

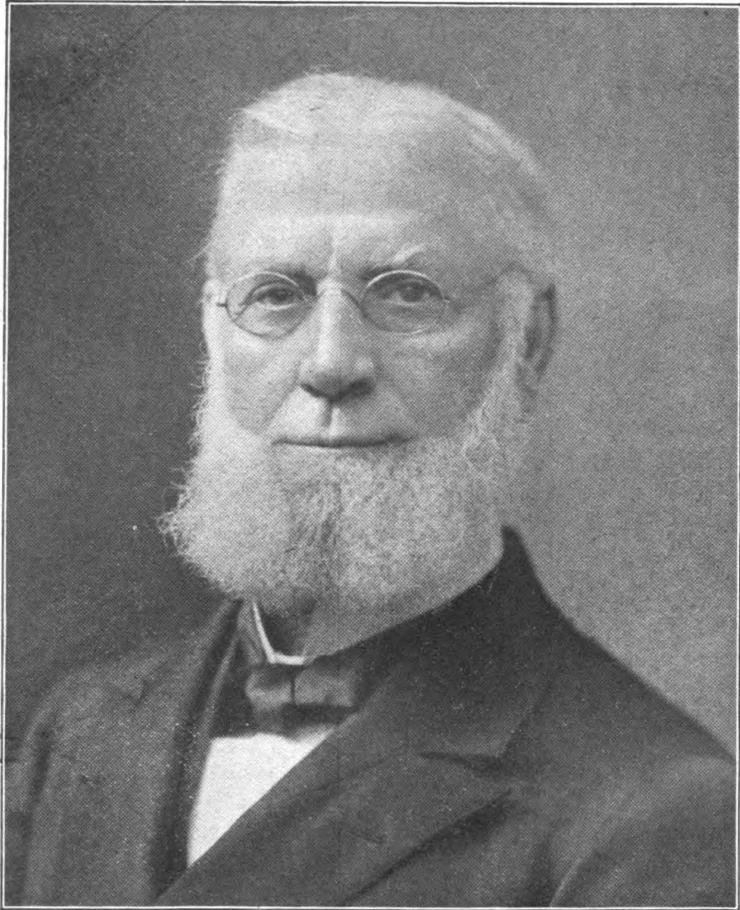
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SCIENCE
AND
KEY OF LIFE.
PLANETARY INFLUENCES,
WITH
STELLAR PALMISTRY.

VOL. VII.

BY ALVIDAS
ET AL.

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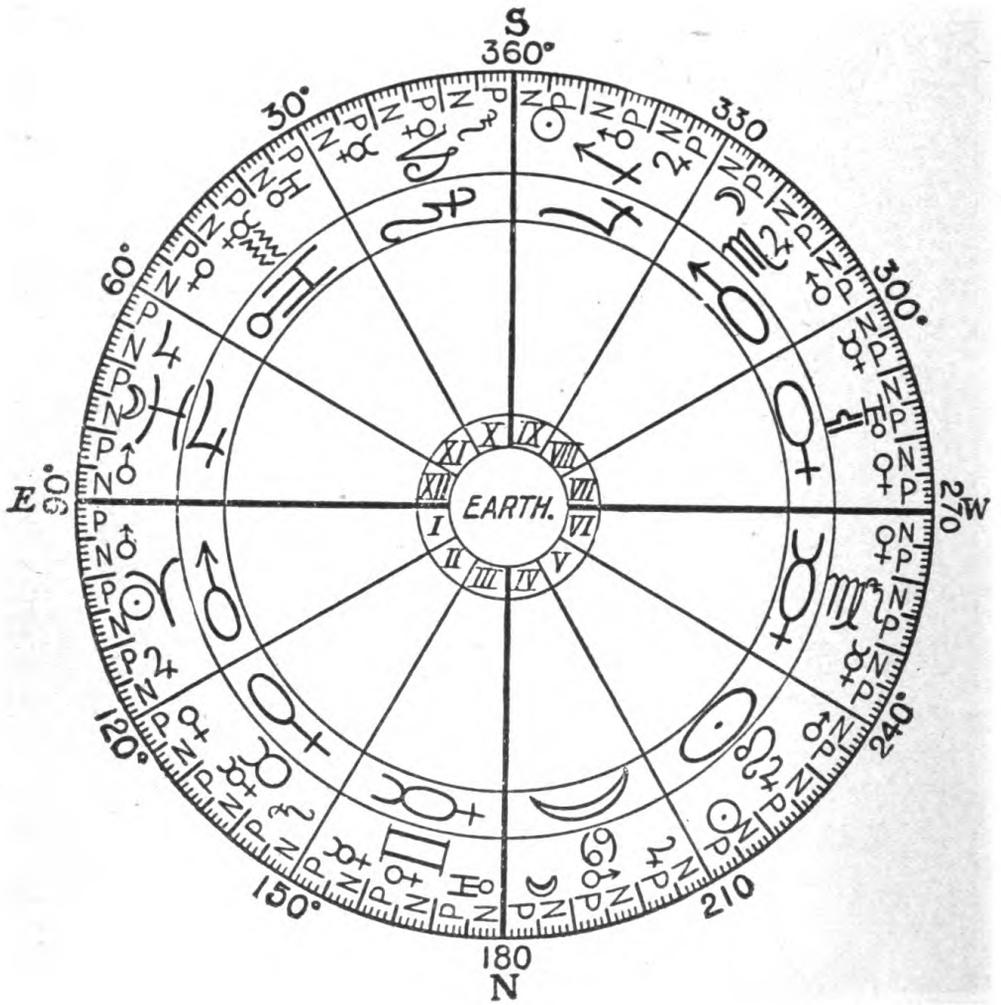


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“The science of life, the study of the working of the divine mind in nature, of the evolving life within the changing forms, is the torch which is to throw light on the many problems of life, and the invisible worlds in search of the explanation of the visible; thus to render materialism impossible by completing the half-truths upon which it rests, to disperse superstition by illuminating dimly seen facts of nature.”

“No earnest student of astrology could believe in divine favoritism; it is no respecter of persons. It regards one personality precisely as another, and notes the very smallest act in its complete account book, and when the time arrives for settlement, either today or tomorrow, here and now, or in the next expression of life, pays each debt, and with exact and scrupulous fidelity as each birth figure proves. This law realized and its workings partly discerned, it acquits Providence, calms all resentment and discontent, and indicates justice. Thus it is for each one to feel all his endeavors to lead a nobler life stimulated by this knowledge and wisdom.”

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INTRODUCTION.

The Science of Astrology Makes One Tolerant of All, Shows the Chains Under Which the World is Bound, also Giving the Means Whereby These Bonds May be Broken.

An understanding of this divine science makes one tolerant of all and shows the chains under which the world is bound, also giving the means whereby these bonds may be broken by pointing to a law of harmony that exists in the higher and perfect being, pointing out the eternal justice of all manifestations, revealing the great truth that all mankind are to make themselves perfect in harmony with divine spirit. In realizing that there are no two individuals just alike, if we but pause to consider what this means, and by going still further in our analysis we find no two horoscopes that are just the same, each ego coming into expression under that particular stellar ray, the environment is colored to just that degree which it requires. This knowledge naturally calls for charity in criticising those who manifest follies. Investigation discloses with Mercury afflicted in a manner that will in time bring about the proper balance of that particular individuality. On the other hand, when purified senses and emotions are expressed in the horoscope, we ever find a pure and lofty intellect and moral growth of a high degree, leaving the desires of the objective behind to a greater or lesser degree, the mind reaching out toward the spiritual. True, in considering the horoscope of every individual, there is ever some cross to bear, some color vibrations that tend to mar the purity of the whole, though the more perfectly and harmoniously the character is balanced and consequently the natal chart, the more easily can the will find expression to overcome this imperfection, for it must be kept in mind that by will we choose our thoughts. In the time to come I feel confident that it will be common to find morality, intellectu-

ality and devotion to the higher principles of life the marked features of the natal chart. Humanity is to-day building the future environments of this our Earth planet, and under these conditions, as humanity realizes its responsibilities to the coming generations and realizes its own power, that is, the power of creation from the thought plane, the thinking individual will be more careful of his thinking and thus become master, for, according to this divine science, we become that which we think, thus realizing that fate is not arbitrary but is acquired.

Thus as the ego goes forth from Universal Spirit un-individualized, it is enchanted by the parental influence and is forced into a new expression of life at the time of such configurations of planets and signs as take it into certain courses of action as may incline it strongly thereto. All the time the soul in its so-called suffering is still free and is not left without a remedy, for it can, if it choose, set the will against the stellar ruling; in the primary efforts it may cause itself much suffering, but it will obtain a new set of experiences to the current of its past, thus unbinding its own chains and gradually altering habits that may incline the soul in its first expression to individual consciousness. This may be termed ruling the stars or ruling one's own nature by one's free will. Thus, for example, suppose that in your own natal chart you came into mortal expression at a time when the Moon was placed in the eighth house in the sign of Virgo, and this was in square aspect to Mars placed in the sign Sagittarius in the eleventh house. The passions are strong, the mind is more concerned with the objective, though in this case the elevation of Jupiter in the tenth house in sextile to the Moon tends to mitigate the influence, Jupiter being also in trine to the Sun, which planet has strong rule in the individuality and will of the native. However; without this mitigating influence you can realize something of what the suffering would be from this one aspect, for the mind would have dominated the senses only after a long struggle, though finally the will would be the master and you would have emerged from the

struggle victorious, having transmuted the square of sorrow into an aspect of joy. Then another aspect requires attention. Take the planet Mercury entering the sign Aries in third, square to Saturn in Cancer in the sixth house, which aspect would cause much worry and anxiety of mind regarding the affairs of the first house, Aries, third house and the fourth house Cancer and the sixth house. Even though Saturn was receiving the trine of Jupiter from the tenth and the same aspect from the Sun in the second house, you can realize the power of this square aspect in the physical expression and can well understand how the soul would be hampered which was burdened with this aspect and receiving no mitigating influences to assist in alleviating it. Another instance is the square aspect of Venus to Saturn. Venus being in the same sign as Mercury and the third house. True, your own will would not affect the thoughts and environments of others with as much power as your own. Thus it would be necessary for the active expression of the free will to so build up the environment that the so-called afflictions would not manifest with the degree of intensity as before. Thoughts build character, and environment comes from action. Aspiration, desire for the highest becomes capacity. Repeated thoughts become tendencies; will to perform becomes action; experience becomes wisdom; painful experience becomes conscience.

CHAPTER XXVI.

*Mistaken Ideas of Scientists in Reference to Sun Spots—
The Law of Interference—Various Solar Systems—
Sun Spots Due to Outside Causes—Effect Upon the
Earth Direct.*

We will now consider a subject that is at the present time occupying the attention of the scientific world. Many scientists agree that nations are under the influence of the Sun's rays, or rather the Sun spots, and at the same time utterly ignore the existence of stars, planets and lesser luminaries, except as possible agents in producing these causes back of this solar phenomena; and the student or investigator would conclude it to be scientific to regard disturbances in the solar realm as reasonably creating echoes, however faint in sub-lunar physical and physiological life, while to gravitate to a natural consideration of planetary motion, configurations, aspects or intromission, would be most unscientific; as, for instance, not only the harvests, but wars and intellectual victories are subject to the climatic changes produced by solar Sun spots; and the great Sun period of spots is produced by the actions of the planets Jupiter, Saturn and Urania in about one hundred and eleven years, and these same scientific investigators have taken statistics from historical times and attempted to demonstrate that this period of one hundred and eleven years comprises two periods, the artistic and scientific, which manifest in turn every twenty-seven years, and a certain scientist has drawn an undulatory curve, which responds as so declared, to the exact curve of the solar spots, and proves to his satisfaction that the epochs of war and peace last about twenty-

seven years. To continue, there are nearly four periods of twenty-seven years in one hundred and eleven years, and there are lesser periods of eleven years in the prevalence of Sun spots, and by taking these into account, it appears that alternating periods of war and peace recur every twenty-two years, that is, man tires of peace and spoils for a fight every twenty-two years, and such periods are termed the systole and diastole of the nervous world. In fact, tables have been erected and charts drawn in order to demonstrate the relationship of that systole and diastole, while others have given a series of epochs, all of which are multiples of each other. In fact, many have theorized upon this subject after having observed the periodic phenomena, and turning to the Sun as the largest body in the solar system, proceeded to form tables and construct charts to fill in the missing but most important link, that is the source, the cause of periodic phenomena.

We have heretofore considered this subject as regards the relationship of planets, stars, their periods, and results of their configurations upon the Earth. Everything is closely associated and related in the universe, that whether it is termed undulation, vibration, emission, it results in the same effects. In the world of space there is no vacuum, and between the Sun and planets there is no actual distance, but a material union subsists; therefore, all stellar action, in an astrological sense, is not a mystical process, but is really a physical phenomena underlaid by mathematico-mechanical law. Considering these theories as based on facts and due to the Sun spots, we must realize that it is merely a continuation of warfare unlimited, not allowing for any progress or development of the spiritual or soul forces in man, by which, as we have demonstrated in previous writings, man's evolution accords with the movements of planets under whose influence he is finding expression.

Looking back over the world's history, we may observe an undulating development of universal progress, and in

between the greater periods are to be found smaller ones which seem to reinforce or weaken them, as the case may be, and bearing a similar relation to these as a lunar to a solar secondary direction, or of a transit to either of these.

It will be observed that the law of interference is of value here, that is, to make clear, all humanity, peoples, races, nations, states and individuals—all have their periods or sub-periods. As the planets and stars move into these belts in space, which are known as the signs of the Zodiac, or the Zodiacal belt, and some one of these nations, states and individuals seems to be affected at certain periods more than others, due as we have learned from the positions and configurations of the planets and stars in the various signs, as, for instance, the terrible afflictions, as it would be termed, that have fallen upon the Jews. We may, for instance, trace the cause in Saturn's position in Aquarius, the sign ruling Russia, and note its square aspect to Scorpio, the sign ruled by Mars, and under which sign comes the Jew. It will also be observed that the Sun was in mundane square to Saturn from the sign Taurus, and in mundane opposition to sign Scorpio. The affliction is not yet passed over, and more trouble will follow ere Saturn has transited through the sign Aquarius.

As the Sun progresses onward into the sign Leo, it will then be in opposition to Saturn and square to Scorpio. The aspects will then be reversed. At the same time it will be observed that Mars is moving rapidly forward into the sign Scorpio. This will have the effect of inciting the Jews to fight back, and there is apt to be continued quarrels, murders and assassinations during the time this affliction is on.* We have learned well the nature of Saturn and know that when he has traversed

* This was written during the massacre of the Jews by the Russians.

through the ruling sign of Russia, that nation will be in a condition to carry out the designs of the great infinite intelligences, and permit the higher, purer, psychical waves of evolutionary progress to manifest clearly and distinctly in harmony with the law, and also prepare the way for the planet Urania to enter this mystic sign, the symbol of which we know best in the material expression as the water bearer, and this great necessary Saturnian wave will transmute personality to that extent that in the right time the nation of Russia will be called upon to demonstrate her spirit of psychical development, and place an example before the world that others may follow, gradually rising from the depths of diverted good and finding expression in the higher wisdom that manifests the sum total of love and good-will towards all mankind.

The schoolmaster is holding his session, the lessons are coming slowly to the bewildered student. However, he will attain an equilibrium soon, and learn his lesson after much suffering, pain and regret, and Saturn will pass on to another, thus preparing the way. It is evident that such a vibrational mechanism of the universe cannot stand against free will when properly directed, but there must be a development of those faculties to that consciousness of being that knows and recognizes the law and lives in harmony with it.

It is evident that in spite of this apparent autonomy, the mechanism of the human mind and will depends to a great extent, at least, upon the periodical fluctuations of stars and planets and their various configurations, aspects, etc., and the world's history is made from these influences and their effects upon the Earth. The dependence of the human mind upon cosmic causes is self evident, more especially upon the undulations and etheric waves that penetrate the aura of our Earth from the various stars and planets in this solar system, according to the present standpoint of the exact sciences, though not with such

precise accuracy on the whole as with greater periods of history and assemblages of human minds and their total operations.

The Formation of Continents Dependent Upon Subterranean Processes Which Are Dependent Upon Combined Precedent Planetary Influences.

As will be observed, the great variety and unity of animal and vegetable manifestation, human and natural development are dependent upon the form of continents, their rising and sinking, etc., while the formation of continents are again dependent upon subterranean processes. and these subterranean processes are dependent upon precedent planetary influences as a whole, including the combined influence of the Sun and the lesser luminary as well, that is, the Moon, all brought into action by positions and configurations of other solar systems and their configurations, by the combined influence of the forty-nine solar systems in the universe as directly connected with our own, which is one of the forty-nine, though naturally the effects and influences upon our Earth are directly from this solar system, viz.: the planets and stars contained therein.

It will be observed that that which bears upon philogeny bears a direct influence likewise upon ontogeny, which it really recapitulates; thus we may realize that individual development underlies mathematical, cosmical, or we may say more clearly, astrological or natural law, though it must be kept in mind that the basis, or we may say the consequence of all astrological science as manifested in our Earth aura, is for the very purpose of attaining that universal condition brought about through development, an evolutionary process that is in perfect harmony with the conditions as manifested throughout the

seven times seven solar systems of which our own counts but one, and these combined forty-nine, as combined in the one, are yet again manifesting directly under the influence of other systems that lie beyond, and to which all humanity are destined to realize in time. Although we may speak of those infinite intelligences who have attained to the highest type of development in this, our own solar system, as the gods of wisdom and understanding, we may grasp something of all that lies beyond, and the time involved and the unfoldment that is essential in creating a condition by which all the solar systems mentioned, and of which ours is but one, shall be merged with the higher and more infinite, while the movements and positions of each tiny star and planet are so precisely accurate that as time rolls around, each system will be moving in perfect harmony, having through the great period of time evolved to that position in space in perfect aspect or configuration with all the rest, the Sun of each system being the keynote of that particular system.

In considering the various solar systems, it is necessary to pass out beyond the ordinary field of observation, a condition that may not appeal to the practical mind who would consider these statements largely theoretical. However, in order to get back to the first cause of our subject, the Sun spots, it is absolutely necessary that we consider these many systems, numbering as heretofore stated, forty-nine. Naturally, all these have their influence and effect upon one another and form as a whole one great system of Suns, so to speak, each in control of its own little system of planets. Then, too, we find many of these systems are much older in expression than others, that is, in material formation, though we must understand in systems, planets and stars, as with individuals, the spiritual expression ever was.

Now, it has already been observed by some investigators that in comparing an extensive series of observations extending over a period of from twenty-five to thirty-five

years, they were able to arrive at the fact that solar spots were periodic, and at certain times seemed to be far more numerous than at other times, and as it seemed the period was a regular recurrence every ten or twelve years. This was accounted for by many through the correspondence to the period of Jupiter, which we have learned heretofore takes eleven years, two hundred and seventeen days to pass through the twelve signs of the Zodiac, allowing not quite one year for each sign. The fact is that Jupiter has nothing directly to do with the Sun spots as observed by the people of this Earth, and were the Earth to remain in the same position or stationary with the Sun, the so-called Sun spots would remain ever visible and of the same comparative size.

The fact is that the Sun spots are a radiation of atmospheric conditions some distance from the surface of the Sun, and caused largely through angles and configurations with other Suns separate and apart from this solar system. The effect of these Sun spots upon the Earth is naught; that is, directly.

Through planetary influence the vibratory action of one planet to the other may indirectly at times lessen the influence of the Sun's beams upon the Earth, or that planet to which it was in aspect, and this would be of very little importance in the consideration of the natal figure, though it would have a greater influence upon the Earth in mundane affairs.

Considering again the idea that Jupiter is in any manner associated with these Sun spots, it may be demonstrated to the satisfaction of the student that by a careful examination and investigation of the various Sun spots, maximum and minimum, will show that some of these have taken place when this planet was near perihelion, and still others when it was near aphelion. This is significant, and by going back over the history of the Sun spots, as observed by various individuals upon the Earth, it will be found that the planets of this system were

scarcely ever in the same relative position, individually or collectively, when these Sun spots were visible, thus more clearly demonstrating that these spots were due rather to outside causes, realizing the great unexplored fields of space that lie beyond our solar system.

CHAPTER XXVII.

The Sun's Retrograde Movement—Passing Through the Signs—Effects—Bible History—Scientific Discoveries and Inventions—Wonderful Progress in the Next Ten Years.

We have learned heretofore of the Sun's apparent retrograde movement through the twelve signs of the Zodiac; that is, we have learned that the Sun moves backward through the twelve signs of the Zodiac, making one complete revolution in twenty-five thousand, seven hundred and forty-nine and ninety-six-hundredths years, to be exact. Thus it will be observed that the Sun is a little more than twenty-one hundred years in traversing through one sign of the Zodiac, and, as we have learned, it is this retrograde movement of the Sun which is the cause of the precession of the equinoxes at the rate of fifty and one-half seconds per year, and as the Sun is now retrograding into the sign under the planet Urania, that is, Aquarius, we can realize something of the influences that are playing around humanity; and if we go back three signs, or multiply twenty-one hundred by three, we have a period of something over six thousand years.

At this time we find the Egyptians flourished, and the Sun was at that time passing through the earthy though fruitful sign Taurus, represented by the bull, and it is significant that the Egyptians were used to worship a bull, which is termed Apis, and a description of this animal states that it had double wavering hairs in its tail, which would refer to the sign Aquarius; also referred to a beetle on its tongue, with the figure of an eagle fixed on its back and a white square on its forehead.

This could not be interpreted except through the symbology of Astrology, and refers to the four fixed signs in square to each other, the Sun passing from Taurus to Aries, which is a fiery sign, and this brings us to the time of the Israelites, and here we find the Mars influence manifested, and it is significant to note that the Israelites offered up burnt offerings of rams and bullocks, and most prominent among the tribes of Israel was the tribe of Judah, which is recognized as coming under the influence of the martial sign Aries.

Then follows all the symbols and prophecies as to the coming of the Lamb, though as it may be observed the account as rendered is very inaccurate and confused in the book known as the Bible, and considered to be authentic by many people.

It may readily be understood how the mind of man has destroyed the true reading and meaning by attempting to place his own limited construction upon the same.

However, it is evident the Mars influence prevailed in that period, as the destructive, devastating wars laid low many cities and swallowed up nations as the influence became intensified. Then, following this period, we find the Sun entering the sign Pisces, which we know as a watery sign, and the symbol we know as the two fishes. This brings us to the period of the birth of Christ, and from this follows the new dispensation. Under the Pisces influence we may observe the nature of the teachings and so-called miracles.

The psychic forces were never so clearly demonstrated as at this period, that is, within the period of modern history of which the world has knowledge, and the account of his first miracle at Cana in the making of water into wine comes under this influence, if not in full accord with facts. The baptism or dipping in the River Jordan or in pools of water in order to perform cures was common. It is also significant that this man

Christ Jesus finally chose his followers from among those who were fishermen.

The results of the Sun's retrograde movement is quite aptly illustrated in the teachings and so-called miracles of Christ Jesus, and in the end the secret enemies who sought to take his life by crucifixion. This subject we have treated upon heretofore, but the secret enmity of the twelfth house is quite clearly manifested in this instance.

We now find the Sun in the sign Aquarius through this apparent retrograde movement. In a way it is similar to the progressive movement, except that in this case the movement is backward through the signs, while the progressive movement is ever forward; that is, the revolutionary figure as erected annually will show the Sun has moved forward in the signs of the Zodiac one degree or thereabouts. We have already considered the nature of the sign Aquarius and know it as an airy, scientific sign, and the wavy lines which stand for the symbol of this sign are not unlike the serpent, which has been considered by the advanced nations of the world in the past ages to stand for the symbol of wisdom, and might also express in a way the waves of vibration.

It will be seen that this Aquarian influence is already manifesting over the Earth, as the great scientific discoveries in electricity, heat, light, sound, as well as the magnetic power, and it will be observed that all these come under this influence and are connected or related with etheric vibration. The phonograph, telephone, wireless telegraphy, liquified air, so-called gas and air engines, and the long-sought aerial navigation is very nearly solved. The problem of penetrating the ocean depths has been solved. Then, too, the wonderful progress that has been made in the development of the powers of the mental faculties, the mind in telepathy, thought transference, hypnotism, all related in a manner with the higher ether vibrations that come under the Uranian influence.

Note the presence of Urania in the sign Sagittarius, the radical ninth house, the house of science, invention and new discoveries. As the planet progresses on through Sagittarius into the sign Capricorn, the discoveries now made will become more practical and utilized to greater advantage than at the present time, more especially in wireless telegraphy, aerial navigation, mental development, etc., and then as Urania moves onward through the sign Capricorn, the sign of practicability, and enters the sign Aquarius, most wonderful conditions will prevail.

This will begin to manifest most perceptibly in the year nineteen hundred and ten and becomes more intensified in the year nineteen hundred and twelve. At that time this science will be recognized the world over. At that time it will be observed that the planet Neptune will have traversed through the sign Cancer and entered the sign Leo, the sign as we have learned ruled by the Sun. It will be observed that these conditions are active from nineteen hundred and twelve to nineteen hundred and twenty, and under the periods and sub-periods the years nineteen hundred and twelve and nineteen hundred and nineteen are in the cycle of Mars, but are under the influence of the planet Urania.

CHAPTER XXVIII.

The Un-Individualized Ego—Object in Life is Attaining Experience—Universal Brotherhood—Reincarnation Improbable.

We may readily observe that the object and purpose of existence and the work to be accomplished can be better understood if the individual can obtain a general plan or conception of the soul's evolution and if its ultimate destiny be cognized.

The unindividualized ego, starting from the solar Logos, we cannot say as to time and space, are applicable only to the physical plane. This unindividualized ego passes from the solar Logos in a state of passive negative potency, through a series of expressions in different conditions of development, thus exhausting the experience of those planes. Experience alone teaches. Some may ask the question how the unindividualized ego is to retain and cognize experience, but it must be kept in mind that the soul or rather the essence of life infinite is involved with the ego, and the experience is not lost, though it may be impossible for the soul back of all to find expression at the time, until certain powers and functions have been created sufficient to permit of individualized consciousness, or rather the expression of this.

Then again, the question will arise, is it necessary for the ego unindividualized or after attaining to a condition of conscious being, to contact all forms of so-called evil or undeveloped good; or, to state more clearly, to pass through undeveloped good in order to rise, as it were, superior to it, as is stated by certain teachers who proclaim the idea of reincarnation? It is quite ap-

parent to the reasoning mind that experience may be obtained in two ways, either by undergoing it one's self, or in realizing or sensing its effect upon another, and thus acquiring a conviction of its usefulness or otherwise; as for instance, one may not know from personal experience that poison will cause a disintegration of the physical, yet we may observe others suffering the consequences of partaking of poison about us, and the experience produces an immediate effect, and the individual will thoroughly realize that he should not take poison into his system, and under normal conditions will not do so.

However, spiritual and moral results are not always immediately visible, so that it becomes necessary for one to enter the lower physical expression and manifest there in order to actually contact and become immersed in such vibrations and finally realize their usefulness or the reverse, though it may be the individual will not develop to a realization on the physical plane sufficient to enable him to exhaust the lower forms of desire entirely, though if he continues yielding to the seductive attractions of the lower side of his nature, having had knowledge and thus knowing the thing to be wrong, under such conditions he is retarding his evolution.

The great object of life for each ego according to its innate growth or development, lies in attaining experience, and in passing through these experiences, to cognize their bearing upon the real and permanent, to learn to cognize the relation of one experience to another, to distinguish the soul's experiences and consciousness from the physical, and so to gradually mould the life to respond only to the higher unfolded consciousness, applying the knowledge obtained intelligently.

What one may sometimes consider as failure or a mistaken action may be just the very experience his soul has lacked, and if the contact with error either in judgment or morals has brought pain, disgrace or suffering in its train,

so-called from a worldly standpoint, the individual is really so much the richer in obtaining this salutary lesson, and if taken advantage of, places him so much nearer the goal of wisdom obtained through this very pain. There can be no failure from the standpoint of the life real, only failure as observed from the side of form and from below.

We may realize in time that the true purpose in life is first to understand life, and then in seeking to shape the life in accordance with this knowledge attained, and in the main, seeking to live as befits the sons and daughters of God, utilizing the divine force to overcome the animal senses and thus subjugate selfish desires, thus thoroughly purifying the mirror of the mind, that the divine wisdom of infinity may be reflected clearly and perfectly to the individual.

It will be observed that universal brotherhood and unselfish efforts for others will have a great bearing in the gaining of this higher wisdom, in truth it is the first necessity in order to exhaust the experiences of this lower plane of life alone to traverse individually through every root or typical form of existence until each experience is garnered.

Let us consider for a moment the human kingdom. The divisions are quite distinctly marked, that is, races, branch races and sub races, and in each branch race there are innumerable individualities, and as we know astrologically, there are in each individuality innumerable phases of character. Now consider for a moment: if each individual took an incarnation for every such experience, the number of reimpodiments on the Earth during one round alone would be beyond human calculation, and as we have learned heretofore, there are seven such rounds on this chain of globes, and this chain only numbers one of this solar system.

Thus it may be realized how impossible and improbable such conditions would be, and failure in the one expres-

sion might create the very conditions essential to the attainment of knowledge; that is, we refer to so-called failure, although we know well that considered from the standpoint of the higher understanding of wisdom, no earthly lesson can be failure except it may be the failure to understand and comprehend sufficient to profit by the lesson given.

In order that it may not become necessary to repeat the experiences for its realization, however, when mankind arrives at that point where he really practices universal brotherhood, it will necessarily further the growth and development in every way. In this the fifth race and period there are many nations, European, Hindu, Chinese, African, etc., and one must naturally conclude, if judging from the standpoint of the reincarnationist, that it will be absolutely necessary to incarnate severally in these various nations in order to get hold of the salient characteristics of each; as for instance, one could not obtain a European experience by being born a Chinaman or vice versa, while in the same nation there are so many varieties and species, that were the individual obliged to incarnate in each and every one in order to obtain these various characteristics manifested there would be no ending.

It may be realized that in the practice of universal brotherhood, the great sympathy that would naturally be felt for others would enable the individual to put himself in the place of another to some extent at least, and thus obtain all the experience that would be essential in preparing himself for the change to higher conditions, and considered from this point of view it will be seen that the wider the range of sympathies, the greater becomes the sphere of experience, and as it is experience that is the teacher, this is the position man must seek to create.

There is no question that universal brotherhood must be created here on this Earth plane in order to enable humanity to unfold its consciousness to a condition where

love and sympathy will exist, and be manifested toward those individuals who are in need of some strong, forceful but sympathetic character to aid them out of influences in which they seem to be held, and in forming such conditions all parties concerned are benefited thereby, for it is experience that must be obtained and a great majority of the world live too much for self. But we know that the more the sympathies are manifested toward our fellowmen, the greater becomes the range of experience, and with experience comes knowledge, love and wisdom, until finally the individual becomes permeated with a feeling of universal sympathy, and the result is that he becomes absorbed in the universal law of harmony, peace and love, while, on the other hand, in seeking to aid self only, or in the expression of selfish motives the real evolution is only retarded.

The great difficulty has been in the past, and the same condition exists today to a great extent, each individual is ready to share the other's pleasures, but never cares to share his sorrows or pain, thus narrowing his range of experience when he should really take advantage of the opportunity to gain knowledge, and in this manner he closes, so to speak, the window of his soul, through which those bright rays of sympathy can enter, thus depriving himself of the opportunity to do good and mitigate the sufferings of another by introducing his own higher influences at a time when they shall accomplish good and grow.

It is not a question of whether the one benefited will appreciate the favor; it is a matter of performing one's duty, and if each one were to stand on this point and wait for the world or his neighbor to grow to a realization of these laws where he could truly appreciate, he would wait an infinite number of years, and this is the great difficulty today.

The individual in failing to perform his duty offers a determined resistance to the natural law of love and

harmony, by which the strings of one heart respond to a corresponding vibration of joy or sorrow in the hearts of others, and each time he builds a wall between himself and others that becomes stronger, until an impenetrable barrier is thus raised, and growth through exercise being a law of nature, the natural sympathy in him for the sorrows of others becomes atrophied, so to speak, for want of use, but at this stage of the world's evolution sorrow preponderates in men's lives, so at last even his ability to share in the pleasures of others becomes less and less, for the reason that those rays of sympathy cannot pierce the thick walls of selfishness that show the dark brown vibrations, and finally the individual, unable to sympathize with others and finding none in himself, is really in a pitiable condition, which he must work out through a higher expression.

CHAPTER XXIX.

*Fate is a Weak Influence When the Free Will is Asserted—
It is the Individual Without Free Will Who is Forced
to Do Things.*

In considering the conditions of the people of Earth today, to what extent is fate controlling, influencing and binding the wills of mankind? Some may ask, where does fate cease in its efforts upon man, and where does free will begin to manifest?

The fact is that fate ceases when man realizes each one of his weaknesses and seeks to learn how to overcome them by carefully controlling them. When man learns, through the study of this divine science of Astrology, the times when he is most liable to be led away from the true path, when he learns from which quarter the danger approaches, the environment he should be free from, and where he may enter an ark of safety for the time being until the storm has passed, or the influence has ceased to exert its power upon him for evil inclinations. Free will begins for the man who neither knows nor cares for any of these things, who acts invariably from a sense of expediency, who cares nothing for any other man's welfare or for God, who enjoys a long span of life and a goodly share of worldly blessings. If the individual had no free will he would never elect to do good in secret or for the mere sake of goodness, realizing that the senses and environment give to each a distinct bias toward selfishness, though a bias must needs be weighty in order to thwart or eradicate the free will of a reasoning animal.

The individual who is without free will is one who is forced to do things without any act of his own reason.

It is fate, we may say, to be born into the physical expression at an appointed time, and to leave this expression at an appointed time as well, though it is also the free will of the individual to leave that expression before the appointed time by committing an act of violence.

It is in the power of the individual, and he may create and develop in himself the will to cut off the physical life expression from others of his fellowmen, and fate may not be manifesting as some might say, but free will recognized, and the individual has risen above such violence, and it is only in the chains of fate that man commits crime, error, and receives his punishment through the great immutable law.

Fate is a weak influence when the free will is asserted, though, when manifesting, will lead toward certain needs imperceptibly administered and fruitless, unless the individual is running his moral system without check or hindrance from the conscience through the will, and the individual becomes a fatalist when tempted by his own lusts, for it is just at this time that the stars cast their influence with malignant power and cast him further down, if he will but be led calmly by the fate that binds.

In the same way there are other tides in the life of the individual by which he may set sail and in due time may enjoy blessings, and just as these tides are natural and periodical, so each one of them has a corresponding evil tide, natural and periodical, upon which he may set sail and in due course of time find himself upon rocky, barren shores of so-called evil.

While this divine science treats of the known past and present, it also gives the key to the future for the individual if he is wise enough to pick it up, though the ignorant and careless will not be apt to profit by it for he has not awakened to the use to which the key may be put.

One who labors diligently will be able to reap a goodly harvest, though it depends upon what lines he is bending

his efforts what the nature of the crop will be, and if one with good intentions toils year after year and finds repeated failures he is apt to become discouraged, unless he learns through the science of Astrology that he has been bending his energies in the wrong direction, and may have been working in harmony with the influences of fate instead of consulting the free will.

One of the first essential conditions to freedom from the fetters that bind to the lower concrete is that the individual may consult this divine science and realize why he is unsuccessful in his labors, and he can gradually realize that fate and free will are direct opposites.

Free Will Analyzed.

We may first analyze free will, or what is meant by this expression of asserting the free will. Will is of dual form and possesses its positive and negative natures. The negative side is best manifested as desire, and it is not difficult to see that desire is the outgoing energy of the individual, and is controlled and limited in its course by the attraction of external things. The desire, then, is guided entirely from the external and the will from the inner. Will can hold in control both the thought and desire. When the individual first comes into the physical expression, and even when on the way to this higher expression, desire holds full sway and leads him here and there, and as he goes on he learns more, and soon we find both will and desire (or fate) fighting for control, at times one and then the other gaining the mastery. However, in time desire will have been eradicated, after he has gained the necessary experiences and will power, which is the direct expression, from the real self.

The soul, the spark from the divine, is free to manifest and create environment that leads to the perfect way.

The will rules alone without opposition, and the free will which is an expression from the soul through the spiritual forces to the physical, has entirely overcome and mastered the concrete.

Thus we find that fate ends here, for the very reason that he is not bound from the without or the external. He is not attracted by the low vibrations and colors that once fascinated him. The conditions grow in this wise until the soul is developed sufficiently to perceive by the spiritual light, and until the individual creates this light the soul is in darkness.

The will is led by the reason, and as in the youth of the soul, so to speak, reason can only draw its conclusions from its stock of accumulated experience, and those experiences are necessarily limited, for the will constantly commands mistaken actions, and the pain and suffering that emanates from these mistaken actions gives to the reason a large store of knowledge from which to form conclusions. Thus we find knowledge brings progress and gives birth to wisdom.

We have learned heretofore that the individual forms his own fate, that is, makes the conditions for it, being left free to choose his own acts, though it must be kept in mind that every act brings about an inevitable result.

Let each individual grasp what he will, he must pay the cost whether desirable or undesirable to himself, though finally wisdom comes and brings a termination to the conflict, though the free will remains to act, and if the individual chooses to work and think in harmony with the law divine, and seeks in his limited way to carry out the divine will, overlooking or overriding the personal self that ever seeks to manifest, he is well on the way though this conception of life which eradicates suffering and pain can only come in its entirety when the soul is merging into the divine.

Then all fate caused by the individual's aiming at the satisfaction of self in the concrete is ended. The highest

and purest motives prevail, chosen as they are by wisdom, for wisdom has been evolved by conflict of will and desire, and wisdom comprehends the whole.

The effects of planetary law may be clearly demonstrated to many individuals who do not enter into the esoteric side of this great infinite subject, and are therefore only looking upon the exterior and will say to themselves in summing up the benefit to be derived from the study of this subject: "While this science treats of the known, be it past or present, is it not a waste of time to dwell upon it for the reason that whether for good or bad it is irrevocable and in so far as life's acts with their consequences give experience, it is these consequences that are the schoolmasters, since words of wisdom, be they ever so wise, would be impotent for the reason that they would fall on deaf ears had not the lesson been burned deeply through suffering?"

Let us now consider this summing up. We have learned heretofore that this science is one of the great keys to wisdom, and surely all are desirous of attaining wisdom in some one of the various forms, and to those who are attracted toward this particular line of thought it is quite evident that it is not a waste of time to investigate and study the workings of the great universal law, which in one of its aspects is termed astro-logia, that is, meaning the wisdom of the stars.

There is no question but one of the great principles to be attained in such investigation is the gaining of self knowledge, and in the realization through the natal figure of the powers and weakness there expressed, the frailties of character and mind as well as the diseases of the body, together with the latent possibilities that are quite apt to be unfolded. Thus while the investigator has been partially right in his summing up, in declaring that the consequences arising from past wrong desires, thoughts and actions are the teachers, there still remains the fact that in the effort to study one's own chart of life, and to

realize one's own nature, the mental effort involved will draw out the faculties of reflection and discrimination, thereby unfolding the soul, also fitting the temple of the soul for an expression of purity and nobility of character that will certainly add to the experience of the individual.

If it were true that the soul kept taking on physical form, one after the other, until each lesson was attained, and each debt paid as claimed by our re-incarnationist friend, our investigator would be more nearly correct in his summing up, but when it is realized that one expression only is involved as a preparatory step to the next higher, we may better realize the necessity of the individual familiarizing himself with the law, recognizing the fact that the attainment of wisdom will eradicate pain, and the power to avoid painful experiences in the future is at his command, attained by a direct knowledge of the consequences quite likely to manifest from the performing of certain acts.

This divine science supplements experience by drawing the attention of the intellect to the secret sources of suffering within self.

We have gone over the ground too thoroughly heretofore not to have observed that pain is the teacher, the old schoolmaster that causes the soul to pause and think and seek to discover the cause of pain and suffering in the future, as suffering only comes through the transgression of the law, for if the individual breaks the law on any plane of life he must suffer the consequences, and it is thus evident that he has not learned his lesson. All are in a universe of law, physical, moral, mental and spiritual, and the higher intelligences that we call God are at every moment of time administering a law of harmony and adjustment, and as each one is necessarily a part of the whole, he who injures another actually injures himself, or if one individual inflicts suffering upon another, that suffering will inevitably come back to him. In the same way as a ball thrown against a wall returns

again to the thrower, in the same way will an unkind act return to the doer.

We have learned heretofore, that humanity suffers from themselves, and this divine science teaches and demonstrates this fact, though at the same time enabling the individual by a comprehension of its verities to calculate to a certain extent life's complexities and problems, as for instance, man's place in Nature's law, his relation to the universe, the object and purposes of suffering, of the fate and free will, while in the slower processes of evolution life itself is the great teacher.

The few in the minority who may desire to understand and gather knowledge will seek harmony with the universal law, in order that they may coöperate with the law and the Infinite intelligences in the hastening of their own evolution, and this means the furthering of the whole world's evolution.

Then again, another investigator may conclude that the science of astrology is interfering with conditions that belong alone to that intelligence many call God, and as this divine science treats of the future as well as the past and present, may consider that there is an uncanny aspect to the science, that it is in league with the evil one, and will say to himself, "What matters it under what circumstances death may come, or whether rich or poor? Is it not the duty of man to live aright each day and hour, and thus leave the whole future to Him who has control?"

Let us now consider these conclusions, realizing the fact that each and every individual is the sole creator of his future expression attained through desire, thought, and act from day to day. There can be naught uncanny in seeking to learn how to act, and what pitfalls lie in the pathway; in fact, it is good common sense to endeavor to learn the general conditions that lie beyond, when taking a journey into unknown parts, and though from a spiritual standpoint it does not matter so far as the individual himself is concerned when or where he

shall lay aside the physical form, knowing there is no death, though it is certainly useful from a practical standpoint to be able to obtain knowledge of such an event, and especially when others may be entirely dependent upon the individual, and for whom it may be the duty to make provision, as failing in this, much untold suffering may arise, and certainly the obtaining of such knowledge should not in the least affect the individual from living aright from day to day, and hour to hour. In truth as this knowledge comes, his duties and obligations are even more marked, for he must then live satisfactorily to his own unfolded consciousness, and this, when developed, man can not disobey, for he is living in self knowledge, and such knowledge will certainly assist in furthering the growth and progress of the soul.

Where does the self knowledge come from? To many it comes through pain and suffering, but this can also be gained through a careful study and analysis of the natal chart of birth, for when interpreted into terms of soul life, the symbols of foreseen events can be read as special testing times or opportunities for growth, and just according as he understands aright the unerring signs, planets and stars, so may he fortify himself against the periods or cycles of adversity, of sickness and pain, of quarrels and strife, of the temptations which otherwise springing upon him unawares would find him an easy victim; and it is certainly a truth; if there be wisdom in prayer there is virtue in exercising foresight to brace the soul from the calamity of sin.

There are many who believe in the efficacy of prayer, although there are various opinions as regards the source to which prayers should be directed, but in this we have learned heretofore that all power lies within the individual himself, and the will manifesting through the mind or thought in silent concentration will act in sympathy with the thing desired, and aid in the realization of the same,

depending as we have learned heretofore upon the force back of the thought.

We have also learned in these lessons that there is a time for all things and the individual may be wasting his efforts for the reason that he is not thinking and acting along the lines that are manifesting in his chart of birth, that would make it much more simple to accomplish the thing if he would but act in the right time; and then, how is the individual to know when the time is right and when these opportunities will present themselves without the natal chart to point out the way clearly, as it does, only requiring familiarity with the subject for correct judgment.

True, the individual may be in touch with higher intelligences who can guide him safely, while without this he is left groping in the dark, and thus fails to fully utilize special opportunities for the reason of their sudden manifestation and not being prepared to seize the proper moment, the task he should have accomplished is left undone, and there is a broken link in the chain of events that go to make up his experiences that affects the whole to a great extent; while on the other hand, the natal chart when properly interpreted, will enable the individual to grasp the correct moment when his energies, acting in harmony with the will, and utilized in accordance with the planetary influences, the thing is accomplished, the link is perfectly forged, and he becomes stronger within himself, thus enabling his forces to act with greater power in forging the next link and doing it perfectly.

CHAPTER XXX.

By a Study of the Human Chart of Life the Kind of Matter with the Relative Vibratory Power Each Form is Utilizing may be Determined.

Let us now consider another phase of this science that cannot fail to be observed by some poor soul in despair. In the last volume we have given descriptions of various diseases, the aspects that cause these so-called afflictions, etc. In some instances it was judged that the disease was incurable or that the patient would fail to recover. Under such conditions we can readily understand how the investigator might consider such conditions from his own limited point of view and reason in this wise: "If through the aid of this science I could find the means of curing my child or wife or husband, I should then consider it most useful, while on the other hand if through this science I can only learn that the disease is incurable, and that my loved one must leave the physical life, of what good is it that I should know, for would it not be revealed to me only too surely without the pain the previous knowledge would give?"

Let us now consider these conclusions, as in other considerations we find the key to this lies to a great extent in the strength or weakness of the individual. The facts are that if the individual was manifesting along the proper lines, he should know the truth and be prepared to take advantage of any foothold whereby aid could be rendered in any event. In some things the individual must be prepared to face the truth or cheat himself with false hopes. There is no question which is the better course when considered from the esoteric side. It is bet-

ter to know, although pain comes in the pathway of knowledge, for then the individual is forced to seek for causes, and thus suffering demands of the intellect that it shall prove the justice of the pain inflicted.

After careful contemplation upon the manner in which this divine science is treated by students of the present time, it seems out of keeping with the conditions formed that the students should be orthodox, either in creed, philosophy or science. A study which embraces within its scope the planetary spheres and discloses the laws of their vibratory action on human evolution, is broad and far reaching enough to sweep aside conventional ideas and minor limitations. We find that this science shows the law or rather the workings of the law through planetary vibration, and the fulfillment in the practical life of St. Paul's words, "Whatsoever a man soweth, that shall he also reap."

This divine science proves conclusively by a study of the human nativity or chart of life, the kind of matter with its relative vibratory power each form of expression is utilizing, each form being built to a certain color and number, and this form the individuality must work through, subjugate and harmonize; and the natal chart studied from an esoteric point of view indicates the kind of emotional, the mental and physical apparatus the individuality must express itself through.

In this physical form at least we find limitation. The very moulding of the physical brain and even the shape of the skull shuts out certain vibrations, thus leaving that individual so far as they are concerned in darkness or ignorance. Thus it is ever the same, through the lack of knowledge mankind suffers, for it is through ignorance that he breaks the laws of harmony which light and wisdom would have enabled him to understand and obey. The vehicle through which the individual must find expression is either translucent or clouded, and it is self-evident to the intuitive mind that as countless numbers

of vibrations are ever playing upon us from the great solar Logos downwards, which vibrations contain all power, all love and all wisdom, the reason the individual does not receive them and respond to them is simply on account of the coarseness of the matter, physical, psychic and mental, which renders responsiveness impossible; and it is for this fact that the individual must ever keep working away at his own character, for the elimination of vice means the purification of the inner as well as the outer bodies, and none save the individual himself can do this work for him.

We find that in the teachings left to mortal man by our beloved Zoroaster that astrological symbols were used to express symbols of truth, and this divine science comprised the philosophy and religion. Purity was declared to be the keynote of the chord of truth, and that if one would become a sage he must eliminate vice and error, and these are truths today as they were then. It is certain that if the individual fails to live in harmony with truth and to seek to keep clean the physical life, the body as well as the brain will become heavy and lethargic and incapable of answering to the higher, finer forces. Thus receptivity is the prerequisite of wisdom. Thus we may realize the truth in "Blessed are the pure in heart for they shall see God."

We may consider seven great types under which all humanity is grouped, each one of these possessing its own particular color vibration, yet all these types in their differentiation producing a perfect union. We learn too that each mind is colored differently, that is, according to the aspects in the natal chart of the first house the sign ascending, the luminaries and Mercury, and therefore can only see truth through its own particular color vibration, and which naturally tinges everything, as for instance, if Mercury in the natal chart is colored by Saturn's aspects then the individual is looking about himself through grayish brown glasses, or if colored by aspects

of Mars, then through crimson or deep red; if Venus colors Mercury then he is looking through bluish yellow glasses, while Urania gives a mixed coloring according to position in sign and house as well as nature of the aspect. This is the reason that we find so much vexing controversy and variance of opinion upon similar subjects; as if two persons were looking at a sheet of pure crystal water, one through grey the other through red glasses, the one would declare the color to be grey while the other would hold it to be red.

Thus we can still more clearly realize that all error, pain, inharmony, seeming troubles and suffering are caused by a lack of knowledge, and the great practical value of knowledge is to eradicate pain, metaphorically speaking; and one of the principal conditions necessary to do this is to ever keep an open mind, and if the individual will only succeed in putting to one side personal bias he will soon discover that at the back of all forms of truth, no matter whether presented from the scientific, philosophic or religious aspect, there is ever a great central truth to be attained, and which is the great pivot upon which all the religions of the world turn.

Each presentment of truth in its turn has had its keynote sounded by one of the great teachers, all expressing in different forms to the various nation's teachings best adapted and suited for that particular race and period. It is the same truth under its different forms which each great teacher embodies for the world in its main outlines, yet which is not and cannot be wholly contained in any one of them.

*The Wisdom of the Gods is the Wisdom of the Stars,
for There is Only One Wisdom and One Truth.*

The wisdom of the Gods is the wisdom of the stars, for there is only one wisdom and only one truth, and those stars and planets in space are but the outward manifestation of great spiritual hierarchies and it is their spiritual life behind the manifestation that is poured down upon mankind, and it is really this life with which we are concerned more than with the form.

This divine science teaches that the great solar orb is a particularly expressive external manifestation of that mighty one, in whom and by whom all manifestation is produced. This divine teaching of Astrology cannot be said to serve as a religion exactly to the present generation and age; though it is an exact science, that is really the fundamental principle upon which all religions are builded, and does really synthesize and unify them to demonstrate that all are but parts of one great central truth.

Astrology has at a certain period in the past been a great world religion, possessing priests, teachers and temples and its three branches of philosophical, metaphysical and occult knowledge. At this time the tendency is to term these intelligences of the past idolators, star and Sun worshipers, to look upon them in pity or contempt. Thus it is clear that the form which is adapted for one race or period is impossible for the next, and at this time a large majority are so practical that the star influence of the past has been relegated to the region of myths. Thus we may see discredit and disbelief in the very forces ever playing about us.

The intelligences who have thrown off the mortal form have never left the world environs but are very near to minister unto their loved ones. Therefore it must not be considered that this physical globe termed the Earth is all there is to this planet. In truth it comprises a very small

part of the whole which may not be seen by mortal sight but is what may be termed the spiritual part.

The student of this divine science should be quite ready to accept this statement above all others, since the science itself treats of the unseen and mystic, for they may not see the planetary forces acting. At the same time they have clear-cut demonstrations of this fact and are compelled to accept as truth that which they may not behold with the material vision. There is a great fountain of truth carefully guarded by those souls that are more evolved than those below whom we call Gods of wisdom.

It has been taught in other terms by One as the living water and declaring that "he who drank of that water should thirst no more." Other spiritual teachers have declared the same truth in other words, proving the common unity, though the very idea that all religion has one universal origin may be startling to the mind that has only begun thinking for himself. This is for the reason that these minds are colored by the thought atmosphere into which they came into physical expression, in which exists the belief that there is only one religion for all souls, revealed by God not quite two thousand centuries ago in Palestine.

What occurred in the world previous to this nineteen hundred years, who taught it and whether it was left to walk in outer darkness without any light are problems that do not appear to present themselves to some minds whatever; and it is during the past century that individuals here and there have begun to think that there are beautiful ideas in other forms of religion or faith besides the Christian one.

There is a real truth about God, man and creation which is ever within reach of man's thinking power. Man may not comprehend, in his finite conception, the nature of God and the methods pursued to evolve certain ends, though, there is much he can grasp of this infinite subject which is of the greatest concern to him.

It is true that the nearer man arrives to any comprehension mentally of the magnitude of the power he terms God, the more he shrinks at any attempt at expression, for the true reverence is and ever will be silence. There is no doubt that the wisdom of the Gods has ever been kept in trust by certain intelligences who have preserved and handed it down through the ages of time, giving to those individuals who proved themselves worthy to possess such knowledge.

The higher occult teachings of Christ Jesus and all other messages of truth, where are they? Where are to be found the true facts relating to birth, death, the here-after, spirit, soul, mind, matter, the destiny of man, etc. True there are some hints of this teaching in Christianity.

In the early days of the church fathers there existed what was termed the gnosis, or knowledge, though in the later days the church rose against the possessors of this truth. The inner teachings of Christ, and the original system of Christianity was very beautiful, but there is no religion that has not kept something secret, and there were teachings and forms of words which were only used among members of the inner circle that possess an esoteric and an exoteric teaching. True in order to acquire direct first hand knowledge of inner truth a man must follow a certain definite line of life and must develop certain powers which may be latent, that is the inner hearing, the inner sight. Thus he must accept a reasonable hypothesis or believe through faith, or obtain first hand evidence for himself. One peculiar feature of all religious systems is that they all tell one to do the same things. One may emphasize one line of thought more than another.

It is quite evident that a good Buddhist, Hindu or Christian would have to live his life much in the same way as regards purity, temperance, truth, sympathy, charity, love, etc., for all teachers declare that a good, pure life on Earth is the first essential to attaining the joys of

the life beyond. It is then quite apparent that all teach on the side of being one and the same truth which may naturally suggest an identity of knowledge back of them all. One might ask the question why should any religion keep a part of its knowledge secret. There is no doubt but that one reason is that the deeper occult teaching when understood and practiced imparts considerable knowledge as to the subtle forces of nature, destructive as well as constructive, which is not wise to give out to those whose moral worth has not been proved, and a moment's thought will show how scientific discoveries have been seemingly misused, as for instance, chemical knowledge has been more or less directed to the making of various kinds of explosives, destructive apparatus, etc., and this scientific information is at the present time public. True, the only way in which these machines of destruction can be eradicated is in self destruction. As they become more destructive they will be used to other purposes.

There is Given Out, in Each Age, Certain Knowledge or Divine Wisdom, Certain Fundamental Truths Most Suited for that Particular Period.

In every age and every country there have been certain definite teachings given directly to those whose minds and souls were sufficiently developed to understand, but never before has the truth been made clearer to humanity. The veil of symbolism and allegory has been put aside as in the case of the ancient astrological and alchemical teachings. In the latter there were formulas for mixing certain curious drugs together in which green dragon and similar strange things figured. True, when one possesses the inner key he may understand the meaning of the symbolical writings and the ideas which underlie the allegory.

The Persian mystics speak of rivers of wine and of drinking seven cups in what on the surface may appear to be a drunken orgie though this wine feast is synonymous, when correctly understood, with the celebration of the communion in what most devout Christians consider and hold as a very solemn ceremony; and there is no doubt that in the early ages of the church it would have burnt at the stake the alchemist who had expressed his views publicly; therefore allegory, metaphor and symbolism all had to be used during that period when animal man was only slowly developing the light of reason and intellect while watched over and guarded by those further advanced in knowledge which constituted the priestcraft.

There is, it will be found in each age, certain knowledge or divine wisdom given out, certain fundamental ideas of truth in that form considered most suited for that particular period. During this last century, allegory and metaphor have been to a certain extent eradicated as vehicles of knowledge and plain truths respecting birth, death, the hereafter, spirit, mind and immortality are being more publicly taught. This is spiritual evolution.

Man is immortal and the destiny is a perfected expression and many expressions are realized in the various planes of life while on the way. The harvest may not always come as soon as anticipated, but it is eventually gathered some time, somewhere. These ideas are simple and apply to the past as well as the future, and taken as a whole, there is no other hypothesis so well adapted to furnish a clue to that otherwise apparently unsolvable problem, of the injustice involved in the arbitrary allotment of different social opportunities, and personal character, and ability to the various members of the human race, though when one understands that the faculties and opportunities each individual enjoys are in accord with past expressions beginning with the ego. The idea of God's justice which on the face of things at times seemed false is re-established in the mind of the student.

The facts are that the Christian has *faith* and *believes* that God is just and that all inequalities of human lot will be explicable by that divine power. However, on the other hand the student of this divine science *knows*, or at least it is in his power to know for himself and can impart his confidence to others seeking light. The divine science postulates that a great evolution is proceeding, and that the whole of manifestation is one vast ordered cosmos gradually emerging from lower conditions to higher ones under the direct supervision of a divine power which is eternally beneficent, and the great truth of life concerning immortality and constant communication as well as the destiny of the human soul, is rapidly becoming common knowledge.

In the Orient these teachings are and ever have been accepted and recognized to a great extent; at least it cannot be said that these teachings are new, for they are in reality as old as man himself, and represent the truth concerning the world and evolution obtainable as first hand knowledge, having been clearly perceived by many individuals in mortal form who have unfolded the clairvoyant sight, as well as other powers of spiritual perception, also the ability to use them with scientific precision and accuracy.

It is true that these soul powers, though latent with the great majority of individuals, give to those in whom they have been unfolded the power of beholding internal truths and of coming in touch with the higher planes and spheres, or with other worlds in which the individual himself is to find expression in time.

The one great truth that is to be obtained through a careful study of this divine science is the realization that all are brothers in one common cause, and all the possibilities that are vested in one human soul exists in the same degree with another, no matter upon what plane or sphere the individual may be manifesting upon, no matter how low in the human scale of development he may

be, the same divine spark of infinite wisdom and love holds forth and smoulders there ready at the first opportunity to burst into flame, and find a harmonious expression through that temple in which it abides.

This great divine science teaches to all humanity of all nations, religions and philosophies, that there is one common spiritual source from which they all emanate, thus inviting them to look at each others' beliefs with tolerance. A more friendly and harmonious feeling of brotherhood will be the result, and from these conditions will arise a universal knowledge of life, at least of the great principles of birth and so-called death, and a realization of their destiny.

During the past nineteen hundred years man has been most selfish and bigoted in matters of religion, holding that his belief was the only true way, though at the same time being utterly unable to demonstrate one grain of truth therefrom to the benefit of his fellow man.

This divine science will tend to promote the study of comparative religions, it being considered that a proper understanding of another's religious conceptions will tend to prove the inner unity of the truths contained therein.

A careful study of this science will certainly result in the investigation of, as well as the effort to unfold, these powers that are latent in man, bringing him in direct touch with knowledge, and in communication with intelligences who have already passed over the same pathway, thus pointing out the common unity back of all forms and beliefs, leaving each one free to accept that truth which is best adapted to aid him in the attainment of wisdom, a clear conception of the fundamental principals involved in life eternal. By the teachings of this divine science is the wisdom religion justified, for as its name implies, it is the basis of wisdom, the key whose beacon light illuminates and pierces all forms and reveals the divine life within.

CHAPTER XXXI.

The Science of Astrology Does Not Teach Salvation Through and By the Physical Suffering or Crucifixion of Any Individual—It Shows Something of the Mighty Plan Sketched by the Great Architect of the Universe—The Whole of Humanity is Marching on in One Mighty and Glorious Order Towards a Goal Far Beyond That Which the Finite Mind Can Conceive Of.

This divine science does not teach salvation through and by the physical suffering or crucifixion of any individual. On the other hand it demonstrates clearly and emphatically that there is naught to be saved from except ones own error, ignorance and selfishness, perverted expressions of love and the intelligence, also demonstrating that there is no arbitrary deity requiring an expiatory sacrifice at all but teaching one great divine life in which all live and move and find expression according to their needs.

This divine science teaches that the whole of humanity is marching on in one mighty and glorious order toward a goal far beyond that which the finite mind can conceive of. These are facts not utopian or imaginary, but a certainty for all those whose vision has opened; a certainty which can be demonstrated scientifically by those who will devote their thought and consideration to the subject as well as those who develop their psychic faculties and are thus able to respond to higher vibrations that the normal physical senses are not able to cognize.

Naturally it is necessary that a certain life be led and certain conditions be imposed upon those individuals who

desire to attain first hand knowledge, and these must take the time and trouble to prepare themselves to vibrate synchronously with etheric and celestial vibrations if they would know for themselves of the true conditions and the great universal law as manifested from the higher planes down into the most concrete expression.

This divine science treats of this great law and expresses truth and wisdom, teaching the higher truths and showing the expression of divine love as it should be manifested allwhere. It explains the problems of life that the individual is met with on every hand, giving a perfect analysis to those that the intellect can apprehend and the soul approve. The proper study of this divine science will enable the individual to change the whole life. It shows the proper way to live, how to comprehend something of the mighty plan as sketched by The Great Architect of the Universe and in which the great world of humanity plays only a part.

The face of the whole world becomes changed because of this knowledge and wider comprehension, although it does not alter the facts of existence, that is, these perverted expressions of love and intellect in the lower expressions of life, such as error, suffering, pain, etc., and upon those whose feelings are keen and sensitive, who are sympathetic and feel the world's pain and sorrow and long to save their fellow man from it. Despair, utter and complete, would fall upon them were it not for the wider understanding that is given by this divine science.

All the great teachers of the past implore humanity to rise above all this, to look down upon it from above; and these, it may be understood, do not look up from beneath at the under side of life, but rise above it to the higher planes of thought and consciousness, and then indeed will the great object and purpose in life in all its expressions be realized and the fact will be manifest that there is good for all; though in order to realize this fully one needs the wisdom which comes from the divine and

the higher perception that comes from the unfoldment of the soul forces, which enables one to get beyond the ignorance of the lower concrete mind.

This divine science proclaims and clearly demonstrates that all is well with humanity, and not only is all well, but all will be well in the expressions to come as it is well even in the present expression, no matter how dark and inexplicable it may appear to the struggling wanderer who has not yet attained the knowledge or consciousness within that will enable him to know that all is well as it is and that the divine and unerring Will is moving with a most perfect love in order to produce perfect harmony amidst the seeming discord.

The understanding of the universal law of existence will enable the individual to mould and shape his own future expression upon higher planes and there is no department in life in which this divine science does not enter for the purpose of teaching certain principles that are most necessary to the well-being of the individual.

The knowledge that is obtained from realizing an all-eternal existence without beginning or end, following the ego as it emanates from the divine Logos on down into the most concrete forms of matter, and again ascending into the highest degrees of perfected expression; realizing that through the lower forms of concrete life is consciousness obtained, and as the ego comes into expression, it has obtained certain qualities, to a degree that when entering the physical expression certain lines of imperfection are more clearly defined than others, certain strength and weakness in character are manifested as shown by the natal chart of life; and in possessing the knowledge as shown by this chart and following it carefully the individual is enabled to understand, to a large extent at least, the inequalities of life, thus obtaining the keynote to life's puzzle and how pain and suffering are only for the purpose of keeping the individual in mind of past errors and mistakes that he may be more careful.

Cause and effect are but the positive and negative poles of the same thing and are part of one another, and in the physical expression there has been much of perverted good as well as that which was not perverted. Thus when pain comes the individual can realize it is but a condition he has made for himself, and as he realizes this he will seek to attain knowledge. This makes all the difference in the attitude towards it, and while only self is to blame, even though the suffering continues, the individual must eventually perceive that he has incurred a debt that must be discharged; thus, awakening to the cause of pain, he resolves to clear up the account and to avoid error.

This divine science teaches that the life of each individual is in his own hands through the fact of Free Will, and he need never be a slave to circumstances, but through that right of the very divinity enshrined within, all are free, possessing a perfect certainty in the divine scheme of evolution by means of various expressions on the various planes of life, to attain knowledge, to comprehend, to fit one's self in order to assist others, to realize and feel within one's self the power and the joy that springs from the certainty that one can help to be no longer mentally overwhelmed and crushed by the idea of the great problems of the universe, can pass this light on to one's fellowmen; to share the wisdom and joy found with others is to make life worth living even in the finite understanding.

Knowledge is power, and is the great lever to remove the weight of difficulty, and when we realize that every pain that comes is for the purpose of calling the attention of the individual to the fact that a mistake has been made that must be righted if such pain is to be eradicated from his environments, and thus out of the evils so called of the past will come a present good. Then by the very way these pains and sufferings are accepted is it possible to make of them stepping-stones to the higher life and develop many of the qualities that go to make up the divine man of the future. True, this knowledge can best be

obtained by those who will seek to develop within themselves that higher wisdom to other planes of matter higher than the physical and dealing with the life side of the universe rather than the form.

The divine science of Astrology is the only reasonable hypothesis which explains to mortal comprehension the mystery of life in all its phases, solves the great problems of the universe, and confers on man the power to teach, help and comfort others. Do not complain, but open the eyes to the light and see, for the light is all about. It is only necessary to remove that thick, heavy veil of ignorance. This light is ever shining and it is eternal.

CHAPTER XXXII.

*The Seven Vehicles of Expression—Seven Planes of Matter
—A Plane of Expression is an Actual Division in
Nature and Not Merely a Metaphysical Idea.*

The science of Astrology teaches that man has seven vehicles of expression. The physical body, with its etheric counterpart is the body of action, the astral body, the mind form or body, the vehicle which the individual uses for all processes of thought. The latter is termed the higher mind when the individual thinks apart from desire and turns the thought to the spiritual, and the lower mind when the thought is engaged with material and concrete images combining with desire.

Then comes the form or vehicle of consciousness which may be termed the casual body or body of causation, and this is the permanent vehicle of ego in which the individual resides, the permanent form or vehicle over which so-called Death has no power, and in the past the great teachers who have beheld this form term it the celestial form from its glorious and radiant appearance, and beyond this we find two vehicles of expression, the vehicle of the soul proper in consciousness, and still beyond this the higher vehicle through which the soul may find expression to the Logos, and these seven vehicles of expression are under the influence of the seven planets, that is physically, and when the monad comes forth from the Logos in the physical representation, the Sun, it is as though from the luminous ocean of atma a tiny thread

of light was separated off from the rest by a film of spirit matter, and from this hangs a spark which becomes enclosed in an egg-like casing of mind.

The student may think of this monad or individuality as a ray from the Sun and of the egg-like casing as corresponding to the planet Mercury which encloses this ray and surrounds it, thus practically forming what is termed the celestial vehicle of expression which endures and which is termed the individuality, while the personality consists of the transitory vehicles through which the monad seeks expression in the physical, astral and the lower mental planes of thought, and of all the activities connected therewith.

The life of a personality really begins when the thinker forms his new mental or mind form or vehicle of expression, and this endures until that mind form gives up the results of that consciousness to the casual or celestial form or body, the home of the ego or individuality.

In this divine science seven planes of matter are recognized answering to the seven principles of man, that is physical, etheric, astral, mental, spiritual, akassian and one beyond this.

When referring to a plane it means a state or condition in which spirit matter exists. Each state or condition in fact may be regarded as resulting from successive combinations of the principles latent in the spirit matter. All of these combinations are derived from a particular series of atoms whose life is also the life of the Logos, veiled in fewer or more coatings, according to the plane, the form of the latter necessarily consisting of the solid subdivision of matter or what corresponds thereto. Thus a plane of expression is an actual division in nature and not merely a metaphysical idea. These various subtle bodies or vehicles of man form in their aggregate what is termed the aura and which comes directly under the influence of the planet Jupiter. The form of this aura as beheld by the clairvoyant appears like an egg-shaped luminous cloud

in the center of which is seen faintly the physical form. Thus we have atma or flame as the first principle, corresponding to spirit in the life expression and the Logos in form, while the Sun as a physical planet stands for this principle. Then follows spiritual soul as the second principle, corresponding also to spirit in the life expression and to the spiritual body in form and to the planet Mercury. Then comes the higher mind as the third principle, corresponding to the human soul in the life expression and to the causal body in form and to the planet Venus.

The fourth principle may be termed the lower mind, corresponding to the human soul in the life expression and the mental body in form and represented by the planet Saturn. Then comes the principle of desire, corresponding to the animal in the life expression and to the astral body in form and comes under the dominating influence of the planet Mars.

The etheric is the sixth principle to be considered, corresponding to what may be termed the animal soul and in form the etheric body. The seventh and last principle to be considered is the physical, corresponding to the animal life, to the dense matter body in the life expression and under the Earth's influence. The etheric principle and form expression may be said to come under the Moon.

What is usually termed the aura consists of such parts of the subtle bodies as extend beyond the periphery of the dense physical form, each form or vehicle being complete in itself and interpenetrating those that are coarser. It is larger or smaller, according to its state of development. The aura is therefore composed of overlapping portions of the etheric form, the desire form, the mental, casual, and in some instances the spiritual forms, and illuminated by the brightness of the atma or higher spiritual flame. The character is thus revealed by the appearance of these forms, and some instances where this aura may be seen by one clairvoyant who can discern the colors prevailing, the conclusions as to character will agree with the horo-

scope as cast by the astrologer, even though diagnosed by entirely different methods. Then the spirit, which is one and the same in all that is a part of the divine spirit of the celestial Logos, functions in each individual through different methods. In the physical world proper the individual can only use the physical body, in the astral world the astral body, in the ether world the etheric body, and so on to the highest expression, although it is ever the same one self that is finding expression through these different vehicles. Amidst all the diversity of form and character the spirit is the same in all. It is in a recognition of this underlying unity, that is, the unity of life, not form, that this divine science teaches the universal brotherhood of man.

The lamp may be different, but the flame that burns within is one in the undeveloped soul as with the one more highly developed, for all are but parts of that wondrous self, the solar Logos of this great system, whose shining vesture is typified and symbolized in this solar system by the Sun.

We find man's physical body may be divided into two chief divisions, that is, dense body formed or made up from matter of the three lower conditions of the physical plane, that is, solid, liquid and gaseous, and the etheric body of violet grey or possibly blue grey in color interpenetrating the dense form and composed of atoms drawn from the four higher etheric planes of matter.

Naturally the chief function of the physical body is to receive contact from the physical world and thus send the results of the same inward to the consciousness, in this manner serving as material from which the individual as the thinker dwelling within the physical temple is to elaborate knowledge to gain the necessary experience upon that plane in harmony with the first principles of construction in matter expression, and we may then realize that the counterpart of the physical form, that is the etheric, is the bridge or vehicle through which the life

currents that are poured out from the Sun can be adapted for the various uses of the denser particles. The Sun is the great reservoir of the electric, magnetic and vital forces of our solar system, and these are absorbed by the etheric form, there specialized and transmitted into all the bodily energies needed by the individual.

It is in reality through the media of the etheric form that the life forces from the Sun flow along the nerves of the physical body and act as the carriers, so to speak, of this motor and nerve force. This etheric form is perceptible to the individual who has developed the clairvoyant vision and is generally found to be of a violet or blue-grey color, and the fineness or coarseness of the texture depends entirely upon the unfoldment of the physical form. Many individuals may ask the question, how may I verify for myself the truth of this divine science, as set forth, even though the intellect approve. In this it must ever be kept in mind that all personal verification of super-physical facts depends upon the purity of the dense and physical bodies and the man within the body has all to do with the verification, and how is it possible for him to perform this stupendous task while he is so firmly bound in the prison house of an impure physical form, and one who desires to create an entirely pure physical vehicle must exclude all things of an impure nature that tend to stultify and degrade and to partake of food that does not build into the physical form particles that are impure and polluted.

Then, too, no matter how great attention may be given to the cleanliness of the physical form, this will not alone suffice to develop psychic powers or give a consciousness and personal knowledge of the spiritual life, though at the same time the knowledge that is obtainable upon other planes of life or being and in other states of consciousness cannot be transmitted through a coarser vehicle of expression any more than a tarnished mirror can reflect perfectly the objects around it. Then again, these people to

whom the material things of life appeal most strongly argue that if certain food to which they have become accustomed in the course of time, as for instance, flesh or meat and wine, be given up, the physical would suffer seriously. This is not altogether true, for the physical body, being a creature of habit, in a little time will accommodate itself to the new order of things just as the individual wills, and if he will take a little time and patience and strive to make a gradual and not sudden change in the mode of life, generally there will no harm come from it, for the physical form will soon learn to recognize and bow to the will of its ruler and master as the individual is intended to be, and will obey his orders if he wills it so. When the individual, for instance, goes to sleep, as it is generally termed, it is really the physical form which sleeps, for the real self slips out of its physical and etheric forms, leaving them to rest and recuperate for further work.

*The Soul of Man Has no Need of Sleep—By Knowledge
Individuals can gradually Build up a Body that
will be Healthful and Strong, at the Same Time Pure.*

The soul of man has no need of sleep. It is only its vehicle of physical expression that becomes exhausted and is so limited in its expression, but never the real self. The great difference between sleep and death consists in the fact that at dissolution the real man draws out the etheric form, separating it from its dense counterpart and thus renders impossible any further play of the life force in the latter as an organic whole. For the normal man it is only at the death of the physical that any separation can take place between the etheric and the physical vehicle, though it is possible for one highly developed to extrude

part of the etheric form. Then, too, ether and chloroform cause physical unconsciousness by driving out a portion of the etheric form, and thus for the time being, but little of the life forces can be transmitted, as the partial withdrawal of this subtle form reduces the physical vehicle to a state of lethargy while its entire withdrawal constitutes what is termed death, the disintegration of the outer vehicle.

This divine science teaches that by knowledge individuals can gradually build up a body that will be healthful and strong and at the same time pure and composed of very fine matter highly organized, sensitive and healthy. It must be, for if it be otherwise it is apt to become as a distorted mirror and impressions made upon it from within or without would not as a consequence be perfect or reliable, and it should be the earnest endeavor of the individual to build such a body, ever choosing the purest materials in the building, and as the individual succeeds he will become conscious of this fact, for he will gradually find himself sensitive to sounds and sights that are commonly unseen by mortal vision.

In truth there will be many higher powers of perception that will open out before him to lend encouragement for further effort; therefore, in analyzing and studying the two lowest vehicles of consciousness the student will realize the enormous importance of cleanliness and purity with regard to the physical organism and in the building up of a vehicle that will be responsive to the higher vibrations, and when this knowledge becomes common property and strict cleanliness and purity become laws of daily life, as is now the case in other of the planets in this solar system, that is, not alone conceived intellectually but really lived, the possibility of obtaining knowledge by the power of clairaudience and clairvoyance will be greatly increased.

Thus in studying the physical body of man in its visible and invisible parts the student will realize that the soul in its waking, or conscious life in the mortal expression, can

only express so much of its knowledge and manifest so much of its powers as it is able to express through its physical vehicle, for all the vibrations that cannot pass through brain and body cannot manifest in the Earth mortal expression; therefore it can be clearly realized how the soul is limited by its vehicles and they are at once its form and its limitation. Thus again the student can recognize the great importance of purifying and developing as well as moulding this vehicle through which the real self must function.

The soul itself is altogether superior to its vehicles of expression in their entirety, but as it is compelled to express itself through form, the physical form on the physical plane and the astral form on the astral plane, and so on, and on, it naturally follows that the real self can be expressed only according to the powers and capacity of these various vehicles or instruments of expression.

CHAPTER XXXIII.

The Astral World—All Physical Atoms Possess Their Astral Envelopes—The Astral Matter Serves as a Vehicle for the One Life Animating All—How to Realize the Perfectly Formed Astral Body—As the Mind Changes from Perverted Truth to Truth, so do the Colors Change and Fluctuate.

The next important vehicle of the soul is what is termed the astral or desire body, and the desire or astral world to which the desire body belongs is, as this divine science teaches, a definite region of the universe surrounding and interpenetrating the physical, which, however, cannot be seen by means of the mortal sight for the reason that it is composed of an extremely subtle form of matter.

There are really seven states or conditions of physical matter, that is, solid, liquid, gaseous and four others etheric in nature under which are classified the innumerable combinations which go to make up the physical world.

Just in the same way there are seven substates of astral matter corresponding to the physical organisms and under these may be classified the innumerable combinations which similarly go to make up the astral world.

All physical atoms possess their astral envelopes, the astral matter forming what may be termed the matrix of the physical, the physical being embedded in the astral. The astral matter serves as a vehicle for the one life animating all, and by means of the astral matter currents of this life surround, sustain and nourish every particle of physical matter, these currents of life giving rise not only to what are termed vital forces but to all electrical, chemical and other energies of the life divine.

Referring to the astral matter, currents which sustain and nourish the physical form in its entirety, also giving expression to the vital forces and energies that come under the head of cohesion, attraction, etc., though all these are really differentiations of the one life in which universes find expression, this life then passes to the ether, which in its turn becomes a vehicle of all these forces to the lower state of physical matter wherein their play or manifestation may best be observed by mortal.

If the student will imagine the physical world to be annihilated he would still have a perfect copy of it in astral matter, and if he will imagine all the individuals to possess conscious working astral faculties or forms of expression such as they have in the physical, they would really be unconscious of any difference in their surroundings, as they would behold a counterpart in a way of this physical life and would naturally believe themselves to be still living in the physical form or world in truth, as has been exemplified in the experiences of the circle of seven.

Intelligences who have passed from the mortal form and then awakened to consciousness in the lower planes of life will often be found in the condition described, and naturally believe themselves to be still inhabiting a mortal form, not understanding the great change that has occurred in which the physical form has been cast off, and the individual is then manifesting through the etheric form, though the mind is unconscious of all that has taken place. It is at this time that those intelligences who have attained to higher planes of life and knowledge can find opportunities to reach down and assist the wanderer to a consciousness of his position in the life immortal.

Amongst the lower races of civilization will be found in spirit those who are just in this condition in the spirit world; not being conscious of the change termed death, they are actively engaged in maintaining their old ideas and customs that prevailed when in the physical. Take

such countries as Africa, China, Russia, etc., and the atmosphere is filled with intelligences who have lived under the crude customs, and their influence affects to a great measure the material condition of those countries and makes it difficult to find progress, for the reason that both spirit and mortal are absorbed in the material plane of life and it is almost impossible for advanced intelligences to penetrate such conditions effectively, and the great planetary law alone must inflict seemingly cruel blows ere they will awaken to a true realization of life as it is. Thus the astral duplicates of material objects which surround individuals who have passed from the mortal often cause them to believe they are still upon the physical plane and have just awakened from sleep or some condition of unconsciousness, and it takes time and great effort on the part of higher intelligences to make them cognizant of the fact that they have passed into another world and are under entirely new conditions.

As the great majority of those in mortal expression have not as yet evolved to a condition where they can see beyond the material vision or vibrations, it becomes necessary for them to endeavor to see other planes and states of consciousness with the mind's eye. While it is not a desirable thing to force clairvoyance artificially, for until some amount of spiritual strength has been developed the physical world alone is sometimes almost too great a tax upon the strength and endurance, so that the increased stress caused by the intrusion of such phenomena would be not only disagreeable, but serious to the physical well-being. There are few in the mortal expression who can bear to know beforehand of any painful or disagreeable experiences that the future may hold for them even though they may manifest a great interest or curiosity with regard to subjects of an occult nature.

In such instances where the individual fears to know what he is to suffer from the law, it is self evident that he has not yet learned his first occult lesson in checking,

controlling and guiding the passions or emotions which is the very first principle that must be created. Therefore it is but natural that the emotion of fear runs riot which will set up vibrations inimical to the peace and well-being of the individual. However, these essential truths must come slowly to the great mass of humanity, and they are constantly growing, expanding and evolving, and under such growth the day will not be far distant when astral vision will be just as normal and appear as natural as does the ordinary physical sight at the present time, though in order to fully attain to this condition a fully organized astral body is necessary. It must be in perfect working order and with consciousness working in it and not merely through it on the physical plane or body.

All individuals are constantly working through the astral form, but there are few in number who work in it separately, so to speak, from the physical form. Without the general action through the astral form, there could be no connection between the outside world and the mind of man. There could be no connection between impacts made or manifested so they would be absolutely cognized on the physical senses and the individual perception of them by the mind or tabulated by the physical brain. Thus all outward or external experiences or contacts become sensations to the astral form and are only then really perceived by the mind. The truth is that all of the centers of sensation are really existing in the astral form, which some designate as the astral man in the same way as the physical body may be designated as the physical man.

However, in both instances the astral and physical bodies are really only the vehicles or sheaths through which the one great infinite divine principle is functioning. The great flame or atma, the highest expression of man, which is shining out imperfectly on the lower planes of life for the very reason of the imperfection of these vehicles or sheaths.

Therefore, the great necessity of passing through the

refining process is quite evident to the thinker. It is absolutely necessary to use the astral form in order to experience sensation in just the same way as the physical form must be used in order to experience external contact.

The astral form is made up or composed of seven sub-states of astral matter and possesses in it coarser or finer particles just according to the growth or development of the real man. In order to realize the perfectly formed astral body think of the individual as dropping off the physical body as a cloak and standing up in a subtle and more luminous copy of it, visible in his own likeness to clairvoyant vision while invisible to mortal sight in physical.

A perfectly formed astral body means that the individual has attained to a high level of intellectual culture and spiritual growth so that the appearance of the astral body is significant of the internal character of its owner, and by the clearness of its outlines, the luminosity of its material and the perfection of its organization, those who are able to perceive it may judge of the state of evolution attained by the ego, using it.

At a low stage of evolution the astral form is undefined in outline, its material coarse and its colors dull, obviously unfit as yet to act as an independent vehicle when withdrawn from the physical either for the time being or altogether. The improvement and development of the desire form depends on the purification and development of the mental to a great extent, for the astral form is susceptible to every thought impression and practically responds in a way to every expression or impulse from the external.

It must be realized that the astral plane is filled with thoughts sent out from individuals appearing and disappearing according to the power back of them, and that these thoughts inspire those with whom they come in contact there is no question, though it is quite impossible for every existing thought to reach every individual

for it all depends upon the unfoldment of the individual to that sensitive condition to receive, and he must ever be in sympathy with the thought in order to receive it.

The effects of these thoughts upon individuals is really very little understood, for every individual is impressed to a greater or less degree by the thoughts which he receives from the fields of space sent out at times most cruelly perverted and taken up as it may be by the individual who is still in a darkened condition and manifesting on the animal plane. He responds to the thought at once and may become a criminal through some act instigated by the thought received. He may even take the life of some friend and may awaken to the results of his act when too late.

At the first consideration this may seem out of keeping with harmony and justice, but it is the existence of perverted good that is finding expression upon an individual who readily responds to it for the reason that he is in that condition of unfoldment that requires such an experience to awaken him to the real life and the consequences of acts and thoughts as manifested by him, and such acts will ever involve those individuals who require the experiences received.

Thus it may be realized first how necessary it is to think pure thoughts and act in accordance with the higher precepts of consciousness. It is absolutely necessary to send out strong, clear thoughts, as these will exist for some time and will have their effect, providing they are in perfect harmony with good. On the other hand, weak thoughts being unable to surround themselves or envelop themselves in astral substance to any great extent quite readily become dispersed.

To the student, then, it will be essential when he desires to assist his fellowman to direct his thoughts for good with a strength of purpose that will give them an impetus that will find an existence of sufficient length of time to successfully accomplish the desired result. In fact, a few

minutes' time each day devoted to such thought creation so to speak, can only result in good, not only for the world at large, but for the individual himself, that is, when free from any selfish motive.

It may be understood, then, how the astral form is made up of this substance in which thoughts are clothed, so to speak, and will naturally share its readiness to respond to this thought vibration, and it makes no difference whether this great thought current is generated from the mind of the individual himself or whether it is from the minds of others, the effect is pronounced, providing the thought is in the same vibration as the astral form which responds to it.

This is what may be termed the desire form, and we have heretofore referred to the higher desire form and the lower desire form and the difference between the two, and these desire forms also permeate the physical form and extend about it in every direction similar to a colored cloud, while the colors vary according to the character of the individual, clearly setting forth his lower animal or passional nature, for the astral or desire form is the vehicle of man's desire consciousness, the center, so to speak, of the senses, wherein all sensation arises. The colors are passing through a continuous change as they vibrate to thought impacts, and when, for instance, the individual loses his temper flashes of vivid scarlet will manifest its presence.

As we have learned heretofore the individuality and general character of the native is marked out in distinct colors in the astral world, showing conclusively the exact status of development in material or spiritual growth. These colors harmonize exactly with the expression of thought to which the higher and lower desire forms are so closely related, and in a way it can be seen how the development of the individual depends upon the thoughts sent out by him, for this is in a way the sustenance from which the desire form receives its impetus, as for instance,

one who gives way to anger will ever have the scarlet colors manifesting about himself, and it will take time and effort on his part in order to entirely efface this color, or rather to transmute it into the mild pink and yellow colors that denote affection. In selfishness the brownish-grey colors manifest with great intensity according to the selfish motives, and these must finally give way to the mild blue and white colors ere self shall be eradicated and the individual realize that all are one with himself, and injuring others in any way by thought or act is only bringing injury to self. Jealousy brings the green-grey colors, that must give way to the light yellow and purple shades, and so on from one vibration to another.

As the mind changes rapidly from perverted truth to truth or good, so do the colors change and fluctuate, though the permanent mood of emotion and desire can generally be detected through the outer form. The astral form of an individual whose desires and thoughts are low and sensual is heavy, thick, dense and dark, while that of a more advanced type is clearer, and as he advances into the higher expressions of purity and good these color vibrations finally become luminous, radiant and shining, as some intelligences are able to thus manifest themselves to mortal vision.

When the colors are clear it is evidence that the lower passions have been dominated and the selective action of the mind on the astral plane of expression has refined the astral matter or substance from which the astral form is made up. The desires of the individual become pure from noble thoughts and thus purify the astral form whether the individual consciously or unconsciously works for this end or not, and to a certain extent at least, the astral form becomes more pure by purifying the physical, that is in regard to food, hygiene and the eradicating of any habits to which the physical has become enslaved, though the inner workings of purified thought do much

to refine the physical form, the temple of the soul, and both are essential to higher progress.

It must be kept in mind that this inner working exercises a potent influence on the thoughts that are attracted from without to the astral form, a form which is made by its owner to respond habitually to perverted thought, acts as a magnet to similar thought forms in its vicinity, while the pure astral acts on such with a repulsive energy and attracts to itself those thoughts and intelligences that are in perfect harmony.

The astral form hinges on one side to the physical and is affected by the purity or impurity of the physical, and, as may be demonstrated, the solids, liquids, gases and ethers of which the physical is composed may be coarse or refined, gross or delicate. Their nature will in turn affect the nature of their corresponding astral envelopes. If careless of the physical, solid particles of an impure kind are builded into the dense forms and attract correspondingly impure kind of what may be termed the solid astral, and on the other hand the opposite will result when pure particles are builded into the dense form, and as this purifying process is carried on the individual improves the physical form of consciousness, but he also begins to purify the astral vehicle and takes from the astral world more delicate and refined materials for its construction. The effect is not only important on the Earth life but has a distinct bearing on the state of being and the form in the spiritual life after casting off the physical vehicle.

CHAPTER I.

The Relationship Existing Between Astrology and Palmistry.

The relationship existing between Astrology and Palmistry is a subject that will prove to be interesting and is also important in the study of man and the law.

First of all the twelve Zodiacal signs form the divine man in the heavens, of which each individual is an epitome both spiritually and physically. From the first sign Aries ruling the head, to Pisces ruling the feet, each individual types in all four planes of his nature, the complete cycle of the twelve signs and as each sign has its planetary ruler so mankind epitomize in their complex nature, no matter whether physical, astral, soulic or spiritual, not alone the twelve signs but the planetary family of the Sun which supplies their rulers. Each of the twelve signs of the Zodiac has its planetary ruler and each planetary ruler is most powerful when found manifesting in its own sign and house. The rulers of the complex signs Aquarius and Pisces have been held in the past to be Saturn and Jupiter, but the students of this divine science are now beginning to recognize that the planets Urania and Neptune respectively whose influences are of a higher expression of the Mercury and Venus nature and Capricorn, are given entirely to the planet Saturn and Sagittarius is given to Jupiter.

The ruler of the mother sign Cancer is established as the Moon, and Leo as ruler of the Sun.

Of the remaining six signs there are the first three or pioneer signs of the Zodiac and they are ruled respectively by Mars, Venus and Mercury. These are also found to be the three planetary rulers nearest to the Sun. These planets are also held to have rule over the three remaining signs, which are also complex in their nature, that is, Scorpio, Libra and Virgo, and there is no question but that in the lower expression Mars, Venus and Mercury have chief rule over these signs though spiritually they possess their own rulers which lie beyond the planet Neptune, giving to each sign its own planetary ruler and to each ruler chief power over one sign. The human form typifies the twelve signs and their rulers.

It was claimed that the hands and feet of Christ Jesus were nailed to the cross and this really represented symbolically what is to be effected by the spiritual man. Thus the two hands, each with its five fingers and the two feet with five toes, which refers to the same symbology, declares the whole nature of man, and so of the signs of the Zodiac and their planetary rulers and from a typical portion of the macrocosm can we solve the constitution of the macrocosm.

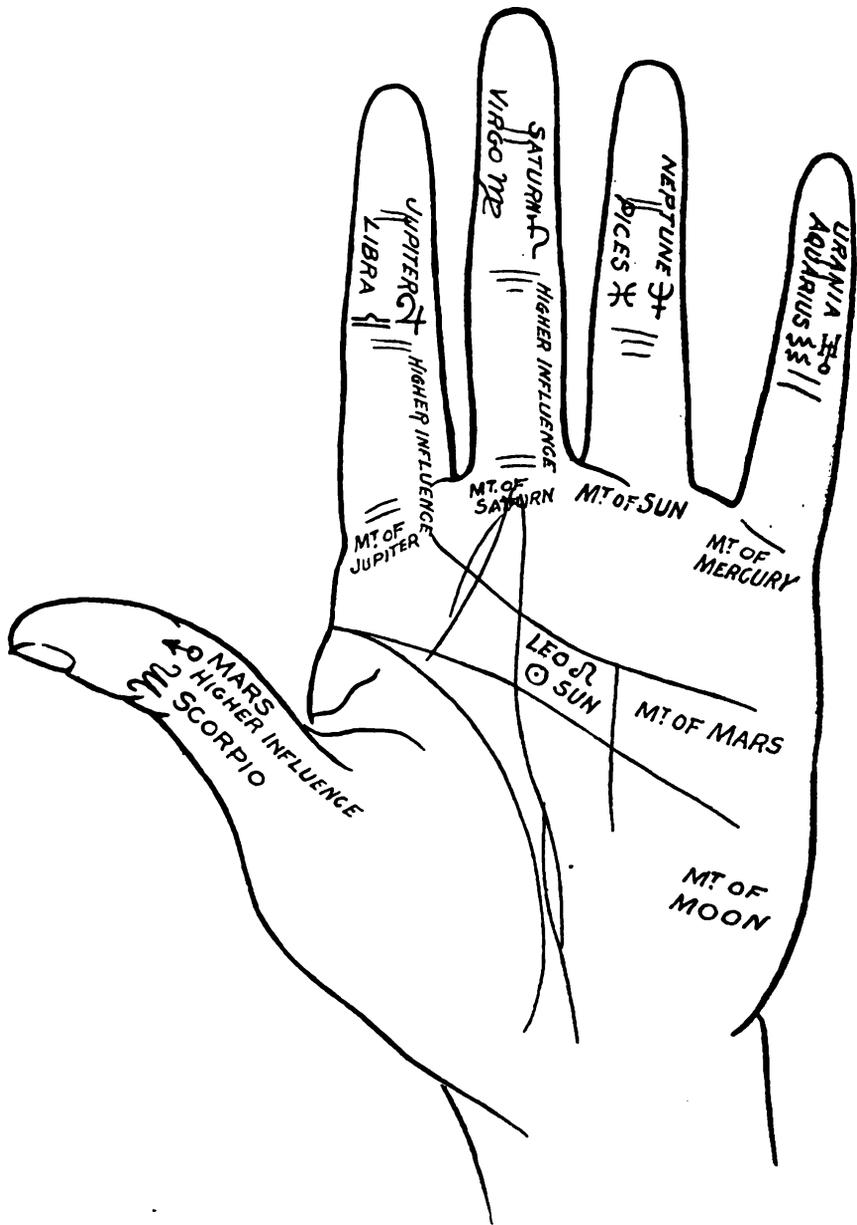
The two hands may be drawn side by side with the palms outward.* The right hand may be termed the hand of action and typifies the masculine or outgoing or centrifugal force as exerted within each individual, and this outward force in order not to be lost to the individ-

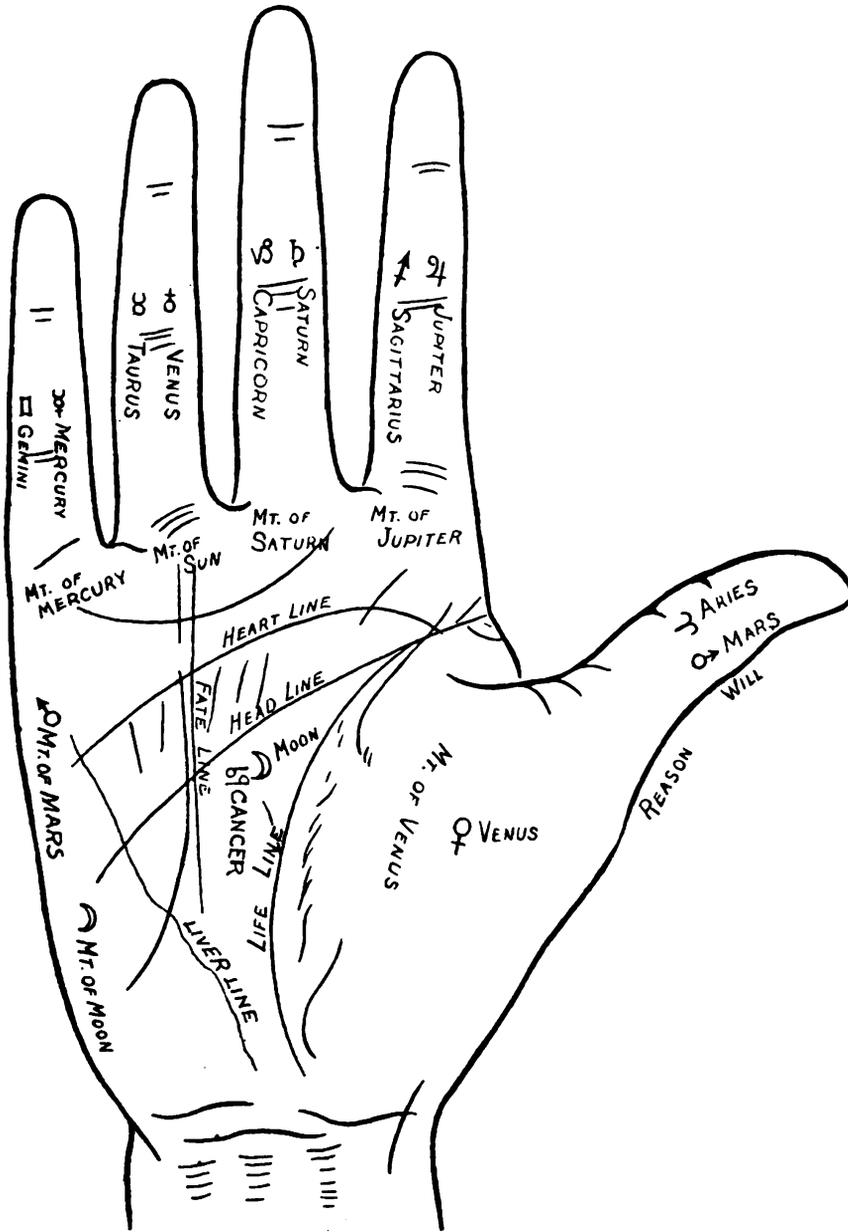
*See cuts, pages 4 and 5.

ual has to be counterbalanced by its opposite, the feminine or incoming or centripetal force, and this is clearly represented by the left hand, the hand which typifies the accumulating reserve power or the fly-wheel which stores the results of the experiences in the physical expression. Thus the two hands typify these two forces in man's nature which have been described as Gods, the two witnesses being matter and spirit as Jachin and Boaz, or as Adam and Eve, or the six days of manifestation or creation, and the seventh day or Sabbath of rest when matter is finally transmuted into spirit.

Thus the right hand typifies the personality while the left hand the individuality or the soul, which finds expression through the personality; and whatever is typified in the right hand must ever be represented in the left hand though the right hand refers to the outgoing or physical plane, the left to the incoming or spiritual plane, the right hand typifying the Earth life represented by the Moon, which reflects to man the Sun. The Moon is ruler of sign Cancer and this is placed on the right palm.

While the right hand or palm is under the rule of the Moon and the sign Cancer, the left hand typifies the soul life, the spiritual force, and represents in a way the goal of the Earth life and as in all universal law what is manifested in the right hand is first expressed in the left hand. This left hand is represented or ruled by the Sun and sign Leo, the heart sign, and is figured on the left palm and each of these rulers and signs, that is the Sun and Leo and the Moon and Cancer, collects into itself just as the palm collects by the use of its fingers the





influences which are typified by the four fingers and thumb of its own hand.

Now let us consider the right hand in detail. First, the thumb is the representative of will and force typified by the sign Aries with its ruler Mars. The third finger is the Taurus finger with Venus as its ruler. The fourth finger is that under the sign Gemini and ruler Mercury. Here we find the first three Zodiacal signs typified in the right hand of action, while at the same time the sign Cancer, ruled by the Moon, is also found in the right palm collecting these influences. Thus the right hand contains the pioneer trinity of the three trinities or triplicities, that is, fire, earth, air and water that are in the twelve signs. The signs Sagittarius and Capricorn are also found represented in the right hand. Sagittarius belongs to the first finger of the right hand under the rule of Jupiter and the second finger is under the rule of Capricorn and the planet Saturn.

Then we will consider the left hand. First, to each finger will be allotted what is in one sense the same ruler as in the corresponding finger of the right hand though in its feminine returning or complex expression. Now we will consider whether or not this represents what the fingers of the left hand typify. In the left hand the fourth finger typifies Urania and the sign Aquarius, which are recognized as the higher forms of the planet Mercury and the sign Gemini, and which are typified by the corresponding finger in the right hand, while the third finger on the left hand typifies the planet Neptune and the sign Pisces, which are really the higher forms of expression of

the planet Venus and sign Taurus as represented by the corresponding finger on the right hand.

Now the three remaining fingers, that is the thumb and the first and second fingers require very careful consideration as there are no known planets outside of the planet Neptune; thus no planetary influences are ordinarily recognized as the higher forms of the planets Mars, Jupiter or Saturn.

We will first take the thumb. We find the right thumb typifies the planet Mars, whose sign is Aries, the first sign of the Zodiac known as the pioneer sign and Mars, joys in hewing his way through difficulties and is ever recognized as the natural leader in active life. Mars is also held to have rule over the watery sign Scorpio which is also a martial sign though we find that the incursions and conquests of Scorpio are rather in the emotional and mystic regions of Nature and thus Scorpio the mystery solving sign is the sign of all others that finally terminates the mortal expression by leading the way through the portals of so-called death to the mysterious beyond; therefore, the true ruler of the sign Scorpio would be more correctly described as a complex or feminine type of the planet Mars and as Mars and Aries are typified by the right thumb the sign Scorpio is the better represented by the left thumb. In its highest development we learn that the sign Scorpio, the fixed sign of the watery triplicity, really balances the emotions, so to speak, and soars upward on them to the higher wisdom, truth, which is hidden to the ordinary sight.

Higher Scorpio Leads to Immortal Life.

We have learned that one of the meanings attached to this eighth sign and house is that of death to physical form so called, though this is naturally the result of the inexperience of the individual and the victory over death comes with complete knowledge to the soul and the same with developed powers of insight as the higher Scorpio sign will finally lead the way to immortal life and through a study of this higher occult sign and by following out the conditions as set forth the individual attains knowledge that enables him to know the law. Thus this eighth sign Scorpio is the door between the concrete and the esoteric higher life and as this sign leads to knowledge of immortal life it may be represented by the eagle as by Ezekiel, and in the Revelation the eagle is the first of birds mentioned for its wonderful power of upward spiral flight and of clear sight, and in Greece a goddess typifying these powers in their mystical sense was termed Pallas Athene the virgin daughter of Jupiter, the goddess of far-seeing wisdom, while in Rome she was known as Minerva the earnest maid clad virgin who typified the highest of intelligence with fearlessness and was the impersonation of divine thought which knows no obstacle by time or space.

A serpent was supposed to inhabit her temple and this no doubt referred to her rulership over this mystic wisdom sign Scorpio, the ordinary name of the sign, and the symbol of this goddess, that is, the cock and the owl, fitly typify the mental courage and the mystic insight of this eighth sign, which leads finally to the great conquest over

death and to the consummation as set forth in the ninth chapter and eleventh verse of the book of Isaiah, "They shall not hurt nor destroy (meaning Scorpio) in all my holy mountain." In the three planets outside of the planet Neptune that belong to this solar system, the one spoken of heretofore, Akassia is represented by Minerva and consequently of the higher nature of Mars holding rulership over the sign Scorpio and typified in the hands by the left thumb.

We will now proceed to the first finger. The right forefinger typifies the planet Jupiter whose sign is the regal Sagittarius, the masculine positive sign of justice and authority no matter whether dealing in science, religion or the law, though there is a higher rule than that as set forth by the mere law and authority, that is, that which is based on active sympathy and this is typified by the balance sign Libra which is also a masculine sign, for it signifies authority, and the ruler is accepted in the physical world as Venus, though in reality the planet Venus, which is the typical ruler of the earthy sign Taurus, only partially expresses the qualities of the complex queenly ruler of the sign of the other self, the seventh sign of the Zodiac, the sign where the outgoing force of the first six signs of the Zodiac masculine have to be properly balanced and joined in marriage, so to speak, through Libra, the sign of marriage, by the incoming force of the latter six signs, and such a ruler is completely typified by the classic wife of Jupiter, that is, Juno, the guardian of virginity, also the special guardian of married women, for she was the goddess of marriage, of wedded life, also

of child bearing, all of which are typified by the seventh sign, the first of the three reproductive signs.

The sign Libra is also of an airy nature and as Juno was represented in Greece as Hera or Ether the queen of heaven presiding over the air, as a majestic woman in a light golden chariot drawn by pea fowls and attended by the aura or nymphs of the air, and her wifhood to Jupiter is fitly shown in the hands, by her being represented by the left forefinger, while Jupiter is represented by the right forefinger, and as authority, fame and power in the active outer life are typified by the pointing finger of the right or masculine hand, so in the left or feminine hand the pointing finger aims at the same time over family and social life and in a happy wifhood.

CHAPTER II.

The First and Second Fingers and Their Marvelous Significance.

In a higher sense the first finger of the left hand typifies the higher marriage or atonement of the outer and the inner, or rather the unity of the self with the ideal when the Earth representing the outer shall be full of the knowledge that is, Libra of the Good. Thus it is not difficult to realize that of the three planets that lie beyond the planet Neptune the middle one represented by Juno and of the nature of a higher Jupiter holding rulership over the sign Libra and is typified in the hands by the forefinger of the left hand. Now let us consider the middle finger or second finger.

The second finger of the right hand typifies Saturn and the ruler of the sign Capricorn which is an earthy sign; therefore it is only natural that this finger should typify the earthly sign of purest quality and it is coincident that the sign Virgo, the remaining sign of the twelve, typifies matter in its highest refinement, etheric matter, and therefore the sign Virgo is best represented by the left second finger. This finger is the longest finger of the hand and shows the principal object of its fingers, that is, to collect matter of the highest quality and rarity and thus into the left palm transmitting it there into spirit,

that is, Sun and his sign Leo representing the left palm. The ruler of the sign Virgo has been considered by the teachers of the past to be of the nature of a higher Saturn being represented by Ceres, daughter of Saturn, the goddess of seed and harvest of the flowers and fruits of the Earth, and in Greece she was known as Demeter who for nine days searched for her daughter Persephone the soul as typified in the hands by the progress of the soul through the earlier or rather the less complex nine fingers.

The ruler of the sign Virgo was also typified by Cybele or Nea, known as the mother of Zeus and mother of the gods and nurse represented by Virgo of Bacchus, also as Maia the fruitful mother the first of the seven of the Pleiades, also as Thetis, the mother of Achilles, who was a typical Sun representative. Thus the natural ruler of this complex sign Virgo was ever the mother of the Sun gods as the Sun can only really be free after the transmutation of dense matter as represented by the planet Saturn in Capricorn to the ethereal condition of matter as typified by Ceres in sign Virgo. So, too, in Egypt, we find the ruler of sign Virgo was Isis the virgin mother of Osiris the Sun also known as Meri, the prototype of the Virgin Mary the mother of the Christ. Thus we find the right second finger represented by Saturn, that is, matter in its most concrete form, the Earth which under the scheme of the Creator is to be transmuted through Virgo into its essential elements by fire, the spiritual signs, and under the processes of water and air.

The watery signs, that is, the emotions, are those which first react on the Earth and the process of regeneration or transmutation is therefore often referred to as by the sea which covers the ocean bed of the Earth, and then referring to the eleventh chapter of Isaiah and ninth verse we read and interpret in this wise, they shall not hurt nor destroy, that is, death represented by Scorpio, in all my holy mountain, meaning the perfected soul. For the Earth shall be full of the knowledge of the Lord represented by Libra, as the waters cover the sea, represented by Virgo. In order to attain to power and dominion over one's destiny is possible only by the slow process of transmuting matter, that is, Saturn, the right second finger under the influences first of the pioneer signs and rulers of the right hand, and then of the complex signs and rulers of the left hand until as a natural result matter attains the etheric quality of the sign Virgo in its higher expression and in time the virgin gives birth to the spirit of wisdom and power which slowly but surely bursts to freedom the bonds of destiny.

The acquirements of life as manifested in the mortal are first stored in the right palm as represented by the Moon, then to be carried over to the Sun or the left palm and enrich the hand of the soul which is advancing in wisdom until finally there is the marriage of soul and spirit typified in the left palm feminine and the right palm the Sun masculine or Leo.

To take a matter in hand is to sift, discriminate and transmute and thus the problems of life are taken in hand and solved under the alchemic art which is summed up by the sign of the higher chemistry, that is, Virgo. This

most complete signs, that is, those that relate to the re-sign is typified in the Greek narrative of the seeker after truth Peleus, who wins his bride, the silver footed Thetis, by holding her fast in his hands throughout his many transformations, in all of which he recognized her and was not deceived. Thetis is the Virgo sign and at length Peleus learned the secret whereby spiritual force is obtained and thus to Peleus and Thetis was born the Sun god Achilles the central figure of Homer's Iliad.

The three planets that lie beyond the planet Neptune may be clearly observed to have rule over three of the most complex signs, that is, those that relate to the refining process of humanity, that is, Virgo, also that relate to the purification of the individual soul with the marriage of the soul and spirit, that is, Libra, and to the immortality of the individual soul represented by the sign Scorpio.

It will be found that the five planetary rulers as typified by the several fingers in the right hand find harmony in those signs which correspond to the same fingers respectively of the left hand, for the visible planet when in that sign is in close sympathy with the invisible planet which typifies the highest expression of it. Thus while Mars has his exaltation in the sign Capricorn, he would find harmony and receptivity in the sign Scorpio, that is, Mars ruling the right thumb in Aries and Scorpio the left thumb in Scorpio. The same with Jupiter ruling the right forefinger while Jupiter finds his exaltation in the sign Cancer. He also finds sympathy in the sign Libra ruling the left forefinger. The same is true of Saturn in the sign Virgo, represented by the higher

expression of Saturn, in the Greek narrative Kronos or Saturn the son of Sky and Earth, that is, of the heavens and the Earth. The Sun and the Moon were told by his father and mother that he would be deposed by one of his own children and so he swallowed them as soon as they were born and Hestia, Poseidon, Hades, Hara and Demeter were thus for the time disposed of. At length Zeus was saved by his nurse putting a stone within his clothes which Kronos swallowed believing it to be Zeus, and in due time Zeus deposed his father and the earlier children being immortals were restored. Thus Kronos, Saturn, represents matter whose reign is not eternal and he is typified by the right middle or second finger and to him Zeus or Jupiter is but materiality and he is readily deceived in swallowing the stone in mistake for the reality, while Zeus or Jupiter typified by the right forefinger representing the planet nearer than Saturn to the Sun, that is, Spirit, and being thus the pioneer of the spiritual signs, in time reigns in the place of Saturn. This is brought about by the action of the nurse as typified by the sign Virgo which is also the changing transmuting sign, and the five children referred to are the rulers of the five higher or invisible planets, that is, Vesta or Hestia to Urania; Poseidon or Minerva, Neptune; and Hades or Pluto was ruler over the dead or Juno and Ceres. These are typified by the thumb and four fingers of the left hand representing the rulers of the five planets of our solar system which are outside of the orbit of Saturn and being swallowed up by Saturn were rendered invisible on the physical plane.

*The Tokens or Signatures of the Signs of the Zodiac Are
Written Clearly in Every Human Hand.*

In time the five planets that lie beyond the orbit of Saturn and which have rule over the thumb and fingers of the left hand will be recognized and known under the spiritual regime of the planet Jupiter, which is to grow out of and will in time supersede the reign of matter. The tokens or signatures of the signs of the Zodiac are written clearly in every human hand and as the experiences of life come they are marked in the hand, also each sign of the Zodiac possesses its own planetary ruler and this ruler is represented by the same signature. Therefore in this consideration the hands and thumbs with the eight fingers show a harmony in their manifestation with the law and assist in solving the problems of existence. The arms and hands come naturally under the Gemini portion of the microcopic man and as Gemini is a dual sign we find two hands two arms. As we have stated heretofore the fingers come largely under the discriminating sign Virgo though at the same time under the direct rule of Gemini whose ruler, Mercury, the winged messenger, functions through the intervening signs of Cancer and Leo, rulers of the Moon and Sun respectively.

The hands and fingers are thus peculiarly adapted to sort and select, to hold and weigh or count, and the total number of thumbs and fingers shows that the decimal system of notation is only natural; also the five in the right hand typify the five planetary rulers who are visible to mortal eye and the five in the left typify those invisible. They also represent the law, that is, the Moon, right

hand, the prophet, the Sun, left hand, on which the inner life has ever been recorded and is evidenced so clearly that all who will may read in connection with the two hands which are, so to speak, the two tablets whereon are typically connected these ten commandments of the infinite, which are to be observed not alone in the outer life as represented by the Moon but also in the inner life as represented by the Sun or higher spiritual life, the real life of unfolded consciousness.

As possessors of two hands man is in the position of the master having authority over the destiny of his own soul for he holds in each hand the keys of death and also of eternal life and the right hand ever warns its possessor that if the active life is not controlled by the higher influences of the left hand whereby the two hands are drawn together in unison then the life will follow an unbalanced Mars represented by the right thumb and which is the symbol of death while the promise of left hand is that the Earth life worthily lived the two hands meet and the actual or Moon merges into the real or Sun and the thumb of the right hand is being controlled by that of the left, the way is led to immortality represented by Scorpio. The right thumb typifies the present active life with its call for deeds, that is, Aries and Mars. The right forefinger under the dominion of Jupiter, the ruler of the ninth sign, the sign that specially points to the results of acts, declaring that effect follows cause and that destiny in the next future life is the necessary resultant of deeds and acquirements in the present life. In this right hand of action, the two dominant signs, typified by the thumb and first finger, are two of

the three spiritual signs of the Zodiac and they furnish the keys to the conduct of life, that is, act and in the present for as a man sows so shall he reap. The drama of life as typified in the hands ends with the left palm and the spiritual sign Leo and the Sun which collects and carries forward to the next expression the highest results of the mortal life and thus it may be seen the spiritual signs are the Alpha and Omega of the hands, declaring the nature of the purpose of existence and its goal.

The planets are arranged in each hand in their order as they proceed from the Sun round the middle finger which is the longest in each hand and, as we have stated, under the rule of Saturn and in the left hand this typifies the outermost invisible planet, that is, the higher Saturn and therefore as Virgo is the general ruler of the fingers and hands, the special object of existence is represented as the conversion of matter, that is, Saturn ruling the middle finger of the right hand to the etheric condition of matter as typified by the higher Saturn and Virgo and ruling the middle finger of the left hand and so on to the goal as ruling the left hand and palm.

It will be observed that the wedding-ring finger is in the left or more complex hand and has for its ruler the planet Neptune, or what may here be termed the higher Venus, also that this finger typifies the sign Pisces which is the sign in which the planet Venus finds her exaltation. Of the six signs of the Zodiac represented in each hand, three are found to be masculine and the remaining three feminine, giving two balanced trinities of signs in each hand. Of the six signs represented in the right hand two earthly signs have to be rightly understood and their better

qualities and attributes, which are typified by the same fingers in the left hand and the active life is assisted to this by one watery sign and one airy sign and by the two strong spiritual signs of Aries and Sagittarius represented by the thumb and first finger; as the individual consciousness unfolds and the soul advances the left hand comes forward with its ideals to give promises of higher conquests and attainments through the two complex watery and airy signs, that is, the emotions and thoughts, until matter becomes more thoroughly transmuted into its finer elements under the higher chemistry as represented by the sign Virgo.

Then in time the individual through the process of transmutation passes out of the dominion of Saturn and reaches the goal, that is, the heart of things, the real, represented by the greater luminary, the Sun, typified by the left palm as the collector of the stored experiences of the soul which is the spiritual lodestar, so to speak, to which the earth life is leading.

Then again it will be observed the first four signs of the Zodiac are represented in the right hand, that is, the hand of action, while the next four signs, which are complex forms of the first four and comprise the second trinity of signs, are to be found in the left hand and of the remaining four signs the first two are to be found represented in the right hand while the remaining two, Aquarius and Pisces are represented in the left hand.

Thus this third trinity of the three trinities of the signs is also equally divided and in their natural order between the two hands. Thus the twelve signs of the Zodiacal wheel with their twelve rulers, the six in the left hand

typifying the heavens, and the six in the right hand typifying the Earth, are mystically referred to, so to speak, when the palms and fingers are held together in the Oriental attitude of prayer and invocation, or in the Occident the practice of folding the hands together in prayer. In a higher form of the symbolism the Moon in the right hand typifies the mother God, the Sun, in the left palm the father God. This meeting of the hands becomes the natural form of addressing the father and mother as the creator of the Heavens and the Earth. It will also be observed that the six planets typifying the week days, that is the six days of manifestation in creation, are represented in the right hand, while the order of week days, starting from the Moon in the palm and Mars the thumb Monday and Tuesday to Saturn is symmetrically given by the fingers.

CHAPTER III.

The Seventh Day of Creation Typified by the Left Palm.

Man, the crown of creation, came into physical expression on the sixth day when he was brought under the dominion of Saturn, though the consummation of all things, the goal toward which the discipline and evolution of the planets and man are moving is the day of the Sun, the seventh day of creation and typified by the left palm when the influences of all the signs and their rulers will be felt only through their highest and most subtle vibrations, that is, when the outer will becomes transmuted in the inner, that is, matter into spirit, and when that day of so-called rest comes to each individual the virgin daughter of Saturn, that is, matter, and of Anna, that is, time under Moon typifying the necessary experiences in the Earth life will give birth to God within us, that is, the Sun as the father. The great goal is attained by the gradual process of transmutation which is the special office of the sign Virgo and of its rulers, and for this reason the hands which come largely under this sign and which here function through the sign Gemini along the signs of the Earth and Moon, and the heavens under the Sun are so peculiarly adapted to reveal to the individual the divine alchemists's scheme of salvation and as they represent the Virgo sign which is observed to be the last of the first six signs of the Zodiac and the feet, the Pisces

sign, is the last of the remaining six Zodiacal signs, therefore these were pierced on the cross of matter in order to typically indicate the necessary crucifixion or rather the transmutation of the Saturn element from all the signs of man's nature. This we observe prominent in Saturn's influences all the way through and then at length the Sun, representing the spirit Aries, ascends from the dead that is Saturn, and is at once in unison with the infinite vibrating influences of all the rulers of the signs of the celestial Zodiac.

Then again, as the Sun has rule over the four seasons of the year and also has dominion over them from the twelve months to each of the seven days of the week, even to each of the twelve hours of each day, and the Moon of each night, therefore when time, the Moon, has for humanity given place to eternity, the Sun, the spiritual Sun within each individual now in harmony with the twelve signs of the Zodiac and their planetary rulers have dominion over the complex nature of mankind, and then will be enacted the vision of Revelations, eleventh chapter and first verse, and a great sign was seen in heaven, a woman, which typifies the left hand, clothed with the Sun, referring to the left palm, and the Moon under her feet as having obtained the necessary Earth experience as typified by the right hand, and upon her head a crown of twelve stars as having acquired the dominion or power and glory over the twelve Zodiacal signs and their planetary rulers which are clearly typified in the palms and fingers of the two hands. These ideas are based on the thought I have endeavored to establish in your mind, that is, that the palms and fingers are

hieroglyphic tokens in detail of twelve distinct planetary rulers, each possessing ascendancy over one and only one sign of the celestial Zodiac. The first law is to maintain order. Thus it cannot be said that one planet has rule over two signs and another planet over one alone and to bring in three distinct rulers over the complex signs, Scorpio, Libra and Virgo at once removes anomalies and secures harmony.

It will be found that in allotting to the complex signs Virgo, Libra and Scorpio their own higher rulers, the solution of the mythoses as taught among the mysteries of Egypt and Greece, taken from the Chaldaea wisdom is found woven into the manuscript that goes to make up the Bible of the present age, though with so little understanding that it is hardly intelligible to the reader.

The truth is, the solution of the mythoses is found in the influences and recognition of these higher rulers, and this subject was taught at Eleusis where the so-called mysteries of Ceres, that is Virgo the hands, were revealed to the initiates, and the five male and female Dactyls refer to the mysteries as typified in the fingers of the two hands. It will be observed that in the judgment scene of the Egyptian book of the dead, twelve and not nine great deities are present, and these referred directly to the twelve planetary rulers of the twelve signs of the Zodiac and the symbol of Minerva is really connected with a serpent over a cross and this is referred to in the account of the wandering of the Israelites such as was lifted up in the wilderness of sin, thus typifying the misused lower functions of the sign Scorpio and to represent life eternal, that is, Scorpio, represented by the eagle as offered in the

place of death and the metal of this sign Scorpio is of aluminum nature. The metal of the sign Libra is bronze, which is an alloy, Libra denoting marriage of tin and copper. The metals of Sagittarius and Taurus or of the planets Jupiter tin and Venus combined. The metal of the sign Virgo is of the nature of radium. In the Greek Zodaic the virgin holds an ear of corn in her left hand and this is represented at the middle finger by a star of first magnitude, the brightest in the constellation and whose name, Spica, signifies an ear of corn or Ceres.

As regards the symbol of Ceres, which is the higher Saturn, that of Saturn is observed to be headed by a cross and showing the experience that must be gained by the manifestation of spirit in matter. Thus the symbol of the Moon, the half circle representing the individual in an undeveloped condition, is joined below the cross and gives a true representation of the nature of Saturn. This also resembles the figure five and reminds the student that Saturn is the fifth and outermost of the visible planets as typified in the right hand, though when the necessary experience has been obtained by the manifestation of spirit in matter the symbol becomes reversed and the cross is formed below the circle which is observed to resemble a reaper's harvesting sickle and is the natural symbol of Ceres in whose sign, that is, the virgin Virgo, matter is no longer dense, but rather etheric in nature and the clods yield thin subtle virtues into a harvest of grain.

Comparing the relative distances of the planets, that is the five outermost, the Sun represented by naught, the Earth by ten, Saturn by one hundred, Neptune by three hundred and eighty-eight, Akassia by seven hundred and

seventy-two, the next planet by fifteen hundred and forty, and the outermost by three thousand and seventy-six; this places the outermost planet nearly eight times farther from the Sun than Neptune, which is the most distant of the planets visible and known to mortal, and thirty-one times further from the Sun than Saturn, and, enormous as this distance appears, this outermost planet would be still seven hundred times nearer to the center of our solar system than to the fixed star or Sun which of the many guides in the stellar universe is really the nearest to our own great luminary.

*Not Unreasonable to the Thinking Mind That There Are
Three Planets Outside the Planet Neptune.*

In the consideration of the relative position of the planets as previously given, there is nothing unreasonable to the thinking mind that there are three planets outside the planet Neptune. The furthest planet, which typifies etheric matter as compared with dense matter, is placed harmoniously with regard to distance, considering the sweep of its orbit to be thirty-one times further removed from the Sun than that of the planet Saturn, which represents the most concrete form of matter. The three complex signs typify three great virtues, that is, Virgo representing faith and Scorpio wisdom and Libra love.

Thus we find in the lower expression of these signs, Mercury, Mars and Venus are the respective rulers and are the planets nearest the Sun, also rulers of the first three pioneer signs of the Zodiac, but in their higher ex-

pression we find them referred to as being outside of Neptune as representing these three signs, and were at one time considered as one sign. This we have referred to heretofore in treating upon the signification of numbers. At that time only ten signs of the Zodiac were considered. These three higher planets thus complete the mystic circle of the Olympians just as twelve months complete the cycle of the year and their physical representatives are placed in the planetary heavens outside the orbit of Neptune in the order typified by the fingers of the hands, which is the processional order in which they were mystically referred to twenty-five thousand years ago. In the writings of Isaiah, at the close of the passage of the eleventh chapter, first to ninth, and to which we have referred heretofore, the astrological references are quite clearly pronounced. In this eleventh chapter of Isaiah, in reading the second verse and a portion of the third as describing the prophetic vision the day when the Earth will have borne fruit, that is, under the planetary influences known to mortal in their physical aspect as the Sun and the five visible planets in their order, that is, Mercury, Venus, Mars, Jupiter and Saturn. The last portion of the third verse and the fourth and fifth verses give a description of the influence of the planet Urania with the sign allotted to this planet, Aquarius, while the sixth, seventh and eighth verses refer to the planet Neptune with the sign over which this planet has rule, Pisces.

These two planetary influences are only being recognized in comparatively recent times, and in referring to the ninth verse we find reference to the higher influences of the signs Scorpio, Libra and Virgo, the climax, so to

speak, of the twelve signs under those spiritual intelligences who have special rule over them.

It is possible to ascertain which of these twelve are the sacred seven, so often mystically referred to in the Revelation and elsewhere, to whom has been given authority over the rest of the twelve and the rulership over the evolution of this solar system. It has been held that the seven are they who are memorized by the days of the week, that is, those represented as we have learned heretofore by the palm and fingers of the right hand and by the left palm, but though exoterically they may be sufficiently represented by these, they are really placed there as a scaffolding, so to speak, until the mortal mind is able to build itself up and recognize and comprehend the real seven.

We have observed that the first four signs of the Zodiac are represented by the right hand, the hand representing the personality. The next four are complex signs of those in the left hand representing the individuality, and the remaining signs are complex developments of these; the first two are in the right hand, the last two in the left. Now, of the four pioneer signs of the Zodiac in the right, the first three focus into the fourth represented by the right palm ruled by the Moon, and in the mortal life the soul's experience collects here into a reservoir and thence its essence is gathered into the left palm. Thus these four signs cannot represent rulers into whose charge has been given the rulership over the spiritual welfare of this solar system.

As we have stated, the first four pioneer signs have their particular part to perform in the world's evolution

though after passing through their influence it is to the higher planetary influences we must look for those representative rulers into whose charge has been given the dominion over the spiritual and temporal welfare of this, our solar system. They represent influences that are most essential, but whose influence and purpose are subordinate to those of the true rulers. Then, again, the Sun as ruling the left palm and the ruler of the fifth sign in the Zodiac, that is, Leo, is the spiritual center into which these essential results of experiences are gathered and collected, and it really typifies the throne, so to speak, about which encircle the seven great spirits of the cosmos and to which we have referred heretofore. It therefore cannot be one of the seven.

We find that the first five signs of the Zodiac can hardly typify any of the seven sacred signs, and as a consequence we find the sacred seven represented by the last seven signs of the Zodiac. This also includes the seven planetary rulers of these signs and the sacred seven are thus represented in the hands by the five fingers of the left hand, or rather the thumb and four fingers of the left hand and by the first and middle or second finger of the right hand, and it will be observed that in the ancient Greek myths of Kronos or Saturn swallowing his five children, and of the youngest born, Zeus, who at length reigned in his stead, really introduces these seven rulers, while on the physical plane the story is told by Astronomy.

In the process of the growth and birth of the physical planetary system, by the shrinkage in cooling of the solar mass in space, rings were gradually thrown off by the Sun, which was then in a condition of high tenuity, be-

ginning from the outermost portions of its substance and the first seven of these rings, realizing there are three planets outside Neptune, condensed into the planets, Jupiter, Saturn, Urania, Neptune, Akassia and the two outermost planets heretofore mentioned, Jupiter being the latest born of the seven and in due succession to the planet Saturn. Then, too, it will be further observed that these seven outermost planetary rulers of our solar system have rulership over the last seven of the Zodiacal signs, also that these signs are much more complex in their nature than are the first four pioneer signs. Therefore, it may be clearly realized that there is symmetry and harmony as well as reason in the statement that the seven rulers with their seven signs represent the sacred seven so often referred to in ancient writings, and whose complex nature is quite difficult to interpret to the uninitiate, while the ordinary interpretation as given exoterically will suffice for the practical needs as expressed in the physical world of matter.

It is well to understand that the higher esoteric interpretation is of far greater moment and importance when studied with a view of attaining knowledge and wisdom after real life that lies beyond the world of matter, though the illusions of the exoteric appear quite real and even of great importance to the soul young in experience. In speaking of the sacred seven, we will use the Greek terms for the same, though the usual Latin nomenclature is adapted to the twelve rulers when their more exoteric interpretations are considered; yet for the sacred seven and their esoteric significations the Greek terms are more appropriate.

Thus the sacred seven are in their order Zeus, Kronos, Hermes, Aphrodite, Pallas, Athena, Hera and Demeter, and they have rule over the signs respectively, Zeus or Jupiter, sign Sagittarius; Kronos or Saturn ruling the sign Capricorn; Hermes or Urania having rule over the sign Aquarius; Aphrodite or Neptune having rule over the sign Pisces; Pallas or Akassia having rule over the sign Scorpio; Athena, the next planet to Akassia, having rule over the sign Libra and Demeter, referring to the outermost planet, having rule over the sign Virgo.

In the analysis of the sacred seven signs of the Zodiac in detail we find they consist of two earthy, two watery and one fiery or spiritual sign, thus forming a pyramid of which the spiritual sign is at the apex, while each of the three remaining planes of existence are uniformly represented and these relate to the four spheres of man's individualized nature and are typified by the four fixed signs of the Zodiac and by the four living creatures as mentioned in Ezekiel and Revelations.

This may be more clearly realized in the following: first, at the apex, we have Zeus or Jupiter and the sign Sagittarius, which is masculine in nature and represents spirit and fiery element. Then comes the sign Libra and its ruler of feminine nature which we find in trine to love and sympathy, and on the same plane we find Aquarius and Urania manifesting thought for others, friendship, though masculine, and from these two we find typified the airy element and the soul. On the next plane we find the sign Scorpio with higher esoteric ruler in trine to hope, immortality of feminine nature, and on the same plane the sign Pisces and ruling planet Neptune mani-

festing psychic power, devotion, spiritual unfoldment, representing the soul of the watery element. Then of the next plane below or the base, we find the sign Virgo and ruler Demeter in trine to faith and meditation and chemical change and on the same plane we find the sign Capricorn with ruling planet Saturn representing patient research and in the masculine expression representing body physical, earthy element.

Now, in a way the sign Sagittarius is a double sign when manifesting on the esoteric plane and is the middle sign of the seven between Virgo and Pisces, and thus may be held to control the three signs on either side, as shown in the arrangement of the seven signs as given. While Sagittarius is at the apex, the remaining signs are symmetrically arranged on either side, though at the same time the signs are divided across into the four great divisions of nature, and the two representatives of the earthy, watery and airy principles fall harmoniously into place and are thus in trine to one another. At the head is Jupiter or Zeus, the seventh born of the seven, thus typifying their number, and next comes Hera, the Queen of Heaven, and the esoteric higher ruler of the seventh sign of the Zodiac, which again represents the number of the sacred seven.

CHAPTER IV.

Matter is Divine, Being a Mode of Expression of the Infinite Spirit.

It will be observed that the signs of the earthy pair are Virgo, ruled by Demeter, also known as Maia, virgin daughter of Kronos and mother of Mercury. Then Capricorn with its ruler Kronos, or Saturn the progenitor in one of the mythoses of the remaining seven. This expresses or declares the purpose of experience in matter and that matter is divine, being a mode of expression of the infinite spirit, though at the same time that matter is a condition which is not eternal, being born of time and thus is limited in its form of expression.

It is through experience in the earth form that knowledge is acquired and man attains to spirit. Thus Kronos or Saturn is the sower of experience, and Demeter the higher ruler of Virgo is the reaper thereof. We find Saturn on the right or masculine side, showing the need of action, while the reaper is found on the left or complex side and feminine, demonstrating the truth as we sow so shall we likewise reap. The signs of the watery pair are Scorpio, the Eagle, ruled by the conqueror of Aries, that is, Mars. Scorpio known in the higher expression as ruled by Pallas, Athena, the virgin daughter of Zeus and Hera, and it is significant that Scorpio is feminine and is the sign that divides Sagittarius and Libra. The other

is Pisces, whereijn is exalted Aphrodite, being ruled by Poseidon, the Greek Neptune.

In the sign Pisces, the sign of intuitive knowledge, we find Aphrodite is herein exalted, and Aphrodite takes up with herself the higher esoteric nature of the ruler of the second sign of the Zodiac, that is, Venus, ruler of Taurus, manifesting all the higher qualities of this feminine planet and of the higher Mars, and are summed up in the complex Pallas Athena, who typifies the highest life in the emotional plane of expression.

The signs of the airy pair are Aquarius, ruled by Kermes, whose symbol is the symbol of Pisces and the symbol of Venus inverted and which is the higher representative of the messenger planet Mercury, and by the marriage sign of Libra ruled by Hera, the queen of the heavens.

Now Hermes, who presides over social life and intelligent intercourse in general, is the natural ruler of the eleventh sign and house and signifies sympathy and friendship. In the early mythoses he is termed Duranos, or, as modern students give, as Uranus, being the father of Kronos, that is, being in the physical plane born antecedent to Kronos or Saturn. We learn that Hermes or Uranus was the slayer of the hundred-eyed argus who represents the star-studded sky, Hermes being there the dawn or rather the rising sun of understanding and according to the ancient mythos implies the action of thought or the awakening soul in removing ignorance and skepticism, and in a still higher aspect this mythos declares the victory over the stars or rather over fate by intuition or knowledge by the experienced soul.

In this last aspect Hermes the ruler of the humane sign of universal brotherhood, Aquarius, is the Egyptian Thoth or rather thought who was considered to be the center of the cosmos. Hermes was also the Nous of Plato or the divine intelligence in its dynamic condition and thus is essentially of the nature of the Logos or Word who is the instructor of the Christs, the purifier of man's soul, and in this aspect is he the son of Zeus and of Maia the celestial virgin, thus typifying the return of matter to spirit under the guidance of experienced thought, while in India Hermes is known as Buddha, the Lord of Wisdom, and in the Hebrew writings Hermes is mentioned as Raphael, and in the book of Tobit, the twelfth chapter and fifteenth verse, it reads: "I am Raphael, one of the seven holy angels which present the prayers of the saints and which go in and out before the glory of the Holy One." It will be observed that Hera as well as Hermes is mentioned in the story of Argus when she places the eyes of Argus in the train of her sacred bird—that is, the pea fowl—and this typifies the necessity for the soul to arise and conquer the destiny which has been woven around in one's ignorance.

Hermes leads to the bursting of the bonds of fate by the higher thought and sympathy and Hera through the higher love. In her highest aspect Hera, the queen of heaven, represents the peace and serenity of the soul when it is qualified to attain unto the sacred marriage with the spirit, and the marriage of Hera and Zeus aptly typifies the union of soul and spirit when the human

soul has attained fully the union of soul and spirit to the spiritual oneness with the Infinite.

Then we come to the fiery and spiritual sign Sagittarius and the ruling planet Zeus or Jupiter. The Greek and Hebrew and other ancient mythoses are preëminently astrologic in their foundation and trend, and to the student of this divine science, from an esoteric standpoint, it is clear that the initiates in India, Egypt, Palestine and Greece held that the solar universe was under the rule of a hierarchy of seven which was under one ruler, and in Greece this supreme ruler was known as Zeus, and Aeschylus in the *Agamemnon* speaks of other gods and goddesses who faced the Sun.

Aeschylus makes mention of gods and goddesses who faced the Sun, whose potencies were summarized and transcended by Zeus, from whom these powers issued and who in turn received them again, and in his *Suppliants* that were written over twenty-four hundred years ago, he makes mention of this supreme position of Zeus among the sacred ones in this wise, "O King of Kings and blessed above all blessed ones, with power most mighty of the mightiest; Oh, Zeus, of high estate." Then later he is "our father, author of our life, the king whose right hand worketh all his will, seated on loftiest throne he works his perfect will." And then in his *Agamemnon* he says, "Oh, Zeus, whate'er he be, if that name please him well by that on him I call and weighing all other names I fail to guess aught else but Zeus." And still further in his *Fragments*, "The air is Zeus, Zeus earth and Zeus heaven, Zeus all that is and what transcends

them all." This will express the reverence for this planet as was manifested in that day.

We will now take up the analysis of the pyramid up and down, the two rows as given recently. It may be observed that these seven signs are symmetrically arranged with regard to Sagittarius, which is the middle sign of the sacred seven. Then again, those to the right have masculine rulers, and their significations, beginning from Kronos upwards, may be defined as patient research, devotion and thought, while on the left side the rulers are all found to be feminine in nature, and their corresponding significations are wisdom, hope and love, and their ascending order is significant of their high esoteric influence. Then again each quality on the left may be described as the higher complex form of sign as found to the right on the same plane, and it will be further observed that the signs of each nature are in trine aspect to one another and consequently the exaltations of the planets which are represented on the right side are to be found in the corresponding signs on the left side—that is, the exaltation of Kronos or Saturn will be found in the sign Virgo; the exaltation of Neptune will be found in the sign Scorpio, and exaltation of Uranus in sign Libra. Concerning the exaltation of Uranus in the seventh sign and of Neptune in the eighth sign, the student of this divine science must concede the remarkable power of Uranus in the seventh sign and house and of Neptune posited in the eighth sign and house.

It may also be observed that there is a significant connection with regard to the esoteric interpretation of Isaiah, the eleventh chapter and fifth verse, where the

influence of Uranus in Aquarius is described and really refers to this exaltation of Uranus in sign Libra.

Ere we leave this subject of exaltation it will be observed that while the Moon is ordinarily dignified in the earthy sign Taurus, which is not one of the sacred seven signs, her true exaltation in a higher esoteric sense will be found in the sign Virgo. This is expressed clearly in the description of the woman with the Moon under her feet and from Isis and other Moon goddesses being associated with the sign Virgo, also as the influence of each separate individual life collects and is gathered in the right palm as ruled by the moon. The life becomes more highly exalted, and as each expression tends toward transmutation into the permanence and reality as is typified and clearly set forth in the left hand.

Then again concerning the true exaltation of the Sun, while his exaltation in an esoteric sense is clearly manifested in the pioneer sign Aries, his higher esoteric exaltation is clearly manifested in the sign Sagittarius, and we refer to the lines two hundred and eight to two hundred and ten in the Suppliants of Aeschylus, in which the mighty bird of Zeus is invoked as the Sun's bright rays and Zeus rather than Apollo seems to be referred to as the Sun God. Aries is not one of the second seven and Sagittarius is a spiritual devotional sign and the sign of Zeus representing the Sun's benefic influence.

*The Esoteric and Exoteric Interpretations of the Rulers
Fully Explained.*

We have referred heretofore to the days of the week and their exoteric rulers as represented in the hands by the fingers and the palm of the right hand and by the palm of the left hand. However, when we come to consider the higher esoteric interpretation of the days of the week and their true rulers, we must consider the four fingers and thumb of the left hand and the middle and first fingers of the right hand, as their respective rulers, will correspond to the esoteric rulers of the days of the week and are found to be the seven sacred signs and their rulers, the third finger in the right hand typifying the pioneer of the spiritual signs.

Thus we have the higher esoteric rulers of the days of the week, viz: Hera the ruler of Libra, whose expression is love ruling the left forefinger and typifies the Sabbath of the celestial week; the Virgin or Demeter ruling the left middle finger, with the Moon under her feet, having overcome the limitations of the Earth and has rule over Monday. Then the queenly Pallas Athena, the ruler of sign Scorpio, ruling the left thumb, and who has overcome Aries, gaining the victory over death, and has rule over Tuesday. Thus the representatives of Love, Faith and Wisdom take the place esoterically of the Sun, the Moon and Mars, which have rule exoterically over Sunday, Monday and Tuesday.

It will be observed the higher expression of the last three mentioned are aptly expressed in the signs Libra, Virgo and Scorpio with their rulers as given. Then

Hermes, the winged messenger between the two halves of the week, is typified by the left little finger instead of the right and is the natural esoteric ruler of Wednesday—that is, Uranus, the higher Mercury Mars. Then follows Zeus or Jupiter, who retains rulership of his day as in the esoteric expression Aphrodite or Neptune, the higher Mercury Venus, which typifies the wedding ring finger in this consideration and not the third finger of the right hand. This planet has the esoteric rule over Friday, which day is exoterically given to Venus. Then finally we come to Kronos or Saturn, having rule over his day, the seventh day of the week as in his exoteric expression. Thus the celestial week is separated into two parts ruled the one by Zeus or Jupiter, the other by Hera, and these two, it will be observed, are the two pointing fingers of the hand.

The seven sacred signs may best be considered as in pyramid form, with Zeus or Jupiter at the apex, and we have before analyzed them across and vertically. Then again they may be considered as traveling along an ascending spiral, advancing around Leo, which is the permanent sign or shaft, so to speak, round which these circles move upward and forward. All things move really in spiral direction in a way similar to that which has heretofore been described in the evolution of man from the ego on to perfected wisdom and unfoldment.

These signs may also be considered under the ideas as taught by Pythagoras and other great teachers who attached special significance to numbers, as for instance taking the number attached to each sign in their order

of the signs of the Zodiac, referring to the seven sacred signs and placing them pyramidically as before, we will obtain a table of figures as follows: At the apex we place Zeus and sign Sagittarius and the number 9 belonging to that sign; to the left and directly below comes Libra and the figure 7; just below Libra comes Scorpio and the figure 8, being the eighth sign; directly beneath Scorpio comes Virgo and the figure 6; directly beneath Sagittarius and to the right we place the sign Aquarius on the same plane as Libra, the figure 11; directly beneath Aquarius the sign Pisces, the figure 12; beneath Pisces the sign Capricorn and the figure 10, being the tenth sign. Then take the sum total across in each separate row, and the mean of the lowest row, which are earthy signs, is found to be one less than the number typifying Zeus; while the watery signs or middle row is one more than the number typifying Zeus; and the mean of these two is nine, which is found to be the mean of the numbers of the top row, which are airy signs, and is the number of the sacred sign Sagittarius. Then the rows may be considered vertically; the total of the left row is twenty-one and the mean is seven, the number of the sacred seventh sign Libra.

In taking the two vertical rows as given we find the mean of the total left row to be seven, which is the number corresponding to the seventh sign Libra, and in a similar way the total sum of the right row will be observed is thirty-three. The mean of this number is eleven, which corresponds to the airy sign Aquarius and placed opposite in power to Libra. The mean of the

total sum of top row is nine, the number of the sign ruled by Zeus or Jupiter; thus the figure nine, which is the number of Sagittarius and of Zeus the spiritual ruler of the planetary heavens, is the number to which the remaining of the sacred seven, who typify the other three planes of nature, converge, and the number of the sacred signs—that is, seven—is here represented by sign Libra the sign of Hera the queen of the heavens. Then the number nine multiplied by the number seven is sixty-three, and it will also be observed that this is the sum total of the numbers attached to the signs of the sacred seven as a whole. Then again it will be observed that the numbers six and three comprise the number sixty-three by adding the same amount to nine. The total thus reverts to the number representing Zeus or Sagittarius and is therefore in these numbers, representing the evolution of unity of spirit into matter into many, and then again the upward evolution of matter on its return to spirit and finally to attain unity with the Infinite.

These same truths were taught by the great teachers Zoroaster and Pythagoras when demonstrating the sacredness and importance of numbers as well as their association with life as the basic principle of all. It will also be observed that the Jewish initiates and teachers in their Mishna, which is a part of the Talmud, attributed to the numbers up to the number thirteen qualities which correspond to the twelve Zodiacal signs. This we have referred to before and shows that the religious views existing in the time of Christ Jesus really sprang from the same source and that this divine science constitutes

the fundamental principle of religious thought and philosophy.

The attention of the student is now called to the position of the planets in December, 1899, a date which has much significance to the student and of which we have spoken before, that is, when the new Moon fell in the sign Sagittarius and all the planets with the exception of two were in the sign of Jupiter.

This has not occurred and will not occur again for thousands of years, and when the dawn of the spiritual reign of Sagittarius and Zeus or Jupiter was thus proclaimed in the planetary heavens the ancient story was related of the recovery of the five invisible planets at the coming of Zeus to his throne after deposing Kronos from the rulership, and the subjects we have considered at this time and emphasized with regard to the sovereignty of Zeus in the hierarchy of the sacred powers are in keeping with the attitude of the people of this land, who are seeking to establish a reign of justice and liberty against a resolute attempt to uphold tyranny and subvert the freedom of thought and speech which comes under this esoteric spiritual sign. Sagittarius, in the sign Gemini, the third of the pioneer signs, ruling as it does the United States, an airy, intellectual, Mercurial sign, together with England, ruled by the pioneer spiritual sign Aries, shall lead the way in a general contest over the powers of Kronos or Capricorn, and afterward Armageddon to assist in inaugurating over the world the power of the spiritual ruler of the sacred seven and representing the spiritual reign of the Sun of wisdom.

The victory over darkness can only be established by and through the higher influences of the sacred seven under the rulership of this higher esoteric spiritual ruler, and the ruler of the ninth sign of the Zodiac has called into action the remainder of the rulers of the sacred seven.

CHAPTER V.

A Careful Investigation of the Subject Will Reveal the Truth That Character and Destiny Are Marked by the Mounts and Lines of the Hand.

We will now take up the exoteric side of palmistry or chiromancy, as it is sometimes called. Is character and destiny marked by the mounts and lines of the hand? We must answer this question in the affirmative, and if the inquirer will give careful investigation to the subject and apply practical judgment there will be no doubt of the truth of the statement.

There is much indeed in the markings of the palm that is difficult for the student to decipher, for the reason that there is not sufficient tabulation of the many occult and peculiar lines to be found in studying the markings in the hands of various individuals, and that this study is extensive may be realized when it must be considered that there are no two hands that are marked exactly alike, though there may be a marked similarity in some cases, just as there are no two horoscopes the same, although in the case of twins, for instance, there would be a marked similarity in the character and general environment. Thus, for instance, the student finds himself at fault when some unique and peculiar line presents itself to his observation and he is at a loss to interpret the meaning thereof.

We may first give an outline of the principal lines and mounts to be considered. We have already learned that the thumb is ruled by Mars. The top joint expresses will, the lower joint expresses reason, thought. If the top joint is longer in comparison to the lower joint it is an indication that the individual accomplishes his purposes more through will force, while if the lower joint is more massive than the top joint it is an indication that the individual accomplishes his object more through careful thought and reasoning. There is much indicated by the thumb.

We have already learned that the first forefinger is ruled by Jupiter and especially the mount at the base of this finger on the inside of the hand. The second finger is ruled by Saturn, more especially the mounts or depressions, as the case may be, as the base of the fingers are considered to be under the planet's rule; for instance, if the mount at the base of the finger is full and prominent it shows that it will be prominent in the affairs of the native and will have an influence in bringing good into the life of the individual, while the opposite is the case when there is a depression at the base of the finger. The third finger and mount is under the rule of the Sun, while the fourth or little finger and mount is under the rule of Mercury. It must ever be carefully observed to which of these fingers and mounts the lines in the palm run to, as it is an indication that the thing signified by such lines will come to a great extent under the influence of the planet ruling the finger or mount.

In considering this subject exoterically the left hand is

under the rule of the same planets as the right hand except in the left hand is to be read the spiritual tendencies and affairs of the individual. On the outer edge of the palm and just below the mount of Mercury is found the mount of Mars, and just as this mount is prominent so will the Mars influence be prominent, depending, of course, as it harmonizes with the lines of the hand. Just below the mount of Mars and opposite the base of the thumb is found the mount of the Moon and the same judgment is rendered here, that is, when round and full the Moon has much influence in the life of the individual.

At the base of the thumb is found the mount of Venus. When this mount is prominent, round and smooth it is an indication that the native is of a Venus nature, and obtains much benefit through Venus affairs, and is fortunate in all affairs of the heart, while if the mount is crossed with many lines the native may find much annoyance or anxiety through those affairs. This is also true of the other mounts mentioned.

We now come to the lines as marked in the palm of the hands. The principal line is what is termed the line of life, and is found generally to run from the line of the head downward around the ball of the thumb, and from the markings of this line is the length of life in mortal expression denoted. The line of health starts from under the mount of Mercury. It is not the same in all cases and runs diagonally across the palm of the hand and connects with the line of life at the base of the thumb. The line of the head starts from the base of the first finger or just below the mount of Jupiter, and runs across the hand in most instances toward the mount of

Mars, or it may go to the mount of Mercury or of the Moon. The line of the heart is just above the line of the head, and generally runs parallel with it. The line of Mars starts near the beginning of the head line and runs close to the ball of the thumb just outside the line of life. The line of Saturn or line of Fate or Fortune, as it is sometimes called, has its beginning near the center of the palm near the wrist and runs upward inclined toward the mount of Saturn or some one of the mounts heretofore mentioned. The line of the Sun is just outside the line of Saturn, more to the outside of the palm and runs upward toward the fingers. The line of Jupiter is generally found between the line of Mars and the line of Saturn, though all these lines are varied in length according as the influence of the planet ruling the line is manifesting in the life of the individual, and as these lines converge toward different mounts in the hand, so likewise will that influence be felt by the individual.

Then, too, particular attention must be given to the markings of the lines, whether they be clear or rough, connected or broken, also the color, as this is an indication of the conditions as shown by the lines so marked. Concerning the line of life, should this line run clearly round the thumb and no breaks are found therein, then the life will be to a great extent free from sickness and disease, while if the line is found to be short and broken in both hands and no continuing line after the breaks, then it is to be judged that the life in the physical expression will not be long, but in connection with this line of life the line of health must ever be considered; in fact, the two are ever closely associated. Then again, if there

is a decided break and the line still continues afterward, clearly defined, a serious illness will come to the native near the time of life as indicated in the break of the line though this illness is followed by health and strength, just according to the clearness and strength of the line as indicated after the break. The line of the health is sometimes termed the line of the liver, and by this line is shown the nature of the illness or diseases to which the native is most liable to suffer. If on this line there is an island-shaped marking, and the lines are pale yellowish color, this is an indication of liver affections and sickness caused from indigestion, inflammation of the bowels, all are kindred affections. If the line of health is found to be pale and weak in its markings, and more especially if at some points it joins with the line of life and finally connects or runs into the line of the heart, it is a sure indication of heart affections and poor circulation, and when the line of health is found to be disconnected and broken, and is joined to the line of the head to a marked extent and seems at times of a high color, changing to pale, it is an indication of brain fever. This line when conjoined to the line of Jupiter, Mars or the Sun and clearly marked, is a favorable indication of health and vigor, Sun and Jupiter being more favorable than Mars, as too much of the Mars influence the native is liable to suffer from violent fevers, accidents, etc. When the native is ill this line will be found to be pale or highly colored according to nature of sickness.

The Head Line Important in Obtaining Judgment of the Individuality and General Character.

We will continue taking up the line of the head. This is an important line to consider in obtaining judgment relative to the individuality and general character, though as in Astrology the hand must be taken as a whole just as the whole chart must be considered as well as the ascendant. The head line in a way corresponds to the ascendant in the horoscope. This line arises between the mount of Jupiter at the base of the first finger and the thumb generally, and is usually united at its departure with the line of life, and which it leaves almost immediately to advance more or less horizontally, while the life line, its companion, descends and surrounds the mount of Venus. The line of the head indicates intelligence and intellect, and in accordance with the length or shortness, clearness or reverse, so will the intelligence manifest. If this line runs wholly across the palm, intellect will be a predominating feature in the life, depending to a great extent, of course, at what point it begins, the part of the palm it traverses and the point which marks its end. If the head line verges toward the mount of the Moon, there will be a vivid imagination, a certain conception of the occult, mystical and romantic ideas as well as scientific truths. When the head line is found to join the life line at its commencement, this indicates the native is rather quiet and reserved in nature, and, although capable, lacks confidence in self. When there is width and breadth at the junction of the lines of the head and

life line, force, courage and will power will be found. When the head line is found to be straight and long this is a signification of good judgment, denotes a lucid mind and a strong will, firm in their convictions and especially if it crosses the plane of Mars and terminates on the mount of Mars. It then advances in calmness and strength amidst the struggles of life without avoiding or fearing them and knowing well how to use them to the best advantage. At the same time the line if long and straight denotes selfishness or at least extreme economy. This is for the reason that it is excess of reason and calculation. Then again, if the head line after crossing the plane of Mars which joins to the mount of Mars and goes down by the side of the mount of the Moon, then a less sound judgment will be indicated. To some extent life will be looked upon more from an artist's point of view; fancies will be liable to take the place of realities and when the line verges strongly to this point it denotes vivid imaginations, romantic extravagances; in fact, the qualities of the Moon influence the intellect to a remarkable degree. Then again, there may be a branch running upward toward the mount of Mars and another toward the mount of the Moon. Judgment must be rendered accordingly, that is, observe which line is most clear, broad and distinct, for that line will manifest the greatest power in the life of the native. When the line goes down very low into the mount of the Moon, the native has no mind of his own, vacillating and shallow in affairs of the occult. If the line of the head verges toward certain mounts or if a branch runs upward to certain mounts, the ideas turn

toward the qualities inspired by such mounts, as if to Mercury, commerce; if to Saturn, research, meditation; the Sun, reputation, honor, celebrity, riches; Jupiter, church affairs, positions of judgment; to Mars, to war and martial affairs. When the line is pale and broken, it indicates a want of circumspection; a line chained or linked is a deficiency of fixedness of purpose of thought, and a little colored denotes hesitation. A line cut at the end denotes a wound in the head or throat and when the headline is broken into two trunks under the mount of Saturn and marked by a cross, it is an indication that the native will be put to death by his fellowmen. When round knots appear in the line of the head it is an indication of homicide. If these are pale in color the crime has been committed; if red, they are yet to be perpetrated. Red points indicate wounds in the head; white points show discoveries in science.

In further consideration of the headline, when this line is found bifurcated at the end, continuing directly in one branch and descending to the mount of the Moon with the other line prominent, it indicates that the individual will deceive himself and others, and is one of the signs which denotes that the native is hypocritical. If the line is found to be long, slender and not very clearly marked, it is an indication of infidelity, treason and faithlessness, and if a cross is formed in the middle of this line it is approaching death or a mortal wound. This will become more highly colored as the fatal time approaches. A line cut at the beginning indicates diseased limbs and feet, falls or wounds. If cut in many places,

it denotes a short life in the physical or much ill health. If the headline is accompanied by a sister line through all its course, it denotes an inheritance or gain through others' favor. It is considered a fortunate passage.

When the line of the head is not joined to the line of life, it denotes fantasy, light mind and falsehood; when disjoined but uniting to it by branches which cross, it denotes the native is capricious, and if other significations agree the native will be unfortunate. When this line is very slender and broken at times it is an indication of diseased liver, indigestion; morbid fancies, fears and apprehensions assail the native.

CHAPTER VI.

The Heart Line Should Be Clearly Marked and Reach Right Across the Palm.

We will now consider the line of the heart, which is the first line placed horizontally at the top of the palm and runs along at the base of the mounts. It should be clearly marked, well colored though not inflamed and should reach right across the palm beginning at or near the mount of Jupiter, oftentimes just below this mount. It then signifies a good heart, a strong and honest love. As the name implies, this line of heart bears record of the emotional part of the nature. Love and hate, passion and pain, joy and sorrow, all set their seal upon it. If the line of the heart is overlong, reaching around the side of palm, jealousy is indicated, while crosses and squares on this line denote there will be barriers and obstructions to the desires and wishes of heart. Small pits on this line denote disappointments in affairs of the heart. From the greater or less length of the heart line may be judged the strength or weakness of attachment. If, instead of rising from the mount of Jupiter this line begins at the top of the mount of Saturn, then the love will be more sensual than that of the heart. If the attachment be strong but not pure, the line will go to the side of Mercury, the messenger God who carries the astral light communicating with matter, while Jupiter is the

supreme ideal. Thus the more this line extends over the mount of Jupiter, the more will it indicate a lofty and pure love with no material alloy. The top of the line is ideal love, the bottom sensual. Sometimes this line of the heart will run completely around the hand to the back. This is an indication of excess of affection and consequently unregulated. Those who have this marked clearly may be happy thereby but may also experience much suffering therefrom. A line of the heart broken in many parts shows inconstancy in love and friendship, and contempt of the opposite sex is indicated if other significations agree. A break in this line is ever an indication of weakness, and if the break is abrupt the cause will be indicated by the nature of the mount under which it is broken. The cause will ever relate to the evil influence of the mount, for weakness is error. If broken under the mount of Saturn, denotes some fatality or secret spite; when between Saturn and Sun, folly; under the Sun, infatuation or pride, egotism; between Sun and Mercury, sordid avarice; under Mercury, selfishness or ignorance. If the line of the heart is chained or jagged with small lines following its course, it denotes inconstancy with petty intrigues. A line of red color denotes an ardent love. The line pale and broad is heartless debauchery and profligacy. When pale, it shows lack of power and energy.

In further consideration of the line of the heart, when the line is too broad, it is too broad a channel for the circulating fluid, like a broad, shallow river passing over a bed of mud, and if the line of the heart is found to be

united between the thumb and the index finger with the line of life and the line of the head, it is a fatal sign; a presage of a violent death when found so in both hands. If the line of the heart during its course inclines downward to the line of life below it is a signification of evil instincts. This is especially true if the other lines agree. It is at least a sign of avarice, that is, it shows the heart swayed entirely by the head and if it is joined to the line of the head below the finger of Saturn it is a signification of a violent death. Saturn is ever the fate planet. If the line of the heart is crossed by other than the principal lines, as many misfortunes and disappointments in the affections may be looked for as there are intersections. Certain red points sunk into the line indicate as many bodily or mental pains. A line bare and without branches indicates a cold heart, is without affection and very seldom receives any. If the line of the heart casts out branches toward the mount of Jupiter, and especially if these branches are marked, it shows the native will obtain favor from this planet and obtain favors and possessions. Even the moderate influence of Jupiter is ever good. In considering a line that is broken, do not judge the thing will prove fatal unless the same be marked in the other hand.

Thus at times it will be observed that one hand will correct the faults of the other. This is more often found to be the left hand that assists in overcoming the faults of the right hand, as the higher spiritual forces are manifesting here more distinctly and with the endeavor to uplift though little can avail unless there

be a proper balance; therefore in rendering judgment one single indication of a catastrophe is hardly sufficient evidence that it will be made manifest, and there must be other indications that concur with signs of fatal results. One is the warning of danger, the prevention of which must be looked for among others, or if not, by the intervention of the will guided by prudence. If the line of the heart is bifurcated at its origin and a branch rises towards Jupiter, it is an indication of good fortune, and if the other branch stops between the index and the middle finger it denotes a happy, tranquil life. If the heart line begins under the mount of Saturn roughly and without branches, it is a threat of violence, a short life or many troubles and afflictions. If this line is divided into two branches, one of which rises toward Saturn and the other descends towards the line of the head, it is an indication that the native will often be deceived and experience many losses of Mercurial nature. When white points are marked on the heart line it is an indication of love intrigues, and when a hand is found without the line of the heart marked upon it, it is an indication of evil mind, aptness to evil, though a strong will is shown, liable to an early death.

In considering the line of life fully it is not wise to conceal at all times that which is found written, though there are exceptions to this rule, and it must be realized that the will, if it cannot avoid the fatality can modify to a great extent the effect indicated by the line of life with the exception of the inevitable fatalities, written in the hand, which may even be rendered favorable by the

aid of knowledge. All the lines may increase or diminish or even disappear ultimately and the natal lines may be traced by the astral light on the hand, but they may be controlled and consequently modified by the will to which they submit those influences which it adopts or rejects just according to its good pleasure.

In further consideration of the line of the life, which is a most important line, the will which at every moment is in direct communication with the hand, and is its master, the moulder thereof, and stamps upon the hand, which is the minister and servant of the will, its own impression and desires; as, for instance, water dropping incessantly upon a rock hollows it and alters or perfects the first form given to it by the physical manifestation into matter and the direct influence of the astral rays, as they express themselves at that particular moment. This we have clearly set forth in treating upon the science of Astrology. When the line of life is long, well formed, slightly colored and runs down well to the wrist, it is an indication of a long, happy life, free from ills of the flesh and is an indication of good disposition and character. When the line is pale and broad it is an indication of ill health and the character is more apt to be influenced for evil than for good. In judgment look well to the head line and combine the two influences. Broad pale lines are not favorable significations. When this line of life is marked at intervals broad and narrow then judge that in the narrow and more highly colored lines the native's health will be more favorable than when passing the broad lines.

Life Line Divided into Twelve Divisions Representing Seven Years Each.

The line of life may be divided from its beginning below the mount of Jupiter to the wrist into twelve different divisions representing seven years each, and by this division the student may judge of the different years of life when the health and general conditions will suffer or prove most favorable for good. This makes a total of eighty-four years, seven times twelve, and the student may also apply these twelve divisions in this wise: Let each division represent a sign of the Zodiac and let the sign or part of the sign the degree be placed upon the beginning of the life line and let each sign follow in its order, as for instance, in one case the eleventh degree of the sign Pisces would mark the beginning of the line of life, and then follow in order the signs Aries, Taurus, Gemini, Cancer and so on in natural order; or, in other words, it would compare favorably with the method as used in Astrology of following the revolutionary figure or the Sun's progressive movement, though only seven signs would be marked in the line of the hand as representing the length of life in mortal expression. When this line is found to be short and cut off suddenly in both hands similarly, then judge the native will not remain long in the mortal form, and if this indication is marked in the one hand and broken but continued in the other hand, then judge the native will meet with serious accident or illness that will bring a radical change into his life. In this judg-

ment look well to the line of Saturn and the head and heart lines, also the mounts; in fact, the whole hand is involved in the matter and when the life line is broken in one hand and no break occurs in the other hand, then the student may safely judge that the native has either met with or will meet with serious accident or malignant disease that has taken him very near to the higher life. In judging of the time, that is, whether it has passed or is to come, mark off the line as described into seven divisions and mark the divisions in which the break occurs. The life then must be read from the line of the other hand. Another consideration, when the line is cut short it may branch toward the thumb or inward to the palm. If to the thumb, then judge there is no hope, but if toward the palm then there is hope, but mark well the indications in both hands, for if both agree then judge accordingly. When the life line is double and clear and not deformed or chained or broken it is an indication favorable to the life of the native.

When the line of life is very broad and many red points are marked therein it is an indication of a violent temper and brutal instincts unless this is overcome elsewhere by the line of the heart or of the head. When this line is of livid blue and mingled with redness it is an indication that the native is passionate and manifesting on the lower plane, the mind is controlled by the lower senses, and when this line of life, instead of having its beginning from the back of the hand between the mounts of Jupiter and Venus, that is, between the index finger and the thumb, throws one great line or branches out over

the mount of Jupiter so that it seems to have its beginning on this mount, it is a certain indication of favor from high dignitaries and those in power and authority. The native may be raised up to power and position through his superiors. It is a very favorable indication for honors and possessions and the attainment to positions of dignity and trust. If the line of life is cut by many small lines and the line of health agree, it denotes many crosses, though if the line wavers not, but moves onward, straight and not too broad, the native will easily overcome these and pass over them without great difficulty, though if the line is wavering and almost lost at times the native's crosses will overcome him.

When the line of life is joined with the line of the heart and that of the head as well, it is an unfavorable indication and denotes that misfortune will follow the native, unless he receives some strong benefic influence from Jupiter or the Sun, while if Saturn's influence prevails, that is, a branch is connecting the mount of Saturn with the conjunction, then the native will surely meet with many misfortunes and disappointments and will be melancholy. These significations presage a violent death or the native is apt to take his life in his hands.

When the line of life is not joined in any way with the line of the head and there is found to be quite a space between the two lines, it signifies the native is given to folly, caprice, envy and falsehood. Look well to the indications as marked in both hands when rendering judgment. When the line of life and line of head is separated by a great space and no lines or

branches connect them, and when these two lines are broad and red, it is a certain indication of cruelty, vanity, love of pomp and display, a narrow intellect delighting in cruelty, revengeful, and if other significations agree, denotes a violent death. When the line of life is found unequal, not uniform, that is, more hollow in one part than another, it is an indication of vehement passions. When the line is too narrow, the native is apt to live in a narrow way. This is more true if the lines of the head and heart agree. When the line of the head is thick throughout it is an indication of passionate brutality, and when wrinkles are found on the line of life and line of health, it denotes maladies, some chronic affliction. When the line of Mars, which forms a companion line to the line of life and forms a second line of life following the course inwardly from the mount of the thumb or Venus, it is a favorable indication and gives strength and power to the line of life and is also an indication that the native will overcome his enemies, and when running the full course of the line of life and is red in color, is an indication of success in military affairs. In many instances the principal lines of the hand do not show favorable indications on account of cross lines and breaks but this may be overcome by the presence of companion lines that are clear and perfect, thus overcoming the evil, though if both show defects there is small hope of good.

When an orb is found on the line of life it is an indication that the native will lose the sight of an eye, and if two orbs are marked then the loss of eyesight is indi-

cated if other significations agree. When circles are found on the line of life it is an indication that life will be taken. In these significations look well to both hands in line of life, and study well the heart line how they shall agree. When branches part from the line of life and run upward toward the top it shows violence and exuberant emotions, and when a cross is found upon the line where the branches cut it, it denotes mortal infirmity, though when a cross is found at the end of the line it is favorable indication for goodness and capability, though the native will suffer severe losses at times in his possessions. Look well to the line of Saturn, and observe, if the two agree, some favorable signification will overcome that. When small black indentions or squares are found at the beginning of the line the native is inclined to be violent tempered, and may in the heat of passion commit some terrible crime, if other significations do not mitigate this influence. When the branches from the line of life extend over the mount of Mars, it is an indication of success and attainment of desires after many struggles and much suffering.

When lines are marked that have their beginning in the hollow of the hand, and run upward towards the line of life, cross this line and ascend the mount of Venus, it denotes some difficulties through females. The native is liable to serious physical injury through the female sex.

CHAPTER VII.

The Line of Saturn or So-Called Fate Line.

When the line of life in one hand is bifurcated at the base, it is a signification of possible weakening of the mental forces, which is brought on by severe sedentary labor, common among literary persons, etc. In rendering judgment as to time of thing or event, consider the seven divisions of twelve years each. We have spoken heretofore of the line of Saturn, which rises or has its beginning at various points in the hand. It may have its beginning at the wrist or on the mount of the Moon or Mars or in the plain of Mars or on the line of life or it may begin on the mount of Saturn. It is apt to begin at one of the points mentioned. When it has its beginning on the line of life it participates to a great extent in the qualities of the line of life, that is, according as it is long or short, pale or highly colored, rough or smooth, narrow or broad, and much is indicated by the point at which it ends. When it has its beginning in the plane of Mars, it is an indication of a more or less painful life, though if this line extends to the mount of Saturn the native will be more cautious and shrewd for his own ends. When this line of fate, as it is sometimes called, has its beginning at the wrist and rises in a direct line to the mount of Saturn, tracing a deep line in that mount

and has its ending here, it is an indication that the native finds many barriers to overcome, but will through perseverance succeed. When the line proceeds further toward and contacts the mount of Jupiter, under the first finger, it signifies that the native will find success more easily, and the life will be more tranquil. When the line penetrates to the left of the mount of Saturn into the mount of the Sun, it is an indication of excessive fatality, and shows a great destiny for the native, though it may be for good or evil. In judgment, look well to the significations of the head line and line of heart, as these will indicate which way the balance will fall. When this line has its beginning in the mount of the Moon, and goes direct to the mount of Saturn, it is an evidence of favors from the caprice of male or female.

To continue this subject will be a stepping-stone to a consideration of the higher and more important esoteric side of this science. We on the spirit side must ever keep in mind the fact that we are contacting conditions that are of the Earth earthy. I am not speaking, personally, but generally, and the importance of the I is ever prominent among human kind, and ever will be until a change takes place, and each individual who imagines he is able to create one new thought discovers that he is but a struggling mite in an infinite ocean of thought and wisdom that always has and ever will exist.

In further consideration, when the line of fate or Saturnian line is found to be long and straight and possesses many branches that seem to flow upward toward the mounts and fingers, it is an indication that the native

will ever be able to rise above his environments. Even though he be born to poverty he will attain honor and possessions. It is always well to look to the head line, and observe the strength of will and purpose.

We have already mentioned that much is indicated by the thumb in this respect. When this Saturnian line has its beginning in the line of life and flows upward, it is an indication that position and fortune will be acquired through personal merit. This is also an indication of a generous, free heart, honesty of purpose. Observe well the indications as found in the line of life and the line of the heart before rendering judgment. When this line of fate is met or cut by certain other lines at its end, it is then an indication that the native will find favor and success to be followed by severe losses or disappointments, though the native will again find success after a time, if other significations agree as to ambition, will-power and perseverance. It must be kept in mind that the more closely this line is associated with the mount of Saturn, the more prominent will this influence be felt in the life of the native. Thus, when this line has its beginning here, it denotes that the early life will be ruled more by this Saturnian influence, but in rendering judgment as to the latter portion of life, observe closely where this line runs, to what portion of the palm, and look well to its ending, as for instance, after leaving the mount of Saturn it branches or curves upward to the mount of Jupiter, judge that during the latter part of life the Jupiterian influence will be most pronounced, though there will ever be an undercurrent of Saturn run-

ning through the life. Then, too, if this line has its beginning at other points in the palm, that may presage good fortune, though it runs straight up to the mount of Saturn and cuts it deeply, then judge the native's life will be according to the influence as manifested, where the line begins in its earlier part, but the end of life will be ruled by Saturn to a considerable degree, and other significations in the hand must be studied closely in rendering judgment whether this influence will be for good or evil. As in the science of Astrology Saturn's influence is considered unfavorable, and the deeper this line or any other line cuts the mount of Saturn the more pronounced will be this influence. When this Saturnian line has its beginning at the wrist and flows upward and stops suddenly at the line of the heart, and if it is violently broken it is a signification that the happiness and peace of mind is destroyed by some affair of the heart, and if this line has a sudden termination at the line of the head, and is cut off without any continuation by branches or otherwise, it is an indication that the native has lost some good opportunity to advance his interests through some false calculation, or it may indicate some disease of the mind or brain, providing other significations agree. In this, look also to the line of life.

In further consideration of the line of fate, when this line rises from the line of the head, and forms a half-circle or branches upward to the mount of Saturn, it is an indication of labor, pain, sorrow and disease. Look well to that point to which this line shall have its ending, as if the mount of Jupiter, then the intellect will take on

that influence, and the native will overcome the difficulties placed in his pathway more easily and with small effort. If the line has its ending at the mount of the Sun, then the mind or thought shall be given to honors, position, while to Mercury, the commercial spirit will predominate. If the line be smooth and not broken or crossed, then judge the native will be successful in the affairs as indicated under the mount to which it flows.

When a double line of fate is marked in the hand, when it is winding and hardly marked or difficult to trace, it is an indication of selfish motives and purpose, a subtle cunning, and denotes the end of life will be spent in much sickness and infirmity; quite apt to be the result of allowing the will to be ruled by the lower senses. When the lines are smooth and marked not too broad or too narrow, and end upon some point in the palm of favorable influence, then judge the native will find a more happy life free from the afflictions of ill health. The life will be more open and honorable. When the lines are smooth and unbroken and lead to an unfavorable point in the palm, it is a better indication than if the lines be rough, broken and scarcely traceable, and lead to a favorable point of influence.

When the line of fate is quite straight in its course and colored at the end, it is a favorable indication of happiness and comfort in the old age, and if other indications agree in the head line and mounts, favorable for inventions, original ideas, study of the sciences and philosophy. If the line is branched at the end, it is an indication of success in agriculture, gardening, etc. When the line of fate

is broken and cut, and detached at intervals, it is an indication that the life is very much broken, periods of success followed by periods of depression, ill health and probable losses.

There are instances where this line is not marked at all, but in such instances it is an indication that the life will be insignificant, nothing of importance will come to the native either for good or evil. This line will be found wanting in many of the uncivilized tribes and particularly among the Esquimaux. When the line of fate sets out from the line of the head and rises straight to the mount of Jupiter, and cuts deeply into this mount, it is an indication of extreme veneration. When it rises straight to the mount of the Sun with no branches, it denotes pride, arrogance. When branching out over this mount, gives favors from those in power and authority, attainment of position of dignity. When branching over mount of Mercury, then commerce, science or eloquence. When branching over mount of Mars, it is an indication of success in martial affairs, in the military, a surgeon or physician. If over the Moon, then by strange and peculiar occupations of changeable nature, maybe writer or traveler. When branching over the mount of Venus it denotes favors from the female sex, success in occupations where the native deals with the opposite sex.

In judgment, look well to the line if smooth and unbroken, and from what point it has its beginning and judge accordingly. There are many significations to be considered in rendering judgment as to this line of fate, and it will be found to be associated with all the more

prominent lines of the hand, especially is it associated with the line of life.

There is no doubt but that some individuals may be really fortunate or happy through fatality, as it is termed, though in such hands the will is strong and other indications stand out prominently. Then again, these lines may often change, as for instance, after some marked event in the life of the native the lines will conform more closely and exactly with the events, in the same way as certain parts of the head increase or diminish according as they are used. This is set forth clearly in the study of the head. Then too, lines in the hand, such as the line of life and the line of fate or Saturn are observed to change in general form, color, etc., as the various points on these lines have been reached by the native, although the lines must ever be taken as a whole.

In rendering judgment, there are certain important markings as in Astrology, such as the line of life, line of the heart, and line of head and Saturn, that must be considered in the same manner as the ascendant or first house, the ruling planet and the polarities of the Sun and Moon, and the Sun's progressive place in the chart of life, which corresponds to the point on the line of life that the native has reached in physical expression.

The Hepatic or Line of the Liver.

We will now consider another line of importance, though it is not always clearly marked in the hands of all individuals. This is the hepatic or line of the liver, as it is commonly called. This line generally has its beginning near the ending of the line of life at the wrist, and flows upward toward the mount of Moon, Mars or Mercury, although it may run toward the thumb or mount of Jupiter. When this line is found long, smooth, straight, not winding, is well colored, not too narrow or too broad, it is a most favorable indication of good health, rich blood and general harmony in the fluids of the system, and if running well into the mount of Mercury or Saturn, gives good memory. The native is retentive, is successful in his undertakings in the commercial world, though in this judgment ever consider the will, the line of life and line of the head, as if these agree, then judge of great success in the lines mentioned. If they disagree then judge the success will not be so marked.

When this line is winding and undulating it denotes a bilious temperament, and the honor of the native may be questioned. When an island is found in this line, it denotes liver troubles and indigestion brought on by careless living. When this line is thin and pale in color and broken, it denotes difficulty with the heart, weak circulation. When this line begins higher in the palm, as in the plane of Mars, then judge the events in the life of the native will be more marked. The absence of this line does not necessarily indicate disease or sickness.

Then again, this line may begin in the line of life and run across the middle of the palm towards the mount of the Moon or Mars, and parallel with the line of the head. It is not so favorable to good health and long life when this line is joined to the line of life.

When this line is undulating, broken, winding and suddenly ceases at the line of the head, it is an indication of some diseases of the brain, some trouble of the head. When this line is separated from line of life, it is a favorable indication for health, as, joined to the line of life, it denotes a weakness of vital organs. When on this line an arrow-shaped mark is found that cuts this line squarely, it is a sure indication of illness at that point in the life. When this line rises up to the mounts of the fingers, is straight, smooth and well colored, it is a favorable indication for good health and a long life, even to the mount of Saturn. When this line, with the line of the head and the line of Saturn, form a triangle, it gives an aptitude in the study of the occult and mysterious, a student of Nature.

In further consideration of the hepatic line, when it is found thick, cut and broken, it is an indication of chronic complaints. The native will suffer much in the latter part of life. When this line is found to be very unequally colored, that is, in some parts very pale and in others very red, it is an indication of sickness, though not of a serious nature unless some other indications assist. When this line is very red on its arrival at the line of the head, and afterwards becomes pale, it is an indication of some diseases of the head. If the line is

pale on its arrival at the line of the heart, then judge of a weak vitality, and if very highly colored on its arrival at the heart line, then judge some difficulty with the heart, liable to apoplexy, etc.

When this hepatic line is found thin and pale in the beginning and ending, and more highly colored in the middle portion, then judge the native is liable to fevers or accidents of a Mars character. In rendering judgment as to time, combine the indications shown by this line with those of the line of life. They will be found to agree in the main, though the thing may be indicated more clearly in the one than in the other. When this line crosses over the mount of the Moon, and runs on to the percussion of the hand, then judge the native will be most capricious. In rendering judgment, look well to the thumb and the head lines in both hands, as this fault may be overcome by a strong will, a sound intellect. When this line is straight and deep it is an indication that the native is emotional, of deep feeling, good of heart. When found to be broken, cut and discontinued, it denotes difficulties of the liver, indigestion, trouble with the bowels.

When this line is thin, though well marked and runs upward toward the finger mounts, especially toward Saturn, and just before arriving at the line of the head branches out, so that it becomes forked and forms a triangle with the line of the head, it is a sure indication of covetousness, which will be gratified in some possible way, even to the loss of friends. When this line is deeply colored at the same time, it is an indication of

brutality; the lower animal instincts predominate. In rendering judgment as to the ultimate conditions after leaving the line of the head, look well which of the branches is more clearly marked and unbroken, and to what point this branch has its ending.

When this line is straight, unbroken and of a healthful color and has its ending upon some favorable point in the palm, then safely judge the native will find much joy and happiness in life, goodness of heart, and possesses the faculty of making others happy; is one of those individuals that seem to carry sunshine with them everywhere they may be, can change sadness to joy. This indication will be manifested even though the line of life, of head and heart disagree, though not to that extent as when the same indications are recorded in other portions of the hand. Also study well if the line be too thin, for if so the native will have soft words, but the intuitions are evil for his own ends.

When this line begins at the line of life and runs upward, and seems to have its ending in the line of the head, it is an unfavorable indication. The native is controlled to a great extent by the will of others. His environments have a great effect over his life. This line is better to run straight upward toward the mount of Jupiter than if it joins the line of head farther over toward the mounts of Moon or Mars. When this line is broken and very highly colored, then judge the native possesses a morose, sullen temper, and if other indications are shown, as heretofore mentioned in the line of

life or the line of the heart, the native will commit some crime for which he will suffer the death penalty.

The circle of Venus is generally found between the mounts of Jupiter and Saturn, although it may run over to the mount of the Sun or Mercury, or to the mount of Mars. It is a line generally forming a semi-circle. This circle of Venus, when connecting with the mount of Mercury, encloses as in an island, both the mount of Saturn and the Sun, that is, fate and light, leaving without guide or counsel the unregulated instincts of ambition, falsehood, libertinism and caprice, which are the evil instincts of the undeveloped Jupiter, Saturn, Mars, Mercury and Moon, when they are not enlightened and ennobled by the benefic rays of the Sun.

The circle of Venus indicates its tendencies by its name, that is, it is uncontrolled love, debauchery. The lower passions rule the native's action, and if it is double or triple and badly marked and broken, and the same indication is marked in both hands, it signifies a desire for pleasure on a low plane.

When this circle or line has its ending upon the mount of Mercury then knowledge and the will may combat and overcome these lower instincts by being exhausted in active employment. It is an influence similar to the evil configuration of Mars, Venus and Saturn, as given heretofore. It will be observed in rendering judgment on these influences that the passions which are superabundance of life, never lose their native power or energy, but are in a way similar to a devastating torrent; when skillfully guided, restrained and controlled by the will, their

power sets in motion other benefic operations that give good results.

The Line of the Sun an Important One.

The line of the Sun is an important one. It is often found with its beginning on the mount of the Moon, or it may be upon the mount or plane of Mars, though it may have its beginning from the line of life, though wherever its beginning, it ever runs toward the mount of the Sun. This line may not be prominent in the hand, or may not be present at all. It signifies love of honor, riches, glory, celebrity, favor from those in high places, love of rulership.

When this line is found straight, quite hollow, smooth, long and cuts very deep into the mount of the Sun, then judge the native will be successful in attaining his wishes and desires, love of art and the beautiful and grand, and even those individuals who are not artists will receive from this line the desire of the beautiful. They will possess the artistic eye, though they may not have taste nor soul for art if they belong more to the material world. Ever look well to where this line has its beginning and judge accordingly. The Moon, Mars and Venus influence ever give artistic ability. When this line is placed across the mount of the Sun or forms a cross with some other line, then judge there will be some obstacle that will overcome their effort to attain success. Look well to the will, the thumb and the head line, in rendering judgment.

If two or three lines of seeming equal strength and

are winding or tortuous, it is an indication that the native has a taste or cultivation for several branches of art which dissipates the power and tends to prevent complete success in any one line, and if two branches appear distinctly marked and move in opposite directions, then judge there is power, but it is neutralized by division, that is, each force manifests in a different direction and it indicates a longing for celebrity, though the realization is never attained. When three branches are marked, these are considered separately, the desire for glory, for riches and for talent, but which combated remain only in desire, though when this line forms into three branches, which unite in one line at the instant of crossing into the mount of Sun, and especially if it has its beginning at the line of the heart, it is an indication of success, as marked by that branch which comes from the side of Mercury, glory by the main or center branch and merit by the remaining branch.

When the line of the Sun has its beginning at the head line, or even the line of the heart, runs straight with deep smooth line, and branches at the end into three equally large lines, and these all cut well into the mount of the Sun to the same distance, it is a favorable signification of attaining glory, renown and fame, honors and position, favors from those in power and authority. Look well to those lines in the hand associated with this line, to discover the line in which the native will attain success.

Then, too, when there is any connection with the line of the Sun and lines that flow to the mount of Jupiter and these are not marked by a cross or square at this

junction, and the lines are deep and clear, it is a most favorable indication for obtaining favor from those in power and authority, the bishops and clergy.

When this line of the Sun is accompanied by lines that seem to bar occasionally without really cutting across it, it is an indication that obstacles will come between the native and fame or honor through the envy of others, who have greater favor with those in power.

We have considered the major part of the great indications of life, fortune and character as marked in the palm, and it will be observed that seven is a prominent number in these considerations, as for instance, the seven mounts and the seven great or principal lines of the palm, and in these lines it well may be observed that in many instances the form or appearance is an analogy of the thing signified, as for example, the line of life may be marked very short, and we find the life in physical expression is short. If this line is marked long, then we find the life in mortal correspondingly long. If marked in chains the life is checkered and painful, if pale and badly formed, health is languishing, frail, etc.

The Square, Circle, the Star, Point, Island and Other Significations.

There are other significations, too, that we may consider at this time, which come to change some of the original qualities into defects or vices. Let the student look into the palm, the left hand is preferable, with the

outer skin somewhat relaxed, and he will be able to discover, besides the principal lines heretofore mentioned, various figures or characters traced, which are formed by the joining of lines or even others that seem to be added to them.

The principal figures or marks are the cross, the square, the circle, the star, the point, the island, the triangle, the branches, the chains and the straight or curved or broken lines, and the capillaries, also a figure resembling a gridiron. Each of these possesses a signification that is original in itself in many instances, but often imposing some modification upon the principal lines and mounts mentioned.

It is considered that when a star is marked upon some particular line, mount or point in the palm, that the thing or event signified is beyond the free will of the individual to control, and it will generally be found upon some one of the mounts or upon the lines. It is associated with Saturn's influence to a great extent, and denotes some great fatality or danger in the life of the native, though it happens at times that a fatality turns to the advantage of the individual it attacks powerfully at first. Thus, for instance, a star on the mount of Jupiter is an indication of good fortune, honor, happiness, unexpected elevation or promotion and the attainment of wishes and desires. A star on the first phalange of the fingers enters into the divine or esoteric world, and when this is found upon the second finger above the mount of Saturn it announces an event beyond the foresight of mortal man. However, when the star is found below or upon the lower part of the mount of Saturn,

it is a sure indication of fatality, probable assassination or the native may be put to death in some public manner, be he innocent or guilty of wrong-doing. When a star is found upon the mount of the Sun it is an indication of unfortunate riches. The native attains to wealth, but does not benefit thereby or it may be fortune gained by chance, and leads invariably to some fatality. A line and star joined on this mount show celebrity gained by talent.

When many lines are found on the mount of the Sun and especially if a star is also found in conjunction, it is a most favorable indication of the acquisition of wealth and possessions.

When a star is found alone on the mount of Mercury, without the assistance of any favorable lines, it is an indication of fraud and dishonor to the native, and when found so placed on the mount of Mars, without any favorable indications from other sources, it denotes violence on the part of the native toward his fellowmen. Look well to other indications in the hand whether they agree.

When a star is marked on the mount of the Moon, and no aid is given by favorable lines, then judge hypocrisy, dissimulation, perfidy, false to friends and will betray them. When a star is found upon the mount of Venus without any assistance from favorable lines, it denotes much misfortune to the native that will be caused by dissipation. When found at the bottom it is more unfavorable to the native than when it is found at the top of the mount.

When a star is found upon any line or point of the

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palm or thumb or fingers, judge that the thing signified will be affected by the influence of such a star.

When a figure resembling a square is found in the hands, it is an indication of force or power to that thing signified by its position in the palm, as for instance, placed upon the mount of Mars it would add power to those affairs of Mars nature; if on the line of life, then force and energy is given. It may be seen that this may be for good or so-called evil. It is not considered favorable either upon the mounts of the Moon or Saturn unless other indications overcome, and it is not favorable when upon the mount of Mars or Venus. In the case of being found upon the mount of Venus,*look well to the head line and general balance, as indicated by the form and clearness of lines. It is often misdirected when upon this mount.

When a point is found in the lines, more especially the life, the heart and fate line, it is an indication of wounds. A white point in the line of the heart is a signification that the native will be successful in the affairs of the heart. When a white point is found in the line of the head, then it is a favorable indication for scientific discoveries. A circle, if found marked upon the mount of the Sun, gives great renown and favor, denotes great success in all undertakings, and if other significations agree, the native will rise to the leadership of men. The circle is not favorable when marks upon the lines cut it. When found in the line of life it denotes loss or injury to eye, and if other circles are found, and other significations in the hand agree, judge the native will lose his sight.

When an island is found upon the hepatic line, and this line runs direct to Mercury, it is an indication of theft, fraud and falsehoods, and if found on the line of life, and this joins or crosses the line of Mars, then judge there will be great violence, sanguinary thoughts, projects of violence will be manifested, and when found upon the line of the head without the plane of Mars, then judge the native will manifest infamous projects, shameful devices, and when an island is found on the line of Saturn or fate, denotes good fortune, so-called, will come to the native by infamous deeds. This island, marked clearly on any line, is not good. Look well to the line of heart, the line of head and the will in rendering judgment. These markings cannot be said to be predestined evil or wickedness; they are often found upon the lines in infancy, and are in the nature of warnings, and signify that the thing indicated is apt to terminate fatally or in some disgraceful manner. The sign is a warning of the proneness of such a disposition to fall into error, and the danger may be avoided by the exercise of the free will which is vested in every individual being to use.

The figure of a triangle marked upon the palm is a very favorable indication to the thing signified to which it is joined or connected. It ever denotes strong mental forces and is, as may be observed, similar to the character as used to designate a time aspect of the planets in Astrology or when planets are placed one hundred and twenty degrees or four signs apart in the natal chart of life. It is considered in the same way in rendering judgment, as for instance, when found upon the line of life

at its beginning or ending, it then gives strength to the line of life and adds to the length of life. Thus, in rendering judgment in observing the life lines, as marked in the palm, the life line in both hands may be found quite short or pale and weak, then judge when the triangle is found thereon as described, it will tend to overcome this weakness, as indicated by the markings, and will give force and length to the years of the native in physical expression. When at the beginning of the line of life, judge that the foundation of life is good, as when good aspects are found in the natal chart at birth. When found upon the line at intermediate point, then judge the native will obtain good health at that time, as in the natal chart of birth. When the Sun progresses to a planet of favorable aspect the native's health is good even though the natal chart may not show a strong constitution, and the same rule applies when the triangle is found at the end of the line, though it be short and pale or broken. This is a favorable indication to good health.

When the triangle is observed upon the line of the heart it gives strength to this line. Thus, in the same way judge that even though the heart line may be illy marked, pale in color and broken, this figure will give strength to this line.

The same applies to the line of the head and gives special strength to the intellect, success in inventions, original in thought, a leader among men, one of great mental resources, a strong character.

When found upon the line of fate it is a favorable indication, even though this line may not denote favor-

able results. The triangle marked thereon will tend to mitigate the so-called evil. The triangle may ever be considered in an astrological sense as manifesting a Jovian-Mercurial influence, and this is ever benefic. When found upon the mount of Jupiter it is especially favorable to the native in the affairs that have been heretofore described as coming under this mount, and upon the mount of Saturn, especially if high up on this mount, is a favorable indication for study and research and renown in esoteric affairs. The native will attain repute in writings upon this subject. It is also favorable when found upon the mount of the Sun, being in the same degree of influence in the life of the native as a conjunction of the planets Jupiter and the Sun, in a favorable sign and house. When found upon the mount it is equivalent to a conjunction of Jupiter with Mercury. It signifies success in affairs of Mercury in literature, oratory, commerce, etc. When found marked upon the mount of Mars it signifies success in military affairs, though liable to be too generous for his own good. When placed upon the Moon it is favorable in those affairs, and if the line of the head runs to this triangle, denotes success in such affairs. When found upon the mount of Venus it is a most favorable indication, and signifies success in those affairs. This is especially good if a line connects the mount of Jupiter and this triangle upon the mount of Venus.