

# THE WORK OF THE ASTROLOGICAL LODGE OF LONDON

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The Lodge exists for the purpose of studying Astrology in all its branches.

It is a Lodge of the Theosophical Society of England, but those so desirous may join the Lodge without entering the Theosophical Society.

*Meetings* are held in the beautiful Hall of the Art-Workers' Guild, 6 Queen Square, Bloomsbury, W.C.1, on every Monday in session (except the Monday immediately before Shrove Tuesday). Queen Square is just to the east of Southampton Row, and may be reached by way of Cosmo Place, a small passage nearly opposite the Bedford Hotel; or it may be entered from the east by way of Great Ormond Street.

There is an *Instructional Class* at 6.15 p.m., followed by a *Public Meeting* at 7 p.m., and a *Members' Meeting* at 8.30 p.m. Of these the first two are *open to all without charge*, and non-members may also stay to the third meeting by permission of the chairman.

*Visitors from abroad* or from the provinces are especially welcome. The Lodge exists to *learn and teach*, and is *in no way concerned with monetary interests of any kind whatever*.

There is a *Library* for the use of members, and all *Books* can also be bought for members and visitors, the profits thereon going to assist our work.

A Lodge *Ritual*, inculcating the spiritual truths behind Astrology, is performed from time to time, and is open to members of the Lodge and Fellows of the Theosophical Society.

The *Quarterly* ASTROLOGY is also issued under the auspices of the Lodge with a special view to helping and keeping in touch with those who cannot attend our meetings.

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*Copies of the current Syllabus of the Lodge may be obtained on application to the Secretary, Mrs. Hurren, 49, Twyford Avenue, East Finchley, London, N.2, who will be happy to answer all inquiries.*

OF INTEREST TO ALL ASTROLOGERS

# ASTROLOGY

THE ASTROLOGERS' QUARTERLY

ISSUED UNDER THE AUSPICES OF THE  
ASTROLOGICAL LODGE OF LONDON  
AND DEVOTED TO THE STUDY OF  
ASTROLOGY IN ALL ITS BRANCHES

Editor : CHARLES E. O. CARTER

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## CONTENTS

	<i>Page</i>
EDITORIAL . . . . .	1
ASTROLOGY AND VEGETARIANISM. <i>By Ada Parkes</i> . . . . .	6
NATIONAL ASTROLOGY. <i>By Estelle Gardner</i> . . . . .	14
AIR DISASTER OF NOVEMBER 16, 1937 . . . . .	19
HOROSCOPE OF CHIANG KAI-SHEK . . . . .	20
ANSWERS TO PROBLEMS . . . . .	21
THE PLANET PLUTO . . . . .	23
LETTERS TO THE EDITOR . . . . .	33
REVIEWS . . . . .	39

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# ASTROLOGY

## Subscriptions

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Articles dealing with any aspects of astrological science will be gladly received and considered with a view to publication. While every care will be exercised to return those that are unsuitable, no responsibility is undertaken in this respect.

Advertisements of professional astrological work are only desired from properly qualified students, and every endeavour will be made to exclude all types of advertisement which are incompatible with the dignity of astrological science.

## Professional Work

To save useless correspondence, readers are asked to bear in mind that *Astrology* undertakes no professional work.

## Responsibility

Readers will please note that neither the Astrological Lodge nor the Editor necessarily endorses opinions expressed in signed articles, the object of the Quarterly being to provide a forum for the free discussion of astrological problems.

The proprietors of *Astrology* are the Astrological Lodge of the Theosophical Society in England.

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# ASTROLOGY

*The magazine ASTROLOGY is conducted upon purely non-commercial and idealistic principles. All contributions and all services (other than printing) are rendered voluntarily and gratuitously in order to assist in spreading a knowledge of astrological science in all its aspects. Readers are invited to co-operate in this work in the above spirit.*

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VOLUME TWELVE

MARCH 1938

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## EDITORIAL

### *Our Twelfth Volume*

We are all of us older than we were when *Astrology* started its career at the end of the year 1926. The science itself has since then undergone a great change. A new race of astro-journalists has sprung up, popular astrological periodicals have come into existence, and the very small, but enthusiastic, astrological world of my young days is no more. Then everyone knew everyone else in that little enclosure, and we were all united, if by nothing else, in the common interest of defending a cause almost lost and forgotten against the scorn of the Philistines. Now it is different.

*Astrology*, however, continues its career. It can never hope to command a large circulation, and any attempt to win this could only succeed if the magazine ceased to be what it is. To advertise a publication of this type would be sheer waste of money. Supported by a body of loyal subscribers, whose praise is a great encouragement, I shall hope to continue the work, at least for some time to come.

### *Harrogate Convention*

Mr. H. H. Burnell is organising this for the third year in succession. We refer readers to our advertising spaces for further particulars; but we may say that we have no doubt the occasion will be a happy and interesting one.

### *The Dutch Princess*

Some excellent delineations of the nativity of this child appeared in the daily press. The map is assuredly a very unusual one, with the close conjunction of ☉, ♃, ♀ and ♀ in ☿, in square to ☿. ♀ is △ ♀. One would say a very musical and refined nature, with intellectual interests of a wide kind; very fortunate on the whole, happy, and gifted with good health, but subject to some sudden reversals, par-



ticularly in financial matters. The rising sign is ♈, with the ruler in close ♂ with ♀ in ♈. There should be plenty of energy and resolution, and, though the native may be too unconventional to care for court restrictions, I imagine that she will conscientiously perform whatever duties her rank may summon her to undertake.

Certainly an unusually interesting map, especially in view of the position of the native.

There is a possibility of a brilliant marriage. Yet Uranus will often be a fly in the ointment and not infrequently things that promise much will amount to little in the upshot.

### *A Regrettable Practice*

We do not like the habit, to which some American publicists seem addicted, of publishing so-called "sun-rise" horoscopes, or maps where, the time of birth being unknown, the sun is shown as rising. Such a figure implies, at first sight, that the time is known and that it is sunrise. Preferable, in our view, is the sign-position map which does not pretend to be more than it is and merely puts Aries on the ascendant for convenience. And though such a map cannot be very precise, since it would be the same, or almost the same, for thousands of persons, it is remarkable how illuminating it can often be.

Talking of American maps, how many more ascendants will they find for him whom they entitle "Sir" Anthony Eden? We believe the true hour is quite unknown.

### *Saturn in Aries*

Many British astrologers will be wondering whether our country, traditionally ruled by Aries, will experience trouble during the transit of Saturn through this sign, especially in view of the fact that, on February 1st last, it was conjoined with Mars.

The last transit happened in 1908, 1909 and 1910. We may recall that King Edward VII died on May 6, 1910, when Saturn was in  $28\frac{3}{4}$  Aries, close to the ascendant of the horoscope for the crowning of the Conqueror, thought by some to be the map of the Realm. Otherwise I do not know that the period was unfortunate, and, indeed, since monarchs must die as well as their subjects, and Edward was succeeded by a worthy sovereign who will always be remembered with affection and respect, one cannot pretend that the death of King Edward was a national disaster.

In the October 1937 issue of the *B.J.A.* Mr. Robson has a

very interesting article upon previous transits of Saturn through Aries, and he draws the conclusion that this indicates internal trouble rather than friction with foreign powers. He points out that discontent and rebellion have often occurred, and that the last transit saw the rise of the Labour Party.

His remarks on the map for the entry of Saturn into Aries (the final entry—for he regards this as the one that should be taken) are not cheerful, especially as he considers that this will remain in force for thirty years. Unfortunately we cannot but agree with his view. Mars opposition Neptune in angles is not a thing to laugh about.

### *Saturn Contrasted with Neptune*

One may usefully contrast the action of Saturn with that of Neptune. Saturn seems to indicate, by his afflictive operation, those misfortunes that are more or less common to human kind, as, for instance, death of parents, responsibilities, the effect on the individual of national affairs, old age, and so forth. If he is badly afflicted, then, of course, the native will suffer more than he otherwise would. Perhaps, for example, the loss of parents, which all who themselves live to a good age must experience (unless the children of veritable Methuselahs), will, in such cases, happen early and before the native is able to fend properly for himself.

But the afflictions of Neptune are usually, if not always, much more *personal*; they indicate one's own peculiar thorn in the flesh; something one has to suffer that others do not. Again, of course, the discomfort of the "thorn" depends on Neptune's radical condition.

Although the poet says:

That loss is common would not make  
My own less bitter, rather more;

still I, for one, feel much less difficulty in meeting the calls that Saturn makes upon our endurance than in tolerating those denoted by Neptune.

Whenever we find a case of unusual tragedy and suffering we shall, I believe, almost always discover that, though other planets probably bear a hand, it is to Neptune that we have to look for the refinement of misery; he seems to love to seek out new and unheard-of ways of tormentation.

It is a mistake to suppose that the unfortunate map is the one that contains many "bad aspects," for the natives of such often live long and successfully. The really tragic map is much

more often distinguished by the prominence of the 12th house, Pisces, and Neptune, nor does it always seem to matter much whether Neptune is prominent by harmonious or malefic aspects.

We do not, of course, deny that Neptune confers blessings all his own—the love of music is one of the commonest—but we write from the standpoint of ordinary worldly happiness.

### "Some Queries"

I am not altogether surprised that no one has attempted to deal with the above which appeared in our last issue.

For instance, as regards the first, who shall say who *are* "our leading exponents of astrology," and who shall obtain their various views on this matter? How does the querent define art and science, and must astrology be either one or the other? Might it not be something of both, or, again, distinct from both—a *Geisteswissenschaft*, as Mr. Thorburn suggested at Harrogate?

As regards the second, both may be true. The sun, for example, is a symbol of the Deity in many religions; but it is also a source of physical energy and likewise an astrological factor.

As for the third, it does not seem to me difficult that one system works best with one person and another with another. People differ; one thrives, for example, on one diet and another upon something different. If their bodily character differs, why not their astrological? Actually, astro-responsivity depends very much upon the relation, in the individual, between the conscious and subconscious.<sup>1</sup>

Regarding the fourth, I should say that the doctrine of the freedom of the will does not imply freedom of action on all occasions. A man's will may be as free as you like, but that will not prevent another person (similarly endowed) from

<sup>1</sup> Some people are able to "tap the subconscious" and its vast storehouse of knowledge much more easily than the average; thus, to take a comparatively trivial example, some have an "uncanny" knack of foretelling winning horses, lottery numbers, and so forth. It seems as if the subconscious can sense the astrological conditions prevalent at future times and places and deduce from these data what is likely to happen. This ability is often called intuition (Latin *intueor*, to gaze at), because they seem to know by "just looking." It is by no means a spiritual gift, properly speaking, but is instinctive and most active in persons who do not much use their rational faculties. The "bump of locality" is an aspect of the same thing. It must be borne in mind that the astrological influences operate very largely, if not entirely, through the subconscious. The power of "tapping the subconscious" can, of course, be cultivated.

running him down in the street, which is surely a concrete event. Men may have free wills, but they are certainly not free to choose whatever conditions they like—Saturn sees to that. But astrological forecasts must be so framed that allowance is made for freedom. For instance, no one can foretell with absolute certainty that another will die by drowning, for it is obviously open to almost everyone to avoid deep water.

One could write in this strain regarding most of these queries, which are, however, a very encouraging indication of serious thought on what lies behind the phenomenal aspects of astrology with which most of us deal.

Mr. Gokhale's letter is in somewhat similar strain, and indicates a desire to subject astrological pretensions to a strict overhaul. This has been done, in part, by Continental astrologers, who have set out upon the tremendous task of testing *every* astrological doctrine by statistical investigation running into thousands of cases. Such a herculean labour must necessarily take years to accomplish; but something has already been achieved. For example, Mr. C. E. Krafft has demonstrated that the Lunar Nodes have significance—which many modern students have doubted. What that significance may be is, perhaps, another thing; but he has proved that they are related to heredity and recur in similar positions in members of the same family with a frequency far above the average. This is but one of many kinds of research that have been carried out. We may safely say that the main astrological thesis—the relationship between cosmic phenomena and the life of man—has been proved up to the hilt. But if scientists will not heed proofs, what can be done about it?

Our view is that of all branches of modern thought it is the psychological that has most kinship with the astrological conception, and it is not surprising that one established school of psychology, that associated with Dr. Jung, is in sympathy with astrology to such an extent that some of those who practise it professionally employ astrology and value its help.

A note appeared in the *News Chronicle* of the 29th of January last that bears upon this, and adds:

This scientific approach should gradually deal a death blow to the outrageous yellow press exploitation, the packets of prognostications sold wholesale, and other depressing features to-day.

### *The Broadcast of February 19 on Astrology*

Very many astrologers must have listened-in to this, and members of the Lodge must have felt very gratified at the part

taken therein by their Vice-President, Mrs. Sudbury Hurren. It may be felt that additional points could have been made, but it must be recollected that Mrs. Hurren was by no means free to develop the debate in exactly the manner that she might have wished.

For example, the case of Cardan and Edward VI could easily have been countered by pointing out that in those days Uranus, Neptune and Pluto were not available. In any case, what astrologer would have dared tell the king the melancholy truth?

We can learn something from the Astronomer's point of view. I have repeatedly stated that challenges to official science are altogether premature. Yet data, in thousands, have been collected by Continental students and have been published. The trouble is that they have aroused comparatively little interest, even among astrologers, and astronomers have, so far as I know, ignored them.

The accusation that astrologers do not attempt to explain *how* the "stars" influence man might, I think, have been countered by asking the Astronomer to explain how gravitation "works."

The radical trouble in all such debates will be the difficulty—if not the impossibility—of finding anyone who has studied the subject of astrology and still disbelieves in its basic truth.

C. E. O. CARTER

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## ASTROLOGY AND VEGETARIANISM

By ADA PARKES

As so much confusion of thought is often brought about by the same word meaning different things to different people, I will first define what I mean by vegetarianism. I have known people professing to belong to the vegetarian fraternity who include fish in their diet, but in the meaning of the word as it is generally understood, and in the sense in which I am using it, a vegetarian is one who abstains from eating fish, fowl and flesh.

Included in this general term are several sub-divisions. There are those who live largely on uncooked foods; then there are many who make fruit their staple diet. This latter class I have frequently noticed have Venus well aspected in their horoscopes or strong by sign or house, which is as it should be, seeing that Venus is the planet ruling orchards and gardens. Then there



is another class who omit eggs and dairy produce, pointing out that in consuming these things you are either eating embryonic life or nourishing yourself at the expense of newly born animals, so that, to be consistent, these things should not be included in an ideal diet. But life is universal and inheres in everything, and whatever we eat, life of *some* kind is taken. What we *can* do is to take the least sentient of it.

There are many motives for departing from custom (I am, of course, considering this subject from the Western standpoint, and not from the standpoint of those countries where a non-flesh diet is the rule and not the exception). Generally speaking they may be classed under three headings, which I will call the physical, moral, and ethical. As is always the case, the higher includes the lower, so that the moral reason may include the physical and the ethical may include both. The physical reason, as the term denotes, is where the change is made from the standpoint of the body, because it is thought that the physical well-being will be improved, and it is a sign of the times that so many medical practitioners are excluding meat from the diet of people suffering from special diseases.

Secondly, we have those who give up flesh eating from the humanitarian point of view, those who will not be a party to the cruelty and suffering this practice involves.

Thirdly, there is that class of people who consider that it is incompatible with their striving to live an ideal life to be the cause of taking the lives of the lower creation, and there are religious movements who advise their devotees that it is of advantage in their aspiration towards perfection to live without flesh foods. Some religious movements go further, and do not admit members unless they are vegetarians. These movements postulate that all life is one, and that the beasts in the fields, the fowls of the air, and the fish in the sea exist to fulfil their own destinies, and not to be slaughtered by us for food. Further, they argue that we need all the aids possible to help us to master our bodies, and that by building a purer, more refined type of vehicle, the difficulty is lessened.

The following data are the result of studying 172 maps of vegetarians. They are in the main English horoscopes, about thirty are notable people, the remainder are either people known to me or maps given to me by friends. Not many are life-vegetarians. Mostly the natives adopted the vegetarian way of living by choice; in a very few cases from the physical reason, so that they are a collection of maps the natives of which are mainly idealists in this sense.

My first investigations turned to the position and aspects of

Uranus and Neptune. So many vegetarians known to me have the former planet in an angular house—one family of four all have this position. And we know that it is since the discovery of these planets that so many new movements have made their appearance. But so many of the movements which have gained momentum since the discovery of Uranus in 1781 are not new, but as old as humanity itself, as is the case with astrology, and in the Golden Age of the Myths, man lived off the fruits of Mother Earth and the creatures of Nature lived at peace with him, so that it can be claimed that the vegetarian movement is as old as Man.

It does not come within the scope of this article to dwell on the revolutions, inventions, and sweeping changes which have been so prominent since the discovery of Uranus. I would, however, like to mention that reformers, and those who work for unorthodox causes generally, have this planet, or Neptune, sometimes both, prominent in their maps. This is very often the case amongst the members of our own movement. In the maps of socialists you find the same thing. It is therefore not surprising that you find these planets prominent in the horoscope of vegetarians, for this movement gained momentum in this country after the discovery of Uranus, although it had existed previously. The first organised attempt at founding a vegetarian society was on September 30, 1847. I have not been able to discover the time at which the meeting was convened but the planetary positions on the day were as follow:

Sun, Venus ☿, and Mercury in Libra, in opposition to Uranus ☿ in 16-41 Aries; Moon in Gemini in trine to Neptune ☿ in Aquarius 28, Mars ☿ in Taurus sextile Jupiter in Cancer and the latter planet square Uranus. Saturn ☿ in 7-33 Pisces.

Thus no less than five planets are retrograde. Is this one of the reasons why the movement has made such slow progress and that its members are still looked upon as "cranks"?

The dietetic degrees are said to be 13 Aries-Libra; Venus and Mercury are near these degrees. Degrees connected with food are given as 7 Virgo-Pisces; Saturn is in 7-33 Pisces.

It is interesting to find that in this collection of maps three contacts operative on the day of the foundation of this first vegetarian society in England are very common. I have only taken the major aspects and allowed the usual orb, and have not differentiated between the so-called benefic and malefic.

In 117 cases out of the 172 there is an aspect between the Sun or Moon and Uranus—sometimes both. In several of the remaining maps where this aspect does not occur, Uranus aspects the ascendant. Hitler's map is a case in point, where

there is no aspect between Uranus and the luminaries, but this planet is  $8^{\circ}$  from the ascendant.

In 98 cases Mercury is in aspect to Uranus.

In 110 cases there is an aspect between the Sun or Moon and Neptune—the conjunction is very common.

			1	2	3	4	5	6
Uranus in houses <sup>1</sup>	..	..	12	19	15	14	11	13
Neptune in houses <sup>1</sup>	..	..	13	12	7	18	15	8
			7	8	9	10	11	12
Uranus in houses <sup>1</sup>	..	..	16	17	11	20	6	18
Neptune in houses <sup>1</sup>	..	..	11	23	19	13	19	14

Uranus is most often posited in angular houses, and Neptune in succedent. Note the frequency of the latter planet in the "occult" 8th house.

The following table gives the number of times the three main points of the horoscope (Sun, Moon, and ascendant) are in the twelve signs. The average is  $14\frac{1}{3}$ .

			♈	♉	♊	♋	♌	♍
Ascendant	..	..	10	4	14	17	20	20
Sun	..	..	16	14	13	14	17	18
Moon	..	..	16	14	15	17	18	11
			♎	♏	♐	♑	♒	♓
Ascendant	..	..	27	18	18	7	14	3
Sun	..	..	14	16	9	14	15	12
Moon	..	..	11	9	13	14	10	24

Libra is the most common ascendant, as they stand. If we take into consideration the long and short ascension of the signs, then we must hand the laurels to Aquarius, Aries coming a good second. Taurus and Pisces are very low, even for short ascension signs.

There are no very startling differences in the Sun signs. Virgo is highest with eighteen and Sagittarius lowest with nine.

The Moon is most often in Pisces and least often in Scorpio.

To sum up: aspects between the luminaries and Uranus, between the luminaries and Neptune, and between Uranus and Mercury are a very common feature in vegetarian maps. Libra as ascendant, Virgo as the Sun sign and the Moon in Pisces, occur most frequently. Uranus favours the angular and Neptune the succedent houses.

<sup>1</sup> Placidian.

In considering the reaction of the signs to the subject under discussion, my observation has led me to the following conclusions:

Aries natives are not naturally attracted to the vegetarian cause, but when they are, they bring their pioneering qualities and intense enthusiasm into the fray, and make good propagandists, even if they are sometimes fanatical and one-sided. If the native of Aries does not co-operate easily, he must express himself in action, so that things do get done under his leadership, and he has the capacity to enthuse others to march under his banner. When convinced of the rightness of vegetarianism, your Aries native will change over his diet completely, and from then on endeavour to influence all and sundry to this way of life.

Taureans object to change of any kind from the established order of things. Their motto is stability, and they like all the old tried and trusted ways. They have the reputation of being too fond of the good things of the table. My observation of children, however, has led me to believe that the natives of Cancer run them a close second in this respect, even if they do not surpass them! When Taureans take up the cause of vegetarianism, then you have great steadfastness, and this sign does take its interests in a serious manner, so that if you do not get the enthusiasm of the previous sign, you do get a steadiness of aim and purpose; and as "the female of the species" generally keeps a good table, she does show how attractive vegetarian meals can be.

The natives of Gemini are not naturally attracted to vegetarianism. You are wasting your time if you try to convince them by emotional appeals. They often have much of that rare quality "common sense," and cannot bear muddled thought or feeling. They look at the matter from the mental standpoint. When once convinced of the reasonableness of the cause, they generally make the change in their diet gradually. They do not rush in like Aries or stay in like Taurus, but view the matter from all sides. When once convinced they make good advocates, for they are able to keep emotional appeals out of their arguments, and they give logical reasons for their beliefs. Some of the most convincing arguments for this cause I have ever heard were from natives of this sign.

The most famous vegetarian of our time, G. B. Shaw, is given this ascendant in "1001," although many think he is born under Aries. As his time is not known this is only speculative, but at any rate he has the Moon in Gemini.

The natives of Cancer are inclined to be interested in food

reform. For one thing they are often prone to weak digestion and have of necessity to study diet. Cancer is a very sensitive sign and the Moon therein in particular is compassionate. You can very easily harrow the feelings of Cancerians. They are the opposite to the natives of the previous sign in this, as in many other respects.

The natives of Leo are very often attracted to the vegetarian way of life, not from the standpoint of food, for as a rule they are not much interested in what they eat, but because they are compassionate and hate cruelty. I have heard it said many times that, of all the signs, the natives of Leo are the ones who need meat most, and I have been told by several people with this sign strong that they could not live without it. However, amongst my vegetarian friends there are many with a Leo ascendant who not only manage to live, but brim over with health and vitality; and generally, when vegetarians forgather, there is a very strong Leo element amongst them. The president of the London Vegetarian Society has the Sun rising in this sign; the secretary has the Moon conjoined with Uranus in a Leo ascendant, and the treasurer and assistant secretary both have the Sun in Leo.

Virgo being on the cusp of the sixth in the natural order of the signs, it follows that the natives of this sign are often interested in diet and health. Their natural faddiness in food causes them sometimes to take an interest in the ways and means of its production, and they often turn vegetarian as a result of their investigations. Dr. Anna Kingsford, who perhaps did more than any other one person for the vegetarian and humanitarian causes, had Sun, Moon, Mars, and Mercury in this sign. In "1001" she is given as having a Virgo ascendant also, but it has since been found that she was born under Aquarius, which fits well with her humanitarian activities. Edward Carpenter had the Sun in Virgo, and is also thought to have had it ascending, but this is only speculative.

Libra is another sign the natives of which are very often attracted to vegetarianism. Their intense sympathies and gentleness make them hate the thought of injuring anything. Their refinement is also another factor which converts them to this way of life. The impartiality of Librans and their love of fair play require a square deal for the animal as well as the human kingdom; and although they shrink from the sordid side of life and would be horrified at personally investigating the sordidness of slaughter-houses and the like (they leave that for natives of the next sign), yet in their gentle way they wield a considerable influence in this cause. They certainly are not



fanatics, for they can see the other person's point of view, which leads them to say, "this is the life for me, I follow truth as I see it. You must follow truth in your own way." It does not, like the opposite sign, think everyone arch-heretics because they do not agree with them, and that is one reason, I expect, why they are thought to be too indifferent to interest themselves in propaganda.

The natives of Scorpio do not naturally take to vegetarianism, but when they do they often go to extremes and can practice the most austere self discipline. Gandhi, who is born with this ascendant, is a case in point, and Mussolini, although not a vegetarian, as he eats fish occasionally, is said to be very abstemious in diet, and at the least sign of illness he fasts.

When the natives of Sagittarius take up a cause they go out to convert the world. Their enthusiasm is often ephemeral but is very real while it lasts. However, all Sagittarians are not superficial, and some of them study the deeper aspects of the question and are interested from this point of view.

The natives of Capricorn are as a rule not attracted to this way of life, but when they are, they are very earnest and steadfast. Capricorn is a very orthodox, conservative sign. Its natives prefer to make their way in the established order of things, and when you are ambitious for worldly power and prestige it pays you to do this, and not spend your time and energy tilting against the orthodox way of life. When Capricornians, however, do become vegetarians they generally remain so, for, as far as my experience goes, I have never known a native with this sign strong relinquish his vegetarian ideals.

Many Aquarians are attracted to vegetarianism because of their love of wild life and humanitarian principles. We look to this sign to give us leaders and thinkers, in this, the Aquarian Age, for unlike the previous sign, Aquarians should have a more universal outlook, and if the undeveloped native of this sign is merely dreamy and unpractical, we expect the awakened Aquarians to make the dreams reality and actualize the ideal of Brotherhood.

It is easily understandable why the natives of Pisces turn vegetarian, for they have abundant sympathies, are easily swayed by emotion and have much affection for animals. They may not always be constant in their devotion to the cause, but in any movement for the welfare of animals you will always find a goodly number with the last sign of the zodiac a prominent influence in their maps.

In looking at the vegetarian movement broadly and with impartiality, few would, I think, deny that it is a movement

to be commended. It is definitely one of the movements of the Aquarian Age, and as such belongs to the future as well as to the present and must grow from strength to strength, for it is unthinkable that in the Golden Age to come, cruelty of any kind will be tolerated. But we must, in considering this movement, exert tolerance and sweet reasonableness, and not be so fanatical as to think that this way of living is essential in order to live an ideal life. If this were so, then it would make the soul dependent upon her vehicle instead of being the potential master of it. To say, as some do, that "man is what he eats," is said in ignorance of his true nature. For the soul is an immortal principle and is prepotent over matter, and although man must have a material body to express himself in this world, yet he is not dependent on it, but rather the reverse. "My body liveth by my Soul, and my Soul by God," is an immortal truth expressed by an ancient sage.

We know that there have been, and are, saints and sages, as well as masses of ordinary people with high aspirations, who do not abstain from meat eating, but that many of the great ones of mankind have belonged to the vegetarian fraternity we also know. Of these the Lord Buddha immediately comes to our minds—He who, it is estimated, has half the world as followers. One of the statements He is supposed to have made is "that before mankind commenced eating meat, there were only four diseases, one of which was old age." What the other three were I have not yet been able to discover! Then we know that the great Master Pythagoras made it obligatory on the pupils of his school not only to abstain from flesh-eating, but also from such stimulating foods as onions and beans. And there are Socrates and Plato, Leonardo da Vinci, Tolstoi, Swedenborg, Sir Thomas More, John Howard, John Wesley, Bramwell Booth, Sir Isaac Newton, Shelley, and Edward Carpenter—to name just a few who have added greatly, if in varying degrees, to the storehouse of good in the world.

Lord Buddha said:

Kill not, for pity's sake, and lest ye slay  
The meanest thing upon its upward way.<sup>1</sup>

And if we cannot obey this injunction to the letter, we can do our best to cause as little suffering as possible, both to the animal world and to our own kind. And we have to remember that in making our bodies perfect expressions of the Divine Spark within, it is necessary that our emotions and our thoughts be pure, as well as the food we eat.

<sup>1</sup> From Sir Edwin Arnold's *Light of Asia*.

## NATIONAL ASTROLOGY

By ESTELLE GARDNER

ONCE more a new astrological year opens before us with the moment of the Sun's entry into Aries, at 6.43 a.m. March 21, 1938, at London.

The figure is even more difficult than usual to interpret, and having regard to other astrological factors at work to-day, some of which I will mention presently, I cannot truthfully say that I think that anything but a difficult year awaits our country. On drawing out the figure I noticed at once an unusual feature, and that is that its cusps correspond almost exactly with those of the basic map of England, (December 25, 1066, midday, London). We find an ascendant of  $\varphi$  22 in the one case, and of  $\varphi$  20.30 in the other, an M.C. of  $\nu$  9 and an M.C. of  $\nu$  8. I cannot help thinking therefore that this map may prove to be of rather special significance, especially as it coincides with the beginning of  $h$ 's passage through  $\varphi$ , for the planetary positions in it will be, as far as England is concerned, placed in England's map without any house alteration.

Mr. Robson in the *B.J.A.* for October last gave a list (the assistance of which I gratefully acknowledge), of twenty-four transits of  $h$  through  $\varphi$  since 1113. It is noteworthy that in twenty out of the twenty-four, or more than three-quarters, the troubles and developments brought by the transit were of an *internal* rather than a *foreign* nature, though in a few cases both coincided. Since for 1938 it is the 12th house in both radical and ingress maps which  $h$  is going to affect, it seems likely that the preliminary effects of this transit will tend to be hidden at first, more particularly since Pluto, which I regard as the other important factor, is not angular in the ingress map, though in trine to both luminaries. Whatever  $h$  in  $\varphi$  has in store for us it is probably that his full effect will not be felt until he reaches the ascendant of the radical map, which will not be until April 1939.

Those who have read my article "Two Revolutions" will know the significance which I personally am inclined to attach to PL in national astrology to-day, when affecting the *internal* affairs of a nation, i.e. the accentuation of national consciousness, combined with a change of standards, which leads to movements aiming at a national unity which shall transcend class and party. In the  $24 \text{ } \delta \text{ } h$  map of 1921 PL was in  $\varpi$  9.51, directly opposed to England's radical  $\odot$  in  $\nu$  9.48, from the radical 4th house cusp.  $h$  during the coming year will square

this opposition from the radical 12th, while PL will be angular in seven of the ingress and new moon maps for the year. PL was also angular in the map for the original formation of the National Government (August 24, 1931, 4 p.m. G.M.T.), in which it directly opposed the rising  $\text{h}$  and  $\text{d}$  from the 7th; and it is angular in the map of the present Ministry, (May 28, 1937, 3.30 p.m. G.M.T.), in which it is on the M.C., opposing  $\text{2l}$ , and squaring the ruler. It is therefore exercising a powerful effect upon our national affairs to-day.

If the ordinary one-degree measure is applied to the 1066 map (and for the Great War and the abdication it gives very accurate results, but I have not tested it throughout the centuries), the number of years is 872, or twice the circle plus  $152^\circ$ . This brings the  $\odot$  (ruler of the 6th placed in 10th) to  $\text{II } 11$ , one degree from the square of the radical  $\text{h}$  (ruler of 10th placed in 6th). And it brings  $\text{J}$  to  $\text{xx } 9$ , opposition the radical  $\odot$  on the M.C., and over the place of PL in the 1921 map.<sup>1</sup> These two directions cannot be called pleasant ones, and wherever  $\text{J}$  is involved in an affliction, there we find the risk of armed conflict. But if we examine the houses and rulers involved we find that they are the 1st (the country), 10th (government), 4th (home affairs), and 6th (people), and that the 7th and 9th are not implicated, except that  $\text{2l}$ , ruler of 9th, is receiving the *sextile* of  $\text{J}$ . It therefore seems likely that once again we are entering upon a period of *internal* change and development, such as  $\text{h}$  in  $\text{v}$  has brought us so many times before in our history, and that this period of change will be preceded by unrest and industrial depression (ruler of 6th square ruler of 10th from 4th). Mr. Robson has pointed out that Saturn's last transit through  $\text{v}$  was marked by the rise of Labour as an important factor in our national life. I think it is very probable that once again we are about to see a new force emerge in home affairs; this time a movement based upon what I believe to be the *Plutonian* principles of *change of values and a link with the soil*, in political language an English form of National Socialism. Should I prove to be right the months of 1938 influenced by the Cancer ingress, July, August, and September, are the most likely to bring the first visible developments. But, lest the prospect of stress and change should be found depressing I should like to point out once more, as I did last quarter, that the  $\text{2l } \text{d } \text{h}$  of 1941 will aspect England's map

<sup>1</sup> I am uncertain of the position of PL in England's radical map, but believe it to have been in about the middle of  $\text{X}$  in the 12th house. If this is so it is now approaching a trine to the ascendant from  $\text{Q}$ , by the one-degree measure.

most excellently, so that we have every ground for hoping that whatever strain  $\mathfrak{h}$  in  $\Upsilon$  may subject us to during the next two and a half years, the ultimate outcome will be to our benefit.

This, however, is looking too far ahead, and to return to the vernal ingress map, we find that it is very markedly subject to 12th house influences, not only  $\mathfrak{h}$  and  $\odot$ , but also  $\mathfrak{z}$  and  $\mathfrak{q}$  being therein, and there will thus be many happenings behind the scenes. In the first house we find  $\mathfrak{z}$ , going to a conjunction of  $\mathfrak{H}$ , an influence which can scarcely be called peaceful. But fortunately it is unafflicted, indeed it is unaspected, except by a wide square to PL, and a sesquiquadrate to  $\Psi$ , and it would therefore seem that we may hope that it will not act very markedly on the affairs of other houses, though "rumours of wars" will undoubtedly still be with us during the quarter. Rearmament will continue, with special attention to the Air Force, and to air raid precautions. A continuation of the recent rise in prices may well prove, to be one result of this position, since a conjunction in  $\mathfrak{z}$  in the 1st house of a national map is bound to act as a somewhat disturbing influence in the economic life of the country when touched up by transits.

$\mathfrak{z}$  in the 11th house and 11th sign is sextile the ascendant, which will be a helpful and pacific influence, since he rules the 9th. Parliament may be asked to ratify the long-heralded trade pact with United States under this position, but since at Washington  $\mathfrak{z}$  is in the 2nd, and the ruler of the 11th ( $\mathfrak{z}$ ) is going to conjunction of the ruler of the 2nd ( $\mathfrak{H}$ ) in the 4th, the United States is likely to be the greater gainer of the two. Traditionally  $\mathfrak{z}$  in the 11th in  $\mathfrak{z}$  should bring legislation concerning companies and associations, and combined with a full 12th house, concerning prisons or hospitals.

Both April and May will be critical months, for the new moon of March 31 falls in square to England's  $\odot$ , and therefore touches up the direction I have mentioned, though as the 12th house influence is so strong it is possible that all the circumstances will not be made known to the public at large. And the new moon of April 30 falls on the  $\mathfrak{z}$ - $\mathfrak{H}$  conjunction of the ingress map, with  $\mathfrak{h}$  still squaring England's  $\odot$  very closely. Within the Empire, Palestine (ruler  $\Upsilon$ ), will probably be the cause of any resulting tension, for the  $\mathfrak{z}$ - $\mathfrak{H}$  conjunction directly opposes Palestine's  $\mathfrak{d}$  in  $\mathfrak{M}$  12, and when the new moon of April 30 falls on the conjunction the progressed  $\mathfrak{d}$  of the map will be opposition  $\mathfrak{H}$  from 6th to 12th houses. Elsewhere the Far Eastern situation (Japan—ruler  $\Upsilon$ ), will continue to cause anxiety, and in Europe it seems very possible that Austria will



again be a storm-centre, for the map of the Austrian Republic (November 12, 1918, 3.55 p.m. Vienna) is aspected unfavourably by the major transits this year, and has a secondary direction of ♂, ruler of 7th, ♀ 2↓ ruler of 8th, from 9th-10th to 3rd-4th houses (approximately three degrees from cusps). Should any complications arise Italy may well be involved in them, since the ♂-♄ conjunction is exactly rising at Rome, and squares Mussolini's ☉.

With regard to the Far East, the Japanese peace terms were formulated and presented to China in December, as I thought likely, but up to the time of writing have been refused. A correspondent has kindly forwarded a possible mundane map of China, for December 12, 1912, midnight, at Peking. I already had this date, but with the time given as midday, and have not yet satisfied myself as to which is correct. In any case the history of China during the past 25 years, torn as she has been by civil war and revolution, with no really effective central authority, makes it seem at least doubtful if the 1912 map is still valid. Miss M. Matthews, however, has kindly given me the map of General Chiang Kai-shek.<sup>1</sup> The most prominent feature of his chart is the conjunction of the ☉ with 2↓ in the M.C., \* ♂ in the 8th, but ☿ ♀ in the 7th. During the last year ♂ by one-degree measure has been opposition his radical ♀ in ♏. This direction has now passed its peak, and by secondary motion the progressed ☉ is only one degree from a trine to the radical ♀. If the Japanese are unable to force a decision soon, he should begin to feel the helpful effects of this direction, and since ♀ is now transiting in trine to ♀ and the cusp of the 11th house, and is in trine to them in the radix, from the 7th, help may come to him from a foreign country (♀ in ♏). But the next few months are very favourable to Japan, especially the new moon of January 31, which is trine the Emperor's M.C., and falls in the 10th house of the map of the Constitution, sextile its ruler; and the new moon of March 31, which falls directly on that ruler, with 2↓ transiting the ☉; while the new moon of March 2, falls on General Kai-shek's radical ♂, with the transiting ♂ squaring the ascendant. The balance of astrological factors, at any rate for the coming quarter, seems in favour of Japan. It must be remembered that ♀ in ♏ traditionally gives trouble with allies and partners (and I have found this to be so in several cases). When therefore it is found in the 7th house of a map this effect is likely to be accentuated, and in General Kai-shek's map it undoubtedly shows that one of his greatest obstacles is the fatal lack of

<sup>1</sup> See page 20.

cohesion in the Chinese people, so that the Press reports of the week of January 16-22 concerning the executions of several commanders in his army are not surprising.

Across the Channel M. Chaumemps' government fell on January 14, when the returning  $\hbar$  squared its radical  $\odot$  of  $\alpha$  0.28. After four days of crisis, during which the  $\odot$  was transiting the ascendant of the Republic and its vital group of degrees  $\nu$  23-28, he was able to form another ministry on January 18, the formalities being completed at 'about 9.30 p.m.' according to *The Times*. If one may judge from the Press accounts no very noticeable enthusiasm for the 103rd ministry of the Third Republic, which *The Times* called a 'stopgap Cabinet', is to be found, though at its first vote it obtained a huge majority. When we see that its M.C. is  $\pi$  21, so that the Republic's  $24^\circ \delta \hbar$  falls across 10th and 4th house angles, and that its ascendant of  $\pi$  23 is conjunct  $\Psi$ , with  $\delta$  in opposition from the cusp of the 7th, it does not seem likely that a very long life is in store for it. It is noteworthy that the opposition of the  $\odot$  to PL was nearly exact at the time of its formation, and that PL is just on the cusp of the 11th (parliament). The best feature of the map is that the  $\jmath$ , which rules the 11th, is passing from the trine of  $\delta$  (ruler of map) to that of  $\text{♄}$  ruler of 6th (people), and this may enable it to survive for a time.

At Berlin the vernal ingress map is even more markedly 12th house than in this country, for the  $\delta$ - $\text{♄}$  conjunction joins the other four planets therein, and therefore we may judge that in Germany also much will be going on behind the scenes. In particular there may be secret friendly negotiations with a foreign country (ruler of 7th going to a conjunction of ruler of 11th in 12th). Curiously enough the Berlin map is also parallel the radical map of the Nazi government, with ascendants of  $8^\circ 18'$  and  $8^\circ 19.30'$  respectively. Therefore with PL in the 4th, in good aspect to both luminaries, the general condition of German home affairs should be good during the quarter, especially as the progressed  $\jmath$  of the radical map, ruler of 4th, is trine radical  $\hbar$  in March, and radical  $\odot$  in June. The latest published statement as to German trade returns bears out this conclusion.

On the whole an important and somewhat critical quarter seems likely, though it is possible that its full significance may not become apparent until later.

Written January 28, 1938.

## AIR DISASTER OF NOVEMBER 16, 1937

THIS tragic disaster, in which eleven lives were lost, was due to fog coming on suddenly as the air-liner neared Ostend. The pilot, in attempting to descend, struck a chimney and then crashed. The wreckage immediately caught fire, and all were burnt to death.

Passengers included the Hesse family, who were coming to London to attend the wedding of the Grand Duke's brother, Ludwig.

According to the *Daily Mail*, the plane left Frankfort at 12.45 p.m., G.M.T.

☉ ♍	♃ ♈	♂ ♀	♀ ♍	♂ ☊
23.45	28.30	4.12	4.39	3.31
♃ ♈	♂ ♈	♂ ☊	♂ ♍	PL ☊
23.23	28.34 R	11.11 R	20.46	0.4 S. R
♂ ♀	M.C. ♀	Asc. ☊		
6.37	16.17	27.56		

The ♃ is very afflicted, going from ☐ ♃ to several squares in fixed signs. There is considerable ♀ affliction, as it badly aspects ♂ and ♂, also ♀ in the 8th, and the meridian.<sup>1</sup>

Again, as stated by *Daily Mail*, "by 3.15 she was a blazing ruin."

Taking this as G.M.T. (not stated) and assuming the plane had fallen some minutes before, I should say the crash happened when the ♃'s place at starting came to the ascendant, so have cast a figure for 3 p.m., G.M.T. The place was Steene, near Ostend, and the pilot was landing to pick up two passengers, owing to his not having received a message that he was not to descend because of the fog.

☉ ♍	♃ ♈	♂ ♀	♀ ♍	♂ ☊
23.50	29.52	4.20	4.46	3.36
	M.C.12 ♈		Asc.29 ♈	

The close aspect of ♃ ☐ PL is very significant, especially in connection with the birth of a child to the Grand Duchess at the time of the disaster—PL being in ☊ and close to 5th cusp. ♀ in ♀ in 8th house, par. PL, points to the tragic disaster on an air journey.

We have fortunately ascertained the birth dates of many of

<sup>1</sup> The objection has been raised that many pleasant (or at least, not disastrous) journeys must have started under much worse aspects. In reply I draw attention to ☐ ♂ PL ♂ ♂, to say nothing of "The Sword" ♂ ♂, and "The Net" square the ruler of the map.—Ed.

the victims (from Herr Paul Regenstreif, of Vienna)—and I have myself worked-out several maps with probable ascendants.

The Dowager Grand Duchess Eleanor of Hesse, born at Lich, September 17, 1871.

The Grand Duke George of Hesse, born November 8, 1906, Darmstadt. (Suggested ascendant  $\times 16\frac{1}{2} = 1.54$  p.m., G.M.T.) Epoch February 11th.

Grand Duchess Cecilie, born June 22nd (N.S.), 1911, at Castle Tatoi, near Athens. (Probable ascendant  $\infty 13\frac{1}{2} = 4.10$  a.m., G.M.T., with  $\text{D } \Upsilon 29 \square \text{H}$ ). Epoch, September 26, 1910.

Married January 23, 1931.

Their sons—Ludwig, born October 25, 1931, Darmstadt, and Alexander, born April 14, 1933, Darmstadt.

Baron Joachim von Roiedesel, born May 11, 1910, at Giessen. (Probable ascendant  $\text{M } 17 = 6.34$  p.m., G.M.T.) Epoch, September 4, 1909. Equerry to the Grand Duke, and was to have been best man at the wedding.

In all cases there are many violent afflictions.

The Grand Duke's brother, Ludwig, was born November 20, 1908, at Darmstadt. (Probable ascendant  $\dagger 22\frac{1}{2} = 8.58$  a.m., G.M.T.) Epoch, February 11th.

This brings asc. p.  $\square \text{f r.}$  at his marriage on November 17th, the day after the disaster, with other suitable directions.  $\text{L}$ , in radical 8th house, had come exact trine to the rising  $\text{H}$ —inheritance through death. The marriage had already been delayed owing to the father's death on October 9, 1937.

All the family who died were buried with the Grand Duke's father on November 23rd.

The surviving child, Johanna Marina, was born in September 1936.

## HOROSCOPE OF CHIANG KAI-SHEK

In *The Church of Light Quarterly*, September 1937, Los Angeles, California, the horoscope is given of Generalissimo Chiang Kai-Shek, from information given by a Chinese student.

He is said to have been born at noon, October 31, 1887, 122°30 E., 30 N.

$\odot \text{M}$	$\text{D } \Upsilon$	$\text{f } \dagger$	$\text{f } \text{M}$	$\text{f } \text{M}$
7·25	29·23	0·46	26·2	9·51
$\text{L } \text{M}$	$\text{h } \text{O}$	$\text{H } \text{=}$	$\Psi 8$	PL $\Pi$
14·25	6·14 D.S.	14·25	29·14 R	4·22 R
	M.C. $11\frac{1}{2} \text{M}$		Asc. 24 $\text{f}$	

Contributed by M. MATTHEWS.

## ANSWERS TO PROBLEMS

VERNITA CHURCHILL, a member of the Committee of the Astrological Lodge of London, and a well-known lecturer on astrological subjects, has kindly agreed to answer questions concerning children, courtship, domestic, and psychological problems.

Every question must be accompanied by a coupon, which will be found on page 44, and a stamped addressed envelope must be enclosed for reply, in case there is no space to print it. Also please state the birth date of the person about whom the question is asked—day, year, place, and time, if possible. If the question concerns two people, such as husband and wife, dates of both must be given.

Please do not send questions concerning racing, health, or money affairs.

Examples of questions recently dealt with follow below.

## WORK AND MARRIAGE

*Ever since I left school I have been in a state of bewilderment, living in a world of my own, wanting friendship but seeming unable to attract any. Continued unemployment has left me depressed, and wondering where it is going to end. I begin to think that married bliss is not for me, as I have had so many disappointments. What occupation am I best suited for? And shall I ever find anyone to return my affection?*

\* \* \* \* \*

Do not be worried about the future. You have a splendid map and cannot fail to make good. Jupiter rules your profession and it is trine to the Sun, although its square to Saturn will give many delays and obstacles to be overcome first. Anything connected with land, buildings, mining, or agriculture would be good. Also anything to do with wireless or electrical work. The Sun in Capricorn makes you ambitious, and you will steadily rise in life. You have good administrative ability and are capable of taking responsible posts. The Sun is also ruler of the house of finance.

At the moment you are going through a bad patch, as Uranus has progressed to the exact opposition of Neptune, indicating a broken love affair, shown by ☉ p. ♂ ♀ p. Also Mars is squaring both Uranus and Neptune from the M.C., which is more than enough to account for the unemployment.

The trouble with friends is shown by Mars, the ruler of the 11th, being in close opposition to the Moon. The Moon is placed



in the 3rd house, and is opposed by Saturn. This gives you a tendency to despond. You will not only marry, but will be very happy. (Venus trine Moon and sextile Mars.)

Male. January 14, 1906. 4.0 p.m. Glasgow.

### STAGE FRIGHT

*In my work, public demonstration would be an asset, and I have the opportunity to speak from a platform, but although I have confidence in private work, I am a total failure in public. My voice fades completely away, and all knowledge of the subject leaves my mind.*

*Do you think I shall overcome this disability, and succeed as a public speaker?*

\* \* \* \* \*

All Cancerians find it terribly difficult to speak in public, and the opposition between the Moon and Saturn does not help matters. Neptune rising in Gemini also makes you extremely sensitive. But when once Cancerians get started they are generally good speakers. The Moon is sextile to Mars, which gives you plenty of courage, and Mars is trine to Saturn, showing a strong will, so that I am sure you will succeed if you persevere. The Sun is also near an angle. Take several long, deep breaths before going on to the platform, and another at every full stop. This gives you the power to throw your voice out. It is helpful to some people to have a small mascot between them and the audience, and to talk exclusively to that. Remember that the audience don't care a hoot about you really, but only want to know what you have got to say.

Male. February 1, 1901. 0.27 p.m. Newcastle.

### SON'S CAREER

*What employment is my son best fitted for when he has to earn his own living?*

\* \* \* \* \*

Your son would do best in either the Law or the Church, as the Sun is in Sagittarius, with Jupiter well aspected by the Moon and Mars from the 9th house. Failing these, any Mercurial occupation abroad, such as secretary, teacher, commercial traveller, would suit him.

Avoid anything that comes under the rulership of Venus, such as luxuries, women's requirements, dress, food, etc.

Male. December 2, 1928. 10.49 p.m. York.

## THE PLANET PLUTO

A Lecture given at the Astrological Lodge on May 18, 1936,  
by C. E. O. CARTER, B.A.

BOTH the discovery of Pluto, in March 1930, and the conditions in the world at that time are still fresh in the minds of most of us. In order to know just how far the latter were to be related to the former it would be necessary to know what we do not know, to wit, the totality of other influences then affecting the world, and, in particular, the aspects held by Pluto at that period.

We shall remember that, in the autumn of 1929, the trial of Clarence Hatry ushered in, sombrely enough, the beginnings of a great financial and commercial depression, which became world-wide and smote the United States, in particular, with terrific force, coming as it did on the heels of a period of great outward prosperity. Currency difficulties multiplied, trade restrictions grew up apace, and, among other things, Britain went off the gold standard and forsook free trade. We believe that we are now entering upon better times, but for at least four years things seemed to grow worse and worse. Those first years of the third decade of the twentieth century will long be remembered as years of depression and almost of despair.

Hence it would seem, *prima facie*, that Pluto is no pleasant planet of summer days and easy progress. Those astrologers who not unreasonably considered that a new benefic was due to be discovered, after a series composed of Saturn, Uranus, and Neptune, were to be disappointed, and the forecast of Sepharial that a new planet would be found whose name and nature would alike be infernal was dismally verified.

We may at this juncture recall that Pluto was discovered when in  $17^{\circ}$  Cancer, that his year is approximately 248 terrestrial years, that his orbit is inclined to the plane of the ecliptic at an angle of  $17^{\circ}$  as against  $7^{\circ}$  in the case of that of Mercury, the next most inclined orbit, and that his mean distance from the Sun is 3,671 millions of miles. Further, his diameter is less than that of Mars.

His orbital peculiarities have caused some to assert that he is really not a planet at all, and these ought also to be borne in mind when considering him from the point of view of house-position. For his sometimes extreme latitude often causes him to be situated in another house from that in which is located the ecliptical degree to which he is referred in terms of longitude. Others consider that his great distance and relatively

small size make him more or less negligible, even if his planet-hood is not to be altogether denied. In this respect it might well be argued that it is illogical to make so much of Pluto and altogether to ignore the planetoids, which are very small indeed, but also are very much nearer to us and possess names that are exceedingly intriguing, if these names, as most of us believe, are not bestowed without some sort of true instinct which makes them, usually if not always and in every respect, very appropriate to the bodies that receive them.

However, whatever value these opinions may have, there are few of us who, at this moment, are prepared to slam the door in Pluto's face and refuse him entry to the planetary conclave. His effects have been far too noticeable to be denied by any impartial observer.

One difficulty that often crops up in studying him is that in the maps of many people born about 1890—and that covers a good number of our present-day students—Pluto is close to Neptune and therefore his influence is liable to be confused with his brother's.

Now one thing is certain about the period wherein Pluto came to our knowledge. It was a time of *upheaval*, a time when much that had been slowly gathering strength beneath the surface suddenly, and as by a stupendous and final effort, broke forth into active and destructive manifestation, just as the hidden fires of the earth from time to time burst forth in the flames and lava of the volcano or shatter the earth's crusts in an earthquake.

It chanced that, just at the time when Pluto was discovered, as it happened in exact conjunction with my radical Saturn, I had witnessed a very similar psychological phenomenon in one of my near associates, an old man well denoted by Saturn whose reason most suddenly and tragically gave way as a result of something that had happened a generation earlier, and which all who knew him believed he had long dismissed from his mind and consigned to oblivion.

It seemed to me that this afforded a clue to the nature of Pluto, and I could not help perceiving that the storm of disillusionment that was just then shaking the financial world was also due not to a sudden "bolt from the blue," but was really the eruption of forces that had long accumulated, as it were, underground. So it was that my opinion was soon expressed that *Pluto is a revealer of secrets, a bringer to the surface of what has lain hidden, a mighty eliminative force that purges the system, social and individual, of what has festered beneath the skin unperceived and unthought of.*

It was natural, of course, for all of us to connect Pluto with *death*, since he is traditionally the god of the underworld and Hades—a word literally meaning “the unseen.” But it is not difficult to relate this conception (which by the way was soon verified by practical research) with the other and larger idea of Pluto. For death is the eruption, or breaking forth, of the ego from the body when this has served its purpose.

In a recent article in *Astrology* I have argued that most disease represents a similar eruptive effort of the body, in which it seeks to eject, if necessarily violently, that which is injurious to the system.

But it would, I think, be wrong to regard the Plutonian action as being always that of the unwanted and harmful being thrown off by the main organism. The idea of Pluto is wider than this and includes *any eruptive or ejective action*. Thus birth, in which the body of the mother ejects that of the new-born child, is typically Plutonic, as is likewise the shooting forth of a fresh twig on a tree, though these are ordinate and represent new life springing from the old.

In this latter aspect Pluto is plainly a benefic; and in the case of eruptive disease it is benefic in a true sense, because it is the planet that helps the evil to be thrown off, but it is malefic in the double sense that the operation is usually painful and ought not to have been necessary.

Clearly the way to escape what may be called the inordinate activities of Pluto is to avoid as far as possible taking into the body any substance that cannot be easily and naturally eliminated, and, furthermore, to cultivate such habits as will promote the ordinary action of Pluto, that is to say, natural elimination. The use of drugs will hardly commend itself, except in unusual circumstances, to any sensible person, but hot baths of all kinds and friction of the skin and the use of pure and easily digested food, proper exercise, deep breathing to aid oxidation, all occur to one as right aids to the benefic action of Pluto. The tissues of the body are composed of innumerable tiny pipes, so minute that a hair could hardly pass through them; these are obviously easily clogged, with the result that congestion is set up, and the extraordinary action of Pluto has to come into play to clear the obstructions. Arnold Ehret, of whom I spoke in the article in *Astrology* above cited, says that many substances commonly used as food are little better than glue in point of viscosity, so that, if they are habitually employed, congestion can scarcely be avoided; whereas, if the contrary types of nutriment are substituted, a state of health will result such as few civilised people nowadays

can conceive. For man does not live by bread alone, and wrong feeding not only fails to nourish the body, but also obstructs its reception of those more subtle vitalizing forces of which orthodox science knows nothing.

In his work *The Mucusless Diet Healing System*, Ehret describes the final elimination from his own body of the poisons which had been accumulated during the years of ill-health, due to hereditary predispositions and his own errors. One could not want a better picture of the manner in which Pluto, when permitted, will accomplish the "cleansing of the Augean Stables":

"After a two years' cure in Italy of Bright's disease with consumptive tendency, by fasting and strict living on mucusless diet, I ate two pounds of the sweetest grapes and drank half a gallon of fresh sweet grape-juice. Almost immediately I felt as if I were going to die! A terrible sensation overcame me—palpitation of the heart and extreme dizziness which forced me to lie down, and I was seized with severe pains in the stomach and intestines. After ten minutes the great event occurred"—he then describes the final elimination of the morbid matter that had lain at the root of his illness, and adds: "I felt so wonderfully well and strong that I at once performed the knee-bending and arm-stretching exercise 326 times consecutively. All obstructions had been removed!"

Ehret never neglected to warn patients of the need of great care in bringing about the healing crisis of Pluto.

I do not apologise for speaking at some length of physical health, because, as I have tried to prove, Pluto has an enormous lot to do with this, and, in any case, only a misguided fanatic could argue that corporeal well-being is not a great blessing and the rightful heritage, if we could but claim it, of every human being. It is true that the higher part of man should dominate the lower, but it should control it wisely and kindly and according to the ordinances of Divine Harmony, and not neglect or abuse it, or think that by mere will-power it can maintain physical health, whilst violating the basic principles upon which corporeal welfare depends. True wisdom may cause us, in special circumstances, to neglect our bodies for the sake of some high work that claims such a sacrifice (as Milton, for example, deliberately incurred the loss of sight), but habitually to ill-treat the body is folly and even blasphemous, inasmuch as it is not the least wonderful of God's works. Surely those who prove themselves unfaithful stewards of the lesser kingdom of the body will not be wise in the greater stewardship of the things of the Spirit. For the principles that apply to the higher apply also, *mutatis mutandis*, to the lower. Very well does Epictetus say of Diogenes "that he went about radiant with health and with his very body turned many to good."



It is true that many of us inherit serious propensities to one or another kind of disease and to cure these may call for considerable self-denial and self-discipline; well, astrologers have much given to them that others know nothing of, and they ought, I think, to be prepared to show the true way of life to the rest, not in words only, but likewise in deeds.

It is well, too, to recall that Pluto is eliminative in the moral and intellectual life as well as the physical, and we ought, in these also, to aim at true purity of intention and singleness of heart.

I verily believe that a great revelation of truth will come to humanity at large under the influence of this new planet. Not a new revelation in an absolute sense, for humanity has always included some to whom the deepest mysteries are known, but a fresh application of truth and a wider appreciation of it.

A conception that was soon attributed to Pluto was that of *Janus*, the god of beginnings and endings, of the opening and shutting of doors. This is apparently rightly regarded as Plutonic and is not very remote from the eruptive aspect. It is of course very near akin to the birth-death aspect. It seems that fresh beginnings and the closing of old ways fall under Pluto, and that we shall find him active horoscopically when we end a chapter in our lives and begin a new one. There is, however, nothing necessarily sudden or unexpected about this influence, and in this respect there is a difference between the fresh departure that Pluto introduces and the sudden interruptions and lightning changes associated with Uranus.

*Isolation* is also, I believe, a Plutonian condition, and people suffering from his afflictions have reported a feeling of separations and inner loneliness, almost of desolation.

It has been said, too, that the planet often affects the *sight*, and this tallies with the idea of loneliness, for blindness does separate us from much that is a part of normal human consciousness. So too does deafness, and it might be well to examine the horoscopes of the deaf with a view to ascertaining whether the rule of the planet also extends in this direction. Certainly one connects the god of the under-world with darkness, and so blindness may very easily be Plutonian. I have pointed out that Hades means "unseen."

From actual observation of cases I think that Pluto is often an afflicting planet in cases of sight-trouble, and perhaps too in cases when the other senses are affected, but I should hardly say that the influence of Pluto, in these cases, is conspicuously the most active and there are usually quite clear indications of

other kinds. However, I know of one case where a child has what seems a very good horoscope, but Pluto is close to the ascendant and the eyes are seriously affected with myopia.

At the time of the outbreak of the Great War our planet was just receiving the conjunction of Saturn, at the beginning of Cancer, and it is interesting to observe that not only did the war cause the deaths of millions, but it also caused the very isolation of which we have just spoken. Isolation, in that many thousands must have been home-sick as never before and found themselves intellectually and morally isolated in drastic fashion amid totally strange surroundings; and isolation between countries, owing to the blockade of the Central Powers by the allied fleets and of Great Britain by the submarine campaign. Moreover, the trade restrictions that have grown up since the War and still persist are very isolating in their action and seem to agree well with the nature, as we have sketched it, of the planet that was discovered when they sprang up. The abandonment of free trade by Great Britain is a typical instance and we must also note the exaggerated and separative nationalism proclaimed by Fascism and Nazism.

It is also argued that Pluto has a special reference to *finance and gold*, the mythological god of wealth, Plutus, being probably etymologically the same as Pluto, whilst gold, which is now so largely out of circulation and buried, or, one might say, re-buried in the vaults of the banks, is dug up, like most other metals, from the darkness of the mines. Certainly financial matters are more under discussion now than ever before, and media of exchange and exchange rates are scrutinised and criticised, owing to the restriction which, it is argued, our present methods and standards place upon the free purchase and sale of commodities. Yet, when many have turned their backs on gold as a medium of exchange, the metal itself has soared in paper-value to an unprecedented figure.

It is noteworthy that in the natus of Major Douglas, well known in connection with currency theories, we find Pluto exactly on an angle in close aspect to Pars, the Sun and Saturn, and in Taurus.

Of course it might be argued that the relation between Pluto and finance is due simply to the fact that the majority of people who are influencing human thought and government to-day had this planet in Taurus, for he was in that sign from 1851-1884 (first and last contacts). It has been pointed out that planetary sign-positions affect us in a double manner; firstly, when they are actually at work, and secondly when the generation born under them has grown into maturity. Roughly

speaking, the presence of Pluto in each sign lasts thirty years—the average space of a generation of mankind. Here once again we are reminded of Pluto as the beginner and ender of chapters.

We ought now to consider the *Plutonic character*.

Here we must beware of confusing his action with Neptune, since, as I have said, the two planets were together for so long. Their essential natures are not much alike, I believe, and yet we may, for the aforesaid reason, often mistake the one for the other.

Neptune we know to be a planet that shrinks from personal responsibility and personal conspicuousness. It loves the stage, where it is not itself but someone else, but hates appearing *in propria persona*. Thus, I imagine, Neptune may be a great actor, but it will not be a great politician or public speaker; it will only appear when wearing a mask.

According to Cyril Fagan, of Dublin, Pluto is very different and loves the limelight in every sense, being always desirous of playing a leading part in whatever may be in hand. He would, I think, apply the word *conspicuous* to Pluto as a sort of key-word; Plutonians are often striking in appearance, and, if they are not, he says, they still like to attract attention and push themselves to the front, unlike the shy, elusive Neptunian. Thus Pluto, I suppose, would be as fond of the stage as Neptune, but for quite a different reason. The one likes acting, the other simply wants to have the spotlight upon him. Yet this is contrary to mythology, for Pluto was certainly not a god who often made an appearance on earth; he was a god who hated the light of day. Dr. Smith says: "He appears seldom in story since he rarely left his nether realm." Further, he had a helmet, which, like the cap of darkness of the northern myths, rendered him invisible. Therefore I mention Mr. Fagan's opinion with due respect to an indefatigable investigator, but I cannot say that I have personally verified it. I have not yet met enough people who were born under Pluto without a strong admixture of Neptune.

The child whom I mentioned above as having trouble with her sight is bright, very active, easily excited, and, I should say, highly emotional. There is a strong Leo element in the map.

Another, a boy, born with Pluto rising in Cancer, is hypersensitive, attractive but diffident and timid, and apparently quite without the love of personal kudos that Mr. Fagan attributes to the planet. Here there is serious health trouble, partly due to shock.

That the fear-element should enter into Pluto is not sur-

prising, for he was a god of fear and gloom, the principal antithetic to joy and light and life, filling even the gods with dread. Into his realm only the bravest or most holy could penetrate, as for instance Hercules, whose Tenth Labour it was to fetch the three-headed dog Cerberus from the threshold of Hades, and Orpheus the inspired Bard. Just as the Great War brought isolation into the lives of millions, so also it brought fear.

Pluto certainly causes *accidents and operations*.

Two cases in point that will be fresh in our memories are those of King Albert of the Belgians (Pluto conjunction Moon), and, in his son's map, the present king's, Pluto opposition Mars and Uranus (I will omit non-Pluto aspects, but of course in most of the maps I shall mention there are also other afflictions).

In the map of a well-known Dutch astrologer, who suffered concussion as the result of a bicycling accident, Pluto is conjunction Mars and the two are square Venus and Uranus.

A man who slipped on a greasy plank and fell into lye water, being terribly scalded: Pluto is in the 6th square Sun. The data are: About 1 p.m., August 23, 1880, Jerseyville, Illinois.

Female, in hospital for eight weeks with scalded legs. Pluto opposition 8th square Saturn. Data: 12.30 p.m. January 24, 1908, Philadelphia. Accident: Oct. 1912.

Blinded in right eye as the result of an accident, sex not stated: born 5.30 a.m., April 9, 1848, place also not stated but apparently north England. Pluto rising in Aries conjunction Sun.

N.N. 665, loss of foot. Pluto square Mars in Aquarius.

N.N. 106, foot repeatedly injured. Pluto exactly setting in Taurus square Mars in Aquarius.

Male, born 2 a.m., March 7, 1907, Pennsylvania. Killed November 20, 1921, when riding bicycle; hit by car and thrown under wheels. Pluto setting in Gemini and opposition Mars.

I will now speak of a particularly tragic case where more details are known to me than in the above examples.

The native, a girl, was born at Sydney, N.S.W., at 6 min. after noon, June 21, 1914, the ascendant being Libra 2°.

It will be seen how powerfully Pluto dominates this map, being in the M.C.—in fact, within  $\frac{1}{2}^\circ$  of it, and close to Sun. The ruler Venus and the Moon are in sextile, each about 30° from the Sun-Pluto conjunction. Moon is sextile Neptune but square Mars and Jupiter.

This young lady was remarkable for success. In all she took up she shone, and not only did she shine, but her star rose quickly as well as brightly. As an example of this swiftness of

unfoldment in the life, she met a young man for the first time at a dance, before the end he had asked her to marry him, and the next morning she had consented by telephone. The engagement was a very happy one. She was, to judge by a photograph, very attractive and she possessed the high forehead, slightly pinched at the temples, at the level of the eyes, that often characterises the Pluto face. She was of an unusually bright vivacious disposition. Among other things she was one of the first half-dozen swimmers in Australia—no mean distinction. She was also a champion table-tennis player. She had this peculiarity, that she took up such things on the spur of the moment, quickly excelled others, and then lost all interest in the subject and never touched it again. This lack of continuity I attribute to a setting Isis, the planet of versatility and many interests.

She obtained a post as secretary to a film-magnate, and within a month or so he offered to give her introductions in England, with a view to her adopting the films as a career. She set sail for England, and then tragedy intervened.

The close connection with the sea and the films can be seen in the conjunction of the ruler, Mercury and Neptune, and the ruler also in Leo.

The ship stopped at Perth (Western Australia), the native went ashore to bathe, and, diving in too incautiously, hit the base of her skull against a rock, breaking the spine. She died after a day or so (January 22, 1936).

Those who desire to eliminate Pluto from the scale of things can of course attribute the accident, though not the peculiarities of temperament and career, to Moon square Mars, Uranus near the 6th cusp (Campanus), and Sun sesquiquadrate Uranus. Also afflictions between Mars and Jupiter are very prone to cause accidents. But I do not think Pluto can altogether be acquitted in regard to the death, and I am sure that he was a very strong influence in the whole of this life that opened and ended so suddenly.

There is one class of map in which Pluto appears to be well to the front, and that is of persons who have suffered intentional physical violence.

I will mention a few of these.

The Empress Elizabeth of Austria (*N.N.* 809), an unhappy restless mortal, with the Moon conjoined with Saturn in the 3rd in Scorpio, in square to Venus. She had Pluto on the cusp of the 8th in Aries and was assassinated by the stroke of a stiletto.

The Grand Duchess Tatiana had Pluto on the midheaven with the Sun and Neptune.



Her sister Marie had him in the 9th, conjunction Venus, opposition Saturn.

The Archduke Ferdinand, whose murder was the first portent of trouble in 1914, a gloomy and destructive individual whose wholesale slaughter of wild animals can only have been the outward expression of an embittered soul, had Pluto on the cusp of the 5th opposed to Venus. I do not know what his feelings in regard to children may have been, but it is recorded that one of his main ambitions was to get recognition for his wife, Sophie Countess Chotek, whom he married in defiance of court etiquette and the wishes of the old emperor. The Kaiser used to pay her a certain amount of respect in order to get his way with the Archduke. As is well known, husband and wife died together.

A case to remember is that of the Lindbergh baby, who had Pluto on the M.C., square a setting Uranus. This child was born a few months after the planet was discovered and the subsequent events drew our attention more than ever before to the American underworld and its terrible activities. There can be but little question that Pluto has much to do with these subterranean conditions which erupt from below upwards into public gaze.

The Austrian Chancellor Dr. Dollfuss had the Moon in very close square to Pluto and also in square to Neptune.

The murdered Woking girl-guide, born under 25 Leo, October 12, 1900, had Pluto in the same sign as the Moon and Neptune and in the opposite sign were Jupiter, Uranus and Saturn, but none of the contacts were at all close. She also had the Sun in close trine to Pluto; perhaps the good aspects, like those of Neptune, are not always to be trusted, for the Russian princesses had the Moon in very close trine aspect to Pluto.

A girl who immediately after birth kicked and killed her twin, born in London, March 31, 1907, soon after 4 a.m., has Pluto in Gemini, square Mercury which is conjunction Saturn, and Mars is in a wide opposition.

Other things that I place under Pluto are:

1. Modern psycho-analysis, with its doctrine of the need for bringing into consciousness that which lies hidden in the unconscious, like a concealed poison.

2. Modern seropathy—I have noticed people being treated with injections when Pluto has been active in their maps.

3. Akrophobia, or the irrational fear of heights. If Pluto is lord of the underworld it is not strange that he should dislike the tops of buildings, mountains, and so forth.

There are many other points of approach to a planet besides

those I have had time to employ in this paper. Pluto is our latest riddle, and it is still to a large extent unsolved. One can only hope that our successors may, if, after a generation or so they read these propositions, find in them something that the passage of time has confirmed.

One receives many inquiries about the three "new" planets, and I have tried, in three successive papers to produce something to meet this demand. All three are very wonderful in their significances, but all can, in terms of ordinary human thought, be productive of trouble and even tragedy, as some of my examples have shown.

But we are told in Genesis that "He made the stars also," and if we are tempted sometimes to echo the words of the dying Arthur in Tennyson's poem:

why is all around us here  
As if some lesser god had shaped the world,  
But had not force to shape it as he would . . .

we may be sure that in reality all is well and that what grieves us is but a distorted image of the Real—the disordered outcome of our own faults and follies.

## LETTERS TO THE EDITOR

### TWO REVOLUTIONS

*From* E. HODGKINSON

I should like to thank Miss Gardner for her very interesting article on "Two-Revolutions." I should, however, be glad of a little more explanation of the points of resemblance.

I should have expected an even more marked similarity in the two maps in view of the numerous points in common of the two forms of organisation. Probably the strong Venus-Pluto opposition and the strong Saturnian influence are responsible for such likenesses as the rulership by a party, the limiting of individual freedom, the excessive use of propaganda, the complicated organisation dealing with every department of life, and the comparative isolation from the rest of the world. The astrological influences are less obvious in such minor matters as the provision of free tours and holidays for favoured workers, the emphasis on physical culture, the provision of workers' clubs, the travelling propaganda theatre and cinema, and the attempt to regiment all leisure; yet all these seem to have been copied either directly from Russia or from Italy,

where Mussolini borrowed extensively from Stalin (see their horoscopes).

I cannot help feeling that Pluto in the emotional and sensational Cancer is responsible for the quality of much of the propaganda employed to-day, such as the cartoons of capitalists in the U.S.S.R., the anti-Semitic literature of Germany, recently banned for a time, the ingenious but vulgar and sentimental character of much of our own purely commercial advertising. If so, what is the significance of Pluto's opposition to the ruler in both horoscopes? Can it be that propaganda eventually defeats its own ends?

It is perhaps not surprising that most of the leaders of modern Germany were journalists or connected with the Press.

Modern knowledge of psychology and modern methods of propaganda have given a new weapon to dictators. Our twentieth-century dictators are, like our own Cromwell, after the model of Plato, and believe that man must be made virtuous only by law; in their outlook is a profound distrust of ordinary human nature.

Sun in Aquarius in the German map shows a knowledge and understanding of human nature, but with so strong a Saturn influence and in a horoscope of so cold a type the reverence and love that should accompany such knowledge may be weak. May we not see the strength of this position in the warlike speeches so grateful to the natural vanity of a conquered people, in the fostering of the tendency to anti-Semitism as a national duty, in the organisation of the S.S. and S.A., where the vicious and sadistic elements of the population, which always form a threat to order, were able to express their worst vices in the service of the State. The position of women in Germany to-day is the result of appeals to a high and a low motive—the decent desire to clean up morals and the envy which the male voter felt of the educated and competent German woman who took her share in public life.

When Hitler gave his famous advice to tell great lies to the people because they would believe them more readily than the small lie they were not ashamed to tell themselves, when he said, "The German has no idea how much the people must be misled if the support of the masses is required" (*My Struggle*, early editions only), his method comes cynically into the open; it is not new and it is not peculiar to Germany, but it is a growing force in European politics. Is it to be associated with Pluto or Saturn? It certainly has little resemblance to the well-meaning, muddled self-deception of Neptune. That it finds open expression in the Nazi republic is not surprising when one considers the cold and materialistic character of its map. Aspectually it is greatly superior to that of the U.S.S.R., whose misfortunes and mistakes are plainly shown in heavy afflictions. The Nazi republic has been singularly fortunate, as can be seen from its comparatively unafflicted horoscope; nevertheless, it is not a well-balanced or promising one. Fire is weak, for, though the Moon and Uranus are in Aries, they are in the twelfth, and the Sun in debility in Aquarius is conjunct Saturn

doubly strong in his own sign; Water is only represented by Pluto; Earth is disproportionately strong with ascendant, M.C. and four planets strengthened by the Grand Trine.

With regard to Uranus, is it necessary to associate it with Communism? Neptune weak and unsuspected in Virgo seems to the natural significator, specially as German Communism was in many respects Virginian in character, excessively doctrinaire, niggling over details, and divided. Many people—see Vernon Bartlett, writing just after the event—seem to have been of the opinion that the Communist menace was exaggerated for obvious reasons, and this seems likely, since the voting strength—never more than six millions—would, in a time of unrest, tend to be considerably greater than the party numbers. Social Democrats, Jews, Pacifists, men of letters and pastors—such Uranian objectors to the new régime as Carl von Ossietzky, Nobel prize winner—now in exile or in prison, seem more in keeping with Uranus imprisoned in the twelfth house.

I shall be extremely grateful if anyone can help me with these points.

*From A. ALLISON.*

I cannot feel that the association of Pluto with nationality and love of the soil has been proved by Miss Gardner.

Its presence in Cancer, lover of the old and the past, the mother (mother- or fatherland), suggests that any association may be due rather to this sign than its own influence.

Ever since 1914 there has been a tendency to concentrate interest on nationalities. This was undoubtedly natural during the War and at the signing of the Treaty of Versailles, but there has been a tendency on the part of a section of the Press and ambitious public figures to foster an artificial interest in nationality.

Cancer's association with the past may be seen, I think, in the Treaty of Versailles: there was such a determination to settle old wrongs that the unprejudiced observer wondered just how far back into history the deliberations would be carried.

The connection between love of the soil, which for a real lover must be just one small place and its surroundings, and nationality has again been forced by publicity. Where the wrongs of those of the soil, as in Ireland and Scotland, lead to a fighting unity, the idea of a nation does arise sometimes, but it is significant that in Scotland it is not so much the wrongs of the small farmer in the Highlands as discontent with a Government that is not alien but, from the Scots point of view, inefficient.

It is nationalism rather than internationalism that is the new-comer to human society. In the Middle Ages the patriotism of the peasant was to his overlord and to the soil he knew. The upper classes and the Church, including men of learning, were international—as far as the known Christian world was concerned—in a fashion

we have not yet achieved. They had a common language in Latin, and, undisturbed by an "atrocity" Press, men of letters in warring countries peacefully corresponded, regardless of the fact that their own countries were at war.

The U.S.S.R. represents a similar type of society, where each republic retains its own language, customs, and local control, but all are subject to the central authority and all must learn Russian as a means of inter-state communication and for culture.

It is true that in mediaeval Europe, owing to the divided rule of Pope and Emperor and the difficulties of communication, the temporal power was largely nominal, but the spiritual power functioned and there was a sense of unity.

Nationalism sprang up with the new mercantile class and the stronger central power needed, among other things, to protect trade. In England, cut off by the sea, far from the centre of power and with the necessity of uniting Normans and Saxons, national consciousness came early. The Reformation, shattering the belief in a common ideal, finished the process for England, but Germany, divided by religious differences and with the varying cultures implied by its greater area, did not become aware of the national ideal till very much later, and has only recently become a nation.

Like Italy, Germany is a very new nation, and as such inclined to exaggerate the value of that nevertheless valuable stage in human development. Pluto will pass to Leo, and it will be interesting to see whether great changes are effected by his passing.

## A REJOINDER

*From R. J. GOKHALE.*

I am very thankful to you for the candour and fair-mindedness characterising your reply to my queries published in No. 2, Vol. II of your Quarterly. My rejoinder is as follows:

Para. i. You account for the difference in the fates of conjoined twins by assuming difference in the times of birth as denoted by the moments when they took their first breath. But please note that this difference will be only of a few minutes, if not of a few seconds, and would not, so far as present knowledge of the effects of aspects of planets goes, materially affect the interpretation of their horoscopes. If any astrologer wants to maintain that it does so alter, he must be prepared to demonstrate that if he be given the necessary information regarding an individual, and his birth-time also be given, mixed with other incorrect birth-times differing by a few minutes, he *can locate the correct birth-time* and reject the incorrect ones by showing their incompatibility with the character and career of the subject. So long as this is not demonstrated to be practicable, the explanation about the difference in fates being due



to minute difference in the birth-times must be regarded as a mere excuse and not a true explanation.

Para. 3. As to your explanation that "Rigel" points out reasons for difference . . . etc., I wish to draw your attention to the following statement by "Rigel" on page 169 of Vol. 9 of *Astrology*:

*"Because the two maps are so similar and the events do not tally either in time or nature, I feel compelled to reject all directions."*

Does this not support my contention?

Para. 4. If a grocer orders an article and finds that it brings him a loss either on account of a fall in price or some damage to it, then the astrological explanation of such a result is that the stars of the grocer at the time of the purchase of that article were unfavourable. Now, if the grocer, instead of ordering one article, were to order two or more articles of the same class (e.g. sugars or papers of different sorts), then, as these transactions are under the influence of identical aspects of stars, why should one of these have a different result (as is sometimes the case)? If the same stars mean a favourable result in one case and an unfavourable one in the other, how can one be sure whether the result of a particular transaction will be favourable or unfavourable? Does this not mean that the stars do not indicate the result with certainty, or that their indication is enigmatical?

As to your contention that the horoscope for the moment of the transaction would tend to show the "total result," my query is, "Can the total result be predicted correctly in most of the cases? Where is the evidence for it?"

Para. 5. Your assumption that I expect two epidemics to have "identical caelum" is not correct. That would be the converse of my proposition, which is a different matter altogether. What I want is that if there be a connection between aspects of planets and epidemics, then, if a particular aspect, that marks the occurrence of an epidemic, recurs, there should happen a similar epidemic. The absence of any proof of this kind is a very strong argument against there being any parallelism between the stars and mundane events.

Para. 6. Persons born within half an hour of each other are generally found to be as different from each other as any two other persons, and this experience does not appear to bear out the basic principle of astrology.

I am sorry you have not replied to the remaining queries in my letter.

In the present chaotic and anarchical condition of astrology the only possible way to decide how far astrological predictions are dependable and which system gives the best results is to compare the results arrived at by the different methods. For this purpose let a committee of scientists be appointed and some certified birth-times be published, and advocates of the different systems of astrology be requested to supply predictions. If twenty birth-times be provided and each astrologer asked to predict about ten facts

regarding each individual, about two hundred predictions will be available for comparison. As this number is fairly large, mistakes due to accidental circumstances will be reduced to a minimum and the results might be regarded as representative.

If a test of the kind suggested above can be arranged for, with the help of scientists and statistical experts, I am willing to contribute one guinea to the fund for this test, provided about nine guineas are contributed by other persons interested in such an investigation.

NOTE BY EDITOR.—We thank Mr. Gokhale for his offer, but we do not think the time is ripe for such a test. We question if Astrology would get a fair hearing. Statistical proof of the truth of the main astrological contention *has* been collected, but it has been ignored. We would refer, in this connection, to Mr. Thorburn's letter printed in the *Yorkshire Post* and issued by us as an inset to our June 1937 number. The quotation from "Rigel's" article is incomplete, and, as it stands, may mislead.

## PLUTO AND PLUTUS

*From* (MISS) M. E. DEANE.

In common, no doubt, with the rest of the Lodge, I enjoyed Miss Francis's lecture very much, and was interested to note her examples in connection with the movements of the new planet Pluto.

But is Pluto the "Blind God of Affliction"? To-day, when at the Public Library, I got out Lempriere's Classical Dictionary and consulted it.

PLUTUS is the God of Wealth. He is a son of Ceres and someone named Jasion. He is depicted as blind, because he gives his favours indiscriminately; lame, because he comes slowly; and winged, because he can leave very quickly.

PLUTO, as we all know, is the God of the Underworld, or Hell. There is nothing in the notes to give the idea that he is blind, or the god of affliction, though he is dark and gloomy.

The only connection between these two personages is that *Plutus* and Proserpine were both children of Ceres. *Pluto* was the son of Saturn and Ops, and married Proserpine.

I think it very important that the difference between these two gods should be clearly understood.

## REVIEWS

*Numbers and their Practical Application*, by ISIDORE KOZMINSKY.  
Rider & Co. Price 3s. 6d.

A concise work on numerology, with a good many astrological references and correlations, by an author well known in this field and also for his work on the symbology of the zodiacal degrees. Readers must decide for themselves whether the examples given are sufficient to demonstrate the soundness of the theories put forward. The good faith and enthusiasm of the author cannot be questioned, and we should say that those interested in the subject will not find a better introduction.

U.

*Almanach Astrologique*, 1938, by PAUL CHACORNAC, Paris.

This appears now for the sixth successive year. It contains forecasts for the principal countries of the world, written, as it appears to us, in a moderate and scientific spirit, also a translation of the Centiloquium of Ptolemy, an ephemeris for the year, and tables of houses calculated by the semi-arc system, which is evidently not as dead on the Continent as we have recently been told, even if it ought to be. A very commendable production. No price stated.

*Les Directions en Astrologie*. By A. BOUDINEAU. Chacornac Frères, Paris.

A work on primary directing. The author condemns secondaries *qui ne m'ont fourni aucun résultat pratique, capable de les justifier*. What he would say about symbolics, were he to mention them, would probably be considerably more scornful. No price stated.

U.

*Bases Scientifiques de l'Astrologie*. By A. BOUDINEAU. Chacornac Frères, Paris.

Written as a practical introduction to astrological theory and mathematics; judgment is not dealt with. This writer also abides by Placidus.

As is usual with French books on astrology, the purchaser gets a good deal of information clearly set forth with no waste of words, but it is remarkable how little attention our French colleagues seem to give to the rather important question of what we are to do with our maps when we have erected them. In this respect they seem like our own authors of a century ago. Price not stated.

U.

*Your Affinity*. By V. E. ROBSON, B.Sc. Published by Foulsham & Co., Ltd. 144 pp. Price 2s. 6d. net.

This work has as sub-title, "The Astrological Guide to an Ideal

Marriage and to greater Happiness in Marriages already Contracted," which seems quite a lot for the price asked.

The author explains that this work is founded upon a division of the year into seventy-two "weeks" according to the kabbalistic kalendar. Under each "week" is given, for each sex, a description of the partner, and we have also the lucky numbers and colours, the angelic ruler of the "week," descriptions of the children, the days on which the natives of each "week" should be married, and advice for those already married, on the principle, we presume, that it is never too late—to benefit by kabbalistic astrology.

It seems strange that all, or even most, of those born, say, between April 30th and May 4th should have similar partners and children; and an astrologer (of the non-kabbalistic variety) may be forgiven for asking, what about the 5th and 7th houses? Either this form of divination must supersede traditional astrology, or it must be subordinate to it, or it must be necessary to try to blend the two together. Most of us find that ordinary astrology gives us enough work to do in the way of blending dissimilar influences.

It is good that there is a final note drawing attention to the importance of the nativity.

A work that is sure to command a good sale.

U.

*What the Stars Foretell for 1938*, by R. H. NAYLOR. Published by Hutchinson & Co. (Publishers), Ltd., London, E.C.4. Price 3s. 6d. net.

The title proclaims this no textbook, in fact, the author states he does not propose to tell us how he arrives at his conclusions. Nevertheless, many students will find the book an entertaining one, if only for dissection in the endeavour to verify the forecasts and to discover how Mr. Naylor gets away with them.

Those who discredit the solar return will have no use for the birthday predictions (which, moreover, do not always coincide with the true return), despite Mr. Naylor's claim to a high percentage of successful results, nor will those who scorn the "daily guide" pay much attention to the tabulation of "good" and "bad" days for various activities. The shortcomings of such generalisations are fully acknowledged by the author, however, and there is plenty of other material on which critical readers may whet their astrological appetites.

The chapter on "Love and Marriage" will undoubtedly appeal to a certain section of the public, as also will the characterisations of the twelve signs corresponding to the months, but to the astrological student perhaps the most interesting parts of the book will be found in the chapters relating to world affairs and prominent personalities. The outlook on things to come certainly seems a gloomy one, although none the less absorbing, and one wonders how near the truth these forecasts will really prove to be. Time will tell, of course, and judging

by the past results quoted, Mr. Naylor should be able to point to many more fulfilled predictions as the years go by.

G. V.

*An Encyclopaedia of Psychological Astrology*, by CHARLES E. O. CARTER, B.A. Published by The Theosophical Publishing House, London, W.C.1. Price 6s. net.

The popularity of this work may be gauged from the fact that the present volume is the third edition. Far from resting on his laurels, however, Mr. Carter has taken the opportunity to bring it thoroughly up to date, not only revising the text, but supplementing it with fresh information and data obtained in the course of his astrological investigations.

Commencing with an illuminating essay on the zodiacal signs, the book is mainly composed of detailed and extensive psychological classifications in alphabetical order, from "ability" to "youthfulness", in which our virtues and vices, our faculties and feelings, and our attributes and aspirations are separately subjected to careful astrological analysis.

But that is not all. This edition embodies many entirely new sections relating to disease, a subject in which the author appears to have carried out considerable research, especially in connection with the degree-areas associated with various maladies, also in regard to the action of the newly-discovered planet Pluto. Several new maps are included to illustrate the disorders examined, in addition to the six horoscopes which originally appeared in the second edition.

Mr. Carter's investigations are truly catholic in their range. They adequately and competently cover the field of traditional astrology, including the effects of some of the fixed stars, and on occasion even stray into those obscure byways beset with hypothetical bodies. It is a pleasurable education to follow his peregrinations, and no student should be without a copy of this book, which indeed ranks amongst the astrological classics the world over, judging by quotations from it found in foreign publications.

Those engaged in directional research may perhaps lament the fact that dates of the occurrences concerned are omitted in a number of cases, but this is a small point and detracts but little from the value of the book. Doubtless further editions will be forthcoming in due course, when perhaps Mr. Carter will include this information, in addition to making some distinction in regard to G.M.T. where necessary.

G. V.

*Doctors, Disease and Health*, by CYRIL SCOTT. Methuen & Co., 284 pp., 7s. 6d.

A book of such absorbing interest that we are tempted to devote more space to reviewing it than is justified by its strictly astrological contents.

The author, a well-known composer and writer, deals with a



variety of modern methods of healing, chiefly employed by what are sometimes called "unqualified" practitioners—who, in actual fact, are often, as he indicates, far better qualified to cure their patients than those who possess conventional qualifications. Mr. Scott writes firmly, but without immoderation, in criticism of the arrogance and ignorance of those who themselves cannot cure certain maladies and who will not admit that others can do so. It is but too apparent that in many cases this criticism is well merited and those who should be the guardians of our health are themselves at sea, without true principles, or, perhaps, any principles, of real healing at all.

Mr. Scott writes: "The admission that a cure for cancer had been found would mean that expensive operations would become superfluous, expensive radium treatment would lose its vogue, and finally that researchers all over the world would be deprived of a means of livelihood. Therefore does the dogma persist that cancer is incurable". Straight speaking; but how else can we explain the facts cited in the chapter entitled "Cause of Cancer Discovered but Ignored"?

The suggestion that too copious a use of salt may be a part-cause of cancer is interesting, for in 1924 I first pointed out that the primary astrologic pointer to this diathesis is  $2\downarrow + \text{h}$ —which might indicate the corruption of the bloodstream ( $2\downarrow$ ) by salt ( $\text{h}$ ).

Much space is devoted to Biochemistry and to its astrologic correlations, and also valuable information is given on the important subject of Autotherapy, as discovered (in modern times) by Dr. Duncan.

The chapter on Astrology in relation to Disease is soundly written and calculated to give correct ideas to inquirers. Here the author tells us, with a great probability of truth, that astrology "holds the entire key to the cause of the varying manifestations of disease". Thus "The prime cause of disease is the absence of substances which should be in the body and the presence of substances which should not be in the body" but it is from the horoscope that we may detect in what form and where the resultant disorder will appear.

There are frequent references to occultistic points of view and there is a chapter "What Reincarnation Explains" from which we quote the following, with considerable approval:

"Although with certain types the liability to their corresponding diseases is undoubtedly a karmic effect, it does not follow that such diseases must inevitably materialise. Indeed the wise man, being forewarned by indications in his horoscope, sets about by his own efforts to prevent them from materialising! Instead of giving way to all those appetites which cause auto-intoxication or cell-salt deficiency, he disciplines himself to eat those natural foods that ensure a healthy body . . . One may even venture to lay down the axiom that karma is only inevitable when we do not know how to counteract it." Or, we may add, do not possess the energy and resolution to employ our knowledge.

We recommend this work unreservedly.

C. E. O. CARTER

*(Further Reviews are held over.)*

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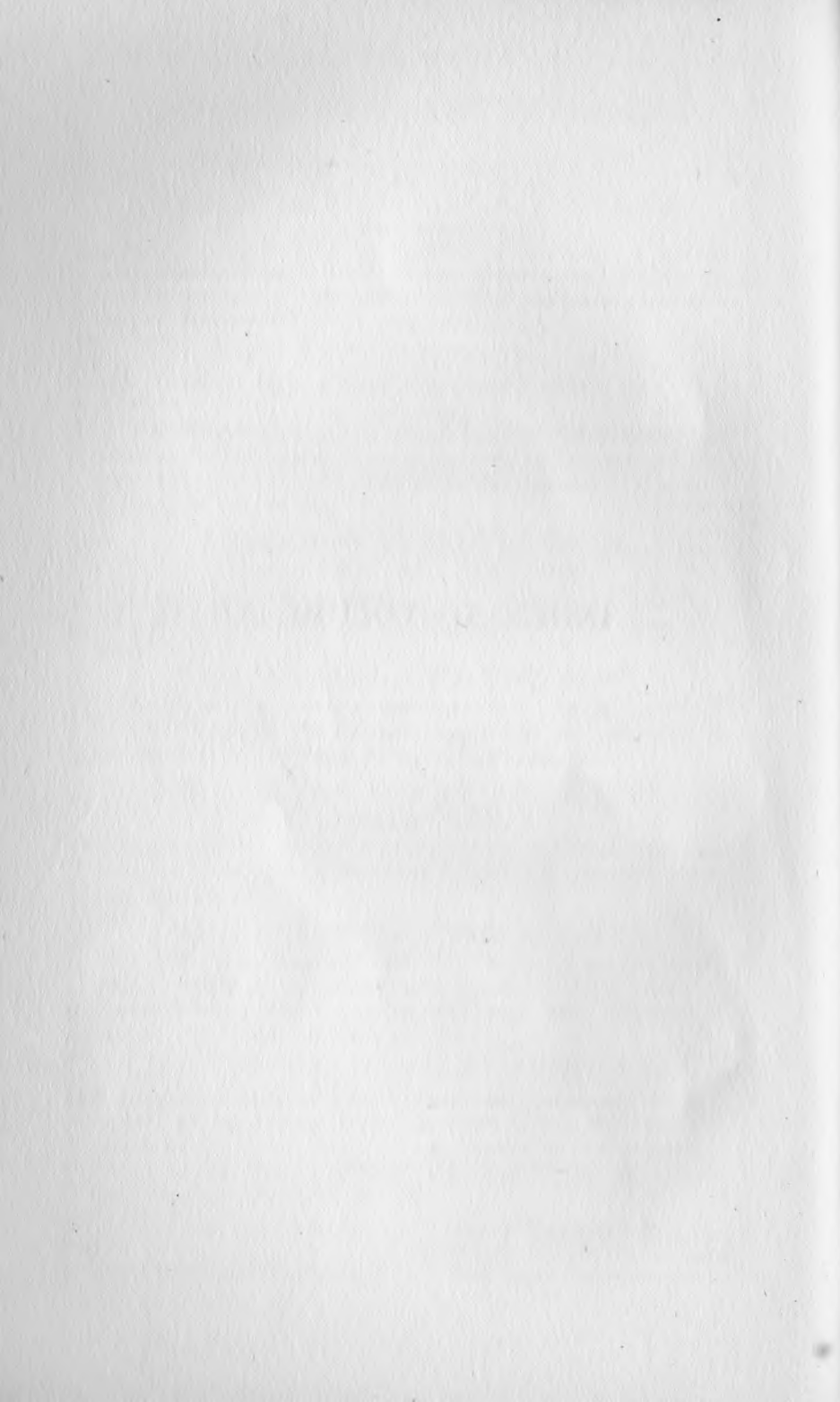
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INDEX TO VOLUME XI



# INDEX TO VOLUME XI

## PRINCIPAL ARTICLES

	PAGE
Horoscope of General Franco, The . . . . .	M. Matthews . 31
Mrs. Wallis Warfield and the Duke of Windsor . . . . .	Edgar Bray . 54
Nativity of H.M. George VI, The . . . . .	The Editor . 6
Neptune . . . . .	C. E. O. Carter 102
Planet Uranus, The . . . . .	C. E. O. Carter 12
Tragedy of the "Pocket Chancellor," The . . . . .	Mabel Baudot . 121
"Two Revolutions" . . . . .	Estelle Gardner 153
Way of Astrological Progress, The . . . . .	P. J. Harwood 68

## GENERAL

Abdication, The . . . . .	3, 6
Accidents . . . . .	83
Alphonso, King . . . . .	27
Answers to Problems . . . . .	113, 174
Astrological Badges . . . . .	6, 140
Convention, First London . . . . .	77, 95, 143, 146
Harrogate . . . . .	49
Paris . . . . .	77, 120
Progress, The Way of . . . . .	68
Astrology, Horary . . . . .	93, 115, 176
National . . . . .	24, 62, 97, 148
Productive of Pessimism, Is? . . . . .	144
The Encyclopaedia of Psychological . . . . .	145
Autumnal Ingress . . . . .	97
Azana, Spanish President . . . . .	27
Badges, Astrological . . . . .	6, 140
Birth Data ( <i>see also</i> Map Data and Nativities)—	
Accidents—Bicycle . . . . .	83
Fall . . . . .	83
Railway . . . . .	83
Shooting . . . . .	83
Alexander VI, Pope . . . . .	39
Azana, Spanish President . . . . .	27
Chamberlain, Mr. Neville . . . . .	63, 149
Corpulency . . . . .	34, 78
Deaf Mutes . . . . .	119
Joan of Arc . . . . .	38
Khayyám, Hakim Omar . . . . .	39
Lorenzo the Magnificent . . . . .	39
Regiomontanus . . . . .	39
Simpson, Mrs. Wallis Warfield . . . . .	5, 54
Windsor, Duke of (Pre-natal Epoch) . . . . .	60
Carey, Nativity of Dr. George . . . . .	35
Chamberlain's Ministry, Mr. Neville . . . . .	97



	PAGE
Chautemps' Ministry . . . . .	100
Children's Horoscopes . . . . .	184
Comets . . . . .	139
Competition . . . . .	36
Convention, Harrogate . . . . .	49
London . . . . .	77, 95, 143, 146
Paris . . . . .	77, 120
Corpulency . . . . .	34, 78, 183
Correspondence . . . . .	38-44, 51, 79-89, 128-136, 178-192
Criticism, A Reply to . . . . .	79
Cruelty . . . . .	92
Deaf Mutes . . . . .	119
Dignities and Debilities . . . . .	134
Directions, Symbolic . . . . .	40, 51, 86, 91, 129, 186
Dollfuss Data, The . . . . .	191
Eclipse of Sun . . . . .	62
Edward VIII's Abdication . . . . .	3, 6
Encyclopaedia of Psychological Astrology, The . . . . .	145
England . . . . .	63, 149, 166
Fixed Stars . . . . .	40, 87, 90, 131, 135
Franco, General . . . . .	31, 66, 83, 92, 132, 184
French Republic . . . . .	100, 151
George VI, H.M. King . . . . .	6, 28
German National Socialist State . . . . .	164
Harrogate Convention . . . . .	49
Hitler . . . . .	26, 67
Horary Astrology . . . . .	93, 115, 176
Horoscopes Wrongly Calculated . . . . .	38
House Division . . . . .	90, 128, 135, 177, 180, 188
India, Proclamation of Annexation of . . . . .	65
Ingress, Autumnal . . . . .	97
Summer . . . . .	64
Vernal . . . . .	30, 63
Winter . . . . .	148
Italy, Fascist . . . . .	66
Japanese Constitution . . . . .	102, 150
Letters to the Editor . . . . .	38-44, 79-89, 128-136, 178-192
Libra, The Weakness of . . . . .	50, 144
Liverpool Astrological Lodge . . . . .	49
London Astrological Convention, First . . . . .	77, 95, 143, 146
Map Data ( <i>see also</i> Birth Data and Nativities)—	
Autumnal Ingress . . . . .	97
Chamberlain's Ministry, Mr. Neville . . . . .	97

Map Data— <i>continued</i>	PAGE
Chautemps' Ministry . . . . .	100
Edward VIII's Abdication . . . . .	6
Accession . . . . .	7
England . . . . .	63, 149, 166
Fascist Italy . . . . .	66
French Republic . . . . .	100, 151
George VI's Accession . . . . .	28
German National Socialist State . . . . .	164
India, Proclamation of Annexation of . . . . .	65
Japanese Constitution . . . . .	102, 150
Meteorite, The Siberian . . . . .	118
Missing Ball (Horary Figure) . . . . .	117, 176
National Government . . . . .	98, 149
Nazi Government . . . . .	66, 101
Palestine . . . . .	99
Roosevelt's Second Administration, President . . . . .	101, 152
Spanish Republic . . . . .	66, 97
Summer Ingress . . . . .	64
U.S.S.R. . . . .	152, 155
Vernal Ingress . . . . .	30, 63
Winter Ingress . . . . .	148
Meteorite, The Siberian . . . . .	118
Miscellanea . . . . .	118
Missing Ball, The . . . . .	115, 176
Mussolini . . . . .	26
National Astrology . . . . .	24, 62, 97, 148
National Government . . . . .	98, 148
Nativities ( <i>see also</i> Birth Data and Map Data)—	
Carey, Dr. George . . . . .	35
Dollfuss, Engelbert . . . . .	121, 191
Franco, General . . . . .	31
(Pre-natal Epoch) . . . . .	119
George VI, H.M. King . . . . .	6, 40
Warfield, Mrs. Wallis . . . . .	54
Nazi Government . . . . .	66, 101
Neptune . . . . .	102
Obituary—Pavitt, Mr. William Thomas . . . . .	145
White, Mr. George . . . . .	77
Palestine . . . . .	99
Paris Convention, 1937, The . . . . .	77, 120
Pessimism, Is Astrology Productive of ? . . . . .	144
Problem, Solution of a . . . . .	128
Problems, Answers to . . . . .	113, 174
Queries, Some . . . . .	189
Queries to Advocates of Astrology, Some . . . . .	42, 75
Radix System . . . . .	56, 91
Railway Collisions . . . . .	83

	PAGE
Rectification . . . . .	178
Reply to Mr. Gokhale's Queries, A . . . . .	75
Revolutions, Two . . . . .	153
Roosevelt, President . . . . .	29, 67, 101, 152
Roosevelt's Second Administration, President . . . . .	101, 152
Russia . . . . .	152, 155
 Simpson, Mrs. Wallis Warfield . . . . .	 5, 54
Solar Revolution, The . . . . .	128, 187
Solution of a Problem . . . . .	128
Some Queries . . . . .	189
Some Queries to Advocates of Astrology . . . . .	42, 75
Spanish Civil War . . . . .	25
Spanish Republic . . . . .	66, 97
Stalin's Birth-Date . . . . .	38, 79, 136
Stars, Fixed . . . . .	40, 87, 90, 131, 135, 187
Statistical Research . . . . .	53
Summer Ingress . . . . .	64
Symbolic Directions . . . . .	40, 51, 86, 91, 129, 186
 Task for the Editor, A . . . . .	 133
Tissue Remedies . . . . .	179
Tragedy of the "Pocket Chancellor," The . . . . .	121
Transits . . . . .	136, 178
Twins, Conjoint . . . . .	42, 75, 183
"Two Revolutions" . . . . .	153
 Uranus, The Planet . . . . .	 12
U.S.S.R. . . . .	152, 155
 Vernal Ingress . . . . .	 30, 63
 Warfield, Mrs. Wallis, and the Duke of Windsor . . . . .	 54, 182
Way of Astrological Progress, The . . . . .	68
Weaknesses of Libra, The . . . . .	50
Windsor, Duke of . . . . .	3, 28, 54
Winter Ingress . . . . .	148
 <i>Yorkshire Post</i> , The . . . . .	 50

## REVIEWS

Almanach Astrologique (1937) . . . . .	90
"Astrological Lodge" Badge . . . . .	140
Astrologie . . . . .	90
Astrology in Mesopotamian Culture . . . . .	A. E. Thierens . . . . . 46
Astrology's Place in the World of Science . . . . .	Arnold W. Meyer . . . . . 192
Astro-Nativity: An astronomical Com- pendium for Astrologers . . . . .	L. Narayana Rao, M.A. . . . . 44
Astronomie Pratique des Etoiles Fixes . . . . .	Léon Lasson . . . . . 90
Comets and the Sun . . . . .	P. J. Harwood . . . . . 139
Do the Stars Compel? . . . . .	Charles E. O. Carter . . . . . 139

	PAGE
Electional Astrology . . . .	Vivian E. Robson, B.Sc. 140
Foretold by the Stars . . . .	C. Everard Mitchell . 45
Measure of Life, The . . . .	Raymond Harrison . 89
Message des Astres, Le . . . .	Max Heindel and Augusta Foss Heindel 90
Principes Astrologiques de la Médecine Hermétique . . . . .	Th. Terestchenko . . 90
Transcendental Astrology . . . .	A. G. S. Norris . . 140
Universe in Space and Time, The . .	Prof. G. Van den Bergh 46
Uranian, The . . . . .	Hilary Douran . . 192

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# THE ASTROLOGICAL LODGE

All Meetings are held at the HALL OF THE ART-WORKERS' GUILD,  
6 Queen Square, Bloomsbury (near Southampton Row).

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## SYLLABUS OF PUBLIC LECTURES

MARCH, 1938

At 7 p.m.

<i>March</i>	7	"The Glands"	MRS. BARRACLOUGH
<i>March</i>	14	"Uranus, Neptune and Pluto"	W. FRANKLIN
<i>March</i>	21	"Astrology and Mental Alchemy"	E. WHITMAN
<i>March</i>	28	"The Solar Revolution"	R. GLEADOW
<i>April</i>	4	Imaginary Horoscopes by Members of the Lodge	
<i>April</i>	11	"Astrology a Help in Everyday Life"	MRS. A. PARKES

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For information apply to the Secretary,

MRS. A. SUDBURY HURREN,

49, Twyford Avenue,

East Finchley,

London, N.2.

The Summer Session will begin on May 2nd.

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Astrology is no mere system of fortune-telling. It is a Universal Philosophy, founded on demonstrable scientific fact. The object of the Lodge is to form a strong body of earnest students, able to study and promulgate astrological truth, and to purify it from unworthy associations of all sorts. In this work we bespeak the help of every serious student, each according to his or her capacity.