

METAPHYSICAL ASTROLOGY.

BY

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Sincerely,
Haglerigg

METAPHYSICAL ASTROLOGY.

CHAPTER I.

THE RATIONALE OF ASTROLOGY.

No science has been so misunderstood, or more persistently maligned, than that which deals with the magnetic and psychic phases of planetary law. So sublime in its concepts that the trivial mind cannot appreciate the concinnity of its beauties, nor comprehend the intrinsic value of its fundamental truths, it has reaped the arrogant prejudice of class and sect through ages of stolid materialism. But man as a self-conceited animal has ever been prone to denounce that which did not appeal promptly to his restricted senses. Copernicus was characterized as an "upstart astrologer," while Galileo not only incurred ridicule, but suffered martyrdom as well, for daring to entertain opinions not in strict consonance with the accepted notions and the narrow bigotry of his time.

That the practice of Astrology should at one time have degenerated to so unreliable a state, was far from being the fault of the science itself. When one considers the fact that in the Middle Ages the instruments for astronomical observation were so imperfectly constructed, and astral mathematics had consequently sunken to so faulty a standard that a conjunction of Jupiter and Saturn could not be calculated within a week of the correct time, is it any wonder that Astrology, depending upon the correctness of these computations, should occasionally have erred? The astrolabes and the clepsydras of the ancients gave more accurate results than did the instruments of these self-same contemners who so industriously derided the claims of this mother science. Perhaps they had done better to heed the aphorism of Cardan, for that philosopher wrote: "He that goes about to destroy Art is far worse than he that is unskilled in it, for his mind is full of malice and idleness as well as ignorance." To the

persistent rejection of that which cannot be easily understood or assimilated, is due the unsolved problems of the Universe. One should not forget that in the Divine Economy every atom fulfils an allotted function; that there is no purposeless gearing in the mechanism of nature, no partiality evinced in the outworking of its principles. Whilst George III., the beneficiary of a nation's highest hereditary, degenerated into imbecility, Thomas Paine, a child of the masses, attained to a mental apex to which the bigoted many could not aspire. No inhibitive power other than that from whence it came, could have retarded or assisted either of these ultimations, which to the student of Astrology lay plainly revealed in their respective nativities. There may be an apparent inequality manifested here. But one need only remember that arbitrary principles cannot obtain in natural law; and to postulate truth and reality to the primordial economy, is to acknowledge the sovereignty of universal justice.

Astrology claims to furnish the solution to these problems of the soul, for the adept in astral physics confidently asserts that the ego, in its incarnation into matter, can only be attracted by those influences in the *primum mobile* which are operating in correspondence with its spiritual requirements. Hence, the chart at birth is not only an index of that soul's advancement, but the aspects or configurations which are subsequently formed by the progression of the planets from their radical places will indicate also its *possibilities* of unfoldment. This in no measure implies fatalism or predestination, as the unthinking have so inconsistently maintained. In their ignorance of the power of spirit, they fail to recognize the fact that the human will is limitless in its potentiality when intelligently directed. Paracelsus says:

“Man's soul is made up of the same elements as the stars; but as the wisdom of the Supreme guides the motions of the stars, so the reason of man rules the influences which rotate and circulate in his soul. . . . The essences in man's sidereal body are intimately related to the essences of the stars; *but man is the master of his own soul, and he can permit those attractions to take place in an irregular manner, or he may control his passions and repulse influences not desired.*”

Thus, man, by a foreknowledge and clear understanding of the astral forces which surround him, can so create an environment that he may to a great extent successfully cope with adverse planetary conditions; while to drift blindly with the tide he will, by a natural attraction, gravitate to the conditions which the celestial arbiters provide for him. As Ptolemy in his *Centiloquy* puts it: "A skillful person, acquainted with the nature of the stars, is enabled to avert many of their effects, and to prepare himself for those effects when they arise."

Diodorus says: "The Chaldeans in Babylon, being colonies of the Egyptians, became famous for astrology, having learned it from the priests of Egypt." Josephus, the Jewish historian, is authority for the statement that the approach of the deluge was foreshadowed by Seth from the stellar aspects, and that in order to preserve the elements of the science for the use of future ages, he caused astrological characters to be engraved on pillars of stone. Josephus supports his statement by the assertion that he himself had examined these antediluvian relics in Syria. Newton, in his *Chronology*, maintains that "Astrology was invented in Egypt by Nichepsos, one of the Kings of Lower Egypt, and Petosiris his priest, a little before the days of Sabacon (747 B.C.), and propagated thence into Chaldea, where Zoroaster, the legislator of the Magi, met with it." Its origin, however, is lost in the mazes of a remoter antiquity; and it is safe to assume that a science which deals with the metaphysical principles of creation, based upon a primal law which operates so strangely, yet so accurately, in accordance with those principles, must of necessity owe its inception to the original thinking processes of the primitive mind. The soul in man has ever looked upward, seeking the revelations of a higher destiny; and what more natural than that its vision, with an unknown quantity for a starting point, should centre upon the general outworking of Nature itself, with its correspondential truths as a basis on which to rest the fabric of its faith? The Sabæistic doc-

trine of the Chaldeans and Persians afforded the clearest exposition of these divine principles; and to the astronomical priesthood of these remote peoples is due the invention of those sublime allegories from which arose the superstructure of every theological system.

The symbology used in the interpretation of these sacred mysteries, is highly ideographic, and the symbols carry a meaning of pure metaphysical import. The Cross (+) and the Crucified are symbols which come down to us from prehistoric ages, and are found depicted on the ruined monuments and sarcophagi of all nations—Coptic, Ethiopian, Hindu, Mexican, Tartarian, etc. In esoteric astrology it is indicative of Matter, or the Body. The Circle (O), from which all the planetary symbols have their origin, denotes Perfection, or Spirit; whilst the Crescent (☾) is emblematical of Perception, or the Soul. Different combinations of these hieroglyphics are used to represent the deific principles of that divine cosmology of which as individuals we are such infinitesimal parts. The composite or variable character of Mercury, for instance, is aptly designated thus (☿). In all Hermetic writings Mercury is significant of intellect—the restless reaching out for the unattainable. It represents the unfoldment of the Soul's aspirations, as indicated symbolically in the subordination of the material influence, or gross matter, to that of Spirit, or intelligence, with Perception, symbolized by the crescent, as its directing power. Again, in the symbol for Venus (♀)—in mythology the goddess of Love—we find significance of the higher forces dominant over the lower. It was through the process of inversion that a descent into matter (+) was effected; herein we find represented the crucifixion of the soul, illustrated in the Mars symbol (♂), the material surmounting the spiritual. This is a problem which for 1900 years has blinded the sectarian mind to the exclusion of that god-like perceptive faculty which belongs to it by inherent right.

But through the gradual recovery of a knowledge of metaphys-

ical law, a change of order is now taking place, and the base metal of materialism is by degrees being transformed into the pure gold of our inner natures. Thus, it will be perceived that Astrology does not deal with arbitrary principles, but that there is a deep spiritual meaning underlying all its precepts; and that instead of being solely a media to be juggled with by the charlatan and the fortune-teller, it is the alchemical basis of all that is true and exact in Nature's grand laboratory,—the fundamental stepping-stone which leads from out the labyrinth of an intangible materialism into the stellar light of the Real, which shines across the portals of the Inner Temple.

Candid investigation is to-day clearing away the *débris* inherited through the vandalism of the Alexandrian Library, and Intelligence, phoenix-like, is once again lifting her dignified head high above the ashes. A contemplation of that monstrous crime, committed through motives of ecclesiastical aggrandizement, makes it easily understood why sacred history, so-called, is rapidly becoming too profane to be assimilated by philosophical minds. In Grecian mythology Pallas is represented as the goddess of wisdom, while her place in astronomy is given to one of the asteroids which revolve between the orbits of Jupiter and Mars. Was it purely coincidence that this astrological symbol of wisdom should have been besieged between Jupiter, the Church, and Mars, the destructive principle?

It is as a predictive science that Astrology has been the most rigorously anathematized. To pull aside the Shekinah of the All-Powerful has been regarded by the theological mind as a liberty bordering dangerously upon sacrilege. The dogmatist in his turn punctuates his opinion by simply denying the possibility of prevision. The inductive principles of true logic are unknown processes to his mind, whilst the power of intuition, which under guidance of the spiritual faculty becomes prescience, in no way appeals to his mentality as a factor in divination.

But negation, though perhaps a convenient method of dispens-

ing with troublesome problems, seldom accords with the instincts of the individual whose guiding principle in life is the interrogation point.

In an article on "Astrology and Alchemy" in an old number of the *Quarterly Review*, we find the following *apropos* of this part of the subject: "All events are but the consummation of preceding causes, clearly felt, but not distinctly apprehended. When the strain is sounded, the most untutored listener can tell that it will end with the key-note, though he cannot explain why each successive bar must at last lead to the concluding chord." Though it be not within the scope of this paper to attempt an explication of those principles which constitute the *upahdi* or material basis of this sacred science, there are none who have directed their attention to a study of the magnetic susceptibles of the human organism, together with the relationship existing between the operations of the planets and their observed correspondence with human destiny, but have been forced to acknowledge its verity. Dr. Mead, in his "Influence of the Sun and Moon upon Human Bodies," has said: "The fact of these allegations might be so easily ascertained, that it is surprising they should still be pronounced incredible, and denied rather than contradicted," while the great Kepler asserts: "A most unfailing experience of the excitement of sublunary natures by conjunctions and aspects of the planets, has instructed and compelled my unwilling belief."

The facility of the astrologer in traversing the mystic highway from the domain of transcendent cause to the world of seeming effect, has been logically as well as cumulatively demonstrated in the world's passing history. The numerous examples of vaticination cited to the credit of the Egyptian priests, the Persian Magi, the Arabian seers, and the later practitioners of the art, would seem sufficient to establish credence, if not awaken interest, in its claims. In the reign of Darius, King of the Persians, 520 B.C., there flourished a celebrated astrologer named Gjamasp, being the sixth of "ten doctors of such

consummate wisdom as the whole world could not boast the like," who promulgated a treatise called *Judicia Gjamaspis*, containing a judgment on the planetary conjunctions. He gave many curious predictions therein, including the coming of the Messiah. Albu-mazar, a professor of judicial astrology at Bagdad, made a similar prediction, viz.: "In the sphere of Persia, saith Aben Ezra, there ariseth upon the face of the sign Virgo a beautiful maiden, she holding two ears of corn in her hand, and a child in her arm; she feedeth him and giveth him suck. This maiden we call Adrenedefa, the pure Virgin. She bringeth up a child in a place which is called Abrie (the Hebrew land), and the child's name is called Eisi (Jesus)." This prophecy regarding the biblical Jesus is also referred to in St. Matthew, Chap. II.: "They came from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him." In fact, the pages of the Holy Bible teem with references to the usage and utility of the science. This ecumenical authority is not usually considered from an astrological stand-point; therefore, it may be of interest to know that its very title is suggestive of a meaning, the key to which might furnish a solution to much that is now a source of doubtful interpretation. The word "holy" on the authority of the Rev. Robert Taylor,—acknowledged one of the best linguists of his day,—is derived from the Greek *Helios*, the god who drove the chariot of the sun. He also traces its etymology to the Hebrew *el*, the sun, which, with the aspirate prefixed, gives "hel," the root of *helios*—from which he defines its title as "Sun Book," a very rational interpretation when the similarity of its allegories to those of the Sabean or Sun religion is duly considered.

This same Book affirms that Daniel, Shadrach, Mesech, and Abednego, were taught Astrology, and became expert in it, for Daniel, Chap. i., ver. 2, declares that these astrologers were "skilled in all wisdom, and cunning in knowledge, and understood sciences, and

had ability in them." Again, that "Jacob had read in the tables of Heaven what should befall his children and their posterity;" while 1st Chron. xii., 32, speaks thus: "And the sons of Issachar, who had understanding to know the times . . . and were skilled in the changes of the moon, and in fixing the lunar solemnities to the proper times; skilled also in the doctrine of the solar periods (revolutions?); astrologers in the *signs* and *stars*, that they might show Israel what to do."

These Biblical references to the science are but few of a vast number which could be quoted for the edification of those who are dependent upon scriptural license for the formation as well as indulgence of their opinions. Ashmand, in the Preface to his translation of the *Tetrabiblos*, aptly observes: "Among a thousand persons who now treat the mention of Astrology with supercilious ridicule, there is scarcely one who knows distinctly what it is he laughs at, or on what plea his ancestors should stand excused for having, in their day, contemplated with respect the unfortunate object of modern derision." Indeed, when one considers the profound scholasticism which individualized these delvers in the storehouse of celestial knowledge, their marked attainments in all branches of philosophy and science, the wisdom and morality of their teachings, one must be impressed with, if not convinced of the truth of, a doctrine which could have enlisted the scrutiny and respect of such giant intellects; for we find amongst them such names as Aristotle, Proclus, Hippocrates, Placidus, Ptolemy Philadelphus, Cardan, Tycho Brahe, Roger Bacon, Francis Bacon, Newton, Kepler, and numerous others of like capacity, who not only avowed their advocacy of its tenets, but justified their belief by learned contributions to its bibliography.

Only through patient and candid study and investigation of the science of Astrology can one hope in any appreciable measure to apprehend the divine significance of those eternal truths of which it is the interpreter. Through a knowledge of its arcana one not only

becomes more cognizant of the grand creative scheme, but an intelligent factor as well in its general outworking. He who decries it, or refuses to heed its knock, admits himself incapable of resistance against the buffetings of a capricious destiny. The starveling who scorns the proffered morsel is less to be pitied than he who turns a deaf ear to the voices of the stars, for their music will be to him as a lost chord whose vibrations cannot penetrate to the centres of his being and enlighten his soul, nor elucidate the problem of his life.

The heavens are calling you and wheel around you,
Displaying to you their eternal beauties ;
And still your eye is looking on the ground,
Whence He, who all discerns, chastises you."

—Dante's "*Purgatorio*."

CHAPTER II.

INDUCTIVE ASTROLOGY.*

The sophist and the bigot differ only in this: the former deduces a false inference from an assumed premise, while the latter attains an inference without even the formality of assuming a premise. Neither often arrives at a truth or a fact, for artifice and self-sufficiency are rarely favorable to fairness in investigation. Voltaire, in his aspersions upon a science of whose true principles he exhibited a woful ignorance, was a good specimen of the sophist; the bigot obtains chiefly where knowledge cries in vain for recognition, even at a discount.

No branch of learning has been more falsified and impeded by these two types of reasoners than Astrology; for the one has persistently attacked it with the subtlety of his venom, while the other with equal malice, though with enmity less cleverly directed, has doggedly uttered his cries of derision, that the notes of discord might go echoing throughout the halls of Wisdom. Consequently, so little is Astrology understood, and so seldom investigated, that the writer deems it pertinent to present a few of the facts of this divine science (divine, because it reveals the *soul* of the Universe), that the lay mind may grasp some of its truths without the necessity of acquiring an extended acquaintance with its principles and nomenclature.

Usually it is the lack of familiarity with a fact that makes its acceptance a matter of difficulty. One need not, however, delve in

* The time for the figure on page 16 is from Lossing's account of the Declaration as given in "Harper's Magazine" for June, 1851, p. 153.

mystic tomes to learn of the theory of correspondence between man and the stellar world. Since time immemorial the family almanac has apprised the world of this fact through a well-known figure, more or less artistic, representing the "Man of the Zodiac." Having once recognized the identity of the Microcosm and Macrocosm, it should not be difficult for the inquirer to go a step further, and to learn that there is also a magnetic relationship existing between the signs of the Zodiac and the terrestrial divisions. This connection is of an irrelative character, being regarded in a purely symbolical sense. Thus, from Aries to Pisces each sign is qualified to dominate over certain countries, as well as over certain cities, a strict consonance in the apportionment being observable in the different authors on the subject, from Ptolemy to the moderns. To one unaccustomed to regard these symbols as expressive of certain potencies in the laboratory of nature, this adjustment may perhaps seem perverted or arbitrary; yet centuries of experience and observation in the realm of astral physics have disclosed in it a wisdom too marvelous to have been the result either of whim or of guesswork.

An excellent example of vaticination based upon the ruling sign of a city, was the prediction made by William Lilly, a well-known astrologer of the seventeenth century, who, fifteen years before the event, foreshadowed the great fire of London which took place in 1666. That city is accorded the sign Gemini as its ruling emblem, the exact degree of the ascendant, based upon astrological computation, being $17^{\circ} 54'$. Lilly, perceiving the close proximity of the *Bull's North Horn*—a star of the second magnitude, of the nature of Mars—to this ascendant, calculated the time of its conjunction therewith; and with the discernment of the skilled seer he not only foresaw the fatality, but certified to the exact period of its consummation. Derride astrology as one may, who is there to contradict the cleverness of this judgment? Besides, Lilly knew wherefore he was wise in deducing so important a judgment from a direction of the ascendant

to a fixed star; for while these arbiters are rarely observed in the resolutions of nativities, they are deemed of the utmost significance in their effect upon cities and governments. We find distinguished authority for this in "The Considerations of Guido Bonatus," wherein that excellent philosopher maintains:

"The Fixed Stars are most slow in motion, and consequently in mutation; whence it comes to pass that their impressions require subjects and patients of the same nature, that is to say, such as are the more lasting, and carry a conformity with them to perfect or accomplish their effects. For the Revolution of the Fixed Stars is finished but in six and thirty thousand years,* whereas the 'Viventhopolis,' or life of man, generally exceeds not three revolutions of Saturn, that is to say, the space of ninety years. . . . As an Eagle cannot exercise the complement of her flight or power on a Fly, nor a Stone coming forth (a Sunda trabathi) do any great execution (in Musciovem), no more can the Fixed Stars complete the effects of their impressions; and, therefore, their gifts continue no longer with men, for men are of so small a duration, and subject to a swift mutability in respect of their motion. . . . For the impressions which a solid thing makes in a more solid thing, continue much longer than that which it makes on a less solid thing; and yet less in a very slippery transient thing, than in a thing less lubricous or changeable."

The unprejudiced mind seems constrained to admit that if these astral philosophers were mad, there was an amazing nicety in the method of their madness; and that though Lilly was characterized a charlatan by the bigotry of his age, his deductions were obviously made legitimate by conformity to mathematical law, as well as to the inductive principles of his art.

In the selection of Gemini as the ruling emblem of North America by the astrologers of the sixteenth and seventeenth centuries, is contained the suggestion of a familiar mythological incident; for with Columbus as the modern Jason in search of the land of the Golden Fleece, it became most fitting—though perchance with a deeper reason—that the sign of the twins should stand sponsor over our destiny. Certainly its later assignment to the zodiacal regency of the United States has, in the light of subsequent facts, proved most felicitous,

* The correct figures are 25,848 years.

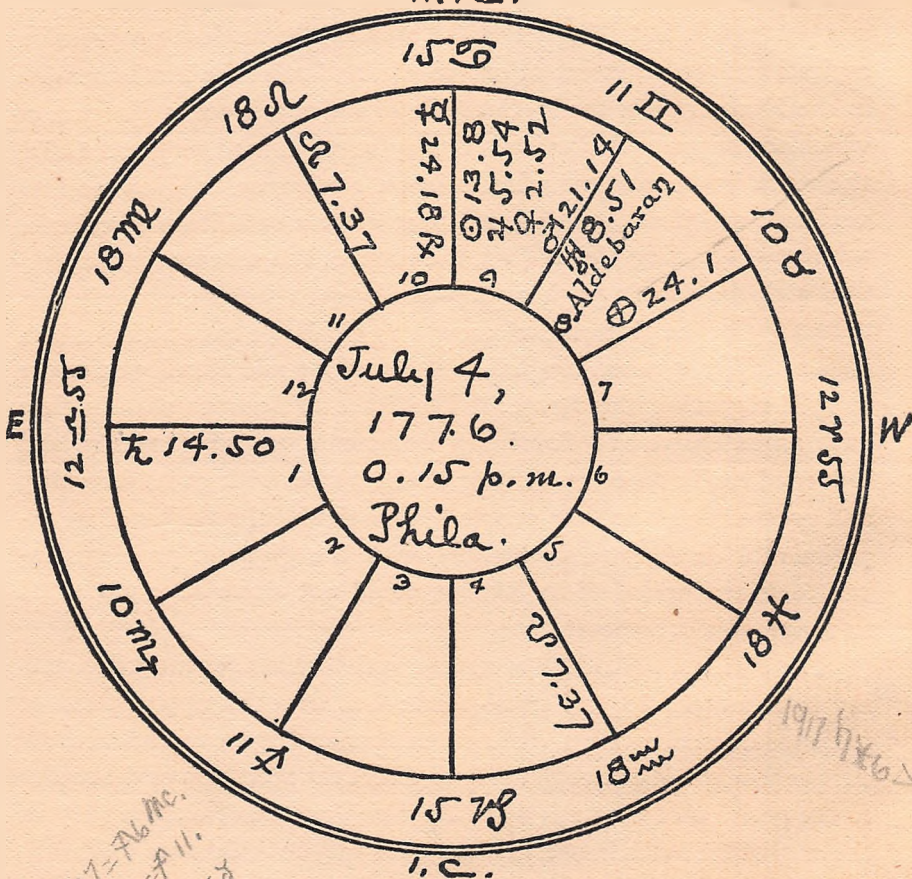
and manifestly agreeable to the laws of nature; which we shall endeavor to substantiate in the interest of truth and to the credit of a science which, because little understood, has been most unfairly dealt with.

This sign, the *Mithuna* of the Sanscrit, significant of the duality of Being, the house of Mercury, and imaginative and humane in nature, portrays in a strikingly truthful manner the restless, progressive, aspirational temperament of our people, and rules the ninth mansion in the Horoscope of the Declaration of Independence, a diagram of which accompanies this article. It may be mentioned, *en passant*, that the ninth house governs mind, science, commerce, religion, and inventions, and it will be observed that quite a satellitum of celestial arbiters—including Venus (♀), the ruler of the scheme, in conjunction with the benefic Jupiter (♃)—are posited therein, strongly corroborative of the phenomenal growth to which we have attained as a nation. Sibly, a noted English mathematician and astrologer, wrote in 1788 regarding this figure: “The State of America shall in time have an extensive and flourishing commerce, an advantageous and universal traffic to every quarter of the globe, with great fecundity and prosperity among the people.” The doubtful stability of an experimental democracy, confronted with the gigantic problems involved in the period of its infancy, could not alone have prompted so sanguine a judgment!

The national horoscope is replete with testimonies most interesting from an astrological stand-point; but as a full appreciation of these would necessitate a technical understanding of the science, for our purpose it will be needful only to direct the attention of the reader to the position of Uranus (♅) in the ninth degree of Gemini (♊) on the cusp of the ninth house, in close proximity to Aldebaran (*a Tauri*), a fixed star of the first magnitude, of a fiery, martial nature, at that time in 6° 42' Gemini. Uranus as the eighth planet is the octave expression of Mercury; but whereas the vibrations of the latter are

HOROSCOPE OF THE DECLARATION OF INDEPENDENCE.

M. C.



correlative with those of the external mind, the former's plane of activity is on the odyllic sphere, whence emanates spiritual or psychic perception. In operation Uranus tends to iconoclasm on the material plane, while spiritually his activities are reconstructive. He speaks to the soul, and not to the mind; to intuition rather than to reason. He accordingly produces in the world of causative effect a marked antagonism to the conventional order of things, independence, opposition to all restraints, reconstruction, remarkable changes, etc.

It has been ascertained that Gemini among the constellations bears chief rule over our affairs; therefore it will be interesting to note the electro-magnetic effect upon this country of the passage of Uranus through Gemini, which occurs once in every eighty-four years—giving seven years to each sign of the Zodiac. Astrology, far from being a visionary science, is founded upon inductive methods of observation, and these examples will afford one the opportunity to reflect on some of the quaint analogies in nature; though a more extended acquaintance with its arcana would doubtless disclose a systematic design which knows neither chance nor coincidence, but is regulated by that immutable law of cause and effect which neither the sophist with his subtleties, nor the bigot with his obstinacy, can decry.

Though Uranus did not come within range of our telescopes until 1781, his mutations previous to that are easily determined by mathematics. Thus, in 1690 we find him entering Gemini, and this entrance was followed by an epoch in our history made marvelous by a number of crude manifestations of a psychic character in Salem, Massachusetts, which were strenuously objected to by some lantern-jawed sticklers for religious ceremony as not being altogether orthodox. Had an astrologer at that time ventured to suggest the influence of the Uranian ray upon the psychic auras of the poor unfortunates, he would no doubt have been treated to a coat of tar as a preliminary to his introduction to the stake.

A most independent and aggressive spirit was rampant in the Colonies at this period, and the first specific action against taxation by the mother-country was taken, through laws passed at the first session of the legislature under the new charter. The colonists were also involved in difficulties with the French and the Indians. Hale's History of the United States records:

"The war with the French and the Indians, which began in 1690, was not yet terminated. *For seven years* were the frontier settlements harassed by the savages, and the English employed in expeditions against them. A history of these would consist only of repeated accounts of Indian cunning and barbarity, and of English enterprise and fortitude. Peace between England and France, which took place in 1697, was soon followed by peace with the savages."

The visitation of the witchcraft mania, so abnormally strange to the narrow concepts of our forefathers, who knew naught of psychism, has for all time to come claimed a page of its own in our country's history. The abatement of this excitement and the cessation of hostilities between the warring factions were coincident with the passage of Uranus out of Gemini.

Circling in his orbit he again entered this sign in the spring of 1775, contemporaneous with which we find a spirit of independence asserting itself among the colonists, a belligerent condition of mind which culminated in the Declaration when Uranus reached nine degrees of the sign. Nor were matters finally adjusted until 1782—just seven years from the commencement of the difficulties—when Uranus left the house of the Twins. The English nation might have profited much at this period through the good offices of a Court Astrologer, for the nativity of George III. was sadly afflicted by an evil transit of Uranus over his radical Sun.

His revolution of 84 years brought Uranus again into Gemini in June, 1858, and this entrance was immediately followed by grave interior complications. The first decisive measure of secession was when South Carolina declared her independence, on December 20, 1860, a date that corresponded with the arrival of Uranus at the ninth

degree of the sign! One of our best known astrologers at that time made the following prediction concerning the crisis: "Until Uranus gets out of Gemini, which will not be before the summer of 1865, I do not look for any peace for this country." * The men of State, versed in the craft of political chicanery, declared positively that the conflict could not exceed six months; the astrologer, wise in his contemplation of nature's laws, knew differently.

Facts similar to these are what help to constitute the logical basis of judicial astrology; they are the irrefutable evidences which go far toward entitling it to the dignity of a reasonable and exact science.

From these inductive processes it requires but little facility in seership to anticipate the revolutionary changes in existing theories and institutions that will mark the next transit of this planet through Gemini, which will begin in June, 1942. He will attain to the ninth degree of the sign in October, 1943, at which time his influence upon our affairs will be accentuated as never before, for *Aldebaran*, the fiery fixed star to which we have referred, will, through his annual motion of $50\frac{1}{3}''$ have advanced to a partile conjunction with the radical place of Uranus. What inferences are to be deduced from the concentration of these electro-magnetic potencies around this vital point in the national horoscope? Our country will pass through extraordinary scenes. Grave questions, affecting alike our domestic and political economy, will seek their adjustment, perhaps through methods of force. There will be radical changes in the constitution of government. Seven years will be consumed in the solution of some of the gravest problems which shall so far have confronted us. But this transitional era, superinduced through turbulence and confusion, will be followed by a reconstructive period that will usher in a new order of things, and we may then look for the enfranchisement of man into a brotherhood of truer equality, and a socialism broader and more practical than any hitherto espoused. *Tempus omnia revelat.*

* Broughton's Planet Reader, Philadelphia, January, 1861.

Since the mutations of Uranus alone have been cited in connection with certain important epochs in the history of the United States mentioned in the previous article, the question naturally suggests itself, how are we to account for the various other grave disturbances in our history that occurred when that planet was remote from our ruling sign? The intelligence of the reader will quickly surmise the possibility of multiple causes in ceaseless activity in the heavens, of an importance fully as patent to the astrologer, though perhaps not so evident to the lay mind as are the marked influences of the ponderous Uranus. It is this very abstruseness of a science which attempts the explication of the complex mysteries of nature as a whole—comprehending as it does an infinite variety of causative phases—which has rendered it so difficult of acceptance and popularity.

We will touch upon some of these potencies a little later, in considering the relation of comets to mundane affairs.

Referring to the figure of the national horoscope, attention is directed to the second mansion, as numbered in the figure, on the cusp of which is the sign Scorpio (♏). This house relates to substance, and the moneyed interests of the country. Uranus has occupied this constellation and house since January, 1891, and during this transit of seven years he has proved especially disastrous in our world of finance; a condition of instability much augmented by the entry of the malefic Saturn into the same quarter of the heavens in the fall of 1894. To the proximity of these two arbiters with each other, and their platic conjunction throughout the past year, is due that depression and woful lack of confidence so apparent during that period in all branches of industry. Last summer and fall, when these two planets formed a sesqui-quadrant aspect with the place of Venus, the ruler of this horoscope, at the same time being in opposition of *Pars Fortunæ* (♁) and in square with the radical Moon—angles of activity most baneful in their nature—an issue of Government bonds became absolutely necessary to meet the exigencies of a depleted

treasury. The student may contemplate the cause, the masses observe only the effect.

In the closing months of the present year, when these planets again form relations similar to those noted, the community may expect an increasing stringency in matters governed by the second house. But an improvement over these conditions will be manifest as the new year advances, for Saturn will then be well centred in the succeeding sign. Uranus will also have left Scorpio, and in the fall of 1899 and the ensuing winter he will be passing the opposition of his radical place in the chart, significant of some very unpleasant complications in national affairs.

These citations will afford some idea of the *modus operandi* of astrological deduction. In the resolution of individual horoscopes methods are adopted identical with those employed in the solution of these weightier problems. Indeed, by reason of their multiplicity, they constitute more practical examples for inductive observation.

Thus, the maxims of astrology are founded upon the observed analogy existing between the constant recurrence of certain operations in the *primum mobile* and synchronal phenomena in the domain of effect. Lord Bacon, himself a votary of the Science of the Stars, in his "Novum Organum" says, "We are not to deny the existence of a cause in favor of which we have a unanimous agreement of strong analogies, though it may not be apparent how such a cause can produce the effect." If in repeated instances a person happened at a particular spot on the pavement, and a brick each time descended upon his head, it would be pursuant to reason for the unfortunate individual to infer that his presence had incited some reciprocal law into action; unless—as in the generally clouded view held of our relationship with the planets—the starting-point of the brick be too far removed from its landing place to admit of a clear mathematical perception of the result.

The subject of comets is a most interesting one to the astro-

philosopher, more so than can be possible to the star-gazer who, at the small end of a glass, perceives only the physical minus the soul. As to the contrariety of their affections to things mundane, there exists a cumulation of data sufficient to establish a precedent in any avenue of science where prejudice has imposed no obstacle to fair-minded research.

In all ages, and particularly among the ancient and mediæval astrologers, comets have been regarded as being fully as effective in their disturbance of the cosmic energy as the more conglobate particles of matter; though the difficulty in estimating their movements with that degree of accuracy so essential to a prejudgment of effect—a difficulty due to the fact that their orbits transcend the limits of the Zodiac, and to their eccentric and infrequent visits—has rendered them somewhat of an indeterminate quantity in the practice of astrology, though no less a part of its subject-matter. Nevertheless, the apprehension so universally felt on the unheralded appearance of these fiery messengers seems in every sense to have been justified by the direful consequences which inevitably followed in their train; effects so reiterative in character as to warrant the gravest reflection on the part of those investigative minds that, poring over Nature's pages and ever seeking to interpret her mystic language, perforce stood perplexed at the strangeness of its idioms.

While the ponderous planets, with orderly orbits and systematic mutations, were comparatively easy of observation if not of comprehension, the comet in its idiosyncratic flight provoked a more inspiring awe. The unanimous convictions held by these old philosophers as to their portentous nature, display a consistency of thought which could not have been obtained through any impulse of credulity or superstition. That imputation might be a convenient one for the dismissal of an unpopular subject, but unfortunately it in no measure explains why calamity should continue as if by a supplemental law to succeed this phase of celestial phenomena.

Students of biblical history are aware that Jesus predicted the destruction of Jerusalem (St. Luke, xxi. 10-11): "Then said he unto them, Nation shall arise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and *great signs shall there be from heaven.*"

We have it on the authority of Milichus, a learned mathematician, in his Commentary on the second book of Pliny, that "there is good ground for the usual behavior of men to comets; for they have reason to gaze at them with so much terror and astonishment as they do, because it hath been proved, by a large induction of experience and observation, that they announce great slaughter to the world, the sacking of cities, subversion of kingdoms, and other public disasters." Josephus, in his "Wars of the Jews," makes reference to a comet in the form of a sword that hung over Jerusalem a whole year as a premonishment of its destruction; while Seneca avers that "some comets are very cruel, and threaten us with the worst of mischiefs; they bring with them and leave behind them the seeds of blood and slaughter." The learned Machiavel writes, "However it cometh to pass, so it is, that we have it *vouched by experience*, that some great commotions are the consequences of such signs as these [comets]." To which might be appended the observation of an old English writer, who obviously had reflected deeply upon the true nature of these interactions: "Cometes signifie corruptions of the ayre, of changyng kyngdomes, great dearth of corn, yea, a common death of man and beast." According to Pliny, a brilliant comet was observed during the intestine war of Pompey and Cæsar, and again at the time of the poisoning of Claudius Cæsar and the subsequent reign of Domitius Nero. The comet of 43 B.C. followed the assassination of Julius Cæsar, who was killed March 15, 44 B.C., and was regarded by the Romans as connected with that event. Socrates, in his record of the siege of Constantinople, declares: "So great was the danger

which hung over the city, that it was presignified and portended by a huge blazing comet that reached from heaven to earth, the like to which no man ever saw before."

Such scholarly worthies as Cedremis, Longomontanus, Grotius, Melancthon, and Cicero—who maintained that "comets were the harbingers of the miseries that befell Octavius Augustus and Marc Antony"—including others it would be too tedious to cite, but all of the soundest authority, could not have concurred so strangely in these opinions, were they not founded upon "a large induction of experience and observation."

It will perhaps be interesting to note that the custom of the ringing of noon church-bells originated in a papal edict propitiatory of the comet of 1456 which accompanied the invasion of Constantinople by Mahomet II., and the threatened dissociation of the whole Christian world. *Ave Marias* were also ordered, supplemented by the prayer: "Lord, save us from the devil, the Turk, and the comet." In the eighteenth century Dr. Halley, in an examination of cometary data, identified this comet with the ones which appeared in 1531, 1607, and 1682, and in thus establishing its period of revolution at about seventy-five years he was able to predict its return in 1758, the verification of which proved the correctness of his conjectures. The above periods are all characterized by civil and political disturbances of great gravity, particularly around 1682, when its force was augmented by the precedence of another comet. These appearances were followed by those fearful domestic imbroglios in England which culminated in a ten years' civil war and the beheading of the king, supplemented by the Cromwellian reign.

In tracing the history of this comet back by its seventy-five years' period, some facts are gleaned especially suggestive in this line of inquiry. Its appearance in 1066 was coupled with the victory of William of Normandy; again, in 1223 it was considered the precursor of the death of Philip Augustus; while its first recorded appearance,

B.C. 130, was supposed to have announced the birth of Mithridates.* Its second visit thereafter was the first year of the Christian Era. Could it have been the "Star in the East" which guided the wise men to the capital of Judea? It may seem strange to the thinker that, seeing this star in the east, these learned Magi should have directed their pilgrimage westward. This apparent anomaly finds its explanation in the fact that as the sun at the time was in Capricorn (the house of Saturn, and, according to astrology, ruling stables and places of husbandry), it is in consonance with astronomical law that the comet or star should have appeared in Aries, which is the *eastern* point of the Zodiac; and *vide* Claudius Ptolemy, who wrote in the first century of this era: "The inhabitants of Coelesyria, Idumea, and Judea are principally influenced by Aries!" Thus, all these scriptural skeins may be disentangled through a fuller understanding of the true astrology, that much-impugned expositor of first principles.

Four comets made their appearance in 1618, at the beginning of the Thirty Years' War. In fact, it is a matter of record that these dread precursors have invariably preceded the great conflicts in the world's history. Cotton Mather compiled a catalogue enumerating important incidents that had immediately followed the advent of many remarkable comets, not only going far towards proving the disruptive nature of these dread visitants, but affording incidentally a clever demonstration of the theory of a mutual interaction between the Macrocosm and Microcosm.

To come nearer our own time, the great comet of 1811 foreshadowed many remarkable changes in the political complexion of the globe. The orbit of this comet crossed the ecliptic in the constellation Leo, the sign ruling France, also the midheaven (honor) in Napoleon's nativity, and the ascendant of George III. The unfortunate campaigns of the "Little Corporal" and his subsequent overthrow, together with the war of 1812 and the successful resist-

* Steele's *Fourteen Weeks in Astronomy*, pp. 214, 215.

ance of the American colonies to Britain's monarch, are attestations of the subversive influence of these harbingers.

Fully as significant to our national destiny was the appearance of Donati's comet in 1858, simultaneous with the Kansas troubles and that state of unrest which culminated in the Civil War and the consequent assassination of the Chief Executive. This comet was followed by a brilliant meteor in 1860 and a lesser comet in 1861. This latter appeared in our ruling sign Gemini, which also rules the city of London, and with its coming occurred the greatest conflagration that city had known for two hundred years.

In the face of testimonies like unto these, is it any wonder that the comet should have been regarded in all ages as the grim genius of confusion and disaster,

"Threatening the world with famine, plague, and war;
To princes, death; to kingdoms, many curses;
To all estates, inevitable losses."

Some stress has been laid on the visit of Biela's comet with the Chicago holocaust in October, 1871. There is no doubt in the writer's mind that as an adjuvant factor it played its part, though there were other celestial influences of signal importance in operation at the same time. It has long been conceded on good authority that Chicago and likewise the city of Washington were allied to the sign Gemini. From an astrological consideration of various incidents connected with the history of the former city, its ascendant would be in close proximity with the *Bull's North Horn*, the malefic fixed star which proved so disastrous to the city of London in 1666. In 1872 its longitude was 20° 49' of Gemini.

Three comets made their appearance in the year 1881, the largest of which (Comet B) being first observed in the second decanate of Gemini, which ruled the midheaven of President Garfield. Was it pure coincidence—whatever that term may signify!—that his assassin should have journeyed from Chicago to Washington, both cities

ruled by Gemini, and then through his act brought woe to a country governed by the same sign?

These are but facts. They do not attempt any explanation of the law behind them, though as stubborn things they certainly reveal the plausibility of a magnetic relationship existent throughout the cosmogony of the universe.

And yet Astrology, which treats of this law of cause and effect thus merely touched upon, has been maligned as having no basis in fact, as a purely visionary science, adapted only to the questionable purposes of soothsaying and prophecy, and affected chiefly by ages of ignorance and superstition. The heliocentric theory of Copernicus was "a rank superstition" until through the discoveries of Galileo it became an accredited truth. And so the dreams of yesterday are the rational and scientific verities of to-day.

Astrology is metaphysical in origin and motive. Its fidelity to first principles is revealed in its interpretation of the law of mutual opposites, of cause and effect, of spirit and manifestation, which pulsates throughout the domain of Being. Its inductive character is apparent in its scientific observation and analysis of these reciprocitys. Herbert Spencer says: "When the explorer of nature sees that molecules on earth pulsate in harmony with molecules in the stars, when there is forced upon him the inference that every point in space thrills with an infinity of vibrations passing through it in all directions, the conception toward which he tends is much less that of a universe of dead matter than that of a universe everywhere alive."

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."—Pope.

Division is but a relative term, not an absolute fact; for, logically, there cannot be parts except of a whole. The statement of the one implies the existence of the other.

In this assemblage of parts as understood by the Whole, is sug-

gested Unity; and it is through a comprehension of the law of unity that we accept the truth of a universal interaction between the parts of the whole. This law is comprehended on the physical plane in the Newtonian theory of attraction and gravitation, which demonstrates that "every particle of matter in the universe attracts every other particle of matter, with a force directly proportional to its quantity of matter, and decreasing as the square of the distance increases." In other words, that there is a sympathetic cosmic energy operating throughout all nature, which acts in direct ratio upon the several parts commensurately with their attracting forces.

The knowledge of the law of correspondence as possessed by the ancients, imbued them with a resolute spirit of research into the cosmical as the explicatory source of all wisdom. They recognized that in order to consistently postulate an effect, there was need of conversancy with the realm of cause; that as the mysteries of the atom were involved in a right conception of the sphere, so was their understanding of the lower dependent upon a comprehension of the higher. They rightly understood God as the universal ether from which were generated the imponderable forces traversing the starry heavens, and their labors were the more indefatigably directed toward the elucidation of these celestial problems, that he who ran might read the origin and destiny of all created form. Their efforts were toward a unification of the parts of the Whole, to a more thorough and intelligent appreciation of their indivisibility with the Indwelling Soul.

As all forces in nature are mutual and correlative, the word "influence," as employed in astrological discussion, though a convenient term, is obviously a misnomer. It would seem to imply an adjustment not only unfair, but manifestly impossible in an economy whose fundamental law is one of co-ordination.

Every factor in a universe which is comprehended in a unity, is dependent upon affinities; therefore, no one law of motion can super-

cede any other law in the measure of its importance. A positive energy can have no existence without a magnetic opposite through which to polarize the electrical nature of its activities.

The old maxim says, "The wise man rules his stars." Man may rule himself, but not the stars; neither do the stars, according to the generally accepted idea, govern the conduct and destiny of the individual. As a non-creator of forces, neither of them possesses the potentiality of arbitrary control. "Interaction" is a term more apposite to the real sense of the matter, and conveys a truer conception of the law of sympathy and antipathy, of attraction and repulsion. Hawken, in his "Doctrine of Sympathy," aptly thus states the position: "Man's organism comprehends a solar sphere, and it also includes a sidereal one, else he would not be a microcosm. The stars represent or *coincide* with planes in the organism of the 'humanity' of our orb; in other words, they are human psychic entities within us. Consequently, the vital essence by which we live descends through them as distributive organs."

By virtue of their organic structure the planetary orbs are mighty batteries, or magnetic centres by solar induction, through which spiritual energies seek external manifestation. They represent principles which co-exist throughout all forms of material expression. But far from being creative principles in themselves, or possessing any virtue *in potentia*, they are as much subject to precedent causes as is the chemical organization of the individual; for the same Mind which incites the planet in its mutation to form certain aspects or configurations in the ambient, affects in a correspondential ratio the sidereal constitution of man.

So it may truthfully be affirmed that the word "influence" is the only *exploded* part of the doctrine of astrology; and yet this discarded term has been sufficient to cause a few sophisticated essayists to disfigure the fair pages of cyclopædias with a mass of elaborate but worthless opinions, instead of illuminant facts, on the subject. The Rev.

Joseph Butler, author of the "Analogy," and other popular works, was wiser in his generation. He conceived it the proper thing, first, to familiarize himself with the theme, that he might the more intelligently anathematize it; and, second—not only became a devout adherent of the science, but contributed to its literature one of its choicest classics!

Nevertheless, these pseudo-philosophers, in their umbrage at the word "influence," unconsciously tendered their highest respects to a cardinal principle in metaphysics, though they evidently intended only to impart a discoloration to the searching optics of nature's grandest expositor.

Paracelsus, in making the statement that "the body of man is his house. . . . The carpenters are, at one time Jupiter, at another Venus," etc., did not allude to the celestial orbs bearing those names, but rather to the spiritual elements analogous to their natures; for he continues, "Man is a sun, and a moon, and a heaven filled with stars." There are degrees of activity operating in the universal ether, which find their polarity in corresponding physical centres of energy, brought into external expression only when these media form certain familiarities, or angles, which the astro-physicist terms "aspects." Thus, when the Sun and Jupiter are conjoined in the visible heavens, the elements which they represent are undergoing a process of coaptation throughout the whole sublunary nature, a relation affecting each physical form according to the sympathetic resonance inherent within it. Or, when other planets form a configuration with Mercury, one who has that element symbolized potently in his nativity is observed to be much affected through their affinity or antipathy with the Mercurial qualities in his own nature. Also, should Venus (copper) be in aspect with Mercury, it is not difficult to understand why it should incite a playful, merry, pleasurable strain on the spiritual or psychical gamut of the individual, for the ductility of the one has formed a harmonious combination

with the volatility of the other, the effect being in accordance with the potency of the aspect through which the activities blend, producing a higher expression at the angle of 120° , a trine (Δ), than when in quadrature, or 90° (\square). Should, however, the Saturnian chemistry become allied with the Mercurial element, the gross, leaden, inelastic, inflexible character of the former subdues and modifies the restlessness of the latter, contributing gravity and decorum to the spiritual energies.

Not only among the vicegerents of heaven, but in the mutual intercourse between the members of the human family, these aspects are constantly being formed, as indicated by the sympathy or antipathy manifested in their co-relationships. The Moon in the one vibrates in unison with the Jupiter in the other; or else a dissonance is sounded through the contact of Mars in the one with the Saturn in the other. Therefore, each of us may be said figuratively to carry about with us a perfect planetary system, whose rationale will become evident to our senses only through a fuller comprehension of that interdependency which is absolutely essential between the component parts of the Whole.

Franz Hartmann, than whom few modern writers are more skilled in alchemical research, says: "The Microcosm and Macrocosm may not only be 'compared together,' but they are really and actually one in their power, and one in the constitution of their elements." Which comports with Paracelsus: "If I have manna in my constitution, I can attract manna from heaven. Saturn is not only in the sky, but also deep in the earth and in the ocean. What is Venus but the Artemisia that grows in your garden? What is iron but Mars? That is to say, Venus and Artemisia are both the products of the same essence, and Mars and Iron are both the manifestation of the same cause."

Man as a percipient being unconsciously acknowledges the truth of a universal harmony by persistently seeking his equilibrium in a

more tuneful adjustment to Nature's diapason. Under the laborious direction of the Saturn element, the effort often resolves itself into the plaintiveness of a threnody; though ever capable, through the expansion of the inherent Will, Sun (\odot), found at his centre, of conversion into the higher possibilities of the Venus principle, whose impulses throb as with the ecstasy of a divine anthem.

Every atom of matter, as a concrete expression of spiritual energy, answers to a keynote in the scale of Universal Being, and is endowed with a magnetic responsiveness in perfect accord with certain activities which constitute the Divine harmony. This theory finds an apt illustration in the intervibratory action of equivalent strings in different musical instruments placed in the same room, when a string in one has been set in motion—a recognized phenomenon in experimental physics.

Sympathy is the law of the Universe. We find it expressed in number, in color, and in sound, all based upon the same fundamental principle, Harmony. The "music of the spheres" is more than a mere figment of the idealistic brain: it is a philosophical fact, exemplified in the inevitable concordance which of necessity must actuate every principle of intracosmic law.

Pythagoras, in the school at Crotona, taught the correspondency of the planets to the notes of the musical scale, with the following apportionment:

$$\odot = C, \text{ } \text{♃} = D, \text{ } \text{♄} = E, \text{ } \text{♅} = F, \text{ } \text{♆} = G, \text{ } \text{♁} = A, \text{ } \text{♂} = B.$$

In his assertion that the music produced by this celestial gamut was heard only by the gods—the melody being too divine for the gross nature of man—is contained a vein of satire which the con-temners of astrology would do well to ponder.

Kepler—pronouncedly of an imaginative and poetical temperament, though severely practical and scientific in its employment—was an avowed believer in this doctrine, going so far as to assign to

Saturn and Jupiter the bass, to Mars the tenor, to Venus and Earth the counter, or alto, and to Mercury the treble. It matters not that this unconventional departure from material facts, so perfectly congruent in a mind accustomed to roaming in unfrequented celestial by-ways, should have excited the ridicule of his less gifted confrères: he had but touched upon a mighty truth recognized by all students with the temerity to venture into the mystic realms which lie beyond, yet incorporate, the orbs of heaven.

And thus throughout the universal Cosmos, the various centres of energy, being but as respective keys accommodated to heaven's sounding-board, respond to every impulse of the Divine element in a degree consistent with their attunement. From which it may be observed that there is a rationality in the true conception of planetary interaction scarcely justified by the inequitable term "influence." Nor should such a hypothesis seem at all incredible to the mind that has attained to the broader concepts of a unified Whole.

Barrett, author of the "Magus," gives to the elements—which he terms "the first and original matter of all things"—a fourfold character: "In the exemplary world, they are ideas of things to be produced; in intelligences, they are distributed powers; in the heavens, they are virtues; and in inferior bodies, they are gross forms." They may affect the individual, considered as an abstract form of intelligence, in divers ways: his soul, his mind, his morals, or his physical body. These questions are resolved from the conditions of the celestial arbiters at the moment of his birth, indicative of the measure of his potentiality as a centre of action. This is called the Horoscope, or Geniture, and consists of twelve divisions of the heavens, or "houses not built with hands." These mansions, which are vested with certain potencies in the economy of the native, answer to the twelve signs of the Zodiac, and are energized according to the distribution and familiarities of the planets therein.

The constitutional nature of these houses is determined through

the observed analogy which obtains between the Microcosm and Macrocosm. Upon this understanding rests the idea of God as a man, a conception found by the ancients to be not only within reason, but essential to a clearer comprehension of the complex mysteries involved. Thus, from Aries (the head), which corresponds to the first, or House of Life in the horoscope, to Pisces (the feet), the twelfth, or House of Self-undoing, there exists an inverted reflection of the order of the heavens.

One does not need to refer to astrological text-books alone for light on the science; for there is but little of the ancient literature that does not contain nuggets of celestial wisdom neatly hidden between the lines of fecund soil in which are traced the structural beauties of their religious ethics. The similitude between the legends of the ancient mythologies and the relative functions attributed to the houses of the horoscope, impel the belief that those classics are largely astrological in significance.

That the Twelve Labors of Hercules are but a figurative description of the Sun's passage through the twelve zodiacal signs, is an admitted interpretation. As to the houses of the horoscope, take for instance the second, the point from which is determined the financial prospects of the native. This house answers to Taurus of the fixed Zodiac, containing the Ram's Horn, and the Cornucopia, or horn of plenty; it embraces the constellation Perseus, represented in mythology as the son of Danæ by Jupiter, who won her by transforming himself into a shower of gold. In astrology Jupiter is a general significator of wealth. The worship of Apis (the Sacred Bull) coincided with the period when the vernal equinox, or commencement of the solar year, was centred in this sign; though the Israelites, not so conversant with astronomy as the Thebans, worshipped the Golden Calf long after Taurus had ceased to be the leader of the celestial hosts. Many individuals still persist in this idolatrous homage. The legends which cluster about the mythological history of

this constellation are certainly appurtenant to the administrative qualities of the house over which it rules. Back of the symbolical, however, there is an occult significance which justifies the allotment.

The genetic status of the third house—which rules over brethren, journeys, and all forms of communication—comports with Gemini, the twin brethren, or the Castor and Pollux of mythology, who accompanied the Argonautic expedition. And so with the others—each mansion of the cabalistic figure harmonizing so strangely with these celestial allegories that one is forced to the acknowledgment of a majestic truth back of all.

We take the liberty of adducing a few facts illustrative of the effect of some of these interactions upon the body politic. Sir Humphry Davy has said, "In natural science there is one language universally intelligible, the language of facts; it belongs to nature, and is as permanent as nature." Precepts are founded upon the cogency of facts; in no science more so than in astrology, rich in its rules and axioms, every one of which bears the impress of patient vigils in the sanctuary of the eternal muse.

Jupiter has been termed the "greater benefic," and Saturn the "greater infortune," not that the former is always propitious, or the latter inevitably malignant. Much depends upon their fortifications, though their inherent qualities are sure to manifest themselves in some degree on that point of the natal figure which receives their beams. They are observed to be especially potent when symbolized in the tenth house of the horoscope, the mansion of honor, authority, and preferment. Jupiter there sustains the dignity of the individual, even against an opposing astral influx; while Saturn, in the same position, through his dominant magnetism brings elevation; but being of the earth earthy, he leads the carnal ambition to heights beyond its sustaining power. The very symbol of this planet (♃) points to the apparent mastery of Matter (+) over the sublimated essences of the Soul (♁); an inverted condition which may take on

the semblance of security for a time, but by all the laws of Being must sooner or later end in illusion.

Wellington was providentially blessed with Jupiter in his tenth house, while the fortunes of Napoleon were dependent upon the Saturnian element. Years before the battle of Waterloo, an English astrologer, in comparing the two charts, predicted that if at any time the destinies of these two generals should be brought into conflict with each other, the Frenchman would surely suffer defeat. When Napoleon abdicated in April, 1814, Saturn was making an evil transit of his radical Moon. The third Napoleon likewise had Saturn in the midheaven. His rise to eminence and subsequent downfall are matters of history.

General George B. McClellan's horoscope was afflicted in similar manner. In Broughton's "Planet Reader" (Phila.), January, 1862, the following appears in reference to his chart: "Should General McClellan be commander of the American army in December, 1862, it will be very evil for the Northern States. . . . But I think he will be displaced by the commencement of 1863." This prediction was supplemented in the same magazine in October following: "December opens with a bad transit of Saturn over General McClellan's ascendant, in evil aspect to his own place in the tenth house. His enemies will be rampant to have him removed, and the indications are that they will be too successful." He was removed from the chief command November 7th.

Queen Victoria's reign has been under the benign influence of Jupiter in her house of honor, a dispensation for which the English nation can justly be thankful.

Another among multiple phases of planetary interaction, that relating to the *terminus vitæ*, may be cited in substantiation of this line of argument. Ptolemy in the "Tetrabiblos" says, in effect, that should either of the luminaries be afflicted by Mars from cardinal signs, and Mars at the same time be elevated, the native will suffer a

violent death. President Lincoln's natus is a striking example of the truth of this assertion, as he had Mars elevated in his figure of birth, in evil square with the Moon, the ruler of his eighth house (death). At the time of his assassination, his Sun's progressive place was in Aries (the head) on the cusp of the fifth house (theatres), in exact opposition to the directional place of Mars—who rules fire-arms—in his eleventh house, denoting a false friend. Could aught, from an astrological stand-point, be more significant of the event? Should any inquire why the astrologers of the time did not foresee this ultimatum, they are referred to the magazine already quoted, December number, 1864, where, under the heading, "Fate of the Nation," they may read: "Let the President be careful of secret enemies, and also of assassination, during this and the next few months"!

The horoscope of the Prince Imperial, who was killed in Zululand, is another testimony in favor of the science as demonstrated in its aphorisms. This native also had Mars elevated, afflicting his Moon from cardinal signs. At the time of his death his Sun was also in Aries, in partile opposition to Mars, the Moon receiving the evil rays of Saturn. Among other wounds he received a *stab* wound in the eye.

These are not isolated examples, standing alone as meek petitioners to a world's credulity. They illustrate but a few of the principles which constitute the texture of this strongly-woven fabric, though their brief enumeration may afford a fair idea of the inductive processes utilized in the weaving.

CHAPTER III.

ASTROLOGICAL SYMBOLISM.

The symbol, as an expression of the character of an idea, has been called a divine creation. Long antedating the records of Chaldea and Egypt, the ideograph is found depicted in various forms on crumbling sarcophagi as emblematical of the particular attributes of the mythical divinities whom those earlier races embodied in the visible heavens.

Whereas the idiomatic phraseology which characterizes a restricted form of expression is wholly inadequate or else misleading and obscure when utilized in the domain of spiritual analyses, the symbol, interpreted in the light of divine truth, illumines the understanding to a degree beyond the bounds of human intellection.

This fact was recognized by humanity in the incipency of its metaphysical teachings, for the simplest, or constituent, forms in their art of ideographic expression were used for the elucidation of the spiritual mysteries, in their concept of which the circle and the cross were especially symbolical of principles and potentialities in Creative economy. As representatives of fundamental truths, these basic symbols have retained the simplicity and purity of their significance throughout the decadencies as well as the civilizations; and to-day they express to the spiritual apprehension the same principles they did when Sanchoniathon expatiated upon the cosmogony and theogony of the Phœnicians.

What so suggestive of the quality of perfection as the Circle (O), the symbol of pure spirit, or universal Psyche—the mystic circumference which comprehends the Unity, or allness of Being? Alone, it typifies Power, which may be abstractly conceived as the Primordial Will in abeyance; but place within it the suggestion of a centre (⊙) as a generator of activity, and we have indicated another quality, which is Force, the offspring of Power and the parent of Motion, or the vitalizing energy essential to all manifestation—symbolized in astrology by the Sun.

The Sun, therefore, is the vivifying principle through which Spirit becomes visible as Matter; while the stars are the cosmic instruments through which the higher substantialities are differentiated into the four classes of elemental life—mystically signified by the Cross.

In these two symbols are disclosed the true purport of Astrology as the scientific interpreter of that divine law of correspondence which formed the basis of those ancient religious cults whose devotees worshipped the central luminary as an expression of the All-Seeing Eye. Therein they perceived a sovereign principle in Nature, which would doubtless prove most invigorating as a tonic if persistently and systematically injected into some of the enervated theologies of the present day.

Thus the cosmical was intersociated with the moral and the ethical; and in this recognition of the absolute identity of the objective and the subjective is found the key to the transcendentalism of the sidereal religions which prevailed before the empiricism of man attempted an improvement upon the science of Nature.

Bunsen, in his work on the Zodiac, says: "Sidereal religion prevailed in Mesopotamia before the invention of writing, since the earliest symbol of deity known to us is a star. Thus, the deity Sibut, probably connected with the Pleiades, is determined by a star with the number 7 by its side." This is in line with the account in Genesis of the creation of man by the Elohim (the plural of *El*, a star) of God,

expressive of the seven creative principles included in his sidereal constitution.

As the word Pleiades is analogous to the Chaldaic *Chimah*, signifying a hinge or axle, there is little doubt the deific symbol referred to by Bunsen is none other than the fixed star Alcyone, the brightest of the seven distinct orbs included in that celestial group, a star which has been conceded, as the result of careful astronomic observation, to be the centre of gravity of our solar system, the pivotal point around which the sun and his numerous family of satellites are travelling with immeasurable velocity.

In the light of this revelation, how significant is God's message to Job: "Canst thou bind the sweet influence of the Pleiades, or loose the bands of Orion?" Which may be interpreted: Canst thou disturb the equilibrium of the Microcosm? Canst thou separate the idea of universal harmony from a mechanism so orderly and systematic that, with all its complexities and the multiple differentialities involved in its various motions, it continues in perpetual activity, without a displacement, an impingement, or a frictional impulse? So it is from the miniature system of the molecule to the vast universe revolving about the sun, thence to the solar system in motion about Alcyone, and to that colossal fabric in turn moving about a still more potential centre—all "wheels within wheels," and so progressing, in gradient measures and grander numbers, to the Ultimate, which is one with the Beginning!

This fact of ceaseless, eternal, revolutionary activity was portrayed on Egyptian sculpture by a Sphere, symbolical of the Creative Energy as manifested in rotary motion; this sphere, therefore, stands as a complete conception of the universality of Being. To analyze so all-comprehensive an idea is to study Being in all its processes, throughout its manifold determinations, from the primal font into the inversive world, wherein is beheld only the simulacra of realities, except they be viewed through the esoteric significance of that sym-

bolism which constitutes the alphabet of Astrology, thence back through the transmutations of a providential Destiny into the very bosom of the Formless Essence itself.

Thus the importance of this science as an elucidative factor in occult dialectics cannot be rightfully ignored by the student who would attain to a clearer understanding of the fundamental genesis of Creation, for in it alone is afforded a rational concept of the divine mysteries as revealed through the intricacies of cosmic evolution.

Astrological symbolism may be classified under three heads, viz.:

1. Planetary—expressive of the seven-fold constitution of man.
2. Zodiacal—typical of the evolution of all corporeal form.
3. Astronomical Aspects, or magnetic impulses—the measurement of potency between interdepending essentialities.

In the Paternal Unity subsists the Fire of Life (Spirit), whence emanates the Life of Fire (Soul), dual entities expressed visibly through an essential third or solidifying element termed Matter. These constitute the trinity of being—the life, substance, and phenomena; or spirit, soul, and body—and are symbolized, respectively, ☉, ☽, +. These ideographs, in combinations accordant with certain deific attributes, form the planetary symbols, answering to the following arrangement, with their correspondent principles:

- ☉ Sun corresponds to the vital principle.
- ☽ Moon corresponds to the astral body, or sensual soul.
- ☿ Mercury corresponds to Man, or the human soul.
- ♀ Venus corresponds to spirit.
- ♂ Mars corresponds to the animal soul.
- ♃ Jupiter corresponds to the spiritual soul.
- ♄ Saturn corresponds to the physical body.

The following excerpt from Paracelsus, with explanatory interpolations by Franz Hartmann, here printed in parentheses, will add significance to the foregoing.

“There are many who say that man is a microcosm; but few understand what this really means. As the world is itself an organism, with all its constellations, so is man a constellation (organism), a world in itself; and as the firmament (space) of the world is ruled by no creature, so the firmament which is within man (his mind) is not subject to any other creature. This firmament (sphere of mind) in man has its planets and stars (mental states), its exaltations, conjunctions, and oppositions (states of feelings, thoughts, emotions, ideas, loves, and hates), call them by whatever name you like; and as all the celestial bodies in space are connected with each other by invisible links, so are the organs in man not entirely independent of each other, but depend on each other to a certain extent.”

A twofold energy is essential to all intelligent manifestation—the active and the reflective. In cosmic science these two forces might be characterized as *influent* and *effluent*, the former emanating from the Sun as the positive essentiality or vitalizing principle in all nature; and the latter, or the responsive outward force, being from the stars, as constituting the human organism, or body of the Grand Man; and the planets, as the representatives of the physical senses, or interpreters of the Creative Intelligence.

The Sun, as the celestial source of external manifestation, in whose scintillations subsist the primal potencies, is aptly represented in its symbol, the circle of perfection, with a point at the centre.

The Zohar has said, “When the Unknown of the unknown wished to manifest Itself, It began by producing a point.”

The *point* as a postulate for the beginning of manifestation can be spiritually as well as geometrically demonstrated. As in speculative mathematics it is accorded position merely for the determination of other quantities, so in spiritual physics it is likewise but relative in significance. Being without limit and without magnitude, and considered apart from any associating force, it remains as inconceivable as the mysteries of that Infinitude of which it is the hypothetical centre.

The *point*, therefore, as an expression of activity or generation, necessarily carries with it the inevitable assurance of an antecedent or self-subsistent Power, thus bringing into range a duad of co-equal essentialities, recognized in the cabalistical teachings as Substance, or perfection (○), and Energy, or manifestation (●), forces co-ordinated not only through the functions of the visible Sun, but esoterically signified in its symbol.

This theory of duality in manifestation is in consonance with the Hermetic maxim that "Everything that is, is double"; which implies the irrationality of assuming a cause without including in the proposition a consequent effect. Atomization is but prototypal of primal powers that require coporeality through which to express their number as a measurement of force. Stability obtains only through association with movement. Evolution is but the eternally conscious recognition of the involutory processes which help to constitute the activities of Infinite Being.

It was from the spiritual cognition of these mutual dependencies in Nature that the ancients were enabled to formulate those marvelous systems of truth and philosophy as comprehended in the doctrine of correspondences, of which Astrology as a science is pre-eminently the expounder.

The Sun, thus interpreted, symbolically represents primordial activity, from which stand-point it is easy to conjecture why the solar orb has ever stood as the emblem of supremacy, and—if the truth were but acknowledged—the central figure of every religious dogma; for the legends of the twelve disciples may be considered correlative to the twelve Zodiacal signs through which the Sun-god passes, evolving annually the story of the Biblical Christ in remarkable similitude.

In man the heart, as the dynamic power through which the life-forces are generated, stands astrologically related to the Sun in the sidereal organism, and correspondentially to the spiritual Sun, or

celestial centre of Being. The brain, the lungs, the reins, the gall, the liver, and the spleen, of the physiological system, with the heart as the administrative centre of action, are analogous to the seven basic elements of substantiality, as potentialized by the Sun through the distributive functions, respectively, of the Moon, Mercury, Venus, Mars, Jupiter, and Saturn. These answer to the seven prismatic colors, all of which are resolvable into the clear white light of the solar ray, the metaphorical expression of pure spirit.

And so in every ray which "falls into matter" is contained the seven creative principles, the reciprocal quantities in whose very divisibility reposes unity.

The Soul has been defined as the conjunctive element between Spirit and Matter, in which relation it is an exemplar of the Moon principle in the sidereal constitution.

The astronomical symbol for the Moon has ever been a crescent (☾), or a rim of light, emblemizing in physical science the lunar orb's recession after its conjunction with the sun, and its increase in splendor as it ascends to its opposite lunation. Esoterically the symbol personifies her as Eve extracted from the side of Adam (Sun), or the soul-principle of Spirit, whose effulgence translates the Divine Idea into the Word of manifestation.

Astrologically considered, she is wholly reflective in function, affecting terrestrial nature according to her different phases in respect to the earth and sun. The analogy is here observable by these co-relationships of spirit, soul, body, or earth. In her increase she represents centrifugal force, or the intellectual phase of manifestation, at which period of her circuit she is regarded as more powerful in her influence on the material world. Succeeding her opposition, she is attracted by the centripetal law of motion back to the heart of the sun, or, psychically considered, along the intuitional plane into the very centre of spiritual Illumination.

In this presentation is found a metaphysical suggestion concern-

ing the Moon's symbol that, in the writer's opinion, is more apposite to this line of inquiry than the one advanced above, and for which he acknowledges his indebtedness to Section 21 of Mr. L. E. Whipple's "Metaphysical Chart." Therein the Centre of Being is symbolized thus, ☉, Spirit (Sun?), whose manifestation is the Soul (Moon), expressed by the Circle of Motion, ☉, which, in its relation to the Whole, leaves the reflected crescent.

In her synodic revolution, as she journeys through the constellations of heaven, the Moon portrays, figuratively, the pilgrimage of the soul from its descent to its purification, while at the same time exerting upon physical nature an influence of a corresponding significance.

"In the heavens she signifies the sensual soul; for, though the Moon puts on the image of the Sun and is full of light, and hath a true heavenly complexion, yet by-and-by she loses all her light, becomes dark, and puts on the image of the Earth; even so doth the animal soul: for one while she adheres to the image of God and is full of heavenly thoughts and desires, and in the instant she adheres to the flesh and is full of sinful affections; and thus she falls and rises, rises and falls again, in a perpetual course of revolution, so that the most righteous here on earth are subject to these failings, for they wax and wane in evil and good dispositions."

It was accounted in the philosophy of the ancients as unlawful to deal with spiritual truth except by means of the symbol. According to Porphyry, "the ancients were willing to conceal God and divine virtues by sensible figures, and by those things which are visible, yet signifying invisible things." For instance, the world, sun, hope, eternity, were represented by round things; the heavens by a circle, a segment of which indicated the moon; while pyramids and obelisks were dedicated to fire, and cylindrical forms to the earth.

Thus, aside from their structural simplicity, there is to be observed in them that near cognation of form to idea so apparent in

the wealth of spiritual suggestion afforded by a proper appreciation of the two symbols already discussed; for as the circle of Being represents primordial spirit in activity, the circumference of which is all-inclusive, so does the sun symbol express all the life of external nature, and is therefore a constituent part of the auxiliary planetary characters, in condition and degree according to their status as generators of the cosmic life-forces.

And so, abiding within the bounds of this symbol, as previously instanced, is found the Moon (☾), who reflects the Divine light of the Creative principle.

As with its prototype in the visible heavens, in her approach to the solar conjunction, so with the moon or soul of the human ego: it grows larger and larger in its circle of motion until it has accomplished the at-one-ment by absorption into the Sun or the very centre of pure Spirit (☉). "When this union takes place, there is no longer need of an initiator. . . . Wherefore, as with the planets, so with the Microcosm. They who are nearest Divinity need no moon. But so long as they have night—so long, that is, as any part of the soul remains unilluminated, and her memory or perception obscure—so long the mirror of the angel continues to reflect the sun to the soul." *

Therefore, he who would attain to regeneration must first heed the scriptural injunction, and trample under foot the moon or the sensual soul of his being.

These digressions into subsidiary channels are deemed pertinent to a clearer apprehension of the basic beauties of astrological symbolism. Indeed, so singularly suggestive of the spiritual principles involved in this language of the archetypal world, that any serious examination of it must necessarily lead to a closer familiarity with the idioms of Being itself.

Physical expression at best reveals but a shadow of the truth,

* "The Perfect Way."

for being circumscribed in capacity it can deal only with limited conceptions. The symbol, on the other hand, leads one into the infinitude of the eternal Silence, in which alone the Good may be perceived and its wisdom understood, and wherein principle and manifestation are to be viewed as isonomic facts in the consummation of the Divine plan.

The celestial philosophy recognizes four specific channels, or planes of activity, in the processes of cosmic ideation, portrayed symbolically by the Cross (+); a closer examination of which will enable us the more thoroughly to understand the real character and significance of these constitutive factors in their various combinations.

Though monadic life comprehends a trinity of spirit, soul, and body—the triadic forces in the sphere of generation—its projection into corporeal conditions on the objective plane is accomplished only through a coalition with predetermined intelligibility, or mind, thus constituting four elements of manifestation, mystically understood as stability, motion, intelligence, and consciousness.

These four divisions of elemental activities—which, by the way, should not be confounded with their physical prototypes—are cosmically embodied in the fixed stars which compose the twelve constellations of the zodiac, and answer to the four wards of the stellar key (☩), designated in astrology, respectively, as the earthy, watery, fiery, and airy trigons, and alchemically expressed as salt, sulphur, mercury, and azoth.

It is through the functions of these astral energies in the Macrocosm that the life emanations are individualized into essential and distinctive qualities, and simultaneously converted into intelligent attributes through the seven celestial agencies which represent the creative principles in the individual forms of objective life.

As expressed by a hermetic writer—“A human being, made up in physical form of seven primary elements, each derived from a kingdom in Nature, involves in his organism a representative feature

of the intelligence which prevails in each kingdom. . . . He is thus from the beginning of his physical life a creature of the stars, and, to a certain extent, a concretion of sidereal influences flowing into his corporeal and physical constitution."

Pursuant to the mystical maxim that "the first shall be last, and the last shall be first," we are led primarily to a consideration of the Saturn principle as the spiritual representative of the fourth element—consciousness—in the generative spheres of the Universal Cosmos.

Not that this element in any wise claims real priority, for all forces in these alchemical processes are obviously coëqual and interdependent in their essentialities, and therefore neither may assume precedence over any one of the others. This order is adopted wholly by reason of his fancied prominence as the most important of the superior planets in the astrology of the ancients, in which he was assigned chief dominion over the principality of Time in the objective realm.

In this restricted sense his potentialities are subservient to the bounds of limitation, and are symbolically represented in connection with mundane operations as Matter in dominance over Spirit, or the soul principle suspended from the cross of Materialism (♄).

This seemingly malevolent tendency is plainly perceptible to the astral physicist when this planet is found weak or debilitated in the governance of a nativity, in which case he conduces to envy and malice, selfishness and miserliness, and all such terrestrial drawbacks as serve to fetter the soul in its effort to express the godhead inherent within it.

The individual thus astrally constituted is destined to labor in an atmosphere where the sunlight of a holy faith seldom penetrates, and the inner voice becomes but a smothered echo in comparison to the resonant harmonies which pervade the psychic atmosphere of his more fortunate brother.

Is it any wonder that under these enforced limitations there

should result those disparities in the moral economy which our courts of justice (?) sagaciously denominate crime, and make amenable to the dispensations of a questionable jurisprudence?

Moral responsibility cannot be measured by legal tribunals, nor can arbitrary punishment ever prove a prophylactic against moral wrong-doing. One must penetrate to the chamber of hidden causes, pore over the mystic tomes arranged on its shelves, and study therein the hieroglyphs of occult law, before one can hope to translate intelligently the mandates of the spoken Word.

A broader and more universal perception of these basic principles in the human economy would incline the human heart to a broader charity, and to a more philanthropic view of the supposed shortcomings of the fellow man who is thus forced to grope his way to the measure of a discordant strain. It remains for Astrology as a factor in the science of stirpiculture sooner or later to bring home to the thinking mind the absurdity and falsehood of a problem in human ethics which involves in its statement the presumption of inequality. This, however, is irrelevant to the matter in hand.

Subjectively considered, we find in the Saturn symbol a purport apparently at variance with the above interpretation; for, spiritually, it represents the World (+) of Soul (⚔)—the fourfold glyph surmounting the crescent—wherein his is the formative essence which corresponds to Intelligibility, by and through which, in relation to Time and Space, arise the corporeal conditions of form and figure, thereby effecting a perfect correlation between the noumenal and phenomenal planes.

For which reason, in the procession of the gods, he is designated as the astral deity who presides over the Holy Triad of manifestation, and astrologically is accorded the rulership of the airy triplicity, or the celestial sphere in which are polarized the activities essential to mundane consciousness.

In our relationship to fundamental law, this element, when har-

moniously adjusted in the microcosmic organism, superinduces to gravity, decorum, contemplation, spirituality, and sublimity.

For example, in the geniture of the mystic Swedenborg, he was dignified as his ruling planet in the just and airy sign Libra—the scales, or Balance—in that quarter of the natal figure whose magnetic activities impel to mental discipline, philosophy, and religion, and was additionally strengthened by a favorable conciliation with the Sun in his house of life, in the airy-metaphysical sign Aquarius.

A student of astrology would quickly discern in these testimonies functional attributes capable of attaining to a spiritual ultimate beyond the reach of the ordinary developed ego.

In these two aspects of the one symbol are observed the exigencies of the duality of Being as concerns one of its ramifications, and the resultant attributes on the two planes of consciousness, energizing on the one the more material qualities, and sensitizing on the other the elements of the purely spiritual type.

But it naturally follows, that as in evolutionary law the higher must ultimately dominate the lower, so are the grosser elements ever susceptible of transmutation into the more etherealized and sublimated forces.

Thus Saturn, from a physical standpoint tends to contract the magnetic activities and crystallize the finer forces, thereby producing on the human sounding-board a repressed, dissonant, and selfish strain; but his conjuncture with the more concordant elements may convert the music into a subdued harmony, whose soul centres vibrate more in unison with that Nature whose diapason is ever in accord with the good of humanity.

This differentiation in the primary effluences brings under notice the symbol of Jupiter, to whom is allotted dominion over the third class of the tetradic hypostases—intelligence—functions through which the life-consciousness, as determined by form and figure, is stimulated into the more sensitive elements of True-Being; or the

Intellectual essence, in contradistinction to the Intelligible activities.

As regards the dual phases of the Saturn and Jupiter principles alluded to above, suffice it to say that the one stands related to the other as gestation is to generation, or affirmation to confirmation. It will be observed that in the Jupiter symbol the crescent and the cross have exchanged places. Inherent Intelligibility, subsisting in the World of Soul (♁), has thus become quickened into instinctive attributes, intellectually cognized through the vehicular activities of Jupiter, significant of the Soul of the World (♃).

The following excerpt from the ancient MS. previously quoted, clearly illustrates the astrological distinction accorded these two arbiters:

“ Jupiter (tin) is nothing but the centre of Saturn (lead) manifested; for in Jupiter, which is the next planet under Saturn, the contemplative influence begins to be active, which causeth such a bright light, and such a lively stirring brightness in Jupiter, for he is the first active planet wherein the joy of the contemplative faculty is manifested, which it sets forward for action, and descends from Saturn to Jupiter. Jupiter, then, as we have said, is the first *active* planet, for in him that which first begins to break out into action was formerly conceived in Saturn. . . . Therefore, did the wise men attribute to *Saturn* all scholars and philosophers, as also all priests and hermits, all melancholy and reserved persons, who love a solitary and retired life, and who are always full of thoughts, and are more disposed to contemplation than to action. On the contrary, to *Jupiter* all statesmen, magistrates, and tradesmen, who use their heads more than their hearts, and who are always busied in outward mechanical actions, and not in the inward profound speculations of the mind; and truly all professed mechanical arts were found out first by the speculation of the mind, for they are but the inventions of contemplative spirits, so that the statesman receives his politics from the philosopher, the one finding, and the other executing, so

that contemplation still *precedes* action, as Saturn is before Jupiter in the heavens, even as thoughts are conceived in the mind prior to the action of speech.”

These deductions are certainly in line with the metaphysical suggestions involved in our discussion, and they emphasize the fact that the science of astrology rests upon no arbitrary or conjectural basis.

The symbolical significance attaching to these two superior planets is consentient with that accorded them in the old mythological systems. The Greeks, in their portrayal of Kronos (or Saturn) as an emanation from Ouranos (the infinite), undoubtedly meant a depiction of the elementary processes we have touched upon. This seems to be proved in his subsequent dethronement by Jupiter, of whom he was the putative parent—clearly an illustration of the sequential value the one bears the other in the planetary procession.

This achievement, so vividly allegorized in their epics, constituted Jupiter the tutelary genius who presided over the destinies of both mortals and immortals, from the Olympian heights, “bestowing clemency and pacifying justice.” And so is he regarded in the stellar science, symbolizing the unfoldment of the contemplative qualities inherent in the Saturn principle.

To extend the analogy to an astrological application, Saturn, as the representative of contemplative Thought, as the generator of Time, and the ruler of the sphere in which primordial substance assumes form and figure, is granted regency over the *framework* of the Universe, as well as the anatomy or bony structure of the human body. On the other hand, Jupiter, as the offspring of the Intelligible Essence, idealizes these formative attributes into the elements of Wisdom, thereby exerting a majestic and judicial authority over the resultant transmutations.

The ascription to Jupiter of the fatherhood of the gods was but a recognition of him as a personified attribute of the Deity; the intellectual essence through which are blended the qualities of prudence

and equity. He therefore stands astrologically related to the body politic in an adjudicative capacity, and holds dominion over the arterial system of the physical body.

Homogeneous with the primal trinity which constitutes the basis of the astral symbolism, is the triadic character of the deific orders in the mythologies of the East; as, for example, the triunity of the Hindu philosophy, Brahma, Vishnu, and Siva—the creator, preserver, and destroyer; or, metaphysically, considered as substance, energy, and dissolution. The local triad at Thebes included Amen-Ra, Mut, and Chous; while identical with the characteristics embodied in these are those recognized in the more universal worship of Osiris, Isis, and Horus in the Egyptian cosmology.

That Osiris was typical of the sun is evidenced in their belief that his soul was in some way allied to the sacred bull Apis, a theory evolved from the fact that at that period of time this luminary entered the sign Taurus (the Bull) of the zodiac at the vernal equinox, then the beginning of the solar year.

Being thus recognized as the regenerator of nature, analogically Osiris was revered as emblematical of the sun principle in the sphere of manifestation, and so understood by the initiated as the “source of all”; hence, symbolized by the circle of pure spirit.

It is interesting to note that Plutarch speaks of the sacred bull as having a crescent on its right side. Remember that Eve (the moon) was extracted from the side of Adam (the sun). And so do we find the lunar orb typified in Isis, the spouse of Osiris, and represented as “crowned with a sun disc, surmounted by a throne enclosed between horns.” In astrology the moon is exalted in Taurus (δ), whose symbol agrees strictly with this representation. She it is who is the soul or reflection of Osiris, identified with the sacred bull, and revealed through the crescent on its side.

As regards Horus, the child, or third of this mythological triad, it is sufficient to know that he was represented as the God of

Silence, typical of substance in its static condition, astrologically symbolized in the Cross.

According to Pierret, "The numberless gods of the Pantheon are but manifestations of the One Being in his various capacities." To which Mariette Bey subscribes:—"The one result is that, according to the Egyptians, the universe was God himself, and that Pantheism formed the foundations of their religions."

Viewing these subjects purely from a historical and speculative standpoint, neither of these writers seemed to realize that in these polytheistic doctrines reposed the grand principles of genetic law, thus personified that they might appeal the more promptly to the limited capacities of a fanciful and credulous constituency. The innumerable deities which followed were but the primal triad differentiated into inferior personifications, yet united by collateral ties that were but symbolical of the numerous types and emotions attendant upon the transformative processes of evolutionary life.

To quote from Basilides, the heretic:—"There is a Supreme God, by name Abraxas, which the Greeks call *Nous*. From this emanated the Word; from the Word, Providence; from Providence, Virtue and Wisdom (Saturn and Jupiter?); from these two again, Virtues, Principalities, and Powers (planets?) were made; thence infinite productions and emissions of angels (constellations?)."

In this interpretation one need not slight the fact that prior to the projection of these ministerial forces, is the Incomprehensible Idea itself, the Spiritual Sun, in whom subsist the procreative providences as expressed through the executive functions of the solar luminary.

Obviously, to view these cosmogonic fables in other than a metaphysical sense, is but to deny to them their legitimate value as classical factors in the celestial philosophy.

Let us suggest, in passing, that our modern religious cults are still in a measure consecrated to this system of worship, though

perhaps all unconsciously. That Jesus the Christ as distinguished from Jesus the man is qualitative of Divine Spirit, is scarcely a question for dispute; though the ordinary credal enthusiast, with his supine inattention toward matters of this character, would doubtless object most strenuously to the imputation that his devotion to this principle partakes largely of sun worship.

We think this assertion can be amply verified.

Through the astronomical law of precession, the vernal equinoctial point at the beginning of the Christian Era had retrograded from Taurus into Aries, the Ram of the zodiac; hence, this animal, suspended from the Cross, became an object for sanctification, because the sun-god in his entry therein had completed his annual revolution and was then stationary at the intersection or crossification of the ecliptic with the equator (+) for the period of three days, after which he began his ascension into north declination. Subsequently the lamb was replaced by a human figure, perhaps as being more congruous to the purposes of allegory.

In this light the crucifixion of Christ upon the Cross is emblematical of a principle in the metaphysics of Being, as portrayed in the stellar science by an orbital point in the pathway of the Sun, of whom the Nazarene was made the archetype. The sun was known in the Algonquin tongue as Gheezes. It is also pertinent to add in this connection that the zodiacal sign Aries rules over Palestine, the locale of the crucifixion.

This is but the relationship of the Cross to our later churchology, though in reality it far antedates the Christian religion, being utilized in the demiurgic philosophy as a symbol of emanation, expressive of the fourfold operation of that universal law whose ordinances are similitudinary in every department of nature.

An examination of the hieratic writings of the ancient Egyptians discloses the use of the astral symbol in the elucidation of the spiritual mysteries. Their importance is also instanced in their use of

them for the purposes of condensation in the demotic or more popular expression of thought. Dr. Young, in speaking of eucharial names, says: "They exhibit also unequivocal traces of a kind of syllabic writing, in which the names of some of the deities seem to have been principally employed in order to compose that of the individual concerned: thus it appears that wherever M and N occur, either together or separated by a vowel, the symbol of the god Ammon or Amun (Jupiter) is almost universally employed." He quotes as an example, Amenotnes, written with the symbol of Jupiter, followed by *otnes*.

We come next to a consideration of Mars, the ruler of the second division of the magical Tetrad—Motion—astrologically embodied in the watery triplicity. At first thought, there is an apparent anomalism in the assignment of a fiery planet to the governance of this trigon. In alchemic terminology, however, the explanation is found in the correspondence of this element to sulphur, the *energy* inherent in all forms of intelligence; therefore, Mars stands dynamically related to the substance of Motion, in which sense the elemental character of this triplicity is to be interpreted.

Thus, Mars, as the principle of Energy in the septenary formula, imparts the fixity needful to a perfect expression of the primordial Will. His is the cohesiveness which gives to Power and Creation their relativity. Accordingly, when potent and well conciliated in a nativity, he contributes the determination and energy necessary to the attainment of purpose. But when inharmoniously related to the other elements in the sidereal organism, these activities are physicalized into the more impulsive instincts which constitute the animal soul, or the seat of Desire, wherein the spirit is subordinated to the gratifications of the senses.

And such is the character of the Mars Symbol (δ)—the material transcending the spiritual.

But, consistent with progressional law, these grosser, and there-

fore impermanent, elements—impermanent in so far as they relate to their perverted activities on the physical plane—are convertible into the more refined properties of Venus, the magnetic centre through which is generated the sublimated essences of pure spirit. She is the ruler of the first of the tetradic forces, stability, the fundamental power in which subsists the quality of Divine Love.

In the science of Being this is but another term for the unifying principle through which the complexities of nature are correlated and synthesized into a spiritual recognition of the Whole; a *processus* which brings the circle above the cross, as represented in the symbol of this planet (♀).

It will be observed in this method of treatment that the planets stand apparently related to each other in a dual capacity; Saturn and Jupiter—Thought and Wisdom, constituting twin relevancies in the spheres of generation, as do Mars and Venus—Will and Affection, each vested with the animating potency of the Sun, and reflected into mundane channels through the mediating influence of the Moon. And while their respective symbols signify a duality in operation, they likewise indicate a fourfoldness in constitution.

This with the exception of Mercury, the habitude of the mind, or the intelligence of the human soul, whose symbol carries with it a triple significance. As the mind appropriates into itself all that which is assimilative, so do we find in the Mercury symbol (☿) a combination of all the glyphs which represent the perfect trinity of spirit, soul, and matter, the integral essentialities which constitute the allness of Being.

Esoterically it symbolizes the mediation of the soul or perceptive qualities—shown in the elevation of the crescent—as a guiding influence to the spirit, ever destined to encounter incumbrances in its material struggles toward idealization. This consummation is realized only through the intentional activities cognized as spiritual Understanding, with which Mercury is astrologically identified.

Therefore, the mental trend of the individual is determined by the affections of this planet in the horoscope; for, through his constant proximity to the Sun, or vivifying principle, he becomes the translator of light from those arbiters with whom he is most intimately conciliated. Accordingly, he was designated in the philosophy of the ancients as the "Messenger of the gods," by no means an arbitrary appellation.

It was in consideration of the manifold virtues contained in these astral principles that the Pythagoreans accounted the number seven as the *vehiculum* of man's life. The immortal Bard touched upon the gist of this philosophy in his "Seven Ages," which accords with the Ptolemaic divisions of the life span, in which the first four years is ruled by the quadrennial period of the Moon, representing the incompact and formative processes belonging to incipiency; the succeeding ten years is the Mercury period, wherein the rational part of the soul begins to attract unto itself the seeds of Understanding; this is followed by the Venus period of eight years, in which the clearer intellect unites itself with the generative principles of Love; then comes the rule of the Sun, agreeing with his periodical revolution of nineteen years, and showing the attainment of man to the full majesty of his powers. Mars governs the next fifteen years, showing the correlation of life's purposes. The fruition comes in the reign of Jupiter, which conforms to his astronomical period of twelve years, after which the reflective age of Saturn carries the human ego back into the bosom of Time.

Before bringing this *aperçu* to a close, a few hints on the predictive part of astrology will perhaps not be amiss.

In a universe governed by the determinating principle of harmony, no entity could become individualized with the breath of independent life except through an essential correspondency with the parts of the Whole. The planetary complexion of the heavens at the birth of an individual may, therefore, be accepted as a correct measurement of

his psychical value in the universal economy; for, logically, the magnetic operations in the ambient must coördinate in degree with their similitudes in the interdepending organism.

In this recognition of specific values attaching to every organized expression of Being, one has opened the way to a clearer apprehension of the real purport of the planets as adjuvant factors in the analyses of remote conditions in the life of an individual unit.

It is the woeful misconception of the inductive principles underlying this branch of the astral science, which has earned for it the charge of empiricism and irrationality.

Man, as a sidereally constituted individual, or human atom, is a spiritual centre of energy, a dynamo of psychic activities, involuntarily expressed through his attractions, and evolutionally, by his impulses. These processes are no more nor less than the operations of that law of self-adjustment, which the classes decry as fatalism, but which is more philosophically defined in the Hermetic writings as Destiny, "the executive instrument of Necessity." For an emanation projected from out a condition of latency into the provinces of active Being, necessarily assumes the attitude of aspiration as the order of its attraction back to the seat of its geneses. This is but an act of expediency, demanded by the exigencies of Divine Justice, which can be subserved only through the providential attributes of Necessity.

Therefore, conceding, through the known laws of correspondences, that the positions of the planets at the physical birth of a human being are indicative of certain magnetic points in his psychical constitution, it should be comparatively easy to predicate the possibility of disturbances in the correlative part of the executive economy when these vibratory centres are unduly excited through certain degrees of refrangibility in the planetary rays; for these are but the ever-recurring polarizations incidental to the unfoldment of the individual.

While it is acknowledged by physical science that the qualities

of the vibrations peculiar to each of the planets correspond respectively to each of the seven prismatic colors, psychic investigators have discovered a rationalistic correspondence between them and the human emotions. The red of Desire is but the Mars principle in activity, conducing to anger and passion; the green of Benevolence is the predominance of the Luna element, begetting charitable impulses when excited in the horoscope; while the blue of Saturn tranquillizes the passions. In this chemistry of the soul and its relationship to the "All" lies the secret of the influences arising through planetary interaction.

It is the province of judicial astrology to determine the times of these operations in the horoscope, and to interpret through the philosophy of its tenets their spiritual as well as worldly significance.

‘What wonder, then, that we a science scan,
Which, tracing nature, analyzes man;
Whether we view him placed in joy or woe;
Whether trace earth or search her depths below;
Whether we contemplate the glorious Sun,
The circling planets or the changeful Moon;—
In all, th’ Almighty Architect we mark,
Clear, though mysterious, luminous, though dark!’

CHAPTER IV.

ECLIPSES.

“Then said he unto them, Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and *great signs shall there be from heaven.*’

—St. Luke, xxi., 10-11.

And likewise does the prophet Jeremiah’s reference to the *signs of heaven*, and kindred scriptural allusions too numerous to mention here, concede to the celestial indices a relevancy in the affairs of man which can scarcely be ignored by those whose faith abides in the sanctity of Holy Writ. While the Sacred Volume so cogently testifies to the importance of the stars as reliable PROMITORS in the unfolding of the inexorable providences, the pages of profane history likewise teem with authentic instances which signalize eclipses as the harbingers of evil and adversity to the nations of the earth.

It was not until after years and years of systematic observation that the ancients became convinced that the disturbed terrestrial conditions which invariably attend upon the heels of the ecliptic conjunctions were but logical concomitants of such phenomena. The rationality of this hypothesis once fully verified, it became but a matter of induction for these wise old philosophers to formulate from known laws concerning astral chemistry that remarkable system of interpretation which has been handed down as a guidance to every subsequent generation.

The present age, however, as a reflex of the bigotry bred of seventeenth-century sacerdotalism, is largely egoistic; therefore, remiss in the acknowledgment of aught which may have been promulgated by minds other than its own. The result has been to stifle spiritual truth, otherwise the intelligent apprehension of the primary laws of

which we are individually and collectively part and parcel. Hence, the charge of superstition and ignorance found surreptitiously placarded over the doorways of every vestibule which leads to the Inner Sanctuary.

It is amusing to note with what aptitude the scholastic driveller, in the vainglory of his attainments, seeks to credit to *superstition* the tiniest belief which has the temerity to outstrip the compass of his own enlightenment. For which reason there has been a great deal imputed to this much-abused term which never bore the slightest resemblance to any misconception of a self-evident fact.

Thus, Lockyer, writing of eclipses and the ignorance displayed by some of the Oriental nations in regard thereto, states that "the Hindoos, when they see the black disc of our satellite advancing over the sun, believe that the jaws of a dragon are gradually eating it up!" From which it is obvious that Mr. Lockyer knew not that an eclipse of the sun can only take place at one of the moon's nodes, the one ascending being that point where it passes the plane of the earth's orbit from south to north, known as *caput draconis*, or the Dragon's Head, else he had not been so immature in decrying that which he had not the capacity to discern. And so the untutored (?) Hindoo's *superstition* resolves itself into the recognition of an astronomical fact, beside which the fatuity of a Lockyer does not readily commend itself.

The material scientist, whose devotion to physical analyses antagonizes him against aught which cannot be confined to the domain of his laboratory, is similarly prone to dissemble by ascribing to these strange sequences the ever-convenient term *coincidence*. Accustomed to view subjects entirely from an objective standpoint, he becomes incapable of perceiving truth except through its formalization into opaque substance. He fails to remember that only in the kindergarten school are form and figure deemed essential to the elucidation of abstract principle. The philosopher knows—what should be patent to the

veriest tyro in the field of physics—that the only coincidence within the pale of natural law is the relativity which exists between cause and effect, equipollent factors in the world of phenomena.

Eclipses of the luminaries produce, through potent angles of refraction, unusual disturbances in the boundless ether, thereby creating an impulsion of magnetic vibratory forces too harsh for the attunement to which sublunary nature is accustomed. The natural resultant is harmony in the interdepending parts, in time and degree according to the measurement and character of the disturbing factors. Astrology alone supplies the key to the solution of these complex conditions. The ubiquity of an all-pervading essence throughout the breadth of a limitless Nature must be conceded in order to postulate universality to the Divine Consciousness. Upon this obvious truth is reared the whole superstructure of predictive science.

There is no dearth of testimony at the command of the earnest seeker, in corroboration of the direful effects of eclipses upon the earth and its inhabitants. One need not turn to the Bible nor to the annals of an age so remote as to abound in doubtful tradition for the records of convulsion and revolution that had been clearly foreseen and interpreted by the astrologer. Nor seemingly is it given to the intelligence of man alone to apprehend, by his art, the grave import attaching to these phenomena. Naturalists have observed the fear evinced by the lower animals during the obscuration of the luminaries, they undoubtedly realizing through some subtle function the gravity of the potents thus disclosed. Well might we declare that the dumb brute who instinctively senses a danger in that which lies beyond the ken of his reason, is manifestly in closer touch with the mysteries of nature than the individual who, in his self-sufficiency, is incompetent to perceive in these celestial conditions the forwarning of an undeniable something which must eventuate as surely as the night follows the day.

This reference to the effect of eclipses upon the animal kingdom,

reminds us of a citation made by Peucer, in his *Tractate of Astrological Predictions*, of a trio of dogs "who were whelped in the eclipse of the moon, and which, after they were grown up, fulfilled the significations of the eclipse by their miserable death—one of them being torn asunder by hounds, another falling off from a high place, first broke his thigh, and the next time his neck; the third was burned!"

Every monad in process of evolution, whether it belong to the human, animal, vegetable, or mineral kingdom, is amenable to the one law. Therefore, an eclipse may impress its influence in any and every direction. Individuals are affected, disorganizations beset the classes, religions totter, dynasties fall, drought and pestilence bechance, earthquakes startle, and old ocean upheaves her tides—all in response to the note of discord set in motion by these abrupt changes in nature's polarity.

CHAPTER V.

NATURE'S ANALOGIES.*

To no class of investigators, perhaps, does Nature so graciously reveal the sublimity of her method and purpose as to the student of the stars. Pledged to a system of interpretation founded on the rationalism of induction and correspondence, he perceives in every reflection of the great Mother-Soul a grandeur and a reality undemonstrable through the concepts of physical science.

His philosophy teaches him that in order the more fully to comprehend the purport of his own being, the centre of which is diffusive of all manner of tumults and emotions, the mind must be able to grasp the meaning of the centre of the enveloping universe, with its attendant satellites, each of which is likewise expressive of a specific impulse.

There are many paths, but none, we believe, which leads so logically and truly to an intellectual contemplation of the Central Essence itself as that afforded by the scale of similitudes; for, from the Sun as the positive element of a stupendous system, to the wondrous aggregate of molecular activities which constitute the planet, thence through the order of lesser cosmic bodies into those more etherealized forms that finally resolve themselves into the invisible and fluidic essences—all are essential agencies in the transmission of the universal Soul-principle, and centred in the One Law.

* Revised by the author and reproduced from *The Sphinx*.

Though the material thinker regard the physical sun as the source of terrestrial life, the astral physicist recognizes in the solar luminary a basic principle which exists in every instance of organic being, be it a composite universe, or a microscopic atom. And as the Sun generates a light of its own, one must understand by analogy that every physical impulse and every centre of energy emits a like principle, whether it be a visible ray, or a psychic emanation.

Thus, each molecule, as a world unto itself, educes a light-energy which may be conceived as its very own, augmented or modified according to its relationship with coterminous activities. The atom, as a member of a group, is in turn but a centralization of unities, each expressing its individual measure of luminosity, and of just as much importance in the Universal Economy as is the ponderous planet swinging majestically in its celestial pathway.

This luminous principle is everywhere. Whether manifest or unmanifest, it is omnipresent. Darkness is not the "absence of light," but an abeyance in its manifestation. The tiny flash emitted by the flint is as much an entity prior to its emission as at the time of that act. From this we deduce that the human ego whose illumination is obscured by the density of his astral environment, has latent within him not only the possibilities of the man whose beacon shines from the mountain top, but likewise the potentiality of the universe of which he is a part.

One may attain to a quasi-scientific understanding of light through dynamic, fluidic and etherio-atomic theories. These confusions of terms, however, have but an external significance. Light, spiritually considered, is not only the incessantly active principle of life, but *is* Life, the *self-subsistent* motive power that mutualizes the many forces which range from the Infinitesimal to the Immeasurable. Light is God, the centre of Being, Sun, Unity.

Though Nature revel in diversity, yet she adheres to a most efficient system of relations and affinities. All her forces are but

relative, no one of which can be apprehended except through its association with some other force. That which acts must have something to act upon, else no cognizance can be taken of either. One speaks of the light of the Sun; but if all space beside were a void, there could be no conception of a luminous principle in the celestial organism. Whence it comes that Nature abhors a vacuum. Throughout her domain, Force and Matter—or Energy and Crystallization—are but co-ordinate factors, each equally dependent upon the other for its measure of expression. To them may be ascribed the foster-parentage of every phenomenal impulse.

And herein arises the duality of Being—Sun-Moon, positive-negative, cause-effect, winter-summer, male-female,—antithetical terms which but serve to impress us with the fact that division in nature is assumed and not real. Though Venus be regarded as the antithesis of Mars, yet in all natural operations this principle is dependent upon a recognition of its polar opposite; for *love* (Venus) as a unifying factor can be apparent only through a *cohesion* (Mars) of the different impulses involved. Likewise, Saturn as the symbol of crystallization, though usually associated with the negation of light and heat, is, in the world of soul, directly related to the vital force of the Sun; because *life* (Sun) can become individualized only through that convergence of activities which ultimates in *form*, (Saturn). And so on, throughout the realms of nature do we find perfect equilibrium contingent upon the law of mutual contrasts—Duality.

With Unity as the basis of existence, and Duality as a condition prerequisite to all creative processes, the Trinity follows as a natural sequence; for as there is Male-Female, so must there be the child. Isis and Osiris without Horus would represent a union without purpose or result.

It is not to be marveled at that in the doctrinal theologies this term should be so perversive of its true meaning. But to the alche-

mist, the metaphysician, and the astrologer, unburdened as they are of grotesque religiosity, it expresses a law of supernal force whose divinity lies beyond the purview of sect or creed. In its aspect as *Mercury, Sulphur, and Salt*, or spirit, soul, and body (○, ☾, +), they recognize in the Trinity the three fundamental divisions of Substance which, functioning through the four mystic elements, constitute the seven principles of eternal nature.

These phases of Being may be readily illustrated by means of the solar spectrum. Thus, Unity is literally expressed by the pure white ray. Passing this through the prism—analogous to the astral plane—we find the trinity in the three distinct gradations of color known as the primaries, or blue, yellow, and red. The duality is indicated in the two poles, the blues representing the negative by reason of their refrangibility, and the reds the positive, because less capable of deflection. From the natural affinities or admixtures of the three we get four subdivisions, or secondaries, which complete the seven color tones of the prismatic scale. Their analogy to the seven functional planes of vibration as interpreted through the planets, is obvious.

And so, in the tiny ray of light which comes twinkling as in secret mirth through the open lattice, do we find blended, and fully capable of analyzation, the genetic principles which govern the Universe. Truly, God's ways are not altogether past finding out!

Field scientifically demonstrated the numerical value of the primary colors, yellow, red, and blue, to be respectively *three, five* and *eight*. Whether or not Field was aware of the occult significance embodied in this ascription we cannot say, though true it is that the complement of these numbers is 16, or $1 + 6 = 7$ —the mystic number of the seven principles or intermediates in both man and the Macrocosm.

To the alchemist and the astrologer these three numerals lend additional interest, which may be best considered in the following arrangement of analogies:

8. Blue.	☾	Actinism.	Decomposition.	Spring.
3. Yellow.	○	Light.	Transformation.	Summer.
5. Red.	+	Heat.	Combination.	Autumn.

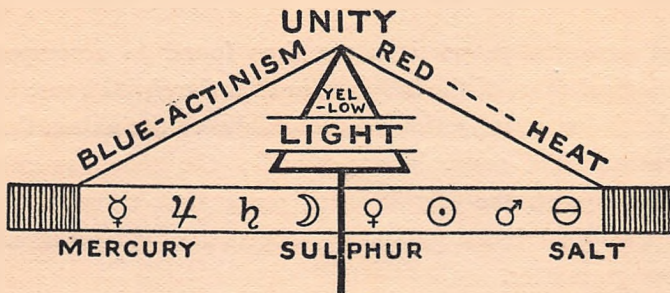
These numerical proportions are thus found to correspond with the astrological chart of the heavens, in that the *eighth* house is significant of death, or putrefaction, conformably to the axiom that "out of corruption shall come incorruption"; the *third*, as ruling the mind, accords with the Divine Intelligence that, through the functions of the *fifth* house (offspring), effects the individualization of spirit through matter.

The principal scheme of Nature is revealed in the three glyphs, constituting as they do the symbol of Mercury (☿), or the true *prima materia* which forms the basis of every chemical process, whether it relate to a vulgar or a spiritual regimen.

Through the chemical values as given above—light, heat, actinism—one may study the trinity in its application to external phenomena. Light and heat are specific verities within the ken of every intelligent being, because visually perceived and consciously felt. This third attribute, however, is not so familiar to the mind unconcerned with the deeper intricacies of nature, yet nevertheless a most essential factor in that laboratory of activities wherein the Seen and the Unseen are correlated into harmonious forms and values.

As the efficient principle in the production of chemical changes it is aptly illustrated in the following trinal processes, viz.: The chlorides and bromides are reducible through *Decomposition*, which, among the gases, is identical with the process of vaporation; in *Combination*, or a union of chemical affinities, as of chlorine and hydrogen into hydrochloric acid, or of chlorine and sodium into common salt; and in *Transformation* or a varying of the molecular energies, as the solution of iron into crystals, or, more easily apprehended, the bleaching of linen or cotton fabrics by exposure to the

sunlight. Likewise are all the various gradations of color in the evolution of plant forms but different expressions of actinic force.



To extend the analogy, we find this arrangement of the trinity to accord with the variations in the chemical action of the elements throughout the progress of the seasons, emphasizing the fact that actinism, light, and heat, or the colors of the solar spectrum, are but successive dominating principles in all natural growth, and that natural forces never act at variance with their established laws.

Thus, in the spring of the year, when Nature's impulse is towards germination, the rays predominantly active are the actinic—Mercury (♀), Jupiter (♃), Saturn (♄). This is because a negative condition is essential to the incipient stage of plant life, wherein *decomposition*, as the first step towards fructification, is coincident with the germinal.

As the summer approaches the actinic rays diminish, while those of light—Moon (☾), Venus (♀), Sun (☉)—relatively increase. Nature, ever a wise conservator, has husbanded her luminous principle during the embryotic period, that it might be utilized at this season in various essential *transformations*, and in effecting the carbonic secretions which are to assist in the fibrous growth of her vegetable life; as also for the assimilation of the chlorophyll, or green coloring matter, with which the offshoots and the tiny tendrils are tinged. This division of the year is centred in the green (☾ Moon), the middle or pivotal

ray of the spectrum, and includes those formative processes wherein the law of chemical affinity is the most active.

Continuing towards the red or positive polar ray (β Mars), we trace the similitude in nature to the heat forces which prevail in the ripening season, through and by which the yielding and semi-fluidic qualities of the gestative and circulatory processes are *combined* and developed into the perfection of weight and solidity. The negative forces have thus become polarized by the positive, and equilibration is the result.

With this corollation of the threefold methods of the season of fructification, the differentiating potencies are apparently withdrawn, and, figuratively, "earth returns to earth, and dust to dust." The trinity, however, has but merged into the fourth quadrant,—winter, or nature in abeyance,—which in sum makes $1 + 2 + 3 + 4 = 10$, the number of Unity.

And so in demonstrative physics, if the prism be withdrawn the variegated colors vanish, and once again the pure white ray appeals to us as the symbol of the Eternal One. For back of diversity there is Unity!

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