

THE FORECAST

A Popular Journal of Scientific Prediction

EDITED BY SEPHARIAL

Vol. I
No. 1

SPRING, 1906

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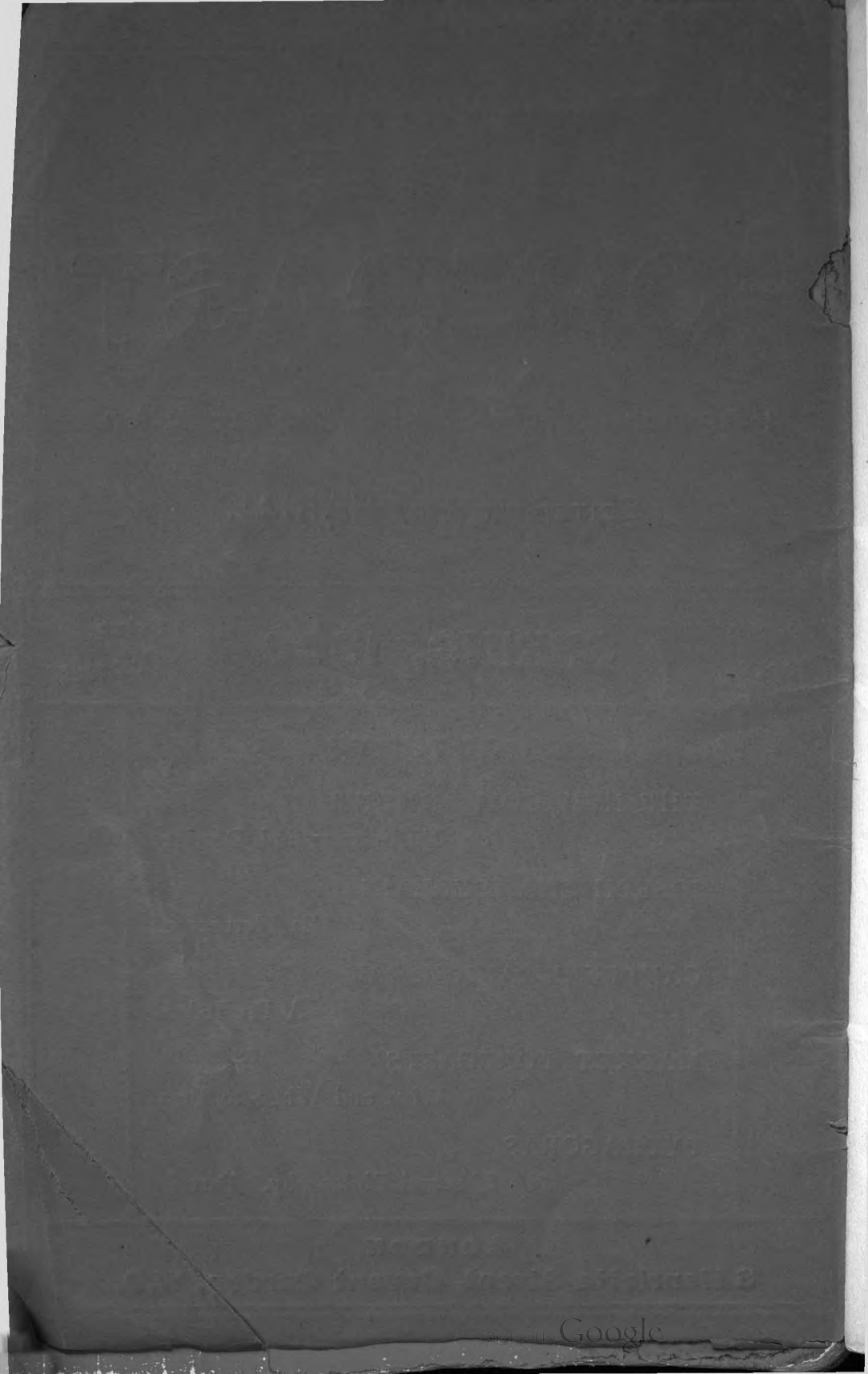
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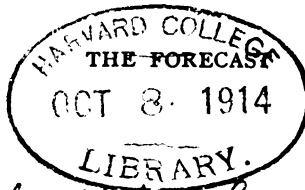
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THE FORECAST is offered to the public as an experiment and a challenge. The challenge is made to all and sundry to test and verify for themselves the powers of our greatest living astrologer 'Sepharial' in the science of astrological prediction, as already exemplified in his now famous horoscope of the Right Hon. John Burns, M.P., which appeared in *The Evening News*.

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THE FORECAST

A Popular Journal of Scientific Prediction

Edited by SEPHARIAL

F o r e w o r d

BY THE EDITOR

THE idea of stellar influence in human life may be strange to the Western mind, so fully engaged in all that has relation to the tangible, the concrete and the ponderable. Nevertheless, this indifference to the operation of the finer forces in Nature does not negative their efficacy or nullify their effects upon the disposition of those aforesaid concrete things upon which the "practical and common-sense" man has fixed his attention. In point of fact it can be shown that his common-sense is defective, his practice inadequate, to the extent that he ignores any aspect of the vast cosmogony by which he is environed, any set of facts included in the range of natural laws.

Of this order is stellar influence, so lightly, if at all, considered by the average Westerner, so slavishly regarded by the great mass of Orientals.

In affirming stellar influence in human life to be a fact in Nature I think I am almost entitled to be received on the mere statement; for after years of unremitting study of astrological principles, supplemented by practice of the very widest possible nature, it has fallen to my lot to repeatedly sustain tests of a very searching nature, both in the public Press and before scientific and trained inquirers, with results which cannot by any stretch of the doctrine of probabilities be considered as fortuitous. For every statement made from the principles of Astrology a scientific reason is forthcoming, a mathematical calculation adduced, which puts all mere guess-work out of the question and is, moreover, independent even of the employment of the "psychic faculty," so much talked of in these days, and so widely associated with certain forms of divination which pass under the name of "fortune telling." I do not dispute the existence of this faculty in certain individuals; on the contrary, I have had exceptional opportunities of satisfying myself on the point, but it has no part in astrological practice. From mathematics and experience alone we are able to affirm that celestial phenomena are causative in relation to mundane events. Over three hun-

dred years ago the famous Kepler, whose name is held in the highest repute by scientists and philosophers alike the whole world over, declared his convictions in the following words:—

“A most unfailling experience of the course of terrestrial events in harmony with the changes occurring in the heavens, has instructed and compelled my unwilling belief.”

His contemporary, Tycho Brahe, the great Danish astronomer, eked out his livelihood under the patronage of Prince Rudolf by casting horoscopes for the nobility and gentry. He had an apt pupil in Kepler, who predicted the birth of the famous Wallenstein. Nor must it be thought that this luminary of the era which succeeded to the Dark Ages in Europe was alone in his conclusions. Before him, Claudius Ptolemy, whose work was the foundation of astronomical science in Europe, had written the ‘Tetrabiblos,’ or Four Books on the Influence of the Stars, in the second century of our era. Even in these days of exact science and studied prosaicism, many of our most distinguished diplomatists, barristers, and men of letters are practised astrologers; but, as the late Professor Max Müller rightly said:

“Few care to let their studies be known, so great is the ignorance which confounds a science requiring the highest education with that of the ordinary gipsy fortune-teller.”

I am taking the readers of THE FORECAST into my confidence by giving them a chance of testing this matter for themselves, and I hope they will take the sound advice of Bacon, who said: “We must give up this method of censuring by the lump, and bring things to the test of true or false.”

The competent Astrologer has nothing to hide and nothing to be ashamed of. He seeks the light of day and courts the most searching scrutiny of his methods. There is no need for him to labour an argument in favour of astrological principles.

We have arrived at a stage where the science can speak for itself in the hands of any capable exponent; and when it is known that many great and illustrious minds in all ages and countries have subscribed to a firm belief in its principles, after the most patient investigation and practice, and that such men as Claudius Ptolemy, Kepler, Tycho, Bacon, Archbishop Usher, Haley, Sir George Witchell, Flamsteed, and a host of others are numbered among its advocates, it is obvious that, whatever else may be said of the professed astrologer, he is not to be found in the company of dolts.

SEPHARIAL.

London, February 23rd, 1906.

The New Government

Its Fortunes and Destiny

IN my notes to Francis Moore's Almanac for 1906 (written in the early Spring of 1905) I made this statement from the positions of the heavenly bodies at the time of the Sun's ingress to Capricornus, on December 22nd: "The Government will be in danger of a reversal," and in 'The Green Book' for January 1906 it is said: "At the very end of the year 1905 a grave crisis will have occurred in Government circles."

The General Election has since taken place, and a Liberal Government returned with a "thumping" majority over all other parties combined. It looks a strong position on the face of it, but Napoleon was among the number of those whose belief that "God is on the side of big battalions" proved false. That which the Old Philosopher of the East characterised as "the covert agreement" between Heaven and mankind is not of this order. The old saying that the Voice of the people is the Voice of God is true only to the extent that the people are reflective of the celestial conditions, and it is

suggested that the planets in their orbits may be those "wheels of God" which, running counter to the disposition of big things—even Liberal majorities!—are capable of reducing them to something "exceeding small." If it can be shown, however, that there are sufficiently harmonious configurations of the celestial bodies at the inauguration of the New Government, the prognostic must needs be favourable as regards its tenure of office, since all harmony makes for endurance. In such case the Government will reflect the planetary conditions to its welfare and credit. For it is not by majorities that the world is ruled, but by cosmic laws. It is given to any man with the means at his command to solicit votes, but the man who can command them—a true ruler of the people—is not born every day. The planetary configurations necessary for the genesis of a Cæsar, a Napoleon, are the choice fabrications of a discreet Providence, and happen but rarely. And as to a Government, its destiny is wrapped up in

that of its chosen head and leader, even as the fortunes of a nation are successively represented by its President or King. Yet in a more general sense something may be gleaned of the policy and fortunes of a Government from the horoscope of the moment of its inauguration. At the time I am writing it is impossible to exactly determine the time of the actual opening of Parliament on Monday, February 19th, 1906, but the planets' positions at noon may be taken as sufficiently indicative to offer a forecast of the probable trend of events under the new administration.

The Sun will be on nearly the same meridian with Mercury and Venus, in quadrature to Jupiter in the end of the sign Taurus, and closely approaching Saturn's conjunction. The Moon in Capricornus will be in opposition to Neptune and in square aspect to Mars, and in conjunction with Uranus. The only pacific indication is that from Venus in conjunction with Mercury and the Sun. All else is strife and chaos. Evidently the New Government has a feverish time before it; and if I rightly judge the indications, there will be no lack of exciting news from Westminster during the present administration. Reforms will be Radical and far-reaching, and the compact Liberal Party will soon

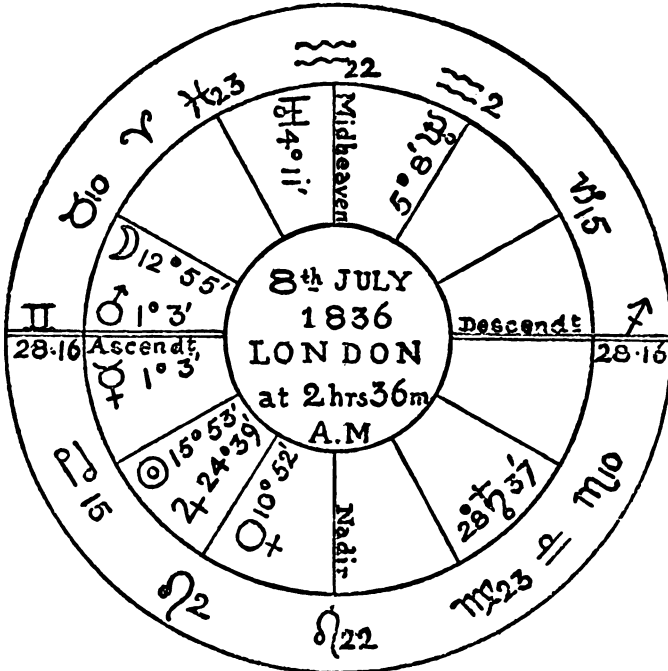
be cut into factions. In turn it will become the object of attack for Nationalist, Labourer, and Imperialist.

The pacific influence of Venus is on the wane from the moment of the first convention of Parliament, and the Sun next proceeds to the conjunction of Mercury, and then goes to the conjunction with Saturn. This latter position will terminate the present administration, and *I predict that FOUR YEARS is the longest possible tether accorded to Sir Henry Campbell-Bannerman's Government.* Despite the large majority of the Liberal Party, the position of the Moon, setting and waning in the sign Capricornus, and its affliction by the planets Mars, Neptune and Uranus, Mercury, Venus and the Sun, clearly indicates that it will *not* prove a *strong* Government, and its measures are likely to be too sweeping and subversive to form any organic nexus with the Constitution, or for that matter, to assist in its orderly evolution and development. The scalpel is useful when not dangerous. Only skilful practitioners can essay the free use of it. Great Britain will not die under the knife, but it seems likely to have a fair chance of testing its constitution and powers of endurance.

SEPHARIAL.

Joseph Chamberlain

His Horoscope, and What is Said of Him



IN a recent publication on the subject of Horoscopy, "Sepharial" has given a fairly full delineation of the horoscope of the Member for West Birmingham, the pioneer of Tariff Reform and upholder of the Imperialistic Policy in Great Britain and the Colonies.

In the course of his delineation the author has some pertinent remarks on the "Character and Disposition" of Mr. Chamberlain, which, in view of his recent success on a vote taken upon his Reform Measures, appear to me to be not a little luminous. He says:

"The majority of planets being in Cardinal Signs, with three planets (including the Moon) in Fixed Signs, indicates a character that is energetic, ambitious, active, sharp, ingenious, lively, and persevering; capable of cutting out a line in life for himself, and making headway against obstacles; disposed to ride roughshod over the weaknesses and prejudices of those who oppose him; gifted with a pioneer spirit, incisive manner, and disposed at times to effect his ends regardless of the feelings

*

and opinions of others. At the same time there is sufficient patience, method, caution, and watchfulness to make this extreme definition of purpose very effective. Laborious, firm (at times obstinate), systematic and self-reliant, he is capable of waiting for opportunities. But finally he carries his purpose with a *tour de force*. . . . The inspirational faculty is by no means absent, and the presence of Neptune in the 9th House in trine to the rising Mercury is an index of considerable inventive genius, extreme range of mental perception and telescopic discernment of future events."

Mr. Chamberlain is described as "ambitious of independence and honours, one who is confessedly a candidate for responsibility." The astrologer promises even greater success in the future than has yet fallen to his efforts, and says, "Those who understand the virtue of orientality of planets in a horoscope will retain their confidence in Mr. Chamberlain's ability to hold his own against all opponents."

Perhaps Mr. Chamberlain's critics would be disposed to subscribe to the "inventive genius" which Sepharial attributes to him, and how far he is gifted with the "telescopic discernment of future events" will be determined in good time by the policy he may pursue. He staked his chances of success in the general election on Tariff Reform, and won. He has pledged himself to persist in the attainment of his object whenever it may be possible. The circumstance of his

having failed to carry his measures during the administration of the late Government appears to have been anticipated by Sepharial, who states that Uranus was in opposition to the Ascending degree of Mr. Chamberlain's horoscope in 1904, and Saturn in transit over the Mid-heaven in 1905. But, despite these hindering causes, it is affirmed that "while the approaching and current directions are of a highly beneficent nature, there will be no hint of a breakdown either in health or reputation, and it needs only the additional good influence of a transit to carry Mr. Chamberlain at full swing to the summit of popular esteem and political power."

Now the question which naturally arises in the mind of the uninformed reader is: When will such a transit take place? When will come the hour of Mr. Chamberlain's success?

Well, then, in *July* 1906 Jupiter will pass over the Ascending degree in the horoscope; in *June* 1907 it will be on the place of the Sun at birth of Mr. Chamberlain; and in *July* 1908 it will transit the place of the Ascendant at the hour of birth seventy-two days after birth, corresponding to the years attained by Mr. Chamberlain at that time. At this time it will be given to the late Colonial Secretary to achieve some signal successes. Whether or not it will avail to lift him over the heads of all his political opponents is a question which I would rather leave to the author whose useful and popular handbook on Astrology has excited my curiosity and evoked these few notes.

A. H. G.

What the Stars Say about Sir Henry Campbell-Bannerman

THE Prime Minister was born on the 7th September 1836, the hour of birth being unknown to the writer, although no doubt there is some record of it accessible. With such slender data as we have at hand, however, it is still possible to make certain statements regarding the life and character of the man who has been chosen to voice the Liberal Electorate.

He was born when the Sun held the 15th degree of the sign Virgo, the Moon and Jupiter being together in the regal sign Leo. To this latter position he owes much of his good fortune, the opportunity to apply his talents in a conspicuous manner, and a joviality of disposition which would attract friends and adherents. Mars held the sign Cancer in sextile aspect to the Sun, which gives courage, executive ability, good powers of attack and much vital energy. Saturn in Scorpio forms a square aspect to the Moon, giving at times

some lack of self-confidence and disposing to cautious hesitation.

In July 1906 Saturn will be stationary in opposition to the place of the Sun at birth, and will transit the same place again in February 1907. At both these periods there will be much danger of ill-health and loss of influence. It is more than likely that affairs in South Africa and India will at this time occasion unusual trouble, and may put a very severe strain on the Prime Minister. The condition of affairs may be such as will cast discredit on the Government and create public dissatisfaction. The stars, in fact, say that Sir Henry will have a very uncomfortable time during the Summer of this year and the Spring of 1907, but whether it will be by reflection of the state of political affairs at that time or some trouble incidental to himself alone it is impossible to say with certainty without the hour of birth being known. On this point I am

disposed to take my cue from the National Horoscope for the period referred to, and from this it would appear that Home affairs at all events will be satisfactory, but there seems room for a Colonial crisis, especially in South Africa, at the beginning of July 1906.

Sir Henry has many excellent qualities conferred upon him by nature ; his benevolence, affability, and joviality being backed by considerable executive ability and a good store of vital energy, which qualities are capable of sustaining him during times of affliction and adversity and largely disposing him, under more benign conditions, to make a favourable impression on those with whom he has to deal. At all events one could not at any time seriously question his sincerity, his integrity, or his

abounding good nature. I do not think it possible that he will have a long term of office, and with such evidence as is before me I should expect to see his hand laid upon the reins of government with a firm but restraining influence ; but with the Home-Rule Party plucking at one of his sleeves and the Labour Party at the other, each insistent upon having the State Coach driven along the road of its particular fancy, to say nothing of the obstacles which may be set in the way by the " All Red " Party, it is sufficiently obvious that a straight course will be difficult to maintain. During 1906 the particular months which are likely to prove especially difficult to steer through are March, May, July and December.

SEPHARIAL.

Market Forecasts

Stock and Share Market

It is my intention under this head from time to time to demonstrate the validity of that wise saying of Solomon: "There is a time for everything, and a season for every purpose under the heavens. A time to buy and a time to sell, etc." All I purpose to show is that, after tracking the fluctuations of any stock or produce over a period of several years, it is possible to construct a chart, and thereafter to predict within limits what will be the next and succeeding movements in the price of that stock or produce, and with particular accuracy to say when there will be a rise and when a fall. Thus in 1900 *The Daily Mail* published an interview wherein I predicted that during the following years Consols would be as much below par as they were then above it. They were at 112, and have since touched 88. This was owing to the Boer War foreseen and predicted. Similarly with the Hispano-American War of 1898 the fall of Spanish Fours was foreseen and predicted, as also the reconstruction in 1900 which was given to *The Financial News* before its public announcement. More recently still the Russian defeat in Korea and Manchuria, and the Revolution, were predicted with perfect precision, and the fall of Russian Stocks was foreseen as a consequence. These are the big things made for big "bears," and do not occur every month. Here it will be my endeavour to signalise those minor fluctuations in prices which give the small man a chance.

MARCH 1906.—The Stock Market will be fairly buoyant for the greater part of the month, but the tone will show a falling off towards the close, when gilt-edged stocks, having recently been favoured, will decline.

Kaffirs will decline on the month's trading, being especially weak during the first and last weeks, but improving mid month.

Home Rails will be firm and especially strong at the close of the month.

Consols improve about the 22nd and go well to the 26th, and then fall off and finish weaker.

Peruvians are firm mid month, but suffer a decline after the 20th, and are off colour during the last week.

American Rails are buoyant mid month, but show a marked fall between the 19th and 22nd.

Chilian Stock shows a marked decline between the 22nd and end of month.

APRIL.—The tone throughout is fairly good, but especially improving at the close of the month.

Chilis and *Peruvians* show a falling off in the middle of the month, and at the same time a brisk rise is shown in *American Railroad* shares.

Home Rails are no feature, and if anything incline to weakness chiefly for lack of outside support.

Kaffirs decidedly improve during the last week, and other improving stocks at the month end are Chinese, Greeks, Indians.

MAY.—The tone during the first week is firm, but towards the end of the second week a phase of weakness is developed, and the tone generally after the first week is unsteady.

Kaffirs show a sharp reaction at the end of the first week, and thereafter have small support, if any.

American Railroads show activity, and advance between the 5th and 12th, and then a sharp reaction, tending to a weaker tone for the rest of the month.

Home Rails are moderately active during the month, no special features being shown, except that buyers should be careful about the 17th, as a sharp turn in the market is shown.

The Produce and Meat Markets

MARCH.—*Wheat* advances during the first ten days, and has a sharp fall about the 11th to 13th, thereafter being steady to firm.

Sugar goes stronger at the end of the month, but is fairly brisk throughout and in good tone.

Cotton is firm to strong during the month.

Mutton commands good prices, closing firm and up.

Beef rules strong mid month and then falls off.

APRIL.—After the first week *Wheat* shows a decided falling off, and goes lower on Spring Crop advices and free selling between the 12th and end of the month, with partial reactions. The third week gives a good bear profit.

Sugar is steady and the tone rather weaker.

Cotton comes rather firm mid month, but is not in especial tone, and is inclined to ease off on the month, except at the month end, when prices advance appreciably.

Mutton is decidedly weaker, and prices decline generally.

Beef fetches much better prices and remains firm throughout.

MAY.—*Wheat* opens unsteady, and tends to decline during the first ten days, then there is a marked fall between the 10th and 19th, after which the price advances and is firm to the 26th, then weaker, and finishing off the best for the month.

Sugar shows only a moderate tone during the greater part of the month, and is mainly inactive, but about the end of the second and middle of third week some sharp fluctuations are likely.

Cotton has a sharp decline at the end of the first week, and is thereafter moderately active, but disposed to firmness at the close.

Mutton is in fair demand, but presents no special features, prices ruling about at the average for the month. A fall is likely about the middle of the third week.

Beef is not in such good demand as last month, and prices have a tendency to ease off after the 11th, at which date the best for the month is likely to be registered.

NOTE.—Dealers in Produce will do well to avail themselves of Sepharia's monthly, quarterly, and annual Price Charts.

Astrology on Its Trial

IN the early days of 1899 some one had the indiscretion to question the truth of astrology and the sincerity of its exponents in the columns of *The Evening News*. I accordingly issued a challenge to the Editor of *The Evening News*, to the effect that if the date of birth of some person incognito were given to me I would undertake to prove the truth of astrology. The challenge was accepted, and in due course a full reading of the horoscope I prepared was published in the columns of the paper. As a result the paramount truth of the science was proved beyond a doubt, and the reading shown to be in agreement with the life of the subject, who turned out to be the Member for Battersea, Mr. John Burns.

In the course of the recent General Election *The Evening News* had occasion to revive the horoscope in order to further vindicate the science, not on the grounds of retrospective judgment, so largely employed in the reading of the horoscope, but on those of pure prediction, as appears from the following extract in the issue of December 15th last :—

JOHN BURNS'S FUTURE

Remarkable Predictions in "Evening News" Horoscope.

SINISTER PROPHECY.

MANY will remember that in the year 1899 *The Evening News* during the course of some investigations into the subject of astrology published a horoscope of John Burns by a well-known astrologer.

The subject of the experiment was unrevealed until afterwards; the necessary details were given, and the horoscope was cast without any knowledge as to who the individual was. The result was remarkable for many

striking coincidences; and now again, after a lapse of six years, we may point to the fact that the Right Hon. John's elevation to office was forecasted in his horoscope.

THE HOROSCOPE.

The following are extracts from the original horoscope :—

At twenty-two he has an entire change in his life and surroundings, and begins to make headway, though at first with difficulty, and under financial stress.

At twenty-seven he makes a decided step forward.

At thirty he has more difficulties to contend with.

From thirty-one to thirty-six he makes decided progress and acquires some financial and social benefits. At thirty-seven he either loses or abandons his position. The years from thirty-nine to forty-one are not fortunate, and 1897 is a bad year in many ways.

At forty-three he will meet with strong opposition, adverse criticism, and physical dangers. There will be a heavy strain put upon his energies in order to meet the tide of affairs in February, June, and November, 1900. At forty-seven he will begin anew with some new line of work. After forty-nine, his prospects decline along with his opportunities. Generally, the horoscope is not a fortunate one. It is not lucrative, it is too hazardous, and is indicative of strife and disputation, and finally of collapse and downfall, according to the measure of his sphere. The end, in any case, looks troubled. In effect, I see a bad start, a determined effort, a certain notoriety, and a collapse.

STRANGE COINCIDENCES.

And now these facts in the life of John Burns may be compared with the predictions of the horoscope. Mr. Burns was born on November 13, 1858, and was married in 1881, being then just over twenty-two years of age.

"At twenty-seven he makes a decided step forward." This was in 1885, when he first stood for Parliament at Nottingham. In 1886 and 1887 he took part in the Trafalgar-square demonstrations, and was arrested and imprisoned.

The Dock Strike in 1889 brought him, at the age of thirty-one, very much before the public eye, and in the few years immediately succeeding he built up a world-wide reputation as a successful agitator. The Scotch railway strike, about 1891, he regards as one of his most important coups.

The summer of 1897, which is more than once referred to in the horoscope, was the period of the engineers' strike. Mr. Burns took a prominent part in this movement, but without satisfaction to himself or the majority of the other persons concerned.

"At forty-seven," says the horoscope, "he will begin anew with some new line of work." Mr. Burns at the age of forty-seven enters the Cabinet—a strange coincidence.

What of the period "after forty-nine"? In view of other strange coincidences two years from now will be an anxious time for Mr. Burns's admirers.

It deserves to be known that even in the original publication from which the above extract is made, a considerable portion of the delineation was deleted owing to its private nature, and this, more perhaps than what actually appeared, formed the ground of a serious contention between the Editor and John Burns, it being argued that the facts could not have been known to me except by collusion.

Let us put the matter beyond a doubt by continuing the prognostic, confirming, if need be, the case for astrology by an appeal to facts *in futuro* concerning which there cannot be any accusation or suspicion of collusion.

In the year 1906 the months of April to June inclusive will prove exceptionally trying. During those months Uranus will be in transit over the place of the Sun in the current horoscope calculated from the birth of the Right Hon. Member, and Neptune will be in transit over the place of the opposition of the Sun. The lunations also will fall in opposition to the Ascendant of the horoscope of birth, and on the place of Uranus and in opposition to Mercury. Hence I judge he will be the victim of a good deal of heckling, his affairs will become considerably involved, and he may even be the object of insidious accusations, slurs, plots, machinations and aspersions. Very similar effects are liable to transpire in December 1906 and January 1907, but on reference to the primary indications I find that the most serious reversal is not due till May 1908, when the opposition of Saturn to the Midheaven of the current horoscope will complete the ill effects engendered by the continuous transit of Uranus over the Sun's place in 1907, during which year he will be the subject of continual adverse criticism.

Perhaps a less satisfactory and conclusive test than that of *The Evening News* would have removed the suspicion of collusion and fraud which was levelled against it by the one man who had most reason to adopt a sober attitude towards a region of thought which was entirely unexplored by him, and who, in all other relations of life, is most affected by a sense of moderation and tolerance, so clamorous for light and liberation for others, as to have earned for himself the cognomen of "honest John."

But if I now say that the promise and potency of his horoscope, as then defined by me, will be fulfilled in 1908, and that the receding tide will carry him far out to sea despite his efforts to maintain a *terra firma*, I shall at least be free from the suggestion which may not have already been dispelled, even though I may have to revise my interpretation.

SEPHARIAL.

Astrology in Ancient China and Modern India

FROM time immemorial the belief in the influence of planetary action in human affairs has held sway over the minds of men and has affected the destinies of nations. In the most ancient historical classic of China, the *Sku Ch'ing*, it is recorded that the rulers of China had regard to the disposition of the heavens in the conduct of all ceremonial affairs and matters of State, and there were appointed two high officials, called Hi and Ho, the Observer and the Recorder, whose duty it was to report upon and predict the various eclipses, cometary appearances, planetary conjunctions, etc., to the end that they might be taken into consideration in the administration of public affairs. Mention is made therein of an ancient book called the Lo Book, from its having been inscribed on the back of a turtle which came up from the Lo River while the great irrigation works conducted by Ta Yu were in progress after the flood of B.C. 2348, and this book is the basis of the classic known as the *Yih Ch'ing*, or Book of Transformations, the most ancient system of divination known to us. The great Confucius is reported to have said that if he lived to one hundred years, he would spend fifty of them in the study of the *Yih Ch'ing*.

When Marco Polo visited the East he learned something of the ways of the Oriental astrologer during the days of the famous Kublai Khan, about the beginning

of the thirteenth century A.D. He writes (Bk. II. ch. 35)—

“They write their predictions for the year upon certain small squares, which are called *Ta-kuini*, and these they sell for a great apiece to all persons who are desirous of peeping into futurity. Those whose predictions are found to be the more generally correct are esteemed the most perfect masters of their art, and are consequently the most honoured. When any person forms the design of executing some great work, of performing a distant journey in the way of commerce, or of commencing any other undertaking, and is desirous of knowing what success may be likely to attend it, he has recourse to one of these astrologers, and, informing him that he is about to proceed on such an expedition, inquires in what disposition the heavens appear to be at the time. The latter thereupon tells him that, before he can answer, it is necessary he should have to be informed of the year, the month, and the hour in which he was born; and that after having learned these particulars he will then proceed to ascertain in what respects the constellation that was in the ascendant at his nativity corresponds with the aspect of the celestial bodies at the time of making the inquiry. Upon this comparison he grounds the prediction of the favourable or unfavourable termination of the adventure.”

Again, in the 68th Chapter of the same Book he has described the local importance attaching to the horoscope of birth and its subsequent uses among the Chinese.

From this description we find that the method of extracting the radical horoscope of birth and the deductions made therefrom do not materially differ from our modern practice, but less regard is had for the radical agreement of the horoscopes now-a-days than was anciently the case. Perhaps this fact lies at the root of the modern question: Is marriage a failure? Marco Polo writes—

“It is the custom of the people of Kinsai (the Celestial City, the ancient capital of Southern China) upon the birth of a child for the parents to make a note immediately of the day, hour, and minute at which the delivery took place. They then inquire of an astrologer under what sign or aspect of the heavens the child was born, and his answer is likewise committed carefully to writing. When, therefore, he is grown up, and is about to engage in any mercantile adventure, voyage, or treaty of marriage, this document is carried to the astrologer, who, having examined it and weighed all the circumstances, pronounces certain oracular words, in which these people, who sometimes find them justified by the event, place great confidence. Of these astrologers, great numbers are to be met with in every market-place, and *no marriage is ever celebrated until an opinion has been pronounced upon it by one of that profession.*”

In India at this day exactly the same practices as those recited by the famous Italian traveller are in vogue, and until quite recently the only certificate of birth a candidate for admission into the Government Service had to offer was his *ras'i chakram*, or horoscope of birth. And when it comes to a matter of betrothal this horoscope, properly drawn up and attested by the local joshi or astrologer, is of paramount importance. Search is made therein for the *dwadas'a kandali*, or “twelve

knots,” which are the essential points of agreement required of the horoscopes of intending partners, and unless a certain number of these are present no self-respecting headman of a family would permit a betrothal to take place. So far, good; but the avarice of many joshis has wrought to bring the science into disrepute among the sober-minded. The joshis insist upon the importance of regarding the planets in every detail of the life, and they parcel out the day into fortunate and unfortunate hours, regardless of the fact that what is one man's gain is another's loss, and that during periods of benefic influence no such regard for detail is necessary, seeing that one cannot in the same breath predicate dominant good fortune and a series of mistakes and bad results.

Similar beliefs concerning the influence of the planets appear to have dominated the minds of the Hebrews in ancient times. Thus in the Song of Deborah and Barak we have this utterance: “They fought from heaven. The stars in their courses fought against Sisera!” Frequently they named their children after the planets which were potent at the time of birth, as in the case of Leah, where we read: *Veyomer Leah yebo Gad, veyikro shemu Gad*, i. e. And Leah said, Gad is rising. And she called the name of him Gad. This coming up or rising of Gad (Jupiter) is universally held as of most benefic import by astrologers, and the favourites of Fortune are those in whose horoscope of birth the planet Jupiter is rising or culminating, that is, in the ascendant or mid-heaven. So it has become fashionable to swear ‘By Gad,’ a popular invocation of the Lord of Increase, the great god Thor.

Clocks that Always Keep Time

THE search after perpetual motion, like that for the Philosopher's Stone and the Elixir of Life, has resulted in some ingenious inventions which, but for the desire to achieve the impossible, would never have been made. This is the virtue of aiming higher than you mean to hit. Every marksman knows that he has to allow for wind-force, saturation point, and gravity, and by a fine adjustment of his sights to accommodate these factors, he hits the bull's-eye. In the matter of perpetual motion I am reminded of the fact that a Cambridge wrangler did actually solve the problem—on paper, and theory would have worked out in practice but for the mistake of omitting to allow for the gravitational pull of the earth! One would have imagined this was the first thing to be considered and overcome. However, a pendulum clock that goes continuously for three years without rewinding has been invented and placed upon the market.

After all, man is only attempting in his little way to snatch at the secrets of Eternity and bring them down to practical use in the world. The Solar System is nothing more nor less than a huge clock, wound up to go for a certain time, fitted with an admirable compensation and escapement which allows of its machinery working with marvellous exactitude for ages upon ages without appreciable loss. For just how long it is intended to work is a matter which science can only speculate upon, and nobody can say with any real truth. In fact, it is a matter of quite recent discussion in scientific circles as to whether the Solar System is winding-in or winding-out, whether it has reached its prime and is passing into decrepitude, or whether it is still expanding with the hidden forces of comparative youthfulness. A few thousand years is of practically no account. Ten thousand years ago men lived under pretty much the same conditions as now. The earth participates in the perpetual youth of its fellows, as one of the seven gods of Heliopolis. But if we take into account the fact that winding-out indefinitely holds for us of this world an eventual prospect of being frozen to death, and that winding-in offers the alternative of a fiery engulfment, the matter would become one of serious consideration if it were near enough at hand to affect us. As things are it really does not matter one jot, only it is certainly provable that the day is shorter than it was at one time by some seconds, and consequently there is reason for the opinion that we are gradually approaching the Sun, and the gradual increase in the apparent motion of the Solar System through space would seem to confirm this view. Of this more anon. What I am concerned with for the moment is the clock idea.

In the apparent motion of the stars through the heavens from day to day, or rather from night to night, we have the most perfect time-keeping system that was ever evolved. As I sit in my study on the south side of the house, the sash of the window, a lofty telegraph pole to the left, and a particularly bright star, are all in the same straight line. I know that I am looking due south because the Sun is over against the telegraph pole at noon and in line with my window-sash. Therefore I know that the star is southing. My almanac tells me that it is Sirius. I can set my watch by it. Almost any almanac will tell you what time conspicuous stars and planets are southing, so that you have a handy means of knowing Greenwich time without walking to the nearest post office or the railway station.

But the machinery of the heavens is built for big purposes, and constitutes the only universal clock we have. There are twelve figures on its dial, just as there are on an ordinary clock. These are the signs of the zodiac. They each occupy thirty degrees of the circle. The Sun's passage from one sign to the next

marks the successive months. Its course from one point to the same again marks a year. The Moon's passage round the clock marks a lunar month of twenty-eight days roughly. Once a month it overtakes the Sun in its apparent motion through the signs, and then a New Moon commences. Every nineteen years the New Moons fall in the same part of the heavens, and on the same day of each month.

But besides the Sun and Moon, which we may call the hour and minute hands of the great clock, there are others running at varying rates around the same disc. They are of different lengths, according to their apparent distances from the earth, which is the centre of *our* clock, and they mark the progress of the planets through the zodiac as seen from the earth, the positions thus indicated being geocentric longitude. Uranus goes round the clock in just eighty-four years, Saturn in thirty years, and Jupiter in twelve years, so that Jupiter passes through one sign of the zodiac while the Sun completes the entire circle. Then, again, it is noticed that the planets form their conjunctions with the Sun at various intervals and in various parts of the zodiac, but that after a certain period they are respectively joined by the Sun in the same part of the zodiac. Thus Uranus forms its conjunction with the Sun about the same day of the year after a period of eighty-four years; Saturn in fifty-nine years; Jupiter in twelve years; Mars and Mercury both in seventy-nine years, and Venus in eight years. So here again we have measures of time which are, in proportion to the periods involved,—to say nothing of the size of the clock—more exact than the best chronometer.

These motions of the planets and of the Sun and Moon are not accidental. They were designed from the beginning of things “for signs, and for seasons, for days and years.” Did it ever strike you that they may have some intimate connection with the passage of events in this sublunary world, that they may not only measure the passage of events, but also have some causative relations with events themselves? If this be not so, how else is prediction possible? It would be possible to argue from the rise and fall of the tides under luni-solar influence to the greatest cataclysm that ever shook the earth, from the rise and fall of the thermometer and barometer to the rise and fall of empires.

The Weather

The following *Storm Warnings* are issued for the ensuing three months :—

March 26th to 30th.—High gales and cyclones.

April.—Very high winds 16th to 20th.

May.—Storms 6th and 7th, thunder-storms 18th to 20th.

Phenomena.—Mars, Jupiter, and Venus are all in close proximity to one another during the middle of May, and may be observed in the west after sunset in about longitude 70° to 75° . About the end of the third week there will be heavy conflagrations in some parts of the Metropolis.

PYTHAGORAS
AND HIS SYSTEM OF PHILOSOPHY
(THE DELPHIC MYSTERIES)

TRANSLATED FROM THE FRENCH OF
EDOUARD SCHURÉ

BY

FRED ROTHWELL, B.A.

“Know thyself, and thou wilt know the Universe and the Gods.”—*Inscription on the Temple of Delphi.*

Evolution is the law of Life,
Number is the law of the Universe,
Unity is the law of God.

CHAPTER I

GREECE IN THE SIXTH CENTURY

THE soul of Orpheus had passed like a divine meteor across the troubled heavens of a new-born Greece. When the meteor had disappeared, the land was again wrapt in darkness. After a series of revolutions, the tyrants of Thrace committed his books to the flames, overthrew his temples and drove away his disciples. The Greek kings and numerous cities followed this example, more jealous of their unbridled licence than of that justice which is the source of pure doctrine. They were determined to efface his very memory, to leave no sign of his existence, and they succeeded so well, that, a few centuries after his death, a portion of Greece even doubted whether he had ever lived. It was in vain that the initiates kept alive his tradition for over a thousand years; in vain that Pythagoras and Plato spoke of him as divine; the sophists and the rhetoricians saw in him no more than a legend regarding the origin of music. Even at the present time, savants stoutly

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deny the existence of Orpheus, basing their assertion on the fact that neither Homer nor Hesiod mentioned his name. The silence of these poets, however, is fully explained by the interdict under which the local government had placed the great initiator. The disciples of Orpheus lost no opportunity of rallying all the powers under the supreme authority of the temple of Delphi, and never tired of repeating that the differences arising between the divers states of Greece must be laid before the council of the Amphictyons. This was displeasing to demagogues and tyrants alike. Homer, who probably received his initiation in the sanctuary of Tyre, and whose mythology is the poetical translation of the theology of Sankoniaton, Homer the Ionian might very well have known nothing of the Dorian Orpheus whose tradition was kept all the more secret as it was the more exposed to persecution. As regards Hesiod, who was born near Parnassus, he must have known the name and doctrine of Orpheus through the temple at Delphi; but silence was imposed on him by his initiators, and that for good reasons.

And yet Orpheus was living in his work, in his disciples, and even in those who denied his very existence. What is this work, where can the soul of his life be sought? In the ferocious, military

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oligarchy of Sparta, where science was despised, ignorance erected into a system, and brutality exacted as being the complement of courage? In those implacable wars of Messenia in which the Spartans were seen persecuting a neighbouring people to the point of extermination, and these Romans of Greece preparing for the Tarpeian rock and the bleeding laurels of the Capitol by hurling the heroic Aristomenes, the defender of his country, into an abyss? Or should it rather be sought in the turbulent democracy of Athens, ever ready to convert itself into a tyranny? Or in the praetorian guard of Pisistratus, or the dagger of Harmodius and Aristogiton, concealed under a myrtle branch? Or in the many towns and cities of Hellas, of greater Greece and Asia Minor, of which Athens and Sparta offer us two opposing types? Is it in all these envious, these jealous democracies and tyrannies ever ready to tear one another into pieces?—No; the soul of Greece is not there. It is in her temples, her mysteries and their initiates. It is in the sanctuary of Jupiter at Olympia, of Juno at Argos, of Ceres at Eleusis; it reigns over Athens with Minerva, it sheds its beams over Delphi with Apollo, who penetrates every temple with his light. Here is the centre of Hellenic life, the heart and brain of Greece. Here come for instruction poets

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who translate sublime truth into living images for the masses, sages who propagate these truths in subtle dialectics. The spirit of Orpheus is felt wherever beats the heart of immortal Greece. We find it in poetry and gymnastic contests, in the Delphic and Olympian games, a glorious project instituted by the successors of the Master with the object of drawing nearer together and uniting the twelve Greek tribes. We are brought into direct contact with it in the court of the Amphictyons, in that assembly of the great initiates, a supreme, arbitrary tribunal, which met at Delphi, a mighty centre of justice and concord, in which alone Greece recovered her unity in times of heroism and abnegation.¹

And yet Greece in the time of Orpheus; her intellect, an unsullied, temple-guarded doctrine; her soul, a plastic religion; and her body, a lofty court of justice with Delphi as its centre, had begun to decline early in the seventh century. The orders sent out from Delphi were no longer

¹ The *Amphictyonic oath* of the allied peoples gives some idea of the greatness and social might of this institution: "We swear that we will never overthrow Amphictyonic towns, never, during either peace or war, prevent them from obtaining whatever is necessary for their needs. Should any power dare to attempt this, we will march against it and destroy its towns. Should impious hands remove the offerings of the temple of Apollo, we swear that we will use our feet, our arms, our voice, and all our strength against them and their accomplices."

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respected, the sacred territories were violated. The race of men of mighty inspiration had disappeared, the intellectual and moral tone of the temples deteriorated; the priests sold themselves to politicians. From that time the Mysteries themselves became corrupted.

The general aspect of Greece had changed. The old sacerdotal and agricultural royalty was succeeded either by tyranny pure and simple, by military aristocracy, or by anarchical democracy. The temples had become powerless to check the threatening ruin. A new helper was needed. It was therefore necessary to popularize esoteric teaching. To enable the thought of Orpheus to live and expand in all its beauty, the knowledge of the temples must pass over to the lay classes. Accordingly, under different disguises, it penetrated the brains of civil legislators, the schools of the poets, and the porticoes of the philosophers. The latter felt in their teachings the very necessity Orpheus had recognized in religion, that of two doctrines: the one public and the other secret, manifesting the same truth in different degree and form, and suited to the development of the pupil. This evolution gave Greece her three great centuries of artistic creation and intellectual splendour. It permitted the Orphic thought, at once the initial impulse and

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the ideal synthesis of Greece to concentrate its entire light and radiate it over the whole world, before her political edifice, undermined by internal dissensions, tottered beneath the power of Macedonia and finally crumbled away under the iron hand of Rome.

Many contributed to the evolution we are speaking of. It brought out natural philosophers like Thales, legislators like Solon, poets like Pindar, and heroes like Epaminondas. It had also a recognized head, an initiate of the very first rank, a sovereign, organizing, creating intelligence. Pythagoras is the master of lay as Orpheus is the master of sacerdotal Greece. He translates and continues the religious thought of his predecessor applying it to the new times. His translation, however, is a creation, for he co-ordinates the Orphic inspirations into a complete system, gives scientific proof of them in his teachings and moral proof in his institute of education, and in the Pythagorean order which survived him.

Although appearing in the full light of historical times, Pythagoras has come down to us as almost a legendary character. The main reason for this is the terrible persecution of which he was the victim in Sicily, and which cost so many of his followers their lives. Some were crushed to death beneath

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the ruins of their burning schools, others died of hunger in temples. The Master's memory and teaching were only perpetuated by such survivors as were able to escape into Greece. Plato, at great trouble and cost, obtained through Archytas a manuscript of the Master, who, it must be mentioned, never transferred to writing his esoteric teachings except under symbols and secret characters. His real work, like that of all reformers, was effected by oral instruction. The essence of the system, however, comes down to us in the *Golden Verses* of Lysis, the commentary of Hierocles, fragments of Philolaus and in the *Timaeus* of Plato, which contains the cosmogony of Pythagoras. To sum up, the writers of antiquity are full of the spirit of the Croton philosopher. They never tire of relating anecdotes depicting his wisdom and beauty, his marvellous power over men. The Neoplatonists of Alexandria, the Gnostics, and even the early Fathers of the Church quote him as an authority. These are precious witnesses through whom may be felt continually vibrating that mighty wave of enthusiasm the great personality of Pythagoras succeeded in communicating to Greece, the final eddies of which were still to be felt eight hundred years after his death.

His teaching, regarded from above, and unlocked

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with the keys of comparative esoterism, affords a magnificent whole, the different parts of which are bound together by one fundamental conception. In it we find a rational reproduction of the esoteric teaching of India and Egypt, which he illumined with Hellenic simplicity and clearness, giving it a stronger sentiment and a clearer idea of human liberty.

At the same time and at different parts of the globe, mighty reformers were popularizing similar doctrines. Lao-Tse in China was emerging from the esoterism of Fo-Hi; the last Buddha Sakya-Mouni was preaching on the banks of the Ganges; in Italy, the Etrurian priesthood sent to Rome an initiate possessed of the Sibylline books. This was King Numa, who, by wise institutions, attempted to check the threatening ambition of the Roman Senate. It was not by chance that these reformers appeared simultaneously among such different peoples. Their diverse missions had one common end in view. They prove that, at certain periods, one identical spiritual current passes mysteriously through the whole of humanity. Whence comes it? It has its source in that divine world, far away from human vision, but of which prophets and seers are the envoys and witnesses.

(To be continued.)

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