The object of this Magazine is thoroughly to purify and re-establish the ancient science of Astrology. Through planetary symbology, it seeks to explain the ONE *universal spirit in its varied manifestations.*

Founded by ALAN LEO

Edited by Mrs. ALAN LEO
and
VIVIAN E. ROBSON, B.Sc.

Modern Astrology

Founded in 1890
UNDER THE TITLE OF
"THE ASTROLOGER'S MAGAZINE"

CONTENTS FOR APRIL, 1928.

Vol. XXV New Series, XXXIX Old Series: No. 4.

	PAGE
THE EDITOR'S OBSERVATORY: The Law of Karma - -	97
INTERNATIONAL ASTROLOGY: The New Moon - -	102
COMPOSITE HOROSCOPES: by Bessie Leo - - -	103
FATE OR FREEWILL?: by C. and N. Shaw - - -	108
PROFESSIONS AND OCCUPATIONS: by Maurice Wemyss - -	112
THE RELATIONS BETWEEN ASTROLOGY AND BEAUTY: by Sagittarius Grex - - - - -	116
THE FIVE LOAVES AND TWO SMALL FISHES: by W. H. Scott -	120
REVIEW - - - - - -	126
CORRESPONDENCE - - - - -	128

N.B.—"Modern Astrology" is mainly supported by Annual Subscriptions, and a continuance of this support is earnestly solicited in order that its main object, stated above, may be carried out. Send direct to "Modern Astrology" Office.
Annual Subscription: post-free 13/-.

Published in London, England, at
"MODERN ASTROLOGY" OFFICES, IMPERIAL BUILDINGS, LUDGATE CIRCUS, E.C. 4
(The Trade Supplied by L. N. FOWLER & CO., 7, Imperial Arcade, E.C.)
PRICE ONE SHILLING NET.
Proprietor: MRS. ALAN LEO.
To whom all subscriptions for Magazine and applications for work should be sent.

Digitized by Google

"Modern Astrology" Office

Established 1890 by ALAN LEO

Please read carefully and save unnecessary correspondence

PARTICULARS. The offices of MODERN ASTROLOGY are open for the express purpose of TEACHING astrology in all its branches, and mainly in that branch which deals with CHARACTER BUILDING and the opportunities for progress and success in life, as well as the disabilities that have to be overcome by personal effort, and by showing how and where effort may be made stronger than destiny, and the spiritual life unfolded through an understanding of the vehicles of consciousness known as the mental, emotional and physical bodies. This particular branch teaches all that can be known astrologically concerning personal FATE and FREEWILL.

LESSONS. To ensure a thorough training an especially interesting course of Correspondence Lessons was prepared with much thought and care by Alan Leo and is now in the hands of a competent and painstaking secretary. These lessons may be obtained in Series or in Sections, on easy terms to suit all classes.

INSTITUTE. Temporarily closed.

BOOKS. To facilitate this teaching many instructive books have been written of which there are fourteen manuals, well bound pocket size, dealing with the elementary and more advanced studies. There are also seven large Standard Text Books designed to teach and help the student, beside others of an ethical and philosophical nature. See next page.

MAGAZINE. There is also a Magazine issued monthly, price one shilling, which is solely devoted to the search for truth concerning astrology, and to which some of our ablest writers contribute.

CALCULATIONS. To meet the requirements of those who are not fond of figures, and have not the time or inclination to make calculations, there is a department for erecting Horoscopes, Progressed Maps, Primary and Secondary Directions, Rectifications, etc., etc.

INTERVIEWS. Private lessons and special interviews are given by appointment; general 10/6 and special 21/- Apply by *letter* only.

"Modern Astrology" Offices, Imperial Buildings, London, E.C.

ALAN LEO'S ASTROLOGICAL CORRESPONDENCE LESSONS.

These lessons are issued in THREE SECTIONS.

SECTION I. contains:—

			FEES. £	s.	d.
Series	*I.*—Lessons in the Casting of a Horoscope - -		1	1	0
,,	*II.*—Complete Judgment Lessons	(*a*) Analysis -	1	1	0
,,	,, ,, ,,	(*b*) Synthesis -	1	1	0
,,	*III.*—Lessons relating to Esoteric Astrology - -		1	1	0

The whole of SECTION I. contains 28 Complete Lessons. Any of the above Series may be obtained at an inclusive fee of 21/-, or the Whole Section for £4 4*s*.

SECTION II. contains:—

Series	*IV.*—Lessons in Rectification - - -	1	1	0	
,,	*V.*— ,, ,, Secondary Directions - -	1	1	0	
,,	*VI.*— ,, ,, Primary Directions - -	1	1	0	

The whole of SECTION II. contains 21 Complete Lessons. Any of the above Series may be obtained at an inclusive fee of 21/-, or the Whole Section for £3 3*s*.

SECTION III. contains:—

Series	*VII.*—Lessons in the Art of Synthesising - -	1	1	0	
,,	*VIII.*—A Complete Reading of a Nativity - -	1	1	0	
,,	*IX.*—Special Final Lessons - - -	1	1	0	

The whole of SECTION III. contains 21 Special Lessons and the inclusive fee for the Whole Section is £3 3*s*.

N.B.—The fee for the Whole Course is £10 10*s*., if the Lessons are retained; if returned, £6 6*s*. in Great Britain and £7 7*s*. abroad.

Individual attention is given by a qualified teacher and an efficient staff. Certificates and Diplomas are awarded to successful students.

Please note address and send direct to:

"Modern Astrology" Office, Imperial Buildings, Ludgate Circus, E.C. 4.

Digitized by Google

THE THEOSOPHIST.

Edited by ANNIE BESANT, D.L.

An international Magazine of Brotherhood, Oriental Philosophy, Art, Literature and Occultism. The Official Organ of the President of the Theosophical Society.

9¼″ × 6¼″. 136pp. Illustrated.

Annual Subscription, Rupees 11-4-0 for all countries outside British India, Ceylon & Burma

The Theosophical Publishing House,
38, Great Ormond Street, London, W.C. 1;
826, Oakdale Avenue, Chicago, Ill.,
and Adyar, Madras, India.

London Astrological Research Society.

(Founder, Mr. George White.)

Public Lectures will be held by the above Society at "The Tent" Tea Rooms, 10, Regent Street, S.W. 1, at 8.15 p.m., on the dates given below.

April	4.	No Meeting.	
„	11.	"The Great Mutation conjunction of Jupiter and Saturn."	G. R. Warwick.
„	18.	"An Astrological Problem."	A. Geary.
„	25.	"Astrology and Religion."	G. White.

All interested in Astrology are invited to attend.

For particulars of the work of the Society, Classes, etc., write the Hon. Sec., Miss A. Geary, c/o "The Tent" Tea Rooms, 10, Regent St., S.W.1.

SOMETHING QUITE NEW AND ORIGINAL.

"HARMONY AND THE ZODIAC," by Ernest A. Wilby.

A Pythagorean interpretation of the Law of Harmony, embodying Astrology, Music, Numbers, Colours, Freemasonry, etc., with numerous unique diagrams, in thirteen chapters. Frontispiece: "The Infinite Keyboard."

Introduction.
Chapter 1. The Musical Aspect.
2. The Power of the Degrees.
3. The Seventh Degree or Sub-Tonic.
4. The Octaves.
5. Neptune.
6. The Law of Harmony and Numbers.
7. Application.
8. The Analogy.
9. The Diagrams.
10. Colours and the Zodiac.
11. The Lost Secrets.
12. Destiny.
13. Delineation and Conclusion.

Students who wish for copies should write at once to this Office, or direct to the Author, E. A. Wilby, 333, George Street, Sydney, N.S.W. Price 7/6; payment only to be made when advised.

PRACTICAL ASTROLOGY.

An up-to-date monthly magazine devoted to the study of Scientific Astrology; containing items of current interest to all students of the science. Illustrated by Horoscopes of prominent characters.

Each issue contains Horoscopes of the Lunations for the Capitals of the important countries of the World, also the principal cities of the United States, with explanations and comments.

Subscription.—$2.00 per year; $1.00 for six months; Single copies 25 cents.

Send your Subscription to:

PRACTICAL ASTROLOGY, 1095 Market St., San Francisco.

UNIVERSITY OF
ILLINOIS LIBRARY
AT URBANA-CHAMPAIGN
OAK STREET

Digitized by Google

"THE WHEEL OF LIFE"

or Scientific Astrology

Vol. I.

By MAURICE WEMYSS

5/-. Post free **5/5**

Deals principally with the relation of the degrees of the Zodiac and of the planets to human character: also contains Tables of Houses for London and New York, according to the Campanus System.

OBTAINABLE AT "MODERN ASTROLOGY" OFFICE.

LATEST SUFI PUBLICATIONS.

THE INNER LIFE. A course of lectures by INAYAT KHAN (*second edition*) - **3/6** net
IN AN EASTERN ROSE GARDEN. (*Second edition.*) By INAYAT KHAN - **7/6** ,,
THE DIVINE SYMPHONY OR VADAN. By INAYAT KHAN - - **5/-** ,,
NOTES FROM THE UNSTRUCK MUSIC (from the Gayan Manuscript). (*Second edition.*) By INAYAT KHAN - - - - - - **5/-** ,,
BETWEEN THE DESERT AND THE SOWN (The Way of the Disciple). Inscribed by NARGIS - - - - - - **4/6** ,,
AT THE GATE OF DISCIPLESHIP. Inscribed by NARGIS - - **5/-** ,,
THE LIFTED VEIL. Inscribed by NARGIS - - - - **5/-** ,,
HUMAN PERSONALITY. Three Lectures. By S. SAINTSBURY-GREEN - **1/6** ,,
THE SUFI QUARTERLY. A Philosophical Review. Annual Subscription, post free **10/-**

IN THE PRESS:
THE UNITY OF RELIGIOUS IDEALS. By INAYAT KHAN - - **7/6** net

THE SUFI MOVEMENT, 30, Westbourne Grove, London, W. 2.
THE BOOK DEPÔT FOR SUFI LITERATURE, 54, Above Bar, Southampton.

VACANCY for a RESIDENT PATIENT; comfortable home; conveniently and quietly situated near town, amusements and gardens; chronic ill-health or nerve case; Planetary Healing; Medical Astrology.

Address:—"PHYSICIAN," 2, Norfolk Terrace, Brighton.

DESTINY.

A Life Reading of the Horoscope, esoterically and exoterically considered; a *masterpiece* of astrological research study - £3 3s. 0d.
Ten Years' Directions - - - - £2 2s. 0d.
Five Years' Directions - - - - £1 1s. 0d.
Brief Reading - - - - - 10s. 0d.

Send cheque, postal or money order, with full particulars of birth hour, date, year and place (if birth time is unknown, please forward photograph and correct dates of 10 important past events, as travel, business or other changes, sickness, bereavement in family, marriage), to W. STOTT,

KUNNAKURUTY, MOOVATTUPUZHA P.O. TRAVANCORE, S. INDIA

Digitized by Google

S705

Founded August 1890 under the title of
"THE ASTROLOGER'S MAGAZINE"

Modern Astrology

A Journal devoted to the search for truth concerning Astrology

VOL. XXV. NEW SERIES.] APRIL, 1928. [No. 4

The Editor's Observatory

ALAN LEO, the founder of this magazine, used to quote often in its pages "Character is Destiny," because he knew in a very real sense the invariability of the LAW typified by Astrology—the law which works for Righteousness. He understood thoroughly from the many thousands of horoscopes which he had examined in the forty years he worked at Astrology, that in the beautiful words of Sir Edwin Arnold:

> "Who toiled a slave may come anew a prince,
> For gentle worthiness and merit won;
> Who ruled a king may wander earth in rags
> For things done and undone."
>
> *The Light of Asia.*

Now there are many kinds of destiny, because as a man lives and attains knowledge he *must* see that the world is a world of LAW, the great law of action and reaction which Astrology as well as theosophy expounds, and reveals to man something of the inner fabric of his nature. After all, what is Law? Something which changes not, whose action is ever the same, for the whole world is but an expression of God's energy; the very electron is a storehouse of energy, so, on a very much larger scale, is a star; energy discharging itself through

Digitized by Google

the mineral, vegetable, animal, and human kingdoms, and so on upwards, and man is born with a certain amount of that force adjusted by the Lords of Karma.[1] "This adjustment is made by the Lords of Karma, those beneficent Intelligences who act as the arbiters of Karma. They neither reward nor punish; they but adjust the operation of man's own forces, so that his Karma shall help him one step forward in evolution." As the Lord Buddha taught, "We suffer from ourselves, none else compels," and these great Intelligences. The Lords of Karma simply give the man his own, or as much as he can bear in the coming life. If too much were given the man would be crushed, and being unable to combat the force would probably take his own life.

We know, astrologically, somewhat how each man and woman uses these forces which they bring with them, for man is a great transformer and must act and use these forces for either good or evil, and as I have often said in these pages, it is his reaction to these forces which is of supreme importance in this incarnation, because he is working though he knows it not, at his future horoscope. A blow comes and strikes a man down, a great grief say, so that he feels his life to be shattered, and he becomes hard and embittered and rails against his fate; another has the same calamity, maybe even greater, and the same agony, but he *understands*, and losing all he loves at one blow, takes his emotion and grief and makes it PURPOSE, for he *understands*, and as Alan Leo so beautifully expressed it, "Knowledge puts an end to pain." Knowledge is an *inner understanding*, not a smattering gleaned from books and other people's thoughts, it is *an understanding from within*.

In most people's lives come griefs, worries and disappointments, because a man has sown, at the present stage of evolution, much more evil than good, and I have specially given a diagram illustrating the way in which the law of Karma acts as shown in this and past lives.

As I have so often said before—astrologers, I mean those who STUDY the science, and not those who work for personal advancement or money, have a power of knowledge which is invaluable, for they can see the different streams of Karma working.

First, there is physical Karma, acting on the physical plane alone;

[1] *The First Principles of Theosophy*, by C. Jinarajadasa.

Digitized by Google

then the emotional Karma, purely to do with the emotions, good or bad, whether the man is selfish or unselfish, avaricious or generous, whether he feels for others or *feels most for himself*. Then the force generated by the mental Karma, for the mind can be cruel and crafty, and plan injury, or on the other hand, good, according to the man's mental outfit; in other words, there may be a selfish or a generous mind.

THE LAW OF KARMA.[1]

KARMA-ACTIVITY.

Helpful Actions	make	Good environment and comfort.
Hurtful Actions	„	Bad environment and pain.
Aspirations and Desires	„	Capacities.
Appreciation	„	Inspirations.
Criticism	„	Worries.
Sympathies	„	Joys.
Resentment	„	Griefs.
Successes	„	Enthusiasm.
Experiences	„	Wisdom.
Painful Experiences	„	Conscience.
Wills to Serve	„	Spirituality.

One thing which astrologers must remember is, that though there may be many wicked men and women on earth there are no wicked SOULS, for the spirit, which is of God, is the same in all; there is but ONE LIFE in the universe, GOD'S LIFE—one thought, GOD'S THOUGHT—one love, which is GOD'S LOVE for the creation He has made.

We are living actors on His great stage of life, playing our parts, only that the villain in the stage play remains a villain to the end, while in the real play of life the exit of every man at death shows his condition a little better than when he entered, no matter how low down in the scale of evolution he may be. And to-day there are animal men and women, human men and women, and spiritual men and women; there are types who live for brute sense only, types who live for passion and emotion, bad or good; and types who live for pure mind. Now

[1] From *The First Principles of Theosophy*, by C. Jinarajadasa.

Digitized by Google

it is the material which is at fault, the nature and character the man has brought with him, and thus character IS destiny, for if there is but one force in the universe and we use that force for harmony, not discord, love, not hate, sympathy, and not resentment and self-centredness, we are working with God and thus we are making in each life a better and better environment, more joy, more peace, more comfort, more power to help others, sharing a little the help which the Great Ones give to us all. The man or woman who most truly lives his or her life, astrologically, has to reap three kinds of Karma—the past, the present, and the future, which he is making every hour of the day by thought, for thought is the great creator and fashions and moulds the character. If he is always repining at his conditions he is making very bad Karma—he will have to realise that we are born, not for self-pity, but for help to the world.

It is too long in an "Observatory" to give an exposition of the laws of Karma, it is almost too great a subject for any pen to touch, least of all mine.

I do not like personal examples—but most readers know my horoscope. I had a very bitter emotional Karma to work out, for my husband—the founder of this magazine—passed to the other side in one hour, and was never ill. Readers who know will see from the horoscope I have the power of loving very deeply. For twenty-eight years we lived and worked together as one. In that hour, when the bolt from the blue struck me, I felt I *could not* carry on—the work which was so dear to him must go—but for eleven years I have done my best to carry on his work; that was my reaction to Venus square Saturn (Venus in the seventh, Saturn in the midheaven).

I am only one unit amongst the many millions inhabiting this planet, and what one can do so can others if they so desire. In doing his work I have found the only joy I know—the ability to sometimes help my fellow men. I think few realise, even astrologers, what the power of thought is, and how we are moulding our own and other people's future by what we *think*, for evil is not overcome by evil, it is only overcome *by good*, and if one could avoid resentment at an injury done, by thought, speech or action, we should have bruised the neck of the serpent, and overcome a great deal which brings us pain and bitterness, and not joy and comfort.

Digitized by Google

Try not to judge too hardly another brother, have a wide tolerance, for criticism in the present brings worries, both now and in the future while appreciation brings inspirations.

Now as astrologers we understand a little why some people have a sweet disposition, ready to do anything for another, while others think of *themselves first*, and this acts as an isolating tendency, and when they need help it will not be forthcoming. I take it that every astrologer likes a peaceful environment, a happy life and a disposition which brings them many friends and much love. In fact there are only two evils in the world—ignorance and selfishness, the abuse of the forces of Mars and Saturn—and some people ask, "Is there no forgiveness?" Most surely. The forgiveness, is *not to do the same thing again!* because a constant struggle against our lower nature shakes the densest and coarsest particles of matter out of our vehicles, and enables us to receive the higher vibrations through the ether which cannot penetrate the denser stratum. If we live a noble life we *must* be happy and that is living according to the law—the law of the Supreme. He who breaks harmony loses the rhythm of life, the equilibrium and balance which is so necessary for the evolution of man.

"Within thyself deliverance must be sought,
Each man his prison makes."

In conclusion I would say that he who can control his lower nature, and especially his tongue, is greater than he who taketh many cities! We are ourselves the makers of our destiny, and the Lords of Karma *simply adjust the force.*

BESSIE LEO.

"MODERN ASTROLOGY" FUND.

The following donations have been received:

	£	s.	d.
Miss Bayer	1	7	0
Mr. W. H. Sykes		8	0
	£1	15	0

A PARLIAMENTARY debate on the Zinovieff letter took place on 19th March. On this day the Moon was passing through Aquarius, the ruling sign of Russia, in opposition to Neptune.

Digitized by Google

International Astrology

New Moon

20th April, 1928, 5.25 *a.m.*

	x	xi	xii	i	ii	iii
(1)	♒17.49	♒9	♓12	♉12.9	♊11	♋1
(2)	♒0	♒24	♈5	♊5	♊25	♋12
(3)	♒16	♓16	♈26	♊10	♋3	♋23
(4)	♒17	♓14	♉12	♋7	♋18	♌1
(5)	♈19	♉22	♊25	♋25	♌20	♍17
(6)	♍4	♍28	♐19	♒11	♒21	♈2
(7)	♊19	♋11	♌6	♍12	♎24	♍25

(1) London (2) Berlin (3) Constantinople (4) Leningrad (5) Calcutta
(6) Washington (7) Canberra

☉ ☽	☿	♀	♂	♃	♄	♅	♆
♈29.53	♈15.55	♈10.39	♓9.41	♈19.50	♐18.44℞	♈4.52	♌26.28℞

No fewer than six planets are in Aries, the lunation itself falling at the extreme end of the sign, and all are in the twelfth house throughout western Europe. Such a strong grouping as this is bound to have a marked effect upon hospitals, public institutions, and other twelfth house matters, but a great deal of its activity is likely to be secret, and to be connected with foreign diplomacy, as Mars, the dispositor of all these planets, rules the seventh house, and is placed in the eleventh. The conjunction of Uranus and Venus will increase the political power of women but at the same time it will produce mysterious sex crimes, divorces, and disappearances. The position of Neptune in the fifth house and afflicted will continue to lower the birth-rate and cause much illness among children. A holiday boating fatality will follow from this position during May. Financial conditions will be fairly good and the conjunction of Mercury and Jupiter should benefit trade and exports. There will be considerable activity in oil shares, but the Stock Exchange will be nervous and afflicted by many rumours. Saturn in the eighth house points to further deaths among prominent men and politicians, and will raise the death rate from bronchial ailments.

At Washington the satellitium falls in the third house, affecting railways and other forms of locomotion. Railway and motor shares will rise enormously, but will be followed by a slump during May.

In Australia Mars is setting and Saturn is on the cusp of the fourth house. This continues the indications of trade and labour troubles that have been strongly marked for several months.

Digitized by Google

Composite Horoscopes

By BESSIE LEO

ONE hears very often of a composite photograph, but very seldom indeed of a "composite horoscope." Indeed, the possibility of horoscopes dovetailing, so to speak, into one another—the little "wheels of destiny" interlocking and forming a single cam, as it were—is a department of Astrology very little considered and too often quite overlooked. And indeed, the different conditions under which given planetary influences have to work, in the case of what I have called "composite horoscopes," require a very experienced, comprehensive and well-balanced judgment as well as unusual breadth of mind, in order to deal with them in any fit and adequate manner.

As I have said, the "composite horoscope" is very little considered or discussed by the average astrological student, yet when two people become united—(for instance, two men in business partnership, but more often the case of husband and wife)—being together more or less every day, and in the latter case, as time goes on, drawing into physical incarnation a circle of egos most of whom, presumably, have been to some extent linked up with them in the past,—all this, we can easily see, must inevitably cause many modifications in the influence of the primordial map or "nativity" of either (whether the husband or the wife), considered alone and without relation to the other partner. To bring this home to the mind, a very good way is to draw out the maps of a whole family of some five or six people (parents and children), arranging the map in a series of concentric circles.[1]

Marriage, from the astrological point of view, is a great epoch—

[1] To avoid confusion, the *house positions* of the planets are best ignored, and a "Zodiacal Horoscope" of each person made out, after the manner described in "A Simple Way of Reading Horoscopes," in *How to Judge a Nativity*, Part I. (Second Edition). That is to say, in all cases o Aries is taken as the cusp of the first house, o Taurus as the cusp of the second house, o Gemini as the cusp of the third; and so on. In this way the influence one horoscope has in "filling up the vacant places," so to speak, in another, is seen at a glance. The amount of information to be gleaned from this method of examination is far more than would be believed by those who have not tried it.

Digitized by Google

perhaps *the* great epoch—in the life, it being the union of two forces henceforward acting more or less as one. Some of the very happiest marriages show a complete union of opposites. That is to say, two persons, though loving each other very dearly, may be as opposite as the poles in character, having had totally different experiences in other lives and quite contrasted surroundings hitherto in this, hence being entirely opposite in disposition and temperament. But a moment's reflection will show that though each character may be a good one in its own way, yet in the blending of the two much discord may be engendered; and this in spite of great mutual love. For the strong points—I had almost said the angularities—in the character of each will be accentuated by the proximity of the other, and this will inevitably react upon the environment, and a harder and more strenuous life will be engendered than either would have taken up alone. In other words, the combination of the two influences, the dual forces, will become more and more potent, either for weal or woe.

When in addition to this we take into consideration the influence of the children's horoscopes we feel that there is, as it were, a family horoscope to be dealt with, a collective horoscope somewhat similar, in its small way, to the National Horoscope we so often hear about.

Should an astrologer judge only the horoscope of the father, in attempting to forecast the family fortunes, there will be oftentimes too narrow an outlook, and the judgment on account of this will be somewhat at fault, unless he takes into consideration the nativities of the wife and children as well. Indeed, it is especially within the family horoscope that *karma* is active; and the reactions of all these various egos upon each other combine to produce distinct events, some of them necessarily of a very painful nature.

In popular fiction we are generally led to suppose that to die for love is the crowning act of sacrifice of the hero or heroine. But in real life we learn that it is a far more complete sacrifice to *live* for another. Far harder to endure, to forego, to forbear, to forgive a dozen times a day every day during the year—and all this in cool blood—than in one moment of perhaps intemperate enthusiasm to yield up a life that without its idol might well seem worthless!

It is in the life of the householder, or within the "composite" horoscope," as I would express it, that the greatest experience is

Digitized by Google

gained; for here much personal selfishness must fall away. Some member of the home circle *must* sacrifice for the good of the rest, and the very difference between the various characters and temperaments, and the daily strain and friction which it engenders, rubs off the sharp corners and idiosyncrasies of the character — much on the same principle as common marbles are produced by putting rough pebbles into a tub and rolling it round and round until each irregularly shaped stone is worn by the friction into a perfect spherical form.

Many people lead tame lives alone, but when they come together, and their two horoscopes coalesce as it were, their joint life becomes a very vivid and realistic one; indeed, the life of both *wholly changes!*

We give too little weight, I think, many of us, to the effect of the intermingling of the forces when union has taken place; certainly a joint horoscope cannot be judged in the same way that a single nativity is.

Marriage is frequently the "karma" of the life—blessed or otherwise, in accordance with the events and actions of former lives. Now these former lives, in which were sown the *causes* which give rise to the effects we discover in the nativity to-day, are for the most part, to us in our present state of evolution, a sealed book. We cannot *know*, because we cannot see these past lives. But imagination may help us.

We often ask, "What *can* have attracted A to B? Why should they marry? It can only end in misery!"

It may happen that these two souls have been linked up in a particular destiny in the past, and have met to work out together in marriage some karmic debts which could not have been worked out in separation.

Very often an astrologer will remark when he sees the seventh house afflicted: "Remain single if you wish to escape trouble." And that is true from the standpoint of "taking life easily." But the experience which a certain combination of planets indicates will have to be met and faced *sometime—somewhere:* and courageous souls will not be deterred from a union they feel impelled towards by the dread of impending trouble. "No," they say, "if trouble must come, let us get it over and be done with it."

Naturally, it is only a few—shall I say, developed souls who truly

Digitized by Google

realise that experiences of any kind, whether painful or pleasurable, must be faced and worked through, as the forces governing this humanity see fit. Few indeed there are who can say calmly and with conviction, when under pressure of pain and calamity, "Whatever *is*, is best."

Each soul has its own dominant key-note. Some key-notes blended form a chord of music, a harmony more perfect and fuller than any single note. It is true other key-notes struck together produce discord, and when in an unhappy union this occurs, we call it "fate" and lament it as a disaster, forgetting that without this discord, at some period, in some life, the future harmony would be impossible!

There are mainly three broad fundamental lines on which souls evolve, corresponding to the three attributes of the Divine Tri-unity. We may call these three the lines of *Love*, *Will* and *Wisdom*, though these three are of a verity one; for Love can be translated as Goodness, which is the fruit of Wisdom; Wisdom as Knowledge, which is the outcome of Love, the Teacher; and Will as Action, the parent of all.

Now the soul evolving on the line of Devotion or *Love* will be ever seeking union with another, while a soul on the line of *Will* will naturally more or less desire to stand alone. The third, on the line of *Wisdom*, will be a student, loving knowledge for its own sake. Each of these in itself is good equally, each leading to the eventual finding of the Divine Self. But when two souls on different lines seek to tread during the current incarnation the *same* road, some unusual features are certain to present themselves; and unless either or both possess a large mind and a wide tolerance, unhappy conditions are sure to develop.

If either of the twain could only realise his or her own essential unity with a manifestation of another side of the Divine Life he does not understand, endeavouring to see with the other's vision, and try to understand and co-operate with the Divine Life, although manifesting in a form so different and even opposed to his own, then the consciousness of *both* would be broadened, and the evolution of the two souls go forward by leaps and bounds!

Naturally, from our own standpoint, our own line appears to be the most desirable. But if we rule the personal equation out of court, we see that *all* sides of the Divine Life must be equally great and good—all have their place and object in the scheme of evolution, and

Digitized by Google

in God's sight all three lines of progress must be equally great, whether of *Will*, of *Love*, or of *Wisdom*.

And, indeed, in the union of opposites, if only the element of real love be present, it is possible, I believe, to attain the highest growth if either can sink the personality sufficiently to take on and respond to the vibrations of the other. If both could do this, then a new consciousness for each would be born, and the two sides of Divinity thus harmoniously manifesting, the third would appear—and appear, moreover, at a higher stage of manifestation than either of the two sides which, balanced, had led to its unfoldment: or so I believe.

To widen one's consciousness to the full, so as to include in one's comprehension and sympathies other ways, modes and manners of expressing the Divine, must be a task at least more easy of accomplishment when approached from an astrological standpoint than it can be when that standpoint is unrecognised. Still, to me, I must confess, it is a curious thing that astrologers seem to favour some signs of the Zodiac more than others. Yet all are surely equally beautiful, when we consider that the whole of the Zodiac is but the great Solar Life manifesting itself in various ways! When we reflect that everything is exactly right *as it is*, only our imperfect judgment being at fault (which cannot see the beginning and ending, but only the middle, as it were, the period in which we are at the moment manifesting), then we know that "evil" is ignorance and "sin" limitation. And just as surely as the Divine Life flows into us in fuller measure, so surely shall our wisdom enable us to see much that escapes us to-day.

Astrology teaches the law of Unity, how each planetary sphere affects another. And in the study of Family or what I have called Composite Horoscopes, I am sure the thoughtful student will find a wide field for investigation, and also a subject for deep reflection, in considering the varied interplay of all the complex centres of force concerned in this great pulsing Heart which we term—Humanity.

IT is not the lie that passeth through the mind, but the lie that sinketh in, and settleth in it, that doth the hurt. BACON.

HAPPINESS is a condition of mind, not a result of circumstances.
LORD AVEBURY.

Digitized by Google

Fate or Freewill?

By CONAN AND NELLIE SHAW

" Drona and Bhishma and Jayadratha,
Karna, and all the other warriors here,
Are slain by *Me*. Destroy then fearlessly.
Fight! thou shalt crush thy rivals in the field."

(*The Bhagavad-Gita.*)

Is it not about time that we astrologers faced up to the facts of our science and openly recognised their weight, even if contrary to our own pet views? We hear the remark: "Pooh! What *are* facts?"—and there follows from apparently sane people the doubt whether their very existence is a fact; whether it is a reality that they are conscious, and so on; all of which is an insult to common-sense. Everyone realises it is a fact that our bodies must die. That is the kind of indisputable truth we mean.

Obviously, in putting forward views, it is of little use quoting from those who have never studied Astrology or a kindred science, however great these people may be in their own line of thought. It would be well for astrologers to discard all trite sayings and build a philosophy solely on the facts of the science which they profess to study. How often we hear quoted: "The fault, dear Brutus, is not in our stars, but in ourselves," while it is forgotten that Shakespeare also wrote: "'Tis the stars above that govern our condition."

Not only Shakespeare, but the greater part of what we have read, including opinions of astrologers, are extraordinarily contradictory. On the one hand it is stated that we have freewill or free-choice; on the other, we read that Signor Mussolini, Mr. Baldwin, or Mr. Smith ***will*** do this or that. How? If they and everyone else is free, there can certainly not be any *accurate* predicting. So many astrologers hold to the Hermetic axiom: "As above, so below" and are constantly seeking to show the connection between earthly events and planetary influences. Why, if they honestly believe that we have

Digitized by Google

freewill? We fail to see how Astrology can really be called an exact science if the doctrine of freewill be true. We have, moreover, never yet met a student of Astrology who made the declaration: "Such an event is not shown in this person's horoscope and therefore he was evidently exercising his freewill." No! However much astrologers say they believe in the power of free-choice, they still fully expect to find adequate planetary influence to account for each and every event and action.

One difficulty, of course, is that the majority of people have no idea of what is even likely to happen. Hence it may be declared that they "go with the tide," but that they could alter events if these were foreseen. How does this stand the test of actual fact? A lady student of Astrology recently had her progressed Moon in the third house in Capricorn in opposition to Mars radical in Cancer in the ninth house. She foresaw trouble through correspondence, and therefore tried to avoid all possible friction through letter writing. In spite of this, annoyance was caused by one carefully thought-out letter being misconstrued by an acquaintance who had at the time, progressed Moon in opposition to Mercury radical in the third house. This progressed Moon, moreover, was in square to our lady student's radical Mars. What is the natural inference? Surely, that events cannot be altered even when seen in advance. We could give several similar examples.

Others tell us that the effects of directions can be annulled or increased by the power of thought. We have tried to work on this idea and to get some actual examples from an advocate of this teaching, but so far without satisfaction. If the birth map shows, say, the Sun in trine to Mars in the sixth house, with other things equal, it is clearly wrong to congratulate ourselves when "*we*" over-rule, say, Moon progressed square Mars radical by not becoming helpless invalids. When Mrs. Baker Eddy fell on the ice on February 1st, 1866 (under the Sun by transit applying to the conjunction of the Moon radical square Saturn), no astrologer would predict a serious illness, as she had at that time her progressed Moon in sextile to Venus radical trine Mars radical. Yet Mrs. Eddy thought her speedy recovery was due entirely to Christian Science methods.

We realise that the question of Fate or Freewill may be one

Digitized by Google

which our finite minds cannot completely solve as they are at present. What does an ant understand of the plans of a human architect, aviator, or scientist? Yet, as astrologers, we have access to certain facts and evidence and should at least be able to take a definite stand regarding such elementary knowledge as we can be sure of, based on these facts. What astrologers should endeavour to solve, we suggest, are the following problems, if the question of Fate or Freewill is to be satisfactorily answered:

1. Do we all follow the strongest planetary influence in our horoscopes, appropriate to prevailing conditions (whether in thought, feeling or action)? If we do, how can those favouring Freewill substantiate their belief?

2. We are often told that we can mould our destiny by creative thought. Can any astrologer demonstrate that, by present effort, he or she has definitely produced an event, such as marriage, which is not shown in the horoscope?

So far, upon detailed examination, our attempts to prove this last point have broken down; and therefore at present, in the light of facts, we can only believe that the commonly-accepted teaching of Freewill is an illusion; that Man, far from being the all-important ultimate object of the Universe, is but one section of the "Great Puzzle"; and that our way lies not in trying to shape events as *we* think they should be, but in philosophically and consciously accepting our lot in the gradual unfolding of spiritual development.

Here in the West we seem afraid of admitting even the possibility of events being fore-ordained. Why? Is it egoism, that we like to think we can triumph over any planetary force? Many of us pray: "Thy Will be done," yet when advised by Astrology, clairvoyance, or other means that God's Will for a time is to try us by adverse circumstances, we seek to superimpose our own desires, or else, ostrich-fashion, prefer hiding our heads to facing bravely what experiences may come, regarding them as opportunities for spiritual learning. The notion that a working belief in Fatalism leads to stagnation seems to us erroneous, since facts go to prove that the law of necessity does not allow of inertia. Can a strongly Martian person cease by choice to be active? To those who point to Turkey as an example of what Fatalism leads to, we would reply by reference to our own slums and

Digitized by Google

economic problems. We might also mention the fact that the people of the East have generally more serenity, while we of the West to-day seem to be consumed by a spirit of confused restlessness. A belief which brings greater true spiritual courage, more true peace and contentment and wider tolerance is surely not to be feared or lightly set aside.

It is obviously impossible for two people alone to handle such a big problem adequately, and therefore we should welcome views and accounts of practical experience from other students bearing on the subject, not in any spirit of competition or rivalry, but fraternally, in the interests of Truth and Progress.

A SEVERE loss was suffered by the Church of England early in March through the death of the Bishop of Sodor and Man, and the late Bishop of Liverpool. At the February New Moon, Saturn, ruler of the ninth house, that of the Church, was in the eighth or death house, and at the time the Sun was separating from the square to this planet.

THE square of the Sun to Saturn and the sextile of Venus to Saturn on 9th March, produced a marked effect upon the weather, being immediately followed by heavy snow and the coldest weather on record for the time of the year.

THE King and Queen of Afghanistan paid a state visit to this country in March, arriving on the 13th. At the previous New Moon, Mars, ruler of the seventh house, was culminating in Capricorn, the ruling sign of Afghanistan, in conjunction with Venus, indicating many important state functions.

ON 12th March Flight-Lieut. L. M. Kinkead was killed in an air speed test, and on the following day Capt. Hinchliffe and the Hon. Elsie Mackay began their ill-fated flight to America. These fatalities were foreshadowed by the afflicted position of Uranus, the planet of aviation, in the eighth or death house at the Winter Quarter.

SIR W. JOYNSON-HICKS introduced the "Flappers Bill" into Parliament on 12th March. At the previous New Moon Venus was culminating in conjunction with Mars. It is expected that the measure will be on the Statute Book by about 20th July, and at the new Moon of the 17th July Venus ruling the eleventh house, that of Parliament, falls in conjunction with the lunation in Cancer, a very appropriate position.

Digitized by Google

Professions and Occupations

By MAURICE WEMYSS

XXI. PHILOSOPHERS[1]

EVERY man is in a measure a philosopher but the term is specially applied to those who devote a large part of their time to the study of (*a*) the principles regulating human conduct (Ethics), (*b*) the why, whence and whither of Man and the Kosmos (Metaphysics), and (*c*) man's mental processes (Psychology). Philosophers are often also Theologians.[2]

There are quite a large number of significant degrees of which some (or their rulers) are prominent in the horoscopes of every philosopher. Perhaps the most important of these are (*a*) ♒♌ 10-11, the intuitive conception or rather perception[3] of first principles, (*b*) ♉ ♍ 0 which denote riddles, and (*c*) ♈ ♎ 26 denoting curiosity. Philosophers are following an eternal quest ever drawing nearer to the goal at which they are aiming yet finding as they advance that it is still at an immeasurable distance.

Other groups of degrees prominent are, (*d*) ♈ ♎ 11-12 logic, (*e*) ♊ ♐ 3-4 definition, (*f*) ♒ ♌ 6-7 truth, judgment, (*g*) ♊ ♐ 7 literary ability. These are qualities of the philosopher himself but his horoscope also shows the objects of his study: ♋ ♑ 16 duty, ♉ ♍ 29 wholeness, unity, both in the sense of dramatic unity, and philosophical unity, ♉ ♍ 8-9 desires. It will be seen that on the whole ♉ ♍ are

[1] Influences denoting philosophers are given as follows in some of the recognised text-books:

(1) Sepharial's Manual, with reference to the second decanate of Aquarius, states "His mind is bent on scientific and philosophical pursuits . . . " and among sixteen occupations attributed to ♅ includes "metaphysicians and psychologists."

(2) Vivian Robson's Text-book for ♃ in ♉ gives "religious, philanthropic or philosophical worker."

(3) C. E. O. Carter in his Encyclopædia states "Philosophical attitude results from good Jupiter or ninth house influences."

[2] Dealt with in a separate article.

[3] Using the term in a special sense.

Digitized by Google

the signs of most significance and in the horoscopes of philosophers it is found that they are on the average more strongly tenanted than any other sign, and their rulers ♀ and ☿ more frequently than any other planets are the most strongly aspected planets in the figure.[1] There is, however, another pair of signs which are almost as strongly tenanted as ♉♍, namely ♐♓. Except that the 6th degrees are important in psychology and the 25th degrees are important in synthesis there is no special concentration at any one point of these signs, their importance resting principally on the subjective, imaginative, introspective, and contemplative tendency of the signs as a whole, especially when combined with ♋♑ or their rulers.

It is of interest to turn to the horoscopes of some of the most notable philosophers and examine the influences present.

All that is known of Socrates' birth is that he was born in the end of 470 B.C. Accordingly the positions of the swiftly moving planets are merely matter of speculation. An examination of the position of the slower moving planets reveals that on 13th December (Julian Style—which is, of course, an anachronism), 470 B.C., ☿ was in ♍ 1.36 ℞, ✶ ♄ ♋ 3, △ ♆ ♑ 7.30, ☌ ♃ ♐ 6.54. Pluto was in ♐ 4, the degree of definition, on ♐ 17 of the Constellations, the degree of education, indicating how Socrates, the world's greatest teacher, stressed the importance of correct definition.

Plato's birthdate is unfortunately not known more accurately than that it was between 429 and 427 B.C. Even the slower planets moved a considerable distance within that period.

Marcus Aurelius is the earliest philosopher whose birthdate is known with accuracy. He was born at Rome[2] on 26th April, 121 A.D. After 7 circuits of the Sun ☿ was back again close to the position it occupied in Socrates' horoscope in ♍ 6.44 ℞, △ ☉ ♉ 4.11, ♂ ♉ 8.25. There were 4 planets either in ♉ or ♍ and ♆ was in ♌ 11.33. As one of the most eminent of the Stoics it is natural that the degrees of duty, ♋ ♑ 16, should be specially strongly aspected, ♄ being in ♋ 13.20, △ ♀ ♐ 18.16, and ☌ ☽ ♑ 16 (at 4 a.m.).

Sir Thomas More, born 7th February, 1478, was first and foremost

[1] ♀ is most strongly aspected in 22.7 per cent. and ☿ in 19.3 per cent. of the horoscopes examined.

[2] Planets as calculated by Vivian Robson.

Digitized by Google

an idealist as is shown by his ♃ in ♈ 21.54 ✶ ☿ in the humorous degree ♒ 21, nevertheless his unpractical Utopia was probably taken more seriously than he ever intended it to be. His ☍ was in the fateful ♏ 28, ♂ ♆ □ ☉.

Pierre Gassendi (*N.N.* 606), born 21st January, 1592, was described by Gibbon as "the most philosophic among the learned and the most learned among the philosophic of his age." His ascendant was ♑, which denotes rather a scholar than a philosopher, but its ruler ♄ was setting in ♋ 7½, ✶ ☽ in ♉ 7 in the 4th house. As is natural to one of his outstanding mathematical ability definition was his forte. He had ♊ ♐ 3 well aspected by ♂ ♈ 3, ☉ ♒ 2 and ☿ ♒ 5.

Montaigne was born near Bordeaux on 28th February (O.S.), 1533, "between 11 or noon." His essays show him as a philosophical sceptic, the philosophical ☍ being in his horoscope in the sceptical ♋ in the ascendant ♂ ♄ ✶☽. ♀ was in ♒ 11.

Lord Bacon, born 22nd January (O.S.), 1561, the forerunner of modern philosophy and the founder of the "experiential and inductive movement," had the ☉ in ♒ 12.30, ♂ ☿ ♒ 6.0. ✶ ♂ ♐ 7.42 (a degree important in perception and observation), ✶ ♀ ♈ 7.52, △ ♄ ♊ 13.36. The ☽ (at noon) was in ♉ 1.30 and ☍ was in ♏ 24.8, ☌ ♆ ♉ 28.18.

As Bacon was the founder of the experiential movement, so Descartes, born 31st March (N.S.), 1596, was the founder of the speculative movement on the continent. ☍ was in ♈ 15.24, ♂ ♃ ♈ 14.54, ☉ ♈ 11.2 (the logical degree), ✶ ♅ in ♊ with ♂ ruler of ♈ in ♊ 22 close to ♊ 21, a degree of guessing and theorising. ♀ was in ♉ 5.38, ♂☽ (at noon ♉ 9.51), △ ♄ ♏ 2.12.

Thomas Hobbes was born on 5th April (O.S.), 1588, "early in the morning." According to Aubrey "the time was well chosen as the child's horoscope indicated future eminence." Bacon had stressed the importance of observation but was not an observer to any extent himself. Hobbes on the other hand had the vital curiosity of ♈ 26, his ☉ being in ♈ 25.18, ♂ ♂ ♈ 26.42, and his observation of man's conduct led him to the belief that man's sense of duty was merely self-control for the eventual better satisfaction of his own desires. ♋♑ 16 were well aspected by ♄ ♉ 16.12, ✶☍⚺ 15.30, ☿, the planet of perception, was in ♉ 12.48, close to the degree of desire. He was

Digitized by Google

fully aware that observation was merely a preliminary and that the operation of logic (his ♂ was on ♈ 12, of the Constellations) is necessary in order that facts may have any philosophic value.

John Locke, born 29th August (O.S.), 1632, developing one line of Baconian and Hobbeian thought endeavoured in his great essay to show that all our ideas are derived from experience, stressing the importance of memory ruled by ♄. Locke exemplified in a high degree the faculties of analysing and synthesising data. He had ♃, ruler of ♒ 11, in ♉ 25.15 (significant as regards the analytic faculty), ☌ ♄ ♏ 23.53, △ ☿ ♐ 25.0.

The apparent importance of experience shown in Voltaire's horoscope (21st November, 1694) by the close opposition of ♄ in ♊ 17.12, to ☿ in ♑ 16.38, led him owing to the influence of the iconoclastic destructive ♂ in ♑ 14.9, to aim his satirical darts at established religion. Yet he was not without the true philosophic temperament, having the ☉ in ♏ 29.41, ✶ ☽ ♍ 28.30, △ ♆ ♓ 21½.

From Hobbes along another line of thought developed the philosophy of Berkeley, Hume and J. S. Mill.

George Berkeley, born 12th March (O.S.), 1685, stressed the difference between what we perceive on the surface and the reality below. ♂ was in ♐ 8.36, the degree of perception. He may be regarded as the forerunner of modern psychology, having ♆ in the intuitive ♓ 2.48, ☌ ☿ ♓ 6.14, ♀ ♓ 6.59, ✶, the philosophic, ☿ in ♉ 4.18.

David Hume, born 26th April (O.S.), 1711, was a sceptic of sceptics with ♄ in ♋ 25, ✶ ☿ ♉ 24, ☌ ☽. The philosophical ☿ was the most strongly aspected planet in the figure being in ♐ 1, △ ♆ ♉ 1, ♃ ♍ 3.

John Stuart Mill, born 20th May, 1806, had ♄ in ♎ 22.46, in close conjunction with ☿ in ♎ 22.12. The ☉ was in ♉ 28.43, ☌ ♆ ♏ 28.57. Thus the Baconian emphasis on experience led in the school of philosophers which followed to the view that there was no knowledge other than that depending on experience.

(To be continued)

Digitized by Google

The Relations Between Astrology and Beauty

By SAGITTARIUS GREX

(*Continued from p.* 88)

V. EMOTION

Dear is the love, I know, of Wife and Child,
Pleasant the friends and pastimes of your years
Fruitful of good Life's gentle charities,
Firm-set, though false, its fears.

Live—ye who must—such lives as live on these,
Make golden stairways of your weakness; rise
By daily sojourn with these phantasies
To lovelier verities.

EDWIN ARNOLD, *The Light of Asia.*

IN all perception of Character, there is a necessary climb from the level plain of Self-Knowledge to the upper plateaux of Emotion. All states of activity, conscious or sub-conscious, depend in large measure on that energising factor which, in its lesser state, is known as Feeling, and in its higher state as Emotion. The very usage of the words denotes the difference between them. Thus we may speak of a 'feeling of hunger,' but an 'Emotion of Love,' a 'feeling of pain,' but an 'Emotion of Sorrow.' Transpose these words to an 'emotion of hunger' or a 'feeling of love,' and it may be seen at once that they do not ring as true.

This distinction is especially to be noted in all matters that pertain to Beauty. Beauty in thought, in desire, in action—to take the usual astrological division—is exactly the elevation of those feelings which lie beneath thought, desire and action to that high point where Emotion may enter in. Feeling is made sublime in its form of Emotion, and the great realms of Love, of Pity, of Grief and of Self-Sacrifice are reached by parallel roads; upon their evil sides, those of Hate and Anger, also.

Self-Knowledge, as has been shown, is primarily a mental attitude, it is of the head rather than of the heart. That goes not

Digitized by Google

far enough. He who knows the externals of his character without some comprehension of the energies that drive it, is comparable to a would-be engineer who is well informed as to the wheels, levers, valves and eccentrics of his locomotive, but is ignorant of steam. And—the illustration suggests itself—the increased power that lies in a triple expansion engine does not inhere in the multiplication of mechanical devices, but in the utilization of the driving energy to the uttermost. It is just as possible to waste Emotion as to waste steam; it is as possible by wise adjustment to noble ends to triple its activity.

Emotion is strictly a development of the feelings, and is born with the Personality. It is therefore to be determined from a Natal Horoscope, and here lies a rich vein of character-ore awaiting further development. Undoubtedly, a careful study of the polarities and triplicities—Alan Leo's 'Star of the Individuality' and 'Star of the Personality' form a good starting point—will help along this line, but more needs to be done. Every student, both for himself and for others, should obtain a clear understanding of the sweep of forces which Emotion wields upon a given character and employs in the moulding of its consequent Destiny.

A certain given horoscope will show strength in one direction and weakness in another, but, even after all planetary factors are taken into consideration and duly balanced, there may still arise the question whether an Emotion operating harmoniously through the weaker elements may not over-ride the stronger. A powerful intellectual complex may easily be forced into subservience by a weaker emotional complex, just as mechanical devices must be subservient to energy, and form to spirit.

At no time is Man justified in striving to quell Emotion. Such a self-pillage is a very grievous error. Sad is the lot of those who veil the vivid and glowing figure of Emotion by casting about her the dun-coloured cloak of Renunciation, or the ragged mantle of Neglect; they but deny themselves a spiritual leading, since Emotion is luminous from within.

In this matter there is an apparent contradiction between the teachings of Eastern and Western philosophy, and, latterly, there seems to be a movement in the West to accept—a little too blindly—the sadder message of the East. Those who hunger for ethical

Digitized by Google

righteousness or for spiritual elevation will do well not to misread the Oriental teaching by interpreting it as a wholesale denial of the supreme value of the vital urge. It is an easy fault to make. It was because of a mistaken Orientalism—coming by route of north-eastern Africa—that St. Simeon Stylites and the Eremites wrought such incalculable harm to the cause of Christian morals; those who may be tempted toward asceticism and its be-stifling of Emotion may read and ponder the tale of Stylites' intolerable cruelty to his mother; it is not edifying!

There is, indeed—though mainly in appearance—a manifest opposition between the Occidental and the Oriental systems of thought. The West believes that all human emotions should be stirred, purified and elevated to their highest and finest possibilities in order to attain the Blessed Vision; the East believes that human emotions and desires should be subdued and banished to the uttermost, in order that the unencumbered Self may rise more readily to realms where comes surcease of sorrow in the absorption into Brahm.

Here seems a contradiction, surely. But stay, not so fast! May it not well be that these two statements but present different stages of the same progress, expressed in the unlike terms of variant racial character? May it not be, rather, that Western thought, more direct and practical, speaks of the earlier stages of the Quest, those which are within the reach of Man, to-day; that Eastern thought, more nebulous and theoretical, leaps at once to the ineffable goal and establishes counsels of perfection, far, far beyond all present striving? Even in Oriental teaching it is not until after the Eightfold Road is trod and the Three Stages overpassed that comes the Buddha, the holy one, the man of stainless soul, for whom Emotion no longer has a meaning; this goal is not attained until the cycle of incarnations is all but ended. No one, now—unless it be an Avatar—has reached this stage, and no one, yet, is in position to set aside Emotion.

It is not by neglect of the powers within us that the great bridge of Saturn may be passed. Let no one doubt that upon the planes of the higher Venus, the higher Mercury and the higher Uranus—in simpler words, in the higher states of the soul—the feelings and emotions will remain essential for the furtherance of character.

Remove the Emotion of Redemption and the Emotion of World-

Digitized by Google

Pity from the life-stories of Christ and Buddha, and little will be left but a record of seemingly wasted careers and two vaporous ethical systems which it was the work of their respective disciples to enunciate and elaborate. Set the Emotion of each in the fulness of its power, and the blaze blinds us with its glory. The whole force and bearing of these Greatest of Masters lies in their lives, and life, without Emotion, is as naught.

Oriental teaching, moreover, is not as overwhelmingly a call to the denial of Emotion as some of its exponents have tried to show, just as the monkish "Imitation of Christ," by Thomas à Kempis, for all its beauty, is by no means an echo of the Christ. Even in "The Voice of the Silence" comes the phrase: "If thou art told that to become Arhan thou hast to cease to love all things—tell them they lie."

It is with deliberate intent that the quotation from "The Light of Asia" has been placed at the head of this chapter; it shows, again, that Oriental philosophy is wisely aware that Emotion is to be used, as well as not to be misused. We "must make golden stairways of our weakness" are the words which Edwin Arnold puts into the lips of Buddha, words which can in no wise be understood as meaning that we are not to consider our weaknesses at all; we are to make stairways of them, and to climb them, too.

It is possible that, in the far-distant future, incarnations may come in which the senses will play a lesser part, but that is of little concern to those of us who possess them, now. It is difficult to find an adequate reason for denying or ignoring the faculties given us at our birth; the Parable of the Talents has an especial force and meaning to those who are seeking astrological truth and who know just why the Talents have been given. Our senses are there, they are there for a purpose, and there is more than a hint of moral cowardice in fearing to speak of them frankly or to look them in the face. There are, even, animal passions which may be the spiritual strength of souls on a low plane, and red-blooded vigour is not a thing to be despised. The 'pretty' and the 'nice' virtues are by no means the finest; the world is still sorely in need of fighters, men who possess the fighting passion, ready to buckle on their weapons and to strike shrewd blows for the Right. It is mere pusillanimity to arbitrate with Evil.

(*To be continued.*)

Digitized by Google

The Five Loaves and Two Small Fishes

By W. H. SCOTT

IN the story of the New Testament concerning the five loaves and two small fishes with which the Master fed the multitude, we read that after the feast they gathered up twelve basketsful.

This allegory, like all others in the Bible, has its astrological significance. The twelve baskets are symbolic of the twelve houses, and the five loaves and two fishes are significant of the life-sustaining powers of the seven planets, the five and two making seven. The two small fishes have special reference to the mysterious nutritive elements of the sign Pisces, while the five loaves have to do with the germinal powers of the great chemist and housekeeper of the body, namely, Virgo. Virgo is ever concerned with the New Life—the renewal of life. As the Seed-bearing Woman she is the Promoter of the life-sustaining principle, and in her may be found the hidden genesis of the senses, which have five avenues of expression. Thought always has its material correspondence, and when we hear the expression that some certain thing is "food for thought," it expresses a great truth, since the astral atoms—where is the chief seat of consciousness—combine as mental food in precisely the same manner as the atoms of physical food in the process of assimilation and digestion; for man has a mental stomach just as surely as he has a physical digestive apparatus, and this is what the Master had reference to when He said: "I have food to eat that ye know not of."

The "bread of life" is derived from highly organised thought-compounds resident in the astral constitution in a ratio probably ten times greater than that supplied by the food taken into the stomach; and the manner in which these thought-compounds are organised determines the nature and character of the physical structure and its reactions to environment.

Pisces rules the astral body or constitution as a whole, and in fact

Digitized by Google

the entire astral plane. Its dual powers are symbolised by the two fishes. Says Zain, "Even as all atoms of chemistry are composed of positive and negative electrons, so are all the urges and desires of life in any form composed of two primitive desires related to each other as positive and negative—the reproductive desire and the nutritive desire. In the lower forms of life these two desires build up the simple elements of the astral form which express outwardly as chemical affinity and instinct. In the higher forms of life, however, and notably in man, these two primitive desires are greatly elaborated. They unite with one another in various proportions" (the work of Virgo) "to form the elemental urges, and these elemental urges, each consisting of a centre of energy within the astral form having well-defined qualities, enter into the composition of highly complex compounds."

Now the nature of these astral thought-compounds are determined in each instance by the positions and aspects of the planets in the chart of birth. But the simple dual aspect of these primary powers springing from the Desire Nature are to be found in the sign Pisces; for throughout the expanse of this wide ocean, there stretches the length of one infinite purpose; its waters exist but to give birth to and to perfect Form. Pisces is the expression of Earthly formulation, and its work lies with Virgo there. Here is the origin of the animal body and the physical basis of man.

Now we know Virgo, in which we find the "bread of life," as the house of sickness, but as surely as we live, the vast sweep of its undertow of life, which takes us out to sea, and drowns us in our own illusions, is found in its opposite pole, Pisces, where resides the dual aspect of the Desire Nature of which Scorpio is the epitome. "I believe," says Pisces, but it is seen that the "Two Fishes," while chained together, are yet headed in opposite directions. In the watery world of Pisces the strife is with the emotions; only in Virgo do we seek for the perfect virtue. She is within the Four Seas of the Four Elements, where virtue endures with intelligence, for hers is the Bread of Life. Her stillness alone can detect harmony.

Her purpose in the order of creation is to give birth to Virgin Matter, as a vehicle for the indwelling spirit; and holding no relations with the external world, hers is the perfection of the negative state.

Digitized by Google

And it is because of this negation or non-resistance that she bids us die quickly, being all-assimilating of our Illusions. Hers is Continuity without a starting-point in Time. It is the Great Mystery, the Great Uniformity, the Great Trinity of Earthly Formulation. And she is a Virgin in that she has no Mate, creating by her own power of Will, the Great Negative which is Omnipotent.

She is the Solar or Sun Plexus through which we complete our allotted span of physical existence. To her is given the five loaves of the Unknowable by which we reach the Known, the "five senses" whose secret is the One Sense relating to the Great Law and the Great Truth. So it is said that Virgo is ever "looking for facts." Virgo wants facts, not theories, and for this reason she strives to place herself in subjective relations to externals. It is because of this that in human life she often invites discord and sickness. And because of her apparent weakness she is called the house of the servant or the inferior. But it is only so because we impose upon her. As before stated, we may well look to her opposite pole for the origin of her troubles; let one receive an adverse psychism from one having an over-endowment of the Pisces qualities and see what happens to their solar plexus. Neither will the "force centre" at the base of the spine, escape the consequences incident to the absorption of an astral poison.

Virgo as the Solar Plexus is the true Soli-Lunar centre in the physical and astral bodies, and Saturn is the strongest factor in astral discord; and since his cardinal sign Capricorn is the basis of operation for the entire Earthy Triplicity, Virgo being its mutable expression, we may look to Saturn as the primal source of such disturbances; since under such conditions there is a marked lowering of the vital forces, the feet in particular have the circulation withdrawn from them. Virgo as the Sun Plexus is the vitalising heat centre in the body which only the vibrations of Saturn are capable of destroying. A number of years ago a writer in MODERN ASTROLOGY pointed out the relation of the sign Virgo to the word "kill," and went on to show how all the noted poisoners of history were born under this sign. Now the "killing" propensity of Saturn is well known to every astrologer; and all chronic complaints arise from those mental compounds in which he plays a discordant part; therefore his power to produce coldness and

Digitized by Google

disastrous effects in connection with the Solar Plexus when acting adversely upon it should be self-evident. He it is that can destroy or poison the bread of life which is designed to feed the multitude. He is that Judas who denies his Master born of the Virgin of the World, the Seed-Bearing Woman, Virgo.

Having rulership over the liver and spleen, he, like Virgo, is associated with the negative powers of destruction, just as Mars and Aries are with the positive. His is the subtlety, secrecy, craft and cunning, as they relate to the magic powers of the Builder; the Negative Nomenclature of the Virgin powers of creative organisation. In the outer world also he rules building material. Says Manly Hall: "Occultism teaches that there is an entire universe within the human body—that it has its worlds, its planes, and its gods and goddesses. Millions of minute cells are its inhabitants. These are grouped together into kingdoms, nations and races. There are the bone cells and nerve cells and millions of these tiny creatures grouped together become one thing composed of many parts. The supreme Ruler and God of this great world is the consciousness in man which says 'I am.' This consciousness picks up its universe and moves to another town. Every time it walks up and down the street it takes a hundred million solar systems with it, but being so infinitesimal man cannot realise that they are actually worlds." It is high time that we look here for that multitude fed by the five loaves and two small fishes; and maybe we shall find the twelve baskets full enough for inspection and our future wants also. There is a world of meaning in the "Little Animals" called the Zoo-diac.

Do you not think it rather remarkable that the meaning of the word Zodiac, being that of a little animal, Virgo should be said to rule *all* little animals; and thus in her secret alchemy all the signs?

It is the only one of the mutable signs that is not designated as "double-bodied" or dual. If then Virgo is a Trinity in Unity, she must of necessity embody that Light of Nature—it is said that she "sees in dark places"—which reconciles the negative with the affirmative, and the affirmative with the negative. Alan Leo somewhere says, "All that is latent in Cancer and Leo, find their expression in Virgo." This is equivalent to saying that all the Soli-Lunar powers may be brought to light in the sign of the Virgin.

Digitized by Google

It is, then, that axis of the mind which passes through that centre where the positive and negative blend into the Infinite One. No doubt this is why the Virgin Marie or Mary is said to be the Mother of the Christ. And this also accounts for Virgo's natural antagonism for what it is not, namely *a natural discord.* Also it may account for the fact that in its highest aspect it is the non-marriage sign, for Virgo is often the leading candidate for the vows of celibacy. But in regard to its deadly poison, we should remember that it is ruled by Mercury or Hermes, whose staff is entwined by two serpents. These are the wand or sceptre of the Understanding, the staff of Knowledge, and in human anatomy they are found to be the three tubes or canals of the spinal system. Here is the staff of the God of Thoth connecting the generative system with the brain; and twisted around this central tube, known to occultism as the Sushumna, is the Ida and Pingala, or the two serpents black and white, in which reside the secret powers of the right and left path. Here is found the path of the "serpentine or twisting gas or force," which on reaching the brain opens a channel of communication with the astral world through the astral brain. Now the little continent where dwells the "Goddess of the Shining Face," who presides over these channels of intercommunication, is the Solar Plexus of Virgo. And it is in virtue of the fact that she unites the masculine with the feminine, in the mind, that she is able to conduct the secret alchemy of both mind and body. Virgo is not, however, the true centre of control in man, for that office is vested in Taurus, governing the sympathetic system of the intelligible world. And it is for this reason that the great intelligences who gave to man a knowledge of Astrology, named Taurus the "House of Personal Possessions." Taurus is concerned with the property interests of the body as well as those of the mind. It is the real banker or caretaker, and the dwelling-place into which Virgo moves when its work is finished in the lower kingdoms of man's nature. Thus the Moon, which represents man's mentality, becomes exalted here, just as the Sun, which governs his brain polarity and luminous powers, is exalted in Aries. In other words the Soli-Lunar powers rise out of the animal body which it is the work of Virgo to build and maintain, into that higher octave of the mind where self-realisation and self-knowledge enable the ego to function free from those restrictions

Digitized by Google

imposed by the planet of Fate. Up to this time the "killing" by Virgo is but a modification of man's existence.

It is Virgo that gives us this form, with its five loaves and two small fishes, where dwells the occult forces of our nature, since it is said that "all that is occult hath the fish for a symbol." Yes, she gives us this form, its toil in manhood, as the sign of work, its repose in old age, its rest in death. And if this body is delegated to her charge why should she not claim her own at the appointed hour, where Phoibos strikes the silver ring of Saturn? If the church devotee should ever discover who this "Blessed Virgin" truly is! Well I leave that to you to think about.

NOTE.

The adverse psychism spoken of as coming from Pisces was an actual experience, and to show how Saturn was involved I will here submit the planetary positions of the one from whom it was received.

Scorpio is rising, with Venus, Mars, Moon, Sun and Mercury all in Pisces in conjunction in the fourth house, square Saturn in the seventh in Gemini,—a strangely disrupting force. It shows one who feels every mental current and is subject to an almost infinite variety of psychic influences. This fourth house is known to occultism as the house of personal psychic influence, and in this figure the twelfth house influence through Pisces, is brought into close association with immediate personal environment. The home is a storehouse for strange psychic influences. The figure is an interesting study, and I will give the birth data so that any who care to, may set the figure: March 15th, 1885, 11 p.m. (=5.08 a.m., G.M.T.), West 92, North 34.

SEVERAL cases of smallpox were isolated at Tooting early in March. This outbreak follows the affliction of Mercury, ruler of the sixth house, by Mars at the February New Moon.

THE suspension of three high naval officers in connection with the "Royal Oak" dispute during March follows from the position of the previous lunation in the naval sign Pisces, in opposition to Neptune.

IT is announced that Summer Time will start in France this year on 14th April.

Digitized by Google

Review

Astrology and Its Practical Application, by E. PARKER, has been (excellently) translated from the Dutch by Coba Goedhart. It seems to have already attracted some very favourable reviews in Holland, Dr. Thierens especially warmly recommending it as "personal experienced work,—a picture of Astrology given through a clear brain and with a talent for teaching." It is published by the well-known firm of De Veen, Amersfort, Holland, and the London Agents are Messrs. Fowler & Co., Imperial Buildings, Ludgate Circus, London.

The book gives the usual instructions for calculating a horoscope, and the only criticism of this part would be of its total disregard of Primary directions. It may not be possible to teach "Primaries" to beginners in a comprehensive text-book which covers the whole ground of aspects, orbs, tables, and judgments, but it is certainly not safe to ignore a system without which no satisfactory rectifications can be carried out. Otherwise, we entirely agree as to the originality of the treatment. There are many observations dealing with aspects throughout the book which point to personal study; and they are often expressed in a strikingly felicitous phrase. For instance, Venus conjunction Saturn "limits a sunny radiation of love." Of the Sun square Moon, "The native will find a difficulty IN DIRECTING HIMSELF though he will strive ambitiously for a line in life." And this section ends with the remarkably apt quotation: "Go out of the sunlight into the shade to make more room for others." The chapter upon the aspects of Mars is especially fine, and worthy of consideration. In fact there is a great deal in this part of the book which will be of peculiar interest to students, and will often throw a new light upon old and stereotyped ideas. On the other hand, it seems to us that the section dealing with the signs themselves is the least satisfactory;—the only part, in fact, where precedent has been a little too slavishly followed. The chapter upon Pisces for instance, voices

Digitized by Google

the conventional views about its capacity for suffering, but entirely overlooks its artistic, humorous and essentially joyous side. A very curious passage stating that "A person with the Sun in Pisces is sent from pillar to post, From: PONTIUS TO PILATE" suggests that the author has somehow lost himself in seeking for some classical allusion or antithesis. And in the preface there is a passage unworthy of the high spirit in which the book is conceived, and which indulges in a rather cheap sneer at "the dogmas of Science—which seem to result from groping rather than knowledge." It were more modest to admit the truth, that the little sum of our knowledge—which is still less than our ignorance—has been slowly built up through centuries of "groping" and was not born ready made.

Still, when all is said, it remains that this book is a very welcome, thoughtful and original contribution to the literature of Astrology. No serious student can afford to neglect it, and all those who are struggling with judgments and general syntheses will find it really stimulating.

LESLIE KEENE.

DESPISE not anything because 'tis small;
A gem is never bulky.

EARTH changes, but thy soul and God stand sure.

R. BROWNING.

THE pessimist always gets snowed under—always. The things we most dread in life never happen.

LORD LEVERHULME.

HE also that is slothful in his work is brother to him that is a great waster.

Proverbs xviii. 9.

HE that's afraid of wounds must not come nigh a battle.

COURAGE, struggling thro' the darkness, stout of heart and gladsome,
Ran up the shining ladder which the voice of Hope had made.

M. TUPPER.

Digitized by Google

Correspondence

The Editors do not assume responsibility for any statements or ideas advanced by their correspondents, and the publication of letters does not necessarily imply sympathy with the views expressed therein.

To the Editor, MODERN ASTROLOGY

DEAR MRS. LEO,—It has been suggested that it would add to the usefulness of the series of articles on "Astrological Theory and Life," if the birth-chart positions were given.

This would undoubtedly be so, and it is only after much thought and consideration that I have refrained. In this series of articles, living persons will be referred to, some with their consent, and others without reference to them. Those giving consent do not desire their identities to be revealed, which would often be the case if the birth-data were given, and my own name headed the articles. It is for this reason that I write under a *nom de plume*.

Again, the series of articles does not purport to touch upon such matters as Progression, house position, etc. They will simply give evidence as to the manner in which sign characteristics are borne out by the thoughts and actions of actual personalities.

In the case of G., for instance, in "Gemini Characteristics," I have ignored entirely his rising and Moon signs. These two signs do colour his life quite strongly, and so clearly that one can separate the effects of them, but I have been concerned only to take from his experience those things which actually demonstrate that Gemini is operative and confirming the text-books.

Although the comparison of a multitude of maps is necessary for some purposes in the study of Astrology, yet true belief in the science is more readily obtained by the earnest inquirer in these days by watching the unfoldment of the lives of an intimate few.

I will readily forward any birth-data permissible to students writing me for it.

Yours sincerely,

"INVESTIGATOR."

Digitized by Google

KNOWING PEOPLE

America's Authority on Scientific Character Analysis and Self-Development

Departments conducted by experts on :

PHRENOLOGY NUMEROLOGY GRAPHOLOGY
PALMISTRY ASTROLOGY PSYCHOMETRY

SAMPLE COPIES ON REQUEST. Subscription price in England **5s.** per year. Has featured exclusive articles on Signatures, Insanity, Social Back-Sliders, Feeble-Minded, Pathological Indications in Handwriting, Symposium Analyses (a single individual analysed by six different experts working independently), Royal and Historical Personages, etc., etc. Only magazine of its kind.

Edited and Published by D. B. LUCAS

MR LUCAS is America's foremost Graphologist. He performs analyses of character from the handwriting of clients. Has 25,000 individual clients. Many large institutions and corporations who utilize his services in business. Fees **10s.**—1L **1s.**—2L **2s.**—3L **3s.** including Vocational Resumé and suggestions for self-improvement.

HANDWRITING AND CHARACTER

MR LUCAS' book on Scientific Handwriting Analysis just off the presses.
Sent to any part of England for **10s.** Descriptive circular free. Satisfaction guaranteed or money refunded. ADDRESS :

D. B. LUCAS, Post Office Box 166, Birmingham, Michigan (a Suburb of Detroit), U.S.A.

TO LET

Bound Volumes of MODERN ASTROLOGY, 1927, now ready, price 15/-

Digitized by Google

THE STAR REVIEW
(MONTHLY)

The National Organ of the Order of the Star.

Price 1/- (posted 1/2). Annual Subscription 12/- (posted 13/6).

Publishing Office :
THE STAR REVIEW, 6, Tavistock Square, London, W.C. 1.

SERVICE

Published Quarterly : **Winter, Spring, Summer, Autumn**

4/6 per annum, post free. Single copies, 1/- post free.

Articles on:

SOCIAL SERVICE
ANIMAL WELFARE
PEACE
FOOD REFORM
HEALING
ARTS & CRAFTS

Of interest to all humanitarians and people of progressive views.

Send for free Specimen Copy :
SERVICE, 83, King Henry's Road, London, N.W. 3.

ASTROLOGY—
YOUR PLACE IN THE SUN

(With Many Maps and Diagrams)

By EVANGELINE ADAMS

Author of "THE BOWL OF HEAVEN," etc.

Price $3.00. DODD, MEAD & CO., 449, Fourth Avenue, New York City.

LA REVUE BELGE D'ASTROLOGIE MODERNE

Official review of the
INSTITUT ASTROLOGIQUE DE BELGIQUE,
Avenue Albert 107, BRUSSELS, Belgium.

Published every two months, 32 pages. Subscription from 1st January, 1928 until 31st March, 1929 (7 copies): 3 Belgas (1s.).

Send your remittances direct to—

G. BRAHY, administrateur, délégué Institut Astrol. de Belgique, Avenue Albert 107, Brussels.

Digitized by Google

Books by VIVIAN E. ROBSON, B.Sc.

A STUDENTS' TEXT-BOOK OF ASTROLOGY

Cr. 8vo, 243 pp. Price 7/6, post free 8/-

(CECIL PALMER, London)

The most complete Book on Natal Astrology ever written

Contains the astronomical principles of astrology; how to cast any horoscope; full rules for judgment and many aphorisms; primary and secondary directions; and rectification. Tables of sensitive points, etc.

THE FIXED STARS AND CONSTELLATIONS IN ASTROLOGY

Cr. 8vo, 264 pp. Price 7/6, post free 8/-

(CECIL PALMER, London)

The only book of its kind in existence

Full details are given of the effects of constellations, lunar mansions, and fixed stars in natal and mundane astrology, astrometeorology and magic.

To be obtained at "Modern Astrology" Office, or from the author at 19, Bridgewater Road, Alperton, Middlesex.

TO LET

ESME SWAINSON

ECHO VILLA, LONDON ROAD,
BATHEASTON, BATH

Astrological Work.

Private Lessons and Personal Advice for S.W. of England.

Interviews: 11 a.m. to 5 p.m.
(By appointment)

Usual birth data required.

Astrological Work a Speciality

A. ROSE & CO.

PRINTERS AND STATIONERS.

113, Clerkenwell Road, E.C. 1.

Director: H. GARDNER

'Phone: Holborn 6392

Digitized by Google

3 0112 105920752

ALAN LEO'S ASTROLOGICAL PUBLICATIONS

Astrological Text Books: 15/-, post free 16/-.

Astrology for All. *Requires no knowledge of Mathematics.*

Casting the Horoscope. *"The Astrologer's Baedeker."*

How to Judge a Nativity. *Complete rules for Judgments.*

The Art of Synthesis. *Showing the relation between Planets and Consciousness.*

The Progressed Horoscope. *An exhaustive treatise on both the Primary and Secondary systems of Directing.*

The Key to Your Own Nativity. *How to read your own Horoscope.*

Esoteric Astrology. *A new presentation of Astrology showing the inner meaning.*

A complete Reference Index for this Series has been compiled: price 5/- net.

Pocket Manuals.

Postage **3d.**

Everybody's Astrology 2/-.
Planetary Influences, 2/-.
The Horoscope in Detail, 2/6.
What is a Horoscope and How is it Cast? 2/-.
Directions and Directing, 2/-.
The "Reason Why" in Astrology, 2/-.
Horary Astrology, 2/6.
The Degrees of the Zodiac Symbolised, 2/6.
Medical Astrology, 2/-.
What do we mean by Astrology, 1/6.
1001 Notable Nativities, 2/-.
Mundane Astrology, 2/-.
Weather Predicting by Astro-Meteorology, 2/-.
Symbolism and Astrology. *An introduction to Esoteric Astrology,* **1/6.**
My Friends' Horoscopes. *Blank Map forms,* **2/6.**

Cloth bound and pocket size, these elementary manuals supply the beginner's need in a way that has met with general appreciation, shown by some already having reached the Seventh Edition.

Valuable Gift Books.

Postage **6d.**

The Life and Work of Alan Leo: by Bessie Leo. 6/- net.

Practical Astrology: by Alan Leo. 5/-.

Rays of Truth: by Bessie Leo. 5/- net.
Highly Recommended.

Astrological Essays: by Bessie Leo. 5/- net.
A companion to "Rays of Truth."

The Romance of the Stars by Bessie Leo. *Astrological Stories.* AN IDEAL CHRISTMAS GIFT. **3/6** net.

The Pathway of the Soul: A Study in Zodiacal Symbology: by J. H. Van Stone. 3/6 net.

Simple and attractive in style, are welcome gifts.

POPULAR SERIES 2/-, post free 2/3.

Mars: the War Lord.

Saturn: the Reaper.

Jupiter: the Preserver.
Alan Leo's last book.

SIXPENNY BOOKLETS.

The Astrologer and His Work.

A New Factor in Education: Astrology.

SUNDRIES.

Blank Map Forms: 4/- for 100, post free 4/3.

Tables of Houses for Great Britain, 1/-; postage 1½d.

Tables of Houses for Latitudes 2° to 50°, also for 59° 56', 5/- postage 4d.

Long. and Dec. of principal planets 1900-2001 1/-; postage 1½d.

EPHEMERIS: Any year, 1/- Postage 1½d.

The above prices are net.

Please note address and send direct to:

"Modern Astrology" Office, Imperial Buildings, Ludgate Circus, E.C. 4

Women's Printing Society, Ltd., Brick Street, Piccadilly, W. 1.

Digitized by Google