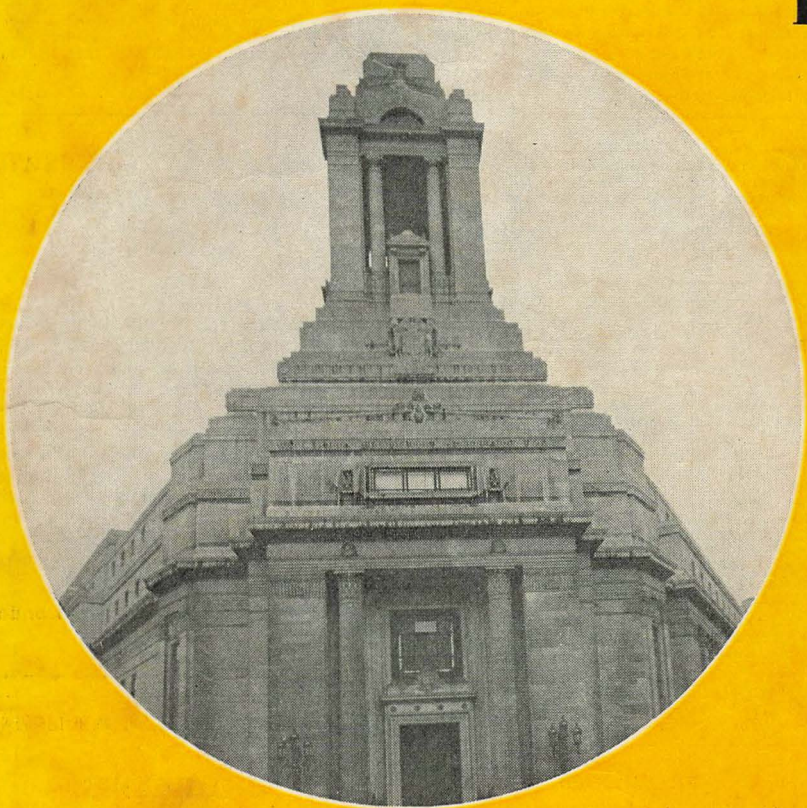


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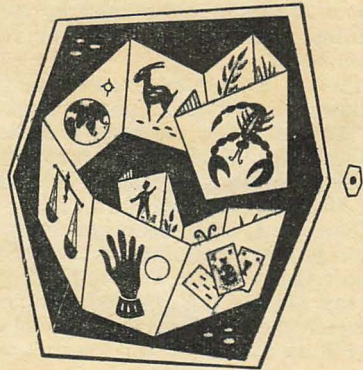
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EDITOR: H. J. D. Murton

JUST before the close of last year, a sherry party was held at the College of Psychic Science, to announce the winners of the Robert Hare Centenary Essay Contest. The donor of the prizes, who remained anonymous until the results were announced, has now been revealed as Rowland Morgan, of Philadelphia, U.S.A.

The subject set for the essays was "The Physical Phenomena of Mediumship as Evidence for the Survival of Death", and entries were received from all parts of the world.

The first prize of £50 went to Major J. H. Gordon, of Welwyn Garden City; the second, of £25 (\$70.00) to William E. Cox, of Southern Pines, N.C., U.S.A.; and the third, of £15, to Brigadier C. A. L. Brownlow, D.S.O., of Sudbury, Suffolk.

It is noteworthy that two of the three prizes were won by men of military rank; and, indeed, the armed services are very well represented in the study of psychic phenomena.

The President of the College, who was also chairman of the panel of judges in this contest, is, of course, *Brigadier R. C. Firebrace, C.B.E.*

It is hoped to publish the leading essays in the form of a booklet.

BEFORE leaving the precincts of the College, so to speak, I note that the current issue of its quarterly journal, *Light*, contains the first of a series of articles by Joan Rodgers on the signs of the Zodiac.

This introductory article deals with the divisions of the twelve signs by element (fire, earth, air, water) and quality (cardinal, fixed, mutable).

Mrs. Rodgers makes the point that the four seasons have a relation to the nature of the signs; the spring signs, for instance, being impulsive, with winter signs colder and more calculating. She writes:

"Think of the season in which your friend is born and you will get some idea of his basic temperament, even if you are not an astrologer."

Mrs. Rodgers is a charming person to whom I would willingly defer on astrological matters—but I wonder!

"Cold and calculating" might describe Capricorn, but what about Sagittarius? Aries is impulsive, but Taurus is "practical, sure, plodding, secretive, reserved" (Waite).

This series, I think, represents something of a departure from the normal for *Light*; perhaps indicating that the new editor, F. Clive-Ross, is taking a wider view of his terms of reference.

A DISCERNING friend sent me, as a Christmas present, a copy of *Talking About Music*, a recent book by Neville Cardus, musical critic of the *Manchester Guardian*.

In an essay on Furtwängler, the following statement caught my attention.

"Toscanini was the great architect or builder working from a blueprint. In music, Furtwängler sought a solution for all his problems of spirit . . ."

Though I look upon an orchestral conductor as something more than a man who waggles a stick, I am not competent to say whether this is a just comparison between these two great conductors—in fact I do not know what such a comparison means (too ignorant!).

What interests me is the reference to Furtwängler. Can a man find, in music, a solution for all his problems of spirit? I know that the verb was "sought" and not "found", but presumably he sought in the hope of finding.

I happen to believe that in listening to great music I am enjoying a spiritual experience. I don't know what else to call it. In some cases this experience is one of evil.

I am not aware, however, that music solves any of my spiritual problems. I must confess that I don't even know what my problems of spirit are, or if I have any. How about you?

IN Brakpan, South Africa, there is a ghost called "Freddy" "because it sounds good". Freddy seems to be a rather obstreperous ghost; in fact, what we would call a poltergeist.

In the house where he manifests, "saucers fly around the kitchen" (IFO not UFO!), "cups fly through the window, the lights go on and off, and doors slam at all times of the day and night".

When the police came along to say "You can't do that there 'ere," Freddy "tripped up two policemen, grabbed hold of another and made him run for his life, and frightened the wits out of a detective."

While the police were in the house the lights suddenly went off, the front door was flung open, and a window in the kitchen was shattered.

Quite a typical poltergeist case, and not so very uncommon. But there has never yet been a really authoritative

explanation of such phenomena—except when they have been traced to mischievous human action.

IT is an axiom in Fleet Street, its tributaries and dominions, that Spiritualism is news—when it is bad news.

If a Spiritualist gets himself into the courts (Police, High or Divorce), the fact that he is a Spiritualist is always stressed as though that explained everything. He might also be a Rotarian or a Buffalo, but that wouldn't matter.

In some cases, however, spiritualist beliefs or activities are a contributory factor in whatever the trouble may be. Because there are certain people to whom Spiritualism is like strong drink to a weak head.

An example recently occurred in a divorce case, when it was stated that the husband's obsession with Spiritualism had led to the break-up of the marriage. He even told his wife that they were not married in the sight of God, because the ceremony had not been in a Spiritualist church.

I am sure that all the Spiritualists I know would repudiate such an attitude.

DEBORAH KERR, the popular film actress, thinks that funerals are "barbaric". She said this during an interview with Associated Press on the question: Life After Death?

Miss Kerr has no doubt about it. When asked by her nine-year-old daughter, Melanie, what it is like after death she says:

"Supposing you take a rocket 80,000 miles into space. When you get up there you'd have a feeling that all is space. There's no end, is there?"

Melanie agrees, and her mother goes on:

"Then that's how it must be when we die. There is no beginning and there is no end. We have no sense of time, no sense of living."

"Debbie's" views, however, are evidently not spiritualistic. She says:

"Everyone wants to know where they'll go after death. I think they go everywhere. God is in every one of us. When we die, we are freed of the limitations of the body and return to God. We become part of all space, all time, all form."

Her objection to funerals is that they emphasize the negative side of death.

"I don't want people moaning and weeping when I'm gone. I'd rather have them open a bottle of champagne and remember the good times we'd had."

I SUPPOSE it had to come. A few months ago there was much speculation as to the feelings of Laika, the dog sent up with Sputnik II.

The obvious (!) way of finding out was to ask the dog. Live dogs cannot talk, but dead ones can—and in Morse.

Such, at any rate, is the assertion of Dr. Ali Abdel-Galil Radi, a physics professor at the Heliopolis University (Cairo).

While in London on a post-graduate course, Dr. Radi studied Spiritualism, and he claims that he has been in communication with the spirit of Laika.

But he cannot pass the dog's message on to the world because it was delivered in Morse, and no one at the seance knew Morse.

I wonder if it would be impertinent, or pertinent, or both, to ask how, in that case, Dr. Radi knows it was Laika "speaking".

The answer to that might lie in the fact that the seance was arranged "with the special intent of contacting Laika after her apparent death".

One thing at least emerges from this. It is not only typists and printers who mix up physics and psychics.

AS I write, *Truth* has joined the growing list of casualties among long-established periodicals.

I rarely received any cuttings from *Truth*, but one arrived just before Christmas that gave what was supposed to be a report of the Service of Reunion at the Royal Albert Hall, organized by the Marylebone Spiritualist Association.

The object of the report was clearly to ridicule the whole service, but it was very feebly done. If there had been anything really clever or funny I would have quoted it, however "anti".

The Service of Reunion was concerned with the truth of survival. *Truth* has not survived. There ought to be a moral there somewhere; there could certainly be a pun—but let's leave it at that, shall we?

I HAVE just said that I rarely received any cuttings from *Truth*. Until now I

don't think I have ever had one from *Amateur Gardening*.

The one before me is a letter from a correspondent who, being both a gardener and a dowser, has long used radiesthetic methods to produce better crops.

He writes: "Having seen a small batch of tomato plants come forth into two different varieties from the same seed packet, it occurred to me that seeds could be 'rogued' before planting, thus avoiding waste.

"Testing out on a small batch of seed taken from one of the fruits from the wanted plant type, and using a highly sensitized pendulum with a sharp-pointed antenna able to pick up on such a tiny radiesthetic field as that of a seed, it was quite clear that there were three types of seed in this fruit, most of the seeds being resonant with a sample of the wanted plant.

"A fair number of seeds refused to syntonize with this, but syntonized with the unwanted variety, or rogue.

"One single seed from this fruit was found to be different from all others, and by 'adding' various thought forms to the sample, which can be done by advanced radiesthetists, and in fact is done with the Delawarr medical diagnostic instrument, it was shown to represent an improvement on the wanted type for vigour and fruiting power."

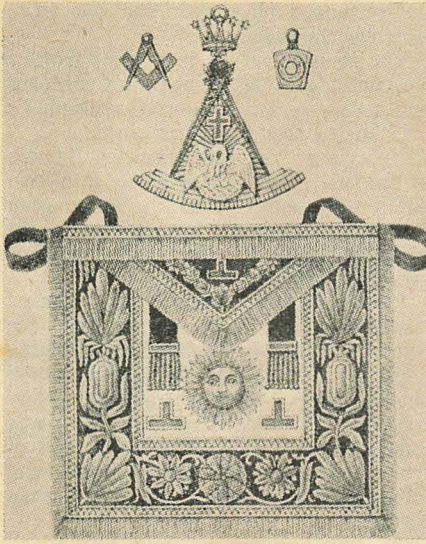
The writer concludes: "To the critics of radiesthesia who claim it as 'bunk', I would say that an art with a bibliography of some 800 titles, mostly French or Italian, and one used by hard-headed medical practitioners, is not likely to be bunk."

IN a column headed "Nunn of Your Business", in *Woman's Sunday Mirror*, a paragraph reads:

"A member of the Royal Family has become deeply interested in psychic research."

More than this there is "nunn".

The Editor



● The apron of the Most Worshipful Grand Master of England : with, above (centre), the 18th degree Rose Cross Jewel ; (left) square and compasses ; and (right) the Mark Masonic Emblem.

As a mason, I feel certain in asserting that freemasonry is without a doubt one of the most misunderstood movements in the world today. That comes of its secrecy, and because even a reference to masonry is regarded as taboo by millions of men.

It has come, like some of the more sinister sections of the Wolfenden Report, to be something which is only whispered about ; with the inevitable result that millions outside masonry misunderstand it, or mistakenly believe that it must have some connexion with sex, or with religious beliefs.

Before coming to the subject of the occult and freemasonry, I am compelled to deal for a few paragraphs with masonry itself—perhaps not so much what it is, as what it is not.

Vast numbers of masons, much in the dark themselves about the subject, were doubtless shocked, or at least surprised, when they opened their newspapers on 16th October last and read headlines like : “JUDGES RULE AGAINST FREEMASONS.”

The topic came to headline prominence because United Grand Lodge (the body which controls English freemasonry, Scotland and Ireland having separate Constitutions) lost its appeal against a rating decision on the huge Masonic Temple, in Great Queen Street, London. (See cover picture.)

Millions who were not in the least concerned whether or not masons must pay a full rating scale on their headquarters (although

MEN of the Occult Secrets

of course the legal decision also affects some 7,000 other lodges throughout the country), were puzzled to know why the appeal had been turned down.

Had a masonic lodge been regarded as (in lay language) “a church building” it would have been eligible for rate relief. But three High Court judges ruled this is not so, and that freemasonry is not “an organization whose main object is the advancement of religion.”

THIS any honest mason will admit to be the case. At its ceremonies masonry is concerned with a ritual which has an occult background, and which is deeply concerned with an occult symbolism.

But of course masonry is equally interested in philanthropy, running not only the Royal Masonic Benevolent Institution, financing boys’ and girls’ schools and education schemes, but also owning, at Ravenscourt Park, the Royal Masonic Hospital, which is generally admitted to be one of the best-equipped hospitals in the world.

Masonry is also very generous to non-masons, giving £28,000 during the war to the treasury for special relief, £5,000 to the Red Cross, many thousands of pounds to the Lord Mayor’s various Distress Funds, £7,000 to the Royal National Lifeboat Institution, and so on through the years. That may give non-masons some idea of what masonry does.

As to what it is, many sincere masons feel there has been too much emphasis on the secrecy aspect. In fact there is very little secrecy with regard to what can be said or written about the ritual by non-masons. There have been many so-called “exposures.”

One of the first was written in 1845 by Richard Carlile, and copies can still be found in old booksellers. A very up-to-date “exposure” is *Darkness Visible*, by the Rev. Walton Hannah, portions of which were reprinted in the *Daily Mirror* !

Hannah’s “exposure”, compiled in 1952, is generally thought to be the last word in giving what can be told about masonry—in print.

Unfortunately, merely reading this sort of text is as little use in explaining the occult influence of masonry as it would be if one simply read the service of Holy Communion but had never been inside a church.

The ceremony which freemasons work is not merely a matter of words. If it were that, any drunken or tortured mason would be able to disclose the so-called “secrets”.

SQUARE

of Freemasonry

The fact is that masonic working is a complex pattern, which no one man has, and depends upon actions, lighting, signs and symbols—even upon vital moments of silence.

WHAT many people—especially wives of masons—are curious about in their hearts is this query : a man is a mason, but is not a particularly “good” man, nor is he a devout churchgoer. He is not very intellectual. Just an ordinary man. So how can he possibly understand (let alone spiritually benefit by) a ritual which has affinity with the occult ?

The answer is that masonry aims at the perfect, but as it has to be worked by men with many natural human frailties, of course it never attains perfection in this life.

And as for “understanding” the occult nature of the ceremony, the unfortunate fact is that the vast majority of masons do not really understand it themselves !

This is not a statement made in any derogatory sense ; after all, the average worshipper at an orthodox church knows very little about the history of the Bible, or how the Prayer Book came to be written.

It is interesting that the present masonic ritual is generally believed to have been written by Sir Christopher Wren and other intellectuals, to consolidate a “speculative” masonry instead of the old “operative” masonry, with craftsmen who are popularly supposed to have built the cathedrals in England from the time of Henry III on.

Up to that time masonry had been simply an esoteric moral system with its lessons veiled in allegory and illustrated by symbols. Serious and earnest young apprentices were taught mental arts based on the code of the Essenes (who flourished from an early date in Hebrew history) and liberally sprinkled with stories from the Old Testament.

As of course few could read or write in those days, it was necessary to use signs and symbols instead of a written ritual ; and some of the working was effected in the dark, so that brethren could distinguish each other by touch and by certain signs.

By

R. LEICESTER WARREN

Author of “What Masonry Means,” etc.

IT was about the time that the English Book of Common Prayer was written that some intellectuals hit on the idea of introducing the “folk play” into masonry as an additional method of impressing masonry’s moral lessons on apprentices.

Unfortunately the “folk play” chosen has got entirely out of hand, and if you ask many less-informed masons today what freemasonry is all about, they will say : “Er—well, it is based on the building of King Solomon’s Temple, and about the death of its principal architect . . .”

These men miss much in masonry, for they are quite unable to see that the little fable of the building of the Temple (which contradicts the Biblical version) was just a tale introduced and intended to be acted in Lodge—but only as a moral fable.

It is a great pity that the fable has, in modern masonry, been allowed to grow and even to obscure masonry’s occult teachings.

The square plays a big part in masonry. Masons have even given the English language an everyday phrase : “To act on the square.” That is perhaps the most obvious proof there is a link between masonry and the ancient religions, for even in ancient Chinese philosophy the square is known to have been employed as an emblem of morality.

Ancient British cults such as the Druids and the Culdees certainly contributed towards masonic ritual ; with the vital difference, of course, that Druids’ ceremonies were based on sun-worship, whereas English masonry is devout and reveres God.

In fact, United Grand Lodge will have no link whatever with other masonic bodies (such as the Grand Orient in France) which are atheist, and in which candidates for Initiation do not take their vows on a holy book.

One has only to study the layout of the Temple of Mithras, as unearthed recently in the City of London, to appreciate the similarity with the layout of a lodge-room.

The Mithraic cult, like the Ancient Mysteries of Greece, taught morality through symbolism, and used elaborate rituals which I fear the twentieth-century mason would dread to face.

J. N. CASAVIS, American author of *The Greek Origin of Freemasonry*, has in the past two years unearthed for us many interesting proofs of the occult origin of masonry, and its links with the ancient Greek mysteries.

In order to safeguard their religion from the invading Dorian and Achean tribes, the ancient Greeks (builders of masonic-like forts, walls and temples) taught their worship in secret and at night. A drama was enacted in their mysteries in which the body of an initiate, who personified Hermes, was raised.

The name Hiram, which is sacred to

masons today, comes from the old Occult Hera, Hermes, the personification of light.

Light, of course, is the magic essence of the occult, and the sacred moment when a masonic initiate is first allowed to see the light of a lodge-room is really a continuance of the occult influence of light versus the evil of darkness.

The link between masonry and the Greek occult worship is not open to doubt, for at temples in Thessaly, Crete, Corinth and Boetia vessels have been unearthed on which are engraved the masonic emblems of the square, compasses, triangle and other geometric decorations, as used in the worship of Hermes.

Masons today do not worship Hiram (or Hermes), but use the story of his death as an allegory helping them to understand the divine plan.

Nevertheless, it is a known fact that Hermes was one of the twelve Olympian gods, a chthonian deity, and the leader of the Cabeiri. He was the symbol of light as well as of darkness, of life and of death. His emblematical blue colour adorns all masonic regalia.

The ordinary mason's apron and collar are of Cambridge blue, while Provincial and Grand Officers have regalia of darker, royal blue.

In America the ordinary craft masonic lodges are known as "Blue Lodges", to distinguish them from the higher-degree workings such as Rose Croix and Knight Templary, where the predominant colours are red and black respectively.

HERMES was also the god of fertility, and for that reason the old occult ceremonies depicted the god by a phallus. In that respect masonry differs, being entirely sexless.

Of course, wild stories are sometimes repeated, as in every society where men gather, but when it is considered that recent members of English masonry have included the Duke of Edinburgh, the Lord Mayor of London, King George VI (and indeed most monarchs since the time of George III) and notable men of the past and present such as Sir Walter Scott, Dean Swift, Rudyard Kipling and Sir Bernard Spilsbury, it is obvious that masonry has not followed the sex trend of some ancient occult mysteries.

Serious masons who read this will naturally ask themselves why the emphasis in our present rituals—whether Emulation, West End, Logic, Bristol or other working—has shifted from the occult and the esoteric to the present "geometric" symbolism.

The answer is that while nobody can make any alteration in the body of masonry, the craft is a working of men and of the minds of men, and therefore it does tend to change with the changing age.

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● **Graphology Reports.** Send about 50 words written on unruled paper to Escritura, c/o PREDICTION, and add your sex. Enclose a stamped addressed envelope and postal order for 3s. 6d. to cover clerical costs.

Overseas readers must send an International Reply Coupon, obtainable at Post Offices, instead of a stamped addressed envelope.

ADDRESS

PREDICTION, Link House, Store St., London, W.C.1, England.

Symbolism, which appealed so much in the ancient mysteries, now has a reduced appeal in an atomic age where men are more keenly interested in masonry's philanthropy, and with its power to mould men's minds for good.

And undoubtedly a lot of links with the ancient mysteries went out of masonry as recently as 1813, when the two former rival Grand Lodges were united, and among the articles of union was the statement that: "Pure ancient masonry consists of three degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft and Master Mason, including the Supreme Order of the Royal Arch."

It was then conveniently forgotten that the mystery of "The Mason Word" had been a fundamental part of Scots masonry for countless centuries, and that literal proof (if any were needed) of the occult link between masonry and the ancient mysteries was to be found in Henry Adamson's *The Muses Threnody*:

"For we be Brethren of the Rosie Cross
We have the Mason Word and second-sight.
Things to come we can foretell aright . . ."

Lyndoe

Replies . . .

● "Recently I met an astrologer who was obviously poor and seemed to me not any too happy. I did not care to tell him what I am now asking you. It would have been in bad taste. What I want to know is: 'Why, if Astrology shows how to be a success, are so many astrologers not too well blessed with this world's goods?'"

WHAT irritates me about this question (if the correspondent will allow me to say so) is its assumptions.

First, that Astrology is the road to plenty, something it has never claimed to be.

Second, that there is something particularly desirable in being rich.

Third, that being rich—"well blessed with this world's goods"—is a sign of success.

Judging by natal charts, not one per cent reveal the necessary ability to accumulate and, still more important, administer wealth. In those which do show the necessary indications, there is usually very little other ability.

The kind of chart which belongs to the wealthy man is a lop-sided chart. It has a concentration of abilities. Much the same applies to charts of scientific geniuses, and so on.

All of these are abnormal charts, just as the men who have them are abnormal men.

Most charts do, however, contain indications of the manner in which a person can fulfil personality factors so as to have a proper place in society, and so as to enjoy a sufficiency to support it.

Whether in your opinion or mine that is "plenty" is beside the point. It is plenty enough for the person whose fulfilment is intended.

The man chooses for himself. Usually he does not choose great wealth, or he would certainly go after it.

ON my second point, the desirability of riches, the fact is that this science, by its very nature, tends to despise the whole business. It sees beyond mere wealth, and its central purpose is the creation of character rather than material goods.

"You can see what God thinks of money when you look at the kind of people He gives it to!" Who said that? It's very true.

Moreover, you can always tell the charlatan-astrologer because his cry all the time is: "This is the way to wealth!" What nonsense!

As to wealth as a sign of success. Is Schweitzer wealthy? Or Bohr? Or dozens of famous men? I don't know, but generally they turn out to be poor hands at money-making. It just is not their line. Any one of them would ridicule wealth as the mark of success, anyhow.

The critics of Astrology have a field-day with this question of how well-off astrologers are. They are a monotonous mob.

If the astrologer is not a Pierpont Morgan they say: "There you are! If there is anything in Astrology, why don't you use your knowledge on the Stock Exchange to clean up?"

If the astrologer is well-off, they say: "There you are, it's just a racket for lining your own pocket!"

They remind me of the Orangeman who cornered a priest and cried: "Do ye believe in the Saints? If ye don't, ye're an atheist! If ye do, ye're a papist! Either way I'd like to beat ye to jelly!" Poor priest!

WHAT these critics are really telling us is that the only yard-stick they have for human beings is money. Or power.

They are the kind of individuals who consider a gentleman is more important than a man, that a lady is a woman who never washes up, that a hound is an elevated dog, and that all Russians, Germans, Danes, *et alia*, are inferior to an Englishman, whether they are gentlemen, or ladies, and ride to hounds, or are men, or women who wash up, and have a dog around the house.

Let us, being a little more sensible, be clear about one thing. If a natal chart focuses on acquisition of wealth, the individual can, if he wills, become wealthy. If it focuses on scientific ability, then the individual can, if he wills, become a scientist. If it focuses on the ability to be an astrologer . . . and so on.

This is in line with what we know about life.

If a man is to devote himself to accumulating vast wealth, he cannot afford to spend his time in a laboratory—taking the normal state of affairs.

If he is to devote himself to science, he has to forego a great many indulgences, including money-making, in order to be a scientist.

If he is to devote himself to Astrology, then he finds he has to spend his time on that subject, whether it proves profitable (as with Nostradamus) or totally unprofitable (as with Kepler).

One has to be what one is, and all this tarradiddle about making money has nothing in the world to do with the matter.

Send YOUR Question to—
"Lyndoe Replies"
c/o PREDICTION



Prince Louis Ferdinand von Hohenzollern.

●The views which I have expressed in other pages of this issue have led me to consider whether or not an alternative exists to the chaos which could so easily be brought about. Since Germany is the key, for many years to come, to the destiny of Europe, I have therefore taken the heir to the House of Hohenzollern and studied his possibilities.

I do not wish to be taken as stating that a restoration is the one and only alternative. Nevertheless, the cumulative effects on Communist holdings in Europe presuppose that a return to older methods, especially in Germany, could well dramatically answer the problems.

THE head of the House of Hohenzollern was born on 9th November, 1907.

For the purpose of this note I am ignoring almost everything written about the Prince. In my view, after careful study of his chart, he has been well-meaningly misrepresented.

The globe-trotting *bon vivant* of popular imagination has some existence in fact. He is not exactly monastic or given to gloom! But then, he is not *in himself* nearly so champagne, either . . .

Main points in the chart can be summarized briefly. You must judge to what extent they correspond with the figure you think you know.

Here is a freedom-loving man with a great sense of adventure. (I ask you to note this last in view of what I propose to reveal.) He has the Teutonic drive and must work at something.

His philosophy differs much from that of his predecessors, and yet he possesses a

secret store of patience and very much more feeling of responsibility than he sometimes pretends.

With these qualities he combines as keen an intellect as you could desire, the kind of mind which has not only the independence and enthusiasm everybody knows about, but also a strategic core of which I imagine he wishes nobody to know. It is the intellect of what I would call an engineer of destiny. There is high drama in it.

The Prince has been gossiped about for his younger adventures. This kind of thing persists once started; but he has the greatest symbol of the loving heart which wears well, and much will to duty in affections. There can be no question that he is the popular paterfamilias.

A DANGER to him is his dramatic sense. This is shown as liable every now and then to prompt precipitate action, though other indications keep it well in leash.

The point is that to think is, for him, to act. Most likely he knows all about this and sets up his own cautions.

PRINCE *in* *Is Monarchy*

What is underlined so heavily is the element of discipline. This may seem an odd thing to say of a man regarded as so utterly gay and freehearted.

The truth is that a certain foresight is at work all the time, and this is being used, believe me, to forge with extreme prudence the course which he wishes to adopt.

I discount entirely the idea that the Prince has thrown ambition to the winds, or that he is content merely to exist as a colourfully popular figure. He desires more than that!

It is not going too far to say that he is the type of man who can be counted on to undertake very great risks, with vast courage, and to employ a rather concealed, but hard-as-steel will devastatingly.

The quantity of practicality is very unusual. He may have had his moments of *joie de vivre*; but oh, the play-acting that has had to be done to hide the intense inner man!

As to the Prince's interests, these seem to be fantastically wide. The point to note, however, is that *they are parallel with his innermost ambitions*. That is what has frequently been overlooked. There is not much waste of energy here.

He has, of course, been obliged at times to walk a knife-edge. This is consonant with his very gifts, for he is one of the supreme examples of how this may be done. How well it has been done, and will yet be

done again, is seen in the fact that the sheer genius of it is not recognized by his critics or erstwhile opponents.

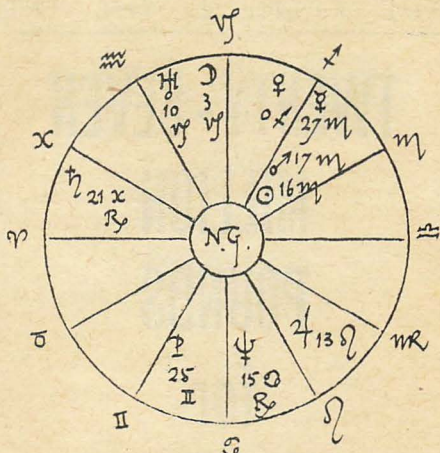
He has contrived to convey the impression of a debonair use of mere luck. I contend that it was nothing of the kind. It demanded a species of skill for which, in German history, judging by all the charts I have examined, one has to go back to *der alte Fritz*.

I do not care who disagrees with this judgement. I am determined to remain undeceived by the superficialities of Prince Louis Ferdinand. His chart commands a respect which I am afraid some people in future times may have to learn.

And, after all, this is no sudden judgement. Several years ago I wrote (if the Prince will pardon the quotation): "Should the Crown Prince regain the throne it will be as tragic as if his son should never do so."

I meant, tragic for the individuals. It is not my business to discuss what would best serve the country.

But has this prince any remote chance of an imperial destiny? That is the question which



Prince Louis Ferdinand von Hohenzollern
9 November 1907 (times unknown).

unexpected emotional losses (which I shall not detail here), and with enmities. I would advise strongly against much travel at this time.

By mid-year there is a recurrence of this kind of thing. It is to be hoped that the prince will be very guarded during June and July.

By

Edward Lyndoe

WAITING

Germany's Solution?

of him, as also of many another dispossessed heir, would be worth answering in the light of Europe's future.

THE American journal *Life* recently omitted Prince Louis Ferdinand (together with Prince Louis Napoleon and Prince Otto von Habsburg) in discussing royal claimants to thrones. It quoted the former as saying that he summarizes his hopes as being "remotely conceivable in these days of political fantasies."

What I query is the use of that word "remotely", if by it one is to understand "too distant for consideration".

Perhaps it would be well to have a look at the next few years in the Prince's life. I give only the most salient points gleaned from tertiary progression of the chart.

Also I wish to state that my findings are inclusive of certain very large movements in the European scene in the period 1958-1962 which cannot fail to increase world-wide awareness of Germany's high destiny.

1958 : This is a year which contains some adverse possibilities with few of the kind which would offset them. I diagnose risks of a purely physical kind in the spring, and lowering of vitality might well move hand-in-hand with dangers to reputation and prestige.

It is a period curiously blotched with losses through trickery and theft, with oddly

1959 : Important family concerns show up for near July of this year. They have strong bearing on the personal ambitions. It is a new point in popularity and must carry with it some sort of gains both material and emotional.

A little later, probably in August, there is a phase of difficulty, this extending over financial matters and also some family concerns.

In October there is considerable instability, with losses likely to occur in speculations and other ventures, and a reflection on personal interests from some political action.

There is change, but it has to be avoided if possible. The effects on family life and such things as travel would be seriously adverse. Care is absolutely essential.

THIS gives way to a very favourable trend in which, through friendships principally, the earlier effects can be altered radically. What one expects are incidents of importance to the status and also to the plans laid down for family life.

TWENTY-SEVEN MILLION POUNDS for ARMS

MY previous article had already gone to press when information was forthcoming from Germany which adequately corroborated my assertion that Soviet Russia is actively employing Astrology in its scientific work.

In his publication, *Astrologische Monatshefte*, Hans Genuit exhibited a chart for the launching of Sputnik I. Presumably he gained access to information concerning the place of launching, which seems to have been Irkutsk in Eastern Siberia.

Incidentally, this place is assumed by some American scientists to have been the launching site.

It is all very well to talk about one's conjectures of uses made of this subject; but here is a chart which has all the appearances of a deliberate election (i.e., choice of a favourable time).

It shows Uranus on the Ascendant, having sextile aspect to the Sun, Mars, and Jupiter in the Third House, and trine the fifth-House Saturn.

Anyone would, with the slightest knowledge of astrological factors, look to such a chart for guarantees of success with a scientific project, and especially one involving space-travel and all the speculative calculations necessitated.

Nevertheless, I would prefer to display some reserve pending further evidence on the launching site. In any event, it is my intention to deal with the ramifications of the finalized chart in a later article.

I am more interested at the moment in the important question of how far the U.S.S.R. is employing Astrology. Without hesitation I have to say that work on the various charts gives convincing testimony. I cannot believe that the factors which have

resulted from research could be mere coincidences.

Even the question of whether or not the 1917 Chart (for the revolution) can be regarded as basic, or whether we should look more to the 1923 Chart (when the Union was formally inaugurated), fades out of consideration.

The 1917 Chart progressed for Sputnik I gives the same impressive results as the 1923 Chart. But let me explain.

I HAVE long since regarded the 1923 Chart as vitally important and have argued its claims in this publication. From the first I felt an overwhelming need to observe the wise counsel of Charles Carter when he said: "the true map should certainly show significant transits for 22nd June, 1941, when the Nazis attacked the Soviet Union."

*How long shall
we have to pay this?*

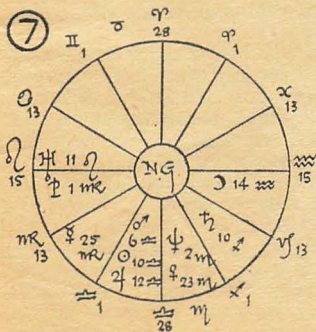
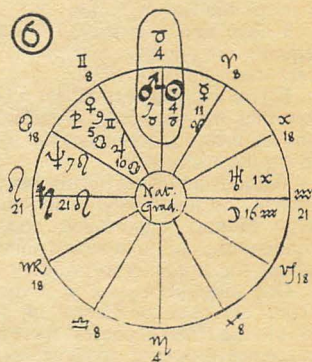
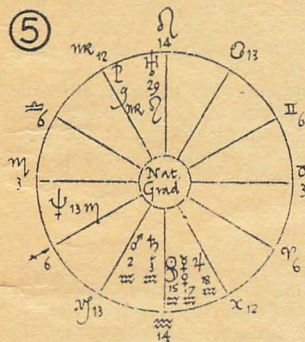
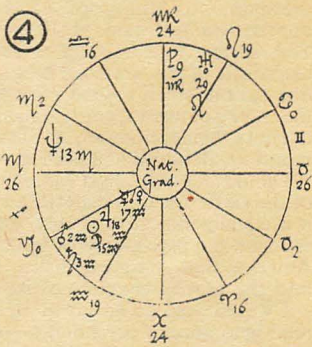
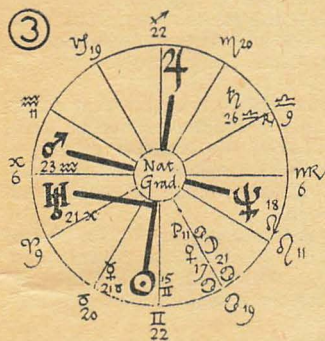
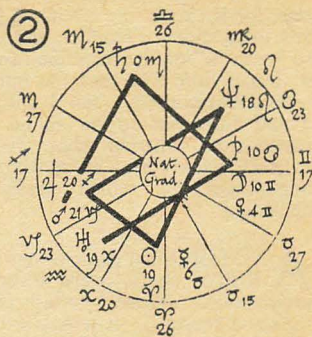
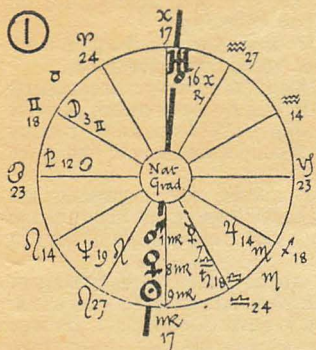
Very well, then consider these facts. The Moon at midnight on the invasion date was transiting the Eighth House and opposite radical Venus. Venus was transiting opposite Sun/Mercury and quadrature radical Saturn. Mars was scarcely away from conjunction of radical Mars. Jupiter quadratured radical Uranus. Saturn and Uranus transited the Eighth House opposite radical Venus.

If those transit positions do not satisfy Carter's requirements, I do not know what would do so. But—and here, presumably, Carter is not prepared to follow me—when we set up a tertiary map for this event in 1941 we find (Chart 1) Sun, Venus, and Mars conjoined in opposition to Uranus on the Midheaven! Is that evidential enough?

If not, then let us progress the 1923 Chart for the launching of Sputnik I. There (Chart 2) we find Sun in the Third House (sign of success for such a venture) trine Neptune in the Eighth (always regarded as the sign of extra-terrestrial matters, which this certainly was!) and both bodies trine Jupiter at the Ascendant (the well-known mark of high success).

Uranus in the Second House (deployment in unusual ways of finance and other resources) trines Pluto in the Seventh (showing that some sizable effects abroad would be produced, and many changes), while Pluto has a wide trine to Saturn in the Tenth (well suited to U.S.S.R. ambitions).

By
EDWARD LYNDOE



CHARTS

- (1) U.S.S.R. 1923 Chart progressed for Invasion, 1941.
- (2) U.S.S.R. 1923 Chart progressed for Sputnik I, 1957.
- (3) U.S.S.R. 1923 Chart progressed for the 5 February conjunctions, 1962.
- (4) Solar Eclipse, 5 February 1962, as at Moscow.
- (5) Solar Eclipse, 5 February 1962, as at London.
- (6) U.S.S.R. 1917 Chart progressed for Sputnik I, 1957.
- Charts (1), (2), (3) and (6), represent tertiary progressions.
- (7) Sputnik I, based on chart by Hans Genuit (transposed in terms of Natural Graduation) in *Astrologische Monatshefte*, which he edits. G.M.T. equivalent appears to be 5.59 p.m., approx. on 3 October 1957. Genuit has taken Irkutsk (104 E 20 : 52 N 16) as the launching site but on what precise information is not stated.

It is a remarkable chart and also an ugly one, for it carries the emphasis on power at any price short of conflict, and the intention to "cash in" on the scientific results. Seeing it, I had little fear that the immediate aim was actual conflict; but I felt sure that it would turn out to be subtle use of the propaganda value of what was undeniably a great achievement so as to advance the imperialism to which Russia is fully dedicated.

ANOTHER fact came to light when some British charts were given a similar progression. (These I cannot examine now for space reasons). It was that the launching of Sputnik I in this particular way would precipitate a resurgence of a species of imperialism in Britain. I still hold this view. The spring lunations of 1958 are fairly diagnostic of this wretched turn in events, the one nation which wished most fervently for the ending of mere aggrandisement in terms of territory being elbowed, as it were, into a mood we all hoped had been ended long ago.

On the face of it Chart 2 is highly indicative of the clever use of a material advantage, but it is equally indicative of that same failure to estimate the psychology of both Britain and America that must eventually lead Russia into the gravest chapters of its history.

I would even go so far as to say that the total ignorance of psychology—or should we say the total ignoring of it—is the Achilles heel of the Soviet Union.

I have said that the 1917 Chart showed equally impressive results in terms of tertiaries as this for 1923.

If you will glance at Chart 6 here you will see that the progressed Sun-Mars, right on the Midheaven, dominates the figure. Saturn is on the Ascendant.

Without stretching the meaning in any way, one has to judge here of an achievement of high military importance, and one which vitalizes the nation in a very unusual manner, giving the emphasis to pride.

One must also think in terms of dangers from an over-confidence in achievement. But in the Russian context there is the Saturn placement—despite most views, good for U.S.S.R.'s aims in a peculiar way were not it for the opposition to progressed Moon.

The Chart has a distinctive Russian flavour, portraying the intent to reap benefit out of evil. It is as confirmatory as the other Chart, in my opinion, of the ultimate ambitions of U.S.S.R.

TO what is all this leading? It has been assumed by many observers that U.S.S.R. has a lead in the scientific field which cannot easily be overtaken.

Yes, but to take that as definitive is a gross error. Nations do not live on scientific achievement alone, any more than they have,

in our own lifetimes, been able to live on their material accumulations.

What has to be seen is that the gain from Sputnik I is balanced by a serious loss.

In the first place (as all the pertinent charts show) U.S.S.R. has by every means possible to statesmanship worked so as to destroy every vestige of confidence she ever had in the Western World.

It does not matter what arguments are advanced for her cleverness, her highly astute diplomacy, her vast armaments, and the rest of it.

With one stroke the secret launching of the satellite invoked a fear linked with a new determination to resist Communism. Strange that Kremlin leaders did not realize this.

For, had they really any desire for harmonious relationships, the very sharing of the new wonder had all the possibilities for encouraging them. They wish for nothing of the kind!

Again, some observers realize that in the hubbub of this splendid achievement most people overlooked the simplest of facts: that vast hordes of Russians are living below any levels which would be considered acceptable to us.

In short, they are paying for the maintenance of the enormous armaments and scientific programme which we are told every day of the week the Kremlin wishes so dearly to end!

It is like the man who stands at the bar drinking up the comfort of his family and who, at each new glass, weeps at the wickedness of alcoholism. Hang it, he has only to get out of the pub!

And so in the same way the Russians have only to stop indulging themselves in hundreds of divisions of infantry (lunacy at this time of day, anyhow) and threatening other people. Most of them could reckon then on a square meal every day.

SAYS Khrushchev: "When we have caught up with the *per capita* production of pork, butter, and milk, of the United States, we shall have fired the strongest torpedo against the foundations of capitalism."

At that rate, capitalism is safe enough for years to come!

Is there any sign in any charts of the near future that he—or any other leader there—will plump for peace and let the Russians have the pork, butter, and milk, they need? Not a bit of it. The emphasis on the maintenance of arms is perpetual.

King Olav of old Norway took Christianity to his people with the sword. "Convert or be slain", was the cry.

In the end they rose up and slew him—not because they had any particular objections to accepting Christianity, but because they had very particular objections to his kind of evangelism.

True, they made him a saint; but that, in this world of ours, is only to say that he was out of harm's reach.

Khrushchev might ponder the old story, for I give you my word that U.S.S.R., dodging the nakedness of conflict, is shown in a dozen future charts tempting the tolerance of U.S.A.

This, I tell you, is underlined in chart after chart!

I AM constantly appealed to for further attention to the congregation of bodies on 5th February, 1962, when there is a Solar Eclipse. A considerable amount of research is being carried out here and over in Germany because of the suspicious nature of this period.

However one may try to escape it, one solid conviction mounts up that there is a crucial point in all the matters we have been discussing.

The Eclipse brings Sun, Moon, Mercury, Venus, and Jupiter within the orbs of three degrees—a mighty conjunction—and a Mars conjunction of Saturn is within orbs of conjunction with Sun and Moon!

Thus, by relation, we have seven bodies of the known ten brought to conjunction. The configuration is quadrated by Neptune.

It would be sensible were Marshal Bulganin's astrological adviser to sound a warning—as I cannot doubt he must already have done—of the consequences to the whole world of imprudence between now and this date in 1962.

It is unlikely that he will fail to see what is very clear to me: that unless the mere political adventurers in the Kremlin are forcibly restrained in a matter of months there must be an exceedingly dangerous situation.

The Eclipse at Moscow is indicative of an economic crisis of vast proportions. It signals interior movements against the central government, and a position almost impossible to imagine (see Chart 4).

If we look at the situation in London at this time we find all of the matters related to the newest advances in science given a great disruption. The nation is shown at a difficult point in even normal maintenance of the population.

One would certainly estimate the onset of catastrophic movements and changes which must affect social life in a way seldom known before (Chart 5).

THE relationships of these things with the launching of Sputnik I can easily be recognized.

When the Chart (No. 7 here) for this has tertiary progression to the day of the Eclipse, we find that Uranus opposes the Midheaven and quadrates Mars (remember the Uranus-Mars effects across the Midheaven in Chart 1!!). Venus is in the Eighth House

quadrating Jupiter. The Moon in the Tenth quadrates Saturn—and the conjoined Sun by relation. Saturn conjoins Sun and opposes the Ascendant.

Taking the effects of the progressed chart to the radical chart I mention only these points: Sun p. conjoins Saturn r. Mercury p. is quadrate Mercury r. Mars p. quadrates Ascendant r. And Jupiter p. opposes Midheaven r.

How, I wonder, does the Marshal's adviser view this? He is quite well enough conversant with tertiaries to have arrived at the same conclusions.

Does he think, as I do, that the risk of global war is very definitely present at that time?

Does he, for that matter, in any wise consider that from roughly a twelvemonth from now we shall all of us be staggering from the titan buffetings of new crises?

I do not see how he could exclude Russia from them, any more than in ordinary honesty I can exclude Britain or the United States.

WHAT emerges from all this?

The simplest of propositions. Coincident with a major trough in commercial possibilities throughout the world, there is the writing on the wall concerning the unbelievable expenditure on armaments.

A stupendous realization of the lunacy of statesmen everywhere cannot fail to be brought home to the peoples of the world—Communist as well as other statesmen.

Look at some figures. Russia, yammering to the point of nausea about her peaceful intentions, spent a known £9,000-million on armaments in the last year under record (1956), not to mention what was spent on atomic energy programmes and general military production!

Say it again: nine thousand million pounds. A conservative estimate recently put the total at £12,000,000,000!

The United States in the same period spent more than £14,000-million. Great Britain spent £2,300-million, and France and Germany about the same amount between them.

This totals up, merely for the countries mentioned, something of the order of more than £27,000,000,000. And we talk of the fantastic figures used in astronomy . . . In point of fact, it has been said that the real total for these countries in 1957 went far over even this colossal total.

None of these countries "can afford" the small change needed for combating disease. None of them can do more than ship a miserable few hundred tons of food where people are starving.

None, mark you, of these spouters of civilization—these advocates of "better human relations" and the "century of the

Prince in Waiting

(Continued from page 13)

1960 : The year opens disappointingly. Probably a crisis will occur and lead to financial and other risks. This tone will be removed by a rather adroit move, probably in February, and the mid-year period has much to commend it.

The run of events then includes social success of an unusual type, some extremely interesting financial trends, and the possibility of an important decision affecting a member of the Prince's family. This last could excite much public interest.

1961 : I take this to be a very favourable time until mid-year. Much success attends social arrangements of all kinds, especially in March and April, and once more there is public interest in large events in the family.

Mid-year is crucial. Property questions, family interests, and most aspects of the ambitions, reach a point of grave danger. There may be some threat to physique at this time.

Opposition builds up rapidly. There will be exterior events which bring turmoil and perplexity. It is one of the major junctures, in any event, and must be regarded as for great caution.

1962 : *It is to this year that special attention is drawn.* For here lie opportunities which can only be described as a major trend with all the appearances of historic importance.

In the summer months of that year the Prince will be granted a very great chance for returning his House to its former position. That is not to say that he will elect to do so. I discredit any such fatalistic prognostication.

But let me put it as highly probable that some immense movement will then be in being, and that by September of 1962 this could bring realization of all the Prince's ambitions.

I WOULD earmark June 1962 as the critical opening of the main part of this movement, and the undoubted fact that what had to be done at that time would need to be brought to completion by the September. If the opportunity were missed, none like it would recur for a very long time.

Would this mean the throne returned to the Hohenzollerns? Well, I must say that I have never doubted that two of the Royal Houses which were dispossessed—two which interest the princely pair intimately—would regain their thrones eventually.

I refer to Russia and Germany. This point I made years ago publicly, so I am not being influenced to an undue extent by present study of a single chart.

What I wish now to underline is that in both countries the year 1962 seems to me very likely to offer about the best preliminary conditions prior to restorations.

E.S.P. HELPS CURE OF AMNESIA

● *The lack of adequate explanation of the factors involved in the following case, the very obscurity of its psychological background, whether such a background did exist and could be used with any effect in the very serious position in which the patient found himself, led to the employment of E.S.P. in its investigation.*

THE young man involved, aged twenty-five years, had a normal, uneventful life. He came of vigorous stock, had a sheltered, healthy childhood, passed through his school years happily and without difficulty, entered his father's business, and appeared to establish himself quickly and successfully.

He married eminently suitably and happily. He had one child. Unfortunately at birth damage had been done to its brachial plexus, and although the most expert surgical help had been obtained, one arm had remained weak and somewhat undeveloped.

At this stage his medical attendant was engaged to attend a further confinement; he had not been employed in the first.

At about the eighth month the patient's brother called and gave the startling information that the patient had disappeared.

It was explained that on occasions recently he had suffered from alcoholism; that he had lost control of himself more than once, and that his father contemplated dismissing him from the business.

From his history, his upbringing, his character and temperament, the story appeared utterly fantastic. It proved to be correct.

He was traced. He was suffering from acute alcoholism. His immediate physical symptoms were controlled with difficulty.

The question that became insistent in the family physician's mind was :

How could immediate disaster to his career be prevented? And how could disaster be prevented from occurring from a probable recurrence of alcoholism at a later date?

It was inferred that the shock at the injury to his daughter's arm, and the imminence of a

further confinement, were factors of great importance in his lapse.

When questioned about his recent attack he stated frankly that a blank came over his mind, that he was not conscious of doing anything until he suddenly found himself suffering from alcoholic poisoning, and utterly ashamed of his condition. He stated that it had occurred in that manner previously.

THE E.S.P. investigation made from a specimen of his handwriting was as follows :

Report (abbreviated) from Geraldine Cummins

“I feel that this man is highly sensitive in certain respects. He has plenty of latent ability. But there is an obstacle in his deeper mind that at times seems to prey upon him, and from which he tries to escape into unconsciousness.

I mean that the directive part of his mind seeks release, or rather endeavours to evade this thing, by taking drink or drugs.

I get a sense of persecution. But this feeling of persecution is old and comes from a race-memory. Some ancestor of his underwent persecution in some form which I will get at later.

However, the patient, when very young—scarcely more than a baby—was terrified by some, to him, large animal, and this terror left a vivid impression on his mind.

It helped to link him up with the older race-terror, and in fact to break down the ordinary defences the subconscious mind has evolved which prevent the flow of the race-memory from penetrating into the consciousness.

It seems as if some long way back his people were hunted fugitives. I feel that they were persecuted and I get the sense of continual insecurity in consequence.

It is not like a sudden and agonizing period of torture, but of a long chronic fear oppressing these people.

Some of his ancestors were Irish, and during this period never had security of tenure in their home. The wars led to their being plundered, harassed and slaughtered.

At an earlier time than this era of war, this man's people were Catholics. I see the reign of Elizabeth I, and a place some distance from here.

One of his race was tortured for belonging to the Catholic faith by the people of the Reformed Church. I see that he was burnt and that his wife and children had to hide from the persecutors, escaping to a hilly country.

Their name was not P— then. These came from the female side I think. One of the children married into the P— family. That seems clear.

LATER on I get the sense that they settled down and knew prosperous times. But it seems that there was a personal tragedy, perhaps a hundred years ago, which left a marked impression on the race-memory.

One of the family seems to have been a soldier, and came home to his wife with serious wounds, at the time when she was going to have a baby.

The sudden appearance of her husband, broken and dying, carried into her presence, terrified her and built up, or rather renewed, the old terror. This may have occurred about a hundred years ago. It is hard to read the time.

However, the patient had one outbreak not far from the time his wife was going to have, or had just had a baby. I am not quite sure whether it was before or after the event.

But the inherited fear that remained from this personal tragedy of the ancestor was roused by subconscious anxiety about his wife, and led to a loss of memory in which the fear dominated, clouding everything, also making him drink.

There is no evil in this man. He is simply the victim of repressed fear.

But none of the old memories could affect the patient if it were not for the shock he received as a baby. I would suggest to him that he is not going to have any return of the desire to break out as he did. For the cause is now removed. (End of report from G.C.)

THIS report proved to be of the greatest help in the treatment of the case. It was read to the patient. It was pointed out that the cause of his lapse was in the past and he was not to blame for it. That its effect was over.

This in a great measure restored his confidence in himself.

His wife gave birth to a healthy son a month after his illness, with no unfortunate birth accident to mar the event, as had been feared.

He has had no further trouble.

The Sensitive's report in this case, while no proof can be adduced to establish the correctness or otherwise of the explanation built up of the cause of the psycho-neurosis, nevertheless is of significance, in that it draws attention to the probable considerable importance of the race heritage in such cases.

NOTE BY GERALDINE CUMMINS—I have a wholtime occupation, so I only accept and work on cases of neurosis sent me by Dr. R. C. Connell, and he is in busy general medical practice and cannot undertake additional work of this character.

NOTE BY EDITOR—Articles in this series have been specially selected and condensed from *Healing the Mind* (Aquarian Press, 12/6) by arrangement with the publishers.

By
R. Connell, M.D., F.R.C.P.I.
and
Geraldine Cummins



● Tom Corbett is seen here reading the crystal for actress Janette Scott. In an interview with Evadne Price, recorded below, he describes the beginnings of his seership and relates some of his most remarkable successes.

SEEN

How
TOM CORBETT
rose to
fame

READERS OF PREDICTION will remember an article I wrote about Tom Corbett in 1956, after he had looked into the crystal for me at Churchill's Club, where he was then working. It was a very sensational article, and it had a sensational reaction from the public.

I knew nothing of him outside the meeting described in that article. This series has given me an opportunity to interview him.

"What was your most thrilling experience?" was the first question I asked him.

"It happened very early in life," he replied. "I was about twelve. I've had the gift of the sight ever since I can remember, though I was not encouraged by my family to talk about it. A fair came to our town, and an old gypsy was telling the cards for sixpence a time. I went into her booth, and she spread out the cards on the table, but before she could speak I interrupted, saying: 'I see a fire, you'll lose every stitch you possess, but you won't be burnt!'"

Was the old gypsy grateful? Not a bit of it. She gave Tom his sixpence back, and shouted: "Be off with you, coming in here with your lies."

But that same night the fair was burnt out, just as the little boy had predicted. Nobody was hurt, but everybody lost their belongings.

"Was I thrilled?" he said. "I shall never forget the happiness of that prophecy coming true. Nothing in my life has ever equalled that wonderful moment of sheer triumph."

WHEN Tom left school he couldn't hold down a job. He lived in a world peopled by shadows, and was never sure which were the living, and which were the dead. Then, someone gave him a crystal on his seventeenth birthday, and that altered his life. Since then, he has earned his living gazing into its depths.

"What happens when you look in the crystal?" I asked curiously.

"Pictures form," he replied. "They can be allegorical, they can be an actual happening, or they may be a sort of charade, the meaning of which I don't know. Though usually the client understands. They can be amusing, they can be anything but. I've seen some horrible things."

"Do you consult it yourself?" I asked.

"All the time," he assured me emphatically. "I wouldn't move a foot without it. It sent me to Butlin's, my first big job. There was the name on a big streamer, right across the crystal. I went and offered myself as camp clairvoyant. They engaged me for a fortnight. I stayed three years, reading on an average 6,000 crystals a season.

"Most of them were men, which astonished me; it certainly squashes the theory that women are the superstitious sex."

Tom Corbett has gone a long way since the Butlin days, although it isn't all that time ago, nor has it been a long or difficult climb. He was a success from the start, and by now he has read the crystal for most of the stars of stage and screen, and society. Famous politicians consult him regularly. You'd be surprised if I told you their names, but I have been sworn to secrecy.

APART from those who visit him, he deals with about a hundred letters a week from his postal clients.

"What, you read the crystal by post?" I asked, astonished.

"Oh, yes. Many people can't visit London, so they send me a letter and some personal belonging."

"Is it as good?"

"In some cases probably better. It's certainly very effective if the client wants advice."

"What do people want advice about most?"

in the CRYSTAL

He smiled: "Well, love is the best seller. All ages, either sex . . . it's usually love. Business comes next. Shall I speculate? How can I make money? What is my lucky period?"

"You'd be surprised at the crystal's accuracy. But sometimes it completely ignores what they want to know, and gives something they don't expect. I've watched people go dead white at what I see.

"I've often been insulted because I tell them something that couldn't possibly happen. You'd be surprised how many clients come back to apologize because they thought I was romancing, and then all at once it has come true. I give each one a pencil and pad, and ask them to write down what I say, in order to check it when it happens."

By

EVADNE PRICE

"And it always happens?" I asked.

"Well, it did in your case, didn't it?" he laughed.

Looking back on my crystal reading, I remember thinking that what he had told me and my three companions was sheer rubbish. But it did come to pass.

TOM handed me a newspaper cutting. "That's a queer story. Hands fascinate me, just as faces probably fascinate an artist. Once at a party in Brussels, I started to read hands. A man thrust his hands at me. 'Read mine,' he said. I took one look at them and walked out.

"But he followed me into the street, and caught hold of me violently and swerved me round. 'Why won't you read mine?' I said: 'Because you have the hands of a murderer'. I have never been so near death. I thought he was going to kill me, he was so angry. Then a policeman came along, and he walked off.

"Months later, I cut this picture out of a Paris newspaper. The man had been deported from the Congo for strangling a native in a blind rage."

I shivered. "You certainly had a narrow escape. But the crystal must have its funny moments."

"Oh yes, funny things do happen. I remember a girl coming in to me at Butlin's

the first day. A newspaper dated the following Saturday appeared in the crystal. 'You've gone in for a competition and won £50,' I told her, 'you'll read all about it in three days.'

"I waited for her joyous reaction, instead, she burst into tears. 'What does money matter? I've lost George, he's broken with me and won't say why. Have another look, and see if you can find out.'

"I looked, and described a girl who was rummaging in a drawer. 'That's my sister Molly.' I saw Molly open an envelope, and take out a letter. Then a young man appeared with a scar on his chin. 'That's George.'

"Well,' I said, 'Molly's showing him a letter; he's furious. Have you been writing to another young man?' She denied this indignantly. 'But our Moll's always been keen on George, and if she's making mischief I'll know the reason why.' She flooked out.

"I'd forgotten her until she came back the following Saturday with the newspaper and George. She had won the prize. It was for the best love letter, and Molly had found the carbon copy and shown it to the boy friend."

HE then told me his grimmest story. "A very polished old gentleman came to consult me about a missing document. I could see nothing about it in the crystal, but there was a warning. I described a young man. 'He's your grandson, isn't he? He could commit a murder couldn't he?'"

"What are you saying?" demanded the old man. I said: "You know he could, and you could prevent this if only you'd pocket your pride."

"What happened?" I asked.

"Oh, he walked out, furious with me. And a few months afterwards this arrived," he added, handing me a letter.

"My grandson strangled a child, and has just been arrested. You described him accurately. I knew he was abnormal, but family pride prevented me from having him locked up. Now he will be sent to Broadmoor, but nothing will bring back that poor child. If only I had taken your advice."

"If only people would take the advice they pay for." He shook his head. "But they only do so if it suits them. Nothing will swerve most people from the path they've started on. They just hope the crystal is lying."

On one occasion a mother came to have a reading. Tom saw two sons in the crystal, one fair, the other dark.

"Your fair son has a motor-bicycle. You must take it away from him at once; he is in grave danger."

The mother laughed, and explained that he was mixing them up, and that it was the dark one who had the motor-bike, and that he would not lend it to his younger brother on any account.

She came back two years later, in deep mourning. The elder boy had acquired a bubble-car, and had given his young brother the motor-bicycle. And the first time the fair one went out on it he was killed. Once again, the crystal was uncannily right.

WHAT is the explanation of this strange gift of reading the past, present, and future? None of Tom Corbett's family possesses it; in fact, they don't believe in it, although they are not so sceptical as formerly. Tom, who is Irish, is one of five brothers. One is a farmer, one is in politics, another is a barrister, and the fourth is very rich since he won the Irish Sweepstake.

"You advised him to buy a ticket?" I demanded.

"I did. I saw him in the crystal, collecting his winnings. He said he never gambled, and anyhow, this mumbo-jumbo couldn't be taken seriously. But secretly he bought the ticket."

So that is how one of Mrs. Corbett's sons got rich quick.

"Which is more than I shall ever do," said the clairvoyant. "The rewards of crystal-gazing are not great, and the expenses are frightening, but I wouldn't choose any other life. Although the crystal tells me I shall never be rich."

As I rose to go, he remarked off-handedly.

"Were you thinking of going to Australia?" "Who's been talking?" I asked suspiciously. I am going to Australia in February."

Mr. Corbett's tone was apologetic. "I am afraid not."

I swallowed hard. I cast a malevolent glance at the crystal.

"I won't have that thing interfering with me. I'm packing now. I've bought summer clothes in December, and I've got brand new air luggage."

"What a shame," sighed Mr. Corbett.

"There's a first time for everything. Your crystal could be wrong."

"Of course it could," he agreed pleasantly.

But it wasn't. When I got home there was a letter waiting to postpone the Australian adventure indefinitely.

— NEXT MONTH —

EVADNE PRICE gives a pen-portrait of
a woman healer: CATHERINE
SHEPPARD

SPIRITUALIST Causerie

A NEW publication has appeared over the psychic horizon in London, a modest quarterly publication issued under the unusual title, *The Direct Voice*, by the London District Council of the S.N.U. In sixteen 8vo pages this offers news of headquarters activities, a number of articles by specialists, and several advertisements.

At first glance the newcomer would seem to clash with the already well established *London Spiritualist*, but the editor of the latter evidently has no qualms, for he has both sent a congratulatory message and taken space to advertise his own periodical.

The Direct Voice is attractively prepared and well printed and should enjoy growing popularity among the Spiritualists of the London district. It already has readers as far away as Lancashire.

ANOTHER publication, also quarterly, which meets a need and is eminently readable, is *The Medium*, organ of the Union of Spiritualist Mediums, hereinafter referred to as the U.S.M.

This is a single folded sheet, but strangely enough contains hardly less letterpress, measured by the single-column inch, than *The Direct Voice*.

It also has far less matter of opinion or instruction, and far more hard news. At 2d. a copy it is much cheaper than the *Voice*, which is also fifty per cent dearer than the *London Spiritualist*.

It is announced that the U.S.M. has now launched its first provincial branch, and contemplates setting up others where there appears to be a demand.

Membership is growing, and the diary of events suggests that the union is a very lively body, almost bursting with life and enthusiasm.

IT was suggested at a recent meeting that some people progress in Spiritualism to a certain point and can then advance no farther because the churches have nothing more to offer them. I fear that this position, which was deplored, is all too common.

Is it not a fact that, in any branch of endeavour, we are all limited by an upper "barrier" beyond which it is almost impossible for us to progress? Most people make

little or no effort even to reach that top boundary.

Only those with alert minds and the questing instinct strive to do so: the remainder "won't be bothered". That is why human progress is so slow.

As for the churches and societies, they, like the proverbial marching capacity of an army, are bounded by the human restrictions of those who direct them.

And the pity is that often those who could provide the uplift are excluded and derided by their inferiors. Truly human progress is won only at a very hard price !

THE appeal recently launched, with civic support, for funds to restore the fine Spiritualist church building in Vincent Street, Glasgow—which I hope will be fully successful—is a reminder of how few really suitable large halls there are available to us in this country.

Other bodies have their cathedrals, Central Halls, tabernacles, etc., but Spiritualism has to get along for the most part in sheds, rooms over shops and even domestic drawing-rooms.

When it comes to a really large meeting there are few possible assembly places even in London.

If the Royal Albert Hall were to become unavailable for any reason it would be difficult to find a substitute, possessing an organ and affording a suitable atmosphere for a devotional meeting.

These considerations suggest that, although present prospects appear bleak, we ought at least to think about the possibility of building a really large assembly hall somewhere close to central London.

When not in use by Spiritualists it could no doubt be hired out to other organizations for all sorts of gatherings.

It might be surrounded by offices, reading rooms, séance chambers, rest rooms—perhaps even by a small hotel for the accommodation of visitors to the metropolis.

You will no doubt think the idea over-ambitious, but nothing was ever accomplished without vision. That was how St. Paul's and Westminster Cathedrals were conceived and built. We can do it if we really want to.

Shaw Desmond used to talk, perhaps with tongue in cheek, of our taking over St. Paul's. We don't want it. We need what will hold a vast concourse but have a welcoming atmosphere and good acoustics.

IF Eva Bartok, the actress, had not gone to him and received benefit for her health condition, we might never have heard of Mohammed Subuh, a Javanese who appears to have some mystical power, the nature of which is not easy to understand. He does not claim to be a prophet, healer or adept, only a guide to self-recognition.

Some of the experiences said to be enjoyed by those who follow his way will be familiar to Spiritualists—improved health (even where serious disease is present), insight, inspiration, increased happiness.

"Exercises" are mentioned, but they differ altogether from the Yoga postures, and the emphasis seems to be on the spiritual aspect, rather than the physical.

I wish the same could be said of a large number of Spiritualists, who are more intent on phenomena and messages than on the purpose of Spiritualism, which I firmly believe to be the apotheosis of man.

ALTHOUGH the B.B.C. has now admitted that it does not regard Spiritualism as even a minor religion, the rigid dogma-butressed walls of Jericho are crumbling. From our point of view 1957 must be regarded as the radio year, so extensively have Spiritualism and psychic matters been included in sound and vision programmes.

We have even achieved the distinction of having clairvoyance shown on the parlour screens—far from satisfactorily, as I have already commented, but I suppose that is a beginning, and better than nothing. Anyway, we must take full advantage of this advance.

There is the old story of the Irishman who was persuaded to pay his priest to say masses for the soul of his sinful brother, and so get the poor fellow out of hell.

After a while the priest made the mistake of telling the reluctant subsidizer that as a result of the prayers already said his brother had got one shoulder against the yielding door of Hades, whereupon Paddy retorted: "Then I'll not be needin' to pay ye for any more masses, father. For if Mike has got one shoulder in the door nothin'll stop him gittin' the remainder of his body out of hell !"

We have got the door of broadcasting ajar a fraction, and now it is up to us to exert a mighty effort and force it fully open so that in truth "nation shall speak peace unto nation".

But it will need a united heave and probably infiltrating tactics and other methods as well. But we ought to start NOW.

WRITING in *Two Worlds* about the famous Katie King materializations, Maurice Barbanell refers to an "esoteric lodge".

As he does not use a capital initial I presume he does not mean Sir Oliver.

By

Sydney Gotsword.

A Word About



Fig. 4. An orang-utan obligingly gives us a good view of his hands. (Photographs acknowledged to "Frankfurter Illustrierte".)

and why
(human) feet
are not suitable
for character
reading

TO all of us who study, or who are interested in hand-reading must have occurred the query: if the hands reveal our characters, temperament, aptitudes and, within limits, our futures, why cannot this be done as well by the lines on our feet?

In point of fact, I am quite often asked this question. The simple and convincing answer is that the crease, or flexure, and other lines upon the soles of the feet are not nearly so complex, so constant, or so well marked as those upon the palm of the hand.

This state of affairs is the natural outcome of the loss of flexibility in the human foot because of its specialization in a purely supporting capacity.

It is only the new-born child whose foot shows to the greatest advantage the flexure lines that may be described as typically human. Flexibility decreases with age, and the lines upon the soles of the feet become less and less evident.

There is, indeed, evidence that the human foot is tending to degenerate as generation succeeds generation. A doctor of my

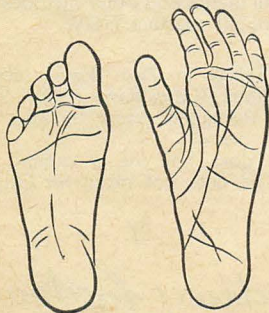


Fig. 1. A child's foot (left) compared with that of a young chimpanzee.



Fig. 2. A chimpanzee mother playing with her baby. The chimpanzee is considered to be a "first cousin" of the human race.

acquaintance has noted the prevalence of hammer-toes in adults of many races, but not only among highly civilized peoples but also, surprisingly enough, in primitive savages.

His theory is that we tend to walk wrongly, so that our toes are scarcely used. He has spent twenty years in designing and perfecting a shoe-insole which ensures that the toes are properly exercised in walking.

WITH the human hand all this is reversed. A hundred and thirty years ago, Sir Charles Bell wrote that Man has developed the hand as the ready instrument with which his destinies are to be accomplished.

We see the human hand ministering to Man's necessities and sustaining his life. In a second state of his progress, we see Man's hand adapted to the wants of society, when he becomes an artificer.

In a state still more advanced, science is

Apes

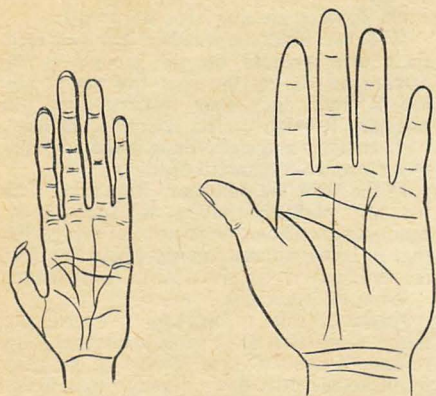


Fig. 3. The hand of a young chimpanzee (left) alongside an average human hand. Although the markings are similar, those of the chimpanzee have not the same relation to brain development.

used to aid mechanical ingenuity, and the elements which seemed adverse to the progress of society become the means of conducing to it.

The hand, by its correspondence with the intellect, gives Man universal dominion.

It presents the last proof in the order of creation of that principle of adaptation which evinces design.

In our nearest relatives, the anthropoid apes—orang-outang, chimpanzee and gorilla—the feet as well as the hands are prehensile. Fig. 1 shows the sole of a child's foot compared with that of a young chimpanzee. Note the chimpanzee's toe development.

It is not true that Man is descended in any way from these anthropoid apes. But that both Man and apes sprang from the same root is proved by the fact that no other animal except the ape has the same blood-groups as Man.

The chromosome arrangement, with the genes strung out along it, is virtually the same as our own.

The star of the zoo and of the circus is, of course, the chimpanzee. The chimpanzee is not our ancestor but our first cousin, and is not difficult to rear in captivity.

When a chimpanzee mother is to be seen with her baby, people crowd in front of her cage, either laughing, or thoughtfully embarrassed. Obviously, they are reflecting on the undeniably human nature of our first

cousins, and particularly watching the hands of the chimpanzee mother as she plays with her baby, as in the photograph shown in Fig. 2.

This brings me to a second question which also often crops up in connexion with hand-reading. Since apes have hands, do the shapes and lines of their hands mean anything?

The answer is that only Man has developed the hand as the ready instrument of the mind.

Your hand reflects your brain, and because of this your disposition, aptitude and your possible future—the latter subject, of course, to the risks and hazards of social and economic pressures.

THE brains of the anthropoid apes have not developed, as have Man's. Although physiologically the shapes, flexures, lines and some of the markings on the hands of our nearest relatives, the chimpanzees, are anatomically similar to those present in our own hands, the analogy is very incomplete.

The hand mirrors the brain, and the brains of chimpanzees bear no comparison in development to our own.

For instance, no-one has ever succeeded in teaching them to talk, for the simple reason that the part of the brain controlling their organs of speech is not present.

Speech, in mankind, is a comparatively recent development, certainly not more than a hundred-thousand years old. The diagram in Fig. 3 shows the hand of a young chimpanzee alongside an average human hand.

The chimpanzee's hand is far more primitive than that of even a human idiot.

If we go back to our second cousin, the orang-outang, we find that his hands have a striking resemblance to the most primitive type of human hand.

Indeed, the natives of Sumatra and Borneo, long ago, found the resemblance so strong that they have maintained for centuries that

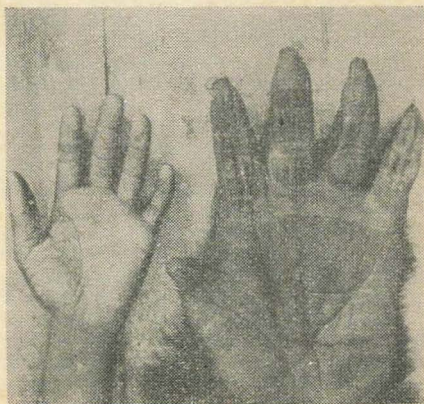


Fig. 5. The hand of a gorilla compared with a human hand.

By

VERA COMPTON

the orang-outangs are human beings who, from a horror of work, fled to the deepest recesses of the jungle and gave up speech.

WHEN an adult orang-outang is captured, he pines away and dies in captivity. A baby one is most difficult to rear, and needs constant careful nursing.

Man has developed resistance to disease through thousands of years, but apes are susceptible to every malady of civilization, even a common cold is likely to prove fatal.

Only in the young is there a strong resemblance of this species to mankind. Later, the orang-outang becomes fierce and savage. The snout part grows until it exceeds by far the brain space. In mankind this is completely reversed.

The lines and markings on the orang-outang's hand tell us little or nothing, because of their lowly intelligence.

Intelligence may be described as the ability to perceive relations between what seem to be unrelated things. Fig. 4 shows the hands of an orang-outang.

Going still farther back in the family tree of our near relations, the anthropoid apes, we come to the gorilla.

The gorilla weighs nearly half-a-ton. He is far too heavy to climb a tree, so he lives on the ground and sleeps at night under the tree on which his wife and children have built their sleeping-nest.

He seeks the most secluded and deepest jungle in his homeland, West Africa, and thanks to his immense muscular strength and to his savage bite he fears no-one, not even the leopards.

The gorilla has long ceased to use his fingers and thumbs to grip the branches of trees because few branches are able to bear his half-ton weight. Now he can no longer climb.

The hand of a gorilla, compared with a human hand, will be seen in Fig. 5.

The gorilla is alone among the apes in the retrogression of his thumbs and the loss of controlled flexibility of his fingers.

But in none of the anthropoid apes is there found that marvellous co-ordinated versatility of movement of thumbs and index fingers possessed by mankind.

No one has ever seen an ape or a monkey smile. Their sole means of facial self-expression is a snarl. Their faces bear a quite deceptive habitual look of solemn sadness.

We may deduce, then, that it is not worth while searching on our own feet, or on the hands of the anthropoid apes, for evidence of temperament and character. Man alone in the animal creation has for a million or so years been developing his hands as the instrument by means of which he expresses himself in concrete form. The more deeply we study our own hands, the more can we learn about ourselves.

(Continued from page 17)

common man"—can find the means to clean up the million-headed slumdom of displaced peoples which their own hatreds brought about.

Oh no, they are much too hard up!

Well, we shall see whether they can feed their own peoples on the stock-piles of armaments during the next five years. In the Kremlin they may imagine that the ordinary Russian prefers scientific victories, with satellites and space-slaughtered animals, to a reasonable standard of living.

In the West the politicians may think that we are perfectly happy to see money squandered on hates we do not feel, and prefer that to being without anxiety where the cash for Johnny's next shoes will come from.

What do you think?

Anyhow, this much can be certified: that the charts studied show a disconcerting refusal of peoples of all shades of political feeling to be herded down the slope to destruction. And they show that the fury, when it is unleashed, will be the worst known to modern history.

Must it come to this? Haven't we had enough misery this century?

Or shall I put it more personally? Do you, does Ivan Ivanovitch or Jacques or Fritz, feel any hatred intense enough to spend something like a pound a week on it?

For it is said that in the countries I have mentioned this is what it amounts to . . . £1 a week for every man, woman, and child, in those countries.

Do any of us feel some burning necessity to invite tragedy in 1962—and to pay twixt now and then some £50 a year per head for the privilege? I think I could do far better with the £800 and a lot more it will cost me. And you?

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March Preview

DATA : Full Moon, 5th—18.28. Last Quarter, 12th—10.48. Lunation, 20th—09.50. First Quarter, 28th—11.18. All times in G.M.T.

THIS is a depressing period, not only for Britain but for the whole world, and I wish I could offer you something more inspiring. But the two principal charts for the month hold quite heavy indications.

That for the Full Moon contains as its chief configuration a quadrature of Jupiter and Neptune to the opposed Venus-Uranus. The fact that the second house is involved leaves one with grave doubts about the success of Government fiscal measures. I am fairly sure that this set-up means a Stock Exchange decline, and it could have the effect of bringing a defeat for the Government.

Some of the legislation of 1957, notably concerning Health Services, Housing and Rents, and the Armed Services, appears to me to come into heated disputation. Meantime, the famous 7 per cent will be shown to have been countered abroad so as to leave the £ once more in a parlous condition.

I would expect the first three weeks of the month to produce change of some kind in the Commonwealth itself. Taplines of the chart show a fantastic situation between India and Pakistan, and also queer moves in protectorates nearby, and the first breeze in a new directioning of South African interests is likely—this having late-month incidents.

THERE is some special significance in doings of the Royal Family. I take it that more of the Margaret Story will be the subject.

But there is more to it than that, for the chart gives me an ominous impression of public reaction. The sharp criticism of the Crown, coupled with questions relating to the Lords in 1957, now have a very odd tail-piece.

I note that a grand crisis is upon us. It will involve all sides of national life, and the main theme of it will be modernization of Great Britain.

There is scarcely an aspect of our affairs, from the running of the Palace's press contacts to the doings of borough councils, that will not come under fire. The people are bent on removing dead wood.

Any doubts about this mood are removed by study of the Lunation. It contains an opposition of Mars to conjoined Uranus-

Pluto, this quadrated by Jupiter-Neptune. If ever there were an indication of crisis we must take this as one. It shows a titanic struggle beginning, and this must mean involvement of the whole labour movement and an aggressive attitude from the Old Guard.

The Communists will seek to exploit this situation, but they will be unfortunate, for the Government will most certainly make them a target for some particularly stringent legislation.

Nevertheless, heavy industry will be upset, and so will most of the principal unions, when the results of the month's activities begin to show up.

ONE of the factors which arouses some concern is the quantity of scandal connected with people in high position. Some of this has direct association with the Secrets Act, and I shall not be surprised if some unexpected actions result.

Of course, there is only one conclusion to be drawn from the chief effects. It is that a restive public, "browned-off" by the subterfuge and chicanery of recent years, as well as dead beat from penal taxation, will begin to show its principal resentments—and will be answered by a hard-fisted and belligerent Government. A dangerous position.

I am alarmed by signs of further nonsense by Egypt concerning Israel, and feel sure that only a miracle can prevent a further attack. It is a queer phase in the Middle-East, with American policy coming into a certain amount of conflict with ours.

But the principal sufferer will be U.N.O., about which I told you to expect a weakening about now. There is little question that memberships may be withdrawn, and that one is associated with our own Commonwealth. If not withdrawn, it will have adopted a line not favoured by our Government.

The whole month has darkened trends in U.S.S.R. These seem to have all the connotations of removal of prominent men and the ending of a phase.

So far as the weather is concerned, this is how I see it :

First Week : very changeable and probably much rain.

Second Week : a stormy period which has plenty of rainfall in almost all parts of the country, and which closes with sharp drops of temperature.

Third Week : probably more windy than rainy, but still changeable; a cold phase which gradually improves, perhaps at mid-week, and then is back to changeability.

Fourth Week : cold, changeable, and leading to some severe storms.

by Lyndoe

YOUR GUIDE



21 December to 19 January



CAPRICORN

MOSTLY this is a period of rather lowered trends in material issues, but it strikes me as in the nature of a pause in activities. That is to say that any lack of progress felt will not necessarily mean the onset of failure. Instead, you seem to have time to get your breath before you make further effort.

There is indication of considerable interference with your general procedures from family matters and also from some awkwardness over a friendship arrangement. There is nothing to show that emotional tendencies are poor as a whole during the month; but you must be ready for some odd incidents which prove pretty disconcerting.

It would certainly be well to avoid some of the erratic tendencies in money matters. It would be one of the poor times for lending or for taking risks of other kinds.

End-month shows some liability to sudden disordering of a current arrangement, probably due to a quarrel or some act of jealousy. This will in many instances be no bad thing, because the true nature of an association will probably be brought to light, giving way for a better one.

Useful Dates : 4th, 8th, 10th, 15th, 17th, 22nd, 28th and 31st.

Most Useful Trend : From about 8th to near 17th.

Caution : Immediately following the above exercise great care over all dealings for at least eight days.

20 January to 18 February



AQUARIUS

THERE is not much cause for marked anxiety during the month. In the majority of your interests you have very smooth forward movement. It is not an altogether easy time, but the avoidance of snags is likely to be easier than at most times.

Things which warrant caution are erratic conduct over work questions and the tendency to take decisions (later regretted) about these.

The present time is not suited to anything of the kind. You should make a great effort at stability in all occupational issues.

One has to grant that the month contains disputation. But you will not be doing any good if you give way to purely temperamental reactions. Instead, be as calm as you can and refuse to be drawn out.

Emotional concerns appear at a progressively high level. There is a run of incidents in intimate matters which help you along. This ought to be the time when emotional associations move towards a very fine understanding. It would be the right moment for coming to decisions about friendships, love, etc., and also a good one for the majority of factors important to your home concerns.

In general it seems that almost all arrangements would have a finer chance of success if handled in, roughly, the last week.

Useful Dates : 1st, 5th, 7th, 11th, 16th, 21st, 26th, and 28th.

Most Useful Trend : From 21st to the end of the month.

Caution : Between 11th and 16th do your utmost to avoid risks which could link occupation and home. Care then would avert money losses.

19 February to 20 March



PISCES

SO far as material interests are concerned, the whole month gives a large encouragement to your efforts. You should plan it so that the more important of these are conducted in the last third. Prior to that the tone is good, but it is improving to a point which lends greater force in the last week.

You should note carefully that near mid-month some question is indicated concerning the source of income. This may mean that a changed tone enters day-to-day duties, or that some wider adjustments are in the air. The end-month conditions strongly suggest the latter, and if any such points which come up are left till then you will find that a betterment is possible.

New associations have much to do with emotional concerns now. There is constant suggestion of new faces in your circle and of some social occasions which give very great satisfaction. One would picture some

extremely interesting correspondence, or a meeting which has a long effect on your affections.

The trends now being experienced are leading directly to some which undoubtedly offer very big chances for the success of your plans. You should therefore take the month seriously and make a bid for the satisfaction of your ambitions.

Useful Dates : 5th, 7th, 11th, 13th, 18th, and 28th.

Most Useful Trend : From 7th to 13th.

Caution : In general you should be watchful of health and physical risks of all kinds between approximately 19th and 26th. There seems to be a chance of carelessness which opens the door to dangers.

21 March to 20 April



ARIES

THE main indications are of a bustling type of month which gives a fine opportunity for pushing ahead with most forms of plan. You will find little difficulty in dealing with money matters, and there can

be a fairly strong element of gain in some of them.

A factor of some importance is the entry of new associations. They may become permanent friendships, or be of the kind to give aid in a specific area of your workaday life. You can expect that where there is an intimate angle to such contacts, the incidents will take on an extremely romantic tinge.

You should throughout the month regard it as one of the peaks for ambitions of the more personal nature. Concentration upon these will be rewarded with greater recognition and, perhaps, some early gains.

It is a pity that emotional trends now are not as good as this new progress warrants. You will have to be very guarded about most forms of indiscretion and to be ready to deal with old friendships upon a basis of compromise rather than get involved in disputes, etc. The entry of new faces, already mentioned, can arouse jealousies. In the domestic circle the same trend will have partial effect.

Useful Dates : 4th, 6th, 10th, 12th, 20th, and 26th.

Most Useful Trend : From 16th to 28th.

Caution : I would watch the period 4th to 10th if I were you so as to eliminate causes for friction in closer associations.

21 April to 20 May



TAURUS

THE quantity of changeability in arrangements may make this one of your trying phases. It looks as if the whole question of routines is under fire. The result will be that it will be difficult to keep all of

your arrangements moving along smoothly. I do not say that this is not possible, but it will require a considerable effort.

Friendships, in particular, show up as unstable. There may be some tendency for the older ones to get bogged down in mutual criticism—more an expression of tiredness and work-pressure than mevolence—and the planning of joint interests may be unusually difficult. There is not much necessity for anxiety if you can curb your impatience for a time.

Home conditions are almost bound to show ill effects. These come as outbursts of a nervy type and may be associated in some way with your health trends. You can keep the tone nearer correctness if you defer any major plans and watch against foolhardy transactions.

Nevertheless, if you can only stick to routine in everything, it is fairly clear that near the middle of the month you have at least some money advantages.

Keep your contacts at work and in social life as comfortably tolerant as you can.

Useful Dates : 7th, 9th, 12th, 13th, 16th, 21st, and 27th.

Most Useful Trend : From near 16th to about 25th.

Caution : Greatest pressures, physically and mentally, are due between 4th and 12th. If you watch this phase closely you can miss most of the harsher effects.

21 May to 20 June



GEMINI

EARLY month is a time of poor tendencies. Most plans show a slackly moving trend which reduces progress and makes for little hitches. You can scarcely be expected to find this very congenial. But the

dangers could be reduced enormously if loose ideas on finances, and indifferent associations, were kept under control. These are the real dangers of this part of March.

Later the conditions improve very rapidly and by about mid-month it is probable that

Lyndoe's Personal Hints for March

IN writing these hints for the month I have taken into consideration those effects which appear to me likeliest to affect all members of a Group to greater or lesser degree. Conclusions formed have had the basis of closer calculation, and harder work, than would be represented in a mere estimate of solar house positions or lunar aspects, on which a good deal of such writings appear to depend. The result is a purely personal judgement for which I alone am responsible.

In view of the fact that few of my readers are students of my subject, I have sought to drop technicalities and made the hints conversational in tone, philosophical in spirit, and (I hope) inspirational in intent. If they are followed you should find that adversities can be avoided, benefits more easily gained. At least, that is my purpose.

Those seeking more exact information are recommended to study Astrology for themselves or to obtain the services of a competent astrologer.

E.L.

progress in all matters will have been resumed. This is where important interests should be concentrated. You have a finer basis for transactions, for general arrangements connected with home-life, and for the securing of the things you want.

It is rather important to note that evidences of heavy pressure on time and energies occur now. The whole month seems to be a period of little respite and the planning of suitable relaxations might give a good deal of difficulty. Nevertheless, you need it badly now and can be certain that if space is made for it you will improve your style.

In some ways this has to be regarded as a crisis period. Do not allow anything to lead to embarking on new ventures or changes without having gone into every detail thoroughly.

Useful Dates : 1st, 2nd, 7th, 9th, 10th, 16th, 18th, 21st, and 24th.

Most Useful Trend : From 16th to approximately 28th.

Caution : Keep a sharp eye on expenditures between 4th and 12th.

21 June to 20 July



CANCER

In almost everything it would be wise to defer important issues to last week of this month. The early days seem to produce a sort of accumulation of minor crises, leaving the middle month difficult. It does not appear that these matters reach great seriousness, but they can cause endless irritation and so do damage to relationships both in the home and in workaday life.

I would suggest keeping well down to routine in everything to at least 18th, and if decisions or changes have to be made, let this be expanded to nearer 21st. You will find that such deferment gives a quicker development in your interests when the new trends get moving, and it reduces the snags from ill-planning or deceptiveness in trends.

One point which ought to be well stressed now is concerned with advices and general viewpoints of friends and relations. It looks very much as though these could be inaccurate enough to mislead you about two or three rather important issues. Try to act with independence of judgement, and especially in matters which involve change. There is a marked tendency now for some relatively important change to occur.

End-month brings very fine trends indeed. These give you a general possibility of gain and a more encouraging tone in all matters being handled.

Useful Dates : 4th, 7th, 8th, 10th, 11th, 14th, 17th, 18th, and 25th.

Most Useful Trend : In practically all instances, the last week.

Caution : The risky time, especially in decisions, is 10th-17th.

21 July to 21 August



LEO

QUESTIONS concerning status and a generally disturbed tendency in most private interests form the main indications now. There might be some involvement of health.

One would therefore recommend that there should be the maximum of caution in all main issues this month.

What is of particular note is the quantity of disruption of plans. One has to admit that some part of this can arise from personal temperament, rather than from some malevolent action from without. You need to step up your relationships a little and to be prepared for an effort at modifying your reactions to other people's plans and ideas.

In general, few of the problems of the period are insurmountable. A resolute determination to get at them early on in the month seems to give every chance of reduction of them by month-end. But you must be quite clear that if you temporize, and allow the early days to pass without forthright action, you will have a fairly dull time.

Several possibilities of risk occur. They show in matters that may involve borrowing or lending, in ventures and speculations, and also in failure of people to keep to arrangements. You will realize from this that a good deal less reliance on others than normally would be a sensible thing.

Useful Dates : 1st, 2nd, 3rd, 10th, 14th, 17th, 19th, 23rd, 25th, and 30th.

Most Useful Trend : The first week generally.

Caution : One would feel that money risks were greatest from 20th onwards.

22 August to 22 September



VIRGO

LITTLE change from the second half of February is likely until about mid-month. This means that you can get ahead with routines and feel confident about their maintenance. There may be some interesting and helpful changes starting in emotional life.

You then come to a much brighter tendency. Changes will be partly responsible for a sudden shift in money possibilities. These will be considerable and there may at the same time be some tendency for you to have a chance of improved status.

Do not treat this fine trend as though it will last for ever. Most indications are of its falling off again at the end of the month. In all matters of genuine importance, the idea would be to get into action by, say, 18th and to try for completion within about ten days. A really resolute effort in that part of the month could give a series of results which would offset much later dull trends. This notably in matters involving finance.

On the whole the month gives you all-round improvement so that you are able to

see more clearly how to deal with ambitions, and how the majority of emotional and domestic issues can be handled. There will undoubtedly be a very great deal of encouragement from responsible friends and relations—sufficient to increase the sum of happiness.

Useful Dates : 1st, 2nd, 7th, 9th, 10th, 15th, 16th, 18th, 21st, 24th, and 27th.

Most Useful Trend : From about 18th to near 27th.

Caution : Take careful stock of movements so as to avoid risks in the period 5th to 12th.

23 September to 22 October



LIBRA

YOU should be able to continue progress already started during the previous month. There seems to be much bustle in all your main concerns and a tendency for some physical stresses to be set up. But it is undeniably a time of immense progress, and can lead to high trends in occupational matters as well as in the handling of many domestic ones.

One might perhaps query some of your friendship arrangements now. A somewhat critical tone is shown in one or two, and there might be the necessity for a decision in the early part of the month. But as this leads only to a clearing of the air and likely improvements in other associations, it does not seem a matter for anxiety.

Most people of the group would do well to avoid speculative things and those purchases which are out of relation to necessity. There is some tendency for the mood of the month to involve a certain amount of over-generosity, or some reckless attitude towards a proposition.

Another point which should be watched closely is concerned with an unusual type of opposition to some arrangement you wish to forward. A great deal of damage to this could be done were matters to come into the realms of disputation. I would regard the first two or three days as very likely to give rise to this kind of situation.

Useful Dates : 6th, 7th, 9th, 12th, 13th, 16th, 21st, and 27th.

Most Useful Trend : From 12th to 21st.

Caution : Watch points throughout the first week, especially if an opposing viewpoint has to be dealt with.

23 October to 22 November



SCORPIO

HOWEVER regarded, this month is an inspirational period. There are sufficient evidences of continuity of progress, and by mid-month you should be seeing excellent results if you are really putting in good effort. Anything of an ambitious nature should be given very special attention, because from mid-month onwards you have the

possibility of considerable gratification of your wishes.

Several indications occur now of changes. For most members of this group this means adjustments of a very favourable nature in some aspect of work. Or in the occupation of a partner. You should not make too much haste in tackling changes. For the most part they appear to have more chances of success if dealt with about the third week.

Risks should not be undertaken at all this month. In even the most simple activities you should try to eliminate them. In matters of a financial nature they would just be downright stupid.

One would estimate some beneficial tendencies by the third week in health problems and some lifting of difficulties of a more psychological nature.

Useful Dates : 4th, 6th, 10th, 12th, 16th, 20th, 26th, and 28th.

Most Useful Trend : From 16th to near end of the month.

Caution : The first ten days seem likeliest to produce snags in the main projects handled. Keep important matters to after 10th.

23 November to 20 December



SAGITTARIUS

YOU need to keep well to routine activities. Throughout there are considerable chances for deception and misguided enthusiasms to provoke losses. There will almost certainly be much temptation to overspend or to become involved in heavy calls on finances.

The thing to remember is that if you resist these trends you can be sure of reasonable progress. Levels in most matters remain high, and though the pace will not be what you would like, there need be little damage to prospects.

Where it is imperative for some action to be taken which is additional to normal activities, then try to plan it for right at the end of the month. This would allow of taking advantage of the then changing trends and the betterment they bring.

In few circumstances would any off-routine project have much chance if tackled in the first week or so. Besides there is some sort of emotional crisis then which tends to distract you. The fact is that there would be no support for such a matter.

Is this, then, an unproductive phase? No, it is merely one of the times when some reservation of judgement, a little extra prudence, and patience enough to allow projects to mature, will be necessary.

Useful Dates : 4th, 6th, 8th, 10th, 13th, 14th, 16th, and 27th.

Most Useful Trend : From about 10th to 16th.

Caution : No transactions should be tackled between 1st and 10th. A similar prohibition would apply to most decisions in family life then.



Easy - Going Mystics

● Every human being is a composite personality; and no Sun-Pisces person reading this article will completely correspond to the characteristics I shall describe. Indeed, Sun-Pisceans (born between, approximately, February 19 and March 20 of any year) are specially difficult to distinguish among the zodiacal family, because of their chameleon-like faculty for taking on the colouring of their environment.

This is only to be expected when one remembers that the symbol of this Mutable, Water sign is that of the Universal Solvent—the cosmic ocean from which all life originally emerged and into which it must ultimately return.

JUPITER and Neptune are the planetary rulers of "The Fishes", and they respectively stand for order versus chaos, reality versus illusion, prestige versus disgrace. All too often the Sun-Piscean is the victim of circumstance, much too often the victim of his own frailties.

Everyone born in the Sun-Pisces period inherits some attributes of the sign and its ruler, which may manifest on the spiritual, mental, physical or emotional planes of consciousness.

Spiritually, Pisces is devotional, intuitional, idealistic, altruistic. But Pisces leans upon his religion, seeking an escape from life. The most highly evolved Piscean is the mystic who relinquishes selfhood; the average Piscean may appear to be a bit of a hypocrite spiritually, but actually it is a case of a "willing spirit, but weak flesh."

Intellectually, the "Common" signature of this sign (i.e., its communicative symbolism) and its Water motif express themselves in unbridled imagination, shrewdness but instability.

Mentally, Pisces cannot be objective. He is too apt to reflect the ideas, habits, mannerisms of associates because this is an absorbent sign, mind is governed by emotion, and Piscean emotions are assimilative.

Physically, Pisces is an adaptable, versatile, restless person conforming to the circumstances in which he finds himself, or escaping from them when they threaten to become difficult or uncomfortable!

Emotionally, Pisces is sensuous, often sensual, sentimental, romantic, sensation-craving, sympathetic but something of a moral coward.

To illustrate the diversity of expression of

the principles of this sign and its rulers in human terms, the pictograph associated with Pisces is all-revealing.

Two fishes, swimming in opposite directions—and getting nowhere, because of the cord which binds them together. This signifies the difficulty Pisces has of freeing himself of his weaker and baser impulses.

PISCANS are certainly "split personalities" who will share the joys and troubles of other people, and who love to take their troubles to other people.

Reticent the Piscean may be about many things, but self-pity conquers his reserve. These people are full of good resolutions but, alas, seem incapable of keeping to them for any length of time.

Because of the duality in his nature, Pisces finds nothing incongruous in his capacity to enjoy conflicting experiences, in accepting differing opinions, in being attracted to completely opposite types of interests, associates. Why? He or she is receptive to everyone and everything.

Yet the reserve I mentioned earlier gives the Piscean unfathomable depths; there is a mysterious element in the Piscean make-up which is hidden from even the most intimate companion.

The fish is a slippery customer who darts away from peril; Pisces wriggles out of inconvenience and embarrassment with extraordinary ease, but sometimes with a deplorable lack of integrity.

The fish melts into its background; Pisces takes refuge in anonymity. But the fish can be hooked by the patient angler; so, too, is the Piscean eventually "caught": like the fish he ensnares himself by swallowing the bait dangled before him.

But the bait which hooks the Piscean is that of his own follies or duplicities. It brings to mind the inter-relationship of this sign with the 12th sector of the solar horoscope—the part connected with secrecy and self-betrayal.

By

KATINA THEODOSSIOU

Most Pisceans are easy-going, self-indulgent and indulgent towards others; malleable but unreliable. Always fascinated by the occult (anything hidden savours of the sensational to Pisces and irresistibly titillates his curiosity), Pisces likes to join societies of the masonic kind.

The best types are prodigally generous, in thought as well as habit, and do good unobtrusively; but the others go to the other extreme, and when they reluctantly show generosity, the motives are most questionable.

AN amusing sidelight on the involved character of Sun-Pisceans is their instinct to pass on information in a round-about way; Pisceans will not give you their opinion about yourself or anything, but they will confidentially pass on what has been said—and most aggravatingly insist on withholding the source of the information.

How many quarrels have been inspired by this mischievous habit! And how typical of the timidity which lies at the heart of the majority of Pisceans.

As with other zodiacal types, one finds Pisceans in all fields of occupation, but the sign's signature always reveals itself.

The most suitable professions are the Church and the Law—both being fundamentally humane in purpose. Pisces is an admirable counsel for defence, or a welfare or probation officer. Medical work, especially psychiatric work, is also ideal; the value of the Piscean psychiatrist or psychologist does not lie in his knowledge but in his intuitive sympathy.

The powers of mimicry and the emotional receptivity of Pisces also befit them for the entertainment sphere.

But the Jupiter/Neptune elements in Pisces also give, to many, mathematical or scientific ability far above average. The "business" type are very astute commercially; the predominantly Neptunian type are either hopeless with money, or unscrupulous regarding it.

The average Piscean adores aquatic sports, and flourishes in all activities related to shipping, marine matters, fluids.

And as most Pisceans are very appreciative of the pleasures of eating and drinking, and like to combine business with pleasure, it follows that they flourish in the catering and licensed trades.

Pisceans are much attracted to photography, which fosters illusion as much as truth, and advertising and publicity activities, similarly aimed at convincing people without strict adherence to truth.

IT cannot be said that Pisceans are careerist in spirit, for they lack the one-track capacity for endurance, and the strength necessary to the careerist; but life presents them

with many excellent chances for success and prosperity.

Unhappily, the Piscean seems peculiarly liable to spoil things for himself. Success ends in confusion.

Socially, Pisces mixes easily and amiably with most types; makes too many friends, rather than too few—but is neglectful of them. It is a curious paradox that people born under this sign, ultra-sensitive about matters concerning themselves, lack sensibility when it comes to concern for the feelings of others.

They are as susceptible to the influence of the wrong type of friends as to the right ones.

Cancer and Scorpio are, however, the people to whom Pisces is most strongly attracted. Cancer tries to "save" Pisces; and Scorpio endeavours to instil some backbone and stamina into him. Virgo disapproves of Pisces; but as is the case with other zodiacal opposites, you find many Virgo and Pisces people bound together in matrimony. As a rule, this results in mutual tension.

Gemini increases the instability of Pisces. Sagittarius may stimulate the Piscean idealism, but can also lead Pisces astray!

Romantic attachments are varied, vivid, inconclusive experiences. Pisces is very discreet about his romantic adventures, and here again the extremism of the sign reveals itself.

Either the Piscean sacrifices himself to a worthless loved one, or else follows a fickle course and brings sorrow to others.

The capacity for secrecy about emotional matters is extraordinary; it has been known for Pisceans to commit bigamy so successfully that it only became known when the spouses came to the funeral rites!

Incidentally, when it comes to the point of marriage, it is usually the other party who has to urge Pisces to the altar. Pisces is fond of children, and very affectionate and lenient with them.

ANATOMICAL correspondences of Pisces are the feet, glandular system, bowels and liver; the reason being that the glandular system governs the complex manifestation of personality; the feet can lead one to safety or destruction, and the bowels are eliminative organs.

Pisceans revel in travel, and flourish near or on water. Odd, but true fact; a large majority of Pisceans live adjacent to or work in state institutions of one kind or another!

Physically, the variants of Pisces are as follows; one type is heavily built, with rounded curves in youth, becoming corpulent later; another is more delicate in appearance, of Latin type. Chubby cheeks, fleshy mouth and distinctive eyes are clues to the Piscean types.

Indeed, the Piscean eye reveals the character of its owner as nothing else can; there is the

(Continued in col. 2, page 41)

YOUR
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 GUIDE

MARCH ASPECTARIAN

KATINA THEODOSSIOU'S Daily Hints for ALL Readers

- 1 **S.** Δ in ω . Δ Ψ Δ Θ δ δ . Favours anything new, providing you are tactful! Don't argue the toss; be patient. Beware sporting mishaps.
- 2 **S.** Δ in ω & Ω . Δ \square Δ . Let Sunday modify impulse to spend extravagantly. Don't be too ambitious socially, and keep enthusiasm under control.
- 3 **M.** Δ in Ω . Δ ρ Θ Ψ δ ρ . Θ δ Ψ . Suitable for detail jobs, correspondence; but be methodical, and don't go off at a tangent. Emotional relationships trying.
- 4 **T.** Δ in Ω & Υ . Δ Γ δ P Δ . ρ \square Ψ . Favours money-making, and matters intended to have long-term effects. Another emotionally unsatisfactory day.
- 5 **W.** Δ in Υ . Δ Ψ ρ Θ ρ Ψ . Clear off things that are cluttering up your programme. Don't start anything new, though. For relaxation, choose cultural pastimes.
- 6 **Th.** Δ in Υ & \approx . Δ δ \square Γ . Some opposition has to be met; be resolute, act forcefully and quickly. Good day for sportsmen and for manual work.
- 7 **F.** Δ in \approx . Δ ρ Ψ ρ . Pleasant surprises likely. Take advantage of chance invitations, suggestions. Exercise ingenuity in all you do.
- 8 **S.** Δ in \approx & Λ . Δ \square ρ Γ ρ δ Δ . Should be a lucky day where money is concerned. May be a quarrelsome time in personal relationships, though.
- 9 **S.** Δ in Λ . Δ δ Ψ \square ρ ρ . People and things mystify or disconcert you. Play for safety; and keep a curb on emotions; imagination.
- 10 **M.** Δ in Λ & Γ . Δ Δ Θ ρ δ Ψ \square P . ρ ρ δ \square Γ . Favourable for all major undertakings, particularly new ventures. Go "all out" for what you want!
- 11 **T.** Δ in Γ . Δ ρ ρ ρ . ρ ρ ρ . Things turn out better than you expect, people are friendlier, work is easier to get through. Enjoy yourself!
- 12 **W.** Δ in Γ . Δ \square Θ δ Γ . Everything turns out contrary to expectations. But this might mean unexpected opportunities, if you are agile and ingenious.
- 13 **Th.** Δ in Γ & Υ . Δ Δ P Δ \square ρ ρ Ψ . Propitious for all financial transactions; and for matters demanding the goodwill of important people. Do get a move on; act on inspiration!
- 14 **F.** Δ in Υ . Δ ρ Θ . Δ ρ . Fortunate day for readjusting routine to incorporate new ideas, new techniques. Unexpected financial opportunity likely.
- 15 **S.** Δ in Υ & \approx . Δ δ δ \square Δ \square Ψ ρ ρ . A potentially stormy time! Don't force any issue, and don't be provoking. Curb expenditure, exuberance.
- 16 **S.** Δ in \approx . Δ ρ ρ δ ρ . Θ \square Γ . ρ ρ ρ . Favours the ladies. Men should seek their advice, goodwill and company. Women will find own sex most helpful.
- 17 **M.** Δ in \approx & Υ . Δ ρ Γ Δ Δ ρ . δ \square Δ . Easy to make money today—and spend it. Be thrifty. Seek advice of older people. Favourable for property negotiations.
- 18 **T.** Δ in Υ . Δ Δ Ψ . Pleasant day, but you don't feel energetic. Could bring valuable inspiration, and happy personal experiences.
- 19 **W.** Δ in Υ . Δ P Θ . Afternoon livelier and more fortunate. Make a special effort to get things moving then. Evening suitable for light-hearted entertainment.
- 20 **Th.** Δ in Υ & Υ . Δ \square Γ δ Θ ρ . ρ ρ . Get ahead with urgent matters, and don't let anyone stand in your way. Sportsmen in luck.
- 21 **F.** Δ in Υ . Δ ρ ρ ρ δ . Likely to be crowded with news and events. Unexpected opportunities to be seized quickly! Social life very exciting!
- 22 **S.** Δ in Υ . Δ Γ ρ Δ . Everything slows up; money easier lost than won, so be extra cautious in all financial transactions. Stick to routine.
- 23 **S.** Δ in δ . Δ Δ ρ ρ Ψ δ ρ ρ . δ \square Ψ . Sudden squalls in the home, or friends let you down most aggravatingly. Avoid physical hazards.
- 24 **M.** Δ in δ . Δ ρ . Quieter atmosphere, but still a sense of emotional strain. Keep to trivial matters today. Maintain a sense of perspective.
- 25 **T.** Δ in δ & Π . Δ \square ρ Θ . Good for changes, and for official matters. A review of your plans will yield beneficial new ideas.
- 26 **W.** Δ in Π . Δ Δ ρ ρ . Strenuous but rewarding day if you are willing to make changes, and try out experiments.
- 27 **Th.** Δ in Π & ω . Δ ρ ρ ρ Γ Δ Δ ρ . δ ρ ρ . Success will take more time and effort than you anticipate. Settle financial matters; fix up contracts; despatch important letters.
- 28 **F.** Δ in ω . Δ Δ Ψ \square Θ . ρ δ Γ . Θ Δ ρ . Good for clearing off outstanding matters, and making new plans. Excellent for anything official, or involving older associates.
- 29 **S.** Δ in ω . Δ \square ρ . You will find it hard to concentrate but don't give way to niggling worries. Postpone correspondence, arguments and discussions.
- 30 **S.** Δ in ω & Ω . Δ \square Δ \square Ψ ρ ρ Δ Θ δ . Sudden turn of events forces you to alter arrangements at very short notice. This may fray your patience and your temper. Be tactful!
- 31 **M.** Δ in Ω . Δ ρ ρ Δ Γ . ρ ρ Δ . Studious matters, anything requiring concentration, under good auspices. Social side of life may be expensive, or disappointing.

BIRTHDAY FORECAST

If Your Birthday is in March

★Indicates an exceptionally lucky twelvemonth ahead

- 1st. A very eventful year ahead, which brings beneficial changes. But there is a tendency to quarrel with close friends. Lively social programme.
- 2nd. Satisfactory enough in most respects; the only snag is that financial prospects are not at their best. Do be thrifty.
- 3rd. Interesting and unusual period ahead; new experiences, new friends, new inspirations and ambitions! Changes in working conditions.
- 4th. Very satisfactory on the material side; you should be in a much more prosperous position a year from now. But there are emotional snags.
- 5th. Restless year; major changes due in approximately six months time; may involve travel, residential move, or change of job. Don't neglect health this year.
- 6th. Life moves in fits and starts; obstacles in some directions, but you forge ahead in others. Romance, marriage for women. Family changes.
- 7th. Key-events depend upon others; their opportunities, their happiness, bring benefits to you. Romance for Mr. Pisces.
- 8th. Outstanding financially, and in regard to career success. Old friendships revived, too. But a stormy time, romantically, for Miss Pisces.
- 9th. Things are hardly likely to show much improvement in the year ahead. Only thing to do is be philosophical and take what comes!
- 10th. A time to exercise ambition and initiative. Seek new outlets for your abilities. Travel specially favoured. Marriage for Miss Pisces.
- 11th. A most diverting year which brings you what you want—but not in the way you expected it to come! Transitory romantic thrills for Mr. Pisces.
- 12th. It will be difficult to make any real progress; what you have to aim at is to maintain your present position. Important family developments.
- 13th. Lucky and lively year; people very well disposed towards you; you make influential new friends. Some travel.
- 14th. Things improve about 3 or 9 months from now. There are excellent financial chances, and an opportunity to increase your circle of friends.
- 15th. You come up against one difficulty after another, financial and otherwise. Better curb your ambitions for the time being.
- 16th. Your powers of endurance will be tested by heavier responsibilities. Disappointments in material affairs. Broken links.
- 17th. You can forge ahead steadily and greatly improve your circumstances; but don't let this go to your head. Curb extravagance.
- 18th. You will change your outlook on life now; be seized with new ambitions, feel much more independent in spirit.
- 19th. Nothing much happens at first; but six months ahead, changes begin to shape themselves and modest improvements result. Emotional life tranquil.
- 20th. Begins a new chapter for you, when longstanding obstacles are overcome. You become more important in your own circle.
- 21st. Exhilarating year, especially in personal and social affairs. Much minor travel. Experimental new ventures flourish. New friends.
- 22nd. No good trying to force the pace, things will move slowly now; but they do lead in the right direction. Curb a tendency to waste money.
- 23rd. Sorry, but nothing very encouraging in your prospects. Your individual horoscope may counteract the erratic trends indicated.

THE PLANETS THIS MONTH

Where they are and what they mean

☉ The SUN is in the 11th degree of PISCES on March 1st; and leaves that sign for ARIES at 3.6 a.m. on the 21st. This, of course, is a great moment, astronomically; the time of the Vernal Equinox, the beginning of the astronomical New Year. The Moon occults Mercury, is sextile Venus and trine Uranus at the time of the Equinox—a lively send-off for the Sun in his annual journey!

☾ The MOON is waxing on the 1st, reaches Full on the 5th (6.28 p.m.) and, waning, is in her Last Quarter on the 12th (10.48 a.m.). New Moon is on the 20th (just before the Equinox) at 9.50 a.m. The Moon is on the Equator at 6.34 a.m. on the 6th and 7.50 p.m. on the 19th.

☿ MERCURY—which is in Perihelion at 2 a.m. on the 21st—is in the 9th/30th degrees of PISCES between the 1st and 12th, when it enters ARIES; reaches the last degree of that sign at month's close. All times G.M.T

♀ VENUS remains in AQUARIUS throughout March, passing from the 4th to 25th degrees. Venus squares Neptune on the 4th, opposes Uranus on the 11th and is sextile with Mercury on the 20th.

♂ MARS is in CAPRICORN (its sign of Exaltation) for the first half of the month, passing from the 19th degree to last degree of that sign between the 1st and 16th. Enters AQUARIUS on the 17th and reaches the 11th degree on the 31st. Miss and Mrs. Aquarius will find emotional aspect of life especially vivid in the 2nd fortnight of March.

♃ JUPITER is retrograde in the 2nd degree of SCORPIO on the 1st; passes back into LIBRA on the 20th and is in the 29th degree of "The Balance" on the 31st.

♄ SATURN is moving direct through the 25th/26th degrees of SAGITTARIUS. Rather oppressive for readers born a day either side of the 17th December. Jupiter is sextile Pluto on the 14th.

♅ URANUS is retrograde in the 9th/8th degrees of LEO; opposes Venus on the 11th, and Mars on the 27th.

♆ NEPTUNE is also retrograde, in the 5th degree of SCORPIO this month. Quadrates Venus on the 4th—a day when male readers will find their womenfolk very tantalizing!

♇ PLUTO hovers on the cusp of VIRGO this month.

- 24th. Satisfactory except for one personal social problem which needs much tact. Don't let your emotions influence your judgement.
- 25th. A successful but interesting year. Go ahead with any new propositions. Journeys and family matters under good auspices.
- 26th. Rapid progress, unexpected opportunities, success in sporting activities. Romantic thrills for women.
- 27th. Monetary prospects at their best; a year for speculation, if you feel so disposed. Some stormy patches.
- 28th. The pattern of your life will alter out of all recognition. Spectacular achievements later. Don't hesitate to take chances.
- 29th. Emotionally a period when you feel at odds with people and circumstances; not much to be done about it. Exercise patience.
- 30th. Likely to be a difficult year, yet it will bring progress and new opportunities. Keep expenditure under strict control; beware quarrels.
- 31st. The end of the year will find you in much the same position as you are now. Nothing exciting in prospect. Curb tendency to waste money.

OCCULT

WEATHER LORE

● Weather forecasting today has a highly scientific and complex organization, collecting data literally from "a' the airts". But here a meteorologist admits that ancient omens are sometimes more reliable than science.

A GREAT many people who repeat the old weather-saws like :

Red sky at night, shepherd's delight ;

Red sky at morning, shepherd's warning . . .

do so without giving any serious thought to omens and the part they play in helping us to forecast tomorrow's weather.

Meteorologists generally, however, are not disbelievers in some of the old weather-saws, but they seek to explain them (not always successfully) by physical means.

Even the Bible hints at weather omens. The Book of Job stresses the benevolence of Divine influence on the weather: "*Dost thou know the balancing of the clouds, the wondrous works of him which is perfect in*

knowledge. How thy garments are warm, when the earth is still by reason of the south wind ?"

By the time of Aristotle, weather phenomena such as rain, dew, rainbows, thunder and cloud are discussed without any

reference at all to the supernatural ; and in view of the part the moon is believed to play in weather changes, it is rather remarkable that Aristotle didn't mention it.

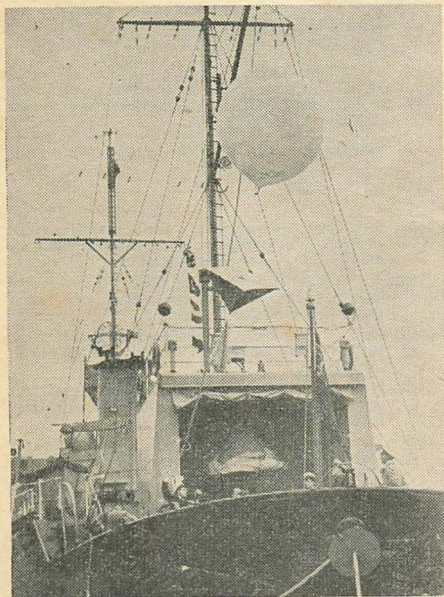
While today we have a chain of weather ships across the oceans, and radar-equipped balloons are sent up daily into the upper atmosphere to tell us about the coming weather, it is still true that animals—as well as ordinary, unscientific folk like fishermen, farmers and shepherds—are better forecasters than the scientific experts.

It is annoying to find the omens right, and the TV weather bulletins wrong . . . !!

It is aggravating to discover after all that a cat's sneeze, or a ring around the moon, can tell us more than a radiosonde balloon with all its complex short-wave radio gear !

By

George Graham, F. R. Met. S.



An Atlantic weather ship : a link in the chain of evidence on which weather forecasts are based.

THE earliest weather lore I have ever seen is in the poetical works of Hesiod (8th century, B.C.) :

"For fifty days after the turning of the sun, when harvest hath come to an end, the weary season (July and August) sailing is seasonable for men . . . neither await the new wine and autumn rain, and winter's onset and the dread blasts of the South Wind which stirreth the sea . . ."

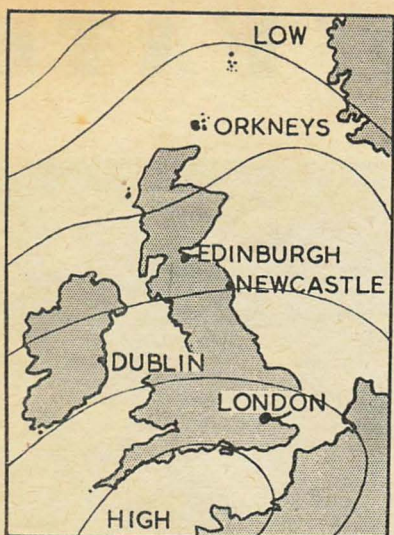
Some omens are very ancient. In fact the origin of the "red sky at night" doggerel is in the philosophical work of the Venerable Bede (A.D. 673-735) :

"If the sun is blurred upon rising, then a rainy day is shown. If it is red it will be fair. If it is pale it will be stormy ; if it seems concave, gleaming so that in the centre it sends rays to the north and to the south, then the weather will be wet and windy . . ."

As you see, this omen goes much further and is more factual than the doggerel.

Even the Venerable Bede realized that animals have an acute weather sense, for his instructions included this passage for sailors: "And when dolphins leap frequently from the waters, then a wind will arise and broken clouds open up the sky."

This is similar to the portent in Theophrastus's Book of Weather Signs (compiled in



A typical weather chart, from which pressure figures, etc., applying to any particular day have been omitted.

the 4th century B.C.) which states: "A dolphin diving near land and frequently reappearing indicates rain and storm . . ."

Of all weather prophets of recent times, the most frequently quoted (and misquoted) is Buchan, of "Cold Spells" fame.

Dr. Alexander Buchan, a Scottish meteorologist, devised his calendar of "spells" of weather in 1869, using data from meteorological stations in Scotland.

Few people today bother to realize that the Buchan "spells" were intended to refer only to Scotland.

Bad weather anywhere in Britain is often blamed on his "Cold Spells", but in fact Buchan predicted three warm periods and six cold. The dates are as follows:

Cold periods: (1) February 7-14. (2) April 11-14. (3) May 9-14. (4) June 29-July 4. (5) August 6-11. (6) November 6-13.

Warm periods: (1) July 12-15. (2) August 12-15. (3) December 3-14.

It is rather remarkable that almost nobody paid any attention to Buchan until the 1920s, when there was an abortive campaign to provide a fixed Easter.

The noted meteorologist, E. L. Hawke, discovered that one of the times suggested (the Sunday between April 9 and 15) generally fell in Buchan's second cold period of the year.

It has later been humorously suggested by Dr. C. E. P. Brooks, formerly the assistant director of the Climatology Division of the Meteorological Office, that the old weather saints such as St. Swithin and St. Martin should be supplemented by canonizing "St. Buchan".

ALTHOUGH it is easy to jeer at Buchan, modern forecasters do not claim to be able to do as well.

David Bowen, weather forecaster of the *Sunday Express*, stated recently: "It is too early yet to predict anything . . . Long-range forecasts, except on a statistical basis, can only take into account three months' weather at a time . . ."

No such "three-months' stop" was placed on weather forecasting by the prophets of old who coined our omens and rhyming couplets which at times are such a guide.

The only difficulty is that, because times change, we need to be able to interpret what the old weather-saws really mean. For example:

*"After a famine in the stall
Comes a famine in the hall"*

is meaningless to most people, especially so to town-dwellers. But it simply means that a bad hay crop precedes a bad corn crop. And if you ask any experienced farmer, he will assert that it is so.

The ominous significance of rain falling on St. Swithin's day is well known, of course, but it is worth noting that the day (July 15) is now not exact, owing to the change of the calendar, and the same applies to certain other weather-saws, such as that concerning St. Vitus's Day, June 15:

"If St. Vitus's day be rainy weather

It will rain for thirty days together . . ."

and also St. Vincent's Day, January 22:

"Remember on St. Vincent's Day

If the sun his beams display

Be sure to mark his transient beam

Which through the casement sheds a gleam;

For 'tis a token bright and clear

Of prosperous weather all the year."

There is a lovely old rhyme, too, about Candlemas Day, February 2, in the New Calendar:

"If Candlemas Day be fair and bright,

Winter will have another flight.

If on Candlemas Day it be shower and rain,

Winter is gone and will not come again."

IT is really quite remarkable how some of the old omens are proved correct, year by year. The saying about Candlemas Day, for example, is only an echo of a couplet in one of the oldest books in the English language:

"All the months in the year

Curse a fair Februeer."

And it is remarkable that whether stated as a scientific fact, or put into couplet as an "omen", it is often true that a mild and sunny February precedes a wet and stormy season for several months of the summer.

There is another version of this which I cannot trace back beyond early Victorian times, and by the nature of its comedy rhyme is probably not more than 120 years old.

"If you see grass in January,

Lock your grain in your granary !"

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STICKS of FATE

The mystery of the Yi King

FOR more than five thousand years the wise men of the east have consulted the six black sticks with white bands which, when cast from the hand, can form any one of the sixty-four hexagrams which foretell the future.

"Had I another lifetime to spend," said the great Chinese philosopher Confucius, "I would devote fifty years to the study of the Yi King."

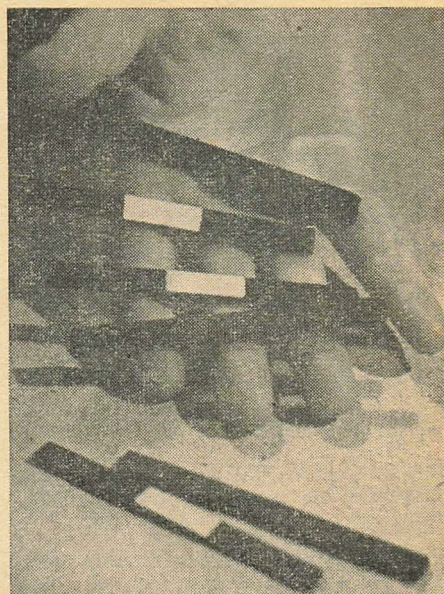
I and four other Africans have been studying the Yi King for the past ten years. We are all of us knowledgeable in the ancient arts of predicting the future and yet, almost every month, we make new discoveries and find new applications of the magical arts through this wonderful Chinese philosophical machine.

Curiously enough my own grandfather, a *muroyi** held in high regard by the Matabele (Zulu) King Lobengula at the end of the last century, had, in some mysterious manner, acquired a set of these Yi King sticks.

How did they get into the heart of Africa? Perhaps with the Chinese merchants who once visited Zimbabwe, the mysterious ruins down in Southern Rhodesia?

BUT a greater mystery is how the knowledge of the meaning of the Yi King came into the possession of a Zulu *muroyi* living in the Matopo Hills in 1895. Because the fact remains that my grandfather understood the art of divination with the Yi King sticks and had passed this knowledge on verbally to his son.

At the time of the Matabele Rising all members of my family accompanied the tribe up towards the Zambesi river at a point just below the Victoria Falls where, in 1896, I was instructed in this method of divination which we believed to be African and which we now know to be Chinese. I was made to learn a long poem of sixty-four stanzas which corresponded to the sixty-four hexagrams.



Not until I visited the Far East in 1933 did I discover that this long poem was a direct translation into Zulu (or Amandabele) from the Chinese!

Besides the poem, however, there were certain instructions transmitted to me by my father, who had in turn received them from my grandfather. These secret instructions are not contained in the famous *Book of Changes*, as translated by the great English scholar, James Legge.

Furthermore, these instructions are not known to the modern sages in China, but it is my belief that we have here one of the many magical secrets lost when the great libraries of China were destroyed by fire in 213 B.C.

THESE secret instructions are known today in full detail only by the five elders of the Secret Society of Nzige, the one which has its headquarters on the island of Zanzibar.

As an elder of the Society I am forbidden to give details of these instructions, but I am allowed to give a general picture showing the

By _____

Jadar Dinax

* Wizard Zulu).

vast difference between the *Book of Changes* and the secret instructions.

The *Book of Changes* makes a straightforward prediction which is, however, wrapped up in the rather obscure language of the old Flowery Kingdom known as Cathay, and which we call China.

Thus we have the eternal conflict between good and evil and the varied symbology of Earth, Air, Fire and Water. Just as in our language the stanzas of the ancient poem spoke of *umhlabati*, *umlilo*, *umoya* and *amanzi*, which mean the same.

Now according to our instructions, the predictions contained in the poem are merely to be carried in mind.

So when we consult the Yi King we first cast the six sticks in the usual manner, and from the way they fall we know which stanza or prediction is indicated. Our sticks are banded on one side just like those of China, and let us assume that they fall in this manner :



HERE the only banded sticks are the second from the top, and the bottom one. Our old poem told of a second wife who gave the Chief a son, and the Chief celebrated by inviting all the people to drink beer out of the ceremonial wooden bowl.

The Chinese interpretation is very similar, only instead of beer there is an overturned cooking cauldron.

Carrying this interpretation in mind, according to our custom, he who seeks to read the future now stares at the completed hexagram (the six sticks as they fell) and, under the influence of the elders, falls into a trance during which he relates a vision. This vision is the true prediction.

For some months now we have been carrying out a series of experiments which have so far shown us very strange results.

Our tests have shown that a very high percentage of those who seek the prediction relate the same vision when they throw the same hexagram.

We are therefore inclined to believe that behind the Yi King and its strange readings are hidden sixty-four other predictions

Continued at foot of col. 1, page 41)

OCCULT WEATHER LORE

(Continued from page 37)

This you can regard as an omen, or merely as practical advice that if crops come up too early (by reason of warm January weather) they will almost certainly be killed by frost, and shortage will follow.

So the man who has "locked his grain in his granary" will be fortunate enough to sell a little later on, on a sharply rising market !

KNOWING the importance of the moon in Astrology and the study of the occult sciences, it is rather strange that most weather omens mentioning the moon do so only because of optical study of the moon's light through cloud or haze.

It is strange that the prophets of olden times failed to see that it is the pull of the moon which results in such major terrestrial changes as the tides ; and that obviously the changes in the phases of the moon must have an affect on other elements which determine our weather.

Such couplets and bits of doggerel as : "To see the old moon in the arms of the new is a sign of bad weather to come", and in winter months : "A clear moon brings frost soon", are based only on optical effect.

It was left to sailors of the Middle Ages to discover the moon's effect in another way, and an old seafaring calendar of the sixteenth century stated that : "If the moon either rises or sets during high wind and rain, the force of the storm is likely to abate."

The physics of this are rather complex, but even meteorologists today will admit that the experience tallies with fact. It is explainable by rules we know and understand.

BUT what are we to say about the weather-wisdom of animals, and even of insects? Spiders, for instance, are very active weather prophets, and when they are convinced by some magic means that fine weather is ahead, they spin their webs in all directions.

On the other hand, a long time before rain is due, spiders curl up, break their webs and take refuge in brick crevices and under leaves.

Every fisherman knows how responsive most fish are to weather changes, while you have only to look in almost any field to note that when horses and cattle gather in one corner, or in the lee of a hedge, rain is on the way.

There is only one answer to all these weather signs, omens and portents, and it is summed up in the philosophy of Charles Dickens :

"There's something good in all weathers. If it don't happen to be good for my work today, it's good for some other man's work, and will come round to me tomorrow !"

MOVING MOUNTAINS

The Meaning and Power of Faith

● We are often told that faith is not a rational thing, and so there is no place for it in a scientific age. And yet, even in the modern world, it is faith that gives power for good or evil.

A GREAT philosopher once said that, before entering upon any argument or discussion, we should first define our terms. So we will begin by defining what we mean by faith.

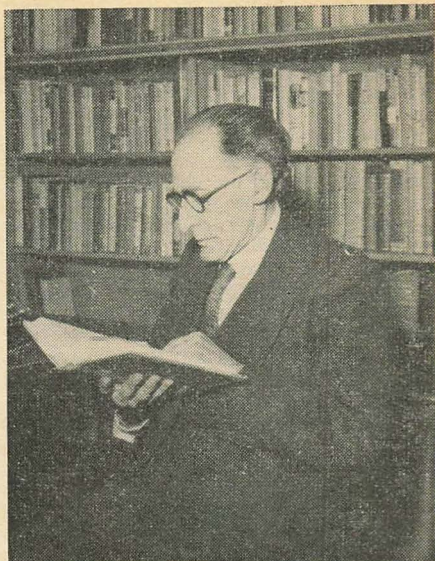
The New Testament describes it as "the substance of things hoped for, the evidence of things not seen". But it has reality outside religious and spiritual experience; one can be an agnostic or an atheist and still have faith—in oneself, in one's friends, in material values.

Thus, faith is neutral and does not necessarily owe anything to any particular cause, law, or religious standard, though in its highest form it is essentially religious. Evil itself can be created or set in motion if one has faith in it, as witness the faith of Adolf Hitler.

Belief in anything confers power. Men have achieved resounding success without religious faith: their faith has been in material things and especially in themselves and their power to influence others and control events.

We do not and probably never shall know the deepest mysteries of faith—it is always a mixture of light and obscurity. We only know that its possession *makes things happen* to us and to others around us; that we are influenced by it even when it is possessed by others and not by ourselves. Who has not experienced the personal magnetism of great statesmen, business men, and even of one's own friends?

It is said that merely to be in the presence of, say, Sir Winston Churchill, is to be inspired with a sense of confidence, strength and optimism; and the present writer knows of at least one great business man whose



By

F. Addington Symonds

mere entrance into a crowded room was sufficient to electrify the atmosphere.

All such people, though of varying occupations and temperament, have one thing in common—faith in themselves or in what they stand for; a faith so strong that it is felt, almost materially, by all who come into contact with them.

THE faith of a whole nation is no less real and valid than that of a single individual. We had proof of that in the last war, when the inner certainty of national preservation and ultimate victory was our common, communal experience and was justified by the outcome.

Incidentally, if any one of us had been asked at that time, or since, whence came that faith, we could not have given a definite, clear-cut answer: we *knew*, and that was all; but it was sufficient.

Similarly, those of us who possess faith—in God, in ourselves, in anything—cannot explain it. We are aware of it with an absolute certainty and we demonstrate it by living it, when it proves its own reality and power.

With faith, as opposed to indifference or fatalism, we can assist Providence in "shaping our ends"; we can create a pattern and a plan of life with substantial assurance that it will work out.

(Continued from page 33)

But it must be *real* faith. We do not gain or exercise it merely by asserting it. It has nothing to do with a purely detached or objective state of the mind: it is essentially a matter of the heart and the will. We believe from the heart and we express that belief by our will, in our thoughts, and in our actions.

The living out of faith is nothing more nor less than the continuous attempt to *be* what we believe, to fulfil it in our daily lives.

Faith is not a mere theory, nor is it empty verbiage. It is essentially practical. If we declare a strong belief in anything (and especially in the religious sense) and do not attempt to live up to it, we are deceiving ourselves: the faith is not in us.

But if we demonstrate it by action, a Way is gradually opened out to us along which we may travel with steadily increasing certainty and purpose.

FAITH is often a matter of inspiration; but it can also be achieved by reason. In its true form it is never hesitant or uncertain, it *knows*. Pseudo-faith (which is really self-deception) is influenced by events, whereas real faith influences and even directs events.

Whatever our faith, we recognize its existence at the outset by its power to lift us above all fear. By its transcendent dower, as Wordsworth said, we feel that we are greater than we know.

And if that faith is based rather upon Divine authority—upon belief in God—than upon ourselves or material values, so much the better in the long run. It lifts it above a mere intellectual assent to the plane of morality; it reveals to us the importance and power of spiritual values which, after all, are the only final reality.

The highest form of faith is rooted in unselfishness and love. Faith that is inspired by love for others can and does literally achieve miracles. It is achieved first by humility—"the lifting up of the mind and heart to God"—and by prayer.

It becomes, as St. Thomas Aquinas said, "a habit of mind by which eternal life is begun in us". It is utterly free from suspicion and doubt; it is above and independent of knowledge and understanding (as we define those words) and it does indeed give substance to our hopes, however vague they may be, because it rests upon infallible truth.

(Continued from col. 1, page 39)

which can only be revealed when in the trance condition laid down in the method followed by our Society.

But we are still trying to discover whether this pattern of results manifested by different individuals is the result of the train of thought set up by the poem (or the alleged "prophecies" in the *Book of Changes*), or whether it is inspired by the photographic image of the Yi King sticks forming a given hexagram.

large, pale, watery variety, and the shrewd, reserved (unkind people even describe it as sly!) Piscean eye.

Sun-Pisceans who are "cuspal" types (i.e., born five days within the beginning or end phases of the calendar-period) are even more complex than the others, having some qualities of Aquarius or Aries in their dispositions.

Luck-bringers to Pisces are: Thursday, Purple, Violet, Mauve, Green, the Emerald, Aquamarine, Amethyst, Garnet, 3 and 7.

Most interesting planetary transits affecting Pisceans from now to 1971 are the positions of Neptune in Scorpio and Pluto in Virgo.

The former gives the urge and opportunity to develop the idealistic and spiritual elements in the character; the latter will certainly completely reorientate the general pattern of Piscean lives, particularly where partnerships are concerned.

From A Woman's Angle

MISS and Mrs. Pisces are essentially feminine in looks, ways and appeal; and very popular with the opposite sex. Easily moved to laughter and tears, they are too easily led astray when it comes to choosing the right mate.

Dancing and similarly convivial entertainments delight these ladies, but they are apt to be rather unmethodical about domestic matters.

The Piscean feet are very sensitive, and Miss and Mrs. Pisces suffer agonies breaking in new footwear; this, however, should not become an excuse for wearing slipshod, down-at-heel shoes—a detail which too often mars the elegant turnout of the Piscean woman.

The chances are that Miss Pisces will make an early marriage; materially, however, the "lucky turning-point" in life seems usually to be around the thirtieth year.

* * *

Women readers will find the following dates helpful when mapping out their March programme:—

For bargain-hunting, beauty-culture and hairdressing appointments: 1, 8, 10, 13, 14, 20, 21, 27, 28.

For club-meetings, social functions and family gatherings: 1, 7, 10, 13, 16, 17, 18, 20, 21, 25, 27, 28.

For "romantic dates" or arrangements affecting husband and self: 6, 10, 12, 17, 20, 18, 26, 28.

Dreams INTERPRETED

IN ferreting out the latent meaning of a dream, one thing necessary is to try and form some estimate of the personality of the dreamer. Not every dream shows this clearly, but some do so to quite a striking extent.

For instance, here is the dream of a professional man who in waking life was a natural diplomat. He dreamed that he was staying in a Swiss Alpine resort, and found a cheap rosary placed under his pillow.

On summoning the chambermaid, she explained to him that it was customary for visitors to have rosaries placed there and that they were expected to buy them.

The man's remark that he was not a Catholic was met by a broad hint that refusal to buy the rosary would go against him socially during his stay.

However, he got over the situation by handing the chambermaid the price of the rosary as a present, and telling her to deal with the article how she liked so long as it didn't remain in his room.

From this it will be evident that the diplomatic faculty remained awake even during the fantasy of sleep. The secondary elaboration here helps interpretation, rather than hindering it.

A DREAMER of a recurring dream of walking along a path which became narrower and narrower, until it ran out at the top of a deep ravine on either side, became at length so accustomed to this originally very disturbing semi-nightmare, that in his sleep he would find himself estimating "Is this a dream road or a real one?"

Sometimes he would see through the dream fantasy, and thereupon the scene would change: at other times he would provisionally decide upon the dream's reality, with the result that the road gave up its attempt to play a nasty practical joke upon him, and he would wake up while still on its broad and safe surface.

There we may see his everyday habit of caution asserting itself through the dream fabric.

The "biographical" dream has already been mentioned in former notes upon this page. It takes the form of a printed page of a book or newspaper containing personal revelations of the public or private lives of well-known celebrities.

That they are quite false does not at the time detract from the interest of such dreams. In addition it reveals the dreamer as a student of the written word, and a man of comparatively solitary tendency, rather than one of extrovert habits.

In the same way, a dream storyette marks the reader of fiction, and so furnishes that necessary starting point for getting on with more subtle interpretational details.

By COLIN BENNETT

SPECIMEN INTERPRETATION

The Dream :

I was at the bottom of the sea, watching shoals of fish swim away from me. I explained to my girl friend that they were young fish and this was the time of year when they made their way into the ocean. My friend began to catch a few dead ones, but dropped most of them again. The scene changed and I was in a pet shop looking at a very nice dog I wanted to buy for my father. I knew he would be touched by the gift, but the price asked was too much, and I did not buy.

The Meaning :

The dreamer's friend is represented as being content with dead fish, symbolizing admirers of the second order, and even these she is not too skilful at holding. The dreamer herself makes for something bigger and better, in fact no less than a well-bred dog, as a pet. But she is also one of that considerable body of women who have never fully shaken off their fixation on the father ideal. Hence the dog is to be presented to the father (fusion of the immature with the mature sex urge). In the end of the dream, this too is rejected as not a practical solution, since it costs too much. The outworn father imago is too strong to be thrown over in exchange for reality.

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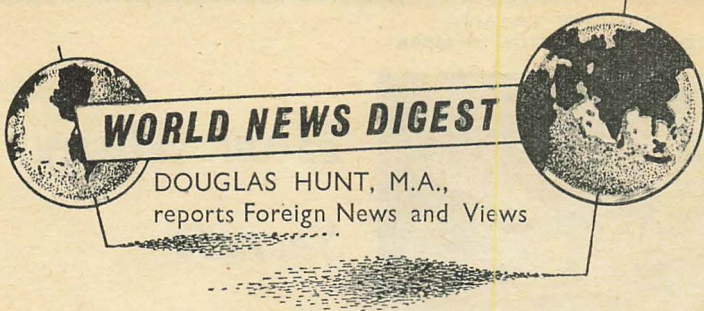
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WORLD NEWS DIGEST

DOUGLAS HUNT, M.A.,
reports Foreign News and Views

IT need not happen ! But—let us face it—it could happen. It is, alas, not even improbable that life in England may be utterly extinguished before the next decade is out.

This is the most important fact that we—indeed the whole human race—have ever had to face. Important not just because we are English, or even because we are we, but because this obscene blasphemy may be perpetrated in any part of the world.

Perhaps even by Englishmen. This deliberate fouling of the vesture of God—for life is the garment which He wears.

And yet it need not happen. *We* can prevent it if we have courage and faith enough—and if we will labour as we have never laboured before.

Let us see, as is the function of this column, what the occultists of the whole world are doing.

WOULD it not be wonderful if we could shoot up into the sky around our island a curtain which no missile could penetrate ?

We could ! But only if we were convinced that such a curtain *must* protect the whole world. Are we ?

We need not dream that science will find the answer—in time.

It is we occultists and mystics alone, of every race, colour, and creed, who can create a spiritual climate in which it will be impossible for the most wanton hand to turn that switch, to press that button ; in which, indeed, there will be no switches to turn and no buttons to press.

And the work has been going on for decades now, all over the world. If it had not, this planet would have been already a smoking ruin.

Those who sank Atlantis could have set the world on fire, if we had not “shot up a curtain into the sky”.

But Armageddon still rages. The Forces of Light need *every* reinforcement available. This means *you*.

I TELL you in all seriousness that *your* labour may tip the balance.

They may be more numerous than we, but the light is a thousand times stronger than

the darkness, and you are on the side of the light. You count for a thousand.

But what can *I* do, you ask.

You can join that world-wide army which is using its divine powers consciously and with planned directives, the army of the men of goodwill throughout the world.

Let your goodwill be directed and one-pointed, do not dissipate it in vague and airy wishful dreaming.

Our army has two main weapons ; welded with purpose and concentration they are invincible, if enough of us use them, for there is a minimum below which they can only mitigate but not prevent evil.

THE first of those weapons is something very close to Gandhi's *Ahimsa*. Harmlessness is not a negative, but a vitally positive attitude.

It means that though you may hate the things which are evil, you must never—repeat, *never*—hate the men who do them.

Think a moment and you will realize that this is a course of action which calls for vital, positive thinking. For in this matter there can be no indifference.

If you do not hate, you must love. Love in that impersonal, dispassionate fashion which has been preached by every true religious leader, and which has nothing to do with either affection or sentimentality.

By doing this you not only decrease the amount of hate in the world, you create love of the most positive and creative kind.

It needs no sage to tell you that when hate has been absorbed by love there is nothing left to fear.

THE second weapon is the mighty power of creative invocation. You may call it prayer, you may call it meditation ; it is that which creates a channel through which the Divine Love can pour to reinforce our events.

The reservoir is inexhaustible, but the channel must be mighty wide for the waters of Love to drown the fires of Hate—so strong have the latter become today.

There are millions who are constant in prayer, but prayer is often feeble and is not always wise. Too often it is prayer that God

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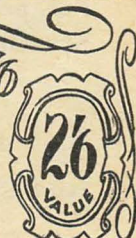
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Signs

of

Aggression

*Are often an indication
that the writer feels uncertain
or insecure*

WHEN considering the main general types into which human personalities can be divided, one which springs quickly to mind is that aggressive character, male or female, who may be found in any walk of life.

Such a person may often achieve material success through sheer persistence, but he rarely finds popularity, so selfish are his ends, so offensive his means.

Aggression is often the symptom of uncertainty or insecurity, either regarding natural ability or material status.

The child who boasts loudly that his house contains a piano with eight legs and a machine that plays tunes on its own, is probably trying to conceal his self-consciousness at not possessing a television set.

He does not trouble to state whether or not he can himself play. In fact, if he has the ability he is unlikely to feel the need to boast.

To him, possession is the vital point, for possessions have come to signify security and prestige, and thus his values have become already disproportionate.

In later years this outlook will make his happiness dependent upon the reward he receives for the job, rather than the satisfaction he can obtain for good work well done.

Graphologically, such a person will, by a combination of very definite trends, indicate not only his present behaviour but, by full analysis, the emotional stresses and mental strains that have in the past contributed to this ultimate pattern.

It is patently impossible to particularize any example, but generalities may provide a composite illustration; a cartoon of aggression, more than life size.

THE first dominant characteristic of the handwriting is the rightward slant, for such a writer is obviously an extrovert. If he were not, and the same conditions obtained, his subconscious frustration would be directed, not against the world, but inwardly, in moodiness and self-irritation.

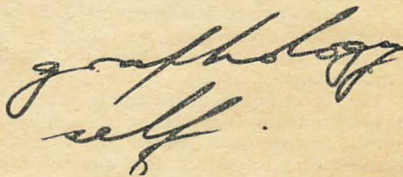
GRAPHOLOGY

Thereby he would start a vicious circle of defensive withdrawal, which would in time increase his sensitivity by harmful brooding.

The actual degree of the rightward slant varies with the writer's dependence upon

others for stimulation and adulation. But such a man as is here envisaged would be very dependent and the slant pronounced.

This would be due, also, as much to his restless energy and undisciplined effort, as to his need for reassurance.



Writing with a very pronounced rightward slant (30°) and showing also general irregularity and exaggerations of size.

Restlessness would be apparent also, in the irregularity and unrhythmic appearance of the writing; writing that has a jumpiness, and differences between the downstrokes, as variable as the staccato movements of the writer's limbs.

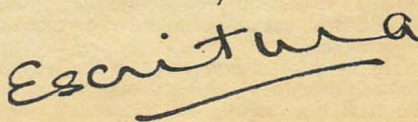
Being unable to control his effort, and to direct it to peaceful creativeness, he will also be unable to husband his resources. And so the strokes will show heaviness of pressure; not with the even, forceful vitality of a man whose purpose is sure, but rather with sudden increases in the down strokes and end strokes.

The form of the t-bar, written with heaviness at the top of the letter, will illustrate his subconscious coercion, his militant determination to come out on top.

Such a writer, unpleasant and improbable as he may seem, is often encountered in a less exaggerated form. But the human character is rarely completely bad. There is usually some ability or faculty which could be developed, so that self-confidence gained through achievement may in time result in a more balanced outlook, releasing further creative energy.

(Continued on next page)

By



(Continued from previous page)

without
about
will be

Quick and mainly connected writing that is unrhythmic, and which shows sudden increases of pressure, thus indicating the coercive nature of the writer, particularly in conjunction with the heavy, high-placed t-bar and the overlapping 'W' final. Note also the strong leftward tendency of the 'b', indicating a selfishness that impedes the flow of thought.

A MAN who is aggressive often feels a conscious of lack of scope. He is frustrated in the expression of his ideas, and becomes exasperated at restriction.

A megalomaniac will emulate Hitler in his demand for "lebensraum", but others by their behaviour do, to a lesser extent, express the same feelings.

They become dissatisfied with their position at work, imagine their authority is slighted at home, accuse their friends of disloyalty. Because of false values, they do not apply themselves to working fairly for what they want.

forward

Another example of irregular pressure, and one that illustrates in the final movement the defensive outlook of the writer, which is in fact so exaggerated that it prevents him expressing clearly his thoughts, probably for fear of the consequences; the word is intended to be 'forward'.

There may be great ability dormant beneath the surface bluff, but the tragedy is that time is spent in exploiting the wrong thing. Action is forced, when quiet persuasion would in all likelihood have achieved results more quickly.

needed
over

Large-size writing with a dominant lower zone, which in this specimen is so exaggerated that it mingles well below the next line. Note the heavy pressure and the tension of each separate stroke.

By the general largeness of his handwriting our man indicates his need of freedom. This, in combination with irregularity, the inflated size of his capital 'I', and the tension of each stroke, is also evidence of his lack of objectiveness.

The long lower-zone loops of the letters, that at times mingle with the upper loops of the next line, signify his absorption with

material considerations, an outlook that could well be trained to give constructive practicality.

Fullness found in the writing is an indication of an imaginative ability that, depending upon the basic strength of will, can be used for good or ill, for creative planning or indulgent fancy. This latter increases aggression by aggravating self-conceit.

penal to
or by choice
the work

Full, irregular writing that also provides an illustration of a starting stroke that rises from below the normal level of the letter, indicating some disproportion of outlook.

Quick in speech, this man's writing will have many evidences of speed. It is mainly connected, with long terminal strokes. Long starting strokes, rising from below the normal level of the letters, are a further indication of the strong influence exercised by his impulses upon his approach to life.

you were
the same

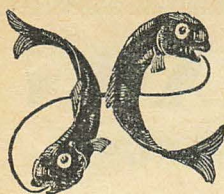
Angularity of connexion that indicates restriction as well as defensiveness and coercion is discernible in this specimen, but there is also a shrewd determined penetration of mind that ensures that his effort is constructive and that his capacity for hard work is likely to be rewarded by success.

These strokes also have an occasional swinging movement, showing unnecessary emphasis, but indicating also a dramatic appreciation which could be directed for occupational success.

COMPOUNDED of many qualities, such a writer has acknowledged ability despite his limitations. He has imagination, fluent powers of expression, enthusiasm and a social awareness, although all are negated by egoism.

He has the capacity to do hard, demanding work. It may be that the reward must justify the labour, but he will not shirk, as is confirmed by the many instances of angularity in his handwriting, as opposed to the less exerting wavy-line connexion.

This angularity imposes its own restriction; it necessitates attention. In combination with fullness, it intimates that an inherent sobriety may in time balance inflated egoism.



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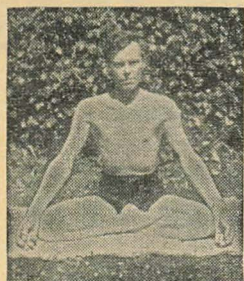
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QUEENS of



EARTH and FLAME

THE Queen of Pentacles (Pence) is the Queen of the Thrones of the Earth. Yet in Tarot divination she represents only either a wealthy woman, or the urge to make money or, reversed, difficult financial affairs.

As I have stated before, there is more behind the Tarot than predicting by it, and the mystery of the Queen of Pentacles was unfolded to me in a strange way.

I knew she had something to do with material wishes being granted; especially those connected with personal welfare, and also that she "ruled" a certain plant which the Japanese are reputed to call the "Gin-Sing root".

This root in turn was reputed to be the root of material success, or "a wish granted".

Moreover, according to old manuscripts, "it was of lustre like a pearl, and when mounted on the Queen's own Throne, reflected by night the light it had gathered by day, glowing ever brighter as the fortunate possessor's wish came nearer . . ."

So, like you, I desired above all things to possess a piece of the Gin-Sing root, on which, I gathered, I could make *one* wish, and one alone, and that wish would come true.

But I could discover nothing about it, even from certain Japanese commercial sources. So, I made myself a "Talisman of Knowing", tied it round my neck on a multi-coloured ribbon, and hoped it would lead the way to information about, if not the possession of, a piece of Gin-Sing root.

The sequel was a coincidence, if you like to call it that.

A FEW days later I had to make a business journey and found myself alone in a railway carriage for a few stations. Then the door was wrenched open and an Asiatic

student jumped in, sat down opposite with a polite bow, and stared at my talisman very hard.

At last he said: "And what it is you want to know so much?"

This staggered me, for the script that talisman is engraved in is known to very few occultists, but he had translated it perfectly. At once I replied: "The Gin-Sing root."

"Ah" he said, giving another long look at the talisman. He then fished out of his pocket what looked like six roughly shaped pearls, ridged, and peculiarly uneven.

"Gin-sing" he said softly. "It is to be found only in one place in Japan. Very rare and precious . . . like your talisman." His meaning was obvious. I took off the talisman and handed it over, and he passed me the six pieces of Gin-Sing root.

I gathered from him that though I had now *six* pieces I could only wish on *one*, and that wish would come true—sooner or later. But I had to be careful what I wished.

We swapped information on the peculiarly engraved stone the Gin-Sing root must be mounted on "Which reflected by night the light it gathered by day".

He advised me to "Mount the Gin-Sing on its Throne and keep it in a filigree box of white coral or ivory for preference". We then went our separate ways, mutually satisfied with our bargains.

NOW, so much for coincidence, which I don't believe in. When we desire to know, *we find out—somebody tells us*. I already had certain knowledge, now I had the Gin-Sing.

After "mounting the Root on its Throne" in the nearest thing I could afford to a white coral or ivory filigree box (and it was neither), I made my wish.

(Continued on next page)

By **Madeline Montalban**

(Continued from previous page)

Sure enough, in the fullness of time, it came true. It was a wish for material things ; that I might gain a place in the profession I had chosen for myself.

But, here's the comical part of it : I omitted to wish that I should be *financially successful* in my work ! So, I shall probably never be one of the writers who die leaving a comfortable fortune to rejoicing heirs !

"Be careful what you wish", warned the Asiatic student. I knew what I wanted, wished for it and got it, but only what I asked for ; *no more and no less*.

I often wonder what might have happened if I had had the forethought to make the wish complete !

Why don't I wish on the other five pieces of Gin-Sing root I possess ? Well, you may only have *one* wish granted, and it never does to be greedy !

True, when I see the Gin-Sing pearly roots shining by night through their box I am often tempted . . . but greediness spells occult failure, so I just don't try ! So much for the Queen of Pentacles, and the Magic Square (her Throne) upon which the pearly root rests.

NOW for the Queen of Wands (Rods) who, in divination, means "A friendly, prudent, woman, probably married and a mother". Or, reversed, "Suspicion, jealousy and mistrust". But in deeper occult matters she is the Queen of the Throne of Flame.

All knowledge is, symbolically, expressed as a flaming torch ; one that never goes out. For knowledge cannot die, though its meaning can be obscured.

This Queen of the Throne of Flame has her own mystery in a Square that, when properly expressed, is said "To open up all channels of Knowledge to the Inquirer".

That is, it attracts to the inquirer the particular knowledge they seek. And it was this Queen's square that was inscribed on my talisman of knowing, which brought about the possession of the Gin-Sing root.

The Queen of the Throne of Flame rules all matters connected with knowledge ; both hidden secrets and things that *must* be learned.

By studying the mysteries behind the Queen of Wands, those who thirst after knowledge may "draw it to them", and it comes by seeming coincidence.

There is the right book, the right person and the right time for all knowledge to *coincide*, and then the student learns.

NOTHING in Occultism is hidden from the earnest seeker. It conceals itself only *under one's own sloth*. The books and knowledge of the world are open to all, and to the one who really desires to know, no wisdom is concealed for long.

But for the mentally lazy, or the person who won't make any effort, the mysteries

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By admitting ignorance of any subject you open the door to enlightenment. To want to know desperately *is the force that draws knowledge to you*.

To desire something with all your heart is the magnetic power that makes the Queens' squares work for you.

"Ask, and it shall be given unto you. Seek and ye shall find", is occult advice of the highest value.

That is how I found out, and that is how you can find out.

There is nothing shameful in wanting to know. It is a highly meritorious quality, but I have learned from your letters how few of you like to ask.

Never be too diffident to inquire. Remember that the cave of treasures did not open until Ali Baba said "Open Sesame !"

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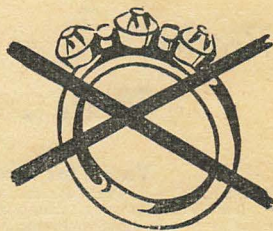
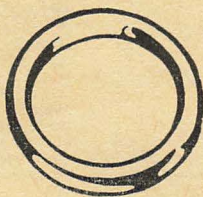
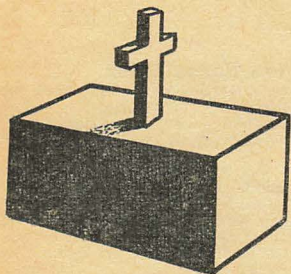
Secret Knowledge

And your "doodles"
will reveal it

MANY schools of thought aver that the occult knowledge or tuition garnered in a past experience still lives on in the indestructible soul of mankind, often referred to as the "permanent atoms".

What seems to be a fact is that hundreds of people are alive today with a power of secret knowledge stored in their unconscious selves.

This secret knowledge tries to communicate itself in symbol form, often in the "doodles" we scribble when we are thinking about something else.



To be able to translate these symbols can open up new fields of occult study.

As an example I will give the case of a man who drew either flaring torches, oblongs, or birds with wings outspread—sometimes all three.

Outwardly, he was a practical man who believed in nothing mystic. In fact, scoffed at it, yet he doodled one of the most important secrets of Occultism—the Torch of knowledge which never goes out, the Altar of dedication, and the Phoenix, the bird with outspread wings that consumes itself in the fire of its own nest, only to rise again . . . a symbol of initiation and occult power he must have learned in a past life.

No sooner had I made him aware of this, than he took an interest in the occult, and a new field of interest opened out for him.

NOW, occult truths have always been drawn in symbol form—a kind of pictorial shorthand.

Do you doodle oblong boxes with a cross or crucifix above? If so, you have a desire to serve humanity even with your life, for the oblong is the grave, and the cross stands for "Accepted sacrifice".

Or do you doodle bright stars, or suns in splendour? In this case your ambitions are of a more material kind, and the power that rules material ambition may be trying to communicate with you, to tell you that it is willing to help you . . . if you knew the way to "let it in".

Doodles that look like crescent moons are, in fact, a mystic answer to a problem you have in mind at the time of doodling. The lunar path is twenty-eight days—the New Moon signifies "next month", and so on.

If you doodle faces, that is not so import-

ant, but if you doodle weird-looking faces, especially those with up-slanting, tip-tilted eyes, you are drawing crude symbols of certain angels said to rule over men's destinies. These are called "The Teaching Angels".

I knew a very poor man who invariably doodled piles of coins. At first sight this would seem to be his own subconscious wish for riches, and had he just drawn coins that would have been so.

But on each coin he drew a certain mystic symbol, the meaning of which was not known to him, but which he felt impelled to draw.

This, on analysis, turned out to be a Chinese symbol for "Unprecedented Good Fortune", and I told him of this.

Later, he turned out to be one of the lucky ones who benefited by a sweepstake. The

By NICHOLAS HERON

(Continued from previous page)

power of wealth was trying to give him a hint of good luck coming!

WOMEN who desire marriage often draw rings, sometimes containing a sparkling stone, sometimes not.

When they feel that marriage will not be their lot, they subconsciously cross out the ring, thus confessing their own fears, or over-modesty.

Those who are unhappily married often draw a series of plain, broken rings, often linked together. The symbolism of this is too obvious to need explanation.

But there are many people who doodle, time after time, some strange symbol, without the slightest idea of what it means. If you are one of these I would like to see your symbol, and perhaps translate it for you.

Deep down within you there may be a source of secret knowledge, of potential power, of which you are not aware, but which, upon further enlightenment, could do much to help you.

In times of mental stress or trouble we all seem to doodle more.

I believe that it is at these times the Powers try to communicate with us, using the language of symbolism.

Sometimes we see a symbol at an early part of our life which remains with us, sunk in our subconscious mind.

At the time we see it, it stirs something within us, something we do not quite understand.

Yet, in later years, we tend to doodle that symbol in times of stress, and I believe it is because it has some message for us, if we could but trace it to its source.

The loops and whorls of an identifying finger-print are matched by certain loops and whorls in occult symbolism.

Now, I know little of Palmistry or finger-prints, but I do know something about occult symbols.

Those with loops and whorls in them are important; or can be if they are once understood.

They are circles, or parts of circles, which stand for the cycles in life, of varying fortune and misfortune, that are the lot of us all.

So do not imagine your doodles to be meaningless. Some are—but others are not.

It is these others with which we are most concerned, and I would be interested to know about yours.

Try to draw them, never mind how crudely, and I will analyse the most meaningful of them for you.

Readers

Write . . .

Value for Money

PREDICTION is worth far more than the shilling it costs. It is worth a fortune in happiness. I am a prey to intense emotional tensions and to all sorts of fears, the worst being a feeling of no importance, in spite of the fact that I am an averagely busy wife and mother, with a family and a home to care for. Then along comes Prediction, and slowly and surely I get a glimpse of the vast cosmic world around me and my spirits soar. I feel lighter. Life begins to have purpose again as I feel part of something bigger and vaster than myself.

It may be from one of the numerous articles written by a variety of people; there is always something of interest, something to make one think, and to stimulate one for the next four weeks until Prediction comes round again.—(Mrs.) E. O. Powell, Cheltenham.

Spiritual or Spirit Healing

IS Brother Mandus strictly a Spiritualist? Harry Edwards, yes—he claims to be used by discarnate entities. I would say Brother Mandus is a typical spiritual healer, as distinct from "spiritualistic". We should be careful how we use these terms. The spiritual healer, by prayer and faith, taps the divine source direct. Brother Mandus tells of his inner mystical experience by which he became "a channel of Divine Love". The medium or spiritualist has a peculiar constitution which can be used by discarnate entities for their purposes. It is a psychic rather than a spiritual function. Many mediums are frankly not spiritual! Everyone cannot be a medium, but all can tap spiritual truth and power.—R. E. Moorhouse, Watford.

Five Hours Later

WALKING down a narrow street one lunch time I suddenly had the "impression" of seeing myself seated on a chair, asking for a drink of water, and explaining that I felt sick as I had just seen a child run over.

The afternoon was very busy, and the incident went out of my mind. But on returning home from work five hours later I had just got half-way down the narrow street again, when a toddler ran out of a side street right in front of a motor bicycle. There was a screech of brakes, and I turned my head away. When I looked round again there was the cyclist looking as sick as I felt, and the child was standing with his hand on the mudguard of the motorbike completely unhurt. I never pass the spot without thinking of this strange incident.—E. Roden, Manchester.

The Ritual of Air

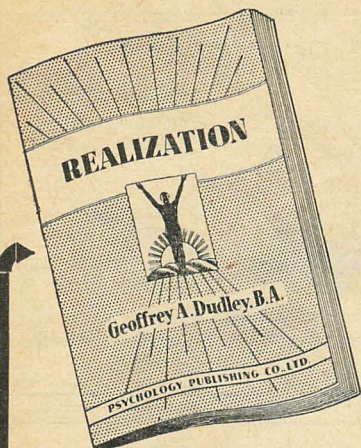
I FEEL Madeline Montalban has made the "Ritual of Air" appear simpler and safer than it really is. My grandfather at the Grade of Magus 9^o = 2^o was never wholly able to prevent the repercussions which follow this Invocation, and he found it safer to refuse visitors at such times in case they suffered damage.

My own sanctuary is in a turmoil for many weeks after dealing with the Element of Air, and it is quite usual to be rudely awakened in the small hours of the morning by the sound of shattering glass and loud knockings. Initiates have adequate protection, but casual visitors would be in real danger if they came within the vortex of the power.—M. Bruce, Darlington.

[Miss Montalban writes:—

There are hundreds of Rituals of the Air. The one described only outlined the method; no details or symbols were given.

Without full knowledge of the particular ritual involved, Mr. Bruce's condemnation of it as dangerous seems a little premature.]



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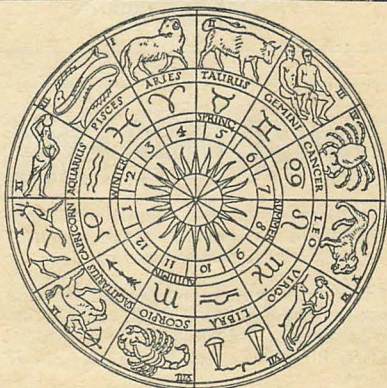
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PLANETARY INFLUENCES

In what manner can I overcome the malefic influences of Saturn and Mars, which are very prominent in my birth chart? Uranus, fortunately, is equally so, and exerts a salutary effect.—L.T.H., Penang.

With regard to the influences of Saturn and Mars, they are not necessarily malefic. Saturn is a steadying and sobering planet, and Mars stimulates to energy, which can be used to good purpose. You were born with the Sun in Leo, which should give you a strong will, and make you persevering and frank. In any task you undertake you will gain your end by patience and solid endurance. To obtain the best from Saturn and Mars, you should wear your birth stone, which is the sardonyx; your flower, the red poppy, when this is in bloom; and orange yellow, if possible. Being a male, you could wear the latter colour in a tie. There is, of course, no reason why you should be a slave to your stars. By exercise of your will you can turn their effects upon you to good account.

CHOOSING A NOM-DE-PLUME

Kindly tell me what name I should choose for a public career.—A.H.H., Chelsea.

Much depends upon the type of profession you intend to follow. If you were to become an actress, for instance, you would have to adopt a name that was catchy and likely to remain easily in the public memory. As a clerk in an office, on the other hand, you would have to select a name of a more practical sort. What you should do is to take a name the digits of which reduce, when added up, to your lucky number. This is the best advice I can give you.

PROOF OF TELEPATHY

During the past ten days I had a request from one of your readers to help him solve a certain problem which had been worrying him a good deal. Strange to relate, his

letter did not make sense; not only was it impossible to read his writing but nothing in what he wrote seemed in any way understandable. I tried my utmost to decipher my client's letter, but had, at last, to communicate with him asking him to be so good as to rewrite his problem in block-letters. I also included a request for his age, which he had previously omitted. Before the gentleman had received my letter, I had another from him, registered, and he not only wrote in block-letters but stated his age. My opinion is that this was more than a coincidence. What do you make of it?—W.P., W.I.

I should say that, beyond any doubt, this is an instance of thought-transference. It would be interesting if you were to practise telepathy with this man, and keep a close check on the results. Supposing you were able to send messages to each other without writing it would be a saving of postage-stamps.

COLOURS OF AURA

Please inform me what the colours of the aura are, also their signification.—O.W., Streat-ham.

Normally the aura is a misty pale blue to faint grey. The outer aura (there is more than one) extends some four inches beyond the brighter inside one. Under the stress of intense emotion, however, the aura changes colour rapidly. Brilliant red indicates anger, a dirty red, passion, also sensuality, while brown shows deep thoughtfulness; which is why we habitually refer to a person who is pensive, as in a "brown study." Rose reveals feelings of affection; yellow, jealousy; and green, envy; dark blue, spiritual love and devotion; for which reason the Virgin Mary is always depicted in a robe of that hue. Clairvoyants can see these alterations in colour taking place, though they are invisible to the naked eye.

(Other replies unavoidably held over)



MARCH

The Month of Recognition

IN March the living pattern starts to manifest. The signs of things to be are discerned as the year unfolds, and the Heavens speak of their intent.

In our concern with our power to influence lesser things, we have renounced our willingness to interpret and co-operate with our destiny born of the spiritual pressures of the past and the intensity of the soul's seeking.

The time of purification and realization is already here, and activity of body and mind must be increased. The mind should be disciplined by application to study and meditation, and the body by exercises and purifying potions. Herbal teas should be drunk freely throughout the month, varied according to the moon phases.

At the beginning of Lent the body should be thoroughly cleansed, and the ritual of rubbing fine wood ash into the skin observed, taking also a pinch internally with a glass of clean rain-water. Give special attention to the soles of the feet, beating them every morning, preferably with suitable twigs.

Owing to the continual contamination of the earth, it is essential to be selective in choice of fruits and vegetables, otherwise more harm than good may be done. It is also increasingly necessary to cleanse the soil, not merely enrich it. New methods will have to be found, and in the future colour may play its part.

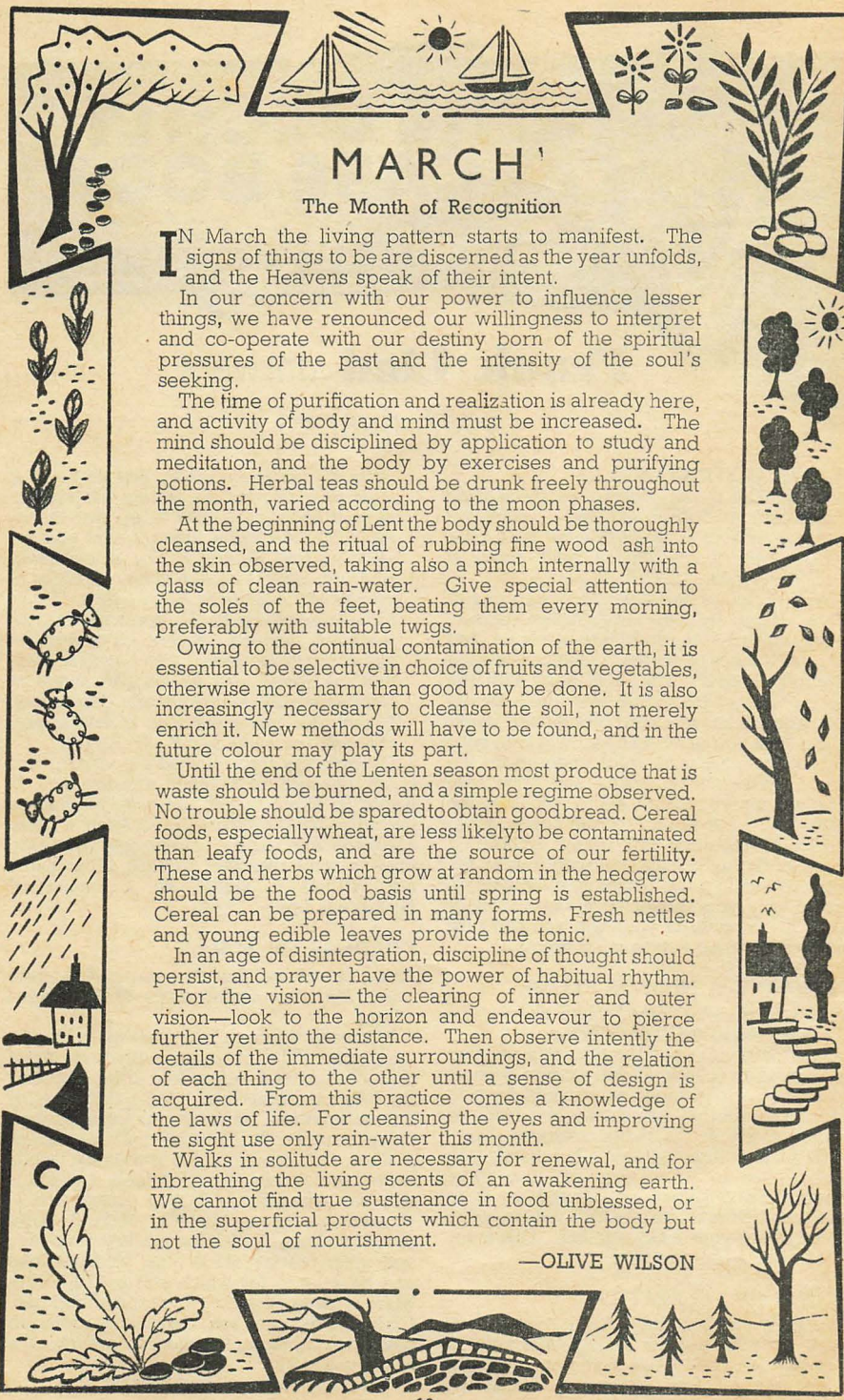
Until the end of the Lenten season most produce that is waste should be burned, and a simple regime observed. No trouble should be spared to obtain good bread. Cereal foods, especially wheat, are less likely to be contaminated than leafy foods, and are the source of our fertility. These and herbs which grow at random in the hedgerow should be the food basis until spring is established. Cereal can be prepared in many forms. Fresh nettles and young edible leaves provide the tonic.

In an age of disintegration, discipline of thought should persist, and prayer have the power of habitual rhythm.

For the vision—the clearing of inner and outer vision—look to the horizon and endeavour to pierce further yet into the distance. Then observe intently the details of the immediate surroundings, and the relation of each thing to the other until a sense of design is acquired. From this practice comes a knowledge of the laws of life. For cleansing the eyes and improving the sight use only rain-water this month.

Walks in solitude are necessary for renewal, and for inbreathing the living scents of an awakening earth. We cannot find true sustenance in food unblest, or in the superficial products which contain the body but not the soul of nourishment.

—OLIVE WILSON



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will do what we want. That, if it were not useless, would be dangerous.

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From the point of Light within the Mind of God

*Let light stream forth into the minds of men.
Let Light descend to earth.*

From the point of Love within the Heart of God

*Let love stream forth into the hearts of men.
May Christ return to earth.*

From the centre where the Will of God is known

*Let purpose guide the little wills of men—
The purpose which the Master knows and serves.*

From the centre which we call the race of men

*Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.*

Let Light and Love and Power restore the Plan on Earth.

NEITHER national nor personal interests are invoked, only that God's plan may work out through us.

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It also infers that when dealing with personalities, the approach will be hard and uncompromising, a bad start to action planned in aggression, and resulting possibly in revengeful cruelty if self-discipline is lax.

The character depicted would, therefore, if he existed, have a handwriting that was both irregular and unrhythmic, large, with a very pronounced right slant, and full of elaborate strokes and exaggerated lower lengths.

It would be a heavy hand, in which sudden increases of pressure were frequent, but a connected one, and one that had a modifying fullness throughout.

These are not, of course, all the trends which appear in the analysis, nor does their presence in other writings indicate aggressive tendencies. It is the combination that is significant. But for interest, the actual specimens of writing here reproduced illustrate separately the various trends.

THE aggressive type is not easy to employ, but he is found both in authority and in subordination. Obstinate intolerance and pugnacious argument always spread their own atmosphere of tenseness and strain in his vicinity.

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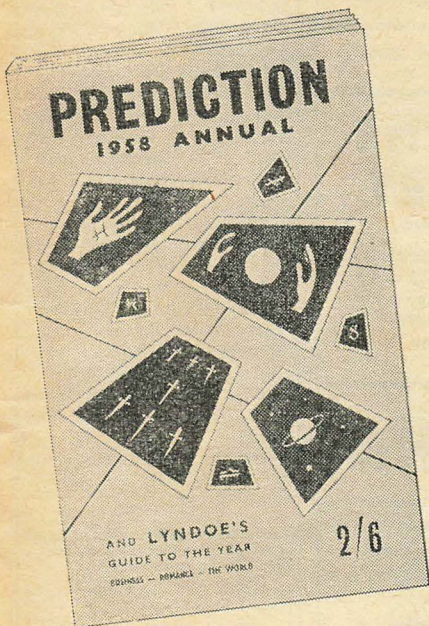
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SEND FOR HIS STORY—AT ONCE. Sent free for a Shilling—see below.

... enclosing 6s. P.O. for another Jack. I always wore my Jack and Joan on a chain, but somehow the chain broke and I lost both of them. From that moment everything seems to have gone wrong. Have just received another J.T.W., and now am waiting for another J.O.L. Please send as quick as you can. Thanking you very much.
—Mrs. M.A., Waddesdon, Bucks.



I sent for J.O.L. and within a fortnight I have had the first bit of luck. I have a new job—start next Monday, and I must say I am feeling a lot better than I have for years—more peaceful in mind and body. I have also J.T.W., which I love, and will always wear you both together, for I am sure you have sent me this luck.—G.E.G., Rugby.

Please send me a Jack o' Lantern and a Joan the Wad. Enclosed 12s. for both. A neighbour of mine has won £7,000 football pool since buying a J.T.W. and J.O.L.—Mrs. E.V., Orpington, Kent.

Since receiving J.W. and J.O.L. I had some good luck, winning £44 19s. on the pools. Please send me two more.—Mr. A.J.P., Birmingham.

JACK O' LANTERN

50, JACK O' LANTERN'S PLACE, POLPERRO, CORNWALL, ENGLAND

**SEND
AT ONCE**

Such a marvellous little figure of JACK O' LANTERN himself can be obtained by those interested. First send for the Story of his doings and his powers for good. JACK O' LANTERN really is lucky. His mysterious influence extends everywhere.

Take advantage of it.

I enclose 1/- (Savings Stamps accepted) with stamped addressed envelope. Please send the story of JACK O' LANTERN.

NAME.....

ADDRESS.....

Block
Capitals
Please.....

50, JACK O' LANTERN'S PLACE, POLPERRO, CORNWALL, ENGLAND

For Canada and U.S.A., send 50 cents for History, or 2 dollars for both History and Mascot. For Australia, S. Africa, N. Zealand, Rhodesia, Barbados and other Colonies, send 2/- for History, or 10/- for both History and Mascot.