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# THE FORECAST

*A Popular Journal of Scientific Prediction*

EDITED BY SEPHARIAL

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No. 4

WINTER, 1906

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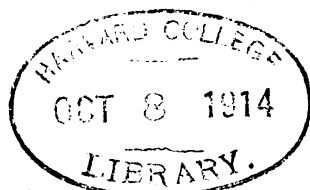
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# THE FORECAST

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## Notes of the Quarter

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IN the course of our, as yet, brief career, it has been possible, by a series of well-timed and pointed predictions, to sustain the claims which astrology makes to be considered in the light of a reputable science. It is not too much to say that the errors of observation and of judgment to which its professors are liable, are not more numerous than those which assail the medical practitioner. But while, on the other hand, accredited professors of geology and seismology are divided on their fundamental theories, and incapable of any practical demonstration of their principles, astrologers are absolutely at one in their basic principles, and singularly unanimous in many points of practice. Only recently, for instance, "Zadkiel" of Almanac fame wrote to the daily papers pointing out that he accurately predicted the great storm period of September 28th last. It would have been a stronger argument for the truth of astrology had he admitted that every other almanac of an astrological nature had equally cited this period as one of great storm. I find it so stated in Moore's Almanac, and my readers will have seen a similar prediction on p. 82 of THE FORECAST. The effects were due to the opposition of Mars to Saturn with an attendant square aspect of Uranus to the Sun. It will also have been noted that the earthquake of August 18th was accurately predicted in my article on the "Time Value of Eclipses" from the Lunar Eclipse of August 4th. This, it seems to me, is even better than the ingenious invention of Prof. Milne which enables the seismologist to know when an earthquake *has* taken place. We want at least the usual month's "notice to quit" in these cases.

Among other evidences of the truth of our science I have to recall the death of Mrs. Campbell-Bannerman, which was indicated in the Premier's horoscope by the current transit of the malefic planet Saturn, to which attention was called in the article (p. 11) on "What the Stars say about Sir Henry Campbell-Bannerman." It was there stated that Saturn would be

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stationary in opposition to the place of the Sun at the birth of the Premier, and its effect would be lasting throughout August. It comes on again in the month of February, 1907, and it will be interesting to note the coincidence of events with the recurrent position. It is not within the nature of things that it should strike twice in the same place, but it will seek some other vulnerable point in the armour, as expressed in the well-known lines—

“His part in life had ever been to bear ;  
But the great God,—Great God, how good thou art !—  
Saw his weak point and straightway smote him there.”

Always in some form or another we are called upon to surrender our precious things in obedience to the great cyclic law of Change, and among the spheres it would appear to be the express duty of the planet Saturn to take count and reckoning in this matter of giving back. The old myth of Saturn devouring his own children is only another and doubtless more poetical manner of stating the plain astrological fact that Time exacts its tribute, and Saturn as *Kronos*, the Father of Time, links up with this idea. It has been observed also that such as are born under the immediate influence of that dark and dreary planet are usually elevated to a position of distinction and power in the world, only at a later date to be totally overthrown and cast forth, as witness the typical instance of Napoleon III.

I regret to have need of pointing out a technical error in my statement of the horoscope of the late Dr. Richard Garnett, whereby, on p. 38, I gave the 7th degree of the sign Aquarius as rising at the moment of birth. The rising sign was Virgo, as the reader may have easily determined for himself. It is not an error likely to mislead the student, and does not affect the point of my statement, namely, that the transit of the planet Saturn over the place of the luminaries at the birth, was significant of the demise of this distinguished Editor, but it is not the kind of thing to which I often have to plead guilty, and my only consolation is that the professional copyist alone is likely to fall into the trap. Of quite another nature is the point called in question by a valued correspondent, who states that Abdul Hamid, Sultan of Turkey, was born on the 22nd September in the early afternoon, and cites a contemporary Almanac as his authority. I cannot allow any authority of higher repute than the *Almanac de Gotha*, from which I extracted the information upon which I have based my calculations, and on reference to Mr. Douglas Sladen's well-edited work *Who's Who*, I find that

the date is rightly given as September 21st. My correspondent should watch the month of November for confirmation of the horoscope I have published, for Saturn will then be retrograding over the lower meridian, and should bring about a period of anxiety and disquietude, similar in nature to that which assailed the Sultan in the summer of this year, and more especially should he notice the opposition of Saturn to Sun's place in 1907.

I have particularly to request that intending inquirers into the merits of astrology should refrain from making further use of my Test Coupon, which has long since been withdrawn from use (see p. 51), as it is impossible to cope with the number already in hand. Such as have not yet received replies to their Coupons should write me at once giving date of birth. A good deal of this work had eventually to be done by proxy, and it is possible some cases have escaped notice. It is, however, satisfactory to notice that the reports on the tests have been fairly uniform in their confirmation of statements made, and in many cases strikingly illustrative of the possibilities of finely-pointed prediction from this source.

Elsewhere I am giving special attention to some of the current methods of Turf forecasts derived from, or based upon, astrological calculations. In doing this I am responding to the importunity of many of my readers, but it must not be thought or inferred in the least degree that support of one or another of the several methods detailed. One or two of them are well known and have been tested, others are upon the market privately, and a statement can be obtained from their authors under certain conditions, while in two instances the particulars are proprietary and exclusively within the knowledge of the inventors of the systems involved. As to the validity of an astrological racing system opinions may vary, but for my own part I am constrained to bow the head to facts, and I have certainly experienced the most remarkable results in the case of more than one exponent. I have no compunction whatsoever in bringing the subject to the notice of my readers, nor, in view of the circumstances of daily life, am I constrained by any scruples of conscience in the matter. The man who buys a stock of comestibles in the *hope* of selling them at a profit before they take upon themselves to undergo a metamorphosis and walk away, is speculating. Yet as a steady-going tradesman he would probably cry "Ichabod" upon all sporting forecasts.

Nothing is more primitively simple and innocent than agriculture ; but the farmer who ploughs and tills and sows, in the *hope* that he will reap the fruit of his labours, speculates in earthquakes and lightning. Wherever there is a stake upon a risk there is out and out speculation, with the *spes* of a fortunate coup.

The economist will of course remind me that the principle of *quid pro quo* is not represented in horse-racing, that the man who stakes and wins gives nothing in labour, or the fruits of labour, for his gains. He will extend the same criticism to the Stock Exchange and to every recognized form of speculation, and will be careful to distinguish between a speculation and an investment. Yet obviously the purchase of real estate, or the building of houses which the landlord does not himself require to live in, but which represent a speculative rent-roll, are methods not far removed, from the economic standpoint, from putting money on the merits of another man's horse. Ultimately there is nothing for it, but that each man must cultivate his own patch and live on it, or dig out clay and ore, working and moulding them into condition and form where they stand as marketable commodities. But even then he must not sell them for a profit—for that would introduce a new economic factor and pervert the whole business—but he must barter or exchange them for the things he needs and go and dig some more. The world will have to go round a good many times, from East to West moreover, and correct many another vicious habit, before we get back to that pristine condition. Meanwhile everybody will speculate in one way or another. If there be a choice of ways in speculating, it seems after all to depend upon a mere convention. The fact is, money is not the solid thing some think it to be, and the getting of it finds no favour with the spiritually enfranchised. The virtue of anything is in its *use*; and as between money and wisdom the latter has often been preferred—but, “only by those who had it,” as my office-boy very humbly suggests.

*Ad rem!* It seems not *too* much to expect, when once the facts of astrology are confirmed in one's experience, that even the winner of the Derby may be predetermined in the scheme of things. Indeed, in view of its far-reaching effects, the Derby winner may have more conspicuous indication than a potato famine or a Thames-valley flood; and it is certainly the particular province of the astrologer to discover that indication and to formulate the rules under which prediction is possible. How far he will thereby disturb the *status quo* of pure speculation, or



to what extent, if at all, he will render service to the world at large by so doing, are points outside the range of my discussion at the moment. The point is, can he do so? I am content to leave it with the reader.

By the way, the Autumn issue of *THE FORECAST*, consisting of a very substantial quantity, I am glad to say, is all but sold out, and as with the present issue the first year will be complete, those who contemplate the purchase of a complete volume should order it at once. The price of the neatly-bound volume will be 3s. 6d. net and postage 4d. extra.

Those of my readers who entertain any doubts as to the reliability of prognostications made from cartomancy, which is one and perhaps the most ancient of the many forms of divination by exercise of the automatic faculty, cannot do better than write to "Minetta," whose powers as a telepathic cartomante are unequalled. I do not propose to attempt an explanation of the wonderful results obtained from this source, but they appear in a measure to be similar to the selective faculty of the mind which from the fabric of experience takes here a little and there a little to make up the fabric of a dream and thus to convey a portent to the waking brain which has its fulfilment in the subsequent experience of one's daily life. It is usual for us to regard the shuffling of cards by a querist to be a *sine qua non* of correct interpretation and prognosis, but so far as "Minetta" is concerned the process appears to be altogether unnecessary, and this introduces an entirely novel element into a problem which has puzzled psychologists not a little. The process involved in cartomancy is altogether removed from the methods employed by astrologers, yet I have known exactly similar events of the most striking and unequivocal character to be prognosticated simultaneously from the two sources. The matter deserves the fullest possible investigation by all interested in these problems.

## Studies in Brief

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### THE ACTOR-MANAGER

MR. BEERBOHM TREE

**F**OREMOST among our living actor-managers and *facile princeps* in "character" acting stands Mr. Beerbohm Tree, the genial and ever-courteous manager of His Majesty's Theatre in the Haymarket. Born on December the 17th, 1853, Mr. Tree was naturally gifted with the flexibility of temperament, versatility and power of self-adaptation to environment which pre-eminently fits a man for the dramatic profession. The Sun at his birth held a notable position in the 26th degree of the sign Sagittarius, which has been symbolized by a brilliant occidental star, an index of poetical or artistic genius. The Moon was in the sign Cancer, most favourable to publicity and popularity, a position, moreover, which renders the imaginative faculty active and prolific. With such flexibility of temperament, a marked degree of artistic faculty and an unusually fertile imagination, it is in no way surprising that Mr. Tree should espouse the dramatic profession at a comparatively early age, nor that his progress in that profession should be as distinctive as it was rapid. We find him, in fact, disposed to the pursuit of this vocation in early youth, and at the age of twenty-five engaged in his first professional part. Many have begun their career earlier, but few have followed it with the same degree of success. Only nine years elapsed from the day when Mr. Tree commenced his work upon the stage till he became Manager of the Haymarket Theatre, in 1887. Again after an interval of nine years, in 1896, Mr. Tree severed his connection with the Haymarket. It happens—as things do happen in astrological matters—that at this time the Sun had advanced in the ecliptic to a point where it was in quadrature to the planet Uranus, both luminaries being conjoined in the afflicting aspect. Any student of astrology could safely have predicted an entire change of venue, the sundering of ties and associations, separations, estrangements and partings. But the Sun was then proceeding to the place held by Venus in the horoscope of birth, and consequently Mr. Tree's fortunes were crescent. He became Manager of Her Majesty's Theatre, and has since held a foremost position in the theatrical world.

I attribute Mr. Tree's popularity and success to the position of the Moon in the sign Cancer in sextile to Mars and Uranus, and the trine aspect of the Sun to Jupiter at his birth. His artistic sense is largely

due to the position of Venus, his energy to that of Mars, and his special qualifications for character-acting, in which he is justly accorded the first position on the English stage, appear attributable to the sympathetic flexibility of temperament to which I have referred.

During the year 1907 Jupiter will be in transit over the Moon's radical position, and Mars will be in opposition thereto. The position will be critical. There is some danger of an accident to the knee. In effect, all difficulties will be surmounted and the position will remain secure. But as at this time the Sun is directed to the place of Mercury, there is some chance of a new rôle, off the stage. I look for new undertakings under new conditions. Later, at fifty-eight years of age there are adverse influences at work. The Moon forms the opposition aspects to the Sun and Mercury, and the Sun come to the quadrature of Saturn. These positions of the planets stir up enmities and contentions, increase responsibilities and deplete the fortunes, and while these aspects last the life will be under a cloud. That the particularly dark cloud in question may be found to have an unusually thick layer of silver at the back of it will be the sincere wish of every lover of the English drama, the hope of every admirer of Mr. Tree's genius of dramatic interpretation.

## THE POLITICIAN

MR. HERBERT GLADSTONE

**A**N acquaintance of mine informed me that he once knew a man who, *faute de mieux*, had made his appearance in this world on a billiard table. He is not, for all that, an expert billiard player, indeed the average player could give him points and play off the red every time. This may explain in some measure the fact that although Mr. Herbert Gladstone had the advantage of being born in Downing Street, and is the son of his father to boot, he has no conspicuous qualifications for the political life. I find a more satisfactory and sufficient reason, however, in the circumstance of his having been born on January 7, in the year 1854, when only two of the celestial bodies were in cardinal signs, these being the Sun and Jupiter, who hold the sign Capricornus. Consequently, he lacks that degree of initiative, that incisive force and that all-impelling direction of effort which characterized "The Grand Old Man" in his best days, and whose horoscope showed, if I remember rightly, no less than six planets in cardinal signs and cardinal signs on the angles. True, the Sun with Jupiter is fortunate enough for any man to get through life with, and to gain a certain degree of distinction, and the trine aspect of Uranus to Jupiter promises moreover a certain access to what is called the "unearned increment," in the shape of inheritance and legacy. But the presence of no less than

four of the planets in flexed signs reveals too much flexibility and variability of temperament to qualify for the very strenuous and determined work of political leadership. Not that the Home Secretary lacks in the least degree the necessary fund of energy, for the Sun at his birth is in trine aspect to Mars, but we find it more effectively expressed in his association with the National Physical Recreation Society, and in the successful pursuit of such sports as golfing, tennis, football, cycling, fishing and shooting, than in that concentrated and determinate form peculiar to the man of single purpose.

From the position of Venus in sextile aspect to both the Moon and Mercury, one could not but look for a marked degree of amiability, gentleness and suavity, but it would also lead one to expect more evidence of artistic powers than the Right Honourable gentleman is credited with in the popular mind.

At the death of his father in May, 1898, the planets Mercury and Mars were in opposition to one another by direction, Mercury being conjoined with Neptune, while the Moon formed the quadrature of the Sun and Venus, the planet Uranus being in square aspect to the progressed place of the Sun, and Saturn in square to the places of Mercury, Neptune and Mars. There were also important crises in the life at twenty-one and thirty-seven under the direction of the Sun to the square of Uranus and the square of Saturn with attendant evil lunar configurations. At the present time the Sun is directed to the sextile of Uranus and is approaching the conjunction with Neptune, while Saturn, during a considerable part of the year 1906, but principally in the Spring and at the close of the year, is in transit over the progressed place of the Sun, a position that is liable to bring the reputation under a cloud and occasion some loss of prestige.

In the Spring of 1908, a date of great political importance, Uranus will be stationary on the place held by the Sun at Mr. Gladstone's birth, and I judge that he will then vacate office along with a number of his colleagues and allies.

## The Magnetic Mirror

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THE cordial reception which has been accorded to the "Richard Burton" Magnetic Mirror since its recent introduction to our readers and the general public, induces me to offer a few words of warning and advice to those whose letters on the subject of induced clairvoyance have not received my personal attention, and for which space cannot be possibly found in these pages. Many of my correspondents have interesting facts to record as the result of their initial experiments in this realm of psychic research, and others have put to me a series of questions which I shall endeavour to answer in the course of these remarks.

In the first place it is impossible for me to say whether or not a person can use the Mirror successfully. All that is claimed is that the instrument is the very best medium for the development of induced clairvoyance, and nothing like it at the price has ever been offered to the public. From an examination of one or two horoscopes among the number of experimentalists, I have been able to say at once that there is little or no chance of a speedy development of the faculty. As in the education of any faculty whatsoever, whether physical, mental or psychic, there is always a predisposing or favouring cause at work wherever signal success is attained. Some are born with strong mental powers, while others have only moderate ability, but in all cases development is the result of properly-directed exercise. So in the development of psychic faculties latent in every human soul two qualifications are requisite, the first being concentration or attention, and the second patience or persistence.

Many of my readers seem to look for the developments to take place *in the Mirror and not in themselves*, and appear disappointed that they do not see anything at once. The Magnetic Mirror, it should be understood, is like any other Mirror in that it reflects only what is there before it. It differs from others, however, in regard to the nature of the things it reflects. At first it reflects thought-forms, the images which the mind is continually sending off by an unconscious process of cerebration. At this stage the images are nothing more or less than a reflex of the mind, its predilections and imaginings. At a later stage the images seen in the Mirror arise from a deeper source and have their origin in the subconscious or unrealized strata of the mind. They are then a reflex of the psychic environment of the individual and become to that extent prognostic or prophetic of what is to be—that which presently will become realized thought, conscious desire, definite speech and determinate action. The process by which the subconscious falls into the realm of conceptual or realized thought may be under the control of planetary action, or may be subject to the same law which determines the realization of planetary action in human life. What makes it probable is the fact that the same incidents which have found expression through the clairvoyant faculty have also been predicted from astrological data, and afterwards have been realized. But to return to practical instruction, the two qualifications for inducing clairvoyance are present in a greater or less degree in every experimentalist, and the degree of their development in the individual will have a direct effect in the production of visualized thought-forms and direct vision. Attention is necessary for the first stage of development, and patience for the second stage. Some people are gifted with second sight or natural clairvoyance, and such do not need any inducing medium. Such persons could

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see as well in a lump of coal, a drop of water or a spot of ink, as in a Magnetic Mirror. The difficulty with them is to disentangle the actual from the visionary, and I have known clairvoyants to relate as matter-of-fact experience things which could not possibly have transpired, but which afterwards came to pass exactly as related. In children the faculty is often natural and is only suppressed and finally obliterated by a concrete of hard experience. For them "Heaven hangs so nearly overhead," as Paul Verlaine has said, and the rude awakening which awaits them is perhaps one of the direst and most pitiable experiences which this world can afford. Those who cannot see anything in the Mirror themselves should try its effects upon young and unsophisticated children. The results are often surprising!

In the course of my reading recently I have happened upon a passage which is of interest from the point of view of the aspirant to this particular form of psychic development. It occurs in a psychic record entitled *The Story of Ahrinziman* by A. F. S., bearing a preface by Mr. F. W. Thurston, M.A., whose connection with Psychic Research is sufficiently well known to warrant that the narration is at least well founded and credible. The passage reads—

"Scarcely had these thoughts passed through my mind when I saw a mist gather on the Mirror's polished surface, and as it passed I saw two figures, a man in a rich dress whose back was towards me, but whose head and figure somewhat resembled my own, and a woman whose head, when I first looked, rested upon the man's shoulder while her arms twined around his neck and her whole attitude was one of clinging affection. She raised her head and looked, not at me, but at the man whom she caressed, and I saw her face was the lovely face of my wife Zuleika—but not as I had seen it last, soft and tender, and with the innocent look of a pet child. . . . She gave the man opposite her the luring, tempting glance I had seen the first time I had beheld her image in the mirror in this room, and I shuddered as I saw it stamped upon her face again."

The story, which in some respects is not unlike *Nyrida* by Mrs. Campbell-Praed, appears to be based upon the psychic recollections of a clairvoyant. Those who are successful in attaining any marked degree of psychic development cannot fail to get some glimpses of the past as well as of the future, for the records of all experiences are indelibly stamped upon the soul, and the future, as the author of *The Second Mrs. Tanqueray* has observed, is "only the past entered upon by a new door." If the instructions which accompany the Magnetic Mirror are faithfully followed, the latent faculty will be developed in the shortest possible time, and I shall always be glad to give further advice where it is needed or to receive reports and experiences from those who have met with interesting results.

It is necessary to add, in conclusion, that the Mirrors are delivered to the vendors in what is called a "virgin" condition, *i. e.* untouched by any human hand after completion, so that the breaking of the seal by which the instrument is secured constitutes a sale, and the Mirror cannot thereafter be returned or allowed for, unless found broken in transit, in which case it will be replaced. This restriction is absolutely necessary on account of what is known as "cross-magnetization," for if a Mirror is breathed upon or touched by one person it may be rendered useless for any one else. Any student of psychometry will appreciate the position, and will have experienced the difficulty which a "sensitive" has in seeing through an unsympathetic superposed aura. The reader can, however, well afford to take my word for the fact that the sealed Magnetic Mirror is a genuine article, and one that has uniformly given entire satisfaction.

SEPHARIAL.

## Horse-racing and Astrology

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SOME years ago I had occasion to remark, concerning the first published attempt to determine turf winners by planetary dispositions, that "there are millions of miles between the stars and the turf." Since then the distance has been considerably reduced. It was thought at the time that the remoteness in question referred to the actual relations existing between the world of astral causation and that of mundane effects. It was an error too superficial to deserve notice when at a later date, and again quite recently, the editors of two magazines interpreted me to that effect. But now that the subject is again before me, I may say that nothing more was intended than that, so far as the particular method then under consideration was concerned, the author was as far from the truth as the stars are from the turf. But to deny the possibility of forecasting the result of any contest set for a definite time and place would be tantamount to saying that either there was no horoscope for that place and time, which is obviously false, or that no interpretation of the set horoscope was possible, a position one could not consistently maintain. Seeing that the complex of incident is involved in the great issues of human life, and that there is abundant evidence of an over-arching law, it would not be reasonable to postulate planetary influences in human life without admitting planetary control of incident. Horse-racing, as an

incident of human interest, is not, so far as the result of any contest is concerned, under the direction of human will, for then "hot favourites" would always win, and we must, therefore, consider it under some other controlling influence which, rightly apprehended, would enable us to determine the result. Advocates of speculative astrology are in favour of looking for the controlling factor in coincident planetary configurations. Let us see what they make of it and how they propose to arrive at their predictions.

I find that there are four chief methods in vogue among students of this subject, by the employment of which it is proposed to determine the winner of any particular race. These have regard to Sound, Number, Weight, and Colour respectively. The common factor is the horoscope set for the time of starting. We may examine the merits of these systems in the order enumerated.

I. There is little doubt that a fundamental error controlled the mind of Shakspeare when he made Juliet to say: "What's in a name?" and to infer that there was little or nothing of virtue or efficacy in the power or sound by which names are expressed. It is fairly certain that there are degrees of force between the names of "Adolphus Spiffkins" and "Horatio Nelson," and there can be no doubt that a different temperament is conveyed to the mind by the sounding of such names as Roderick,

Romulus, Romeo, Horatio, Horace, as compared with Percy, Sidney, Bertie, and there is even more virility in Karl or Carlos than in the equivalent English name Charles. Every one recognizes the virtue of sound when it enters into the formation of automatapoeic or self-sounding words, such as crash, bang, boom, ping, etc., and none has to be instructed as to their meaning. The Kabalists, however, proceed by a more orderly method, and seek to determine the significance of names and words from the numerical value of their component letters, to the sounds of which they attach definite quantities. The sum of all the sounding letters of a name are then reduced to their simplest form or unit-value, and this gives the planet to which that name is directly related. Thus the name Mizpah gives the values 41781, which in sum are equal to 21, which is again equal to 3, indicating the planet Jupiter as the controlling planet.

Applying these principles to turf conditions, a modern author has invented a system in which the Kabalistic name-values of horses engaged in an event are referred to the planetary *horas* and *amshas*. Needless to say, this method depends upon a knowledge of the exact time of starting and finishing a race. The hours after sunset are ascribed successively to the several planets, beginning with that which rules the day and gives its name to it, as Sun for Sunday, Moon for Monday, etc. Each hour thus derived is again divided into 15 *amshas* or parts of 4 minutes each, and the planet which is ruling the period or four-minute interval at the moment of the finish of a race indicates the winning horse, the unit-value of whose name corresponds

with the number ascribed to the planet. These are the principal elements of Mr. H. Ahmad's system of turf predictions. In effect, there is a genuine principle involved, and the work entitled *The Mysteries of Sound and Number* is abundant in illustrations of its validity. Reduced to practice it is found to be a somewhat intricate "spot" system and cannot be successfully followed off the course, for even when the "probable runners" are known in advance, it is seldom that a race starts at schedule time. On the course, however, one may be armed with a table of 4-minute intervals, commencing with the schedule time of an event, and also a list of the unit-values of the names of contestants, so that, allowing for the distance to be run, the finish may be anticipated. Even so it would be difficult to make any effective use of the method, as the planet indicating the winner changes so rapidly that a race started under one planet may finish under another. Moreover, in a fairly large field, there will always be two or more runners carrying the same name-values, and a split stake on varying prices requires a good deal of handling at the last moment to prove remunerative. Mr. Ahmad discerns between horses of the same name-values by reference to age. I must refer readers to his work for a full exposition of the system he has evolved. If it has any claims to merit they certainly cannot depend upon utility, but as illustrating the actual connection between sound-values and planetary numbers the system is a valuable addition to the literature of astrology. Perhaps in other directions than horse-racing it may be found to have the merit of utility also.



II. Intimately associated with the foregoing system, but anterior to it in point of evolution, is the system of Numbers. Of this order there are several distinct methods, some astrological and some Kabalistic in their origins. Among them I may cite the method of H. Trevor. In this the figure is set for the time of the race, the Moon's position being especially noted in reference to the Mid-heaven. The distance in longitude between the Mid-heaven and the Moon is called the Measure. This measure is divided by the number of runners representing the "field," and the remainder indicates the number, from the top or bottom of the list, which should win. Despite the extremely plausible appearance of this system and its merit of simplicity, it remains, for all that it is worth, a spot system pure and simple. One degree of longitude passes over the Mid-heaven of a locality in four minutes, and the time of starting cannot be known with any certainty off the course. Consequently this method is subject to the same difficulties as the system of Name-values in Ahmad's scheme. Tested by results after the event, which is perhaps the fairest way of testing any such system, Trevor's method shows only a certain percentage of winners without accounting in any way for an all too plentiful crop of failures. Granting a fair knowledge of "form" and a nice estimate of the value of "tips," it should be possible by such a system as this to determine the time at which a race would finish. I do not advise my readers to attempt the process. It is one thing to be able to say, with a fair degree of frequency, that if a race is started at a certain time a certain horse will win. It is quite another, however, to take the

winner from a horoscope set for the schedule time.

III. Another method of finding winners by Numbers rests upon the supposed value of Planetary Hours. The time between sunrise and sunset is taken and divided by 12 in order to determine the length of the planetary hour, which differs according to the season of the year, on the day for which an event is fixed. The "hours" follow the same order as in the system of Ahmad, but they are planetary hours and not statute hours of sixty minutes only. The planet ruling the hour is first considered, and if capable of winning by its position and aspects, the number of the planet according to the Kabala is presumed to indicate the winner by its position on the "card." If, however, the hour-planet cannot win because of its imperfections or detriments, its weak position in the horoscope or adverse aspects of other bodies, then the planet which "disposes" of it is taken into account, and so on successively until a planet is found which can sustain the position of precedence, and its number will denote the winner. This, more than any other, perhaps, is a properly-constituted astrological system, but to what extent or in what proportion of trials it is capable of yielding accurate results is a matter I have not been able to inquire into sufficiently to report definitely.

IV. Another purely astrological system is that of Weights. The "field" in this case consists not in the number of runners, but in the range of weights carried by them. This range is divided into the circle of the zodiac in order to obtain the "measure." The planet which first forms an aspect to the rising degree in the horoscope of the race, and that planet which

next succeeds to it in an aspect to the same point, are taken into account. The distance between them when divided by the "measure" indicates the winner. Thus if the horoscope showed the 8th degree of the sign Aquarius rising at the time of a race, and Mercury was in Scorpio 9, first forming the square aspect to the Ascendant, with Venus in Sagittarius 11, next forming the sextile aspect, the distance between Mercury and Venus being 32 degrees, then, if the measure were 8, the 4th horse in the list of weights would win. With a small modification of those elements I have seen some remarkable "outside" events pulled off. It does not appear to rest so much upon a close estimate of the time of starting or finishing as the preceding methods, and if fairly dependable ought to prove attractive on the grounds of simplicity. Some understanding of a horoscope and its significations, the value of planetary positions and aspects, is of course involved, but this is inexpensive learning and may be readily acquired.

V. Planetary colours have also attracted some attention, and something in the nature of a system has been evolved on these lines. The 5th House is the House of Speculations, and the 10th that of Precedence, according to the usual canons of horary astrology. Every planet has its colour or colours, and from the dominance of one or

another planet at the time of the race, selection is made from the colours carried by the jockeys. But as the traditional copyists have failed to determine the colours of the planets with any the least degree of accuracy, not much is to be hoped for from this source.

So far as astrological systems go, therefore, it would appear that the turf accountant is fairly safe from being plundered to any extent, and no student of this particular branch of astrology has yet brought to my notice any method which is capable of yielding more than a certain percentage of sporadic successes. There is in every case a hint of something tangible and reliable, and in every case there is a defect which seems beyond remedy. I do not say that the complete system does not exist, I only affirm that something better than any of the above methods is required before any degree of practical success can be assured. I have been experimenting for some time past with a method which purports to yield an easy 50 per cent. of successful results, and it has the advantage of not depending upon a close estimate of the time of an event, requires no knowledge of number or colour, and experiment has shown it to be dependable to the extent claimed. If any of my readers have something better to communicate I shall be pleased to examine its merits and give full credit to the author.

SEPHARIAL.

## Phenomena Interpreted

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**D**URING the Quarter upon which we enter on 1st December next, there will be several striking positions and configurations of the planets, which it will be of interest to interpret as nearly as possible. Of course the most reliable indications are those derived directly from the horoscopes of the various capitals of the world, at the lunations and ingresses immediately preceding and following important celestial phenomena, but this would be impracticable within the limits at my disposal, and I must therefore content myself with a general interpretation of the chief configurations only.

DECEMBER shows the Sun in quadrature to Saturn at the beginning of the month, Saturn being then in the sign Pisces. This will depress Stocks, and is likely to bring Spain and Portugal under a cloud for a brief period. Mining industries will suffer, and it will not be surprising if there is trouble in connection with the Fisheries, for more than once during the stay of Saturn in Pisces there have been instances of fish-poisoning on a large scale, notably the Dutch oysters, and once a fish famine. Among Stocks, the Spanish Sealed Bonds are liable to depreciation. At the full Moon preceding this aspect of Sun to Saturn, the Sun and Mercury in the lower angle of the horoscope for London will be in quadrature to Saturn on the west horizon. Consequently there will be heavy rains, destruction of property, and much unrest in Government centres. The Church Party will strike effectively at the Education Bill, and popular feeling will run high.

On the 15th of this month Uranus will form the opposition aspect to Jupiter for the second time this year. As this important configuration takes place from cardinal signs it will have a very striking effect both in the political and physical worlds. Violent storms will arise in various parts of the world and the destruction of property will be very great. Religious and sectarian quarrels will take place. The masses and the classes, the Church and State, the Lords and the Commons, will now find themselves at variance, and most probably on the question of religious education. India and South Africa will reflect the influence of this configuration of the major planets, and affairs in both these centres will not progress satisfactorily.

As in the last instance of this phenomenon, we may expect severe

earthquakes in various parts of the world with widespread disasters and loss of life and property. In longitude  $118^{\circ}$  West and latitude about  $23^{\circ}$  North there is likely to be a scene of terrible devastation, for the opposed planets will there be on the meridian and about the zenith at the same time. Similar results may affect long.  $62^{\circ}$  East.

**JANUARY (1907).**—The Old Year and the New Year are linked up by the adverse aspects of the Sun to Jupiter and Neptune, with an intermediary conjunction with Uranus. This is an ugly combination, and bids well to produce a condition of extreme tension in the political world with complications in British Dependencies and Colonies. There are, however, steadying influences from the aspects of Mars and Saturn to the Sun at the same time, so that issues are not likely to take a critical form. From the 9th to the 14th there will be some close associations of the planets Neptune, Jupiter and Uranus with the planet Mercury in its transit through Capricornus. These will be attended with very inclement weather and a prevalence of cyclonic storms (see "Weather Forecasts"). Incidentally it will transpire that a ferment of unrest and dissatisfaction is at work in India and also in South Africa, and in these parts seditious actions are not improbable.

**FEBRUARY.**—At the very beginning of the month Uranus will form its second opposition to Neptune from the sign Capricornus. The aspect is completed at six minutes past four in the morning of the 1st, and will be on the meridian of *circa*  $87^{\circ}$  East and  $93^{\circ}$  West longitude. In these parts the most striking effects are likely to be registered. There will be earthquakes of a ruinous nature and violent storms. Following as this does upon the heels of the total eclipse of the Moon in the sign Leo, I fear that we may have some repetition of effects similar in nature and scale of magnitude to the disaster which overtook San Francisco under similar conditions in August last.

These are the chief phenomena of importance during the ensuing quarter of the year embraced by our publication. "The wise man foreseeth the evil and covereth himself, the foolish pass on and are hurt."

## Weather Forecasts

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**D**URING the past Quarter our predictions concerning the weather have been in singular agreement with the facts, and it is really inconceivable why those who have the disposition of these matters under the Government should continue to ignore the claims which Astrology has long made through reputable channels to their serious consideration. One can only conclude that they have "their own fish to fry." What telegraphic system of weather forecasts is there, for instance, that could have predicted the great storms of the 28th September three months in advance? Emphatically there is none. Yet our forecast stands in plain, cold type, and our science rests upon scientifically-observed celestial phenomena. Nor does it stand alone. On the contrary, it was a prediction common to all astrological writers of almanacs, which clearly shows that it is not guess-work. It is not asked that the Meteorological Office should abandon its present methods. It is suggested, however, that it should include an intelligent recognition of sidereal and planetary configurations. Let us see what we have in store during the coming Quarter.

**DECEMBER.**—The month will open with cold and stormy weather, a heavy depression bringing clouds in abundance. Temperature low. The 10th brings high winds followed by storms on the 15th, much drizzle or sleet about the 21st, finishing with storms at the close of the month. I judge a stormy and wet month on the whole. *Storm Periods*—1st, 15th, and 29th or 30th.

**JANUARY (1907).**—The indications of unsettled weather are evident at the opening of the New Year, and will be succeeded by a fine and cold spell, which appears likely to extend to the 8th. During the interval between the 8th and 15th stormy and cyclonic weather will prevail, followed by drizzle and clouds to the 19th or 20th. Thereafter the weather appears more temperate for the time of the year, with no important disturbances. *Storm Periods*—1st and 8th to 15th.

**FEBRUARY.**—The chief indications of disturbances are at the beginning and middle of the month. Stormy and windy weather prevails about the 1st and 2nd, then a rise of temperature to the 9th at least. Windy about the 9th, with finer and milder weather during the succeeding days. Stormy on the 15th and 16th. Then clearer with fresh winds. The last week will bring a spell of exceptionally mild weather, and probably a phenomenal temperature for this period will be registered. *Storm Periods*—1st and 15th to 16th.

## Market Forecasts

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**I** CONFESS not having been so exact in my estimate of the Markets during the past Quarter as I should have been. The conditions, however, have not been altogether normal, and the backwash of influence from the summer romp in American Rails and the consequent stringency of money has kept a wet blanket on most descriptions of Stocks and Shares ever since. I am even now, however, looking for a fulfilment of my anticipations concerning the rehabilitation of the South African Market, and I shall be surprised if both these and Brazilian Stocks have not enjoyed some appreciation before the issue of this number of the journal.

My estimate of the Markets during the ensuing three months is as follows :—

**DECEMBER.**—Most Gilt Edged Stocks will suffer some depreciation at the opening of the month, and among others I should expect to see Spanish Fours drop a point or two. Cape Stock and South Africans generally should gain a steadying influence during the second week, but are liable to have a sharp set-back mid-month, and again at the close of the month, though trading will necessarily be under holiday influences. After the Account there will be some buying of Indias.

**JANUARY (1907).**—There is not much of importance to record this month and trading looks slow, but it will be obvious that South Africans and Cape Stock will not have caught the public fancy, for after something of a filip in the first week they recede again to the middle of the month, and the conditions thereafter are not favourable to an appreciation of shares of any description, but I should expect a further easing off of Consols and Spanish Stock.

**FEBRUARY** does not develop any improvement of tone till the close of the month, when buyers come into the Kaffir Market and enhance prices. About the middle of the month Indias are likely to scale off along with Consols and Russias, and on the month American Rails are likely to show a falling off also. All the developments worthy of notice take place in the last week. A rise in Consols and Kaffirs will put a good complexion on the Markets generally, and prices should advance in most directions.

## Casual Causerie

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**D**ESPITE the general disinclination to confess to any belief in the influence of the stars in human life and cosmic changes, it remains a fact that the average intellect is saturated through and through with a diluted form of astrology. The child imbibes it with his mother's milk, lisps it in his earliest talk, and ever afterwards observes it in his thought and diction.

We talk of disasters, perhaps without thought of the particular star which may have been the cause of such events, but we mean, if we mean anything at all, that a particular star or planet has produced the catastrophes in question.

We speak of "chronic" ailments and thereby confess that their enduring effects are the direct result of the action of the planet Saturn, known to Hippocrates, the Father of Medicine, as Kronos, and the causative agent in the production of long-standing illness, as distinguished from acute ailments which were said to be due to Mars. We refer to those suffering from wasting disease as "hippocratic" in recognition of this fundamental principle of the great physician.

If we probe further for evidences of popular astrological usages, we find men referred to as martial because they are manifestly under the influence of the ruddy planet, Mars, the God of Battles; and others again as mercurial and jovial or jolly, indicating that such are under the dominion of

the planets Mercury and Jupiter respectively. We may recall the old woman's tale of children having been "born in the parsley bed," which originates from a corruption of the word *selene* (the Moon) into *selinon* (parsley). Anciently no more was meant than that children were born from the Moon, the generatrix of all mundane or "sublunary" events.

All this talk is in strict accord with astrological principles, and the tradition is maintained and embodied in our language, although the study of astrological principles, and consequently the belief in the traditional lore, has long been out of fashion. But anything nowadays is out of fashion which does not yield an immediate *quid pro quo*, and there seems to be a fictitious but very evident belief in the modern mind that somehow or other railways and motor-cars have enabled us to outstrip the action of planetary influence in human life.

Be that as it may, it is yet to be observed that in the matter of eating, drinking and sleeping, in general of living, and especially in the matter of dying, modern civilization has not made a single step in advance of our neolithic ancestors. We have managed to curtail our average life by some years or even decades; we have reduced our physical stamina and proportions, and have added many complexities to the conditions of endurable existence, so that what were

anciently regarded as luxuries are to-day regarded as necessities of life ; the intellect has become more complex and we fight with different weapons, but fundamentally the principles which control our actions are practically identical and on the same level as those which actuated our forebears. If we have gained anything it is the spiritual discernment and rational discrimination which enables us to perceive, however imperfectly for a while, the great world of causation around us, and to know that the arena of this vast struggle for existence is the playground of a wonderful complex of forces, not all human or humanized, which find different reflection in the lives of different individuals. We have gained some notion of the reach of "the everlasting arms" which underlie all phenomena in this universe of ours, and our conceptions of time, of space, and of matter, have been perceptibly extended. But somehow we have failed, or perhaps have never tried, to "hitch our wagon to a star," and in effect all this extension of knowledge has been practically profitless so far as the concrete conditions of our earthly existence are concerned.

Born under the planet Jupiter and naturally optimistic, I am bound to hope, to speculate, to ask myself where all this complexity and stress shall eventually lead us. Ambition dominates the individual and competition urges forward the race until the pace is bewildering, and many naturally well-balanced minds, becoming intoxicated with the giddy whirl of life, are finally content to "leave it to luck" as to where they will eventually be landed. And what happens with the individual soon becomes the custom of the race, so that we have

the right to ask where modern "progressives" propose to conduct us, what modern civilization hopes to attain, and whether, after all, some of the old-fashioned notions upon which our modern prosperity has been built up have not in them the elements of a commercial and social palingenesis ?

Nothing in reality militates against the introduction of astrological principles into many departments of our daily life. A good deal of floundering and unrest would be done away with if parents would early seek for their children that line of least resistance which represents greatest progress. Still more might be done by employers in the selection of servants with natural aptitude for their particular work. Business managers might at least try the effect of launching their new concerns upon the high tide and under the most favourable planetary configurations. The proof of the pudding is in the eating, and the list of failures which are yearly recorded, disastrous as they are for both debtor and creditor, might be considerably reduced if, as suggested, every man were to hitch his wagon to a star. Patience, industry and business methods may do much towards success in life, and are in fact essential, but should the most deserving man open up business under the direct rays of the planet Saturn he would be only courting ruin and disappointment. Belief in astrology after a searching test is not nearly so unreasonable a thing as shutting one's eyes to its possible light and launching out as if to-day were the beginning of time and one's own unaided powers the sum total of influences in the universe.

Again, the State yearly pays thousands of pounds sterling for



the unkeep of a meteorological office which, on its own confession, cannot forecast the weather with any certainty more than forty-eight hours in advance, while it is a notable fact that all the great atmospheric disturbances have consistently been predicted under the head of Storm Warnings in the astrological almanacs—and that by men who have no special qualifications to rank as scientific meteorologists. They observe planetary configurations only, and having regard to the season of the year are able with considerable precision to determine the nature of the weather, months and even years in advance. These predictions have no bearing on the general weather indications for the period to which they relate, but they are distinct forecasts apposite to particular dates when phenomena of a striking nature will be experienced. Yet in spite of the uniform success of such forecasts, neither the Government nor its representative officials have the courage to take the study of astro-meteorology seriously in hand and appoint a Commission to examine into its merits.

It matters very little to the

average business man how many times in the year the weather forecasts printed in our daily papers promise weather that is "fine and mild," or "showery with some wind," but it touches the whole of our commercial life when only twenty-four hours in advance of the event we have telegraphic notice of "violent storms." Lloyds at all events ought to take the factor into account. If I were the Manager of an Insurance Company I would raise premiums all round on outgoing vessels during certain predetermined periods of the year. I would also lift premiums for astrological "long livers," and make concessions in certain other cases. If the President of the Board of Agriculture would institute a National Granary, and make his contracts for delivery at the price of the day, an intelligent anticipation of the trend of the Wheat Market such as is issued by me every year to a number of clients would considerably establish our reputation as a provident and far-seeing nation, and add to our national life a sense of security which is conspicuously lacking at all times of international trouble.

## Reviews

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ESSAYS ON ASTROLOGY. By  
JAMES HARVEY. Glasgow: 1906.  
Price 6*s.*

**O**FTEN enough one meets with adverse criticisms of astrology by obviously uninformed writers, but it is a novel and refreshing experience to find a writer who has made a patient study of the subject, and who, from the unbiassed position of the genuine student, has the courage to declare his experiences. Mr. Harvey informs us that he took up his first book on astrology "with the usual sceptical misgiving that he would reap disappointment." At first all was chaos, then a gleam of light, a false dawn, then chaos again. But still he ground away at it. In the end "the results were gratifying. How symmetrically it all fell into position; and how amazingly all the different phases of the science were connected is beyond my pen. Suffice it to say I found a means of insight into human nature which two years before I would have repudiated as the incubus of a fanatic."

This testimony is satisfactory and valuable because ingenuous. Mr. Harvey has no fish to fry, he is not a professional exponent. But none the less were Ptolemy, Napier, Kepler, Wallenstein, Sir Walter Scott and Bulwer-Lytton, to whom the author makes reference as distinguished men who gave credence to the principles of the science.

The author divides his work into four sections: (1) "Is Astrology True?" (2) "Astrology and Fatalism," (3) "Astrology and the

Human Aura," and (4) a versed exposition of the influence of the Sun in the various signs, entitled "The Spirit of the Sun."

The chemical action of rays at varying angles, and the law of crystallization are cited in evidence of the efficiency of planetary "aspects" which determine the influences of the hour of birth. In regard to the natures of the planets it is incorrect, however, to say that Neptune's influence "owing to his recent discovery," and "his motion being so slow," cannot be definitely ascertained. There is such a thing as retrogressive calculation, whereby Neptune's position can be, and has been, ascertained in hundreds of historical horoscopes, and its influence noted. It is moreover a question whether the action of the planet is due to light-rays, upon which its author lays great stress. If the Sun were in the meridian of a horoscope, where its light-rays would be most powerful, and Saturn were in opposition to it from the nadir, where it could not possibly reflect light-rays to the locality of birth, it would be found in practice that the influence of Saturn was finally predominant. Mr. Harvey discerns between Fate and Destiny, showing fate to be incidental to the material body of man, and destiny to be within the making powers of the soul. One is the result of past evolution, the other of future unfoldment. "Fate is definite; destiny is indefinite," is a statement which is most probably true, though a wider knowledge of the future of the soul seems necessary to its verification, and

with that knowledge we may be content to submerge our "free-will" in the wider plans of a higher mind. One of the interesting points brought out in connection with planetary colours and human auras is that the discrimination of colours is a matter of long evolution, and that the earliest writings do not distinguish between the colours red, blue, green and yellow. It appears to be much the same with sound. I think, however, that Max Müller was wrong in the statement that "there is no word in the Sanscrit equivalent or relating to colour," but this is not the place to discuss the point. It may be of interest to note, however, that in the Hebrew *aur* (ar—to flow) we have the root of such words as auric, aurum, auriferous, etc., and a subtle linking up of light with the source of light in the symbolical index of the metal gold which is astrologically under the Sun. Mr. Harvey's essays are full of interesting points, and cannot fail to rivet the attention of the reader, whether believing in astrology or not.

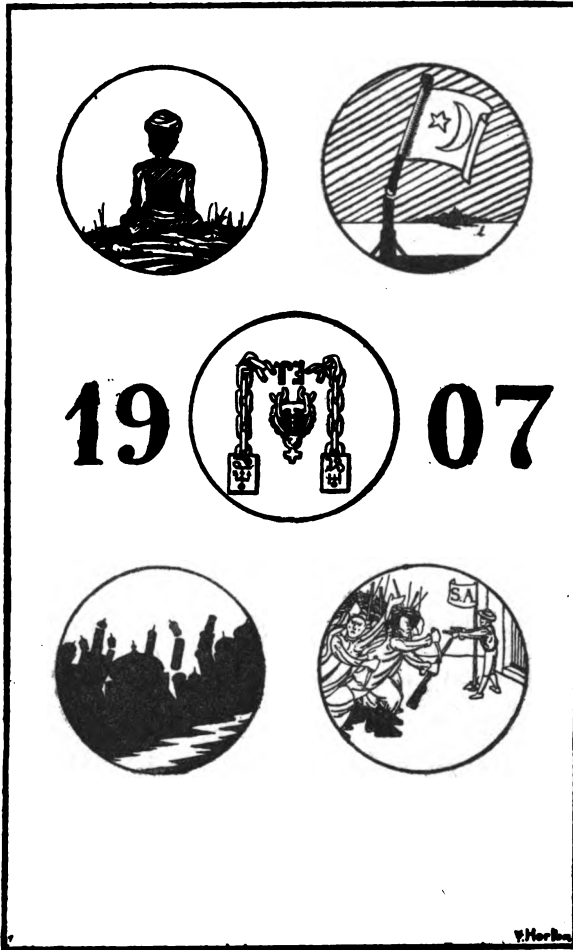
THE OCCULT REVIEW. London: Philip Wellby, 6 Henrietta St. Price 6d. net.

**T**HIS representative journal approaches the end of its fourth volume and second year, and in the November issue presents us with some material of singular interest from the pen of well-known writers. Mr. Edwin J. Ellis, whose collaboration with Mr. William B. Yeats on the works of William Blake, the English mystic, are so well known, gives us a notion of the "Ghosts in Shakespeare," and concludes from a study of many passages in the writings of the Bard that "It must

on the whole be recognized that in presenting ghosts and spiritual powers he had enough occult knowledge not to offend probability." Rather we would say, Shakespeare had availed himself of sufficient of the current beliefs of his day not to offend convention, and that is whereabouts the true argument lies. Dr. Franz Hartmann, the well-known author of *Magic, Black and White*, contributes a series of very remarkable experiences of an authenticated nature relative to occult experiences, together with presumable explanations. These narratives should be read critically and carefully. Dr. Hartmann has keen insight into psychic phenomena, and his suggested explanations are in most cases eminently reasonable. The revealed memoirs of Lady Archibald Campbell, which appear under the apocalyptic title of "The Only Wisdom," are distinctly interesting, but the trick of diction indulged in throughout renders them unnecessarily vague. In fact we should dearly like to know what "The Only Wisdom" is all about. From all appearances it is a communication from a spiritual source, but if the effort had been to obscure the purport of that communication, it could not have been more successfully achieved than in its present form.

The Editorial appreciation of Prentice Mulford's work as a mystic is well worth consideration. It constitutes in effect an indictment of orthodox Christianity. It is probable, however, that Mulford will remain in the category of "cranks" until we have evolved to that degree of spiritual assurance which evidently was enjoyed by this singular and luminous teacher. Other articles of great interest will be found in the pages of the *Review*.

## OUR HIEROGLYPH



*With the last number of the Old Year, we are presenting to our readers a hieroglyphic representation of the most striking events in the year 1907. In order to encourage the students of Prognostic Astronomy, and to test the ingenuity of our readers, we offer a Cash Prize of One Guinea and a second Prize of Half a Guinea for the best and second best interpretations, either in prose or verse, of the above Figures. Solutions should be addressed "Competition," Editor of THE FORECAST, 6, Henrietta Street, W. C., and must be received not later than 31st December, 1906.*

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.

*Continued from page 103.*

### CHAPTER III

#### THE TEMPLE OF DELPHI—THE SCIENCE OF APOLLO—THEORY OF DIVINATION—THE PYTHONESS THEOCLEA

FROM the plain of Phocis the traveller mounts the smiling meadows bordering the banks of the Pleistus to plunge into a winding valley shut in between lofty mountains. At every step the way becomes narrower and the country more sublime and deserted. Finally a circle of rugged mountains, crowned with wild-looking peaks, a veritable storehouse of electricity, over which storms often raged, is reached. Suddenly, far up the sombre gorge appears the town of Delphi, like an eagle's nest, on a rock surrounded by precipices and dominated by the two peaks of Parnassus. From the distance the bronze Victories are seen sparkling in the light, as well as the brazen horses, the innumerable statues of gold, marshalled along the sacred path and arranged like a guard of heroes and gods round the Doric temple of Phœbus Apollo.

This was the most sacred spot in Greece. Here,

## THE TEMPLE OF DELPHI 33

the Pythoness prophesied and the Amphictyons assembled; here, the different Hellenic peoples had built round the sanctuary chapels containing treasured offerings. Here, processions of men, women, and children, coming from afar, mounted the sacred path to greet the God of Light. From time immemorial religion had consecrated Delphi to the veneration of the people. Its central situation in Hellas, its rock sheltered from profane hands and easy to defend, had contributed to this result. The place was calculated to strike the imagination, for a singular quality gave it great prestige. In a cavern behind the temple was a cleft in the rock from which issued a cold, vapoury mist, inducing, it was said, a state of inspiration and ecstasy. Plutarch relates that in by-gone times a shepherd, when seated by the side of this cleft, began to prophesy. At first he was looked upon as mad, but when his predictions became realized, people began to investigate. The priests took possession of the spot and consecrated it to the divinity. Hence the institution of the Pythoness, who was seated above the cleft on a tripod. The vapours exhaling from the abyss occasioned convulsions and strange crises, provoking in her that *second sight* noticed in certain somnambulists. Eschylus, whose affirmation is not without weight, for he was the son of a priest of



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## PYTHAGORAS

Eleusis, and an initiate himself, tells us in his *Eumenides*, by the mouth of the Pythoness, that Delphi had first been consecrated to the Earth, then to Themis (Justice), afterwards to Phœbe (the interceding moon), and finally to Apollo, the solar god. In temple symbolism each of these names represents long periods, and embraces centuries of time. The fame of Delphi, however, dates from Apollo. Jupiter, according to the poets, wishing to find the centre of the earth, started two eagles in their flight from east and west, and they met at Delphi. Whence comes this prestige, this world-wide and unchallenged authority which constituted Apollo as the god of Greece *par excellence*, and now makes the glory of his name inexplicable to us?

History is dumb on this important point. Question orators, poets, and philosophers, they will only give you superficial explanations. The real answer to this question remained the secret of the temple. Let us try to fathom it.

In Orphic thought, Dionysos and Apollo were two different revelations of the same divinity. Dionysos represented esoteric truth, the foundation and interior of things, open to initiates alone. He held the mysteries of life, past and future existences, the relations between soul and body, heaven and earth. Apollo personified the same truth applied to

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life on earth and social order. The inspirer of poetry, medicine, and laws, he was science by divination, beauty by art, peace among nations by justice, and harmony between soul and body by purification. In a word, to the initiate Dionysos signified nothing less than the divine spirit in evolution in the universe; and Apollo, the manifestation thereof to mankind on earth. The people had been made to understand this by a legend. The priests had told them that, in the time of Orpheus, Bacchus and Apollo had vied with one another for the tripod of Delphi. Bacchus had willingly given it up to his brother, and withdrawn to one of the peaks of Parnassus, where the Theban women were wont to celebrate his mysteries. In reality the two sons of Jupiter divided between themselves the empire of the world. The one reigned over the mysterious Beyond, the other over the World of the Living.

So that we find in Apollo the solar Logos, the universal Word, the mighty Mediator, the Vishnu of the Hindus, the Mithras of the Persians, and the Horus of the Egyptians. The old ideas of Asiatic esoterism, however, took on, in the legend of Apollo, a plastic beauty, and an incisive splendour which made them penetrate the more deeply into human consciousness, like the shafts of the God.

## PYTHAGORAS

“White-winged serpents springing forth from his golden bow,” says Eschylus.

Apollo springs forth from the mighty night at Delos; all the goddesses greet his birth; he walks and takes up his bow and lyre, his locks stream in the air and his quiver rattles on his shoulder; the sea quivers, and the whole island shines with his glory scattered abroad in floods of golden flame. This is the epiphany of divine light, which by its august presence creates order, splendour, and harmony, of which poetry is the marvellous echo. The god goes to Delphi and pierces with his arrows a monstrous serpent which was ravaging and laying waste the land, he purifies the country and establishes the temple; the image of the victory of this divine light over darkness and evil. In ancient religions, the serpent symbolized at once the fatal circle of life and the evil resulting therefrom. And yet, from this life once understood and overcome, springs forth knowledge. Apollo, slayer of the serpent, is the symbol of the initiate who pierces nature by science, tames it by his will, and breaking the Karmic circle of the flesh mounts aloft in spiritual splendour, whilst the broken fragments of human animality lie writhing in the sand. For this reason Apollo is the master of expiation, of the purification of soul and body. Bespattered with

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the monster's blood, he performed expiation, purified himself during an eight years' exile beneath the bitter, health-giving laurels of the vale of Tempe.—Apollo, trainer of men, likes to take up his abode in their midst, he is pleased to be in towns with the youths and young men, at contests of poetry and the palaestra, though he remains only for a time. In autumn he returns to his own land, the home of the Hyperboreans. This is the mysterious people of luminous and transparent souls who dwell in the eternal dawn of perfect felicity. Here are his true priests, his beloved priestesses. He lives with them in strong, intimate communion, and when he wishes to make mankind a royal gift, he brings back from the country of the Hyperboreans one of those mighty, radiant souls who is born on earth to teach and delight mortals. He himself returns to Delphi every spring, when poems and hymns are sung in his honour. Visible to none but initiates he comes in dazzling Hyperborean glory, in a chariot drawn by sweetly-singing swans. Again he takes up his abode in the sanctuary, where the Pythoness speaks forth his oracles, and sages and poets listen. Then is heard the song of nightingales, the fountain of Castalia scatters silver spray on every hand, dazzling light and celestial music penetrate the heart of man and reach the very veins of nature.

## PYTHAGORAS

In this legend of the Hyperboreans may be found much light thrown on the esoteric basis of the Apollo myth. The land of the Hyperboreans is the Beyond, the empyrean of victorious souls, whose astral dawns light up its many-coloured zones. Apollo himself personifies the immaterial and intelligible light of which the sun is merely the physical image, and from which flows down all truth. The wonderful swans which bring him are poets and divine geniuses, messengers of his mighty solar soul, leaving behind them flashes of light and strains of glorious music. Hyperborean Apollo, accordingly, personifies the descent of heaven on to earth, the incarnation of spiritual beauty in flesh and blood, the inflow of transcendent truth by inspiration and divination.

It is now the moment to raise the golden veil of legend and enter the temple itself. How was divination practised therein? Here we touch upon the secrets of Apollonian science and of the mysteries of Delphi.

In antiquity, a strong tie united divination to the solar cults, and here we have the golden key to all the so-called magic mysteries.

The worship of Aryan humanity from the beginning of civilization was directed towards the sun as the source of light, heat, and life. When, how-

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ever, the thought of the sages rose from the phenomenon to the cause, behind this sensible fire, this visible light, they formed the concept of an immaterial fire, an intelligible light. They identified the form with the male principle, the creative spirit or intellectual essence of the universe, and the latter with its female principle, its formative soul, its plastic substance. This intuition dates back to time immemorial. The conception I speak of is connected with the most ancient mythologies. It circulates in the Vedic hymns under the form of Agni, the universal fire which penetrates all things. It blossoms forth in the religion of Zoroaster, the esoteric part of which is represented by the cult of Mithras. Mithras is the male fire and Mitra the female light. Zoroaster formally states that the Eternal, by means of the living Word, created the heavenly light, the seed of Ormuzd, the principle of material light and material fire. For the initiate of Mithras the sun is only a rude reflection of this light. In his obscure grotto, whose vault is painted with stars, he invokes the sun of grace, the fire of love, conqueror of evil, reconciler of Ormuzd and Ahriman, purifier and mediator, who dwells in the soul of the holy prophets. In the crypts of Egypt, the initiates seek this same sun under the name of Osiris.

*(This work, which is now published in volume form, will no longer be continued in these pages.—EDITOR.)*

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