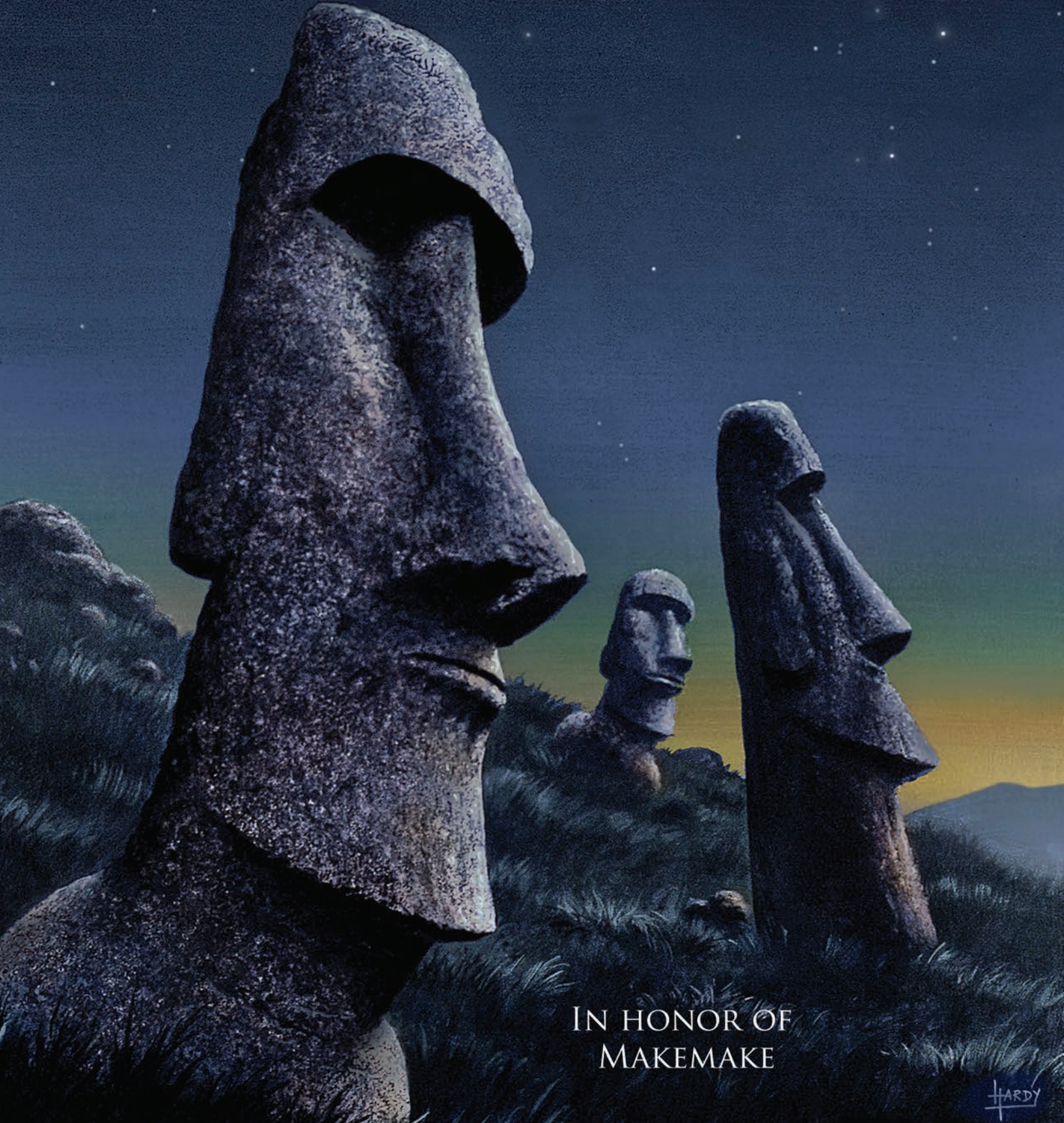


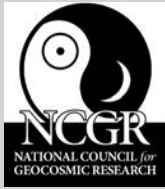
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EDITOR
SCOTT SILVERMAN

**PUBLICATIONS
DIRECTOR**
ARMAND DIAZ

**FORMAT AND GRAPHIC
DESIGN**
RICHARD SMOOT

ADVERTISING
ARMAND DIAZ
NCGRPUBLICATIONS@GMAIL.COM

NCGR HEADQUARTERS
ALVIN BURNS
EXECUTIVE SECRETARY
1351 MARYLAND AVE., NE
APT. B,
WASHINGTON DC 20002
212-838-NCGR
EXECSEC@GEOCOSMIC.ORG

SUBMISSIONS
NCGRPUBLICATIONS@GMAIL.COM

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DAVID A. HARDY

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SPECIAL TOPIC ISSUE

IT'S A SMALL WORLD, AFTER ALL:

WHAT TO *DO* ABOUT DWARF PLANETS?

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"Ourania" photo/Scott Silverman

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About the Cover Artist

David A. Hardy, FBIS, FIAAA is the longest established astronomical artist on Planet Earth, with his art first appearing in print in 1952. He illustrated his first book, for Sir Patrick Moore, in 1954, and has now produced many books of his own. For full details, please see www.astroart.org. An aside to all you folks prone to contemplating the Art vs. Life conundrum * - he was actually there on Easter Island for the July 11, 2010 eclipse. DH was born on April 10, 1936 in Birmingham, England, birth time unknown.



*You know, does Art imitate Life or does Life imitate Art? Oscar Wilde famously weighed in on this debate in 1889 when he asserted, 'Life imitates Art far more than Art imitates Life'. In other words, our exposure to art often affects the way we look at the world around us.

PLANETARY MEANINGS: WHAT'S IN A NAME?

JOHN TOWNLEY

Editor's note [EN]: John Townley takes us up, down and sideways through any number of philosophical rabbit holes – some of which may actually be cleverly camouflaged star gates! The second part of the title alludes to a famous quote from Shakespeare. "What's in a name? That which we call a rose by any other name would smell as sweet". Just a hunch here, but I think asteroid #535, Montague, might beg to differ.

At the heart of astrology is the presumption that each planet has a specific set of qualities and meanings which then blend with those of other planets into an overall dynamic that is the horoscope – or individually as types of events associated with the transits of any given planet. From the early days of astrology, the seven visible bodies have accrued individual clusters of meaning that have evolved in ways that themselves are sometimes contradictory and certainly difficult to trace, but which we hold as essential to them. Jupiter is expansive, Saturn contractive, Mars energetic, and so on. How each may have accrued its set of associations is a research project in itself.

In recent history, we acquired three new “outer” planets and with each comes a tale of why folks might think their meanings are this or that: Uranus incisive and explosive, Neptune vague and fantastical, Pluto brutal and inexorable, just to throw some basic keywords at them. How each acquired its generally agreed attributes, sometimes quite rapidly (as with Pluto) is also a unique but easier-to-trace tale, worth a research paper or two.

But within the last generation of astrologers, starting with the discovery of Chiron and the cataloguing of thousands of asteroids and many ephemerides to go with, we have on our hands an increasing number of new and significant (because they are at least roughly Pluto-sized) “dwarf” planets, most of which are quite distant (beyond Pluto) but very much there. They include Eris, Haumea, Makemake, GongGong, Quaoar, Sedna, Orcus, Salacia, and more that so far have only astronomical numbers for names. What do they mean – if anything – and how is that being determined, developed, and transmitted among astrologers?

As stated earlier, each individual case has (and will have) a history of its own and may be addressed separately. But before getting to that stage, it is worth taking a look at some of the factors that shape and envelop meaning development in general, and to be aware of the sometimes-shifty grounds surrounding it.

The Magnificent Seven among astrologers?

The Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn are all visible to the naked eye, so they've been the major players throughout most of history. You would think that would guarantee their meanings are set in cultural stone from sheer age and practice. However, such is not the case – different astrologies from different cultures and time periods emphasize one set of meanings over another and these symbolic hierarchies can shift, and even, drift. Egyptians at one period favor the Sun above all else while Tibetan (and other Asian systems) use primarily the Sun and Moon and pretty much ignore the rest. Whether you think the Sun is the all-powerful influence, or believe it shares the day and night equally with the Moon, or whether you think some of the other planets insert themselves in more specific places – as Jupiter in crop production, Mars in war, Venus in sex and reproduction (or, as with the Maya, an all-critical key to the rest) – depends on your culture and time period.

Another aspect of the Classical planets is they were not considered to be the gods themselves, necessarily, but in many cases were just associated with the gods. And also, to be reconsidered ahead, is the developmental position of this set of gods to begin with. They are the intermediate step of god that matches an intermediate step of human social evolution. They are not the local gods of both hunter-gatherers or early agricultural periods, gods of streams, trees, mountains, seashores, villages, and tribes. They are the bigger gods of general principles and hierarchies that often started locally but went on to extend themselves over many locations, even whole nations. But they are not the Big God that subsequently appeared and flourished later, Who, or even aspects of Whom, don't have planetary equivalents. In these Western-based cosmogonies, there are no planets God, Allah, or Yahweh, or planets Jesus, Mohammed, or Elijah.

Planets are independent things that muck about in the heavens and mess with the earth, but are neither the more addressable familiar locals nor the ineluctable Big Picture.

The general sets of symbolism assigned to these seven in modern Western astrology are peculiar to our own time and place, an evolution that began in pre-Classical times, was elaborated in Classical culture, funneled through the Renaissance lens, and was trimmed by the break of modern science and its new theories of both planetary and physical reality. Even in today's "modern" perspective, you find Indian astrology treating the Moon's nodes as though they were actual planets with physical qualities and German schools leaning on entirely propositional "planets" that aren't, to anyone's physical observation, there at all. Worse, practitioners seem to be able to get "results" in meaningful personal descriptions and timing of events, regardless of what planets they use, real or imagined. More on that later.

The challenge presented here, though, is that even when we have thousands of years to discover and cement the meanings of planets palpable to all, we don't find complete agreement – just a hodge-podge of overlaps that makes up the currently most-popular Western, tropical astrology schools. These mixed results are partially due to the mixed methods used to assign meanings to begin with, as well as current cultural and political trends and the influence of the more-popular individual practitioners. It's worth looking at how we got here, before outlining the perils of adding even more planets for consideration.

Tradition, Myth, Psychology, and Structural Elements

So how do we think we know the basic, broad, sometimes too-widely-encompassing meanings of the traditional, visible seven and already-in-use outers?

Initially, we learned it from our teachers, either in person or through their works. Simple as that. We learn in backwards fashion what we are told this or that means in a horoscope or transits/progressions, and after absorbing a lot of that, after months or years of becoming familiar with a lot of people and their horoscopes, we begin to modify what we've been told in the context of what we subsequently see unfold personally. We take a previously-molded set of meanings and modify them to suit our experience, and then pass that on – the individual essence of cultural modification.

But how do we modify it, and how did our teachers modify it before to give it to us? What factors did they, and subsequently we, use to form our opinions?

Of many possible, there are three most-often-employed approaches, which blend to shape our teachers' opinions and subsequently our own: simple tradition, myth and psychology, and structural deduction.

Tradition. This is the simplest, non-analytical path. If you ask most astrologers what the physical basis of astrology is, you'll most often hear they don't really know (true, nobody does) and aren't spending much time looking for it – they just know "astrology works" and that's enough. It came from the ancients, got updated along the way, and here you go. Follow the basic rules and you more often than not get results. And you do...until you don't, at a critical moment, and can't know why. Like early PC operating systems, cool stuff but you wouldn't want it running your car and breaking down mysteriously at 65mph. By this self-correcting path alone, you get a standardized set of meanings for each planet that long endures at the core but has variations along the way.

Myths. For those looking to extract a bit more seeming causality here, tying planets to their Classical myth-associated names, and looking to the myth details for illumination, becomes a major source of interpretation, especially when one is trying to justify qualities being assigned to new planets which have no meaning already associated with them. Sometimes that seems to work well in retrospect.

The goddess Venus and the planet Venus are both known for love, sex, desire, possessions, beauty and all the trappings and lifestyles that serve these qualities/meanings. And similarly, Mars, though a bit less of a match, because the god in myth is primarily about war whereas, in astrology, the red planet gets generalized to mean the energy (and maybe hormones like testosterone) that serves war. Mars also enables all sorts of other unrelated things that pertain to sheer physical energy, but not necessarily of a competitive or conflict-causing sort. Mercury fits well with the qualities of the god, but when you get to Jupiter and Saturn, you have to tap the mythical relationship of both to get the planetary assignments of either. They're a generational conflict in myth that goes to define them astrologically as more youthful and expansive (Jupiter) vs. older and restrictive (Saturn). But in the myth, Jupiter wins out, and in astrology Saturn does (as what endures), so not always so close a correlation.

Furthermore, using myths to illustrate or ensoul planetary meanings breaks down at the question "whose myth, and when?". Planets were held in high but different regards prior to their association with Greco-Roman gods, and depending upon the society, had unrelated meanings even then and certainly since, as determined by the forces of culture and geography. Planets, myths, and meanings are a mix that don't always match, at all. So, if you go that route to deduce new ones, you're on shaky ground.

Psychology. A subset of using myths to assign meaning to planets is to invoke "psychology", under the assumption that both are about either invoking or projecting inner meaning that is either innate to the species (Jung) or to the individual upbringing and/or neurology (everybody

else). Jung's presumption that there are haunting, species-wide inner archetypal constructs that then may resemble the qualities we associate with planets is in itself only a hypothesis. And that goes *double* for astrologers who invoke his set of archetypes, most of which only loosely overlap traditional planetary significations. This unproven hypothesis, shakily based on another unproven hypothesis, also reeks of the efforts of 20th Century astrologers to try to attach themselves to the then-new soft science of psychology in a bid to gain more modern credence, as if astrology were a branch of psychology, making it science-by-association.

Physical Qualities and Periods. Yet another way to try to assign meaning (or justify meanings already in place) is to try to be more physical/mathematical about it and use either the known physical attributes of the actual planetary bodies themselves or their orbital periods to generate comparable inner qualities of their effects, especially in a horoscope. Jupiter is big, with a large gravitational pull, enough to nudge Earth out of orbit by several hundred thousand kilometers as we pass. Could be something in that. But Saturn is big, too, and it has a longer period, so maybe that's important. In general, planets are given greater inner, individual personal effects according to their periodicities. If they repeat a lot, set up a rhythm, within a human lifetime, they are thought to affect more immediate things within. So, Sun, Moon, inner planets and Mars get lots of repeats, are thought to be more on the individual human scale. Jupiter and Saturn, on the other hand, get far less repeats, are assigned a more societal-related role, such as periods of aging, life cycles of growth, success, circumscription. The now-accepted three outer planets don't repeat (Uranus only once, if you live to be eighty-four), so are more associated with longer-term cultural organisms like states and empires, religious, social, and intellectual trends over the centuries. These are not dissimilar to the arrangements of periodicities of musical or rhythmic pitch (think of all the planets as the deep bass track of your life's multi-track recording), or electromagnetic wave speeds and lengths. A lot to go on, but not nearly enough proved physical connections/resonance to attach to astrology, yet... Other, perhaps more cosmetic associations, may be made by color, physical composition (rocky or gaseous), with or without magnetic field, orbital angle, and so on. Some of these might be useful in approaching new planets, but most of them share large periodicities, making that approach one of perhaps overtone series only, as far as humans or even historical trends are concerned.

The New Kids In Town

Before suggesting approaches to brand-new, essentially 21st Century additions, it's worth looking at the sometimes-fortuitous, trendy, political, opportunistic (or even mysterious) ways the post-Magnificent Seven have acquired some of their meanings.

Uranus. Originally, it's discoverer Herschel called it "Georgium Sidus (George's Star), after the mad British king, for obvious, political reasons -- can you imagine a "Trump's Star"? No meaning involved, bound to pass. After the king's passing, some suggested calling it Herschel or even Neptune, but German astronomer Bode (of Bode's Law) suggested Uranus, the early Greek sky god, consistent with other already in-place Classical astronomical names (like the moons of Jupiter and Saturn) coming into common usage. But what did that have to do with what we think of as strange, offbeat, outlier, electric Uranus? Well, it is weirdly tipped on its side, and the only Greek name among all the other Roman ones at the time... it had to be discovered by telescope when it was actually a faint naked-eye object, but really... there were a lot of things going on down here when Western astronomers got around to noticing Uranus (the Dogon had it in their sight well before, with a totally different take). How much, if not all, of this is simple projection of our own circumstances when like everything else, it was there already.

Neptune. By the time it was officially discovered (1846), Neptune had been unknowingly sighted before and its position predicted (albeit ultimately inaccurately) by two astronomers, English (Adams) and French (Le Verrier). After debates between English and French astronomical societies (who by this time had established the right of the discoverer to name the discovered body) Le Verrier got the nod and named it. A name already suggested for Uranus, this one got it instead. It certainly had enough confusion and projection surrounding its discovery to project projection itself, but again, it was just there. Our interpretations still evolve, but it hasn't.

Pluto. Why/how this planet got its name is better-known and certainly more entertaining, but also bordering on the mysterious. When Clyde Tombaugh, working at Percival Lowell Observatory in 1930 uncovered the image of Pluto on some photographic plates, its official discovery was announced on March 13th of that year, the 75th anniversary of the discovery of Uranus and the birthday of the observatory's namesake astronomer Percival Lowell who had predicted its discovery back in 1905 (the year an astrology pamphlet came out calling it Pluto by name, and outlining many of the meanings we use now). It hit the papers and suggestions for a name poured in from the public (back before *Boaty McBoatface*, the landslide choice of a 2016 popular vote to name a polar research ship, kind of ended that sort of thing). An eleven-year-old girl (Venetia Burney) wrote in and suggested Pluto, at her grandfather's urging. Voting on a final three possible selections, the observatory staff unanimously chose Pluto. Well, who could not,

considering it had Lowell's initials baked in and fit all the official Classical naming criteria. But the current meanings of Pluto were apparently already bubbling under in the astrological community (the search for Planet X was much-publicized by 1905), and quickly rose to become much of how we consider it today. It all sort of fit hand in glove, in a seriality kind of way (1), multiple ideas, forms, and names floating about, then congealing quickly when the actual planet was announced. But throughout all of the talk at the time, the meanings of Pluto still evolve, with favored takes changing in as little as a decade (tracking Pluto's metamorphosis from the horrible death monster of the 1970s to the wonderful "rising phoenix" of the 1980s and way beyond ever since).

Discovery Times and Social Context

Another popular meaning-association with these modern discoveries is that they somehow reflected, even epitomized social and intellectual trends of their period, and thus took on meanings accordingly. Thus, Uranus was discovered at a period of social revolutions (democracies of America and France) and the height of the scientific Industrial Revolution. Then Neptune appeared (multiply and with appropriate mystery) in a period including drug-driven medicines (anesthesia, opiates) and social confusion (the failed revolutions of the 1840s) plus a wave of spiritualism (the Second Great Awakening, Millerism, Mormonism). Finally, Pluto came into knowledge at the rise of fascism, mass deaths, and dark developments across the board. There seems to be formative resonance that fits these appearances, either through direct causal evolution or incident seriality. But, of course, astrologers look to and find the influences of these planets before their discoveries, so the discovery link is likely as serial as it is causal. And their interpretations cover astonishing and often contradictory depictions, extremely dependent upon not only on their discovery times but also what's going on currently.

It's much about passing social trends and where you stand at the time. One may read C.E.O. Carter writing in the 1930s that homosexuality is definitely associated with Uranus. Lots of reasons were given and chart examples provided – of known homosexuals. But you weren't seeing the Rock Hudsons of the time turn up because they didn't come out of the closet. Now is homosexuality primarily a Uranus thing (excuse me for being so old-fashioned and limiting in my phrasing)? We no longer even see sexuality in a way that would admit to that. But it was what Carter had to work with at the time, so planet-namers and interpreters faced with an onslaught of new planets all at once had best beware of the operant *zeitgeist*!

Statistical Research. Data sets of planets old and new have been run through various tests, and this might be a possible place to glean specific meaning. But...very

few examples of statistical research (its very form a bit in conflict with something that doesn't downsize well to the individual horoscope) have been done with real success (excepting the Gauquelin data). Few are large-scale enough to have meaning, and even fewer have been replicated. Many astrologers will claim that their "research" has proven out one meaning or another, but that usually means their personal astrological practice, or those of their colleagues equally skewed by nature. Nothing wrong with that, but it's another thing entirely. Could something be done here with current newbies, or even the Classical seven? Maybe.

Once and Future Discoveries

No official full-sized planet has been discovered recently, and indeed Pluto itself has been demoted to a dwarf planet by astronomers. But we do not lack plenty of others, some already assigned meanings, some in the process, and all involving social, political, and opportunistic complications.

The Asteroids

Named asteroids have been around since Ceres was discovered in 1801, with many more soon after, but they really didn't make the astrology map until the early 1973, when astrologer Eleanor Bach published an ephemeris of the largest four (Ceres, Juno, Pallas, Vesta) and suggested meanings for all four. If you are a fan of the social-cause link, this was certainly the time when the second wave of feminism was peaking, and among astrologers and astrology fans (all mostly women, though mostly men were published) it was time to broaden the planetary gender perspective. The majority of the meanings ascribed to these four, and many more after, were derived directly from the Classical myths behind their names. Were they/are they accurate in terms of how they pragmatically work in daily practice? Maybe so, and recently maybe no. Both the enthusiasm for myth-derived meanings and an overhyped gender perspective (must we have an asteroid for every version of LGBTQ?) have waned a bit, and some of the original interpretations of the fab four asteroids are in question (not to mention the more recent, actual Fab Four asteroids) (2). And the more bits of rock wandering about the inner and outer reaches of the solar system appear, the more folks wonder whether many of them don't really matter that much, if at all.

Chiron. This greatest of the middle-distant centaur class also got much of its startup meaning from one astrologer alone: Zane Stein, who gave the first lecture on it at New York's Astrologers' Guild and published an ephemeris and a book on it soon after its 1977 discovery. Thus, most interpretations of its meaning evolved from his first thoughts on the matter in the year(s) following its discovery. These

were, by and large, then and since, highly based on one selective approach to the myth of Chiron the centaur. It was all about him as a mythical doctor and a “wounded” (he shot himself in the foot, ultimately to death) healer. This approach was quite relevant to the popularity that New Age alternative medicine and non-allopathic healing modalities, both somatic and psychological, enjoyed during the late 1970s. Everybody’s wounded somehow, everybody has to heal, so check out Chiron. Many books have been written in that vein, and here you have primary meaning gleaned from both the original myth and the discovery’s social context, along with whatever experience each author has had in personal practice or (occasionally) statistical research. The issue here is that Chiron wasn’t classically known only or even primarily for his medical attentions. He was an all-around scientist that specialized in clever and lethal weaponry, and when he finally fell victim to his own technology, all of his medical knowledge was to no avail. If the proverb quoted in Luke 4:23 “physician heal thyself” applies to anyone, it’s him. In any other era besides the late 1970s (even, say, one as close as the Vietnam War years during the ‘60s), his other more-storied technological and military successes rather than his one catastrophic failure might have been what became attached to, and emblematic of, his celestial namesake. For the moment, we have 43 years’ worth of anecdotal evidence and empirical observation to ponder as we canter past these initial impressions in pursuit of a stable and workable interpretation.

A New Evolution

So, we are now looking at variant interpretations of multiple recently-discovered dwarf planets (and some centaurs). Again, as before, there has been a rush to judgment, or judgments, on all of them. This is especially the case because they are subject to the vagaries of the Internet, heightening the previous skewing effects noticed earlier, and further complicated by the newly-initiated politics of naming astronomical bodies after non-Western-Classical divinities. Nothing wrong with that, but they’re being interpreted by Western astrologers who may not know their real cultural myth context to begin with. Are they local spirits, middle-level gods like the Classical Greco-Romans, or non-Western versions of the really Big God of Everything, being reduced to encapsulation in a single piece of orbiting rock and gas?

Haumea and MakeMake are both fertility deities, humanity-starters, so their myths have a high degree of overlap. Does this function differ that much between Hawaii and Easter Island? Is some of this reduplication (3), given that myth is a universal human language? We’ve

already got the Roman god of the sea in Neptune. Is the arctic version, Sedna, a different god of a different type of sea-ness? And Quaoar, an only fragmentarily-known deity of Southern California’s Tongva, what’s his story? And Orcus (back to Classical) is just a demon minion under Pluto (anything planetoid similar to Pluto is required to be so named). Worse, what’s the story behind Mike Brown, who has discovered and then named many of these TNOs? Is this a case of seriality run amok, with Brown personifying the accidental pathway of celestial illumination, or is he just having fun (as he often says) distributing astro-nomenclature with politically correct and tongue in cheek haphazardness, in an effort to correct for centuries of Eurocentrism? But fickle, the dwarf planet he originally named Xena (after the admirable cartoon female warrior) ended up with Eris (Classical goddess of chaos, argument, and strife) scrawled upon its celestial nametag. Well, that choice at least has social context on its side: Trump and Brexit.

But ultimately, we’re in new naming/meaning territory here, where astrologers should tread carefully (not likely, already being demonstrated) and perhaps think more structurally (rare) when a host of very long-period, similar bodies appear at the fringes of our system. As transits, they stay at the same place endlessly, and as spots in a horoscope, they litter the landscape and confuse things physically and culturally (at least their current, given names do). In effect, they are more of an outer wall, a distant moat filled with leftovers from a time when things were wild and didn’t have real names yet (or perhaps, truly, ever will). If they mark real developments, they may be more like indicators of transits between eras like the Paleozoic, Mesozoic, Cenozoic, even the dangerous new Anthropocene. Not the even-huger geological ages at galactic scales, but the ones where we have been hanging around and trying to figure things out, when our local spirits, the pantheon of gods, and The Very Big God hadn’t yet all made their appearance.

Where you may find personal meaning there, it might be in some throwback to another period and life form, a cellular memory, a neurological ghost that whispers lost messages from the halls of time. There might be evolving and shifting archetypes, not so simple, or so human, as the relative surface ripples that Jung suggests. In planets that don’t move much faster than the stars and galaxies behind them you may have to find a larger, and even less-specific, language and meaning than what we so eagerly thrust upon the more nearby denizens of our solar system. In the case of this class of slow planets, perhaps like fossils the living meanings themselves are already lost in history, decayed and replaced by stone, and only our temporarily-assigned names remain, Ozymandias-like (4), orbiting statues from lost eras we can no longer quite remember

or understand. As we have pushed our celestial discoveries from the purely personal short scale, through the scale of evolving social history, past known historical cycles to a level of trans-human scale, we may have reached a Great Wall, made up of rocks which bear to us no individual meaning (as we know such to be) at all, only a background to project our imaginations upon at best. In evaluating these newly-discovered artifacts, it would be wise to not rush to meaning where it may have already come and gone...

Endnotes

(1) Seriality is a concept pioneered by biologist Paul Kammerer in his 1919 *Das Gesetz Der Serie* which proposes that what we see as seemingly unconnected coincidences or temporally serial events are, in fact, part of a natural aggregation of formative and information resonance that is at the heart of the structure of the physical world. It was later reworked as “synchronicity” by Jung and Pauli, who limited it primarily to events “meaningful” to the observers involved, but that was never what Kammerer proposed. He was thinking forward to what would become chaos theory, information theory, catastrophe theory and more, and not far afield from Sheldrake’s “morphic resonance”. Kammerer was proposing that everything is connected at multiple levels spatially and temporally based on its form and information content and tends to cluster and “surface” (when we notice it) accordingly. It is beyond personal meaning, because if we could look closer at the “coincidences” we do notice, we would see them as an interconnected network assembled by laws of attraction, imitation, and persistence (as he phrased them). Similar ideas were explored in Plato’s cave and other Classical attempts to propose universal interconnectedness of a formative, structural nature beyond that of what is obvious to the current level of human observation. Astrology, with its large, formative planetary principles and qualitative signs and houses, fits right into that. The challenge at any given time is to find out what of our observations come from these larger principles and what we are simply projecting upon them. There it becomes similar to whether man was made in the image of God or the other way around. In astrology, too often, it’s *the other way around*.

(2) See asteroids John, Paul, George and Ringo, named specifically for the Beatles band members.

(3) Reduplication is a morphological process whereby the root, the stem of a word, or a portion of it, is repeated with slight differences.

(4) See the poem “Ozymandias” by Percy Bysshe Shelley. ‘My name is Ozymandias. King of Kings; Look on my works, ye mighty, and despair!’ . Available at [Ozymandias by Percy Bysshe Shelley | Poetry Foundation](#).

Biography:

John Townley is a pioneer astrologer, musician, journalist, and maritime historian – he is the “father” of the composite chart, a technique which he introduced in 1973, and his work with astrological and natural cycles has long been oriented toward a better delineation of the physical basis for astrology. Current books include *The Composite Chart*, *Lunar Returns*, *Dynamic Astrology*, and *Planets In Love*. His latest musical efforts are on Lollipoppe Shoppe Records out of Berlin, Germany. His ongoing astrological, musical, and maritime efforts may be tasted at www.astrococktail.com.

Appendix I

Some Notes on the Coming of Chiron

Elsewhere in this issue, John Townley declares:

“Chiron. This greatest of the middle-distant centaur class also got much of its startup meaning from one astrologer alone: Zane Stein, who gave the first lecture on it at New York’s Astrologers’ Guild and published an ephemeris and a book on it soon after its 1977 discovery. Thus, most interpretations of its meaning evolved from his first thoughts on the matter in the year(s) following its discovery.”

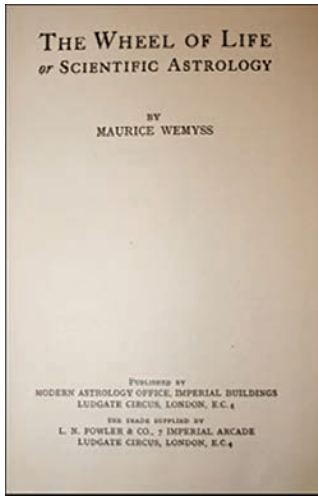
Zane Stein, given an opportunity to weigh in on the matter, responds:

This is not *completely* correct. While I spearheaded the early research into Chiron, the early meanings were the result of a collaborative effort from astrologers all over the world. The first Chiron Ephemeris, published by Al H. Morrison, was sent by me, and Al, to astrologers who expressed an interest in exploring the new body, and they then sent back their suggested keywords to me. When said keywords were published, credit was always given to the Association for Studying Chiron members.

Zane also provided *Geocosmic Journal* with the following intriguing historical nuggets that just might have some pertinence to *the coming of Chiron!*



...Continued on next page



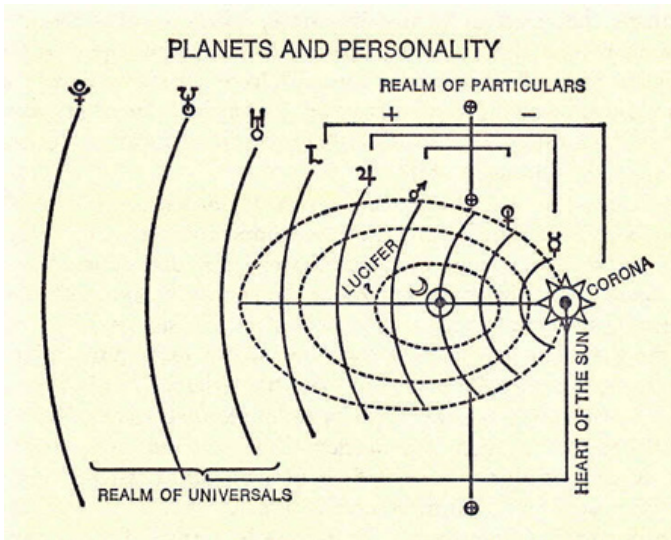
Maurice Wemyss wrote a series of books from 1920 to 1940...his *Wheel of Life* series. In one of the books, he predicted a body would be discovered of the nature of Chiron, which would have an affinity for Sagittarius, and a period of 45 years. Amazing, since the body we know as Chiron has an orbit that varies over time between 46-51 years. About the only thing he got wrong was where the

body would be found.

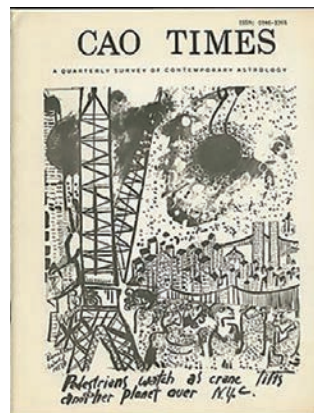


In the Spring of 1961, Charles A. Jayne wrote an article for *In Search* magazine on hypothetical planets. For one of these bodies, he gave a period of 50 years,

plus or minus 2 years. He said it would have an orbit so elliptical that it would actually swing inside the orbit of Saturn when closest to the Sun (Perihelion). He predicted that the new body would be found near its own South Node, and with the Moon's North Node in Scorpio. He named the body Charon, and came up with a symbol for it. His prediction was right in every respect except two. First, the Moon's North Node was not in Scorpio. (It had been in Scorpio up until December 1976, so Charles was only off one sign.) Second, the body was named Chiron. HOWEVER, within months of Chiron's discovery, a moon was discovered around Pluto, which was named Charon. So perhaps Charles tuned in to both Chiron and Charon in his prediction. (The symbol, I understand, was designed thinking of Charon's ferryboat across the river Styx.) (see image above)



In 1936, Dane Rudhyar published what has become an astrological classic, *The Astrology of Personality*. He talks about a series of links, or 'moons', in the solar system. The first, of course, is our Moon, linking Venus with Mars. The second, he said, may be the asteroid belt, linking the inner solar system with Jupiter. And, one of the moons he proposed, linked the inner solar system with Saturn, going out almost to Uranus. A few years before he died, I spoke with Rudhyar and asked him if this moon could be Chiron, and he replied that he had not had much time to discover Chiron but it seemed to fit with his Moon schema. (Diagram above reproduced by kind permission of Aurora Press)



Al H. Morrison published an astrology magazine in the 1970's called CAO TIMES. On the cover of the issue published August 29, 1977, Al chose to put a drawing which shows a huge body being lifted up above New York City by a construction vehicle. The caption: "Pedestrians watch as crane lifts another planet over NYC." This was published around two

months before Chiron was discovered. I had a copy of this issue on my desk on the day I heard the news that a new planet had been found. - Zane Stein

Editorial Note: CAO stood for Congress of Astrological Organizations! Please don't forget to contact the Alexandria I-Base Project (www.alexandriabase.org) if you have vintage astrological periodicals, such as the CAO TIMES, to scan or share. Astrologians of the future will bless you!