

COSMIC SYMBOLISM

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BEING A DISCUSSION AND EXPOSITION OF SOME
RECONDITE AND OBSCURE POINTS IN THE ART
OF THE KABALISTS, THE MYSTERIES OF
SOUND, FORM AND NUMBER, AND
THE BASIC PRINCIPLES OF
COSMIC SYMBOLISM

BY

SEPHARIAL

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INTRODUCTION

“THERE is no end to the writing of books,” we are told. Certainly it seems to be the fact that one book leads to another, and the many demands made upon me for explanations of points, problems and paradoxes, contained in some of my recent works, have induced me to a comprehensive effort in the present volume. Whether I shall have succeeded in throwing more light upon the dark problems of Occultism, or only in making confusion worse confounded, it is for the reader to judge. “All truth is paradoxical,” says Laotze, the great philosopher of Quietism. In such case it were hard indeed to offer any argument which may be regarded as final and conclusive, and especially is this the case in reference to the debatable ground of Occultism.

Yet a very wise writer has said that nothing can be accepted as true which does not submit to a mathematical statement. This is a tacit confession of faith in the law of numerical ratios, the geometry of the universe which underlies all revelation. We cannot truly be said to know a thing until we have reduced it to a mathematical concept.

We may conveniently regard life as manifesting

in three stages or degrees, namely, Principles, Causes and Effects. Our conscious relation to these three stages of life gives rise to Ethic, Philosophy and Science.

Science is what we know of the universe; philosophy what we think of it; ethic, how that thought affects our conduct. Thus the final appeal is to utility. The virtue of everything is in its use. Science, philosophy and ethic must eventually submit to the test of utility.

It is not for the sake of the mathematical statement, nor yet for the pleasure of abstract argument, but chiefly for the sake of utility that I have attempted this popular exposition of Occultism, for I think it deserves more attention than has hitherto been given to it.

The idea that Occultism serves any useful end in life may not at once appeal to the casual reader. The deeper thinker will, however, discern in any coherent system of thought, in any orderly statement of fact, a possible means of self-adjustment to the problems of life, howsoever dimly apprehended. To the categorical imperative of Kant—I must because I ought, but why ought I?—Occultism offers a very definite answer. It gives a cogent reason for all action, and may indeed be finally judged on its ethical value. It will not be found inadequate.

Purposive action has no value without free will in man. That “free will in man is necessity in play” is true only of those who are not divine conspirators. We are fated to the extent that we are ignorant of

the cosmical and spiritual laws—the one order is a reflex of the other—by which the universe is upheld. We are culpable to the extent that we neglect those laws we know. Science has succeeded in harnessing many of the forces of Nature to the service of mankind. Philosophy will bring man into conscious relations with the laws governing his existence, and ethic will instruct him concerning their employment for the good of the race.

To the extent that we understand the laws of our being and use them for our personal benefit, and through ourselves for the good of all mankind, we become conspirators with the Divine Will, conscious co-operators towards “that one divine far-off event to which the whole creation moves,” an apotheosis warranted by the trend of the physical and spiritual evolution of humanity, and prophetically indicated by the words : “Thou hast made him a little lower than the angels, to crown him with glory and worship.”

As fragments in the fabric of a spiritual up-building, as detached observations of the law of universal harmony, as things of isolated interest, all conspiring to the founding of a single idea, these curiosities of Occultism are offered to those who are able to appreciate them.

SEPHARIAL.

CHAPTER I

THE MEANING AND PURPOSE OF OCCULTISM

BEFORE one can enter intelligently into an understanding of Cosmic Symbolism, which underlies all occult science, it is necessary that he should have some well-defined conception of the meaning and purpose of Occultism. Otherwise he will occupy the position of one who moves in the dark, a slave to formularies and dogmas, following blindly where others lead and without any definite idea as to his destination.

Misconceptions regarding Occultism are very prevalent and are found to affect the thought of many who in their own walks are exceedingly learned. Occultism is a broad and comprehensive system of thought; a synthetic philosophy aiming at self-realization, and as much concerned in the practical development of the psychical and spiritual powers latent in man as in the study of those wider cosmical laws which hitherto have escaped scientific observation, but which are found to afford a ready explanation of man's embodied existence, and the wide and varied range of his faculties, aptitudes and individual characteristics.

If Occultism were merely a speculative system

of thought regarding the hidden things of Nature, it could never find practical demonstration. If the occult were merely the "hidden," then Röntgen rays, wireless telegraphy and metabolism would have been facts of Occultism at quite a recent date. In the first case it is confidently affirmed that Occultism, so far from being speculative, is capable of instant demonstration; and in the second case it anticipated the discoveries of Science by analogous psychical processes involved in the exercise of clairvoyance, psychometry, telepathy and hypnotism. Occultism is not indeed mainly concerned in the domain of physics, but rather in those immaterial forces which are at the back of all material forms, of those universal laws which find their reflection in the constitution and development of man and the cosmos to which he is immediately related.

Thus while it seeks to demonstrate some unexplored facts in Nature, it also offers a coherent system of thought in which those facts find appropriate places, and so in effect it affords an ethical basis for all action which is more comprehensive than any system which is the outcome of an insular sociology or a national religion. Its peculiar value as a body of teaching lies in its inclusiveness and catholicity, its freedom from dogma, and its wide suggestiveness. While offering a definite system of cosmogenesis and anthropogenesis, it seeks only to throw new light on old truths, being entirely constructive and in no sense controversial. Unlike orthodox Science and Religion, however, Occultism does not ignore the facts of man's psychic and spiritual experience.

Rather it makes use of these as links which bring us into relations with that greater world and that higher life which for Science has no interest and for Religion no certain meaning. Thus when Science repudiated the Chaldean account of the Genesis, Religion was left with no ground upon which it could convict Science of error! The Occultist remains wholly unaffected by the incident, not because he is either unscientific or irreligious, but because the Book of Genesis is for him as true to-day as when it was written. It is the work of Occultists, and only Occultists can rightly apprehend it.

In the biblical cosmogenesis we are not concerned with ordinary divisions of time called "day" and "night," periods of twelve hours each, more or less, but with vast periods known as *pralayas* and *manvantaras*, or periods of manifestation and obscuration, taking place alternately. These great periods answer to the systole and diastole motion of the Great Breath, the out-breathing and in-breathing of the Cosmic Life-force. In each of these great out-breathings the seven stages of evolution are realized: the Igneous, Gaseous, Fluidic, Mineral, Vegetable, Animal and Human. But those monads that have reached any one of these stages do not become involved in the scheme until that stage is reached to which they attained in the last period of cosmic activity; but from that stage they resume their evolution.

Now as we have every reason to presume that our present period of activity is not the first of our solar system, we have reason to place a special

meaning on the words *Berâsit brâ Elohim âth hashemâyim veâth heâretz*: In the beginning the Elohim compounded the original matter of the heavens and of the earth. Long periods of cosmic evolution elapsed, and at the point where the Great Breath again reached our planet we take up the thread of the Chaldean account *veheâretz tohu vebohu*: "and the earth was chaotic and barren." The use of the prefix *vau* as a copulative conjunction at the beginning of each separate statement, links up the various stages of the evolutionary scheme without defining the vast ages, the "days" and "nights" of the cosmos, which intervene. From the great aqueous development we pass to the amphibians, the "creeping things," the avians or "flying things and fowls of the air," until by a process of natural evolution and natural selection, determined entirely by the individual power of adaptation to environment, we at length arrive at the evolution of the human-animal. The brief but perfectly scientific statement, "And God (the Elohim) made men out of the dust of the earth," is a process which involves an indefinitely long period of evolution.

But so far we have only the ascending arc of physical evolution, which in effect found its apotheosis in the production of giant human forms, fitted to the great struggle for existence with the saurians and pachyderms and all that mammoth life, both vegetable and animal, by which it was environed. "There were giants in the earth in those days." Nature had done her utmost in

the production of colossal forms of animal life, she had expended all her strength.

It was at this point, where Nature unaided would have failed, and in process of time died down to her root, as a tree that has put forth leaf and flower and fruit, that the upward arc of *physical evolution* was met by a downward arc of *spiritual involution*. The two processes are well defined: 1. God made man out of the dust of the earth. 2. And breathed into his nostrils the breath of lives.

In effect, from this union of spirit and matter we get the genesis of the psyche or soul: "and man became a living soul." The process of becoming is one that was neither immediate nor complete. Most of us are still in the process of becoming. But a certain number of advanced monads became living souls, realizing their spiritual consciousness while in the flesh. These were the "sons of the gods" referred to in the text. All else were the sons of men. "And the sons of God looked upon the daughters of men and saw that they were fair." The self-conscious souls took to wife the daughters of a less-evolved race, a process that would seem to be necessary to the further uplifting and spiritual vitalizing of the inferior grades of human life. During the present manvantara or period of cosmic activity we have traditional occult knowledge of four great races of humanity before our own, each of which attained to a successively higher state of civilization, the Atlantean transcending the Lemurian, as in process of time the Aryan will transcend the Atlantean. And as each period of

cosmic activity has afforded means of successively higher human development, it is a question as to what has become of those very high forms of spiritualized humanity who were the final product of the material and spiritual evolution of past manvantaras. Earth-born in their origin, and linked to this Earth's humanity by a thousand compatriot ties, by bonds of blood and heritage, by lives of tireless service, they wait the time when humanity shall have evolved to that stage when personal intercourse is compatible with their own spiritual status and the needs of our further evolution. To them, as pioneers, guardians or masters of the race, we are indebted for the universal tradition which here and there is gathered up by Occultists the world over, and which is realized in its integrity only by those who have fought their way to that place in the scale of spiritual evolution where detachment is possible. To them is attributable the founding of the great world religions, and at the outset these "Sons of God" were the spiritual instructors of the world. Each race produces its own crop of masters, evolved initiates sworn to the service of man for ever. As there is a natural selection, so there is a spiritual selection, and from the moment a human form is invested with a soul (psyche) that soul continues to progress. There is an evolution that has come along the natural line to the production of human lives of great faculty and attainment; and there is an evolution that has followed the spiritual line. Not all evolved humans are invested with the breath of *lives*. Thus a man may be an

intellectual giant and yet not be ensouled, for the *psyche* is one thing and the *pneuma* is another. The *psyche* or *nephesh* is common to man and the lower animals and is capable of immense development when investing the human form, but unless this *nephesh* is illuminated by the *ruach* or *pneuma* it cannot advance beyond a certain stage in the present cycle of evolution. Hence the saying, "Work while the day is yet with you, for the night cometh when no man shall work."

Specialized humanity is a composite of spirit, mind, soul and body. The element or principle in man which distinguishes him from the animal (whether human in form or otherwise), is the Mind. Only in this possession is he truly man. The word man comes, indeed, from the root *man* (Sansk.), to think. The limitations set up by embodiment of this thinking self is the primary cause of self-realization. All forms of life are conscious, but only spiritualized humanity is self-conscious, or individualized.

The criterion of consciousness is response to stimulus. It is to be seen in chemic action, in vegetation and in animal life. If the Day's-eye (daisy) were not conscious of the sunrise it would not open its petals. You may call it automatism, a reflex of the chemic action of light. You will be wiser if you call it consciousness of light, and so spare yourself the trouble of pushing the question back indefinitely, for somewhere or other you must admit response to stimulus and there you must posit consciousness.

Thus while the animal soul in man responds to stimulus of every kind coming to it through the sense-channels, the mind responds also to a higher and immaterial gamut of vibrations, that is to say, to spiritual stimulus. As man he continues to evolve while all other forms of life remain in *statu quo*. The monads investing them have not been caught up by the Over-soul; they have not reached the stage where their mass-vibration is capable of responding to the spiritual impact; they are not attracted.

As the outcome of human evolution through successive ages, cycles and manvantaras there is evolved the Christ, or perfect man. The mystical interpretation does not suffice. We require a living individual who shall stand to us for the "man made perfect" through that same process of spiritual evolution which is to be our own means of final liberation from *samsāra*, or cyclic rebirth. The Christ is truly a generic title. The sons of God are legion, and all of them are invested with the Spirit of Truth or Christ principle. They are the Children of Light, the Great White Brotherhood, and at their head is the Lord, the gravitating Centre of this world's humanity. He is the manifestation in time and space of the inscrutable Deity, the revelation of God to man. The mythological interpretation of the Christ does not suffice any more than the mystical. The Sun and the twelve signs of the zodiac may well stand as symbols of the Master and his twelve disciples, but they will not suffice for the historical fact, for the fact is not

limited to a drama in which thirteen characters were at one time employed. It is a drama that is playing through all time, in all places and among all peoples. It is the great work of spiritual selection and co-ordination, and the twelve signs are the twelve gates through which the elect of all humanity will enter into the New Jerusalem or Spiritual Kingdom of a perfected humanity. Neither is the kingdom one that is afar off. Its denizens are to be found among embodied humanity at this day. The Fathers and many of the early rulers of the great countries were special representatives of the Spiritual Hierarchy which at later stages in the history of the world sent forth its emissaries to become world-teachers, empire-makers, legislators, warriors and inventors, each speaking the Word that the world then had need of. Beside them are to be found the Occultists of the East and West, followers of their respective Gurus, Sadhus, Yogis and Teachers, aspirants to the heirloom of the ages, the Gupta-Vidya or Hidden Knowledge; with here and there a messenger under sealed orders, passing from one country to another; a host of psychic-researchers and higher-thought lecturers, the aide-de-camps, sappers and enlisting officers of the vast army of recruits, regulars and veterans who are enrolled under this standard.

To the Occultist the universe is a symbol and every part of it is symbolical. Although essentially an Idealist he does not attempt the rôle of those visionaries who would argue the universe out of existence. He may call it elusive but not an

illusion, for his own existence depends on his consciousness of the world about him and his well-being upon the degree to which he understands and observes the laws of that universe of which he is an integral part. For if it be said that the world has no existence apart from our consciousness, it may with equal truth be said that our consciousness has no existence apart from the world to which it is related. What we understand as the laws of the universe are formulated in terms of our thought, but inasmuch as the laws of thought are imposed on us by existence, it is clear that we do not ourselves impose cosmic laws, but we merely apprehend them. It is not in the Idealistic sense that the universe is a symbol, but in the real sense of it being the embodiment or out-realizing of the Supreme Life and Mind. As symbol the universe is the revelation of all time, of the past and the future; the repository of all history, the source of all prophecy, the synthesis of actuality. That Consciousness which is simultaneously immanent in all the universe is called the Universal Mind. The Platonic definition of God as "That whose centre is everywhere and whose circumference is illimitable" comes as nearly to this conception of the Divine Mind as it is possible for words to compass. Man is a centre of consciousness in the Divine Mind from the time that he realizes his spiritual existence, a soul investing a cell in the Brain of the Grand Man. As such he becomes subject to the higher spiritual laws of Being and enters into the Divine Conspiracy. The evolving monads circulate

and finally become impounded in one or another of the various organs of the Grand Man, in agreement with their several states of evolution, passing from one to another of them during the successive incarnations of the Deity. In his effort to reach a higher sphere of consciousness and activity, a wider sphere of influence and a greater measure of free will, man comes to realize that obedience to the law of his being is the means of attainment. Thus every man is a law unto himself, and the truly wise are they who are able to say in all consciousness: "Thy will be done." For human safety and happiness are only assured by devotion to the highest good, and this is the occult view of the dependence of mankind on an all-seeing and beneficent Spirit "in whose service is perfect freedom."

Occultism, therefore, whether consisting in the development and exercise of one's individual psychic powers, in systematic and impartial inquiry as to evidence of these powers in others, or in the pursuit of such studies as astrology, kabalism, yoga, hypnotism, etc., reaches out from such vague beginnings into regions of thought and aspiration that transcend the average mind and are seen to culminate, in specialized cases, in the attainment of powers which may be called miraculous and of attributes that are truly godlike.

CHAPTER II

THE PROBLEMS OF SCIENCE

It is quite a popular misconception that credits Science with exact methods and certain knowledge on all matters concerning which it has given an opinion. There is, in fact, a slavish reverence for the dicta of Science which is as inconsistent as formerly was the submission of the public mind to religious dogmatic teaching. And if, as some writers assert, there still exists a conflict between Religion and Science it is at least satisfactory to see that to-day Science appears to be getting its own back to a creditable extent. If Science makes appeal to the popular imagination or proves its claim to public recognition and support on the grounds of utility, Religion has only itself to blame if it fails to come into line with the established facts of scientific discovery and lacks the enterprise which is necessary to give it a modern representation. Instead of mumbling orthodoxies about the saving of souls, Religion could very profitably concern itself with the task of proving that man has a soul to save. It could use the argument afforded by modern experimental psychology. It could observe the scientific method, and could without loss of dignity employ the facts of Science in the upbuilding

of a scheme of thought which has man's spiritual welfare as the end in view. When we recognize the fact that it is our conception of God and of our relations with Him that is alone effective in the work of regeneration and reform, and that this altered view-point is largely due to the widening of the mental horizon by scientific discovery and a philosophy adapted thereto, then religiously-disposed people do wrongly to ignore the facts of Science, however much they may appear to conflict with orthodox notions of the relations of God to man. It is little more than three centuries ago that the custodians of religious belief burned Giordano Bruno at the stake for daring to declare that there were more worlds than one. In his *Della Causa Principio ed Uno* (Of the First and Only Cause) Bruno says : " The divine Omnipotence is more aptly expressed in an infinity of worlds of various dimensions than in the production of a single world of infinite dimensions. . . . Infinite variability is the eternal juvenescence of God." That which happened to Bruno in the name of Holy Religion was barely escaped by Copernicus because of his heresy in declaring the Sun to be the centre of the system and the Earth one of its satellites moving about it. It was a pagan doctrine and belonged properly to Pythagoras. The history of Science reveals many such persecutions of its devotees, and yet in modern times it cannot be said that Science is without its prejudices. It nearly killed religious belief in the nineteenth century owing to its recognition of the Materialistic hypothesis.

Yet when we come to examine the claims of modern Science, or what popularly goes by that name, we find that it is largely hypothetical and that sciences which are usually known as "exact" are by no means so.

Science has no certain knowledge of the origin of life and consciousness. Many distinguished men have sought to define life. Dr. Alfred R. Wallace in his *World of Life* points out how inadequate are all these definitions, and wisely refrains from adding to them. Consciousness as a by-product of organic matter was quite correct science fifty years ago. To-day, in the presence of many well-attested facts which go to prove the possibility of consciousness apart from organism as we know it, the man of science is not at all sure that consciousness is anything of the sort. Modern psychology is a new leaf in the book of Nature which until quite recently had not been deciphered. We are getting our facts sporadically, a few at a time, and each new discovery changes our ideas concerning things which had passed for correct theory. The facts remain; our views of them are changed. We really have no certain scientific knowledge about the wonderful conversion of inorganic to organic matter. The alchemy of Nature baffles us.

Even the cosmic theory is incomplete and full of anomalies. In the vortex theory there is nothing to show why some swirls of cosmic matter became suns and others planets. There are two theories regarding the solar system diametrically opposed to one another. There are similarly two theories regarding

the Moon. The most recent theory is that the Moon acts as a brake upon the Earth by causing the tides, which run contrary to the axial rotation of the earth, thereby slowing down its rotation and causing a longer day than formerly. But the same theory requires that the Moon is gradually enlarging its own orbit and getting farther away from the Earth, which is inconsistent with our records of ancient observations of eclipses, etc., for in order to agree our calculations with the observed positions of the Moon at these ancient epochs, we have to augment the *present* mean motion of the Moon in its orbit by a quantity equal to about $10''t_2$, which means ten seconds for the first century and the same quantity multiplied by the square of the centuries for times anterior. In other words, the Moon was moving quicker in a smaller orbit in former days. But this supplemental theory is wholly destructive of the first regarding the Moon's tidal action. For if the Moon is getting farther away from us, its tidal influence is also decreasing, and the "brake" power being lessened, the Earth's axial rotation must be increasing in velocity and the day must be getting shorter than formerly, which is the exact converse of what was argued in the first place. Hence we see how, in their efforts to explain observed facts, scientific men can put up two mutually destructive theories. Only recently, in the Solar eclipse of 17th April, 1912, we had an illustration of an exact science blundering in practice. The *Connaissance des Temps*, the official organ of the French astronomers, gave this eclipse as

total, while the *Nautical Almanac* gave it correctly as partial, the apparent diameter of the Moon, depending on its anomaly, being some 20" less than that of the Sun.

The theory of what is called the attraction of gravitation is one of the scientific facts which have recently been abandoned as unsatisfactory. It is found that the theory of "attraction" does not answer to the facts as experimentally determined. Theories that are inelastic are apt to be negatived by the discovery of new facts or modified beyond recognition by extended observations. The Earth itself is a huge magnet whose radial influence extends some fourteen feet beyond its surface, and this fact has to be taken into account in all local magnetic observations.

The permeability of matter was a fact that had been under scrutiny for a long time before the discovery of the Röntgen rays. Sir David Brewster notes the passage of carbon through solid wood by means of electric fluid, and by an electric current an acid may be separated from its sodium base and passed through dilute syrup of violets without changing the colour of the vegetable solution. The question then arises, in what form was the carbon in the one case and the acid in the other when they passed through the respective media? Obviously their atomic vibrations were temporarily raised in such degree by electrical action as to change them from their normal characters. I suggest to psychologists that something of the same or a similar nature may occur in the case of individuals when acting

under the influence of hypnotism or spiritual afflatus, ecstasy, etc. The question is whether they can be rendered permanent effects.

But these are not by any means the whole of the problems confronting modern Science, which nevertheless has a tendency to become dogmatic in other matters with which it is not officially concerned, as one may learn from a reading of H \ddot{a} ckel's *Riddle of the Universe*. In Ernst H \ddot{a} ckel we see probably the last of the old school of materialistic philosophers. Another problem is that of atomic arrangement. It has been observed that two chemical bodies composed of exactly the same number of atoms of the same elements assume entirely different characteristics by reason of their respective atomic arrangement. This fact, while wholly unexplained, opens up many interesting psychological issues and serves by analogy to explain why two human beings compounded of exactly similar cosmic elements, manifest different characters and faculties. Science has too long neglected the free use of its own hypothesis of the solidarity of the system, and while astronomy employs interplanetary action in all its calculations, it scouts the idea of astro-meteorology and relegates astrology to the limbo of antiquated superstitions. Yet both these concepts are necessary and logical dependents of the cosmical hypothesis.

Up to the present day Science has ignored psychology and opposed the claims of psycho-therapeutics. Medical science other than that depending on surgery will soon find that the process of readjustment in the human organism rendered necessary

by the rapidly changing conditions of modern civilization and the opening-up of new centres of activity in the mind-sphere of the world, will present a new series of pathological conditions to which the prescriptions of the Pharmacopœia are altogether inadequate. The psychic origin of disease will have to be admitted and provided against. The *x*-factor in human pathology which defies the action of drugs and evades the scalpel, call it by what name we may, will increasingly assert itself, and medical men will have perforce to take it into their counsels, make friends with it and get to understand its vagaries. The plurality of worlds and the habitability of the other planets in the solar system, taught by Pythagoras in the sixth century B.C., has received a certain speculative recognition by astronomers, notably Camille Flammarion, Richard Proctor, Schiaparelli and Sir Robert Ball, in recent years. It was affirmed as fact by that remarkable man of science and inspiration, Baron Swedenborg. But in a contemporary issue of the journal of the Royal Astronomical Society of Canada, Prof. Aitken, of the Lick Observatory, states, as the result of his researches, that the Moon is a dead world, with the exception perhaps of low forms of vegetable life sustained by water vapour exuding from the Moon's interior; Mercury gets seven times as much heat as the Earth and keeps the same face towards the Sun, offering the alternative of an eternal night or an equally unending tropical heat and daylight, from which it is not protected by any atmosphere. Venus, having many characteristics

similar to the Earth, is admitted to be problematical, since it is not yet decided whether its day and year are equal or not. If they are, then it is uninhabitable. Mars has a rare atmosphere, and there is not enough water on the planet to fill an American lake. It has a low temperature, and there may be vegetable and animal life there, but no beings of intelligence. The "canals" may be natural or artificial, canals or merely earthquake markings. Jupiter is a semi-sun, its development is in a state of chaos, and it is probably gaseous throughout with matter distributed as on the Sun, there being no defined surface or crust. Saturn resembles Jupiter, but probably is not so far advanced, and it is even less fitted for human habitation than Jupiter.

We see therefore that as between the teaching of Pythagoras and that of Prof. Aitken there is a great gulf fixed. It will probably be bridged by a little freer use of the scientific imagination that Prof. Huxley extolled. The great American astronomer has argued humanity out of existence in a manner so complete as to warrant the instant dismantling of the statue of Bruno by the Vatican. But alas for the shortcomings of dogmatic science, we have not yet been told how or why the Earth alone is favoured by the presence of humanity. We are left to speculate upon the question as to what has become of the Moon's humanity, supposing this dead orb was once alive and afforded habitable conditions. We are left wondering why conservative Nature evolved the planets Neptune and Uranus—which "are so far away from the Sun that its light and

heat can hardly be effective in protecting life upon them, even should life in any way originate there"—if they are never to come within the life-belt limit of the solar rays! These vapourings are altogether unworthy of the name of Science, and are, in their way, as fanciful and speculative as any of the superstitions of a primitive religion. Who gave the astronomer to know that man as we see him is the only sort of humanity or intelligent being that can exist? It is open to him to remark that even should there be forms of intelligent life on other planets we should not recognize them as human. That is beside the mark; we do not recognize the human by its form, we do not confound the man with the animal part of him; and we may even speak of discarnate humanity. In every possible way we protest that articulate language, which infers articulate thought and intelligence, is the criterion of the human, and in this category we include for sociological reasons all that are of human generation, whether intelligent and articulate or not. Of the "infinite variability" of God as expressed in Nature, the astronomer takes no count. Here on this globe of ours we find the human persisting in temperatures varying from over $+ 150^{\circ}$ to $- 30^{\circ}$, and we have no reason for suggesting that the power of adaptation to environment is at the maximum in this world. Violent ophthalmia and even madness would result in us if "the earth's green livery" were suddenly and permanently changed to red. But a very little alteration in the chemical constitution of the vitreous fluid in the eye would render us

immune from these evils, and we have every reason for thinking that were such a colour-change to take place, Nature would not be long in adapting herself to the new conditions. But she would first be sure that they were likely to be permanent, for although very amicable, the old lady is extremely cautious and prudent! What we know as solar light and heat have no existence outside the earth's atmosphere, and even within it they only have the values that our sensation-consciousness gives to them; so that all we can scientifically assume in regard to those planets that have no atmosphere is that their humanities, if they have any, must be physiologically different from man as we know him. We cannot argue that he does not exist or that he cannot exist on them.

The sum of the matter is this, we have need of a Religion that is scientific, and equally of a Science that is religious. What we do not positively know we may logically infer, but we have to guard ourselves against the tendency to take the inference for fact and to dogmatize about things which are wholly unrelated to our personal experience. The many curious observations I shall have occasion to make in the course of these pages are so remote from general experience and so far removed from scientific scrutiny as to belong to the category of things called "occult," and it was therefore expedient that the reader should have a fairly clear idea that all the statements of orthodox science do not rest upon the immovable rock of observed fact, and for this reason are not so well founded as many of the

conclusions of occult science. It is advisable also that the reader should discern between the theoretical value of a statement and its experimental value. Many things which appear reasonable will not respond to test, and others that seem unreasonable are found nevertheless to be true.

CHAPTER III

THE MODERN MIRACLE

IT has been said that the medical practice of the future will have to provide for the interference in ordinary therapeutic methods of an x -factor, which is amenable to hypnotic suggestion and to auto-suggestion, but which on rare occasions assumes a more positive and extraordinary form, and acts spontaneously. Indeed, we may have to admit the possibility of an extraneous healing power acting independently of medical skill and contrary to all recognized therapeutic agents, medicinal or clinical.

An instance of this is to be seen in what is called the Modern Miracle. A miracle, it should be understood, is not supernatural. We have no reason for prescribing limits to Nature's powers. A miracle is simply an abnormal manifestation of those powers, and hence something to be wondered at. The case in point is that of Miss Dorothy Kerin, who on the night of Sunday, the 18th February, 1912, being bedridden with advanced tuberculosis, concomitant disease of the kidneys, and finally suffering from loss of sight and speech, together with some signs of aphasia, was suddenly and miraculously cured entirely of all ailments, and when medically examined was pronounced to be absolutely free from tubercle bacillus, or any other form of morbid disease, and

to be in complete possession of all her faculties and normal bodily functions. The evidence is unassailable and the facts beyond dispute. We have to arrange our thought and modify our therapy to accommodate these facts.

Dorothy Kerin was born on the 28th November, 1890, in London, her father being Irish. She received an ordinary middle-class education in a private school, and would have gone on the stage, where her sister, Norah Kerin, has achieved considerable success, but for the break in her health.

At the time of her wonderful recovery she had not stood up for five years, and latterly had suffered from partial loss of memory, sight, hearing and speech. Yet she was always bright and cheerful, and her invariable sweetness of disposition, her patience and gentleness, endeared her to all her friends and relatives, and made her greatly beloved by those who came in contact with her. She was one of those who "suffered all things gladly," and was by nature of a religious disposition. The following account of her recovery is extracted from the *Daily Mirror* report of the 19th February—

"Dorothy Kerin is convinced that her remarkable recovery of apparent health is literally 'a miracle.'

"Her account of the angelic vision, which on Sunday night restored her sight, hearing and strength and left her painless, happy and 'feeling better than I ever felt in my life before,' may be ascribed to hysteria by sceptics, but, whatever the cause, the facts of her recovery are beyond dispute.

"Dr. Frederick Norman, of Brixton, her

physician, is, of course, deterred by professional etiquette from public discussion of her case.

“ ‘But it is no secret that my husband was incredulous,’ said Mrs. Norman to the *Daily Mirror* yesterday, ‘when he was informed that Dorothy was “quite well.”’

“ ‘He did not consider on Saturday that she could possibly remain alive more than a day or two. The girl had been in St. Bartholomew’s Hospital, St. Peter’s Home for Incurables at Kilburn, and other institutions, but was sent home finally as a hopeless case two years ago.

“ ‘She has not stood up for five years, and latterly was blind and deaf and utterly weak, taking only occasional doses of brandy and other stimulants.’

“ ‘Dr. Norman has been compelled to safeguard his patient. No fewer than sixty people saw her yesterday, but such a reception has now been stopped. A perfectly healthy girl could not stand the constant excitement of receiving visitors eager to interrogate her. Three days ago, it must be remembered, she was in an advanced stage of consumption.

“ ‘For breakfast yesterday Miss Kerin ate wheat-meal porridge, bacon and tomatoes, and drank two cups of coffee. A beefsteak was cooked for her lunch.

“ ‘I slept last night more soundly than I ever remember doing,’ Miss Kerin told the *Daily Mirror* yesterday. She read the Ten Commandments printed on the base of a minute toy magnifying glass with perfect ease. Another doctor who was present said he could not read such tiny print.

“ ‘A fortnight ago,’ said her mother, ‘Dolly could not call things by their proper names, and often did not know us. Bread was “soft, white stuff,” fish was “white stuff with needles in it,” nut-milk chocolate she asked for as “lumpy sweet.”

“ ‘Now she can bath herself and is not an invalid at all. Often during her long illness her temperature went up to 105.’

“ Miss Kerin shakes hands firmly, and her palm has a touch that is quite normal. Scores of doctors have already sought permission to see her. The history of her case is well known to the profession.

“ The Rev. A. J. Waldron, vicar of the adjoining parish of St. Matthew’s, Brixton, visited her yesterday and is making arrangements to have her moved at once to a nursing home, where she can have privacy and quiet, with country air.

“ Miss Kerin has no hectic flush, and declared yesterday that she did not feel a bit tired. But there is little doubt she requires careful supervision to prevent any relapse.”

I am informed by her brother, Mr. G. Kerin, that during her illness, and especially during the later stages, when her normal faculties showed signs of decline, that Miss Kerin developed some supernatural powers. She was able, for instance, to give an accurate account of incidents happening in connection with her brother while at a distance from home. The greatest care had to be observed by those in the house when speaking of her, as she could always hear what was said in another room, although she appeared deaf to those who spoke

aloud in her presence. There is, in fact, evidence that she developed the telesthetic sense during the later stages of her illness, but also that she lost this faculty just before her recovery.

Dr. Forbes Winslow was of opinion that the cure was due to auto-suggestion. It appears to me a singular conclusion. One can understand neurasthenia, paralysis and other nervous disorders being amenable to auto-suggestion, and in fact these are the cases which most readily respond to such action. But that a young girl whose mind is perfectly resigned to what she believes to be a mortal disease, and even suffering gladly the inscrutable ordinances of a beneficent Providence, should after five years of such suffering suddenly auto-suggest that there is no organic disease in her body and that she was never better in her life, seems to me to invest the term "auto-suggestion" with a meaning and significance it has never yet held. We have to remember that here there is the certified presence of a virulent organic disease with concomitant functional disorders. Can Dr. Winslow advance other instances of voluntary auto-suggestion which have instantly cured morbid diseases? Yet we are asked to believe that the girl auto-suggested an angelic presence, a voice that spoke to her, hands that touched her, and the surpassing miracle of instant destruction in her body of all disease germs, the restoration of all functional powers and the entire clearing of the system of effete tissues. Then why did she not do so five years earlier, before her forces had been undermined by a wasting disease, and

when the will-to-be was stronger in her than it can possibly have been at the last hour? We shall soon be asked to believe that Miss Kerin auto-suggested the disease itself. Another instance of your scientific mind, which lacks the humility necessary to say: "I do not know," and plunges into the most absurd speculations to explain what it does not understand. The mental attitude of that atheist who bowed his head and wept in the presence of the Unknown commands our instant respect and approval, but this foolish theorizing by reputable men of science is only pitiable. And theories in regard to this particular case are not lacking, for we have in turn hypnotic suggestion (the hypnotizer being unnamed because non-existent), collective mental therapeutic action, answer to prayer, and spirit-healing.

As to collective mental therapy, the same objection is raised as in the case of auto-suggestion. If operative at all in a case of organic disease, it would be more readily efficacious in the early stages, when supported by a reasonable expectancy, than at the last, when all hope had been abandoned. It is true that for some five years prayer had been consistently made on behalf of the patient, and we have certainly no means of proving that this sustained effort was not instrumental in the recovery. But we do know that no mention was made of it by the angelic visitor. The Presence did not say: "We have heard the prayers of the people," or that it came in answer to prayer. The theory of spirit-healing is by far the most reasonable explanation. It accounts for the

facts without, however, explaining the means by which the cure was effected.

That it is a perfect instance of organic metabolism everybody must admit. Exactly similar cases are difficult to find, and in effect Dr. Ash, who undertook the study of the case after the cure had been performed, is thereby able to give us a most interesting account of what he regards as a unique medical experience. The Lourdes miracles are, as far as I know, all of a nervous character. They pertain to cases where functional disorders arise from nervous corrosion without lesion. Even where there is lesion there may come a time when nervous contact is complete and an instantaneous cure is possible. But in the present case we have deep-seated organic disease of a chronic nature, the existence of morbid tissue and whole tracts of the lungs ruined by the action of noxious germs. So far as our experience goes it would seem that the term "miraculous intervention" fits this case as well as any other that can be offered, and certainly better than many that have been applied to it. It is an old and well-worn term, of a sort to vex the scoffer, but when it comes to a matter of sticking on labels to cover our ignorance of methods, we can at least count upon the willing aid of modern science.

For a categorical statement of this case by an independent medical observer I refer the reader to *Faith and Suggestion*, by Dr. E. L. Ash, and to the précis of that book by the editor of the *Occult Review*, July 1912.

CHAPTER IV

THERAPY—ANCIENT AND MODERN

IN old times, when the teachings of Hippocrates were more in vogue than at this date, when Aristotle and Galen and Ibn Sina and Paracelsus made their contributions to contemporary medical science, it was the custom to regard man in terms of the cosmos. They classified all disorders in a comprehensive manner as accidental or incidental, as acute or chronic, as functional or organic. The functional powers were governed by the Moon, the organic constitution by the Sun. Accidental and acute ailments were ascribed to the action of Mars, incidental and chronic disorders to Saturn. Mars was responsible for all inflammatory action and fevers, while Saturn was the cause of all morbid diseases and loss of vitality. It was only a question of the distribution of the vital principle in man, and this, originating in the Sun and regulated by the Moon, induced fevers when in excess and morbid disease when deficient in any organ of the body. Jupiter was the great healer and arbiter of destiny, and it was his aid that the physician invoked when at the head of his prescription he wrote the symbol R_j —Help, O Jupiter!

This ancient custom, together with many of the

terms of ancient usage, is retained by modern physicians, many of whom see no more in it than the letter R, the initial of the word Recipe. But we still speak of chronic diseases, while tracing nothing to the action of Kronos (Saturn). We own to a *solar* plexus and a *semilunar* ganglion, and there are many other terms which have survived the practice of putting new names to old facts when some new function or structural peculiarity comes under modern observation. Had the ancients known of the existence of Uranus they would have had a potent cause for paralysis, nervous lesion and similar disturbances of the organism, while in Neptune they would have found the cause of anæmia, consumption and wasting decline, and possibly of neurasthenia and the various effects of nervous depletion.

But who shall say, without making trial of the matter, that the ancients were at fault in regarding man as embodied cosmos, a compound of the free elements in the universe about him, or wrong in interpreting his various disorders in terms of the stellar ambient? It is, at all events, just worth notice that at the birth of Miss Dorothy Kerin, on the 28th November, 1890, the Sun, Venus and Mercury were in quadrature to Saturn and in opposition to Neptune, while on the 18th February, 1912, Jupiter was in the 13th degree of Sagittarius, the very degree of the zodiac that was rising at her birth. The odds against this coincidence are 4,319 to 1. If it were a solitary example of what is said to be the beneficent influence of Jupiter in the saving of

life it would not be so significant, but from the array of evidence accumulated by modern observations and retrogressive calculation, it is quite clear that the ancients were justified in their ascriptions in the case of Jupiter. Possibly it is not to the planetary orb itself but to the cosmic synthesis represented by it in our physical and mental constitution that appeal is made. Be that as it may, and while asserting the fact of planetary influence in human life without fear of contradiction I am not in a position to dogmatize as to the *modus operandi*, it is yet evident that there is a concert of action between the various cosmic centres and their corresponding principles in ourselves, such as to uphold the theosophic concept of man as Microcosmos.

I have just been speaking of cancer as a morbid disease. It was known to the ancients and by them named after that sign of the zodiac which responds to the zone most frequently affected by the disease, namely, the breast and stomach. It has already been shown that Saturn was accounted the chief cause of disease. Napoleon Buonaparte died of cancer, and at his birth we find Saturn in the sign Cancer in opposition to the Moon. On the principle that one swallow does not make a summer, I leave the observation for what it may be worth, but it is satisfactory if we can recognize a swallow when we see it. We are on the way to distinguish between martins and swifts, and between house and sand martins, and thus forefended from building our house upon the sand. For although Occultism deals with an order of facts outside the normal

range of orthodox science its methods are equally scientific, both analytical and constructive. If we take the horoscopes of a number of persons whose fatal illness was of the same nature and compare them, we shall find a factor that is common to them all. The existence of this factor in the horoscope of a living person is a presumptive argument for "tendency" to the same disease. If in event that person develops the particular malady indicated by the horoscope, we have at once a scientific basis for a system of astro-therapy and a valid means of prognosis.

Assuming that the astrologers have been as busy in their special department of research as have the representatives of other branches of learning in theirs, it may reasonably be expected that with an equal body of tradition behind them and an equal field of experimental research before them, they have arrived at conclusions of which they are as sure as any scientific man can be in regard to any matter. To ignore their statements or to disparage them without test appears to me to be wholly prejudicial to the interests of truth and most likely to reflect upon the scientific integrity of those who pursue either course, for as the old philosopher says: "Where confidence is lacking it is not met by trust."

In regard to the faculty of auto-suggestion in connection with psychotherapy; it has been suggested that this faculty depends on the activity of the subconscious sphere of the mind. It is seen that all action is either purposive or automatic. All

purposive action tends to become habitual, and to the extent that it becomes so, it passes from the region of mind-control into the subconscious region where it is capable of itself controlling the mind. We then recognize what is called the "force of habit." But it is further suggested that the activity of the subconscious part of the mind-sphere is at its maximum when we are asleep, whether natural or hypnotic. Certainly it is a fact that at a particular stage in hypnosis the subject passes out of the power of the hypnotist to control and assumes an activity of mental function which is remarkable both as to range and precision. But the facts seem to suggest something more than mere automatism, for while the patient remains subject to suggestion there is evidence of something more than the discharge of accumulated impressions. The subject is not found to be blundering about in the lumber-room of the mind, searching for odd bits of stuff that will answer the purpose in view, but is seen to exhibit direct perception of things as they are, the power to traverse space and to annihilate time, and to come into voluntary and conscious relations with the past and the future as if they coexisted and had a present reality. Many cases are on record. A single well-attested case would have sufficed.

These facts have given us grounds for establishing a theory of psychism very closely akin to the teaching of the Occultists. It is that the mind-sphere or soul is divided into two hemispheres, one of which is on the level of normal-consciousness and the other below it. The *nous* or mind is then seen to be

energized from above by the *pneuma* through inspiration, and from below by the *psyche* through instinct. Intuition and instinct, or inspiration and passion, are thus at opposite poles of the mind-sphere, and appeal can be made to either by suggestion through the sphere of the mind. We trace these opposite aspects of the mind in the Oversoul and the animal soul of the mystical schools, the *augoeides* and *antinous* of the earlier teaching. In the Yoga system they are the Buddhist and Kamic principles, the centres of spiritual knowledge and of animal desires respectively, the process of Yoga being to bring these opposite poles of our nature into active accord.

There are on record a fairly large number of instances in which it appears that either one's subliminal consciousness or an extraneous intelligence affords prescience of things in which one is not particularly interested and for which there is no special call. Persons have thus been given the winning numbers in lotteries without, at the same time, being given the means of participating in the benefits attaching thereto. An instance quite pertinent to the general accusation of futility lodged against this class of intelligence came to my notice on the 2nd of April, 1912. A lady, on awaking that morning, exclaimed, "Number twenty-nine will win!" Asked as to whether it was a number in a lottery she at once replied: "No, it's a horse." Some cudgelling of brains failed to suggest any means by which the information could be applied. The problem was, however, successfully solved by

a twelve-year-old girl who took the morning paper in hand, counted from the first name of the opening event in the programme for the day, exhausted the names in that event and continued into the second event until she arrived at number 29, against which was the name "Primrose Morn." Obviously it had no connection with the 2nd of April, but on reflection it was remembered that the lady was born, on the 29th of the month and was engaged to be married on Primrose Morn. Immediately below this name in the list of competitors was "Marie's Choice," and the lady's name is Marie. The coincidence was completed by the winning of the Bestwood Park Plate by "Primrose Morn." Reference to the morning papers of the 2nd of April last will enable the reader to check this statement. The rising and bursting of these bubbles of subconscious activity appear to be quite automatic and in most instances without purpose or utility. They serve, however, to demonstrate the fact that there is such a source of inspiration, a submerged selfhood in touch with the *anima mundi* or world-soul, upon which we can at all times call for information and aid. The purpose of Occultism is to put us in the way of doing this when and as we please. From the point of view of the world-soul, the future and the past are coexistent. Every race is already run, every event is historical. This gives a new and a higher meaning to the old saying: The future is only the past unfolded. As the old Philosopher says: Tsae yin jo fang—all truth is paradoxical.

Another interesting feature of the psychic principle

in us is that of the projection of the ethereal double or wraith. It is recorded of Goethe that he had a vision of himself, or rather of his double, on more than one occasion. It is well known that he had the faculty of exteriorization of thought, the projecting of visible thought-forms, in a remarkable degree. This faculty of *Kriyas'akti* is cultivated by the yogis of India, and forms an important feature in all occult training. The poet Shelley frequently effected "exteriorization" and was seen by Byron and Trelawney and by his wife on more than one occasion to be visibly present when it was certain that he was some distance away from the scene. Many such cases are on record and will be found included in *Real Ghost Stories*, and *More Ghost Stories*, published by the late William T. Stead. I know a yogi in India who has been certified to be visibly present in four places at the same time. Even allowing for slight errors of observation in regard to time, the fact is remarkable, especially as there had been no suggestion of pre-arrangement. The theory of "expectancy" would not therefore cover the ground.

A correspondent sends me the following certified experiences of psychic self-projection—

"I intended visiting a great friend (who is psychic when I am with her), twenty-five miles away, from Saturday to Monday. On the previous Tuesday night I could not sleep at all; still wide awake at 3 a.m. I suddenly thought of Miss H——, and instantly was in her dining-room, in thought, saw vividly furniture, etc., and felt beside me her dear

dead mother (my friend). I thought we both went upstairs together to the 'spare room' I usually occupy when visiting. We went into the room, and I walked straight to the window, held the curtains back with my hands and looked out, then, turned and looked at the bed, surprised to find Miss H—— in it, instead of her own room; turned to the door and came out of my 'brown study' to find myself in my own bed at home.

"When I visited her on Saturday she said: 'About 3 a.m. last Tuesday I wished you in your own home; I slept in the spare room that night for a change, and could not sleep; I felt you and my mother were downstairs, and distinctly saw you both come into the room. You went straight to the window, parted the curtains with your hands, and looked out, then turned your head and looked surprised to see me in the bed and walked out of the room.'"

Now, I had said nothing about my "psychic visit." Yet in every detail it was authenticated at the other end!

One night I dreamed I felt nervous (it was a brilliant moonlit night), and that I would go into the next room and see if M—— was awake for company. I went in my nightdress, barefooted, and distinctly shivered with cold. I found M—— sound asleep, so did not awaken her. Wondering what time it might be, I walked to the mantelpiece, where she keeps her little clock; *it was not there*, but on a chair near the bed. I made out fifteen minutes past something, but the moon was not now so brilliant I thought.

Then feeling very chilly, I dreamed I returned to my bed. I awoke with a shock (the shock of returning to my body ?) feeling sure I had *been* there. My watch pointed to 4.15. My body was perfectly warm, so it could not have been sleep-walking; it was very frosty. Next morning at breakfast I said : "Where do you keep your little clock ?"

M—— said : "Usually on the mantelpiece, but it is a good way from the bed these frosty mornings, so last night I put it on a chair near my bed-head."

She also said : "I had a curious feeling when I awoke this morning that your presence had been in my room during the night."

These experiences undoubtedly show the power of the human mind to take form and to effect visible self-presentation at a distance. It is presumptive evidence for the existence of a mind-form or *karana-sharira*, which if temporarily separable from the physical centres of consciousness, may be so separated permanently at the moment of death, and thus assume independent and conscious existence in a world inhering in its consciousness. While affording *a priori* argument in favour of a reasonable belief in post-mortem existence, it does not prove immortality. The two cases stand upon entirely different grounds and require distinctive evidence. I know that after the butterfly has emerged from the chrysalis it has independent existence and that it is neither grub nor chrysalis, but a potentiality that has become realized in a new order of being. But I also know that the butterfly comes to an end. Our

problem is concerned with the soul of the butterfly and what becomes of it thereafter. The case is not identical but merely analogous. The human evolution is presumably a good many stages beyond that of the lepidoptera.

Yet I find it quite the usual thing, especially among Spiritualists, to regard evidence of post-mortem existence as equivalent to evidence for immortality. Occultism, in common with all the great Religions, teaches that post-mortem existence is natural and imperative, while immortality is spiritual and conditional. If the shell of a nut be broken the kernel will continue to exist as nut for a considerable time. It is thus with the psychoplasm after separation from the physical body or shell. It is said of those who have attained: These are they over whom the *second death* hath no power. The tendency to regard all that is not physical as being spiritual in its nature and constitution, is one of the greatest fallacies to which modern interpreters of psychic phenomena have contributed. A change in the sphere of activity does not involve change of character, nor does it determine the degree of spiritual consciousness of the individual. That is a matter of evolution, of knowledge and devotion. The confessed ignorance of discarnate intelligences upon matters mundane and spiritual is sufficient evidence of this fact.

CHAPTER V

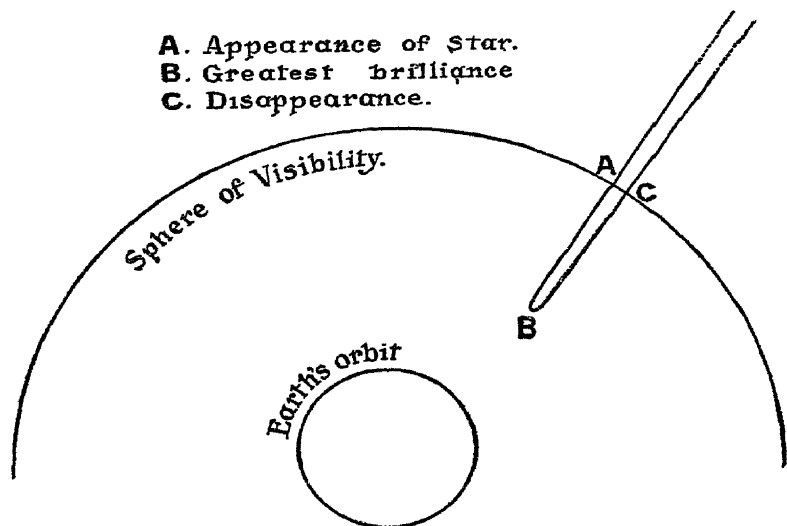
THE STAR OF BETHLEHEM

THERE is one star above all others which periodically sheds its light upon the world, but about which very little is known, and on the occult significance of which little or no light has been hitherto shed. I refer to what is popularly, and as I shall show, correctly known as the Star of Bethlehem.

I propose to bring the facts into review with the intention of finally establishing the place of this star in cosmical symbology, and also of showing its connection with the central fact of the Christian religion—the Nativity.

The Star is due to make its appearance during the present century, but at what precise date cannot be determined, owing to lack of data. It was seen in the year 945, again in 1264, and by Tycho in 1572, and after becoming visible in the daytime, so great was its lustre, it gradually faded away and disappeared. Sir J. Herschel thought from these facts, that it would reappear in 1872, but such was not the case. The appearance of a large luminous star in Perseus at the beginning of this century led to the belief that it was the long-expected visitant. The body, which was named Nova Persei, was eventually considered by astrono-

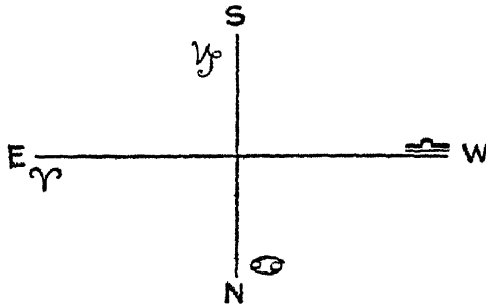
mers to be a centre of disruption, on account of its sudden flaring up and disappearance. It may have been this or a collision of two telescopic stars. Tycho tells us that the Star gradually grew in luminosity until it outshone Sirius and even Venus, and as gradually disappeared. This seems to suggest a star of great eccentricity and vast orbit, whose major axis is at right angles to the sphere of visibility, so that it appears to us "end on." It would thus grow and gradually disappear, without any sensible alteration of its position in the heavens, as here depicted—



It is of interest to note that mythology connects the Star with Cassiopeia, Andromeda her daughter, and Perseus the husband of Andromeda. These three constellations are in close proximity to one

another in the heavens; together with Cepheus, the husband of Cassiopeia and father of Andromeda.

The Star appeared above "the head of Andromeda," according to Tycho, which would give it about 32° of N. declination, and thus make its appearance vertical to the latitude of Bethlehem in Judea. The sign of the zodiac coinciding with its longitude would thus be Aries, which according to Ptolemy rules over Judea. It is the Oriental sign and stands in relation to the cardinal points thus—



This observation satisfies the requirements of that passage where the Magi are reported to have said: "We have seen his Star in *the East*, and have come to worship Him." Then if a geographical quarter was referred to by "the East," why should they travel westward from Persia to Judea? Obviously they referred to the quarter of the Heavens, and, being Astrologers, would well know that Judea was signified by Aries, in which sign the Star made its appearance. Its "standing over the house where

the child lay," indicates its position in the zenith of Bethlehem at the time of its southing, the latitude of Bethlehem being $31^{\circ} 43'$ N. in agreement with the observed position of the Star in Tycho's day.

Now regarding the year of the Nativity, we know that it was in the same year as the death of Herod. This event can be fixed. Josephus, in his *Antiquities*, lib. xvii, mentions an eclipse that took place on the night preceding one of the fasts, and which was immediately followed by the last illness of Herod. We know from the same source that Herod reigned thirty-four years after the death of Antipater, and thirty-seven from the beginning of his reign. The date is further fixed by the statement that this latter event took place in the 184th Olympiad, and we hence get the year of Rome 714 or 39 B.C., and the year of the eclipse would therefore be 3 B.C. The same author says that after mourning Herod for seven days, the feast of the Passover was approaching, and as this was always held on the 14th of Abib or Nisan, which is the first full Moon after the Equinox, we are able to confirm the date as the 13th March. At this date it is found that there is a considerable eclipse of the Moon as shown by the following calculation (see p. 48).

The Sun being $7^{\circ} 34'$ from the Node, the extent of the eclipse would be nearly five digits, and the Moon would be about two-thirds down the western sky and in the south-west quarter of the heavens. It is of interest also to note that the Moon was

eclipsed in the sign Virgo, which the ancients say rules Jerusalem, where Herod the Tetrarch died.

In the R.C. Festes we are told that the death of Herod took place before the Passover and after the eclipse of 13th March, so that the date appears to be very well established.

Luke also gives confirmatory evidence, and the

ECLIPSE OF THE MOON, MARCH 13, 3 B.C. (ASTRON.)

From Epoch New Moon March 1797

	March			Sun-Node.	Moon's Anom.	Sun's Anom.
	D.	H.	M.	s. ° .	s. ° .	s. ° .
1797	16	9	12	9 9 10	2 12 39	8 26 26
$\frac{1}{2}$ lun.	14	18	22	0 15 20	6 12 54	0 14 33
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	31	3	34	9 24 30	8 25 33	9 10 59
1800 -)	19	0	32	9 18 59	7 17 19	0 1 31
	<hr/>			<hr/>		
Equats.	12	3	2	0 5 31	1 8 14	9 9 28
a		+4	6	+2 3	1 34	
	<hr/>			<hr/>		
A+a			-1	0 7 34	1 9 48	
A - a			+2			
A ¹			+6 37			
	<hr/>			<hr/>		

12 13 46, *i.e.* March 13, at 1.46 a.m. G.M.T.
E. long. 2.22 Jerusalem.

4. 8 a.m.

account is very circumstantial. The Evangelist mentions Tiberius Cæsar by name, and also the Governors of the Provinces, as well as many dates. From him we learn that the Mother had good reason to be in or near Bethlehem at that time, because there was a registration or census under

Augustus which was fixed for the First of Tishri, when the Jewish civil year commenced. In the same month was the feast of Tabernacles, an additional reason for the journey. Bethlehem was their objective, "because they were of the house and lineage of David," who was born at Bethlehem. Now the 1st Tishri would fall in that year on 19th September. At this time there would be "shepherds abiding in the fields by night," that being the hot season. The 25th December is, of course, an impossible date.

I now take my cue from the Apocalypse: "A woman clothed with the Sun and the Moon under her feet. And she brought forth the Man-child who should rule the nations with a rod of iron."

The Sun in the middle of the sign Virgo is the woman clothed with the Sun. To be "clothed" with the solar rays the luminary must be in the middle of the sign and neither just entering it nor just leaving it. The "Moon under its feet" signifies a full Moon, when the lunar orb was in the opposite point of the zodiac, namely, the middle of Pisces. "A rod of iron" indicates that the Man-child was born under the planet Mars, *i. e.* under the rising of the sign ascribed to the government of that planet. We have to construct a horoscope which, while in actual accord with astronomical facts, exhibits these features.

We have already seen that the full Moon of March fell on the 13th, and if to this we add the values for six lunations, we shall have the full Moon of September in the year 4 B.C., thus—

	D. H. M.	s. ° ′.	s. ° ′.	s. ° ′.
March	12 3 2	0 5 31	1 8 14	9 9 28
6 luns.	177 4 24	6 4 1	5 4 54	5 24 38
	189 7 26	6 9 32	6 13 8	3 4 6
		2 4	-1 35	Sun's Anomaly.
A + a	-1	6 11 36	6 11 33	
A - a	+2	Sun from	Moon's	
A'	-1 50	Node.	Anomaly.	

189 5 37, or Sept. 5, at 5.37 p.m. G.M.T.

This is equal to 7.58 p.m. at Jerusalem, and the position of the Sun informs us that there was an eclipse of the Moon of about $4\frac{1}{2}$ digits. The Sun would be in the middle of Virgo, and hence the woman would be literally "clothed with the Sun."

Virgo, being the birth-sign, or that which the Sun occupied, it comes to be associated symbolically with Bethlehem, or Beit-lachm, *i. e.* the House of Bread, for Virgo is none other than Ceres, the goddess of the harvest of cereals, and is associated with Isis by the Egyptians, as Leo with Osiris and Aries with Horus.

This Horus is the Man-child, ruled by Mars or Vulcan, the Roman god of fire and iron, the husband of Venus or Aphrodite.

Astrologically Mars is associated with the sign Aries, and under the rising of this sign the Nativity would take place, and with Aries rising the Sun would be below the western horizon and in opposition to the eclipsed Moon, the latter being conjoined with Uranus in Pisces, and the sign Aries with the constellation Andromeda, and the Star of Bethlehem in the orient. Saturn and Jupiter were then in

close conjunction in the beginning of the sign Taurus, Mars just entered into Leo, Mercury towards the end of that sign, Venus setting as an "evening star" in Libra 22° , and Neptune in the sign Scorpio.

Here we find Mars, the ruling planet in the sign Leo, ruling Judah, hence Jesus is referred to as the Lion of the Tribe of Judah. The prophecy of Jacob was that Judah should be as a lion crouching down. "A sceptre shall not depart from Judah nor a law-giver (Cepheus) from between his feet, until Shuleh come." This Shuleh is the name of the star Cor Scorpio on whose rising Leo declines from the position of meridian power. It is in accord with the universal symbology that here in the sign Scorpio we find the planet Neptune in the 8th division of the heavens, signifying "betrayal unto death." The Moon, ruler of the 4th House, conjoined with Uranus in the 12th House, in opposition to the Sun is an additional indication of an untimely end, and that on account of secret enmity. The sign Scorpio is associated with the principle of evil and is called the accursed sign. The tribe of Dan, to whose lot this division fell, substituted the symbol of its antiscion, Aquila, the eagle, on that account. Among the disciples it was connected with Judas Iscariot.

The Pascal full Moon of A.D. 33 fell on 3rd April at $2^{\circ} 55'$ G.M.T., the Sun being about $6\frac{1}{2}^{\circ}$ from the Node. The time at Jerusalem was 5.16 p.m.—"about the sixth hour." The Sun was then close to the Star, in Aries, known as Alnatha, *i. e.* "the slain lamb."

The universality of this incarnation has been frequently commented upon. The cosmical Man has employed the symbolism of the whole of the solar system as known to the ancients. Thus we have him referred to as—

Saturn—"A man of sorrows."

Jupiter—"The Sun of Righteousness," and a "priest after the order of Melchizedek," *i. e.* the King of Righteousness.

Mars—The sword bearer, "I came not to bring peace but a sword."

Sun—"The Day-star from on high."

Venus—"The Prince of Peace."

Mercury—"The Word," "The Messenger."

Earth—"Son of Man," *i. e.* Adam—Earth.

Jesus the Prophet and Master of Wisdom is of the order of those "whose goings forth are from of old." Some have seen in Him the reincarnation of the Buddha, whose ethical doctrine is strongly akin to the teachings of the holy Nazarene.

But there are strong reasons in the astrological scheme here presented, to warrant all Occultists in accepting the Incarnation in a sense other than symbolical or mythological. The prophecies and the record agree with the astronomical facts. Jesus is called especially "the Lamb of God," and is born under the rising of the sign Aries. He is called also the "Lion of the Tribe of Judah," and Mars, the ruler of the horoscope, is found in Leo. He is called "the Virgin-born," and we find the Sun at the Nativity in the sign of the Virgin. These positions are not accidental, but are in agreement with

the particular state of the visible heavens at the epoch to which we are impelled by reference to the facts of the case in conformity with the historical record.

We have, I think, specific evidence of the Incarnation—of what? Of the Christ, the Logos, the Word. Jesus the man, whose horoscope we have been tracing, is not to be confounded with the Christ principle investing that Personality, nor yet with the Spirit of God animating the Christ. The relationship of these are apparently as Spirit, Soul and Body to one another, that is—

Spirit = God.
Soul = Christ.
Body = Jesus.

This order seems to be supported by the earliest statements of the Christian faith. The Master-Soul speaking through the person of Jesus said: "These things I do not of myself but of the Spirit of God which dwelleth in me," and again, "Know ye not that ye are the temple of God and the Spirit of God dwelleth in *you*?" Further, the Master in bidding farewell to His disciples said, "I go unto my Father and your Father, unto my God and your God." It is clear, therefore, in what relations the incarnate Christ stood to humanity and to God. Other masters have appeared at various times as manifestations of the Spirit of Truth, Bodhisattvas as they are called in India, and are seen to be the founders of schools of religious thought in all parts of the

world. They all answer to the universal paradigm, and consequently we find the same myths and legends centring in them. Occasionally we get specific record of the birth of these Great Souls. Thus we know that Confucius (Kong-fu-tze) was born 550 B.C. on the 27th day of the 10th month, and died on the 18th day of the 2nd month in the year 477 B.C., at the age of seventy-three years. The birth of Gautama Sakyamuni is vaguely indicated as having taken place at the full Moon of Jyestha. So far no records have been discovered to throw light upon the year of birth, so that we cannot determine the cosmic relations of this great luminary. The birth of Sri S'ankarāchārya, however, is specifically indicated in a stanza of Vidyāranya, where it is said that the Sun, Saturn, Jupiter and Mars were all in their exaltation signs, that is to say, in Aries, Libra, Cancer and Capricorn respectively; and in *Kendra*, i. e. in signs that were upon the angles of the horoscope. This is the ideal horoscope of the successful reformer, and this Confucius of India, who began his crusade at twenty years of age, has left his mark for all time upon Indian thought and literature.

Wherever we can obtain the time of the incarnation of these Great Souls, it is seen that either there are some special celestial portents attending them or the planetary positions are such as to stamp the horoscope at once*as that of an epoch-making birth. The portents attending the birth of Romulus, as recited by Dionysius, are no less striking than those which signalized his death. Something of this sort

was obviously the belief in Shakespeare's time concerning the death of great men—

When beggars die there are no comets seen,
The heavens themselves blaze forth the death of Princes.

From this we may conclude that the gods are not democratic, but favour individualism of the most pronounced type; and if, as would seem to be the case, the whole trend of evolution is the specialization of faculty, the elaboration of the unit from the mass, we can readily understand why specially selected cosmical conditions attend the incarnation of highly-evolved souls.

CHAPTER VI

COSMIC SYMBOLOGY

A CONSIDERATION of great astronomical epochs naturally leads to the more comprehensive subject of Periodicity and the Law of Cycles. Some notes in my former works have raised special points of inquiry which may very well be dealt with in the present chapter.

What is known as the Great Year of Plato is one of those occult statements which seem to point to the existence among Initiates of some degree of special knowledge in cosmical facts. The observation of the Precession of the Equinoxes is usually ascribed to Hipparchus, who lived in the Second Century B.C. By comparison of the star positions in his day with those of Timocharis a century earlier, it was found that while maintaining their relative distances from one another and from the ecliptic, the stars had altered their positions in regard to the equinox, and a rough calculation showed that they were moving at the rate of about 50" per year. Observations of particular stars, while confirming the fact of their change of longitude, did not yield uniform results, and this no doubt was due to the imperfection of the instruments employed. Thus in regard to the star Spica Virginis we have the

following observations of its longitude at various dates by independent authorities—

Timocharis,	B.C.	293,	Spica observed in Virgo,	22° 20'
Hipparchus,	"	145,	" "	" 24° 20'
Menelaus,	A.D.	99,	" "	" 26° 15'
Ptolemy,	"	139,	" "	" 26° 30'
Copernicus,	"	1515,	" "	Libra, 17° 14'
"	"	1525,	" "	" 17° 21'
Naut. Al.,	"	1820,	" "	" 21° 20'

Thus while the fact of Precession is very clearly defined by these observations, the amount of it is not accurately determined. Later observations with more perfect means of measurement have enabled the official astronomers to give a true value to the Precession of the Equinoxes, which is $50.2453''$ plus $0.0002225''t$ where t is the number of years from 1850. Thus while Hipparchus and Ptolemy found it to be 1° in 100 years, Albatani found it to be only 1° in 66 years, and modern observations seem to point the fact that it has been accelerated up to our own time. By taking a mean of all observations during the last eighteen centuries, the amount appears to be $50.062''$ and by extending the observations we can work it down to $50''$ nearly. Now if we divide the circle of the zodiac, or 360° by $50''$ we shall arrive at the figures 25,920 comprised in the Great Year. There are two theories in existence as to the cause of this Precession. At the point of time when the Sun crosses the Equator and comes to the first point of Aries, let the Sun be in line with a star in the heavens. When the Sun returns to the same position on the Equator it is found not to be in line with that star but $50''$ in

advance of it. The first theory is that this is due to the change in the obliquity of the ecliptic, or, what is the same thing, in the inclination of the earth's axis to the plane of the ecliptic, a change caused by the action of the Moon and Sun on the equatorial bulge. The whole effect is taken to be about 50" as said, and of this 35" is due to the Moon and 15" to the Sun. Various observations have shown this change of axial inclination to be about 50" per century, or one one-hundredth part of the Precession of the Equinoxes. Of this I shall have something to say later. For the moment we may consider it as part of the theory of Precession. The other theory is that Precession is caused by the proper motion of the Sun through space, whereby it completes an arc of 50" of its vast orbit every year. Then the gradual increase of the Precession already noted would in terms of this theory be due to the fact that the earth is getting nearer to the Sun and consequently the angle of parallax would be greater. Here we may leave the theorists with their own material and turn to the significance of this Great Year.

As the whole Year consists of 25,920, during which the Equinoxes precess an entire circle, there will be a period of 2160 occupied in traversing one sign, that is to say, a twelfth part of the circle. Now this period is 72 periods of the planet Saturn, otherwise known as Kronos, the god of Time. From this again we derive the foundation of the great Yugas or Ages known to the Indians and referred to in the Vishnu Purana as the Four Ages, Satya-yuga,

Treta-yuga, Dvapara-yuga, and Kali-yuga. They correspond with the four ages known as the Gold, Silver, Copper and Iron ages. Thus—

72 × 6	equals	432	multiplied by 1000	=	432,000	years.
72 × 12	"	864	"	"	= 864,000	"
72 × 18	"	1296	"	"	= 1,296,000	"
72 × 24	"	1780	"	"	= 1,728,000	"

Total number of years in the Maha-yuga, 4,320,000 years.

At present the Vernal Equinox is at the very end of the constellation Aquarius, and there was a time when the equinox fell in the middle of Taurus, and the solstices in the middle of Leo and Aquarius respectively. Thus we find Varaha Mihira, an Indian astronomer of the fifth century, stating that in his day the solstices fell in Katakam (Cancer), and Makaram (Capricornus), but that according to former shastras they were once in the middle of Aslesha (Leo) and Kumbha (Aquarius) respectively. This tells us that some two thousand years before Mihira's time there were Indian observations which determined the positions of the solstices among the asterisms, and it cannot have failed to strike Mihira that there was such a fact as Precession, even supposing that he had no knowledge of it from the Greek and Egyptian astronomers. It was about this time, namely 2000 B.C., that the Babylonian empire was at its height, and accordingly we find the astronomical facts written in all their records and built into their architecture. We find it in the Assyrian Bull and in the Egyptian Sphinx, wherein the four constellations which then held the cardinal points

are found to be compounded. They comprise Taurus the Bull, Leo the Lion, Aquarius the Man, and Scorpio (Aquila) the Eagle.

In connection with the position of the Vernal Equinox in the constellations, there are a number of very interesting myths and symbols which form an essential part of Occultism. We find, for instance, that at the time when the equinox was in the constellation Taurus the worship of the Bull as a symbol was closely associated with the Spring festivals. The Egyptians at this time decked a white Bull with garlands of flowers and set a golden discus between his horns to represent the entry of the Sun into the constellation of the Bull. Later, when the signs of the zodiac became confused with the constellations by the fact of their coincidence, the same myths and ceremonies were transferred to the signs, and remained associated with them in the popular use. Hence the May Day festival, which had its origin with the Sun in the constellation Taurus at the Vernal Equinox, came to be associated with the entry of the Sun into the sign Taurus in the month of May.

History brings to us a curious confirmation of the astronomical basis of the Bull ceremonials. The Exodus of the Israelites from Egypt is stated to have taken place in 1491 B.C. Now we have already seen that Mihira, the Indian astronomer, noted the Vernal Equinox at his time to have been coincident with the first point of the constellation Mesham (Aries), and, as his date is *fixed by calculation to have been A.D. 536, the interval would consequently

be 1491 plus 536, or 2027 years. And if we multiply this by 50.1", the mean precession per year, we shall have as result 28° 12' 35", which, added to the first point of Aries, takes us to the end of that constellation on to the verge of the constellation Taurus. Hence we conclude that about the time of the Exodus the Equinox was passing out of Taurus into Aries, and consequently we find the institution of the Jewish Passover (Pasach), to have been inaugurated by Moses who was "learned in all the lore and language of the Egyptians" and who, as the adopted son of the Egyptian Princess, would be initiated by the Priests of Isis into all the mysteries of the cosmos to which at that time they had access. When, therefore, the Israelites were found to be perpetuating the worship of the Golden Calf which they had witnessed in Egypt, the great Lawgiver admonished them, reduced their idol into an *aurum potabile* by his alchemical skill and gave it them to drink. Thereafter the symbol of the Ram became paramount in Israelitish worship. The Pasach or transit was none other than that of the Vernal Equinox from the constellation Taurus into Aries. Occultists have identified the sign Taurus with the age of the Patriarchs, the age of husbandry and the ascendancy in Egypt of the Hyksoi or Shepherd Kings. The age of Aries marks the cycle of militarism, extending to Assyria, Persia, Egypt and Greece, and culminating in the Roman Empire. Pisces marks the age of Combination, culminating in the federation of the Anglo-Saxon peoples. The present-day transit into the constellation Aquarius is held to inaugurate

the dawn of the age of Baptism, the pouring out of the Spirit of Truth upon all flesh, and the age will therefore be one of spiritual regeneration.

What are called the Four Fixed Signs of the zodiac, those which enter into the composition of the Sphinx, are found to be in the forefront of national symbolism among the ancient Chinese. The four cardinal constellations are associated with the four colours, black, red, white and blue. The constellation of the Lion was called by them "the Black Warrior," Taurus was called "the Azure Dragon," Scorpio the "White Tiger" and Aquarius "the Red Bird." In the time of Wan Wang there was built a palace whose four walls were of these colours, and we find them represented in the heraldry of the Yellow Empire.

In both Egypt and Assyria we find the Bull used as a sacred symbol, even as it is to this day in India. There is a connection of a subtle nature between the Bull and the Bee—Apis. In the most ancient Mithraic monument of Assyria there is shown in bas-relief the figure of a lion out of whose mouth a bee is coming forth. This at once brings to mind the riddle of Samson, himself associated with the Solar myth. He is made to say: "Out of the eater came forth meat, out of the strong came forth sweetness." And when they gave him the answer: "What is stronger than a lion, what is sweeter than honey?" the key to the symbology is supplied in his answering words: "If you had not ploughed with my oxen (Taurus), you had not found out my riddle." Here there is an obvious association of the symbol

of the Bull with that of the Bee, and it is here that we get the affiliation of the two signs Taurus and Leo. A lion trampling on a snake and a bull in the folds of a snake are to be found among the symbolical monuments of the past. The lion-headed man, Abraxas, is a symbol which links the sign Aquarius to that of Leo, and is of great antiquity: among the Persians we find this word Abraxas or Abracax engraved on magical stones. It stands for the 365 days of the year and the virtues corresponding to them.

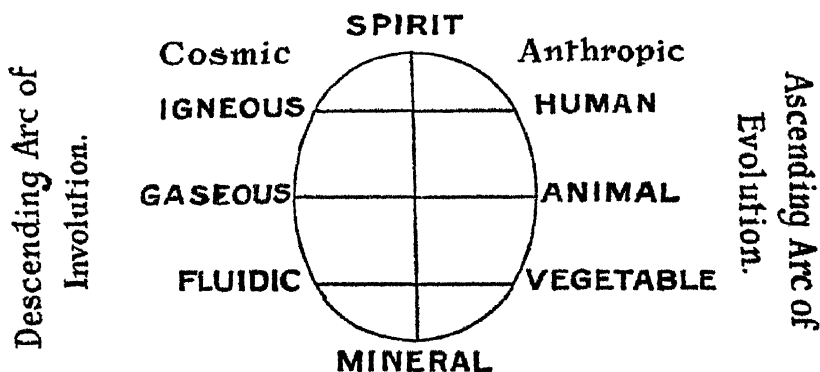
But this Taurean key to the riddle of Samson is not merely a cosmical symbolism. It is also a spiritual one. For the four Fixed Signs of the zodiac stand for the basic elements or what are known as the Four States, and these in their turn have analogy with human principles. Thus—

Leo	represents	Fire,	which	stands	for	SPiRiT.
Aquarius	„	Air	„	„	„	MiND.
Scorpio	„	Water	„	„	„	SOUL.
Taurus	,	Earth	„	„	„	BOdy.

In this paradigm we have Spirit above and Matter beneath, linked together by the Human Soul or Mind in relations with Spirit, and the Animal Soul in relations with Matter. The riddle of Samson therefore may be read kabalistically thus: Out of Spirit proceeded Matter, as from Fire the element of Earth was evolved. To which we may add the rider in corresponding terms: Save by incarnation you could not attain to spiritual liberation, which is equivalent to the saying: If you had not ploughed

with my oxen you had not found out my riddle. Here we have the process of differentiation covertly referred to by the propounder of the riddle, showing that Matter is the ultimate expression of Spirit, its negative pole. It stands for the female principle in Nature, and hence the tradition involves the woman who betrayed Samson's secret. Thus in cosmical symbology some of the great secrets of cosmogenesis and anthropogenesis lie concealed. The ancient wisdom conceived the two schemes as involved in the complete arc of life, which holds good for any planet, and for the system to which it belongs.

The Four states of matter and their corresponding evolutes may be thus figured—



In a subsequent section we may profitably consider the analogy existing between the cosmical and anthropological evolutions, and the consequent relations of the human soul with the planet to which it is related in the scheme of things.

CHAPTER VII

READING THE SYMBOLS

THE possibility of a scientific foreknowledge of events has long engaged the minds of speculative thinkers. In properly informed minds it has assumed an actuality. The learned writer of *The Story of the Heavens* has given us a most interesting account of the manner in which the law of the Tides gradually came to be connected with the Moon, and how at length some astute observer formulated a scheme based on the Moon's age, by which the time of high or low tide could be predicted. That was a case of scientific foreknowledge. When to the laws of Kepler, which gave a mathematical construction to the whole system of astronomy, Sir Isaac Newton contributed his great law of Gravitation, the coherence of the whole cosmical scheme was manifest. Kepler showed that planetary motions answered to the functions of the ellipse. Newton demonstrated the necessity of this cosmical fact. Herschel discovered the proper motion of the Sun in space and upset the whole scheme. Although answering to the functions of an ellipse, of which the stationary Sun occupied one of the foci, the necessary fact immediately assumed the less rigid form of relative fact, and the ellipse gave place

to the cycloidal curve. A cycloidal curve is that described by any point on the tyre of a revolving wheel whose axle is progressing at the same time in a straight line. Let the Sun occupy the position of the axle, and let a planet be situate at the end of one of the spokes of the wheel upon the tyre. If the wheel be now moved forward it will be found that the Sun-point is moving in a straight line parallel to the ground on which the wheel rests, while the planet-point describes a series of arches. It never gets farther away from the centre to which it is united. The planet point, in fact, describes a segment of a circle the chord of which is equal to the circumference of the wheel. We are under no necessity of supposing that the Sun's path in space is rectilinear. On the contrary, we have presumptive evidence that it is itself answering to the gravitational pull of some body in the remote confines of space and pursuing an orbital path.

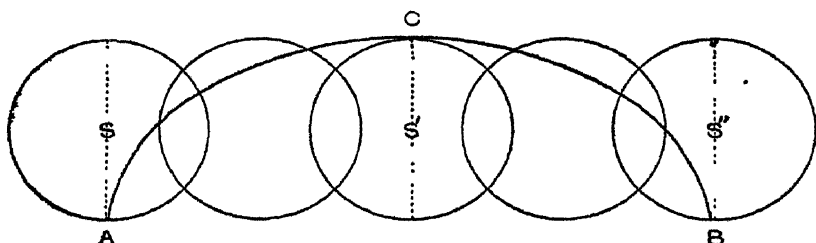


Diagram showing the Cycloidal curve of a planet on a vector $S'-C$, where A, C, B are the tropics. Then the straight line $S-S''$ is equal to $2(S'C) \times 3.14159$.

We are here dealing with a rigid vector, which is not the case as regards the planetary bodies. There

is a difference in nature between the spoke of a wheel that holds the tyre to the hub and the force of gravity that holds a planet to the Sun.

Then our cycloidal curve falls of itself into the region of relativity. It would only be true if the Sun's path in space were rectilinear, not otherwise.

Now we have got to our point where the elements of our system assume coherence only by their relativity. This fact is so well established that scientific prediction is a thing assured. Every year there is issued a volume of astronomical facts which antedate our calendar by some three or four years. I refer to the *Nautical Almanac*. In this volume we shall eventually find not only that the tides have been correctly predicted, but that every phase of the Moon is accurately stated, its orbit among the stars clearly defined; the times of its occulting or hiding the various stars that happen to lie in its course; the time, place and magnitudes of the various eclipses, and a host of other phenomena, are seen to have been foretold. This knowledge could not be otherwise derived than from an intelligent study of an intelligible cosmos, and a clear definition of the laws governing cosmical relations. Keep that in mind. We live in a world of relativity. What we call cosmic laws have only a relative value. The Ptolemaic system of epicycles was relatively true to the view of the universe which regarded the Earth as the centre of the system. It answered to all the phenomena. It had an integrity of its own. When the view-point was shifted so that the Sun came to be regarded as the centre of the system, then the

epicycle no longer held good. But the elliptical theory of Kepler was only a relative truth. The planets do not really move in elliptical orbits. They only appear to do so from the point of view of a *fixed* central Sun. The theory, like that of Ptolemy, answers to the phenomena. The same can be shown in regard to the cycloidal system. In the astronomical text books it will be found that the Precession of the Equinoxes is ascribed to the change in the inclination of the earth's axis caused by the attraction of the Moon and Sun, but principally of the Moon, on the equatorial bulge of the earth. The same text books will tell you that the Precession is found to be increasing, that the Moon is receding from the earth, and that the attraction of gravitation decreases as the square of the distance! All of which is a contradiction in terms.

But since we have arrived at the fact of relativity in regard to what we are used to calling astronomical "facts," we may as well face the situation and accept the universe as symbol. Then all facts concerning it come to be regarded as merely symbolical, and it is our business to relate this universal symbology to the things of our consciousness and the facts of daily life.

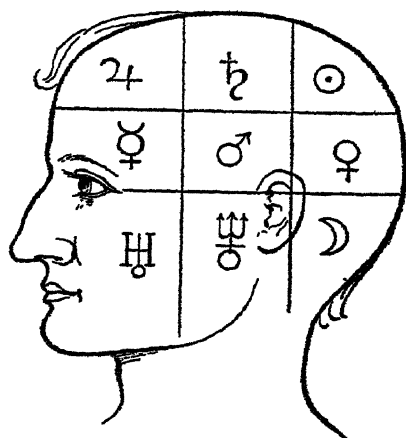
Such a system was evolved ages ago by the philosophers of the East, in China, in India and in Chaldea. They called this system by the name of Astrology, that is, what we reason or discourse concerning the stars. They regarded the stars, not as bodies having a fixed quantitative relationship to the cosmos, but as symbols having a significance in our

consciousness and a value in terms of experience. These values were doubtless assigned from observation. Human nature remaining very much the same throughout long ages, the symbolism thus instituted would have a more or less constant value. That is how we find it. What Saturn signified two thousand years ago it signifies to-day. It is an open question whether the planets have a causative relationship in regard to the affairs of human life. Before we can decide this point we have to prove our theory of gravitation, making of it an absolute instead of merely a relative fact. Then, if the planets interact one upon another, as what is called the "solidarity" of the system seems to require, we cannot very well escape from the logical consequences of our reasoning, and planetary action in human life must be a fact beyond controversy. But the planets may very well have a symbolical value as being part of the universal inscription, a feature in the great physiognomy. We may argue from this point of view with perfect safety. It is our business to study this physiognomy of Nature, to read the symbolism of the heavens in the same intelligent manner as we read the symbolism of the Earth. It may be said that the whole art of living consists in what the ancients called the "end-viewing perception," seeing the end from the beginning, which is our modern "intelligent anticipation." The Genesis account gives a symbolical value to the Sun, Moon and planets, when it says: Let them be for signs (Othoth), and this othic value was early discovered by the ancients and has held to this day.

There are various means of foreknowledge, but all cannot be called scientific, although they may be the subject of scientific scrutiny. Inspiration or revelation escape our apprehension. What we know as the gift of the Spirit does not lend itself to scientific empiricism. Direct perception, as in clairvoyance or seership, is allied to certain temperamental peculiarities which can be noted but barely accounted for. Mediumism and obsession may sometimes be the source of foreknowledge of events, and these are the legitimate subjects of study by psychologists. To these we may add the various forms of Automatism when applied to divination, and Numerology or Kabalism. The latter, while depending on an universal symbolism and the geometrical relations of thought, is somewhat distinct in that it lends itself to empirical test. Indeed, it may be said that all the foregoing methods of foreknowledge, except direct revelation, may be rendered scientific. That they are not yet so is due to our defect of knowledge concerning the nature and constitution of man.

In effect we make final reference to Astrology as the only means of scientific foreknowledge known to man, and in this we must include the physical phenomena which have direct relation to astronomical facts as well as anything we may argue concerning the action of the planets upon the minds of men and the disposition of human affairs. Astrology lends itself readily to experimental test. It does not necessarily assume a causative relationship between man and the various bodies of the solar

system, but it is open to show that there is an actual relationship between the state of the heavens at the moment of a person's birth into the world and the character and experience of that person through life. There is no need in this place to elaborate the argument. The facts are sufficiently well attested in the experience of all who have taken the trouble to apply the ordinary tests. As to character, Ptolemy affirms that Mercury is the indicator of the rational powers, the Moon of the natural powers. By the rational he means those that are peculiar to man, by the natural, those that are common to man and the lower animals. The distribution of the faculties and powers are thus symbolically located—



There is an obvious consent here to the principles of modern Phrenology as enunciated by Dr. Bernard Hollander. It is seen that all the intellectual faculties, the perceptives, memories, the comparative

and rational faculty, are under the sway of the planet Mercury. Jupiter governs the sympathetic faculties, intuitive perception, mirthfulness, wit, benevolence; Saturn the devotional faculties, wonder, sublimity, veneration; the Sun has rule over the governing group of faculties—firmness, conscientiousness, love of approbation, stability; Venus over the social group—friendship, inhabitiveness, constancy, etc.; the Moon over the natural faculties—vitativeness, amativeness, love of offspring, etc.; Mars over the faculties of defence and destruction; Uranus over the psychic faculties, and Neptune over the spiritual.

In Astrology the Sun is considered as the radiating centre of vital energy, and has relations with the heart and the solar plexus. The Moon is 'the distributor of this energy, and represents the element of variability, being allied to the sympathetic ganglion, and having relations with the fluidic body; it also is related to the spleen. The Sun and Moon acting together, as in the production of the tides, may be regarded as the generator and distributor of all astral influences. According to the positions of the planets at the moment of birth in regard to the luminaries, astrologers draw their conclusions regarding the constitution and functional powers of the individual. But there is also another most important local factor which plays a very significant part in the determination of personal powers.

If we take the vertical circle in the centre of which a birth takes place, we shall find that this prime vertical is divided into two parts by the meridian which cuts it at right angles, and again by the hori-

zon at right angles to the meridian circle. These two great circles represent sensitive planes which are capable of responding to the astral vibrations in force at any time, the intensity of such vibrations being in direct proportion to the nearness of the planets to such planes. Hence it is found that planets which are exactly rising or setting, culminating or passing the lower meridian, have a very marked effect upon the character and destiny of the person so born. These are empirical observations. They can be tested, but, if tested, they must be so in strict accord with the canons of Astrology, which ascribe certain influences to each of the planets.

These great circles again constitute planes of direct and transverse polarity, and they are found to follow the principle of the segmentation of the cell. They serve a most important part in the determination of sex. But this is a long and intricate matter, and cannot be fully discussed in these pages.

Now, by tracing the effects upon health, character and fortunes produced (or indicated) by the transits of the planets over these sensitive planes, astrologers have been able to determine exactly what effects are due to each, that is to say, what they signify in the course of events. Ptolemy, Tycho and Kepler, Newton, and others among the great astronomers, have confirmed the ascriptions of the astrologers from personal observation, but without in any way contributing to the solution of the problem of their *modus operandi*, presuming them to have a causative relationship in human affairs, or of their status in a scheme of universal symbolism. They have just

left the problem where they found it, while confirming the general claim of astrologers that there is a possible means of a scientific method of prediction. Astrologers make no claim to any degree of special inspiration. They merely argue from like causes to like effects, finding illustration of the law of periodicity in lunations, transits, eclipses and revolutional ingresses, which, being connected in experience with a certain succession of events, are found to produce events of a similar nature whenever they recur. Astronomy gives us the periodic values of these several factors, while Astrology supplies an interpretation from experience. Nothing could be more scientific or more satisfactory. I may now pass to the citation of some remarkable instances of scientific prediction.

CHAPTER VIII

ANCIENT AND MODERN EXAMPLES

AMONG the earliest of the great readers of the Symbolism of the universe was Thales of Miletus, who during the sixth century B.C. formulated a true theory of the cause of eclipses, and proved his theory by predicting the eclipse of May 28, 585 B.C. He founded the Ionic sect of philosophers, which was distinguished for the profundity of its speculations, to which his successors and pupils, Anaxagoras, Anaximander, Anaximenes and Archelaus so largely contributed. Archelaus became the master of Socrates. Anaxagoras proved himself as skilful as his Master in the use of the sphere and in astronomical studies, for he predicted the eclipse of the Sun which was seen at Athens in the first year of the Peloponnesian War. From Thucydides we learn that it happened after noon in the summer, and that the Sun assumed a crescent shape and that some of the stars shone out.

Sir J. Herschel has spoken of this eclipse as total, but this cannot be, as the Moon's apparent diameter was less than that of the Sun, so that even where it was central it would be but annular.

Now of Thales it is recorded that he foresaw by his reading of the symbols that there would be a

great dearth of olives in a certain year, and he accordingly bought up all the stock of olives that was on the market and chartered all the stalls, so that when the dearth occurred he was able to sell at his own price, and thereby made a great sum of money. This was at Alexandria. He then went to Athens and found the plague raging there. He at once took the matter in hand and was speedily successful in purging the city, so that the people erected a statue in his honour to commemorate the event. Seeing his end approaching and knowing that it would be due to the fall of some heavy body, if indeed he himself did not receive a fall, he thought to circumvent the evil by taking necessary precautions. To this end he retired to a field where he established himself. Being thus far removed from any buildings and himself in no danger of falling from a height, he thought himself to be secure, and looked forward to the time when the evil indications should have passed by. But it happened that an eagle, having secured a particularly fine tortoise as prey, carried it aloft and sought for somewhat whereon to break its shell. Seeing the bald head of the philosopher and mistaking it for a stone, the eagle promptly let the tortoise fall. Exit Thales!

The general truth of the Hebrew records has been abundantly established by archæologists both in regard to the Babylonian and Egyptian captivities and the sojourn in the wilderness. Their prophets were men skilled in the reading of the universal symbolism, and they described events centuries before they happened. Daniel so correctly pour-

trays the career of Alexander that the early opponents of the Bible sought to prove, but without success, that the prophet was describing what was past instead of predicting what was in the future. However this may be, we cannot get away from the fact that the ruin and desolation of many cities which were in a high state of prosperity in Daniel's time and for some centuries after, such as Moab, Edom, Amalek, Tyre and Sidon, and Ammon, were undoubtedly predicted. These cities were to be blotted out. They were in existence in the first centuries of our era, but now they no longer exist. The subjugation of Egypt was clearly foretold and has accordingly happened. Nineveh and Babylon were condemned to desolation and utter ruin when in the height of their prosperity. They were to be places of eternal solitude, the haunt of wild beasts, and the palaces a hiding-place for jackals. Daniel's famous prophecy of the coming of the Messiah after Seventy Weeks, *i. e.* 490 years from the time of the going forth of the order to restore and rebuild Jerusalem. The prophet clearly indicates the source whence he was able to obtain initial light upon the basis of prophecy, for he informs us that in the first year of the reign of Darius (521 B.C.) he "understood by books the numbers of the years," etc. Thereafter by prayer and fasting he attained great illumination, but in all his prophecies, where he makes use of the symbolism of Nature, he uses the day for a year that is still pursued by the student of Astrology.

Coming to more modern times of which we have closer record, we find in Michael Nostradamus,

Physician to Henry II of France and Catherine de Medici, something of the same flame that animated the ancient prophets. He carried his Astrology to a fine art, and among his predictions are many that deserve notice. The death of the King in a duel is well pourtrayed by him in a stanza—

Le lion jeun le vieux surmontera
 En champ bellique par singulier duel,
 Frappe a cage d'or
 Deux plaies d'une, et puis un mort cruel.

Henry II was killed by Montmorency on the 10th July, 1547, while engaged in a tourney at the nuptials of his sister with the Duke of Savoy. The lance of the Comte de Montmorency struck the gilded vizor of the King and penetrated to the eye. A tumour subsequently developed and the King died of it. This is in agreement with the prophecy of Morin, who in his horoscope of the King gave his death from a hurt to the head.

Nostradamus is also believed to have foreshadowed the Fire of London in 1666 in the following lines—

Le sang de juste à Londres fera faut
 Brusler par feu de vingt et trois les six.

The blood of the just (spilled) in London requires that it be burned by fire in Sixty-six.

This prophecy is in line with that of the famous astrologer, William Lilly, who was patronized by King Charles I, and whose works were collected by Sir Elias Ashmole. Lilly so clearly predicted the Plague and Fire in two hieroglyphics that he was

subsequently arraigned before Parliament concerning his more intimate knowledge of the source whence he drew his inspiration. His statement contained in *Christian Astrology* is that he founded his prediction on the ingress of the aphelion of Mars into the sign Virgo, which he affirmed was the ruler of the Monarchy then reigning.

The Aphelion of Mars was on Jan. 1, 1800	5s	2° 23' 19"
From this take for 200 years motion	.	3° 39' 40"
Position for Jan. 1, A.D. 1600	.	4s 28° 43' 39"
Add motion for 66 years	.	1° 12' 29"
Position for Jan. 1, A.D. 1666	.	4s 29° 56' 8"

Therefore in about four years from the time of the Fire the aphelion of Mars would enter the sign Virgo. Kepler's Tables, which were current in Lilly's time, show the date of entry to be 1654, and a mean of these shows the year 1662. Therefore, as the hieroglyphic was published some years before the events to which it refers, I think there can be no doubt that Lilly has given us a true explanation of his reasons for the prediction.

Kepler, the great Astronomer, not only affirmed his belief in the principles of Astrology, but gave illustration of them by his prediction of the rise and fall of Wallenstein.

Of Jerome Cardan, the astrologer and mathematician, who compiled the *Centiloquia* of Ptolemy, and made important contributions to the study of Algebra, there is a remarkable story on record concerning his prescience of his own death and the manner of it.

It appears that from a study of his own horoscope he came to the conclusion that at a certain time he would be in danger of death by human violence. He therefore took precautions, and, having stored his larder with sufficient material to see him through the evil period, he securely bolted and barred all the doors and windows of the house, and thus thought himself to be in great security. But it happened that a band of robbers passing that way saw the house closed up, and, finding it to be very securely protected, they fancied that some great treasure might lay hidden away in it. They were not long in breaking into the place, and, meeting Jerome at the foot of the stairway, brutally murdered him.

John Dryden, the poet, studied Astrology very carefully, and the excellence of his faculty may be judged from the precision with which he predicted the career of his own son Charles. Congreve gives us the account very circumstantially. It is said that when his lady was about to give birth to this child, Dryden left his watch upon the table, instructing the attendants to be very careful in noting the time of the child's birth. The event having been carefully timed, Dryden computed the horoscope and made the usual calculations. He was thus able shortly to inform his lady that at eight years of age the boy would be in danger of death by a fall. If he survived this he would be again in danger from a similar accident at twenty-three years of age, but that should he yet survive then at thirty-three or thirty-four he would certainly succumb to

the malefic influences which then had indication in the horoscope.

In effect it was seen that when the boy arrived at the age of eight years he nearly met his death. His father, being intent on going to a hunt, left the lad at home with a Latin exercise, enjoining him strictly not to leave the house until his return. As fate would have it, however, the stag in breaking away from the hounds jumped the wall of Dryden's garden, and the boy running out to see what the noise was all about, came by the wall just as the hounds were scaling it. The wall gave way under the pressure of the pack, and Charles was buried beneath it. After a long illness he was restored to comparative health. At twenty-three years of age, when descending the steps of the Vatican, he fell and received such a severe blow upon the head as to render him unconscious. From this, however, he recovered, and might have lived to defeat the sinister predictions of his father, but that at the age of thirty-three he was tempted one day to indulge in a swimming feat in the Thames. Having crossed the river twice in succession he essayed to perform the feat a third time, but being caught with cramp or heart failure he was soon seen to be in difficulties; and before assistance could be rendered he sank and was drowned.

Thus we see that among the readers of the Symbols some were able to admonish others and to give timely warning of the evils which beset them, while themselves unable to provide against those troubles of which they had equal prescience. One is indeed

tempted to say with Philip Bailey, "Free will in man is necessity in play." But we know that the reading of the symbols is not the same as the understanding of the law, and it is quite reasonable to affirm that the ability to foresee and predict a danger does not carry with it the ability to avert it. That such power lies to the hand of man we may assume from the fact that successive rulers of ancient China were able to continue in vigorous life long past the age at which astrological indications extend. Thus Fuh Hi reigned 115 years, Shin Nung 140 years, while Hwang Ti lived 110 years and reigned 100. Show Hao lived 100 and reigned for 84, and several others lived over 100 years each, and according to astrological principles all the "arcs of direction" would be completed in 112 years. Thus Fuh Hi began the Patriarchal Dynasty in 2943 B.C., and the obliquity of the Ecliptic was then $24^{\circ} 7'$, and taking the capital of the Yellow Empire as in latitude $39^{\circ} 54'$ the product of their tangents will amount to about 22° , which added to 90° will give 112° or about the same number of years.

But we are also told that these men understood the Tao-tien, or universal laws, and were in possession of the efficacious Word, so that by their knowledge, allied to their great virtues and simplicity of life, they were enabled to withstand the assaults of cosmical forces and extend their years beyond the low average to which modern civilization has brought us. It has been suggested by some controversialists that the age of Methuselah, which is

given as 969 years, should be reckoned as lunar years, that is to say, as nine hundred and sixty-nine lunations. But this would yield a period of about 78 years and 120 days merely, and by the same computation he would be just over 15 years of age when he begat Lamech, for it is said that he was then 187 years of age, and 187 lunations equal 15 years and 47 days. But this would falsify the whole of the chronology, which, although not established, is found to be consistent in itself. Thus both the Chinese and the Hebrews agree as to the date of the Flood, 2348 B.C. At that time Noah was the Patriarchal ruler in Chaldea and Yaou and Shun were joint rulers in the Yellow Empire. The curious agreement of the Hebrew and Chinese records is presumptive evidence of something in the nature of a vast and probably universal cataclysm. The following is the computation from Genesis—

Age of Adam	at the birth of Seth,	130 years.
„ Seth	„ Enos,	105 „
„ Enos	„ Cainan,	90 „
„ Cainan	„ Mahalaleel,	70 „
„ Mahalaleel	„ Jared,	65 „
„ Jared	„ Enoch,	162 „
„ Enoch	„ Methuselah,	65 „
„ Methuselah	„ Lamech,	187 „
„ Lamech	„ Noah,	182 „
„ Noah at the time of Flood,		600 „
Total of years from Epoch		1656 „
Beginning of the record, B.C.		4004 „
Date of the Flood, B.C.		2348 „

It is quite clear, therefore, that if we reduce the natural years of Methuselah to lunar years the result

would be to vitiate the whole of the chronology, and, moreover, if we did so in regard to the years of Methuselah we must also do so in regard to others of the Patriarchs. This would mean that Mahalaleel was born to Cainan when the latter was just over seven years of age; or that Methuselah was born to Enoch in the sixth year of his age! If there is any improbability in the record at all, it is rather in the idea of these patriarchal infants than in that of the extreme longevity of Methuselah. If a mere tortoise can live for 500 years, why not a human? What the simple life is capable of, we of this age have no knowledge from experience, but I see no reason why certain souls, fitted by spiritual selection for the performance of some great work or the upholding of a holy tradition, should not incarnate under cosmical conditions which are also so select as to withstand the concatenation of natural forces which make for dissolution. At all events we have here a rather interesting problem for the Eugenists, who, basing their principles on purely physiological grounds, are confronted and disarmed on every side by these occult forces in Nature which they have failed to take into account. While they base all their calculations on physical heredity, the occultist points silently but impressively to the fact of psychic tradition, and in support of the occult position we are able to point to a hundred cases of insanity which can be specifically predicted from the moment of birth and years before the symptoms of mental disorder begin to manifest. A theory to have a working value must include all the facts, and so far

as human genetics are concerned not the least among these facts is that of the cyclic rebirth of souls and the continual importation of new psychic forces into the line of physical heredity. The study of Eugenics should begin in the study of psychology. We know, for instance, that progeny generated during intoxication will probably turn out epileptic, but that does not answer the question as to why one soul rather than another should animate that body. Yet out of a dozen horoscopes an astrologer will unhesitatingly pick out any one that may happen to belong to a body thus afflicted. This fact should give us pause to re-examine the foundations of our system of genetics. The secret of health and longevity is not to be found on this side of the spiritual equator.

CHAPTER IX

A TYPICAL CASE

THE ancient secret records embody a tradition of the going down of Atlantis into the depths of the sea after the perversion of a race of humanity whose physical culture, civilization and scientific attainments eclipsed anything of which we have modern example.

The Hebrew records give us the familiar case of Babel, that achievement of human arrogance which reached to the gates of the Sun. The great civilizations of Assyria, Babylon, Egypt, Greece and Rome have gone the way of all things temporal. In the modern endeavour to "beat the record" there is an element of danger which is too lightly regarded by those who have no knowledge whatsoever of the forces with which they are playing. These are not of the air and wave alone but of the whole universe, as well spiritual as physical. Let us look at the matter in the light of a modern example.

I have no record as to when the *Titanic* was keeled, but there is certain knowledge that it was launched on the 31st of May, 1911 at Belfast, the time being Greenwich Mean Time, 12.42 p.m. The ship was well-named, not only because it was the

greatest embodiment of human engineering and ship-building skill, a veritable monster of a modern Frankenstein, but also because it was the embodiment of human pride and daring. The Titans, it will be remembered, were a race of giants, sons of Heaven and Earth, who were hurled into the abyss for daring to make war against Zeus. It is the Greek story of the submersion of Atlantis.

Ambitious in design, colossal in form, and inclusive of the very latest of modern luxury, this floating city took the water for the first time at a moment when the whole amphitheatre of heaven was witness of indications of impending disaster. I do not pretend to know what particular Master of Wisdom it was who set Argo Navis in the heavens as a symbol of all that maritime prowess with which the world has grown wonderful. I only know that in whatsoever horoscope a malefic planet occupies that particular part of the heavens it stands for a symbol of disaster by navigation. It is associated with Cancer. Neither do I know who it was gave to Neptune the traditional rule of the ocean, but yet I find it a prominent and malefic factor in all significations of shipwreck.

Now we have said that the time of the launching of the *Titanic* was effected under portents of disaster. Let us go more closely into the particulars. At the moment of launching the 19th degree of the sign Virgo was rising at Belfast with the planet Mars just below the eastern horizon. The ruler of the horoscope was Mercury, and we find it in the 9th division of the heavens, that part which has significance of

voyages, and in conjunction with Saturn, the significator of delays, obstacles, obstructions and collapse. Both Saturn and Mercury were opposed by Jupiter. The Moon was in the "ocean" sign, Cancer going to the opposition of Uranus, the symbol of sudden catastrophe.

The most striking point is the ruler of the horoscope, Mercury, in the House of Voyages conjoined with the malefic planet Saturn.

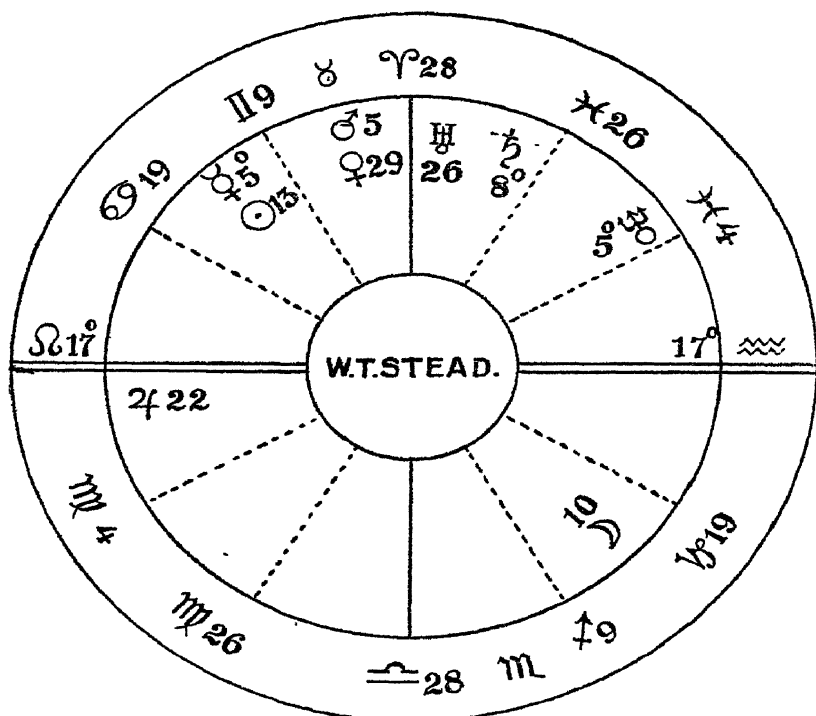
The *Titanic* set out for Southampton to take up its first commission on the 2nd of April, 1912, at 9.20 a.m.

At this time Cancer was rising, and the Moon was therefore ruler of the horoscope. It is found in opposition to the Sun and in square aspect to Neptune in Cancer just below the horizon. Here again we have the ruler of the horoscope just separating from eclipse and applying to an evil aspect with Neptune, the traditional ruler of the ocean.

The leviathan left Southampton on its maiden voyage at noon of the 10th of April, 1912. At this time we find the sign Leo rising, and the Sun, ruler of the horoscope, in quadrature to Neptune in the 12th House, an indication of hidden dangers.

Thus in every case we find the ruler of the horoscope to be significantly and severely afflicted. But that which was specifically indicated as regards the *Titanic* was generally indicated by the position of Neptune in the 8th House (death) of the Vernal Ingress preceding the event, whereat the Sun was in quadrature to Neptune, and this indication was repeated in the horoscope for the sailing from Southampton on the 10th of April.

Among many notable passengers on board the fated vessel, none was better known or more generally respected than Mr. W. T. Stead. He was born, according to his own statement, on the 5th of July, 1849, "before breakfast." The horoscope



which fits the events of his life is one set for that date at 7 a.m., and the above is the figure of the heavens at that time.

Here again we find the Sun, ruler of the horoscope, in the significant sign Cancer afflicted by the opposition of the Moon and the quadrature of Saturn, the

latter malefic being in the 9th House, which has already been defined as that of "voyages." The fateful planet Neptune holds the 8th House in the watery sign Pisces.

The indications of a violent and unnatural death are clearly defined by Ptolemy, who informs us that when both the luminaries are afflicted by the same malefic, or when each luminary is separately afflicted, there being no assistance from the benefic planets (Venus and Jupiter) the native will die an unnatural death. Here we find both the Sun and Moon in quadrature to Saturn in the 9th House, showing as clearly as anything can be, that there would be danger of death in a foreign land or while on a voyage, and that by violence. I have no doubt at all that Mr. Stead met his death through a blow upon the head, as there are evident signs of collision, but none of suffocation.

The horoscope is in other ways significant of the main facts of the life of the great journalist. Five planets in cardinal signs with Mars in the Mid-heaven testify to the tireless energy, executive ability, courage and daring for which he was remarkable. This elevated position of the planet Mars always denotes impulse and impetuosity, and it is similarly placed in the horoscope of Kaiser Wilhelm, in whom Mr. Stead would doubtless have found a congenial spirit. It gives that "scorn of consequence" which attaches to the enthusiast in every phase of life, and tends greatly to produce the pioneer spirit. With Gladstone, Mr. Stead shared the view that "psychical research is by far the most important

work that is being done in the world," but no astrologer would have recommended him to undertake it, for with Saturn in the 9th division of the heavens afflicting the luminaries he could hardly hope for success in that direction, and there is little doubt that he was very grossly deceived by some in whom he placed great reliance in this matter. The trine of Neptune to Mercury would, however, impel him to such subjects. *Borderland* was not a financial success, nor was it much more than a ragbag of fragmentary and ill-assorted evidence. Julia's Bureau was not a success either from a financial or evidential point of view. No message of warning came through from "Julia" to save him from his death voyage. Let us accept the suggestion that has been offered, namely, that he was wanted elsewhere. It was still open to those who were aware of the fact to say so, and thus contribute one of the most striking pieces of evidence for the operation in mundane life of extraneous intelligences, which would have gone further to uphold the claims of those who believe in spirit-guidance than all the literature Mr. Stead lavished on the subject.

At the time of the disaster we find the following arcs of direction measured in the prime vertical to be in operation—

Moon opposition Uranus,
Sun conjunction Uranus,
Moon parallel Mars,

while the Moon by secondary direction, that is,

accounting one day after birth for each year of life and two hours for every month, was in 26° of Aries, exactly the longitude of the catastrophic planet Uranus at the time of birth !

Compare this horoscope with that of the ill-fated Captain of the *Titanic*. According to the local record Captain Smith was born at Handley, Staffs., on the 27th of January, 1850. Here again we find the luminaries in opposition to one another as in the horoscope of Mr. Stead, and both are afflicted by the aspect of Mars. The time of birth was probably at about five o'clock in the afternoon, when the planet Neptune would be in the 8th House and Saturn and Uranus in the 9th division of the heavens. Sixty-two days after birth the planet Uranus had reached the Mid-heaven of the horoscope, and on the day of the disaster Mercury was in transit over the same point, while the great symbol of death and destruction, an eclipse of the Sun, fell in 27° of Aries on the 17th of April, close to the Mid-heaven of this horoscope and on that of Mr. Stead's horoscope. Further, the Moon at the birth of Captain Smith was in the 4th degree of Leo and on the day of the disaster Uranus was transiting the exact opposition in Aquarius 4. Moreover, at the time of the sailing of the *Titanic* from Belfast to undertake her ill-fated maiden voyage, the 5th degree of Cancer was rising, and on the day of the disaster Mars had reached this exact degree of the zodiac, being in $4^{\circ} 56'$ of Cancer at Noon.

No case that could be submitted more fully and completely illustrates the folly of disregarding the

symbolism of the heavens, or more forcibly accentuates the need of human conspiracy in regard to cosmical agencies. Man has harnessed some of the most potent forces of Nature and has constrained them to his service, but for some as yet undiscovered reason he prefers to remain in ignorance of the laws which relate him to his greater cosmical environment. We have imagined that by controlling these natural forces we have asserted our mastery over destiny. The heavens from out the immeasurable depths of space are the silent witnesses of our folly and arrogance. The same stars that fought against Sisera fight ever against the man who is ignorant of the laws of the universe which condition him. We are fated to the extent that we are ignorant of those laws, and culpable to the degree that we disregard those that we know. The sea, the vessels that are afloat upon it and all their human freight, are as nearly touched and as surely disposed by interplanetary action and cosmical forces as are the molecules of air and water that constitute the winds and waves. Never a ship was keeled or launched but into it were compounded the elements that respond to the great heart-beat of Nature. That man should use all his faculties to the greatest possible advantage to himself and through himself to the race at large, that he should put forth all his powers in the effort to master the forces which appear to be in conflict with him, would appear to be his supreme duty and his highest guerdon. But there is a more convenient and less dangerous way. Instead of defying the forces of Nature he can make

use of them, instead of ignoring the laws of Nature he can adapt himself to them. This is called the covert agreement. It is the ancient wisdom, the simple way, and those who anciently observed it found it to be effectual for good. Those ancient Britains who thought Canute to be so great that he could set back the ocean tides were of that order of Titans who would measure their strength with the Almighty. We, who have understood the laws governing the tides, have gained a mastery over them by the simple means of adaptation. In this instance we have adapted ourselves to Nature. It is possible to extend the process to include the election of times and seasons for any purpose whatsoever. Solomon, who is regarded by the average man as an inconsequent babbler of effete doctrine, affirmed that there is a time for every purpose under the heavens. A closer study of this doctrine of elections—as the proper choice of time for specific purposes is called in Astrology—would lead men to take a conscious part in the conspiracy of well-doing, by the adjustment of action to purpose and of both to astral and cosmical conditions. This would be infinitely better than “taking one’s chance,” and certainly more in conformity with the spirit of true religion. But before we can do this we shall have to instruct ourselves more generally in the symbolism of the universe and the reading of those symbols which from the beginning were set and appointed to us for “signs and for seasons, for days and for years.”

A knowledge of cosmic symbolism and of the facts of planetary interaction is that to which

science will inevitably be compelled, and which sooner or later it will recognize as essential to a true concept of the relations of man to his greater environment. And when this system of Anthrocosmology shall have been established, as assuredly it will be, then will humanity perceive in all humility that God, and not Britannia, rules the waves, and that the planets are his agents.

CHAPTER X

THE LAW OF CYCLES

It has already been shown that from most ancient times the Law of Periodicity was known and expounded. We find reference to it in the Vishnu Puràna which deals with the great periods of cosmic manifestation and activity, called Manvantaras, and the corresponding periods of obscuration and quiescence known as Pralayas. These are shown to have an astronomical basis and to have been directly related (*a*) to the period of Precession known as the Great Year of Plato, and (*b*) to the inclination of the Earth's axis to the plane of the Ecliptic. For whereas the Precession, from whatever source arising, is found to be approximately 50" per year, the diminution of the Earth's axial inclination is found to be 50" per century. Thus the Precessional Year is 25,920 years, and the other 2,592,000 years in extent.

Now if we multiply this latter period by ten and divide the product by six, we shall have the dividend 4,320,000, which we have already identified as the value in years of the Maha-yuga or Great Age. This means that the entire revolution of the Earth's axis occupies a period which is ten-sixths of the whole period of cosmic activity known as the

Manvantara. Hence we have the series 1, 2, 3, 4 equals 10, and the series 6, 12, 18, 24 equals 60, which we have already shown to be the basis of the Yugas composing the Maha-yuga. This value of 60 has therefore a cosmical significance.¹ It is geometrically derived from the interlacing of two equilateral triangles, commonly known as the Seal of Solomon, and esoterically invested with the symbolical value of the universe in manifestation of Spirit (male, positive) and Matter (female, negative), and also the Out-breathing and In-breathing of the Great Breath of Life. Water crystallizes at an angle of 60°, and the ancient teaching of Pythagoras, Plato, Thales and other Initiates, was that Water was the basic element of Nature. By the elements they did not understand the chemical elements known to modern Chemistry, but the Four states of Matter, the Igneous, Gaseous, Fluidic and Mineral, which have their correspondences in the Four Principles of the human constitution, Spirit, Mind, Soul and Body, of which the first two are formless or immaterial, and the last two formative or material. Thus we have the higher triad of Intelligence, Life and Substance, with their multiplex manifestations in the lower triad of Consciousness, Force and Matter.

For there is only One Intelligence, One Life and One Substance, and it is with the manifestations of these in the lower world that Science is concerned. Wisdom has no other concern than to discern the

¹ The value 10×60 as here derived = 600, which is the Messianic or Naronic cycle, called Naros.

We can hardly escape the inevitable harmony of celestial motions when we note that the eclipse which recurs every eighteen years, makes seventy-two appearances during the entire period that it takes to work across the Earth's disc from its first appearance in the Arctic Circle to its disappearance in the Antarctic. Here we have four times 18 equals 72, and 72 times 18 are 1296 years. Thus, again, we have the cyclic period of 1296 years, which we have already noted in connection with cosmical symbolism. It is twice the eclipse cycle of 648 years, after which the eclipses return to the same part of the zodiac. It has not yet been shown that there is any necessary connection between these two periods, and it is therefore the more remarkable. The average of Precession being 1° in seventy-two years, it is, of course, quite easy to link the eclipse period with the Great Year.

Here, then, we have a veritable Phoenix which renews itself after incineration in Heliopolis (the City of the Sun), and although Eclipses may have no cosmical significance, they may very well have a terrestrial one, both causative and symbolical. Take, for instance, the abscission of the Sun's rays which takes place at the time of a solar eclipse. This affects only a small area of the Earth's surface, but quite sufficient to produce very remarkable results when, to the known tidal influence of the luminaries we add the violent and sudden change in the electrostatic condition of the atmosphere. Thus at the solar eclipse of 17th April, 1912, I registered a fall of 27° of temperature in the space

of one hour in London. Here the eclipse was not at its maximum, and in no place was it total but merely annular. If the effects are due to the combined action of the Sun and Moon, the ratio of influence being in regard to the Sun 30 per cent., and to the Moon 70 per cent. roughly, then it may reasonably be supposed that when the Moon is simultaneously in perigee, that is, nearest to the Earth in its orbit, at the time of an eclipse, the effects should be proportionately greater, and also that they should be experienced in that locality which coincides with the zenith position of the luminaries at conjunction.

Such effects can be traced in the occurrence of great earthquake disturbances, due, no doubt, to an effort of nature to restore the balance of magnetic action, the local fall of temperature being met by an uprush of electrical energy from the interior of the globe. Similar effects are registered in the human body by the local application of ice, the blood being finally determined to the affected part. And if the whole Earth can thus be disturbed by eclipse influence, so also must men be, since they are compounded of elements which are drawn from the Earth. Not only the waters, but also all plant- and animal-life, as well as the solid-mass of the Earth itself, respond to this influence of the luminaries acting in combination, and there is little doubt that there is a tidal effect in the atmosphere which proceeds from the same cause, and which affects the course of the weather.

The fact that volcanic eruptions and earthquakes

do not follow all eclipses, merely informs us that they do not always coincide with a volcanic area, but whenever they do so there are marked disturbances directly attributable to the action of the luminaries, and similarly the effects upon the weather will vary in accordance with local conditions, such as latitude, elevation, mean saturation point of the air, etc. Those who have failed to trace the connection between lunations and the weather, have left out of consideration the effects due to (a) the time of the conjunction, and (b) the Moon's position in its orbit at the time. The Metonic Cycle of 6940 days or nineteen years, is another cycle of considerable value, which informs us what effects are due to the combined influence of the Sun and Moon irrespective of their ecliptic conjunction. The lunations occur in the same degree of the zodiac every nineteen years. Any effects that may be due to their influence can best be traced by observing how they fall in regard to the positions of the planets at an epoch such as the moment of a person's birth. For if it is found that the New Moon falling on the place of Saturn in a horoscope of birth is followed by certain privations in agreement with the nature of the planet Saturn, and that similar effects are found to occur nineteen years afterwards, then the influence of the lunation as a factor in human life is presumably established. And if to Saturn we add the other planets, and also if we add the other aspects, such as the opposition, trine, quadrature and sextile, we shall be able to institute a series of observations which depend for their significance

on the assumed value (causative or symbolic) of the luminaries. Such effects are easily traceable, and serve to establish the significance of this cycle.

The cycle of Jupiter which is taken at sixty years, assumes a significance only when we have proved the fact of interplanetary action. This fact has been established both astronomically and astrologically. The planet Jupiter takes twelve years to perform a revolution in the zodiac, and five times twelve is sixty years. But Saturn has a period of thirty years, and twice this is also sixty years. Consequently, if the planets Saturn and Jupiter are acting together from the same part of the heavens at a given date, they will be together again in the same part of the heavens at the end of sixty years, with a small variation due to the actual difference of their periods. This fact has proved of astronomical value, inasmuch as it has enabled us to estimate the disturbance due to their mutual action in the orbits of both planets. The period at which these perturbations would recur has been estimated at 920 years by Laplace, who discovered it. These perturbations form what are called the Great Equations of the planets Saturn and Jupiter, when calculation is made of their longitudes in orbit. It may be useful to note that at the maximum the disturbance of Saturn due to Jupiter's action is 49', and that of Jupiter due to Saturn's action is 21'. As the discovery was not made until 1786, it will naturally follow that all calculations made from Saturn's position prior to the eighteenth century, when it was incorporated

as a factor in the *Nautical Almanac*, must be to some extent at fault. As cosmic symbols these planets, Saturn and Jupiter, have great significance, and they were highly esteemed in the astrological thought of the ancients.

Jupiter, as the most bulky of all the planets in the system, early claimed attention and took a foremost place in the pantheon. We find him as Jupiter-Ammon, as the Deva-pitar, Deo-pitar, and Jupiter of the Indian and Roman theogonies. He is found in the Sanskrit writings as Guru, the spiritual father or God-father, as the name Deo-pitar signifies, and also as Brihaspati, *i. e.* the Lord of Increase or Expansion. Similarly, Saturn was S'iva, the Destroyer, whose reputation for devouring his own offspring is referred to in the classical mythology of the Greeks. Thus Jupiter is Brahma, the Creator, and Saturn is S'iva, the Destroyer. Such a significance they are found to hold in the concept of modern astrologers. When, therefore, Jupiter is found in that part of the heavens which is empirically determined to have rule over the destinies of a country or people, there is found to be a period of expansion and prosperity; but when Saturn is thus placed the country suffers privations and losses. Let us look at some of these instances, as they have a direct bearing on the practical side of our occult studies, and give to the Law of Cycles an economic value.

I have before me an Investment Handbook, giving the dates of the highest and lowest records of the various prices of Stocks during the last

fifteen years. The figures that I shall quote are taken directly from this book, and I need hardly assure the reader that the editors have no associations with Astrology.

From any astrological book dealing with the influence of the zodiac published prior to the year at which our observations commence, the reader may extract the following information: Scorpio rules Brazil, Sagittarius rules Spain, Capricornus rules India, Aquarius rules Russia, Pisces rules Portugal, Aries rules England, Taurus rules Ireland, etc. In 1895-6-7 the planet Saturn was in the sign Scorpio, and in 1898 Brazilian Stocks were at the lowest price between 1895 and 1910. In 1898 Saturn was in Sagittarius, and Spanish Fours were then at the lowest between 1895 and 1910, a period of fifteen years. In 1901 Saturn was in the sign Capricornus, but Jupiter also was there, and in effect, we do not find any depreciation of Stocks, but the reverse so far as India was concerned. In 1903-4-5 Saturn was in Aquarius, and in 1906 Russian 4% and 5% Stocks were at their lowest during the period under consideration. During 1906-7-8 Saturn was in Pisces, and in the following year Portuguese Stocks touched the lowest during a period of fifteen years.

During 1909-10 Saturn was in the sign Aries, and in 1910 Consols as well as Annuities were at their lowest for a period of fifteen years. During 1911-12 Saturn was in the sign Taurus, and Irish Land Stock is now (1912) lower than it has been for the past seventeen years.

These facts speak for themselves, and they show that Saturn is the cause of depression, destruction of credit and national prosperity, and loss.

The cyclic law and that of periodicity are practically identical. For what we trace as the periodicity of phenomena, can be shown to bear a direct relation to planetary cycles. Take, for instance, the periodicity of Sun-spots. The years of maximum frequency noted have led to the discovery of a period of 11 years and 40 days. Many years ago I published a statement to the effect that the rents in the luminous envelope or photosphere of the Sun would be found to coincide with the occurrences of the planets Mars and Jupiter. Since then I have made further research, and I find that the mean of the two periods of these planets is 11 years and 203 days, which is in excess of the observed period of maximum solar activity by 163 days; but by taking the periods of Mars, Venus and the Earth into account, we have a period of 11 years $40\frac{1}{2}$ days, which is exactly what we want. The Sun-spot period of 11.11 years is, therefore, attributable to the combined action of the planets Venus, the Earth and Mars, the mean of whose cycles yields a period so exactly in conformity with it. Probably the introduction of Jupiter and Saturn to the equation would yield a climacteric every fifth period. It is, however, of extreme interest to note that the years of the maximum Sun-spot appearance, 1871, 1882, 1904, 1916, 1927, are found to be associated with important configurations of the major planets: 1871, Saturn opposition Jupiter;

1882, Saturn conjunct Neptune; 1904, Jupiter opposition Uranus; 1916, Saturn conjunct Neptune; 1927, Jupiter conjunct Uranus. From this we might conclude that the luminous envelope of the Sun is acted upon by the planetary bodies when they are on the same solar meridian. An ingenious student of planetary influence, Prof. Corrigan, has suggested that by regarding the solar disc as a plane, and setting off the orbits of the planets from the centre, the parallels of solar latitude tangent to the orbits of Mars, Jupiter and Saturn, are those along which the greatest Sun-spot activity is shown. Thus he shows that at the latitude of 5° North and South of the Sun's equator, spots are produced by the action of the planet Mercury on the Sun: at latitude 6° those produced by Venus's action are seen; at 7° those due to the action of the Earth and its satellite; at 13° those frequent spots due to Mars; and at 48° those due to Saturn; while the band corresponding to the orbit of Jupiter is attended by the largest and most frequent display of Sunspots. Hence the Professor is quite in agreement with my original statement that Sun-spots are principally caused by Mars and Jupiter. This certainly upholds the original observation that Sun-spots are connected with the occurrences of the planets Jupiter and Mars, but it would extend the period to 11 years and 203 days. The whole subject is, however, in its infancy.

The cycle of 265 years arising out of the periodic conjunctions of Saturn and Mars, and marking epochs of great political disturbance in those areas

of the world associated with the signs of the zodiac wherein the conjunctions occur, has already received treatment in my former works, so that nothing need be added in this place. For the benefit of those who have not hitherto touched the subject, however, I may give a single instance. Saturn and Mars form their conjunction every two years, during which period they move forward one sign, the whole circle embracing about $29\frac{1}{2}$ years, so that they complete nine cycles and come to a conjunction in the same part of the zodiac about the same time of the year after a period of 265 years. The last conjunction of Saturn in Aries was in 1910, and 265 years before this date takes us back to the year 1645, when the insurrection under Cromwell took place, and 265 years earlier, in 1380, we have the insurrection under Wat Tyler. Similar effects can be traced in the history of other countries from the same cause.

The old astrologers gave certain periods as the Least Years of the planets, the Sun and Moon. In the scheme of Ptolemy, which differs in some respects from this enumeration, most of these periods are represented and evidently have reference to the orbital periods of the bodies referred to. Thus the Moon has a period of 4 years, Mercury 10 years, Venus 8 years, Mars 15 years, Sun 19 years, Jupiter 12 years, Saturn 30 years, following upon which modern astrologers have added Uranus 84 years, and Neptune 164 years. But by taking the periods of the ancient planets only it is found that they are all contained in a period of 120 years,

and that the periods of those planets which rule opposite signs, as Moon and Saturn, Mars and Venus, Jupiter and Mercury, when multiplied together produce 120, which is one-third of the degrees in a circle, and is the basis of the Vims'ottaradasa periods of the Hindu system, about which something may be said in a subsequent section of this work.

CHAPTER XI

THE TIME FACTOR IN KABALISM

EVERY system of Kabalism employs numbers in a symbolical sense, and attributes to them a significance as if they were causative factors. This is legitimate from the point of view of a philosophy that regards the Universe as Symbol. In such a scheme every cosmical factor assumes a symbolical value, according to its ratio in the sum of things, and each of the planets may thus be symbolized either as deities invested with attributes and virtues of a distinctly human nature, or yet may be expressed in terms of numerical values, quantities, colours, forms, and sounds.

But in all such systems the symbolism employed must finally submit to a mathematical expression, which, indeed, is the test of its truth, for as has been very wisely said, we have reason to suspect all statements of fact which are not capable of a mathematical expression. In this connection the Time factor becomes of the highest importance in Kabalism, and since the matter lies in the region of debate, something may be said in this place that may prove of value.

In my *Kabala of Numbers* and elsewhere I have repeatedly pointed out the fallacy of those systems

which ignore the cosmic factors, which alone give symbolism its coherence. Nobody can reasonably ascribe any specific sound or numerical value to a planet, or any influence to any part of the heavens or to any period of time without having regard to some cosmical factor as the basis of the system to which these planetary or time significations belong.

Yet I find that such systems are all too prevalent, and that in some glaring instances they assume a factor as the basis of the system, and straightway set about to argue it out of existence. Thus it is stated in one small manual intended for the use of those studying the mysteries of sound and number, that it is "essential to have *an accurate knowledge of the time of the rising of the sun* at places on particular days," and the "simple method" of doing this, according to its author, is to "take the sunrise from any reliable almanac . . . and add to it for western longitude at the rate of four minutes per degree, and subtract for eastern longitude at the same rate, and *you have the mean local time of sunrise.*"

How far this is from the truth any tyro in astronomy will readily perceive. Yet when the error was pointed out to this would-be exponent of the "Mysteries," instead of being gratefully accepted as a piece of good information which could be utilized in future publications, the unlucky critic was most thoroughly abused, and the matter being finally referred to the authorities at the Greenwich Observatory, it was clearly shown that the critic

was right and the author of the "simple method" wrong in every case. The repetition of these errors in subsequent publications leaves one with no alternative but to conclude that either the intricacies of apparent local sunrise are beyond him, or that their introduction into his simple method of expounding the mysteries would undermine his market by rendering the truth too difficult for popular consumption.

Having already given the correct method of finding the local sunrise by reference to ascensional differences, a process which involves nothing more complex than adding two logarithms together, (tang. of Sun's declination, \times tang. of the latitude of place), from which we derive the ascensional difference (sine log.), and comparing the result with that due to the latitude of Greenwich. I need not waste space on the matter in these pages. But it may be pointed out for the benefit of those who wish to base their calculations of the planetary periods and sub-periods on the correct value of apparent sunrise, that the equation of time at the rate of four minutes for every degree applies only to meridian transit in Right Ascension, and has no connection with the equation by ascensional difference due to the latitude of the place. In fact, to find local sunrise it is absolutely necessary to take notice of "seasons and latitudes of places," and so long as these are ignored so long will the mysteries of sound and number which depend on calculations made from time of sunrise remain "hidden mysteries" in fact as well as name.

By way of illustrating the inaccuracy and futility of the "simple method" of finding sunrise, I may take an illustration that is actually given by its inventor.

"For instance, the sun rises at Greenwich at 4.50 on the 23rd April, 1912, and we want to know the local sunrise at Epsom. All we have to do is to add the equivalent of $0^{\circ} 17'$ (which is nearly one fourth of a degree), 1 minute to that amount. The local sunrise at Epsom is, therefore, 4.51," which for all practical purposes it is, since Epsom is on the same, or approximate, latitude as Greenwich. But when it is further said that the local time of sunrise is 4.48 at Newmarket on the same day, in the name of holy Science we must demur.

The sun's declination at 4.50 on April 23rd is $12^{\circ} 24'$, which, referred to the latitude of Greenwich, gives an ascensional difference of 1 hr. 4 min. 12 sec., and to the latitude of Newmarket 1 hr. 6 min. 0 sec., the difference of these being 1 min. 48 sec., so that if the two places were on the same meridian the sun would rise on Newmarket at this time of the year nearly two minutes before it rises on Greenwich. But Newmarket is $0^{\circ} 24'$ east of Greenwich, and therefore it would further advance the time by 1 min. 36 sec., and taking the two factors into account we have for latitude and longitude combined 3 min. 24 sec. by which the sun rises on April 23rd sooner than at Greenwich, the mean time being some seconds before 4.47 a.m. Had a more northerly place been taken it could be shown that the discrepancy is proportionately greater, and in fact at the summer solstice the

sun rises on Liverpool only 1 minute after it rises on Greenwich, although the former place is 11 min. 52 sec. west longitude, or $2^{\circ} 58'$, while at York it actually rises before it does at Greenwich.

Therefore I would urge that a kabalism that has reference to the cosmic factor of the sun's rising would be more effectually serviceable than it is known to be if regard were had to the truth. A system that is based on error cannot be true in its structure, and this fact will account for the constant falling of bricks upon the hapless heads of those who enter the portals of this pseudo-scientific structure, where everything is at sixes and sevens, making unlucky thirteens, and where you have difficulty in distinguishing Hermes from Aphrodite, on account of their exchange of clothes.

Similarly, it is no use instituting a system of Kabalism that depends on the position of the sun at the birth of a person, and forthwith giving illustration of the system by means of births that are recorded in Old Style, which involves a difference of ten degrees in the sun's longitude. Yet I have seen this done by sober-minded Kabalists, and illustrations of it exist in current works on the subject of Numerology. A system, of whatever nature, must be consistent in itself and must depend for its integrity upon a cosmical factor, otherwise it can only be described as a conglomerate of detached observations, which, being brought together cannot by any chance lay claim to the title of a system. In another section of this work I shall be able to show what was the origin of the

various sounds attributed to the planets, and how the Mantravidya of the Brahmins of India has passed into the hands of Mohammedans and others, who have exploited it for their own purposes without reference to its origin. I shall also be able to show the astronomical basis of the various periods and sub-periods of the planets, including the famous trims'amsha, or "four minute period" which has played such an egregious part in the furtherance of a popular delusion.

Let me here say that a Kabalism is not a mere play upon figures, nor is it a system which arises by necessity from our system of enumeration as some have sought to prove. It is fundamentally an expression of some cosmical law, whether it be that of planetary periods, or other divisions of time instituted by us from observation of certain cosmic factors, or yet the laws of crystallization, which involve the fact of form in relation to sound vibrations. Thus we may have a lunar kabalism depending on the numbers 4, 7 and 28, another of the same nature depending on the numbers 3, 9, and 27: another solar kabala which arises from the numbers 18, 54, and 72. If those who seek to show that the decimal system was originated by the use of the ten fingers, called "digits," would only have the patience to examine their theory, they would find that the facts are entirely against them. For if counting on the fingers reduced men to the decimal system, this system should be prevalent among the aboriginal peoples. It is, however, an ugly fact for the theorists that the very first system of

enumeration that we come across is the duodecimal system of the Chinese and the Hebrews.

In the first place we find that the Chinese had twelve signs or months, each of thirty days, which was the antediluvian value of the year, afterwards rectified (2355 B.C.) by the intercalation of seven months in the course of nineteen years. The cycle of years was twice 60, or 120, arising out of the employment of ten roots and twelve branches. They appointed four chiefs to command the four gates or cardinal points and elected Twelve Patriarchs to govern local affairs. The duodecimal standard was instituted very early in the civilization of the Yellow Empire, as is evident from the Canon of Shun, wherein weights and measures were regulated by the Yellow Tube standard. This yellow tube was nine-tenths of a Chinese inch in bore circumference, and nine inches in length. It contained twelve hundred grains of millet which weighed twelve pennyweights, two pennyweights going to the ounce, sixteen ounces to the pound, thirty pounds to the quarter, and four quarters to the hundredweight. Thus the basis of the whole system of weights was regulated by sound, for there were twelve tubes, each of the same circumference but of different lengths, and these being struck gave the twelve notes of the Chinese musical gamut. The measures of length and capacity were also regulated by these tubes, and thus sound was at the root of all the Chinese mensuration. The fact that there were twelve sounds in the scale shows that the whole system was duodecimal.

The Hebrew system was also duodecimal, for we find that they had twelve months in the year answering to the twelve Gates of the Sun, such as those of Gaza (Capricorn) and Hebron (Cancer), which are mentioned in connection with the feats of Samson, the original of the Greek Hercules and obviously a Sun-god. The twelve tribes were formed upon the basis of the zodiacal circle, and are so referred to in Jacob's last prophetic blessing, where the sons of the Patriarch are distinctly associated with the astrological portents of the twelve Signs.

Reuben—Taurus, the first sign of the Hebrew zodiac, connected with the constellation Orion and the letter Aleph (Bull). This tribe has often been associated with Aquarius, despite the fact that astrologically speaking it is not a watery sign, but belongs to the airy trigon. "Unstable as water," is a figure of speech that has no reference to the astrological functions of the sign Aquarius.

Simeon and Levi—Gemini and Cancer. The Levitical sign Cancer.

Judah—Leo, "the old lion," couchant. The regal sign Leo.

Zebulon—Virgo associated with Argos, the ship.

Issachar—Libra, "servant of tribute."

Dan—Scorpio, associated with Serpentarius, "an adder in the path."

Gad—Sagittarius, the trooper. The sign of Jupiter or "Gad."

Asher—Capricornus.

Naphtali—Aquarius, associated with the Tree,

“ who yieldeth goodly branches.” Here the “ hind let loose ” should be “ the spreading oak.”

Joseph—Pisces, “ the fruitful vine by the well.”

Benjamin—Aries, “ the wolf,” connected with Anubis of the Egyptian symbology.

Thus the Hebraic system is found to be duodecimal also, and we follow suit in keeping our standards on this basis, counting twelve inches to the foot, and twelve pence to the shilling. Indeed, there can be little doubt that the ancients modelled their conceptions and established their standards “ after the pattern of things in the heavens.” By common consent they instituted the Four Quarters arising out of the apparent motion of the Sun, in its daily rising, culminating, setting and decumbiture, and its apparent transit of the equinoxes and solstices. By common consent also they had regard to the twelve signs of the zodiac, and their corresponding months, the lunar asterisms or stations arising out of the mean diurnal motion of the moon, and other points and divisions of time, such as the syzyges and quadratures of the moon. All these became standards from which all calculations were made, and hence all kabalism, as derived from these cosmic phenomena, has a basis in fact which can only be appreciated when the cosmical factors employed are fully understood and appreciated. Hence I say that the time factor, in Kabalism is of the utmost importance.

CHAPTER XII

INVOLUTION AND EVOLUTION

THE symbolism of astronomy lends itself in a most interesting manner to the great problem of human evolution. In my opening chapter it was shown that evolution is the natural reaction to the process of involution. Logically we cannot speak of evolution without taking into consideration the fact of a preceding involution. *Ex nihilo nihil fit*. The potential of matter is measured by its latent energy, and this latency is static Spirit Force. Matter is the ultimate expression of Spirit, as form is that of force. The material forms of the visible universe are therefore nothing but concrete spiritual forces.

But it would appear that there are two processes going on simultaneously in any cycle of cosmic life, and these are a downward spiritual involution and an upward physical evolution. The two processes are complementary, and possibly may be regarded as taking place simultaneously, although in the Chaldean account they are spoken of as distinct in point of time. Jacob's vision of the Ladder of Life depicted angels ascending and descending simultaneously, and these are the spiritual forces that are in continual play between pure spirit and gross matter. The great tidal influx of spirit towards the plane of

materiality admits of a constant ebb and flow of the life-wave, so that, although at the present stage of the Great Cycle the tide has set back and is at its ebb, carrying its burden of detached souls along with it towards the region of spirituality, may yet mark periodic incursions of the spirit towards the material plane, such incursions being in the nature of abnormal phenomena.

Thus we have from the beginning of the Great Cycle a double influx involving an interplay of Spirit and Matter. In the process of manifestation by means of differentiation, Spirit (the positive or male potency) may be regarded as taking a downward plunge on the left-hand side, while Substance (the negative or female potency) will in the same scheme take the right-hand side in its progress towards manifestation on the material plane. The Paramatma or Universal Spirit first appears as Purusha, while Mulaprakriti or Root Substance manifests as Prakriti. The ultimate expression of Purusha is Prana (Life force) while that of Prakriti is Prithivi (Matter). We thus have the Father Spirit on the one hand, and the Mother Substance on the other, manifesting eventually in the multitude of forms of Living Matter. Spirit Substance thus invests and is at the root of all physical life, Force and Matter standing always in the same undivided relations as do Spirit and Substance in the Archetypal World.

Such mysteries concerning the origin of things can be read in the astronomical disposition of the signs of the zodiac, where Leo is the symbol of the

Father Spirit and Cancer that of the Mother Substance. These descend along their own arcs of involution through the planes of Buddhi and Manas, which are the higher and lower aspects of Mind, and in combination represent the potential and evolved Hermaphrodites, denoted by the planets Mercury and Venus, which are set over these signs in the astrological scheme, and have relation to the signs Virgo and Libra on the one hand and Gemini and Taurus on the other. Thence the Great Breath descends to the Kamic plane, manifesting in the Body of Desire. This is represented on either hand by the signs Scorpio and Aries. Next the Spirit-Substance manifests on the Astral or Psycho-Physical plane, which is symbolized by the planet Jupiter with its signs Sagittarius and Pisces, and finally precipitates in the material world denoted by the planet Saturn and its corresponding signs Capricornus and Aquarius, the symbols of matter in the concrete and in a state of flux.

The scheme may be reduced to a diagram as on page 121.

In view of this statement of the occult doctrine of the origin of the phenomenal world, we are led to expect in the course of physical evolution, which is another name for the process of spiritual unfoldment, that matter will yield continually new characteristics, which now lie *in obscuro* or latency. For spirit is now shaking itself free of the trammels of matter, organisms are becoming more and more subject and responsive to the impulses of the mind, and matter is everywhere giving way to the effort

Iswara of the Hindus, the Jehovah of the Hebrews.

What is going on in this world is happening also in others of the solar system, and over all is the Supreme Logos, Brahma-Vach, the Ancient of Days, whom we call the Lord. These are coordinating Centres of Intelligence and Power functioning in their respective spheres and on their several planes as the various nervous ganglia in the body of man, all being finally linked up to one Centre in whom resides the consciousness of the I AM, as planets are united to their central Sun.

And what we argue in regard to the constitution of the Universe we also affirm to be true regarding man, the Microcosm and epitome of the Universe. He is one of those angels "ascending and descending" on the Ladder of Life. For the purposes of illustration we may borrow a symbol from the astronomer, that of the elliptical orbit of the Earth. Let the Earth represent the spiritual monad which in process of involution has become associated with material conditions of life, and is now an imprisoned soul.

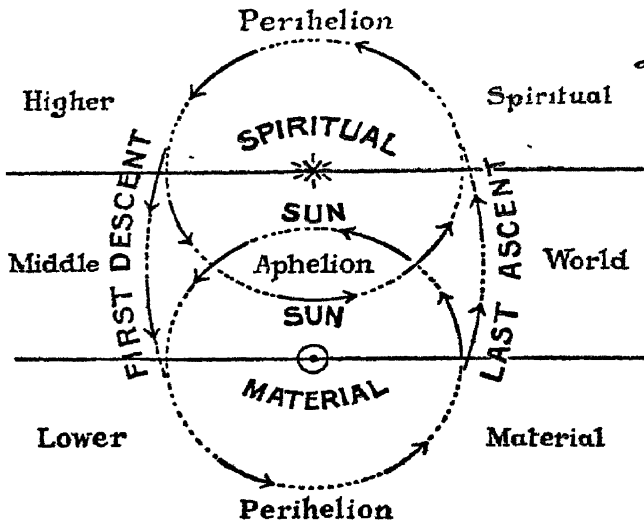
It answers to the gravitational pull of the material sun and revolves around it, chained by its material desires, yet enlarging its orbit as it advances in its evolution. The point where the planet passes its quadrature, corresponds to the event of incarnation, its lower apsis being the point of greatest physical vitality. It passes out of the physical at the next quadrature and for the remainder of its orbit continues in the psychic or intermediate state between

the higher and lower worlds. At its higher apsis the soul is in its supreme state of elevation, mingling freely with other discarnate souls and those radiant denizens of the higher spiritual world who are there to minister to their spiritual needs. But when the reaction follows and the desire for earth-life again asserts itself, the soul responds to the gravitational pull of the material sun and falls again into incarnation.

There comes a time, however, when by its peregrinations in the sphere of the lower world, the soul gains knowledge of real values, and the awakening spirit, shaking free from the bonds of the flesh, answers to the gravitational pull of a higher or more interior Spiritual Sun which occupies the kenofocus of the great ellipse. Such a soul passes directly through the intermediate world into the World of Spirit, and thereafter revolves around the Spiritual Sun, descending only at the lowest point of its orbit into the intermediate world for the purpose of spiritual ministration, its only intercourse with the material world being normally through the world of discarnate souls who are subject to incarnation. The diagram presented on page 124, may assist the reader in following out the scheme.

I am not here laying down any final teaching or creed regarding the peregrinations of the Soul, though during a life of inward experience one gets some definite idea of the general plan of these things, but I am taking the position of a symbologist who employs cosmical facts to convey spiritual ideas, as one may use a figure of speech to suggest

an analogy or convey an idea pertinent to the theme of conversation. Everything is symbolical, and things have no other meaning than that which we confer upon them, as letters or figures which are used to signal a meaning from one mind to another as by a code agreed upon beforehand, although in themselves these symbols bear no such significance.



So in the Dhammapada it is said: "Mind it is which gives to things their quality, their foundation and their being," to which Epictetus subscribes when he says: "Men are disturbed by their view of things and not by the things themselves," and these two views are at the base of Idealism and Quietism, as we may learn from Plato and Laotze.

It would therefore have been equally true in a symbolical sense had the Higher, Middle and Lower

Worlds been called the Sun, Moon and Earth Worlds, for these answer to the Spirit, Soul and Body of man, and therefore to the worlds or states of being in which they function. Also by the same symbolism they may be called the worlds of Light, Twilight and Darkness, answering to the three Gunas or qualities of the Soul in the Hindu philosophy, namely, Sattva, Rajasa, and Tamas. But the employment of a purely cosmical symbolism gains point from the fact that whatever may be our views regarding these ultimate problems of life, they must necessarily take form from the things of our experience and find expression in terms of natural phenomena, or so much of the Great Handwriting as we may have mastered and can employ as symbols.

The argument from analogy is indeed strongly in favour of the view that all spiritual truths have their counterpart and illustration in the phenomenal world, that there is a natural law in the spiritual world, and that this law can only be interpreted in terms of natural phenomena. But it is also permissible to take the opposite view and to affirm that there is a spiritual law in the natural world and that this can only be understood and interpreted in the light of the Spirit. Indeed philosophy tends ultimately to the view that the mind of man is but a centre of consciousness in the Universal Mind, that it reflects the Ideas of that Mind, and that things have no real existence except as products of mind. We all recognize the fact that the idea precedes and outlasts the form that embodies it, and that there

is no constant relation between the thing and the thought of which it is an expression.

This idea, applied to the subject of Involution and Evolution, gives rise to the momentous thought that the Archetypal Mind that holds the idea of this universe and is its Creator, is under no contract to complete the scheme of things. God is under no necessity to finish His work. The Great Artificer may at any time destroy his moulds! But long-suffering Nature comforts us with the idea of an infinite patience, and the human mind suggests something indefinitely more steadfast than its own caprice.

Meanwhile by the dim light of our minds we grope our way among the scattered symbols, seeking in them for some intelligible answer to our questionings, hoping to find in them, when all are understood, a solution of the problem of the human soul. Science, philosophy and religion all assure us that we have reasonable hope, if not indeed the definite promise of eventual success.

CHAPTER XIII

PLANETARY NUMBERS

IN a section of my work on the Kabala of Numbers I gave the planetary numbers as they have been handed down to us, and my authority in that case was John Heydon, who in his *Holy Guide* has delivered the traditional values of the planets, showing their correspondence with certain numbers.

I am now able to cite another authority in the person of Godfridus, who in the year 1650 published a book called *Things Unknown*. Those who read the book, should they be fortunate enough to obtain a copy of this scarce old volume, will probably agree with me that most of the information he has collected is really not worth knowing, being in many instances fanciful and misleading.

But among other things he quotes the Numbers of the planets and the signs of the zodiac. The numbers as given by him are the same as those given by Heydon, and for convenience may be repeated here—

Sun, 1 or 4; Moon, 7 or 2; Saturn, 8; Jupiter, 3; Mars, 9; Venus, 6; Mercury, 5.

Godfridus does not distinguish between the

numbers 1 and 4 attributed to the Sun, or those of the Moon 7 and 2. It is important to know that 1 is the positive number of the Sun, and 7 that of the Moon, while 4 is the negative number of the Sun as 2 is that of the Moon. That is to say, if the Sun is in an even sign at any epoch, or enumeration is made concerning a male entity, whether man or animal, the number 1 must be used, while if the Sun be in a female sign, or enumeration has respect to a female, then the number 4 is used. Similarly in regard to the numbers of the Moon.

These numbers have been exploited in several books recently as if original with the author, who indeed has gone so far as to claim for them the authority of a Guru from whom he professes to have received them. It is a fact, however, that they have no representation in the East, neither among the Shemitic people nor the Aryans, and they are, as I have plainly stated elsewhere, traditional among the Kabalists. The fact that Heydon printed them and Godfridus also, and that these books are to be found in the British Museum Library, clearly indicates the source of inspiration, and locates the Guru in this case as residing solely in the fertile imagination of the author of *The Mysteries*.

Godfridus gives also the numbers attaching to the signs of the zodiac as follows—

Aries, 7; Taurus, 6; Gemini, 12; Cancer, 5; Leo, 1; Virgo, 10; Libra, 8; Scorpio, 9; Sagittarius, 4; Capricornus, 3; Aquarius, 2; Pisces, 11.

There is a special significance attaching to the

order in which these numbers are given, and it will repay the astute reader to give the matter a little study. I may here say that they were originally attached to the Twelve Houses, and became associated with the signs of the zodiac corresponding with these Houses at a later date. They should be studied in their prime significance.

Leaving this point for the time being, I would point out here that these numbers have been used in connection with the Signs by the author of *Natural Law Versus Chance*, who shows considerable faculty for painstaking research. Without referring to the source of his information, he clearly shows that the names of competitors may be enumerated by means of this zodiacal gamut, and brought under the unit value of one or other of the planets, which, if ruling at the time, is capable of conferring success.

That which appears to vitiate the scheme presented by him is the fact of his using the artificial instead of the natural Hours, for if it be allowed that the planets are associated with the days of the week and that the quadrants mark the natural divisions of the day, as from sunrise to noon, noon to sunset, sunset to midnight, and midnight to sunrise, then the Planetary Hours must be in terms of these natural divisions, and, irrespective of the season of the year and the consequent variation of the diurnal and nocturnal arcs, there will be six such "hours" from sunrise to noon, six from noon to sunset, and six in each of the other quarters of the circle. In fact, if "natural law" is to rule

in the matter at all, it must be consistently carried out, and artificial divisions of the day will continue to befog the student of these arcana and prevent him from getting at the truth of the matter so long as they are employed. This putting of "new wine into old bottles" has effectually vitiated both the *Natural Law* system and that propounded in *The Mysteries*. If any student cares to work out the percentages of results derived from a strict following of the rules as given in either of those works, there will remain no shadow of doubt that a good thing has just been missed, for lack of a little regard to traditional usage.

But the climax of inconsistency is reached in the suggestion contained in *The Mysteries*, where it is said that the planets Mercury and Venus are mis-named, that Mercury is the antithesis of Mars and Venus that of Jupiter, and that their numbers are interchangeable! It is, in fact, calmly suggested that at some remote period of history not named by the author, the name-plates of Venus and Mercury became detached, and as a result the one planet was thereafter mistaken for the other! I can imagine sober astrologers directing the planet Mercury to a conjunction with the Sun for the event of marriage, or predicting travels from the conjunction of the Ascendant with Venus. In effect we are asked to regard the signs Libra and Taurus as the signs of Mercury, while Venus in exchange takes Gemini and Virgo. This may not appear so terribly inconsistent to such as are ignorant of the disposition of the signs and planets as to

others, but I think that any one would jib at the idea of Venus as the significatrix of travel and trade. And when I speak of Venus in this connection I mean Venus and not Mercury in disguise. Yet one would have supposed that the very order of the days of the week and the planetary sequence from which it is derived would have given the author pause to think. So far from that, however, it seems to be set up as an unique discovery of the utmost importance. It is time, therefore, that the matter should be set straight, and the need for this seems the more urgent since I have actually known persons, intelligent and conservative of the truth in these matters, but keen to follow up any new clue, actually transposing the planets Mercury and Venus in their horoscopes and willing to believe, on the authority of an Occultist of some distinction who in a weak moment was induced to write a preface to the book, that the astronomers have all been wrong for many ages, and that in following the course of the planet Venus they were unwittingly pursuing that of Mercury! The position would be incredible were it not a fact in cold print.

Let us proceed with the justification of the old tradition. I have elsewhere shown that the planetary periods bear a direct relationship to their sign rulerships as determined by the ancients. It is seen that six bodies, Saturn, Jupiter, Mars, Venus, Mercury and the Moon, embrace between them the circle of 360, each pair being divisors of one-third, or 120° or years.

The pairs are as follows—

Moon rules for 4 years, which divided into 120 equals 30. Saturn rules for 30 years, which divided into 120 equals 4. These two are opposites, Saturn ruling Capricorn and the Moon ruling Cancer.

Jupiter rules for 12 years, which divided into 120 gives 10. Mercury rules for 10 years, which divided into 120 gives 12. These two are opposites, for whereas Jupiter rules Sagittarius and Pisces, Mercury rules Gemini and Virgo, which are the opposite signs.

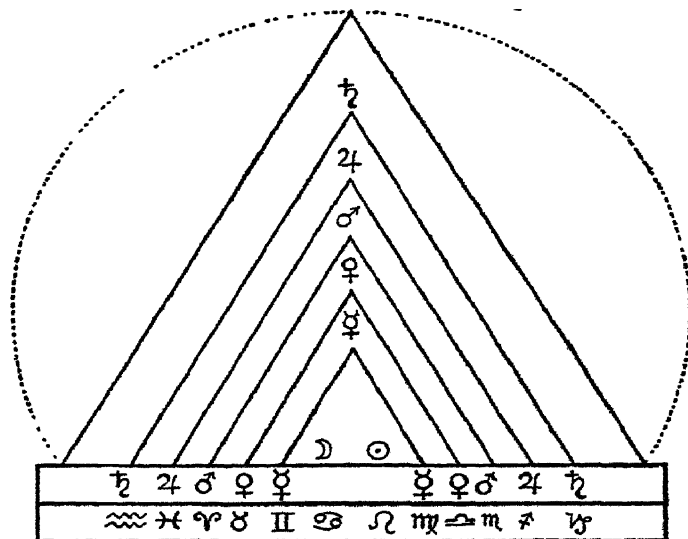
Venus rules for 8 years, which divided into 120 gives 15. Mars rules for 15 years, which divided into 120 gives 8. Venus rules the signs Taurus and Libra, whereas Mars rules the opposite signs Scorpio and Aries.

This may be allowed as a basis for what follows. The values and dominions are those traditionally received through Ptolemy. The periodic values of all the bodies of the ancient system are twice the square of seven. The square of seven is 49, and twice this is the value of the periods, namely 98 years. Students of numerology may pursue the subject to its legitimate conclusion. I may now proceed to establish this scheme by a series of numerical tests which have been communicated to me from India, and which I have remodelled for the purpose of this demonstration.

The harmony of the allotment of the numbers to the planets and signs is shown in the following scale, which, as will be seen, bear the numbers already ascribed to them by Godfridus and others.

<i>Signs.</i>			<i>Planets.</i>	
Aquarius	2	} Total 38-11-2 Lunar	Saturn	8
Pisces	11		Jupiter	3
Aries	7		Mars	9
Taurus	6		Venus	6
Gemini	12		Mercury	5
Cancer	5		Moon 7-2	
Leo	1		Sun 1-4	
Virgo	10	} Total 34-7 Lunar	Mercury	5
Libra	8		Venus	6
Scorpio	9		Mars	9
Sagittarius	4		Jupiter	3
Capricornus	3		Saturn	8

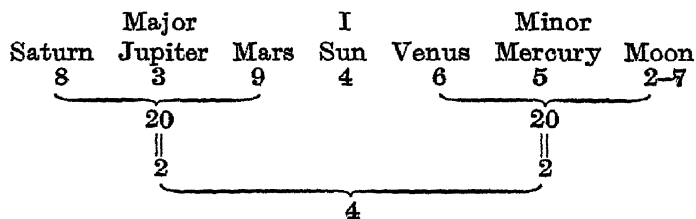
This arrangement is traditional among astrologers, and in very old works on the subject of planetary dominions we find the following suggestive glyph,



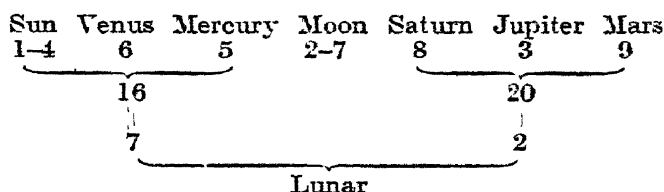
which indicates that the mystery of the Pyramid may be solved by reference to the elements of the solar system.

It is stated that the perpendicular of the Pyramid is the radius of a circle whose area exactly equals the area of the square base. If this be the fact, then we may conclude that the ancients successfully negotiated the problem of "squaring the circle."

The cyclic order of the planets according to the ancients was thus: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. This order is not haphazard, as one might suppose who only knew the order of the days of the week bearing the planets' names, or the apparent order of the planetary orbits as seen from the Earth. There is nevertheless a very good reason for this order, and it consists in the orbital periods of the several bodies, that is, the times in which they appear to traverse the zodiac. Thus Saturn's apparent period is about 30 years, Jupiter 12, Mars 2 years save forty-three days, the Sun one year, Venus about $7\frac{1}{2}$ months, Mercury about 3 months, and the Moon one month. Applying the numerical test to this order, and retaining as before the same numbers for each of the planets, we have—



If we begin the cycle with the Sun and follow with Venus, Mercury, etc., we shall have a resolution in terms of the Moon, thus—



Again, if we take the positive Sun number and the negative Moon number, we have Sun, Moon, Mars, Mercury, 1295, equals 17 or 8, Jupiter, Venus, Saturn 368, equals 17 or 8, and 8 plus 8 equals 16, which is of unit value 7.

But the Kabalism of the numbers attaching to signs of the zodiac clearly shows that the planets Mars and Venus are natural opposites, and not Mercury and Mars, as erroneously stated. The following scheme will show that this is so.

Scorpio	9	opposed to	Taurus	6
Libra	8	"	Aries	7
Virgo	10	1	Pisces	11
Leo	1	"	Aquarius	2
Cancer	5	"	Capricorn	3
Gemini	12	3	Sagittary	4
				—
				27
Equals 9 Mars				—
				24
Equals 6 Venus.				

The series begins with the signs of Mars and Venus and concludes under those of Mercury and Jupiter, the numbers attached to the various signs being reduced to their unit values and added together, thus yielding the sum of 27 for Mars and 24 for Venus, which again are reduced to the unit values of 9 and 6, the numbers of the planets under consideration.

Exactly the same result is produced if we begin the series with the other signs of Mars and Venus, namely, Aries and Libra.

Libra	8	opposed to Aries	7
Virgo	1	„ Pisces	2
Leo	1	„ Aquarius	2
Cancer	5	„ Capricorn	3
Gemini	3	„ Sagittary	4
Taurus	6	„ Scorpio	9
	24		27
	Equals 6 Venus		Equals 9 Mars.

By making a sum of the values of the signs according to their mutual oppositions, we have for—

Aries and Scorpio, the signs of Mars, values 7 and 9 equals	16
Sagittarius and Pisces, signs of Jupiter, 4 and 11 „	15
Capricornus and Aquarius, signs of Saturn, 3 and 2 „	5
	Total 36

These are opposed to the signs—

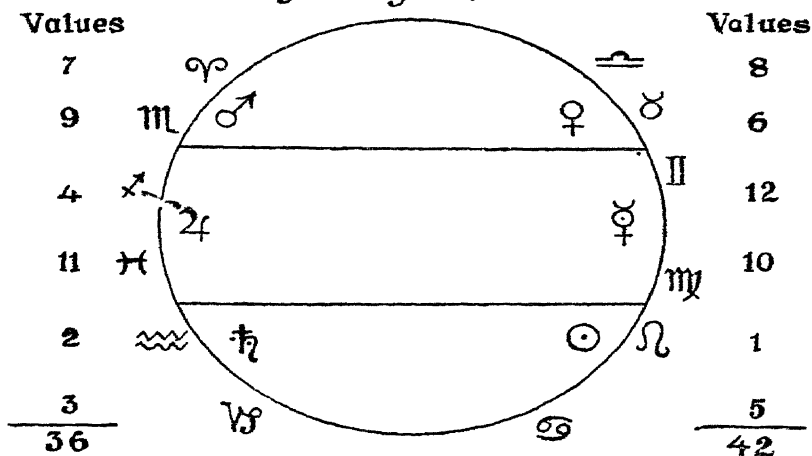
Libra and Taurus, signs of Venus, values 6 and 8 equal	14
Gemini and Virgo, signs of Mercury „ 12 and 10 „	22
Cancer and Leo, signs of Moon and Sun values 5 and 1 „	6
	Total 42

Thus we have again 36, unit value 9, for Mars; and 42, unit value 6, for Venus. This scheme may be reduced to a diagram, as on the following page.

Thus we see that 9, the number of Mars, is opposed to 6, the number of Venus, in whatever direction we look, and the old legends of Venus and Adonis, of Vulcan and Aphrodite, of Vishnu and Lakshmi, most clearly point to this association of the planets Venus and Mars in the minds of the writers of the

mythology. As myths or veils they were intended doubtless to hide something from the popular mind,

Polarity of Signs and Planets



and initiation into the Mysteries consisted in the interpretation of these myths in terms of cosmical laws.

CHAPTER XIV

SOME FURTHER KABALAS

ALTHOUGH it will be evident from the foregoing illustrations that a very definite design lies at the root of the allotment of numbers to the planets and the signs of the zodiac, yet the study of the subject would hardly be complete without some reference to some other methods that I have evolved or that are to be found hinted at but not expounded in the writings of others. If, for instance, I were required to demonstrate the fact that a certain method underlies the planetary numbers, I could do so by reference to the Kabala of the number 9, and although in the process I might have to concede the point that Jupiter and Venus are interchangeable, I should still be warranted by my Kabala in affirming that Mercury is not interchangeable with Mars, but that it is polarized by the Sun, and that Mars is the alternative or opposite of the Moon.

Now this little Kabala, while itself very suggestive and capable of many applications, has no cosmical basis, and therefore may be the occasion of much disturbance, if carried beyond its legitimate domain.

It is only necessary to take the numerical sequence

1, 2, 3, 4, 5, 6, 7, 8, 9, and centralize that number which answers to the planet whose opposite you require.

Thus for Saturn, whose number is 8, we have the sequence—

	Saturn	
4567	8	9123
22		15
4	10	6
	or 1	
	Sun (+)	

For Jupiter the resolution is as follows—

	Jupiter	
8912	3	4567
20		22
2		4
	6	
	Venus	

For the Sun, whose positive number is 1, we have—

	Sun	
6789	1	2345
30		14
3		5
	8	
	Saturn	

For Venus, whose number is 6, the resolution is—

	Venus	
2345	6	7891
14		25
5		7
	12	
	or 3	
	Jupiter	

For the Moon, whose number is 7, positive, we get—

	Moon	
3456	7	8912
18		20
9		2
	11	
	or 2	
	Moon	

So that having found the alternate of Saturn 8 to be Sun 1, and that of Venus 6 to be Jupiter 3, of the Moon 7 to be 2, it is quite easy to jump to the conclusion that the alternate of Mars 9 must be Mercury 5, and yet to get side-tracked on the very first trip. For observe what happens in the resolution of Mars, number 9.

	Mars	
5678	9	1234
26		10
8		1
	9	
	Mars	

which seems to inform us that, whereas all things may be reduced and converted by Fire or the Will, neither consents to be converted. Herein is the spirit of freedom that characterizes the fiery planet and those that are born under its sway. We may now try Mercury, the universal resolvent.

	Mercury	
1234	5	6789
10		30
1		3
	4	
	Sun (-)	

In antithesis we may set the number of the Sun negative 4.

	Sun	
9123	4	5678
15		26
6		8
	14	
	or 5	
	Mercury	

Here, by a curious refractoriness of disposition, Mercury is seen to be resolvable only in terms of a negative Sun, the number 5 being set in apposition to 4. The obvious suggestion to those who are engaged in the hermetic art, should they happen upon this little kabalism, is that Mercury is the one thing that we are able to convert into gold.

Now if we collect these resolutions we shall find

that they are all in terms of Mars or the number 9, whose position at the head of the scheme indicates, as clearly as figures can tell us, that the Will is the dominant factor in all human affairs.

Mars		
9		
Sun 4		5 Mercury
Jupiter 3		6 Venus
Saturn 8		1 Sun
2		
Moon		
7		

Here we have Mars 9, Sun and Mercury 9, Jupiter and Venus 9, Saturn and Sun 9, Moon (positive and negative) 9. Moreover, it is seen that the sum of Sun, Jupiter and Saturn, 4 plus 3 plus 8, is 15, and that of Mercury, Venus and Sun, 5 plus 6 plus 1, is 12. Then 15 plus 12 are 27, and the unit value of this is again 9. It is further of interest to observe that the only planets that are not convertible are Mars and the Moon, and that at the head and foot of the scheme represent Fire and Water, symbols of Spirit and Matter, the Will and the element of Variability, one fixed and the other mutable. The numbers of the Moon are 2 and 7, and these are equal in sum to 9.

To argue thence that we are justified in transposing Mercury with Mars or Jupiter with Venus in any

system that has a cosmical factor for its basis is to argue from cosmos into chaos. The planetary numbers and those of the zodiac were affixed by those who instituted the scheme, not from any considerations of a fanciful nature, but on certain cosmical principles which those who have thoroughly mastered the subject of Numerology will find working out in all astrological practice. It is, of course, allowable to use numbers in a symbolical manner after any order that may suit our purpose, but to proceed from the time of sunrise by progression through the planetary hours, and to violate the established order of those hours by the introduction of a fictitious interchange of factors, is an affront to the intelligence of every astrological student and a violation of the principles of cosmic symbology that can only find its karmic effects in a condition of mental chaos.

Another kabalism which employs the planetary factors has been in use for some time by certain well-known students of interpretation, and is principally applied to the predictive art. In this system the planets hold the same numbers as those traditionally allotted to them.

The signs of the zodiac, however, do not follow the same rule, but take the values that belong to their planetary rulers, as follows—

Aries 9, Taurus 6, Gemini 5, Cancer 7 or 2, Leo 1 or 4, Virgo 5, Libra 6, Scorpio 9, Sagittarius 3, Capricornus 8, Aquarius 8, Pisces 3.

These numbers are combined with those of the

days of the week ruled by the planets. Thus in the case of a person born on a Tuesday in the month of November, the numbers are both 9, for Tuesday is ruled by Mars, whose number is 9, and in November the Sun is in Scorpio, which again gives the number 9. Hence those years in which the number 9 figures are regarded as important in the production of great events.

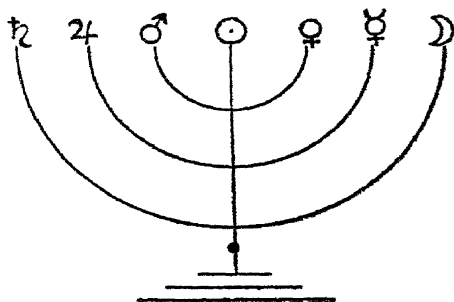
The months and signs corresponding are thus valued :—January 8, February 8, March 3, April 9, May 6, June 5, July 7 and 2, August 1 and 4, September 5, October 6, November 9 and December 3. But it should be observed that, in order to keep in touch with the cosmical order, these numbers are only to attach to the first 21 days of each month, the number for the succeeding month being used for the last 10 or 11 days. Similarly, the day counts from sunrise to sunrise according to some authors, but cosmically it counts from noon to noon, that period from noon to midnight being “the evening” and from midnight to noon “the morning,” as it is said in Genesis, *Veyahi oreb veyahi beger yom echad*—“And the evening and the morning were the first day.”

Perhaps one of the most interesting Kabalas is that which has reference to the values of the signs and planets when taken in combination. Each of the months in the annual circle has a number attaching to it according to the planet ruling the sign in which the Sun is, as already shown above. This is multiplied into the number allotted to the sign itself apart from its ruler. Thus—

Month	Sign	No.	Ruler	No.	Product	Unit
January	Capricorn	3	Saturn	8	24	6
February	Aquarius	2	Saturn	8	16	7
March	Pisces	11	Jupiter	3	33	6
April	Aries	7	Mars	9	63	9
May	Taurus	6	Venus	6	36	9
June	Gemini	12	Mercury	5	60	6
July	Cancer	5	Moon	2	10	1
August	Leo	1	Sun	1	1	1
September	Virgo	10	Mercury	5	50	5
October	Libra	8	Venus	6	48	3
November	Scorpio	9	Mars	9	81	9
December	Sagittary	4	Jupiter	3	12	3

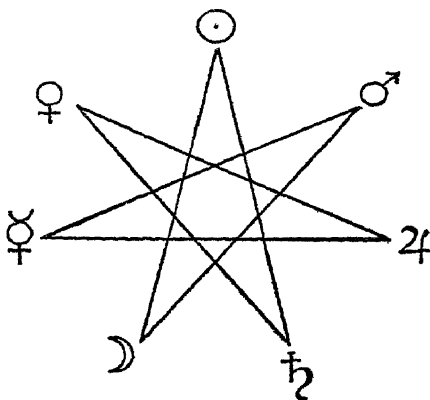
It is then seen that the total value of the planets' numbers is 65, while the total of the unit values of the products is also 65. It is satisfactory to find that wherever we are consistent and hold to the traditional values and positions of the several factors, we obtain results that are wonderfully harmonious and suggestive.

There is an ancient symbol known as the "Golden Candlestick" which is in the nature of a candelabrum with seven arms. Each of the seven lights answers to one of the seven celestial bodies known to the ancients, and the order of them is that known as the Chaldean, in use among astrologers. Here is the symbol—



It will be seen at once that the interchange of the planets is confirmatory of the astrological method derived from the sign rulerships. Saturn interchanges with the Moon, Jupiter with Mercury, Mars with Venus, while the Sun stands in the centre of the system giving light to all. These lights answer to the seven Rays, the seven Spirits before the Throne, the seven Archangels, Cassiel, the keeper of secrets—Saturn; Zadkiel, the spirit of Justice—Jupiter; Madimial, the spirit of those who make Red—Mars; Michael, who is “like unto God”—Sun; Haniel, the spirit of Splendour—Venus; Raphael, the spirit of Healing—Mercury; and Gabriel, the spirit of Strength—Moon.

In connection with this symbol there is another which affords several glyphs in combination. It is called the Seven-pointed Star and Star of the Universe. A star of seven points being drawn, the planetary bodies, the Sun and Moon, are placed round it in the Chaldean order, the Sun being at the highest point, thus—



It is then found that the Sun holds the unique position of supreme elevation, while the "pairs of opposites," Venus and Mars, Mercury and Jupiter, Moon and Saturn, are functioning on successively lower planes.

By starting with the first day of the week, Sunday, at the point of the Sun and following the lines of the Star, we shall derive the days of the week in their order, namely, Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. By reading from Mars and taking every alternate planet, we get the order of the atomic weights of the metals to which the ancients ascribed these planets; namely, Iron, Copper, Silver, Tin, Gold, Mercury and Lead. This fact seems strongly to support the view that there is a very real connection between the planets and the metals referred to them by the ancients, for while it is fairly certain that they did not know anything about atomic weights, they very clearly associated the celestial bodies with the primary metals, and the fact that they are brought into line through the apparent velocities of the several bodies of the solar system seems to afford a suggestive basis for further inquiry. We all are used to speaking of the "golden" sun and the "silver" moon, and we also speak in terms of cosmic symbolism when we refer to an "iron" will, or of "steeling" oneself against a danger, for Mars is the astrological index of the Will, and the uses of steel and iron are for defence and offence. In the name of Mercury we have actually retained the ancient name associated with the metal, although the root of it is *merx*,

trade, and has no direct associations with quick-silver. But we pick up the link of connection through the known association of Mercury with trade and shipping, and when we see the winged messengers or trading vessels carrying their burden of foreign goods from one country to another, we understand why Mercury was called the Interpreter, for in astrology the planet Mercury is the symbol of commerce, and it "confers the gift of tongues." Pliny says that copper was first discovered in Cyprus, from which it gets its name, and, according to astrologers from the time of Ptolemy until now, the sign Taurus, one of the signs of Venus, rules Cyprus. This sidelight is of interest, displaying as it does the universality of planetary dominions. Copper, of course, was in use before Cyprus had been named or exploited, but it is of interest to observe that a copper-bearing territory, which has given the metal a name in the West, should be found both traditionally and experimentally to be under the dominion of the planet Venus, which the ancients associated with that metal. Lead, which is named in connection with Saturn, the Lunar alternative, has been spoken of by some of the old Hermetists as a disease of the Moon, and it is suggested that the "sick Lady" took a bad turn at a certain point in her career, and instead of appearing in shining silver robes, put on those of leaden grey. It is worthy of note that silver ore is frequently found in lead, and silver has been successfully extracted from lead since 1829, when Pattinson developed his useful process.

Before leaving this subject of Kabalas connected

with planetary numbers, it may be well to point out that the Kabala displayed in the beginning of this chapter may also be applied to the Chaldean order of the planets and their numbers, yielding the same results.

CHALDEAN ORDER OF PLANETS AND THEIR NUMBERS

Saturn 8, Jupiter 3, Mars 9, Sun 1-4, Venus 6, Mercury 5, Moon 7-2. From these we get the following resolutions—

	Sun		
839	1	6572	
20		20	☉
2		2	
	4		
	Sun		
	Saturn		
6572	8	3914	
20		17	♄
2		8	
	10		
	1		
	Sun		
	Jupiter		
5728	3	9146	
22		20	♃
4		2	
	6		
	Venus		

COSMIC SYMBOLISM

	Mars		
7283	9	1465	
20		16	♂
2		7	
	9		
	Mars		
	Venus		
3914	6	5728	
17		22	♀
8		4	
	12		
	3		
	Jupiter		
	Mercury		
9146	5	7283	
20		20	♁
2		2	
	4		
	Sun		
	Moon		
1465	7-2	839	
16		20	☾
7		2	
	9		
	Mars		

In the above resolutions we have, as before, Mercury in apposition to the Sun (negative), and the Moon

in apposition to Mars. Now, to find a cosmical basis for this order of things, we shall have to refer to the "exaltations" of the planets as defined by astrology. Thus, beside the particular Signs ruled by the planets, there are others in which the planets are said to be exalted.

The exaltation of the Sun is in Aries, while that of Saturn is in Libra. These two bodies are seen to be interchangeable. The exaltation of Venus is in Pisces, which is the Sign of Jupiter. But Jupiter's exaltation is in Cancer, which is the Sign of the Moon, and the Moon has its exaltation in Taurus, which is the Sign of Venus. Thus Jupiter and Venus are rendered interchangeable through, and in the period of, the Moon. The three planets, Moon, Jupiter and Venus, have their exaltations in Taurus, Cancer and Pisces, and these are ruled by Venus, Jupiter and the Moon respectively. Mercury, whose exaltation is Aquarius, a Sign of Saturn, is thereby linked up with the Sun through the opposite Sign Leo, which the Sun rules. A short study of the following Table of Exaltations will make these interchanges plain.

PLANETARY EXALTATIONS

Saturn exalted in Aries, a sign ruled by Mars.

Jupiter exalted in Cancer, ruled by the Moon.

Mars exalted in Capricorn, ruled by Saturn.

Sun, exalted in Aries, ruled by Mars.

Venus exalted in Pisces, ruled by Jupiter.

Mercury, exalted in Aquarius, ruled by Saturn.

The planet Mars, therefore, is linked up with the Moon through Saturn, which rules the sign in which Mars is exalted. Much else might be said regarding planetary numbers and Kabalas depending thereon, but it is, perhaps, advisable that some margin should be left for the exercise of the reader's ingenuity, should he wish to pursue the subject further. I will therefore turn to the consideration of another aspect of the same subject.

CHAPTER XV

PLANETARY SOUNDS

HAVING dealt with the subject of planetary numbers we may now consider that of Planetary Sounds, there being an obvious connection between Number, Form, Sound and Colour. Number underlies all forms, all sounds and all colours, for modes of vibration in the same universal medium give rise to all of these. Thus it is said that the Logos or Word gave existence to all living forms. Those who have constructed Sound-forms by means of the Eidophone will readily understand how all forms may be derived from simple or complex sounds. Sound is also related to colour, and there are those who are sensitive enough to see sounds and to hear colours.

The seven notes of the gamut are related to the seven celestial bodies, thus—

C	D	E	F	G	A	B
Sun	Saturn	Mercury	Moon	Mars	Venus	Jupiter

The colours answering to these are—

Orange	Indigo	Blue	Green	Red	Yellow	Violet
--------	--------	------	-------	-----	--------	--------

The numbers following the order of the gamut bring us once more into touch with the inevitable apposition of the fire and water elements, represented

by Mars and the Moon, to which reference has already been made in the preceding chapter. The numbers thus arranged are—

Sun	Saturn	Mercury	Moon	Mars	Venus	Jupiter
1-4	8	5	7-2	9	6	3
	18				18	
	9		9		9	
			Mars			

If we multiply this number 9 into the number of the signs of the zodiac we shall obtain 108, which gives us the key to the Ashtottaravāk or 108 sounds of the Mantrasara. Let us look at the origin of these, 108 sounds, since they have been much exploited without any specific explanation of their origin.

In Indian Astrology there are 27 lunar asterisms or Moon-stations which are each of $13^{\circ} 20'$ in extent. It has already been said that the whole period of man's life is taken at 120 years, or an arc of 120° , which is one-third of the circle, and by dividing this by 9 we obtain an arc of $13^{\circ} 20'$, which is the extent of a lunar asterism or Moon-station. These Moon-stations were in great repute among the Arabian astrologers, who attached specific influences to them, but in the West they have been entirely neglected. They still continue to form the basis of all Indian calculations, and, as will be shown, are at the root of the planetary sounds.

Each asterism of $13^{\circ} 20'$ is again divided into four padams or quarters each of $3^{\circ} 20'$, which is the value of the Navamsha or one-ninth part of a sign of 30° . Now since there are four amshas in each asterism

and 27 asterisms in the circle, there are 108 amshas, and these correspond with the 108 sounds.

There are five primary vowel sounds, and each of these lasts for 24 minutes, or one Indian hour, which is equal to 6° of the zodiac or one-fifth of a Sign. Therefore the 5 vowels are distributed through the 5 parts of the Sign. The vowels are—

ah	ee	oo	æ	oh
â	î	û	é	ô

They are all long and pure vowel sounds. The compounds such as *oi* in "oil," *ow* as in "now," etc., are produced from a combination of these.

These five primary vowels range through the several Signs and are taken up by successive consonants attached to each of the Signs. These consonants extend throughout the Signs to which they are attached, as L through Aries, V through Taurus, etc., so that the five Indian hours or 120 minutes during which Aries is in evidence, are related to the five vowels in connection with the consonant L, as Lah, Lee, Loo, Lae, Loh, and these are succeeded by Taurus with the sounds Vah, Vee, Voo, Væ, Voh.

By taking into account the five vowel sounds, the consonants attaching to the various Signs, and the relative positions of the planets at any given time, a mantram may be formed which is in exact harmony with the astral vibrations obtaining at that particular time. Mantrams are also formed from the positions of the planets at the time of a person's birth. Some of these mantrams are traditional with Hindu families and others have been adopted. At one time

they were delivered with the horoscope immediately after a birth had taken place, but many of these ancient practices have fallen into disuse among the moderns.

Here follows a complete table of the sounds showing the Signs and parts of Signs to which they are attached.

TABLE OF PLANETARY SOUNDS.

	0-6 ah	6-12 ee	12-18 oo	18-24ae	24-30 oh
Aries	Lah	Lee	Loo	Lae	Loh
Taur.	Vah	Yee	Voo	Vae	Voh
Gemini	Kah	Kee	Koo	Kae	Koh
Cancer	Hah	Hee	Hoo	Hae	Hoh
"	Dah	Dee	Doo	Dae	Doh (hard Dh)
Leo	Mah	Mee	Moo	Mae	Moh
"	Tah	Tee	Too	Tae	Toh (Hard T)
Virgo	Pah	Pee	Poo	Pae	Poh
Libra	Rah	Ree	Roo	Rae	Roh
"	Tah	Tee	Too	Tae	Toh (soft)
Scorpio	Nah	Nee	Noo	Nae	Noh
Sagit.	Yah	Yee	Yoo	Yae	Yoh
"	Bah	Bee	Boo	Bae	Boh
Capri.	Jah	Jee	Joo	Jae	Joh
"	Gah	Gee	Goo	Gae	Goh
Aquar.	Sah	See	Soo	Sae	Soh
"	Dah	Dee	Doo	Dae	Doh (soft)
Pisces	Chah	Chee	Choo	Chae	D Choh

From this table we are able to extract the Planetary Sounds, and for this reason I have called it a Table of Planetary Sounds, for in the thought of all astrologers a Sign infers a planet and a planet infers a Sign. Hence as Mars rules the signs Aries and Scorpio, we have the consonants L and N and the five vowels, when sounded in conjunction with the initial consonant.

But it should here be remarked that the five vowels

are not all attributable to Mars, although they are set at the head of the Table under the sign Aries. They merely characterize the five divisions of the Signs, and are seen to range through the whole zodiac from Aries to Pisces. They are associated with the five disposers, or moderators as they are called, namely, Mars, Mercury, Jupiter, Venus and Saturn.

We are now able to construct a Table employing all the Consonants, which we may call the

TABLE OF INITIAL SOUNDS.

Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
J	Y	L	M	V W U O	KQ C'	H
G S Z X D Sh	B Ch I	N A	Th	R T	P	Dh

It will be observed that I have eliminated some sounds contained in the Sanskrit alphabet which have no English equivalents, and also that in the Table of Initial Sounds I have added some that are allied to those found in the original, as for instance Q and C (hard) under K, Z and X under S, etc.

An attempt has been made to fix the vowels under the planets, but they are not found to be consistent, and indeed it is not to be expected that they should be, since the swara, which is constantly changing, determines the vowel sound in force.

As initial sounds the vowels U and O, having affinity with the consonant W, may be classed under Venus, A under Mars, since both are initial factors in the scheme, and long I or Ee under Jupiter as related

to Y. But as I have said, when in combination with the consonants, that is to say, when not initial, they are in a constant state of flux owing to the change of swara. Subject to this consideration they may be added to the Table of Initial Sounds, where they will be seen in the above scheme.

The application of this scheme of Planetary Sounds would appear originally to have been in the direction of determining what sounds should be employed at specific times in the construction of mantras appropriate to the nature of the planet then ruling. They were not originally associated with the signs of the zodiac, nor yet with the planets ruling those signs, but solely and specifically with the navamshas, of which there are 108 in the entire circle, and as these are connected with the asterisms through the Moon's motion, there can be no doubt that they had originally a lunar basis.

Each of the signs is divided into 9 parts of $3^{\circ} 20'$ each, the order being as follows—

Aries 0° – $3^{\circ} 20'$ is under the influence of Aries navamsha, $3^{\circ} 20'$ – $6^{\circ} 40'$ under the influence of Taurus navamsha, $6^{\circ} 40'$ – 10° under Gemini navamsha, and so on. the last $3^{\circ} 20'$ of this sign Aries being under Sagittarius navamsha. The sign Taurus then commences with Capricorn navamsha, and continues on to Virgo navamsha, when Gemini sign commences with Libra and ends with Gemini navamsha, and is followed by Cancer sign which begins with Cancer navamsha and ends with Pisces navamsha. Leo then commences again with Aries navamsha and follows the same course as the sign Aries. Thus nine

successive signs are used to designate the navamshas of each 30 degrees of the zodiac, and so we obtain the 108 navamshas, thus—

Signs	0°-3°	20°-6°	40°-10°	0°-15°	20°-16°	40°-20°	0°-23°	20°-26°	40°-30°	0°
♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈
♉	♉	♉	♉	♉	♉	♉	♉	♉	♉	♉
♊	♊	♊	♊	♊	♊	♊	♊	♊	♊	♊
♋	♋	♋	♋	♋	♋	♋	♋	♋	♋	♋
♌	♌	♌	♌	♌	♌	♌	♌	♌	♌	♌
♍	♍	♍	♍	♍	♍	♍	♍	♍	♍	♍
♎	♎	♎	♎	♎	♎	♎	♎	♎	♎	♎
♏	♏	♏	♏	♏	♏	♏	♏	♏	♏	♏
♐	♐	♐	♐	♐	♐	♐	♐	♐	♐	♐
♑	♑	♑	♑	♑	♑	♑	♑	♑	♑	♑
♒	♒	♒	♒	♒	♒	♒	♒	♒	♒	♒
♓	♓	♓	♓	♓	♓	♓	♓	♓	♓	♓

But we have already seen that the lunar asterisms, each of 13° 20', are divided into four padams or quarters each of 3° 20', and as there are 27 asterisms we have again the 108 amshas or subdivisions of the ecliptic, which undoubtedly were originally associated with the 108 sounds. The fact that these sounds have come to be connected with the signs of the zodiac is due to the affinity which exists between the asterisms and the signs through their respective planetary rulers. For it will be shown that the Ashtottaradasha system of Planetary Periods (which see) recognizes the procession of planetary influence through the 108 padams in the course of 108 years, so that each year comes under the influence of one of these sections of the ecliptic, and the count in each case is made from the position held by the Moon at the time of birth.

This subject of Planetary Sounds is of immense interest, but inasmuch as it has been developed solely along Oriental lines and has its basis in a system which did not recognize the Vernal Equinox as a starting-point, but found its yogatara in the

first point of As'wini (*Zeta Piscium*), I advise my readers to accept with extreme caution the statement that specific sounds are identified with particular planets or signs of the zodiac, and more particularly would I caution the reader not to rely upon the application of these Initial Sounds to the problems of speculation. I have merely shown in this place how they are derived, and thus have no doubt satisfied the curiosity of those who have seen them in other books where they are given without explanation, authority or warning, and stated as if they had been experimentally proved.

CHAPTER XVI

PLANETARY HOURS

No records that are available to us serve to determine at what period in the course of social evolution the need for a week of seven days first made itself felt, nor can we discover who it was first invented it.

Newton believed that Chiron was the first to define the constellations of the heavens, and this also was the opinion of the Greeks. But that is to give to the mythical centaur a personal reality. It is true that we may find him, along with his contemporary Hercules, by whose arrow he met his death, among the constellations, and if it be the fact that the Greeks exalted their heroes to the stars and shaped the constellations so as to record their fame for ever, then we can only conclude that Chiron did not define the constellations of either Sagittarius or Hercules, whatever may have been his part in the matter so far as the rest are concerned.

It is further to be observed that long before the period ascribed to the famous centaur we have mention of the constellations in the Book of Job, where Arcturus, the Pleiades, Orion and the Mazzaroth are mentioned. Both Homer and Hesiod mention some of the constellations,

but it is known that Hipparchus, about 150 B.C., defined the limits of forty-eight of the asterisms, while Ptolemy gave us a complete catalogue. Some constellations have since been added by Tycho, Helvetius and others. But from what has already been said on this subject it will be evident that the mythology and astronomy of the Greeks was closely connected, but this does not of necessity prove a Greek origin, for we have yet to determine the origin of the myths. That many of these are shared by the Assyrians, Aryans, Persians and Egyptians, seems to show that they had a Chaldean origin. The Chinese have an astronomy which appears to be unique and without parallel among other nations.

If we go back to the earliest record, the Chinese, we shall find that they had no week of days, but a cycle of sixty days, and also one of sixty years. But the days of the month were reckoned from the Moon's age, the day of the New Moon being called the first day. Thus we find in the earliest record such expressions as "the first day of the first moon he brought things to a conclusion in the temple of his ancestors," and "on the first day of the twelfth moon," etc. Even the great Confucius gives no hint of any week of seven days. In his Chun-Tsiu he makes such entries as the following: "In the fifty-eighth year of the cycle and the third year of the reign of Prince Yiu Kung, in the Spring, on the first day of the Second Moon, the day being the sixth of the cycle (of sixty days), the sun was eclipsed." All his entries are of the

same careful and explicit nature, and expressed in the same terms, that is to say, in reference to the Cyclic year, the number of the month, the year of the reigning Prince of Lu, and the day of the cycle of sixty days.

The earliest divisions of time among the Aryans also follow the Sixty-year period, and the use of the Tithi or Moon day is also to be found in the earliest astronomical records. Nothing more, indeed, is needed for an accurate record of time than an Epoch, a cycle of years counted from that epoch, the number of the last lunation, and the day of the month counted from that lunation. The introduction of a week of days is an adjunct that has no special value in a time sense, and could only have been the invention of a state of civilization in which ceremonies and institutions of a weekly recurrence were required to be indicated and fixed. We find mention of the week, however, in Sanskrit writings, as Somavar (Monday), Kujavar (Tuesday), Bud-dhavar (Wednesday), Brihaspativar (Thursday), Suk-ravar (Friday), Sanivar (Saturday) and Suryavar (Sunday), but there do not appear to be sufficient grounds for fixing an epoch at which they came into use.

The days of the week as we have them appear to be of Hebrew origin, and probably were derived from the Chaldeans, for in the first place the appointment of specific duties for the several days of the week, culminating in the day of divine worship on the seventh or Sabbāth day, requires such a division of time, and in the second place it can be

shown that the order of the days of the week can only be accounted for by reference to the Chaldean order of the planets, which, as has been shown, has reference to their apparent velocities.

The Septenary division of days, etc., is distinctly Shemitic in its origin, and we find accordingly that the system was extended by the Hebrews to a period of seven years, and to a further period of seven times seven years which was celebrated as the Jubilee. The cycle of seven is not elsewhere found. Western nations have done what they can to break down this old institution by associating the Sabbath with Sunday instead of Saturday, and by celebrating the Jubilee at the end of fifty years instead of at the end of forty-nine. But the teachings of the astrologers and tenacity of the Jewish faith have served to keep the astronomical and religious aspects of this institution intact.

But whereas we find difficulty in tracing the origin of the week-days through any authentic records, we have still more difficulty in ascertaining the principles by which the first day was allotted to the Sun, the second to the Moon, and so forth. One cannot tell the day of the week by looking at the sky or by taking into account any known astronomical factor. But whatever may have been the reason for fixing on a particular day as the Sun-day and beginning the week with it, it has been adhered to ever since, and, so far as we astrologers and Kabalists are concerned, it is satisfactory to know that it works out on empirical test.

What are known as the Planetary Hours are

derived from the succession of the days of the week, commencing with the planet ruling and giving its name to the day, and following the Chaldean cyclic order. Thus on a Sunday the first hour is governed by the Sun, to which follow in succession, Venus, Mercury, Moon, Saturn, Jupiter and Mars. On a Saturday the first hour is ruled by Saturn, to which succeed in order, Jupiter, Mars, Sun, Venus, Mercury, Moon. Then as there are twenty-four hours in the day and seven hours in the planetary cycle, the latter will be contained three times, making twenty-one hours, and there will be three hours still to run. So if we begin with Sun on Sunday and follow with the cycle through the day, we shall complete the third cycle with Mars, and the twenty-second hour will be the beginning of the next cycle under the rule of the Sun, to which succeeds twenty-third Venus, twenty-fourth Mercury, and the first hour of the next day will be under the rule of the Moon, which will accordingly be Monday, as shown in the following tabular form, which may be extended at pleasure. The planetary hours differ from the statute hours inasmuch as they are divisions of the natural day and night. The day is counted from sunrise to sunset, and the night from sunset to the next sunrise. From sunrise to noon is the space of six planetary hours, and from noon to sunset six. Hence if the day is fourteen hours long, each planetary hour will be equal to one statute hour of sixty minutes and twenty minutes beside, making 1 hr. 20 min. of civil time.

The seventh hour will commence at noon and will

Planetary Hours.	
Day	Hours from Sunrise. Cycles.
Sunday	1 2 3 4 5 6 7 1st ☉ ♀ ♀ ♀ ♀ ♀ ♀
	☉ ♀ ♀ ♀ ♀ ♀ ♀ 2nd
	☉ ♀ ♀ ♀ ♀ ♀ ♀ 3rd
Monday	☉ ♀ ♀ -----) ♀ ♀ ♀ 1st
) ♀ ♀ ♀ ♀ ♀ ♀ ♀ 2nd
) ♀ ♀ ♀ ♀ ♀ ♀ ♀ 3rd
) ♀ ♀ ♀ -----
Tuesday	♂ etc.

last for eighty minutes, and the eighth hour will begin at 1.20 and will also last for eighty minutes. The foregoing table shows the afternoon or second quadrant of six planetary hours on the 5th of July, when the day is found to be 16 hrs. 28 min. in duration, one-half of which is 8 hrs. 14 min. One-sixth of this is 1 hr. 22 min. 20 sec., which is successively added to Noon to find the beginnings of the eighth, ninth, tenth, eleventh, and twelfth hours. The last hour thus begins at 6.52 and ends at 8.14. The subdivisions of the hour are one-seventh of 1 hr. 22 min. 20 sec., which amounts to about 11 min. 46 sec., say 12 min. This being continually added, from noon onwards, gives the beginnings of the subdivisions of the Hour, as shown in the table. In my *Kabala* I have shown the practical working of these hours and Periods of the day so that there is no need to repeat the process in this place.

The Kabalists and Thaumaturgists have always had recourse to the Planetary Hours for the purpose of performing their operations under specific influences, and anybody who will take the trouble to note the time of an event happening and compare it with the nature of the planet ruling in that hour

Friday 5th July 1912. Sunset at 8h 14m. - Hour- 1h 22m. 20s.

12 ⁿ 0 ^m		1 ⁿ 22 ^m		2 ⁿ 45 ^m		4 ⁿ 7 ^m		5 ⁿ 29 ^m		6 ⁿ 52 ^m	
☉	12. 0.	♀	1 22	♃	2 45	☽	4 7	♄	5 29	♁	6.52
♀	12 12	♃	1 34	☽	2 56	♄	4 18	♁	5.40	♂	7. 3
♃	12 24	☽	1 46	♄	3 8	♁	4.30	♂	5 52	☉	7. 15
☽	12 35	♄	1 59	♁	3.20	♂	4.42	☉	6.4	♀	7.27
♄	12 47	♁	2 9	♂	3.32	☉	4 54	♀	6.18	♃	7.39
♁	12.59	♂	2.21	☉	3.43	♀	5. 5	♃	6 27	☽	7 50
♂	1 11	☉	2.33	♀	3.55	♃	5.17	☽	6 39	♄	8. 2
☉ Hora	♀ Hora	♃ Hora	☽ Hora	♄ Hora	♁ Hora	♂ Hora	☉ Hora	♀ Hora	♃ Hora	☽ Hora	♄ Hora

will find ample reason for confirming the scheme as we have it from the ancient Hebrews. But this, perhaps, involves a more intimate knowledge of astrology than is professed by the average man.

It may, therefore, be of use to the student if the general significations of the planets are here given.

The SUN signifies the father, ruler, or person in

authority, gold, health, life, matters relating to government, preferment, honours, inaugurations and constitutions, male life generally, the daytime.

The MOON relates to the mother, public bodies, silver, white fabrics such as linen; changes, matters relating to public affairs, women, the night, and female life generally.

MARS refers to all youths and marriageable men, fire, iron and steel, anger, strife, muscular force, cuts, burns and wounds, blood, death, things that are scarlet or red, fevers, enterprises, operations, incisions, soldiers and pioneers.

MERCURY has reference to boys and scholars, writings, papers, short journeys, buying and selling, deeds of writing, food, clothing, furniture and personal equipment, trade, profession, speech, quotations.

JUPITER has relation to affairs of justice, gain, increase, expansion; to lawyers, insurance, religion, philosophy; affairs of grandeur and display; hopes and fears, wishes, expectations, money and success.

VENUS refers to young women of a marriageable age, to engagements, births, weddings, social functions, pleasures, theatres, music, art, peace, rest and happiness.

SATURN is related to privation, darkness, solitude, coldness, hatred, jealousy, heavy weights, gravity, soberness, gloom, doubts, difficulties, falling, loss, sickness, aged people, old associations, memories, black and sombre colours, mourning, death.

In a word, the characteristics of a letter or event will be: In the hour of the Sun—Honours; that of

the Moon—Changes; that of Mars—Strife; that of Mercury—Business; that of Jupiter—Gain; that of Venus—Pleasure; that of Saturn—Loss.

It is to be observed that the use of the statute hour in connection with planetary action has arisen from the consideration of their universality, and an equatorial scheme in which the Sun rises at six o'clock approximately would thus yield a day of twelve hours, and each quadrant would embrace six hours of little more or less than sixty minutes each in duration. But the application of the statute hour to sunrise in high northern latitudes would appear to be without adequate foundation, and in effect we find that the results depending thereon are not consistent. It is these inconsistencies, arising from the introduction of new elements into the ancient scheme, and the general neglect into which the whole subject has fallen, that has given the impression that the ascriptions are fanciful and the matter not worth investigation. I know enough of the matter, however, to warrant my calling attention to these Planetary Hours as most worthy of close study by students of celestial influence.

A considerable field of research lies open to the diligent student. It has to be finally determined, for instance, whether apparent sunrise is to be taken as the basis of the calculations or the true Sun's centre rising. The latter is not subject to corrections for parallax, nutation, and aberration, but depends on the rising of the Sun's longitude on the celestial horizon, the false horizon being ignored. The celestial horizon, it should be observed, is always

90° from the Zenith. The formula for this calculation is : Log. tang. latitude of place + log. tang. Sun's declination = log. sine of Sun's ascensional difference. For North declination add to 90° and for South declination subtract from 90°. The result is the semiarc diurnal of the Sun, and twice this is the diurnal arc or the time the Sun remains above the horizon. Convert to time at the rate of four minutes for every degree and four seconds for every minute of arc.

We have then to determine whether sunrise is the correct starting point, or whether it should not be noon, as in agreement with the original Chaldean conception of the division of the circle into "evening" and "morning."

I may say that in my experience the count should be made from sunrise, that the true Sun's centre rising should be taken, and that the Chaldean order of the Hours should be preserved. I have also found that the subdivisions play quite a minor part in the determination of results, and that all events falling within the limits of the Planetary Hour should be found subject to the ruler of that Hour, and only in a subsidiary degree to the ruler of the subdivision of the Hour. I may now pass to a consideration of another aspect of this interesting subject.

CHAPTER XVII

CELESTIAL MAGNETIC POLARITIES

It has already been shown by one of our Kabalas that there is a certain polarity existing between the planets of the system by which they become natural antitheses and thus stand in certain relations of polarity. Hence it is that the numbers attaching to them are interchangeable. Thus it was shown that Mars and the Moon, the one having its exaltation sign in Capricorn and the other its rulership in Cancer, the opposite sign, were numerical resolvants. Also that Mercury, having its exaltation sign in Aquarius, was resolved into terms of the Sun, whose rulership is vested in the opposite sign Leo. Further, that the Moon, having its exaltation in the sign Taurus, was interchangeable with Mars, whose sign is Scorpio, in opposition to Taurus.

The scheme of Planetary Hours involved the whole of this question of Planetary Numbers, and it was shown that the matter was open to considerable controversy, necessitating prolonged observation and research.

There is another point in connection with the interchange of Planetary Numbers which requires consideration. It is that of polarity. Astrologers

everywhere recognize the fact that the signs of the zodiac are alternately active and passive, or positive and negative, male and female, and the Houses or twelve divisions of the visible heavens are said to have the same polarity as the signs with which they are associated, as Aries with the 1st House, Taurus with the 2nd House, and so on.

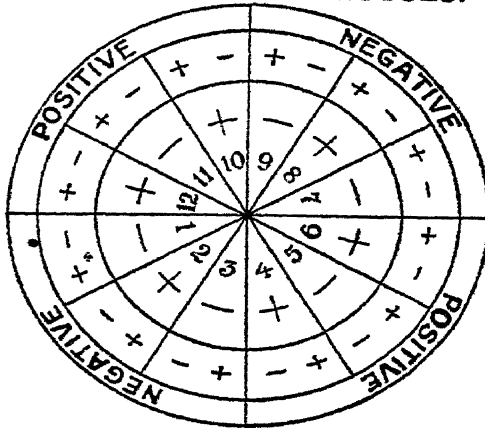
Now, at a mean rate of motion, which is attained at the equinoxes, the apparent transit of the Sun through the Houses or divisions of the Prime Vertical is at the rate of 30° , or the space of one House in two hours. Therefore, if the Houses are to be regarded as having the same polarity as the signs they are associated with, then the first 30° of the Sun's diurnal arc will be negative in action and the next positive, and so on alternately. But it has already been empirically proved that the quadrant from sunrise to noon is positive, that from noon to sunset negative, from sunset to midnight positive, and from midnight to sunrise negative.

For a demonstration of this principle I refer my readers to "The Law of Sex" developed in my *Manual of Astrology*. This law requires that the majority of influence exerted from the S.E. quarter of the heavens, which extends from the Sun's rising to its culmination, shall be positive and tending to male generation, while that from the S.W. quarter shall be negative and tending to female generation.

But it can also be shown that the Planetary Hours, each of which occupies the time of the Sun's passage through one-half of a House, or 15° , are

alternately positive and negative. We then derive the following useful diagram of the

POLARITY OF THE HOUSES.



In this diagram the inner circle shows the polarity of the Houses, whether positive or negative, the next circle outward shows the polarity of the Hours, and the outside circle shows that of the Quadrants, which is summative of the Houses and Hours.

Applying this to the subject of planetary action, it will be seen that a planet occupying the S.E. quadrant of the heavens will exert a positive influence, but that its influence will be largely negatived when it occupies the second half of the 11th House in the course of its rising, and similarly, that a planet in the S.W. quadrant will exercise a negative influence, which will be rendered more positive when the planet comes to the first half of the 8th House in the course of its setting. The fact that male horoscopes are generated from the S.E. and N.W.

quadrants and female from the S.W. and N.E., goes to show that these ascriptions are valid, and when we further consider that human vitality is lowest at the two points that are occupied by the negative influence, and highest at those that are here shown to be positive, should, in my opinion, go a long way towards establishing this order in our astrological scheme of things.

Now, if we consider the whole earth to be surrounded with etheric vibrations and interpenetrated by them, we may also legitimately refer these vibrations to colours and sounds since all the forces of Nature are interchangeable and convertible. Such a conception lends itself at once to experimental proof, and, as the result of researches carried on during successive years by Carl von Reichenbach, we have a definite scheme of colour attributable to the different sections of the heavens. It is shown that there is a form of electricity visible to persons of a highly sensitive nature when placed in the dark. In *The Sensitive Man* Reichenbach has given a mass of experiments which show that the Od fluid undergoes a variety of changes according to the magnetic relations of the subject or object from which they proceed. In the second volume there is a description of the Earth-Aura. This is not, as one might suppose, a composite of the various auras of its geological constituents, but a thing apart and independent of human, animal, vegetable and other emanations. Every body has its own aura, and these blend upon contact or within auric distance, producing changes in the magnetic relations of the

bodies concerned. The human aura is like that of the crystal and has an obvious polarity. Thus the auric colour at the head is blue while that at the feet is dark red; the right side is grey-blue and the left side yellow. Now this answers exactly to the polarity of the visible heavens, for it is observed that Blue, the most magnetic colour, is associated with the North or midnight point; Red, the most electric, with the South and mid-day; the neutral to the East and the dawn; and the Yellow to the West and sunset.

When the body is laid horizontally, with the head to the North, the colours were seen at their greatest brilliancy, passing from blue at the head through blue green to dark green, light green and yellow, golden yellow, and orange to deep red at the feet. But the most remarkable effect is that if the body be gradually revolved so as to pass through the successive points of the compass, a series of remarkable changes take place in the colours of the aura, and the original colours are no longer seen, but the blue at the head undergoes successive changes by the admixture of other colours according to the angle of deflection, and in effect we have the—

COLOURS OF THE TWELVE HOUSES.

1st, Grey; 2nd, Blue-grey; 3rd, Blue with red rays, Violet; 4th, Blue; 5th, Dark Green; 6th, Light Green; 7th, Yellow; 8th, Golden; 9th, Orange; 10th, Red; 11th, Violet-red, Purple; 12th, Grey-red or dull Red.

Now the presence of a planet or of a group of stars, such as enter into the composition of a constellation, may reasonably be held to effect some magnetic change in the radical nature of the vibrations emanating from that quarter. The planets are found to exert an influence on the magnetic needle, and both Venus and Jupiter, as affecting the earth in its orbit, may be regarded as instances of the interplay of cosmical factors. The medium by which the magnetic needle is affected by these planets is doubtless the magnetic aura of the earth.

The planets could, indeed, affect us through their light rays if by no other means, for experiments have shown that by directing the rays of Jupiter and some of the fixed stars through a telescope on to a selenium screen at a distance of ten feet, the comparative effect was, of a candle light 1, of Procyon 0.261, of Cygnus 0.262, of Aldebaran 0.279, of Orion 0.685 and of Jupiter 3.272!

Astrologically we are able to distinguish the psychically gifted by the presence of the planets in the lower meridian, but especially Sun and Mercury, Saturn and the Moon. This answers to the point of magnetic intensity at the maximum which is registered about midnight, and this observation leads to the conclusion that the planets do not of necessity influence us by their direct rays, but by the changes that they cause in the earth's magnetic aura at various points in the circle of the visible heavens. Primarily the Sun must be the cause of the normal magnetic aura of the earth, and the planets would in this sense be moderators, which is

the old name applied to them by Ptolemy. Thus the presence of several planets or the luminaries in the lower meridian at the time of a person's birth will render that person particularly negative or sensitive to the changes taking place in the auric consensus of environment, and those who are in the habit of classifying and collating horoscopes will have abundant proof at hand that this is the case. On the other hand, we find extremely positive people to be produced by the presence of planets in the 10th House, near the South Meridian, and especially such as have Mars (colour, red) reinforcing the natural auric colour of that part of the heavens. Two examples come readily to my mind, that of Kaiser Wilhelm, in whose horoscope both Neptune and Mars are in the Mid-heaven, and that of the late William T. Stead, in whose horoscope Mars and Uranus are close to the Mid-heaven.

In effect we have the earth as the centre of a vast kaleidoscope, undergoing changes of colour from hour to hour by reason of the Sun's passage from one rising to the next. Obviously there can be no universal red or blue since the Mid-heaven of one place is the horizon of another that is 90° East or West of it. Consequently there must be some factor that produces local colouring, which at the zenith produces vibrations which manifest as red and at the nadir as blue. This factor must be the Sun, since it is the only cosmic factor that has a constant relation to any part of the earth at the same hour each day. The planets in their courses will then intervene to bring about modifications of

the colours or vibrations instituted by the Sun, and of these the Moon, as the quickest moving in its orbit, will be the chief. Mercury will come next, and then Venus, Mars, Jupiter and Saturn, so that in effect we have the Chaldean order of interpretation once more.

The question then arises as to whether that part of the earth's aura where the Sun is at any moment should not always be taken as the positive maximum answering to noon and the colour red. If so, then it follows that the time of birth becomes a very important factor in the constitution of what may be called the magnetic constitution of a person. The whole subject is full of suggestions of the utmost significance, but hardly at this date in a condition to admit of dogmatic statement. The subject is therefore better left for future consideration.

CHAPTER XVIII

VULCAN THE CHAIN MAKER

THERE is an aspect of Mars which has an interest for us as prisoners in this house of flesh. Vulcan or Hephæstus, son of Jupiter and Juno, is the artificer of human bonds. By some he is thought to be allied to Pluto, the god of the Infernos, and in the Kabalistic conception, Malcuth, or the Earth, is the lowest of the heavens and the highest of the hells, being in fact in a state of equilibrium between the Superior and Inferior worlds and therefore, as Swedenborg suggests, it is in a state of freedom from that circumstance. But can so much be said of those that dwell therein? I doubt it. The Oriental doctrine of Samsara pictures man as a mere "Butterfly on the Wheel," bound by the chains of his own desires to the wheel of cyclic rebirth into a world of suffering.

"Ye suffer from yourselves, none else compels,
None other holds you that ye lag and stay,
And whirl upon the wheel, and hug and kiss
Its spokes of agony, its tyre of tears,
Its nave of nothingness!"

The law of moral causation, as well as that of affinity, impels man to rebirth while there are any unexhausted desires in him. These unexhausted tendencies are called *skandhas*. It does not matter

what we call them, we are all conscious of their existence and of the terrible strife they cause in us. These desires are in the Adamic nature, they are in the human blood, and Mars is their cosmic symbol. They are the chains of Vulcan.

The number of Mars is nine and the magic of the number nine haunts us from our birth to the very last day of our existence in this world. In the Kabala of Numbers I have shown the connection between the Adamic race and the number nine. This is the Iron Age, the Kali Yuga, and the horoscope of the world shows the sign Aries, ruled by Mars, in the ascendant. In the age of Saturn men sought virtue and distinction in obscurity. Now there is but one way to recognition and success, Force and Self-assertion. Let those take it who will. What is said of those who willingly take to the sword may be applied to the slaves of every other form of human passion. Mars will lay them by the heel and bring them back to retribution.

The cycle of nine is at the root of almost all the mysteries of human life. It crops up in all the astronomical cycles as if it were at the root of them, and as representing cosmic energy (Fohat) and the human will (Ichcha) it manifests in all purpose and all action, cosmical and human. For Mars (nine) is desire (kama) and desire is that which underlies both will and action.

There is a period of cosmic activity which runs in a nine-year cycle. It has even been shown that meteorology cannot shake free of it. The year 1893 was a year of drought, rain being unknown

from April to October of that year, and the summer was exceptionally hot. The same may be said of 1902 and 1911, which are years falling in the nine-year cycle. But 1894, 1903 and 1912 were wet summers, and the temperature also abnormally low. Dr. Goad, who studied meteorology from the same standpoint of cosmic interplay, considered that Mars was of chief importance in weather predictions. Some people appear to think that the icebergs on which the *Titanic* foundered are responsible for the wet summer of 1912. I dare venture the opinion that it was something many degrees warmer than an iceberg. That icebergs in the temperate zone have a tendency to condense the air and so to produce rain seems reasonable, but who loosed the chains that bind the icebergs to the poles. Undoubtedly it was our Vulcan.

In a scheme of thought that regards the whole world as a symbol, and that is the standpoint we are taking in this study of the cosmos, planets are not necessarily causative but they are necessarily symbolic. The symbol of humanity is the number Nine, and this is the number of the planet Mars. Hence we may say that for the present and during the whole course of this age of the world's evolution or unfoldment, we are under the dominion of Mars. The sooner we get into wireless communication with him and understand some of his ways the better it will be for us. For he is not only the maker of chains but the breaker of them, inasmuch as he represents both the Desire that fashions them and the Will that looses them.

Nine is also the cosmic factor. We have already seen that the precession of the equinoxes is at the rate of 1° in seventy-two years, and 30° or one sign in 2,160 years, the whole circle being completed in 25,920 years. All these numbers are multiples of nine. Twice nine gives us the solar cycle, three times nine the number of the asterisms, in six times nine years the eclipses move through one sign of the zodiac, and in 648 through the entire circle. But this is nine times seventy-two, and so, we find ourselves again and again enmeshed by the network of a nonal necessity. As the Old Philosopher truly says: "Heaven's net has large meshes, yet nothing escapes it!"

Applying this magic of the number nine to some of the deeper problems of human experience, we may profitably examine the symbolism of the asterisms, which are twenty-seven in number, or three nines. The Hindus have a period which they regard as the sum of life, extending to 108 years, which is twelve times nine. From this we may draw the conclusion that the Moon remains in one sign for nine years and that this sign reflects nine others. The system is connected with the Ashtottaradasha system to which reference has already been made, and of course, with the navamshas or ninefold divisions of the signs of the zodiac.

We have already seen that the ninth part of a sign of 30° is $3^\circ 20'$, and that each such part corresponds to a particular sign of the zodiac. This may be seen in the Navamsha Table already given.

Let us suppose, for instance, that the Moon was

in the sign Leo $22^{\circ} 43'$ at the birth of a person. By our Table it is seen that this corresponds with the sign Libra, which navamsha extends from $20^{\circ} 0'$ to $23^{\circ} 20'$ of the sign Leo. Then in order to find at what age Libra navamsha expires we say—

As $3^{\circ} 20'$ is to twelve months so is ($23^{\circ} 20' - 22^{\circ} 43'$) $37'$ to the answer. Now $3^{\circ} 20'$ is equal to 200', so that if we multiply 37' by twelve and divide by 200, we shall have the months required, namely, 2.22 months or two months seven days nearly. Therefore we know that the Moon is under the influence of Venus during the first two months of the life, and from Libra it passes to Scorpio, when it comes under the influence of Mars, and then to Sagittarius navamsha, where it is under the influence of Jupiter. With this navamsha the limits of the sign are reached, and the Moon in passing into the sign Virgo comes first under the navamsha of Capricorn which is ruled by Saturn, and from Capricorn it goes into Aquarius navamsha and is still under the influence of Saturn. And each navamsha is one year, so that we know that the period from two years and two months to four years two months is evil, for Saturn is privation, loss, darkness and death, and by the cyclic order of things this will recur every twelve years, since nine goes into 108 twelve times. Now it is a fact that in the case cited the cyclic recurrence of this influence of Saturn brought about at four years the death of the father, at fifteen the death of the grandfather, at twenty-seven the death of the mother, at thirty-

nine the loss of all property. Similarly by this system of the cycle of nine twelves, at the Moon's occursion into the navamsha of Cancer, which is the lunar influence disposing to changes, and which occurred at 8, 20, 32, and 44, there were radical changes in life and surroundings.

Any case can be worked out with perfect ease from the Table of Navamshas, and will serve to show that there is a veritable law of periodicity at work in the lives of men. Not that all events or periods recur at the end of twelve years as might be thought by the impatient student from the examples here given. On the contrary, it will be seen upon closer study that Jupiter has a period of three years, followed by one of nine years; Mars, one of five years, followed by one of seven; Venus one of seven, followed by one of five; Mercury one of nine years, followed by one of three; and so on. But all the planets recur eighteen times in the course of the cycle of 108 years, and the Sun and Moon nine times each. Then as there are five planets, Saturn, Jupiter, Mars, Venus and Mercury, they will amount in all their periods to ninety years, and the Sun and Moon will amount together to eighteen years, thus making the complete cycle.

In the Brihat-Paras'arahora there are many systems of planetary cycles, employing the same factors variously, and all of them symbolically, since they do not depend on the true motions of the planets in their orbits. Indeed, the ancient writers appear to have devoted themselves very closely to the interpretation of cosmic symbology,

and there are grounds which lead me to think that some of their famous Nadigranthams or Books of Destiny are built up entirely on a symbolical basis.

One of the most famous of these is the S'ukranadi in which the horoscopes are written out for every 6' of the ecliptic rising, making some 21,600 different delineations. But in addition to this there are purva and utara, or first half and latter half, subdivisions of each of the periods dealt with. The planets are distributed after a certain order beginning with the ruler of the rising sign, and this order differs according to the consideration whether the sign is cardinal, fixed or mutable.

By this means a complete interpretation of the permutations of the cosmical kaleidoscope is effected, and from various of the readings that have been submitted to me I am persuaded that there is without doubt a great deal of truth in them. One such grantham applies to all those who, whether European or Hindu, were born between the Vindhya and the Himavats, but unfortunately, having other engagements of a karmic nature, I find myself among the large number whose horoscopes are not contained in the kadjan. These monumental works have hardly received the attention they deserve and I am therefore collecting information with a view to their analysis and study.

Another very important subdivision of the ecliptic circle is that of the Das'amsha or tenfold division of the sign into amshas of 3° each. Applied to the twelve signs we have as a result 120 divisions in the circle, answering to the Yimshottaradasha system

of Planetary periods, notice of which has already been made. In this system the amshas do not run consecutively in the order of the signs of the zodiac through the various signs, but follow the order of the triplicities, known as the four "Elements," Fire, Earth, Air, Water.

Thus the Fiery Triplexity comprises Aries, Leo and Sagittarius. The Das'amshas begin with Aries, and the first 3° or amsha of Aries is ruled by Aries, the first of Taurus by Leo, and the first of Gemini by Sagittarius. The first amsha of Cancer is ruled by Taurus, the first of Leo by Virgo, and the first of Virgo by Capricorn, these being the Earthy Triplexity. The first amshas of Libra, Scorpio and Sagittarius are ruled by Gemini, Libra, and Aquarius, these being of the Airy Triplexity, and the first amshas of Capricorn, Aquarius and Pisces are ruled by the Watery Triplexity comprising the signs Cancer, Scorpio and Pisces. The second amshas of Aries, Taurus and Gemini are ruled by the Earthy Triplexity, the third by the Airy and the fourth by the Watery, the triplicities then recurring again in their order. A study of the following Table of Das'amshas will make the arrangement quite clear.

The twelve signs of the zodiac which occupy the first column are seen to be divided into four groups answering to the four "Elements," and the first divisions of these groups are occupied by the four Triplicities. These serve as entries or indices, and from them the signs run on in their natural order.

Those who uphold the Vīṃshottaradasha system, in which the circle is divided into 120 parts answer-

with 10° of the asterism, and every $6'$ will correspond with 1° . Thus, if we take the first 3° of the sign Aries, we shall find that they correspond with the 30° of the asterism Aries, and the next 3° of the sign with the whole of the asterism Taurus, and so on. Here are the first 3° of the sign Aries reflected in the asterism Aries—

Sign	Aster	Sign	Aster
$0^\circ \ 0' \ 6'$	1°	$1^\circ \ 0' \ 36'$	16°
0 12	2	1 42	17
0 18	3	1 48	18
0 24	4	1 54	19
0 30	5	2 0	20
0 36	6	2 6	21
0 42	7	2 12	22
0 48	8	2 18	23
0 54	9	2 24	24
1 0	10	2 30	25
1 6	11	2 36	26
1 12	12	2 42	27
1 18	13	2 48	28
1 24	14	2 54	29
1 30	15	3 0	30

It is to be observed that in all these systems the Moon's place at the moment of birth or other epoch is the basis of the calculation. The first of these I have been expounding bears the sign manual of Mars, inasmuch as it is a ninefold division of the sign, and the latter system is accordingly one that belongs to the Sun. The Hindus, who have many methods of subdividing the signs, from two to thirty divisions for each sign, have various uses also for the different methods, but the object of them all is towards an intelligent anticipation of the

course of mundane events. In this direction the West has also developed some methods, which, on account of their simplicity, have found a certain vogue among the Arabs, and are even at this day exercising the ingenuity of reputable exponents of the predictive art. They are called by the Arabs, Alfridaries, and some examples of them are to be found in *The Manual of Occultism*. Let us look at some of the later evolved examples of the Alfridary.

CHAPTER XIX

ALFRIDARIES

PERHAPS the simplest example of the Alfridary that we have received is that in which the Sun takes precedence in all Day births and the Moon in all Night births, the planets following the Sun in the usual Chaldean order, and the Moon in the reversed order.

The oldest that is known to us in the West is that invented by Claudius Ptolemy in the second century. It is developed in the *Tetrabiblos* or Four Books on the Influence of the Stars, translations of which are easily obtained, the best being that by Ashmand. Under the head of Chronocrators, the Seven Ages of Man, so graphically described by the bard in *As You Like It*, are for the first time mentioned and placed under the dominion of the seven planets of the ancient solar system. Ptolemy's invention consists in ascribing to these ages the number of years they extend, and applying to them certain periods of the planets and luminaries. Thus he makes the Moon to rule the first four years of life, the infant "mewling and puking in the nurse's arms"; the next ten years are under Mercury, and denote the "schoolboy, with . . . shining morning

face, creeping like snail unwillingly to school." The next eight years are under Venus, and represent "the lover, sighing like furnace, with a woeful ballad made to his mistress' eyebrow." The next nineteen are under the influence of the Sun, according to Ptolemy. The next fifteen under that of Mars, denoting the "soldier . . . bearded like a pard . . . sudden and quick in quarrel." Jupiter rules the next twelve years and represents "the justice . . . full of wise saws and modern instances." Saturn, ruling the next thirty years, figures "the lean and slippered pantaloon." Here the system of Ptolemy ends, and to this the poet, with that prophetic apprehension of ulterior need, adds a truly Uranian picture of that "second childishness and mere oblivion" which characterizes paralytic dotage. Astrologers have sought to apply this system of Chronocrators to the horoscopes of persons by taking into consideration the aspects held by these planets at the time of birth and judging of the period under consideration accordingly. Thus a person at whose birth Mars is an afflicting planet, as may be seen by its aspects to the Sun, Moon and other significant points of the horoscope, would suffer many troubles and misfortunes during the period from forty-one to fifty-six years of his age. One in whose horoscope Jupiter is a beneficent planet, as judged by its aspects, would similarly have good fortune and experience many benefits during the period of Jupiter from fifty-six to sixty-eight years of age. So in regard to the other Chronocrators. The scheme is set out in the following table—

TABLE OF CHRONOCRATORS

By Ptolemy.

Moon . . .	4 years.	From 1 to 4 inclusive.
Mercury . .	10 „	5 „ 14 „
Venus . . .	8 „	15 „ 22 „
Sun	19 „	23 „ 41 „
Mars	15 „	42 „ 56 „
Jupiter . .	12 „	57 „ 68 „
Saturn . . .	30 „	69 „ 98 „

This may be taken as the foundation of a number of ambitious attempts to read light into the somewhat misty generalizations of the Alfridary. One of these has regard to the Moon's position at birth, and employs the twenty-seven lunar mansions, so much in repute among the Orientals, the periods ascribed to the planets in this scheme being: Sun 10 years, Moon 9 years, Mars 7 years, Mercury 13 years, Jupiter 12 years, Venus 8 years, Saturn 11 years, making 70 in all, the planets following the order of the days of the week.

An extension of Ptolemy's system of Chronocrators seems to be a very feasible scheme, but to give it more particular application to the needs of the practical astrologer it is found necessary to subdivide the periods allotted to each of the planets.

For various reasons I should be disposed to adhere to the period of 108 years, as being so uniformly reflected in the cosmical order of things, and there appears no reason why one planet should have a longer period than another, seeing that in some

horoscopes the Moon may have the major influence and in others Saturn or another planet, and hence would dominate the life more particularly. While it rules its influence is paramount, and that is all that we can logically say of it. The attempt to ascribe periods which are partly astronomical and partly symbolical is at all events inconsistent, and only invariable experience of their validity would warrant us in accepting them.

I propose, therefore, to employ all the known operative factors of the cosmos, and to give to each of them a period of twelve years, and since there are nine factors, there will be 108 years in the circle of life represented by this scheme. The Chaldean order is adhered to, and the Period is ruled first of all by the planet which heads it, and is followed by the others in succession, or rather in rotation, for that which rules the first subdivision of one Period will be last in the sub-periods of the next Period, as the following table will show.

The Moon is seen to rule from 0 to 12, Mercury from 12 to 24, Venus from 24 to 36, Sun from 36 to 48, Mars from 48 to 60, Jupiter from 60 to 72, Saturn from 72 to 84, Uranus from 84 to 96, and Neptune from 96 to 108. Taking into consideration the known characteristics of the several planets (all the bodies are regarded as planets from the point of view of a stationary earth), these periods will, I venture to think, appear as satisfactory as those of the Ptolemaic method, while the inclusion of Uranus and Neptune should render the system complete.

PLANETARY PERIODS BY SEPHARIAL.

☽ Period				Sun Period				♄ Saturn			
☽	ENDS	1y	4m	☉	ENDS	37y	4m.	♃	ENDS	73y.	4m.
♃	"	2	8	♂	"	38	8	♃	"	74	8
♀	"	4	0	♃	"	40	0	♃	"	76	0
☉	"	5	4	♃	"	41	4	☽	"	77	4
♂	"	6	8	♃	"	42	8	♃	"	78	8
♃	"	8	0	♃	"	44	0	♀	"	80	0
♃	"	9	4	☽	"	45	4	☉	"	81	4
♃	"	10	8	♃	"	46	8	♂	"	82	8
♃	"	12	0	♀	"	48	0	♃	"	84	0
♀ Period				♂ Period				♃ Period			
♃	ENDS	13	4	♂	ENDS	49	4	♃	ENDS	85	4
♀	"	14	8	♃	"	50	8	♃	"	86	8
☉	"	16	0	♃	"	52	0	☽	"	88	0
♂	"	17	4	♃	"	53	4	♃	"	89	4
♃	"	18	8	♃	"	54	8	♀	"	90	8
♃	"	20	0	☽	"	56	0	☉	"	92	0
♃	"	21	4	♃	"	57	4	♂	"	93	4
♃	"	22	8	♀	"	58	8	♃	"	94	8
☽	"	24	0	☉	"	60	0	♃	"	96	0
♀ Period				♃ Period				♂ Period			
♀	ENDS	25	4	♃	ENDS	61	4	♃	ENDS	97	4
☉	"	26	8	♃	"	62	8	☽	"	98	8
♂	"	28	0	♃	"	64	0	♃	"	100	0
♃	"	29	4	♃	"	65	4	♀	"	101	4
♃	"	30	8	☽	"	66	8	☉	"	102	8
♃	"	32	0	♃	"	68	0	♂	"	104	0
♃	"	33	4	♀	"	69	4	♃	"	105	4
♃	"	34	8	☉	"	70	8	♃	"	106	8
♃	"	36	0	♂	"	72	0	♃	"	108	0

An objection which has been raised against the Ptolemaic system of Planetary Periods, and which on the same grounds may be raised against this one, deserves consideration. It is said that it is extremely unlikely that all persons are under the same planetary influence at the same age. In this I should concur were it intended that a single planet entered into the equation. Such, however, is not the case. For although all persons are under the influence of the Moon at a certain period of their life, and all of the same age are under the same periodic influence at the same time, yet it must be remembered that in the large variety of horoscopes which arise out of astronomical changes during even a single month, it is extremely unlikely that any number of persons of the same age were born under the same conditions, and in one horoscope we shall find the Moon afflicted, in another well aspected, and so on.

Consequently, the Moon Period in these horoscopes will be variously interpreted. For if the planet governing the Period in force at any age is well placed and aspected at birth, then the period will be a fortunate one, and *vice versa*. Moreover, the sub-periods involving the introduction of a subsidiary influence into the Period will be interpreted in terms of the aspect the sub-period planet bears to the Period planet at the moment of birth, and thus an infinite variety of interpretations are afforded by the consideration of the various houses, signs and aspects held by the planets in the radical or birth horoscope.

Each planet then will rule in succession for a Period of twelve years, during which it will bring into play the conditions indicated by its position and aspects at birth. The same planet will rule for the first sub-period of that Period, and will be followed by the other planets in Chaldean order. Each sub-period will extend over one year and four months, and will import an influence agreeable to the nature of the planet ruling it, as well as an influence in terms of its radical relations to the Ruler of the Period.

Thus if at birth the Moon were badly aspected, then during the first twelve years of life there would be poor fortunes and changes adverse to the interests of the subject. If Venus were in bad aspect there would be sickness and family trouble at from two years eight months to four years of age, which is the Venusian sub-period of the Moon Period. Any planet in the eighth sign from the Moon would import danger of death in the family, and would threaten the life of the subject himself during the sub-period of such planet. Similarly a planet in the second from the Period planet shows gain; in the third journeys; in the fourth change of residence, adversity to the parents; in the fifth benefits; in the sixth sickness of the nature of the sub-period planet; in the seventh adversity, rivalries, hurts; in the eighth loss and death; in the ninth voyages and foreign affairs; in the tenth honours; in the eleventh new associations and allies; in the twelfth bondage, restraint, anxieties, etc.

It would appear that all the Alfridaries in exist-

ence are modelled upon the das'a systems of the Hindus. In some of these the order of the periods and sub-periods is regulated by considerations of precedence established in the horoscope of birth, but I have been unable to obtain any definite information which will guide one surely to a correct disposition of the various factors, and I have therefore abandoned them in favour of one that appears to me to have regard to cosmical symbolism, and at the same time to include the application of considerations of an individual and radical nature, such as those obtaining in the horoscope of birth.

Thus every person born into the world is regarded as a variant of the cosmical elements, a concrete symbol in himself, born under horoscopical conditions which are part of his greater environment and related to a world of life in which, for good or ill, he is required to function in terms of his own nature. Hence the statement, which I hold to be inviolable, that the planets affect us only in terms of ourselves. The superman will have to be content to take incarnation as he finds it. Without lying idle on the shelf for some ages he cannot wait for the stars in their courses to wheel into position for the striking of the perfect die. In all ages and nations there are such things as horoscopical misfits, where the individual finds insuperable difficulty in the way of perfect expression of character. But if we all try to do our best in the circumstances allotted to us, we shall give to the personal symbol a new and a better value than it has hitherto possessed. It is this fact of human perfectibility

that gives to astrological interpretations an ever increasing interest. We see how the anciently destructive forces of the planet Mars are converted by human evolution into the executive ability of the man of action. How the ostentation of the Jovian plutocrat is changed to the benevolence of the true philanthropist, and how even the mean sordidness of the ancient Saturn becomes the constructive carefulness of the social economist. And from the remnants of this old universe of ours, maintaining its cosmic integrity for ever, there shall at length be evolved "a new heaven and a new earth." For as the expression of divine Ideation, the universe is the revelation of God to man, and this His handwriting in the heavens means more than all the wisdom of all the ages has yet deciphered. Cosmic Symbolism, of which here we are only dealing with the crudest elements, will hereafter come to be regarded as the subject of man's highest intuitions, the embodiment of a perfected wisdom. Only when the last word of the last chapter of the Gospel of Nature has been read and understood will the heavens be rolled away as a scroll and the Word be fulfilled which said: "Behold I make all things new!" For our God is in the making.

CHAPTER XX

IN THE LUMBER ROOM

ALMOST every home has a lumber-room, a place where all the out-of-date articles, derelict furniture, oddments of all sorts, are stored. Nobody ever goes there except the man who wants a bit of stuff to fit something, one of those quaint little notions that inventive men with time on their hands are always at work upon. And almost every mind has its lumber-room. The world has a huge depository of this sort. Into this lumber-room of forgotten things I would have you come with me, you who are interested in odd ideas.

Time was when the world believed that there was an inherent relativity in things, and that nothing existed for itself alone. That is one of the notions that we have thrown into the lumber-room. But as it fits my needs I will bring it out into the daylight and have a look at it. The belief that is now current in the world regarding the universe is that it is a congeries of detached bodies, each existing for itself alone, inhabited, maybe, or not inhabited, but capable of sustaining life of some sort. There they are, out yonder, but what has that to do with us? Well, the old-world notion was that by taking a dozen or so of pieces of wood of various shapes and

sizes and fitting them together you could make what they called a chair. But nobody ever thought either that the chair could make itself, or that the shapes, as they called them, constituted a chair without being fitted together. The fitting was the most important part of the business. A man picking up a shape would call it a chair leg or whatever it might be, a back, thwart, side or seat. None of them could be called a chair, but each of them suggested it. Their use was in their relativity, their interdependence, their connectedness. So it is with the throne of God, which is the universe. That ancient notion of relativity—you will find it in the Mahabharata or that section of it which they call the Sacred Song—was a good one.

This earth of ours is a comparatively small planet in a system of worlds. It does not exist for itself alone, nor do those others which surround it. Crude thinkers, without perspective, believed the earth to be very big because it filled the eye. A threepenny-piece will cover the Moon at arm's length. It is all a matter of proportion. But the deeper thinkers knew better, and if they were foolish enough to suppose that the planets existed for this earth they also believed that the earth existed for the planets, and they for one another. Interplanetary action was believed in before Ptolemy wrote his book on the Influence of the Stars, or Kepler had framed his cosmic laws, or Newton had found the glue to hold the pieces together. The Carpenter had been at work before ever man opened his blinking eyes to the morning sun, and what I

have called the Throne of God was made by Him for His own use. It is ours to look and marvel.

This notion of planetary interaction, the idea that planets act and react upon one another, involves that other which Science has not yet condescended to observe, namely, planetary action in human life. Tycho and Kepler, who argued things to their logical conclusion, believed in it. Well, there are books enough on the subject already for those who would learn about it, and I do not intend to add another to the number. But I would like to revive an odd notion or two which even the dealers in antiques, I mean the astrologers, especially the modern ones, have relegated to the lumber-room.

One may even be excused for believing that planets, so nearly linked up with the destinies of our earth, may have a direct action of a subtle kind upon our lives and thought. But the idea that the Moon's Nodes may have such an influence is beyond all saving, at least so think our modern astrologers. Yet this was an ancient belief, and it survives at this day in India and other parts of the world. But then, you will argue, they are not bodies at all but mere points. So is the actual centre of the Sun on which the universe revolves. Your point is nothing—or everything, as you will. I am not looking at the bodies themselves but what they signify to us. I am looking at the Universe as Symbol, I am trying to get at its meaning. If the planets may be regarded as symbols, so may the Moon's Nodes. They tried to give them a real existence as the head and tail of the Dragon, the devourer of the Sun and

Moon. But this was for the popular fancy, as one might put off a child with a fairy tale rather than afflict him with a lecture on astronomy. They who calculated the positions of the Sun and Moon and predicted eclipses, knew how to bring the Dragon to heel, and they knew his feeding times. They used that knowledge to enslave a whole people, and haply the same knowledge may help to set them free. Nevertheless, they ascribed to the Moon's Nodes a specific influence in human life, or more correctly a special signification. One could have affirmed from a mere knowledge of this significance that astronomy was first studied in northern latitudes, for we see that the ascending node, that point at which the Moon crosses the ecliptic in its upward course, was regarded as fortunate, while the descending node was unfortunate. And what they knew of the southern climes was evidently not much, for they called them Patala and Avitchi, and figured the descent of the soul into the depths of a great despair from the circumstance of the Moon's southern course. But all this was a symbolism not invented by man, for he regulates neither the Moon's orbit nor its Nodes, and had no hand in the making of eclipses. It was there for him to read, and that is how he read it. Some astrologers say that they were wrong. Others are more cautious. They seem to have observed that certain periods in their lives coincided with the transits of these Nodes over the places of the luminaries, the Mid-heaven and the Ascendant of their horoscopes, and they have made due note of the fact, leaving the uninitiated to

decide for themselves by experience as to which is the right way to hang up a horse-shoe for luck. Yet among those who say it should be one way and those who say the other, there are few indeed who are aware of the fact that they are using the ancient symbol of the Moon's Nodes ♁ and ♁.

But if the Moon's Nodes have any symbolical meaning and can be used for purposes of prediction, so surely should the Nodes of the other planets, whose influence, gravitation excepted, is quite as great as hers. It is at all events just as well that we should have them under observation, and so I give them here.

NODES OF THE PLANETS FOR 1900, WITH THEIR
MEAN MOTIONS FOR ONE CENTURY.

	ASCENDING		DESCENDING		MOTION
Neptune .	Leo .	9° 43'	Aquarius .	9° 43'	1° 6'
Uranus .	Gemini .	13 17	Sagittary .	13 17	26
Saturn .	Cancer .	22 5	Capricorn .	22 5	53
Jupiter .	Cancer .	9 24	Capricorn .	9 24	1 0
Mars .	Taurus .	18 2	Scorpio .	18 2	46
Venus .	Gemini .	15 44	Sagittary .	15 44	52
Mercury .	Taurus .	17 9	Scorpio .	17 9	1 12

The Moon's Node retrogresses through the entire zodiac in 18 years 225 days, which is at the rate of 19° 20' per annum, and about 3' per day. The Nodes of all the other bodies are direct in motion.

Out of this same lumber-room I can bring another piece of neglected furniture, which possibly may suit somebody's convenience, for some men build shanties out of old timber and others build theories out of anything. Mr. William Lilly, whose patrons were King Charles and the Great Reformer, Sir Elias

Ashmole, and others of great fame, gave us the secret of one of his most alarming and successful predictions. Not that these latter are intended to alarm, but to forewarn and admonish. He says that his prophecy of the Great Plague and the Fire of London, 1665-6, was effected by means of the Aphelion of the planet Mars, which he noticed was due to ingress to the sign Virgo, that ruling the monarchy of England in his day, about that time. Astronomy was not a neat science in the time of Lilly, and he wisely refrained from giving a date for the fulfilling of his Prophetic Hieroglyphs, but he published them so well in advance of the double event as to secure himself against a possible margin of error in the calculations. In a preceding chapter the reader will find the calculation referred to. In effect Master Lilly was called before the Committee of the House of Parliament and there interrogated as to the founding of his prediction, and what light he could throw upon the matter. It is reported that he acquitted himself creditably and was thanked for his services. But mark you, Lilly said nothing about the Horoscope of the Monarchy nor the Aphelion of Mars, because doubtless he knew himself to be in the presence of learned men who made laws and not horoscopes, and whose business it was to prevent plagues and fires, not to predict them. But to the student of astrology he has very candidly delivered his whole mind on the matter.

Now I have thought that if one man finds the Aphelion of a planet to be effectual in producing or indicating certain events in agreement with the

nature of the planet concerned, others may be able to do the same with other planets, regard being had to their Aphelia. Of course the whole thing may be a bogey, and Lilly may be hiding his light in a bushel. Commander Morrison, who was a clever man and a good astronomer, sought to prove that the Fire was due to the precession of the Bull's North Horn to the ascendant of the City of London. The reader knows that since this entry of the Bull into the City the herd has greatly increased, and there are so many of them as to constitute another Plague, were it not that they have let loose a host of Bears to demolish them. Morrison's idea is ingenious, and works out to a fraction, but unfortunately he did not predict the Fire and the Plague, while Lilly did. Therefore I am bound to accept Lilly's explanation of his performance; and his reason appears a good one, is in agreement with the facts, and employs the astrology of the planet Mars in a consistent and satisfactory manner. Further, I am bound by that performance and that reasoning to examine the effects likely to be produced by the Aphelia of the other planets. Here is a statement of their positions.

APHELIA OF PLANETS FOR 1900, WITH MOTIONS FOR
100 YEARS.

Neptune	.	Scorpio	.	13° 47'	.	.	.	1° 25'	per century.
Uranus	.	Pisces	.	18 49	.	.	.	1 28	„
Saturn	.	Capric.	.	0 54	.	.	.	1 50	„
Jupiter	.	Libra	.	12 43	.	.	.	1 35	„
Mars	.	Virgo	.	4 15	.	.	.	1 52	„
Venus	.	Aquar.	.	9 57	.	.	.	1 21	„
Mercury	.	Sagit.	.	15 55	.	.	.	1 34	„

Looking over these positions of the Nodes I find one from which I can strike an Epoch at once. It is that of Saturn's Aphelion ingress to the sign Capricornus, which is found to have taken place in the year 1850. There are four countries which are ruled by the sign Capricornus in which at this time there were great upheavals, namely, India, Greece, Mexico and New Zealand. India was engaged in the Sikh War against the forces of the Moolraj, a whole Bengali regiment was disbanded for mutiny, and Sir Charles Napier shortly resigned the command. Eight years of unrest followed, culminating in the great Mutiny, and the rule of the East India Company came to an end. Meanwhile Mexico was engaged in a fierce war with the United States, and the political convulsions ended in the resignation of President Arista. Four Presidents succeeded one another in the space of three years, and the country eventually established a new Constitution under General Comonfort in 1857. Greece at this time came into conflict with the British and other European governments because of its oppressions and its non-payment of debts to foreign subjects. Insurrections and blockades continued for some years and a change of the Ministry eventually brought about an agreement of neutrality under the royal seal. New Zealand at the same time was acting under the Charter granted to Sir George Grey and founding new townships. In 1850, the year of Saturn's Aphelion ingress, the New Zealand Company relinquished its Charter and a new Constitution was

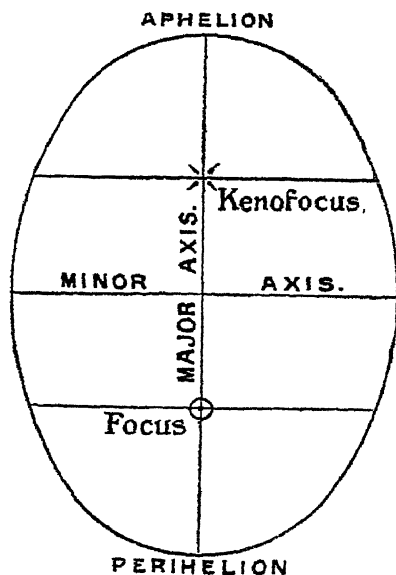
formed, which was in force from 1852 to 1857, when it was modified.

In every case the effects of such changes as took place in these several Constitutions at this period were, I think, exceedingly beneficial, and this is what might be expected from the circumstance of Saturn coming into his own territory, for Capricornus is one of the cardinal or political signs, and is ruled by Saturn.

But the motions of the Aphelia are so slow that many centuries have to elapse before a new ingress is made, and this is hardly the way in which one would seek to prove or disprove the symbolism of such phenomena. One would rather consider that the influence of the several planets is vested in their Aphelia, and then observe what effects follow the transits of other planets over those places, and what effects are due to the direction of the Significators, Sun, Moon, Mid-heaven and Ascendant, to the places of these Aphelia in the prime vertical. But I find myself talking the jargon of the astrologers, as Lytton would say, whereas I am supposed to be talking about Cosmic Symbolism.

What are these Aphelia of the planets, and how does their symbolism attach to us as humans? The Aphelion of a planet is that point in its orbit, or imaginary orbit—for we have already disposed of the elliptical theory—where it is at its greatest distance from the Sun. And if these planets severally correspond with certain principles of our human constitution, they may be said to have

greater play and to be in a condition to exert more of their own natures at such times than at others, and proportionately less at other points in their orbits, and least when in perihelion. For then those principles and planets are enslaved to the Sun and answer most fully to his all-embracing and com-



elling influence. A soul that is in its most perfect condition of physical manifestation may be said to be in its perihelion, whereas one that has shaken free to some extent from the gravitational pull of the sun of this nether world, and has winged its way into the outer regions of space, is to that extent in a condition of temporary liberation. One is almost tempted by this analogy to revert to the

symbolism of the elliptical orbit, and to place in its empty focus another luminary or Spiritual Sun, such as that conceived by Swedenborg, and to say that these liberated souls are answering to the gravitational pull of that luminary. The idea is fascinating, both astronomically and symbolically, and since the kenofocus of the ellipse is not under lease to any of our scientific theorists, I will place my Spiritual Sun in that centre of the empyrean and complete my figure, as already exhibited in a preceding chapter.

Now we see what comes of rummaging in a lumber-room. All sorts of suggestions and possibilities, yet nothing perhaps that anybody would be willing to bring back into daily use. These musty, time-worn and out-of-date notions that nobody takes much note of may some day claim the attention of a Ben Hassam or somebody with a nose for things of value, and a scramble for priority will be the result. But alas! they have no market value. Planets, principles, orbits, aphelia, and nodes, they are all merely symbols in the everlasting Book of Life.

CHAPTER XXI

THE LAW OF VIBRATIONS

IN my *Kabala* I have shown that in the contest between Chance of the haphazard sort which is merely speculative, and that because it is grounded in ignorance, and Law which proceeds by method because it is based on cosmic principles, the latter wins an easy victory, not once but always. I showed that the divisions of the day and night that we call Planetary Hours, whether they be artificial or not, have a certain security from the fact that they are founded on the cosmic order of planetary velocities. It was also shown that certain numbers answered to the several planets, and that these numbers bore a definite relationship to sound vibrations.

I have received such a lot of correspondence asking for further instruction along those lines that I feel constrained, if only to gain some little respite from my tormentors, to add a few pages here on the subject of Chance reduced to Law.

Without at all departing from the phonetic evaluation of sounds as given in the Universal Alphabet (*Kabala*, p. 30), it is possible to evolve a number of methods by which the same results may be reached, but I find none more satisfactory than

that of the Law of Number and Vibration as related to Planetary Hours.

It has already been explained that Planetary Hours depend on the length of the day, or the time that the Sun is above the horizon, in any locality. Take, for instance, the 18th October, when the Sun is above the horizon for some $10\frac{1}{2}$ hours. On that day the Sun sets in these latitudes at five o'clock, and these five hours are divided into six Planetary Hours, each of fifty minutes' duration.

These Hours, again, are divided into seven Periods, each of which is governed by or related to a planet, and these Periods will therefore be about seven minutes in duration, since fifty divided by seven yields seven and a fraction. Then for this day we have the Planetary Hour equal to fifty minutes and the Planetary Period to seven minutes.

The usual mistake of those who have dealt with the use of the Planetary Hour is that they divide the whole time of the Sun's diurnal arc by twelve, and apply these Hours to the time of sunrise. This must not be done. The quarters of the day must be dealt with separately, the quarter from sunrise to noon by itself, and that from noon to sunset by itself. Six Planetary Hours are always completed at noon. Thus on the 18th October aforesaid, the Sun rises at about 6.25, and consequently the time from sunrise to noon will be 5 hrs. 35 min. and this is equal to 335 minutes, which being divided by six yields the Planetary Hour for the first quarter of the day, namely, fifty-six minutes. Then, again, we find that the time of sunset is 5 p.m. and this is equal

to 300 minutes, which divided by six gives the Planetary Hour for the second quarter of the day as equal to fifty minutes.

This is very different to taking an average of fifty-three minutes for the Hour and applying it to sunrise, as the following comparative table will show.

<i>False Hours, begin—</i>	<i>True Hours, begin—</i>
6.25 sunrise.	6.25 sun rise.
7.18 a.m.	7.21 a.m.
8.11 ,,	8.17 ,,
9.4 ,,	9.13 ,,
9.57 ,,	10.9 ,,
10.50 ,,	11.5 ,,
11.43 ,,	12.0 noon.

Having found that the afternoon Hours are each equal to fifty minutes in duration, we have to add this amount successively to noon to get the beginnings of the 7th, 8th, 9th, 10th, 11th and 12th Hours. These may be set out in a single line—

7th	8th	9th	10th	11th	12th
12.0	12.50	1.40	2.30	3.20	4.10

And if to these beginnings of Hours we add successively seven minutes, being one-seventh of the Hour of fifty minutes, we shall have the times at which the various sub-periods begin. But it is also necessary to affix the signature of the Planet ruling the Hours and Periods, and for this purpose we may note that the 8th Hour is *always* ruled by the planet that gives the day its name, as Mercury

on a Wednesday, etc. The 18th October, 1911, was a Wednesday. Also note that the first Period of each Hour is ruled by the planet that gives its name to the Hour, the rest following in the usual Chaldean order.

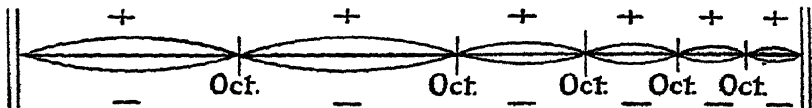
The table when fully set out will therefore present the following appearance:—

Wednesday 18th October, 1911.
Afternoon Planetary Hours.

8th MERCURY		9th MOON		10th SATURN		11th JUPITER		12th MARS	
♄	12.50	☾	1.40	♄	2.30	♃	3.20	♂	4.10
☾	12.57	♄	1.47	♃	2.37	♂	3.27	☉	4.17
♄	1.4	♃	1.54	♂	2.44	☉	3.34	♀	4.24
♃	1.11	♂	2.1	☉	2.51	♀	3.41	♄	4.31
♂	1.18	☉	2.8	♀	2.58	♄	3.48	☾	4.38
☉	1.25	♀	2.15	♄	3.5	☾	3.55	♄	4.45
♀	1.32	♄	2.22	☾	3.12	♄	4.2	♃	4.52

The reader will observe that in the periodic succession the 8th planet syncopates, and the next Hour commences with the succeeding planet. This is not so exceptional as at first it may appear, for we have analogies throughout nature of the syncopation of the octave. If you take a wire and stretch

it across a bridge, as is done in the construction of a stringed musical instrument, you will find that it answers to a certain note when vibrated. At first sight you may be disposed to think that the vibration extends over the whole length of the wire. This, however, is not the case, for on closer observation you will find that at certain points along its length the wire is quite stationary, while the rest of it is vibrating. By placing the finger upon these neutral points or nodes and again vibrating the wire, you will find that they are the octaves of the open note produced by the wire when in free vibration. The following sketch shows the principle of these neutral points or nodes. They correspond to the 8th planet in the series.



The vibration being the cause of what we sense as sound, non-vibration must correspond with silence, and so we know that the sound falls into silence and re-emerges again in the higher octave of vibration. This fact has an interesting application, which I cannot develop in this place, but which the student will take due note of.

Having now got our Planetary Hours into array, we are at once able to prove one or two of the occult axioms, the first being that composites of sound are reducible to numbers, and the second is that these numbers when reduced to their unit values correspond to one or other of the planets.

By the use of the universal alphabet of sound, known as the Phonetic Values, and which apply to all languages the world over, we may take the name of any person, animal or thing which is in evidence at a particular time and prove that its name value corresponds with the planet ruling the Period in force at the time. Let us put it to the test once more.

I do not know and should have difficulty in finding the names of persons who met with some distinction on the 18th October in the year 1911, but I do know that certain animals bearing distinctive names gained distinction by winning races at Gatwick on that particular day, and *faute de mieux* I will make use of them.

The first race was at 1.49. This was the Hour of the Moon and the Period of Saturn. Therefore we must look for the numbers 1 or 8. It was won by Tucker—4222-10-1.

The second event took place at 2.18, which is the same Hour of the Moon and the Period of Venus. We must therefore look for 3 or 6. The race was won by Acsu—1266-15-6.

The third event was at 2.48, in the Hour of Saturn and the Period of Mars. We look, therefore, for 5 or 9. The event was won by Lespedesa—316814171-32-5.

The fourth event took place at 3.15, which is the Hour of Saturn and the Period of Moon. We must look for a 2 or 7. It was won by Peristyle—8126413-25-7.

The fifth event was at 3.46, which is the Hour of

Jupiter and the Period of Venus. We must therefore look for 3 or 6. The event was won by Wilfrid—63824—23—5. This does not harmonize, but we may note that Venus was in the sign Virgo, ruled by Mercury—5.

The last event was at 4.16, in the Hour of Mars and the end of the Period of Mars or the beginning of that of Sun. The latter gives us the number 4 or 1. The event was won by Gadfly—214831—19—10—1.

Here we see that without the slightest equivocation or deviation from the principle of evaluation of sounds already laid down, we obtain five direct responses out of six tests.

Let us go on to the next day at Sandown, when the day being Thursday, and the sunset about the same time, the 8th Hour will be ruled by Jupiter and the beginnings of the Hours will be—

Jupiter	Mars	Sun	Venus	Mercury
12.50	1.40	2.30	3.20	4.10

The Periods can be filled in as occasion requires.

The first event was at 1.30, and in the Hour of Jupiter and Period of Saturn. We therefore look for distinction to fall to one whose name is of value 1 or 8. The winner was Wild Duck—63422—17—8.

The second event, at 2.5, was in the Hour of Mars and the Period of Mercury. The number will therefore be 9 or 5. The winner was Myriad—41214—12—3. This is irregular, but it is seen that Mercury was then in the sign Libra, ruled by Venus, negative 3.

The third event was at 2.30, in the Hour of Sun and Period of Sun. We must expect 4 or 1 to win. The event was won by Runnymede—2251414—19—1.

The fourth event was at 3.7, in the Hour of Sun and the Period of Jupiter. We look therefore, for 6 or 3. The event was won by Sobieski—6621621—24—6.

The fifth event was at 3.38, and fell in the Hour of Jupiter and the Period of Moon, but verging on that of Saturn. The numbers of Moon are 2 and 7. The event was won by Jessica—31621—13—4. This may be regarded as an exception.

The last event was at 4.2, in the Hour of Venus and the Period of Sun. The event should fall to 4 or 1. It was won by Pretiva—821461—22—4.

Here again we have four out of six results in strict conformity with the rules of the Kabala of Numbers. It is not necessary to go further in this demonstration. Taking all the factors into account, the odds against nine out of twelve events coinciding with the requirements of the Law of Vibrations are enormous.

The practical use to which we could put such information as this law affords, is in the regulation of our efforts by the time factor. A person whose name is of value 8 must not look for success in the hour that is governed by Mars. He is sure to be cut out by one whose number is 9 if it is between sunrise and noon, or by one whose number is 5 if it is between noon and sunset. Similarly at other times. The putting forth of our highest powers is of little effect in this sublunary world unless we do

so intelligently and in agreement with the Law of Astral Vibration. Moreover, a Mars man should not concern himself with things that belong to Jupiter, nor one under Saturn with those that are governed by Mars. An aviator or motorist who puts a number on his machine and sets it going in a Planetary Period that is at variance with the vibrations of that number, is asking for trouble. Where there is danger of accident the Periods of Mars and Saturn should be avoided, while those of Venus, Jupiter, and either the Sun or Moon when well aspected, should be chosen. By bringing ourselves into accord with natural operations we share in Nature's power and efficiency. It is what the ancients called the "Covert Agreement." The fact of your having penetrated the secret of the gods enables you to claim their protection. The Masters of Wisdom are in league with Nature for the protection and benefit of mankind. This is what I have elsewhere referred to as the Divine Conspiracy.

CHAPTER XXII

THE EQUALIZATION OF EPOCHS

A CONSIDERABLE importance attaches to the proper understanding of Epochs, so that when a statement is made in terms of one Epoch we should be able to refer it at once to another with which we are familiar. There are several astronomical Epochs of this nature which are frequently used and ought to be known. Those who are interested in tracing the astral cause of events often find themselves debarred from research through ignorance regarding the data employed. Much of this trouble can be overcome by the determination and equalization of Epochs.

Ptolemy, to whom we are indebted for a great number of scientific statements in addition to his astronomical observations and those of Hipparchus which he has preserved to us, makes use of two important Epochs. The first is that of Nabonasser. The first year of his reign was in the year 747 B.C., and the month Thoth began on the 26th February in that year. Hence Nab. 1, Thoth 1 constitutes an Epoch equivalent to Feb. 26, 747 B.C. But this latter is the secular date and the astronomical is one less, namely, 746 B.C. The reason for this is that the secular date A.D. 1 passes

directly to the year 1 B.C., when counting backwards, whereas the astronomical account makes A.D. 1 refer back to A.D. 0, and then to 1 B.C. Hence all dates *before* the Christian Era are given in secular accounts as one year more than the astronomical. Now as to the Egyptian months used by Ptolemy. These were—

- | | | | |
|-----------|-----------|--------------|------------|
| 1. Thoth | February. | 7. Phamenoth | August. |
| 2. Paophi | March. | 8. Pharmuthi | September. |
| 3. Athyr. | April. | 9. Pachon | October. |
| 4. Choiac | May. | 10. Payni | November. |
| 5. Tybi | June | 11. Epiphi | December. |
| 6. Mechir | July. | 12. Messori | January. |

Each month contained thirty days, and there were five days at the end of the year which they called the Epagomene. The year began at noon on the first of Thoth.

Another Epoch used by Ptolemy, and frequently referred to by the Greeks, is that of Calippus. The Calippic Period was invented by the man whose name it bears and dates to the year 330 B.C. It is a period of 76 years, which is four times 19, and was designed to bring the new and full moons to the same date of the solar year.

The Olympiads were in use among the Greeks, and began in the year 776 B.C., on the 1st July (O.S.). Each Olympiad consists of four years, and in marking a date the number of the Olympiad and the year of that Olympiad are given. Thus the first of Calippus would fall in the third year of the 112th Olympiad.

The astronomical years equivalent to these are, for the Olympiads 775 B.C., and for the Calippic Period 329 B.C.

The Kali Yuga is an Indian Epoch which began at the New Moon of February 3102 B.C.—Feb. 5th. The Epoch of Salivahana in use among the Dravidians of India is the year A.D. 78.

The Chinese Cycle of years began in the year 2696 B.C. (astronomical), at the New Moon of February, the Sun being then half-way between the Solstice and the Equinox.

But even when we have the Epochs equalized there are difficulties depending from this determination of Epoch. This is particularly the case with the Indian calendarics. They have in India a solar year divided into solar months, and a lunar year which is divided into lunar months. Thus the first of Mesham is that point of time when the Sun enters the first point of the constellation Mesham. This is about the 12th April. But the first of As'wini is the day of New Moon in the constellation As'wini, and this, of course, is a variable date, depending on the position of the New Moon in relation to the first point of Mesham.

But whatever may be the date given in terms of the Indian Calendar, before we can apply it we have to know in what relations our zodiac stand to theirs. They have a fixed point from which they make their calculations. This is *Zeta Piscium*, which marks the beginning of the constellations, and it corresponds with the first of Mesham, or the Sun's ingress to the constellation Aries. We, on the other hand,

count from the Vernal Equinox, the point at which the Sun crosses the Equator in the spring. This point, in relation to the fixed constellations, is continually shifting westward at the rate of about 50" per year, and this is what is known as the precession of the Equinoxes.

The point we have to make is the relation of the Equinox to the first point of Mesham. The difference is what is called Ayanámsha. The difficulty in the matter of calculation has been—(a) the exact rate of precession during past centuries, which has only been determined in comparatively recent years, and (b) the unsatisfactory condition of Indian astronomical data. But these latter, with the advance of more exact methods in modern centres of Indian learning, have been considerably improved, and it is now justifiably possible to attempt an equalization of the two astronomical Epochs.

Very much depends on this, for it is quite impossible to study the Indian astrological literature without being able to refer their quantities to terms of our modern Western ephemerides or astronomical tables. When, for instance, the Indian books say that a certain yoga or conjunctions of planets in Kumbha means a particular thing, or has a particular signification, they mean the constellation Aquarius, and it will depend on the relations of this constellation to our corresponding sign Aquarius, as to what we are to understand. Also in the determination of the various periods depending on the Moon's longitude at an Epoch, such

as that of birth, we have to convert the Moon's longitude into terms of our zodiac before we can apply their interpretations, or synchronize the periods with our own calendar. I have therefore agitated for a long time past for a thorough examination of the matter, and in despair of collaboration in other directions I applied to Dr. V. V. Ramanan of Madras, one of the most distinguished pandits of Southern India, and found in him a most useful and able exponent of ancient Indian learning.

The first attempt at a determination of the Epoch or point of time when the Equinox coincided with the first point of Mesham was from a comparison of the length of the solar year as given in the *Surya-siddhanta* and the value given in the best European works. It is seen that the Indian year is longer than the European estimate by 3 min. 20.4 sec.

Now it is said that the Sun entered the sign Mesham in the year 1900 at 30 ghatikas 50 vighatikas after sunrise at Ujjain, on the 12th April. This equals 12th April, at 1 hr. 31 min. 28 sec. p.m., Greenwich mean time. The Sun's longitude was then $22^{\circ} 11' 4''$ from the Vernal Equinox, and this divided by the mean rate of precession yields 1594 years, which taken from 1900 gives A.D. 306 as the Epoch. Let us check this result.

We have seen that the Indian year is estimated at 3 min. 20.4 sec. more than the European. If then we multiply this amount by 1594, the number of years since the Epoch, we shall have 3 days 16 hrs. 45 min. 37.6 sec. as the total increment. The Sun in this time moves at a mean rate $3^{\circ} 38' 43''$,

and as this amount represents the excess of the Indian solar year over the European during 1594 years, we should take it from $22^{\circ} 11' 4''$ in order to obtain the true difference in longitude between the Vernal Equinox and Mesham 0° in the year 1900. This leaves $18^{\circ} 33' 21''$, which, being divided by the mean rate of precession $50.1''$, gives 1335 years. Allowing for the difference of the Sun's anomaly and the consequent increase of longitude, we should make the longitude $19^{\circ} 4' 7''$ and the Epoch 1372 years, which would give the year A.D. 528, as compared with A.D. 306 by the former calculation.

This clearly shows that there is some miscalculation in the Ujjain estimate of the Sun's ingress, and I am confirmed in this by a note from Dr. Ramanan in which he says that "According to Bhaskaracharya in his *Graha-ganitādhyāya*, the Vernal Equinox of Kali Yuga 3628 (A.D. 527), coincided with the starting-point of the Hindu ecliptic." He adds that "the so-called fixed Indian Zodiac is not thought to be really fixed, but is subject to a slow motion of about $8''$ per year eastwards. The zero point of Indian longitude is thus subject to a slight annual displacement, and this motion is a practical postulate of Hindu Siddhāntas."

But so far we have based all our calculations on estimates made from the Hindu Siddhanta and not from modern observations. Necessarily correct evaluations made from the same source would work out to the same figures, and it is therefore important that we should again check the results by reference to modern sources.

In the Panchángam for Kumbakonam 1912 it is stated that the Sun enters Vrishabham (constellation Taurus) on 13th May at 36 gh. 5 vigh. after sunrise.

Sunrise at Kumbakonam, Lat. 11° North, on this date—			
Tan. log. of 11 degs.	. 9.28865	For lat. $51^{\circ} 30'$. 0.09939
Sun's decl. 6 a.m., 18.18	9.51946		9.51946

Sine log., $3^{\circ} 41'$. 18.80811	Sine log., $24^{\circ} 34'$. 9.61885
		less $3^{\circ} 41'$	
		—————	
		$20^{\circ} 53'$	
		4	

83m. 32s.—1h. 23m. 32s.

This represents the difference of sunrise due to latitude. That is to say, a place in 11° North latitude, and on the same meridian as Greenwich, would have its sunrise 1 hr. 24 min. later than Greenwich on the 13th May, 1912. Now the sunrise on this date at Greenwich was at 4 hrs. 13 min. a.m., and therefore at Kumbakonam the sunrise would be at 5 hrs. 37 min. a.m.

The longitude of Kumbakonam is 5 hrs. 18 min. east of Greenwich, and the equivalent Greenwich time of sunrise at Kumbakonam will be G.M.T., 0 hr. 19 min. a.m.

The Sun's longitude at this time according to the Greenwich ephemeris is $1s. 21^{\circ} 51' 57''$, which we may call Taurus $21^{\circ} 52'$. This, therefore, represents the Indian estimate of the present value of Ayanámsha.

The mean rate of Equinoctial Precession for the past eighteen centuries being $50.1''$ per year, we must divide $21^{\circ} 52'$ by this amount of precession to

obtain the year of coincidence. The result is 1571 years, which, being taken from the present year 1912, gives the year A.D. 341 as that in which the two zodiacs coincided. But by taking the actual precession for 1912 and the increment for t years where t equals $1571 - 62$, or 1509 years, we have the actual precession as equal to $50''$ per year nearly, and $21^{\circ} 52'$ divided by $50''$ is 1574, the years to be taken from 1912, which gives the year A.D. 338. According to our estimate of the rate of precession, therefore, the Epoch will vary between A.D. 338 and 341. In round numbers, therefore, we may regard the year A.D. 340 as that of the coincidence of the zodiacs, and the number of years since elapsed multiplied by the mean rate of $50.1''$ will give the increment known as Ayanámsha for any date since the Epoch.

But I find an entry in the Ephemeris of Kumbakonam to this effect.

“Mean amount of precession at commencement of K.Y. 5014 (A.D. 1912), $22^{\circ} 27' 20''$. Rate of precession, $50.26''$.”

Now if we divide the above amount of precession by the rate we shall get 1612 years, which would give the Epoch A.D. 300, whereas, as we have seen, other data in the Ephemeris lead us to the year A.D. 340. Now I have checked the Kumbakonam Ephemeris, and find that so far as the Solar ingresses are concerned they agree with the Nautical Almanac, and there would therefore appear to be no reasonable doubt that if the true amount of precession is here given, the true Epoch for the

coincidence of the zodiacs has been found. But I am advised by Dr. V. V. Ramanan that there is an increment not generally recognized by either the Indian or European astronomers, but which is nevertheless an essential part of the calculation. It is that of the progression of the asterisms or constellations from west to east, along the order of the signs at the rate of $8''$ per year, to which I have already referred in an extract from one of his valuable letters. If, therefore, we add this $8''$ to the annual precession $50.1''$, we shall have $58.1''$ as the total precession of the Equinoxes on the first point of As'wini, and then if we further divide the amount of precession for the year 1912 as given in the Panchángam, namely, $22^{\circ} 27' 20''$ by $58.1''$, we shall get 1390 years, which taken from 1912 yields the year of coincidence A.D. 521.

From various sources, therefore, we have the years A.D. 300, 306, 338, 527, 528 and 521. The former dates take account only of the precession of the Equinoxes on a fixed zodiac, whereas the latter take into account also a direct motion of this so-called "fixed" zodiac which amounts to $8''$ per year, and which has to be applied to the precession. It is further to be observed that the Epochs 338 and 306, variously derived above, are unified by the adoption of $58.1''$ as the total annual precession of the Equinoxes on the first point of As'wini. It needs but quotation of authority for this increment of $8''$ in order to establish the date of zodiacal coincidence beyond disputation, at all events within the limits of a very few years.

The above questions have an historical interest. Varahamihira, who mentions the coincidence of the solstices with the cardinal constellations Makaram and Katakam as having taken place in his day, has not been finally placed by the chronologists. Astronomical notes made by him have chiefly been used for this purpose, and the writing of his book the *Brihat-samhita*, in which the above note occurs, is on these grounds fixed at A.D. 505.

But then we have to remember that Mihira speaks only in general terms when he refers to the coincidence of the zodiacs. He had no instruments which would have enabled him to make a close observation, but he could make certain approximations from the meridian transit of some of the chief stars in the constellations. We have no reason, therefore, to expect more than an approximate agreement of the date of Mihira with that of the true coincidence of the zodiacs. The *Graha Laghava*, which is in general use in India, gives this latter as A.D. 522 or 444 Shaka.

The Shaka Epoch is known to be A.D. 78. Dr. V. V. Ramanan gives reasons for accepting the year A.D. 525. In the present state of the controversy I see no reason against this Epoch.

CHAPTER XXIII

LUNAR INFLUENCE

THE average notion of the Moon's action is that it affects the tides and lunatics. Beyond this the popular encyclopædia does not go, and the average man himself is not observant of anything in Nature except the way of his fellow-man.

A little study, however, will show that the Moon, while influencing the tides, affects also all fluidic life on the globe. It appreciably affects the sap-cells of plants and trees. It exerts a direct influence on blood pressure in the animal body, and consequently affects the brain and nervous system of human beings, and excites a variety of passions and impulses which are but remotely connected with the lunar orb itself.

It may even be a fact that on account of the observed influence of the Moon upon the physical system of man, the ancients said that it ruled "the populace," and made of it a common signicator of public affairs. For it must be remembered that the belief in lunar influence in mundane affairs, ordinarily presumed to be of human origination and under human control, was prevalent before the days of printing and encyclopædic knowledge, possibly

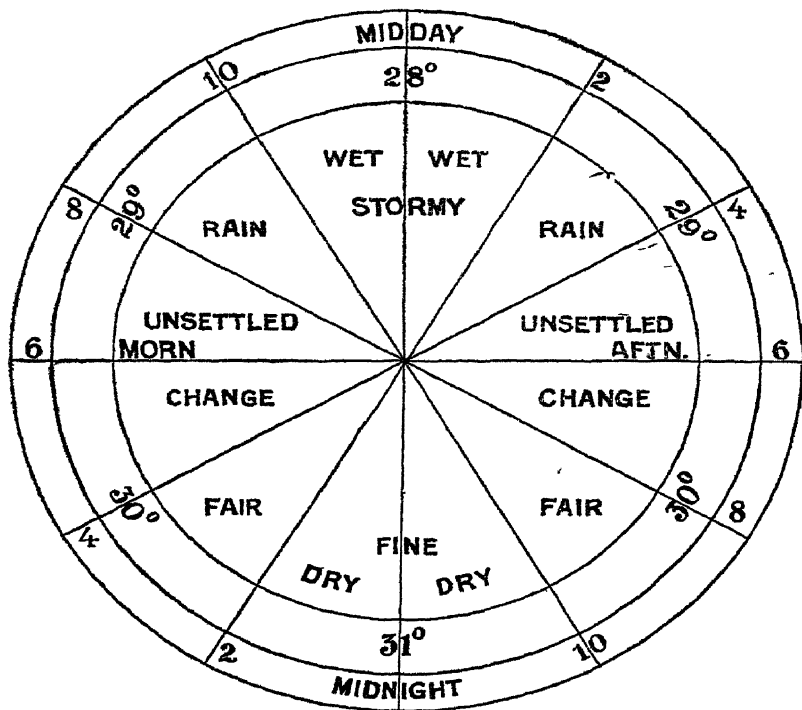
before the art of writing was invented, and men then depended entirely on their powers of observation for whatever knowledge they had. As many of the ancient astronomical statements will show, their powers of observation were almost the equal of our scientific instruments. Thus Dr. Pouchet rightly says: "Hipparchus and Ptolemy had no instruments to scrutinize the heavens with. The astronomers of the Renaissance, such as Regiomontanus, Copernicus, Tycho Brahe, and Kepler, were scarcely more favoured, and yet how many immortal discoveries do we owe to them! They seem with their lynx eyes to have seen or divined everything!"

They observed not only the courses of the stars and planets as well as those of the luminaries, but what is of more human interest, they watched the effects that these bodies had upon the course of human events and upon nations and persons. That the Moon influenced the weather was the logical deduction from the fact of its influence upon the waters of the earth. For obviously the Moon must not only be water-lifter, but also a cloud-lifter, and its effects upon the atmosphere itself must be in proportion to the saturation point of the air from hour to hour according to the incidence of its rays. Only when all meteorological methods have failed to indicate the kind of weather we are likely to have, to predict the kind of summer we shall have, or even to explain such as we have, then men throw about for new ideas, and frequently manage to seize upon old ones. This of the Moon's influence on the weather is one such.

I have this following note of intelligence from the *Daily Mail* of the 14th August last: "The tides follow the Moon; local weather conditions are indisputably affected by the tides. Scientific meteorologists no doubt laugh the belief to scorn, but observers who are not scientific can produce sufficient data to prove that a change of weather coinciding with a change of the Moon is usually lasting." The *Daily Mail* is right. But unfortunately the theory of the Moon's influence on the weather has been badly distorted since the learned and observant Dr. Clark took the matter in hand and formulated a theory based on observations conducted over a very long period.

His theory goes to show that the Moon does not act directly upon the weather, but by a tidal action upon the Earth's atmospheric envelope, which accordingly depends upon the time of the Moon's syzygies and quadratures. It is this time-factor that has been overlooked and neglected. Reduced to a single sentence, the lunar theory may be stated as follows:—The nearer to midnight any phase of the Moon may occur, the finer will be the weather during the ensuing week, and consequently the nearer to midday it may occur, the more humid will be the weather. The barometer which shows the atmospheric pressure at a mean altitude will consequently be affected in terms of the above statements, and as it ranges from 28° to 30° over these islands, we may also indicate the state of the barometer from the Moon's phases. For it will be seen that, so long as there is but moderate wind, the barometer will answer to the Moon's

phases in harmony with the weather. Very strong winds without rainfall will affect the barometer and register a fall. I have endeavoured to embody the whole of this theory of the Moon's action on the weather in a single diagram.



In attempting to account for a very wet summer in the year 1912, and a record downfall of rain in the month of August, I shall have to refer to the times of the phases of the Moon since the solstice. Here are the dates and times, taken from the Ephemeris of Greenwich.

June 21.	First Quarter . . .	8.39 p.m.	Fair.
„ 29.	Full Moon . . .	1.34 p.m.	Wet. Stormy.
July 7.	Last Quarter . . .	4.47 p.m.	Unsettled.
„ 14.	New Moon . . .	1.13 p.m.	Wet. Stormy.
„ 21.	First Quarter . . .	5.18 a.m.	Change.
„ 29.	Full Moon . . .	4.28 a.m.	Change.
Aug. 6.	Last Quarter . . .	4.18 a.m.	Change.
„ 12.	New Moon . . .	7.58 p.m.	Change to Fair.
„ 19.	First Quarter. . .	4.57 p.m.	Unsettled.
„ 29.	Full Moon . . .	7.59 p.m.	Change to Fair.

Here there are indications of plenty of variable and changeable weather, with splashes of very wet and stormy weather, and just a suspicion of fair in the whole period.

But this class of observation does not help us much, for there are other factors in the cosmos beside the Moon, which, although nearest the earth and exerting much influence of its own kind upon mundane things, is not a very considerable factor when regarded in its cosmic relations to other great bodies in the system. The idea that the Moon is the only body capable of affecting the weather is hardly to be sustained by reference to the facts. It is thoroughly well established that the phases of any of the planets, that is to say, their conjunctions, oppositions and quadratures with the Sun, as seen from the Earth, are accompanied by marked effects upon the weather. Dr. Clark's theory seems to suggest that fine weather follows the Moon, or at all events that the weather will be finest in those places whereat the Moon is nearest the meridian at the time of one of its phases. There is a great deal to be said for this theory if we distinguish between the syzygies and quadratures.

But if the Moon has any action on the Earth's atmosphere, the planets also must exert an appreciable effect, and it may lead to some well-established theory if we include the positions of certain of the planets at the quadratures and syzygies. In such case it is reasonable to presume that those planets which are near the meridian and horizon at the times of the equinoxes and solstices are likely to give us some indication of the probable weather during the following season, and similarly, such as are near these angles at the syzygy may show the modifications likely to occur during the ensuing month. A series of observations such as these would probably lead to the association of certain features of the weather with the various planets. Astrologers have already completed their observations, but that should not prevent an independent series of observations being made by those who wish to come to independent conclusions in the matter, and the subject is one that deserves attention at the hands of scientific men.

But lunar action does not begin and end with its effects on the weather. There are other and even more important effects to be noted, and although they are more recondite in their nature, and not so well grounded in reasons which would appeal to any but Occultists, they nevertheless deserve attention. One of these is the effect of the Moon in human affairs. We can all appreciate the effects that the Moon has on the waters, for we can see the rise and fall of the tides, but that more subtle influence that the luminary has upon the finer states

of matter in and about the earth is not so readily appreciated. But it will be found none the less a fact if put to the test.

What we may call the tidal point is that point midway between the Sun and Moon at any time. Suppose it to be a new moon to-day, at the hour of noon. The Sun and Moon will then come to the meridian at the same time that they are conjoined in the same longitude. To-morrow they will be about 12° apart when they come to the meridian, and the next day they will be 24° apart. Now as one degree passes the meridian every four minutes, the daily difference of Tide-time will be $\frac{12 \times 4}{2}$, or 24 minutes.

Local conditions affect the time at which high tide occurs, and also the effect of the joint action of the Sun and Moon will take time to produce. Consequently we do not see that the tides exactly synchronize with the transit of the Tide-point.

But there is a great difference between ether and water, and between mind and matter. What we know as the Astral Tide occurs exactly at the time of the transit of the Tide-point, and this fact is of the highest importance to those who would avail themselves of celestial influences and take that tide at the flood which "leads to fortune." There is an old adage which says: Who takes the Tide takes all. If, therefore, we take the difference in longitude between the Sun and Moon at any time, which distance is called the Moon's elongation, and divide this by two, we shall obtain a point which passes the meridian at a time represented by this

quantity multiplied by four minutes, before or after the Sun's transit of the meridian, according as the Moon is increasing or decreasing in light. Thus, I would find the time of the Astral Tide on the 21st August, 1912.

Moon increasing in light, *i. e.* going to the Full.

Sun's longitude at noon, Leo $28^{\circ} 2'$.

Moon's longitude at noon, Sagittarius, $18^{\circ} 33'$.

Distance between them, $110^{\circ} 33'$.

Half this equals $55^{\circ} 15\frac{1}{2}'$.

Multiply by four—221m. 2s., or 2h. 41m. 2s.

Diurnal elongation of Moon, $11^{\circ} 8'$, or 28' per hour.

This for 3 hrs. 41 min. 2 sec. amounts to about $1^{\circ} 42'$, which multiplied by four gives 6 min. 48 sec., and this added to the above first time of Tide, brings us to 3 hrs. 47 min. 50 sec., which is the time after the meridian transit of the Sun at which the Astral Tide will occur.

Reference to the almanac will show that on the 21st August the Sun passes the meridian at about four minutes after noon, and therefore the Greenwich mean time of the Astral Tide will be 3.52 p.m.

Now if you would float an idea, of whatever nature, let it go out upon the full tide, not when the tide is flowing in, and not when it is going out, but at the point of time when the tide is at the full and about to turn. But reflect that what you send out will come back to you laden with its burden of consequence. It is important, therefore, that the nature of your flotation should be scrutinized.

Astrologers the world over have always considered that the Moon exerts a great influence over human generation. We know that it plays a most important part in the normal functions of the human body, more especially as affecting the blood pressure. This may be the reason for its marked influence upon persons in certain forms of insanity. In my *Manual of Astrology* I have shown beyond all doubt that it exerts a powerful influence in the matter of sex, and also that there is an astronomical relation between the Moon's motion and the process of generation culminating in birth. The ancients have said that the various months of parturition are under the successive influence of the planets, Saturn, Jupiter, etc., thus—

1st month under Saturn	. Plasmic basis.
2nd month under Jupiter	. Amnionic development.
3rd month under Mars	. Limbal growth.
4th month under Sun	. Quickening.
5th month under Venus	. Sex distinction.
6th month under Mercury	. Brain development.
7th month under Moon	. Precocious birth.
8th month under Saturn	. Abortive birth.
9th month under Jupiter	. Normal birth.

Swedenborg has said that all children come from the Moon. There is a Greek legend which associates Selene and Selinon, confounding the Moon with the parsley plant, and old women to-day tell their inquisitive grandchildren that they were brought from the parsley bed. In the Greek Mysteries the

soul passes through the sphere of the Moon in its descent to the Earth, taking upon itself a silver vestment, which is the astral or lunar body, as distinguished from the imperishable solar body proper to the incarnating ego.

The Hindus, as has been shown elsewhere, make all their astrological calculations from the place of the Moon, and the horoscope of birth is converted into terms of the Moon's position at the moment of that event. Also they reckon the periodic effects from the same position. It is therefore obvious that the astrologer at all events has not overlooked the enormous influence that this orb is believed to exert upon mundane affairs and human life. As we have seen, the ancients, with whom these beliefs arose, were keen observers of natural operations, and depended entirely on their unaided and unprejudiced observations for whatever knowledge they possessed. They regarded the Moon as the purveyor or carrier of astral influence. Life and energy were generated from the Sun, the vital centre of our system. This life was modified by reflection of rays from the various planets, which transmitted the Sun's rays to this Earth in altered electrical and magnetic conditions, and the Moon, circling round the Earth at great velocity, collected and distributed these influences upon our nether sphere. The notion is at least cosmical and coherent. If it also be true it is of the utmost importance to us as terrestrials.

The Moon, then, in Cosmic Symbolism represents the element of functional variability, and is the

symbol of Change, of ebb and flow, of increase and decrease, of rise and fall. It is associated with the human soul subject to *samsara*, or the law of cyclic rebirth. It is the Mercabah or vehicle by which the light and heat of the Sun is distributed, the Great Conveyancer and the Universal Purveyor of celestial influences. Like the human soul it is subject to phases, now waxing and now waning, and sometimes suffering eclipse, having no light of its own but deriving all from the Universal Sun.

It has two aspects, a nether and a higher. That which is above represents the side that, at the time of conjunction, is turned towards the Sun, and the lower is that which is always towards the Earth. When the Moon-Soul is between the Sun and Earth it is in correct cosmic relations, but when the Earth interposes its dark orb, there is an ascendancy of the material over the human, and the spiritual light is in danger of being shut out. The Moon-body suffers death, like the physical body, but it persists after the death of the physical, and may endure for upwards of one hundred and twenty years, according to its inherent vitality.

It may be regarded as the Purgatorial vestment in which the Human Soul manifests until its liberation to the Spiritual world. One of the initiations teaches that this same Moon-Body may, without suffering dissolution, be again carried to earth and incarnated. But this is not the normal case, as those who have witnessed the dissolution of the Moon-Body well know. As a cosmic symbol the

Moon is replete with the deepest mysteries concerning the birth, evolution, and dissolution of all that is commonly called human. Its influence in mundane affairs gains an additional signification from this fact.

CHAPTER XXIV

SOLAR INFLUENCE

THE Sun as the centre of the universe is the gravitational focus of all the forces of the cosmos. It stands to us as the symbol of Deity, or of that Logos which is the manifestation to us of the Inscrutable and Omnipresent. So far as we are concerned it is the source of Light and Heat to the world, and these two properties are the ultimate expressions of the Wisdom and Love of the Creator. When we speak of light and heat we mean those forces which, when they impinge on the Earth's atmosphere and are sensed by us, produce the sensations of light and heat. The Sun is thus rather the source of the cause of heat and light than of heat and light themselves. It is we who are the interpreters. Even so is it with regard to the Divine principles of Wisdom and Love. These in expression are manifest as Truth and Charity, as Knowledge and Affection, as Thought and Feeling, as Speech and Action. This gives us the following gradient of differentiation—

WISDOM	Divine	LOVE
Truth	Spiritual	Charity
Knowledge	Intellectual	Affection
Thought	Psychic	Feeling
Speech	Physical	Action

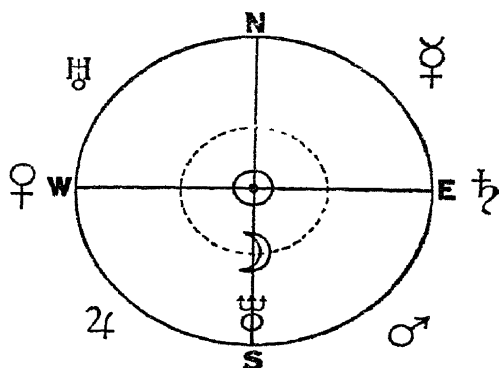
Thus we see how through the various planes of life the Divine principles filtrate, as do the forces we know as Light and Heat through the various ethers, until they manifest in our physical life. For the Spirit of Truth is the manifestation of the Hidden Wisdom of the Father, and its Bride is the Spirit of Charity. Manifesting in the human they are seen as Knowledge and Affection on the Intellectual plane, and on the Psychic or emotional plane as Thought and Feeling, these being derived from the former, and ultimately finding expression as Speech and Action. Thus all the life of man is linked up with the Divine, as all the universe is with its cosmic centre the Sun.

The Sun shines upon all and illumines all when there are no clouds of doubt interposing themselves between us and the open canopy of heaven. These clouds arise by evaporation from the ferment of the lower nature.

As the cosmic centre, the Sun represents the Heart or seat of vitality in the Microcosm. Astrologically it has its seat in the sign Leo which corresponds with the Cardiac zone, including the heart and solar plexus. It is thus related to the vital principle in man. Its position and aspects in a horoscope will determine the stability of the Constitution and hence the natural duration of life. Its sign, position and aspects in the world are the chief cause of the variations of season and the nature of the weather. These season changes are, of course, related to the climate in different zones. The effects that are due in the British Isles to solar aspects with the various

planets have already been scheduled. Saturn and Uranus are found to be magnetic and cold producing, while Jupiter and Mars are electric and heat producing. Venus acts to produce condensation resulting in drizzle or fine rain. Mercury brings fresh winds; Neptune fine weather. Saturn in the same way brings northerly and easterly winds, Venus westerly winds, Jupiter south-westerly and Mars south-easterly winds. Uranus brings winds from the north-west, and generally frequent showers with intermittent spells of sunshine.

Thus we may set the compass as follows—



These observations apply only to the British Isles, and more particularly to England, where the observations were made. Everybody will recollect that the Coronation Day of King George V was a wet day. At that time the Sun was in semisquare aspect to both Venus and Saturn. Those resident in England will also recall the exceptionally hot days during the end of July and the beginning of August.

The Sun was then passing from the quartile of Jupiter to the quartile of Mars, both heat-producing planets. The positions are necessarily geocentric, as we are considering the effects of the planetary modifications of solar energy so far as this Earth is concerned.

In just similar manner as the solar conditions act upon the Earth so they act upon the physical constitution of man. For if at his birth the Sun is affected by the rays of negative planets there will be less vitality and force, while positive heat-producing planets, such as Jupiter and Mars, will give great vitality, strong muscular development, a great fund of energy and a sound constitution.

The Sun represents the organic constitution in the same way that the Moon represents the functional powers. Hence it is that the Sun, when afflicted by malefic aspects of the planets at a birth, gives warning of organic disorders of an inherent or hereditary nature, while the Moon similarly afflicted denotes functional disorders of an acquired nature. For many reasons we may regard man as in the same relations with his cosmic environment as is the Earth itself. Compounded as he is of cosmic elements, he responds at all points to changes that are continually taking place in the system. But he does so in terms of his radical constitution or root nature, which, of course, varies as the individual concerned. For all sidereal and planetary forces, while possessing their respective properties and expressing their own several natures, are differently received and transmuted according to the constitu-

tion of the recipient body. Hence the planets only affect us in terms of ourselves. The same white solar ray falling upon an emerald and a ruby will be differently reflected by each of them, appearing as green in the one case and red in the other. So it is with men. They each reflect the Wisdom and Love of the Universal Being in a variety of forms of knowledge and affection, expressed in speech and action, which is the common life. This fact should save us all from the error of bigotry and dogmatism. It is only the Diamond Heart that can reflect the pure ray of the Divine. It is comforting to know that the diamond is the mature carbo-hydrate. Given the conditions and the time, the soul that is as black as coal can become, by evolutionary processes, as clear and pellucid as the diamond. We begin as fragments of gross earth and end as suns in the galaxy of heaven.

It is customary for astrologers to refer to the various planets as good, evil and neutral. Thus Saturn, Uranus and Mars are regarded as malefic, while Jupiter and Venus are called Benefics. This is not the truth, however convenient it may be to retain these ascriptions for purposes of delineation. Every planet has two aspects, and these aspects are referred to the higher and lower natures of our being. Mars, for instance, is merely Energy, the focussed or specialized vitality of the Sun. It answers to the red ray. Operating in a person of low mental and moral calibre, it will produce a Free-thinker, a Firebrand and Anarchist, and a man of violence and lawlessness. The same planet, when expressing

itself through a highly evolved nature, will manifest as zeal, fervour, intensity, enthusiasm, enterprise, ambition and moral courage. Venus in the same way may indicate self-indulgence, idleness, pleasure-seeking, vanity, frailty and licence in a person of low nature, while in one of greater moral fibre and higher standard of life, the same planet will manifest as gentleness, kindness, charity, pure affection, orderliness and refinement. There is a whole cycle of evolution between the sordid, money-grubbing propensities of "the man with the muck-rake" and the provident carefulness and circumspection of the man who is under the influence of the higher Saturnine ray. It is all a question of personal colouring. It is not that the planets rule us and compel us to be that which we are, but that we transmute and corrupt the natures of the planets and abuse the energies and powers which they confer on us. We can never hope to be lords of the Universe, but we can be rulers of ourselves. Self-government is at the root of the matter. We attain to it through experience and suffering. It is not born with any man, but there are those among us who remember their lessons well and speedily get themselves into touch with their environment, and their faculties and powers under control. It is not altogether a truth that "The wise man rules his stars and the fool obeys them." It is rather the fact that the wise man rules *himself*, all else the stars compel. True, a number of oppositions and squares in a horoscope of birth will certainly give a man a full share of experience, but the uses of

adversity are sweet. Evolution does not wholly consist in getting all we can out of life, but also of reading into it as much as we can. We all know how much we are affected by our environment. Our business is to find out how much our environment can be affected by us. And by environment we have to include that which presses us most nearly in the form of our own personality. To get this under our control is very largely to annihilate the adverse aspects of the planets.

All this is possible, because all planetary influences are modes of the One Life, and that which animates the physical body is the solar ray, while that which animates the mind of man is the Spiritual Sun.

Life has no qualities of its own, it gets them by use or function. The same energy that is expended in rioting and bloodshed could as readily be used for purposes of constructive enterprise. Extravagance is only a morbid generosity, a philanthropy gone astray. The Sun that shines alike on the just and the unjust cannot be credited with all the abuses to which we submit our vital powers. Why, then, should we ascribe to the planets all those evil influences which in truth have no existence except in ourselves, who are both receivers and transmitters of their influence? This truth has been finally stated by the great Interpreter, who said: The good man out of the good treasure of his heart bringeth forth that which is good, and the evil man out of his evil treasure brings forth that which is evil.

So far as their cosmic functions are concerned

the planets are organic interpreters, the Sun being the source of Vitality or Life. The Sun, therefore, holds chief place in the consideration of astrologers and is the foundation principle of the horoscope, all calculations and all measures of time having regard to the Sun's position and to its postnatal motion.

No wonder that the ancients gave to the Sun a place in Cosmic Symbolism which embraced a whole mythology and gave rise to the use of its symbol in all religious services, seeing that it is the source of all physical life and illumination. The ancient Aryans and the Persians regarded it as the physical presentation of the Supreme Being, and even at this day it is retained as a divine symbol in the ordinances of the Catholic Church. Some idea of the divine attributes ascribed to the Day-star may be gathered from the Vedic Hymns, one of which I have endeavoured to represent in the following lines—

INVOCATION TO THE VERNAL SUN.

O quickening Fount of Life,
 Sun-soul supernal;
 Impenetrating stream
 Of Light, whose every beam
 Instinctive is and rife
 With Love eternal :
 Lord of the Stars and Skies,
 King of the Earth and Sea,
 List while our anthems rise
 In praise of Thee !

Greatest of all great gods in all seven spheres,
 Regent of Space and Lord of countless years,
 Who first did spring from out eternal night,
 Piercing its ebon veil with thy swift light;
 Thou who didst live when Time was yet unborn,
 The spirit, soul and substance of primeval morn,

That roused the gods from out their lengthen'd sleep,
What time thy Spirit self had brooded o'er the deep :
Then, from thy heart, ethereal, unalloyed,
The seven great worlds sevenfold refulgent sprang,
The gods did shout, the heavens were overjoyed,
And all the stars of heaven together sang !
Thy living beams, infilling all the scene,
Burned in each orb and knit the space between
To ether vault and circumambient air,
That breathed thy life and shed it everywhere ;
Whose power, pervading all, attracts, unites,
Binds with a lasting link, sustains, enhances,
And adds to all a beauty that invites
The liquid light of thy love-lingering glances !
Come ! glorious Power ! and from thy golden tresses
Shake down on us the blossoms of the Spring ;
Lo ! how the earth responds to thy caresses,
And how in praise of thee the wild birds sing !
Look down on us from thy so lofty sphere,
Wrap and enfold us in thine ardent rays :
Yea, glorious God, we hail thy presence here,
Soul of the Sun, we yield thee thanks and praise !
 Lord of the Stars and Skies,
 King of the Earth and Sea,
 List while our anthems rise,
 In praise of Thee !

The Sun and Moon are universally regarded as the symbols of the Male-female unity of Nature. The Sun is the father, the Moon the mother, of all mundane events. Astrologers refer these orbs to the organs of sight, giving the Sun dominion over the right eye and the Moon over the left. When the Sun and Moon are afflicted, especially in certain parts of the zodiac, they indicate blindness or defective vision. It has been stated by Dr. Fearon that there is an affinity between the right eye and the male line of heredity, and between the left eye and the female line, and that defects inherited from one line or the other are incidental to the corresponding

organ. That there is a great connection with the state of the eye and the general health is a proved fact of which medical men frequently avail themselves in their diagnosis. We have already considered the Sun and Moon as the luminaries of the day and night, and we find this idea associated with the visual power in the *Sayings of Jesus*: "If thine eye be good thy whole body shall be full of light, but if thine eye be evil thy whole body shall be full of darkness." In effect we find that when the iris of the eye is firm and clear and of a single unbroken colour, the health is good. But when it is split up and discoloured by green streaks the health is imperfect, while red spots in the iris, giving a patchy appearance, are a sure sign of some organic disease, and most likely of a growth. It is only when we come to admit the psychic origin of disease that we can fully apprehend the value of the Scripture statement. It is an inductive argument which regards the eye as the index of the general health of the body, itself standing as a symbol of intelligence. Conformity with the spiritual law of being would undoubtedly result in perfect integrity of soul and body. The natural has no life apart from the spiritual. The basis of all things is Spirit, and matter as we know it is its ultimate expression. The Sun, which is the most active form of matter, is thus the concrete symbol of Spirit. Among all symbolical forms of worship, that of the Sun-worshippers is the most rational. Human science may avail much to institute artificial conditions of life, but it will never succeed in dethroning the Sun.

CHAPTER XXV

ASTROLOGY

IT could hardly be expected that one in my position, having the reputation of being one of those modern fools who go searching after ancient wisdom, could write a book on Cosmic Symbolism and successfully avoid the subject of Astrology. I admit to have trespassed on its preserves more or less in every chapter of this book. Now I may as well take a gun and make a day of it.

It is safe to say that no considerable argument has ever been successfully raised against the claims of Astrology to a place among the sciences. No valid reason can be given for disputing its principles, and its facts have never been upset. It is true that Pico della Mirandola, called *Flagellum Astrologiæ* because of his avowed hatred of the subject, attempted to expel it from among the Latins and was an ardent pamphleteer in the cause of its suppression. But he justified its claims and practically unsaid all that he had written by dying at the time predicted by the astrologers. Dr. John Butler, Chaplain to James Duke of Ormonde, had a mind to inveigh against its teachings, which by some misconception he fancied to be pagan and subversive of Christianity. He studied the subject the more

effectively to assail the assertions of the astrologers, and ended his campaign by writing a book in support of its teachings. It is a book rather well known to students of the subject and can be seen at the British Museum.

But perhaps the most sounding rebuke that was ever given to such as foolishly repudiate the whole thing without taking the trouble to examine its principles and methods, was given by Sir Isaac Newton to Mr. Halley of comet fame when he ventured to dispute the subject with the great philosopher. The latter heard him to a finish and then quietly remarked : " I have studied the subject, Mr. Halley, you have not." I do not know what was Halley's perspective and therefore I cannot say in what regard he held the author of the *Principia*, but personally I would rather be swallowed by an earthquake than have such a rebuke from the same source. There was always that about Newton which inspired confidence in his utterances, for a more fearless and at the same time humble-minded investigator of Nature never breathed God's air. He spoke of what he knew.

In the presentation of astrological evidence we are not called upon to display the *modus operandi* of planetary action in human life. We can observe facts without references to their causes. We may legitimately theorize as to the means whereby a universe is brought into existence, but none can say why. One is relieved of the necessity from the fact that he is not the Creator of it.

But there are many suggestions afforded by

modern scientific discoveries which lead us to the idea that planetary influence, apart from the attraction of gravitation, may be due to the functions of subtle states of matter such as we posit as properties of spatial ether. And since we know nothing of force apart from matter it is reasonable to presume that whatever forces are at play in the cosmos have their appropriate material vehicles. Spectrum analysis does not lead us to suppose that there is any material difference in the chemical constituents of the various bodies of the system, and what you find in the planets you find also in the Sun.

Certain considerations regarding the nature of matter lead us, however, to the conclusion that, apart from its properties, it has characteristics which depend not so much upon its atomic constituents as upon their arrangement. From this we may argue that inasmuch as we are all compounded of the same cosmic elements, differences of character and temperament are due to the ascendancy of one over other of those elements in individuals. This, so far as the personality is concerned, may well be true, but because material atoms have no emotions, aspirations, hopes and fears, and no moral sense, they cannot be said to acquire such by mere conglomeration. To carry the argument further, therefore, we should have to derive our atoms from something rather more spiritual than the hydrogen base, the "happy hunting-ground" of the physicists.

So far as the planets' action on our organisms is concerned, it may be that the brain cells, infilled as they are with a nervous pabulum, are capable of

responding to the more subtle vibrations of the ether. But the immaterial parts of us must respond to immaterial stimuli, and we know that there are other than merely physical effects due to planetary influence. And whereas matter is continuous of matter throughout the entire universe, mind is continuous of mind, and spirit of spirit. Thus it is that "Soul to soul strikes through a finer element of its own."

We must therefore recognize that there may be a supra-cosmical as well as an intra-cosmical planetary action, and this follows from the argument that, matter being the ultimate expression of Spirit, the material planets have their spiritual counterparts.

However, to come to the practical side of the argument for and against the subject, I may deal with some of the more weighty objections which have been lodged against it.

First, there is the argument of coincidence which is used to explain away the fact of successful prediction. This in cool logic is no argument at all, for the only coincidence that is shown is that of the prediction and the subsequent course of events. Now if there were a single prediction which in human judgment could not have been otherwise foretold but by the application of some commonly-called "occult" knowledge, this would suffice to confirm the claim that foreknowledge is scientifically possible. But what do we mean by coincidence. If apples falling from a tree pursued different directions, some falling direct to the earth and some in the contrary direction towards the sky, while others

went off at a tangent, it may be called a coincidence that one should fall in the direction previously determined upon and named. But if all the apples tend in the same direction and fall along the lines of the earth's radial magnetism direct towards its centre, then we may posit a law of attraction.

Now if we can show a definite direction of all planetary influence—that is to say, show that the same planet always maintains the same significance in the astrological scheme, that its effects are always of the same general character, and that these effects synchronize with the arc by which the planet is separated from the position of any of the prescribed Significators, then we may claim to have established the law of planetary influence—or, if you will, of cosmic symbolism. We are not now concerned with the question of the causative or symbolic relations of our greater environment. This connection between planet and event we can certainly show.

Another argument is that the discovery of the heliocentric system by Copernicus invalidated the conclusions of the astrologers which were based on the geocentric positions of the planets. We cannot allow this for the following reasons. The Surya-siddhanta of India antedates the system of Copernicus by many hundreds of years and it is heliocentric. India is nevertheless the schoolhouse if not the nursery of Astrology, and planetary influence in human life is practically an article of faith with the Hindus. The conclusions of Copernicus were confirmed and demonstrated by Tycho and Kepler. Tycho practised astrology while Kepler confirmed

its principles and added to its credentials by successful prediction. In a universe of relativity, every planet is the centre of its own system, as every man is the centre of his own world, and the Astrologer who studies the action of the planets on this earth and its inhabitants, rightly regards the latter as the passive centre of such action. As the fortunes of a country centre in its Ruler, so those of the individual centre in himself.

A further argument urged against the Science is that the discovery of the planets Neptune and Uranus must vitiate conclusions drawn from an incomplete cosmical system. The argument has really very little value. The discovery of Argon as a constituent of the earth's atmosphere does not involve any change in our ideas about oxygen, hydrogen, or nitrogen. What was argued in regard to the nature of Saturn a thousand years ago is maintained by all modern Astrologers. It is the same with all the other planets. Only we have the added knowledge of the nature and influence of the two planets Neptune and Uranus to supplement what the ancients knew about the rest of the solar system. In former days when they could not discover adequate reasons for death, a man was said to have died by "the visitation of God." To-day with our extended knowledge of the solar system it is found that Uranus or Neptune has been the agent of the Lord of Life and Death.

Another objection raised against the idea of planetary influence is that the bodies are so remote and insignificant as to be incapable of producing any

marked effects in mundane affairs. The objection is grounded in ignorance. The distance of the planets bears no relation to their influence or power to affect us. This will be obvious to those who have reflected on the fact that etheric vibration becomes "light" only when it impinges on the earth's atmosphere, and the fact also that the attraction of gravitation operates irrespective of distance and maintains the solidarity of the system. Planetary perturbations due to the mutual attraction of the several bodies is an adequate reply to the objection of Cicero. Sir David Brewster argues that if light could reach us from the distant stars and planets, other influences may also reach us from the same sources. Cicero, on the other hand, while possessed of magnificent ideas of the solar system and fully admitting its solidarity, asks with evident lack of argument, "What contagion can reach us from the planets whose distances are almost infinite?" We have gone beyond the "infinite" of Cicero since that question was asked, and modern astronomers are able to demonstrate the fact that the Sun, while acting as the centre of attraction in its own system, is answering to the gravitational pull of some star in the confines of space, and that it has a proper motion of its own in a vast orbit about that centre. I have already expressed the view that Plato knew of this and that it was the basis of his Great Year. What hinders that our Sun may receive influences from its own lode-star, and that these may be transmitted to us in common with the other planets of our system? There is no harm in using the scientific

imagination providing that we have some fact from which to proceed.

In connection with the teachings of astrology there is the scientific fact of natural selection to be considered. What is it that determines birth under particular astral conditions. We say that it is innate tendency. Locke, who in his *Human Understanding* argued for "no innate ideas" had a faulty perspective. He failed to account for genius through sensè-impressions, as others have later failed to account for it through cumulative heredity. We have instances before us where it is obvious that there was nothing to accumulate so far as special forms of genius were concerned.

If, on the other hand, we accept the human being as an evolving Monad passing through a succession of incarnations for the purposes of experience and ultimate specialization of faculty, we shall at once understand how it is that certain persons are endowed with precocious tendencies of a definite order from infancy, and indeed birth. Given the time necessary to get into touch with the physical instrument and to "tune up," as it were, the appearance of unusual faculty can in no way be hindered, because it is innate. In this connection Astrology affirms that persons are born with particular horoscopes because when the heavens are so disposed as to admit of, and indeed to favour, the expression of certain forms of genius and faculty, the Soul requiring those conditions is borne into earth-life. The doctrine involves the suggestion that there is a purpose in human existence and that such purpose is neither

begun nor fulfilled in any one incarnation. Then, as there is a Spiritual Law in the Natural World, and a supra-cosmic law of planetary action, we can see how the line of least resistance is determined by innate tendency. In the Wisdom of Solomon it is said : " I am not good because I was born into an undefiled body, but being good I was born into a body undefiled." There is therefore an ancient belief in the determination of birth conditions to innate character.

Colourless and purposeless individuals are found to be responsive to general or group influences and to be moved by the feelings and thoughts that animate the crowd. They have not yet attained that power of self-direction which characterizes the highly evolved Monad. Accentuated and purposeful characters, on the other hand, require specific influences under which to be born, and these influences must be conformable to the purpose in view. What that purpose is may be seen from their life and actions, and indeed it is written all over them for those who understand the physiognomy of Nature. Occasionally we have the incarnation of special Messengers who are responsive to the collective spirit of the superior world. These are found to voice the needs of the soul rather than of the body of man and their minds answer to a higher law than that which controls the average individual.

Very many factors conspire to the production of those astral conditions which favour the expression of individual character of a high order. Much depends on the sphere of life in which the purpose

of evolution requires that they shall function. We have such examples of marked men in all spheres of life. But wherever they appear they are easily discernible by their horoscopes. Nature is not so profligate as some people imagine, for in the long run it is seen that her ways and means are those which invariably secure the end in view. If she is apparently careless of the mass she is at all events jealously careful in regard to such as have specialized, and we find by practical experience that she adapts environment to purpose with infinite care and foresight.

If we take the astral conditions obtaining over any particular period of a year and consider them in relation to the number of births occurring in any particular area, we shall find that so far as the cosmic relations of the planets are concerned they will remain practically undisturbed for a considerable time. Thus Neptune will be in the same sign for about 14 years, Uranus for 7 years, Saturn for $2\frac{1}{2}$ years, Jupiter for one year, and Mars for nearly two months, Venus and Mercury changing signs within the month. So that, from a cosmical point of view, quite a large number of births will take place under similar conditions, for even the Moon, which represents the element of variability, will continue in the same sign for about $2\frac{1}{2}$ days, and in a thickly populated area such as the City of London, where the average birth-rate is 14 per hour, we may have as many as 840 births under exactly the same zodiacal conditions.

But it happens that the ancient astrologers thought

out this problem somewhat fully, and consequently they directed their attention to the conditions obtaining in regard to a given locality. In other words, they paid more attention to the rising, culmination and setting of the planets than to their zodiacal positions. Now a simple calculation will show that as 1° of the zodiac passes the meridian every four minutes, and 15° every hour, there is enough and to spare for the fourteen births which take place on an average in the most densely populated centre of the world, so that each of them may be born under a separate degree. But the fact probably is, and necessarily I am theorizing on the point, that people are born in batches, for where special conditions are not required the common experiences of life will serve for all the evolutionary needs of a large majority of those born into the world. Moreover, as I have already said, the planets affect us in terms of ourselves, so that the same planetary conditions will be variously interpreted by individuals born at the same time, according to their degree of evolution. Consequently I do not see any astrological objection to any number of persons being born under the same stellar conditions, and it is indeed probable that the horoscopes of all our kings and leaders will find duplicates all over the country. All that we note in such circumstances is that the events of their lives have a certain set parallelism from birth until death, while so long as these individual souls are under the sway of those stellar conditions, they interpret them according to their own natures and

in terms of their sphere of life. A notable case, but by no means the only one that could be cited is that of John Hemmings and King George III. Both were born on the same day and at the same hour in the same parish of St. Martins-le-Fields, in London. When George II died John Hemmings' father died. George III succeeded to the throne and John Hemmings to his father's business, which was that of an ironmonger. They were married on the same day, had the same number of children of the same sexes, and died on the same day and at nearly the same hour. The Webbs, the Cloughs and the Morells are famous cases of twins whose lives were at all points similar, and this, not because they were born of the same parents but because they were born under exactly the same astral conditions.

The mundane factor as distinguished from the zodiacal, that is to say, the positions of the planets in the prime vertical as distinguished from their positions in the zodiac, is that which makes for individual expression. Three hundred and sixty persons could be born in a single day in any one locality and each of these could have a horoscope that is distinct and individual. The highest record does not reach this number.

With this factor of variation in the expression of human character and destiny, it is possible to understand how the Arch-arbiter of our destinies may, for the ultimate purposes of our spiritual evolution, determine the application of the individual psychoplasm to the physical centres of life at times when the cosmical and mundane conditions are

harmonious to the end designed. From an astrological point of view there is room and to spare for the expression of every phase of human character and development, and that is the same as saying that the One Life is capable of an infinite variety of manifestations in the process of time. This doubtless was the thought animating Shelley's oft-quoted phrase—

*Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity.*

CHAPTER XXVI

CHARACTER AND ENVIRONMENT

SIR FRANCIS GALTON in his *Enquiry into Human Faculty* has laid it down as an axiom for the study of Eugenists that "Nature is stronger than Nurture." His researches and tabulated statistics undoubtedly point this conclusion. We have therefore to regard life in terms of this fact.

In the making of destiny Character is the prime factor, and the modifying factor is Environment. Reform that has an eye only to externals will never be finally effective. Only that which makes for the upbuilding of individual character will secure permanent results. Without doubt character demands for its full expression the most effective instrument that can be placed at its disposal, and this is the whole case for Eugenics. How that efficiency of instrument is to be secured for the majority is another matter. Certainly it will never be found along the lines of stock. We have before us hundreds of examples of thoroughly fit persons of both sexes whose children are weaklings or mentally defective. I have cited two cases of women simultaneously bearing children in the same hospital. One child dies and the other lives. Why? They were born under the same stellar conditions. They

had equal care from their births onwards. The reason is that in one instance the mother's horoscope shows success in progeny from the presence of Jupiter in the 5th House, and the other shows no success at all from the presence of Saturn in that part of the heavens. Both mothers were perfectly fit in themselves and in the same station of life. Obviously there is here imported a factor that is of immense importance to those who have a mind for improving the race. Seed, Season and Soil are all essential to the production of healthy offspring. Our Eugenists leave out of consideration the factor of Season. They imagine that, given healthy parents, you are bound to have healthy children. Nothing is further from the truth, if we regard children as composite beings and not merely as animals. We may frankly admit that the personality determines the final *expression* of character as the coloured glass through which the ray of intelligence finally strikes upon us, but to confound character with environment—and there is no environment which presses a man more nearly than his physical body—would be to negative the whole effort of reform. Character is inherent and is imported to the physical environment. It is not derived from it. It is no by-product, but a thing as essential to Soul as shape is to matter. Beyond the fact of physical heredity, which counts for a great deal where bodies are concerned, there is the yet more important factor of psychic tradition. The importation of this factor into the problem is of the utmost significance, and I venture to say that apart from a thorough sounding

of modern Psychology and Occultism, and a due consideration of all the factors that go to the making of a man, there will be no satisfactory solution of the problem modern Eugenists have before them.

In the analysis of personal efficiency we find three factors in co-operation: faculty, function and instrument. All faculty is strengthened and increased by use or function. Function it is that adapts environment to its needs, as a force pressing towards expression in matter. For the expression of faculty, therefore, we need functional integrity, adaptation of environment, and efficiency of instrument. It has been said that, given an instrument that is out of tune there would not be much difference in expression of faculty between an impresario and a man entirely ignorant of music. This is true only in time and as regards the immediate effort of each. But one can very well see that there are essential differences which will very soon be made manifest. The musician would know that the instrument was defective, while the other would not. In a short while the musician would get that instrument into tune so that he could express his faculty. The man ignorant of music could not attempt the business. Character counts for more than environment, and faculty than instrument.

Now in our Occultism we distinguish between that which is incidental, as faculty and character; and that which is accidental, as instrument and environment. It is recognized that the horoscope of birth is accidental in this sense, and represents the cosmical and mundane environment in which the

character is required to express itself. It represents a composite of cosmic forces energizing through two great streams of heredity. But it is not essential to the man, as is character. It is not going to damn him for ever or confer on him the guerdon of a blessed immortality. It is merely an environment, and that but a temporary one.

Astrologers classify characters into three primary groups, representing stability, flexibility and incisiveness, or again, originality and independence, adaptability, and executiveness. These answer to the grouping of the planets in the several signs of the zodiac, namely, the Fixed, Common and Cardinal signs, otherwise known as the grave, circumflex and acute. These may be tabularized in the following manner—

<i>Sign.</i>	<i>Character.</i>	<i>Faculty.</i>
Aries, Libra, Capricorn, Cancer. Cardinal or Acute.	Incisive.	Executiveness.
Taurus, Scorpio, Leo, Aquarius. Fixed or Grave.	Stable.	Originality.
Gemini, Sagittary, Virgo, Pisces. Common or Circumflex.	Flexible.	Adaptability.

From this grouping we know at once what is the predominant mould of character and hence what environment is most suitable for the exercise and

expression of that character. And as applied to eugenics, we are able thereby to make selection of suitable partners in life, setting off the stability of the one by the flexibility of the other, and so on. Take, for instance, the man who shows a predominant flexibility of character, wide sympathies, versatility, prolixity and diffuseness. He is apt to become a dabbler, never thorough, and *aliquid in omnibus*. Obviously his ambitions need pointing, his faculties concentrating, and his natural powers conserving. Bring him into relations with a woman who has a majority of the planets in cardinal signs, and he will find one who can be of the greatest use to him in the shaping of character and the directing of his ambitions and powers.

We might ring the changes and derive from these three types seven distinct characters, all mutually interdependent and capable of fulfilling some special function in the economy of life, but never wholly of service when working alone. It is from the interplay of human character in the ordinary course of life that the main purpose of human evolution is served.

It has already been shown that the lunar sphere is the last of those through which the incarnating entity passes when it proceeds towards mundane existence. It has been shown also that the Moon exercises a most important influence in human generation. It is to the Moon, therefore, that we look for the final determination of that personal colouring which is the prime environment of the Soul. Accordingly we find that the Moon's posi-

tion in a horoscope of birth is of the greatest importance.

Not only does the Sign occupied by the Moon give to the character a special colouring, but the decanate and even the degree that is held by it play their part in the final determination of the personal colouring. But inasmuch as there is an adaptation of means to end and of character to environment, we may go further and infer character as indicated by the lunar position. In this way the whole phenomenal world may be regarded as the reflex of the noumenal. The person, as phenomenon, assumes a cosmic and spiritual significance. He is one of the divine symbols.

To take a concrete instance. The Kaiser Wilhelm II was born with the Moon in the 28th degree of the sign Scorpio, which is ruled by the Sun, the sign being under the dominion of the planet Mars. The Moon is opposed by Uranus, which disposes to a wayward and autocratic disposition, some degree of eccentricity, a nature subject to impulses and precipitate actions. The Moon therefore takes the prime colouring of the planet Mars, because it is in the sign of Mars, Scorpio, and we accordingly find that Mars is a very prominent planet in the horoscope, being in the Mid-heaven and near the conjunction with Neptune. It is not, therefore, surprising that the Kaiser Wilhelm has received the name of "War Lord." He represents the fighting principle which makes for conquest and freedom. Zeal, courage, enthusiasm, enterprise and frankness are among the martial attributes. To these attributes, the

solar degrees held by the Moon will contribute a degree of pride, love of fame, glory and display.

Take another instance. Napoleon I was born with the Moon in the 28th degree of the sign Capricornus. The sign is ruled by Saturn, and we find Saturn in the most prominent position in the horoscope, being in the Mid-heaven in opposition to the Moon. Saturn is in the sign Cancer, and he died from the disease associated with this sign. The degree is ruled by the Sun. Here we have the Moon in the cardinal sign Capricorn, ruled by Saturn, the most powerful planet in the horoscope. It is altogether suitable to the "Man of Destiny." The degree held by the Moon is ruled by the Sun, and this gives the desire for fame, honour, glory and rulership. The decanate of the sign occupied by the Moon is related to the sign Aries ruled by Mars, and here we have the military instinct. But the presiding influence in the horoscope is undoubtedly that of the planet Saturn, in whose sign the Moon is found at the moment of birth. Saturn had an ancient reputation of devouring his own children, which means that those whom he raises in the world he eventually despoils. It was thus in the case of Napoleons I and III, both of whom had the planet in the Mid-heaven of their horoscopes. But the tally of its victims is a lengthy one, and includes all grades of life. What sphere is likely to be occupied by the subject of this or any other horoscopical influence coming through the Moon, depends most of all upon the position of the planet governing the Moon-sign, that is, the Sign in which the Moon is placed at the

birth. Thus I find that Rudyard Kipling has the Moon in Gemini, and this is ruled by Mercury, who is in the sign Sagittarius in conjunction with Venus. Mercury is pre-eminently the representative of literature and Venus that of poesy. But the Moon is also in the degree of Gemini that is ruled by Venus, and in that part of the sign which reflects the sign Aries, so that we have direct evidence of the military associations of his poetical genius. The poet Shelley was born with the Moon in Pisces, which is ruled by Jupiter, a powerful planet in his horoscope, and, conjoined with the planets Mars and Neptune, denoting the fearless and zealous nature allied to mysticism and inspiration. The Moon being in a degree that is ruled by itself, denotes that love of change and that restless inconsequence which characterized his life, while the Moon, being in the decanate which reflects the sign Cancer, adds that abiding love of maritime pursuits which eventually brought about his death, and once more accentuated the import of the phrase: "the ruling passion strong in death!"

Nelson was born with the Sun in the sign Leo, and the Sun, its ruler, in elevation. Shakespeare was born with the Moon in Taurus, with Venus its ruler in elevation. Thus we see that all those who have distinguished themselves in their sphere of life have the ruler of the Moon-sign in a prominent position in their horoscopes, and further that the exact position of the Moon as to decanate and degree gives us the particular setting of the character and the special faculty by which they are distinguished.

Yet while the study of character and environment from the point of view of Astrology is in every way satisfactory to those who take it seriously in hand, it does not in itself afford that degree of evidence that is looked for by people newly acquainted with its claims and teachings. For human character is a very complex thing, and universally shows the admixture of elements that are common to all in a greater or less degree. It is rather in the specialization of some one characteristic that persons become distinguished. It is sometimes in the suppression of some prevailing characteristic that others attain distinction. Thus we see that the selfless devotion of one man to the needs of others draws him away from the mass of commonly selfish people. Accentuation and abnegation may thus both claim their hold upon the public esteem, yet always it is thoroughness that makes its mark in the world, and by that I mean the steadfast adherence to a plan of life which wins its way through in the end. So then, we see that the evolution of the unit from the mass, the specialization of faculty in the individual, is the law of Nature, and it hardly needed the philosophy of Nietzsche or the cult of the Superman to enforce the fact upon our minds. And yet, after all, there is no individual evolution possible for man apart from the race to which he belongs, and when all is done that self-effort can accomplish, when we have specialized and perfected to the highest possible degree, what remains but that we must perforce acknowledge our indebtedness to the world and find our whole destiny to consist in the service

of mankind. Thus Bulwer Lytton makes Zanoni to say : After all I perceive that the common lot of mankind is its greatest and its sweetest blessing ! Astrology at all events has no higher doctrine than this : Study how best to serve.

CHAPTER XXVII

THE LAW OF SEX

SYNTHETIC Philosophy and Comparative Theology have sought wisely to establish a common basis for human thought and aspiration. From the complex of life and thought they have argued to fundamental unity. It has been well said that the foolish and superficial look for differences in things about them, but the wise seek for the underlying identity. In the last analysis of things animate and inanimate, we are faced by the insoluble fact of sex distinction.

When we speak of chemical affinity, of magnetism, of polarity, we are really speaking in terms of sex. However far we push back our investigations along the lines of evolution we come at length to the distinction which separates one-half of nature from the other, and which is seen to be at the root of all natural attractions and to be the source of generation. Sex, as considered by itself and apart from function and organism, may be the result of a mode of vibration. We cannot say. We may go right back to the first principles of our conception of Life and we find the active and passive principles of Force and Matter, Heat and Moisture, Fire and Water, penetrating through the various philosophies

and schools of thought, but always a duality. Even in the Theological conception we have the divine principles of Wisdom and Love in apposition, but united for the purpose of Creation and Preservation of the Universe. It is a mystery that cannot be solved. We cannot in fact, determine whether sex distinction is temporary or eternal. We have reason to regard it as radical and not accidental. For whereas in the process of evolution it appears from time to time to merge in various forms and to become hermaphroditic, we find it continually emerging again, persistent and irrepressible.

From the occult point of view it appears to be impounded in the very elements of our being. It has been shown in these pages that the Microcosmic Man is an epitome of the universe, compounded of universal elements, and responsive at all points to the laws controlling the cosmos. It has also been shown that the Moon, so far as this earth is concerned, is the cosmic factor which represents variability. It has also been shown that it exercises first influence in the process of generation, and, therefore we may expect to find it intimately connected with the question of sex. It is, in fact, found to be the factor which determines the astral forces towards the evolution of sex function and organism.

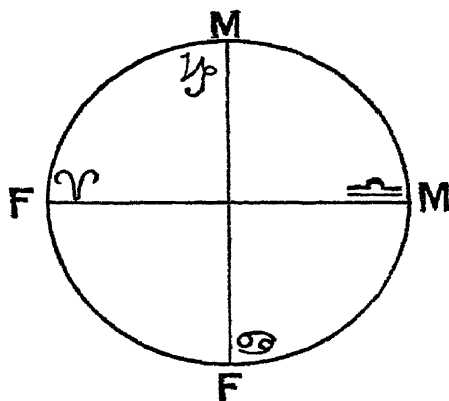
By an empiricism based on an occult law and proved by the application of this law to hundreds of cases of well-authenticated births, it has been established that the determination of sex follows a definite course from a certain point of time bearing

a mathematical and astronomical relationship to the moment of birth. Thus, given the moment at which a birth took place in any locality, it is possible to at once indicate the sex without the fact being communicated. By this I do not mean that sex production is voluntary in human or animal generation. That is a problem which the Eugenists should consider in the light of the law of sex I am now concerned with.

The four cardinal points of the zodiac, Aries 0°, Libra 0, Capricorn 0 and Cancer 0, are the generating points of the circle or Wheel of Life. These points are not artificial. They are natural. They mark the stages at which the Sun in its apparent course about the earth cross the equator, and attain the maximum and minimum degrees of elevation. By analogy they are related to the Dawn, Noon, Sunset and Midnight of the daily circle; to the Spring, Summer, Autumn and Winter of the year; and to the periods of Childhood, Manhood, Maturity and Senility in the life of man. It is this consent of Nature to the universal paradigm that enables us to trace the course of mundane events from astral conditions in force at these several points of the year, as Kepler allowed from his own experience, and as Astrologers find continually to be the case.

Taking these four points of the zodiac, then, as the starting-points for the determination of cosmic forces ultimating as sex, we find that Aries 0 is female, Capricornus 0 male, Libra 0 male and Cancer 0 female. They follow the lines of the

segmentation of the cell in the animal organism. Thus—



From each of these points there are six others generated, which are alternately male and female in potentiality.

Here it is necessary to introduce the lunar factor, since it is the means of the distribution of the "sex degrees" as we may call them, which are generated from the four cardinal points. For this purpose we have to regard the moon in relation to the number 7, which is the number of days in which it forms its successive phases. From one phase to another is a quadrant of 90° and this divided by seven will give the mean acceleration of $12\frac{3}{7}^\circ$. If we divide the circle into seven parts we shall get $51\frac{3}{7}^\circ$ and further dividing this into four parts, in order to get the twenty-eight days of the Moon's passage, we shall have again $12\frac{3}{7}^\circ$.

It is the septenate division of the circle which

enables us to get the sex degrees that are generated from the four cardinal points. Thus, from Aries 0 we arrive at Taurus $21\frac{3}{7}$, Cancer $12\frac{6}{7}$, Virgo $4\frac{2}{7}$, Libra $25\frac{5}{7}$, Sagittarius $17\frac{1}{7}$, and Aquarius $8\frac{4}{7}$. These are found to be male and female in alternation. From Libra 0 we derive the same degrees of the opposite signs, but the sex is reversed in each case. From Capricornus we derive Leo 21, Libra 13, Sagittarius 4, Capricorn 26, Pisces 17, and Taurus 8, the sex of each being the same as the corresponding degrees of the zodiac generated from Libra. From Cancer we derive the same degrees of the opposite signs to those derived from Capricornus, but the sex is reversed in each case.

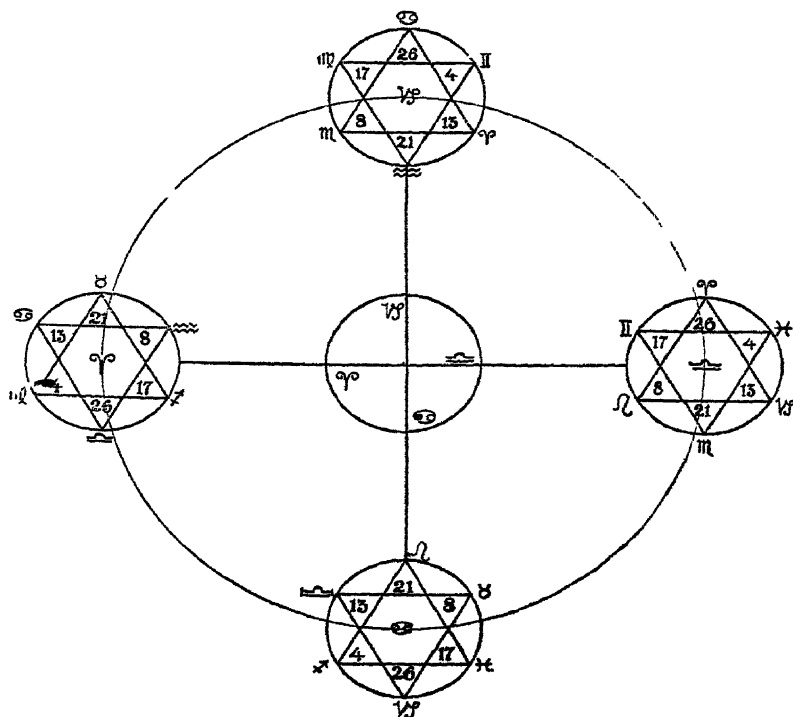
There are thus four sets of degrees alternately male and female in tendency which are generated from the four cardinal points, and these may be set out in order as derived, thus—

♈ 0 F	♉ $21\frac{3}{7}$ M	♊ 13 F	♋ 4 M	♌ 26 F	♍ 17 M	♎ 8 F
♍ 0 M	♎ 21 F	♏ 13 M	♐ 4 F	♑ 26 M	♒ 17 F	♓ 8 M
♏ 0 F	♑ 21 M	♒ 13 F	♓ 4 M	♈ 26 F	♉ 17 M	♊ 8 F
♑ 0 M	♒ 21 F	♓ 13 M	♈ 4 F	♉ 26 M	♊ 17 F	♋ 8 M

It will be observed that the fractions are omitted and the nearest complete degree inserted. Then if we arrange these four sets of degrees into their groups under the radical generator, we shall have a central generating point with a six-pointed star or interlaced triangle around it, the upright triangle being male and the reversed triangle female at the

radials. Each of these stars will occupy one of the four cardinal points of the Cosmic Cross.

Diagram of the Cosmic Star. Showing the generation of the Sex Degrees of the Zodiac from the Four Cardinal Points.



The application of the Law of Sex requires some little astronomical practice. It is first of all necessary to find the place of the Moon at the time of birth. If the moon is found in a sex degree or within three degrees of one, it will retain the sex of that degree. Otherwise, it is necessary to observe whether the Moon is increasing or decreasing at the

time, and if increasing, the Moon's place must be put on the East horizon, but if decreasing, it will be on the West horizon. This position is found to answer to the Moon's place at the Prenatal Epoch, concerning which some explanation is necessary.

The normal period of human gestation is nine solar or ten lunar months. It will be found that the moon makes ten revolutions while the Sun passes through nine signs of the zodiac. But this normal period may be increased or decreased, and that quite normally, by the relative positions of the luminaries at the time of inception. I use this word to distinguish it from conception, which term connotes certain physiological processes and facts. The astral factor should not be identified in point of time with the physiological processes of coitus and impregnation.

Now it is found that when at birth the Moon is increasing in light, that is, going towards the full, and above the horizon, or conversely, decreasing in light and below the horizon, the period from birth to inception is *less* than ten lunar months by a quantity determined by the Moon's distance from the horizon. But when the Moon at birth is found to be decreasing and above the horizon, or increasing and below the horizon, the period of time from birth to inception is found to be *more* than ten lunar months by a quantity determined by the Moon's distance from the horizon.

The measure of this plus or minus quantity is thus computed. The Moon's distance is taken from the horizon East or West, according as it is increasing

or decreasing in light. If increasing, it is taken from the East, and if decreasing from the West. The number of zodiacal degrees between the Moon and the horizon thus indicated has then to be divided by the Moon's mean diurnal motion, which is $13^{\circ} 11'$ roughly, and this will be the number of days more or less than ten lunar revolutions by which the birth is separated from the inception.

This calculation from the Moon's position in the zodiac and prime vertical enables us certainly to fix the day of the inception. The next step is to find the time of day at which the Moon is in exact horoscopical relations with the moment of birth.

This is done by a single observation. In all normal cases it is found that if the Moon is increasing in light at the time of birth, that is to say, going from the new to the full, its longitude at the moment of birth will be the ascendant at the inception, and if decreasing at birth its longitude will be the descendant at the moment of the inception. Then universally it is found that the Moon is, at that moment, in the exact longitude which was rising or setting at the birth. Now having the moon's acceleration as a variable factor, ranging from $11^{\circ} 50'$ to $15^{\circ} 17'$ per day, the chances are millions to one against the Moon being in the exact degree and minute that was on the horizon at birth at the same time that the Moon's place at birth was rising or setting on a local horizon. Yet this is found to be the fact! What other conclusion can we come to, having regard to all the factors employed, and the wonderful harmony that is observed to result, than that "God geometrizes,"

as Plato wisely said. Things do not happen by chance, but by law. Law is the expression of intelligence inhering in action. The universe is rendered intelligible by its laws. Whatever is intelligible expresses Intelligence.

But we have yet to consider the variation of the law that is conformable to the Law of Sex. This Law of Lunar Appulsion in the matter of human generation would work out exactly as stated above in every case were it not for the fact that Sex is the dominant and controlling factor, and that by reason of it a birth may be delayed or advanced by a period ranging from a fortnight to as much as two months. For, whatever may be the other factors involved in the horoscopical conditions of a birth, sex must be satisfied first and foremost. It is the controlling factor. Observe, then, that if the birth is male and the Moon occupies a female degree, as indicated above, should the Moon be increasing in light, the Law of Lunar Appulsion already detailed will require that the Moon's place should rise at the Epoch of inception or, as it is called, the "Prenatal Epoch," and consequently a female degree would be rising at such Epoch. This would be contrary to the sex, and consequently we know that the Moon's place at birth must be setting at the Epoch, so that a male degree may be rising. This is the case, *mutatus mutandis*, when the Moon is in a male degree and the sex is female. Then, this adjustment being duly made, it is found that the horoscope resulting will find the Moon in the exact degree that was rising at birth. Exactly similar considerations

hold in the case of a Moon that is decreasing at birth. This is the first establishment of the Law of Sex as controlling the time of birth.

The next is when the Moon does not occupy a sex degree but is more than three degrees removed from either male or female degrees. In such case we have to consider whether the degree on the horizon at the moment of birth pertains to either sex. For if it be so, and the degree is of the sex of the child born, then we know that the Moon was in that degree at the Epoch, whether it was increasing or decreasing in light at the birth. This will control the day of birth in the same way that the first rule controlled the moment of it. Only when neither the Moon nor the horizon are occupied by sex degrees the Law of Lunar Appulsion operates without restriction. This clearly shows that the Law of Sex is paramount, and that it can and does control the Law of Lunar Appulsion. By appulsion we mean that outbreathing from the moon-sphere towards the earth which corresponds to the diastole of respiration, by which the vital forces of the cosmos focussed by the Moon are carried towards the earth for the production and sustentation of the species.

If this Law were a matter of chance it will be seen by any one acquainted with the astronomical facts, that the chances are dead against it working out in practice. Yet the facts are in daily test by astrologers the world over, and we may hence conclude that the Law of Sex has absolutely been discovered, or at all events the rules by which we may recognize its cosmic relations.

With a closer knowledge of the initial stages of generation, it will be possible, by a reversal of the factors here employed, to argue from the inception to the birth, instead of as now from the birth backwards to the Epoch of inception. In such case we shall have obtained the secret of how to determine the sex of offspring at will. That the Prenatal Epoch here established answers to some incipient stage of the process of generation there can be no reasonable doubt whatever, for wherever the time of birth is accurately taken by a medical man it answers exactly to the astronomical considerations required by the Law as formulated. Elsewhere I have delivered a diagram showing the Moon's position for each month from the inception to the birth, from which we see that there is a definite law of pulsation marking a spiral descent of the Monad along the line of energy instituted between the Moon's place at the Epoch and the point of the zodiac on the horizon at the moment of birth. This I have called the Descent of the Monad, and it affords a study of the greatest psychological value. Very many attempts have been made on the part of gynecologists to ascertain the law controlling Sex, and I have introduced this section in the hope that such as may have a practical interest in this question will avail themselves of the facts so far derived from the study of occultism.

CHAPTER XXVIII

A TEST OF VALUE

THE Old Philosopher of China has said that the virtue of everything is in its use. If Cosmic Symbolism cannot be applied to the practical ends of life it will not succeed in appealing to the average intellect, which sets for its standard the single test of utility. In these pages I have endeavoured to show that the Universe as Symbol is best studied in relation to its bearing on the common needs of humanity. I have also shown that Astrology is the only system of thought and practice that attempts the application. I propose now to examine the educational value of this study and its practical use in daily life, and thus to place it among the list of those subjects that have a serious claim to the consideration of enlightened people.

Tracing our way through the Encyclopædia of knowledge we find that most of the deeper studies that engage the powers of men are valuable, not so much for the ends they lead to, as for the mental training obtained in their pursuit. It is one of the outstanding features of modern scientific methods that we are required to bring our theories into agreement with known facts. The facts themselves are often uninteresting and of small practical value,

but they serve as landmarks by which to direct our course towards conclusions which in themselves are often valuable. It is thus with astronomy. The application of the *Principia* or of the Laws of Kepler to the cosmos as we know it is an exercise requiring the greatest possible care, considerable mathematical ability, and the patience of a Prometheus. The bare facts of astronomy are not generally interesting. We are not solicitous of knowing in exactly how many days, hours, minutes and seconds the planet Jupiter completes its course about the Sun. What is of more practical interest to us as terrestrials is to know Jupiter's relations to this world of ours, what it stands for in the economy of life, and what influence, if any, it exerts over us.

Now Astrology, while employing all the elements of astronomy that have any certain foundation in fact, is calculated as a study to engage all the highest faculties of the human mind, while it brings to the results obtained the added virtue of utility.

The late Professor Max Müller once paid Astrology a great tribute when he said that many of our most distinguished men of intellect were at this day practiced astrologers, but that "few cared to let their studies be known, so great was the ignorance which confounded a science requiring the highest education with that of the ordinary gipsy fortune-teller." Possibly he had in mind the late Lord Chief Justice, or Dr. Richard Garnett, or indeed any one of the host of intelligent students who have secretly avowed their adherence to the science.

That which held the admiration of Claudius Ptolemy, and received the imprimatur of Tycho and Kepler, which attracted Lord Verulam, Francis Bacon, and was held in the highest esteem by that trained scientific observer and profound thinker, Sir Isaac Newton, and which in all ages and nations has included the highest intellects among its votaries, is affirmed by the great Orientalist to have a real value in the estimation of modern students whose attainments have placed them in a position to judge in the matter.

Let us, therefore, look soberly and carefully at this science of Astrology and see if its study is likely to be at all profitable from the point of view of education.

Astrology is both a science and a philosophy. As science it is concerned with the facts of astronomy and as philosophy with the application of those facts to the problems of life and mind. The astronomical facts are of first interest. Before we can say anything at all about the interplay of planetary action in human life we have to be able to set a map of the heavens for any time and place at which a person may have birth. For this purpose one can avail himself of the *Ephemerides* of the *Nautical Almanac*, the *Connaissance des Temps*, or any of those cheaper publications which are extracted from them. From various handbooks written by astrological authors he may then learn how to erect a horoscope or map of the heavens for any time and place. Such practical knowledge is not to be found in any exposition of astronomy

that I have yet come across. It enables the student to observe with perfect accuracy in what relations the various heavenly bodies were at the given time and exactly where they were situated as seen from a particular locality on the earth's surface. The student finds considerable satisfaction in this piece of practical work. But it is only preliminary to the further study of the subject. For it will be seen that whereas the positions of the planets at the moment of birth have a symbolical value as regards the whole tenor and course of the life, the particular times at which events préfigured are likely to take place can only be known from a study of the subsequent motions of the heavenly bodies after the date of birth. For it is from the constant changes taking place in the kaleidoscope of the greater world about us that we draw our conclusions as to the time and nature of events. The planets are continually altering their relative positions owing to their different velocities and they thus form aspects or certain angular distances in regard to the places of the planets in the horoscope of birth and also among themselves in the heavens. The process of bringing a planet to the place of another in the horoscope of birth is called "directing" and involves a knowledge of spherical trigonometry. This brings me to an interesting fact. It is that the whole science of astronomy and the art of making ephemerides of the planets' positions was kept alive solely by the personal labours and special knowledge of a handful of practical astrologers.

The Alphonsine Tables which were composed

by the Arabian and Spanish astrologers and which were collected under the command of Alphonso X of Castile at a cost of four hundred thousand crowns, and published with a royal preface in the year 1252, are among the earliest examples of their great devotion. The *Almagest* of Ptolemy was completed about A.D. 148 and was inscribed in the Temple of Serapis. The Rudolphine Tables composed by Tycho and completed by Kepler were digested and recomposed by Morinus, Mathematical Professor to the King of France, and printed at Paris in the year 1650. Ptolemy, Tycho, Kepler and Morin were all practiced astrologers. The *Nautical Almanac* was first published in 1767 by Dr. Neville Maskelyne, and afterwards greatly improved in 1834. The *Connaissance des Temps* was published in 1699. Whence, think you, did the astrologers obtain their information regarding the positions of the planets prior to these years of authorized publication? They calculated them for themselves. Without astronomy there could be no Astrology. They kept astronomy alive.

Very few people understand what labour there is attaching to the production of the various elements that one finds in the common almanac. How many of my readers are prepared to calculate for themselves the time at which the Sun will rise or set upon the horizon of a particular locality? How many could say with any certainty at what time the Moon would south, or cross the upper meridian? What percentage of people could say when and where an eclipse of the Sun or Moon would occur,

where it would be visible, its extent and duration? The modern astrologer has a remarkably easy time compared with the labours of his predecessors. He can refer to his official guide, or consult the popular almanac for all his elements. But for the working out of a horoscope and its subsequent directions, he must certainly have a practical knowledge of the use of an astronomical ephemeris.

From astronomy his attention is turned at once to Geography. He has to determine the exact longitude and latitude of a place, the name only of which is given, for he has to make his map of the heavens as seen from the place of birth. Here he gets a practical knowledge of localities and of the orientation of horoscopes. In his pursuit of Astrology the student will find himself tracking back through the biographies of great men and women in order to find data from which to test the various ascriptions of the astrologers. He will turn up cases of dementia and insanity in persons of repute and compare the data afforded by their horoscopes with the rules of Ptolemy, Morinus and Cardan. He will incidentally acquire a considerable knowledge of men and things which else had been to him an unwritten book.

Further, testing the theory of eclipse influences he will inevitably find his way back to the ruined cities of Nineveh and Babylon and the three historical eclipses which preceded the downfall of the great Empire, which eclipses we have received from Hipparchus through the Syntaxis of Ptolemy. As to the latter there are the Greek,

Latin and English editions of the work open to his study.

The student will not proceed far before he comes up against the problem of Calendarics. He will find it impossible to understand and follow the works of the ancients without some notion of the equilization of Eras, and it will become imperative, if he would check the statements made in their works, as he should do, that he undertake the task of converting ancient into modern calendars. He may even find it necessary to know the names of the Assyrian, Egyptian, Greek, Indian and Chinese months. It is all involved in the process of his study. He will certainly require to know what are the Eras of the Hegira, the Salivahana, the Olympiads, and the Kali Yuga.

Keen on the track of this ancient lore he may elect to study the primitive Chinese language, and the noble Sanskrit of India, the more perfectly to acquaint himself with the traditions of these peoples and to study their ancient presentment of the science of Astrology. He may conveniently follow up the record through the Greeks and Latins.

Assuredly he will need to acquaint himself, at least superficially, with the anatomy of the human body, its physiology, pathology and hygiene. In the allocation of faculty to environment he will come into touch with sociology and will discriminate between the planetary occupations cited by Ptolemy and those that enter into the complex of modern life. In connection with the questions of marriage and progeny, the study of eugenics and gynecology

will claim his attention. The study of character as revealed by the planetary dispositions at the moment of birth will bring him into touch with the profound and as yet only partially developed science of Psychology.

Cosmogony will inevitably hold his attention while studying the effects of planetary action in the world at large, and seismology and meteorology are branches of mundane astrology that cannot be overlooked by any thorough student. For the argument comes easily to hand that if the planets do not affect the world at large they cannot affect us as denizens of the world.

From this by no means exhaustive category of subjects directly connected with the study of Astrology, it will be seen that it entails a liberal education and one, moreover, that cannot be matched by the curriculum of any of our schools or colleges. So that, whether we regard Astrology as a science, a philosophy or an occult art, it is certain that its pursuit, if carried out consistently, cannot fail to improve the mind of all who engage in it.

But as Laotze has said, the virtue of everything is in its use. If Astrology has no practical advantages to offer us it will at best only secure a place of academical repute. Those who have followed it out into the broad issues of life will, however, be able to affirm that in infancy, youth, adolescence and old age, Astrology is adequate to the needs of all as a source of guidance and information. From the very outset of life we are faced by considerations of health, questions regarding the continuance of

life, matters connected with education, the development of special faculty, and all those problems that vex the parental mind. Then later on we have to decide upon the choice of occupation, and later still on the all-important question of marriage. Then come the host of considerations hedging the welfare of the average man, questions regarding business affairs, travelling, partnerships, alliances, and the final disposition of one's affairs. There are also the financial problems to be dealt with, matters of investment and of speculation—for it is never wise to speculate unless you know—and on the domestic side of life we have a multitude of problems which can easily be imagined but are difficult to recite.

In all these matters Astrology is found to be consistently useful as a guide and system of foreknowledge. Let me take some practical illustrations of the value of foreknowledge. The Russo-Japanese War and its outbreak in the Korea was foreseen and specifically predicted by me from the Eclipses of 1893. The fact that thousands of persons are directly or indirectly concerned in the appreciation or depreciation of the commercial interests and Government securities of those countries will point the practical value of this piece of intelligent anticipation.

The Hispano-American War of 1898 was predicted and the corner in wheat coinciding with the outbreak of that event was foreseen. Was this of any value to those whose business it is to anticipate the price of commodities and to arrange their shipments accordingly? Was the fall in Consols in 1899 on

the outbreak of the Boer War of no consequence to trustees and financiers ? Consols were then at 112 and they fell to 88. My statement to the *Daily Mail* twelve months before the event was that Consols next year would, on account of war, be as much below par as they were then above it. These are not isolated predictions carrying with them a fictitious value as spasmodic evidences, but they form part of a coherent and consistent system of forecast which has been available to the public for many years and of which many have taken advantage.

Judged by the test of fact and utility it will be seen that Cosmic Symbolism as developed in the science of Astrology is everywhere and in all directions abundantly justified in its claim to a patient and dispassionate investigation at the hands of competent critics, and universally it will be found to answer the common problems of life and to throw a flood of light upon some of the more recondite mysteries of our being.

In this work I have sought to be rather suggestional than informing, to stimulate rather than to satisfy curiosity, and to entice the reader to a consideration of some few ideas which arise out of the study of the Universe as Symbol. In this I trust I have been successful.

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