

**"ASTROLOGY THEOLOGIZED"
THE SPIRITUAL
HERMENEUTICS OF
ASTROLOGY AND HOLY WRIT**

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"Astrology Theologized" the Spiritual Hermeneutics of Astrology and Holy Writ by Anna Bonus Kingsford

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"Astrology Theologized"

THE SPIRITUAL HERMENEUTICS

OF

Astrology and Holy Writ

BEING

A TREATISE UPON THE INFLUENCE OF THE STARS ON
MAN AND ON THE ART OF RULING THEM
BY THE LAW OF GRACE:

(Reprinted from the Original of 1649)

WITH A PREFATORY ESSAY ON THE TRUE METHOD OF INTERPRETING
HOLY SCRIPTURE

BY

ANNA BONUS KINGSFORD

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Co-Author and Editor with Mr. Edward Maitland of "The Perfect Way,
or the Finding of Christ;" "The Virgin of the World," etc.

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PREFATORY ESSAY.

THE little work, whose original title-page I reproduce exactly as printed in the middle of the seventeenth century, fairly deserves a place in hermeneutic, and therefore hermetic, literature. As is usual in writings of its epoch, its style is diffuse and verbose, even to wearisomeness; but these defects are superficial merely, and the reader will be well repaid by its perusal. Probably, the author set out with the intention of constructing a larger and fuller treatise than that which he actually accomplished, for his programme certainly includes a description and definition of the province of each of the seven astral Rulers in turn; but the only one actually treated of is Saturn, the first and outermost of the series. Doubtless he would have us apply to all the other six the method of exposition adopted in his concluding chapter, and would insist on the "theologization" of all the endowments and faculties pertaining to the influence alike of Jupiter, Mars, Venus, Mercury, Luna, and Sol. If I rightly apprehend his meaning—which, it must be confessed, is here and there somewhat obscure, and throughout, perhaps purposely, rather hinted than expressed—the drift of his argument

is that Man, as the Microcosm or inner world, perfectly and exactly represents the Macrocosm or outer world, whose making is, ostensibly, described in the first chapter of Genesis, and includes in himself the counterparts of all the various elements, entities, and series, whether objects or periods, therein set forth. So that light and darkness, evening and morning, heaven, earth, and the firmament, sea and land, herbs and plants, sun, moon, and stars, with all their potencies and virtues, moving life of the deep, of the air, and of the earth, together with the six days of labour and the Sabbath ending the series, have all their correspondence and similitude in the universe of the microcosm, or Man. And from this premise he argues that as the works and effects of the six days of creation were hallowed and sanctified by being, as it were, taken up into the sabbath day and blessed therein, so man ought to hallow and sanctify the labours and effects of the various planes of his sixfold chaotic, elemental, astrological, vegetable, animal, and human nature, by taking all these up into the seventh and internal divine plane, and there converting and transmuting them into spiritual graces. For it is plain to see that our author, in common with other hermetic and interpretative writers of the mystic school, distributes the microcosm and macrocosm alike into seven progressive and mutually interdependent states or stages.

- 5 Of these the outermost is, in both cases, chaotic and indiscriminate—void and formless—the mere darkened sense body, expressing the boundary or limit of the earthy nature, and hence under the dominion of Saturn, the Angel of the outermost circuit, whose distinguishing appanage is the girdle or zone emblematic of *binding*—Saturn's belt.
- 26 Next in order comes the vital force, resident in the
nervous

nervous fluid of the organism, and, as a firmament, dividing the mere physical carcass from the higher elements of the individuality, the waters above from the waters beneath. This wonderful quickening principle our author would doubtless place under the patronage of Jupiter, lord of the Middle Air, the firmamental deity of older times, whose peculiar province was expressed by the control of the electric force.



♂ Third in order we find the emergence of the land from the sea, with its grasses, herbs, and trees, the first manifestation of actual organic existence, sexual, semi-conscious, responsive, capable of birth, generation, and decay. These organic productions are the similitudes of earthly cognisance and perception, arising in the elemental man, the plane of immediate contact with mere sensory environment, blind to the inner light, speechless and deaf

so

so far as spiritual environment is concerned, and open only to the grosser phases of external relations with the outer world. With this earthy and rudimentary consciousness of the merely corporeal, Mars, as the representative of physical energy and blind indiscriminating force, is aptly associated. The relations of this god with agriculture are well known, and he is, moreover, connected, as the armour-clad deity, with the subterranean products of the planet. Among the Olympians, Mars is remarkable for absence of perspicacity, judgment, and subtlety. His prerogatives are those which pertain to mere impulsive fury and joy in conflict, undirected by the wisdom of Minerva or the faithfulness of Hercules. This plane of the microcosm belongs to the vegetative soul, the germinal consciousness, dominant chiefly in the brute and the savage, and demonstrating itself by impetuous purposeless energy. With the manifestation of this plane or stage in the evolution of the organised being is initiated the famous Struggle for Existence, which plays so large a part in the Darwinian theory, and the history of which is one long and continuous record of strife, destruction, and triumph, the great War of the globe, which since the beginning has raged in all departments of vital activity, and whose death-laden battlefields are represented in the fossil deposits of ancient rocks and seabeds. In the microcosm, this third principle it is that most shrinks from physical death, and that furnishes the visible element of the doleful and dreadful shades described by Homer as appeased only by blood, and constituting in mediæval and later times the medium by which haunting spirits manage to manifest as "ghosts," to the terror of both men and animals who chance to come in their way.

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