

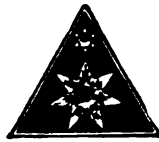
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SCIENCE
AND
KEY OF LIFE.

PLANETARY INFLUENCES.

By ALVIDAS
ET AL.

Vol. II.



PUBLISHED BY
ASTRO PUBLISHING COMPANY,
HODGES BUILDING,
DETROIT, MICHIGAN, U. S. A.

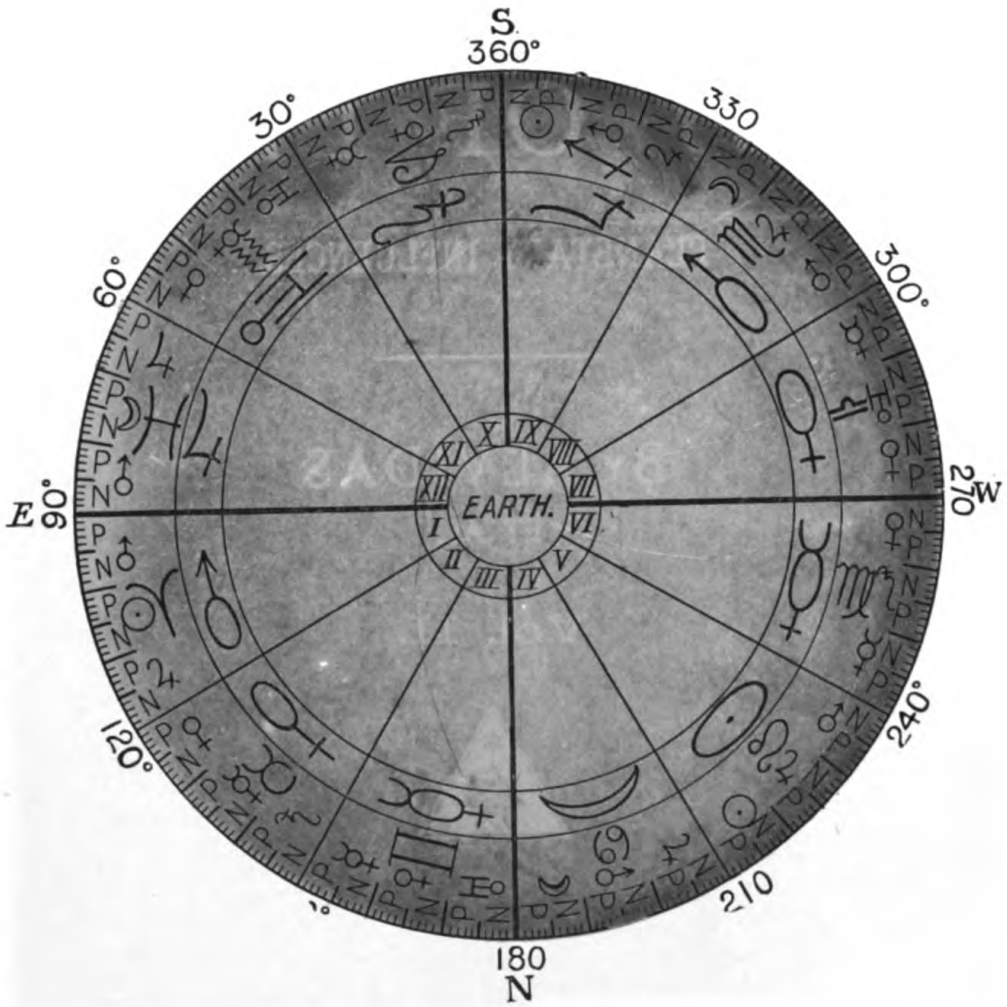
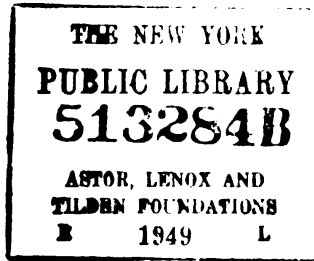


CHART OF FACES AND DECANATES.



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It may be well to call attention to the fact that this science of Astrology is as old as Man, and thousands of volumes have been written upon the subject, all the past ages having contributed to give data. In treating of this science and its many details, it is not surprising that similar thoughts may have been expressed and even similar language used to a greater or less extent. For instance, it may be said that the sign Aries rules the head, etc. At the same time this statement has been repeated in almost every work upon astrology as one of its chief lessons and so with many others.

Much that has heretofore been given relating to this science is true, but in the midst of these truths there has been a great amount of error. The purpose of these writings has been to eliminate the error and hold fast to the truth.

It should be remembered that "Science and Key of Life" will be extended over several additional volumes, treating upon different subjects coming under planetary influences, consequently for the student to intelligently understand these, he must have a foundation laid upon the fundamental principles of Astrology. These are elucidated in the first two volumes of this work, which might be called the introductory part of the science, and portions of this may have appeared in other astrological works.

No reference has been made to any other work written upon this science or on any other subject treated in this and subsequent volumes.

H. C. H.

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INTRODUCTION.

All men are like unto the sun. Even as it performs its mission of enlightenment and sends out its principles of light and heat, and consequently life, so do each and all promulgate its beneficent example.

There shines within each soul a light divine, that may transcend the beauty of the star which rules its destiny, and with its quickening glow, send out duration of life-giving principles, that may creep into every cranny of darkness and of doubt, and by the law of transmutation change it to a bower of brightness and of love.

Behold the sun in its splendor, as it gives forth the glowing shades of sundown; even so does the transcended light within, throw forth its many colored vibrations, through its agency, the aura.

So may we all upon the canvas of life depict a picture of startling brilliancy and beauteous colorings.

CHAPTER XI.

The Life Principle and Physical Health. "Evil is but the abuse of good." "Each cell has a separate life of its own."

An investigation has been made relative to the dog star, or Sirius. This star is distant from the earth fifty-two billions, nine hundred and sixty-seven thousand leagues, or one hundred and fifty-six billions, two millions, nine hundred and one thousand miles. In brightness of illumination it is two hundred and twenty-seven times greater than the Sun of our solar system, and the light which reflects from this fixed star to our earth requires a period of twenty-two years, three months and nine days to reach the earth. In other words, the light that we are now receiving from that star started in the year one thousand eight hundred and seventy-six. Thus you see the stupendous influences that exist outside of our solar system, and into whose influence we shall all come in time.

Now we wish to turn our attention to the life principle, back of the material form; for while it is essential that we thoroughly master the practical side, by a study of the anatomy of the body and its various functions, we must not lose sight of this important principle. If we study the life, apart from the form, we must go into the abstract or the cause plane, and if we study the form apart from the life, we can obtain no permanent or satisfactory results. Therefore we must consider the one in conjunction with the other, and not separately. Still, we must recognize the two as separable, one from the other.

All life comes from the Sun; in no matter what condition we see it, it must have a form upon which it may focus. All life is specialized through the media it passes. We specialize the life as it enters us through the spleen, and in this way we can comprehend how the life becomes specialized; as it passes on through the planetary bodies, the Sun's rays are altered by the seven planets, giving rise to colors, each one differing from the other. For instance, we may think of the Sun as a pure white light, and thus arrange the various colors according to the planets, and then you may better understand the planets' action upon the mind, and then upon the body. All ideas of evil, and of evil influence, for the time being, should be eliminated and banished from the mind, and every effort should be made instead, to grasp the idea that all is good, and that so-called evil is but the abuse of good, which in reality is produced from a mind not at ease, and which is diseased. When the masses rise to a full understanding of this immutable law, disease will be treated as madness or a crime.

We find in the natural order of the Zodiac, Mercury is given as the ruler of the sixth house, clearly indicating that the mind is the root of all disease, and therefore in order to effect a permanent cure, all treatment must be made mental, or magnetic and electric. While drugs may have the effect of removing the complaint, it is only a case of removal, and not of cure, nature always having to take up the work and finally effect a cure. With proper mind control and hygienic treatment each one should have a healthy body. Each individual part of the body consists largely of cells. Their shape is more or less round, circular or fusiform. Living cells are masses of jelly-like material, which have the power of constructing. Each cell has a separate life of its own, as well as a conscious-

ness quite independent of our consciousness, and we are rarely, if ever, conscious of them, unless they telegraph their wants to the brain.

It will now be necessary to explain the various diseases and causes, and touch upon the law of heredity, as it is termed. Each physical body born here into this earth is here for the first time, but not so with the soul that inhabits it. That had a beginning in the far off past, in a manner which we hope to describe in the future. Now the body, born into the world, certainly comes under the law of physical heredity, but not the soul, excepting that which it takes up in affinity with its body. It is drawn to the particular environment that will afford it the necessary experience to work out that fate which it had merited by past conduct.

In the organic world, each sand grain was once a part of a beautiful crystal, of exquisite form and tint. Here it lies, stained, worn and broken in semblance of its former self, yet the microscope often reveals the formation again within the grain of a crystal similar to its prototype. By slow growth, line is added to line, angle to angle, and granting the environment is favorable, the perfect form is again reached.

“The several parts of the body are governed by certain signs.”

We know that the several parts of the body are governed by certain signs, but these signs have a greater meaning than the mere control of the physical parts, and the division of these signs into groups of fire, air, earth and water are more important than can be realized in the first thought.

First taking the earthy signs into consideration, we find they rule the centres of physical action, that is, speech, sensation and motion are governed by the planet Venus;

Mercury and Saturn having control over the purely physical form of life. The watery signs are connected with the body through the emotional or sensational parts or centres, this triplicity governing the stomach, secret parts and feet; while under the control of the Moon, Mars and Jupiter, are the centres of the psychological part of our composition, the vapory bodies called the etheric, astral and auric. The airy triplicity presides over the mental body, and the centres connected with the mind. Mercury, Venus and Urania are the planets having power in this triplicity. For instance, supposing Urania is latent in a nativity as a ruler, then Saturn governs Aquarius.

The fiery signs have direct connection with the soul, or the highest manifestation in the majority of humanity. This triplicity is ruled by Mars, Sun and Jupiter. You will notice that the central signs of each group are the vital and most important, as they govern the most active centres. For instance, if you write out the tabular form of the sign, part of the body it governs, the ruling planet, and nature, it will amplify the ideas to be received. Thus, take the sign Aries, part of the body, head and face; ruler Mars; nature, fire; sign, Taurus, part of the body, neck and throat; ruling planet, Venus; nature, earth; Gemini, part of the body, chest, shoulders and arms; ruler, Mercury; nature, air; and so on through the twelve signs.

In order to locate disease and all physical derangements, the position of Saturn, Moon and Mars must be noted and the points from whence the afflictions come. If they occur in the cardinal signs then the disease will be functional, but if in the fixed signs, vital, while the common signs will indicate the nervous system. The sign upon the cusp of the Ascendant must also be noted as to the nature of the disease, or the parts most susceptible to dis-

case, while the planet in the Ascendant will indicate the nature of the complaint, as Saturn giving colds and Mars fevers, etc.

In the same way, the signs rule the various parts of the body, and it is the same in the houses, the first house corresponding to the sign Aries, the second to Taurus, the third to Gemini, etc. It will be found that Urania governs incurable diseases, or as we might say, diseases that are not understood, the cause lying beyond the knowledge of the ordinary physician. Apart from physical heredity, it is within the range of each one whose mind is not affected, to secure good bodily health, while nature provides the means, as you will discover as we proceed in our investigation. Let us remember the power of the mind when kept clear and pure and in a spiritual state, purged from the lower strata of animal conditions.

Persons who have the major portion of their planets in earthy signs should pay especial attention to the purity of their food. This applies to all, but is most effective upon those in the earthy signs, and each one, as he can manage it, will do well to avoid partaking of the flesh of animals. Some require this food, and must necessarily eat of it, but the impurities taken into the system in this way are hardly thought of by the masses.

Nature is a vast chain of causes and effects; causes joining, produce effects, and these effects unite, becoming causes for other effects.

Laws Governing Health; Eating of Meats.

As humanity gradually becomes free from the custom of partaking of the flesh of animals, much of disease will be eliminated, but when impurities are taken into the system we must expect like results to follow, and then apart from the physiological impurities drawn around the body

or system, the various functions of the body become clogged up, and overloaded. All foods should be properly cooked, and every care should be taken to insure their cleanliness and purity, and as far as possible, all bad magnetisms should be eliminated from their preparation. We realize that, in the majority of cases, humanity must grow up to this condition, but if we know the objects and purposes of life, we must necessarily begin the work here as soon as possible.

The earthy, or physical types of humanity, to be healthy, require good, plain, wholesome food and plenty of exercise, while those coming under the watery signs, or having the majority of planets in watery signs, should be exceedingly careful with regard to cleanliness, proper and regular daily bathing, and the frequent change of clothing worn next to the body. All damp and chills should be avoided, and cleanliness should be made a feature of the life. They should associate only with very clean persons, and avoid contagious places, looking well to the drains of the house they reside in. Being very receptive, they need care in the choice of surroundings. They should be far removed from slaughter houses, and such like places, public houses, and, above all, should avoid all intoxicants.

Those coming under the airy signs, either by the rising sign or by having the majority of planets in airy signs, require an abundance of fresh air and artistic surroundings, as they are essentially refined in nature, and purity of mind is for them the best condition. The higher the tone of their mental conditions, the better will their health be. With them, the mind will so react upon the body that the mind should have the first care, and living in the plane of the mind as they do, they should study the culture of the mind. They should associate themselves with

cheerfulness, brightness and hope. It is also quite essential for them to change the mental vibrations when depressed, or before becoming wearied or depressed. With them the artistic and beautiful will always act as a tonic, and before taking drugs and physic into the system, they should take care to have the mind in order. Living as they do in their mental or mind body, they make refinement and harmonious surroundings their first care.

That class coming under the last group of fire, require an ideal and subjective world to live in, and in all cases of ill health the spiritual element must be aroused, and that which appeals to the needs of the soul or ideal life needs must have attention. They can have no ideal too high, and all that is gross and common will act as poison to the soul and react upon the body, and to be in touch with their true self they must look to the spiritual and life in the highest part of their nature. If they do not do this they will in time sicken and leave the mortal body to find expression elsewhere. Music will aid to dispel the clouds that gather upon the horizon of these fiery types of humanity. While all students recognize the physical body, as the temple through which the ego manifests in the world of gross matter, they do not realize that the mind is the medium through which the ego functions; therefore it will be necessary for us to take up the necessary mental purifications, which are essential to perfect health.

The elements of the vital principle are common to all; they pervade the universe, and extend their influences over all animated nature. The atmosphere is for terrestrial beings, and a common support to them all: then as fire consumes the tangible parts of bodies, and converts their natural structure into another form, so does the vital principle consume the atmosphere and become united with its vital elements, converting food to the nourishment of the body, and preserving itself from decay by its affinity to the elements of life diffused throughout the universe.

Esoteric side of Life. Influence of the Natal Star.

It is our desire to take up the esoteric side of life, for the time being, in order that we may keep our thoughts balanced properly, and not lose sight of that which lies back of the physical expression.

For every human soul there is a Natal Star so brilliant and luminous that naught on the physical plane can equal its splendor and radiance. No physical language can describe its beauty or its nature; no mind can paint its loveliness for mortal eyes to see and live. This Star is immortal and essentially divine; its chart lies in the never ending circle; its boundary is within the consciousness of divinity, beyond the comprehension of the ordinary mind, and can only be faintly cognized by the human soul. This Star shines on forever, while each ray, as it goes forth, ensouls anew and afresh the re-embodied individual self, beyond all that becomes manifest. This Star is Being, the one permanent reality of each successive expression. It is not born, neither can it die. Its change is in color, and its echo in sound; voiceless, it speaks through the soul's intuition; silently it gleams fragrance of each life; slowly but surely it guides and controls; to it virtue and vice are one and the same principle, this principle alone containing the essence of what is to become, and each expression in manifested being is its playground and its school, the cream of which alone is skimmed. Some lives must yield but little, while others yield much, though in no single one can its purpose be gained. They who sought the Holy Grail did pursue this Star, which only the pure could discover. The faith to search must first be manifested; then comes the will to dare, but only the pure in soul shall find it. Its wondrous splendor cannot be realized, until its mission through substance is over. Still its rays may be felt, as the color deepens in quality,

and the breath of aspiration carries the soul within the sphere of its influence. Great teachers, in all climes and ages, have proclaimed its being, and the testimony of those who tread the path is given by all who inquire of its mystery.

Sooner or later, each one shall set out in search of his Natal Star. Its being dates from the beginning of immortality; its birth in essence it had none; from whence it came none may know, until it knows itself; as a drop in the ocean, it is one with the Absolute. Its differentiation is the development of its consciousness, but to all the Infinite it is but the spark from a mighty flame. To intellectually understand it is one thing; to know it is everything. It is the only real portion of ourselves. In seeking to know the one, we shall know the many, one in essentials, but manifesting differently. We are all spiritually the same. Each vessel used by the soul must obey the will of the higher self. The outward form is but the vehicle through which our experience is to be gained, through us, for that Natal Star. As the Sun is to the solar system, so is the Natal Star to the sun of our being and existence, and as the photospheres envelop the Sun's centre, so is the Natal Star enveloped in its own auras; and, just as the planets are to the Sun the media of its attributes, so are the principles to our Star the correspondences, as correspondences only find their expression; the full explanation of which may be given so far as the physical understanding is able to perceive, through the likeness in the words, *as above, so below*.

We will give to you in the near future the horoscopal figure of the personality known as Jesus Christ, which will aid you to better comprehend his true relation to humanity, and give an accurate portrait of this individuality as he was in the mortal expression.

“The test of real growth is compassion.” “The soul can never die, in fact there is no death.”

We continue our subject relative to the esoteric, and in order to better illustrate from an objective point, we will draw out a diagram beginning with the Natal Star, which we represent by three small solid circles in triangular form, representing will, love and wisdom. We will then write solar system to the left below, to the right of this write higher principles, to the right of this, in line, write immortal, and still to the right, humanity. First to the left, under solar system, place the symbol of the Sun, which equals vital essence, a principle, equals over-soul, equals the symbol circle, equals individual. Just beneath the Sun place Mercury under higher principles; acts as reflector, as vehicle, equals the messenger, equals the symbol of the double triangle, comes under humanity as memory. Beneath Mercury comes Venus, equals love and wisdom as a principle, equals Mana's symbol circle above cross, the human soul. Next below Venus comes Jupiter; equals compassion; acts as a vehicle, in form the egg; equals individuality.

Then come the lower principles and mortal expression. Mars comes first, as energy, secondary principle; equals expansion; symbol, inverted triangle; equals life forces; next below comes Saturn; equals time and space; acts as a vehicle; equals sanitation; symbol, the cross or plus sign; equals brain, intellect; then comes the Moon, in principle as etheric condition, as a collector, ephemeral symbol; equals personal; then comes the Earth, the cross with the circle; equals substance matter, changeable; symbol, cross in circle; equals physical body.

Thus we are distinctly seven in one from a physical standpoint, but in reality three in one, being the spirit



SOLAR SYSTEM, HIGHER PRINCIPLES, IMMORTAL, HUMANITY.

- ☉ · VITAL ESSENCE } · OVER SOUL; ○ INDIVIDUAL
A PRINCIPLE
- ☽ · REFLECTOR. } · MESSENGER · ☆ MEMORY.
A VEHICLE.
- ♃ · LOVE AND WISDOM } · MANES · ♀ HUMAN SOUL.
A PRINCIPLE
- ♁ · COMPASSION; A VEHICLE, · ○ INDIVIDUALITY.

LOWER PRINCIPLES AND MORTAL EXPRESSION.

- ♂ · ENERGY, · EXPANSION } · ▽ LIFE FORCES.
SECONDARY PRINCIPLE
- ♁ · TIME AND SPACE } · LIMITATIONS, + BRAIN, INTELLECT.
A VEHICLE
- ☾ · ETHERIC CONDITION. } · □ PERSONAL MOULD.
A COLLECTOR, EPHEMERAL
- ⊕ · SUBSTANCE, MATTER } · ⊕ PHYSICAL BODY.
CHANGEABLE.

SOLAR SYSTEM: HIGHER PRINCIPLES, ETC.

or vital essence, the soul or consciousness, and the body, or vehicle through which these may manifest; while if we consider ourselves from a seven-in-one standpoint, we are but one, using six sheaths or vehicles to express ourselves, the one being formless and abstract. The physical body, at what is called death, disintegrates and passes back into the earthly elements, the remaining six withdrawing into the mould, upon which the physical was built. This also disappears, leaving the Saturnine, astral form to pass on through the so-called purgatory of the Roman Catholics, and the hell of the Christians, which we know and understand is a condition of Saturnine experience; and when the grosser desires have been expended, the triad rises with its Jupiterian vehicle into a higher condition of spirituality, again to clothe itself with the concrete elements, whereby it may gain new experience, give effect to previous causes and obtain un-acquired virtues; for the triad must know and realize itself, and only by contact with its opposite in nature, can it test its power, love and wisdom.

The test of real growth is compassion. When the colored individuality has known and felt the Saturnine joys and sorrows, and realized the unpermanent and illusive nature of form and substance, then it can feel for others struggling along the road to freedom. It is then that the egg, which has been brooded over by the higher principles, is ready to burst its shell, and realize its infinity. Thus we may comprehend that we cannot identify ourselves with the mind, knowing that we are not the mind, it being merely an instrument through which experience is gained.

Careful thought and study given to this great subject will show that this soul must have varied expressions, by which it may obtain fresh experience. The soul can never die; in fact, there is no death. The very earth will some

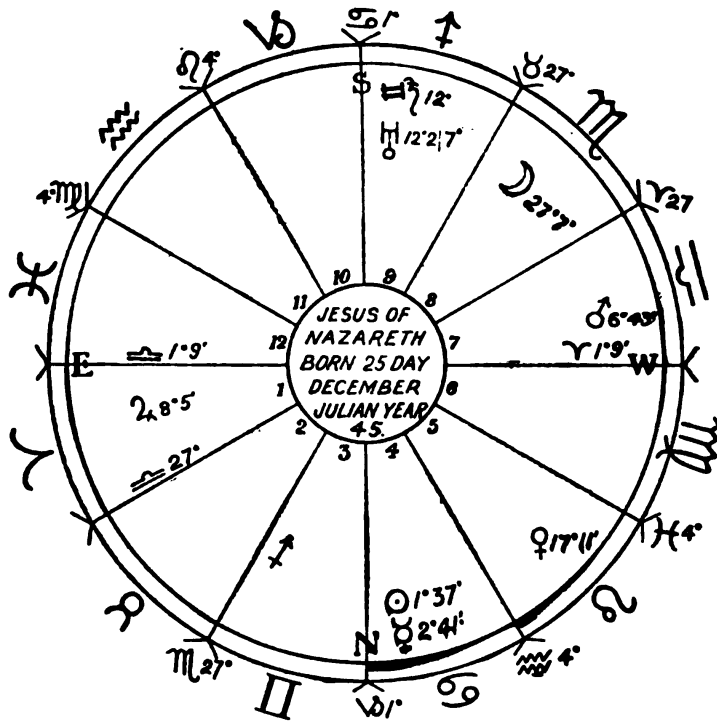
day return to its original condition. We are the sparks from the great flame, coloring and adding to our consciousness continually. Primarily one in essence, we are colored by our experiences differently.

To realize that one, throughout the diversity of manifested existence, is to become wise. To see the good in all and overcome evil by good, is to be filled with love. To be complete masters of ourselves is to have power. May we go on seeking to gain the light and wisdom of the All One.

*Horoscope of Jesus of Nazareth. The Ancient Teachers.
The immaculate conception explained astrologically.*

We will give to you the horoscopal figure of the personality known as Jesus of Nazareth. This subject is so vast and important to the world in its present thought, that many might shrink from the responsibility of wounding the feelings of those who cherish the beauties of the ideal contained in their early teaching with regard to Christianity. Yet the truth must be faced, and we realize the vast misconception prevailing in the minds of the masses; therefore let us turn the light of Astrology upon the subject, and thus acquire the actual facts.

The time is near midnight within twenty-five minutes of twelve, the twenty-fifth day of December, in the Julian year forty-five. We find the first degree and ninth minute of Libra ascending, the twenty-seventh degree of Libra on the second house, the twenty-seventh degree of Scorpio on the third house, and the sign of Sagittarius intercepted in the third house, the first degree of Capricorn on the fourth house, the fourth degree of Aquarius on the fifth house, the fourth degree of Pisces on the sixth house, the first degree and ninth minute of Aries descending on the



HOROSCOPE OF JESUS OF NAZARETH.

THIS HOROSCOPE IS NOT CORRECT FOR JESUS HAD MANY ENEMIES WHICH WOULD SHOW IN THE 12th HOUSE WHERE IS ~~SATURN~~, NEPTUNE, PLUTO, VULCAN. IT IS A FAIR HOROSCOPE BUT ONLY AN IDEALIZED ONE.

cusps of the seventh house, the twenty-seventh degree of Aries on the cusp of the eighth house, the twenty-seventh degree of Taurus on the ninth, Gemini in Tropic in the ninth house, the first degree of Cancer culminating on the Midheaven, the fourth degree of Leo on the eleventh house, the fourth degree of Virgo on the twelfth house. The Sun we find posited in the fourth house, in the first degree on the thirty-seventh minute of Capricorn, Mercury also there in the second degree and forty-first minute of Capricorn. The Moon we find posited near the cusp of the eighth house in the twenty-seventh degree seventh minute of Aries, Mars also posited in the seventh house in six degrees and forty-three minutes of Aries. Saturn we find posited in the ninth house (take note of this) in the sign Gemini in the twelfth degree, Venus in the fifth house in the seventeenth degree eleventh minute of Aquarius. Jupiter we find posited in the first house near Ascendant, in the eighth degree of Libra and fifth minute.

There is no question as to the fact that such a personality as Jesus lived and taught during the present cycle of two thousand years, but the idea of his being born of a virgin mother, a demonstration out of all harmony with nature's law, clearly shows the misconception of humanity in the astrological teachings upon which Christianity is based. The misfortune is that the truth of Astrology has been perverted to such an extent that it is difficult to gather anything of benefit from the ruins, taken from the time of conception or the time of his spirit birth, which took place as the Sun was passing out of the sign Leo into the sign Virgo. Thus we have the interpretation of the Sun overshadowing the virgin or Virgo. Then we have the Sun as representing the father, the Moon the mother, while the Sun overshadows the Moon monthly, and the Moon is nourished and preserved. While the Sun vitalizes, all

things are generated by heat from water and moisture; while the Moon rules over all liquids which are clear and pure, and was called the Virgin, and was so understood at that time. When the circle (the Sun) and the half-circle (the Moon) are linked to the cross, the symbol of Mercury is formed, and all through the Zodiac, it is the messenger of the Sun, or father, and whose house is in the sign Virgo, the virgin youth, the outcome of the solar-lunar union.

The concentrated essence of all the past history of the world, and the true meaning of the world's evolution are contained in the planetary symbols and the twelve signs of the Zodiac. The cross symbolizes substances or matter, and upon this cross the spirit is crucified; so are all humanity crucified.

Horoscope of Jesus of Nazareth. The Mystery of the Trinity is based upon astrological science.

In the horoscopol figure of this personality, known as Christ Jesus, we find the cardinal signs are on the angles. This alone makes the native prominent among his fellows, be it right or wrong, with Libra the spiritual balance and that keen perception of right and wrong, while Jupiter there would make him sincere in his teachings. The most notable aspect is the conjunction of Saturn and Urania in the ninth house. This is in trine to Jupiter, and shows teachings of Christ, and in the sign of Gemini would show the common people who followed him. With Mars strong in his own sign, Aries, in the house of the public, it would show the cross he must bear in carrying out his ideas of salvation. Mars is also in sextile to Saturn and Urania in the ninth, showing the cause of affliction; also in opposition to Jupiter in the first. With that spiritual inspiration he received from Libra rising with the good aspects

of Jupiter there, accounts for his wonderful knowledge as a child. Saturn and Urania together in the ninth show his wandering, nomadic life.

You will also notice that both the Sun and Mercury are below the earth; in fact the earth is elevated above all other planets, in the figure, the Sun and Mercury also receiving the square affliction of Mars from the seventh house; Aries being the radical first; also notice the trine aspect of Venus to Saturn and Urania in conjunction, Venus being the ruler of the figure in the radical eleventh, the house of friends. This argues a devotion that is akin to worship from his friends, but Saturn brings the Judas into his life, and many of them, and brings him crucified upon the cross, not literally, but in a spiritual sense, as was explained in our last. For instance, we may take the symbology of the cross over the circle (Mars) from Aries to Pisces, while Mars is in his journey through the twelve signs, finally ending in Pisces. The exaltation of Venus, circle over the cross; then if we fix on the Moon for her own sign, we see her move onward into her exaltation, Taurus, and finally to end in the twelfth sign from her house, Gemini, and here again she becomes linked to the cross or matter. It is in Aries that man is crucified, for in this sign spirit begins its cycle through the twelve signs of the Zodiac.

For this reason, Aries is known to astrologers as the sign of sacrifice. Its root is derived from sacer or sacred, and facio to make, interpreted to make holy. In those days the sacrifice took place at Easter, the time of the passover, when the pascal lamb is slain (Aries the ram). In the horns of the ram are outpouring rays of love and wisdom, both rising out of the will; then, tracing the progress of the Sun we have in Whitsun, or White Sunday, the arrival at Cancer, the house of the Moon, when

the white garments are put on for initiation, the period of the older pentecost. In this we find the mystery of the trinity, Father, Mother, Son. It is from the Virgo mother that Christ comes forth, and at this point the Libran scales are equally balanced; Aries has evolved its opposite and from Mars, the warrior, is evolved Venus, whose mission is love. The old testament closes to take up the new; light dawns upon the world and Christ takes up his cross; and reaching Capricorn, the foot of the cardinal cross is reached, and for three days is buried or immersed therein, to rise again and pass on into the sign of perfected man. Thus you can comprehend how the life of Christ is based upon astrological signs from their own point of view, applying it to their own creed.

We see in the subject taken, the basis for the preconverted ideas of Christ's atoning blood, the real basic principles which were lost sight of in the building up of creeds. We are all disciples, in a sense fishermen. Pisces ends the cycle of the serving trinity. In my father's house are many mansions. Eternal and divine bliss awaits the perfected one, but truth alone can set us free.

Jesus Christ's knowledge was gained from the teachings of Zoroaster. Sketch of his life.

We are happy indeed to continue our subject relating to the personality known as Christ Jesus. As the horoscopal figure shows, this is not a common individuality; in fact, it is a very extraordinary one from an astrological standpoint.

As shown by the ninth house, the desire from the first was to gain knowledge through the peculiarly religious inclination of Saturn and Uranian character, while the aspect of Mars to these planets and the Sun, shows the courage to face opposition. This personality would be

found, as a child, talking with, and teaching the country peasants, through the inspiration powers with which he was possessed. His facility in perception was keen and retentive, and we learn of him as a child of twelve in converse with the wise men of that time, when the journey had been made to the city of Jerusalem. From here we trace him to Syria for the purpose of gaining wisdom, and finally into the land of Egypt, where the founder of the Magi, Zoroaster called by some, had learned, through Daniel, the mysteries of astrology. At that time, which was about five hundred and fifty years before Christ's time, Astronomy and Astrology were considered as the same. It was Zoroaster who compiled the Zend Avesta, or Magian Bible, and also devised the Magia, Mithraic, Zodiacal tablets. It was from this book that Christ gleaned much knowledge, and it impelled him onward to seek for more light in the land where the sciences were studied with greater accuracy. About twenty-five years was spent in gleaning knowledge from this source, and in order to give you a better idea of the true conditions, it will be well to go back to the time of Zoroaster and give a sketch of this personage.

The true name of Zoroaster was Zerothoschtro, a Zind word. He was a contemporary, in Medea, of Daniel, afterwards known as a reformer of Israel, known by some as the Israelite Buddha. It was he who made the prophecy of the coming of Christ to Israel from the Star of Bethlehem, of which we have learned in previous writings through Tycho Brahe, and in the gospel of the infancy we learn more of the subject of Astrology, as known and practiced at that time; for it was upon this subject that Christ confounded the wise men in the temple of learning at Jerusalem. His knowledge of the heavenly spheres, their triangular, sextile and square aspects, their progres-

sive and retrograde motions, their size and prognostications, as well as the signs shown in the Sun, Moon and Stars. The Greeks made Zoroaster from Zerothoschtro, by removing the tro, as the r had been cut off in the Pehlor and the Parsee, while in Hebrew we have Schouroaster composed of Schour and setareh. But there is little gained in interpreting Hebrew, for a name whose origin is in the ancient Zend, and while he was known far and wide as a celebrated astronomer and astrologer, his chief characteristic was as a reformer in religion of the Zend. His name is composed of Zere and Thaschtro, the name of a star, the elogy of which is found in one of the reschts or prayers given by Zoroaster. The word Zere signifies gold or the color of gold, the name interpreted, star of gold.

Zoroaster, as we call the name, was born at Umri, a city of Aderbedjan, just five hundred and fifty years prior to Jesus Christ's birth; though as to his birthplace there is a great diversity of opinion, as also to the different names given to him in modern times. But Zoroaster was a Hebrew, and belonged to the ten captive tribes in Medea, where he served and learned with Daniel, and he has been confounded with Daniel. This is a mistake. The ancient kings of Persia were among his ancestors, his father being Poroschasp, through fifteen ancestors to Feridoun.

Pherecydes, Confucius, Zoroaster, all taught immortality.

We will continue with our subject. The empire of the ancestors of Zoroaster was fixed in Aderbedjan, where Umri is situated. Dogdo, the mother of Zoroaster and daughter of Frahernerer, issued also from the royal race. The Zend books mention the fact that Zoroaster smiled at his birth, which presaged a remarkable and grand

career. From that circumstance he was called Sapetme Zerothoschtro, that is Sapetman Zoroaster, meaning excellent Zoroaster. At this period the laws of Menes were scarcely known outside of Africa. Greece was full of sages, who disputed among themselves on the physical principles of the universe; the Roman empire was still in its infancy; Persia had substituted the worship of the stars, etc., for that of the Creator, confounding the attributes of the author of good with those of evil genii, and for five hundred years, a few sages excepted, India was given up to the doctrines of Fo. China had lost the form of good government and disdained the sages who endeavored to enlighten her; in fine, the prophets of Israel were about to cease and the Jews seemed to adore, by preference, foreign divinities.

At this time there appeared on earth three men who absolutely changed the face of human thought and religious observance. Pherecydes, the Syrian philosopher, master of Pythagoras, instructed in the books of the Phœnicians, who wrote on nature and the gods, was the first to teach the immortality of the soul, and originated the Greek philosophy, which soon spread over Egypt and the Roman Empire, and prepared the way for the evangelists.

Then Confucius in China re-established the purity of morals, simplified the worship of the First Great Cause, and still remains the oracle of more than seven hundred leagues of country.

Then Zoroaster made known to Persia the time without bounds, the eternal and the secondary principles, to which The First Cause has remitted the government of the universe. He announced the immortality of the soul, the resurrection of the body, and explained the cause of good and evil, in developing that of the overthrow which appeared

in nature. He perpetuated, by an exterior law of religious worship, the truths which he pronounced in his own country. His laws were revealed from the Euphrates to the Indus, and the Brahman Tehengreghatcha, the second of his disciples, spread them to the extremes of India. Zoroaster often consulted Ormusd on the mountains, according to Parsee records, and also asserted in the time of Dion Chrystonius, that by a principle of love, of wisdom and justice, this legislator had removed from among his fellow men and lived alone on a mountain. He there consecrated a cave to Mithra, the king and father of all that exists. He lived as a recluse, and gave himself up to prayer and meditation.

Ararat, Moriah, Horeb, Sinai, Hor, Pisgah, Carmel and Hermon were all sanctified by the special meeting of the prophets with the Almighty on their summits, according to the history of Moses, Noah, Abraham, Daniel and Elijah. Many of Christ's most solemn acts were performed in the vicinity of, or upon, mountains, no doubt receiving his inspiration more vividly from those who had passed on to another expression of life, and who had been so closely associated with these mountains when in the earth form. Mountains and stars are closely associated in religion. From the beginning Mithra was the Persian name for the Sun. Mithraic caves have been found in various places, decorated with Magian Zodiacal tablets.

We are happy to know that we are unveiling the mysteries of the past and revealing the true science of life, that humanity may see the truth in its natural form, for truth has been hid in ages past from the vision of mortal; now it may be utilized as a compass to guide the ship of life safely home to its own peace and wisdom.

CHAPTER XII.

Persian and Chaldean Wisdom.

The Persians became quite learned in the wisdom of the stars and celebrated the motions of the planets through the Zodiac. They builded seven gates, and on the top of these, an eighth. These were, the first, made of lead, Saturn; the second, made of copper, Venus; the third, of tin, Jupiter; the fourth, of iron, Mars; the fifth, of diverse metals, Mercury; the sixth, of silver, the Moon; the seventh, of gold, the Sun; and the Parsees now distinguish different heavens, wherein the souls rejoice until the resurrection, proportionate to the holiness of their lives. That of the Sun, Karschidpal, is the most elevated, and above all is the abode of Ormusd, and the celestial spirits which correspond to the eighth gate.

Zoroaster in time appeared before the king, Gustasp, and after demonstrating his knowledge by performing numerous prodigies, he was accepted, and the Zend Avesta was accepted as the law of the land. He established the Alteschgrah or sacred fires. He taught that the Eternal had created Ormusd, also the Peetiare, or accursed atiriman, and taught that he, who in the world has sown in purity, will obtain it in heaven, and he who sins shall be covered with shame in hell. Then King Gustasp consulted Zoroaster as to making war with the king of Touran. His response is found in the following: "The ancient Zerdust to the king replied, 'my law prohibits and declares it sin, that you pay tribute to the chief of Tehin,

of lying idols full and wicked pride.'” Djamasp, the prime minister of Gustasp, who had consulted the stars by the counsel of Zoroaster, announced the result; accordingly Ardjasp was attacked and conquered, King Gustasp showing his gratitude to Zoroaster by placing him in an exalted position. At the age of sixty-five years, Zoroaster gave lessons in philosophy at Babylon. Pythagoras was among his disciples. He left the mortal form at the age of seventy-seven, being fully prepared, as he said, having foretold the event.

On the Zoroastrian tablets of the Magi is found the Sun, representing the father, the Moon the mother or church; Taurus, Isacher; Scorpio, Dan; Cancer, Zebulon, Sirius and Procyon; Decans in Gemini; Draco in Sagittarius; Joseph carves in Leo; Turdis Solitaris in Leo; Spica in Virgo, Pregarus in Aquarius. The two youths, with torches for life and death, refer to Gemini; Cygnus is in Aquarius; Hydra in Leo; the small bull refers to Argo in Cancer. It is so represented in the dendera Isaic Zodiac. The central figure is Perseus in Aries; thus there are sixteen different symbols upon these Magian tablets, and Zoroaster, being a Hebrew and undertaking a religious reformation among the exiled Israelites of Medea, would naturally use the Hebrew Zodiacal types; for this system of typology in religion referred to those truths of revelation which had been given in special charge of the Hebrews, and the twelve chief signs were the emblems from the time of Moses, of the twelve Hebrew tribes. By far the largest figure is the bull, at that time symbolical of Ephraim, for he was the strength and back bone of Israel, while the bull in the Mithru bas-relief, found in the cupri Mithraic cave and now at Naples, is seen as wounded and sinking to the ground, for Ephraim was at that time poor, weak and wounded in captivity. Taurus is

being wounded by Perseus winged, for Ephraim, though Assyria was the instrument, was really chastened by the divine hand, as Hosea declares at this point in the fifth chapter and verses thirteen and fourteen. At that time the child was named according to that which expressed the nature and characteristic as found in twenty-ninth chapter of Genesis.

We see the wisdom of the light here expounded and we see the purpose to right the misconceptions of the past two thousand years, and let us pray that all humanity may let the scales fall from their eyes, that they may see the wisdom of the affinity. We continue to grow in spirit.

The Chaldeans Taught Astrology 400,000 Years Previous to the Birth of Christ. "Evil is the Result of Materialization of Spirit"

Evidently an error exists in the minds of some modern investigators relative to the astrology as handed down by Daniel and Zoroaster; as for instance, Joseph's sign was not Taurus but Sagittarius, the arrow drawn up to the head, his bow remained in strength; again, Joseph is a fruitful bough and Sagittarius a fruitful sign; Cancer is Zebulon, a haven for ships, while Gemini was identified with Simeon and Levi, the brethren. The ruling sign of Assyria and the tribe of Asher is Virgo, generally represented holding a full ear of corn. Of Asher it is said, his bread shall be fat, and all through the book known as the Bible, we learn that the names given to the child at birth signified the nature of the ambient at that time; as for instance, in the thirty-ninth chapter, spoken of heretofore, Leah bare a son and called his name Reuben, which signifies one who sees the Sun, or the vision of the Sun, coming under the sign Libra, sign of perception and fore-

sight; when in its proper polarization, evenly balanced, the soul and body working in harmony.

Then, too, the Chaldeans taught Astrology very closely, and its true light. This science had its beginning about four hundred thousand years previous to the birth of Christ, and from it Daniel received his knowledge. The Chaldeans were first a tribe, but later were magians of Babylonia, astrologers and diviners, as they were called. Many of the Chaldean oracles have been handed down to modern times, but have become largely confused with crude conceptions of others.

Astrology was with them a religion, but the astrology of that time was far different from that which has been used in modern times. They held that the world was eternal, having neither beginning nor end, and maintained that all things were ordered out of the fabric of the universe, supported by divine providence. They called the Sun, Mars, Venus and other planets the interpreters of the will of God to man, and from the motions and regularity of the heavenly bodies, they inferred that they were either themselves intelligent beings, or each under a presiding intelligence. Hence arose Satianism, or the worship of the hosts of heaven. The highest object of their worship was the Sun, called Belus, and to the Sun were erected the tower of Belus and the image of Belus, though they did not worship the stars as God. They thought of Him as too great to be concerned with mundane affairs, but they worshipped those whom they believed he had appointed as governors in the starry host, looking on them as mediators between God and man. Their true religion was a belief in the one, impersonal, universal, deific principle, which was never mentioned by any name. They erected huge temples of peculiar construction, especially

adapted for star worship, and to conform with the nature, configurations, etc., of the heavenly bodies; and important events were commemorated in this wise. Another of their gods was named Nebo, to whom were erected temples and statues. The following is one of the inscriptions found upon many of these statues: "To the god Nebo; guardian of the mysteries, the director of the stars, the supreme chief, the protector, the director of the shining works, the surveyor of the legion of the heavens in the earth, the teacher of those who bless his name and who listen attentively to him; he who holds the tables of destinies; he who presides at the rising and setting of the Sun; whoever thou mayest be, thou who live after me, have confidence in Nebo and no other god."

We see how essential it is to understand that evil is the result of creation, for creation is the projection of spirit into matter, and with this projection came the first germ of evil. We must know there is no such thing as spiritual evil; but that evil is the result of materialization of spirit; and when the various forms of evil are carefully considered, we discover that each one is the result of the limitations of matter, just as falsehood is the limitation of perception, selfishness the result of the limitation of the power to perceive that the whole universe is but the larger self, etc. If it is true that evil was created with mankind, then evil is purely and solely the result of materialization of the infinite man called God.

True Account of Jesus Christ's Life; His Knowledge of Astrology.

We will say a word relative to our friend and brother Cecco Dascoli, or as he was better known Francesco Stabili. He was widely known as the most famous astrologer of the thirteenth century, and was cruelly burned at the stake by the inquisition in one thousand three hundred and twenty-seven, a martyr to the truth which he

had thoroughly demonstrated, having predicted the death of certain royal personages who were enemies to science. The ignorance displayed is difficult to understand in the face of truth; but we see how the priests had revised the ancient books of Zoroaster and the Chaldeans, for they had obtained these books, and not understanding the full significance, and knowing little of the science, they took the opportunity to create a religion whose basic principle was the ignorance of the people.

This gave the power of the State fully into the hands of the Church, and we could expect nothing less than cruelty from such enemies of progress. These books were written about two hundred and sixty years after the supposed crucifixion of Christ; for we know that he was not crucified, but after seeking learning in other countries for nearly twenty-five years, he returned to his native country to expound the truth as interpreted through his organism. Naturally finding his own countrymen ignorant and materialistic in the conception of spiritual things, after an effort to teach among the higher classes, he retired to the lowest type to be found, and sought to teach them in a simple way, in which we find he was most successful. He was at this time about thirty-seven years of age, and in many different lessons he taught through the wisdom of the stars, though in a way that the simple, uneducated people would understand. We find him choosing twelve disciples, having in mind the twelve tribes of Israel as represented by the twelve signs of the Zodiac, and in many ways we see their natures compared very favorably to the twelve tribes of Israel.

Many modern investigators make an error in connecting England with the lost tribes of Israel, on the hypothesis that Aries, the ruling sign of England, also ruled Judea. The facts are that the twelve tribes were scattered all

over the earth, and became intermingled with other races of mankind, as foretold by Daniel in his prophecies concerning Israel.

We often find Christ carrying out the Saturn principle, for instance, in his journey to Jerusalem on an ass, which animal is ruled by that planet, as was generally known at that time, and when the rulers arose against Christ Jesus and persecuted him, he fled from his country and again went to Syria. Thus he went from country to country, inoculating his ideas wherever he could find followers, and at the age of sixty again returned to his own country and dwelt in the mountains, living the life of a recluse, and occasionally going out among his fellowmen to teach those who might give ear to him. He left the natural form in his seventy-second year. You will notice the Sun had progressed into Pisces, square to Saturn and Urania from Gemini, as well as other configurations which occurred at that time. Thus we find the true conditions relating to this personality, and around him has been woven such vast misconception that it is, in truth, a grievance to him to know that mankind have such false ideas of him. Let us pray that all may learn the truth and know him as he was, a highly spiritual minded man.

We find that in the infinite is perception itself and universal principle, that which sees and that which is seen, and when we can see all and know all, there will be no evil, as evil comes of the limitation of perception, though such limitation was necessary in producing aught else than infinite. All things are infinite or God, according to the measure of spirit in them.

Druidical and Christian Lent and Easter. Deuteronomy, 4th:19.

In India, the first five thousand years of the present era came to an end on the eleventh day of April, one thousand

eight hundred and ninety-eight. It will be noticed that scriptural chronology coincides with this date. The Druidical Easter was not called so from the imaginary goddess Easte but from the word East, to eat (flesh meat), whence is derived feast with the prothesis f. It took its name from the liberty restored of eating flesh meat, and as the flocks had ever a great share in their attention the principal dish was a lamb. Lamb was first eaten annually when the Sun was in Aries, the sacrificial ram or lamb, and Aries being the first sign of the fiery triplicity.

The eve of the first day, Sunday, was celebrated by the Druids with lights, and with these fires on mountain tops which were called Belteins. In Easter week the ancient Britons made a change from the self-denial of Lent (fish being the principal lenten fare, the Sun was in Pisces, fishes) to joyous festivity. The pardon of criminals, suspense of lawsuits and every phase of public rejoicing prevailed in accordance with both the Druidical and Christian system of religion.

Christian missionaries, in order to convert heathen festivals to the service of the Christ, had recourse to the ancient Jewish rites, and gave to the Druidical Easter lamb the typical turn of a feast on the Jewish pascal lamb or passover. In the fourth century, Constantine preserved a great veneration for the Sun, one of the chief objects of Druidical observance, and in the year three hundred and fifteen, made offerings to Apollo by way of conciliating his heathen subjects. He yielded to the pressure of the greater number of the Britons combined with his subjects in Gaul, and procured the substitution of the Druid Sunday, with the additional motive of sanctification, the commemoration of the resurrection.

Through the influence of Constantine this observance was then established by the Council of Nice, though there

were many in Gaul and Britain who still adhered to precisely the fourteenth day, and who were declared schismatics, under the appellation of quartadecimani. There were also religious wars in Britain upon this point of celebrating a festival, the origin of which was purely an affair of rural economy.

In Deuteronomy, fourth chapter and nineteenth verse, in about the year one thousand five hundred B. C. it is written, "lest thou lift up thine eyes unto heaven, and when thou seest the Sun and the Moon and the stars, and all the host of heaven, shouldst be driven to worship them and serve them, which Jehovah hath divided (imparted) unto all nations under the heavens." Thus it is evident that the worship of the heavenly bodies existed prior to the time of Moses.

This division of the nations was according to the stars ruling over them in an astrological sense, that is, "according to the number of the angels of God," as it is in the Septuagint, and not according to the number of the children of Israel as the Hebrew text asserts. This reading was adopted by the most celebrated fathers of the Church; Origin, Basil, Chrysostom and others.

The ancient belief was that a Creator abode in the Sun, and from there governed the earth, and Plutarch says, "Osiris, the most high God" is concealed in the arms of the Sun. All oriental Zodiacal legends imply the observance of a cycle and the cycle of the legend. The cycles of the first legend are divided into four ages, each age being named from the symbol of the season to which it belongs. In this manner we have the age of earth, that of fire, that of air and that of water. The legend is to the effect that each age terminated with a catastrophe, produced by the element from which it derives its name.

Myths of the Various Ages. Each Age Terminates with a Catastrophe. Astrology Necessary to Interpret Daniel.

We learn of the legends of the cycle, that each age terminated with a catastrophe, produced by the element from which it derives its name: an earthquake or famine, a conflagration, a tempest or pestilence and a deluge. In each catastrophe the whole, or nearly the whole, of the human race is supposed to have perished. The hieroglyphics air, fire, earth and water render the Zodiac, in a degree, the image of the universe. The chain may be traced through the myths of various ages and all ancient people; the eagle taken as the type of air or spring; the whale, of water or winter; the lion, of fire or summer; and the bull, of earth or autumn. Various equivalents arise for each of these. In the winged lions of Assyrian monuments are found the head of a man, the horns of the bull, the wings of an eagle and the body of a lion, and the cherubim of Ezekiel is a variant of the same symbolism.

We find Daniel was made master of the astrologers, and he states that he understood, by book, the number of the years. These books were astrological, and it is accordingly a difficult matter, in fact an impossibility, to interpret Daniel's prophecies without a good knowledge of astrology; and the prophet Isaiah, speaking of the last day, said that the heavens shall be rolled together because they are a book, that is to say the starry heavens are a sacred book, in which may be read the fate of the world. It is true that the fixed stars have great power over nations and great cities. For instance, we may take note of the passage of the eminent fixed star Regulus or Corlerius through the sign Leo, which sign ruled that ancient Roman capital

from two hundred and ninety-three B. C. to one thousand eight hundred and sixty-seven A. D. The next sign to Leo is Virgo, which rules Jerusalem, and when Regulus reached the twenty-eighth degree of Leo and entered the confines of Virgo in one thousand eight hundred and sixty-seven, it began to affect Jerusalem, and the Jews are gradually returning thither, as they will do. We find it takes a fixed star about two thousand one hundred and sixty years to pass through the thirty degrees of a sign of the Zodiac, and seventy-two years to pass through one degree of longitude. Regulus will not actually enter the first degree of Virgo until the year two thousand and ten. By that time the elevation of Jerusalem will be accomplished and the cleansing of the sanctuary will take place.

The capitulation of Jerusalem to the Saracen chief, Omar, took place in the autumn of the year six hundred and thirty-seven A. D. Urania was then in the eleventh degree of Scorpio, the sign ruling ancient Palestine, Virgo being the ascendant of Jerusalem, Gemini would then be its meridian. In six hundred and thirty-seven A. D. the martial star B Tauri, the Bull's North Horn, was in Virgo, three degrees and thirty-nine minutes, and as this is the exact meridian of that city, we find the affliction falling from an opposition from the seventh house, the house of the public and war. Thus we may trace the stars and planets in their passage through the twelve signs of the Zodiac, and therein read a history of the world; how the different countries have been passing through a series of blessings and so-called afflictions. It will ever be thus throughout all time, and when humanity rises to a degree of intelligence, whereby the book of the heavens may be read, then can we hope to live in the more perfect world. We have seen the outcome of this in ages past when this

autumn
A. D. 637

knowledge has been abused, and we pray that this lesson may be taken to heart by all humanity in their struggle for freedom.

An aspect is an angle formed on the earth by the luminous rays of two planets, efficacious in stimulating sublunary nature. Derivative aspects are formed by portions of radical ones; all others are ordinate. May each one fill the niche in life necessary to the fulfillment of life's purposes.

Planets in the Different Signs and Houses.

We believe it will be well to devote time to the planets in the different signs and houses, as we desire to make this as simple as possible; and knowing the separate influences of the planets, signs and houses, it will not be difficult to confine these in such a way as to be able to tell the influence of any planet, in any sign or house.

Take as an example, Mars and Taurus. Knowing the meanings of Mars and Taurus separately, it is only necessary to notice how the one must modify the other to arrive at the result of the combination. Mars is the ruler of Aries, which signifies self. Taurus indicates the worldly possessions, and their combination will then show money or wealth, earned by the native's own exertions, and as Mars also rules the eighth sign, there may be money inherited by legacy. Generally speaking the sign on the Cusp of the Ascendant dominates the whole horoscope, and leaves the chief impress on the appearance and character; but while the influence of the ascending sign is always to be traced prominently, it not infrequently happens that some other sign exerts a very distinct, modifying effect. This is sometimes the sign containing the lord of the ascendant, sometimes containing that of the Moon, and occasionally that sign in which a number of planets

are grouped. The more the planets are concentrated into a few signs, the more those signs will influence the native. Any sign containing a planet exerts an influence of some kind, but when a sign contains four or more planets its influence will be distinctly traceable in the appearance, as well as the character and destiny of the native, and that quite irrespective of where the sign may be placed in the horoscope. The element, whether fire, earth, air or water, containing important planets, will also be noticeable by its mental or physical effects.

Of all the effects exerted by planets in signs or houses, those of the Moon seem the most important and most easily detected, and in some cases the Zodiacal and mundane positions of the Moon, taken in conjunction with the Moon's aspects she receives, seem to cover quite a large proportion of the life history, making the local aspects and motions more effective upon the native. In the prognostications that follow, the influence of a position in a sign is regarded as similar to that in the corresponding mundane house, and for practical purposes, it is necessary to combine the two, and have regard to aspects as well. Of the two positions, Zodiacal and Mundane, the former is the more general, and often the more easily detected in its influence, though the two modify each other. For instance, the Moon rising in Aries will produce a far more restless and freedom loving character than when rising in Virgo. The same mundane position rising is common to both, but the change of sign varies the effect. Aries, Leo and Capricorn are the chief signs giving magistracy, rulership, or command over others, elevation in the world of fame, but it will depend upon the state of the horoscope whether this is for good or evil. Capricorn, for instance, in one case, may give a famous commander, and in another, a great criminal. The rulers of these

three signs, when in the tenth house or fifth from their own signs, will tend also to the characteristics just mentioned, modified, of course, by the signs they are in.

Sabaeanism never excluded spirits from the stars, nor was Sabaen worship directed to purely material beings who were incapable of hearing the prayers of men. It was not the visible bodies of the Sun, Moon and Stars, but the spirits who dwelt in them that were addressed by the ancient worshippers of Nature. May each one find the true path within self to lead to light.

“Everyone is United by Psychic Links with all Blood Relations and Close Associates.” Cardinal, Common and Fixed Signs; Their Significance. Sun in the Twelve Houses and Signs.

We find that when many planets are in cardinal signs or angles, it brings the native forward in the world. The best combination for enduring fame seems to be a distribution of the planets between cardinal and fixed signs, which gives a mixture of enterprise and perseverance. Cardinal and common signs combine to give an unsettled, restless spirit. Common and fixed signs give a quiet perseverance or an unwise obstinacy, according to the kind of horoscope, its nature, etc. Common signs alone, especially the two mercurial, Gemini and Virgo, are of a retiring nature and lacking in self confidence. They may be eager for fame, but either do not act to achieve it, or still live quietly and obscurely, even when they have attained it. Fixed signs give great patience and determination.

All these combinations have their evil, as well as their good side; for instance, common signs may be either modest and retiring, or subtle and underhanded. Fixed signs may be very firm, but an evil horoscope may turn

that firmness to evil end, or may manifest a furious, un-governable temper and revengeful spirit. Cardinal signs, if unsteadied by others, may make the native so fond of show, or so liable to change of attitude or opinion, as to excite ridicule. When Scorpio rises, or when it contains important planets, it often happens that a death occurs a few months before, or not long after. The birth or death may be either a blood relation, or even one closely associated with the family. The same general principle holds good of all the signs and houses in the horoscope. For instance, if a child's birth figure shows great misfortune in money matters, some similar trouble will often occur to the parent or some near associate of the native, within a short time of the birth, as everyone is united by psychic links with all blood relations and close associates, and the incoming of a stranger, by birth or marriage with the family circle, or the exit of such by death, affects for good or evil those thus associated together. It is true that children with good or bad horoscopes are born when the parents are under favorable or unfavorable influences, respectively, and the child acts and reacts upon its parents and associates.

We will now take up the effects of the Sun in the twelve Houses and Signs, and give particular attention to them. *Or 9*
 The Sun in Aries, or first house: This position is generally fortunate both for those things signified by the Sun, as well as for those coming under Aries, and the first house. It contributes to health and vitality and length of life in the physical. It gives strength of will, energy, activity, self-confidence, wilfulness, and to some, rashness. The native will acquire some position of authority or responsibility. No matter whether he moves in an humble sphere, or a more public one, he will be independent in manner, and capable of directing others and

assumes such position naturally. Some kind of responsibility will fall upon his shoulders, either in little things or great, according to the position shown in the natal figure. There is a natural inclination to religion, though the latter is sometimes more rational than devotional. He will also be independent and positive, enthusiastic, sometimes militant, and if carried to excess, intolerant of opposition. He has a tendency to travel and exploration, also to scientific work. It favors a martial occupation, a pioneer, explorer or leader and is favorable to the father for the birth of sons. If afflicted it may cause excitability, mental overwork, insomnia.

The light comes to show us the way, and let us live in it, casting aside the vagaries of the past.

Sun in the Twelve Houses and Signs. Taurus, Gemini, Cancer; Effects on Character.

Dim 8 We shall now consider the Sun when posited in the sign Taurus, or the second house. This is most favorable for the acquisition of wealth and possessions generally. Such may come through business, or through inheritance, or through investments, stocks and shares or public undertakings. If a female she may gain through the husband; the children gain in money or possessions through the parents. It is good for the acquisition of houses or lands, and for those whose occupation is connected with these, and with the earthy element generally. It is fortunate for the father. The native is warm hearted and affectionate, though there is liability to be misled, so as at times to bestow the affections too readily. He is firm, patient and obstinate; is very set upon achieving his end; pursues his object with great determination, even if it should lead him

away from the lawful track. He is ambitious, and desirous of assuming a prominent position. This influence may lift the native up, and give him favor of those in authority, or in a higher sphere of life. In a bad horoscope there may be notoriety, instead of fame, and a bad temper, rather than firmness, and it is then apt to increase the selfishness. There is an inclination for poetry, music, painting and the fine arts. He is generally free and generous, though at times the opposite tendency shows itself, and he is extremely careful of money matters. It is good for vitality, but in an afflicted horoscope, will tend towards fits, convulsions or effusions of blood on the brain.

The Sun in the sign of Gemini, or third house, strengthens the intellect, and inclines the native to the pursuit of literature, science or art, and to following some occupation connected with these. It favors educational, secretarial and clerical work, writings, documents, letters, literary work of a short or ephemeral kind, such as in magazines, newspapers, pamphlets or small books, work connected with messengers, means of transit, the Post Office, etc. The mind is versatile and fond of change, but positive and strong. He is somewhat ambitious and aspiring, and may turn to public work, connected with education, local politics or public speaking and lecturing. He is fond of moving about, of walking, and of short journeys, principally by land. He finds friends among literary people and others signified by Gemini, and may join some secret society or association, the activities of which are those of Gemini. He may be the most clever or best educated of his family. It gives several brothers or sisters. This position also signifies the birth of twins and a double marriage, as Gemini is a double sign.

The Sun in the fourth house, or sign of Cancer, is good for money or property gained from the parents; also through some occupation connected with water or liquids,

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with house or land property, or shipping. In a slight measure it inclines to such occupations as detective, gaolers, policemen or connected with hospitals or poor-house, some public occupations not refined, not popular, or not in good repute, plebeian; will reside near the water. It is unfavorable for a strong constitution and longevity for the parents, and also for marriage in female's horoscope; still, if marriage occurs money will be gained through the husband. It inclines the native to home. He is attached to the home and family life and the mother, and prospers with house and land property. It favors the birth of children, but if much afflicted, they will be sickly or not prosperous. He is easy going, also fond of pleasure and amusements. It is a good position for the end of life, when not afflicted. In a bad horoscope it may incline to dissipations and evil courses. It weakens the will somewhat, and renders the native untrustworthy, threatens obstacles and disappointments.

Each of the planets, according to the ancients, was governed by a star or one of the seven great powers charged by God to superintend the government of the world. The seven spirits before the throne have the planetary spirits as their expressions, and by study of the planets we see the harmony of the solar system. May we receive a full understanding of the life immortal.

Sun Posited in Leo, Virgo and Libra; Effect on Character.

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We will continue this important subject of the Sun in the different signs and houses. The Sun in Leo, or the fifth house, brings out more clearly the qualities of the Sun. The native is ambitious and aspiring; is capable of filling positions of responsibility; also fond of exercising authority · stands a good part on his dignity, still is generous and magnanimous, affectionate and sympathetic. This position favors all who rule over, or direct and em-

ploy others; also schoolmasters and instructors, and those who follow occupations that oblige them to come to the fore to amuse, instruct or direct others. The native is generally found in some more or less responsible position. Whatever his sphere of life, it is difficult for him to act in subordinate capacities, unless he has others under him, or unless the indications of serving are prominent in the natal figure. This must be kept in mind as an essential part that goes to make up the primary qualities of the native, but the whole map must be combined in one whole, which can only be accomplished by having a knowledge of the aspects taken separately. The native is very kind hearted, social and susceptible to affairs of the heart. This position is favorable for the father for health and longevity. It favors the birth of a son. It also contributes to the manifestation of genius if other positions support it. The native is not a public speaker, but a deep thinker, and prefers to go to the bottom of any subject in which he may be interested.

The Sun in Virgo, or the sixth house, is favorable for the acquisition of money through some occupation where the native acts as subordinate, or where he is more or less under the command of a chief or superior. He may be one of the rank and file, a worker, but is more likely to be a manager, with others under him, but himself responsible to a head. He does not make a good master when left to himself; there is want of self-confidence, or bad judgment is oftentimes the cause. He is liable to suffer through servants or agents, unless the Sun is well aspected; then he may benefit by them. It tends to literary, medical or scientific work, book reading, secretarial or study of hygiene; is slightly unfavorable for health and the constitution of the father or son. It favors money or gain from parental relations, and occupations of the earthy element. The disposition is rather serious or sub-

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dued, and may be at times melancholy, lacking hope, not sufficiently self-assertive. He may be looked upon as very judicial and impartial, or as vacillating and not to be depended upon, according to the nature of the horoscope.

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 With the Sun in Libra. or the seventh house. the native is popular and generally liked; is sociable. affectionate and romantic; fond of company; easily makes friends, especially with the opposite sex; has some taste and ability for science and the fine arts. This position tends to bring an early marriage or engagement, and there is likely to be some trouble or disappointment connected with either or both events, oftentimes disharmony in marriage, more especially in a female horoscope. The native can be independent if necessary, but is seldom or never overbearing or proud; is kind and sympathetic and likes to awaken brotherly and friendly feelings in others, and often gives way to others for the sake of peace. Is just and sincere and impartial, often very intuitive and may manifest genius in some direction. There is a dash of the democratic and brotherly spirit in him, no matter what his opinions or position in life may be. It is favorable for joining societies, associations, companies, partnerships. It strengthens the link of affection between the native and his brothers and sisters. It inclines to travel, especially to short journeys by land. It favors sociability, good humor and a buoyant, hopeful spirit. The native must have this last quality, else he would be most miserable and have a sorry life indeed. In all the twelve signs we see the workings of a grand master intelligence to equalize harmony.

It is curious to note how instinctively the reason has ever pointed out to mankind the ultimate end of the various sciences, and how immediately afterwards they have set to work, like children, to realize that end by inadequate means. Now they applied to their appetites, now to their passions, now to their fancy, now to the understanding, and lastly to the intuitive reason again.

Sun in Scorpio, Sagittarius, Capricorn, Aquarius and Pisces.

We will continue with the influence of the Sun. In the sign Scorpio, or the eighth house, it increases the vitality, but if the horoscope shows affliction, there is liability to early and sudden death, of the nature of Mars and Scorpio. A death often occurs in the family, or those closely associated. Near the birth of the native the position is unfavorable for parents, especially the father, also for the husband. In a female horoscope it may cause death or estrangement from them; it gives children but threatens the death of one, especially a son; is extravagant, gives firmness and determination and obstinacy. The native resists all outside influences and changes that do not originate with himself, has much pride and self confidence, with energy and activity; is often passionate, with strong temper. This influence shows contradictory influences of good and bad, rise and fall, which will be found in different horoscopes according to the aspects, sometimes in the same horoscope at different times; he may follow some plebeian or unpopular occupation and rise considerably therein; or vice versa. In some way the apparent contradiction will work its effect.

The Sun in Sagittarius, or ninth house, shows generous, judicial, impartial nature, naturally religious and sincere, intuitive, mystical, original in his work; is honest and sincere in opinions; restless in mind and body; is enthusiastic; will follow more than one occupation or pursuit at a time. The position is good for health and the birth of sons, travelling, voyaging and changing of residence. It strengthens intuition and may exist with genius.

With the Sun in Capricorn, or tenth house, the native is ambitious, aspiring, desirous of power and fame, well fit-

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ted for leading and commanding; sooner or later he occupies some position of importance; has few confidants or intimate friends; is thoughtful, subtle, serious and reserved; may be wanting in buoyancy and hope; Mars more prominent in the figure may modify his nature. He makes a better master than servant. The position is not good for health and longevity. It is also unfavorable for marriage and threatens the death of children.

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With the Sun in Aquarius, or eleventh house, the native is popular, sociable, makes friends readily; is democratic and broad-minded, though cautious; leads a more or less public life; is interested in educational or public affairs or popular movements for the benefit of many, and will follow some more or less intellectual pursuit; is patient, skillful, humane, intelligent, and may rise considerably above the sphere of birth; is original and self reliant, and benefits largely through his many friends. It is necessary for him to have his own way in his work, as he is independent and dislikes control. He will join some party, association, society, club or community or movement, bringing many to join with him in a common cause. The position is slightly unfavorable for the father. It favors the birth of sons, but brings trouble with one of them. It is slightly unfavorable to the husband, in a female horoscope, and often causes some trouble in married life, or love matters; not good for vitality or longevity, unless contradicted by aspects or mundane position.

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The Sun in Pisces, or twelfth house, gives a restless, changeable disposition, too retiring, not sufficiently self-reliant; the native is either quiet or unambitious, or if he essays great things of importance either does not gain them or does not retain them. He may be upheld in position by the influence of others, or by association with them. There is a lack of self initiative, and he is greatly influ-

enced by persons and circumstances. It points out occupations of plebeian nature, or which do not entail prominence as well as the natural occupations of this sign and house. There may be at some time in life much unpopularity or hostility shown to the native, or he will have moments of considerable anxiety or depression. It threatens many obstacles and misfortunes in life. He is sociable and good humored, but easily influenced by others; is generally sincere and religious, but may change religion and occupation; is slightly unfavorable for vitality; a child is likely to die or prove sickly or unfortunate; there may be gain by marriage, legacy or partnership. These children must cultivate hope and cheerfulness. In all things let us seek to find our real self and correct accordingly.

We note the powerful effect the Moon has in movements upon humanity generally, in bringing success in her increase and the contrary effects in her decrease. The astrological reason for this is that the Moon signifies not only the community at large, but also those changes in popular opinion which are apparently without motive so constantly occurring. May we all come to the greater light.

CHAPTER XIII.

Evolution in the Light of Astrology. Blessings in Disguise. "Character is Destiny."

We wish to continue our subject of the planets and the signs, and houses, and next of importance comes the Moon; but first we wish to call your attention to a very interesting subject in connection with evolution of life, taken astrologically.

The remark is often made that one has a good or bad horoscope, bad and good directions. Now let us consider what is meant by these expressions, and from what standpoint the natal chart is being considered at the time, whether from the external or personal plane (the world's standard), or from the esoteric or individual side, in which the life of the ego, seeking its experience through its personality, is depicted in its natal chart.

Let us take a typical case to illustrate practically what is meant by the foregoing statement. For instance, we find Saturn posited in the second house, afflicting the ruler of the nativity. This, we say is a bad aspect for money or possessions. We would say the native will never be opulent; there will be difficulty in gaining financial success, labor to acquire position in life. All this is true, and measured by external reasoning alone, it is very unfavorable; but let us investigate the subject more closely and see what this denial of finance means. The earnest, sincere student of life, to whom sorrows, joys and opportunities mean more than worldly aggrandizement,

will note that Saturn, afflicted in the house of intellect, means a slow mind, limited mental capacity, and realizes that this very absence of means, if a punishment on the earth plane, is yet a blessing in disguise; because considered from the higher vantage ground, this very lack of wealth, this very struggle for income, will develop intellectual capacity, growth of mind by thought and experience, the mind thus evolving more rapidly. In this case luxury and wealth would cause stagnation, for there would be no incentive from without to stir the mind to action from within. Then a so-called evil is from the inner standpoint a quickener of evolution, growth on exercise being a law of nature, *for the nature of evolution is the unfoldment of the possibilities from within, quickened by opportunities from without*; and to the student who seeks the secret of nature, who has realized to some extent what the Delphic oracle meant by "Man, know thyself," the horoscope is a means of self knowledge; but he looks at the inner significance of the figure, as well as the external expression, and tries to fathom the condition of the life that is working within the form, rather than what he can personally gain by his figure of birth. The question he asks is not so much, "Have I a good horoscope for wealth, position, marriage, fame?" etc., but "Have I a good horoscope as far as character and mind and morality are concerned?" For he knows that character is destiny, and the science of astrology proves in a very literal and practical sense the teachings of old: "Seek ye first the kingdom of heaven, and all things will be added unto you." If the moral character is flawless, it will be felt in the world of men. Responsibility, and as a necessary corollary, position, will be attained, if the quality of love in the natal chart is untinged with Saturnine selfishness or martial passion; then by that attractive force within, friends

will come to give aid, and benefits will follow; so will become powerful, selfish desire not limiting its force. Then this ability to lead and direct is recognized, and leadership and authority is yours by birthright, and opportunity comes.

We must realize that we are all gods in the making, and that each natal chart is an unfolding of the past, and to-day we are making by our thoughts our future condition, and when humanity awakens to the fact that self is conditioned by self, and they are the makers of their own destiny, evolution will make rapid strides forward. Then as an aid to self knowledge, a man will look at his horoscope, and scan with an unerring eye his weaknesses, deficiencies and disabilities, and take himself in hand.

As the Sun of knowledge illuminates the lunar personality, the clouds of doubt and darkness roll away, and a new life begins, while all sense of injustice has fled; for how can a student of the law governing human evolution entertain for a moment the idea of injustice. May we each rise to the unfoldment of life in harmony with perfect being.

Law of Evolution. A Suppositious Horoscope. "The Inequalities of Life Are the Effect of a Self-Generated Cause."

When the student knows astrology and how the law is applied, he will seek to turn the square of affliction into the angle of joy, resting on the law. Believing in the law, he builds to-day his future virtues on the steps of his past failures. He is wisely learning by self knowledge how to overcome the stellar rulings. Is Mars afflicted in his figure; does the passional sense-nature seek to enchain and enslave him? If so, he now seeks to unbind the chain he once forged about himself, and using his

mind and thought power, he decides to dominate this side of his nature, for the mind is ruler over the senses, and, long and severe though the struggle may be, the result is absolutely sure, and from the Moon square to Mars we evolve Moon sextile to Mars.

In this idea of evolution let us see how a knowledge of the law may be utilized for the control of destiny. Let us glance over an ordinary horoscope, and learn how necessity and free will are both at work, and at work in harmony. Here we have before us a passionate nature, showing definite characteristics, some good, some bad, a physical body fairly formed and healthy, but with nothing special in the natal figure. Suppose the person has given some thought to astrology, which is the manifestation of law in working activity. He finds himself with a certain stock in hand, and he must endeavor to do the best he can with it. Great mental power is not in his grasp; many temptations are about him, to which his passionate nature yields, even though he feels compunction for so doing. He finds he cannot avoid troubles of many kinds. He can only bear the pain as best he may; he cannot escape from it. He sees that all these things are true, and on first realization, he feels somewhat like a slave under the lash of grim destiny; astrology cannot alter his horoscope, for he has limited himself. He is bound by his desires, chained by errors of an earlier day.

This is the fate side truly, but how about the free will? Is there no aid, is there no balm in Gilead? Most emphatically, yes. First, he must learn to accept the conditions under which he finds himself, realizing that these disabilities are self made, whether it be bodily pain, mental unrest, sadness, fear or deformity. A student worthy of the name must believe in that perfect law of justice, which he ever seeks to unravel and expound. He under-

stands and realizes that the conditions of life in which men find themselves are not accidents nor freaks of nature. True, astrology explains and justifies the inequalities of human life; they are no accident, but the effect of a self generated cause, by nature's slow process which led from infancy to manhood. The personal life has been composed of distinct days, separated from each other by nights of sleep. In the divine plan of evolution mankind is educated from the lowest stage of human littleness to the highest plane of infinite wisdom, but the individuality is formed by many and varied expressions of life. In each expression the individuality acts, learns and forms character, and as is that character so must be those expressions of life that follow it. Re-birth is the law of human development; humanity must pass through many expressions in order to advance and struggle upwards to perfection. The horoscope expresses the extent to which the individuality has advanced at the birth into physical form, and the individuals are just what they have made themselves, and the condition in life is that for which they are fitted. Let this truth be realized, that the present maps of life are but the sum and substance of the past, and that the chart expresses exactly what you are, for your character is you.

Once the invariability of the law is considered, that law Justice itself; that we may alter ourselves by our will, and thus change the action of the law, we have taken a step toward a contented mind and a better future. How could the infinite of the universe, governing and sustaining this universe by love, be otherwise than just? May we all be perfect in the law.

"Astrology is no Respector of Persons." "We are Masters of Our To-morrows."

Let us proceed on our way in a better understanding of evolution. No earnest student of astrology could be-

lieve in divine favoritism. The belief that the God of the systems is wilful or capricious, dealing out joys or sorrows, just by accident or fancy, petting one of his children and chastising another, without any regard for moral worth or character—such a belief is galling. In such a being confidence would be impossible, and those who are privileged to study the evolutionary law feel that the great law of cause and effect is being demonstrated. Astrology is no respecter of persons. It regards one personality precisely as another, and notes the very smallest act in its complete account book, and when the time arrives for settlement, either to-day or to-morrow, here and now, or in the next expression of life, pays each debt, and with exact and scrupulous fidelity as each birth figure proves. This law realized and its workings partly discerned, it acquits providence, calms all resentment and discontent, and indicates justice. Thus it is for each one to feel all his endeavors to lead a nobler life stimulated by this knowledge and wisdom. An old proverb from the Hitopadestia reads thus: "Look, the clay dries into iron, but the potter moulds the clay. Destiny to-day is master; man was master yesterday." Thus we are masters of our to-morrows, however much we are hampered to-day by the results of our yesterdays. Let the student impress this firmly upon his mind,—master of our to-morrows. The mould of the figure is practically in our hands to-day. The quality of our next expression does not arise from chance or from superior will, but from the effect of new causes we are generating in the present. The responsibility and power are ours alone. He then, who desires a better horoscope must better his present natal figure. Seek to overcome this stellar ruling of an evil nature now; note the faults which mar the life,

the sloth, passions, discontent, rashness, thoughtlessness, covetousness, hatred, etc., and seek to overcome these habits of the past; or, in other words, seek to help on evolution by co-operating with the law. Try and realize the natal figure and set the will to make the best of it, and improve self. Instead of saying within, "Why should I suffer?" say rather, "What have I done unwisely in the past that I find myself in such a condition in the present?"

Above all the other faults of the lower nature, and yet embracing all, is selfishness, the love of personal desire as against the rights, privileges and happiness of brother men and women; for it must be ever kept in mind, the unity to which all are tending in this evolutionary unfoldment. It is a truth that he who desires a happier and better future must begin by making happier the lives of others now, that is, respect their rights; consult their feelings; extend their knowledge, generously sacrificing self, that others may benefit and live in the joys of reality. It has been said, "Ignorance is bliss; 'tis folly to be wise," but there must be an awakening. Zoroaster said that he who loses his life shall find it, and astrology proves this, for it teaches that as we mould our character in the grace and beauty of true manliness and womanliness, we are forming our future horoscope; for that new birth-figure is to fit the nature formed in this. And the student of astrology who sees his present as the product or result of his past self, and who foresees that his future will be the product of his present; who believes in the law of perfect justice ruling the world; who desires to have a better rebirth in the next expression of life, with less of pain and more gladness of heart than this present figure has given him—will seek in generous service to fellow man, and an

earnest endeavor to purify self and the lower nature to earn a better future. He trusts a law that cannot break, a force that cannot fail.

In following the truths expounded, we may not err in finding the true path to a life that is in harmony with our infinity. It is the science of eternal life, which, to fully realize, means redemption from the cross we wear in the first expression. Let us learn to lighten our burdens.

The Moon in the Twelve Signs and Houses; Aries, Taurus, Gemini.

We will now take up the Moon in the twelve signs and houses. This is a position next in importance to the Sun. With the Moon in Aries, or first house, the native is an enthusiast in some directions, impulsive, aggressive and militant in manner, often irritable and liable to fits of anger; insists on having his own way; is disobedient to superiors; independent and self reliant; somewhat volatile or changeable, depending upon impulse; disliking conventionality or discipline; may achieve popularity or notoriety; may be placed in some position where he may exercise authority over a number of people. He will be at the head of some undertaking, or will be prominent in his sphere of life; has liability to feverish diseases and affections of the head, especially if the Moon is in hyleg. He will go more by intellect than intuition. The mother will play a prominent part in the life in some way, often not a sympathetic or fortunate one. There is likelihood of differences between the native and parents, or he may be separated by them in some way. This position favors pursuits of Mars nature, independent, or original ventures. The native will strike out a path for himself; at least he

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will attempt to do so, and much that he does will be contrary to the advice and counsel of friends. Mysticism or occultism will be shown in his life, or the tendency may take the form of a necessity for secrecy in some of his affairs. His occupation may sometimes involve secrecy or mystery, or be of low class, though it be contrary to his nature.

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With the Moon in Taurus, or second house, the native is quiet and unimpulsive, persistent, determined, not to be thwarted in his aims, somewhat hopeful, ambitious and desirous of excelling, following established customs, conservative by nature, resisting change and outside influences. This position gains friends for the native, and favors the acquisition of money, houses or lands. It favors occupations of the earthy elements, dealing in houses, lands, heavy goods, old established businesses, or the native may succeed in the father's business and gain or inherit from a parent. Often the native may support mother, or she may gain, financially, through the native. Some time the occupation may be considered low class, plebeian or unpopular though remunerative, and unless contradicted in the map elsewhere the native will prosper financially. The position is favorable for occupations of water and liquids, and for living near the water. The native will have more sisters than brothers, and there is usually harmony between them through life. He is somewhat sensuous and material, but sociable and good disposition. The position is good for marriage, short journeys, music, singing and gaining friends.

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The Moon in Gemini, or third house, strengthens the intellect, makes the native fond of books, studious, given to scientific and literary pursuits; inclines to occupations of Mercury and third house; is active in mind and body; changes his residence frequently, or has more than one

house; often goes on short journeys, travels, or is out and about a great part of his time; is often out of doors, walking or riding. He is skillful and dexterous with his hands and arms; is able to live by his wits, and may gain money as messenger, traveler, salesman, speaker, designer, clerk, writer, journalist, engraver, artist, sculptor, or in study and literature; often changes his occupation; may have a step or adopted mother or brothers and sisters. The mind is prone to change, and there may be lack of perseverance. In a bad horoscope there is underhandedness, subtlety, lack of straightforwardness, especially in matters of the second, third and fourth houses. Money may be gained through the mother or lost, if afflicted. Native resembles the mother bodily or mentally. If the Moon is afflicted, will suffer through matters of Gemini or third house.

From the most ancient times a connection has been traced between the four elements of fire, earth, air and water and the Zodiac. This is in fact a feature of astrology, as handed down to the present day. The real nature of these four elements which in terms of the microcosm have their place, is certainly apparent to a close student. Symbology is applied to the spiritual, mental, psychic and physical planes of human existence, and it is to be noted that the alchemical symbols of these elements are all formed of a triangle inverted or upright, which is a reference to the three-fold constitution of each element, viz., fixed, unstable and volatile; furthermore, sound and rhythm are closely allied therewith, each of these elements symbolizing certain rates of vibration.

Influence of the Moon. Cancer, Leo, Virgo.

With the Moon in Cancer, or the fourth house, the native is fond of ease and comfort in the home; is domestic in his habits and attached to his home and to his mother, whom he may take after. He is friendly and sociable in manner; is imaginative, emotional and change-

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able. He is influenced greatly by his environments or surroundings; is very sensitive to outside influences, and in a measure falls in readily with the ways and methods of others; adopts the suggestions of others; sympathizes with the joys and sorrows of others, and takes on the coloring of others from the outside, to a great extent. He is most fortunate when acting under advice or direction of others, though this may be greatly modified. If positive signs or planets are prominent in the figure, under the influence of Mars or Martial signs especially, he may manifest a great amount of positiveness or independence. There is some ability for acting, mimicking, expressing the thoughts of others, also for music and painting. The position relates somewhat to mediumship, psychism, and the astral plane generally. The native is naturally drawn to the watery element, resides near water or travels by water; deals in liquids. The native is also fortunate with houses or lands, property and shipping. This is a fruitful position and increases the number of children.

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The Moon in Leo, or the fifth house, is one of the signs of rulership. It tends to uplift the native, to place him in positions of responsibility or prominence, and to give him authority over others, as head or manager or director. It is favorable for money matters and speculations, if unafflicted; also for inheritance from a parent, or pecuniary help from those above him in possessions. It gives the favor of those in higher ranks of life than the native, and gives money through any occupation of the fifth house. It gives love of luxurious pleasures, perfumes, jewels, fine clothes, etc. The native is ambitious and desirous of occupying a prominent place, and does not hesitate to come before the public. He is honorable and generous in money matters, highminded, candid, warmhearted, and so, susceptible in affairs of the heart. The position favors

intuition and genius. It is rather unfavorable for the father, and it will co-operate with any other influence in causing trouble to the father and superiors to the native.

With the Moon in Virgo, or sixth house, the native has good intellectual powers, and is capable of following some intellectual pursuit. He has a good memory and learns readily; is often musical. It is good for any occupation of the sixth house, and to a less extent, of the third also. It covers a great variety of occupations, servant, agent or subordinate in any capacity. It also partakes of the earthy element of mines, lands and property, and generally leads the native into some of these channels. He may also be connected with drugs or medicines, chemistry, etc., and will at some time in life be interested in science, to a greater or less degree. He makes a trustworthy or fortunate servant, and is himself fortunate through servants or those under him, if not afflicted at birth; but if so afflicted, then it must be judged accordingly. He is firm in convictions when once the light comes to him. This position, taken alone, tends to make the native quiet, unpretentious, somewhat irresolute, and succeeds best when a martial ray is thrown out to him, either good or bad. This is in a material sense. It does not favor the health of the mother. It affects that part of the body governed by the house the Moon is in; he has many friends, especially females, may belong to some company, firm, society, association. There is likelihood of many short journeys, as secretary, messenger, clerk, schoolmaster, etc.

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

Influence of the Moon. Libra, Scorpio, Sagittarius.

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We will continue our subject of the Moon in the sign Libra, or the seventh house. This position gives psychic power and mediumship in a greater or less degree, and combines the two influences of the Moon and Libra to this direction. It favors marriage, more especially in the male horoscope, makes the native popular with the opposite sex, and conduces to general popularity; gives fondness for music, poetry and the fine arts generally. The native is affectionate, good natured, kind in manner, easily gains friends. He is fond of company, society and friends. Many events of his life will come about through his association with other people, by whom he will be greatly swayed and influenced. It tends strongly to partnerships, not alone in business but in all affairs of life. Though without being necessarily irresolute the native depends largely upon someone else, and gets along best when associated with others. The marriage may be helped or hindered by a parent of either the native or marriage partner. There may be some difference in age or social position between the native and partner.

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With the Moon in Scorpio, or the eighth house, the native is firm, determined, self reliant, and well able to stand alone and fight his own battles. He is abrupt, positive, energetic and capable of hard work, though fond of the good things of the world and easy living: is very conservative and very adverse to change, especially if forced upon him from without; is difficult to influence, and yet for his own purposes will sometimes appear very revolutionary and changeable; is sometimes irritable, angry and revengeful, this being a very bad position, if backed up by other evil influences. This is a fruitful sign and increases

the number of children, but threatens the death of, or trouble through, one. If hyleg, it gives considerable vitality, but with liability to feverish diseases, especially of the lower bowel, bladder and other adjacent parts. The position is not favorable for the mother, and her side of the family. It does not favor morality, and may give habits of drinking; often causes a coarseness of speech or manner. It inclines one to psychic study or occultism. A death occurs in the ranks of his close associates shortly before or after his birth or early in life, and he has much to do with death; acts as executor; is frequently brought into relation with the dead, or may follow some occupation bearing upon the dead. It attracts to the opposite sex in any horoscope, favors marriage in a male figure, but threatens disharmony in the married state, or in relations with the opposite sex. It slightly favors money by inheritance, marriage or partnership, but there is trouble in connection with it, and loss through high expenditure or wastefulness, especially if bad aspects coincide, or he may be called upon to spend freely for his family or others closely associated with him.

The Moon in Sagittarius, or the ninth house, gives a quick, restless, unsettled manner, either to body or mind. The native is active in body, fond of physical exercise, sports, athletics; is a quick, rapid walker and worker. He is inclined to travel and changes his abode frequently, and will go on a long voyage at some time in life. His disposition is sincere and honorable, kindly and good humored. There is a strong inclination to the occupation and affairs of the ninth house, and these are sure to be prominent in the life history. The native is religious and sincere in his belief, even if he be unorthodox. There is an inclination for mysticism, occultism, etc. He is a natural teacher or preacher, and may have something of

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the prophet in his nature. The intuition is increased and made more sensitive and may be clairvoyant. There is a tendency to dreaming and somnambulism. There is talent for religion, philosophy, music, poetry, etc. In the lower type of the horoscope, the animal side will show rather than the religious. Then occupations connected with shipping and horses will be prominent in the life. The native is a faithful servant or benefits by servants; may have several occupations, or change occupation often. May have a stepfather or be adopted.

Prayer means the intense direction of the will and desire towards the highest; an unchanging intent to know naught but the highest. The command always is to labor, that is to pray; to ask is to receive; to knock is to have the door opened. When you think inwardly, pray intensely and imagine centrally, then you may converse with the infinite. May we pray for the good of all.

Influence of the Moon. Capricorn, Aquarius, Pisces.

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The Moon in Capricorn, or the tenth house, brings the native before the public for good or evil, popularity or notoriety, though it usually has some drawback attached to it. If well aspected he may be at the head of some undertaking, or may attract attention as a prominent or responsible person for something he has done, or with which he is associated, though if badly aspected the publicity signified may be of an unpleasant nature. It gives some degree of rulership and administrative ability, which is intensified if the Sun is in a sign or house having similar power. There is always some drawback attached to the occupation, either by enemies, open or secret, or his reputation may suffer, with or without his having deserved it. There will be some differences between the native and parents slightly favorable for marriage, but there is also some drawback here. There is inharmony, or the

partner may die. There may also be differences in age, social position or possessions. The native is fond of show; is rather selfish, proud, calculating, cautious; knows how to influence others, but thinks too little of the feelings of others; is cold by nature. If the horoscope is a good one, the more undesirable characteristics may be obviated, and if there are influences, he may attain considerable fame or prominence, much depending upon the aspects to the Moon.

The Moon in Aquarius, or eleventh house, gives inclination for astrology, dreaming, visions, mediumship, mysticism and the occult generally. Original, eccentric and novel objects attract the native. He may join secret or mystical societies. He is broad and humanitarian in his sympathies, fraternizes readily with those who are congenial to him; is easily drawn into the subject of such, and will be found in some club, society or group of those similarly minded. He has an inclination for political, educational and scientific work, and may join any movement or public body relating to these; has some inclination for local politics and municipal affairs; he is sociable and sympathetic in manner, and desirous of the good opinion of others, and yet may be very independent, unorthodox and unconventional at times. The position increases the imagination, intuition and mental sensitiveness generally to a slight extent. It favors benefit and inheritance from females, or the mother's side of the family, and from partnership in business; also from the occupations and affairs of the nature of the fourth house, but these will suffer greatly under bad aspects. It is in a measure unfavorable for marriage in a male horoscopal figure, and also for the mother; is also slightly unfavorable for the constitution, and more especially the nervous system. If the Moon is afflicted, the eyesight may suffer.

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With the Moon in Pisces, or the twelfth house, the native is quiet, retiring and easy going; is restless and fond of variety, and changes his mind; is easily changed; is constantly irresolute, and not always to be depended upon; is too easily discouraged, and meets with obstacles and misfortune and opposition in life. The position favors traveling, by water more especially, and a desire to change residence. It also gives a liking for reading of a romantic or emotional nature; also for music and poetry that appeals to the emotions and feelings. As a speaker, writer or composer, the native is fluent, copious, imaginative and diffuse. He inclines to be religious, but is more likely to be emotional than intellectual, his religion being felt rather than reasoned out. He is oftentimes wanting in buoyancy and hope, and suffers thereby. He is too serious or too easily depressed, and may lack matter of fact common sense and humor. There may be a tendency to intemperance or dissipation, partaking of narcotics, etc. He very easily forms habits which he has not the courage or resolution to throw off. Mediumship, clear-dreaming and various psychic powers manifest themselves, but he needs a firm hand to guide him in such. The position softens the frame, increases the fleshy and glandular structure; is not favorable for good health. There is danger from secret enemies. The native may not be straightforward; has liability to detention in hospitals, poorhouse or prison. The worst aspect will not show unless accompanied by bad aspects.

Creation, or the putting forth of things, is not to be thought of as an act, once accomplished and then ended, for the celestial Olympus is continually creating and continually becoming; the celestial substance is continually individualizing itself, that it may build itself up into a perfect individual. Thus is the circle of life accomplished and its ends meet, the one with the other. May we all individualize self in perfection.

CHAPTER XIV.

Mercury in the Twelve Signs and Houses. Aries, Taurus, Gemini.

We find it best to continue the subject of the planets in signs and houses, as it will be well to keep them together, at least the three planets whose influence is most powerful upon the mind, the Sun, the Moon; and next comes Mercury. With this planet in the sign of Aries, or the first house, the native will be quick-witted, apt at writing and speaking, witty, observant and sharp, but sometimes given to exaggeration; sarcastic, enthusiastic, or excitable. He may write and publish and make friends among writers, readers or literary people. It favors short journeys and short writings. The native will be a quick and very prolific writer, with a fertile mind, original and inventive. It is good for the occupations of Gemini and Virgo, and will co-operate with other influences in bringing them forward. If afflicted, it threatens some trouble to the head or bowels, and in a measure Gemini and the mundane house, in which Mercury is placed, giving liability to feverish complaints or accidents affecting these parts.

With Mercury in Taurus, or the second house, the native is slow to make up his mind, but is fixed and determined when it is made up, and will exercise much patience and perseverance in Mercurial matters and pursuits. He is fond of money and possessions, and will gain by any occupation signified by Gemini or Virgo, or the mundane house in which Mercury is posited. It does not incline

the native to travel, except for causes rising out of the second and sixth houses, that is, business and money matters, or on behalf of someone else or the health. It gives a friendly, sociable disposition, some inclination to religion, art, music or poetry. He is capable of great endurance in mental work, and will have a good memory. If Mercury be afflicted he may show much irritation and anger at times.

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Mercury in Gemini, or third house, brings prominently to the fore, in the life history, all things signified by Gemini and the third house. It inclines to traveling, to reading and study, though perhaps of a desultory description, embracing many subjects, carrying on two different Mercurial occupations or studies at the same time, or quickly changing from one to another. It assists to make him suited to any occupation signified by Gemini or Virgo, and he may rise to some distinction in Virgo matters or occupations.

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With Mercury in Cancer, or the fourth house, the native is quiet, good-humored, easy-going, sociable in disposition and speech. He is sometimes changeable. His mind grasps many subjects, and he takes a wide, comprehensive view of things. His memory is good, and his mind sound and strong, if not always quick and alert. There is a sense of rhythm and motion, which may show either physically in dancing or athletics, or mentally in music or poetry. He may gain money or possessions through occupations and affairs of the third and fourth houses, or through the watery element, and also through brothers, sisters, cousins and the mother on her side of the family. He is fond of water and will travel by it, especially on short journeys. This inclines somewhat to traveling. There is inclination to investigate occult subjects. He may be a somnambulist or dreamer, or possess some occult

gift. This position may exist with intuition, and some amount of genius, especially if other influences harmonize. He is the servant or agent of many, and finds friends among people signified by Virgo and Cancer, or those coming under the fourth and sixth houses; also among those in a lower rank of life than himself, and sometimes among those investigating mystical or occult subjects. It is favorable for joining societies, etc. The native does better when associated with others than alone. It is good for digestion, but the state of mind and the stomach act and react on each other.

Love is the atmosphere, or ether, in which the spiritual spheres revolve, and until the soul is aware of it, and at home with it, spiritual life has not begun. The animal and the divine soul cannot be in full activity at the same time. Each one must choose which is to predominate; take emotion and make it purpose; enthusiasm and make it force. You can kill nothing, but must transmute it.

Leo, Virgo, Libra, Scorpio.

Mercury in Leo, or the fifth house; the native is strong-minded and positive, but kind-hearted, easy-going, fond of pleasure and self indulgent. He generally rises to some more or less responsible position in matters signified by the third and sixth houses, and is capable of managing for, or controlling others. In these matters he may make money through affairs of the fifth or sixth houses, and there will be short journeys on account of the signification of the third and fifth houses. He will be fond of children, music, singing, poetry and the arts, may give up too much of his time to Mercurial pursuits, and neglect other duties. In such pursuits he will show perseverance and mental concentration. It is not so fortunate for Virgo

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as Gemini matters. If afflicted, trouble of the nature of the fifth and sixth houses will ensue, treachery, slander of servants or employes, danger from drugs, weakness of heart or bowels.

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Mercury in Virgo, or the sixth house; the mind is active and comprehensive; learns readily; is fond of science and speculation; has good memory, and will turn his studies to account in life; is practical and utilitarian, a good secretary, or clerk, or servant in any capacity where Mercurial affairs generally are of importance, though he is apt to study too many subjects, have too many irons in the fire. If afflicted, it tends to weakness of the bowels, or that part of the body signified by the mundane house, in which Mercury is placed; he has natural inclination to occupations and affairs of Virgo and sixth house, may contract a habit of taking drugs, may fall ill or have to travel for health. The position does not promise great public success or popularity in writing, though he may achieve much in a quiet way, or in a sphere that does not bring him forward as a leader. He may write upon, or study occult subjects, or the influence may take a form of his dealing with unpopular matters.

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Mercury in Libra, or the seventh house; this is favorable for studies, writing, education, etc., and the third and sixth house occupations. In conjunction with some other person or persons there may or may not be any technical partnerships, but the native, in carrying out these affairs, is sure to associate with other persons, by his own desire, and sometimes by necessity. He can gain financially through sixth house occupations. There may be marriage with person signified in character or occupation by the third and sixth houses; the marriage may be one of intellect, comradeship and of the mind, rather than of the emotions; may be marriage with cousin or relative, or

with one inferior in some respect to the native. There will be harmonious relationship with brothers, sisters, cousins, nephews and nieces. If Mercury be afflicted, there may be many obstacles to the marriage, and happiness therein is doubtful. This position is favorable for education and intellect, and in a degree, poetry, music, art, etc., and it strengthens the intuition; gives love of society and comradeship for intellectual pleasures and children.

Mercury in Scorpio, or the eighth house; the native is positive in his opinions, obstinate and difficult to convince; may be moved to much enthusiasm for any cause he espouses, and to great indignation or hate by a real or imaginary wrong. He can pursue a train of thought with great mental concentration; he is lively, active in mind, witty and sarcastic; may have a great flow of words and command of language, unless Saturn afflicts; has manual dexterity; is ingenious and fertile of resource mentally, and may invent or discover. He is fond of looking beneath the surface for the cause of things, of searching into mysteries and solving problems. According to his station in life, he may be a practical oculist, chemist, surgeon, detective, soldier or worker in metals, though mental ingenuity will show in each case; he may make a powerful mesmerist, a healer or controller of the will; is in danger while traveling; there may be death of a brother, sister or servant in close association with the native; if afflicted, is of very uncertain temper; may have work connected with sanitation or the dead; sexton, undertaker or medical officer of health.

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A vision of infinity, a glimpse of the beyond never comes until the soul is purified, and you must ever bear in mind that this earth planet is a means to an end, and not the end itself. It is well to love God, but it is first necessary to love our neighbors. May we enter the gateway of truth, and realize all life in its full meaning.

Sagittarius, Capricorn, Aquarius, Pisces.

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We will now consider Mercury in Sagittarius, or the ninth house. The native is just, generous and sincere. He inclines to some earnest kind of religion, even if unorthodox; is apt for medicine, science and literature; is active mentally, but changeable; is apt to study more subjects than one at a time, or carry on more than one occupation at a time, and pass quickly from one subject to another. As a writer he will deal with religion, philosophy or science, and with books rather than ephemeral literature. He seldom deals with simple and popular subjects, and they are not often clear and straightforward. He may write in partnership, or be instigated in some way to write. He can take a good education, solid rather than superficial; has some trouble connected with education, writings, brothers, short journeys; there is likelihood of many journeys, and he may be ill while traveling. He is attracted to drugs, medicine, foods, and may follow some occupations connected with Virgo, or the sixth house.

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Mercury in Capricorn, or the tenth house. The native will gain prominence or fame for things signified by Gemini and Virgo. He will be cautious, diplomatic, subtle and profound. His whole nature is seldom seen on the surface, and he has great influence over others; has always a serious side to his character, and with fair education may incline to serious and profound studies or mysticism. If afflicted, will show bad temper, secrecy, cunning, want of candor. Is unfavorable for winning honors through force of character; may be more clever, or have better education than his brothers or sisters, ever keeping an eye on his own personal advancement; may hold government position, or occupy prominent position

as manager or agent under the authority of others, and this will necessitate many short journeys.

Mercury in Aquarius, or the eleventh house; strengthens the intellect; gives good memory, a strong comprehensive mind. The native is of fixed opinions, averse to change, and not easily influenced by others; is original, capable of hard mental work, and is deserving of a good education; has many friends and acquaintances among people signified by Gemini and Virgo, and follows occupations of the third and sixth houses; may join some society or association signified by these signs, or follow one of the corresponding occupations, and may change place for some definite object. Mercury is strong in this sign, the Virgo influence particularly so. To a slight extent it tends to the intellectual forms of religion, and to mysticism or occult subjects, and strengthens the intuition.

7 in 11

Mercury in Pisces, or the twelfth house; the native is just, magnanimous, good-humored. Affairs signified by Gemini are likely to suffer through the twelfth influence, that is, through deceit, treachery and underhanded acts of his enemies, who are active. There may be trouble of this nature from servants, subordinates, or employes; or the native, when occupying such a position himself, may cause or be accused of causing, these troubles to others. He has detective and analytical skill, and an inclination for such work, and can work quietly in his own way; also has power to discover mysteries or plan them, and may speak, write and act diplomatically and cautiously. He has talents for amusements or occupations that give scope for these tendencies, and he may gain considerable fame and success, through occupations of Gemini or the third house, speaking, writing, singing, music, clerical or secretarial work, etc. So far as the position is concerned he occupies himself with many subjects. There is trouble in

7 in 12

connection with education, traveling by water, brothers and sisters. Occupations may be connected with the twelfth house, but there is some drawback here. He can work best in partnership; threatens some weakness to regions governed by Virgo and Pisces.

The colors applied to the tones of the modern diatonic scale and roots of chords are derived from parts of the prismatic reflections of the solar spectrum, displayed in relation to planetary vibrations, under the assumption that the Sun, as the parental center of our system, absorbs the characteristic reflections of the planets and transmits them to the earth in the solar light, taking sound and color as separate entities.

Comets and Their Influences.

We will give you data relating to the Comets of importance in the past, that have exerted an influence upon humanity, and in our next meeting will be ready to take up the subject of astral colors, and their relation to the vibrations in harmony with each other. In the month of August, year one thousand one hundred and ninety-three B. C., there appeared in Gemini a comet of most dreadful aspect, visible throughout Egypt, and immediately followed by the death of King Amenemas. In the year four hundred and seventy-nine B. C. a comet was observed by the Grecians, which was crooked like a horn, and lasted twenty-two days. During this time occurred the sea fight at Salamis. In the year four hundred and thirty B. C., a fiery red comet hung over Athens for seventy-five days. During this time the Peloponnesian War began. In three hundred and seventy-one B. C. there was a great comet, like a beam extending over a third of the heavens. This was at the time of the inundation and earthquake in Achaia. In three hundred and fifty-six B. C., at the birth of Alexander, appeared a comet at first bushy and bearded,

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B.C. 1193

B.C. 479

B.C. 430

B.C. 371

B.C. 356

which afterwards took the form of a spear. In one hundred and ninety-four B. C., at the birth of Mithridates, King of Pontus, a comet was visible of extraordinary size and splendor. In one hundred and eighty-three B. C., a comet in Pisces, bright as the Sun, was coincident with the death of Scipio Africanus, and again at the death of Cæsar. In the year seventy-one of the Christian era there appeared a great comet in Virgo, the ruler of Jerusalem. This comet took the form of a sword directly over that city. This occurred on Easter Sunday, the eighth of April. It was visible a whole year, until the taking of the city by Titus. In the year two hundred and eighteen a great comet was visible in Pisces eighteen days, during which time Heliogabalus defeated Macrinus, and became Emperor of Rome. In three hundred and twenty-three a comet in Virgo appeared coincident with Constantine's victory over Licinius, and in three hundred and thirty-seven another comet in Aries, of terrible grandeur, was simultaneous with the death of Constantine. In three hundred and ninety-two a small, bright comet appeared in the heavens above Rome. The same night Valentinian, the emperor, was strangled. In four hundred and eight there was a great comet in Virgo; this lasted four months, during which time Rome was sacked by the Goths under Alarac, whose two previous invasions in three hundred and ninety-six and four hundred and two had been marked by a sword comet. On the fourteenth of August, four hundred and eighteen, a comet in Libra announced the revolt of Britain. In four hundred and twenty-three, there was a terrible comet of the nature of those called Leriniti, which foretold the war between Rome and the Persians. In four hundred and fifty-five Rome was sacked by Genserich; at the same time appeared a comet of great magnitude. In December, five hundred and thirty-nine, a large

B. C. 194

B. C. 183

A. D. 71

A. D. 218

323

337

392

408

396

402

Aug. 14,

418.

423

455

Dec. 539

A.D.

316

SCIENCE AND KEY OF LIFE.

comet appeared in Sagittarius, which remained about forty days, during the course of which two hundred and fifty thousand persons perished by the earthquake at Antioch. In five hundred and forty-six a comet, in the shape of a lance, was visible over the city of Constantinople, and during the time it remained, ten thousand persons died daily of the plague. In five hundred and seventy another comet appeared, coincident with the taking of Italy by the Lombards. In September of six hundred and two, a comet, of sword shape, hung over Constantinople, and the execution of Emperor Maurice followed. In May, six hundred and four, a bright comet was visible at Rome, and Gregory the Great died. In six hundred and thirteen a fiery comet, lasting a month, hovered over Rome and the Persian War began. In the year eight hundred, a large, but mild and beneficent comet, was visible with the transfer of the empire to Charlemagne, and another in November of eight hundred and fourteen, was immediately followed by his death. In the year one thousand one hundred and six, a comet was seen in the East, sending beams, like burning torches and fiery darts. This marked the beginning of the crusades. In July of one thousand two hundred and sixty-four, appeared in Taurus a comet of most signal magnitude. This remained three months, and disappeared the night Pope Urban the Fourth died. In June, one thousand four hundred and fifty-six, two comets, one in Cancer, the other in Leo, marked the surrender of Constantinople to the Turks.

546

570

sep. 602

May, 604

613

800

Nov, 814

1106

July, 1264

June, 1456

We have given some very interesting data, which, when understood from a scientific point of view, show much in harmony with the truth that signs shall be given through the stars in the heavens. These seem to affect more in a mundane aspect, than in the vital, but they are also effective in both, and are the outcome of the effects of wave vibrations, which reflect themselves.

Astral Vibratory Forces in Color and Sound. "Astro-Magnetism Pervades the Universe."

Astrology, that is, the external and creative forces, operating as zodiacal and planetary influences, is the origin of every art and science known to men, or that ever will be known. The electric and magnetic vibrations in the atmosphere, the continuous and gradual change from day to night, the ebb and flow of the tides, the seasons of the year and alterations of temperature, times of famine and plenty, epidemics of sickness and crime, the births and death of the physical of all organized beings, the vibrations of color and sound, the different stages of life and destiny in members of the same family, important changes and discoveries in the progressive sciences,—all are due, directly or indirectly, to the never ending and varying ethereal vibratory forces or astro-magnetism which pervades the universe, operating according to its prevailing density and quality upon every atomic part of the earth and all that exists upon it.

The fact is, there are seven primary orbs in this our solar system, viz., the Sun, Moon, Mercury, Venus, Jupiter, Mars and Saturn. These assume various scales of inter-action, according to the plane of manifestation on which their operations fall, as, for instance, in the seven ages of man; in the seven primary colors of the prism, naturally illustrated by the rainbow; in the seven primary sounds of the musical scale; in the seven characters of wisdom, and so on. This number of seven is one of great and mystic influence on human life, and when we stop to consider the ponderous natural forces at work about us, from which the activity of this number upon mundane effects is derived, it is little to be wondered at. As we have learned heretofore, the seventh day in acute disease

is considered one of the most critical to the fate of the patient, and after birth, the seventh hour decides whether the child will live. In seven days the cord falls off; in twice seven days the eyes follow a light; in thrice seven days the child turns the head; seven months give teeth; in twice seven months it sits firmly; thrice seven months it begins to talk; and in four times seven months it begins to walk strongly. After seven years the child comes to the age of reason, and teeth of second set appear; after twice seven is the arrival of generative power; in thrice seven the hair of manhood is completed; in four times seven, growth ceases; at thirty-five is the greatest strength; at forty-nine the greatest discretion, and seventy is the natural length of life.

The peculiar influence of this number has, from the earliest ages, been attributed to the influx of the seven primary orbs of the solar system in their electro-magnetic actions upon the earth and all that breathes upon its surface. The seven days of the week are derived from the same source, and the successful physician selects his remedies according to astral sympathies with the necessities of his patient. The successful surgeon selects such moments for performing operations as are in astral sympathy with the life forces of his patients and the nature of the operation. The successful agriculturist selects times for preparing the soil or sowing the seed which are in astral sympathy with the conditions suitable. So with the successful navigator; wherever we may turn in the region of science and art, whether of an exact or progressive nature, we find a reference, in the origin of required force and action, to the great celestial machinery. The painter and musician are in constant touch with the astral vibrations on which their arts depend for existence.

Heat, light, color and sound are intimately related, all depending upon vibratory forces for their manifestations. The vibrations of light, when resolved into colors by the assistance of a prism, as for instance in the rainbow, produce seven primary sensations known as prismatic colors, that is, red, orange, yellow, green, blue, indigo and violet. It is the vibration of intensity, or rapidity in the vibrations, which makes the difference in our sensation of color.

It is enough to know that we are working upon the basis of truth and wisdom, and may we continue to grow in perfection, one and all.

The most beautiful thing in life is attainment and resemblance to the divine, and every human being is intended to have a character of his own, to be what no other is, to do what no other can do. May we build our character in harmony with the law immortal.

Table Showing Number of Etheric Vibrations on Human Eye During a Second of Time.

As we learn it is the variation of intensity or rapidity in the vibrations which makes the great difference in the individual's sense of color, we will now give you a table, which will present a better idea of the number of etheric vibrations which affect the human eye in the brief space of one second of time. We find, by investigation, that those individuals whose optic nerves are not sufficiently sensitive to distinguish the difference between four hundred and fifty-eight billions and seven hundred and twenty-seven billions in the velocity per second, are known as being color-blind. These will be found to be the approximate limits of the vibratory forces, between the extreme red of the lower range and the extreme violet of the register in the prismatic varia-

tions; in the color of red, extreme, the vibrations per inch are thirty-seven thousand six hundred and forty; vibrations per second, four hundred and fifty-eight billions; medium red, per inch, thirty-nine thousand one hundred and eighty; per second, four hundred and seventy-seven billions; the intermediate between red and orange, forty thousand seven hundred and twenty, per inch; four hundred and ninety-five billions per second; orange, per inch, forty-one thousand six hundred and ten; per second, five hundred and six billions; between orange and yellow, forty-two thousand five hundred and ten, per inch; per second, five hundred and seventeen billions; yellow, per inch, forty-four thousand; per second, five hundred and thirty-five billions; between yellow and green, forty-five thousand six hundred, per inch; per second, five hundred and fifty-five billions; green, per inch, forty-seven thousand four hundred and sixty; per second, five hundred and seventy-seven billions; between green and blue, forty-nine thousand three hundred and twenty, per inch; per second, six hundred billions; blue, fifty-one thousand one hundred and ten, per inch; per second, six hundred and twenty-two billions; between blue and indigo, fifty-two thousand nine hundred and ten-per inch; per second, six hundred and forty-four billions; indigo, fifty-four thousand and seventy, per inch; per second, six hundred and fifty-eight billions; between indigo and violet, fifty-five thousand two hundred and forty, per inch; per second, six hundred and seventy-two billions; violet, per inch, fifty-seven thousand four hundred and ninety; per second, six hundred and ninety-nine billions; extreme violet, per inch, fifty-nine thousand seven hundred and fifty; per second, seven hundred and twenty-seven billions.

Heat, light and color produce their sensations through the etheric vibrations, and sound through atmospheric vibrations, each bearing some affinity or relation, one with the other, and with the seven primary celestial orbs, assuming different scales of manifestation according to the plane of operation, differing in degree of potency, character and quality, according to the mental or physical state, acting through the mental nervous system of the human frame upon the organic functions. Red is found to operate as an excitant or stimulant, answering to the material influx. A familiar instance of the influence is the effect of this color on animals of the bovine species. Orange is found to act as a tonic answering to the solar ray. Yellow acts as a laxative or aperient, and corresponds to the Venus ray. Green is a passive or mediating influence forming a link to go between and answers to the lunar rays.

Color Rays Represent a Chromatic Progression of the Musical Scale. Musical Classification.

Blue is decidedly sedative, soothing and melancholy in quality, answering to the cooling, meditative Saturnine ray. Indigo and purple are the royal colors, suggesting majesty and justice, which answers to the Jupiter ray. Violet is a sensitive, delicate hue, resulting from the highest vibrations of the color rays, and corresponds to the mental ray, Mercury. Like the seven primary tones the rays represent a chromatic progression, as orange intermediate, yellow intermediate, or C, C sharp, D, D sharp, etc. Nowhere is this planetary color and tone sympathy better represented than by the influence of sound, considered in relation to the arrangement of tones as used in the illustration of musical

art, and it proves itself clearly in the inevitable connection of color and sound with the planetary rays in manifestation, which we may more clearly demonstrate in the following manner : the musical scale, consisting of the seven primary tones used in modern composition, is an artificial arrangement, which has undergone various modifications during past years in the development of this sublime art.

As given by nature, the succession of tones constitutes what is known as the scale of harmonics, or harmonic chord in the following order : For instance, in the bass cleff, taking C as the generator or root, using the three notes C, C, G, in order ; then in the treble cleff, place in the staff G with C A G B flat, C, D, E, F, G, A. In this natural series of sounds, which is the same as produced by any sonorous tube, string, bell, or other tone-producing article, giving the note C, as a foundation or open note, there is one sound of the artificial scale missing, that is B natural ; a tube or string giving C as a generating or open tone, will always produce B flat amongst its harmonics, but never B natural ; which indicates that, though generated on C, the tones as a whole are in the key of F, where the B flat finds an important place. Then in order to generate a series of sounds which proclaim the key of C, we must take the note G as a root instead of C. Thus in bass cleff G, G treble cleff D, G, B, D, F, G, A, B, C, D, E.

In this series, though founded upon the root G, the combinations of tone are unmistakably in the key of C. The order of notation in your modern diatonic scale, say of C major, is therefore an artificial arrangement of the foregoing sounds, according to certain rules of art. The root or generator of a series of these natural harmonic tones is called the dominant of the key, and is the fifth note of the artificial ascending scale. The note G therefore, on which

the preceding series of harmonics is founded, is the dominant and fifth note of the ascending scale of C in your modern notation. We use this illustration as it answers the purpose best. This key, the dominant is the martial sound, red in color, and dominating in force over all others. It serves to bind the relation of all the rest to the tonic or key note of the scale. The peculiar characteristics, quality and effect upon the sense of certain notes in the scale, at once suggest their planetary and color sympathies.

The first of the scale key-note, or tonic on which the scale is built, is the representative tone of the Sun, and suggests the solar orange ray of light. The second of the scale, or supertonic, has a peculiar quality of romantic sentiment, having an affinity, by attraction, with the fifth of the scale, that is, the martial note, and a contrast of quality with the fourth of the scale, as will be shown later. The second of the scale represents Venus ray, or yellow; the third of the scale, or mediant, belongs to the green lunar ray; the fourth of the scale or subdominant is the most majestic note of the series, and gives the royal purple or indigo ray of Jupiter. The fifth of the scale, or dominant, is already described as the red, martial tone; the sixth of the scale, or sub-mediant, is the most weird, melancholy tone of the series, the cold blue of the Saturnine ray; the seventh of the scale, sensitive note, leading note by its evident mental impression, associates itself as the highest vibration, the Mercurial violet ray.

It is evident that personalities cannot dream themselves into a character. They must hammer and forge themselves into one. The greatest error on the part of humanity in general is the supposition that other men's opinions are to make them happy. Enthusiasm is the genius of sincerity, and no victories are accomplished without a vein of this quality.

Provings of the Musical Classification.

We will now proceed to find the provings of this classification. We will refer the tones to their successive order, as usual in modern art, taking as an illustration the diatonic scale of C major, which employs the natural tones within the space of an octave. Thus beginning with C as the root, we have to arrange Sun, D, yellow; Venus, E, green; Moon, F, purple; Jupiter, G, red; Mars, A, blue; Saturn, B, violet; Mercury. Here we find the first keynote C, represented by the Sun and orange ray, is here linked by contrast with the sixth or Saturnine note A, the blue ray, which in musical parlance is termed relative minor key. It represents an opposition of tonality in quality and in color, as orange and blue are known as complementaries or contrasts. The first, or solar tone, forms the foundation of the key, the top and bottom of the scale octave, from which the other tones evolve. It is bright, warm and genial in character, like the sunshine of spring-time tonic and reviving like its color ray, orange, while its contrasting note A, is melancholy and cold as its color, blue.

The second or supertonic D, is linked in a similar manner with the fourth or sub-dominant F, and these are contrasted notes in musical art, while their respective colors, yellow and purple, are also known as contrasts or complementaries. It is the Venus tone of highly romantic and beautiful quality, and is strangely attracted towards the fifth, or red martial note, so much so that it is sometimes called the predominant, because when used as the bass of a fundamental chord, it seems drawn to the Mars tone, and in this form is used in constructing the concluding har-

monics of a musical phrase. Venus being the natural symbol of love, repose and the feminine nature, and Mars being the symbol of force and the masculine nature, so in musical art, which acts upon the sentiments by the symbolic nature of sounds, the Venus impulse leads to repose and perfection, through the martial dominant to the solar tonic, bringing a state of perfect rest.

The third of the scale, or mediant E, is the lunar or green tone, and forms a powerful contrast with the fifth or Mars note G, and these give complementary tones and colors, green and red. This green mediating note, E, has a sympathetic affinity with A, the blue Saturnine note. The name of mediant, by which this note is called, is quite significant, for not only is its color green, a powerful mediant in nature, but the satellite under whose influence it falls, bears also the same character in the great planetary scale. It lies exactly midway between the orange key note or tonic and the red dominant, supplying, in this position, the true primary elements of color, which are not found in red, that is, blue and yellow mixed.

The fourth of the scale, subdominant, the Jupiter tone, and Jupiter or indigo ray, is the most majestic and royal note of the series. A simple chord formed upon this tone, is used to give an expression of awe and grandeur, as for instance in the Amen of the old church music. Its effect is unmistakable, and it at once suggests something great, awe-inspiring, just and impressive. This purple symbol contrasts in influence with the Venus or yellow tone, it being complementary in sound, as well as in color.

The fifth of the scale, dominant or red, martial tone, is the most forcible and flaring sound in the scale, from which fact it derives its name. It forms the chief trumpet note in military music, and in every sense, bears out its domin-

ating, martial character. It has affinity with the orange or key note, and a powerful contrast with the lunar mediant or green tone.

If a man conquer a thousand times a thousand men, and another conquer himself, the latter is the greater of the two. Think, for a moment, of some forest giant; note its massive, gnarled stem, its labyrinth of branches and its graceful foliage. This is the form-sheathing a living entity, whose astral shape, clear-seeing eyes can view in all its beauty. May we rise in harmony with the highest vibrations.

Color and Tone Scales. Color Rays Connected With Planetary Action.

When it is desired to proclaim a new key, or to establish a firm tonal effect, this martial red tone is used for that purpose; therefore when modulating from one key to another, the dominant or martial tone of the new key is employed to announce it, and herald it into prominence.

The sixth of the scale, the sub-mediante or Saturnine, blue ray, is sad and melancholy in character, exciting meditation and memory of the past. It has a strong affinity with the lunar green tone, and a powerful contrasting effect with the tonic orange tone, as chords founded upon these notes will demonstrate.

The seventh of the scale, leading note or sensitive note, the mercurial or violet tone, forms the highest of the series. It has no special affinity or contrast with the others, excepting the tonic or solar tone, into which as the messenger, it leads the others; hence its name of leading tone or note. When allied with the purple or indigo note it sets up a peculiar mental impression of keen anticipation, which demands that the violet should become absorbed into the orange, and the purple into the green. This has a very significant application in relation to astral philosophy, for Jupiter and

Mercury, purple and violet, when well connected, symbolize the highest grade of justice and intellect, worthy of being received by the monarchs of the heavens, the Sun who rules by day, the material king of glory, holding the supreme position; and the Moon who rules by night, the material queen, holding sway, and the mediator with the great lord of day.

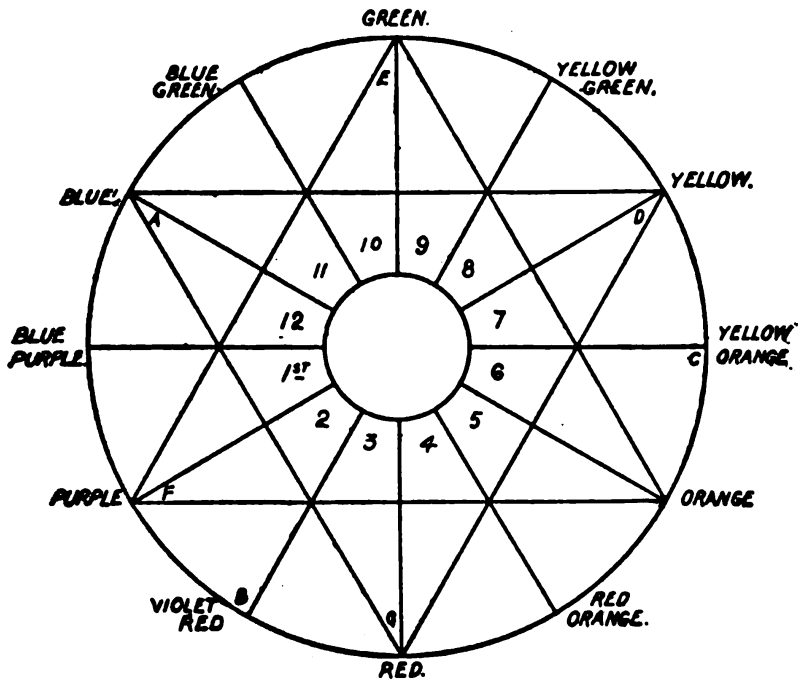
As before observed, there are other arrangements of color and tone scales, bearing on different lines or planes of action, physical and mental, where the planetary colors become modified, and more or less altered by the retardation or acceleration of the vibratory action in different spheres. In the old magical ceremonies, the colors or planetary vibrating rays are at considerable variance with what has been noted regarding these influences on modern music and medical art. In the occult sphere of the ancient ceremonies connected with magical rites, the colors are Sun, deep yellow, or orange gold; the Moon, white, silver; Mercury, light purple, violet, quicksilver; Venus, green, copper; Mars, red, iron; Jupiter, blue, tin; Saturn, black, lead.

In this scale of application, the change of Zodiacal influx has no doubt much influence. For instance, Venus would give the green when associated with the earth sign Taurus, which is the exaltation of the moon, whereas the yellow, Venus color, is connected with her Libra nature in the action upon the human excretory system, and the artistic qualities of the sign Libra. Saturn's black ray is associated with his earthly night house, Capricorn, and his cool and sedative blue ray with the airy waterman, Aquarius. In like manner, Jupiter's blue ray would be connected with the water sign Pisces, and the purple ray

from Sagittarius, yet this blue would partake more of the indigo ray than Saturn's Aquarius blue. The Moon's white ray is her own silvery sheen, but when treated in connection with a complete planetary scale, the Sun becomes the great master, and the transmitter of the combined planetary rays, which, as a sum total, are white, until separated by partial absorption, reflection or refraction. Since the olden days of astrological research the planets Uranus and Neptune have been discovered and re-discovered, and observation and experience associate them with certain mixed tints.

The following table gives the various color rays connected with the planetary action on different planes of manifestation: the Sun, orange, gold and yellow or brown; the Moon, green, white, pearly tints, and bright, sparkling hues; Mercury, violet, light purple, grey and mixed colors, which partake of the three primaries, red, blue and yellow; Venus, yellow, pale green and pale delicate hues; Mars, dark red, scarlet, fiery colors; Jupiter, dark purple, indigo blue; Saturn, sky blue, black and dark brown; Uranus, streaky mixed colors, fluid, uncommon, eccentric combinations; Neptune, whitish, luminous blue, yellowish green, novel ethereal tints, sometimes reverses to darkness.

Let us now compare this tree to our greater life, the life of one's immortal ego, and the leaves to the lesser expressions, the lives of our successive expressions by which the ego manifests itself. In the early spring the tree bursts into leaf; after the leaf the flower, and finally the fruit. As the parts of the flower and fruit are but modified leaves, we may speak of the foliage leaves, the flower leaves and the fruit leaves.



VIBRATIONS OF COLOR RAYS.

The Union of Colors and Planetary Rays With a Scale of Harmonics, Produces a Wonderful Symbolism of Human Progress.

As indicated in the musical scale and medicinal influences, we find the relation of color with the planetary influx proving itself by natural association of character and erudition; and that is not all, for herein the great voice of nature speaks again. If we associate these colors and planetary rays with the sounds, as naturally produced in the scale of harmonics, there is presented to us for contemplation a wonderful symbolism of human progress through the long vista of time, and of evolution from the lowest grade of savage life to the highest conception of wisdom and intellectual attainment.

Thus arrange a scale G as the generator, followed by G in the bass cleff; in the treble cleff beginning with D Venus, then G, B, D, F, G, A, B, C, D, E. First we have the very lowest elementary manifestation of animal force and life in the martial ray. This becomes accentuated by another and more active vibration of the red ray, giving increase of the martial tone and lower instincts, before the first dawn of love, as also greed, self preservation and combative propensities in their earliest stages; a mere gratification of the physical appetites.

After this comes the first Venus ray, ushering in the dawn of the earliest development of the love instinct. This brings the joint influence of the two nearest planets, Mars and Venus, into combined action on their lowest planes of manifestation. The crude savage is only dominated by these two approximate planets, the male and female propensities, red and yellow. Then comes another flash of the red martial ray, on a still higher and

more active plane, though still of a low and undeveloped type, without the knowledge of good and evil, not being developed beyond a mere sense of personal like or dislike.

After this is suggested the first dawn of knowledge and mental expression from the Mercurial ray, bringing the mind into action with expression of thought, memory and sense of good and evil. Then follows a higher grade of the instinct of love, increased purity of intention, as shown by the succession of the Venus tone on a more exalted plane. Then follows, as a consequence, the first Jupiter tone, signifying the acquirement of a higher sense of veneration and justice. The outcome is better elements of knowledge and expansion of intellect, combined with increase of purity and discretion in the love sentiments.

After this follows the highest unfolding of the red, martial tone, bringing nobility of character and adjustment of better conditions in warfare, combined with skill in weapons, knowledge, justice and the extension of manufacturing and trading facilities.

This is succeeded by the blue Saturnine note, which, as a consequence of all the foregoing, leads to a development of the meditative and higher reflective and religious propensities, with regret for the past misdeeds and with contemplation of the infinite, thus completing the first round of the mental faculties.

This is followed by the highest grade of human knowledge in the last projection of the mercurial ray, in its most exalted sphere, bringing to light the greatest perfections in human mentality on the physical plane, noble and scientific inventions, altogether beyond all former attempts, marvellous mechanisms and increased intercommunication between nations, bringing the whole race of mankind face to face with interchange of thought between nation and nation.

Then comes the great solar tonic or orange tone, showing the spread of spirituality and perfection of the mental attributes, from the physical towards the development of the soul and the psychic plane.

This finally is succeeded by the most exalted vibrations of the Venus ray, the perfection of all that had gone before, the acme of wisdom spirituality and true divinity of love. This meets the last emanation of human, physical, mental evolutionary stage in the lunar green ray, which lies between mortality and immortality as the mediating link, the perfection of the human soul, the fruitful green of peace, good will and plenty, the mediator between the known and the vast unknown.

The tree elaborates the material growth within the cells of the leaf. Thus the tree, by means of its leaves, comes in touch with the external world, and laying hold upon these forces moulds them into itself. Similarly the human ego puts forth its foliage of earth expression or leaves, and builds by means of these, its spiritual body, its character and personality.

Effects Obtained. Spherical Prismatic Rays.

Having traced easily demonstrable analogy between the planetary vibrations and those of color and sound, we may also collect the effects obtained, and find them in accordance with observations of investigation upon different lines.

For instance, we will give you a table showing the combined results: Sound of C or Do, planet the Sun, color orange, the mental effect being firmness, solidity; second sound De or Re, planet Venus, color yellow, mental effect, romantic, amorous, picturesque; third, E or Mi, the Moon, color green, mental effect, uncertain, transient, change-

able; fourth, F or Fa, planet Jupiter, color purple, effect, serious, majestic, dignified; fifth, G or Sol, planet Mars, color red, mental effect, moving, juvenile, martial; sixth, A or La, planet Saturn, color blue, effect sorrowful, meditative; seventh, B or Se, planet Mercury, color violet, mental effect, restless, sensitive.

The colors applied to the tones of the modern diatonic scale and roots of the chords are derived from parts of the prismatic reflections of the solar spectrum, displayed in relation to the planetary vibration, under the assumption that the Sun, as the parental centre of our system, absorbs the characteristic reflections of the planets, and transmits their *tout ensemble* to the earth in the solar light. If we take sound or color as separate entities, we can only consider them as gradual gradations of vibrations from the lowest or slowest up to the highest or quickest, without any actual division; a sliding scale, so to speak, without stop or break, a progressive blending. The white solar light represents the totality and unity of color from which all gradations are derived. The tone of a deep sounding bell gives a representation of the totality and unity of sound, embodying, as it does, the entire series of harmonic tones generated by its fundamental note.

An extensive field for study and reflection is presented, if we project the prismatic rays spherically. For instance, draw a chart; upon the first house or ascendant, place the colors, blue and purple; on the second, purple; third, violet, red; fourth, red; fifth, red, orange; eighth, yellow; ninth, yellow, green; tenth, green; eleventh, blue, green; twelfth, blue. Here we have the whole gradation of the prism, subdividing itself into twelve natural points, natural in so far as they agree with well-known recognized projections. These coincide with the twelve semitones of the octaves in music, with the twelve houses of the bi-hourly divisions of

the heavens, the twelve signs of the Zodiac, the twelve medicinal properties of which we will speak later, the twelve divisions of the animal body, the twelve months of the year, etc. The red is the generator of the series, the same as in music, and forms the lower point of the primary triangle, whose three points give the three primary colors, red, blue and yellow, as you can demonstrate clearly by drawing a figure, an inverted triangle resting upon the fourth cardinal points red, and another upright triangle, the point touching the tenth house, the green. The three primary colors represent the three primary creative forces in nature, answering symbolically to the first three ages of creation in this wise: Red, the generator, base of parental or meridian line, typical of the first martial activity and impulse, heat, light, motion, succeeding the elementary darkness, Aries and Scorpio. The account of the creation of the earth is based upon this truth, as given in the Bible. This we will explain fully later on. Our endeavor is to make plain the divine law of life.

In the advanced ages, found among the ranks of astrologers, theosophists, esoterics, occultists and generators of spiritual or revealers of hidden or concealed thought in any direction, the two far away denizens of our solar system, Uranus and Neptune, will, I feel assured, be found to dominate the respective Zodiacal signs Aquarius and Pisces.

Astrological Interpretation of Genesis in the Bible. Voice is the Creator of Form.

We read in Genesis, "And the Spirit of God moved upon the face of the waters (Scorpio), and God said, Let there be light (Aries), etc." This is the first day or period. Then comes the blue, typical of Saturn's coldness and contractile influence, water, air, space, cold earth (Capricorn and Aquarius). Reading further, "And God said, Let there

be a firmament in the midst of the waters, and God made the firmament and divided the waters which were under the firmament (Capricorn) from the waters which were above the firmament (Aquarius), etc." This equals the second day or period.

Then comes the Yellow, typical of Venus, in conjugal attraction and fruitful stimulation, Taurus and Libra. "And God said, Let the earth (Taurus) bring forth grass, the herb bearing seed and the fruit tree yielding fruit (Libra), etc." This is the third day or period. Speech is the outcome of motion and vibration. The first vibration of sound is the voice of the parents. Voice is also well known to be a creator of form, as illustrated in the geometric and beautiful forms generated in any diffusive material, fine sand, lycopodium, etc., by tones of the human voice. The phrase employed, "And God said," is therefore fitly symbolic of creative vibrations upon matter.

On referring once again to the diagram, it will be noted that the polar, or opposite point to the red, gives its complementary green. This forms the apex of another triangle giving the three secondary colors, green, purple and orange, answering the following three days or periods of creation, being the natural outcome of, and sequence to, the three primaries; thus green, typical of lunar mediating ray, and its measuring influence, potent in the terrestrial seasonal phenomena and tidal conditions, from day to day throughout each season and year. This is signified by Cancer. "And God said, Let there be lights in the firmament of the heavens to divide the day from the night, and let them be for signs and seasons and for days and years," etc. This constitutes the fourth day or period.

Next comes the purple ray, typical of Jupiter dominion in relation to his signs, Sagittarius, the flying arrow, and Pisces, the fish. "And God said, Let the waters bring

forth abundantly, the moving creature that hath life (Pisces) and the fowl that may fly above the earth," etc. This is the fifth day or period.

Then comes the sixth, or orange ray, typical of the grand soul, or solar efflux, as the universal vital spark and sustainer of animal life (Leo). And God said, "Let the earth bring forth the living creature after his kind, cattle and creeping things and beasts of the earth, and God created man," etc. This is the sixth day or period.

Thus far we treat of the six points of force which form the two great triangles, primary and secondary, though much remains which might be said of them. These answer to the six leading tints of the prism, and the six principal tones of the diatonic scale, which, like the creative principles or series, is divided into two sets of three each. Thus, Do Ra Me constitute the first series; Fa Sol La the second series, while the seventh note, like the seventh color, forms a mental link, to bind the first six to a new series. This is the violet red of the spectrum, the mercurial tone in the music scale, the tree of knowledge in the evolution of the mind. It will be noted from the diagram of color, considered horoscopically, that this mercurial color, violet red, falls on the cusp of the third house, and forms the leading note to a new propulsive series of six, which like the former six are mutually in sextile and trine aspects. This new series, beginning with the violet red, is naturally linked with the blue purple, the green blue, the yellow green, the yellow orange, and the red orange; that is, the Ascendant, eleventh house, ninth house, seventh house and fifth house.

In following the text closely we see the wisdom contained therein, though it may appear as visionary matter to a casual reader; but to the earnest student of the finer forces in nature and occult philosophy, it will bring a conviction of the great truths to be revealed; at least let those disprove it who can.

*Effect of Astral Forces is Felt by Musicians and Artists;
Their Relation to the Navigator, Physician and
Surgeon.*

We wish to add that the first six sounds are distinctly connected with the generative or meridian line; the second six with the generated or horizon line.

The diatonic scale of modern musical art does not follow in natural succession the same order as the prismatic indications by color, because it is purely artificial as an arrangement of tone, and liable to variation, with change of custom and theory; but if the six tones are arranged, which agree with the six colors, as in the order of the creative series, that is, primaries followed by the three secondaries, it produces two figures of sound in the form of an inverted half triangle, which corresponds with the two triangles of the color projection; thus, G, A, D and E, F, C.

Then again, each color ray may be subdivided from one to the next, by six gradations of tint, answering exactly to the divisions into six faces, of each of the twelve Zodiacal signs. You can understand this better by dividing each house of the diagram of colors into six equal parts. Thus we see how the planetary vibrations have their correspondences in the planes of color and sound, thus bringing the painter and musician into direct communication with the astral forces through the medium of their respective arts. The demonstrations serve as well to indicate how closely related is the poetry of color to the poetry of sound. Indeed, it is rare to find an individual with a fine musical perception who is deficient in the sense and sympathy of color, and vice versa.

It is not necessary to go into detail as to the relation of the heavens to the practical art of navigation, for it is

generally known to what extent the navigator is indebted to the influence of the stars for the successful issue of his voyaging over the face of the waters, not only with regard to astronomical observations, taken to gain the knowledge of his whereabouts on the ocean, but also in connection with the nature of the weather, the tempests, calms and atmospheric changes to which he is subjected; how signs in the heavens tell of impending storms or favorable winds; how certain seasons, connected always with the solar-lunar influence and positions, indicate with certainty the prevalence of equinoctial gales, variation in the tides, etc.

To the physician and surgeon the celestial influences are no less potent, though, it is true, only regarded at this time by a very small portion of those who practice the healing art, so that medical art is reduced to a mere practice of chance. The lamentable lack of progress during several centuries is due to this neglect of natural first principles, for though the knowledge of *materia medica*, hygiene and surgery has been greatly extended, and new remedial agents are continually being discovered, the principles of treatment, involving their application to the cure of the sick, remain empirical and unsatisfactory, and in modern times as well as in past centuries it has been difficult, yes impossible, to find any rational principle for a physician's treatment of a case. It is, in fine, guesswork, though it would not do to acknowledge this. His application of remedies is like throwing mud against the wall. Of course, some would stick. In fact, medicine is a science founded upon conjecture and experiments, in which many souls are forced to leave their earthly temple. Many medical men have, during the present century, expressed themselves in similar terms regarding their art, which clearly indicates that the compass has been lost, and they are on the wrong path, without clear first principles on

which to base and build up a truly scientific practice, from which to derive uniformly successful treatment under uniform conditions. Now where is the compass? To what period must we turn in order to regain the lost path which leads to truth? It is in this search that gifted and thoughtful men, impressed with the errors of old physic, have fled from its schools.

We are truly in the path of wisdom, and while we cannot hope to gain all, we can at least catch a glimpse of infinite truth that will better prepare us for the unfoldment of self, and serve to call our attention to the needs of the hour, in the evolution of principles necessary to happiness of our brother and sister humanity. We trust we shall be able to make the path to truth plain to all, and know the efficacy of thought concentration. Let us continue to give our thoughts for good.

CHAPTER XV.

Zodiacal Signs; Disease and Remedy; Knowledge of Astrology Necessary to a Physician.

We find by investigation, there are many different systems of medicine all containing some elements of truth, competing one against the other.

Hippocrates, who lived in the mortal between three and four centuries prior to the Christian era, and who has been justly named the father of medicine, declared that a physician cannot safely administer physic if he be unacquainted with astrology; which means simply that in the absence of natural first principles for guidance, the application of remedies, however good they may be, will prove all guesswork. Advanced students in astro-philosophy and occult science learn that nature never contradicts upon one plane what she asserts upon another plane; therefore if we follow the cue to medical practice, as given by its father Hippocrates, we may discover the compass which will guide to the path of truth. In the meantime, let no foolish prejudice stand in the way as a stumbling block to an effective medical art. There is no doubt that some errors interblended with the ancient rules of astral science, but this must not warrant the neglect of so sublime a subject by modern scientists, who seem to labor under a prevailing notion that somebody has exploded astrology somewhere, though nobody knows who, where or when.

Whether followed or not, the fundamental truths of Ancient Astrology remain unshaken, and are made mani-

fest by every natural event in each individual's daily experience. Does anyone doubt the effect of color upon the human organism? Is it not proved that vibrations of color set up sensations and corresponding thrills in the system, which become associated either with favorable or unfavorable results, and are not these same results amenable to definite law? Can anyone doubt the effect of sound upon the human organism? The celestial vibrations which are the root of all natural sciences teach the only rationale of the medical treatment. We are shown that man is but a fragment or chip of the great universe from which he is evolved. He is a type of the universe to which he belongs, and as the Sun is the vital centre whose forces radiate and are propelled to all the planetary orbs which form the organs and members of the solar system, replenishing vitality, light, heat, motion, nourishment and every requisite of life, so in man the Heart is typical of the Sun or vital centre, whose forces radiate outwardly to all the organs and members of the body, constantly replenishing vitality, nourishment, heat and all the necessities of life. The twelve primary divisions of the great circle of the Zodiac, whence you derive the source of physical life, are found to correspond with the twelve primary divisions of the physical animal frame, while actual experience shows and proves an absolute affinity between one and the other.

The classification is of ancient origin: Aries, the head and face; Taurus, the neck and throat, etc., as we have given you heretofore. Then there are seven primary or vital organs or parts in the solar system, and likewise seven primary vital organs or parts known in the human system. The Sun governs the heart, the Moon the stomach, Mercury the brain, Venus the kidneys, Mars the liver, Jupiter the lungs, Saturn the spleen. The affinity existing be-

tween medicinal properties and the celestial influx is equally definable. There are twelve primary forces emanating from polarities within the Zodiacal circle through which the planetary bodies have their cause of action; so also there are twelve primary medicinal properties from which medicants derive their range of action as follows: Aries gives a stimulating, exciting action; Taurus a demulcent, lubricating action; Gemini a strengthening, tonic action; Cancer, emetic, inducing vomiting; Leo, suroric, promoting sweat; Virgo, astringent, binding, drying; Libra, alterative, changing condition; Scorpio, purgative, aperient; Sagittarius, healing; Capricorn, sedative, soothing irritation; Aquarius, refrigerant, cooling; Pisces, diuretic, inducing flow of urine.

The seven primary planets are all more or less visible to the human eye unaided by artificial means, while Urania and Neptune are telescopic orbs whose influence seems to unite with the other planets but have more influence upon the mental plane. We shall gain the key to unlock the door to wisdom's domain and relieve poor humanity.

Relation of Celestial Signs to Medicinal Properties. The Moon's Influence.

We named the relation of the twelve celestial signs to the twelve medicinal properties, and as there are seven primary orbs in the solar system, considered in relation to the earth, so there are seven primary principles of medication considered in relation to the body. In this wise the Moon gives contraction; Mercury, neutralization; Venus, soothing; the Sun, relaxation, expansion; Mars, stimulation; Jupiter, nutriment; Saturn, fasting. One or more of these indications must be followed in the treatment of every form of disease.

One of the most noticeable evidences of the influence of the celestial vibrations on the severity and duration of disease in the individual is shown by the nature of the critical days which attend every acute attack, and their undoubted relation with the lunar position. We have spoken in a previous writing of critical days caused by the angles which the Moon forms to its own place in the beginning of the attack, that is the seventh, fourteenth and twenty-first days; not because there is any virtue in the number of days; more especially is the effect noticeable when one of the malefics also applies in evil angles. During the lunar period there are no less than eight critical points, but the exact day of some varies slightly, according as the Moon may be swift or slow in her Zodiacal motion; and this fact shows the potency to lie in the vibration. The Moon's influence in this capacity has received the attention of thinkers in all ages, and is quite above the possibility of mere superstition. We speak more especially of the lunar influence for the reason that it is the most important of all in diagnosing and following the various cases of sickness.

Success in the art of healing must rest in a great measure upon a clear recognition of the solar, lunar forces, and positive and negative, propulsion and attraction, expiration and inspiration, efflux and influx. These are connected with periodic alternations which are always proceeding, and which involve the laws of periodicity, affecting all manifestations of life. The solar force represents the positive and propulsive; the lunar force represents the negative and reflux powers, while the Zodiac is the great zone from whose polarities both solar and lunar forces emanate in producing terrestrial phenomena, modified by their inter-planetary relations. In order to achieve uniform success in eliminating disease and expelling morbid matter from the human system, it is necessary to have an un-

derstanding of the positive and negative polarities in the three great circles which affect human life; that is, the daily, mundane or twenty-four hour circle, from which the ordinary daily habits and events arise, due to the solar lunar position; the lunar or monthly circle, from which vital changes and the majority of abnormal manifestations arise, due to the lunar action; and the solar or yearly circle from which, the major season, all food supplies and vital changes arise, due entirely to the solar action.

Each of these circles contains polarities with an equal number of alternating positive and negative points. The positive influences, acting at definable periods of time upon the human system, give rise to a dominance in the expulsive or outward radiating forces, and at these periods only is medication successful in the elimination of disease. Medicines administered during the negative or contractile periods are more apt to carry the disease inward, and bring about unfavorable conditions. It is owing to these periodicities that a certain medicant will at one time act with its full power, and display its accredited virtues, while at another time even upon the same individual and under apparently similar conditions in other respects, it fails to act, or oftentimes displays what appears to be contrary properties.

Researches have led us to recognize the principle of planetary law and declare the truth of the ancient teaching, for as it has been truly said, man is subject like other material objects to that mysterious law which causes certain normal processes to follow lunar periods.

Zodiacal Signs are the Chief Rulers in the Physical Constitution.

We will continue our subject of the physical health. In previous pages we have followed the workings of the human system and those organs controlled by the

twelve different signs and planets. When taking the twelve signs of the Zodiac at ease and rest, this forms a perfect belt or ring of harmony. Then each degree is singing its own musical note in perfect rhythm with the other three hundred and fifty-nine out of the three hundred and sixty, and with proper attention to the physical virtues, the whole of which come under the main heading of parity, there is no reason why each molecule and atom should not perform its work in ease and comfort.

In making a study of the physical body astrologically, we must study the signs as a primary consideration, leaving the study of the planets until a later period, although they also form an important part in the physical constitution. Let us first examine the Signs and consider them as chief rulers over the atoms and molecules. It is obvious that the Ascendant will be the chief and central point of the twelve signs which we must consider in each individual case, as the Eastern Angle is the most important point in all matters connected with the personality, and has more to do with the life and health and all matters connected directly with the body than any other part of the nativity. The Rising Degree may be looked upon as semi-vital in a secondary sense, only in connection with the part of the body which it rules. The signs are the form, the planets ruling the life; therefore that part of the circle rising will indicate the strength or weakness of the part represented by that sign.

The twelve divisions apart from the signs have been found to correspond with the nature of the signs in their rule over the body. They are, as it were, the ground plans into which the signs come to make shape and form. This is why the first house always represents the head and face irrespective of, or rather in addition to, the sign that may happen to be on the cusp of that house.

In the following table you will receive a close approximation to the rule of signs and houses over the body: Sign Aries rules over system, hair and teeth, the first house, also the head and face. Second house, Taurus rules part of the system, the pharynx and tonsils, part of the frame, neck and throat; Third house, sign Gemini, part of system, lungs; part of frame, arms and shoulders; Fourth house, sign Cancer, part of system, stomach, part of frame, chest and breast; Fifth house, sign Leo, physical heart and spine and back; Sixth house, sign Virgo, solar plexus and the bowels; Seventh house, sign Libra, ovaries and kidneys and groin; Eighth house and sign Scorpio, the generative system, part of frame, sex organs; Ninth house and sign Sagittarius, the arteries and thighs; Tenth house, sign Capricorn, the skin and knees; Eleventh house and sign Aquarius, blood and ankles; Twelfth house and sign Pisces, the toes and feet.

Disease is created through the want of rest and harmony in the system. Ill-health is produced by a disturbance in the atoms and molecules caused by neglect or by the emotions or mental condition. Much of the ordinary physical ailments may be corrected by a little common knowledge. A regular cleaning of the body will take out of the system and free the body from the clogging which it gets daily from the magnetic emanations and unclean surroundings more or less. Then again, a little care with regard to the diet will prevent the body suffering from the foods which do not agree with the system.

Persons with many planets in airy and fiery signs do not require any flesh diet, and to them it must be always more or less injurious, though it is not wise to attempt to change suddenly the mode of living from that to which any individual may have become accustomed. It must be gradu-

ally modified. In our next meeting we shall consider the diseases, that may be produced out of each of the twelve signs.

The past has shown to us the weakest parts of the science in modern times and these must be strengthened. Astrology holds an entirely unbiased attitude towards all systems, and we must not permit prejudice to stand in the way of a full elucidation of the various methods of direction. Let us seek to concentrate our thoughts to the highest.

Diseases Under the Twelve Zodiacal Signs.

Let us now go into detail relative to the different diseases that come under the rule of the twelve Zodiacal signs. First, Aries, pimples and heat in the face, hare-lip, ringworm, small-pox and all infirmities incident to the face, headache, toothache, baldness, megrims, apoplexy, falling sickness and all diseases of the head, as neuralgia, gumboils, polypus, swellings, mumps, etc.

Next, Taurus gives all infirmities of the neck and throat, Kings' Evil, wens, sore throat, quinsies, abscesses, enlarged tonsils, gout, croup, goitre and affections of bronchial tubes, etc.

Next sign, Gemini, flatulency, nervous diseases, frensies, distempers, corruption of the blood, accidents and infirmities in the hands, arms and shoulders; brain fever, bilious complaints, etc.

The next sign, Cancer, indigestion, and all imperfections in the breast, chest and stomach, cancerous and dropsical tendencies, asthma, phlegmatic troubles and pleurisy, consumption and all pulmonary troubles and complaints affecting the fluidic system, dropsical humors, etc.

The next sign, Leo, rules all infirmities of the back, ribs and sides, as pains in the back, convulsions, pleurisy and

palpitations, inflammatory fevers, jaundice, sore eyes, measles, etc.

The next sign, Virgo, gives dysentery, obstructions in the bowels, worms, wind colic or gastritis and nervous disorders, bowel complaint, appendicitis, etc.

The next, Libra, rules all infirmities in the reins, as the gravel and stone, all uterine troubles, pains in the back, heat in the loins, kidney and bladder troubles, debility, atrophy, ulcers and corruptions of the blood, etc.

The next, Scorpio, rules secret diseases connected with the generative organs and private parts, ruptures, piles, etc., defects in the matrix, also all kinds of uterine troubles, and diseases affecting the external generative system, injuries to spermatic cord and groin.

The next, Sagittarius, gives accidents through horses and four-footed beasts, also through violent exercise; feverish complaints and troubles arising from overheated blood, rheumatism, etc.

The next, Capricorn, gives rheumatic pains in knees and lower limbs, skin diseases, fractures, weak knees and diseases of the bones, leprosy, salt rheum, and all cutaneous diseases.

The next, Aquarius, gives affections of the eyes and blood, cramps, rheumatic fevers, and sickness arising from corrupted blood.

The next sign, Pisces, gives gouty complaints, boils, blotches, ulcers, abscesses and all complaints that arise from damp and wet feet, corns, bunions, enlarged joints, all affections of the feet, lameness, cold and moist diseases.

Diseases may be classed as physical and mental, the mental reacting upon the body, the physical upon the mind, and in studying the former, the Moon's position

and all her aspects must be carefully noted, but with regard to the latter, Mercury must be considered.

The Rising Sign may be considered as the hereditary tendencies, although nothing is hereditary in the true sense of the word; but for all practical purposes it will be well to think of the Rising Sign as showing the characteristics that the native has inherited, or rather, brought over with him upon his entry into physical life. It will be the pivot upon which his life will turn and it will be found that the individual's health is afflicted in that part of the body ruled by the sign under which he is born. The Ascendant and its rulers are the indicators of the constitution, and a strong sign rising will give a robust constitution, to begin with, but a weak sign rising will handicap the life if there is much affliction shown in the nativity. The Fiery Signs give a strong, wiry, robust constitution and are classed as follows: Aries, vital-mental; Leo, vital; Sagittarius, vital-motive.

Our great aim must be to draw the mind of humanity to this science of life; to bring them nearer, closer together, and when this is accomplished, the beauty of the form will obtain the added light and warmth of the divine life. This is our ideal; the unity of a long separated brother and sister, and through them, the final unity of the whole family.

Effect of the Signs Rising on Health.

We will now consider the various types of the twelve Zodiacal signs. We find the vital types possessed with an abundance of the life force, and they often suffer from an overplus rather than from too little. They require plenty of sleep, a moderate diet, plenty of outdoor exercise. The fiery triplicity are liable to accidents and their passing out is generally very sudden. They suffer most from excess and injury or disease of some vital organ. This group is governed as a whole by the Sun.

The airy triplicity govern the mental signs and all diseases that affect the mind. They require plenty of fresh air of a light, high temperature, harmonious surroundings and the avoidance of all worry and annoyances. They should give irritable persons a wide berth, as they are affected to a great extent by the mental conditions of their companions, and the more refined their associates the better their general health will become. As a group this triplicity come under the rule of Venus and Mercury.

The watery triplicity rule the desires and emotions. As a consequence, this class will ever be controlled largely by their feelings and emotions. They are in reality more affected by their psychic sense than from the mental conditions of others with whom they may be brought in contact. Being receptive they are simply affected by uncleanly surroundings, and very soon become tainted with the emanations of others when they are impure. Their duty is first to purify their senses to have good health, and they should be most careful in the choice of companions. Parents should heed this and be most careful of their children in this respect of playmates. As a group they come under the rule of the Moon and Mars. All foul and loathsome diseases arise from the watery signs; all secret complaints, cancers, tumors, abscesses, etc.

The earthy triplicity are the purely material, and govern the material body proper, and their affections are connected with the body entirely, though not touching the mind or any vital organ. Taurus usually gives a very fine physique, and all the appearance of a long life, but the people under him go very quickly when once they become afflicted. Virgo gives a well-made body and usually very good health. Those under Capricorn are, as a rule, very long lived. The earthy group come under the rule of Saturn. In giving judgment of the general health, each group must be carefully studied.

Next come the Signs taken separately. This refers to the Sign Ascending at birth; also signs of long and short ascension; for instance, the twenty-seventh degree of Libra should be on the ascendant and the sixth degree of Libra on the twelfth, and Venus in the twenty-ninth degree of Libra, which would be in the first house, and the Moon or planet in the fourth degree of Libra, which would be in the confines of the eleventh house. This would, as a matter of course, have to be considered in judging of the environments of the native, though being in reality over thirty degrees removed by mundane measurements. The same way in any part of the map.

Aries rising gives a robust, wiry form and full of heat; liable to accidents especially of the head. Illness is produced through overexcitement, or overwork, or taking too much responsibility, also by mental worry and a too positive condition, having all the forces drawn into the head. Those under this sign require proper rest, freedom from all anxiety, social companionship, a certain period for quiet and peace alone every day. Their medicine is harmony.

Taurus gives a strong constitution. Those under him suffer a lack of industry and are too fond of ease; are pleasure seekers; and while obtaining amusement seem to be happy, but collapse suddenly. The throat is the vital point. Their greatest danger comes from over-eating, too much indulgence. They should make a study of living temperately and becoming more active.

We are not bound to traditions in our outward expressions at least, but to those memories of the past which are woven into our higher consciousness. Whatever the Genesis of astrology, it cannot alter the fact that Venus corresponds to the love nature in humanity, and the aspects of Mars to their strength and force; Mercury containing the essence of intellect, etc. It is dangerous to criticise that which one does not comprehend.

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Gemini, Cancer, Leo, Virgo.

We will now continue with the effects produced in the various Signs Rising at birth, or when they are the significators of the general health.

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Gemini is a fairly strong sign, giving to those under it length of form and active body. They are restless and unsettled persons, ever on the move, often with two things in hand at the same time; hence they become bothered and worried, and bring upon themselves nervous diseases and troubles arising from disordered blood. They are dual and their true nature asserts itself, for they generally suffer in both body and mind at the same time. They are fretful and at times peevish, and take on the troubles of others quite unconsciously. Their medicine is rest and less activity. They should strive to become less scattered and more concentrated, and not upset the body in trying to be in two places at the same time. They suffer from being all positive at one time and all negative at others. The medium is required.

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Cancer rising: these people are weak as children and they suffer in accordance with the types with which they are thrown. It is most important with whom they are brought in contact, as oftentimes nurses will drain these children of all their life force. They are highly magnetic and suffer also from troubles of the stomach. They should be most particular of the food they eat, and should never eat while there is discord about them. They are liable to indigestion, which becomes chronic if not remedied. The whole of their many diseases arise from their negative and receptive condition; therefore they should be very careful of their companions, and especially those who sleep in the same house with them. They require imme-

diate attention on falling sick, and their best medicine is a cheerful and bright companion who is thoroughly healthy and full of positive and electric magnetism, such as is often found in the Taurus type. They are inclined to sink under disease and give way, owing to their negative state of mind and body. They should avoid taking too much liquid. Their food should be light but wholesome. A change of air and environments is always good for them. It is essential that their surroundings be pure, clean and refined.

Leo rising: this is a vital sign and produces a very powerful, strong, healthy constitution. Those under it are positive and electric and repel disease. They are highly concentrated persons and live in a higher emotional plane. They will suffer from an overabundance of life and vitality, and can afford to be very generous with it. They will gain by giving off some of their life force. These people live in the solar breath, as it were, and when disposed, they quickly recover by their marvelous recuperative power. They rarely ail much unless they give way to dissipation; then the heart becomes affected. Their greatest danger is overexcitement, through which they contract fevers and inflammatory conditions of the blood. They are oftentimes led into the wrong road through their sympathies, which are easily aroused. They should strive to cultivate their interior nature and bring it to the fore.

Virgo rising: the Virgo people have an earthy body, and being a mean between the Taurus and Capricorn, they can hold their own life. They blend the mind and body so evenly that usually both suffer at the same time, although they catch diseases from those with whom they come in contact, on account of their extreme receptivity to conditions that are inharmonious to them. This seems to be

their greatest danger until they lean as much to the practical as to the ideal business. Worry and commercial fluctuation affect them more often than other things. There is a tendency to consumption, as they advance in life. They live an intense life, both mind and body seeming to consume them at the same time. They should attend to diet above all things, should observe regular habits. They come out best under prosperity. They must learn how to care for themselves effectually first of all.

The art of directing the planets in the horoscopal figure is not as yet correct in modern methods. In ages past many bright minds labored to perfect a complex system, but there was quite a variety of opinions; Alcabitius, Julius Firmicus, Francis Stabula, Cardan, Campanella, Ptolemy, Schoner, Porpsyrus, Regiomontanus, Chauvigny, and many others.

Libra, Scorpio, Sagittarius.

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The sign Libra rising gives a well formed body and positive; quite able to resist disease. The troubles of those born under it seem to be more internal and most of their complaints arise out of exhaustion. They are positive and not receptive to disease; at the same time, they produce their own ill health, being too inactive and over-fed of ease and pleasure. They lack industry and activity, living more in the plane of mind than in the body; hence the body has often unwillingly to follow the mind. They also suffer largely from or through their perceptive organs, and whatever the mind sees or desires, the body has to obtain. This causes a wearing out of the body, and at the same time affects the internal arrangements. They often appear to have external harmony when they are really discordant within. They require most of all, peaceful exercise and a harmonious unity of mind and body;

otherwise they will suffer from debility. Their best medicine is plenty of good, healthful reading, and plenty of their own natural element, pure, fresh air.

The sign Scorpio rising at birth: while it is a negative sign, often produces a strong, healthful constitution. This is on account of it being one of the vital signs and the house of Mars. To the Scorpio persons cleanliness is most essential, and in common with the other watery signs, they suffer through their psychic conditions. They are highly magnetic, but in a totally different manner from the Cancer type. Cancer is magnetic to physical conditions, while Scorpio is magnetic to what is properly known as the astral conditions. They have a peculiarly emotional and highly sensitive nature, which is receptive to the sensuous or desire conditions about them; hence they easily become poisoned by the evil emanations and desires of others. When they have overcome the senses, and thoroughly understand them, they become the finest magnetic healers and are able intuitively to find out just the peculiar medicine that they and others need; therefore they make good physicians. They generate the life forces quickly and when they lead a chaste life they have remarkable power and enormous vitality. Disease generally attacks them in the generative system, the generative organs and private parts. They should cultivate their own natural, medicinal ability, and always practice self-control. They can easily become their own doctors, for they are the natural physicians of the world.

The sign Sagittarius rising at birth. This is a positive sign and persons born under it should always have good health; that is, if they only follow out their instincts. They have a motive type of body, wiry, strong and robust, but their great love of sport often produces accidents.

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They live generally in the external world, and naturally are fond of fresh air, plenty of exercise, which they take good care to have, even at the expense of all else, on every available occasion. Walking exercise is good for them, and with every step they take in a fresh draught of life. They are liable to suffer from too much activity and an over-restless nature. They are often prodigious workers and rarely, if ever, lazy. While they can keep on their feet they will not ail much. Their best medicine is travel.

The science of astrology is divided into seven branches, Esoteric, Natal, Medical, Horary, National or Mundane, Astrometeorological, and the Higher Spiritual, that has to do with the material expressions. It was in its zenith about two hundred thousand years ago; no doubt longer. It was first taught by the Manu who had charge of the fourth root race.

Capricorn, Aquarius, Pisces.

It must be kept in mind that in the Sign Rising, in order to gain an accurate judgment we must also consider the planets in the Sign Rising, also the Ruler of that sign, and the aspects thrown out to the first house from other planets in the horoscope.

13 The next sign in order is Capricorn. This sign rising gives a large frame, and while it is a negative sign, it is a cold negative, and therefore not so receptive as Pisces, for instance. It generally gives longevity, and its people have good health. In general their ailments belong more to the physical and are rarely mental. At the same time, ill health is often induced by a peevish or discontented spirit. They suffer most from deep-seated cold complaints and melancholia; are often depressed and despondent, and this reacts upon the body, bringing rheumatism and

lingering disease. They are healthy while carrying through gigantic and heavy responsibilities and while working out their ambitions. Failure often causes melancholia, and from this they turn sick and contract lingering complaints. Their best medicine is work and contentment, and the following out of some important pursuit. They cannot be happy or well while idle, and when not working with the body must labor with the brain, so that they may draw down the vital forces through energy which they have to acquire.

The sign Aquarius rising: this sign should contain a perfect blending of the mind and body, and while both are in harmony they are happy and well. Worry will always precipitate itself into the flesh, and immediately act upon the blood. It is a robust sign. There is more display of mental energy than vitality. Those born under it suffer from peculiar complaints, and the stronger the mind, the more deep-rooted will be the complaints; but the blood seems to contain the seeds of their illness. Owing to their very positive nature they wrestle with disease, and only succumb when absolutely forced, and through this they are often taken suddenly ill, and all hopes of recovery seem gone, when they just as suddenly recover. They should take steps to purify their blood. They require fresh air, plenty of quiet exercise, and above all else, peaceful and artistic surroundings. They are refined, and coarse surroundings sicken them and cause them to lose heart. Their best medicine will be music, harmony and cheerful company.

Pisces rising: this is a negative sign, and is related with the psychic or astral world. There are two distinct types coming under this sign; the one having perfect health, the other generally ailing. They suffer from cor-

rupted blood and break out in blotches, etc., in various parts of the body. Pure diet and cleanliness will do much to preserve good health, and with a study of temperance and an abstinence from intoxicants they may have good health. They never ail when near the sea, nor when taking long sea voyages. They make fine sailors, and their life on the sea is the best tonic they can have.

The signs may be grouped into fire, earth, air and water, then fixed, cardinal and common. The fire signs give vitality, but liability to fevers, accidents and inflammatory complaints and violent attacks of disease, very acute while they last. The earth signs, slow, long, lingering diseases, not affecting the vital parts of the body. The airy signs give mental diseases; cure the mind, the health becomes good. The watery signs affect the lymphatic system; produce lingering and difficult diseases affecting both mind and body. These complaints are not easily cured. The fixed signs rule over the most vital parts of the body, as the heart, and they ultimate in that organ. The cardinal signs affect the skin and functional arrangement. The common affect the blood and tend to consumption and wasting disease. Apart from the Sign's rule, each planet has its disease. The Sun governs the structure, the heart, brain, eyes, etc., and so-called hereditary complaints.

From the afflictions to the Sun and the sign in which the Sun is posited, we may judge of the nature of hereditary complaints. So-called hereditary complaints come under the rule of the Sun, as we are drawn to the parents who can give us the best vehicle in working out the results of those causes we have set in motion in the past.

Effect of the Sun and Planets on Diseases.

The Sun governs all vital parts and the structure generally, but chiefly the heart. The eyes will also be weak and show signs of failure when the Sun is afflicted. In

all vital diseases the Sun and the direction from which affliction from the Sun is coming must be particularly noted, for the Sun alone has to do with diseases that cause fevers or produce heat in those parts governed by the sign that he is in.

Taking the Sun alone, the diseases that may be expected to occur under his influence will be chiefly those connected with the brain, eyes and heart. The most common complaints that may be attributed to the Sun are palpitation, heated flushings and fullness of the system. In the various signs consider the Sun generally as the centre to which the sign is making, and also consider the sign the vital spot, owing to the Sun's position there.

We will now give you the general indications in order to simplify. When the Sun is posited in Aries, there are internal headaches, generally in the centre of the head; weakness of eyes and feverishness. Ill health is produced by worry and excitement, or by outbursts of anger and impulsive expressions.

With the Sun in Taurus, the throat will be affected by quinsy or some inflammation. There may be diphtheria.

The Sun in Gemini: In this sign the blood is affected, and the chest and lungs become afflicted by inflammation. Two complaints may be going on at the same time, arising from congestion or an inflamed condition of the blood. It gives a tendency to lingering complaints.

The Sun in Cancer will give disease arising out of indigestion or a disordered condition of the stomach, tumors and cancerous complaints, also the fluidic system, as dropsy, etc. The chest and breast are also affected.

The Sun in Leo: The heart and back suffer and there is liability to all feverish complaints.

The Sun in Virgo: This brings disease affecting the circulatory system, giving dysentery and obstructions of the bowels, with tendencies to consumption, etc.

The Sun in Libra gives kidney complaints and diseases affecting the liver and reins.

The Sun in Scorpio gives disease connected with the private parts, affecting the urine and generative organs. It causes stone and gravel and all obstructions in that part of the body.

The Sun in Sagittarius: By reflection it will affect the lungs, but generally gives trouble with the arms and also the spine and thighs.

The Sun in Capricorn: By reflection the stomach is often affected, also the knees and joints in the limbs.

The Sun in Aquarius: The blood is affected, also the eyes, and by reflection, the heart and back.

The Sun in Pisces gives fluidic complaints and sometimes trouble in the genitals.

It should be noted that the signs that are in sympathy affect one another, the fixed signs governing all vital parts; the cardinal the functional arrangement; the common signs the limbs and extremities. At the head of the vital group stands the Sun; at the head of the functional, the Moon; while Mercury governs the nervous system.

Thus we have given the diseases connected with the Sun when in the various signs. You can readily perceive that when this planet is in any of the signs the disease will be accentuated by heat and inflammation, and extreme cases may be expected of the ailments already mentioned. But with Saturn the conditions would be just the opposite. This would give colds and a lingering tendency, and instead of inflammation, there would be a slow disease such as rheumatism or consumption, and complaints difficult to cure.

Clairaudience is a faculty or higher sense in the physical, coming under the rule of Saturn, whereby the hearing is extended to whatever distance or vibration desired. Clairvoyance is extended vision, or the faculty of seeing with the inner eye through and beyond dense matter irrespective of time. As the sight is governed by Mercury it may be considered as a future sense or soul sense.

Mercury, Venus, Urania. The Moon Governs All Feminine Complaints, also Lunacy.

Mercury in the various signs will act in a different way than either Saturn or the Sun. The diseases connected with Mercury rise out of the mind and the nerves become affected; fits, lethargy, convulsions, general debility and complaints which come from irregular circulations are caused by the afflictions of Mercury. The Moon affects the functions, and in a general way, the sight. It causes tumors and consumptive complaints. Cancers and all female ailments also come under the Moon.

Venus is closely related to the generative system, and governs all those parts having to do with generation. The reins and kidneys and back are under Venus.

Jupiter governs the seed and the blood; hence the liver becomes diseased under severe affliction of Jupiter.

Urania may be considered quite apart from the other planets, as Urania rules what is known as the etheric body, that is, the mold upon which the physical is built; hence it is often said that his diseases are incurable except by certain psychological treatment. The effects of affliction from this planet are always sudden and unexpected. Urania has much to do with accidents and sudden events of a peculiar nature, suicides and violent deaths that are shrouded in mystery and seldom if ever are the causes made plain.

With regard to Neptune, he has little to do with physical disease and acts in a peculiar manner upon the body as a whole in connection with some of the other planets accordingly as he is afflicted.

We may now classify the diseases of the planets as follows: The Sun rules all hot and dry diseases; affects the

heart, back and arteries and also the eyes and brain. The right eye is considered masculine; the left, feminine. The Sun's diseases are also palpitation of the heart, faintings, lightheadedness, fevers, weak sight, brain troubles. The Sun's weekly house, as well as sign, should be noted. When the Sun is decadent in the nativity, there will always be a tendency to diseases of the Sun, and more especially when the Sun is afflicted in the cadent house or common sign, but much less so when in Sagittarius or the ninth house. When the Sun is angular it gives power to resist disease and less liability to sickness.

The Moon governs all feminine complaints, also cases of lunacy or insanity. The nature of the Moon is cold and moist; therefore all cold and lymphatic diseases come under the Moon; cancer and complaints of the stomach, and to her influence may be traced rheumatism and consumption. Her diseases are gastritis, vertigo, apoplexy, scrofulous disease. Females especially come under lunar disease, as the Moon affects the periodics and liver. Children during the first four years of life come under the Moon's influence. The luminaries in affliction tend to inflamm the eyes and weaken the sight.

Mercury: this planet governs the brain as a whole, also the nervous system; also the tongue, hands and feet. His diseases are madness, dumbness, stammering, stoppage in the head, headache, lethargy, loss of memory, gouty disorders in the hands and feet, hoarseness, dry coughs, nervous debility. With Mercury afflicted, there is danger of consumption, fits, madness. The signs from which the affliction occurs must be carefully noted.

Mars: this planet has sympathy with the Sun; accentuates all the diseases mentioned under the Sun in the various signs, fevers and inflammation of the burning,

contagious type. They are quick and severe, while those of the Sun are slow. The diseases of Mars are yellow jaundice, stone in the reins, and kidney complaints, which proceed from the gall from overheated blood. Those diseases caused by prodigal life and wasting of the forces, shingles, diabetes, small-pox, burns, scalds, wounds and bruises come under Mars. This fiery planet is dangerous if afflicted at childbirth to both parent and child, also causes accidents, dog bites and sudden ruptures to blood vessels.

We see that with practice and study disease may be easily located, though in all cases the aspect must be carefully considered. Shallow minds believe in luck or fate; strong minds recognize the law of cause and effect. Mankind is not sharp-sighted enough to see how much good they may be doing when they undertake to do any good thing. All will in the end attain perfection.

Saturn, Jupiter, Venus, Urania.

We wish to give a few more practical thoughts relating to the physical health, for this is one of the conditions that will require special attention is casting one's natal figure.

The generative organs to a certain extent, and the muscles and sinews are chiefly ruled by Mars, also the forehead and nose.

Saturn: this planet is in sympathy with the Moon and accentuates all the Moon's diseases. His diseases are those arising from melancholy, colds and depression. He produces consumption, slow, lingering disease, atrophy, palsy, dropsy, leprosy, severe catarrh and acute nervous diseases. His chief diseases are rheumatism, and those which originate from colds, such as neuralgia, toothache, and when under certain afflictions of the Moon, he causes

epilepsy and fits. Saturn governs the bones, joints and spleen. The ears are also ruled by Saturn, and when afflicted in Aries, deafness is generally the result.

Jupiter cannot be said to have any disease, or at least does not cause disease, as he governs the blood. All afflictions to this planet will act upon the blood and affect the liver, lungs and indirectly the heart, but the blood is the principal part of the system coming under the rule of Jupiter, so that pleurisy, apoplexy, boils, cramps and abscesses may be expected when he is much afflicted, considering well the sign and planet from whence the affliction comes. Jupiter has chief rule over the arterial system.

Venus when under affliction gives diseases affecting the generative system, causing disorders in the matrix, genitals, bladder, the reins, spine and breasts. Her diseases arise from excess in pleasure and all venereal disorders resulting from sensuality. Venus has chief rule over the throat, ovaries and venous system.

Urania: the diseases of this planet are mostly nervous, and often incurable, being very difficult to understand and remedy. All sudden and unexpected complaints, such as accidents, suicides and peculiar diseases may be attributed to this planet. When afflicted, note well the sign and house from which the affliction falls, also the planet.

With practice and study diseases may be located easily, but in all cases the aspects should be carefully noted as a whole, and to reduce the rules for judging health into a practical form, the Ascendant must first be considered or the sign rising as the ruler of the form, showing the weakest parts of the system or the parts most liable to disease. Next note carefully the Sun as the ruler of the constitution or as the indicator as to the strength of the constitu-

tion governing the vital centres and organism, as a whole, and next the Moon as the ruler of the functional arrangements. In addition to these factors the malefic planets will show the nature of the diseases and, added to this, the following concerning the planets enable the student to judge of the nature of the general health, and the diseases from which the native will suffer :

First comes Saturn as the most malefic in ill health. Saturn in Aries gives colds in the head, catarrh, moist humours in head, trouble from the mucous falling into the throat and deafness. If the nativity indicates accidents, then blows to the head and injuries.

Saturn in Taurus ; colds in the throat, catarrh or phlegm in the throat, affecting the breath.

Saturn in Gemini ; colds in the chest, bronchial affections, pneumonia, coughs, colds and rheumatic colds in the arms and shoulders.

Saturn in Cancer ; cold and flatulence with obstructions ; oftentimes the afflictions may fall by reflection in Capricorn, and also by square to Libra and affect the kidneys and reins.

Saturn in Leo ; slow action of the heart ; poor circulation of the blood, pains around the heart ; falls, bruises, in many cases brittle bones.

Saturn in Virgo ; colds and cramps in the bowels, constipation, cold, inactive liver ; often a sallow complexion.

Saturn in Libra gives kidney diseases, pains in the back, caused by colds. The spine is sometimes affected ; mucous in the urine and gravel.

We know that a knowledge of astrology by earth's children will assist and not hinder evolution, and where knowledge abounds there is no room for ignorance and error. What is needed most is a philosophical and esoteric astrology. No system of astrology can be of value until it can show reason for its laws, and as we are now simplifying this science, life does not become the problem it was.

Saturn, Mars, Jupiter in the Different Houses.

We will continue the subject of Saturn in the various signs, the effects produced in a physical way when afflicted. The judgment must be given according to the strength of the affliction. This will require some practice and observation ere you can become accurate, but the same is true in all things.

The planet Saturn in Scorpio gives urinary troubles, colds in bladder, gravel, retention of urine, and in many cases, piles. In females, womb complaints.

Saturn in Sagittarius affects the bronchial tubes, giving coughs, pneumonia, rheumatic pains in the thighs, sciatica, also danger of falls and bruises.

Saturn in Capricorn gives rheumatic pains in the limbs, colds in the knees and ankles, also poor circulation of the blood, especially in the lower extremities.

Saturn in Aquarius gives rheumatism, also sores and bruises upon the limbs, caused from bad blood, many times difficult to remedy, and if the nativity shows it, there is danger of broken bones, more especially in the lower limbs.

Saturn in Pisces gives colds and liability to cramps in the feet and toes, poor circulation in the lower part of the body, coughs, colds and lung difficulties, infirmities in the feet, also consumptive tendencies.

Mars in Aries, gives fevers and violent pains in the head, sleeplessness, brain fever, cuts and scars in the head and face. This is true too when Mars is on the ascendant, also sunstrokes, smallpox, etc.

Mars in Taurus, gives dry, feverish throat, sore throat, quinsy, inflammation in the throat, swelling of the tonsils, often diphtheria.

Mars in Gemini, gives bronchitis, inflammation of the lungs, pains in the chest, pneumonia, and when shown in the natal figure accidents to hands and arms.

Mars in Cancer, a weak, feverish stomach, gastric troubles, dyspepsia, sometimes consumption, biliousness and the head is affected by stomachic troubles.

Mars in Leo, gives inflammation of the vital centres, heart disease, dilation and aneurism of the heart, fevers and malaria, in some cases burns and accidents.

Mars in Virgo, gives inflammation of the bowels, typhoid fever, liver diseases, biliousness, constipation and also a sallow complexion.

Mars in Libra, gives kidney disease, inflammation of the kidneys, uric acid in the system, pains in the back, bronchial affections and liability to falls.

Mars in Scorpio, gives urinary troubles, inflammation of the bladder and womb, sediment in the urine, ulcers in the bladder and venereal diseases in some cases.

Mars in Sagittarius, gives bronchial affections, inflammation of the lungs, generally fevers, liability to accidents, pain in the thighs, also malaria and weakness, with liability to fractures and broken bones, if the map accords.

Mars in Capricorn gives pains, wounds, cuts, scars on the knees or legs, accidents to the lower limbs, also malaria, sometimes deposits in bones.

Mars in Aquarius gives pains in the limbs, erysipelas in the lower parts, bruises, broken limbs, lameness and acute pains in the body.

Mars in Pisces gives accidents to the feet and toes, swellings in the feet, impure blood, lung troubles, bronchitis, consumption and dropsical affections. Mars' afflictions are not as lingering as the diseases of Saturn; also if oriental or eastern, the afflictions are past more quickly

than when occidental, or in the western position of the map.

Jupiter in Aries, afflicted, gives headaches, dizziness, rush of blood to the head, congestion of the brain and great danger of apoplexy, especially if the Sun afflicts Jupiter.

Jupiter in Virgo gives disordered liver, weakness and looseness of the bowels, and at times constipation, impurities in the blood, sallow complexion, disorders of the bowels.

Jupiter in Scorpio gives mucous in the urine, especially if Mars afflicts Jupiter, and if Jupiter is much afflicted, produces venereal diseases.

Jupiter in Capricorn gives tired feelings, weakness generally, excess of blood in the limbs, improper circulation, throbbing in the limbs, etc.

We are happy to know that amid all the temptations that have come to us, we have stood firm to those lofty ideals with which we set out in the beginning, and it is encouraging to those just entering these rays of light to be able to have a compass by which to guide their ship of life to a known condition where once was darkness and mystery.

Venus, Mercury, Moon.

Venus in Aries affects the head, and the native is often affected by careless and impulsive habits as to the health.

Venus in Virgo gives liver and bowel complaints, looseness of the bowels, dysentery and in some cases rupture.

Venus in Scorpio gives venereal diseases, loss of vitality, sickness through excess and improper habits, diseases of the generative organs, weakness of the bladder, etc.

Mercury in Aries gives worry, fear, anxiety of the mind, pain in the head and nervous affections of the head. Mer-

cury in Sagittarius gives weakness in the head, dizziness, nervousness and weakness in the thighs. Mercury in Pisces gives poor memory, fear, worry, imaginary ailments and nervous affections of the system.

The Moon in Aries gives headaches, brain troubles and restlessness. The Moon in Scorpio, loss of vitality, bladder affections, female complaints, dropsical ailments and diseases caused by transgressing Nature's law. The Moon in Capricorn gives weakness in the knees and limbs, weak and tired feelings; sickness of the stomach, sprains and bruises in the lower extremities. The Moon in Aquarius gives dropsical complaints and peculiar swellings in the lower parts. The Moon in Pisces gives swellings and unpleasant odors from the feet, dropsical ailments and a watery condition of the blood.

Thus we find that persons with many planets in earthy signs are liable to have tumors in the fleshy parts of the body, and when Mars is in a fiery sign it shows a liability to fevers and burns. Venus has influence over the flesh and womb, complexion and hair, while Mercury rules the mind, intellect, nervous system, optic nerves and the imagination. The Moon has chief rule over the secretions of the body, the uterus, the ovaries and the eyes. Saturn has influence over the bones, also the phlegm, causing obstructions. Jupiter rules over the blood, arteries, seed, teeth and the circulation.

Mars has chief rule over the bile, liver, gall, all inflammatory complaints, the temper, the heat of the body, and what is termed animal magnetism; also the muscular system.

Urania has influence over the magnetic forces as well as the electric; also the impulses, and often causes numbness and electrical pains. The Sun and Moon in afflic-

tion gives affections to the eyes, especially if Mars assists through fire or results of fevers. Venus afflicted by evil aspects gives all complaints common to females and venereal diseases in males; Mercury afflicted, produces brain troubles, mental derangement and nervous affections, and Saturn afflicting Mercury indicates worry, fear, melancholy, catarrh, colds, dull pains in head and a lack of confidence, while Saturn in affliction with the Sun gives palpitation of the heart, also paralysis, wasting and lingering disease, sore eyes and sometimes cataract of the eye.

Saturn afflicting Jupiter gives sluggish action of the blood. Jupiter in adverse aspect with Mercury gives headaches, dizziness, rush of blood to the head and face, sometimes congestion of the brain; Jupiter in adverse aspect with the Sun gives palpitation of the heart, impure blood, general weakness of the body and apoplexy. Mars afflicting Mercury gives headaches, malaria, pains and fevers in the head and nervous affections. Mars afflicting Venus denotes excesses, bad habits, venereal diseases. Mars and Urania in affliction give strange accidents, cuts, shocks from electrical appliances, dangers from explosions. Mars and Jupiter in affliction give impure blood, eruptions on the body, also disease of the liver, liability to burns by fire. Urania afflicting Mercury gives a muddled condition of the mind, a peculiar pricking sensation in that part of the body governed by the sign in which Urania is posited at the birth of the native. The part of body governed by the sign the Moon is in at birth is a sensitive spot.

CHAPTER XVI.

Aphorisms of Astrology.

Aside from the general rules given to judge of the nativity, there are many thoughts or aphorisms that may be given in order to simplify this science, for this is my aim. He who is born under the rule of the Sun; the Sun being in the ascendant or ruler of the geniture, will be aiming at great things, rule and dominion, and will be famous; the same if the signs Aries, Leo and Sagittarius ascend, and the Sun be strong and in trine to Jupiter. In the first place, the conditions are good. The Sun and the fiery sign give ambition, and with these conditions we can imagine a royal type of person. The most benefic influence is the Sun in trine aspect to Jupiter, and this is true because the Sun gives power and Jupiter wisdom. To have earned this combination in just expression, the time must have been well spent, and if it were not earned, then it is not in keeping with the universal law that it should have been meted out to us at all, or in fact to all alike.

Venus, ruler of the geniture, or strong in the ascendant, makes the native a great lover of pleasures of an upright, just, honest nature, but if she be weak or ill placed in the figure, and in bad aspect with Saturn, he is more sensual. If afflicted by Mars he is subjected to much notorious scandal and disgrace. Thus Venus is admitted to be the planet giving love of pleasure, as it is a blessing to be able to enjoy good music, fine arts, and that which delights the soul or higher mind, and if afflicted by Saturn, then

the pleasures are apt to be physically objective and drawn to the personal. Mars afflicting Venus brings scandal, etc., owing to the senses claiming more of the attention of Venus than is good for the higher self. There is more character to Venus than many will suppose on a casual examination, for an unafflicted Venus gives a most lovable disposition, and in these configurations, the same as in all others, careful attention should be given as to the sign and house the planet is occupying. For instance, Venus is more powerful in a positive sign than in a negative sign, and it should be noted that those having a positive Venus joy in giving love, while those who have her placed in a negative sign prefer to receive love. Therefore afflictions in negative signs may become very evil in accordance with the aspects of Venus. We may judge of a person's pleasures as follows: Venus to good aspects of Mercury, love of knowledge; Venus to Jupiter, love of wisdom; Venus to Mars, love of the senses; Venus to Saturn, love of wealth and physical objects, etc.; Venus to the Sun, love of grandeur and power; Venus to the Moon, love of publicity, fame, etc.; Venus to Urania, love of romance, the profound and wonderful, idealistic in love affairs, a love of mysticism and true occultism.

Mercury ruler of the geniture or strong in the ascendant gives the native a most admirable fancy and great elocution. Mercury makes famous orators and especially if in good aspect with the Moon and Venus, or if he be in good aspect with Saturn or Jupiter, he makes an excellent philosopher or divine; if with Mars, a good physician, surgeon and the best mathematician, etc. In place of the word fancy we could best use the word imagination. Fancy belongs more properly to the Moon, while Mercury bestows the image-making faculty. Fancy has to do

with the object, but imagination with the subjective and real. This is why Mercury gives great oratorical powers. The mind pictures the image, and in accordance with its definitions of outline, so the thoughts and speech are clear and well defined. Mercury is the planet of knowledge, and when aspected or joined with the Moon, then the ideal and practical are well expressed. There is no better aspect with Mercury for the mind than when in trine to the Moon. This allows perfect expression, clear thinking and correct imagination, and when well aspected with Venus it adds refinement and artistic tastes.

In judging of the movements of planets we see that our earth revolves upon its axis once in twenty-four hours. This corresponds in secondary motion to its annual revolution around the Sun; therefore we take the first day for the first year; the second day, the second year, etc., and divide this motion by twelve to ascertain the month; this by four to ascertain the week, and the motion per month by thirty to ascertain the day.

“Natal Astrology is Necessary to the Evolution and Progress of Humanity.” Mars, Jupiter, Saturn, Moon, etc.

Our forces are congenial to a continuation of the truths contained in this eternal study, and of all the various parts of astrology the genethical is the most important, for therein is contained the whole progress of man from his birth to the dissolution of the physical form, and by that alone one is enabled to discover the time of his happy and inauspicious fortunes, so to speak. This aphorism, therefore, makes Natal Astrology of the greatest necessity to the evolution and progress of humanity. This is due largely to the importance of man upon the physical globe as a focus for the individual consciousness, while in manifestation in the human body.

Those persons born under the domination of Mars, or when he is bearing chief rule at birth, lord of the genitive or in the ascendant, essentially dignified, that is if in a house and sign of his own nature, are courageous, prove valiant soldiers and attain to honor in the state. Mars also makes good surgeons, physicians, apothecaries, etc. Now in this aphorism we know that Mars in the ascendant never fails to give self-confidence, and if lord or ruler of the horoscope, then much will depend upon his position and essential dignities, aspects, etc., for Mars is the planet of energy, fire, pluck, and personal self-will, and the chief rule of Mars is in controlling the desire nature, and the passions, temper, etc.

Those persons born under the domination of Jupiter, when he is lord of the figure or in the ascendant, are of a noble, brave spirit, aiming at good and honest things, without thought of evil, but if either of the luminaries shall be in square or opposition of Jupiter or Saturn, and Mars is in the ascendant or in opposition thereto, the native will be evil minded, rash, headstrong and rebellious. In this aphorism we can note that the good effect of Jupiter is seriously affected by the evil aspects. Jupiter is the planet of wisdom, and only when Jupiter is free from the malefics, or in sympathy with the luminaries, can the beautiful white light of Jupiter be discerned amid the violet clouds which surround him.

Those who are born under a position where Saturn bears chief rule, or if he be in the ascendant, are melancholy, envious and timid, and if Mars or Mercury be in square or opposition to Saturn are fanatics and sometimes go mad. In considering this aphorism, stress should be laid upon where Saturn bears chief rule. Saturn elevated over all the planets, and in square to Mars or Mercury, will certainly tend to affect the mind and cause an unequalized

condition of the same. In order to control this evil, self-control will be required. The worst effects would arise out of a condition where a personal self or that which is known as the selfish part of the nature, had obtained full play, which would so limit the consciousness that madness would be a natural result, for Saturn is ever the planet of limitation.

He that hath any of the fiery signs ascending and the lord of the ascendant in the tenth house will ever be aiming at things beyond his station at birth. The Moon in conjunction with Pleiades in the western angle affects the eyes, sometimes causing blindness, more especially if Mars also afflicts the Moon. The affliction of the luminaries from angles by the malefics also affect the sight, and especially if either the luminaries or the malefics be near the Pleiades. The luminaries in square or opposition to each other also affect similarly, especially if from angles, and when both the Sun and Moon are afflicted in watery sign it tends to bring irremovable gout.

The sign Virgo ascending at birth generally makes ingenious persons unless the lord thereof be in the sign Sagittarius. Then the native is confident without reason and will pretend to things he does not understand.

Venus in the ninth house is a strong signification that a poet is born, more especially if Venus be in conjunction or any aspect to Saturn, Moon or Mercury, and fortunate planets in the ninth house make famous churchmen and lawyers. The same is true if the benefics trine the lord of the ninth.

Each one of the planets, according to the ancients, is governed by a star or one of the seven great powers, and the seven spirits before the throne are symbolical of the expression of the planetary spirits. By investigation we may see the harmony of the solar system. The ancients likened Saturn to the ass; Jupiter, the eagle; Mars, the wolf; the Sun, the lion; Venus, the dove; Mercury, the dragon; and the Moon, the ox.

*Mars, Venus, Mercury, The Moon, The Sun, Saturn.
Re-incarnation Controverted.*

When Mars is strong in a nativity and ruler of the seventh house, and in good aspects to the Sun or Moon or Ascendant, it causes the native misfortunes in war and controversy. This is on account of the seventh house being significator of his adversaries. It shows they would be too powerful for him to contend against successfully. When all, or the major portion of the planets are above the earth it will give the native pre-eminence in whatever his occupation or position may be, and when the infortunes afflict the luminaries or the ascendant, either by body or aspect, it gives a short and sickly life. Eminent fixed stars upon the angles of a nativity tend to honor and fame, and the Sun in the ascendant inclines to make boasters and very proud persons, while Mars there or lord of the ascendant and afflicted by Saturn, makes the native an inventor of fables, perjured, turbulent and cruel.

Mars in the tenth destroys the native's honor or credit, even at times when it is not deserved; Jupiter there with Mars under good directions will assist in overcoming this in a measure, though in the end they may be wrecked. All the planets in a nativity retrograde, or under the earth, portray him to be of failing fame and fortune. The Sun or Moon in square or opposition to Mars from angles, especially the tenth and fourth, shows a violent death, and if in human signs, from human hands, or if bestial signs, then by beasts or animals.

Those persons who have Venus or Jupiter posited in the ascendant or tenth house and unafflicted, are beloved by all, especially if those angles are free from malefic influences. The lord of the ascendant stronger than the

lord of the seventh enables the native to overcome his enemies. Mars in Aries, Scorpio or Capricorn in the ascendant makes the native invincible, and especially so if Mars is favorably configurated with the luminaries. Mars in conjunction, square, or opposition to the Moon and Saturn in the same aspect from angles, shows a violent death. Mercury in square or opposition to Mars gives a sharp, but most turbulent mind, which is never content, but is continually seeking out new ideas and peculiar inventions. Mercury and Venus in airy signs in the ascendant and trine to Jupiter in the ninth make great scholars and learned critics, and if Mercury be lord of the birth and afflicted by malefics it shows some defect in speech. If the signs of voice descend, as Gemini, Aquarius, Virgo or Libra, and Mercury is free from affliction, the native will express himself finely and gracefully. The Moon in conjunction with Saturn in the ascendant and in an earthy sign, makes the native melancholy, and he that hath the Moon in Aries in the ascendant and opposition to Mercury will be a promoter of lies and deceit.

The Sun and Mars in the second in their dignities give the native an estate which he will be inclined to waste. If planets be strong and in their dignities, especially Saturn, Sun, Mars and Jupiter, the native will enjoy ample fortune. Mercury in the house of Saturn or Urania gives a most excellent understanding, and if Mercury be in sextile or trine to Saturn, great ingenuity and diplomacy. Saturn in one person's nativity, upon the ascendant of another, is an absolute token of hatred. The latter will be the injured person. The Sun and Moon in conjunction with Mercury in a tropical sign give the native large intellectual faculties.

The greatest sympathy that can be in any two nativities is having the fortunate planets of the one on the

luminaries of the other. The opposite effects occur when the malefics of one are on the luminaries of the other. Some persons who have bad genitures may attain to great honor and dignity, but in their nativities must sympathize with their benefactors. The lords of ascendant and third house in good aspect or reception show concord among brethren, kindred and neighbors, but the contrary when in evil configuration.

In the theory of reincarnation, we know it must take place at birth or antecedently to birth; in either case the spirit in its return to this world in physical form would be subjected to a new set of influences which would virtually make a new being. Its character would be improved or deteriorated without any merit or fault of its own, and the whole value and moral meaning of its reincarnation would be lost. The difficulties arising from the phenomenon of heredity, so called, meanwhile would remain as formidable as ever.

Aphorisms Continued: The Greater the Dignities of the Planets in the Natus, the More Fortunate Will Be the Native.

We are slowly but surely weaving together a science that will be indisputable and of incomprehensible value to humanity. We will continue this important subject of aphorisms. We find that *the greater the dignities of the planets in a natus, that when the planets are posited in signs and degrees and accord with their own nature, the more fortunate will be the native, but when planets are posited in their debilities, then they are weak and do not argue good.* A combination of planets in the eighth house, and good directions to them bring much gain from legacies and wills. A series of good directions while operating brings much good fortune, even though the figure at birth is not a fortunate one. When benefic planets are in their essential dignities in the eleventh house they denote many great and powerful friends; malefic planets there and debil-

itated declare friends to be few and of no value to the native.

When Venus and Mercury are posited in the tenth house, and in the signs of either Mars or Mercury, they bring the native into an eminence in the arts and sciences; with the Moon in mutual reception, and especially in trine to Mercury they will give a fine comprehension of subjects in general. When the lord of the eleventh is stronger than the ruler of the seventh house, it argues that the friends and assistants of the native are more powerful and considerable than his adversaries. When Saturn is in the ascendant in square or opposition to Urania it makes the native very severe and caustic if provoked, and when Saturn is in Aries, Taurus, Capricorn, Pisces, Cancer or Scorpio in the first house in square or opposition to Mars, it makes tyrannical, cruel, malicious persons, and if Mars be in these signs and in the ascendant, and in square or opposition to Saturn, it makes the native cruel, tyrannical, wilful, spiteful, etc.

When Saturn arrives by direction to the conjunction or parallel of Mars, and one or both near the fifth house in a female nativity, there is death by child birth, and the same with the Sun and Urania. Should Mars be posited in the eighth house at birth, when the Sun by direction arrives at parallel opposition or square to him, very serious accidents are sure to follow. Look to the signs that Mars is in as in Sagittarius, when the thighs, lower limbs, etc., are inactive; and indolent natures are produced by earthy and watery signs. The fiery and airy signs give more active and energetic natures. When Saturn is posited in the ninth house, it is quite beneficial in some respects. It adds cautiousness and wariness to the character, and would counteract the precipitancy caused by Mars or Mercury if in a fiery sign. When Mars is in the ascendant in

Virgo it gives insufferable conceit. Mars has the same effect when posited in the tenth house, especially if in aspect to the Moon, and whenever Mars is in the tenth he gives his nature to the native in the same degree as if in the ascendant.

In a male's nativity, Venus square or opposition to the Moon, portrays vicissitudes in marriage. When Venus is in the twelfth in conjunction to Mars the native will be extremely unkind to his wife. Choice blends of character are produced by a number of good aspects to Mercury and the Sun and Moon, while the most amiable and well disposed persons are those in whose horoscope Venus and Jupiter are dominant at birth, and free from affliction of malefics. An array of aspects to angular or rising planets gives the native marked individuality and characteristics. The characteristics caused by planets in the ascendant are the most marked. The next in power are those produced by planets aspecting planets in the ascendant, especially when angular.

We find upon investigation that the planet Neptune entered Taurus, the ruling sign of Ireland, in one thousand eight hundred and seventy-five, and ever since then the Irish people have been in a state of turmoil and revolution. At the time of the murders at Phoenix Park, this planet was in conjunction with the Sun, Saturn and Mercury in the sign Taurus, while all four planets were setting at Dublin at seven-seventeen P. M., May sixth, one thousand eight hundred and eighty-two, the exact time the crime was committed.

Analyses of Natal Figures.

We are happy to continue our subject, as it will be well to bring out the most important points in the various configurations that will aid you to a more complete analysis of natal figures. We find that the first house shows the life in general and benefics posited there unafflicted show good life, while malefics there prove the opposite in effect,

and if no planet be there, then the ruler of first must be considered and the aspects of planets to the first. When the lord of the eleventh is strong, or benefics posited there, it gives great hope and promises assistance from the native's friends in realizing his wishes. Those persons who have Saturn square or opposition to Mars, or the Moon in the same aspect to Mars, are not truthful. When Jupiter, Sun, Mars or Venus are afflicting one another, they give pride and vanity. When Venus is posited in the second house and afflicted by Urania, Mars or Saturn, it argues loss by females. When the Moon is placed in the fifth house, and in square or opposition to Saturn or Venus, and especially if the two latter be in conjunction with one another, it gives affliction to the children, and if malefic planets be placed in the seventh house it shows ill fortune in dealing with others in partnership, and often inharmony between the wife and husband. When Saturn is in the fourth house and the Sun is applying by progression to the square or opposition, it shows the early death of the father, and if Saturn be in the tenth and the Moon progressing to the square or opposition, it gives sickness and death to the mother. It is the same if the Moon be there and afflicted by Saturn, if he be angular also. If the ruler of the tenth be placed in the sixth or eighth and afflicted, and if Urania, Venus or Saturn and Mars are afflicting the Moon, it shows the early death of the mother, and when the Moon in a male natus or the Sun in a female natus, are applying first to Jupiter and then to Urania, it shows the death of the marriage partner, especially if malefics occupy the seventh house. The Moon in a male nativity or the Sun in a female nativity in square or opposition to Mars argues a turbulent, headstrong, wilful partner in marriage, and the Sun in the first house and a malefic in the seventh in opposition, gives many powerful and troublesome antagonists. The same is true if the Sun is in the seventh in opposition to planets in the first.

Venus and Mercury in the tenth house or first is a certain indication of musical and artistic talent. This is true in a measure when so configured in any part of the map, as this aspect always gives a good ear for music. When many planets are in fixed signs upon the first and Mercury or Moon occupy the third or ninth house, it argues that the native will be a plodder, tenacious, tedious, and wanting in versatility. When Capricorn is on the first and no planets therein, the native will be uncertain and will have melancholy periods, and if Mercury or the Moon be placed in the third he will be capricious, especially if in a common sign. Mars and Saturn and Urania and Saturn in square or opposition from angles, give rigidity and severity, the good aspects, stability and positiveness. Those persons with Cancer on the first house possess very small vitality, and if the native be a female, minor evil directions prove fatal to her. When the planets or the Sun and Moon afflict each other in the signs Capricorn or Cancer, tumors, abscesses and cancers are to be feared, and if the afflicting planet be in Virgo or Pisces, it shows an affliction to the liver. Venus in the sixth house afflicted shows a poor wife, unless the Moon and Jupiter be well configured, or Jupiter be in the seventh house unafflicted. The lord of the seventh in the eighth, if a benefic, shows a rich marriage partner, one born to ample inheritance. When Mars is dominant, angular or in the third or ninth house in opposition or square to the luminaries, he is very wilful, unreasonable and unjust, very difficult to control. Good aspects of Jupiter and Moon, with reception in their dignities, show the wife to be of good birth, especially if Jupiter be in the seventh or eighth house.

It must not be supposed for a moment that the influence dominating at birth is an accident. It will be found to stand in the nicest relation to the character of the individual, as determined by the parentage through whom the ego is in sympathy, while from the nature of the case it can never be the same. Good parents as a rule bring forth children under good aspects, and vice versa.

When the planet Jupiter is placed in the seventh house, and even if in his essential dignities, and Mars, Saturn or Urania opposing him, it shows strife in all partnerships and also with the marriage partner. When Mercury and the Moon be posited with many planets in fixed signs, they give the person much tenacity of purpose, and especially if Taurus, Leo, Scorpio or Aquarius ascend, the native will give great attention to detail, and often be tedious in conversation. The Moon and Mercury with many planets in common or movable signs, and more especially if in the third or ninth house, show a lack of tenacity and continuity, and if a common or movable sign ascend at birth the native will be continually changing, and it will be most difficult for him to dwell long on any subject. If the Moon be in the midheaven, in a movable sign and aspecting many planets, it shows many changes or journeys relative to business or the occupation.

Either of the luminaries in the first house in earthy, airy or watery signs, in sextile, square, trine or opposition to Saturn gives the native much acquisitiveness. The same is true if Mercury be placed in the ascendant in earthy signs, and especially if aspected by Saturn. If Saturn be placed in the first house in Capricorn, Taurus, or Virgo, it gives great acquisitiveness, and especially when in his own sign, Capricorn, the native is liable to be avaricious and covetous.

When Mercury is below the earth it inclines the native to the study of science and art, but when above the earth, it inclines to oratory. The Sun in the first house gives great force of character, especially when in good aspect to Mars, Saturn or Jupiter. The Sun in the first house in square to Mars in the tenth, makes the native rash, headstrong and indiscreet. The same is true if Mars be in the tenth, especially if near the cusp, or if afflicting the

Moon. Venus in the first house or ascendant, and afflicted by Mars or Saturn or both, gives dissipation, sensuality, scandal, ill fame, etc., and especially if Mars and Saturn occupy the tenth house.

When Mercury is in the ascendant, in square or opposition to Saturn or Mars and receiving no good aspects from Venus or Jupiter, the native is very liable to commit forgery or theft. In the transits of Saturn, should he reach the cusp of an angle, or be within five degrees thereto, and at the same time, by secondary direction or progression, meet the parallel square or opposition of the Sun, it brings ill fortune, accidents, ill health, and if the hyleg be weak at birth, it will cause death.

When the malefics are in the eighth and receive no good aspects from benefic planets, it portrays a violent death, and Saturn in opposition to Jupiter or Venus destroys some of the offspring; the same if in conjunction. When Jupiter, Venus or the Moon are in the fifth in a fruitful sign it gives many children, and the Moon in good aspect to Venus or Jupiter increases the number.

The Moon in good aspect to the rulers of the ascendant and midheaven makes the native eminently honored and esteemed. Venus in the first, and Mercury ruler thereof in reception, denotes just, honest and well disposed person. The Sun and Mars in the ascendant in airy or fiery signs make proud and prodigal persons, giving conceit. The Moon is a powerful factor by reason of her proximity to the earth and the swiftness of motion by which she transmits the light and influence of all the other planets.

The actual transits of the various planets differ in length of time. The transit of the Sun continues about fourteen days; that of Jupiter, twenty-one days; that of Saturn, about twenty-eight days; that of Urania, about forty-two days; that of Mars, about nine days; that of Venus, nine days; that of Mercury, seven days; the Moon, five days. The transits of Luna discover the daily occurrences of life.

Aquarius, "No Sign in the Zodiac Equals it in Interest."

We desire to give our thought this day to the sign Aquarius, for no sign in the Zodiac equals it in interest. While very little is understood of its significance by modern investigators, it is distinctly the human sign as denoted by its pictorial symbol. One is familiar with the usual figure of the man of Aquarius holding a watering pot by his side. This symbol refers more exclusively to the past generations when this sign was not exerting its wonderful influence upon humanity. At the same time, there is positive evidence that the ancients understood its higher significance as in the Egyptian, Chaldean and other ancient Zodiacs we find a superior symbol to the more degenerate and modern representative.

Take, for instance, the Esne Zodiac, the most ancient known in Egypt at this day, and we find the waterman engaged in more active work. His outstretched hand holds a vessel from which falls a wavy stream of water, and in the Temple of Denderah, which is of a later date than Esne, we find the symbol still more complex. The man wears a crown adorned with five lotus buds, and instead of a single vessel he holds one in each outstretched hand, and consequently two streams of water fall to the ground.

In still another Zodiac of Benares, the sign is represented by a quaint figure whose body takes the form of a vessel perforated all over its surface. Now all these figures are intended to convey certain meanings, typified by the essential parts of the symbol, that is, the human figure and the vessel of water, and it is necessary to point out that the waterman is not merely a waterholder or a passive agent, but a water distributor, as the sign expresses the positive sign of Saturn, the sifter through the watering pot, perfor-

ated vessel, or overflowing pitcher, as the case may be. He passes thought, the expression of the soul, whose symbol is water.

Thus we see that the sign Aquarius is in reality a thought centre from which radiates luminous substance, an aura peopled by thought forms, and this idea is more emphasized by the mythraic glyph for Aquarius, that is, two double jointed arrows united on a diamond, and on the Mythraic monument this glyph is shown in the act of being propelled through the air. Here the unstable, wavy lines of water are replaced by two united arrows, a symbol fraught with deep meaning. The first manifestation of this sign is dominated by Saturn, whose rule is well expressed by the water glyph. The man seeks experience through his mind which is in constant activity, restless as the ocean, and in the primitive state he is likened to Reuben of the Hebrew writings, unstable as water, dimly cognizant of powers and possibilities within him, seeking in all directions for knowledge, and knowing not that the restlessness of the mind is the work of the refiner who straineth all things through his sieve, dividing and separating the husk from the grain, discovering the thoughts of the heart, purifying and proving the spirit of man; and though the son of Aquarius may be sojourning in a far country, satiated with the husks of eternal knowledge, wearied with the deceitful light of illusion, he uplifts his eyes and catches a gleam from the star of wisdom.

It is then his soul awakens and his lips become touched with the fire from off the altar, for within the castle dungeon, powerless, forgotten, fettered, he's a captive, the heir to a throne. It is he who sees the crystal ray, and as he drinks in the subtle essence, his fetters fall, the prison door opens; the captive is free. Where there was

weakness there is now strength, and Urania, the wanderer, the captive now claims the throne of Aquarius and dons the lotus crown, emblem of newly awakened psychic powers.

We see the significance of the first manifestations of this mystic sign Aquarius, dominated by Saturn, until the captive has gained his freedom and comes under the light of its higher ruler Urania, and how it accords with the country it rules, as our friend Chauvigny assures us. Truly we are in the midst of a divine law, unchangeable, immutable and just.

“Each Person Has Free Will Within the Limits in Which He Finds Himself.” “The Nativity of To-day Contains Desires of a Previous Expression of Life.”

First, we take the central essence as the first principle in physical expression which applies to the Sun, the combined influence producing an attribute we term power. The second principle, the instinctual consciousness, belongs to the Moon. The attribute of these combined is collector; third principle, the immortal mirror planet, Mercury, attribute, reflector; fourth principle, the human soul, planet Venus, attribute, love. The fifth principle is energy, planet Mars, attribute, desire. The sixth principle is the permanent individuality, planet Jupiter, attribute, compassion; the seventh principle, the reaper, planet Saturn, attribute, limitation. This table studied carefully will enable the student to realize the uses of the various planets and the principles and attributes contained therein.

For instance, we find in Mars, vigor, strength, also that its use is energy, its abuse passion. Take a strong, powerful man, if he uses his strength aright he will apply himself in an energetic way to industrious pursuits and expend his energies in useful work for himself and others,

helping the weak and protecting those who find in him a helper and supporter; but on the other hand, if he abuse his strength by indulgence and passion, or violent bursts of anger, then he is making bad use of his quality of strength and wasting his energies through abuse of what should be of service, or in other words, he is destructive instead of constructive. Then again, take the planet Mars in the sign Taurus. This energizes the throat as signified by Taurus, and this rule may ever be relied upon when Mars is the ruler and free from affliction, but an afflicted Mars in Taurus would give inflammation in the throat instead of energy of speech, etc.

The two elements, physical senses and personal mind, enter largely into the affairs of humanity, the physical senses going outward in desire toward the animal or grosser nature, and if the personal mind, which is limited to the physical brain or abstract, first overcome anger, lust, violence and selfishness, then progress is sure; for with the body under complete control the individual is free to use the higher mind which seeks the refined and beautiful and brings harmony and peace. To rise above the limitations, it is necessary to think each one for himself; seek to know at first hand and realize that which has been mental conception only, and when the external world loses its charm and we begin our search for the kingdom that is within, it is then that we break down the barriers and limitations of Saturn.

If each person were simply an automaton or machine, the conditions would be far different, and we could realize how fate could bind him to limitations, but we find that each person is in the possession of a free will within the environments in which he finds himself; otherwise, knowledge would not be power. For the ordinary animal man

it is quite true that a prediction can be made to-day that will eventuate ten years hence; but if those who use their free will were told that a certain habit were continued it would produce a painful disease ten years hence, they would use their mind in accordance with the strength of their will to overcome that habit and control their body. Thus it is clear that the mind must be schooled to become master of his expression, and while man's will is free, his desires bind him to what he himself has chosen to make his destiny. The truth is that the nativity of to-day contains the desires of a previous expression, and those desires they are loth to leave to the animal man, that is, the man who is bound to the senses and does not realize that he is not his body. To such a man events will occur in his life over which he has no control; for instance, a man falls in love at sight with a pretty face, and without using his mind to inquire into the young lady's character, he marries in haste to repent at leisure. This man would be following his fate, and every transit of Mars would excite his passions and cause him to act rashly.

When a personality outgrows his environment or takes himself in hand and begins to understand what self-control means, he rises out of the houses and follows the order of the signs. The very fact of our growing physically from childhood to manhood and womanhood teaches us that we are not destined to remain always in one condition. We are fated in the highest sense of the word to reach perfection.

CHAPTER XVII.

The Esoteric and Physical in Astrology.

We wish to devote our time to a few thoughts upon the esoteric side of astrology. The difference between this and the physical side lies in the power of feeling truth, or what is known upon the physical plane as intuition. It is by no means uncommon to find a very poor mathematician possessed with excellent judgment, and to this class the esoteric side is full of meaning.

We must keep in mind that all symbols are but objects or marks to express an idea. The ideas are made in form by the soul, and in the divine mind the universe was an idealization before creation. We see that the exoteric side of astrology is concerned only with the material and objective, concrete manifestations of the symbols and their interpretations, while the esoteric deals with the ideal, the subjective and the thoughts back of the manifestation.

Thus in our investigation of the esoteric we must look to the source of all knowledge for an explanation of the manifest. The greater our mentality the less we find we know spiritually, and it is only by actual realization that we may be sure of our knowledge. The more we analyze self, the more distinct becomes the realization that only a small part of the real self is expressed through the physical heart and brain, and only as this power of feeling truth develops, can the individual realize just how much he is outside of the physical manifestations or limitations; and though this individuality may endeavor to express his ideas and purer thinking, he does not find the symbol to

express that which is beyond, and it is thus that humanity climbs from the objective to the subjective, the realm of the abstract and individual.

Who could think of loving purity and truth before the idea of such a condition existed in the soul? It is the ideal creation of perfection that is ever urging us on to make it manifest in the flesh, so that humanity may carry a permanent and abstract idea of that quality into the heaven world, and right is chosen for right's sake only. Then it is that we have placed ourselves on the normal line of evolution, and are unifying ourselves, that is, our will with the divine will.

Thus we perceive that the esoteric concerns itself with the moral ethics, the point where the exoteric ends. We can scarcely find symbols to convey ideas of the higher spiritual conditions, that is, symbolize the Logos of this solar system. We may say God is love, but no symbol in this physical expression can express or convey the full idea of love and it must actually be felt in order to be realized. The Sun may stand for a symbol for the life of divinity, which is ever radiating throughout the whole of this system, but back of this life is the real Spiritual Sun which the physical eye cannot discover.

From symbols we must pass on to Vibrations and the Power of Sound, though before doing this we must deal with Number and the Zodiac. In our former meetings we have been dealing with the principle as expressed in the symbols of the planets, and ere we can fully comprehend their vibrations we must study and investigate their Sheaths.

For the time being, we may consider the soul as the kernel within the shell or physical body, and the Zodiac as the soil into which it is planted, the growth springing

out of the vitalized spirit from the Spiritual Sun contained within the seed, the quality being determined by the nature of the signs out of which the branches spring.

The spirit essence is ever invisible, yet it moulds and forms the matter in which it dwells, producing the sound and color desired to express its purpose, and in considering the twelve signs of the Zodiac from the esoteric side of astrology we must view them more from the subjective side of existence than from the objective. There was a time when there were but ten signs known, when Virgo-Scorpio was one sign, which the addition of Libra divided, the sign of form, and there may come a time when these three may be united as well as others of the signs, but this need not, for the moment, concern us. What we shall require to understand is the quality of each sign, so that the nature of the coming sign may be anticipated.

We see that Mercury was likened to the dragon. It seems that the great difficulty in connection with the dragon was the mystery of congress. Those who persisted in congress were bound to the fate of this sphere. This would be natural, for being slaves of matter they would be constantly drawn within the earth's attraction, and failing to see the mysteries of light, followed the mysteries of congress.

The Individuality is in Reality the Seed; The Personality is the Husbandman.

We desire to continue our subject relative to the esoteric side of astrology, for it is this higher esoteric condition that we find is continuous and existing, and is most essential to the well being and progress of the human soul when once it has thrown aside the chains of fate.

The divisions of the signs into groups of fire, earth, air and water must be understood in a far higher sense than

the ordinary. From the essence of fire as spirit to the ordinary fire there is a wide range of possible conditions; so also of the earth. From that fine ethereal condition to the most dense and concrete, such as rock, etc., there is a wide and varied condition of matter also, the earthy nature of Virgo being totally different from the concrete Capricorn, and so it is with air, which includes space and form; and so with water we find many conditions, and beyond these another element is claiming our attention, that of ether, a factor left entirely out of the exoteric considerations. We may consider the fire, water and earth as thought, word and form, or again, we may say the spirit, soul and body, and consider the air as the inner form or the mould, and the ether as the aura surrounding the whole; and when we come to consider these esoteric principles fully, we see there is an Astrology totally and entirely differing from that which we apply to this material manifestation; and we know that while we cannot see the Infinite face to face, we may realize the existence of the Divine Force by the manifestations.

Though we cannot always realize the God within, whereby we may know the Divine Infinite, we need not remain idle, but we can go out and seek Him in his divine law that is ever working around and about us; for in the microcosm is mirrored the macrocosm, and in the small we find the potentiality of the great. As we come in direct contact with the mortal world and perceive these two conditions, we scarcely find one in a thousand who has overcome the lunar indications at nativity. It is the wonder of occultists and investigators, who do not take into consideration the science of Astrology, that there are so few among their ranks, and why so many apparently good men, wise and clever, are not in their groups. But an

investigation of the nativities of many of the apparently great men will reveal the secrets of Isis; for it is not the worldly great or the famously clever who are always pure and true; and to have put the Moon under our feet is to have forfeited all that the external world holds dear.

The earth revolves once every twenty-four hours upon her own axis and makes three hundred and sixty of these revolutions to one of her circles around the Sun, and while the Sun is passing through one single constellation the earth has made many thousand revolutions.

The psalmist says a thousand years are as a day in the sight of the Lord, and a lifetime upon the earth in physical expression is but a brief span compared to the individual existence.

In Exoteric, or the Physical Astrology, we may study the Rising Sign and its Ruler, but when looking into the Esoteric side we must study the ray from the Sun and look carefully into its color and geometry. After this we must consider the Moon illumination, for the ray is the seed, the sign of the Zodiac the soil into which it falls, while the lunar orb is the gardener who tends it.

Thus we see that the individuality is in reality the seed, and the personality is the husbandman, both the sower and the reaper, and the body is the vehicle or soil, out of which the tree is to grow. The object is the result of the subject, and in the ideal world is found all that which is to become manifest in the various expressions of life eternal.

It is gratifying to note the steady, onward march of progress that is prevailing everywhere. We were referring to the sayings and teachings, originally from Zoroaster, and taught by Christ.

*The Sun Casts 360 Distinct Rays Upon the Earth,
Known as the Twelve Signs of the Zodiac.
"Love is the Center of Our System."*

The Sun casts three hundred and sixty distinct rays upon this earth, each of which is known and recognized by its number, color and sound. Seven of these we have learned are primary rays, each having forty-nine secondary or sub rays, while ten are concerned with the principal. The band or rays through which the rays are manifesting is known as the twelve signs of the Zodiac, and these are governed respectively by their rulers that are beginning to affect in an esoteric way in the following order: Aries, Mars; Taurus, Venus; Gemini, Mercury; Cancer, Moon; Leo, the Sun; Virgo—Scorpio, unified Vulcan; Libra, Earth; Sagittarius, Jupiter; Capricorn, Saturn; Aquarius, Urania; Pisces, Neptune.

The sphere of influence of each sign may be known by its ruler, also by its position in the circle and its known quality, and in order to avoid complicated terms, obscure phrases or misinterpretations of thought, we will speak in plain, modern language that you can realize the spirit of the meaning through the form.

In all judgments of nativities in the primary and usual way, we think of the Sun as the heart of man, corresponding as it does to the great heart of this solar system, the vehicle through which light and heat are poured upon the earth; that which is poured through the physical Sun, as light and heat, is equivalent to the radiation of love from each individual, and this is the seed that is to grow, call it ray or Sun or what you will.

The idea is that Love is the centre of our system, and love is in the centre of each and every individual. Love is

the ideal and the real. In our love is contained the will and wisdom, and when manifested through the sheaths of the signs, either one or the other of the attributes will be more fully displayed; and by the link to the other planets we may still further comprehend their quality in this manner: Mars, desires; Saturn, limitations, etc.

In our investigation of the ray passing through the signs we will first analyze the fiery groups, Aries, Leo and Sagittarius. In the first, Aries, we have the welling up of the force within, bursting out into expression and life, giving the impulsive and ideal nature that we have learned rightly belongs to the Sun in Aries. This is also borne out by the month over which Aries rules. In April the green leaves have all burst forth and spring comes with its freshness and beauty. If we note the character of Aries, symbol of which is there pointed out, we can imagine the rise of the sap from the top of the symbol, and its welling over on all sides, fountain like. This is but an external symbol of what does really occur in nature. The sap rises in spring, and the branches spread and all the tree becomes green. This ray then is fruitful, and its light bursts forth and through, into the form it illuminates, and sheds its rays on all around. This is the reason that we find the Sun exalted when posited in Aries. The powers of the heart have illuminated the brain, and from the ideal the future is to spring, and in Leo we have the fulfillment of spring; that which burst forth has ripened into fruit, and scent and perfume pervade the air. All is warmth, and genial sunshine is everywhere. It encompasses and surrounds everyone. From Leo is radiated that love which encircles and in its very nature is warmth, light and strength. When working through Sagittarius the ray shoots upward

through devotion and seeks in it the wisdom of all true religion.

In the distant past, when the Chaldean civilization was at its height, though under a different name, for that time was prehistoric, Astrology was the religion of the race and that Astrology was and is one of the root rays of Religion; but between this real science and the modern caricature there is as little connection as between the present day conceptions of the death of Christ and the real self-sacrifice of the Logos.

The Fiery Triplicity. Leo is Spirit Specialized; Sagittarius is the Life Force, Energy.

In a careful investigation we may see that the fiery triplicity is related very closely indeed with the principles of love, will and wisdom. That is the will of Aries to burst forth and illuminate; the love of Leo to nourish, sustain, mature and maintain, and the wisdom of Sagittarius, which darts into the ideal and unseen in order to realize its origin and nature. In Aries we see the two branches, will and desire, springing from the main root. In Leo we see the one circle of love and protection, and in Sagittarius we see the arrow which is to shoot out of both. If we think of Aries as spirit, and of Taurus as matter, then the result of the two signs in Gemini is consciousness. It is the mind's functioning between the idealistic and the practical, and all these three signs are, we may say, fostered, as it were, in Cancer, as the mother.

In Leo there is something differing from Aries. There is the same quality and nature, but while Aries is pouring out of spirit only, of pure undifferentiated spirit, Leo is spirit specialized, while Sagittarius is the life force, energy, This three-fold nature enters into all things, as father, mother, child. The great distinction between Leo and the other signs is that Leo rules the heart, the emotions,

the spiritual feelings, the inner thought and consciousness. The first triplicity is the intellectual trinity; the next, from Leo downwards, is the heart trinity, while the last, from Scorpio downwards, is the reproductive trinity.

Leo is the finest sign of the Zodiac when it is regenerated; at the same time it can be the worst sign, and it is noticeable that some of the worst characters come out of this sign. Leo is not milk and water. Leo children, when not properly trained, are most tricky, artful and deceptive, the reason of this being that they want to feel and sense the ins and outs of everything. Leo is slow and steady in working the spiritual essence which is at the root of it and which has come to stay. All Leo people work from the heart. They are most thorough, full of desire, grit and stability. Leo is also a fixed sign. His people are determined, both in good and evil; at the same time they are possessed of deep emotions, and are easily affected. They have great confidence in others. If the evil side of Leo dominates, they become reserved and shut up; they become suspicious, subtle, and we may say spiritually wicked. Leo is noted for its fiery energy, not physical energy, but energy of feeling, springing from the heart. Leo people are generous, free, tender-hearted, lovable and loving. They throw out a kind of electricity which seems to enwrap others and influence them. They are very magnetic.

We are now looking at Leo purely from the character standpoint, as there may be other qualities shown out in the natal figure. For instance, Leo rising in the east of the map would express more than if Leo in the west. Place and time do not exist as much for Leo persons as they do for those belonging to the intellectual trinity. They are unconscious of time and know nothing of space. They

can easily influence people at a distance, as well as those near them. Leo is, in fact, one of the most difficult signs to express. When people under this sign are once awakened they acquire a wonderful amount of self-control; but this is internal, not external. They have the weakest will until they are awakened, because they wrap themselves around with so much feeling that it blinds their will. They find it difficult to take themselves in hand for the reason that they are happy, generous and free. They throw off trouble and do not meet it half way, and at times when they do begin to control themselves they are apt to go to the other extreme. One sad feature in Leo people is that when once aroused to passion, they are for the time being mad and unconscious of their acts. When their furious energy is concentrated they are dangerous, but it is soon over with. Will and love are identical. If a person wills he can do anything he wishes for one beloved.

In the beginning there were only ten signs, that of Virgo-Scorpio being one. When the fifth race was started they had to develop concentration. You are now in the fifth race, and it is necessary that you prepare the way for what is coming in the sixth, in order that perfection may come in the seventh.

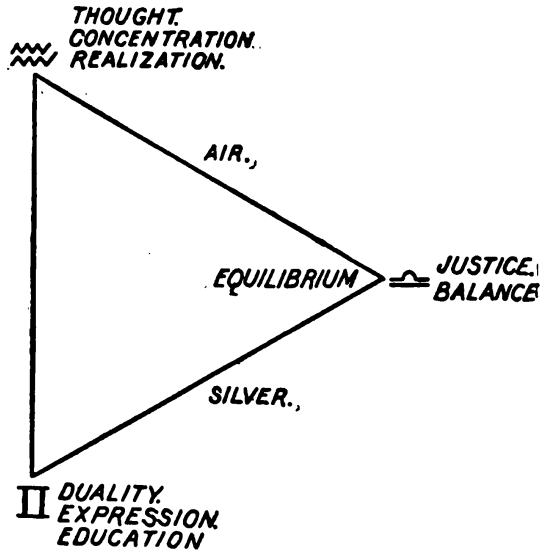
The Fire and Air Triplicities Further Explained.

We will continue our subject, for it is of the greatest important to humanity to realize this wisdom. If we look at the Sun in Leo as setting forth spirit, then we shall understand why we must have Mercury in Virgo, with its three-fold character, combining the Sun, Moon and the Cross, to bring Leo down from ideality into practicality; and these, worked out properly, bring equalized perfection, as seen with Venus in Libra. Leo shows out

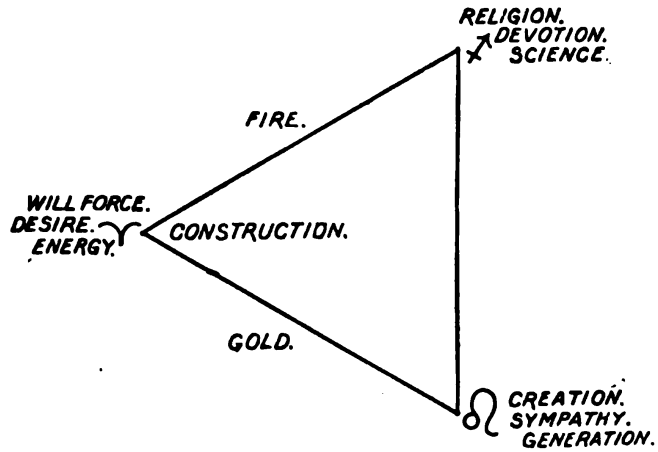
the past birth. It marks the storehouse of what is possessed; Sagittarius is the prophetic sign, showing out the future condition; Leo points to the individuality; Aries the personality, as also does Sagittarius. Leo is the storehouse of the garnered experience of the twelve signs. In order to fully comprehend Leo we must live it, and the best way in which Leo can realize its nature is by silence, and thus the fulfillment of its mission is accomplished. The curled up points of the symbol of Leo must be uncurled, so as in the end to form a perfect circle like all other signs.

There is a duality in Leo. The Leo person cannot play about so much as others do. He must either take the solar influence on the downward arc or lift the nature up into the higher arc. If we think of man as the pentagon or five-pointed star, we take Aries as standing for one or positive; Taurus as two or negative; Gemini as three or trine; Cancer as the square, the fatalistic sign, and Leo as the pentagon.

We find that each of the groups of three signs representing the signs as divided into triplicities, has a definite meaning of its own. The fiery group, as we have discovered, represents the love principle, from will and desire at the apex spreading out into sympathy and devotion at the base, thus forming a triangle. Draw a triangle from right to left. Place Aries at the apex, Sagittarius at the right and top; Leo at the bottom, to the right; then at the apex, write will force, desire, energy, construction, and between Sagittarius and Aries, fire; between Leo and Aries, gold. At the top right hand, write religion, devotion, science; at the bottom to the right hand, write creation, sympathy, generation. This as a whole indicates the ideal world, each apex having a three-fold expression, made manifest in the words, Faith, Hope and



EQUILIBRIUM.



CONSTRUCTION.

Charity, ideals that are yet to become realities; for when desire ceases to lead by attraction from without, then will begins to act from within, and true construction is the result.

Therefore out of Aries must spring faith; then is the Sun exalted, and the real progress begins. From Aries we are led into Leo, where desire once again bursts forth in generation, at the base of which the soul lingers long, but once true sympathy is aroused, the soul is no longer linked to generation, but it begins to create those ideals which out of charity evolve compassion, while out of charity, and compassion, dart the arrows of devotion, and hope leads the soul onward until purified. Love is nailed fast to the fixed cross over which hangs the final crown.

Then we may form a triangle for the airy triplicity, drawing from left to right; just opposite from the fiery triplicity at the right hand point at the apex, write equilibrium, and place the symbol of Libra and write justice, balance; at the bottom point to the left, place Gemini, and write duality, expression and education; at the top apex to the left, place Aquarius, write thought, concentration, realization. This is of the airy triplicity, and the metal of silver. This triangle denotes the metal world, each apex marking the attributes of the mind. At the start the soul is balanced between spirit and matter, and through the descent downwards, it gains experience by education and tastes of the fruit of good and evil, then rises upward by prayer or will to concentrated thought.

We find many of the ancient philosophers asserted an *anima mundi*, a soul which moved and animated the machine of the universe and gave action to all causes of nature. It was the vitalizing principle of the general system of things, and upon this pre-suppositional basis must the mundane branch of astral physics be reared in a measure.

Earth and Water Triplicities.

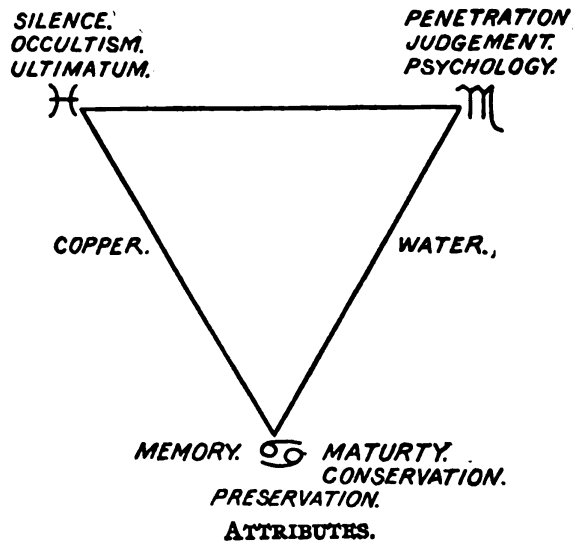
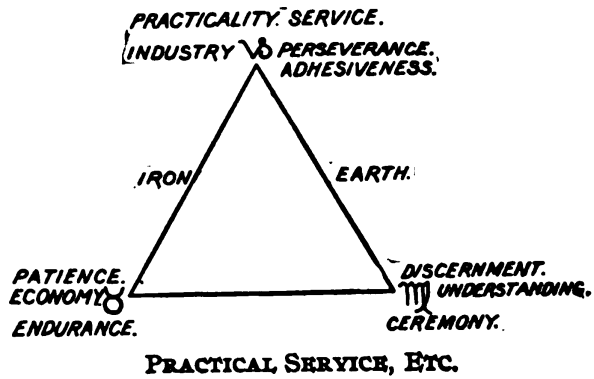
A careful study of these triangles, their symbols and inner meaning will be of the greatest importance to those seeking the higher principles. We find that out of duality the soul gains unity with itself, finally attaining peace and equilibrium, and from this it nails perfected manhood to the fixed cross.

This will also foretell the conditions now evolving out of the present fifth race. Many times must the soul traverse these triangles, but through each sign must the journey be made in their successive order. During the primary expressions the soul may tarry upon the cross of duality, to be slowly awakened by ambition and the desire for fame and external power; then finally the most critical period is reached, the cardinal cross being weighted by the load of self and ambition, though finally, piece by piece, some quality finds its way to the fixed Rosycruc, and the return of the life-wave rises up to the crown.

We can now descend to the concrete expression in the earth and water triplicities, with a better understanding of their purpose and objects. We will first take the water triplicity. Draw a triangle, the point downwards. At the right top point we place Scorpio, and write penetration, judgment and psychology; at the left point, at the top, we place Pisces and write silence, occultism, ultimatum. At the bottom point we place the cardinal sign Cancer, and write memory, maturity, conservation, all focusing in preservation. This is the triplicity of water, and metal, of copper.

Then we take the earth triplicity. Draw a triangle, the point upwards. At the right bottom point we place Virgo, and write discernment, understanding, ceremony. At the left bottom point, we place Taurus, and write patience, economy, endurance. At the top point we place Capricorn, and write industry, perseverance, adhesiveness, this

SCIENCE AND KEY OF LIFE.



triangle focalizing in practicality, service. This is the earth triplicity and metal of iron.

We find that each and every soul must pass into the realms of practicality in order to gain, through its contact with matter, the realization of its own separate consciousness, and this is where the great struggle begins, for lost to the dreamy home of undefined ego it slowly realizes its own separateness and individuality. As it wends its way into matter it learns through ceremony to respect law and order, and gathers up, through understanding gleaned by the necessities of maintenance, that discernment which is to finally procure the qualities of patience and endurance.

The practical working of the earthy triplicity is a most beautiful expression. From industry and perseverance the laborer becomes the husbandman, and in sowing he reaps, and while content to serve, he earns the right to the profits of his widening experience. Out of this is born the realization of all true service, which builds the sure foundation for a permanent self-consciousness, and from this stage he rises upon these emotions, which at first may be entirely mixed up with desire, yet will lift his feet from off the concrete and lead him back to these higher realms from whence he came to obtain self-consciousness.

In descending from the fire mist the qualities of faith, hope and charity are latent in the soul; potentially they are there in their essence, coming as the spirit does from the Infinite All, but the formation of the soul as a vessel for these principles, had taken vast and unknown periods before it was ready as a vehicle for the spirit, or the spark from the flame, having passed through the mineral, vegetable and animal kingdoms.

We must realize that the investigation of Astrology, as regards the methods involved, the deliberation necessary, the preliminary institutions and co-ordination of time and figures, these are as yet very little understood, and it is oftentimes so that some unseen or overlooked cause produces only too palpable effect. This is noted in all branches of Astrology and must be carefully marked.

The Astral Plane. In this Are Stored the Records of the Past. "The Fall of Man."

When the soul is formed in the ideal world it descends through the manasic or mental regions to acquire a mind body, and passing through the astral or desire regions it acquires the astral body, through which the desires and emotions may play, and is then finally clothed in a physical body. During the period of physical incarnation, it brings down the consciousness from above to meet that which has been awakened by its contact with matter in the physical world. It is a long, tedious journey, but a glorious future lies before the soul, and thus we see the truth in the saying, "he that ruleth his spirit is greater than he who taketh a city."

In studying the esoteric side of astrology it is necessary to know that the scheme of our evolution consists of seven root races, to each of which are composed seven sub-races, and that all life sweeps seven times round the seven worlds connected with their evolution. The first race corresponds to the golden age of which we have spoken heretofore; the second to the silver age; the third to the copper age; the fourth to the iron age; and we are now at the turning point arising out of the dense materiality of the fourth root race, having entered the fifth sub-race. As it is with the major circles, so it is with man.

Humanity is now entering upon the upward arc, and returning from the earth and iron age into that of water and copper. It will not be an easy method for those who are still limited in thought to follow this manner of evolution, but a close and careful study of these ideas in esoteric astrology, and a familiarity with the fire, air, earth and

water triplicities, will assist to make it clear to all who desire to know the truth.

It is very easy to comprehend that the earthy signs govern all that is physical, but what do the watery signs govern? As the earthy are practical, so are the watery emotional, and as they govern everything that has to do with feeling, they rule the desire nature. This is properly known as the astral plane, and it is the plane into which we withdraw upon what is known as disintegration of the physical, and even in sleep, this being a withdrawal of the consciousness from the physical brain and body.

In natal astrology *the watery signs govern the occult houses*. At the apex, descending downwards, is the fourth house, the house in which the memory of the past has been preserved and matured. When the Moon is under foot and fate overcome by the will, then the astral regions may be explored, but in the baptism of this initiation, purification is demanded, and tenaciously must the soul hold on to the wandering emotions, ere the psychology of penetrative judgment be reached.

The secretions of Scorpio must be indrawn to fill the breast that shall succor and sustain all that need help and assistance. In this astral light, as we have learned, are stored the records of the past, and before the judgment seat all will, in their turn, pass to be judged and take the waters of Lethe. Fine steel may cut its way through the astral plane, but iron is too heavy to float upon its waters; therefore transmutation is needed, ere the soul can stand the solution that is to separate the gross from the fine.

The fall of man from his high estate is a wonderful study, and any study or investigation in this direction which can elucidate the mystery, is valuable to those who

incline toward the esoteric, and a higher wisdom of evolutioned life; for out of each of the triangles something must be nailed to the well-known three crosses, the common, cardinal and fixed signs which go to make up these crosses.

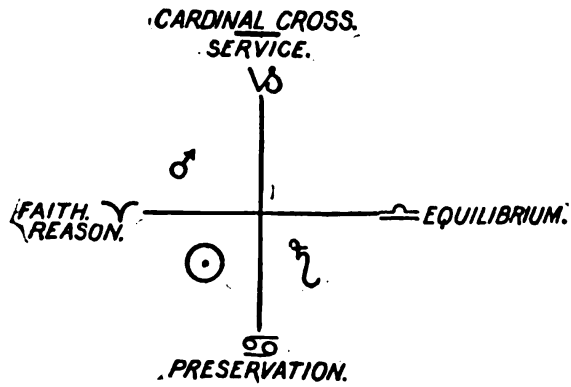
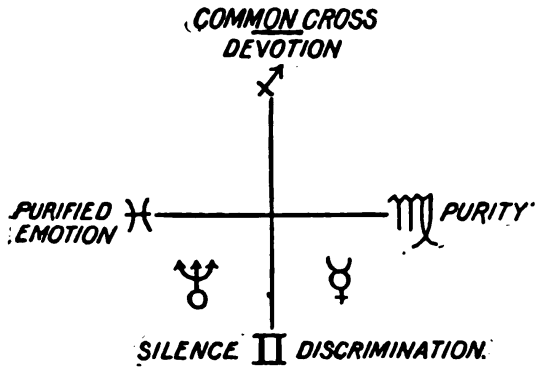
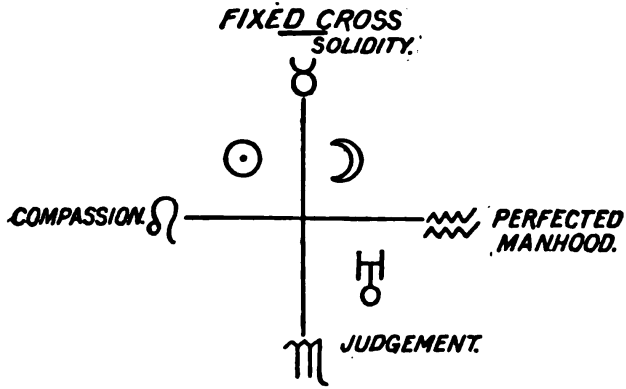
Our sins are rather of omission than commission, and sceptics cannot get away from the fact that forecasts based upon the assumption of stellar law and influence can be and are continually made which mere conjecture, by the most lucidly reasoning human being, could never evolve.

Common and Cardinal Signs. Life Waves. Descent of Spirit Into Matter.

We will endeavor to give you a better idea of the fixed, common and cardinal signs. First we draw a cross at the top point, write solidarity and place Taurus there, to the left the Sun, to the right place the Moon; then to the left point place Leo, and write compassion; to the right point, place Aquarius, and write perfected manhood; below this place Urania; at the bottom point place Scorpio, and write judgment. This constitutes the fixed cross.

Then come the common signs. Write devotion at the top point, write solidarity, and place Taurus there, to the Pisces, and beneath place Neptune, and write purified emotion; to the right point place Virgo, and beneath place Mercury, and write purity; at the bottom point place Gemini, and write discrimination, silence. This constitutes the common cross.

Next we have the cardinal signs. At the top point place Capricorn and write service, and to the left point place Aries and Mars and write faith and reason; to the right point place Libra and write equilibrium; below this place Saturn, and on the left side place the Sun. At the bottom



FIXED, COMMON AND CARDINAL CROSSES.

point place Cancer, and write preservation. This constitutes the cardinal cross, and by taking them in their order place them one upon the other, and you will have the complete figure composed of the twelve houses and signs. A careful study of these will enable you to obtain a knowledge of their esoteric value when taken separately and collectively.

We wish now to call your attention to the life waves which correspond to the evolution of all universal life. These life waves do not pass around the septenary chains or circuits of the seven planets by an even, regular, continuous motion, but in waves or impulses; as for instance, the life wave of the mineral evolution begins upon planet Number One. It will go through its active evolution until it arrives at its height or climax, and then by a sudden impulse it flows or passes on to planet Number Two. It has completely left the shores of Number One, while the next wave, that is the vegetable, is just beginning to manifest its powers on the first planet. In the meantime the mineral travels onward to Number Three, etc. The average length of time or duration of any life wave upon one planet, from its first manifestation to its termination, is reckoned at two million five hundred and ninety-six thousand years. There are seven of these waves, just as there are seven of the primary colors, planets, etc., seven active emanations of the Sephiroth.

In order to better illustrate the involution of spirit and the evolution of matter, known better as the descent of spirit into matter, we will briefly examine in outline the systematic and harmonious processes that nature follows in a complete evolution of a planet similar to the construction of our earth.

In the first place we must keep in mind that there are seven first principles, seven ruling powers in the law of nature, and also that matter is but the most remote expression of spirit, and the farther a state of matter is removed from its source the more dense it becomes, until spirit expresses itself in mineral or metallic forms, becomes as veins and bodies of mineral ores in the body of the planet, and towers itself upon that planet's surface in granite mountains and limestone hills, so that the boundless space is filled with a fine invisible dust of condensed matter, which we may know best as Cosmic Dust.

Furthermore, Nature's operations are performed in an endless series of waves each in their motion forming graceful curves. The rise and fall of the arc of these curves form their cycle of duration. The seven kingdoms or forces are the three elemental and invisible, and the four objective and visible planes of nature, while their order or form of evolution is thus, first, spiritual; second, the astral; third, the gaseous; fourth, the mineral; fifth, vegetable; sixth, animal; and seventh, the human.

We see clearly that the realms which natural scientists have been vainly endeavoring to penetrate are rapidly being opened by those who first have become masters of their own kingdom, self, ere attempting to unravel other mysteries. Scientists must first grasp the idea that to understand and conquer self is to know all in the universe, for as we have learned, man is an epitome, the image of good; hence to know man is to comprehend the all. We shall find the way to wisdom.

CHAPTER XVIII.

Genesis Explained and Illustrated.

Once again we will endeavor to give out thoughts which we feel are of great importance to all humanity. We found the seven principles or forms of evolution, and also that each of the seven planets works in perfect harmony as the seven rulers.

In order to express the facts relative to this law of evolution, we will use a biblical illustration, and explain esoterically the six days of Creation mentioned in Genesis.

We find that each day referred to, is what we may term a polar day. The words evening and morning signify the two halves of the polar cycle. It is noticed that the evening is first mentioned and the morning last. This is really true. The dark or undeveloped portion of each wave is the first half, and symbolically signifies night; in the same way, morning signifies light or the last half of the life wave, and it must be kept in mind that the spiritual impulse or wave must of necessity pass around the orbit that has ultimately to be traversed by the future planet, ere anything can transpire.

It is this Divine Will, sent forth by the spirit state, that is equivalent to The Word, or idea of certain ancient writings. This first attracts within its orbit the latent cosmic matter of space, and transforms it into embryonic, nebulous light, the star dust or radiant fire mist, which is the form of all primitive creation. There is no specific duration of this state. It may last for millions of ages ere the

actual evolution of a planet ; and previous to the symbolical six days creation our planet may have existed for untold cycles in a nebulous condition, in the exact size of its orbital ring.

We will now analyze the first day of creation. First, the evolution of the astral wave, that is, currents of astral light projected into active evolution and the nebulous matter was transformed into a rapidly revolving globe of fire, which solidified and cooled through the same force in natural law, the intense concentration of the other planets in their various angles and positions they formed to one another, just as they affect one another to-day. Fire was dominant for the first half of the polar day, and when its surface had become cool enough to allow the heated vapors of its immense atmosphere to condense and form water, this element was rapidly produced during the first day of creation, and in this way this globe was formed.

During the first day of creation, the first half of the evening was given to the dominion of fire alone ; the latter half, morning, was one ceaseless war between the two opposing elements, fire and water. This evening and morning constituted the first polar day, while these two periods of the polar cycle are each one million two hundred and ninety-eight thousand years, and known to the ancients as the age of Treta Yuga. Thus were the cosmic elements of space gathered together, and from these were produced the elements of fire and water, the fire ruling the night or evening, the water having dominion of the day or morning.

By a careful study you will see that a vast globe of fire was the product of the gathering together of the cosmic dust, and as a matter of fact, fire and heat are the result of force and motion, so that the two primary forces of

attraction and repulsion are thus evolved, and the motions and movements of the stars and planets of the heavens consequently established. First we have the evolution of the gaseous wave, and the evolution of a complete atmosphere was a result. The various constituent elements of our atmosphere were duly proportioned by the laws of chemical affinity. This constituted the second day. Here we see the first two principles, fire and water, which correspond to spirit and astral light, were brought into action and during the second day the earth became thoroughly condensed and continents formed.

The Successive Gaseous, Vegetable and Animal Waves.

After the gaseous, followed the great mineral wave and the spirit atoms of future egos, so to speak, became incarnated. The various formations of earth took place, mountains, continents, etc., while those above the surface of the water became the ocean bottom, taking with them their imprisoned atoms and the oceans now occupy their proper beds. This period constituted the third polar day. Here we see that after active operations of spirit and the astral light, the gaseous and mineral waves have prepared the earth for the evolution of the first vegetable forms, and thus the vegetable wave reaches the barren shores of our planet, and produces the first rudimental forms of vegetable life, which develop into the most gigantic forms, rude and unshapely as the planet on which they grow. But as time goes on, so does the vegetable kingdom, each age giving place to still more perfect forms of vegetable life.

Thus, the gaseous, mineral and vegetable waves, having run their courses, the animal life wave now sets in, and successively evolves the various orders of animal life, race after race appearing, running their destined course and becoming extinct, giving place to the higher and more complex organisms.

Thus the various waves of evolution have prepared the planet for Nature's grandest climax, the human form, Man. During former periods the vegetable and mineral have become evolved, and when Man appears upon the scene, everything is in a vastly improved condition, and more highly developed when compared with the conditions of the early monstrous forms. Thus was this planet made ready to receive the soul that took upon itself the matter form, in accordance with the conditions then existing upon the earth, compared to the various ages.

We find man living in what tradition speaks of as the golden age, a time when mankind lived in a purer, happier state, true Adams and Eves, we may say, in the spiritual image of Good. This was the culmination of the ascending arc of that cycle of evolution when man was in the summer of his perfection, which he had reached by a long period of evolution upon other planets, and had attained to a knowledge and understanding of the laws of nature and of the laws of life, being such that the soul dominated the body, and having dominion over all the elements and forces of the earth, utilizing the Akasa of the magneted currents of our globe, as the elements were by their art and wisdom rendered objective to them.

This was in truth, the Golden Age, but we find there are descending arcs, which we may term devolution, as well as ascending arcs of evolution, that is, the lower qualities

began to assert themselves. As first instance, we read that the Sons of God saw that the daughters of men were fair to look upon, that is, those who had not made these high spiritual attainments, and they took to themselves wives, and thus began to fall away from the higher principles, and drift into the whirlpool of devolution, having ceased to live that high, pure life by which true wisdom can be known and lived. This descending arc culminated in the Iron Age, and the soul of man, once dipped in the material environments, prepares to find its way upwards again to the light.

The Golden Age was followed by the Silver Age. These descendants, comparatively pure, and able to control the psychic currents, were far inferior to their forefathers of the golden age. In the third, or Copper Age, people were, in the same comparison, inferior to those of the silver age, Mankind was on the downward arc; lies, deceit and selfishness became engendered in the copper age. Thus the power of controlling the psychic currents was lost, and from this emanated a school of what is known as Black Magic. It was in this age, too, that the first elements of that curse of mankind arose, that is, Caste. This, the Copper Age, was the last remnant of those who inherited the divine wisdom of those who existed in the period of the Golden Age.

We see the meeting of spirit and matter and the result is form, the real first of the human race. Wisdom in its divinity has only to do with the soul of man and woman. It is not associated with matter. Thus in order to come into wisdom's vibrations we must let our soul take its flight out beyond the confines of matter and realize all there is of life.

The Iron Age of Horrors. Descriptive Verse by an Initiate.

We have now advanced in our investigation through the Golden Age down to the Silver Age and on into the Copper Age, and now the Adamic race reaches the lowest possible point in its descending arc, in the fourth race or Iron Age. This was the first of that cycle of the gross physical races, who became mighty hunters and ate flesh meat, and whose animal passions alone ruled their pleasures and enjoyments. From this day the nations became migratory monads, losing all trace of the civilization which belonged to the earlier copper races. This is the esoteric explanation of the four ages of antiquity, and refers to the first round of mankind upon this newly created planet. The other cycle of years, termed Golden, Silver and Copper, refer solely to our earth's climate, caused by polar motion. An initiate speaking of the awful Iron Age of horror, says :

In this dread time, the chimera of her birth,—
In this dread time the Cyclops cursed the earth ;
And giants huge, of horrid, monster form,
Ravaged earth, and strove e'en heaven to storm.
This was the Iron Age, and Python's reign,
When solar Suns burnt up the grain,
And sudden thaws inundated every plain ;
Hence, towers, walls and pyramids arose,
Whose ponderous bulk might all their rage oppose ;
And Arrinian chiefs bid Babel's towers arise,
On Shinar's plains, aspiring to the skies ;
Whose eight-coiled dragon, twining round the whole,
Shows that eight cycles round the Northern Pole,
At four degrees asunder closed their view ;

And which proved its latitude was thirty-two.
And still in thirty-two, beneath the starry host,
The eight-coiled dragon moulders in the dust ;
By Cyrus overthrown, who raised the pile,
Round which the stars and dragon once did coil ;
But still its form, its history declares,
An hoary age, upwards of two million years.

Much might be said as to the different climates which followed under the different inclinations of our earth's pole, but we have shown enough to give a general idea as to the actual causes of the fierce geological changes that are brought about by polar motion, during one great polar day when the pole moves once round its orbit, similar to the index finger of a clock. We find by a close study of Ezekiel's wheel, it teaches the same idea that the universe is not a spontaneous creation, but an evolution from pre-existing matter ; that it is only one of a series of universes ; that eternity is pointed off into grand cycles, in each of which twelve transformations occur, following its partial destruction by fire and water alternately, so that when a minor period sets in, the earth is so changed, even geographically, as to be practically a new world ; that of these twelve transformations, the earth after each of the first six, is more gross and everything upon it, Man included, is more material, but after the remaining six the world becomes more refined and spiritual.

When the apex, that of the cycle, is reached, a grand dissolution takes place, and all forms are destroyed, but when that point is reached humanity has become fitted to live subjectively as well as objectively, and after a time all who have not reached the highest heaven, return and form, as it were, a new world, and this stupendous conception the ancients synthesized for the instruction of the common

people into a simple pictorial design, that is, the Zodiacal belt, though instead of the twelve signs now used there were but ten. None but the initiates knew the mystical signs whose present appellations conceal the true names which give the key to the whole secret of creation and origin of good and evil. The twelve signs were divided into two groups and called the ascending macrocosm, and descending line, microcosm, the latter being the reflection of the former. First came the five ascending signs, Aries, Taurus, Gemini, Cancer and Leo, and the group concluded with Virgo-Scorpio. Then came the turning point Libra, after which the first half of the sign Virgo-Scorpio was duplicated to lead the lower group upwards.

We see the last point in the arc of spiritual involution impinges upon the highest arc of material evolution and forms the origin of man. The evolution of the remaining root races having taken place, the life impulse begins to ebb, and slowly quits our shore, and our earth for the first time enjoys a rest. The six days of creation are then at an end, and the seventh is the day of rest.

Asteroids: Their Origin and Influence.

We are desirous of giving the truth of life as far as our unfoldment will permit, and this day we desire to call your attention to the minor planets, or what are termed by modern astronomers, the Asteroids. They are upwards of four hundred in number, of varied size, revolving round the Sun in elliptical orbits between Mars and Jupiter, and while the ancient astronomers were familiar with them, they were lost sight of, and are peculiarly the discovery of the present century.

The ancients found a curious relation existing between the planets and the Sun, that is, their relative distance from the Sun, and we believe modern investigators have given

this subject attention also. Take the following numbers, cipher, three, six, twelve, twenty-four, forty-eight, ninety-six, one hundred and ninety-two, three hundred and eighty-four; you will notice that each of these is double the preceding number, and by adding four to each we obtain the following result: four, seven, ten, sixteen, twenty-eight, fifty-two, one hundred and ninety-six and three hundred and eighty-eight. It will be found that these numbers represent the relative distances of the planets from the Sun. It demonstrates that there is a harmony in all things by nature, the result of intelligent design, and upon examining these numbers, it will be found they represent the planets in the following order: four, to Mercury; seven, to Venus; ten, to the earth; sixteen, to Mars; twenty-eight, to the group of minor planets; fifty-two, to Jupiter; one hundred, to Saturn; one hundred and ninety-six, to Urania, and three hundred and eighty-eight, to Neptune.

There is also another planet not yet known to our earth's inhabitants, but it will be discovered in its proper time. This planet is represented by its number in the same manner as the preceding ones, and if the astronomers will give it attention, they may discover this planet by this law of relative distance.

At the time of the discovery of Urania by William Herschel, on the thirteenth day of March, one thousand seven hundred and eighty-one, it was through the investigation of an individual named Bode, of Berlin, who worked out this theory to a practical demonstration. This was considered by Herschel, making his search for this planet, together with the influence coming from that place approximately through astrological influences.

The same with the planet Neptune, first observed by Galle, of Berlin, on the twenty-third of September, one

thousand eight hundred and forty-six. Finding that the positions corresponded to the figures, it was given out that there was a planet occupying the position corresponding to the number twenty-eight, and this was fulfilled, when the first night of the present century, the first of January, one thousand eight hundred and one, Piazzi, at Palermo, observed that which we know as the asteroid Ceres and noted as a star of the eighth magnitude in the constellation Taurus. One year afterwards, Olbers, at Bremen, observed another of these planets named Pallas, followed by the observation of Juno in one thousand eight hundred and four, and of Vesta in one thousand eight hundred and seven.

There are four hundred and twenty-seven of these small bodies revolving round the Sun at the distance approximately indicated by the number twenty-eight. The four named are the largest. The diameter of Ceres is five hundred and twenty-five miles; Pallas, three hundred and seven miles; Vesta, two hundred and forty-one miles; Juno, one hundred and eighty-two miles; while many are not more than five to twenty-five miles in diameter, and many are too small to be visible from the earth, at least at the present time. Their orbits are decidedly irregular. The one nearest the Sun, Medusa, performs its revolution in a period of three years, while the most distant, Thule, takes upwards of nine years. We also find that the orbital planes of many of these planets are inclined considerably to the ecliptic, Pallas having an inclination of thirty-four degrees.

Asteroids. Their Influence on Earth. Gladstone's Death.

It has been a matter of conjecture how these minor planets were formed. Some contend that as they show a tendency to form into two groups, it proves they were

formed by the coming together of two larger bodies ; others contend that they are rough material intended for use in the construction of a future globe. These are both in part right, but the facts are that these planets are the result of a ring thrown off by the Sun when in a nebulous condition, which ring, instead of forming one planet, cooled down into a number of small bodies, and in time these planets will, through the evolutionary system recently treated upon, form themselves into two planets, comparatively polar opposites in nature, one having the influence of Mars, the other the influence of Jupiter. But this we shall have an opportunity to study many ages hence.

These asteroids do cast an influence to the earth, though it is scarcely considered by modern investigators in their research ; but the influence now dominating will tend to bring them to the notice of thinking minds, as well as the various fixed stars. That they exert a wonderful astrological influence is shown when it is considered that they are permanent and definite members of our solar system.

In modern times the influence of Urania and Neptune has been observed, and it is now time for astrologers to turn to the asteroids or minor planets, and carefully note their effect upon our earth. It seems no ephemerists have yet thought it necessary to publish their yearly elements, and consequently the student must look to the nautical almanac, and convert the right ascension and declination there given for every twelfth day into latitude and longitude for himself. It will be wise for the ephemeris-makers to include the elements of the four chief asteroids in their annual publications, and it will then be useful to notice their positions and aspects in mundane astrology, especially their solar ingresses and lunations.

Take, for instance, the Sun in opposition to Ceres from the ninth and third. This would show liability to railway accidents, criticisms of the press, scientific arguments, etc., while on the other hand Vesta is more benefic in its effects,

though as a whole the Asteroids are dependent upon their positions in the signs and conjunctions with other planets, as they are quite controvertible in their effects, and it will require especial observation to arrive at exact results and apply them to the present conditions. It will also be found that the unusual latitude of some of them, Pallas especially, makes their real position differ considerably from that which they apparently have by longitude, and this complicates the problem to be solved.

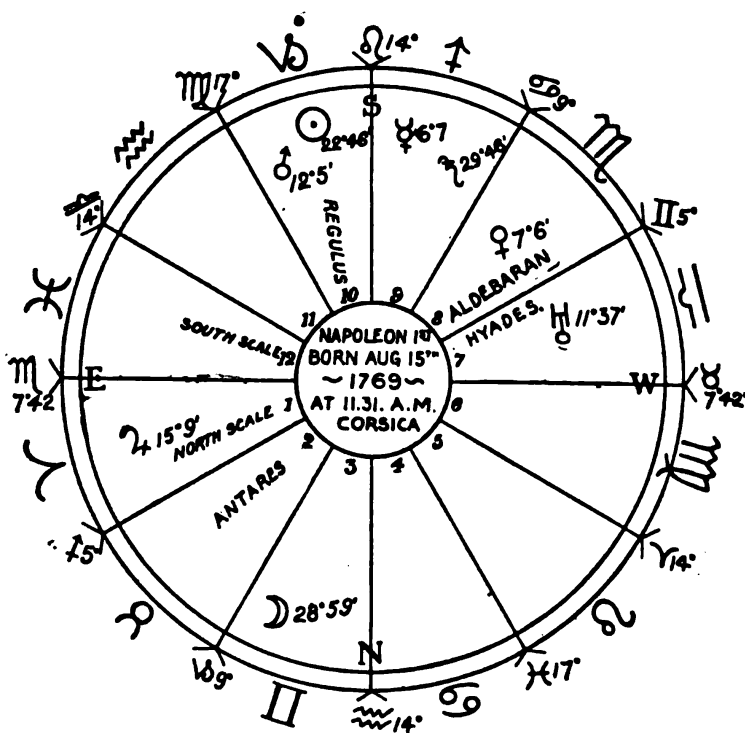
Previous to the death of Gladstone, Ceres had been transiting the ascendant, also the Sun and Moon. This would tend to bring illness and severe neuralgic attacks. Of the four Asteroids, Ceres is least distant from the ecliptic and is therefore the most important in its movements. In addition to mundane astrology and transits it will be necessary to note well the effects upon the atmospheric conditions. Especially when the Sun aspects the asteroids it will be found to have a wonderful effect, but in this also the latitude must not be lost sight of, for the farther apart the less the effect. The question will arise as to whether they have some common influence or whether they differ, but we find that they are divided into two groups and are of two influences, as the fact of their revolving in their orbits, that are taken together as one, points to a community of nature.

The asteroids are numbered according to chronological discoveries in order; Ceres, Juno, Pallas and Vesta, are in the order named and are of most importance. We shall be able to gather still more light upon these planets.

We must trust in man to save him,
 Make him feel he is a man;
 Then the good that is within him
 Strives to do the best it can.
 But call him rascal, and we drive
 Him from all goodness by the ban;
 And the bad that is within him
 Strives to do the worst it can.

Natal Figures of Noted People. Napoleon Bonaparte.

We wish to give you the natal figure of one prominent in history, namely, Napoleon the First. Modern writers disagree as to the hour of his birth, some claiming it to be seven A. M., still others giving his time of birth as nine forty-five A. M. Neither of these is correct. For instance, the hour of nine forty-five would give the middle portion of the sign Libra rising, and any who are at all familiar with Napoleon's life and personal appearance will know that he was not a Libra character. His actual time of birth was August fifteenth, one thousand seven hundred and sixty-nine, at eleven o'clock and thirty-one minutes in the morning; place, Corsica. We find by erecting a figure for this time, at the place of birth, it would give six degrees and forty-two minutes of the sign Scorpio on the ascendant. The fifth degree of Sagittarius is on the cusp of the second house; the ninth degree of Capricorn is on the cusp of the third; the fourteenth degree of Aquarius is on the cusp of the fourth house; the seventeenth degree of Pisces is on the cusp of the fifth; the fourteenth degree of Aries on the cusp of the sixth; the seventh degree and forty-second minute of Taurus on the seventh cusp; the fifth degree of Gemini on the eighth cusp; the ninth degree of Cancer on the ninth cusp, and the fourteenth degree of Leo is culminating on the tenth; the seventeenth degree of Virgo is on the cusp of the eleventh; and the fourteenth degree of Libra on the twelfth cusp. The Sun we find in the twenty-second degree and forty-sixth minute of Leo in the tenth house, and Mars in the twelfth degree and fifth minute of Virgo, also in the tenth; Mercury we find posited in the sixth degree and seventh minute of Leo in the ninth; Saturn in the twenty-ninth degree and forty-sixth minute of Cancer in the ninth house;



HOROSCOPE OF NAPOLEON FIRST.

Venus in the seventh degree and sixth minute of Cancer in the eighth house; Urania in the eleventh degree and thirty-seventh minute of Taurus in the seventh. We find the Moon in the twenty-eighth degree and fifty-ninth minute of Capricorn in the third house, while we find the character in part signified by Jupiter in the first in the fifteenth degree and ninth minute of Scorpio.

Regulus we find near the place of the Sun in Leo; Aldebaran we find near the conjunction of the eighth cusp, also Hyades just below, in the seventh house; Antares we find near the second cusp in Sagittarius. The North Scale is conjoined with Jupiter in the first in Scorpio; the South Scale singularly placed in the twelfth house near the Ascendant. These are the principal stars which have influence upon the life of Napoleon. There are few who have so many fixed stars so prominently located in the natal figure at birth. The declinations are, the Sun, thirteen degrees and fifty-nine minutes North; the Moon, seventeen degrees and forty-one minutes South; Mercury, nineteen degrees and fifteen minutes North; Venus, twenty degrees and nine minutes North; Mars, seven degrees and fifty-nine minutes North; Jupiter, fifteen degrees and thirty-four minutes South; Saturn, twenty-one degrees and four minutes North; Urania, fourteen degrees and fifty-six minutes North. The aspects of the Moon are: Moon opposition to Saturn, also to Mercury and sesquidiate with Mars; the Sun is square to Jupiter and parallel to Urania; Jupiter is opposition to Urania and sextile to Mars; Mars is trine to Urania. Venus is sextile to Urania, Mercury is joined with Saturn, also parallel to Venus, and Venus is sextile to Mars and parallel to Saturn; Jupiter is parallel to Urania and Mercury is square to Urania. We will go into an analysis of this map at another time.

Interpretation of the Map of Napoleon the First.

We will now give our attention to an interpretation of this map of Napoleon the First. We recognize the fact that many will not agree with this time of birth, but at the same time there is no historical authority for another time, and Jupiter in Scorpio, of itself on the ascendant, shows the personality of Napoleon. At eleven o'clock thirty-one minutes we find Mars and the Sun both on the meridian, while Mars, the lord of Scorpio, is in close sextile to Jupiter from the tenth and first, signifying success in battle. The position of Mars near the eleventh house indicates a powerful ally in battle, but being in his detriment in Virgo this would cause indiscretion and rashness in contention, and could not stay his descent from power.

The description of Napoleon is quite in harmony with the Scorpio person, the nose being slightly curved and rather long and the eyes having a fixed, sharp, penetrating look. Another strong confirmation of the correctness of this figure is that Napoleon's midheaven is here the nadir of the younger Napoleon, that is, the fourteenth degree of Leo, which is on Napoleon's tenth, is on the fourth of the younger Napoleon, a feature which often occurs in the nativities of parent and child.

The position of Urania in the seventh house, in opposition to Jupiter, alone accounts for Napoleon divorcing his empress, and is also a strong signification of the opposition he met with in life, as the seventh house represents the general public. His credit there would fluctuate. His supporters were, however, more numerous than his opponents, as signified by Mars sextile to Jupiter, these planets being elevated.

Mars in the tenth in trine to Urania in the house of war and sextile to Jupiter gave him military support, and indicated the success in warfare which gave him his throne, Jupiter being in the ascendant; also Regulus, a star of the nature of Mars and Jupiter is conjoined with the Sun in the tenth. This brings military preferment, but ultimate disgrace.

The North Scale, a star of good fortune, ascends with Jupiter; Saturn in the ninth house in opposition to the Moon brought him disaster in distant lands, as he would there meet with deceit, treachery and starvation. Aquarius has dominion over Russia, as we have learned. Urania has rule in this sign, and Mars being in his detriment, were the chief causes of the Moscow catastrophe.

The man's ambition, self-confidence, pugnacity and vanity were inspired by Jupiter square to the Sun, while Jupiter sextile to Mars in elevation, and Jupiter in Scorpio gave him force of character and determination, making him steadfast of purpose, inflexible and unflinching, bold and desirous of fame and honor.

Those who have Mars so prominent at birth rarely scruple to sacrifice others to gain their ends.

Jupiter rising in Scorpio would make him egotistical; Moon in opposition and Mercury in conjunction to Saturn would add wariness, finesse, fear of the unknown and a leaning to occult science. Urania in Taurus would also give a tendency to the occult. Moon in opposition to Mercury gave him marked mental qualities.

The evil houses are the seventh and ninth, being occupied by Urania and Saturn, and these planets in affliction would assist in his downfall. Saturn is in a house of long journeys, also a watery sign, Cancer, and on the threshold of a fiery sign, Leo, which signifies disaster by land, fire, sea and water.

Saturn is in Cancer, ruling the breast and stomach. Opposition to the Moon shows organic weakness of the stomach and active system, which disease would be chronic, signified by Saturn. It is significant that Napoleon died of cancer of the stomach. Sun square to Jupiter would produce derangement of liver and blood. It is noticeable that Venus is receiving a sextile of both Mars and Urania.

Horoscope of Queen Marie Antoinette.

Our idea in giving these data is to describe various personalities in a way that will be comprehensible to all mankind. In the year one thousand seven hundred and fifty-five, on the second day of November, at the hour of seven o'clock and thirty minutes, there came into material manifestation a noted personage in the history of the world, namely, Marie Antoinette, Queen of France. At this time we find the fourth degree and nineteenth minute of Cancer upon the ascendant; the twentieth degree of Cancer upon the second; the tenth degree of Leo on the third; the twenty-second degree of Taurus on the twelfth; the sixth degree of Aries on the eleventh; and the second degree of Pisces culminating on the midheaven, and the opposite degrees upon the opposite cusps of the other houses.

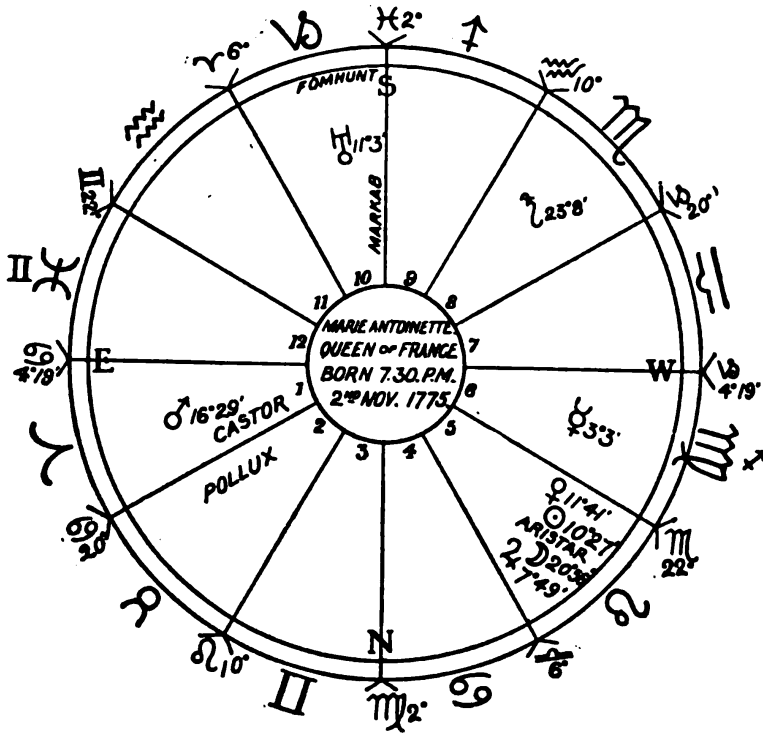
We find the Sun in the tenth degree and twenty-seventh minute of Scorpio in the fifth house; Venus in the eleventh degree and forty-first minute in the same sign and house; the Moon in twentieth degree and fifty-sixth minute of Libra; also in the fifth; Jupiter in the seventh degree and forty-ninth minute of Libra, also in the fifth; Mercury in the third degree and third minute of Sagittarius in the sixth house; Mars in the sixteenth degree and twenty-ninth min-

ute of Cancer ; Saturn in the twenty-third degree and eighth minute of Capricorn, in the eighth house ; Urania we find in the tenth house, in the eleventh degree and third minute of Pisces. We find the fixed star Fomalhaut near the cusp of the tenth, which is of the nature of Mercury and Venus ; the fixed star Markab near Urania, of the nature of Saturn, gives cuts and blows ; we find Castor near Mars in Cancer, nature of Saturn and Mars ; Pollux, near the second cusp, which is of good fortune ; Arista is near the Moon in Libra in the fifth. This gives great renown.

Now we will consider the various aspects and declinations. The declination of the Moon is six degrees and fifty-seven minutes South ; the Sun, fourteen degrees and fifty-seven minutes South ; Urania, eight degrees and twenty minutes South ; Saturn twenty-one degrees and thirty-one minutes South ; Jupiter, one degree and fifty-seven minutes South ; Mars, twenty-three degrees and forty-seven minutes South ; Mars, twenty-three degrees and twenty-seven minutes South ; Venus, fourteen degrees and thirty-five minutes South. In the aspects we find the Sun in conjunction to Venus, trine to Mars and Urania ; the Moon square to Mars and square to Saturn ; Urania trine to Mars ; Saturn opposition to Mars ; Venus, trine to Urania ; Jupiter sextile to Mercury ; Mars parallel to Mercury and trine to Venus.

In this natal chart we find Mars ascending in his detriment in Cancer ; and we find Mars particularly vicious in this sign. This usually brings much misfortune and humiliation, and especially when afflicted by Saturn as in this instance.

You will notice Saturn posited in the house of death, and square to the Moon ; also Mars opposition to Saturn and the malefics in elevation. This is, as we have learned, all significant of a violent death. Mars is dominant in



HOROSCOPE OF QUEEN MARIE ANTOINETTE.

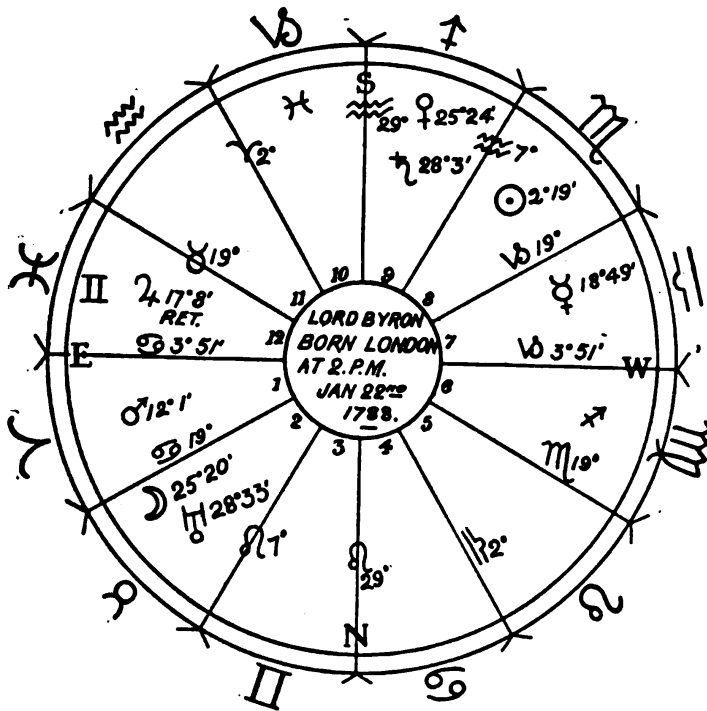
the horoscope, and we find the queen possessed of much force of character, will power, subtlety and precipitancy, as signified from the Moon square to Mars and Mars in opposition to Saturn. Mercury was also in sextile to Jupiter, and Venus in conjunction to the Sun. She would thus possess many noble traits and ignoble qualities. The latter would predominate. Venus was receiving the trine of Urania and Mars, which signifies artistic talent, sensuousness and many accomplishments. The Moon, ruler of ascendant and posited in Libra, betokens a lady of prepossessing appearance.

The time and place of Marie Antoinette's birth was seven o'clock and thirty minutes P. M., at Vienna. This ill-starred lady was guillotined on the sixteenth day of October, in the year one thousand seven hundred and ninety-three, at the age of thirty-seven years and eleven months. We find on this day the Moon by secondary direction was on the radical place of Urania and also the fixed star Markab, giving cuts and blows. That other planets were in sympathy is shown by the Sun being in square to Urania and the Moon's progressive place, also the fixed star Markab. The Sun was also parallel to Saturn and Mars, while Mars was retrograde and in square to the Moon's place at birth.

Thus you can readily trace the cause of this unhappy event, and in fact in each one of these natal charts the movements and progressions coincide with the life of the native, as lived in the mortal.

Horoscope of Lord Byron.

We will now consider another character of interest to many, that of Lord Byron. He came into material mani-



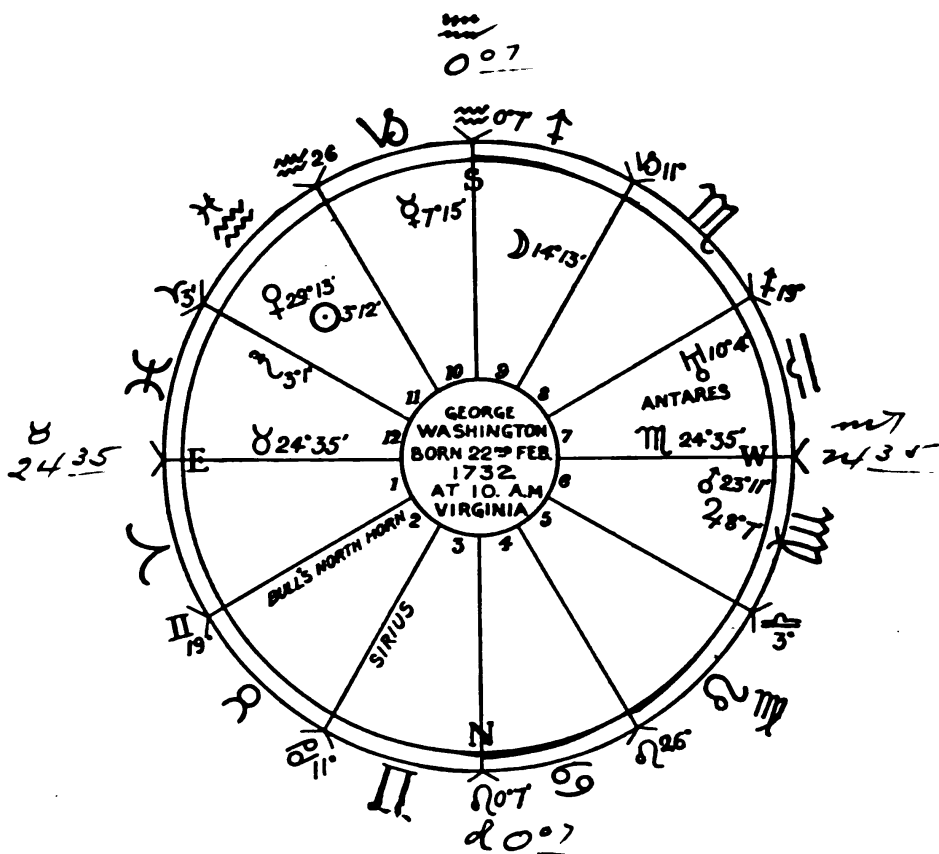
HOROSCOPE OF LORD BYRON.

festation January twenty-second, one thousand seven hundred and eighty-eight, at two o'clock P. M., near London. We give this map, as it will illustrate in a measure the effects of influences in comparison with the natal figure of Marie Antoinette. We find the third degree and fifty-first minute of Cancer ascending; then tenth degree of Cancer on the second cusp; the seventh degree of Leo on the third house; the nineteenth degree of Taurus on the twelfth; the second degree of Aries on the eleventh house; and the twenty-ninth degree of Aquarius on the tenth house; Gemini being in the twelfth and Pisces in the tenth, and the opposite signs in their order upon the opposite cusps. We find the Sun in the eighth house in this figure, in the second degree and nineteenth minute of Aquarius; the Moon in the twenty-fifth degree and twentieth minute of Cancer in the second house; Mercury in the eighteenth degree and forty-ninth minute of Capricorn in the seventh house; Venus in the twenty-fifth degree and twenty-fourth minute of Aquarius in the ninth house; Saturn also there in the twenty-eighth degree and third minute, same sign and house; Urania, with the Moon, in Cancer, the twenty-eighth degree and thirty-third minute; Jupiter in the twelfth house in the seventeenth degree and eighth minute, retrograde of the intercepted sign Gemini.

In this map, we find Mars in the first house in the twelfth degree and first minute of Cancer. The declinations of the planets are: the Sun, nineteen degrees and forty-one minutes South; the Moon, eighteen degrees and thirteen minutes North; Urania, twenty-one degrees no minutes North; Jupiter, twenty-two degrees and thirty minutes North; Saturn, thirteen degrees and nineteen minutes South; Venus, fourteen degrees and thirty-five minutes South; Mars, twenty-seven degrees and four minutes

North. The aspects of the planets are : the Sun in opposition to Urania; the Sun sesquidrate to Jupiter and in opposition to the Moon; the Moon in opposition to Mercury and in conjunction to Urania, and the Moon parallel to the Sun; Mercury is parallel to Jupiter and in opposition to Mars, and Venus in conjunction to Saturn. Byron was a man of variable moods, and also at times a slave to sensuous passions, as signified by Venus in conjunction to Saturn, Moon in conjunction to Urania, and Mars posited in the first in his detriment in Cancer. He was imaginative, inspirational, sensuous and tender.

We find that while variable in moods and passionate, he was keenly susceptible to all that was grand and beautiful, signified by Venus in conjunction with Saturn in the midheaven, and this position of Saturn would also produce shyness. The Moon in conjunction to Urania would make his mind hopelessly entangled with the material world and with voluptuousness; therefore his mental conceptions were not always healthy. A captious temper and morbid sensitiveness are produced by Mercury in opposition to Mars, making him quick to take offence. This same aspect operates in both the seventh and eighth houses, and Saturn, being lord of the seventh, and the Moon being afflicted by Urania, would show unhappiness in love affairs and marriage. Warmth of affection would be signified by Venus with Saturn. Byron was stern, impulsive, and when provoked, revengeful, as signified by the opposition Mercury received from Mars, and Mars being in the ascendant would have its effect accordingly. He was very eccentric, erratic, uncertain and disposed to travel, judging from the Moon joined with Urania and their position in the figure. The parallel of the Moon with the Sun, also the parallel of Mercury with Jupiter would give many fine qualities. At the same time the ignoble



HOROSCOPE OF GEORGE WASHINGTON.

Schock's Tables.

- ♁ 3 X 30
- ♂ 17 U 06
- ♀ 6 III 54
- ♀ 29 X 12
- ♁ 7 23 W 10
- ♃ 8 II 30
- ♄ 29 48
- ♅ 10 57 06
- ♆ 14 II 36

ones would predominate. He passed from the mortal the nineteenth day of April, in the year one thousand eight hundred and twenty-four, at the age of thirty-six years and three months. The following directions were then in operation: The Moon was square to Saturn and also square to Venus. Mars was in opposition to Mercury's radical place as at birth, and we find the Sun near Saturn on the midheaven.

How clearly we may see the necessity to rise above the gross material and stand upon the higher principles of perfection, and only through experience can we learn the way to life eternal. We shall all drink of the Elysian waters and find peace in the wisdom of infinity.

Horoscope of General George Washington.

We now wish to consider a personality, well known to your country, at least in history, that of General George Washington. He came into mortal existence on the twenty-second day of February, one thousand seven hundred and thirty-two, in Virginia, at ten o'clock in the morning. At this time we find the twenty-fourth degree and thirty-fifth minute of Taurus was on the Ascendant; the nineteenth degree of Gemini on the second cusp; the eleventh degree of Cancer on the third cusp; the third degree of Aries on the twelfth cusp; the twenty-sixth degree of Aquarius on the eleventh cusp; and about seven minutes of Aquarius on the tenth cusp. We find Pisces intercepted in the eleventh house and the degrees of the opposite signs on the opposite cusps. The Sun was in three degrees and twelve minutes of Pisces in the eleventh house; the Moon was in the fourteenth degree and thirteenth minute of Capricorn in the ninth house; Venus was in the twenty-

ninth degree and thirteenth minute of Pisces; Saturn was in the third degree and first minute of Aries in the twelfth house; Urania was in the tenth degree and fourth minute of Sagittarius in the seventh house; Mars was in the sixth house, near the cusp of the seventh house in the twenty-third degree and eleventh minute of Scorpio. This position is quite significant. Jupiter is in the eighth degree and seventh minute of Libra in the sixth house. We find the Bull's North Horn, of the nature of Mars, near the second cusp; Sirius, of the nature of Jupiter, near the third cusp; Antares, of the nature of Mercury and Mars together, near Urania in the seventh house. These are the principal fixed stars that were posited prominently.

In analyzing the natal figure of George Washington we find Mercury dominant in this chart in the tenth house, in trine to Jupiter and in sextile to Saturn and Urania. This would signify literary, mathematical, linguistic and oratorical ability. Mercury sextile to Saturn gives precision, caution and wariness; and Mercury sextile to Urania, added originality of thought and impressions; also an ingenious mind. The conjunction of Venus and Saturn gave imagination, sensuousness, finesse and diplomacy; while Venus trine to Mars would produce ambition, a love of public approbation. The Sun and Venus placed in the eleventh house portray many powerful friends. Much good fortune and many fine qualities would be produced from Mercury trine to Jupiter, making him methodical, quick to take advantage. A strong love of justice is also signified by this aspect.

Urania in the seventh, and Mars near the cusp, indicated many opponents, though Venus, the ruler with the Sun in the house of friends, proves more potent. He would not be particularly successful in his dealings with the opposite sex. Venus in conjunction with Saturn shows many

secret foes and disagreeable rumors. It is noticeable that the Sun, though within orbs of a quartile aspect to Mars in the Zodiac, is in mundane trine to Mars. Mars is strongly posited in the house of war in Scorpio, his own sign, though it is significant that he has just sunk below the meridian. It is coincident that the native, while gaining much honor in battle, really lost more battles than he gained. By noting the movements of the planets, we find that when the Sun progressed to the square of Urania in the Radix in one thousand seven hundred and forty-three, his father passed from the mortal. The Sun rules the fourth, the house of the father, and when the Sun had progressed to the trine of Mars' radical place, at the age of nineteen, he first came into public honors, the luminaries also being in sextile to the Moon. When the Sun had progressed on to Venus' place at the age of twenty-seven, one thousand seven hundred and fifty-nine, i. e. married a widow. This is signified by Venus with Saturn. He left the mortal December fourteenth, one thousand seven hundred and ninety-nine, Urania opposing the Sun's radical place, and Sun in opposition to Mars in Taurus ruling the throat.

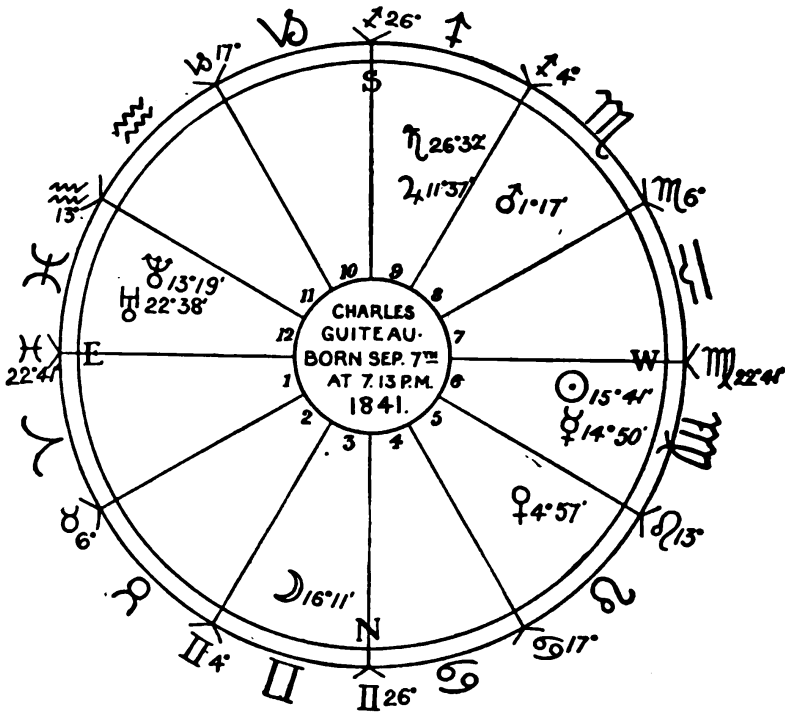
Father
died - 1743

Married
1759

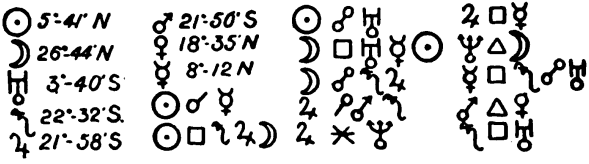
Died
Dec 14
1799

Horoscope of Charles J. Guiteau.

Charles J. Guiteau came into material manifestation on the eighth day of September, in the year one thousand eight hundred and forty-one, at seven o'clock and thirteen minutes in the evening. At this time, we find the twenty-second degree and forty-first minute of Pisces on the ascendant; Aries intercepted in the first; the sixth degree of Taurus on the second; the fourth degree of Gemini on the third; thirteen degrees of Aquarius on the twelfth; seventeen degrees of Capricorn on the eleventh; and



HOROSCOPE OF CHARLES J. GUITEAU.



GUITEAU.

twenty-six degrees of Sagittarius on the tenth. Saturn is near the cusp in the twenty-sixth degree and thirty-two minutes of Sagittarius. It is significant that Mars has just passed into the eighth house in one degree and seventeen minutes of the same sign; Mercury in fourteen degrees and fifty minutes of Virgo in the sixth house; Sun in fifteenth degree, forty-first minute, same sign and house; Venus in fourth degree, fifty-seventh minute of Leo in fifth house; the Moon in sixteenth degree, eleventh minute of Gemini; Urania in twenty-second degree and thirty-eighth minute of Pisces in twelfth house; Neptune in thirteenth degree and nineteenth minute of Aquarius in twelfth house.

Guiteau, a "Mischievous Lunatic."

We will now consider the declinations and aspects, in the natal figure of Charles J. Guiteau. The Sun, five degrees and forty-one minutes North; the Moon, twenty-six degrees and forty-four minutes North; Urania, three degrees and forty minutes South; Saturn, twenty-two degrees and thirty-two minutes South; Jupiter, twenty-one degrees and fifty-eight minutes South; Mercury, eight degrees and twelve minutes North. The aspects of the planets are: the Sun in conjunction with Mercury; the Sun square to Jupiter and Saturn, also square to the Moon and applying to an opposition of Urania near the Ascendant. The Moon is square to Urania, in opposition to Saturn and Jupiter, and square to Mercury. Jupiter was in the parallel of both Mars and Saturn at the same time, being conjoined with both Mars and Saturn on either side. Jupiter was also in sextile to Neptune, but square to Mercury. Neptune was in trine to the Moon, and Mercury was in square to Saturn and in opposition to

Urania. Mars was in trine to Venus, and Saturn square to Urania.

In this map we find Neptune the ruling planet, the least afflicted, though Saturn, Jupiter and Urania are sufficiently so to make up for it. We could only apply the term, "Mischievous lunatic" to this individual. We find him a small, thin man, with dark hair and sallow complexion, as deduced from the rising sign and the aspects of Saturn to the first; of a restlessness that was marked, as deduced from the aspects to Mercury and the Moon from Saturn on the cusp of the tenth; also showing an insatiable desire to obtain publicity, if not for good, then for evil, which was the case all through his life. The Moon in the third, in the house of brothers and sisters, receiving affliction of Saturn alone, would show the condition of them, and especially the sister, of whom we believe there was one. Lunacy would prevail.

The Moon and Mercury were rulers of the father; Mercury being with the Sun, would assist him slightly (the father) signifying his occupation in writing, book-keeper in a bank, also holding minor public office that would entail writing; but even in the father's condition we see a peculiar trend of the mind toward ideas of religion, his being associated with a sect called the perfectionists, one of the tenets of their doctrine being free-love, as it was termed. Guiteau himself, at the age of nineteen, also joined this society. The purpose may be seen by noting Venus in Leo in the fifth house, applying to trine Mars in Sagittarius, as there is no sign in which Venus can be placed that is more detrimental to the morals than Leo, and especially when associated with such aspects.

Singularly we find that when the Sun had progressed into Libra, trine to the Moon, in one thousand eight hundred and sixty-eight, in the natural house of law, marriage,

partnership, he found friends who assisted him and he was admitted to the bar. The aspects continued in force, for in July of the following year he was married, but, as will be seen, this could not continue long, and in three years he and his wife were separated and finally divorced. On the second day of July, one thousand eight hundred and eighty-one, the aspects were, Mars progressed to exact degree of Saturn's progressive place in the tenth house, showing the publicity and affliction falling upon one in power and authority. Neptune, Saturn, Jupiter and Mars transiting Taurus in conjunction, applying to the opposition of Mars in eighth house in Sagittarius, showing the violence. On the thirtieth of June, one thousand eight hundred and eighty-two, Urania transiting the Sun's place and Mercury's place, also opposition to own place, Moon progressed to conjunction of Saturn and Mars. Mars was transiting last degree of Leo, in square to his own place; all the benefics below the Sun's place largely in their debilities; in fact, it will be interesting to note the afflictions to every planet.

*Married.
July, 1869
1872. Divorce
Shot Garfield
Executed -
Hanged.*

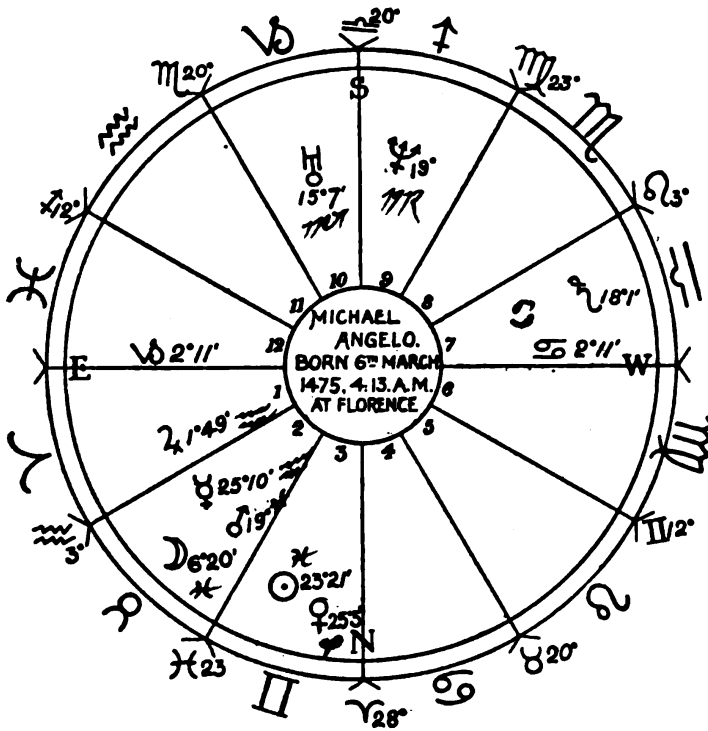
We see in this last chart of life the terrible effect of planetary influence, and can realize how little humanity knows of the influences back of every act and thought. We are now being permitted to see the light, and let us do our duty in assisting our fellow men to rule these influences and become masters of their fate.

Horoscope of Michael Angelo.

We will give you the horoscopal figure of another type of personality that is known in history prominently, namely, Michael Angelo, who came into physical manifestation on the sixth day of March, in the year one thousand four hundred and seventy-five, at four o'clock and thirteen minutes in the morning, near the city of

Florence. At this time we find the second degree of Capricorn rising and eleventh minute; the third degree of Aquarius on the second cusp; and the twenty-third degree of Pisces on the third cusp, the twelfth degree of Sagittarius on the cusp of the twelfth; the twentieth degree of Scorpio on the cusp of the eleventh; while the twentieth degree of Libra was culminating on the tenth cusp. We find the Sun in the third house in the twenty-third degree and twenty-first minute of Pisces; Mars was near in the second house, and the nineteenth degree of Pisces; the Moon was also in the same sign in the sixth degree and twentieth minute in second house; Mercury we find well placed in Aquarius, in the second house, the twenty-fifth degree and tenth minute, while Jupiter has just passed into the first house in the first degree and forty-nine minutes of Aquarius.

Saturn we find posited in the seventh house, in the eighteenth degree and first minute of Cancer; Neptune we find in the nineteenth degree of Virgo in the ninth house; Urania we find posited in the tenth house in the fifteenth degree and seventh minute of Scorpio. The aspects of the planets are: The Sun in conjunction to Mars, trine to Saturn, semi-sextile to Venus. This planet was placed in the third house in the twenty-fifth degree and fifth minute of Aries. The Sun is also semi-sextile to Mercury and trine to Urania and in opposition to Neptune. The Moon is in conjunction with Mars, semi-sextile to Jupiter; trine to Urania; and also to Saturn; Venus was square to Saturn, which is significant, but semi-sextile to Mars and sextile to Mercury; Mars is trine to Saturn and Urania, and in opposition to Neptune and semi-sextile to Mercury. Mercury is trine to the midheaven, as is also Jupiter. It is also noticeable that Urania is in square to Mercury, which made him so abrupt in expressing his criticisms.



HOROSCOPE OF MICHAEL ANGELO.

We find that Jupiter ruled his house of friends as well as Mars, and we see this illustrated in his great friendship for Pope Julius the Second, through whose friendship and loyalty he obtained much honor, from one thousand five hundred and five to one thousand five hundred and thirteen, the latter date being the time that Pope Julius the Second passed from the mortal. In these friendships we also see Mars casting his martial influence, for whenever Mars would pass to an angle where he could throw his dart he would cause quarrels and strife between the native and friends. His art began to receive great credit when he reached the age of thirty years. At this time we find the Sun had progressed to the place of Venus and Jupiter; the ruler of friends was casting a beneficent ray.

We find by this configuration of planets the qualities of an architect, poet, sculptor and artist, signified by the configuration of Mercury, Jupiter, Moon, Mars, Sun and Venus. Michael Angelo passed from the mortal at Rome on the eighteenth day of February, in the year one thousand five hundred and sixty-four, and but a few days would have elapsed until he would have reached the age of eighty-nine. Capricorn rising is one of the significations of a long life, and a careful study will show others. The cause of death was largely due to the Sun's progress to the opposition of Urania, radical and progressive. We find a remarkable resemblance in the map of Michael Angelo, Lord Wolseley and Lord Tennyson. Angelo has Venus on lower heaven in mundane sextile to Jupiter, and Jupiter is in mundane trine to the M. C. Wolseley has the Sun and Jupiter in the same places reversed. Tennyson has the Sun on the lower heaven in mundane trine with Jupiter, which is in mundane trine with the midheaven.

CHAPTER XIX.

How We May Control Our Stars. Planetary Influence is the Manifestation of the Divine Mind.

The question has often been asked, how can we rule our stars, and the saying that the wise man rules his stars, the fool obeys them, does not seem so easy of fulfillment as it might be. Can we overcome the planetary configurations in our individual nativity? As soon as there are some who have accomplished this task and are willing to put that experience upon record, then the world will certainly benefit by these recorded facts. Now there are two primary considerations in connection with this question. First, what is planetary influence? and second, what is mankind to overcome?

We have already some idea of the former and an inkling of the latter. First, we recognize the whole solar system, from the central Sun to the boundary limits of its farthest planets, to be under the control of the infinite and divine force of what is termed God. It is, we may say, his life that is sustaining the whole, and each planet as the body of the spirit, has so much of this life-force concentrated around it that it has a special quality of its own.

We may think of this special quality as a color, geometrical form, or what we will, no words or symbols being sufficient to describe what the consciousness or being of this great planetary spirit may be, but we can for the purpose of thought and expression agree to give each planet a name.

If, after many thousands of years, we find the same influence coinciding with our expression of that planet's nature, we can safely decide that it represents a definite portion of the Divine Mind, under what we may distinguish as principle; and if we have developed sufficiently to realize that there is such a principle as Love flowing through the whole of humanity on this planet, and if, after painstaking experiment, we find this principle is indicated by the planetary spirit of Venus in its location at the birth hour of those in whom we discover this principle active, then we may confine our investigation into a recognition of this planet Venus as representing Love. In ancient times they called Aphrodite, that is, Venus, the God of Love; and at this time we can demonstrate that Venus is incapable of hate.

Now let us turn our attention to the planetary spirit of Mars. When did anyone attribute Saturnine qualities of the planet Saturn to Mars? No, the God of War is common in the mouths of men, but we, after our recent investigations, will substitute energy, force, strength and will, for war, and this is planetary influence. Around each planet or globe there is a sphere of influence, and all these spheres meet in one common centre. Their focus is in the infinite, and from that centre emerged their primal energy, which is Mars, Venus, Saturn, Jupiter, Mercury, Urania and Neptune.

It is these great spheres of influence which, having their root in the great centre, pour out from that centre to the boundary, and you the sons and daughters of earth upon the third planet in the ring, are bathed in that outflowing life which is on its way to the planets Saturn, Urania, etc., for our circuit lies within the radiating sphere.

The principles of those planets which lie beyond us we talk of most frequently as Justice, Mercy and Strength,

but of all these we speak most of our neighbor Mars. We boast of our strength, energy, might, etc., and when this is exhausted, we turn to love, and the common saying is, all is fair in love and war. We have Venus love, and Mars war; the earth is neutral between the two. Planetary influence is the working of the Divine Mind.

Yes, we are in the great spheres between Mars and Venus, and what is more natural than that Earth's children should fight and love? It is no mystery, this planetary influence. It has never failed to act through its magic spell upon humanity. When the days of war are over, man falls into the arms of love.

The Human Will. "Man is a Minor God."

We find in Saturn and Jupiter a similar condition to that which we have discovered with Mars and Venus. While we find in Saturn selfishness, deceit and hypocrisy, we find in Jupiter the opposite attributes of generosity, friendship, nobleness, etc. Those conditions extend to the planets of Urania and Neptune, as we will find by examining their several natures. These attributes are entirely necessary to keep man in the balance, as it were, each finding in the other its polar opposite in quality, etc.

Now we may go more fully into our subject by taking up the second question, What is man? It is said that God made man after his own image, and it is clear that he must have done so when we come to consider that we are a centre of consciousness surrounded by worlds and elementals of our own creation. Clairvoyants describe man as surrounded by an aura through which there are playing many rings of colors, and to let our thought reach out a little further, we can realize how these rings are connected with the planetary spheres.

The old teaching that the kingdom of heaven is within you is certainly true, for there is a centre in us which is peace, and when that is once touched, the realization of the outer world becomes a thing to analyze with care. As above, so below, say the Hermetists. Have we not war raging in our members? Are we not moved by a sea of emotion? Is not our mind like the atmosphere, at one time calm, at another time rough, and do we not have the spiritual aspiration, and the uplifting like the fire of the glorious sunlight?

Man is truly an epitome of the universe, and he peoples his thought-sphere with numerous entities, both good and evil, the good being peaceful and harmonious and compassionate thoughts; the evil, loaded with perversion and self-limitation. Now, man is a creator. This no one can deny. Man is a minor god; he can create, preserve and destroy, and this is one of the reasons why he can overcome his natal chart.

Let us consider how thoughts are things. Verily this is true, but it is scarcely realized at this stage of evolution, especially by those who do not think. Think evil and evil will surely come to pass; think good and wise thoughts, then knowledge and wisdom come. We realize that all this may sound idealistic to those who have not yet begun to take themselves in hand, and as ideals these thoughts remain. But all ideals are real, and we are to-day but the sum total of our past thoughts, or we are reaping as we have sown, and are now creating our future by our present sowing or thinking. These words are thoroughly true, and we have proven them so in our own case, and so may you.

Once we desire to become possessed of an object, though it may seem then unattainable, it is obtained, and with it comes unseen sorrow and pain. Had there been sufficient

experience, the object would have had no attraction, but it was the thought that brought the thing. For instance, in looking through a book of illustrations we turn to a familiar scene, and instantly thoughts of the past arise before us and a period is lived through in a few seconds. That thought brings a long dream, the recurrence of the thought crystallizing into an act. Desires set in motion by thought may be carefully watched and analyzed. The result will be an act. It may be stated: Think strongly enough and you will find your thoughts become things, and if you bind angry and resentful thoughts, they will crystalize into acts, and you will eventually speak sharply, hastily, abruptly or angrily. Set your mind upon good with concentration, and you will eventually possess it. But these are small matters, primary in their purpose, and if we will stop and consider we may see things of such moment that there can be no doubt as to the reality of thoughts becoming things.

From this lesson we find that hate, jealousy, envy, covetousness, pride, anger, falsehood, injustice, cruelty, hypocrisy, lust and deceit are the results of limited and cramped thoughts, having for their centre selfishness, and if we possess the least portion of any of these qualities, then we are truly bound to the objective side, having lost thought of the subjective or spirit of being.

We Can Rule Our Stars, or Overcome Our Fate.

Suppose there is a certain aspect in our natal figure, and realizing the value of the science of astrology, we become anxious to get rid of it, as it is a most objectionable aspect and spoils the beauty and strength of other positions in the figure. In the higher part of our nature we see a

picture, an ideal. Without a doubt that ideal becomes a reality, and through it iron has been made into gold.

It is possible to overcome any aspect in our nativity if we only will to do so, for desire placed it there and will can overcome it, and in this way we can rule our stars. Thoughts are things, and as things they remain about us and with us. Let a man think he would like to drink a glass of liquor; the thought grows stronger until finally it crystallizes into an act, and by constant thought becomes a habit, and eventually the man is a slave to his habit. He desires to continue. Now in order to break the habit he must set up an opposite desire, or will, to cease. Let a woman desire jewels. The desire grows until she has an opportunity to possess, until she finally becomes a slave to her desires. All this is clear and may be witnessed in everyday life, for mankind are all slaves to their environment, until they are no longer conditioned by it but make it for themselves. Desires may be physical, mental or spiritual or animal, human or divine. Then if we can control the mind, or control the animal through the mind, and hold in check the senses from their impulsive outgoing tendency, are we in part overcoming our stars.

Animal man is subject to external influences, and is thus a slave, not the master of his desires and passions. When the mind is linked to the physical desires we are animal-man, and only when the mind is abstracted from the senses, and capable of thinking independently of them, do we become man-manas, the thinkers. We must remain unmoved and unswayed by the changes and disturbances that go on around us. Then are we free, free to think out our own destiny, free to choose between right and wrong, good and evil.

Strong likes and dislikes arise from attraction and repulsion, but we should neither be attracted nor repulsed,

but should possess that discernment which will enable us to discriminate between the real and the shadow. Everything in the universe is of the infinite, and we are a part of that spirit. *Matter is but a dualistic expression of the one universal substance, and from this dual expression arises the third consciousness.* These three are one, but if we can consider matter separate from spirit, and follow the form without due recognition of the life, we are limited in mind; hence we become objective and external, and follow the shadow, forgetting the true substance.

In our descent, as it is termed, we have become more and more deeply immersed in the concrete, but in essence we are the creators and moulders of the form, that is, we circumscribe and limit in accordance with our thoughts. Now, if instead of following the limited and cramped ideals, we turn to the higher qualities, we are making a step that will be the means of taking us out into the unlimited and place us in control of our environments and masters of our fate.

If we follow love, sympathy, generosity, humility, peace, truth, justice, mercy and true nobility, then do we expand and grow, seeing in all other selves our real self. The glory of a man is in his strength. For instance, the influence of Mars, the planet of strength, the martial influence, until subdued, will give every force of destructiveness, combativeness, argument, wrangling, intemperance, rashness and discordant vibrations.

"The Stars Incline, but Do Not Compel." "Slaves of Fate, but Possessed of a Free Will to Conquer."

Now, it is clear that in order to overcome the impulsive tendencies we must control the outgoing energies and hus-

band our force so that it will not be wasted, and if Mars afflict the Moon by cross aspect, then the senses must be governed by the will from within, and if, on the other hand, Mars afflict Mercury, then the mind must be held in check. To be sure this will be no easy task for the unawakened, but those who give attention and study carefully this science will discover that the stars incline but do not compel the influence.

Fire and steam can be made very useful, but they can also burn and scald, and it is only through the misuse of force and action that we suffer. The strength and energy which are wasted daily by humanity are enormous, though it must ever be thus until experience teaches that there is such a thing as conservation of energy. True, there was a time when humanity were as savages and fought physically, but in modern times, the pen is becoming mightier than the sword, and we fight mentally instead, and the time will come when humanity will fight no more, for Mars shall be upturned and that same force will be transmuted into its original element, love. There are very few martial persons who take kindly to this higher science, for the undeveloped Mars man has scattered too much force in other directions to either care or give the matter any serious thought.

Then we take the Saturn, the other extreme. Here the forces are bound, concentrated and limited, for while Mars indicates the boiling point, Saturn represents the freezing limit, and to overcome Saturn, the mental qualities must have passed into pure reason, and the broad path of liberty, freedom and independence be chosen. If Saturn afflict the Moon, then the senses must be thawed and not be kept frozen with the blast of hatred, jealousy and fear, and if Saturn be casting a cross aspect to Mercury, then envy,

covetousness, deceit and selfishness must be taken in hand.

It is in this way that we overcome our stars, but not until we have passed beyond the animal stage and reached the condition of manhood and womanhood can we realize that we are the slaves of fate. But we are possessed of a free will, and that will, the will of the Infinite Father. This one idea must take possession of us, and that as the result of experience and realization. The idea of service to humanity and the One Eternal, will help on the evolution of the race.

We are all sons of God. We are all free-born. Wisdom is born of experience, and experience is our only teacher. We can realize the Divine Mind only when our own individual mind has expanded beyond the limitations of self, and we find that to be unselfish is to be entirely free and unlimited.

Then the first essential quality to seek is to know ourselves, and in knowing what constitutes our own peculiar limitations we can unbind the chain we have woven in the past by selfish desire and personal thinking, and now that we have come to ourselves, we may think the highest thoughts, and by building the highest ideals we may expand, for we have learned that there are no ideals that are not a reality, and as we progress on our way and expand we shall acquire tolerance, sympathy, love and compassion. We shall be in possession of the attributes of him who has overcome the lower mind, and this is the reward for the wise man who rules his stars.

We can thoroughly realize at this time what a universal knowledge of the divine science will mean to earth's children, and our prayer is that the infinite force of all life will be in our midst in power to uplift and guide and influence the thoughts of humanity to those higher ideals and there find peace, joy and divine happiness.

"We Must Unify Our Wills with the Divine Will."

We realize how it will be argued by some that fate holds the majority, and if this be true, they cannot overcome their stars. This we are willing to admit, but once the majority come directly en rapport with this teaching and the conditions will be changed. Then we shall be concerned with the majority instead of the minority as at the present time. We find in the Moon the line of fate, and freedom is by way of the Sun. It is the astrological mind that really requires and is anxious to comprehend the law, and it is he who should know the law; and the truth of the matter is that none will ever know the law until they do keep it.

It is the thinking man who can best help the world, for it is the thinking that leads to wisdom's light. The wise man is he who thinks, no longer drifting aimlessly on through life, carried out by every tide. He sets his face towards the shore, and swims against the tide, battling with every wave and braving the elements. He boldly swims to conquer and reach the haven of rest. It is only because the majority are weak and lunar-tied that they cannot overcome the moist impulsive lunar influences and become hard frozen by the karmic Saturn into crystallized bondage and limitation, and time is spent and lost in unbinding the chrono's chain.

The law is perfect, and all knowledge of the law becomes power. We never associate power with the Moon, but ever with the Sun; therefore, to be free we must learn the mysteries of the Sun, for it is the centre and the vehicle through which pours the divine life known as Atmos in its primal condition, this being the universal spirit; Jiva, the universal life principle, and Prana when specialized in

man. Everything in the Solar System is dependent upon the Sun, the other luminary being the Moon, whose borrowed light comes from the Sun. So it will be plain that while we cling to the lunar side and influence we do only follow the shadow.

Then what we must do is to unify our will with the Divine Will, and live in our Sun influence, this being the highest point we can attain to. That is our centre or the kingdom of heaven that is within us. The solar rays are free, and as a ray from the heart of all things we are internally free, but have mistaken the shadow of our real selves. Let us no longer be fools but rise with a strong and noble determination to become the wise men and women who rule our stars.

Education of Children in Science of Astrology.

It will now be in order to give our attention for the time being to the influence and value of this science in the education of children. Astrology in one of its branches, that is the natal, is science applied to the human life and the unfoldment of the same, dealing with the mind, character and disposition brought over with the ego into matter expression in order to gain experience that will be adapted to it. Natal astrology, therefore, has a direct bearing upon the laws governing evolution, training and education, together with many other problems that agitate the minds of thinking men and women, and among the most important of these problems which touch directly upon the future race, and particularly upon the next generation, is the education and moral training of children.

This, we must concede, is one of the most important factors in helping forward evolution. Each child born into

the world should find the fullest opportunity and the largest measure of assistance awaiting it in order to develop properly the qualities latent in its nature as completely and harmoniously as possible. This knowledge must be based on correct apprehension of the unalterable laws governing the universe, and man as a part of it.

None who can realize how vastly more important the mind is than the body will deny that it is our absolute duty, individually and collectively, to work to bring about a better condition of things, so that the future generations of earth may find better opportunities for harmonious growth and mental unfoldment. The crying need of humanity everywhere is knowledge of their own natures and of the real meaning and importance of human life.

CHAPTER XX.

Training of Children in Astrological Science.

We are thankful to continue our subject relative to the necessity of astrology in training the young mind in its proper sphere and harmonizing its natal chart with the beneficial.

This does not refer to children exclusively, for there are many young minds whose physical is quite developed. But the first condition essential is to secure the attention of humanity, long enough to point out to them the value of this grand science. If the skeptic would only stop to reason from the way in which the luminaries alone influence the physical conditions of the earth, the idea that they also influence mankind would not seem so impossible with the orderly course of the immutable laws for mankind are at least physically part of the earth, and in a measure moulded by its conditions, if men and women of this earth would only think for themselves and not permit their minds to be hypnotized by public opinion, but would assert their own individuality.

When we pause to consider, we see that no two faces are alike; no two characters are the same, and if any one but took the trouble to pick out the various types from among his friends and then gather from astrology the information as to the sign they were born under, the ruling planet, etc., he would soon discover that two persons of

completely opposite natures were never born under the same sign, and the invariability of this must convince him that law and not chance is at work.

But in the majority of cases, the skeptic says: "Impossible," and thus sets up his weak limit of comprehension as the standard of the universe; about as audacious a proceeding as to attempt to measure boundless space with an ordinary yard stick.

At the same time, there are millions of intelligent human beings who thoroughly believe in planetary law, and many who have direct knowledge of it. To the eastern mind, the science is indispensable, and even in the western world, where the orthodox minds regard astrology as an exploded superstition, or even fear it as the work of the evil one, the minds of the majority are reaching out to assimilate with the law.

Now Astrology is the law, and the Ego brings with it its record of past experiences, and a natal chart, cast for the exact moment of the child's birth, reveals that child's character, mind, disposition, etc., and enables one versed in the science to reveal to the parents or guardians of the child just the lines upon which the child can best be trained; and if the parents will endeavor to understand the influences for themselves, they can readily comprehend the nature and status of the new born soul into physical manifestation, whether the earthy, airy, fiery or watery element predominates, also the weak and strong points in the organism of the child, as well as the vices and virtues; and once this is known they can lay out a plan of education and training adapted to the exact disposition of their offspring, in this way avoiding friction and promoting harmony.

They will thus endeavor to starve out the evil they see, while nourishing and developing the good. If the child

have a passionate temper, then they will never excite this side of the character, and be cautious of calling out the red rag of Mars, but will use calmness, tact in management, gentleness, not force, and thus equalize the Mars nature with the love of Venus.

If the moral development be weak and the intellectual strong, then it is the former they will seek to stimulate and develop. They will ever appeal to the child's heart rather than to the head, endeavoring both by precept and example to show the child the greatness of morality. Truth, honesty and compassion will be presented as ideals to be striven for and more to be desired than intellectual greatness; for goodness alone is truly great.

"Judgment Takes First Rank in the Physical World."
"Astrologers Must, and are Expected to be, Infallible."

Of all the necessary features in the physical world, judgment takes first rank, so far as the astrologer is concerned most especially. Without judgment all the mathematical calculations the mind is capable of are useless, and while it is required in every other department of life, more or less, yet it is the one essential that the astrologer needs. No one who has given the science a careful consideration can fail to recognize that a great amount of discernment and discrimination is necessary to fit one to take up the study of this science and to get a fair idea of the requirements.

It will be well to examine the necessary qualifications. First he or she must know the value of each Zodiacal Sign, its quality and virtue as a whole, to say nothing of its thirty separate parts, decanates, faces, degrees etc.

Secondly, he must be familiar with many and various characteristics of the twelve houses or divisions of the circle, and also have a knowledge of how to blend these apart from the signs of the Zodiac, and in addition to knowing the significance of the first sign upon the fifth house, he must also know what is meant by its ruler being placed somewhere else. Third, he must know the nature of the planets, what houses they rule and what they indicate by position, such as rising, culminating and when on the meridian. Also he must know what is indicated when the planets are in houses and signs foreign to their own nature; when they are weak or strong, exalted, debilitated, angular, cadent, combust, fixed, succedent, common or cardinal, to say nothing of many other similar terms. Fourth, he must know the nature of all the aspects when they have been computed, and be able to interpret the meaning of a square to one planet and at the same time, trine to another; he must know the virtue of planets in fiery, airy, earthy and watery signs, quite apart from the rulership of houses, etc., and when he has mastered all these rudiments of the science he must have the qualities of judgment as to the environment, heredity and general plan of the nativity. In no other profession is such profound knowledge required as that which an astrologer should possess, and it will be well for the world to awaken to this fact before those who are striving to enlighten the present race retire in disgust at their apathy and ignorance.

In no other department of life is the practitioner expected to be infallible. A physician is allowed to make mistakes, even to the extent of losing lives. Lawyers and judges may commit errors of judgment so far as depriving citizens of their liberty, but astrologers must and are

expected to be infallible. Too much attention is given to triviality; even should one go so far as to predict an event it is termed a remarkable coincidence. This only goes to demonstrate to the world where they stand and those who are striving to benefit the race. But the censure of public opinion is the price they must pay who would elevate and help mankind. To be sure this is a deplorable condition, so far as the majority are concerned, for we rank as fools on the one hand and knaves on the other, and before predictions can be made clearly nearly a life time in this physical expression must be spent in mastering all its ins and outs, for the reason that each individual must reach the goal through a personal effort, and will finally attain those conditions that will permit of beneficial results to earth's children.

The little ones so dear to us, round whom the tendrils of our souls' love are mostly closely twined, shall we not do our best for them? It is in early youth that impressions are most indelibly engraved upon the memory, and the parent or guardian is, for the time being, the authority to whom the child appeals for guidance, and therefore has it in his power to aid and help the soul in its child body to develop, and on the other hand can retard its development. There can be no higher work than guiding or training the young, and teaching them early the value of self control and unselfishness, and early discrimination between their personality and their individuality.

The Capricorn and Aquarius Signs: The Former is "the Truth Sign." Saturn is the Ruler.

As we have dealt with the natures separately of Aries, Leo and Sagittarius, we wish to give our attention to the sign Capricorn, for it is essential that we thoroughly understand each sign.

Capricorn is a very long sign and one most difficult to express in its higher interpretation, as it verges on the ideal, while it contains the practical. In dealing with the previous sign Sagittarius, we found it both common and fiery, and it represents the new birth. Capricorn on the other hand is a cardinal sign and represents the person who has taken on maturity. No one in the physical expression has yet attained all that is signified by this sign. William Ewart Gladstone in modern times has proved a good exponent of this sign. The end of the perfected physical man is in this sign. When he enters Aquarius, he has passed out of the physical into the spiritual. The sign Capricorn, while it is a cardinal sign is also earthy. It is the strongest of its kind, extreme in its manifestation, never wavering in nature. It is the Truth sign. Saturn is the ruler, and the reason is that those in the mortal are trying to express their mind, but can only do so in part. At the present time they can give expression only to so much as will come through the brain. In Capricorn, Saturn, Satan or the evil in man, his lower nature is gaining experience. He is learning to be steadfast and resolute in character, industrious, enduring, contemplative and all that goes to make a person reliable. If Capricorn be rising and the Sun be there it signifies a very fine character. Saturn governs and represents the knees, that which will bend. Saturn ruling the incarnating ego is a most important planet. It represents the sower and the reaper. It is sowing the seed for the next expression; therefore we should study most carefully the position of Saturn in the horoscope. Every grade of life is represented by Saturn, from the laborer to the politician or governor. No person's character is of any value unless he has something of Saturn in it. No one can meditate without Saturn. He is

exactly opposite in his effects to Mars. The Mars person is ever throwing away his experience, and it is only by hard blows that he can rise to Saturn and retain his many experiences.

The virtues of Capricorn are remarkable, and so are also the defects; for Capricorn persons are either exact or exacting, loving responsibility and the power to govern, or irresponsible and not to be trusted; accurate or shifting, definite and precise or changeable; contemplative or thoughtless; persevering or wanting in application; reserved or tricky; cautious or skeptical; temperate or intemperate; just or unjust; so that a bad Saturnian is a very dangerous person. When Mercury is found in Capricorn, the person is very acute and penetrating, with a political disposition. With Venus in Capricorn the love nature is too cold, too exacting, too much in the material, and when Saturn or Mars are there, it signifies great energy tempered by steadiness, not so impulsive or wasteful as if Mars were there alone. Jupiter combined with Saturn in Capricorn is not evil, because Jupiter is not naturally evil when combined with any planet, though with Saturn it is not so good as Saturn with Mars. In this sign, Capricorn is the head of the serving triplicity; therefore all people born under this sign should be humble and willing to serve humanity, though, oftentimes proud, they do not live up to the sign. The capacity for rule in them often produces independence rather than humility. They should also have that great virtue, self-control, and we often find that Capricorn people can stand unmoved under any crisis.

"The Ultimatum of Astrology is Preparation for Receiving the Higher Spiritual."

We find that the natures of Capricorn when working along the lower levels are rather stupid and ignorant; therefore it is quite essential that we consider these conditions of environment when casting a chart, in all of the signs as well as in Capricorn. The chief characteristics of this sign is that experience is gained in it slowly by pain and suffering, for it continually wants to have its own desires gratified, and it is a slow process for this propensity to be overcome.

Capricorn is closely associated with Christmas, as the Sun enters this sign near Christmas Day, where it remains stationary for three days, before it begins to move towards the new birth of spring. All who are able in their characters to reach this sign are ready for the birth of the spirit within them, the birth of a higher spiritual perception of divine wisdom that eventually comes to all.

The old church fathers, who established the Christmas festival, could not at first decide when to hold it, as some thought the spring would be the best time, while others thought the winter would be most appropriate for it, but at last it was decided to follow the Egyptian custom and keep the period which the Egyptians celebrated as the birth of Osiris, and so it was decided to hold it in the winter when the Sun enters Capricorn. It is only when we bring our mind to a focus that we can receive the rays of the Sun, only when the knees are bowed in humility, or rather when Saturn, the lower nature, is subdued, only when we can rise upward to the higher mind, only when all experiences are gathered up, and Saturn or Satan can go no farther, then comes illumination; then comes the perfected man, Aquarius.

Thus we can see that the ultimatum of astrology is preparation for receiving the higher spiritual. The symbol of Capricorn is the goat, and the goat is the hill climber. It can attain to a height and thrive where no other animal can live. This describes the character of the Capricorn man. The Saturnian principle is crystallized in Capricorn. All the beautiful life force which has been flowing around the circle of the Zodiac is focused and becomes the beautiful crystal. We are as a whole going onward towards Capricorn. It is said by some that the Moon cannot have a better position in the Zodiac than when in Capricorn, but by investigation we do not find this to be true, for it tends to make the person too practical, too matter of fact, and the beauty of the mind is crystallized on the earth plane. The high ideals are of an earthy type and the ideals are wasted by making them too practical. Still we must realize that it is necessary to have some of this practicality in order to fully express this sign. The idea is that he must first have his ideas crystallized and then learn self reliance. It then becomes the fatalistic sign, for without realizing it, the majority are desiring to bring themselves into the condition of the Moon in Capricorn. The Sun in the great major circle is now passing towards Aquarius and when it arrives there we may see the millennium. We should ever try to give full expression to the sign under which we were born, for it is, as it were, the window through which we are looking upon the great cycle of evolution.

We learn that planets when in conjunction with the Sun are not as evil and oftentimes not as good as when in aspect, that is, any planet being in conjunction of the Sun, is at its greatest distance from the earth. The Sun coming between the two throws the influence away from it or destroys it, except in the case of Venus or Mercury. When retrograde, they are then between the Sun and the Earth.

Aquarius: A Perfect Mind in a Perfect Body.

This sign is not difficult to know, once the individual has passed into the experience of all that Capricorn conveys, but it is a sign most difficult to express when associated with the earth expression, and then so few can answer to all that it contains. To deal with each sign would occupy more time than we can at present devote, because it is not alone the sign itself, but every decanate and even each degree must be considered to understand the whole.

Those persons who come under this sign are the most perfect in earthy form. Men generally come under this sign, it being Saturnian and positive. Women come more generally under Libra, which is negative and belongs to Venus. Aquarius gives persons of medium stature, sanguine complexion, hazel eyes, exquisite in form and graceful in carriage. It is one of the most beautiful and exquisite of the signs, and also most esoteric. If one can imagine a perfect mind in a perfect body he may get some idea of what an Aquarius person should be.

Beginning at Aries and going all the way around to Capricorn, you see all the qualities from the martial to the saturnian, but when you arrive at Aquarius you find the whole of these expressed as one. Aries is the ideal planter; Aquarius is the waterer or nourisher. It means stepping out of the limitations of Capricorn, which is negative and passive, into Aquarius the positive. Aquarius persons are generally unconventional, unorthodox, breaking up formulae in character, steadfast, refined, quiet and unobtrusive. They express all the qualities of Saturn, but while Saturn belongs to the lower mind or Manas, these are breaking through the lower mind and taking up the

higher. They are the water-bearers, pouring out their thoughts over their fellowman. They are concentrated and clear in thought, also concise and logical, being good reasoners. They are also expert teachers.

Aquarius is the head and centre of the serving trinity, so these people are always striving to serve their fellow creatures, but they do not let people know they are serving them by telling them about it. They are lovers of freedom and liberty, whole-souled, aspirational and prophetic, and are good healers. If in religious matters they love ceremony it is the ceremony of the mind, mystical and magical. In this they differ from the preceding sign Capricorn, for Aquarius people love outside ceremony. They are in the condition of one living in the mind apart from the brain limitation. Everything mental with them has to do with the higher forces of thought.

The power of imagination is strong; in fact, this is one of their principal features. They are clever at picture forming and make good artists and painters, actors, etc. Their inventive power and imagination are of the highest type. This power of concentrative thought and imagination makes them often quickly gifted with clairvoyance. They have great power over persons who are mentally afflicted and are able to soothe them in a remarkable manner. If one talks with an Aquarius person and draws him out he will get hold of ideas quickly and more clearly than with any other people.

How grand and beautiful the conditions of earth when we rise to the heights of the sign Aquarius in its esoteric qualities. This is the objective point and we are steadily climbing the hill where we may stand as a whole in the perfected manhood and womanhood. This is not a question of to-day but eternity.

Religion of the Chaldeans.

It seems in keeping at this time to touch upon the religion of the Chaldeans, as we find that modern writers have very little conception of this race of people. This will take us back in the history of our earth planet about twenty-five thousand years.

The Chaldeans originated from the Shumires and Akkads, and were a mixed race. The Shumires were part of the fourth sub-race of the fourth root race; the Akkads were of the sixth sub-race, and from a branch of the Akkads originated the Atlanteans. The rulers of the country at that time were the Aryan race. If you will study the old Assyrian sculpture and pictures in the old style of colored tiles you see something of their looks. They were strong faced, bright eyed and dark skinned, though not universally so.

Their religion was what is termed star worship, not what we term astrology to-day, as it differed in many important respects. It is, in reality a misleading name, as they did not worship the stars themselves, but the spirit which was back of the star. The planets were not considered to have influence themselves, except in the microscopic influence of gravitation. The influence they recognized most was not direct from the planets but was the influence working in conjunction with them. They considered the planets to represent certain centres in the physical body of the Logos. The Sun was used chiefly as the representative of the Logos, but all the planets in this system were in reality fragments of the Sun, and as connected with the Sun, were as a matter of fact associated as well with the physical body of the great Logos. They considered that these planets mark certain centres in that

body. Its physical plane motion indicated the movement of the higher spheres of influence than was generally known, and it was the movement of these spheres that produced what they termed planetary influence.

They reasoned in this manner: our own physical bodies have centres, each of which deals chiefly with one class or subdivision of matter etheric, and when any one centre is called into activity, it points to the fact that the man is able to respond to the particular vibration of that portion of etheric matter. In all conditions of matter, whether astral, etheric or otherwise, there are existing elementals of all kinds; certain parts of surrounding elemental essence are set in motion when any centre is called into activity, and Man was then acted upon in two different ways, that is, part of the elemental essence within him was set in motion and also the activity of the elemental essence outside him was intensified and that reacted upon him; and by the position of the planets one could tell where the planetary influence was working at that particular time, and if clairvoyant, the persons could see the influence themselves, and would not need the indication the physical planets gave; for the planets are like the hands of a clock pointing out what is happening in those other invisible worlds without themselves being the causes of the influence. The fact of any planet being in any particular position did not make it necessary that any particular event should occur, but made it more likely to occur.

We can gain knowledge by joining our experiences with those of the past ages. We must all desire to live in the truth and find knowledge in our various conditions of being. We are and have been placed in our various positions to gain the necessary experience. Then let us gladly welcome it, not taking a pessimistic view of life, but strive to make our environments higher and holier.

Chaldeans. Believers in Astrology. "Astrology is Not Taken Up as a Religion or Means of Worship, but it was Considered so by the Chaldeans."

To continue our former subject relative to the Chaldean race, their religion, etc., in considering their method of reasoning, as a planet's particular position did not necessitate that any particular event should occur, only the conditions were made more favorable for it to occur: as for instance, by the action of the planet Mars, certain parts of the elemental essence tending to passion are set in motion, so that it might be predicted that a person under Mars rule, and who would therefore have tendencies of a passionate and sensual nature, when that planet was in the Ascendant he would be liable to commit some crime, caused by his passion and sensuality being at that particular time active through the Mars vibrations; not that it would be necessary for this to happen to him, but that he would be placed in a condition where it would be more difficult than usual for him to resist the evil tendencies. The Chaldeans did not consider that such influences had an effect upon those occultists who had grown to say, "I will not be moved by such influences."

The Chaldeans considered three classes of entities as associated with the spirit of the planet, when speaking of the action of the spiritual influences of the planets. First, an entity not far advanced in knowledge, which they termed the spirit of earth; second, a special part of the elemental essence which was called into activity by the action of the particular planet, and which they termed the spirit of the planet; third, a far higher kingdom called the Deva Kingdom, which has its divisions corresponding to

those in the human, animal and vegetable kingdoms, the influences of which were spoken of as the spirit of the planet and resembled in a manner the modern idea of the Christians' angel, and were thought to have great influence.

The worship of the Chaldeans to the planetary spirit was not the same as the modern worship of God. It was rather in the form of affection and veneration for these star Devas. We can realize that what the Chaldeans had in mind at that time was in a way exaggerated; still there was much truth there. This idea of worship is not for humanity to-day, but it was no doubt necessary for the adepts at that time in their then phase of evolution. The religion of the Chaldeans had a wonderful effect upon their daily life, even in the minute actions of the people, as all religions should have, though unfortunately for this age, it is not considered of so much importance and few live their religion one day in the week.

The Chaldeans were greatly affected by the teachings of their priests and astrologers, and with many of these more highly developed ones there were shown possibilities of being in very close touch with what they termed the hierarchy of the Devas themselves. It must be kept in mind that though humanity to-day are not taught to worship the Devas of the stars, there are other lines of occultism besides this particular form to which humanity in this age may be introduced to their benefit.

Astrology is not taken up as a religion or means of worship, but it was considered so by the Chaldeans, and among the priests various departments in relation with the influences of the stars were studied. With some it was the study of medicine and healing, so that they might offer prescriptions suitable to the planetary conditions of their

patients. With another class, the study was agriculture. The effect of planetary influence was noticed on different classes of planets, so that the people might be advised of the best time to sow or gather the harvest. Still another class studied the atmosphere conditions, and those appointed to these positions by the government were made responsible for failures, and dismissed from their posts if their predictions did not prove correct. Still others made a study of the breeding of animals, and thus were various lines taken care of by those adapted to each particular branch of study. They were taught to rise above these predicted experiences and never shirk their duty.

The opening which man now finds for himself is the best way for him. Do not make the mistake of wanting all people to be saved in our way, in our own particular line. This cannot be, and because another person's way differs from our own we should not look down upon it. Rather let us consider it worthy of our respect and study. This is why the consideration of these ancient forms of religion is both useful and instructive.

*Chaldeans: Their Religion and Astrological Knowledge.
Modes of Worship.*

We have now reached a point in the science where it will form the foundation for future generations to profit by and continue to build upon it for all time.

The people of ancient Chaldea were apportioned not as born under one or another planet, but according to the plane whose essence best corresponded with their character and personality. Thus the festivals which they kept in honor of the planets differed even among members of the same family. The people were also given instruction as to the proper time to go separately or together to the

temples, and there concentrate their minds to good by thought, thus constituting a condition somewhat similar to the modern prayer. The time of this silent meditation was at the hour in which their ruling planet had power. Each star worshipper had his own time for worship, and each person wore a robe of the color belonging to the star spirit he worshipped. At the processions of the great Sun temple they wore these robes, the colors being arranged in the real order of the planets.

The worshippers of the Sun were in the temple itself. Immediately outside were those of Vulcan; then Mercury, Venus, Moon, Mars, etc., and from this you may know they had the correct order of the planets. The idea was that in apportioning the various colors to the different planets, those ruled by the planet would come more directly under the vibration of this planet, by surrounding themselves with the same color in order to better harmonize with their own planet.

There was a set of temples arranged on a great plain, which was intended as a representation of the Solar System, and though the planets were out of their proper proportion, still they had a certain proportion as to size, showing that they had obtained their knowledge more through tradition than by personal investigation. They also knew something of chemistry. For instance, a priest of Jupiter would have in his hand a long staff, tipped by a bituminous cone, with which he would make a phosphorescent mark upon the floor of the symbol of Jupiter, that is, the half circle on top connected with the cross beneath.

The chief temple of the capital city was built in the form of a cross with equal arms forming two naves laid across one another, so to speak. There was a dome over the centre, and between the arms were other chambers

rounded like the petals of a flower, so that if one was taking a bird's eye view of the temple it would resemble a four armed cross set upon a flower, and in the midst of the temple great naves opened away on four sides. The temple was most carefully ornamented. The great entrance was at the south side which was always left vacant. At the North end was a great altar, and there were also altars to the Sun and Moon at the east and west sides. There were no images on any of the altars, but behind the great altar was an enormous concave mirror about twenty feet in diameter. Owing to the changes in temperature, there was some difficulty in getting it into the exact reflecting position. Like all concave mirrors, it would throw in front of itself as though hanging in mid-air any image reflected upon it.

In the roof of the great aisle running north and south there was a narrow slit so that any star or sign of the Zodiac passing the slit would be imaged in front of the mirror. When any planet thus passed the meridian the daily service of that planet was held, and there was also a great festival held in its honor on the occasion of its entering the Zodiacal sign which was considered as especially its own. This constituted a great part of the religious services. The people placed themselves in the light of the reflected planet, and bathed themselves in its influence. The sick were also laid within its rays, while the priest prayed to the planetary spirit to cure them, the cure often taking place.

Generally speaking the religion of Chaldea is most interesting to investigate. There was really more in it than there is in most religions at the present day. Indeed, to its devotees it was intensely real. The people did not act or think so much of themselves, but according to the planetary conditions that ruled them. It was no doubt better fitted for an earlier period of evolution.

Chaldean Religious Ceremonies. Festival of the Sun.

To continue our subject relative to Chaldea, as we wish to bring out a few more very interesting facts, regarding their customs in star worship.

We have spoken heretofore of the festival of the Sun. The great performance at this Sun festival was the lighting of the sacred fire by the Sun itself. Above the eastern altar was an opening, through which on a particular day of the year, when the Sun passed into the Zodiacal sign Aries, its rays shining on the lamp in front of the western altar set it alight by means of a globe filled with water which acted as a lens. It was called the moon-fire, and was kept burning for the lunar year and was allowed to go out and then lit again in the same manner.

In the dome which was movable were luminous symbols to represent the various planets; the dome moving with the motion of the stars. This custom had been handed down for ages, and was mainly for the purpose of showing the planets' places in the signs. Those symbols were kept in motion by machinery constructed for that purpose.

Under a certain part of the temple a room was reserved for the priest for prayer and meditation. Blocks of a kind of semi-transparent crystal were let into the roof of this room, and these afforded the only means of light, and when the Sun's rays fell upon these openings the priest sat in the reflected light, allowing its rays to fall upon different parts of his body, in harmony with the sign ruling at that time, or upon that part of the body in which he was endeavoring to direct the forces in active vibration. as for

instance, in assisting the sick. He would try to create an active power upon that part of the body afflicted.

As we made mention in our former meeting, different colors were associated with different planets. The dress worn by the subjects of the Sun was a beautiful silken robe, interwoven with gold threads, making of it a cloth of gold, but cloth of gold of modern times is of a thick unbending texture, while this material was so flexible that it could be folded similar to the most soft cloths.

The garments of the subjects of the Moon were white in the ground, interwoven with threads of silver, but in certain lights, beautiful green shades could be seen similar to what is termed shat material. Those subjects under Vulcan wore robes flame colored, striking and gorgeous. Mercury's subjects' robes were brilliant orange with royal purple. Venus' had a beautiful soft sky blue shat with lemon colors. The effect was iridescent as the wearer moved. The robes of the subjects of Mars were brilliant scarlet, with a soft crimson shade underlying it. Jupiter's subjects' robes were of a blue violet hue colored with silvery specks. These were in symbolism of the satellites of Jupiter, as the band worn about the waist was also made up of the violet and silver, divided half in one color, violet, the other, lower, half in the silver. The robes of the subjects of Saturn were green with a light shade of gray interwoven. Urania, were of a magnificent shade of deep blue; Neptune, were the least noticeable, being of a dark indigo color. In fact they hardly realized any special influence coming from this far away planet, and knew nothing of it only as the knowledge had been handed down from generation to generation.

On some of the great festivals they arranged themselves in concentric circles and marched round the temple carrying their banners, showing by the order of their march the motions of the planets.

We can learn much of value in our investigation of this most interesting race of people. You can imagine, as they moved in their march, robed in all these varied colors, how very striking and gorgeous the sight must have been, and when we come to consider the motive which prompted them, to thus harmonize with the real influences that were felt by them.

CHAPTER XXI.

Personality and Individuality—“The First Step to Knowledge is Purification.”

We find all real knowledge is based on experience. Man seeks truth, and desires to experience truth for himself to grasp, to realize and feel it within himself, not others' opinions but realization. Many great teachers have sought to instruct the world to help forward the evolution of humanity, and have voiced for the world that which they themselves had experienced in their own minor consciousness and therefore had realized. Those in the mortal who, to-day, are seeking to probe the intricate problems of life must have the faculty of faith developed in a measure at least to accept the statements made by others, or must get first hand experience for themselves.

Now, every science has its own methods of investigation, whether it be chemistry, geology, astronomy or astrology, and if one desires to become an astrologer he must follow certain rules and methods. First, the planetary positions and the principles with which the planets correspond, and their bearing upon the individual must be carefully studied. Men of pure hearts and lives have sought to give out knowledge with the one desire to aid humanity. All our great teachers have declared there is one universal principle underlying all forms of science, creeds, doctrines and dogmas.

The sceptics cry out for proof, and when you call their attention to the science of self knowledge to which

the life must be consecrated if they would have that first hand consciousness born of experience, they mock and ridicule. This is only because these men of culture, education and intellect are busily engaged in noticing facts from without, by the objective brain through the senses, a task comparatively easy, because the instruments needed for such work are ready at hand.

The telescope enables mankind to observe facts in nature, obscure to the unaided physical sight, but in the subjective or internal world we have but one instrument and that is the mind itself. The power of mind, when properly guided and directed, will analyze mind, and see that which is back of it, but thought must be strong, steady and determined ere it can be accomplished, and most of us to-day scatter our thoughts rather than concentrate or focus them. If one wishes to see with the telescope, he must focus it, and if one wishes to see with the mind, the same method must be used; but as we look about us intelligently upon the majority, we find they seek to escape from the mind rather than to use it, or escape from thought rather than to think.

In the public schools of this day, education, so called, is gained at the cost of concentration, and it seems that in this age this quality of concentration is lacking. From the youth upwards the training has been chiefly in externals, so that the faculty for observing the subjective or internal side of things is almost atrophied.

Christ taught, "Seek ye first the Kingdom of Heaven, and all these things shall be added unto you," meaning from this that within ourselves, if we did only seek, forces and powers would open up and the key of knowledge be discovered.

There is a science taught by all masters and teachers, but their pupils are few. In this science is the key of all sciences, but it demands more than intellect or intel-

lectual conception. It is in truth the harmonizing power or the Yoga, the science of the soul, that soul so mighty that the soul is but its instrument, its telescope of observation on this plane.

Each must use his own telescope, for though he may gain method and direction and aid, still each man is and must be unto himself the way, the truth, the life. The first step is and must be purification. The lens of the telescope must be clear to reflect truly.

Science proceeds on the belief that our intellects will never be put to permanent confusion, as they would be if they were in the presence of a fact which is inexplicable in itself and not simply so in relation to our limited knowledge. Relying on this, the doctrine of special creation has been banished from the world, and a flood of light has been thrown on the methods of the divine artificer.

The Crucial Test of the Higher Mind.

We learn from our last statement that the mind must be clean and purified in order to reflect truly, that is, the mind must first withdraw itself from the senses, and thus become less sensitive to contact from the external side of life. As long as the tumult of the senses and desire-nature throw the mind into tumultuous waves, the mind, thus disturbed and scattered, cannot reflect its divine nature and cannot distinguish between its desire-nature and the divinity of its soul consciousness. Suppose that to some extent this withdrawal from the external, outgoing energies has been practiced by the mind.

The mind has learned to discriminate between its pleasures and the delights of the animal nature; yet at this point the greatest battle has often been fought, for this mind having risen into its kingdom and forced quies-

cence to the animal nature, now seeks to use that energy for its own personal gratification; that is, the desires, though of the intellect and so necessarily higher, are still selfish. The mind, though it has abstracted its force from the passions and gained knowledge, is still selfish, desiring for itself fame, glory, ambition and power. These are the objects now of attraction in its mental world, holding out their thin, attractive power to delay and hinder the soul.

The mind desires not to blend with the soul, but seeks to dominate it. The servant or instrument seeks to become master, all forgetful of its divine self that sent it forth to gather experience for its own individual benefit; and this mind, now grown so mighty, feels its strength and its power, temptations so subtle that they mask themselves as virtues, and seek to delude the soul on this plane of the mind, and the curse of separateness is stronger than upon our other mind. Mine and thine, my fame, me and mine, not thee and thine; and this is the point of danger for all, the great turning point which reaches each individually.

Love and devotion alone can help at this dark stage of the Pilgrim's Progress, and if the chains of another soul and its influence can, by the raising power of devotion, soften the hard and cold nature, then there will arise an intense desire for something that it dimly feels yet does not understand, adoring and worshipping something it senses as far beyond the intellect as that intellect is beyond the animal. Then these mental things begin to lose their attractive power, and there comes realization that these pleasures of the mind are no more satisfying than the pleasures of the senses. It now reaches out for something permanent. Becoming real, it seeks reality. That one moment of desire and aspiration causes a quickening of the life, not now of sense or mind, but of

soul, and this germinating seed grows till the soul could no more return to sense and lower mental desires than a man can return to his childhood's toys.

All is dark about him. He metaphorically sits down and cries out, "All my gods are taken from me and now what is left?" And then, amidst the strife, the voice of the soul speaks to him through the silence, not in words but in consciousness, softly, tenderly, "My son, awaken to the higher life. Give me allegiance. Listen for my commands. Meditate and in silence, thou shalt hear me speak."

And then he realizes that mighty as knowledge has been, the wisdom of the soul has passed him by, and he begins to inspect himself in this new light, for he realizes now the glory of moral and spiritual things. He has found the way and he knows that the truth and the life will be revealed. Verily, he lived seeking to rid himself of self, that more of the divine might be realized; for the pleasures of mind or sense are not compared with the bliss of soul consciousness. This is joy, peace and life.

We know that as we grow wiser and better the race is improved, for the growth of each unit is virtually a gain for the race. Notice that the desire for fame and self has been transmuted into love for humanity and service to others. The harmonizing power is at work and we each one become a pupil in the science of the soul, a probationer in the school of love.

Personality can be seen and known: Individuality, only by the eye of the Soul. Astrological Symbols are perfect ideographs.

We desire to dwell upon some important thoughts relative to the personality and individuality.

We find that the symbols used in the science of astrol-

ogy are perfect ideographs to the astrologer when engaged in the judgment of a natal chart, and therefore, as he possesses an accurate knowledge of them, so is it easy for him to successfully cast this natal chart and interpret this most wonderful symbology. It is due to this fact that the inner truths of this science have been so carefully preserved, but we feel that they will now be revealed to humanity as various ones take up the study with a proper spirit.

We find that the Moon is the symbol or rather the representative of the personality, its waxing and waning being similarly expressed in the changes that take place daily in the personal life, while the Sun, in contradistinction, stands as a representative of the individuality, or the real man, the immortal that exists external.

To those who are interested in the esoteric side of this science, it is important that a correct knowledge of all that is involved in the terms individuality and personality be fully understood. We may compare the relation of one to the other by a tree whose leaves, when the sap or vital principle is withdrawn from them, fade and fall to earth. They are gone, as we would say, and will they return? We know that cannot be, but we know that the tree will in season reclothe itself with other leaves, and once more feed and inform them with the sap stored within the vital principle that comes from the one life, the spirit that animates all nature.

Thus we may, in a way, liken the personality to the leaves of a tree. Thus our personality becomes the garb of our individuality. In the various expressions through which each individual manifests, certain physical traits in a measure, due to so-called heredity, indicated by the Rising Sign, are recognized, but these become modified and gradually disappear altogether as the character develops and finds expression.

Now, the many persons, especially the materialist, mistake the personality with its desires, passions, etc., for the real man. when in truth, it is only the outer expression, just as the clothes of the actor are appropriate to the part he plays.

The personality can be seen and known, but the individuality can only be perceived by the eye of the soul. Thus it is only natural that mankind are often deluded by appearances, and consequently often make the personality the sole object of life, working alone for personal interests, worldly success, comfort and enjoyment as they feel naturally that when the body dies, all is over.

This is the material view and even many of our religionists, who piously declare that the spirit returns to the God who gave it, do not realize that this is consciousness, though they may intellectually assent to it. Few really grasp the true relation between the higher and the lower self, the physical self or sheath of spirit, and soul being the instrument which the higher uses for gathering experience in the various expressions of life.

On retiring from this earth sphere of action, the personality hands on to the real man the experience gained by its contact with matter, or the total results of the past expression. In this manner, faculty after faculty is evolved, virtue after virtue unfolded, power after power is gained by the soul. For a long time its progress is necessarily slow because it is young and dare not yet realize the purpose of manifestation and evolution. It is not ready or willing to obey and co-operate with the law, and thus little experience worth handing up is secured.

Though the personality lives for itself alone, lost in the gratification of the senses, forgetful of its lord and the purpose for which it was incarnated, we know the soul is immortal, and its future is the future of a thing whose growth and splendor have no limitation. It is a growing entity, feeding on the earthly experience gathered through its vehicle of expression.

How the true purpose of evolution is fulfilled. The soul's descent into matter. Why man must lose his life in order to save it.

We have found that the immortal soul is dependent on its instrument, the personality, to gather its experience, the same as the physical body is dependent on its hands to feed and work for it, or its feet to carry it along. Then the Moon must fall ere the Sun can rise, and it is only as the lunar form holds itself as servant for the solar influence to permeate, mould and use, realizing that the personality is but a channel for the divine life, allowing that life to mould and influence the form, trying to shape itself to the divine will, that real wisdom may be secured and the true purpose of evolution fulfilled. Many argue that when the form perishes the life is blotted out, and leaves no trace, even the nobler nature perishing with the physical brain, but these are not astrologers nor occultists, and therefore ignore the immortal and individualized spirit, in fact, know naught of it.

Some may ask the question, how that pure spirit, formless, undifferentiated, can become an individual spirit. We have learned it can become individualized only by its descent into matter, by conjunction with human consciousness, which without its presence would be scarcely raised a degree above the most evolved animals. The pessimist who believes in only one life, finds life not worth living. The social reformer and political individual says that the end and aim of life is personal happiness, the greatest happiness to the greatest number, but in the face of the want, pain and misery prevalent in the world, they can scarcely feel that they have hit on a solution of the problem.

Then what answer can the science of astrology, one of the seven keys to wisdom, give to this query? If the

question be studied from the occult standpoint, as it was in past ages, when the science of the stars was a world's religion, it proclaims each expression of life as only a phase in the evolution of the individual by means of the struggle with matter and specific experience gained through a material personality. It does not teach that life or happiness is an end in itself, although right living in any expression produces that harmony and peace which alone can be termed happiness.

When the higher stages of consciousness are attained, the highest joy is experienced by living and serving the higher self and maintaining a constant struggle against the temptations of the lower nature, until finally the complete conquest is gained. This means naturally a life of conscious work, effort and struggle, the rescue of the mind from the senses; for if the horses of the senses, so to speak, run away with the driver, or the mind, they are likely to drag him down.

So many people suffer seemingly under the lash of the senses, that we are prone to feel sad on account of those who cannot be convinced of any necessity for a nobler life, yet there is no occasion for regret when we realize the truth that if one expression is wasted it must be paid for in the next. Man can only delay, but not prevent, his evolution, for man's eventual perfection is the will of the logos, the God of our solar system. Still the Christ in each crucified upon the cross of matter, must necessarily be the "Man of Sorrows" and acquainted with grief, for the cross is but the burden of the flesh, with its lower passions and carnal appetites. ,

What was meant by that occult saying of Christ that man must lose his life ere he can find it? The life of the animal must be yielded to the life of the intellect, finally the life of the mind surrendered to the soul. Animal man, human and lastly divine man, these constitute some of the stages each must pass through during the soul's pilgrimage.

"As we sow we must inevitably reap. Suicide is robbing the soul of experience.

We must endeavor to become unselfish and impersonal; then we shall not be bound nor limited, that is, neither bound by Mars nor limited by Saturn through sensation, nor by concrete mental conceptions.

A true realization of personality and individuality would be the understanding that the lower is the servant, not the master, the agent, not the actor. This does not mean that the physical body is to be neglected, that fasting or asceticism is to be practiced, or in fact, any part of the nature killed. Every force we have is ours by divine right and it is ours to use it legitimately, controlling and transmitting, not destroying.,

Asceticism as well as profligacy is to be avoided, and the middle path is the path of safety. The physical body is the instrument for work on the physical plane. How does a good workman treat his tools? He keeps them clean and protected; otherwise they would be useless for service, and just so must the body be kept in good condition, pure, clean and healthy, if the work for which it is intended is accomplished.

Now, we find by investigating that the personality is much more than the physical form. It embodies passions, affections, desires, intellect and social proclivities. It is in truth concerned with the sphere of human duties around us. Every one, each in his own respective place, has to work out his own salvation by means of this very personality, for the human has eventually to become the divine, that is, God manifest in the flesh; and just in proportion as we seize and utilize the present opportunities will greater opportunities be presented to our view; for we must keep in mind that we are the makers of our own destinies, the awarders of our own joys or woes,

for as we sow we must inevitably reap. It is the infinite law, the law of the universe. Our position then to-day is simply the result of causes set in motion by ourselves, and while reaping the harvest of past sowing, we are at the same time sowing fresh seed for a future harvest. Some of this seed will no doubt manifest itself in this expression, or may be postponed until some future expression, as the human soul evolves to a condition where it needs the experience. If we tried to realize these facts of life and destiny, we should be less discontented with our position and condition in this existence universal. For instance, suppose we should endeavor to override the law and remove ourselves and others from the position and circumstances we deplore, we should be robbing the soul of its experience, in fact, only delaying evolution. It has been said truly, Thou camest not to thy place by accident. It is the very place alone for thee. We can all help forward the wave of evolution if we will, no matter whether our position be lofty or lowly, great or humble. True, those who hold a position of greater influence can work for others on a larger scale than those who hold a lesser part.

We are inclined to measure things from an external and oftimes an erroneous standpoint, for in the physical expression mankind is apt to think of work as being chiefly only external, seen and recognized, but in real truth the reverse is more often the case.

(END OF VOLUME II.)