

*Everyone and everything
is interrelated*



From *Isis Unveiled*, I pp. 274-75.

We are all being affected by vibrations whether on a minute scale, or a grand scale arising from stellar influences. There is no such thing as coincidence.

If the reader will recall what is said by the learned authors of the *Unseen Universe*,¹ as to the positive effect produced upon the universal ether by so small a cause as the evolution of thought in a single human brain, how reasonable will it not appear that the terrific impulses imparted to this common medium by the sweep of the myriad blazing orbs that are rushing through “the interstellar depths,” should affect us and the earth upon which we live, in a powerful degree? If astronomers cannot explain to us the occult law by which the drifting particles of cosmic matter aggregate into worlds, and then take their places in the majestic procession which is ceaselessly moving around some central point of attraction, how can anyone assume to say what mystic influences may or may not be darting through space and affecting the issues of life upon this and other planets? Almost nothing is known of the laws of magnetism and the other imponderable agents; almost nothing of their effects upon our bodies and minds; even that which is known and moreover perfectly demonstrated, is attributed to chance, and curious *coincidences*. But we do know, by these coincidences,² that

. . . there are periods when certain diseases, propensities, fortunes, and misfortunes of humanity are more rife than at others.

There are times of epidemic in moral and physical affairs. In one epoch,

. . . the spirit of *religious* controversy will arouse the most ferocious passions of which human nature is susceptible, provoking mutual persecutions, bloodshed, and wars; at another, an epidemic of resistance to constituted authority will spread over half the world [as in the year 1848], rapid and simultaneous as the most virulent bodily disorder.

Again, the *collective character* of mental phenomena is illustrated by an anomalous psychological condition invading and dominating over thousands upon thousands, depriving them of everything but automatic action, and giving rise to the popular opinion of demoniacal possession, — an opinion in some sense justified by the satan-

¹ [P.G. Tait & B. Stewart, 4th ed., London, 1876; ch. vii, § 196, *etc.*]

² The most curious of all “curious coincidences,” to our mind is, that our men of science should put aside facts, striking enough to cause them to use such an expression when speaking of them, instead of setting to work to give us a philosophical explanation of the same.

ic passions, emotions, and acts which accompany the condition. At one period, the aggregate tendency is to retirement and contemplation; hence, the countless votaries of monachism and anchoretism; at another, the mania is directed toward *action*, having for its proposed end some Utopian scheme, equally impracticable and useless; hence, the myriads who have forsaken their kindred, their homes, and their country, to seek a land whose stones were gold, or to wage exterminating war for the possession of worthless cities and trackless deserts.³

The author from whom the above is quoted says that

. . . the seeds of vice and crime appear to be sown under the surface of society, and to spring up and bring forth fruit with appalling rapidity and paralyzing succession.

In the presence of these striking phenomena science stands speechless; she does not even attempt to conjecture as to their cause, and naturally, for she has not yet learned to look outside of this ball of dirt upon which we live, and its heavy atmosphere, for the hidden influences which are affecting us day by day, and even minute by minute. But the ancients, whose “ignorance” is assumed by Mr. [R.A.] Proctor, fully realized the fact that the reciprocal relations between the planetary bodies is as perfect as those between the corpuscles of the blood, which float in a common fluid; and that each one is affected by the combined influences of all the rest, as each in its turn affects each of the others. As the planets differ in size, distance, and activity, so differ in intensity their impulses upon the ether or astral light, and the magnetic and other subtile forces radiated by them in certain aspects of the heavens. Music is the combination and modulation of sounds, and sound is the effect produced by the vibration of the ether. Now, if the impulses communicated to the ether by the different planets may be likened to the tones produced by the different notes of a musical instrument, it is not difficult to conceive that the Pythagorean “music of the spheres” is something more than a mere fancy, and that certain planetary aspects may imply disturbances in the ether of our planet, and certain others rest and harmony. Certain kinds of music throw us into frenzy; some exalt the soul to religious aspirations. In fine, there is scarcely a human creation which does not respond to certain vibrations of the atmosphere. It is the same with colours; some excite us, some soothe and please. The nun clothes herself in black to typify the despondency of a faith crushed under the sense of original sin; the bride robes herself in white; red inflames the anger of certain animals. If we and the animals are affected by vibrations acting upon a very minute scale, why may we not be influenced in the mass by vibrations acting upon a grand scale as the effect of combined stellar influences?⁴



³ Charles Elam, M.D., *A Physician's Problems*, London, 1869, p. 159

⁴ *Isis Unveiled*, I pp. 274-75