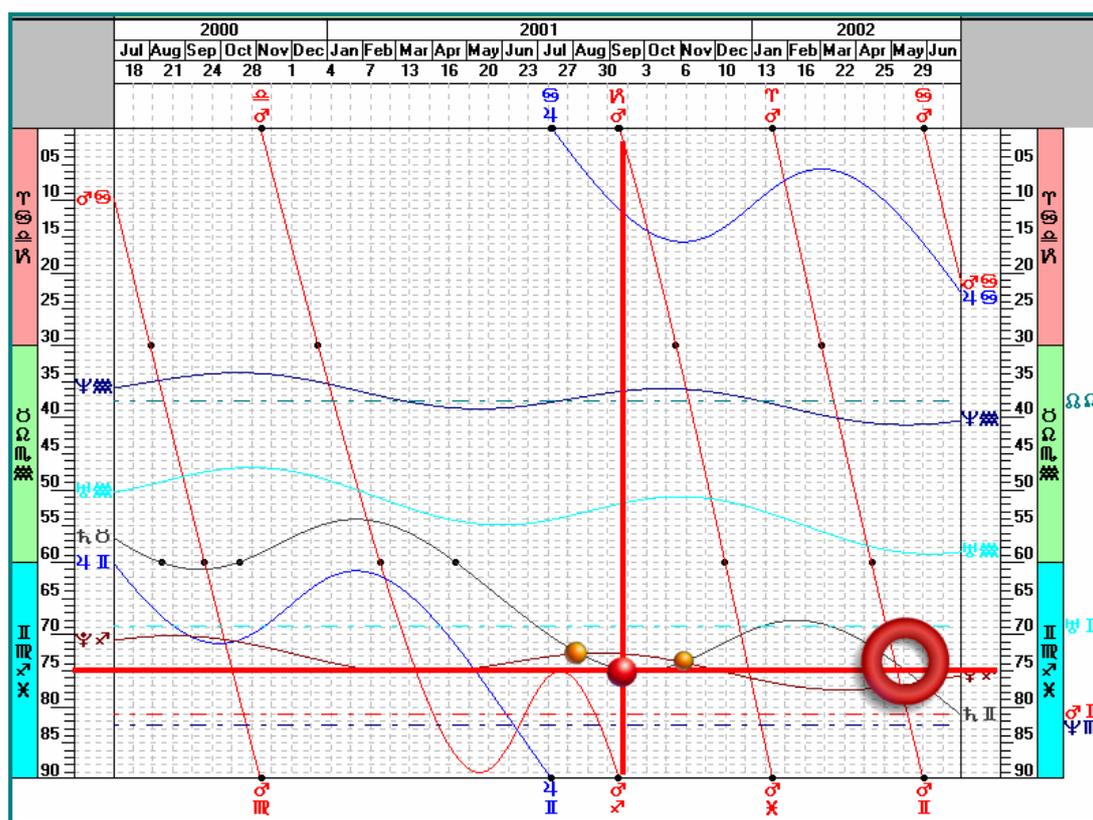
But it is true that if world astrology is able today to set milestones on important steps to come - the probable crisis of 2010, the Saturn-Pluto appointment of 2020, the 2040 crisis at the time of the Uranus-Pluto opposition and the more serious one of the Uranus-Neptune opposition of 2080 - one must not expect it to tell the world's history before it is played out. Challenges, of which one can more or less specify nature through astrological symbolism, present themselves at all times before men, who respond more or less well. The true interest of mundane astrology lies not in the prediction of events themselves, but in the interpretation of current events in the context of longer-term challenges, thus providing meaning, coherence, clusters of contradictory events ; in addition, astrology makes it possible to specify the probable duration of the historical phenomena in progress, to discern successive historical conjunctures. In a way, astrology has more to do with the framework of history than with the table itself, whose content is more of the indications provided by geopolitics. It is the alliance of these two approaches which should enable mundane astrology to become an operative tool and whose interests may one day be recognized by those in charge of governing the powers, more reasonable than by their present use of magicians and seers.

I'm not those who deny or deliberately set aside the dimension of mystery, both at the heart of the universe and at the heart of man. But I share the serene confidence of those who, knowing that the mystery will always remain unfathomable, trust the intelligence present in man to approach rationally what precisely transcends the limits of mere reason. Are we going to ask a mathematician to explain why two and two make four ? If we waited for the answer to practice mathematics, there would be no mathematics. So why do we constantly ask the practitioner of the world to explain why there are correlations between planetary cycles and historical phenomena ? The principle of these correlations, I don't know, and I leave to those of us who have the philosophical head the trouble of seeking the answer - if there is one. But the existence of movement is proved by going forward. On the other hand, I take care of not to advance anyhow, in a disorderly and intuitive way, on the pretext that the basis of our practice going beyond the limits of reason there would be no need to proceed rationally. On the contrary, I try to achieve is the implementation of astrological reasoning, the development of a coherent approach, which goes from the most synthetic - the overall state of the solar system provided by this precious indicator of the cyclical index - the most particular - the analysis of a short-lived conjuncture animated by the transits of the fast planets and by the lunations - passing through the intermediate phase of the cyclical evolutions of the five slow planets , from Jupiter to Pluto..

There is a very valuable tool to judge at a glance all the astralities during a given period, which can extend from one day to several decades or even more than a century : these are the Graphic ephemerides that, in the heroic period of my apprenticeship of the mundane astrology under the auspices of the late Claude Ganeau, I draw by hand on large squared notebooks, but that the fabulous progress of computer science allow us today to make appear in seconds on the screens of our computers. The graphic ephemerides are to the natal chart what the cinema has become in relation to photography : instead of a snapshot, a whole sequence of images in time that have the irreplaceable merit of introducing movement where immobility predominated.

The practice of graphic ephemerides was introduced in Germany in the first third of the twentieth century by the school of Hamburg, then taken over by Ebertin and later adopted by the Anglo-Saxons. In France, it seems that astrologers, seasoned or beginners, would be incapable for the most part of moving from the static reading of the photographic snapshot of an astrological theme to the dynamic reading of graphic ephemerides. And yet the French, whatever their intellectual quotient, have become accustomed to frequent the cinematograph at about the same time that they began to take the metro. It is enough, for us to practice, to practice this technique and to teach it, as our colleagues throughout the world do². Be that as it may, we will be realistic and long-tempered by offering the reader of this book an example of the interpretation of a graphic ephemeris. Since we are at the heart of the oppositions of Jupiter and Saturn to Pluto in 2001-2002, let us take an overview of this period.

EG - Juillet 2000-juillet 2002 - Lentes + Mars - H4 - États-Unis



- ◆ On September 11, 2001, Saturn is stationary, between his two oppositions with Pluto on August 5 and November 2, on mid-point Mars/Uranus of the USA.
- ◆ Saturn will return to the same area in May 2002, at the time of the next Mars-Saturn conjunction.
- ◆ Neptune transits the axis of the Nodes of the USA theme, a sensitive point in relation to the Mars-Neptune square (the semi-square of Mars and Neptune), a configuration activated during the main military engagements of the USA.

In a graphical ephemeris table, two groups of data and scales are combined on the abscissa and ordinate : temporal data, which can cover the hours of a day, or several months, several years, several decades. Here, the field of observation covers the movement of the slow stars and Mars from July 2000 to July 2002. And then astrological data: the movement of the planets, slow or fast, but which must be carefully chosen according to the scale of time processed so that the table remains legible, but also, if necessary, the movement of mid-points which can be very eloquent in their encounter at a given moment with the line of evolution of one or the other, as well as, on the right, the positions of various factors of a natal chart (here, the North Node, Uranus and the Mars-Neptune square of the USA theme)..

² Yves Lenoble pointed out that, as early as 1936, Louis Gastin published graphic ephemerides in order to facilitate the use of the technique of cycles. Cf. LENOBLE Yves, *Initiation à la pratique des cycles planétaires*, Éditions de l'ARRC, 1994, p. 23.

Whereas things are complicated a little, it is that astrological (or, more precisely, astronomical) data can be transferred to several scales: on 360° (in H1 or Harmonic 1), where the crossings of lines indicate only conjunctions; or 180° (H2), where line crossings will indicate opposition as well as conjunctions. Of course, most often, I work on a 90° scale (H4), which has the merit of showing squares, oppositions and conjunctions within the framework of the triplicities of Cardinal, Fixed and Mutable signs - a table perfectly readable at the end of not much time. More difficult, but sometimes necessary, work on 45° (in H8), where appear more semi-squares and sesqui-squares, tables whose reading is a little more arduous, because no longer falling within the framework of Zodiacal triplicities. We can go farther and work on a scale of $22^\circ 30'$ (in H16), but I do it as rarely as possible, and in any case not from a predictive perspective, where it is best to stick to the coarse scale of the 90° .

Finally, let me mention one of the great interests of graphic ephemeris tables : that is, they make it possible to present, on the right, individual themes (of States or personalities), which immediately highlights the transits during the period treated with this or that individual theme. In our example, we see very clearly the transit of Neptune on the axis of the Nodes during the whole of 2001, as well as the passage of Saturn, between its two oppositions with Pluto in August and in November 2001, point Mars-Uranus of the theme of the United States, Saturn being stationary on this half point at the time of the tragedy of New York of the September 11, but having to return to the same point in May next, in the third and last opposition Saturn-Pluto and the new Mars-Saturn conjunction, the beginning of a two-year cycle that always has its importance in mundane astrology.

How to renounce a synthetic tool of this quality under the pretext that "it is difficult to read" : the zodiacal theme on which all astrologers work, they must have learned, on the blessed days of their first steps with astrology, to learn read it, and it came in a few days for the good pupils, in a few weeks for the most part, and in a few months for those who learn slowly but retain well ... So, no excuse, and that the reader banishes, of this work, any temptation of intellectual laziness. Besides, I have made an effort not to overwhelm it with too abstruse schemas.

CONCLUSION : IN DEFENSE OF MUNDANE ASTROLOGY

If there is a branch of astrology that has known in the twentieth century a considerable growth and a real mutation, it is indeed the mundane astrology. It seems to me that the history of this fundamental branch of astrological knowledge has oscillated between two poles during the last century, marked by a resounding anticipatory failure - that of the Second World War - the other by a spectacular achievement - foreseeing forty years in advance of the major turning point that communist Russia had to make in 1989. Provisional failure has sanctioned a narrow approach to historico-astrological phenomena, which I would readily call "mechanistic astrology" ; the predictive success was the result of an in-depth redesign, the transition to an astrology that I will say "synthetic". This redesign was the work of a man, André Barbault, whom I honor myself as my master, but it was sensed in the first half of the century by certain spirits - notably by the Belgian astrologer Gustave-Lambert Brahy. It has also been extended and extended by the contributions of Anglo-Saxon colleagues, particularly in the work of Charles Harvey, Nicholas Campion and Michael Baigent entitled *Mundane Astrology*, which I have had the privilege of translating into French. An irreplaceable sum in the historical, theoretical and practical mundane astrology. Today, although there are few worldwide practitioners, this discipline integrates the contribution of various techniques - common use of graphic ephemerides, astrocartography, lessons learned from financial astrology. The very development of mundane astrology, moreover, leads to a double reorientation : a displacement of the axis of the discipline from the field of forecasting to that of the general understanding of the history of the powers and civilizations ; a closer link in predictive practice with geopolitics conceived as an objective science of power relations between powers.

"*Finally Malherbe came*" : it is in our eyes the best title of glory of André Barbault that to have firmly encamped, throughout its long astrological career, on the solid ground of the cycles of the slow planets to engage in a historical exploration of the nineteenth and twentieth centuries as well as to support its many global forecasts - with inevitable errors, but also with enviable successes. Whatever the forecasted "chart", it is above all on the method that we must, it seems, judge the contribution of André Barbault, which our British colleagues have elsewhere recognized with full force and gratitude all interest. The cyclical approach has the merit of integrating the fundamental rhythms of the solar system into a synthesis whose cyclical index tries to give a dynamic representation; On the other hand, the correlations established between various cycles and certain historical phenomena (in particular the

Saturn-Neptune cycle and the destinies of Russian communism or the relations between the Jupiter-Neptune cycles and the French republics) are justified by the fact that they are not which are based on simple coincidences at the time of the conjunctions, but include the entire cyclical process in its various dissonant and harmonic phases, from conjunction to opposition, and from opposition to the next conjunction. Of course, we can discuss - and it would be desirable to discuss more - both the cyclical index, which favors the phase of conjunction to the detriment of opposition and leaves in the shadows the ascending and descending squares, as well as the validity of this or that correlation. Moreover, it would certainly be welcome to justify the very principle of these correlations between celestial algebra and its incarnation in the pulp of terrestrial events, from the stage of empirical observation to that of a firmly supported theory. But it seems to me that it would be a damaging error to deprive oneself of the gains of the empirical exploration of the terrain of the mundane astrology on the pretext of a theoretical deficiency : the child begins to walk without thinking, the adult scaffolds theories on walking and the old man agitates his crutches ...

The basis of planetary cycles allows to articulate individual approach and collective approach of the phenomena studied. By coming into the world, every individual inherits collective structures (his mother tongue, the nature and status of the State to which he is integrated, the nature of family structures and the current educational system, economic prosperity or restrictions of any kind nature, state of war or peace, etc.). The "whole" - the collective - is not reduced to the sum of the parts - the addition of innumerable individual impulses. The novelists who strive to highlight the plot of individual destinies through the tribulations of history - I think to the Tolstoy in *Guerre et Paix (War and Peace)*, Roger Martin du Gard in *Les Thibault* or Solzhenitsyn in his monumental historical fresco *La Roue Rouge (The Red Wheel)* - testify precisely to the tension existing between these two spheres of the individual and the collective and show us how the interests, the individual objectives - the quest for happiness, love, truth, honors - are pulverized at certain incandescent moments of history, during wars or revolutions. There is certainly a dialectic between individual and collective, and astrology seems to me to be able to account for the links between these two spheres. On the one hand, by taking into account the cycles of the slow planets, by what are generally called "aspects of generation" (for example, the generation of the Uranus-Pluto conjunction of the sixties, the cultural revolution in China and the turbulence of student youth throughout the world); but also by a more precise study of what I would be tempted to call "generational solidarities" that can be grasped through the nodal theme - which is a trans-personal theme concerning all individuals born during a certain period ranging from a few days to a few weeks.

If, on the one hand, mundane astrology has an impact on the individual level, on the other hand it leads to a wider knowledge and which seems to me of a different nature. It is traditional cyclology, which is based mainly on the traditional conception of the four "ages of humanity" which are witnessed by the most diverse traditions (Hesiod in the Greeks, interpretation of the dream of Nebuchadnezzar by the prophet Daniel, The *Vishnu Purâna* in India, etc.). The circular periodicity of the cycles of the slow planets every five centuries (the Neptune-Pluton cycle combined with the revolutions of the three super-slow) testifies, in a certain sense, to one of the major limitations of mundane astrology, remains somehow in the horizontality of a quantitative line of time, while the proper one of cyclology is to allow a qualitative distinction of times. This problem of an articulation between mundane astrology, based on Nebuchadnezzar (and on the interferences of the rapids with the cycles of the slow planets) that remains in the horizontality of the historical unfolding, with the traditional cyclology, which opens up to the transcendental verticality of a meta-history, seems to me to be of the utmost importance, for if mundane astrology allows one to judge quantitatively of a given period, according to a "terrestrial" point of view, traditional cyclology opens up a judgment on the "quality of the times", according to a "celestial" point of view - in a sense close to that of these two terms in certain novels of the Round Table, especially in the *Queste del Saint Graal* . I can only refer here to the works of Raoul Auclair, extraordinary exegete of the Cycle of Daniel and the Apocalypse, Jean Phaure in his *Cycle of Adamic Humanity* and Vlaicu Ionescu, interpreter of Nostradamus.

But this issue of periodicity and cyclical return raises the problem of the "same" and the "other", with the risk of being trapped in a "vicious circle". It seems to me that this question of periodicity should be asked in the context of a spiral conception and not merely circular conception of the return. Of course, there is a return to the same, but at another plan. Perhaps it would be enlightening to have recourse to a notion such as that of "the figure of the world" in order to evoke paradigmatic mutations, as we know, for example, with the transition from the traditional Septetarian to the integration of trans-Saturnians planets. Or with consciousness, which is quite recent, as the work of the philosopher Claude Tresmontant shows, of a historicity of the Universe dating back some fifteen or twenty billion

years. At a less global level, one can also observe in history various "Figures of the world", the geopolitical structure evolving according to the "mutations of Fortune", transfers of political and cultural hegemony from one power to another. Historians such as Toynbee, the great master of the history of civilizations, or Braudel, an attentive observer of the widening of capitalism to ever larger spheres, are valuable references for further reflection on this subject. This periodicity of a spiral nature corresponds to the movement of the Sun in the Galaxy (the Galactic center is currently located at 26°30 Sagittarius), and to the movement of the Galaxy itself within the Universe (Super-Galactic Center was at 0° Libra in 1873 and at 1°33 Libra in 1983). It may be interesting, as Charles Harvey points out, to identify in the themes of the mundane astrology the strong aspects (by planetary factors or mid-points) to these two zones of the zodiac.

Since the end of the eighteenth century, the foundations of astrology and those of cosmology have undergone a complete change of paradigms. In the field of astrology, I will note two facts: on the one hand, the discovery of trans-Saturnian planets opened the field of vision to the whole solar system on which we depend, this passage beyond the Saturnian barrier which can be interpreted by analogy as that of a maturation of consciousness, such as the transition from childhood to adolescence or, if one prefers, from adolescence to adulthood. But can humanity today, still so encumbered by its old legacy of the reptilian brain, really claim to adulthood ? On the other hand, the integration of trans-Saturnian planets into astrological consciousness and practice has allowed the field of mundane astrology to expand considerably throughout the history of civilizations through an approach based on the taking into account of the cycles of the slow planets. Astrology is thus in the process of joining history in its long duration, as conceived, for example, by historians of the breadth of Toynbee or Braudel. However, it should be noted that the average expectation of the astrological milieu - including practitioners and consultants - is still usually somewhat narrow, focused on short-term predictions, without considering that astrology may be to enable humanity to give meaning to its history, to orient it towards a future that does not belong to deceptive ideologies or murderous utopias. The same is true of individual astrology, where, as I understand the work of Robert and Francine Gouiran, the essential thing is to provide the consultant with a key to understand the meaning of his existence here below, to be oriented in the meaningful framework of a life which, sometimes, is transmuted into a destiny.

In the field of cosmology, the change of paradigm is still, if possible, more impressive. Indeed, the knowledge we have of the Universe at the end of the twentieth century is radically different from that which still prevailed at the beginning of this century. It must be remembered that, around 1920, the question of whether or not our Universe was reduced to our Galaxy was the subject of fierce discussions between scientists. The main fact is that our Universe has gained in extension both temporally and spatially. We know today that an average galaxy like ours has about a hundred billion stars similar to our Sun, and we know that our galaxy is only one molecule among billions of similar others. But above all, we have incorporated as evidence the idea that the Universe had a history, that it had a beginning and that it is, in the words of one of the greatest philosophers of our time, Claude Tresmontant, "A system in the process of formation some fifteen or twenty billion years ago."³ It is this consciousness of a historicity of the Universe that most clearly characterizes contemporary science in relation to all preceding epochs.

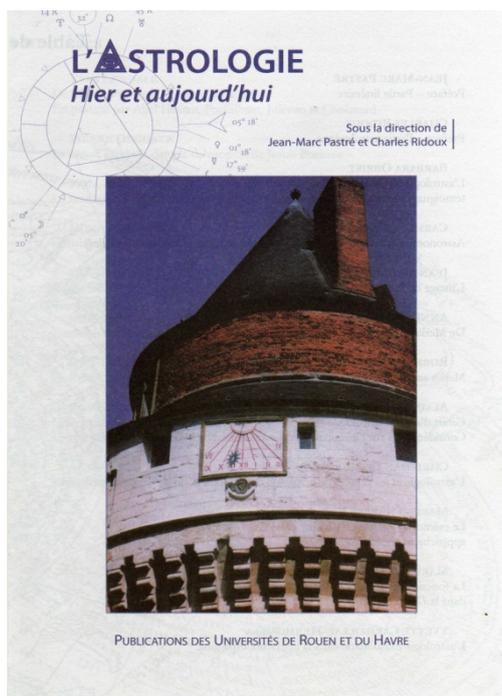
Even with the extension of astrology to trans-Saturnian planets, even with the integration of asteroids such as Chiron or others dear to the Hamburg school, our astrological system remains firmly anchored in this tiny province of the Universe which shelters our Sun and its cortege of planets and, unlike our predecessors, we can no longer claim that astrology constitutes the relay between man and the Universe in its immensity barely conceivable. There would be as a sort of stall, as astrology absolutely no longer claim to follow the formidable expansion of the field of exploration which is that of astronomy. But this clear separation between astrology and astronomy could be an opportunity for the former to better define its place and its specificity as a global approach capable of giving meaning and direction to all the phenomena regulated on our land by cyclic laws within the framework of our solar system - a meaning which, by virtue of the principle of analogy, can be extended to the whole Universe, our solar system being then conceived as a microcosm resonating with the macrocosm that is the Universe.

Astrology, like astronomy and astrophysics, no longer depends, as it used to be, on sight. What we know about the Universe rests largely on radio astronomy ; we listen to the Universe much more than we see it. But astrology itself, insofar as one places at its center the planetary cycles - slow and rapids - rests more on this sense of rhythm than on the patient observation of the night sky. We work

³ TRESMONTANT Claude, *Problèmes de notre temps*, OEIL, 1991., p. 183

more and more in the invisible, with Numbers of which we must remember that they are carriers of the sacred. It is to be hoped that the astrologers, along with the astrophysicists, take part in an in-depth reflection on the metaphysical implications of these new paradigms. For this should be the common point of those astrologers or astronomers who work in the living consciousness of our solar system or of the universe : this knowledge of celestial things leads to metaphysical questions and leads to the question of meaning of this history of the universe as much as of that of the meaning of the history of civilizations.

PRESENTATION OF THE RAMBURES SYMPOSIUM 2002 - ASTROLOGY YESTERDAY AND TODAY



It is a great first which took place, from 16 to 18 June, in the splendid setting of the Castle of Rambures (south of Abbeville, on the border of Picardy and Normandy) A colloquium bringing together astrologers and medievalists around the theme : "Astrology yesterday and today". The aim of this colloquium, co-organized by a German-speaking mediaevalist professor at the University of Rouen (Jean-Marc Pastré) and by a mediaevalist professor at the University of Valenciennes and astrologer (Charles Ridoux) was to allow a quality exchange and above all without a spirit of polemic, the astrological fact being accepted as a reality whose practice can be an object of study like any other activity of the mind. And indeed, there has been listening attentively and many fruitful exchanges between all participants, whether medievalists or astrologers. This is already a remarkable result, testifying to a state of mind which we wish to see spread to other places.

Our medieval confreres have evoked for the most part the figure of the astrologer in medieval literary works, especially in the Arthurian novel, and Jean-Marc Pastré presents here their work. As far as our astrological confreres are concerned, allow me to situate their contributions in the various branches of astrology in which their work is situated.

"Astrology yesterday and today": it could also have been proposed as the theme of this colloquium "Astrology between Ptolemy and Kepler", which constitute as the two main reference poles of astrological thought, with emphasis in the one on the heritage of the tradition of antiquity, in the other on the taking into account of a new conception of the universe and the celestial bodies. And it is certainly regrettable that a scholar as eminent as Giuseppe Bezza, admirable connoisseur of the whole tradition from Ptolemy, both in Arabic and Latin, could not go to Rambures where he was invited, for he would have no doubt he has brought an essential point of view from the medieval astrological tradition in its Greek, Latin and Arab sources. The skills of Patrice Guinard, also invited, would undoubtedly also have brought an original look at the transition between Ptolemaic astrology and Keplerian astrology. In the absence of an in-depth study of these questions, on which another colloquium might perhaps return one day, I allow myself to draw attention to one of the great recent achievements of French astrology : the translation into French of the *Tetrabiblos*, written by Ptolemy in the second century AD. J.C. and which is a condensed Greek astrology to the point that it can be considered the first true treatise of astrology. As the name suggests, it is a collection of four books in one book, gathering and organizing all the astrological knowledge of the Greeks at the beginning of our era : an exposition of the principles of astrology in Book I, mundane astrology in Book II, forecasts for various fields in Books III and IV. It is an edition superbly illustrated and masterfully commented by Pascal Charvet which was offered to the public by Nil Editions under the title *Le Livre unique de l'astrologie (The Single Book of Astrology)*.⁴ Now it happens that this work, written in Greek, had never yet been translated directly from Greek into French, and that only texts on a translation from a Latin version dating from the seventeenth century were available, translation due to Nicolas Bourdin. And, as Yves Lenoble, who collaborated in this work as an astrological advisor, indicates, "this Latin version is not a direct translation of the Greek ; it is a translation of Arabic, which itself derives from a Syriac translation of the Greek original"⁵. The first translation from Greek was made in English in 1940, by Robbins. Pascal Charvet was able to benefit from a new critical edition of the Greek text of the *Tetrabiblos*, in 1998, by a German researcher, Wolfgang Hubner. The merit of Pascal Charvet's translation into French is to be faithful to the Greek original and perfectly

⁴ PTOLÉMÉE, *Le Livre unique de l'astrologie (The Single Book of Astrology)*, Translation and comments by Pascal Charvet, Éditions Nil, 2000.

⁵ LENOBLE Yves, « Enfin une vraie traduction du Tetrabiblos » (Finally a real translation of the Tetrabiblos), *Astralis*, n° 48, 2001, p. 42.

clear. Yves Lenoble emphasizes that this book will not be useful only to astrologers who will no longer have an excuse to ignore the astrological vision of Ptolemy, but also to historians, astronomers and ethnologists who can familiarize themselves with the principles of Ancient astrology. Another interest of this translation is that it takes into account the philosophical and astronomical context of the *Tetrabiblos*.

Fortunately, we were able to penetrate into the metaphysical depths with the presentation of PIERRE DEGHAÏE, the great specialist of Paracelsus and the German theosophers of the nineteenth century, on the "eternal nature" in Jacob Boehme's theosophy (1575-1624). This theosophy, which profoundly marks German thought in the Romantic period - such as Novalis, for example - and which has nothing to do with Helena Blavatsky's conception, is both a science of God and philosophy of Nature. But, for Boehme, there are two Natures : a "natural" Nature and a "transcendent" nature, eternal and divine. The mystical way consists precisely in operating, by the union transforming with the divine, an union between the Heaven of the angels ("Spirit of the soul") and the Heaven from below ("Soul of the World"). And it is to the presentation of the mystical cosmogony of Boehme that Pierre Deghaye attached himself, showing in particular how the wheel of the seven Spirits of the primordial World corresponds to the archetypes of the planets, the sky below being in an analogic relation with the sky from above, according to the famous formula of Hermes Trismegistus well known to all astrologers.

As for the astrologers, it was our wish to treat not only ancient and medieval astrology - an aspect unfortunately little approached because of the impossibility of certain specialists of these questions to participate in this colloquium - but also to present a kind of table of the current astrological activity both on a thematic level (the various fields related to astrology) and on a geographical level (elements of the history of contemporary astrology in some countries of Western Europe). This is how FRANCIS SANTONI took up the question of the relationship between astronomy and astrology, emphasizing the distinction between astrological beliefs and astrology, while Paul Bernard (whose communication was read in his absence) dealt with the relationship between astrology and mathematics. Francis Santoni distinguishes four periods that mark the relationship between astronomy and astrology. In what he calls the Chaldean phase, an astrobiology is set up, characterized by an interpenetration between the living (from the mineral to the vegetable) and the universal laws governed by the Numbers according to a principle of harmony and stability. According to Ptolemy (in the new translation proposed by Pascal Charvet), the greatest efficiency is obtained by combining the results of position astronomy with those of astrology. During the medieval period, astrology and astronomy remain closely linked, but both lie in a new problem brought about by the Christian religion. The break between astronomy and astrology is the result of a new paradigm of science that takes the place of religion in the modern world, establishing in some way the relevance and validity of metaphysical questions. PAUL BERNARD-DECROZE, who deals with the relationship between astrology and mathematics, is the author of one of the most surprising and innovative works, entitled *Les Blasons astrologiques (Astrological Blazons)*.⁶ The author is a polytechnician who has an international career in hydraulics and construction, and who conducts astrological research related to traditional sciences such as the Yi-King. His conception of astrological blazon is a continuation of the research initiated at the beginning of the 1940s by the American Marc Edmund Jones, but differentiated in the sense that the planets of the latter are limited by restrictive rules which reduce to a total of only seven types, whereas the approach of Paul Bernard aims to encompass all possible configurations of planetary designs, resulting in the definition of 44 types of astrological blazons. From these two papers, by Francis Santoni and Paul Bernard, it emerges that a serious and acrimonious cooperation between recognized scientists and high-level astrologers can only be beneficial to both.

At a time characterized by the dominance of quantity over quality, statistics occupy a predominant place in more than one field of knowledge. But in the fifth millennium BC, in Sumer, we find the first traces of a utilitarian statistic, intended for the enumeration of goods and men. DIDIER CASTILLE presents a well-documented history of statistics through the ages, evoking the practice of statistics in civilizations such as India, China, Israel or Rome, then the birth of descriptive statistics in the sixteenth century and the progress due to the calculation of probabilities from the eighteenth

⁶ BERNARD-DECROZE Paul, *Les Blasons astrologiques (Astrological Blazons)*, Éditions du Rocher, 1999.

century to the importance of statistics in sciences such as genetics or sociology that appeared in the nineteenth century. But it is only in the twentieth century that interest in astrology appears for statistics, and Didier Castille discusses the conditions for the proper use of statistics in relation to astrology. It should be pointed out that Didier Castille's research on marriages in France - covering nearly six and a half million unions contracted between 1976 and 1997 - gives André Barbault's testimony the most important evidence of the veracity of astrological fact, and comes to renew and transcend the works of Michel and Françoise Gauquelin or the more recent ones of Günter Sachs in Germany.

If it is today an area of astrology that is at the forefront and likely to upset the usual anti-astrological prejudices, it is financial astrology, which goes back to the end of the nineteenth century, with a growing interest in economic cycles. One could cite the work of the American astrologer W.D. Gann, who predicted precisely the outbreak of the war in 1914 and the panic that ensued on the markets, as well as the armistice in 1918 and the abdication of the Kaiser. He also anticipated the booms and panics of the 1920s and was the only reputable financial forecaster to announce in advance the 1929 Wall Street crash, being the first to use the "Black Friday" formula. From the same period, the great book of a Belgian confrere, Gustave-Lambert Brahy, *Fluctuations boursières et influences cosmiques (Fluctuations in Stocks and Cosmic Influences)*, was published in February 1934. In the preface to this edition, the author placed his research :

Ancient astrology, with its clutter of sometimes obscure and often contradictory aphorisms, is one thing ; and it is a very different thing from modern studies of planetary and astral influences, of which I here present an absolutely scientific application. There is between these two aspects of the same question the same difference as between the empirical art of the bouncing and the university medicine of our day.⁷

Currently, this growing branch of astrology is represented by work carried out in the Anglo-Saxon world by researchers such as Graham Bates, Bill Meridian or Raymond Merriman. But there are traces of economic astrology since the Middle Ages, and the communication of GRAZIA MIRTI brings us back to the period of the great economic development of the medieval West. Grazia Mirti, long director of the Italian review *Linguaggio Astrale* and specialist in financial astrology, evokes the *Liber Astronomiae* by Guido Bonatti, in which she sees a forerunner of modern economic astrology, one of the best representatives of which is our American colleague Raymond Merriman. Grazia Mirti shows the use made by Guido Bonatti of Arab parts, which gives a detailed photograph of the medieval agricultural world and which aims to predict the fertility of the year. It also mentions the Copernicus treatise on money and the study of Kepler on the flow of wine.

If financial astrology, despite its ancient medieval traces, is essentially a modern innovation, mundane astrology goes back to the very origins of astrology. However, in its modern conception, illustrated by the pre-eminence given to the study of planetary cycles in the framework of the solar system, mundane astrology, re-founded in some measure by André Barbault's innumerable works, is fairly close in its methods if not in its object, of financial astrology. The work of Gustave-Lambert Brahy quoted above deals in fact with both mundane astrology and stock market cycles. Two major books have marked the development of this discipline : *Les Astres et l'histoire (Stars and History)* by André Barbault, published in 1967⁸, and *Mundane Astrology* by Charles Harvey, Nicholas Campion and Michael Baigent, published in 1984 in England and translated in French in 1995⁹. It naturally came back to me, after having emphasized the rare qualities of a single medievalist and astrologist, to deal with mundane astrology, which was done by presenting two complementary examples illustrating the possible links between tradition and modernity. On the one hand, the use of ancient methods in the approach of contemporary events ; on the other hand, the study of a slice of the medieval past using instruments forged by contemporary astrology. It was thus that the famous attack on New York on September 11, 2001 was first mentioned, as treated by our American colleague, Robert Hand,

⁷ BRAHY Gustave-Lambert, *La clef de la prévision des événements mondiaux et des fluctuations économiques et boursières (The key to forecasting global events and economic and stock market fluctuations)*, Ed. Traditionnelles, Paris, 1989 [1^{re} éd. 1934].

⁸ BARBAULT André, *Les Astres et l'Histoire (Stars and History)*, Paris, Jean-Jacques Pauvert, 1967.

⁹ BAIGENT Michael, CAMPION Nicholas, HARVEY Charles, *Mundane Astrology*, The Aquarian Press, Wellingborough, 1984. – Translated in French by Ch. Ridoux under the title : *Astrologie mondiale*, Paris, Éditions du Rocher, 1995.

according to a method established in the ninth century by the Persian astrologer, Albumasar ; then, conversely, some aspects of the history of the Western Middle Ages were approached from the study of the Neptune-Pluto cycle which extends from 905 to 1399.

Today's global astrology is part of a systemic approach to the small portion of the cosmos made up of our Sun and its cortege of planets, including the rapids of Mercury to Mars and the slow planets of Jupiter to Pluto. The factor that has undoubtedly contributed most to this modern reconstruction of mundane astrology is the discovery of trans-Saturnian planets (Uranus in 1781, Neptune in 1846 and Pluto in 1930), which broke the old " System of the world " that went from the Sun to Saturn. A similar approach permeates the research of our Spanish colleague, JOSE LUIS SAN MIGUEL DE PABLOS, whose work is characterized by its systemic approach to our solar system. From his book *The Book of Gaia and Ouranos*, he gave a fascinating reflection on the ancient and modern paradigms from the discovery of the trans-Saturnians planets and asteroid belts, as well as the symbolic values attributed to traditional planets. His vision leads to a kind of nesting in increasingly vast spaces starting from Gaia (the Earth-Moon system), the solar system, the Galaxy and finally the whole Universe.

The history of the revival of astrology in the countries of Western Europe should be accorded its share from the end of the nineteenth century onwards. The circumstances - the holding of a congress in Munich - did not allow our German colleagues to be present, which is regrettable according the wealth and importance of the astrological schools in this country. But we had the pleasure of welcoming ROY GILLET, President, after Charles Harvey and then Nicholas Campion of the Astrological Association of Great Britain, who painted a history of astrological life in his country since the great conjunction Neptune-Pluto of 1891, evoking alternately Alan Leo, Charles Carter, John Addey, Charles Harvey, Olivia Barclay, and others. Nicholas Campion, who holds a master's degree in cultural astrology at the University of Bath, holds a university degree in astrology in the United States at Kepler College in Seattle, Washington : examples to meditate for French scholars. It is to the presentation of a kind of parallel picture of astrological activity in France that our friend YVES LENOBLE, who also left the Neptune-Pluton conjunction of 1891, insisted on the two "revolutions" in the practice of astrology, drawing up themes with the Aries on the left (innovation due to Choisonard, thus dethroning the predominance of the Houses on the Signs), then the passage around 1930 of an astrology revolving around the sign Ascendant To an astrology anchored on the sign where the Sun is (so today "being a Lion" means being born with a Sun in Leo; before 1930 it was having his Ascendant in Leo).

It remains to BARBARA OBRIST, researcher at the CNRS, author of a scholarly article on the illustrations of the zodiac in the Carolingian period ¹⁰, to end this colloquium with a remarkable rise in the "archeology of astrological knowledge" in the period of the High Middle Ages. Barbara Obrist, who led a symposium on Abbon de Fleury (11th century), criticizes the deliberate ignorance by historians of many texts of these periods relating to the practice of astrology. This attitude is not unlike that of the repression of the historians of science with regard to the astrological activities of Kepler or Newton, repression to which Gérard Simon, *Kepler astronome et astrologue (Kepler astronomer and astrologer)*, attempts to remedy. This communication by Barnara Obrist was also the occasion of a prolongation of great interest, since it led our friend Yves Lenoble to take a close look at the tablets discovered, some thirty years ago, at Grand, in the Vosges, by the archaeologist J.-P. Bertaux. We have here a very valuable information on the practice of astrology by the Gauls of the second century, and Yves Lenoble is thus able to illuminate for a new day a passage of the *Roman d'Alexandre (Novel of Alexander)* where the astrologer Nectanebo draws the theme of a queen.

¹⁰ OBRIST Barbara, « La représentation carolingienne du zodiaque. A propos du manuscrit de Bâle (*The Carolingian representation of the zodiac. About the Basel manuscript*), Universitätsbibliothek, F III 15a », *Cahiers de civilisation médiévale (Journals of medieval civilization)*, t. 44, 2001, pp. 3-33.

If there is a significant figure in the history of astrology in France during the 20th century, it is that of ANDRE BARBAULT, who has practiced astrology since his adolescence in the years before the Second World War to our days where his pen remains always fertile. He has touched all the fields of individual astrology, offering a solid and reasoned method, open to the contribution of the human sciences, but it is especially in the field of mundane astrology that he acquired international fame, Following with great passion the developments of international news and having been the first to predict, since the death of Stalin in 1953, that Communist Russia would have to know a major turning point in its destiny during the conjunction Saturn-Neptune of 1989. A prognosis of great extent which was largely confirmed by the fall of the Berlin Wall on 9 November 1989 and the disappearance of the Soviet Union on 8 December 1991. The evening of Friday was occupied by a conference of our dear André Barbault who has delivered a sort of synthesis of his experience as an astrologer fighting against the prejudices of his time. " Parler d'astrologie » (*Speaking of Astrology*) - that was the title of his lecture : who better than he could, reminding us that in 1953 he obtained the patronage of Mircea Eliade for the VIIth International Congress of Astrology in Paris, and evoking his meetings, in the magazine *Psychè*, with Teilhard de Chardin and Gaston Bachelard. But much more than the memories of yesteryear, it is a fundamental reflection on the nature of astrology and its role in the knowledge of the twenty-first century that André Barbault gave to the meditation of the public.

It remains to be noted the kind and generous reception of our guests, the chatelains of Rambures, the Count and the Countess de Blanchard, who generously donate their castle to these symposiums held there every two or three years, and who are very involved in our work. For those interested, the castle of Rambures, which escaped the demolition under Richelieu due to the fact that the lord of Rambures had saved the life of Henri IV during the battle of Ivry, is an imposing fortress of Military style and can be visited from spring to autumn, its magnificent park also deserving to be seen¹¹.



¹¹ Château de Rambures (Castle of Rambures)- contact@chateaufort-rambures.com - 03 22 25 10 93.