THE WORK
OF THE
ASTROLOGICAL LODGE
OF LONDON

IMPORTANT NOTICE

Meetings of the Astrological Lodge will be held on every Monday in session at No. 6, Queen Square, near Southampton Row, as follows: Beginners' Class, 6.15; Public Lecture, 7.0; Members Only Meeting, 8.20.

Full particulars from the Hon. Secretary, Mr. R. C. Davison, "Clovelly," Nicholson Road, Croydon, Surrey.

Hon. Treasurer's address is:—Mrs. A. Parkes, 49 Longdown Lane, N., Epsom, Surrey.

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

All who are seriously interested in Astrological Science are invited to join and assist in our work.

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OF INTEREST TO ALL ASTROLOGERS

ASTROLOGY

THE ASTROLOGERS' QUARTERLY

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

Editor: CHARLES E. O. CARTER

VOLUME 26 JUNE NUMBER 2
JULY AUGUST 1952

CONTENTS

	Page
THE EDITORIAL	33
NEWS FROM THE FACULTY. *By M. E. H. and R. C. F.*	37
AT HOME AND ABROAD. *By Jacinthé Buddicom*	38
THE GENITURE OF QUEEN ELIZABETH II	42
"A" AND "M" HOUSES. *By Brigadier R. C. Firebrace, C.B.E.*	45
JOHN RUSKIN. *By Joan Rodgers*	49
A REFUTATION OF MR. HARVEY'S ATTACK UPON OUR APPEAL. *By Zoë Wassilko and Wilhelm Knappich*	58
LETTERS TO THE EDITOR	60

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ASTROLOGY

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These should be directed to *Astrology*, 37 Inner Park Road, London, S.W.19, England.

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

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

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

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

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

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ASTROLOGY

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

VOLUME TWENTY-SIX JUNE NUMBER TWO

JULY AUGUST 1952

EDITORIAL

Future Articles

In future it seems desirable to aim at making the Quarterly more and more an astrological digest. Readers, I think, like variety and this is not easy to provide if one article occupies nearly all the space available. On the other hand, to divide a paper (as it was unfortunately necessary to do with Mrs. Rodgers's excellent treatise on Ruskin) is undesirable. The best plan seems to be to ask speakers at the Lodge whose lectures call for reproduction to furnish digests of them for that purpose, as Brigadier Firebrace has done, in this issue, with respect to the "A" and "M" Houses thesis. Authors may not like to be asked to do this but it appears to be the best plan.

The Quarterly is running at a considerable loss at the moment. This cannot be otherwise, since costs have risen 300 per cent and the price only 25 per cent, but I do not wish, if possible, to raise the price to two shillings a copy (which in any case would probably mean the loss of so many readers that it would not help to solve the problem at all) or to reduce the number of pages drastically.

The Saturn-Uranus-Neptune clashes will probably in some sense clear the economic air. It may be that prices will fall, but the present inflation is, of course, no local affair due to this or that government. It is world-wide. Deflation is never a pleasant process, whereas inflation is often, at first, quite elating. It is a tug-of-war of Saturn against Neptune with which we are confronted.

Mental Deficiency—Minor Aspects

The following case has been sent to me: Girl, mentally deficient. Born of normal parents, at Manchester, 10.43 a.m., G.M.T., May 28, 1950. Died November 11, 1951.

The afflictions are not heavy, but the case conforms well with

the indications suggested in the *Encyclopaedia of Psychological Astrology*.

Two "watery" bodies are in 3rd, and cusp 3 (Placidus) is exact semisextile Saturn. Venus and Mars are in exact quincunx.

I sometimes wonder whether the so-called minor aspects are much less powerful than the majors, though unquestionably they have narrower orbs. Hitler's Sun semisextile Neptune seems to have been powerful; it was only 3' from exactitude.

Mercury square Pluto would not, in itself, be very important in this case, since it must have been common to thousands of maps at that time. But Mercury is close to the M.C. and is in exact semisquare to Uranus. Rising degree is semisquare Neptune. Venus (ruler 3rd) is sesquiquadrate Saturn.

Sun in Gemini certainly has two squares. But the principal afflictions appear to take the form of "minor" contacts.

I have certainly found the semisextile quite active in one-degree directions, especially with the Sun, and am not at all sure that, with this potent body, the 15° aspect should not be watched, especially as, in my experience, it seems, unlike its multiples, to be of a friendly character!

Perhaps readers might like to test this, and report.

The Pre-Natal Epoch in Arctica

Mr. Colin Evans has suggested that I should appeal to readers resident in Norway and Finland and other northern latitudes on this point: -

Suppose a woman conceives about the time of the autumnal equinox and when the Moon is in Cancer or Capricorn, what happens when the child is born somewhere round the next summer solstice? For in the Arctic Circle, at that time, Cancer and Capricorn neither rise nor set.

This is not a merely academic question. It has probably happened many thousands of times.

It seems to me that there are only three possible solutions:

(*a*) to reject the Trutine* doctrine lock, stock and barrel;

(*b*) to say (as I have myself argued in regard to house division) that because a rule doesn't work everywhere, one should not argue that therefore it works nowhere;

(*c*) to suppose that some other point usurps the place of the ascendant in such circumstances.

For my own part, I have long regarded the venerable Trutine with suspicion, for quite other reasons.

* The doctrine of the pre-natal epoch is also called the Trutine of Hermes, from a Latin word (taken from the Greek) meaning a pair of scales.

Suppose three children of the same sex were born about the same time in the same hospital—no unlikely supposition. Let us now suppose that these three grow up in the course of time and become interested in astrology. They know that they were born "about eleven p.m." (let us say) and they go to three different pre-natalists, pay their guinea or as the case may be, and ask for rectifications according to the Trutine of Hermes.

Would they not receive precisely the same answer, even unto seconds?

But of course no one in his senses could believe that these persons were born at the same second. Actually, it appears, it would be impossible for infants to be born in the same hospital at "about" the same time; they would have to be born (at least usually) either at the same instant, or some little time apart. But if this phenomenon of instantaneous births did actually occur, it would long ago have been noticed.

Those who fall back on the notion of some sort of "occult" or "psychic" birth to which the P.N.E. refers still seem to be confronted by the same problem: is this instantaneity any more likely upon a "higher plane" than upon the terrestrial one? Further, it is for them to produce evidence of this contention.

At all events, Mr. Evans's open-minded approach is to be applauded and we hope we may get some information from the Far North.

Verbal Horrors

It is to be noted that, via certain advertisements in our periodicals, the dreadful use of "Arian" for a native of Aries is invading Britain. An Arian is a follower of the heretic Arius and not (at least necessarily) an Aries person.

Virgoan is, if possible, even worse. One can understand that to an American "Virginian" is ambiguous. But why not say "a Virgo" and have done with it? We often talk of "a Leo" or "a Capricorn."

"Scorpian" will only pass muster because there happen to be two forms of the word in Latin—Scorpius as well as Scorpio.

Venusian, though used I fear by astronomers, is bad. The proper form is Venerean. One might as well talk of Marsian and Uranusian.

Tertiary Directions

These are a discovery of my esteemed correspondent, Dr. E. H. Troinski, of Berlin. Each revolution of the Moon, back to its radical place, equals one year of life.

Dr. Troinski now writes: "Herewith I make known my first prognostication based upon tertiary directions. I await a special occurrence that will directly or indirectly concern the U.S.S.R., with its critical point on October 11–12, 1952." If Dr. Troinski is vague as to the nature of this occurrence, he is certainly very definite indeed as to its time. We will wait and see. But we would say that events that directly or indirectly concern Russia occur fairly frequently and he must produce something quite exceptional if we are to be impressed.

Note that Dr. Troinski's tertiaries do *not* involve precession.

Countess Wassilko's Letter

This will be read with interest but with mixed feelings by our readers.

For many years I have done my best to cleanse astrological beliefs and practices but I do not believe that any set rules and regulations would serve a useful purpose. I believe they would be disregarded. British astrology is alive today and appeals to what has been written by Ptolemy and other ancient worthies cuts very little ice with us. We respect them, as no doubt modern doctors respect Hippocrates, but we do not submit to their judgment.

As for the stellar zodiac, I have already often stated my position in regard to it. It may have—and very likely has—its value, but to reject the equinoctial zodiac outright is sheer madness and not worth serious discussion.

As for Mr. Martin Harvey's reference to "rectification by spirit-communication" I think he introduced this merely to show to what confusion this practice must lead. But doubtless he will write for himself. Mr. Norris, who first introduced this topic, did so, as I understood his article, rather as an item of interest than as a serious advocacy of a general resort to such methods.

Incidentally what an appalling prospect of the next life this opens up! To be constantly harassed from the earth with inquiries about birth-times; no! Uncertain birth-times have given some of us quite enough trouble in this life without our being pursued by inquirers into the next.

An Omission

Most readers are acquainted with Mr. Martin Harvey's style and will have recognised him as the author of the letter "That Famous Usurper Cromwell" in our last issue. However, we apologise for our oversight in omitting his name.

Maps from Mexico

Mr. A. Lavignini, Apartado Postal 2929, Mexico, D.F., will send, gratis and (as he says) with no strings attached, a specimen of his special coloured maps to all who will send him their already-calculated planetary and cuspal positions. Those who are interested in colour-astrology should send for one of these charts, remembering that the postage is 4d.

NEWS FROM THE FACULTY

By M. E. H. AND R. C. F.

The New Year

The Faculty has begun its tuitional year with 47 students, internal and external, and another dozen or more who attend the fortnightly Advanced Discussion Group whenever possible. There is a high level of ability and a keen spirit in these students.

Easter Holiday Test-work reached a good standard of correctness and presentation. It is particularly gratifying to note the excellent beginning made by the Seniors as a result of the new venture of the *Senior Preparatory Class*, started last October.

External Students' Course

It is a pleasure to conduct this extension and to receive so many letters of appreciation from widely separated parts of the world. There are now students in Australia and New Zealand working with others as a Group. One has joined from the U.S.A. There are 23 altogether.

The arrangement that students may go at their own pace has proved itself to be good. Some answer the Test Papers for the whole term within the first weeks; others go in a leisurely manner putting in work when able.

Annual General Meeting

On March 22nd, the third Annual General Meeting of the Faculty was held. All officers were re-elected. The vacancy on the Council, caused by the appointment of Miss Jacinthé Buddicom to the office of Treasurer, was filled by the election of Mr. Neil Campbell. He is a keen astrologer who won his Diploma in 1951. Beginning to learn at the age of 17, he had cast over a hundred charts by the time he was eighteen, a record not easily matched. The *Torquay Times* reports that he

recently gave a lecture to the Torbay Astrological Group, taking "The Faculty of Astrological Studies" as his subject. Members of the Faculty (Diploma-holders) all reported activities in lecturing and teaching.

AT HOME AND ABROAD

By Jacinthé Buddicom

It is a happy thing for us to note that astrology is taking a prominent place in current English publications.

In *The Observatory* for August 1951, that most interesting "Review of Astronomy," there is a long review of Mr. Fagan's book *Zodiacs Old and New* which I should like to quote in full, since the periodical in question is not easily obtainable by the public.

"In this book the author claims to have discovered that the sidereal zodiac used by the Babylonians and Egyptians was measured from Spica as in Virgo 29 and that the Egyptian 'decans' consisted of sections of the ecliptic of 5 degrees each.

"It has been known for long that the Babylonians of the Seleucid period (and earlier) used a sidereal zodiac. *Some* of the Babylonians divided the ecliptic into twelve equal signs such that Spica was at or near Virgo 30 (i.e. the dividing point between Virgo and Libra) and *others* into signs such that ζ Piscium or a star near it formed the dividing point between Pisces and Aries (so that in *their* Zodiac Spica was near Libra 4).

"But Mr. Fagan, believing that the traditional degrees of *exaltation* of the Sun, Moon and planets, mentioned by astrologers, must have been derived from their positions at a certain time, plumps for a year in which Jupiter was near its degree of 'exaltation' Cancer 15 and Saturn near its degree of 'exaltation" Libra 21, namely that from 4th April B.C. 786 to 23rd March B.C. 785. He then computes that (if the sign positions were determined by means of Spica as Virgo 29) at the New Moon of Nisan I on 4th April B.C. 786 the Sun, Moon and Venus were near their degree of 'exaltation,' Aries 19, Taurus 3, and Pisces 27; and when Jupiter, Mercury, and Saturn set heliacally (i.e. on *one* of the occasions Mercury set heliacally, since it sets heliacally more than once in a year), they were near their respective 'exaltations' Cancer 15, Virgo 15 and Libra 21; and that when Mars rose heliacally it was near its 'exaltation.' Thus he gives the word *exaltation* three different meanings. If it had had only one signification throughout we would have

had more confidence in his solution. As the Babylonians *did not mention exact degrees* for the 'exaltations,' and *did not specify* planetary positions by reference to their degree positions in signs as early as the *eighth century* B.C., but by reference to their *specific distances from stars in the zodiacal constellations*, emphasis on the *exact degree* of 'exaltation' seems unwarranted, especially as the earliest extant degree list, that of Pliny the Elder (A.D. 39–79) gives the degree of 'exaltation' of the Sun as Aries 29, not Aries 19, *which was first quoted about the 4th century* A.D. It is doubtful therefore if we can agree with Mr. Fagan that 'we have no option but to conclude that the year B.C. 786–5 was the *only* one in which the hypsomata could have had their origins.' Mr. Fagan has much to say of interest about the Egyptian Decans, but as he promises us a larger work on this subject, it will be as well to wait for his fuller information before expressing an opinion on his theory."

We will all, I think, express admiration for the amount of work which must have been undertaken by Mr. Fagan in assembling the data for his book; and to make such research, even if the results are negative, or unacceptable to others, is a splendid thing. Every astrologer should most certainly "try everything once"; but to my mind, so far as the *Astrological Zodiac* is concerned, precession is simply the Mad Tea-party; and the previous Aries can no more become the subsequent Pisces *in fact* than Alice can actually turn into the Dormouse just because she now happens to sit in the seat he occupied last time. The Constellations are a *background*, against which the principles of life, the Signs, revolve. With a Piscean background, Aries may assert himself in a somewhat fishy manner, but he still asserts himself. And similarly, with a background of Aquarius, he is more original, quite literally air-minded, but still *active*, since activity and assertiveness are the Aries *principles*.

A most excellent and absorbing article has just appeared in the Spring Quarter's issue of the *Cornhill Magazine*, which all readers should try to procure for themselves.

This is a life-history of that remarkable character, Isabelle Eberhardt; and it concludes with a representation of her birth-chart (surely the first time the *Cornhill* has printed a horoscope, but let us hope it will not be the last) and a mention of the Faculty of Astrological Studies. Mrs. Hone supplied the horoscope in question.

For those with American currency available, Frank Scofield has brought out a booklet entitled *Lionism Told with Postage Stamps*, in order to "portray through the medium of postage stamps the geographical location of the present Charter Nations

and the principal activities of Lionism as practised throughout the world." Mr. Scofield first lists the present nations on the international roster and remarks "as you study the map and the countries included in the Lion family, you will be impressed that *Lionism is only found in those portions of the world where individual freedom still abounds.*" Leos will appreciate this sentiment.

The booklet is obtainable from World Stamp Collector, 593 Market Street, San Francisco, Calif.; price $1.50.

The last issue to my hand of the *American Federation of Astrologers Bulletin* has two items worth remembering.

The first is a remark in an article "Malefic or Benefic," by Howard M. Duff:

"Astrology as a study is like a revolving door: you have to go all the way through it or you are worse off than if you had never poked your inquisitive nose into it. . . . Advice has been asked for ages, taken much less often; for true advice tells what the native must *do* with what he *has* to achieve what he *wants*. Most people don't take to the idea of doing anything with themselves to make *causes* for future events, but would much rather just have them *happen* . . . a pedestrian can get to his goal much faster on a train, bus, or plane, *but he has to board the vehicle first.*"

The second is an inspiring account of how a member of the Federation came to their headquarters and in his own time and with his own tools converted an old brick building into an admirable *workshop for astrologers*. How grand it would be if we had a *real permanent home for astrology in England, also.*

The *Cahiers Astrologiques* for March/April 1952 gives the data for M. Edgar Faure, according to the état-civil of Beziers, as August 18, 1908, at 2 a.m. with ascendant 18.5 Cancer, M.C. 26.38 Pisces. Sun in exact conjunction with Jupiter in 24.41 Leo; Mercury 22.2 and Mars also 26.4 Leo. Moon in 14.46 Taurus. Venus in 12.42 and Neptune in 16.4 Cancer; Saturn 9.36 Aries and Uranus 13.26 Capricorn, both retrograde; Pluto 25.31 Gemini.

Jane Russell, the film star, gives her own data as June 21, 1921, 6 a.m., Bemidji, Minnesota. M.C. 23½ ♐, asc. 19 ♋.

In the Annual Number of the Indian *Astrological Magazine for 1952* Dr. Bh. Satyanarayana writes about "Predicting eventful years by Transits."

"From the periodic conjunctions of the planets, taken two and two at a time, we arrive at the years in which they form the different aspects to their original positions."

"If *Neptune and Uranus* are in good aspect at birth, the fruitful years of life are 28, 42, 56, 70 and 84; if in bad aspect,

the fateful years occur in the rotation of every 21 years, i.e. 21, 42, 63, 84.

"*Neptune and Saturn* when good at birth produce fruitful years at 20, 30, 50 (55/56) and 60; in bad aspect, the evil repeats itself every 7½ years, but 45 and 90 are the most adverse.

"*Uranus and Saturn* when in good aspect at birth produce good results every 10 years, and ages 20, 30, 50 (55/6) and 70 are very favourable. When in bad aspect, the worst years are 45 and 60.

"*Neptune and Jupiter* are good at 28, 48/9 and 84; when adverse 21, 42 and 51½.

"*Uranus and Jupiter* are fruitful at 12, 16, 28, 36, 48/9 and 84; when adverse, 21, 42 and 63 are bad.

"*Saturn and Jupiter* when good at birth are fruitful at 20, 40, 60; when adverse the evil repeats itself every 6 and 7½ years, 30, 37½, 45, 52½ are specially bad.

"*Saturn and Mars*: the good repeats every 5 years, 30, 45 and 60 being specially fortunate; when adverse the evil recurs every 3¾ years, 15, 22½, 30, 45, 52½, 56¼ being especially difficult.

"*Jupiter and Mars*: when good the rotation recurs every 2½ years; 20, 30, 45 and 60 are fruitful; when adverse at birth, dire results occur at the ages of 15, 30, 45 and 60; while evil in some mitigated form occurs every 7½ years. . . .

"As all events and their nature depend upon the signs and again the houses in the horoscope from which the planets act, and upon the relative strength and weakness of the planets by aspect . . . each combination always calls for some judgment on the part of the astrologer."

It is noticeable that around the 7-year intervals there are a marked preponderance of contacts possible. This 7-year period certainly does seem to crop up very prevalently in astrology: the squares and opposition of the Moon by day-for-a-year progression to her birthplace; the squares and opposition by transit of Saturn to his birthplace; the seven-years-to-a-sign both of Uranus and of Frankland's Point of Life. All these are most closely allied in concentration near to the same time.

JACINTHE BUDDICOM, D.F.Astrol.S.
OFFERS TWO NEW ASTROLOGICAL ADVANTAGES:

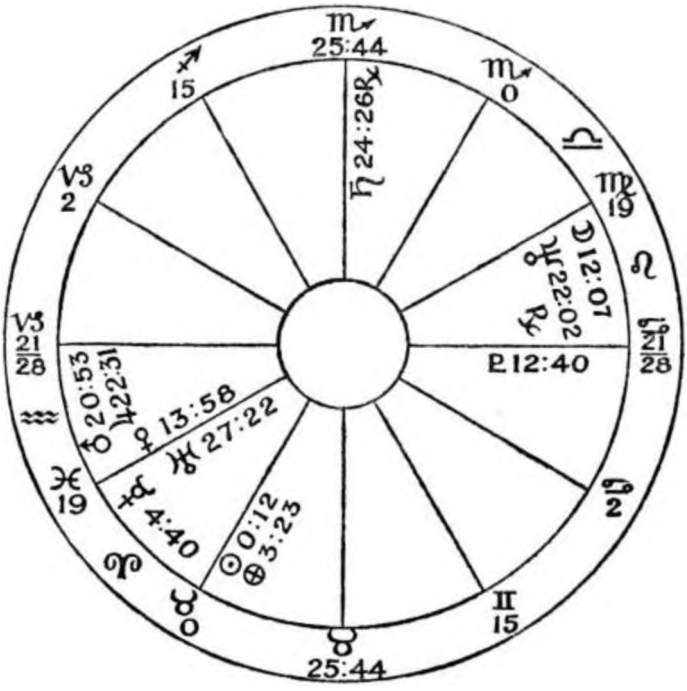
1. In order to introduce my ASTRACHART to a wider public, I will construct one for any reader's chosen Birthdate for 5/–. This is a new type of horoscope form, in colour, which is in itself a very quick and simple key to Astrology.
2. In connection with my little Club, the ZODIAC CIRCLE, I shall be pleased to arrange small private afternoon or evening parties where kindred spirits may meet for friendly and informal Astrological discussions. 5/– each, including refreshments.

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*

THE GENITURE OF QUEEN ELIZABETH II



THE above is erected according to the method of Placidus, although I consider that the equatorial system given in my *Foundations of Astrology* gives a much truer picture.* The Native was born in West London, at 1.40 a.m., G.M.T., April 21, 1926.

Perhaps the most striking feature of this geniture is that four bodies (☉, ☽, ☿, ♀) have hardly any aspects. The Sun is quintile Pluto, the Moon is sesquiquadrate Uranus and semi-sextile Pluto; Mercury has only a weak trine to the Moon and a weak conjunction with Uranus; Venus is trine Pluto, rather close. The ascendant is well configured.

The fact that the Lights and ascendant are not afflicted (except for the aforesaid sesquiquadrate) is a good augury for health and bodily safety; in fact, it is a good thing from every point of view. People who are destined to a tragic life usually—

* This system yields results that *approximate* to those given by equal division in the ecliptic from the ascendant. Tables may be obtained from the Editor on receipt of 6d. and a stamped addressed envelope.

one might say, invariably—have serious afflictions to the Lights.

On the other hand, the Queen was born in troublous times—in 1926, the year of the Great Strike, and this is reflected in her geniture. Saturn, ruler, is just past the M.C. and is trine Uranus, but it is also applying to the squares of Mars, Jupiter and Neptune.

Modern astrologers do not, of course, subscribe to the old aphorism that Saturn in 10th spells downfall, a notion that is usually supported by reference to a totally untrustworthy figure for Napoleon I! Nevertheless, this is a serious position, especially as one cannot gainsay that Saturn is gravely afflicted.

It has been suggested that the prominence of Neptune indicates the likelihood of eventual abdication. It is true that this planet afflicts the ruler and also the lord of the midheaven, but there are fairly powerful counteragents, such as the conjunction of Mars and Jupiter, so that I should not care to commit myself to any such view.

The afflicting bodies are, by equal equatorial division, in the 2nd and 8th houses, which points to our economic difficulties in no uncertain measure and to the expenditure on arms that threatens most of the world. Since the afflictions are in fixed signs, this state of things will not be easily overcome, though it is good to see the Queen's progressed Sun passing from opposition Saturn to sextile Uranus.

So far as character goes, I like Mars conjunction Jupiter in Aquarius. It is a warm, generous, hopeful contact. But would that it had better aspectual support!

Note that these two bodies straddle the "eastern point" (see *Astrology*, December 1948) and in my view add greatly to the native's innate force of character. Or, perhaps we may say, bring this out through the external life that circumstances of birth have imposed upon her.

The Queen will never lack courage and there is much to show that she will be an inspiring monarch. I like Saturn in Scorpio; it may have in it an element of tragedy, but it is brave. In fact, the sign-emplacements are good.

If the map is a difficult one, it may be said that so too are the times. But the British thrive on difficulties. It is in prosperous times that they become self-complacent and self-righteous.

When we compare the Queen's map with our three accepted national figures, there is much that is of interest.

There are seven zodiacal points or areas that are prominent in these three maps or in two of them and these may be collated with the Queen's natus.

	1066	1707	1801
1. 7 ♈ ♎	—	♀	Asc.
2. 22 ♈	Asc.	♆	—
3. 19–20 ♉ ♏	♆	☉	♆
4. 8–9 ♌ ♒	♂	☿	—
5. 21–23 ♌ ♒	—	♃ PL	♄
6. 28–29 ♏ ♓	☽	☽	—
7. 10 ♑	☉	—	☉

It will readily be seen that No. 2 falls well in Her Majesty's map and this seems to me to indicate personal success and popularity. But Nos. 3 and 5, which introduce Taurus and the 2nd house, fall badly; and this once again stresses economic difficulties.

As for war, Mars conjunction Jupiter square Saturn in Scorpio is not peaceful; and it is a fact that at the moment we are engaged in war in Korea and Malaya. Whether one can venture to say that the map precludes the vast destruction of a Third Great War, I hesitate to say, much as one would wish to be reassuring.

Be this as it may, astrologers who, with some exceptions, are a loyal race, will join in acclaiming Her Majesty and in devoutly wishing her a long and prosperous reign.

One parting word to the pessimists: let them recall that the nativity of Queen Elizabeth the First was by no means a good one, in a formal sense. Yet her reign was glorious, in many ways, and above all culturally. Queen Victoria's natus had some bad afflictions, such as Saturn square Uranus-Neptune.

Let us therefore be of good heart.

I promised to say something about the passing of King George.

Unquestionably there were signs in the heavens.

In the preceding lunation Uranus was on the M.C. at London, severely afflicted.

The King himself, as all readers will know, had just passed progressed Sun square progressed Saturn and we have also mentioned Mars square radical ascendant, one degree, exact arc (for recorded time) 55° 52′, arc of death being 56° 09′.

But perhaps the most characteristic "anareta" (as the ancients called it) was Pluto from radical 8th to M.C., which, by one degree, yields an arc of 55° 31′. This dates very closely to the beginning of the King's illness and illustrates the common function of the one degree measure as marking the "sowing of the seed."

It is interesting to recall that Mr. Frankland always taught

that with the fixed increment measures the *progressed* positions of the outer planets are often highly significant. If we take progressed Pluto at 10° 44′ Gemini and add the death arc to this point, we obtain 6° 53′ Leo, only 6′ from the recorded midheaven.

Similarly the ¼° measure gives progressed Pluto quincunx radical Moon and Mars opposition progressed Neptune, both only a few minutes out.

The coming of a malefic (especially if badly afflicted) on to an angle is very commonly seen at death, though the converse is not true. That is, one must not expect death to necessarily accompany every such contact, by any means.

Experiments with mundane maps of unquestionable exactness* seem to show that the one degree (longitude) progression of the M.C. is at least as reliable as any other, the ascendant being taken out by oblique ascension under the latitude of birth. One degree progressions of the ascendant do also occur, however, as in the case of Nicholas II, who died under M.C. converse conjunction Moon, square Uranus, and ascendant opposition Mars.

"A" AND "M" HOUSES

AN ABRIDGED VERSION OF A LECTURE DELIVERED TO THE ASTROLOGICAL LODGE ON NOVEMBER 19, 1951

By BRIGADIER R. C. FIREBRACE, C.B.E.

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1. During the last two years the Group has been investigating the problems connected with house division. The final task set for consideration was whether there was a justification for two methods of equal house division, one based on the ascendant and the other on the mid-heaven. The houses formed by these two variants were called respectively "A" and "M". It was also necessary to determine the interpretative meaning of both the resulting maps. The Group was led to this study by the fact that, whilst it was found possible to assign a very definite value to the positions of planets in the method of equal house based on the ascendant, it was often possible to give a valid interpretation to the same planets in adjacent houses, which often correspond to those in which they would fall by the Placidean or other quadrant systems.

* Students might experiment with the 1801 map and such fairly recent directions therein as M.C. △ ♅ and M.C. converse ♂ ♀.

2. Even in such a latitude as that of London there will often be a considerable difference between the respective cusps of the "A" and "M" houses, amounting to some 35° when 0° Cancer or 0° Capricorn is rising whereas there will be no difference when 0° Aries or 0° Libra is on the ascendant. Thus in some maps all the planets will have changed houses, in others one or more and in some there will be no change. The difference may be radical or none at all.

3. A nomenclature had to be found for the cusp of the 10th house in the "A" houses. This will be called the mid-ecliptic point (M.E.P.) as it is the mid-point of the ecliptic and its highest point above the horizon for any given ascendant. To be valid this M.E.P. should have an astronomical significance.

4. One motion of the Earth is its revolution round the Sun in the plane of the ecliptic, a plane which is a prime factor in both astronomy and astrology. The poles of the ecliptic are points on a line drawn through the centre of the Earth at right angles to its ecliptical motion.

Another motion of the Earth is its rotation round its axis in 24 hours. This axis is at right angles to the equator.

These two motions could therefore form the basis for house division systems.

5. The M.E.P. is determined by the great circle at right angles to the plane of the ecliptic passing through the poles of the ecliptic and the zenith of the place of birth. Where this great circle cuts the zodiac is the zodiacal longitude of the M.E.P., which is thus obtained by reference to the plane of the ecliptic. *It is the highest point of the ecliptic above the horizon.*

The M.C. is determined by the great circle at right angles to the plane of the equator, passing through the poles of the equator and the zenith of the place of birth. Where this circle cuts the zodiac gives the zodiacal longitude of the M.C. *It is the highest point to which this particular degree can rise.*

The M.E.P. is thus obtained with the ecliptic as referent and the M.C. with the equator as referent. The ascendant, which is always 90° from the M.E.P., is thus related to the ecliptic, and not to the equator. The Group holds that it can be considered *illogical to use the degrees of both mid-heaven and ascendant as house cusps in one circle of houses*, making this a fixed principle.

6. The difficulties of attempting to combine the ascendant and the M.C. in one system are well shown in the impossibility of using systems such as those mentioned in high latitudes, owing to the fact that the approach of the M.C. to the ascendant in these latitudes and the actual coincidence at one point does not give a possible base for division of the segment of the zodiac included between them. We must face the fact that all such systems

break down in high latitudes in which today millions live, the Placidean system failing to produce cusps at all in such latitudes at which many degrees, including those occupied by planets, do not touch the horizon, being circumpolar, and cannot therefore have the required semi-arcs necessary as the basis of this system. Other systems produce enormous variation in the size of the houses in terms of the ecliptic, some being reduced to a fraction of a degree of zodiacal longitude. It is even possible to have the M.C. below the ascendant. It is impossible to avoid such absurdities with any such systems.

7. Wherever there is an ascendant or mid-heaven it is possible to construct houses based on these two points considered separately. The proposal, therefore, is to construct *two different circles*, one with equal houses from the ascendant and the other with equal houses from the M.C. Each must provide a *different basis for interpretation*. An attempt to interpret these two systems is made in the following paragraphs.

8. *"A" Houses.*—"A" houses are houses formed by the equal division of the ecliptic into twelve parts, beginning from the ascendant. These houses, the signs on the cusps and the planets within them with their aspects, show the tendencies of the character of the individual, together with events *which arise from character*. It is admittedly often difficult to say whether an event arises entirely from character or from an outside cause.

9. This "A" map cannot be taken as independent of the "M" map. The two interact on each other and in the working out of the life, the character and psychology of the individual will always be apparent. This character will be used and must be used for the carrying out of the development which comes through the experiences which life brings. This, as we shall state later, is shown more by the "M" map. It is not the intention of the Group in any way to lessen the importance of the ascendant, that point where the ecliptic cuts the plane of man's rational horizon at the moment of birth.

10. *"M" Houses.*—We have now to fix the basis of interpretation of the "M" houses, those houses which are derived from the mid-heaven, which we have seen is a function of the equator. The equator and the poles of the equator being of the Earth, we may well expect the system based on them to refer to earthly events and their effect on earthly character. The "M" houses therefore represent *the Earth's impress on our lives*. Its events come to us in course of *time*.

11. The "M" houses tend to show the development of our lives in terms of events and the effect of these events upon our character. Such events might be called external, as they do not

directly proceed from our character. They are events on our path of major experience, which come to us without our being able to influence their coming but which may have a profound influence on us. An unexpected inheritance, some accidents, death itself may be events of this nature. A link with another horoscope, be it of another person or of a country, may call forth an "M" event.

Although a man's life may develop so that his "M" map will be more manifest than his "A" map, this latter will always remain a strong underlying factor, and will show the way in which he works to attain the aims of the "M" houses. *The two maps are in constant interaction.*

The "A" map is *expressive* and the "M" map *impressive.* This corresponds with the law of expression and impression, by which everything both expresses itself and in turn is the recipient of impressions.

12. The "A" 10th house shows the way in which we seek to establish our position in life, the manner in which we will strive to accomplish our standing in the world. It is our natural way, possibly the way we would of ourselves choose to work.

The "M" 10th house shows how, under the influence of the Earth's impress, we have to develop the task we have to perform for the ultimate perfection of our character. We may from our "A" map have a desire for peace and obscurity, but our M.C. in another sign may make us face up to publicity. It may be external events which force this change upon us. But always the tools of our "A" character will be utilised in the carrying out of what may appear to be a plan of life. There will always be an interaction between the two maps, between character and destiny, explain these words as you will.

13. The other houses in the "M" system will show by their rulers and occupants the phases of life which will be brought into play during life. For instance the "M" 1st house will show the type of personal character which it will be necessary for us to develop to meet our experiences or which will be developed in us by them and the "M" 7th the qualities we require in a partner or those which we lack ourselves. It may for this reason often show more clearly than the "A" 7th the marriage partner, if we accept that marriage often can be what we have called an external event.

14. As has been said, in the latitude of London, there may be a maximum difference between the two systems of 35° when either Cancer or Capricorn is on the ascendant. It is here that the *individuality of the Earth,* due to the obliquity of the ecliptic, is most expressed. In such cases, it will be seen that all planets will fall in different houses in the "A" and "M" maps.

The further one goes towards the poles, the greater will be the difference, until we come to the point where M.C. and ascendant have the same zodiacal longitude.

15. It is a matter for further consideration whether the "M" houses should be equal in longitude or in right ascension, in which case the cusp of the "M" 1st house would be 90° R.A. for the M.C., coinciding with the Eastern Point, to the value of which Mr. Carter has drawn attention.* The cusps of such houses could be shown either in degrees of longitude or of right ascension. If we accept this division by right ascension the further problem arises as to whether aspects in the "M" map should be calculated in right ascension with or without latitude. On this point research is in progress.

16. Some research made into cases of violent death and suicide has shown that the ruler of the "M" 8th is always heavily afflicted in the first case, whereas it is normally the ruler of the "A" 8th which suffers in the latter event. This tends to show that suicide is often a "character" or "A" event, whilst violent death is more of the destiny or "M" nature.

17. To sum up briefly what has been said, it is claimed that two maps should be drawn or alternatively superimposed, both by the equal house system, one from the ascendant and one from the mid-heaven. The former will show character and psychological make-up of the individual and events arising directly from character, the latter will show the development of the individual, the operation of external events upon him and their action upon his character. It will thus often show conditions in the latter part of the life; these two maps will interact and it is the play between the two which moulds the life into its final expression.

JOHN RUSKIN

By Joan Rodgers

[Being a Lecture given to the Lodge on June 18, 1951.]

PART TWO

As soon as Ruskin fell ill, his parents took him away from the University to nurse him at home, so that it can be said that his first adult experience ended in a strategic withdrawal —again a testimony of the power of that quincunx between the Moon and Neptune. As a result of his illness, his Mother's hold on Ruskin was considerably tightened. The Ruskin family

* See *Astrology*, December 1948.

went to Italy for John's health; it was a melancholy journey for John, and he fell into one of his fits of deep despair. However, by May of 1841 he was sufficiently recovered to return to Oxford and take a double fourth. It was at about this time too that a little girl, daughter of friends, came to stay at the Ruskin's new home in Denmark Hill. Her name was Euphemia Gray (born May 7, 1828, Bowerswell, Perth).

In 1843, when Ruskin was just 24, the first volume of *Modern Painters* was published. It brought him instantaneous success; almost overnight he became famous. You will see that the midheaven Uranus is on 23½ Sagittarius—an indication of a very important event between the age of 23 and 24. At the same time, by transit Jupiter was in the end degrees of Pisces—transitting Pluto, trining the Moon and squaring the planets in the midheaven. By the publication of this book at the age of 24, Ruskin established himself as a leading critic of modern English art. The next four years he spent journeying to and from the Continent, and increasing his reputation with his writings. But he seems to have been restless and subject to fits of despondency; his parents implored him to let them know if there was anything they could give him.

In 1847, when he was 28, the turning point was reached. Effie Gray, for whom Ruskin had written *The King of the Golden River* in 1841, returned to Denmark Hill, a pretty and attractive girl of 19, and John fell in love with her. The story that follows is one that has engendered great bitterness in the past. Cook, Ruskin's official biographer, following the information given to him by Ruskin's friends said that Ruskin married Effie Gray to please his parents, but the publication of the Millais papers leaves no doubt that Ruskin was deeply and passionately in love with Effie when he married her, and that his parents were against the match. Old Mr. Ruskin, never a model of tact, tried to break the association by writing to Effie's father and hinting that John was in love with someone else. But this was not successful. It appears that when Mr. Gray tried to remove his daughter, John Ruskin insisted on her remaining at Denmark Hill, and when she finally returned home, John was in love with her. His letters to Effie of 1847 and 1848 can be read in Admiral James' book, *The Order of Release*, and their authenticity has been accepted by literary experts.

John Ruskin and Effie Gray were married on April 10, 1848,* at Effie's home at Bowerswell in Perth. The chief transit for Ruskin at this time was the return of Saturn to its own place—17 Pisces—at the time. At first they seemed to get

* ☿ ☌ ♀ in ♓, □ ♂ in ♊.—EDITOR.

on happily together, but the marriage was never consummated. The difficulties appear to have been psychological rather than physical. Faced with a real woman—not a nymph or a sprite to whom he could write passionate love letters—Ruskin's sensitivity was too great to be brought to earth in a normal love match. His sense of duty to his parents, and his sense of guilt where pleasure was concerned no doubt contributed to his difficulties. His parents were determined not to lose their influence on him, and Effie complained that John's mother wrote him love letters when they were separated.

I think in considering Ruskin's problem we have to place him in his generation: the Victorian ideal of purity was very strong and it often included what was called "purity" in marriage. The painter, G. F. Watts, married Ellen Terry when she was a girl of 16 on the same terms. At any rate, the combination in Ruskin's chart of the Aquarian dread of personal contacts, and the sensitivity of that Moon in Cancer quincunx Neptune and Uranus seems to have caused a cleavage in Ruskin's nature, so that the reality of human love could never be reconciled with his ideal of worshipping an uncatchable being from afar. And we shall see that as his life advanced, this cleavage became deeper.

I have here the positions of the planets in Effie's chart and you will see that it is likely that her Moon was on Ruskin's Sun which is usually a good marriage link. The young Ruskins were popular in society: they were received everywhere and Effie thoroughly enjoyed what she called meeting "the nobs." When they were on their trips to the Continent, Effie spent long hours copying her husband's notes and making sketches for his book. (Moon in the 6th.) But still, being a normal woman, she longed for children and finally made her husband promise to consummate the marriage when she was 25. Patiently she waited until the appointed time (being Taurus this probably came naturally) and then reminded him of his promise, but Ruskin either could not or would not fulfill his promise. From this time on (1853) relations between them became difficult. Ruskin seems to have been drawn back more and more into the influence of his parents who by now were openly critical of Effie, and his wife was left more and more to her own devices. Saturn and Uranus were at this time in Taurus, and the former was emphasising the square betweeen Ruskin's Sun in Aquarius and Effie's in Taurus. At this time Effie began to develop all the symptoms of complete frustration—tears, sleeplessness and depression—only to be exhorted by her husband and his parents "to make an effort." John too began to suggest to her that she was going out of her mind and therefore was quite

unfit to be the mother of children. At this stage, John Everett Millais appears on the scene.

In 1851, Ruskin's attention had been called to the work of the Pre-Raphaelites to whose defence he went in a spirited article in *The Times*; and from this date on, he became their patron, helping them with money and his criticism. Ruskin specially admired the work of Millais, and in the summer of 1853, he planned a trip to the Highlands, inviting the two Millais brothers and Holman Hunt to accompany Effie and himself. Only the two Millais brothers were able to accept, and Ruskin commissioned John Millais to paint his portrait standing on a rock in a mountain stream. The picture is now in the Tate Gallery: it is called *The Falls of Glenfilais*. It is interesting to note that unconsciously Ruskin has contrived to combine the Aquarian love of mountains with the Cancer love of water—and a rushing stream is cardinal water.

While the picture was being painted Millais could not help becoming aware of the acute unhappiness of young Mrs. Ruskin and a deep and sincere friendship sprang up between them. The previous year, Ruskin had agreed that his wife should pose for a picture called *The Order of Release* for Millais. This picture can also be seen in the Tate and is said to be a good likeness except that Effie is painted with dark hair instead of fair.

The winter of 1853 was a sad one for Effie. By now she was convinced that all three of the Ruskins hated her and wished to compromise her. Very wisely she refused to communicate with Millais. But in the following spring (1854) she confided her troubles to her friend Lady Eastlake who advised her that she could obtain a nullity decree against Ruskin. So in March, she wrote to her father telling him the truth about her marriage. But she was too frightened to face the Ruskins. When the legal position was established, she merely said she wished to visit her parents and thus, accompanied by her mother and seen off at the station by her husband, Effie left Ruskin forever. Legal proceedings were started at once and a degree of nullity was granted on July 15, 1854. Effie's story has a happy ending: after a decent interval during which she lived with her parents, she married Millais and became the mother of eight children.

If we look at Ruskin's chart during this period, we can see that by 1° the Sun comes to the conjunction of Saturn at the time of his marriage; also, as I have said, Saturn returned to his own place; also by 1° Jupiter is approaching the sextile of Venus (complete at the age of 30)—all logical directions for marriage, I think, since a man takes on a responsibility at marriage as shown by the Sun and Saturn directions, and the

Jupiter sextile Venus shows the love aspect. However, the double Saturn aspect—progressed Sun conj. Saturn and transitting Saturn going over this direction would tend to overweight the serious side and bring in its train the sadness and disappointment that I have described.

Once the break was made, Ruskin was determined, with true Aquarian pride, to let it make no difference to him, and indeed he records that though he had many sorrows in his life, losing Effie was not one of them. Like so many sensitive people, he does not seem to have minded how much he hurt others when his own feelings were affected. His cruelty to his wife in suggesting that she was mad and unfit to bear children does not seem to have troubled his conscience at all. Indeed, at no time did he ever really understand other people's thoughts and sufferings and I think we can see this from the very close compact pattern of the eastern planets—all concentrated within a square—and the Moon isolated in the 6th house. He was not really sufficiently interested in others to understand them: with Sun and Saturn in the 1st we can see that his interests really centred on himself. His was a lonely and withdrawn temperament in consequence. Ruskin never appears to have been able to meet people on the same level as himself: he was either their teacher and patron (Sun in Aquarius) as with Rossetti and the other Pre-Raphaelites, or a devoted admirer —like a son—as with Turner and Carlyle (Moon in Cancer in 6th). His tragedy lay in his inability to reconcile these two irreconcilable signs—Aquarius and Cancer. At the time of the divorce, you will see that by 1° the Sun has separated from the conjunction of Saturn and gone to the conjunction of Pluto: a reasonable direction for a divorce which caused such a storm of unpleasant publicity and which roused such violent feelings, not only in his wife and her family but also among their friends and in London society.

We can see now that the progressed Sun as it leaves Pluto goes to the trine of the Moon and this seems to mark the most fertile and successful period of Ruskin's life, since by the Sun's progression, the Moon becomes drawn into a happy contact with the eastern planets. Thus, between 1854 and 1860 he finished the last three volumes of *Modern Painters* and embarked on his new scheme for making art accessible to working people. For Ruskin believed that art is a universal language that everyone can learn, and it was his aim to make this knowledge accessible to everyone. He started his lectures at the Working Men's College in Red Lion Square, where his subject was landscape art and elementary draughtsmanship. But he did not confine himself to this and he used to bring down to

his class all sorts of his art treasures to show and to lend to his audience and he appears to have spoken on social and political questions as well. His attitude to his class was autocratic rather than democratic—he was a severe critic of theories of social equality and once told them that their political opinions did not matter a rat's squeak!

During this period while he was once more living with his parents, he was able to put his theories of art and architecture into practice with the building of the Oxford Museum. It was to symbolise the harmonious fusion of the modern and ancient worlds—Aquarius and Cancer again—a scientific museum housed in a Gothic framework. Ruskin recruited many of his friends to design capitals for the pillars and decorations for the stonework. But, alas, to us this building appears unsuitable for its purpose. A medieval abbot's kitchen is not an ideal design for a chemistry lab., for instance, and when the building was finished, even Ruskin admitted that it had "failed signally of being what he had hoped."

But as Ruskin approached his 40th year, signs of restlessness and despair began to show themselves. As astrologers know, the years from about 40 to 45 are highly critical to most people and they were bound to be particularly so to a person of Ruskin's immature emotional development.

In 1859 Uranus entered Gemini, and you can see that it then began a long series of oppositions and squares to the planets in the tight bundle in the eastern side of his chart, ending finally with the transit over his Moon in 1872.

Ruskin's first reaction to this transit seems to have a revolt against his parents whom he accused of "ruining him." Also in 1859—the date is not recorded—a little Irish girl of 11 was brought by her mother to take lessons in art with Ruskin. Her name was Rose LaTouche and her birthday February 3, 1848. Ruskin seems to have fallen in love with her at once—at the end of his life he could still recall his first meeting with her. And thus began the most important and the most tragic love affair of his life. At first he was content to be her teacher and friend and many letters were exchanged between Rosie-Posie (whose home was in Harristown, Kildare), and St. Crumpet, as he called himself. Rose LaTouche seems to have been an intelligent and precocious child and no doubt she enjoyed the attentions of such a distinguished admirer. She was deeply religious, as Irish Protestants often are, and this was later to be one of the causes of Ruskin's tragedy. For at this time, he had decided that he no longer shared his mother's stern evangelical faith, and also he quarrelled with his father's economic theories. In fact, the entrance of Uranus into his 4th house

was bringing its result in revolt against his parents and his upbringing. He flung many bitter accusations against this adoring couple and the publication of *Unto This Last* with its appeal to the wealthier classes in England to better the conditions of the poor was in part an attack on his father's outlook. Men, he said, cannot be regarded as economic units employed at the lowest possible rate. . . . The largest quantity of work will not be done . . . for pay or under pressure . . . but "only when the motive force . . . is brought to its greatest strength by the affections." In fact, an employer should not only be fair to his work-people—he must *love* them as well. He went on to say that the luxury of the rich should be shared by those less fortunate. As can be imagined, this book which was published in the form of articles in the *Cornhill Magazine* caused a storm, and Thackeray who was then editor refused to print more than the first three. In retrospect this is perhaps one of Ruskin's most important works because of its influence on many of the founders of the Labour Movement, as well as on Mahatma Gandhi.

If we look at the transits for 1860, Neptune is in the end of Pisces, going over Pluto and squaring Uranus and Neptune radical; enough to start a public row. And of course the transit of Uranus through Gemini would bring a change of outlook in fundamental matters when it is allied to the 4th house.

In 1862, when transitting Uranus was forming a square to the radical Saturn in Ruskin's chart, Rose's parents began to object to Ruskin's devotion to their daughter, which he bitterly resented. Neptune had just entered Aries and was square to his Venus which would have the effect, I think, of both heightening and confusing his feelings. Ruskin's repudiation of conventional religion was very distressing to the pious Rose. "How could one love you," she said, "if you were a Pagan?" The following year—1863—Rose fell ill; one cannot help wondering if she did not suffer—as children often do—from the intensity of adult emotion concentrated upon her by her middle-aged admirer.

When Uranus was just completing the transit in square to Pluto and coming up to the first opposition of its own place, Ruskin's father died—March 1864. No excess of feeling overwhelmed Ruskin; he refused to go to the funeral or to wear mourning. He returned to live at Denmark Hill with his mother, and his cousin, Joan Agnew, came to live with them as companion to old Mrs. Ruskin. But his dream was to marry Rose, and two years later in 1866, when she was 18, he proposed. Rose would not say Yes or No; she asked him to wait until she was 21.

At this distance of time, and in the light of modern psychological knowledge, this love of Ruskin's for Rose LaTouche seems strange and unnatural, but to the Victorians there was nothing unusual in a husband thirty years older than his wife. However, the gossip caused by the annulment of his first marriage had never entirely ceased and rumours of his so-called immorality began to reach the LaTouche family.

From the time of his proposal in 1866 and through 1867 Ruskin was torn with an emotional crisis which he said himself was threatening the balance of his mind. At one moment he believed that his love was returned and at the next that it could never be. As his confidant and go-between he enlisted Mrs. Mount Temple, a friend of the LaTouche family. He begged her to read all Rose's letters and tell him frankly whether or not she loved him. Mrs. Mount Temple's verdict was that Rose loved him with a childish love; this was not the answer that Ruskin wanted. In March 1868 he became so frantic that he wrote to Mrs. LaTouche to ask if Rose was capable of consummating marriage and begged for a telegram in reply—an act which did not endear him to Rose's parents. Ruskin described Mrs. LaTouche's answer to this letter as "insolent to a degree." He does not seem to have considered the effect of his request in the first place. I cannot find any directions for this very difficult period, but Pluto by transit was squaring his ascendant—and I think we could describe his crisis as Plutonian in effect.

This period (as Ruskin himself seems to have realised) marks the beginning of the mental unbalance that became more and more pronounced with the passage of years. The climax of his tragic love affair came in 1870 when Effie, now Lady Millais, wrote to Mrs. LaTouche to warn her against Ruskin as a husband for her daughter and accused him of immoral conduct. On receipt of this letter, which had been written in answer to one from Mrs. LaTouche asking for the truth, Rose promised her parents never to see Ruskin again. In 1870 Uranus was making its opposition to Mercury and Mars and completed its transit through Cancer over his Moon in 1871. In spite of the promise, Rose and Ruskin did meet again the following year: she was very ill and her religious views had intensified. In her struggle to get away from the vehemence of Ruskin's emotions and to hold a balance between him and her parents, she seems to have taken refuge in illness and was now in a state of emaciation and great physical weakness. In May 1875, she died.

As Ruskin had frequently warned the LaTouches and Mrs. Mount Temple, the strain of his passion for Rose was undermining his mental condition, and though he did much useful

and interesting work after it was over, he had lost something of his vitality and mental clarity in the struggle.

In 1869 he became Slade Professor of Fine Art at Oxford University. His lectures appear to have been sensational: their subject-matter was sometimes vague and diffuse but there was a fascination in his personality on the platform that held his audience spellbound. I think we can trace both these qualities to the conjunction of Uranus and Neptune in the M.C., for before the public above all do we appear like our M.C.'s.

There is not time to recapitulate the rest of Ruskin's life. He started many schemes during his nine years at Oxford, such as his elegant teashop for the poor of Paddington where they were to be allowed to drink tea in beautiful surroundings, his Guild of St. George which was to found communities all over the country. Its aim was to reform the social system and destroy industrialism. It would sound rather Fascist to us to-day, with everyone dressed according to their station and Ruskin in the rôle of Dictator. Then there was his road-building scheme in which his students were to take part, and his law-suit with Whistler at which he did not appear because of illness.

The split in his nature seems to have become deeper and deeper with the years and in 1878 he collapsed with a mental illness which was described as "brain fever." After this, he resigned his post at Oxford and lived in retirement in Cumberland in a state of slowly increasing mental chaos until his death in 1900. His last work was *Praeterita*, which was the story of his life. The first volume describing his youth is very graphically written, but, as so often with Ruskin, as the work goes on, it becomes more and more incoherent.

It has been my purpose in this lecture to present Ruskin as a character and a case rather than as a man of genius; but it would not be just to overlook his greatness and his impact on the times in which he lived. It is difficult for us to-day to imagine a world where knowledge of the arts is not accessible to everyone, or to understand the misery and squalor of the poor of Ruskin's time, and his great contribution was to awaken the conscience of his generation by his efforts to improve the lot of ordinary decent working people. He himself was always haunted by a sense of failure and I believe with more enlightened—and perhaps less adoring—parents, he might have achieved a normal emotional balance in his life that would have set him free for greater accomplishment.

To quote a letter that he wrote to his father:

"I seem born to conceive what I cannot execute, recommend what I cannot obtain, and mourn over what I cannot save."

A REFUTATION OF MR. HARVEY'S ATTACK UPON OUR APPEAL*

By Zoë Wassilko and Wilhelm Knappich

Introduction

The letter of Mr. Harvey is one of those answers to our Appeal from which we learn to our amazement that there are astrologers who are not familiar with the basic principles of classical astrology and maintain a picture of its historical evolution which is entirely distorted.

Our "Propositions for a Common Basis" do contain all nearer explanations and foundations of the problems touched. But they have not yet been published. So we feel urged to give the following refutation:

1. We adhere to the classical tradition, i.e. that doctrine based on ratio, which was inaugurated by Ptolemy and continued by Regiomontanus, Maginus, Kepler, Placidus and Morinus and acknowledged as the sole one exclusively by the English astrologers from Lilly to Pearce.

2. It is evident that Ptolemy in his *Tetrabiblos* I. 12, I. 14, and especially I. 25 (cited according to Ashmand's translation) designed the solar zodiac, beginning with the equinoctial point, as exclusively essential for astrology.

3. After Ptolemy all astrologers, adhering to his doctrine, have acted according to it and proven it by thousands of experiences. It is entirely incomprehensible for us, that Mr. Harvey should assert that Lilly, Gadbury, Partridge should have used only the stellar zodiac.

Has Mr. Harvey never read the *Introduction to Astrology* by Lilly, in which there is discussed and demonstrated by hundreds of horoscopes only the solar zodiac? Does Mr. Harvey not know that Partridge wrote a complete monograph on one sign exclusively (Scorpio) and that he first introduced into England Ptolemy's doctrine in the Placidian version?

4. There is no proof for the assertion that many astrologers have used the stellar zodiac because (within the frame of the solar zodiac) they also took into consideration some fixed stars. By the way—can Mr. Harvey tell where the starting-point of the stellar zodiac is to be found? The Indians calculated with the fixed star Rewati (Pisces); according to Fagan Spica is reckoned to be the starting-point of the calculation. Which point, then, shall astrologers agree to assume?

* This Appeal appeared in our issue of June 1951, of which copies are still available.

5. It is thoroughly erroneous to assume that before Ptolemy only the stellar zodiac was used. Already the Babylonian astrologers of the fifth century used a zodiac comprising 12 signs of 30° each, and—because of not knowing exactly the amount of precession—they put the year points in the 10th degree, as Naburimanu did, or, later, in the 8th degree like Kidinnu, and later on even in the 1st or 2nd degree. The Greeks also, already in Eudoxos' time (380 B.C.), took over the *fixed* Babylonian zodiac, and the earliest catalogues of fixed stars of Timocharis, Eratosthenes, and, above all, the exact catalogue of Hipparchos quote the stars' positions already according to signs.

6. Considering the fact, that at that time the stellar zodiac and the sign (solar) zodiac approximately coincided, it is not only conceivable but well founded, that some authors, especially in popular works, determined the stellar position *at that time* relative to stellar signs (e.g. "in the tail of the lion" or "in the left horn of Aries," etc.). Still all astronomical determinations since Hipparchos and Ptolemy were made according to the solar zodiac and in degrees of longitude.

7. The eightfold horoscope (the octatopos) was in use for a very short period only (approximately from 100 B.C. until 50 B.C.). Manilius and Firmicus Maternus mention it only cursorily, but describe exactly the twelvefold scheme of houses whose essential importance has not changed during 2,000 years.

8. Nobody has denied that astrological delineation is not *only* a science, but also an art. Still any true art is based on a technique that may be learned, and this technique must be rational and scientifically based, if the work of art is to last.

9. If, finally, Mr. Harvey claims that our editors should more thoroughly scrutinise the horoscopes and articles submitted, *why*, then, does he fight against our Appeal, which wishes to effect nothing but bringing some order into the chaos of opinions? What scale are editors and astrologers to apply if anybody just works according to his own wilful explanations and intuitions?

Classical astrology leaves a wide space to intuition and symbolic vision but craves that intuitive visionalised results must not be contradictory to ratio and must be corroborated by reason—although only subsequently.

10. We cannot but recall that Mr. Harvey, in Vol. XXIV, No. 2, of *Astrology* has mentioned a rectification of Mr. Winston Churchill's birth-time attributed to spirit-communication. This surely is the most uncertain source conceivable for a correct statement of a birth-time. But correct birth-times is just what Mr. Harvey craves in his letter regarding our Appeal.

He would do better not to direct his attack against astrologers who, like us Austrians, strive for the greatest possible exactness and for a cleansing of astrology; he should rather criticise such astrologers as have first to gain the assistance of "spirits" in order to obtain a correct time of birth.

We hope that our second appeal and propositions will be published in *Astrology* in order to avoid further misunderstandings.

AUSTRIAN ASTROLOGICAL SOCIETY.

LETTERS TO THE EDITOR

From C. ERCK (ARGENTINE)

REGRESSION

Your remarks on "Retrogradation" in the December–February issue of *Astrology* were interesting to me, in so far as I had been able long ago to prove by induction that no planet is ever debilitated in its action through being retrograde. If you will take at hand my letter of February 1950 you will there find the statement, *based on a good amount of statistical work* in astro-meteorology that

> "a planet being retrograde, stationary or combust makes no difference as regards its efficiency."

This so far as the influence of the planets on the weather is considered; and why should they operate differently on human nature?

Now, as to the deductive method it is clear that actually the planets *never are* retrograde, but only appear so to be from our terrestrial standpoint. Why then should their influence become weakened because looked at from a transitory position in our Earth's orbit they *appear* to turn back, when "de facto" they *always* are going forward? Most probably the idea that a planet is weak when retrograde has originated in the way you are suggesting.

Should the example of a retrograde Mercury come out to confirm what I found for certain in the particular field of my researches conducted through more than two decades, we can gladly dismiss this mediaeval tradition of the weakness of a retrograde planet.

From (MRS.) M. E. HONE, D.F.ASTROL.S. (CHELSEA)

REPLYING TO MISS MATTHEWS

Miss Matthews puts forward a plea for "simple" astrology which she wants "free from alien subjects such as psycho-analysis"; she is against too much of "the mechanical side, astronomical study and exams." saying that "those less learned may delineate *far better*, possessing more intuition." She thinks that "speculative maps" are useful and that through them some may "pursue the subject perhaps at last arriving at the true birth-time."

She is right. An experiment has been undertaken in which astrological charts were given to a strongly "intuitive" person quite ignorant of astrology. Excellent and correct delineations were given

from each chart, including one on which only the name had been entered! Surely astrologers should be tolerant of the many varieties of human nature and not object if those who have only reason to guide them do what they can by means of "study and exams."! The great use of examinations is that not only do they show that a person has knowledge and has learnt to *express what he knows clearly*, but also that they force the entrant to *revise all he knows thoroughly*. Many absurd statements with equally absurd deductions from them would not be made by astrologers if they had even a smattering of astronomical knowledge by which they could realise what they were saying.

With regard to "alien subjects," "Karma," to which Miss Matthews refers, is less understood by, and less acceptable to, the average non-Theosophist than psycho-analysis to which she objects.

It is difficult to imagine how pursuers may "at last arrive at a true birth-time" from a speculative map, as the very fact that it is speculative implies that their results can never be verified. With so many maps from known birth-times, could we not be better informed if these were always used as examples? With full appreciation of the value of intuition when allied to knowledge, may I put in a plea not only for "simple" astrology for those who want it so, but also for more study and more research and more qualification by examination for those so inclined, agreeing with Miss Matthews that "interest in Truth is the ideal."

From JACINTHE BUDDICOM (CHELSEA)

I am so very sorry, on reading Miss Matthews's letter, to think that she herself has never visited the Faculty, for if she had, she might take a different view of "the mechanical side, astronomical study, and exams."

The Lodge having produced (or sponsored) its child, the Faculty, I thought it up to any enthusiastic students of astrology to *encourage* this child, so to speak, and solely for this reason I entered for the exam. But having first visited the Faculty from a sheer sense of duty, I returned as soon as possible for pure pleasure; and having been awarded what I consider the very real honour of being asked to teach there myself, it was with delight that I listened-in to some of Mrs. Hone's classes "to have a pre-view of Faculty policy."

I would like to assure Miss Matthews (and anyone else interested) that in *six months* of solid, systematic Faculty training, a pupil there learns more astrology than I learnt in my first *six years* of poking around aimlessly by myself. The advantage of having experts to explain, and others with whom to discuss one's problems, is invaluable.

Certainly, it does not follow that one who has passed exams. must necessarily be a good delineator: but the fact of *attempting* the exam. does show a keen interest in the work and, what is more important, a desire for an impartial rating of one's own efficiency. It is very easy for any of us to say, "Oh, I know it all already, nobody can teach *me* anything; I'm sure I'm a natural genius with an automatic gift." But *am* I, if I only have *my own biased opinion to judge by*?

The astrologer with a Diploma may, or may not, be a more efficient practitioner than the one who has none; but at least he has been assayed and found worthy of some sort of recognised hall-mark. The other is a real dark horse.

"Everyman his own Doctor and Everyman his own Lawyer" is notoriously "Everyman his own Failure." So why should "Everyman his own Astrologer" fare any better? My own opinion, for what it is worth, is that we should spend very little time on our own maps but concentrate on trying to help others.

As for speculative charts, if the *true* birth-time is *unknown*, what possible proof is there that we *have* arrived at it? Guessed-at ascendants are more misleading than no ascendants at all.

From RONALD E. STORME (BALTIMORE)

"LOCALISED" NATIVITIES

It is my opinion that "horoscopes adjusted to location" cannot be dismissed as readily as was indicated in the recent copy of *Astrology* (No. 4, p. 139).

It is possible that the subject should not be studied at all by Englishmen, who have so small an island to "adjust" and "locate" in. In America, horizons are broader and it is to be regretted that so little has been written on this subject. (I have adjusted my M.C. from 27½ Aquarius to 12½ Aries from one coast to the other, with observable effect).

Last night a spectacular incident occurred to support these charts: At 8.30 p.m. 300 people were injured when bleacher seats collapsed just prior to the opening curtain of Miss Sonja Henie's Ice Review. Miss Henie cancelled last night's show and also tonight's—she emerged as the heroine of the Press (Mercury transiting her natal Mercury and ascendant).

Sonja Henie's data is given on page 14 of Vol. 25, No. 1, of *Astrology*. This chart "adjusted to location" of Baltimore gives an ascendant of 7½ Sagittarius—her natal and progressed Uranus. It is interesting that this is the first such catastrophe in her theatrical experience (the Red Cross classified the injury toll as a "disaster") and it is also interesting that Miss Henie has never before appeared in Baltimore. For her "disaster" she came to the location where Uranus exactly rose.

From (MISS) M. SHAW MACKENZIE (W.8)

REVIEW OF *ESOTERIC ASTROLOGY*, VOL. 26, NO. 1

The quotation from Lao-Tsze in J. M. A.'s review of *Esoteric Astrology* does not refer to a teacher but to an administrator. There are various ways in which a teacher can affirm his status without seeming to apologise for his existence, on the one hand, or to indulge in blatant self-advertisement on the other. The accepted symbol in this country is cap and gown. When the teacher who inspired *Esoteric Astrology* wished to show his credentials, he simply stated that he was a Tibetan and then left his work to speak for itself.

Tibetan lamas are renowned for their astrological learning and the statement that he was a Tibetan has a parallel in St. Paul's statement that he was a Jew of Tarsus and a Roman citizen: the meeting of three cultures, Jewish, Greek and Roman at the beginning of an age, is implicit in his deliberate understatement.

Ascribing the work to a higher source than herself may have been due to modesty on the part of Mrs. Bailey, yet in another publication authorised by her it is stated that she was not at the time, and never would be, an astrologer. There is nothing novel in believing that a work has been dictated: William Blake, for example, affirmed that he was only the secretary.

Books on astrology depend upon the few specialised journals for adequate reviews and your reviewer does nothing to stimulate interest in the book which is, in many respects, unique. It needs, however, to be studied, not as an alternative to Eastern or Western astrology but as a post-graduate course. Astrologers do full justice to Hamlet's exclamation "What a piece of work is man!" but in dealing with nations they tend to look upon them as aggregates of men. As a corrective, or rather as a supplement to such a view, the information about the Great Bear, the Pleiades and Sirius in relation to the Earth is thought-provoking.

In Chapter I, p. 3, the reader is asked "to consider hypotheses and to make an effort to weigh a theory or suggestion and to test out conclusions over the course of a few years." I have begun to do so and have found that in some interesting maps where the native does not seem to express his horoscopes in the way one would expect the enigma is solved by reference to the esoteric rulerships.

From PROFESSOR ROGER MOUREAUX (JURA)

"TWIN HOROSCOPES"

I accept with pleasure to correspond (in French or in English) with persons born about the following dates:

July 12, 1908. Ascendant in ♒ 12°.
October 1, 1910. Ascendant in ♑ 16°.
June 11, 1914. Ascendant in ♈ 10°.
January 29, 1887. Ascendant in ♐ 28°.
September 17, 1877. Ascendant in ♊ 28°.
April 4, 1913. Ascendant in ♍ 20°.
March 17, 1858. Ascendant in ♐ 27°.

From (MISS) MARGARET E. DAVIES (S.W.7)

"A" AND "M" HOUSES

During the discussion on January 28th, following a previous lecture entitled " 'A' and 'M' Houses," doubts were expressed by Mr. Davison and other members, as to whether it was possible to separate events due to character, from those caused by apparently external circumstances; giving the impression that it constituted a serious weakness in this particular approach to the solution of House Division.

Surely, this very point supports the new theory; for indivisibility partakes of the essence of the Life-principle as illustrated both mentally and physically in Man.

If the events arising from character or an outside cause could be clearly defined; then to my mind at least, the thesis put forward by the London Astrological Research Group, would have appeared to lack validity, as the basis of study would not have been founded on a fundamental Truth.

From (Mrs.) Nellie I. Shaw (Orpington)

ISSUE, MARCH-MAY: "JOHN RUSKIN"

You invite views on contributions in the Quarterly.

Regarding the above account of a lecture by Joan Rodgers, there seems to me much to appreciate: Moon in Cancer giving "a very personal point of view," "Venus in Capricorn inclined to relate pleasure to duty"—and similar comments.

What I regret is the lack of fundamental understanding of Aquarius. Mrs. Rodgers speaks superficially when she falls into the old trap of ascribing to Aquarians a "desire to lead"—a "desire to rule" —an "ambition to put themselves in a prominent place in the world." Opposite signs do not hold the same characteristics. Thus, as it is for Leo to rule and to enjoy taking a prominent place in the world (because he has the capacity), it is not for Aquarius to do just this. But, Aquarius certainly *is* often found in a leading position amongst ideas, and is found to be prominent, simply because Aquarius has a way of picking up true and new ideas in advance, and is therefore sometimes given by public opinion a place as "leader." I have never yet found, however, that an Aquarian sought power in rulership, nor prominence for its own sake. The note of "impersonality" alone would belie this. The real Aquarian is out for the truth as he sees it—wherever it leads, however unexpected it may be, and regardless of whether other people accept it, or like it, or approve of how it comes. And this leads on to Mrs. Rodgers's remarks about Aquarian "inhumanity."

"Inhumanity" is not the correct word here. "Impersonality" is better. Inhumanity will not make a good friend (and Mrs. Rodgers rightly stresses the value of friendship in the Aquarian) but the better aspect of impersonality will certainly do so, as it raises the Aquarian mind above the petty squabblings liable at times to wreck those friendships based on the personal only. And this leads, in turn, to a quality which seems to me one of the most vitally fundamental in Aquarius: the capacity to realise the vastness of things, to co-ordinate the truths and facts of differing states or planes. Note Sir Thomas More and his *Utopia* (*b.* February 7, 1478), besides Ruskin himself. Also note Mr. F. W. H. Myers, his poems and *Human Personality* (*b.* February 6, 1843), of whom Sir Oliver Lodge wrote well: "If he seldom used the word 'God' except in poetry, it was because everything was so supremely real to him, and 'God,' the personified totality of existence—too blinding a conception to conceive."

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