

COLLECTED SEPHARIAL VOLUME 1

GANN'S FINANCIAL SEPHARIAL

THE LAW OF VALUES

THE SILVER KEY

THE SCIENCE OF FOREKNOWLDEGE

SEPHARIAL

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THE LAW OF VALUES

An Exposition of the Primary
Causes of Stock and Share
Fluctuations

BY
SEPHARIAL

Author of
"A Manual of Astrology," "A Manual of Occultism,"
"Cosmic Symbolism," "The Silver Key," etc.

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INTRODUCTION.

In the following pages I have given some valuable hints to those who are able to invest their money and take their dividends. They will be able, with the assistance of my book, to buy cheaply and to clear out before prices recede from the highest. It is not to be supposed that I give any of my keys, which constitute the "Arcana," and which can only be had under agreement of a binding nature, but the reader will be able to take advantage of genuine information contained in the pages of "The Law of Values," at whatsoever

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time he is in a position to put money in a lock-up investment. Of the actual working value of this system there can be no doubt whatsoever, for illustrations are given showing the application of the principles involved to the actual state of the markets according to official returns. With these figures there can be no cavilling, and when it is further shown that the same factors are repeatedly followed by the same effects, not in one part of the world only, but in every part whose financial interests are represented on the Stock Exchange, there can be only one conclusion, and that undoubtedly will be in favour of

Astrology as the master-key to safe and profitable investment.

This is my second contribution to Astrology as a financial science, and I have been induced to write the book in the belief that the sooner we bring the science down from the clouds, where would-be Esotericists have incontinently hurried it, the sooner it will gain a proper recognition in a practical world. Later, when it is found by the man in the street to have a body and consistency, and that it can talk his own language, doubtless he will be the readier to admit that it has also a soul and can be studied from an entirely different point of view with equal

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benefit to the intellectual and spiritual man as it has proved useful to the material and physical man. The point need not be laboured. To those who profess Astrology I would say, feed those who are in the nursery, give them a material grip on the practical side of things, and keep your academics for the forum. What is the binomial theorem to children who can only appreciate what they can see and handle? There is an orderly process of development in thought which should be followed in all our schools, and which passes from science to philosophy, and from philosophy to ethics.

Science is what we know about a thing, philosophy what we think about that which is known, and ethic is the effect of that thought upon our conduct. Before we can profitably make an Esotericism of Astrology, we have to prove that it is a science. It is claimed for Astrology that it is the science of foreknowledge, and the man who cannot turn it to account when he has proved its scientific integrity is not worth troubling about.

I have written this book for intelligent and practical men of the world, who are, or will some day be, in a position to employ money, and I have given rules

and proofs such as will enable anybody to employ their means to the best advantage. These preliminary notes will prepare the reader for the study of the book itself.

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CHAPTER I.

GENERAL PRINCIPLES.

The apparent cause of all fluctuations in the value of any security or commodity whatsoever, is the balance of supply and demand. The non-apparent and primary cause is the response of terrestrial nature to planetary influence. In this statement I am suggesting the operation of a cosmical law of planetary interaction, a concept that is entirely agreeable to the doctrine of the solidarity of the universe. If crops fail, whether they be wheat, cotton, coffee, or tea crops, the values

of such supplies as are in sight are naturally increased, and similarly a depreciation occurs when crops are abundant. But when we come to enquire as to the failure of crops or their plenitude, we have to look further than the earth in which they were sown or the air by which they were blighted or vitalized, as the case may be. We have, in fact, to refer to planetary interaction and those cosmical laws by which the integrity of the system is maintained. The obvious law of action and reaction, which is referred to as responsible for the stability of the universe, but which in fact has been latterly referred to as the

unstable equilibrium—a paradoxical phrase—is to be seen at work in the Stock and Share Market as surely as it is in the universe at large.

Let us take it as a working hypothesis that the planets act and react upon one another, producing a variety of perturbations and reactions, not only in the bodies themselves, but in the atmospheres surrounding them, and in that more tenuous and subtle medium which is called spatial ether, which is continuous of the intermolecular ether permeating the earth and all planetary bodies from centre to periphery. Then it will follow that even the

brain and nervous system of man are subject to the stimulus of etheric vibration, and thus to planetary action. With this working hypothesis it will be possible to show reason for man's invariable response to the immediate action of the planets in their various geocentric relations, their conjunctions and oppositions, and their occurrences to the various signs of the zodiac.

Before we can rightly estimate the effects of these interplanetary relations, however, it will be necessary to make some research, first of all to determine what countries or interests are related to the several signs of the zodiac,

and next to ascertain the influence of the various planets in these signs.

We are fortunately in possession of a fair amount of traditional knowledge on both these points, sufficient to enable us to bring the matter to an empirical test.

Proceeding along these lines, we find that the twelve signs of the zodiac are related to various territories already defined and well-known to the ancients. Claudius Ptolemy, who was one of the earliest, if not, indeed, the first of geographers in Europe, delivered certain descriptive charts delineating the countries known to him and indicating the zodiacal

sign to which each territory responded. The sign-rulership of various old countries has been traditionally handed down to us, and other parts of more recent development have been empirically referred to their respective signs. Thus we know that the following countries are ruled by the signs against which they are set:—

Aries : England, Denmark, Judea, Peru, Germany.

Taurus : Ireland, Persia, Italy, Chili.

Gemini : Wales, United States of America, Egypt.

Cancer : China, Holland, Africa.

Leo : France, Australia.

Virgo : Turkey, Uruguay.

Libra : Argentine Republic,
Japan, Austria.

Scorpio : Morocco, Brazil.

Sagittarius : Spain.

Capricorn India, New Zealand,
Mexico.

Aquarius : Russia.

Pisces : Portugal.

There are, of course, many other countries under each of these signs, some of which are under scrutiny and test, others of no great political or commercial importance being omitted. The above will, however, serve for the purpose of the present exposition of the Law of Values.

When, therefore, certain pla-
c

nets transit these signs, or form important configurations therein, or when the eclipses fall in them, the countries related to those signs undergo political changes which affect the stability of the markets they control. In a subsequent chapter this will be fully explained and dealt with in a practical manner.

CHAPTER II.

PLANETARY VALUES.

As a result of centuries of experience by successive students of planetary influence in human life, we are able to ascribe in the most positive manner certain characteristics to the various planets of the solar system. The signs of the zodiac affect nothing of themselves, and cannot be said to have any active influence in the mundane affairs. But when any sign is occupied by a planet, that body becomes a focal centre for the collection and distribution of cosmic influences. The sign

occupied by it at the same time gets "coloured" or affected by the planet. The specific natures of the planets, so far as they affect the trend of market values and the stability of those securities controlled by the countries related to the signs they occupy, are briefly as follows:—

Neptune produces democratic disturbances, anarchy, chaos, confusion. It tends to schemes and plots, "rings" and rigging of the markets.

Uranus produces sudden upheavals, revolutions, strikes and insurrections. It brings about sudden fluctuations in values, and has a disturbing effect on securities.

Saturn brings famines, failure of crops, disasters of various sorts and national depression due to political reverses and general want or popular discontent. Its effect on the market is to produce a marked depression or deflation of security values.

Jupiter brings an expansion of internal resources and industries, the opening up of new industries, cheap money, general prosperity, political advantages, and tends to bring about a rise in the value of securities and shares.

Mars produces a feverish activity and much enterprise in the country, good trade and new flotations. But at the same

time it incites to warlike feeling and intestine feuds and does not afford a very sound basis for operations. Its effect on the market depends on its aspects, and nature of the sign it occupies, but generally it induces to a brisk market, active buying, and a "bull" tendency. When falling in eclipse signs, *i.e.*, with the Node, it induces a war, and thus creates an element of danger which is repeated on the markets by a fall in the value of stocks and shares.

Venus gives a peaceful condition of the country, quiet development of internal resources, plentitude of crops, and good security. Its effect on the markets is to pro-

duce a period of quiet inactivity, with few or no fluctuations.

Mercury brings a condition of nervous activity, much unrest, inconsequent talk, various rumours (according to its aspects) and a sense of instability. Quick buying and selling, scalping, and small but rapid fluctuations attend the influence of this volatile planet upon the markets.

A planet that is intrinsically evil in its effects, that is to say, one that depresses the market, may be rendered inoperative for the time being by good aspects from other planets, and also by the circumstance of it being in its own sign. But when badly as-

pected by any other planet, its effects will be detrimental to the financial interests of investors in such securities or shares as it may control.

We may now bring these general principles to the test by reference to published records, and for that purpose I have extracted my figures from the *Stock Exchange Intelligencer*, wherein they may be verified.

THE SILVER KEY

A GUIDE TO SPECULATORS

BY

SEPHARIAL

AUTHOR OF

"THE MANUAL OF ASTROLOGY," "PROGNOSTIC ASTRONOMY,"

"A MANUAL OF OCCULTISM," ETC.

"The prince of English astrologers."—*The Referee*.

"The foremost living astrologer."—*Evening News*.

"Who takes the tide takes all."—*Anon.*

"There is a tide in the affairs of men, which, taken
at the flood, leads on to fortune."—*Shakespeare*.

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INTRODUCTION

IN the following pages I have endeavoured to set forth, with as much particularity as the case demands, several systems that have been advanced with a view to solving the problem of successful speculation. In the first instance, I have propounded a general question as to the possibility of "figuring" successfully on future events, and have added a note of warning to those who are young in experience, and ignorant of professional methods and decoys.

In regard to the application of numbers and colours to turf problems, I need only say here that there is more in them than may at first be recognised, and as they have a bearing upon the general scheme of this book, I have introduced them without the guarantee of personal experience or recommendation. The reader may vex himself with them or not as he pleases.

The main purpose of this book is to demonstrate, beyond all doubt or cavil, that the Moon, which plays such an important part in natural phenomena, and which, on that account, is rightly accorded a premier position in all astrological considerations, is the *Silver Key* to successful speculation. If we stood in need of an *à priori* reason for considering the lunar orb as having a controlling influence in what we rightly call "sub-lunary" affairs, we find

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it in that heaping-up of the ocean waters which we know as high tide.

The credit of having first defined the cause of the tides rests with Kepler, who propounded an entirely new system of astronomy which bears his name. To him also stands the credit of a frank avowal of his belief in planetary influence in human life, a belief that was grounded in experience, for he says, "An unfailing experience of the course of mundane events *in harmony with the changes occurring in the heavens* has instructed and compelled my unwilling belief."

Kepler affirmed that the tides were due to the combined action of the Sun and Moon upon the Earth's waters, the attraction of the Moon being considerably greater than that of the Sun. Air being lighter than water, and its surface being much nearer to the Moon than of the ocean, there can be no doubt that the lunar orb exercises a very great influence upon it, and causes much higher tides in the air than in the sea. Recent scientific observations have shown that there is also an earth-tide due to the action of the luminaries.

It is along these lines that my researches have been directed, and, in effect, I am able to demonstrate that the Moon's influence extends to matters of a nature quite removed in the ordinary mind from considerations of gravity in every sense of the word, and which, in fact, are usually regarded as purely speculative, and attributable to quite other causes than those suggested in this place. In a word, I have succeeded in finding a key to the vexed problem of speculative finance; and its application to turf results is resorted to in this instance merely because

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of the facility of illustration afforded by the published records. The argument and proof might as readily have been drawn from the rise and fall of share values on the Stock Exchange, or the price of articles in the produce markets, such as tea, coffee, sugar, wheat, etc., but the illustration would not have been so popular nor the proofs so easily examined.

If I carry my principal point, that of planetary influence in mundane affairs, I shall quite cheerfully risk the possible accusation of trafficking in things which are *infra dignitate*, as perhaps are most things that are under the Sun.

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THE FUTURE METHOD

I WONDER how many of my readers really believe in luck, or could define exactly what they mean by that term, as applied to games and sports of a speculative character where the forecasting of events is a matter of importance ?

The man who follows racing, at all events, seems to take luck as a sort of third term in a doubtful equation somewhat as follows:—

*AS FORM IS TO FANCY
SO IS LUCK TO THE RESULT.*

Nobody seems seriously to have considered that there may be a definite law at work in these things, inconsiderable as they are in relation to the destiny of humanity as a whole.

But Nature does not suffer from neglect. She is well able to take care of herself and to mother the rest of us into the bargain. The fact that men ignore her teachings does not one whit affect the net result of her operations. It is we alone who suffer. Her first lesson in the power of numbers and ratios was given in the foundations of the solar system, it was continued in the production of the first snowflake, in the crystallisation of the minerals, and in numerous other ways. The fault is ours, and ours the penalty, if these teachings have been disregarded.

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The reckless sportsman backs his "fancy" against the field. Others, more amenable to reason, follow "form," and resort to cover where danger is shown. Both go down sooner or later. And why?

In the first place the man who backs his fancy without anything else to show for it is like one who embarks without rudder or compass. He is bound to find the rocks! On the other hand the man who follows form ignores the fact that it is a variable quantity. A horse has as much right to feel "not quite so fit to-day" as has the trainer, the jockey or the common stable boy. If horses could speak they would give us some good reasons, no doubt, for each and all of their failures. Besides, is it not a fact that favourites and winning jockeys of one season are often negligible quantities in the next, while always there are new surprises cropping up to illustrate the paradox that in every race there is always one that is better than the best?

Now I am not a Daniel come to judgment, and what I have to say, although entirely new to the bulk of the racing world, I have consistently maintained and advocated for the past twenty-five years. In a word, I regard "Chance" and "Luck" as terms used to cloak our ignorance of natural laws and affirm that planetary influence is at the root of every mundane event. Geometry and the science of numbers will compass every turf result and every market movement. In proportion as we increase our knowledge of these factors we eliminate the element denominated chance.

Before presuming to approach the public with a statement of planetary influence as applied to common events of the day, such as turf results, market movements, etc., I submitted my claim to a succession of very severe tests with men of high standing in the racing and commercial worlds. In the matter of racing I succeeded in establishing a record in the art of finding winners.

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In 1907 I walked in on the Editor of *Sporting Sketches* and submitted to a test on the instant, finding five winners and a walk-over out of six events that day. On a consecutive test extending over six weeks from May 5th to June 15th inclusive, submitted to some of the staff of *The Racing World*, the results were 98 wins and 60 losses out of 158 events or about 62 per cent. results. On a flat stake of £1 the credit weekly balance varied from £21 to £50.

But what of those 60 losers? More than forty were accounted for as soon as the actual runners were known, for I was not working on the tape or on the course, but with the ordinary and imperfect information contained in the morning papers. The rest, amounting to upwards of a score of losers, I put down to my ignorance.

Yet for a long run 62 per cent. of wins is a record which no newspaper tipster has come near at any time. From March 18th to May 18th, 1907, "The Scout" of the *Daily Express* scored 63 points, while in the same period every other newspaper *lost* from 15 to 63 points on a flat stake. Compared with these results Astrology makes an easy first in the field. The results of a flat stake of £1 during the weeks under test were as follows:—

| Week ending | Races. | Won. | £ | s. | d. | |
|--------------|--------|-------|-------|-------|-------|--------|
| May 11, 1907 | 24 | 14 | 45 | 17 | 2 | gained |
| „ 18, 1907 | 20 | 12 | 38 | 18 | 0 | „ |
| „ 25, 1907 | 31 | 22 | 49 | 14 | 6 | |
| June 1, 1907 | 37 | 25 | 44 | 4 | 0 | |
| „ 8, 1907 | 19 | 10 | 21 | 0 | 0 | |
| „ 15, 1907 | 27 | 15 | 39 | 0 | 0 | |
| | <hr/> | <hr/> | <hr/> | <hr/> | <hr/> | |
| | 158 | 98 | 238 | 13 | 8 | |

Is there any other method in existence which can show over 50 per cent. winners for a consecutive month? All sorts of schemes are before the public for making turf transactions a profitable form of in-

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vestment, but they presume that the man who uses a numerical progression, or any other approved method, has the ability for finding winners. In point of fact, these so-called systems are based on selections from "form" and on a flat stake they are bound to spell loss. I ignore form and have no sort of fancy. I am guided entirely by weights and do not require to know what horse may carry the weight I want. Hence, in the course of the 1907 season there were some nice long-priced winners to my credit, as Ob, 28/1 (S.P. 25/1); Father Blind, 20/1; Dark Ronald, 33/1; Lally, 100/8; Maya, Auber and many others, 100/8, etc. To the general question: Can astrology find winners? I answer, most emphatically, Yes. Except in the interests of astrology I am not desirous of blowing my trumpet, but I think—nay, I know—that there is no newspaper prophet who can attempt anything of a like nature with a shadow of a chance of beating astrology out of doors. It is well to remember in this connection that "form," the sheet-anchor of the professional tipster and the mainstay of the book-maker, does not enter into the equation. Did it do so, we should not have had the gratification of seeing Father Blind win the Great Metropolitan Stakes. Indeed, what is known as form is a variable quantity, and, alas, for the prophets and their followers, too often a minus one. Luck, in the purely fortuitous sense, we do not believe in. But when we affirm, as constantly we do in the statement of astrological principles, that the world is governed by numbers, we are making no sort of claim on people's credulity. For, although they may not follow us into the ramifications of astrology, they are at all times well able to see for themselves that everything in Nature bears us out. When the great Greek philosopher said; "God geometrises," he was stating a self-evident truth, a truth that is evident at all events to those who have studied the traceries in the great book of

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life. See what a great variety of beautiful forms the snowflakes take. They are nevertheless all formed by angles of sixty degrees—the sextile aspect in astrology, the angle at which water always crystallises. All the superior metals crystallise at the angle or complementary angle of any regular polygon that may be inscribed in a circle. From the snowflake to the stellar universe the step is not a hand's breadth. The manual of the Great Architect covers all. “As above, so below,” and everywhere law, order, symmetry and number. To the extent that we are able to understand and apply the laws of the universe to the incidents of life, we obliterate chance and reduce speculation.

THE SCIENCE OF NUMBERS

From time immemorial the virtue and power of Numbers has been the theme of every philosopher to whom the world has paid honours. Beginning in the Far East under the benign sovereignty of the Yellow Emperor some thousands of years before the present era, and continuing through the Creton philosopher, Pythagoras, and that famous Arabian astronomer, Albumazer, to times which are comparatively modern, we find the Kabalists from Hiram Abif to Rosenrath, the Rosicrucians and the Hermetists of the Dark Ages, down to the days of Paracelsus and the modern Cagliostro, extolling the science of numbers. Even the great scientist Mendelieff recognised the saying of Pythagoras, that "God geometrises," to be a true one, and in his famous table of the numerical ratios of the elements he observes a species of Kabalism which cannot be otherwise described than as a supreme piece of intelligent anticipation.

But by the science of numbers one does not infer merely the use of arithmetical processes as in addition, subtraction and proportion, but also and more particularly the relationship of quantities and values to the active principles in nature which they are held to represent, and of which figures are but the symbols.

The active principles in persons and things are those which are implanted by nature through the instrumentality of planetary influence. This appears to be recognised by John Haydon in "The

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Holy Guide," where he ascribes certain numbers, representing as many principles, to the various planets thus:—

The Number of Saturn is 8.

Do. Jupiter is 3.

Do. Mars is 9.

Do. Sun is 1, and also 4.

Do. Venus is 6.

Do. Mercury is 5.

Do. Moon is 2, and also 7.

Taking the numbers in their order, 1 represents Origin; 2, Reflection; 3, Creation; 4, Formation; 5, Germination; 6, Production; 7, Satisfaction; 8, Destruction; 9, Distribution.

Each planet is said to rule a day of the week, to which it gives its name, and there is perhaps no more wonderful fact in the whole range of human polity than that every nation of whatever age or country has agreed to this tradition, plotting out the week into seven periods of equal length, and ascribing them to the same planetary names in the same succession.

The reason of this arbitrary distribution of the members of the solar system through the days of the week was not at once apparent to antiquarians, who found in it no correspondence with the natural order of things. But when, on reference to the old astrological authors, it was found that there was a further distribution of the same planets through the twenty-four hours of the day, the reason for the names and succession of the days of the week was at once apparent.

Beginning with Sunday as the first day of the week, the Sun ruled the first hour after sunrise, Venus the next, then Mercury, the Moon, Saturn, Jupiter and Mars in succession; the same order being repeated from the 8th to the 14th hour, and so on throughout the day. And as there are twenty-four

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hours in the day and seven planets in the system, it follows that the succession will be repeated three times, leaving three hours to continue in the fourth series. Thus on Sunday, the Sun rules the first hour after sunrise, and is repeated in the 8th hour and the 15th, and the day is then completed in the following order:—

Sunday—15th hour ruled by Sun.

| | | | |
|------|---|---|----------|
| 16th | „ | „ | Venus. |
| 17th | „ | | Mercury, |
| 18th | , | | Moon. |
| 19th | , | | Saturn. |
| 20th | , | | Jupiter. |
| 21st | „ | | Mars. |
| 22nd | „ | | Sun. |
| 23rd | „ | | Venus. |
| 24th | „ | „ | Mercury. |

Monday, 1st hour, ruled by Moon.

Thus the Moon, which gives its name to Monday, succeeds in natural order to the rulership of the first hour after sunrise on the second day of the week. Thus it is to astrology we must turn for an explanation of the commonest fact in the world's history, the naming of the days of the week. The Chaldeans, apparently, were responsible for this planetary distribution, and in illustration of these preliminary comments, I shall show experimentally that purely astrological considerations influenced them in these ascriptions. Perhaps the fact that these astrological divisions of time are to-day extensively used for the purpose of bringing the "laws of chance" under control, and proving that sound and number, following planetary influence, play an important and perhaps a paramount part in racing results will suffice to command the attentive interest of my readers.

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Having shown how the week and the day are divided into planetary periods of days and hours, it remains to be shown how in similar manner the hour is so divided. Each hour of 60 minutes is divided into 15 parts of 4 minutes each. The Chinese call these periods *siaou-ki*, and the Hindoos know them as *trims' âmshas*, i.e., one-thirtieth part of an *âmsha* or sign of the zodiac, since one degree or thirtieth part of a sign passes over the meridian in 4 minutes of time.

Thus on Saturday the first hour is ruled by Saturn. This hour of Saturn is then divided into 15 parts of 4 minutes each, the first part or period being ruled by Saturn, the next by Jupiter, followed by Mars, the Sun, Venus, Mercury and the Moon. Saturn again succeeds and rules the eighth hour, Jupiter the ninth, and so on. The fifteenth period is again ruled by Saturn (on a Saturday), and the next planet Jupiter thus succeeds to the first period in the next hour which is ruled by Jupiter.

We see, then, that the planet which gives its name to the day rules the first hour of that day, and that the planet which gives its name to the hour rules the first period of that hour. The application of these divisions of time to the business in hand—that of finding winners—has been partially explained by S. H. Ahmad in “The Mysteries of Sound and Number,” to which the reader is referred, but it is safe to say in regard to that preliminary statement of the law, that it has since been improved out of existence by further study on the part of its exponent and of other students.

THE SCIENCE OF FOREKNOWLEDGE

BEING A COMPENDIUM OF ASTROLOGICAL
RESEARCH, PHILOSOPHY, AND PRACTICE,
IN THE EAST AND WEST;
CONTAINING MATERIAL NOW OTHERWISE
INACCESSIBLE TO THE STUDENT, AND

THE RADIX SYSTEM

OR METHOD OF DIRECTING FOR FUTURE
EVENTS AND TENDENCIES AS USED BY THE
AUTHOR AND HITHERTO UNPUBLISHED

BY

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INTRODUCTION

THE following pages are intended to bring some of the more recondite and controversial aspects of the Science of Foreknowledge into discussion; and, further, to supply a great deal of abstruse information not otherwise accessible to the student. That there are problems yet before the student of Astrology, and matters which cannot be determined out of hand save by a direct appeal to the facts of experience, should serve to prove that the subject treated of is not immersed in that haze of superstition to which irresponsible writers, ignorant alike of the principles and teachings of Astrology, have been wont to consign it. It is hoped that the large variety of subjects dealt with in the course of this work will not obscure the main object to which it is directed—namely, the affirmation from experience of a veritable Science of Cosmical Interpretation, as fully deserving of study and recognition as is the science of astronomy from which it springs. For the rest, I am content to leave my work in the hands of those who are qualified to appreciate and to criticize it.

SEPHARIAL.

LONDON, 1918.

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THE statement of Professor Sir Oliver Lodge, made before the British Association (Mathematical Section) at Bristol some years ago—viz., “If once we grasp the idea that the *past* and *future* may be *actually existing*, we can recognize that they may have a controlling influence upon all present action”—is one worthy of considering in its fullest significance. That the *past* exerts a “controlling influence” on all present action is so clear as to have been commonly received into our system of thought as a truism. It asserts the obvious, that the effect follows, and is dependent upon, its cause. But that the unrevealed future should have a controlling influence of a similar nature upon the thought, feeling, and volition of the moment is a novel and daring argument to voice in the presence of a scientific body. For what is it in essence but a statement of pre-established harmony, fore-ordination, and the inevitable, as controlling the present towards a “definite and preconceived end” by the process of an orderly unfoldment? It postulates man as the subject of a certain destiny, and human endeavour as the fulfilling of Fate. Not only is there the *past* exerted along the lines of racial evolution, national growth, and heredity, but also a very definite and constant *pull* in the direction to which that evolution is impelled by the Divine Will as expressed in the operations of natural law.

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The position taken up by the great scientist is of immense significance to the student of astrology, inasmuch as it defines the scientific attitude in regard to the common ground of astrological doctrine and practice, which conceives the future of an individual or a race to be foreshadowed in the horoscopical conditions of its genesis, and therefore perpetually operative from the first moment of existence to the production of such predetermined ends.

From the belief that the future exerts an influence on present action to the belief that the future (as *actually existing* with the past and present) may be capable of direct study and cognition is a step already taken by every student of astrology, and one that is even essayed—though somewhat timidly—by more than one accredited exponent of scientific thought. The day will come, as surely as the rising of the sun, when “the controlling influence” of planetary action on human destiny will be recognized equally with the solidarity of the solar system or the attraction of gravitation.

Sir Oliver Lodge is not alone in this conviction of the significance of an impinging futurity, as shown by the following contribution to the subject by the Rev. Maurice Davies, the well-known author of “Orthodox London.” It is in itself a refutation of the common prejudice against astrology in the minds of those who are wholly ignorant of its principles, its practice, its teachings, and its place in the scheme of educated thought. He writes:

“Among all the various forms of occultation, surely this is the one to which that self-stultifying word ‘supernatural’ is least applicable. If the Sun and Moon sway the tides, why should they leave man untouched? If the testimony of language be worth anything, Greek, Latin, and English bear evidence that the ‘moonstruck’ owe their infirmity to the evil influence of our satellite. But it is not my present purpose to argue about theories, or refer to other people’s experiences.

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“What I have to do is to give such passages of my own personal history as appear to establish the fact that ‘the stars in their courses’ do affect our destinies, and that it is possible for gifted persons to read those destinies, not only as fulfilled in the past, but as lying stored up for us in the future. I shall be inartistic enough, then, to give an instance of this in my own experience, which is quite as remarkable as any of which I have ever read in tale or history. Of course, according to artistic rules, this episode ought to be reserved as a *bonne-bouche* until the last, but I give it here at the outset, if only to guard against the supposition of being ‘moonstruck’ myself. I can see no explanation of the facts short of believing that astrology is just as much a fixed science as astronomy.

“Fortunately I am able in this instance to give names in full, so that my narrative may be checked if necessary. The astrologer who figures in this case is Mr. T. L. Henly, a gentleman who has made it his mission in life to develop the cultivation of flax as a home industry, and who has taken out several patents for that fibre. But, like the Swedish seer Swedenborg, Mr. Henly combines with his practical and material pursuit a strong taste for occultism. He is, at the time I write (November, 1896), living and working successfully, so that he can ‘witness if I lie.’

“He had been dining with me one Sunday, and went to sit ‘under me’ in the evening at a parish church in the suburbs, where I was Sunday evening lecturer. As we were walking to church he said, ‘I have been looking over your horoscope, and I find there is a windfall coming to you in a month’s time.’

“I told him I was extremely glad to hear it, and naturally inquired whether he could inform me how this particular windfall was to come. ‘Yes,’ he said, ‘it would be occasioned by a death.’ I cast about, and said there was only one person in existence whose death would be likely to benefit me. Could he be alluding to the unexpected death of this old lady?

No, it was not a lady. It was a gentleman, whose death would do me good. The death, he said, would be the result of an accident. 'And, moreover,' he added, 'it is a death which will be talked of from one end of England to the other.'

"I quite failed to guess who my illustrious friend or relative could be, and concluded in my omniscience that he was talking at random. We changed the subject. I preached my sermon, and soon forgot all about the prognostication. A month from the date on which this prophecy had been uttered was Whit-Sunday. I was still combining journalistic work with my clerical and scholastic duties, and just then I used to write four leaders each week for Mr. Edward Spender, who was editor of the National Press Agency in Shoe Lane, and also London editor and part proprietor of the *Western Morning News*. Every now and then Mr. Spender used to go to Plymouth for the purpose of auditing the accounts of his journal, and on those occasions I had to fill his chair at the National Press Agency.

"On the day succeeding the Whit-Sunday I went down to the office, as Mr. Spender was then absent on one of his expeditions to the West of England, when I found on my desk a telegram containing the following words: '*Mr. Spender and his two sons were drowned yesterday at Plymouth.*' Then I remembered the prophecy of a month back, and felt how false the prediction was. Instead of being a windfall, this event had put a sudden stop to work which had been pleasant, and in my modest estimation fairly remunerative.

"It was quite true that the death was talked of from one end of England to the other. It was, in journalistic language, 'startling.' The father and two sons were bathing in Whitsand Bay, when a tidal wave came and swept them off. The event is commemorated in a monument which stands on the shores of the bay.

"But a windfall to me! How could that be? Well, it was so, after all, for, quite contrary to my expectation, I succeeded to Mr. Spender's editorship, and retained it for several years, until I vacated it for another appointment.

"The prophecy, therefore, was correct in every detail, and, as I have said, it was given to me a full month before its fulfilment exactly as I have here reported it. I am quite at a loss to guess what 'explanation' could be given of these facts, save that the coming event had cast its shadow before, and that Mr. Henly read that event in my horoscope as in a book. I need scarcely add, since it will have been apparent on the face of my narrative, that there was no 'professional' in all this. Not only did Mr. Henly give his prophecy without fee or reward, but he also added such instructions to my wife as to enable her to develop her gift, and I am thus fortunate in possessing a Sibylline oracle under my own roof.

* * * * *

"Surely the case I have cited might go some way towards answering the question as to the *cui bono* of occultism. As I am not ambitious of writing a folio, I must content myself with these examples of astrology proper, which, it will be seen, are happily free from that vagueness which too often accompanies oracular responses. In fact, I must in justice say that I have never met in this branch of the occult with anything analogous to the *Aio te Æacida, Romanos vincere posse* of the historic oracle."

The opinion of a well-known American scientist respecting the advantage to be derived from a scientific study of astrology should not be without weight with those who are able to concede to others a degree of discrimination and discernment equal to that which they claim for themselves. The sober verdict of a trained scientific mind must surely carry more weight than the argument from "common sense," which is

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the chief weapon in the armoury of uninformed prejudice.

The late Professor Joseph Rodes Buchanan, scientist, physician, and author, who ended his life's labours in San Jose, California, at the age of eighty-five years, says in his book, "Periodicity," p. 81: "If I were now to give my best advice to a friend in his outset in life, I would advise him to get the advice of a scientific and honest master of astrology, who would show him the path of destiny which he has already trodden and must follow through life, either blindly stumbling or with his eyes open to all dangers. . . . I regret that I did not learn the value of the science in time. It would have saved me from serious errors."

Chaucer is full of astrological references, and the poet well knew the influence of the planets in the different signs of the zodiac—i.e., as signifiers. In lines 10, 655-664 the effect of Mars rising in the sign Taurus (ruled by Venus) are well described:

"For certes I am al Venerien
In feeling, and my heart is Marcien;
Venus me gaf my lust, my likerousnesse,
And Mars gaf me my sturdy hardynesse.
My ascendant was Taur, and Mars ther-inne.
Allas ! alas ! that ever love was synne !
I folwed ay myn inclinacioun,
By vertu of my constellacioun.

Yet have I Marte's mark upon my face."

The delineation is one that will commend itself to the student of astrology, particularly the *mark of Mars* referred to in the last line, it being a common observation that the presence of that planet in the ascendant of a nativity invariably produces a mark of some sort on the face, generally a mole or a scar.

Arthur Gilman, M.A., gives the following note on p. cxvi of the Introduction to his edition of Chaucer: "Mars being a wicked planet, it was inauspicious or threatening if on the ascendant, or on the horoscope,

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which is the degree of the zodiac seen upon the Eastern horizon at the time of an observation.” Any astrologer would confirm this statement, and, indeed, any student of astrology could not but remark the careful manner in which Mr. Gilman has represented the science.

This may, perhaps, be regarded as selected evidence in favour of a rational system of scientific foreknowledge, but that it is most distinctly favourable must, I think, be admitted; and having regard to the nature of the testimony as well as to the source of it, we cannot very well escape the conclusion that astrology, the science of futurity, is at least deserving of impartial examination.

Let us now turn to an argued survey of the foundations of this ancient science as presented by the late R. A. Proctor, the well-known astronomer and author.

R. A. PROCTOR ON ASTROLOGY

“ We are apt to speak of astrology as though it were an altogether contemptible superstition, and to contemplate with pity those who believed in it in old times. And yet, if we consider the matter aright, we must concede, I think, that, of all the errors into which men have fallen in their desire to penetrate into futurity, astrology is the most respectable, one may even say the most reasonable. Indeed, all other methods of divination of which I ever heard are not worthy to be mentioned in company with astrology, which, delusion though it was, had yet a foundation in thoughts well worthy of consideration.

“ The heavenly bodies *do* rule the fates of men and nations in the most unmistakable manner, seeing that, without the controlling and beneficent influences of the chief among those orbs—the Sun—every living creature on the Earth must perish. The ancients perceived that the Moon has so potent an influence on our world that the waters of the ocean rise and fall in unison with her apparent circling motion around the Earth. Seeing that two among the orbs which move upon the unchanging dome-sphere are thus potent in terrestrial influences, was it not natural that the other moving bodies known to the ancients should be thought to possess also their special powers ?

“ The Moon, seemingly less important than the Sun, not merely by reason of her less degree of splendour, but also because she performs her circuit of the star-sphere in a shorter interval of time, was seen to possess a powerful influence, but still far less important than that exerted by the Sun, or rather the many influences

manifestly emanating from him. But other bodies travelled in yet wider circuits if their distances could be inferred from their periods of revolution. Was it not reasonable to suppose that the influences exerted by those slowly moving bodies might be even more potent than those of the Sun himself? Mars circling round the star-sphere in a period nearly twice as great as the Sun's, Jupiter in twelve years, and Saturn in twenty-nine, might well be thought to be rulers of superior dignity to the Sun, though less glorious in appearance; and since no obvious direct effects are produced by them as they change in position, it was natural to attribute to them influence more subtle but not the less potent.

"Thus was conceived the thought that the fortunes of every man born into the world depend on the position of the various planets at the moment of his birth. And if there was something artificial in the rules by which various influences were assigned to particular planets, or to particular aspects of the planets, it must be remembered that the system of astrology was formed gradually, and perhaps tentatively. Some influences may have been inferred from observed events, the fate of that king or chief guiding astrologers in assigning particular influences to such planetary aspects as were presented at the time of his nativity. Others may have been invented, and afterwards have found general acceptance because confirmed by some curious coincidences. In the long run, indeed, any series of experimental prediction must have led to some very surprising fulfilments—that is, to fulfilments which would have been exceedingly surprising if the corresponding predictions had been the only ones made by astrologers. Such instances, carefully collected, may at first have been used solely to improve the system of prediction.

"The astrologer may have been careful to separate the fulfilled from the unfulfilled predictions, and thus to establish a safe rule. For it must be remembered

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that, admitting the cardinal principle of astrology, the astrologer had every reason to believe that he could experimentally determine a true method of prediction. If the planets really rule the fate of each man, then we have only to calculate their position at the known time of any man's birth and to consider his fortunes to have facts whence to infer the manner in which their influence is excited. The study of one man's life would, of course, be altogether insufficient. But when the fortunes of many men were studied in this way, the astrologer, always supposing his first supposition right, would have materials from which to form a system of prediction.

"Go a step further. Select a body of the ablest men in a country, and let them carry out continuous studies of the heavens, carefully calculate nativities of every person of note, and even for every soul born in their country, and compare the events of each person's life with the planetary relations presented at his birth, it is manifest that a trustworthy system of prediction would in the long run be deduced by them if astrology have a real basis in fact.

"I do not say that astrologers always proceeded in this experimental manner. Doubtless in those days, as now, men of science were variously constituted; some being disposed to trust chiefly to observation, while others were ready to generalize, and yet others evolved theories from the depths of their moral consciousness.

"But we must not forget that astrology was originally a science, though a false one.* Grant the truth of its cardinal idea, and it had every right to this position. No office could be more important than that of the astrologer, no services could be more useful than those he was capable of rendering according to

* Here Proctor abandons argument for unqualified and, I think, illogical assertion. Richard Proctor never proved astrology false, nor could it be a science if it were false. Science is what we know of *facts*.—S.

his own belief, as well as that of those who employed him. It is only necessary to mention the history of astrology to perceive the estimation in which it was held in ancient times.

“As to the extreme antiquity of astrology it is perhaps needless to speak; indeed, its origin is so remote that we have only imperfect traditions respecting its earliest developments. Philo asserts that Terah, the father of Abraham, was skilled in all that relates to astrology; and, according to Josephus, the Chaldean Berossus attributed to Abraham a profound knowledge of arithmetic, astrology, and astronomy, in which sciences he instructed the Egyptians. Diodorus Siculus says that the Heliadæ, or children of the Sun (that is, men from the East), excelled all other men in knowledge, particularly in the knowledge of the stars. One of this race, Actis (a ray), built Heliopolis, and named it after his father, the Sun. Thenceforward the Egyptians cultivated astrology with so much assiduity as to be considered its inventors. On the other hand, Tatius says that the Egyptians taught the Chaldeans astrology. The people of Thebais, according to Diodorus Siculus, claimed the power of predicting every future event with the utmost certainty; they also asserted that they were of all races the most ancient.

“However, we have both in Egypt and Assyria records far more satisfactory than these conflicting statements to prove the great antiquity of astrology, and the importance attached to it when it was regarded as a science. The Great Pyramid in Egypt was unquestionably an astronomical—that is (for in the science of the ancients the two terms were convertible), an astrological—building. The Birs Nimroud, supposed to be built on the ruins of the Tower of Babel, was also built for astrologers. The forms of these buildings testify to the astronomical purpose for which they were erected. The Great Pyramid, like the inferior buildings copied from it, was most care-

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fully oriented—that is, the four sides were built facing exactly north, south, east, and west. The astronomical use of this arrangement is manifest. . . .

“If we consider the manner in which the study of science, for its own sake, has always been viewed by Oriental nations, we must admit that these great buildings and these elaborate and costly arrangements for continual observation were not intended to advance the science of astronomy. Only the hope that results of extreme value would be obtained by observing the heavenly bodies could have led the monarchs of Assyria and of older Egypt to make such lavish provision of money and labour for the erection and maintenance of astronomical observatories. So that, apart from the evidence we have of the astrological object of celestial observations in ancient times, we find, in the very nature of the buildings erected for observing the stars, the clearest proof that men in those times hoped to gain results of great value from such work.

“Now we know that neither the improvement of navigation nor increased exactness in the surveying of the Earth was aimed at by those who built those ancient observatories; the only conceivable object they can have had was the discovery of a perfectly trustworthy system of prediction from the study of the motions of the heavenly bodies. That such was their object is shown with equal clearness by the fact that such a system, according to their belief, was deduced from these observations, and was for ages accepted without question. . . . The tenacity, indeed, with which astrological ceremonies and superstitions have maintained their position, even among nations utterly rejecting star worship, and even in times when astronomy has altogether dispossessed astrology, indicates how wide and deep must have been the influence of those superstitions in remoter ages. Even now the hope on which astrological superstitions were based, the hope that we may one day learn to lift the veil

concealing the future from our view, has not been altogether abandoned. The wiser (?) reject it as a superstition, but even the wisest have at one time or other felt its delusive influence."

This testimony by R. A. Proctor is all that is needed to establish the claim of astrology to be regarded as a science. I am personally wholly in accord with the author in the view that the wiser (in their own conceit) reject it as a superstition without so much as a cursory knowledge of its principles; but the *wisest* cannot be said to "have fallen under its delusive influence," since they are beyond delusions. I would not like to say that Claudius Ptolemy, Tycho, Kepler, and Newton, all confessed astrologers, were of a class liable to be swayed by delusions so much as some of their successors are swayed by prejudice. One cannot fail to recall in this connection the incisive reply of Sir Isaac Newton to Mr. Halley, of comet fame, when the latter presumed to reprove the great master for his belief in astrology. Newton turned his limpid blue eyes upon his censor and calmly said: "I have studied the subject, Mr. Halley. You have not." Nor must we forget that it was Kepler, who formulated the mathematical principles of the constitution of the solar system which were afterwards proved by Newton, who said: "*A most unfailing experience of the course of mundane events in harmony with the changes occurring in the heavens has instructed and compelled my unwilling belief.*" These words of Kepler are not such as would be used by one who had fallen under an infatuation or delusion. They embody a sober conviction from experience altogether in keeping with the scientific reputation of this great genius, and it is arrant presumption on the part of uninformed critics of astrology to repudiate this dictum by ascribing the belief to delusion and superstition, or the remarkable predictions of astrologers to "coincidence." A little thought would convince the average mind that many coincidences make a law. The ignorant speak of laws

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as if they were compelling forces in the universe. They are, in fact, nothing but our mental perception of the correlated successiveness of events. Law is a mental concept, not a cosmic energy. It would also be seen that a single accredited prediction which was true as to time and nature of event would establish an *a priori* argument for the scientific value of astrology if it could be shown—as it certainly can—that the prediction was made from mathematical calculation of planetary configurations, and that the event predicted could not otherwise have been foretold. The position of the average intellect towards astrology was well defined by the late Professor Max Müller, editor of the “Sacred Books of the East,” from the Clarendon Press, Oxford, when he affirmed that some of our greatest intellects of the present day are capable astrologers (he was probably thinking of Lord Chief Justice Young, Dr. Richard Garnett, LL.D., Curator of the British Museum, and author of “The Soul and the Stars,” and others), but “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 itinerant gipsy fortune-teller.” Let us leave it at that, and pass on to other evidence. I would, however, add in passing that Dr. Garnett for some years contributed to *Coming Events*, then under my editorial, a series of very learned and wholly scientific observations altogether confirmatory of the general experience of professed astrologers. His book, “The Soul and the Stars,” is a fine piece of analytical work based on Ptolemy’s rules regarding mental development and character, abnormalities, insanity, etc.

ASTROLOGY IN SHAKESPEARE

READERS of "Shakespeare" seem to be unaware that the author was a Rosicrucian and, of course, a Mystic, who necessarily had a profound knowledge of astrologic lore. Now and again he mentions Pythagoras, and more than once refers to the harmony of the spheres, either directly or under a veil. Readers of "Sepharial's Manual of Astrology" will be reminded, on coming to the "Planetary Notes" (p. 68), of the poet's reference to the gamut, in giving an example of the ill-understood and defective music characteristic of the scene, as falling far short of the ideal "music of the spheres." The play is "The Taming of the Shrew," which is a mystery play. The only correct text is the folio of 1623, from which I quote, for "able editors" have done much to strip the text of mystic symbols. In Act III., Scene i., we have Lucentio, Hortensio, and Bianca discoursing on "heavenly harmony," "music," and "philosophy." Lucentio is a personification of Light, from *Lux, lucis*, light. Bianca, which means white, to signify Purity, is called Minerva—i.e., Wisdom—by Lucentio. These two, Light and White Wisdom, blend, or are united in marriage at the end. Hortensio is the Mercury-Venus or Hermes-Aphrodite, a compound of sensual Knowledge and Love; and so is an Hermaphrodite.

In Act I., Hortensio is described as a woman, as "Hortensio, sister to Bianca"; and when Petruchio and Grumio appear before Hortensio's door, Grumio cries: "Help! mistress; help!" Hortensio is a name derived from *hortensis*, a gardener, or cultivator, an apt description of Mercury-Venus. The fiddle or lute

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on which the Mercury-Venus, or a compound of sensuous Love and Knowledge, discourses, is the sensual soul, and this Hermaphrodite requests Wisdom, or Bianca, to read its "gamut," which the poet playfully writes "gamouth," to signify that it is only cognisant of sensual, not celestial or silent harmony. Thus Bianca (called Minerva in Act I.) reads as follows the Hermaphrodite gamut:

"Gamouth I am, the ground of all accord.
A re, to plead to *Hortensio's* passion.
Bee-me, Bianca, take him for thy lord.
C fa ut, that loves with all affection.
D sol re, one cliffe, two notes have I.
E la mi, show pitty, or I die.
 Call you this gamouth? Tut, I like it not.
 Old fashions please me best; I am not so nice
 To change true rules for odd inventions."

It will be seen that, on reducing this Hermaphroditic "gamouth" or gamut to astrologic symbols, it only extends to the same number of notes as the *five* senses, and falls short of the mystic *seven* by the omission of two notes, most essential to complete the harmony of perfect Love. The five are:

A ♀, B ♀, C ☉, D ♀, E ♀.

Venus takes the lead, and is to plead for the Hermaphrodites. Bianca, or Wisdom, is to *be* Hermaphroditic, too, in taking the Hermaphrodite for its Lord of Divinity. Then it puts two notes into its hot affection: C ☉ (*fa ut*), the latter being the old Latin form, now put "do"; two (*sol re*) into the Saturnian cleff D ♀; and, of course, two (*la mi*) to the credit of Mercury. There is no G and no ♂ in this "gamut," and Wisdom knows that Diana and Mars are essential to the harmony of the spheres if Love is to be joyous and fruitful. It foresees that it cannot be united or wedded or bedded with Light (Lucentio) if Diana and Mars are excludcd from exerting their influences. Thus Wisdom, as Bianca,

is dissatisfied with Hermaphroditic music, and says, "old fashions please me best." To understand Shakespeare it is necessary to know the celestial laws, not only as described by Ptolemy, but as discoursed upon by the Mystics.

This brief study of this fragment of the play reveals the fact that whoever wrote the "Taming of the Shrew" was a close student of astrological symbolism. I have very little doubt that Francis Bacon, Lord Verulam, was both astrologer and Rosicrucian, because in his argument for establishing astrology (*astrologia sana*) as a recognized part of physics he uses the expressions and terminology peculiar to astrology, and concludes that "we must give up this method of censuring by the lump and bring things to the test of true or false." There can be little doubt that "the test" was beyond the patience of his times, as it is beyond that of the average mind to-day; but as we are in the habit of entrusting these researches to accredited men of intellect in other departments of knowledge, it is difficult to see what should prevent the public from accepting the conclusions from an exhaustive examination of this subject by those whose qualifications in other directions are beyond doubt.

Why should we accept the astronomy of Tycho and Kepler and Newton, and not the astrology which they derive from it? Astronomy, to be of use to mankind, must finally be interpreted in terms of our daily life and thought, and astrology is the means whereby such interpretation is effected. You may cover your walls with facts concerning the distances, densities, masses, volumes, and motions of the planetary bodies, but unless you can determine the relations of these bodies to the race generally, and to yourself in particular, the facts are of no more use to you than the back page of last year's almanac.

Yet you are content to pay thousands of pounds sterling every year to have these facts repeated and

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added to by observers, recorders, calculators, and publishers. Solar physics have no meaning for the ordinary wayfarer. The appearance of a remarkable sporad of sunspots has an astronomical interest, but it only attains a human interest when we come to know what effect sunspots have upon the Earth itself, and thus upon ourselves as denizens of the planet. As a people we are too fond of and too reliant upon subsidized knowledge. We pay too much to have our thinking done for us. We prate a great deal about racial freedom and the liberty of the subject, but we remain by choice the slaves of the intellectually industrious. Consider for a moment what we take over on trust as "fact" in the upbuilding of our mental equipment. How many facts have we tested for ourselves? How much of our so-called knowledge is "home grown"? If we want to know the truth about astrology we must study it. Fortunately, the labours of many centuries are concentered in modern textbooks on the subject, so that the material for an impartial study of the subject is well in hand and accessible to the public at trivial cost. In an age of practical Democracy it behoves us to humanize our thought, and to interpret the facts of astronomy in terms of our daily life and common need. Failure to do this on the part of astronomers is the reason there are more astrological almanacs and ephemerides sold to the public than copies of the *Nautical Almanac*, from which they are constructed. The public are humanistic!

There is a touch of pure humanism, for instance, in the following note, which appeared in the *Illustrated London News* under the title of a "Scientific Superstition":

"It was a saying of some eminent person that there is no individual, however dull, from whom some information of a useful and interesting kind cannot be extracted. This strikes me as rather an optimistic view. However, I found it the other day corroborated.

I was talking to a casual acquaintance not much interested 'in music, poetry, and the fine arts,' and hazarded the remark that there had been a good deal of wind and rain in August. He looked at me with something very like contempt in his eye—and, indeed, well he might. 'Well, of course,' he replied, 'there was a new Moon on Saturday, the 8th of August.' I said nothing, but thought to myself this is an even more foolish person than I imagined him to be. Now, dipping to-day into that interesting book, De Morgan's 'Budget of Paradoxes,' I came upon this very theory, not stated only to be ridiculed, but introduced for once as worthy of attention. Dr. Forster, the well-known meteorologist of Bruges, declares in the *Athenæum* of February 17, 1849, that by journals of the weather kept by his grandfather, father, and himself, ever since 1767, it is shown that, 'whenever the new Moon has fallen upon a Saturday, nineteen out of twenty of the following days are wet and windy.' This was corroborated by a number of correspondents to the same effect. One of them, who gives his name, writes that he has constantly heard this statement among the farmers and peasantry in Scotland, Ireland, and the North of England; that he has heard it remarked upon in the course of a seafaring life by American, French, and Spanish seamen, and even by a Chinese pilot who was once doing duty on board his vessel. De Morgan, of course, looked out for the next time the new Moon fell upon a Saturday, and found the fact to be to a great extent corroborated. There is no scientific reason to account for it; but at all events my friend was wiser than he looked, and much better informed than I was."

While not pinning my faith to the "casual acquaintance" whose observation elicited a reference to De Morgan's "Paradoxes," I can thoroughly appreciate the obvious humanism displayed by the journal which finds this sort of observation of interest to its readers. It is a tacit confession of the fact that popular interest

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is directly related to popular, and therefore unscientific, experience. The average man has more attention to bestow upon a statement of possible utility than upon the most recondite of scientific propositions remote from his daily life. Astrology in relation to the bread-and-butter question has its advocates.

Enough has probably been said to indicate my personal views in regard to the subject in discussion. A popular verdict would probably sustain my position, but that is not what I am now arguing for. I am asking for this ancient science the same impartial study and test as has hitherto been accorded by men of science to other important subjects. If there be any fundamental truth in the concept of planetary influence in human life, it is for men of science to extricate this from the overgrowth of superstition by which it may be said to be encumbered, to develop its possible uses and application along purely scientific lines, and thus to confer a double service on mankind. Left to itself, astrology will continue to grow upon the popular imagination, to make a stronger appeal to the credulous, and to become itself a menace to the world at large.

The civilization of popular knowledge is of paramount importance, and by this I mean its scientific, philosophical, and ethical rendering. And since neither persecution, nor legislation, nor ridicule has been effectual in suppressing the study of this ancient science, it remains only for science to take it in hand, and so deal with it as to render it capable of an intelligible and utilitarian expression. It has already been sufficiently shown that if there be logical or scientific grounds for repudiating the doctrines of astrology, those who follow it are erring in good company; but if neither logic nor science can accommodate the fact of scientific prediction, then so much the worse for those who condemn it without a trial. To the extent that intellectual vanity finds it convenient to condemn the truth, by so much is the truth held back against

the day when its incontestible force will assert itself, to the dismay of the egotist and the wilfully blind.

There are some who think themselves to know better than their Master. He who said, "There shall be signs in the sun and moon and stars" of great international warfare, was not speaking at random, but in strict conformity with the covert agreement wherein the celestial bodies were appointed "for signs (signals) as well as for seasons and days and years, with the stars." To some of my readers it may appear a puerile thing to cite a popular notion of wet weather being connected with lunations falling on a Saturday. It is not, however, so inconsequent as might at first be supposed. It would puzzle some people to determine how often this coincidence occurs. The lunations fall on the same days of the month every nineteen years, roughly speaking, and the days of the week coincide with the same days of the month at irregular intervals affected by the interpolation of leap-year day, the series having been permanently fractured by the introduction of the Gregorian Calendar in 1582. It is clearly seen, however, that there is a definite periodicity arising from the employment of two periods of nineteen years and seven days respectively, and although it may become a local question as to where Saturday begins and ends, yet the popular observation in itself constitutes one of those "coincidences" which, when found to be continuously repeated, lead to the formulation of a law. The underlying causes are the legitimate inquiry of science, and for aught we know science may yet subscribe to a law of sequential electro-magnetic variation coincident with the days of the week. At present we can only advance astrological reasons why the days of the week are universally ordered as they are, and even these do not more than suggest why the first day was allotted to the Sun,