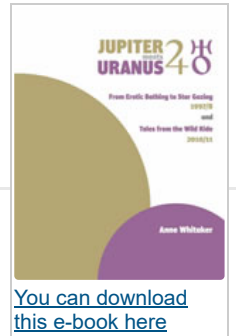


When Jupiter meets Uranus

by Anne Whitaker

... 'Jupiter Meets Uranus' is a great introduction to how astrology works at the individual and social level. Readers without any knowledge of astrology may want to skip past a paragraph or two here and there, but Whitaker's style is engaging and her explanations are always clear. By taking a relatively small slice of the astrological pie and examining it in detail, she makes it possible for non-astrologers to understand how astrologers think - a valuable insight for anyone wanting to know more about this ancient discipline's workings in the contemporary world...

Armand Diaz, books and articles editor for the Astrology News Service, a joint project of NCGR, ISAR, and AFAN.



From Chapter 1: Presenting Jupiter and Uranus

Jupiter and Uranus form a conjunction in the heavens every fourteen years. Why should the prospect of such a meeting generate excitement, and anticipation of "fresh woods and pastures new"? ¹ Before going on to explore in detail what exciting happenings their encounter in 1997 did indeed bring, it would be useful to return to first principles by way of introduction. How did astrological Jupiter and Uranus acquire their individual names and meanings? Why are their energies in combination regarded as being so dynamic, unusual, disruptive?

Jupiter



[...] Astrological Jupiter came to be known as 'the great benefic,' the planet bringing opportunity, personal wealth, political prominence, high social position, professional success - 'kingship' of various kinds as befitted mythological Jupiter's role as king of the Olympian gods. As Charles Harvey puts it in "Orpheus": 'He was seen as the greatest good and his blessings were everywhere invoked. No one can doubt that his message of life, vitality, hope, growth, optimism, faith and the call to meaning are profoundly desirable.' ²

Psychologically, all forms of over-confidence, inflated sense of one's own importance, arrogance and hubris were assigned also to the realm of Jupiter. These represent the shadow side of Jupiter's undoubted blessings of robust faith in life's essential value and goodness, the longing to know and to grow in wisdom, and the ability to have fun and inspire other people.

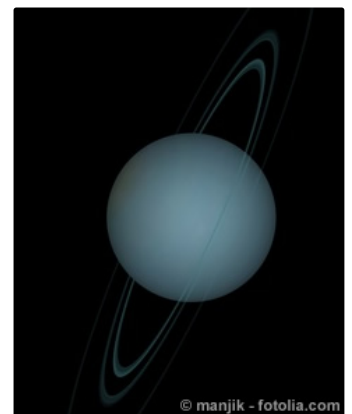
Just as Jupiter the mythical king in Roman myth was the law giver, so Jupiter the planetary symbol came to relate to those laws, principles, perspectives and ethics which set a context for a larger vision of life than one would have without the prompting of this powerful, fiery force of nature. In its shadow face, those dimensions become distorted into that within human nature which imagines itself to be above the law, able to annexe God to its own side, always able to justify action no matter how dire and inhumane.

The restless drive to grow, to expand, to live a life rich in meaning, to push the boundaries of knowledge and experience as far as possible, lies at the core of astrological Jupiter. So does its shadow; restlessness which cannot and will not accept the limits set by age and time, the domain of Saturn. This can produce, for example, the kind of contemporary narcissism which has people in their fifties and beyond becoming undignified caricatures of their younger selves, shored up by plastic surgery and excesses of exercise and dieting.

All excess belongs to Jupiter's realm, summed up in William Blake's marvellous line: 'The road of excess leads to the palace of wisdom.'³ Blake was clearly an optimist, when one considers the evidence both of history and contemporary life.

Uranus

Uranus appeared in 1781, seriously upsetting the orderly cosmic structure upon which astrology was predicated. William Herschel had not expected his exhaustive telescopic sweep of the heavens to yield another planet, but it did: the first to be discovered since prehistoric peoples began to scan the heavens. Various names were considered, and at first it was called Herschel after its discoverer. The name finally settled for from Roman myth was Uranus, following the same mythologic which had named Jupiter, then Saturn. Roman Uranus (Ouranos in Greek myth) was the father of Saturn/Kronos, corresponding to the new planet's location beyond Saturn's orbit. Perhaps the astronomy influencing the choice of name was that Uranus was now the farthest out planet. As such, it existed beyond the limits of temporal existence set by Saturn, taking us beyond the World to the realms of the starry heavens, ruled by Uranus/Ouranos in classical myth.



Divergence and Contradiction

Astrologers also adopted Uranus as the new name, but there is just one problem. Empirical observation, as already noted, is the third strand in the weave of confirming a planet's symbolic meaning. However, as Richard Tarnas points out in his masterly essay, 'Prometheus the Awakener,'⁴ there is a consensus among modern astrologers based on empirical observation since its discovery, regarding the core principles associated with the planet Uranus. However, the mythical figure most clearly evoked by those principles is not Uranus/Ouranos!

What are those core principles? Here I quote from Tarnas: 'The clear consensus . . . is that the planet Uranus is empirically associated with the principle of change, rebellion, freedom, liberation, reform and revolution, and the unexpected break-up of structures; with excitement, sudden surprises, lightning-like flashes of insight, revelations and awakenings; and with intellectual brilliance, invention, creativity, originality, and individualism. In addition to the occurrence of sudden breakthroughs and liberating events, Uranus transits are linked to unpredictable and disruptive changes. . . . Uranus is regarded as signifying the individualist, the genius, and the rebel.'⁵

Tarnas points out that these observed qualities bear little resemblance to the mythic Uranus/Ouranos, there being nothing in his character to suggest rebellion, genius or the impulse for change. The schema of his myth is very different. The primordial god of the heavens as found in many mythologies, Ouranos' relationship to Gaia, the Earth goddess, is a significant part of the Greek creation myth; but Ouranos, far from triggering change, resists it. Indeed, his progeny rebel against him and he is overthrown. Astrological Uranus on the other hand is the very spirit of the opposite: it represents par excellence the rebel, the overthrower of systems. As Tarnas says, ' . . . the mythological Ouranos not only diverges from but contradicts the meaning of the astrological Uranus.' ⁶

It would seem from this that the logic which allocated to the new planet the name of the next god in the mythical pantheon, broke down when this particular planet's behaviour was subjected to empirical observation. It seems rather apt, given its reputation for contrariness, that the planet should be Uranus!



Which mythic figure best expresses the core principles manifested by astrological Uranus? Tarnas links the planet clearly with Prometheus, a towering, unforgettable character from Greek myth. Prometheus was a Titan, descended from Ouranos, who rebelled against the gods, helped to overthrow the despot Kronos, tricked Zeus, and stole the divine fire of ultimate knowledge from Olympus in order to liberate humanity from the power and domination of the gods. I broadly agree with his observations, and would urge the reader to obtain Prometheus the Awakener, in order to give detailed consideration to the compelling case Richard Tarnas makes for assigning the Greek Prometheus myth to astrological Uranus.

Astrological Jupiter and Uranus Together - the Dream Team?

A first reaction to the combination of those two masculine energies, fire and air, rulers of Sagittarius and Aquarius, tends to be positive and enthusiastic. Exploration and innovation, the quest for meaning allied with the drive for revolutionary change, are attractive facets of the human journey. What harm could come from them?

We certainly need the enthusiasm and exuberance of fire, and air's spirit of enquiry. We need fun, adventure, learning, information and dialogue: life without them would be desperately dull and stagnant. But deeper investigation can lead to a degree of disquiet! Again, reflecting on the Greek mythology of Ouranos, Zeus and Prometheus can help to build a picture which has dark as well as bright shading. [...]

Bright Face in Summary

Together, astrological Jupiter and Uranus symbolise the best aspects of the human quest to become most fully 'what we may be.'⁷ They can bring faith, courage and an exploratory expansive spirit to the service of breaking down

limited or partial vision, in order to reveal avenues towards which to direct the urge to create new forms for the ultimate benefit of humanity. They are productive of fun, joy, and a vital sense of connection with life as a meaningful and worthwhile experience. They carry with them ingenuity, creativity, imagination, and the ability to leap off the cliff like the Fool in the Tarot, trusting to life to bring them safely to land in new and exciting territory.

We need all of the above as core 'boldly going' masculine components of living; without them we would stagnate, go nowhere.

Dark Face in Summary

But their combination can also produce dogmatic conviction of the rightness of their vision. This, as the driving force in challenging outmoded structures, can lead to the breaking down of old ways of organising human life without regard for the consequences. They can also jointly manifest a restless drive towards innovation or revolutionary change, which cannot leave things alone which may be working perfectly well just as they are. They can also operate together with hubristic arrogance, usually with destructive consequences.

The restraining but humanising facets of life are represented symbolically by earth and water. Those elements describe that 'feminine' consciousness which respects the body, the feelings, and the wisdom inherent in the great cycles of nature. Representing the forces which limit and contain human life, they offer a major challenge to the dynamic fire and air of astrological Jupiter combined with Uranus, whose symbolic function in enabling evolution is to see no limits.

From Chapter 3: Exploration and Innovation: 15th to 20th century

[...] We have seen that the Jupiter-Uranus conjunction takes place every 14 years. As Richard Tarnas puts it, "When Jupiter and a second planet enter into alignment, Jupiter's archetypal influence seems to be one of magnifying and supporting the second planetary archetype expanding it, granting it success, bringing it to fruition."

When that second planet is Uranus, representing the breaking down of existing modes of viewing and experiencing life, and the bringing in of radical new approaches and perspectives, we can expect, in combination with Jupiter's core association with the endless quest for meaning, peaks in the process of "restless exploration."

[...] There are many historical examples which can be offered here [This is one of them]:

Enter Dr Frankenstein

In 1818, there was a Jupiter-Uranus conjunction in the sign of Sagittarius, the sign ruled by Jupiter, symbolising the quest for new understanding and higher truth. This conjunction combined with Neptune, and all three were in a dynamic square aspect to Pluto, thereby meeting the previously mentioned criteria for a particularly powerful period of revolutionary change.

One of the many significant events occurring under this pattern was the publication of Frankenstein (full title: Frankenstein, or The Modern Prometheus)⁸ by Mary Shelley, a book now recognised as the pioneering work of the science fiction genre. Its title clearly shows that Mary Shelley was reframing the timeless mythical tale of Prometheus in a modern context, as the new technological age began to gather momentum at the dawn of the 19th century.

Through it Mary Shelley issued a prophetic warning to humanity of what might happen if we were to step beyond our limits by pushing the boundaries of knowledge, especially via scientific endeavour, beyond what wisdom, ethics, experience and humility might tell us are safe limits.

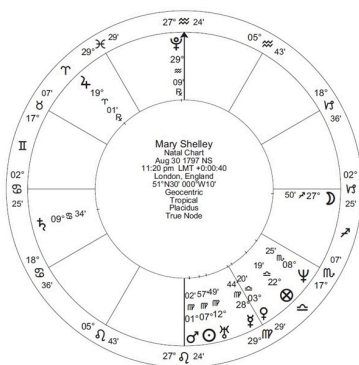
In the book, Dr. Frankenstein played God by creating new life out of the assembled parts of corpses stolen from fresh graves. The Monster he created, and then abandoned because he found it repulsive, subsequently took its revenge by slaughtering Frankenstein's loved ones.

Thirteen Jupiter-Uranus conjunctions later in 1997, as we will see shortly, there were remarkable developments which made the warning sounded by Mary Shelley even more pertinent than when Frankenstein was first published.

There are striking links between Mary Shelley's horoscope and that of the chart of the publication of Frankenstein. Mary's Mars-Sun-Uranus conjunction, indicative of her defiant, brilliant, far-seeing masculine creative drives, squares the Sagittarius-Gemini MC-IC axis of the publication chart. This symbolises the shocking impact which this original prophetic work of literature was to have on society of the time, and its reverberations into the future.

Developing the Sagittarius-Gemini theme, it is noteworthy that Mary's axis of destiny, her Nodes, runs through that pair of signs, with the North Node in Gemini in the twelfth house, and the Moon conjunct the Sagittarian South Node in the sixth. A picture arises of a visionary writer, in touch with the currents of the collective unconscious of her time, working to distil her message from the rich cultural and literary seedbed which was her family inheritance: her father was the social philosopher Godwin, her mother the feminist writer Wollstonecraft.



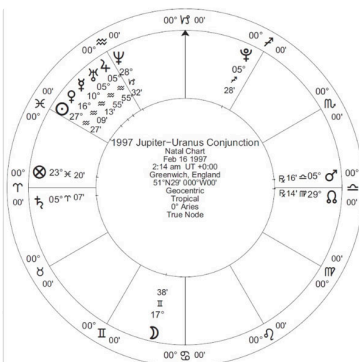


The whole tenth house Sagittarius lineup of the publication horoscope—Uranus, Venus, Neptune and Jupiter, square Pluto and Chiron—falls right on Mary's Moon conjunct South Node forming a T-square with her Nodal axis. It was her destiny, these symbols seem to say, to find a way of conveying something unique and shocking with large collective implications: the tempestuous birth of a new technology-led world order, offering humanity an exciting but potentially very dangerous and destructive journey.

From Mary Shelley's time to ours, the brilliance of scientific endeavour has accelerated, transforming for the better the way we live materially, if we're lucky enough to have been born in the developed West. But the shadow of that bright light has deepened as evidence of the price emerges: an increasingly disturbed ecosystem, the potential for violence and destruction which sophisticated weaponry and an international arms trade has

brought, and an increasingly neurotic population becoming better able to relate to their gadgets than their fellow human beings. (...)

From Chapter 5: 1997-98: Collective Life



Rarely has the astrological community had such a vivid opportunity to observe the links between heaven and earth as was provided in February 1997 by the Jupiter-Uranus conjunction in Aquarius, linked with Saturn in Aries, Mars retrograde in Libra, and Pluto in Sagittarius - all occupying between 5 and 6 degrees of their respective signs over the weekend of February 15-16.

With Neptune at 28 Capricorn, still widely conjunct Uranus and preparing to move into Aquarius in less than a year, and Pluto making exact links to all the planets in the pattern formed, clearly there was something major afoot. This was no 'ordinary' Jupiter-Uranus event; its location in Aquarius, the linking with both Neptune and Pluto, and the remarkable symmetry of the planetary shape, testified to that. (...)

The biggest story of them all centred on Scotland - Enter Dolly!

In the past few days, we have lived through a change in the human condition as momentous as the Copernican revolution or the splitting of the atom.

Wednesday February 26, 1997.

So wrote Andrew Marr, editor of the UK's respected Independent newspaper and a Scot himself, on the news that a team of Scottish scientists led by Dr Ian Wilmut had successfully produced a sheep cloned from one cell of her genetically identical mother's udder. President Clinton was so concerned by this development that he asked a national ethics board to review the moral implications, and present their report within ninety days. They reported back on 7th June 1997. The conclusion was that cloning of human beings is morally wrong, and should be banned.

For weeks afterwards, the papers were full of intense debate. Beneath the headline... one giant leap into the unknown... a UK journal, New Scientist, said: 'Extraordinary,' 'stupendous,' 'mind-boggling' and 'frightening' were the words on everyone's lips. They said it couldn't happen before 2050, but now that an adult sheep has been cloned, there seems to be no technical reason why we should not do the same with people... [Q](#)



Clearly, the announcement to the world of Dolly, the first cloned animal, was the most striking manifestation of the February pattern; a powerfully promethean development carrying huge implications for good and ill for the future of humanity.

Promethean Science

Genetic engineering and cloning technologies have continued to advance since then with a rapidity that is leaving ordinary mortals like myself reeling. It is impossible to process the physical, spiritual, ethical and moral implications of the recent promethean strides of science with anything like the speed at which such developments seem to be taking place. I continue to alternate between feeling awestruck at our dazzling cleverness as a species, and being repelled and deeply disturbed: the most intricate and subtle mechanisms at the core of both physical and spiritual life are now being dismantled and recombined as though they were so many lengths of building scaffolding.

Since the appearance of Dolly the Sheep there have been very regular references in the world's media to Mary Shelley's grotesque creation, Frankenstein, as in 'frankensteiniian food,' to give but one example. This is both remarkable and chilling. Mary Shelley was telling us something of supreme importance. But are we listening?

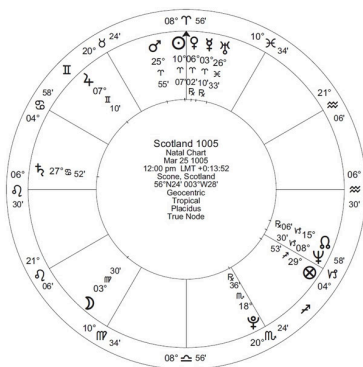
The modern myth which she created nearly 200 years ago is still very much alive in contemporary consciousness, as is evident in the following quote from Time magazine's re-view of 1997: 'Dr Frankenstein wore a wool sweater and a baggy parka. . . . Dr Ian Wilmut, the first man to conceive fully formed life from adult body parts since Mary Shelley's mad scientist. Wilmut may not look the part of Frankenstein, or God the Father—but he played it.' [10](#)

The Astrology: Scotland, Mary and Dolly

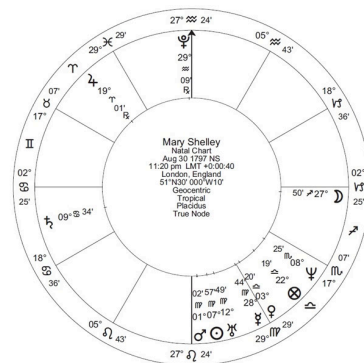
There are powerful links between Scotland's horoscope and that of both Dolly the Sheep and Mary Shelley. Scotland is a country well known for its contribution to major world developments out of proportion to its small size. Some examples are the steam condenser, leading to the steam engine (Watt), anaesthetics (Simpson), penicillin (Fleming), and television (Logie Baird).

In the national horoscope, Mercury, Uranus, Venus and the Sun all gather round an Aries MC. Pioneering, and exporting its benefits, is something Scots do well. Scotland's angles, which held the bowl shaped pattern of the mid-February 1997 line up closely, the Jupiter-Uranus conjunction exactly conjunct the Decendant, showed that we were due for another bout of innovation and pioneering in the field of science and technology.

Look at Dolly's chart! Her cardinal grand cross, including the Nodal axis, very closely links in with the same pattern in the Scottish horoscope, tying in Scotland's MC-IC-Nodal grand cross pattern with the mutually aspecting planets. Dolly's Jupiter falls on Scotland's Capricorn North Node conjunct Neptune in the sixth house. No matter how much hard work, failure, and endless experimentation with technique it took, say those symbols, someone's vision, and a great deal of cooperative effort, was going to result in a pioneering leap forward. This would likely erode the boundaries of what we hitherto had thought to be our limits.



In chapter three I discussed the most obvious links between Mary Shelley's chart and that of the publication of Frankenstein. Mary spent some formative years in her early teens convalescing with a family in Dundee in Scotland. Her most recent biographers Emily Sunstein (1989) and Miranda Seymour (2000), clearly demonstrate how her exposure to Scottish myth, history and landscape played a major part in laying strong foundations in her imagination, upon which Frankenstein would be constructed only a few years later.



The quickest of glances shows the striking common cardinal grand cross bringing Mary, Dolly and Scotland's charts together. Scotland's Neptune-Nodes fall across Mary's Saturn rising in Cancer, demonstrating symbolically the inspiration, and deep sense of connection, she gained from her stay. The 50 55" Aquarius Jupiter-Uranus conjunction of February 1997 draws Scotland's Ascendant/Descendant axis onto Mary's third-ninth house cusps, showing the inspirational link between Scotland and Mary's work. The ninth house is highly relevant to authorship. It is the house of 'meaning-making': conceptualising, sending opinions and beliefs out into the world, offering education. Mary's ninth house has the sign Aquarius on its cusp. This indicates that what she

formulated and sent out was scientific and futuristic.

The degree of this cusp (Placidus) is 5 Aquarius 43 - a highly sensitive point in the zodiac and, therefore, in relation to the future of scientific discovery from Mary Shelley's vision of how it might be. This sensitivity was borne out in February 1997 with the meeting of Jupiter and Uranus within 12 minutes of exact conjunction with Mary's ninth cusp, coinciding as we have seen with Dolly's appearance. For readers interested in following this theme in more detail, please see my article, 'Mary, Dolly and Andi - O Brave New World?' (The Mountain Astrologer, Mercury Direct Section, June/July 1997), which appears in Appendix v of this study.

The links between Mary Shelley, Frankenstein, Scotland, and Dolly's charts and the horoscope of the February 1997 Jupiter-Uranus conjunction are truly fascinating. It is eerie to realise that the very country where Mary probably conceived Frankenstein, should be the same one in which the manipulated conception and birth of the world's first cloned animal should take place, exactly two hundred years after Mary Shelley's own birth. For me, this calls forth the scientist Sir James Jeans' famous comment, to the effect that life is not only more peculiar than we suppose, but more peculiar than we *can* suppose.

From Chapter 6: 1997/98: Individual Experience

Questionnaire 2: Summer/Autumn 1997

From late July until mid-October 1997, Uranus was retrograding from 7 to 4 Aquarius. It turned direct on October 14 at nearly 5 Aquarius. I sent out the second questionnaire just after this date, including a question re the perceived significance or otherwise of October 13-15.

I have long noticed and been intrigued by the potent effects of the stationary direct points of the outer planets in particular. This was my chance to research that facet of Uranus' motion over a whole group of lives! As the reader will find out in due course, the results were mostly significant and in some cases very powerful.

I took the third period from mid-October 1997 to late January 1998, by which time Uranus had reached 8 Aquarius, leaving the observational band of 4-7 Aquarius. From November 1997 until the end of January 1998, Pluto having turned direct in mid-August 1997 transited over 4-7 Sagittarius for a second time, running a joint power surge, with Uranus, through the mid-February 1997 horoscope.

This was as far as I went in following up the participants in the study, sending out the third questionnaire, during which they were invited to sum up the significance of the year for them, at the end of January 1998. (...)

Lucia, Fifth House Saturn

Saturn conjunct South Node, trine MC, quincunx Uranus, conjunct Ascendant, sextile Sun conjunct Mercury in Sagittarius in fourth. (Natal Jupiter-Uranus aspect: applying opposition linked with Asc/Desc axis, Pluto, Chiron, Saturn, Nodes, Sun, Mercury, and MC-IC axis).

In response to my asking whether the period of October 13-15 had been of any significance, Lucia's response was to write **TOTALLY AND UTTERLY**, doubly underlined.

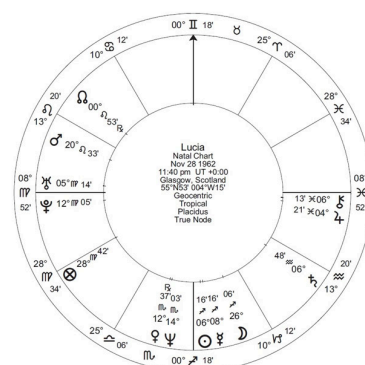
Her horoscope shows a very prominent angular Jupiter-Uranus opposition, in T-square with a Sun-Mercury conjunction in Sagittarius, conjunct the IC which is also in Sagittarius. Thus the transiting Jupiter-Uranus conjunction activated a powerful natal configuration also involving those two planets. Moreover, of all the participants, her horoscope shows her natively to be more strongly 'plugged in' to the outer planets than anyone else, with her twelfth house Uranus rising in 5 Virgo, predisposing her toward tapping very powerfully into the prevailing collective energies.

Her friends call her the 'mutable babe from hell.' She positively crackles with barely contained energy, and has a mass of black snaky hair. She is a freelance choreographer and dance teacher. Here is her account of her extraordinary experience in her own words.

'I was sent away on Monday, October 13 to a remote and very beautiful spot in the North of Scotland with forty-five teenagers (complete neds [11](#)) to create a piece of theatre and enrich their lives. What a hideous prospect, I thought at first - but what actually evolved was completely mind blowing!!! I had no idea what to do with them so I threw the whole thing open to discussion and here's what happened...

Background: the majority of the kids involved were not arty-farty West enders. They had little or no experience of dance, drama or music or how to present themselves positively in a life context, never mind a theatrical one!

However, I never balk at a challenge and, while this seemed like a mammoth task, I felt I could contribute something valuable. The heading for the week was "putting young people first" so I posed the following questions:



a) What does the title mean to you? (It certainly wasn't providing ME with any creative inspiration!) Responses varied, but the outcome was generally the same; they felt under pressure always to be the best, to think of me... me... me... stifled in their self-expression, not allowed to be who they wanted.

b) What do you really want from life? "To be happy" was the universal response, which surprised me with a group of 14-17 year olds. I had expected "Money, money and more money." Many talked of finding a partner, marrying, settling down, having children. Working together, being part of a harmonious whole, appeared very important.

c) What do you daydream about? I encouraged them to think really expansively to get us off the "being famous" crap and interesting things started to happen: being free, being able to fly, climbing Everest, being able to see into the future. Fantasy took off.



THEN IT STRUCK ME!! I'd been dying to bring my astrology into a piece of theatre and it seemed like the Sun, Venus and Neptune were now jumping off the page at me. I had all the inspiration I needed and I set to work. Everyone was soon busying away on improvisation, song writing, creating movement and I was on a total high.

The whole week, instead of becoming more frenetic, as I would expect, became calmer. I can't describe it in words; but it was as though we were all tuning into this kind of "community" thing. We were by the sea, and I watched as real hardened city kids went to the water's edge each day and sat, saying nothing, gazing into space beside new-found friends. I stood outside one evening, gazing at the magnificent sky and stars, when I was joined by an archetypal "wee hard man" who stood silently for a few moments then said, "What's happening, Lucia?" "Who knows. Enjoying yourself, Dave?" "It's pure brilliant, by the way," he nodded quietly.

The unspoken communication was the most incredible thing we were all experiencing. These are very noisy and rumbustious young people, yet they were walking around as though they were on tranquillisers. A small group approached and asked me if I would teach them how to meditate!!

There was a whole higher consciousness, Neptunian thing going on here and I will never, ever forget it. Spiritual connection, I guess.

I told no one where I had drawn my inspiration from until the piece was finished because I fully expected people to think I was a fruitcake. I sat everyone down at the end, explained my planetary springboard, and waited for the guffaws. They didn't happen. They replied in a very sixties "Wow, man!!" kind of way. Unbelievable!

(On Friday, October 17 at 3:17 p.m., precisely when the young people finished performing the work they had spent the week creating, the clock in the room stopped.)

The piece called Mind, Body, Spirit was performed October 1997 at the City Halls, Glasgow, in Scotland. "I really, really hope I've been instrumental in expanding at least a few young minds."

Neptune Sets the Larger Context

The backdrop to the remarkable planetary line-up of February 1997 was the approaching shift of Neptune into Aquarius, one of its major themes being the yearning for a more humane, spiritual sense of connectedness as world citizens. We could perceive the atmosphere of this shift pervading the global response to Princess Diana's death and funeral in the autumn of 1997. I thought that the unique group experience, for which Lucia's creativity was such a potent catalyst in that same autumn, was a smaller scale manifestation of the same collective theme.

Lucia's experience shows how vibrantly and creatively Jupiter and Uranus can work together at their best, to push human beings beyond what they thought were their limits toward creating new and satisfying ways of being alive. It reminds us, in its Aquarian context, that we are all interrelated. Also illustrated, in a particularly striking manner, is an important truth which I believe the research in this study has helped to confirm in its own small scale: that the personal and collective lives of humankind respond in the same core way to the great music of the spheres, played throughout space and time by the planets in their cycles.

Footnotes:

[1](#) John Milton's Lycidas (1638), line 192.

[2](#) Charles Harvey, from 'War of the Worlds: Jupiter & Saturn,' Orpheus—Voices in Contemporary Astrology, Consider, 2000, pp. 103-4.

[3](#) William Blake, from 'Proverbs of Hell,' The Marriage of Heaven and Hell (1790-93).

[4](#) Prometheus the Awakener, Auriel Press Oxford, 1993.

[5](#) Prometheus the Awakener, Auriel Press Oxford, 1993, p. 11.

[6](#) Ibid, p.11.

[7](#) William Shakespeare, The Tragedy of Hamlet, Prince of Denmark, act iv, scene v, 'Lord we know what we are, but know not what we may be.'

[8](#) Mary Shelley, Frankenstein, London, Hatchard's Bookshop, Piccadilly. Published: January 1, 1818, 10:00 a.m. local time. Source: Times of London, January 1, 1818, p. 4, from Sally Davis, DataPlus UK, who also suggested the time as 'a reasonable time when the book would have been available to be bought.'

[9](#) New Scientist, March 1, 1997.

[10](#) Time, 'Time Annual 1997 The Year in Review,' Time Books, 1998, p. 116.

[11](#) 'Wee ned' and 'Wee hard man' are colourful Glaswegian expressions used to convey the judgment that the persons concerned are morons, philistines, toughs, or all three combined! Glaswegian is the name for the local patois of the inhabitants of the city of Glasgow, Scotland.

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About Anne Whitaker:

Anne Whitaker lives in Glasgow, Scotland. Her background is in adult education, generic and psychiatric social work, and private practice as a counsellor, counselling supervisor, and mentor. She has worked as an astrologer, teacher, and writer since 1983 and holds the Diploma in Psychological Astrology (CPA 1998). Anne's site is anne-whitaker.com. The E-book copy of her acclaimed research study on Jupiter/Uranus conjunctions, from which the above extract is taken, can be obtained here: [Jupiter Meets Uranus - E-Book](#)