

## 20<sup>th</sup> Century German Pioneers in Modern Astrology

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The beginning of the 20<sup>th</sup> century saw a renewed interest in Western Astrology after almost 300 years of intellectual indifference. Prior to this, in the 18<sup>th</sup> and 19<sup>th</sup> centuries, there was little, if any, evidence of it being actively pursued on the European continent. It would seem that the only country in Europe that had a discernible astrological presence during those centuries was England and even there it wasn't in the greatest shape.

English speaking astrologers practised a traditional astrology that was derived from medieval practice but had been repeatedly reformed during the 16<sup>th</sup> to 18<sup>th</sup> centuries to the extent that much of its valuable theory and practice had been lost or misunderstood. In its place, from the 1870's onwards, innovations, reforms, and an academic interest in oriental astrology encouraged by the Theosophical Society led the way to the changes that would occur in the 20<sup>th</sup> century.

To quote Robert Zoller:

*"After the eighth decade (of the 19<sup>th</sup> century) revisionism enters the astrological scene with the rise of innovations such as Heliocentric Astrology and the spread of an interest in Indian Astrology. This is important as it represents a break in the integrity of Western Astrological practice; a universalization of the Art which entails a willingness to try a number of astrological techniques regardless of the metaphysical, cultural or religious milieu to which they belong. That this could happen at all shows that the practitioners of astrology were by this time unable to appreciate the importance of such concepts. They had become mere practitioners; no longer were they philosophers."*

Zoller goes on to say:

*It is this fact, perhaps more than any other which permits the 20<sup>th</sup> century development of New Age revisions of astrology, characterised as they are by a lack of method, integrated philosophical or metaphysical vision and a patchwork or "techniques" drawn from wholly unconnected traditions: Medieval Western "Uranian," Indian, etc - or even from non-existent traditions, e.g. Celtic Tree Zodiac."*

In discussions with Robert, during his visits to New Zealand, I found myself trying to better understand the conditions that existed at the beginning of the 20<sup>th</sup> century that gave rise to the astrology we have now; and, in particular, led to the development of the revolutionary systems of astrology such as the Hamburg School of Astrology and Cosmobiology in Germany.

So, what was happening in Germany? It would be incorrect to assume that there was an identifiable astrological movement in Germany before 1914. Very few Germans outside of the Theosophical Society would have known of astrology's existence. And, the few German practitioners that did exist in the early part of the 20<sup>th</sup> century drew their astrological inspirations from the English astrologers, whom they considered to be the reigning masters of the art. However, according to Ellic Howe, the German astrological movement of the 20<sup>th</sup> century is an interesting phenomenon that should involve us for the following reasons:

- 1 Between about 1920 and 1934 it was the largest and most efficiently organised astrological movement of its day.
- 2 German dedication and energy to its study was without parallel.
- 3 German astrologers, between the World Wars, were the only astrologers that experienced serious difficulties with the authorities.
- 4 The Nazis tried to totally abolish belief and practice of astrology.

The pioneers of the new German astrology in the early part of the 20<sup>th</sup> century were:

Karl BRANDLER-PRACHT  
Baron Herbert Frieheir von KLOECKLER  
Alfred WITTE  
Elsbeth EBERTIN  
Reinhold EBERTIN

All of these astrologers were advocates for and pioneers of a modern, scientific-orientated approach to astrology.

**Karl Brandler-Pracht** (11.2.1864; 05:22 LMT; Vienna, 6E23, 48N13 Source: Taeger via Belcsak from him) is considered to be the founder of modern Austrian astrology. He was an actor, occultist, psychic, author and astrologer. He combined eastern philosophy, yoga and esoteric teachings with astrology. He studied astrology in the USA during the latter part of the 19<sup>th</sup> century, while performing in German-language theatres in Chicago. On returning to Europe c1900 he began translating astrology books for the German market. In 1907-09 he organised astrology groups in Vienna, Munich and Leipzig. He became the first editor of the *Astrology Review*. The *Astrology Review* was the most important and serious periodical in astrology from 1920 until 1938. The Nazis shut it down in 1938. The First World War halted progress in astrology and Brandler-Pracht moved to Switzerland where he founded astrological societies in Zurich and St. Gallen. The importance of Brandler-Pracht in the development of modern German astrology lies in the fact that he is known to have initiated a number of astrological societies and translated works from English to German and authored the "*Astrological Library*" series of manuals. He also influenced major German astrologers such as Witte and the Ebertins.

It was in 1907 that the first of Brandler-Pracht's volumes that fell into the hands of Elsbeth Ebertin, the graphologist and mother of Reinhold Ebertin. A Russian client of hers sent it to her because he thought she should study astrology. Initially, she couldn't make head or tail of it and put it aside and forgot about it. About three years later she was given 'an impressive' character delineation by a woman who was an astrologer masquerading as a graphologist. This astrologer, whose name I don't know knew nothing about graphology, but advertised herself as a graphologist to avoid the attention of the authorities. So impressed was Elsbeth with the possibilities offered by astrology that she began studying it with the aid of Brandler-Pracht's manual. In order to speed up her learning process she commissioned Albert Kniepf, a Hamburg astrologer, to prepare her chart. Of particular interest to her was his remark:

*"At the moment you are suffering from a pronounced suicidal mania and have to battle with excessively difficult conditions in your own life."*

This was apparently true and enough to convince her that astrology was a valid and worthy subject to pursue.

Ellic Howe, described Elsbeth as follows:

*"She was by far the most accomplished German astrological publicist of her generation. Indeed, I doubt whether anyone else, with the possible exception of the late R. H. Naylor, has ever matched her skill in presenting astrology to the general public. She was unknown in German astrological circles before 1914, but a decade later already enjoyed a considerable reputation as a sibyl (female soothsayer, prophetess). Furthermore she was the first woman in Germany to make a name for herself as a professional astrologer."*

**Elsbeth Ebertin** was born on May 14, 1880, at 6:22 PM, CET in Goerlitz, Germany, 51°N09', 15°E00' (Source: Reinhold Ebertin). Very little, if anything, is known about her childhood. American astrologer, Eleonora Kimmel found a poem Elsbeth had written as a young girl. Her poem expressed the loveless childhood she endured especially the longing to be loved by her mother and father. She bore her pain silently and felt she was a child conceived by duty rather than out of love. That is shown clearly in the nearly perfect Saturn/Moon square in her horoscope.

She married at an early age, and her son Reinhold was born on February 16, 1901, before she was twenty-one years old. She was divorced five years later, and the custody of Reinhold was bestowed upon the father. She separated from her son when he was five years old and was forbidden to contact him.

Elsbeth was a prolific writer during her days working as a graphologist and she became even more prolific as an astrologer writing many periodicals, annuals and books. In 1915, she published *Royal Nativities*. In 1916 came a study of the then current astrological prospects of Wilhelm II of Germany, George V of Great Britain and Nicholas of Russia. She foresaw the Russian Revolution, the collapse of Germany, and the end of World War I. In that same year her widely read annual prophetic almanac *A Glance into the Future* made minor publishing history, due to the number of copies sold (possibly 20,000). This was the predecessor of many similar publications.

By 1920 she had already established a considerable reputation. The former king of Bulgaria, who was living in exile in Germany, was one of her most faithful and treasured clients.

Elsbeth was responsible for an astrological forecast concerning the Fuehrer that caused much discussion in Munich and provided her with some welcome personal publicity and public acclaim. At age 43, when she was writing the 1924 edition of a *Glance into the Future*, she received a letter from Munich from one of Hitler's many enthusiastic women supporters. The woman sent her his birth data, but not the hour, and asked what she thought of his horoscope. Elsbeth's reply was published without revealing Hitler's name in the 1924 edition of her yearbook, which was on sale by the end of July 1923.

She wrote:

*"A man of action born on April 20th, with the Sun 29 degrees Aries at the time of his birth, can expose himself to personal danger by excessively incautious action and could very likely trigger off an uncontrollable crises. His constellations show that this man is to be taken seriously indeed: he is destined to play a Fuehrer role in future battles. It seems that the man I have in mind, with this strong Aries influence, is destined to sacrifice himself for the German nation, also to face up to all circumstances with audacity and courage, even when it is a matter of life and death, and to give an impulse which will burst forth quite suddenly to a*

*German Freedom movement. But I will not anticipate destiny. Time will show, but the present state of affairs, at the time I write this, naturally cannot last."*

The forecast was soon fulfilled when, on November 8<sup>th</sup> 1923, the infamous *Burger Brau Beer Cellar Putsch* took place. Hitler was arrested and imprisoned a short time later. At a future time, when a copy of her yearbook with her forecast was conveyed to Hitler, he impatiently replied: *"What on earth have women and the stars got to do with me."* After her prediction she found the correct hour of birth for Hitler, which was 6:30pm, which indicates the Sun had already crossed into the sign of Taurus. He was not an Aries as first thought.

When Hitler came to power in January 1933, astrological publications in Germany began to cease. The veto also applied to the horoscopes of all the leading Nazis and any kind of astrological speculation on the subject of the Third Reich. The few periodicals that survived, including one by Reinhold Ebertin, *Mensch im All*, contained an oblique reference to the astral implications of the occupation of Czechoslovakia in 1939 and to the fact that Germany would once again be involved in a major war after September 1939.

In many aspects, astrology had already been driven underground by fear. Numerous astrologers were arrested including Elsbeth and Reinhold, although they were later released. In the arrests the Gestapo confiscated the victims' astrological books and papers. Any other material or other forbidden literature in their possession was also seized. The precise number of arrests is not known. Estimates range from three hundred to a thousand individuals. The ones who did not belong to an affiliation or who had not been published were spared and not arrested. Publications on these subjects were now forbidden.

In her consultation work, Elsbeth specialised in counselling clients on love and marriage problems. From her clients she gathered valuable material for research. She welcomed the scientific approach that was being pursued by the leading research astrologers of the day. In her own approach, Elsbeth considered not only the birth-chart but also the client's hereditary factors, environmental conditions and education.

Her book *Astrology and Romance* was published in 1926 and translated into English ten years later. In addition to her publications she supplied her son Reinhold with astrological material for studies.

In November 1944, Elsbeth was killed in an air raid in Freiburg. Quoting Reinhold Ebertin:

*"My mother saw the crisis coming for she knew the horoscopes of many people living in the neighbouring houses. However, if she had left it would have caused a terrible turmoil and she would have been picked up by the Gestapo because people were saying: 'As long as Frau Ebertin is here, nothing very much can happen to us.'"*

She died from an Allied bomb hit, which destroyed her home completely. All her research material and various book manuscripts were destroyed.

In 1970 Reinhold Ebertin said of his mother:

*"She did not have it easy. Her life was work, good will, and helping others. It was full of recognition and honours, but it was without the love, which every woman would like to have. She was unfortunately compelled again and again to be lonely. She could only overcome the loneliness by expressing it in poetry and studying the cosmic laws. Her astrological contributions and personal experiences were passed on to help others."*

One of the most important, but lesser known, figures in the development of German astrology in the early part of the 20<sup>th</sup> century was **Baron Herbert Freiheir von Kloeckler**, (born 26.4.1896; 09:43 MET; Mittelstradam/Dresden; 13E44, 51N03. Source: Taeger via DAV-Databank via Specht).

A medical doctor, Kloeckler became interested in astrology after his World War One demobilisation. Indifferent to the astrological community's petty politicking and connection with occultism and Theosophy he was one of the first serious advocates for a scientific astrology. He thought a place to start looking for possible relationships between astrology and science was with psychology and medicine: Psychology because of its emphasis on character analysis and medicine for its measurable biological correspondences.

The Germans were the first to discuss the idea of a "psychological astrology." In 1921 Oskar Schmitz, an influential man of letters and an enthusiastic disciple of Jung, suggested that:

*"Astrology was something for which psychology had been waiting."*

For a marriage to take place between astrology and psychology, it became necessary for astrologers to develop a more sophisticated and scientific type of astrology than was being practised. An astrology that emphasised the analysis of character rather than prediction seemed to offer the most fruitful possibilities. This thinking appealed to Kloeckler. Being of a scientific mind, he threw out much of astrology's medieval past in an attempt to formulate an astrological system that was more compatible to the needs of the 20<sup>th</sup> century society. His *"Foundations of Astrological Interpretation"*, published in 1926 is considered to be one of the most illuminating guides to the subject of a scientific approach to astrology, and is said to have set a new standard in astrological writing. In *"Astrological Healing"* Reinhold Ebertin considers that Kloeckler's works mark a turning point in the history of astrology. He quotes Kloeckler:

*"In view of the putative (supposed, reputed) and, to my mind, completely established relationship between the horoscope on one hand and hereditary and body shape on the other, we do seem entitled to look for some connection between the stellar pattern at birth and specific physical functions and their disorders. If it is possible to find clear-cut relationships between chart factors and the shape of the body, then this is the first step to a medical understanding of the chart; for without doubt there is a link between types of human physique and certain predisposition to disease, since even academic medicine has led to the recognition of constitutional types."*

Kloeckler was also one of the first to use statistics to put astrology on a scientific basis.

While Kloeckler rid astrology of some of its medieval past, **Alfred Witte** (born 2.3.1878; 21:07:28 GMT (rectified); Hamburg, 10E00, 53N33. Source: Michael Feist, Internet) threw out virtually all that was left of it and invented a whole new system, which became known as the Hamburg School of Astrology.

Witte, one of astrology's most progressive innovators, first became interested in it when Brandler-Pracht was lecturing in Hamburg in 1910. While serving on the Russian Front during the 1914-18 war he attempted to predict the times that Russian artillery barrages would take place, based on astrological records he'd kept on previous barrages. While the theory seemed sound, the reality was different, the Russian shells frequently exploded, when according to Witte's calculations they shouldn't have.

Witte deduced that this could only be possible because the astrological model wasn't complete. There must be other planets beyond the orbit of Neptune. Thus the so-called

Transneptunians of the Hamburg School were born. Witte, himself was responsible for 'discovering' four of the eventual eight *hypotheticals* employed by the Hamburg School. He made these discoveries along purely mathematical lines. Witte was neither a mystic nor an occultist; he arrived at his conclusions by reason and logic.

These 'planets' are known, in order of their presumed distance from the Sun, as *Hades, Zeus, Kronos, Apollon, Admetos, Vulkanus and Poseidon*.

The next thing Witte and his associates had to do was to calculate ephemerides for the new 'planets'. Furthermore, the nature of these hypotheticals needed defining and in 1928 the 1<sup>st</sup> edition of the *Rules for Planetary Pictures*, the standard text of the Hamburg School, was published. The interpretations were the collected works of the Hamburg School astrologers based on observation and verification of observed occurrences.

Apart from the introduction of the Transneptunians, the major distinguishing features of the Hamburg School are the use of planetary pictures, midpoints the 90° dial and the development of six revolutionary Equal house systems based on six personal factors as their starting points.

Practitioners of the Hamburg School attest to its veracity and ability to render often startlingly accurate results in prediction. An example of this is the story of one Hamburg School astrologer, Ludwig Stuiber, who had a reputation for deducing past events. In 1951 he was challenged to determine what happened on the 16<sup>th</sup> of July 1927 at 5pm to a man born on the 18<sup>th</sup> of August 1901 in Vienna. The birth time wasn't available to him but he rectified it to 7:52pm and deduced that the man had been shot dead. This was correct; the man had been accidentally shot by the police. Later a member of his family had recalled that the victim had been born at about 8pm.

It was the accuracy of his astrology that tragically cost Witte his life. Hitler banned Witte's astrology on the recommendation of his advisors who complained that "*a man with this type of knowledge needs to be sent to a concentration camp for life.*" In fear of the consequences his work would bring to his wife and children Witte committed suicide on the 4<sup>th</sup> of August 1941 after an intensive interrogation at the hands of the Gestapo. A large number of Witte's students were sent to concentration camps.

Witte was the first person to get to grips with the idea of midpoints and planetary symmetries in general. With the aid of the moveable 90° dial he was quickly able to recognise inter-relating factors in a chart. He was able to show that transits and directions to these factors and patterns trigger off more than may be otherwise detected in a traditional chart. The development of midpoint astrology owes a great deal to the insights of Witte and his inventive and fertile mind. He investigated many thousands of charts ranging from precisely timed events such as explosions to individual horoscopes. He found, on close inspection, of "*problem*" charts such as the aforementioned artillery barrages, that they were forming symmetrical 'pictures' and midpoint combinations within tight orbs. He noticed that artists often tended to have Mercury/Venus connected to the Midheaven, Sun or Moon, and that mathematical talent seemed to be connected with Mercury/Uranus patterns. He also noted that arrangements involving the Ascendant, Mars and Uranus showed up in the charts of accidents. He later came to recognise that midpoint patterns could also be activated by hard aspect contacts to the midpoint such as by 45°, 90°, 135° and 180°. The Hamburg School astrologers now investigate midpoint patterns involving aspects of 22.5°, 11.25° .....all the way down to 0° 42' 11.25" (H512).

Despite Witte's attempts to simplify, rationalise and modernise astrology his ideas were too radical for mainstream traditionalists. Also, his system of dials and midpoints seemed too

technical in a pre-computer era. His work didn't start to gain wider attention until after the Second World War, via a distilled form, when Reinhold Ebertin popularised the use of midpoints with Cosmobiology.

**Reinhold Ebertin:** A former student of Witte, Ebertin was born on 16.2.1901; 4:40am MET; Goerlitz, 15E00, 51N09.

Ebertin is known as the "*Father of Cosmobiology*." What is known about his early life is that his parents divorced when he was five and he was separated from his mother and placed in a foster home for a time (Solar Arc Saturn was conjunct his Moon; see *Fig. 1*.) Like his mother, he has a Saturn/Moon aspect in his chart. His contacts with his mother during his childhood and adolescence were sporadic and the separation was understandably painful for both of them. His father and grandfather made contact with her difficult. At the age of 16, on the 14<sup>th</sup> July 1917 Elsbeth introduced him to his horoscope. This proved to be a turning point in his life – Solar Arcs Uranus and Pluto by now had come to his Ascendant. Full reunion with his mother came after turning 21. This marked the beginning of extensive astrological studies. In October 1928, with the assistance and encouragement of his mother, he published his first astrological magazine, "*Neue Sternblaetter*", ("Star Leaflet"). His book, "*Transits: What Day is Favourable for Me*" was also first published in 1928.

In 1929, he attended the "Astrologers Convention" at Nuremberg. It was here that he met his future wife, Luise Engbert. They were married on the 12<sup>th</sup> December 1929. Their only son, Dr. Baldur Ebertin, was born 21.7.1933 at 19:12 MET in Erfurt, 11E01, 50N59 (Source: from him to Hans Taeger). Luise was a source of great support to him throughout their marriage until her death in 1983.

In June 1932 he co-founded the "Congress of Astrological Pioneers" with several other reform-inclined astrologers. However, attempts to bring as many of the astrology groups together were thwarted by clampdowns on astrology by the Nazis at about that time.

During the Rudolph Hess Affair of 1941 Ebertin was incarcerated and his books confiscated. He was drafted into the Police Reserve, which curbed his astrological work. While he was confined he was made to sort through confiscated books – of which three truckloads were his own - and to separate non-astrological books from the astrology ones. Among the books he found an ephemeris and was able to astrologically calculate when he would be released. He correctly predicted the 16<sup>th</sup> of August based on transiting Jupiter opposite his Uranus, conjunct his Pluto and square his Mercury. Also, transiting Saturn had moved off his Sun/North Node square. After his release, he came to name the Jupiter/Uranus combination the "*Thank the Lord*" constellation.

Following his release he and his family moved to Freiburg where his mother lived. After Elsbeth was killed in a bomb raid the family again moved and settled in Aalen, where the Cosmobiology Academy of Aalen (KAA) was eventually formed in 1956. The inaugural chart for the Kosmobiologische Akademie Aalen Inc. is 5 November 1956; 11:53am CET; Aalen, 10E05, 48N50 16.

After the war he began the reconstruction of his astrological work. He started making serious headway in his research. He organised the first Convention for Cosmobiological Research in 1949.

The 1960's brought Ebertin international recognition with the translation of his landmark book, "*The Combination of Stellar Influences*" into English, and contributed to by an article in Life magazine in which he was featured.

In 1970 he and Baldur presented lectures on cosmobiology at Oxford, Boston, New York and at the AFA Convention in Miami.

Ebertin adopted many of Witte's techniques and ideas. Like Witte, he revolutionised astrology by throwing out many of the time-honoured techniques of traditional astrology and concentrating on planetary and angular relationships. However, Ebertin was dissatisfied with Witte's lack of any attempt to tackle the deeper underlying psychological principles involved in the planetary structures. Ebertin discarded the Hamburg School's hypothetical planets, their use of *antiscia* (*about the only aspect of traditional astrology the Hamburg School maintained*) and the six house systems it used. He focussed on the midpoint interpretations, emphasising their spiritual, psychological and biological factors.

Incorporating the known planets, the North Node of the Moon and the Ascendant & Midheaven, and drawing upon the cumulative experience of his own research and that of contributors to his monthly journal, *Mensch im All*, he was able to expand upon the main body of Witte's work. His book, "*The Combination of Stellar Influences*"(COSI), was first published, in indexed card form, in 1940. It is considered to be one of the most important astrological texts ever written, and is the "bible" of cosmobiologists.

The book comprises of interpretations of the planets and personal points in the signs, two factor interpretations under the headings of "*Principle*", "*Psychological Correspondence*" (*with +/- interpretations*), "*Biological Correspondence*", "*Sociological Correspondence*" and "*Probable Manifestation*" (*with +/- interpretations*). There are also separate interpretations for conjunctions and three-planet midpoint combinations.

As well as simplifying Witte's findings, Ebertin jettisoned all house systems, considering them unscientific. On page 248 of COSI he states:

*"The author.....can no longer go along with the traditional astrological interpretations of the houses.....The traditional interpretations of the houses can lead to results, which from a psychological and moral standpoint are irresponsible.....There are still many systems of house division, many of which seem to contradict each other.... The reader would be advised to give up the idea of interpretation of the chart on this basis."*

Ebertin emphasised the need to consider the native's environment, education, medical and psychological backgrounds and hereditary in astrological judgement. He held that the two concepts of 'Cosmos' (*the heavens*) and 'Bios' (*the body*) were the basis of astrology. The word, 'Cosmobiology' was first coined in 1914 by the medical scientist, Feerhow, and adopted by Ebertin and his associates in the 1920s. In COSI Ebertin describes cosmobiology as:

*"...a scientific discipline concerned with the possible correlations between cosmos and organic life and the effects of cosmic rhythms and stellar motion on man, with all his potentials and dispositions, his character, and the possible turns of fate... cosmobiology utilizes modern methods of scientific research, such as statistics, analysis and computer programming. It is of prime importance, however, in view of the scientific effort expended, not to overlook the macrocosmic and microcosmic interrelations incapable of measurement."*

The primary tools of cosmobiology, mainly pioneered by Reinhold, are the *cosmogram* (Fig. 1), a combination of a 360° centre wheel and an outer 90° dial, the *Life Diagram* (Fig. 2) and the *Graphic Ephemeris* (Fig.3.) On the dial, numbering begins at the top and moves in an anti-clockwise direction. The first 30° of the dial represent all of the cardinal signs, the next



30° all of the fixed, and the final 30° the mutable signs. When all of the natal planets are placed around the dial, the conjunctions, squares and oppositions can be seen readily as 'conjunctions'. 45° and 135° aspects appear on opposite sides of the dial. Ebertin's cosmogram was devised to reveal these particular aspects, as he believed that they were most useful in determining the effects of stellar bodies on individuals. He considered that these aspects gave the most reliable insights into character and predictive results; whereas the 'soft' aspects such as the trine and sextile were considered to be of lesser practical value.

Apart from these aspects Ebertin also used midpoints to a large extent. A midpoint is quite simply the zodiacally calculated halfway point between two stellar bodies or mathematical points. A planet or point located at the calculated degree, or forming an 8<sup>th</sup> harmonic aspect to it, is considered to be "on the midpoint". This gives rise to a combination of planets that can be interpreted. Today, cosmobiologists still use these interpretations as their primary reference; however the book is only intended to be used as a guide and not the final word on planetary combinations. Besides, when interpreting with the cosmogram we must consider the whole individual in a given environment and time in history. It is important to take into account the individual's socio-economic, family, educational and physical background when making judgements from the chart.

Ebertin's approach to interpretation was to attempt to determine the destiny of a person from his or her disposition and make up. To quote:

*"The interpretation of the birth chart itself and of the life events as well becomes easier and more comprehensible if one starts with the realisation that every action is born from a definite emotional make up and inversely every event causes an emotional reaction."*

Further to this line of thought, he published "Cosmos, Earth and Man" in 1939 where he states:

*"What humans put into life, creates their reason to exist, and this reason to exist creates their targets in life. From this comes free will, and from this comes their own ethical responsibility for their quality of life."*

Ebertin also held that it is not appropriate to specify definite events in a person's destiny because to do so leads to incorrect prognostications as there are always prevailing circumstances that the astrologer cannot know. It is possible to indicate trends that are going to affect an individual's emotional state.

Ebertin was also convinced that it was the nature of the planets that determined a positive or negative outcome, not the traditional view that *trines* and *sextiles* were good aspects and squares and oppositions bad aspects. He maintained that soft aspects created 'conditions' and dynamic aspects caused 'events'.

Ebertin also narrowed the aspect orbs. He suggested a maximum orb of 5° for aspects involving contacts with the personal points (Sun, Moon, Ascendant & Midheaven), a maximum of 4° for aspects where Mercury, Venus & Mars are involved but not the four personal points and no more than 3° orb for the outer planets and Moon's Node in relationship to one another. For midpoints, he suggested a maximum of 1° 30'.

Even more so than his mother, Ebertin was a prolific writer. He authored over 60 books in German and numerous articles in periodicals and journals. Of his books, the following have been translated into English:

*The Combination of Stellar Influences*  
*Man in the Universe*  
*Transits: Forecasting Using the Graphic Ephemeris*  
*Transits: What day is favourable for me?*  
*Rapid and Reliable Analysis*  
*Astrological Healing*  
*The Cosmic Marriage*  
*Applied Cosmobiology*  
*The Contact Cosmogram*  
*Directions: Co-determinants of Fate*  
*The Influence of Pluto on the Human Love Life*  
*Fixed Stars and their Interpretation*

His best known periodicals include:

*Mensch im All*  
*The Yearbook of Cosmobiological Research.*  
*Kosmobiologie*  
*Meridian*

Reinhold Ebertin died in the early morning hours of March 14, 1988. He was a major contributor to the development of astrology during the 20<sup>th</sup> century. He knew his time was due. He departed this earth after transiting Pluto contacted his MC=MA/SA midpoint in 1987 and triggered the onset of a serious illness. At the time of his death transiting Saturn was conjunct his Ascendant. His place in astrological history is assured.

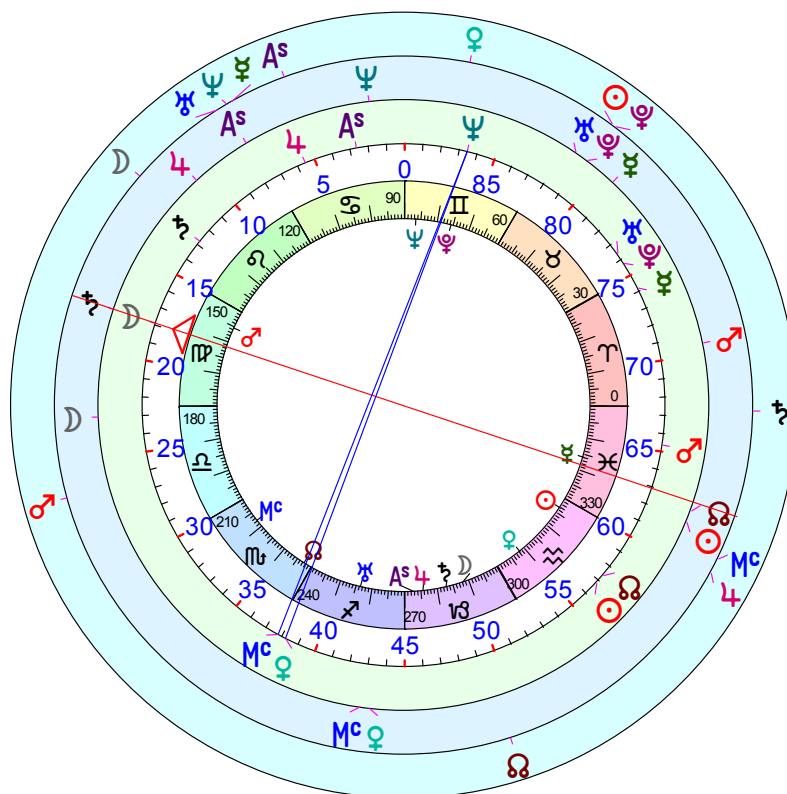


Fig.1 Cosmogram. Solar Arc Saturn conjunct natal Moon

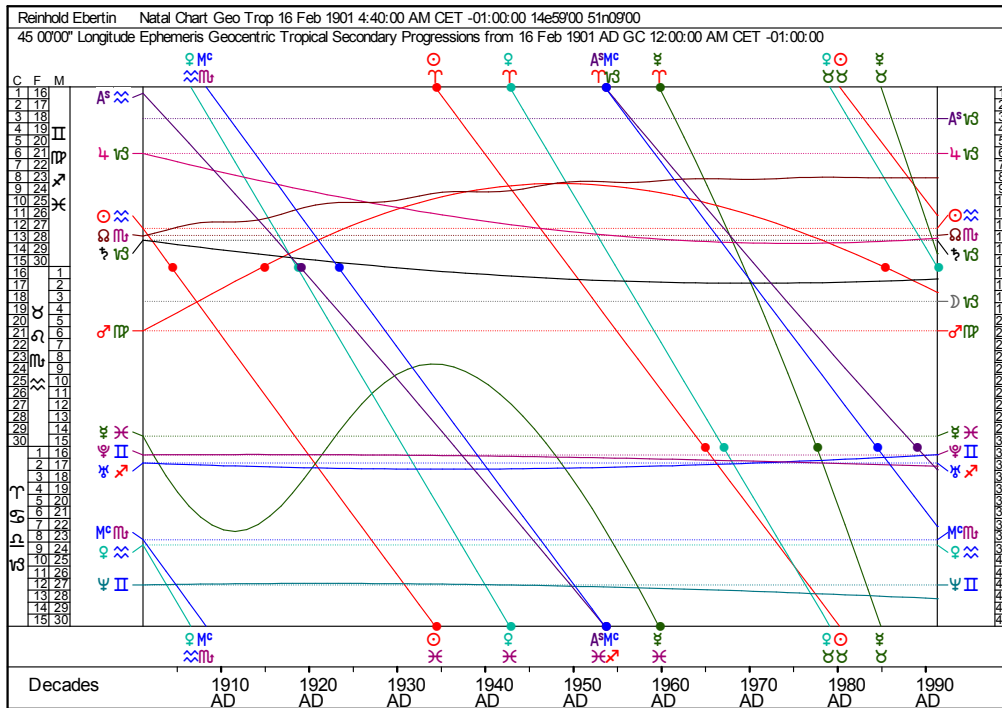


Fig. 2 Life Diagram

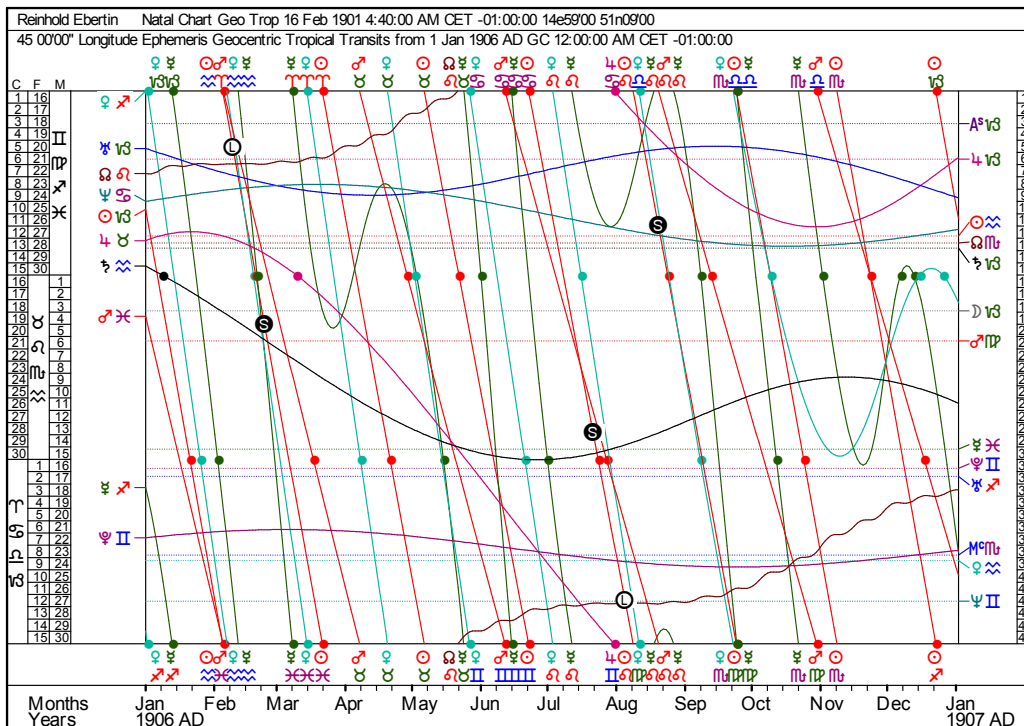


Fig. 3 Graphic Ephemeris