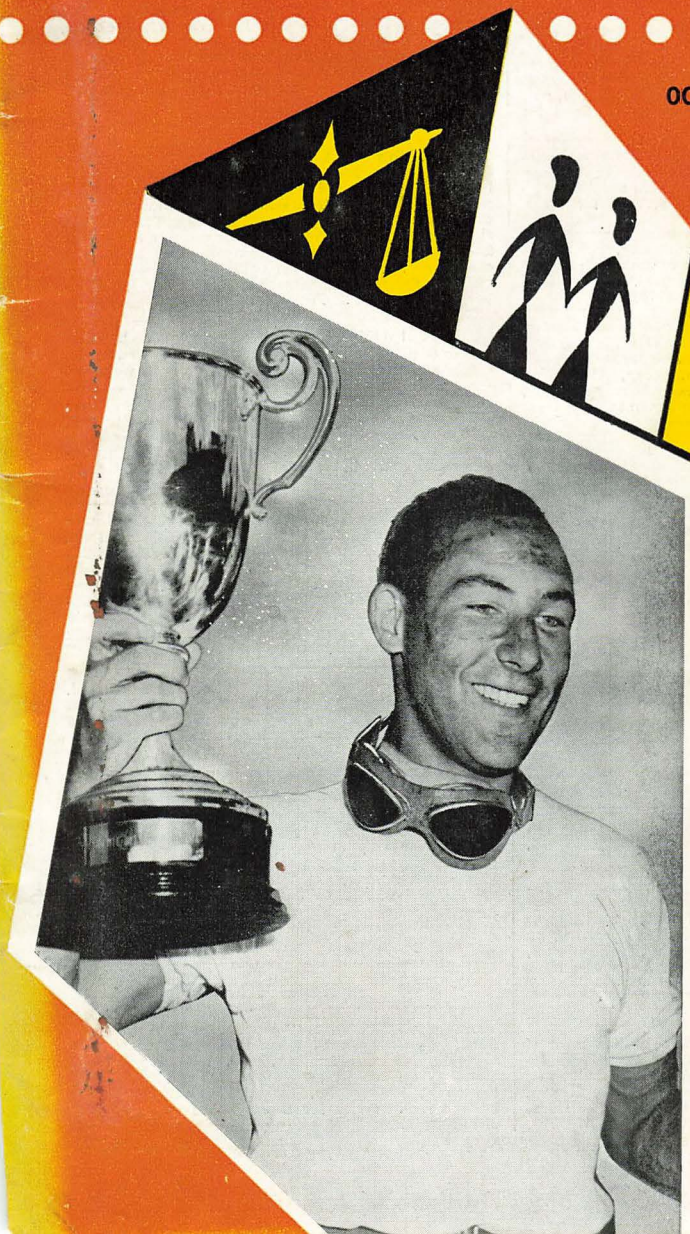


new

PREDICTION

ASTROLOGY · DREAMS · THE OCCULT SCIENCES

OCTOBER 1959 **1/3**



STIRLING MOSS
Hand-reading by
VERA COMPTON

URSULA BLOOM
Predictions True and False

LYNDOE
"Flight Unending"
(The Mystery of
Amelia Earhart)

LUCKY RINGS

DIRECTORY OF SOCIETIES

WEST LONDON

FACULTY of Astrological Studies. Tuition postally, both in Britain and abroad, based on "The Modern Text-Book of Astrology" by M. E. Hone, is by means of: (1) Instruction Papers; (2) Text-Papers; (3) Individual correction of Papers and Advice from Tutor. Scholarship won in first year's exam covers fees for second year's tuition and for Diploma exam for the Astrology Gold Medal. Send stamp for Prospectus from Tutor, Jeff Mayo, D.F.Astrol.S., 32 Hamilton Road, London, N.W.10.

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THE Association of Naturopathic Practitioners. Membership open to Health Practitioners in all parts of the world. A professional organisation for Practitioners in every branch of Natural Healing, including Homeopaths, Botano-Therapists, Biotherapists, Chiropractors, Psychotherapists, etc. Members receive Diploma, Membership Certificate and Journal. The Association provides a strong link between members and is affiliated with the leading Naturopathic Societies in Europe, Asia and America. All inquiries to the Secretary, The Association Naturopathic Practitioners, 399b Upper Richmond Road, Putney, London, S.W.15.

SOCIETY for the Study of Physiological Patterns. September 24th, Thursday at 7 p.m. at Caxton Hall, Westminster, Miss F. M. Hedderley, M.B.P.S. (Hon. Sec.: The British Phrenological Society), on "The Science of Phrenology". Classes resumed October 1st, Research Group Oct. 8th. Particulars from Hon. Sec., 10 Pont Street Mews, S.W.1. Tel. Ken. 3572.

SUFI Society: new publication "The Sufi", all about Sufi Mysticism, Music and philosophy; special chapter on methods for development of your latent spiritual and healing powers. 7/6, postage 6d. For meetings and membership please write to 41 Pembridge Road, London, W.11.

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THE International Federation of Psychologists and Hypnotherapists. President: Jon Evans, N.D., D.Psy., F.R.G.S. Membership open to those professionally engaged in psychological practice—hypnotherapy. Federation Certificate and newsletters. For further details apply Secretary, I.F.P.H., 42 Lloyd Baker Street, London, W.C.1.

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ROSICRUCIAN Philosophy, as expounded by Max Heindel (Initiate) Thursday 7.15 p.m., Room 31, Kingsway Hall, Kingsway, London. All are welcome.

PUBLIC meetings of the Federation of British Astrologers will be held on Fridays, October 9th and November 13th, at the Linguists' Club, rear of 20 Grosvenor Place (entrance Chester Mews), London, S.W.1. Free instruction class by Mrs. B. Blackstaff 6.30 to 7 p.m. followed by lecture.

A SPECIAL meeting of the Federation of British Astrologers will be held on Friday, November 6th 1959 from 6.30 to 9.30 p.m. at the Alliance Hall, 12 Caxton St., Westminster, S.W.1 (Palmer St. Corner—nearest station, St. James Park, District Railway) to welcome Dr. B. V. Raman, the noted Indian astrologer who will be visiting England. Dr. Raman will give a lecture—title to be announced—All interested in astrology are cordially invited. Light refreshments will be available.

DRUID Order: October 20th, 7.15 p.m., Caxton Hall, "What is Druidry?" by R. MacGregor Reid, Chief Druid, followed by "Any Druidic questions?" answered by the Panel of Druids.—Meetings each 3rd Thursday.

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24 WAYS TO HAPPINESS

1. **M.H.** writes: "A few weeks ago my husband—over sixty—was dismissed. I used the 'Shaft' daily. One day his manager asked him to come back. He started again on Monday, with more pay and the knowledge that he is really appreciated. Oh, I am happy."
2. **F.P.** "Lots of lovely things are happening."
3. **M.B.** "Someone was owing my sister money which she thought she would never get. I decided to 'thought brick'. Two days later she received the money."
4. **R.G.** "Right out of the blue came an offer of a job."
5. **O.H.** "I am now on the brink of entering a new life."
6. **K.S.** "Isn't it simply wonderful? £174 came out of the blue and I've no words to say what I feel."
7. **M.L.** "I have achieved what seemed an impossible victory over my emotions. Now I feel a conqueror and a king."
8. **C.B.** "My sister-in-law has to take at least £20 in her shop. (£17 was her average). I used the 'Wheel Chart'. Imagine my joy when the next week she took £30. Since then her average has been £24."
9. **J.L.L.** "It is now two months since I had a cigarette."
10. **M.A.** "I have found again my inspiration for writing words and music."
11. **M.S.** "Have only been six weeks in my post but have got 6/- per week increase."
12. **K.A.** "I followed to the letter all the Lessons. Things happen miraculously."
13. **J.R.** "In many ways my dreams have been realised (as land, a camping-car and a new typewriter)."
14. **M.G.** "Amazing and wonderful things do happen in so many ways."
15. **F.B.** "I have been able to decorate at home and it looks just as I pictured it. I wanted a writing desk and this combined desk and bookcase has come along at a very reasonable price. Thank you for what you are teaching me. In retrospect I see a mighty change in myself as from this time last year."
16. **G.G.** "Thanks from my heart. Before I knew you, I was fed up to the teeth, but not now. You have taken my blinkers off. Everything is fine. I am still a learner, but things do come my way ; jewels, clothes, and two brand-new friends. I feel so rich now."
17. **P.S.** "I have some more good news for you. I have heard from the L.C.C. and they have put me on their Panel for a Ballroom dancing job as I passed the interview."
18. **L.W.** "My most heartfelt thanks for all your help—your advice and the lovely Lessons and Charts have given light to me. I have had many small successes, and certainly two large ones in my proud possession of the small grey car and for a much-needed receptionist to help with my practice."
19. **A.H.** "Last Saturday, a job I'd tried for some time ago was advertised again. The hours are shorter and the pay is 10s. more each week. So things are beginning to happen ! I start on Monday."
20. **M.B.** "My 17-year-old daughter is learning to drive the car we got through 'Thought Bricks'."
21. **N.M.** "I am getting on fine."
22. **J.M.B.** "I think you might like to hear how I am getting on. I have got engaged and we are hoping to get married next month ! We have found a dear little house, quite small, but detached."
23. **O.A.M.** "Even in this beautiful English language of ours, there seems to be no adequate combination of words to express all I feel about the Course. I am drinking thirstily from this new and wonderful cup of knowledge and wisdom, and am gaining a peace and contentment I never felt before."
24. **J.M.** "I have been doing my 'Shaft' exercise and, my word, what results. I am so busy, I hardly have time for writing."

There need be no doubt about the genuineness of any of the letter-extracts quoted in these announcements. With the descriptive booklets sent you in response to your enquiry, a way is offered by which you may appoint any clergyman, priest or minister in your own district to investigate for you. Every one of the tens of thousands of appreciative letters received at the Centre here, has been sent spontaneously and joyfully. Send five 3d. stamps for forty pages of descriptive booklets and a copy of our weekly Student-Family magazine. (Enquiries are dealt with promptly and by post only.)

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PREDICTION

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EDITOR: H. J. D. Murton

simo. For myself I prefer more modulated mirth-making—but this I had to see.

The Bilko sketch reached its climax when two fake mediums met—one who practised as genuine, the other a stooge of Bilko's.

At the office next day I found on my desk further evidence of the ubiquity of the occult, and particularly of Astrology.

This was a beautifully produced Birthday Book by the makers of Kolynos tooth-paste (sorry—dental cream!).

I was pleased to see that a Foreword to this mentioned some astrological facts not usually offered for popular consumption. Such as: the variation of the dates on which the Sun enters and leaves the various signs each year; and the fact that people born on the same day may have a different rising sign, and therefore their personalities will not be identical.

ASTROLOGY is also getting a six-minute spot on television. Evadne Price is doing this in the Thursday "Lunch Box" programme on Midlands ATV, networked to London and Southern channels.

The series began on 2 July and was intended for three programmes, but Evadne tells me that in response to viewer requests it has been extended to twelve weeks, so that she can cover all the signs of the zodiac. Her last two appearances are on September 10 and 17, somewhere between 12.50 and 1.15 pm.

Evadne describes her dress for this programme:

"I wear a glamorous gipsy costume, with the little cap that was presented to Catherine Sheppard [the healer] by the

ONE thing about being connected with a magazine like PREDICTION is that you never seem to get away from "shop".

At least, that is how I felt the other evening when I got home. Through the door had come a booklet entitled *Fun with the Stars*—"Enjoy yourself with New Zealand lamb". It is produced—and very well produced—by The New Zealand Meat Producers' Board (with acknowledgements to the *Daily Express* and "Lord Luck").

Inside are character readings for each of the twelve zodiacal signs, and each sign is given a recipe, using as its principal ingredient—well, what would you think?

Astrologically, of course, the whole thing should have been devoted to Aries!

After glancing at this booklet I turned towards the TV set and saw appearing on the screen—"Bilko and the Medium".

I don't know how you react to Bilko. It will depend to some extent on how much you can stand of high-pressure American comedy—all *allegro* and *fortis-*

Governor of Jericho, my blue velvet bedroom slippers, Ken's [her husband's] Jugoslavian zouave cut down to my size, and the beads of all my friends. You never saw such a mess of a costume."

BEING addicted to a cruising speed of about 50 m.p.h.—when the road is good and clear—I would not put Stirling Moss in my personal gallery of sporting heroes.

But one can admire courage, skill and endurance, without finding them, in certain connexions, a matter for rapturous entertainment.

One must allow too, I think, that to anyone suitably constituted, the speed and skill of motor-racing can arouse an almost *spiritual* ecstasy, such as another might find in hearing a Mozart symphony or contemplating a Rembrandt painting.

Anyhow, I am glad to have the opportunity of publishing Vera Compton's article on Stirling Moss (page 8); a careful analysis that is also to some extent a tribute.

EVEN those who don't believe in telepathy are less sceptical about the *rapport* that sometimes exists between identical twins.

A remarkable example of this is to be found in Johnny and Jimmy Cramp, as reported by Patricia Boxall in *Reveille*.

Their mother says: "When they were toddlers, I once hit one of them on the arm because he was naughty. The other one was in another room and when I went to him he was crying and holding his arm."

It is unfortunate, says Mrs Cramp, that this "physical telepathy" appears to be strongest when either of the twins is in pain.

When they go fishing, they catch the same kind and size of fish at the same time!

On the mental side "they have an eerie knack of being able to relate a story for the first time using the same words simultaneously".

In writing, one uses the right hand and the other the left, but the handwriting is identical.

TO be "taken aback" by a ghost is one thing; to be knocked down by one is something else again.

It happened to actress Susan Maryott,

whom you may remember as Mrs Pepys, when the B.B.C. serialized the "Diary" last year.

Susan told Max North, of the *Manchester Evening News*:

"It was when my family were living in an old Queen Anne house where there was a murder in the eighteenth century.

"The villagers said the victim haunted the house and they always hurried if they had to pass it. Every night we used to hear footsteps coming downstairs.

"One night I was actually on the stairs when something brushed past me and knocked me down.

"I don't see how it could have been anything but the ghost, and it's not surprising that it happened to me. I'm very ghost-conscious."

But it sounds as though she might easily have been "ghost-unconscious".

THE *Johannesburg Star* has been having a sly dig at the way in which some predictions, by astrologers and others, are so vaguely expressed that they might be interpreted in a variety of ways.

Apparently the astrologers of the State of Nepal have announced that in 1961 both North and South America will sink into the sea. Commenting on this, the *Johannesburg Star* says:

"A Western soothsayer, having seen in his crystal ball the Empire State Building going down for the third time, would announce: 'the prospects for fishing in American waters in 1961 will be unfavourable'."

Well, I hope our astrologers can bear having their legs pulled—I have known *them* quote jokes against Astrology.

But leaving all that aside, I imagine they would say that it is not possible, by Astrology alone, to pinpoint a natural cataclysm so precisely.

And it is doubtful, surely, whether the indications in a progressed horoscope could distinguish between drowning at sea and meeting a similar fate through falling out of a boat on the Serpentine.

There have been, however, and perhaps still are seers who, whether they use Astrology or Palmistry, add to it a + x factor that enables them to "see" future events.

IHAVE known the name of Ernest Newman as long as I have been interested in music criticism, but it is

only since his death, a few months ago, that I have read that he practised Yoga. It was to this, in fact, that he attributed his long life—he was ninety when he died.

His original name was Roberts, and one story goes that he acquired his famous name when one of his early editors, who was looking for a critic, suggested trying "that earnest new man".

LADY Sanderson, of Cromer, recently related a very curious story.

"About two months ago," she said, "I visited a woman who was ill at an hotel. While we were chatting, the woman's sister, Miss Vernon, came into the room and asked me to show her sister an aquamarine and diamond brooch which, she said, I wore the previous evening.

"I was astonished because the brooch she described in complete detail was stolen 35 years previously. I explained to her that I did not wear jewellery, and said she must have been mistaken. It was extraordinary."

Miss Vernon said later, to a newspaper reporter: "I never had any hesitation about the brooch Lady Sanderson was wearing, and the whole thing is curious. I am sure she was wearing it. I am not psychic in any way."

Perhaps not, in a general way, but it is difficult to think of any explanation other than that she had a psychic experience of some sort.

HAVING done a little amateur dramatics, I know what "ham" means in the context of grease-paint and floats. And it has no association with eggs—except, perhaps, rotten ones.

A "ham" is also an amateur radio broadcaster using a private transmitter.

Recently, a radio technician of Shannon Airport heard, on his television set, part of a "ham" broadcast between two friends.

He heard a speaker saying that he was going to a boat-club dinner, and had only an hour to dress.

The radio technician, Mr Charles Stewart, discovered after inquiry that the man whose voice he had heard had been dead for two years.

A Dublin radio expert says that if the voice was really that of the "ham" operator's dead friend, the explanation

must be sought in the realms of the occult.

"There is no scientific explanation," he said. "Once a voice is radiated, it is dispersed until its energy is spent. It is unknown to radio science that the voice could be deflected and picked up again."

That, at least, could well be a comfort to some broadcasters, who might not like to contemplate the possibility of their indiscretions bouncing around the Heavyside layer, or somewhere, for a couple of years, and then being re-heard.

One curious—or perhaps I mean incurious—aspect of this story is that no-one seems to have asked the living "ham" whether his dead friend ever broadcast the words that Mr Stewart claims to have picked up.

Quite a few questions would need to be asked by anyone investigating the possibility of an occult phenomenon.

TWO German handwriting experts have claimed that they can detect an alcohol content in a person's blood by studying his handwriting. Tests with beer and brandy on ten "serious middle-aged men" showed that graphological changes appeared before any other external signs of drunkenness.

Without consulting a graphologist, one can easily accept that intoxication might cause changes in a person's handwriting that a graphologist could detect and assess—though he might need a "sober" specimen for comparison.

But, unless there has been careless reporting, there seem to be two claims here that are by no means identical. One is that drunkenness can be detected by graphology; the other that the alcohol content of the blood can be discovered, which is a very different matter—haematology by graphology, so to speak.

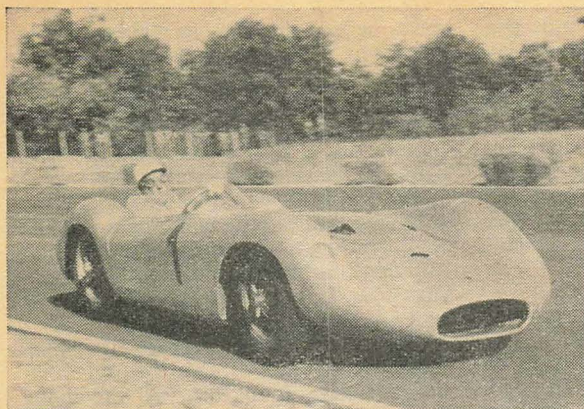
It is equally uncertain from the wording of the report (Reuter) whether the two experts, Dr Gerchow and Dr Wittlich, are handwriting experts or graphologists—not the same thing at all.

The Editor

VERA COMPTON

reports on

STIRLING
MOSS



Stirling Moss driving a Maserati

COLUMNIST Basil Cardew commented in a national newspaper recently: "I have watched Stirling Moss drive in a hundred races; he handles a car with feeling and care; he corners with the lightest of touches and the minimum of braking. Because of his genius he does extract more from a car, because he makes it go faster than possibly anyone we have known."

Here are the hand imprints of Stirling Moss, 29-year-old ex-public schoolboy. To say the least, they reveal a man of unusual personality.

The fingers are short compared with the length of the palm, and the finger-tips are those of a craftsman. So we know that his mind works like a flash, and that action follows instantaneously.

Now, look at those thumbs. The right reveals innate resolution, and immense determination. The left signals resolution tempered by logic. In all that concerns his private life Moss is—and always will be—a true individualist. This we can tell from the fact that his right-hand thumb-tip is whorled. He is certainly no "yes-man"!

THOSE straight, short, little fingers indicate that here is a man of intrinsic honesty, a man who can at times be almost too outspoken. He is very brave and will say what he feels is right, regardless of the consequences. And yet he possesses great charm.

There is a long tie at the beginning of the Head- and Life-lines, and from this we can assume that Moss is extremely cautious in matters of finance, and that he can keep his own counsel about his private affairs.

These hands reveal that he has the executive mind, that he can see problems in the round. Also, that he has not much time for detail, and prefers to leave that to others.

Look at the depth between those generously curved Heart-lines and the finger-tip bases.

HANDS at

Here is depth of feeling, genuine kindness, and true affection. Ease of manner and charm is vouchsafed for by the loop patterns of the skin ridges on the finger-tips.

From the unblemished, unlined spaces between the finger bases and Heart-lines, I would say that his emotional life comes second to his career—racing is the big love of his life.

YOU will notice that the general pattern of lines of the palms is the same in both hands. Hence, there will be nothing temperamental about Stirling Moss.

He has an extremely stable personality, which never varies, never vacillates, yet he is not one-track minded. From the downward



curve of his Head-lines we can tell that he is imaginative, and by their length we know that he has a first-class intellect, which he uses to the full.

There is no turn-up at the termination of his Head-lines, which is a pointer to the fact that he could never be described as a business man. But those tied Head- and Life-lines show that Stirling Moss is—well, pretty careful in life wherever care and judgement are needed.

Now look carefully at that most unusual right-hand Head-line. Closely tied to the Life-line at its start, when it does separate it does so in an unusual way by joining up with a second Head-line—again in an unusual way.

Before we consider the true meaning of the extraordinary right-hand Head-line, let us study with it those sister lines of Fate or Destiny—there are two of them.

the WHEEL

THE Fate-line nearer to the edge of the palm is related to Moss's racing activities. The line on the thumb side of the palm has to do with some secondary material interest which—like that indicated by the other Fate-line—depends entirely on our subject's own personal endeavours for its continued success.

Having studied those two Fate-lines, we can assume that with his innate caution Moss has some kind of stand-by career, to which he intends devoting all his energies when the time comes for him to give up professional racing.

Taking the Fate-line nearer to the edge of



Grey topper replaces racing helmet. But here he has just been to receive the O.B.E. at Buckingham Palace.

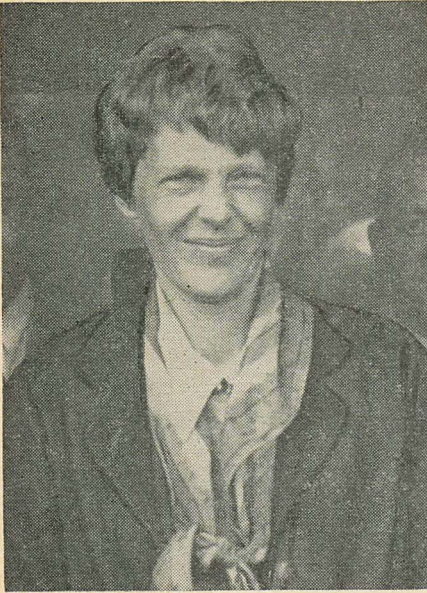
the hand as reflecting his present career, and employing the usual time scale, we can see that he is now suffering from those transient interference influences to which the term "jinx" can be applied.

You can see the adverse influences line cutting across the right Head- and Fate-lines, and there is nothing that Stirling Moss can do to avoid them. These adverse influences are exasperating—we all experience them at times. But they soon pass, and we are ourselves again.

WITH the passing of the "jinx", there should be sunshine and renewed world acclaim for Stirling Moss. This could well continue for at least another eight years or so.

At the end of that time, will he decide to revert to his secondary, rather shadowy, stand-by career? Or will he engage on some entirely new, unconventional and brilliantly successful career? This seems highly probable, judging from the new career line which branches out from the main line at the age of about forty and ends under the base of the forefinger.

The formation of this line shows that he will be brought into contact with most influential people. And if we look at the outer, lower part of Stirling Moss's palms, we see there the large skin-ridge loop which denotes the ability to understand intuitively the minds and motives of others. Brilliant possibilities lie ahead for this man, I am convinced.



Amelia Earhart after her Atlantic flight,

WERE you asked what was the most important development in the first half of the twentieth century, what would you say? Would you plump for the aeroplane, radio, television, radar, or nuclear fission? Or would you have some other scientific or high political novelty?

That these things have changed the life of the world needs no statement; but they have occurred side by side with something which, provided we are not fools enough to blow ourselves right out of the universe, is likely to prove far more influential.

After innumerable centuries of playing second fiddle to man, woman has emerged as a preponderant political factor, and as the equal in many fields which were thought impossible to her.

This has been a greater revolution than any triggered off by Lenin. Its consequences will change the course of human thought, make for unbelievable alterations in social structure, and transform the species itself, since the New Woman will also mother future generations.

The pioneers—Sand, Nightingale, Currie, Victoria, Pankhurst—have earned places amongst the immortals. Their successors have become legends in their own time.

You have only to think of the swift transition from Bleriot in the first decade to the taking of woman to the air in the second. In 1909 that seemed so far from possibility that no one so much as dreamt it might be.

Bleriot would have been as incredulous about the arrival of, say, Amelia Earhart as Victoria would have been about aviation.

Flight

How Amelia

● During the War, women like Jacqueline Cochran "ferried" aircraft across the Atlantic as a regular chore. But the trail had been laid by the lone Amelia Earhart in 1932. Then she set off to fly round the world—and disappeared completely.

THIS Amelia was always a mystery, and she passed out of common knowledge as mysteriously as she entered it. To those who knew her as a girl she was the New Woman personified. She had a fund of humour, much restlessness, and a daringly adventurous turn of mind.

At school she was known as The Girl who Walks Alone. This was to become the major feature of her life—that she was able to go it alone, as the Americans say, where few women had dared to venture.

Her activities took on all the coloration of what Elizabethan times would have regarded as The Roaring Girl.

She did a stint in the Canadian Red Cross during World War I, undertook a course in medicine at Columbia University, and throughout had a reputation for excellent sportsmanship.

She then got interested in flying, and fell foul of her father in the process, for she pawned her fur coat and jewellery to pay for the lessons he refused to finance. Immediately she acquired a reputation for coolness and daring.

The respect given her is seen in her appointment as director of an airplane company.

Then came the Lindbergh flight across the Atlantic. This had her ambitions at roaring pitch.

She got to know George Palmer Putnam, the famed publisher, and was invited by him to fly as passenger with Stultz and Gordon in the well-remembered Fokker, "The Friendship".

On 17 June 1928 she thus became the first woman ever to fly the Atlantic.

ON her return to America she entered competitive flying, setting up a score or more of records. Back of her mind was a hope of tackling the Atlantic alone. Nobody believed it possible.

In 1931 she married George Putnam. He could see that she was never going to be happy until she had conquered "the big ditch".

Accordingly, he was instrumental in helping her with preparations which led, on 20 May 1932, to her taking off from Harbour

Unending

Earhart died

GREAT MYSTERIES (10)

Grace, Newfoundland, in a Lockheed Vega.

Just under 15 hours later she landed in Ireland, forced down by bad weather and one or two mechanical faults short of her goal, which was Croydon.

The world went mad. She had done it! There were receptions all over Europe, decorations, and the title she had coveted so dearly: The First Lady of Aviation.

Not content, she made the first flight (for men or women) to California from Honolulu, thus conquering the Pacific also, in early 1935.

All the way she was thinking over a plan for what was to be the greatest sensation of all. She would fly right round the world and be the first person in history to do so. A woman at that!

Always that world flight was in her mind. At length she began the final preparations. Her advisors persuaded her against making it a solo flight. There were many sound reasons.

EVENTUALLY, on 17 March 1937 she flew from Oakland to Honolulu accompanied by three men, putting a new record on her list. This was to be one of the test flights.

On 1 June she took off again from California accompanied by Fred Noonan as navigator.

They went by easy hops and had reached New Guinea by the end of June. So the flight round the world continued.

There were but 4,000 miles left to complete when, off Howland Island, on 2 July, she sent out a radio message. She stated that she had somehow missed Howland, was over open sea out of sight of land, and had little petrol left.

Some slip of mind left the actual position vague, and it was this which led to one of the greatest mysteries of modern aviation.

What was certainly the greatest search ever undertaken began with full co-operation of the American Navy and coast guards. An anxious husband sought by every possible means to get aid for the presumably ditched plane.

All was in vain. From that day to this nothing has been found of the plane, nothing

has ever been heard or found of the two occupants.

It seems almost impossible that there should have been no trace, for every section of the area indicated in the last message was searched with all thoroughness within hours of its receipt.

George Putnam took the strain of waiting with fortitude. He told reporters: "If my wife is lost, she died in the one way she would have chosen. She had no premonition of disaster."

WHEN one thinks of the 23,000 miles the plane had flown, with all the strain and discomfort, before the last message, one has a clear impression of the cold metal which must have been at the centre of the Earhart nature.

For a strong man such a journey would have been a challenge to endurance. She had survived this with equanimity. As Noonan said in a note from the East during the trip:

"She is the only woman flyer I would care to make such a trip with, because in addition to being a fine companion she can take hardship as well as a man—and work like one."

Had she known of this tribute Amelia would have been proud. It added and gave the correct total of her ambitions. She had vindicated Woman. That would have been all that mattered.

But what actually happened? There were stories later of her having survived. The Second World War had come, and there was small time for further speculation, but stories circulated. It was suggested that she had been picked up and landed on an inaccessible island. The kind of stories which are bound to come out of the sudden silencing of a well-loved public voice.

Did she survive? Is there a shred of hope that she may have lived on—may even be living to this day? Less remarkable things have happened.

IT is necessary to understand what the birth-chart* shows if we are to form any judgement on the events of the flight. With as little technicality as possible I will make a few points.

There is conjunction of Moon-Pluto-Venus in the second house. This confirms the element of popularity and the likelihood of increasing social prestige. We know from this the success that marriage conferred, though we realize (note the quadrature from Mars) that it was not all smooth sailing.

Mars is conjoined by Jupiter, another index of accumulation of wealth, but still

By

EDWARD LYNDOE

* Data according to Dane Rudhyar in *American Astrology*, November, 1937.

associated with the type of outlook of people like Miss Earhart, and the ninth, associated with travels, both involved.

THE third has five placements: Uranus, Venus, Moon, Saturn and Mercury, these being linked together in conjunctions over some 18 degrees.

Of these conjunctions, those of Moon, Saturn, and Mercury are directly opposite the ninth-house conjunction of Neptune and Pluto. The Uranus and Venus are drawn into the opposition.

We must note that the Neptune and Pluto are with the solar eclipse point which I have mentioned.

Mars is in the tenth house and exactly at the same placement as the Sun when Miss Earhart was born.

Added together these are very heavy indications.

There is all the connotation of a person buoyed up with great hopes and brought suddenly to a crisis which demands the use of immense skill and courage.

Unfortunately, this situation has an uncomfortable sapping of initiative and the likelihood of some error in calculation.

I think that there will be no dissent from this amongst those capable of reading the chart. They will agree with me that when such a setting is produced there must be extreme stresses which could cause unusual difficulties.

More than that, I am sure that most students of the chart are likely to agree that for this situation to occur precisely at the geographical location selected for observation of totality of eclipse must bring much misgiving.

AS it happens, we know that there was an error of judgement. It was rare in Miss Earhart and cannot be explained.

First of all she missed Howland Island altogether. Secondly, she made what has always seemed the fatal omission, of a correct bearing when she sent out her last recorded message.

How much this counted in events can be seen from the fact of the immediate distress of the captain of the coastguard cutter *Itasca*, which had been sent to Howland Island to assist the fliers. He got the message, and at very close range, but there was nothing to tell him in which direction to sail.

What is stranger is that no message had preceded the last one since a bearing given when *New Guinea* was left behind.

Say what you will, this is a curious feature of the mystery. A woman, accompanied by a very experienced navigator, both gifted much beyond the ordinary in all such matters, sent out a call for aid and forgot to say where they were! It seems quite unbelievable.

Certain facts seem to me to be shown very clearly.

Concerning the matrimonial side of this woman's life, it does look as if disruption of the marriage was probable. She married George Putnam on 7 February 1931.

A glance at the chart for the occasion shows that the tertiary Mars had returned to the place of Mars at the marriage. Similarly, the progressed Sun was now on the marriage Saturn.

If we look to George Putnam's own birth chart, we find that the tertiary Mars is exactly on the Saturn of his birth.

FROM this I would never wish to be thought to argue that the Putnam *ménage* was on the point of a break-up from some emotional cause. I know this has been hinted at, but I think that in all such instances we can fairly accept the attitude of one or other of the parties. Putnam has never suggested any difference with his wife.

Judging by the marriage chart I would say their relationships were neither more nor less agitated by arguments than the average marriage could be expected to be.

At the same time, there can be no avoiding the fact that this progression does show Amelia Earhart in a confused state of mind about some of her emotional reactions.

Is this evidential? It might be, but then she was always at odds with her emotions.

She was a woman unable to accept the normal rôle of womankind, and I have no doubt that this had built up over the years, and most certainly in the three preceding this event, so as to become a large-scale psychological problem.

After all, a woman at 40 is facing certain adjustments. They are not made easier by her being in the thick of a revolt—for that was the basis of the Earhart mentality. Was this in itself a factor affecting judgement at the last?

But then, what about navigator Noonan? Was anything wrong with his outlook?

My impression is that all investigation on these lines is out of court.

ON the other hand, can we say with any certainty that this was a point at which death could have taken place? I cannot help feeling that the massive opposition (especially to Neptune) was as destructive in the circumstances as any other configuration.

It looks from the accumulated evidence like the end of a flight and, since no land was visible according to that last message, and since no boat reported her finding, it can only be assumed that death from drowning took place.

I see no other answer to the mystery. Nor, I believe, is any other possible.

Some fanciful theories I have come across cannot hold water when this tertiary chart is taken into account.

There is a curious sideline on this sad event. In *The Stars at Noon*, Jacqueline

Lyndoe

Replies . . .

"What is Astrology's attitude towards birth-control? The prevention of life experience to an individual must be very serious to the adherents of Astrology."—F. Jenkins.

SO far as I am aware there is no "official attitude". I dare say individual astrologues have their views, but these are not able to commit the science.

The thing which has to be said very strongly in this connexion is that this subject, like a good many others, lies outside the perspective of Astrology. In other words, Astrology is not an interpretation of codes of conduct, though it *is* interested in their effects on the individual life.

Thus, I do not see that an astrologue can call in the science to oppose or defend birth-control; but he is entitled to try to estimate the consequences in individual cases of its practice, whether good or bad as the case may be. If he has convictions he may express them, but he is not entitled to claim that his views are necessarily those of Astrology itself.

If I may offer an example in another field: I am not able at this stage in my experience to accept Communism as a political creed. I am entitled to write whatever my editor will print as a personal expression of my distaste. I am *not* entitled to say that *Astrology itself* is opposed to Communism. On the contrary, the very spirit of Astrology is an all-embracing acceptance of man as he is, whether Communist or anti-Communist, and a desire to understand him as an individual.

There are astrologues in the U.S.S.R. who, no doubt, are members of the Communist Party, just as there are those here who are members of the Conservative Party. These are individual preferences. They do not involve Astrology itself. Instead (and the rest of the world could learn from us here) Astrology produces amongst us a hearty tolerance of these differences. We differ creatively, and even while expressing our contrary views are eager to deal with one another primarily as brother men.

I fail to see how it could be otherwise. The monogamous Catholic astrologue works happily alongside his polygamous Muslim associate. Obviously there could not be greater disagreement upon religious principles. They work together so well because Astrology itself accepts that people will think differently and form a basis of belief suited to themselves. If it began to pontificate on morals or practices it would deny its own philosophy.

This comes down to a simple proposition. It is that Astrology says to everyone: "You are a human being, therefore you are important. How you live is a matter for your own conscience. All I ask of you is, live as fully as possible the best you are as depicted in your natuſ."

No philosophy ever introduced has a more civilized attitude. It places the astrologue in a situation where he is at war with all that militates against man being himself, but he is not prepared to show intolerance even to those who, being themselves, are in fact the very militants. I hope this is clear to you.

"A Taurean, I am engaged to marry a Leo man. Now I am told by an astrologer that this would be disastrous 'because Taurus and Leo are square to one another'. I do not understand what this means. Is my marriage doomed?"
—J.C.B.

THIS is pernicious nonsense, and I am quite sure that any of the associations concerned with Astrology would condemn it. There is no reason, according to the data you have sent me, why this marriage should not succeed. It looks as if this practitioner feels that your natal Sun being square that of your fiancé is enough to warrant what, on the face of it, is an idiotic judgement.

It is true that there are temperamental differences between the people of these two Groups and that there is often an element of friction. Personally, I do not see how any marriage can succeed where there is *no* friction. There *must* be the challenge of differing viewpoints.

As Björnson said at a golden wedding feast, when the husband declared that in all the years he had never had a difference with his wife: "Lord above, and you call that a marriage?"

Most Taurus-Leo combinations show the necessity for balance in forming decisions, and governing of emotions so that there is not too much extremism. They also show that obstinacy may become a difficulty, the Taurean tending to "dig in" just where the Leo person has "drawn the line". But two people who are adult—and if they are not they had better not risk marriage!—should be able to weather such moments without danger to relationships.

The recipe for a good Taurus-Leo marriage is a joint ambition. I have never known such a marriage to fail. If the two people are bent upon the same aims, and especially if they have interests wider than their own two lives, the frictional element provides a valuable check-point. It helps them to clarify their decisions and to sink differences for the common good.

Your two charts show the possibility of this happening with the greatest of freedom.

Predictions True and False

● *This popular novelist and journalist weighs the true against the false and is convinced that the future can be foretold.*

IS the occult something which can tap the wires, and see what will happen to us next? If it can foretell, is the knowledge of use to us or not? Can it guide us? Is the future a book that we can open to read, or is it closed for ever?

I think that we can only arrive at the answer to this question by personal experience. The real trouble is that the facts with which you are personally acquainted are the only ones you know to be absolutely true. This is of major importance.

With other people you can never be sure how much they have tittivated the memory; there is always the inclination to develop a story here and there. It is something that can unconsciously happen to them.

If it happens to me—and it does—then it happens to you. But I *know* what personal experience has taught me, and I am the only one to judge that particular form of evidence.

At fifteen years old a woman palmist told me that I would never earn a farthing. I would marry a rich man, live in abundance, and have four children. I have earned my living almost since that very time, and although my first husband was well-off, I have never lived in abundance. I have one son.

LET'S write that prediction off. I was told (by the palm again) that I would go and settle in the United States, marrying a man much older than myself, and again never earning a farthing. I have never been to the States yet. My first husband was



By

URSULA BLOOM

three years my senior, my second my junior by a year.

I am still earning.

I then came to the conclusion that although it was amusing to have my fortune told, it led nowhere, and told me nothing.

After my second marriage I went to a party where there was a crystal-gazer. She told me that I had married a sailor who would die at sea before he was forty, in an accident connected with rope.

I was horrified. After a time I confessed this worry to my husband, who (I thought) was the sort of man who would laugh the whole thing off. He didn't. He turned rather green and then told me that exactly the same prediction had been made to him when he was serving in Hong Kong.

We went through agonies until he was forty, and I decided never again. The prediction did not come true, and now we have almost forgotten it. This only goes to show that the whole thing is a lot of bunk, was my thought, though I knew that when I was "in the mood" I had predicted quite a lot of facts which did come true for my friends. It didn't make sense.

PERHAPS I was not the right woman to be the *client*?

One evening a woman journalist visited my flat to discuss work. She was a complete stranger to me, and said in the course of

conversation that she was quite good at telling the cards. She thought she was in the right mood to tell mine.

I tried not to be rude, said I didn't believe in it, and anyway it was no good with me. But she told my fortune, and she stayed until one in the morning.

She told me for three months ahead, and the amazing thing was that everything she said—and I mean everything—came true. She told me of the tall fair man I should meet who would put up a proposition which I should immediately dismiss, but I must not do this for financially it was to my advantage.

Now on that occasion her prediction was most helpful. I met the man, never associating him with this, began refusing the offer, then recalled what she had said and *in time*. "Half a moment," said I.

She guided me about manuscripts on offer, and told me to send one to this very magazine, which I did, not having sold to it for years. As she had said, it was accepted.

This is absolutely true.

In the face of it I cannot say that the future cannot be foretold, when this woman was so brilliant about me. She came round three months later, told me more, and not a word of it was right. What is the answer?

IT happened a second time to me when a man who had been having tea, got up, took one look at me and said quickly: "Tomorrow you'll meet a man you have not met for years, and he will suggest..." And he foretold quite accurately exactly what the morrow would bring.

Coincidence, you say? I don't think so. Very contradictory and confusing, but the answer is that there must be something in prediction, even for me. I think that it *is* possible, but not often.

Frequently those who have this gift overtax it, and foretell when not in the mood. I am convinced that the prediction must flow into them, and through them to you, tranquilly and uninfluenced by details of living in this world, or it does not work.

It is a case of a telephone within them. How are they to know if the wrong call is on the line, or if that line is blocked?

The future is free will, we are told, and that is true. Then how can we foresee something that has not yet happened if free will can change it?

Today's events form tomorrow. Already we are aware of the channels in which we are likely to move when the morning comes. We plan ahead, and that planning influences the new day, for coming events do throw their shadows before them.

Free will has already begun to mould the morrow, so that I see no reason to doubt the fact that the shaping is there now.

The future has been told me. The fact that twice it was so predominantly right has convinced me.

THEY ALL HAVE LUCKY RINGS

ROBERT CHEATLE

questions some personalities

HISTORY shows that, to the Greeks and Romans, all rings had a profound significance. Legend and fable give us many instances of belief in the power of certain rings. And today many people, among them famous personalities, do not hide the fact that they hold the same view, and wear a certain ring because they believe absolutely in its influence.

Al Koran, the well-known mind-reader, who has baffled millions on television, is never without a zodiac ring on his little finger. This ring is of solid gold with blue enamel in which the signs of the zodiac appear in gold relief. He attaches real importance to it, and regards it as a lucky talisman.

A short time ago a famous Maharajah, who later committed suicide, asked Al Koran to sell it to him, as he felt it held the key to that elusive quality—peace of mind. But he refused to sell. No amount of money would ever induce him to part with it, or even go a day without wearing it.

Al Koran has often been saved from death and danger. When he was in the Paratroops during the war, two planes in which he flew were shot down over the Continent, but he survived. And he was saved once from a nasty car accident when friends offered to



FRANK CREW



AL KORAN

drive him home after one of his performances, and he refused. He says he "felt" he had to refuse. Perhaps it was his extra-sensory perception—or was it his lucky ring?

Does Al Koran's zodiac ring enable him to read the secrets of another's heart and mind? He can most certainly do this, *and he is right every time.*

FRANK Crew, the well-known author, short-story writer and columnist, always wears a serpent ring. The serpent, he will tell you, symbolizes renovation and healing. It is said that when old it has the power of growing young again, and gives this same power to its wearer.

The serpent, in reality or as an emblem, was sacred to Aesculapius, the Greek god of medicine, as it was supposed to have the power of discovering healing herbs, which is why two serpents appear in the badge of the Royal Army Medical Corps.

And Frank Crew will remind you that it is the symbol of wisdom—an author must have wisdom! "Be ye therefore wise as serpents, and harmless as doves." (Matt. x. 16.)

I know that Frank Crew is psychic, indeed you will read of this in his recent book *My Dog Lassie*. And he will tell you, when talking of his ring: "A serpent is said to give power in *seeing into the future.*"

I know that Frank Crew is kind to all animals. I say this because the Greeks tell us that a man found a frozen serpent, which he

held to his bosom and revived by warmth, but the serpent stung him. Because of this, the wearing of the serpent is said to influence its wearer to show kindness to one who proves ungrateful.

Would he ever part with his ring? Not on your life! Before he possessed it, he had very bad luck for many years. But now people tell him he has the Midas touch!



BENNY HILL

THEN there is Benny Hill, the well-known television comedian. Benny never appears without the small diamond ring his father gave him on his twenty-first birthday. He considers it very lucky, and it helps him to face the cameras.

ANOTHER TV personality who attaches a good luck to the wearing of a certain

ring is Edinburgh-born singer Diane Todd. There is a story behind the outsize topaz ring that she wears. She bought it recently when she went to Majorca for a holiday. She was searching for a ring to add to her collection, but all she tried on were too large for her small fingers. So she almost ignored the ring she saw in the window of a small shop some miles outside Palma. Something made her go in—and the ring fitted her perfectly.



DIANE TODD

"This ring," the shop-keeper promised her, "will bring you luck."

It certainly did. She won the feminine lead in *Kismet* the moment she returned to England. She found herself on television in *Six-Five Special*, and in many *To-Night* programmes. Now she is making her film debut and is starring in *Aladdin*.

She thought the luck had faded when her father—a trumpeter in Billy Ternent's band—was taken very seriously ill. But she wore the ring when she went along to see him in hospital, and his recovery has been so remarkable that the hospital staff call him "the Miracle Man".

The ancients put great faith in certain rings, and today those who put faith in their own particular lucky ring have found that it works.



The

Lord of Trouble

THERE is something peculiar about the Five of Pentacles, and the mysteries behind this card are like one of those nests of intricately carved boxes which fit into each other.

Every box conceals another; there seems no end to it, until, at last, the tiniest, innermost box is revealed as a tiny, perfect, but hard kernel—a seed of patience.

The appearance of this card, when in a ruling position in any spread, is said to denote “An unhopd for sum of money that can compensate for previous losses”, and when reversed, “A slight monetary gain that may lead to anxiety or legal difficulties”.

But to those who study the deeper mysteries that the Tarot conceals, and who realize that this ancient pack of cards is something more than a fortune-telling device, an eerie note of warning can be detected.

This is because this card is said to have “Two Lords Sharing Rulership” over it, and one of them is that power called “The Lord of Material Trouble”. He has been appointed to wipe that self-satisfied smile off humanity’s face by means of certain material afflictions, among them being loss of money (or worldly position), trouble about material things, poverty, hardship and trial.

All these experiences work out on the material plane: that is, the sufferer experiences lack of all that makes life easy and pleasant—save for one thing. They always have affection, and sometimes a great love, to lighten the dark road they must follow for a while.

THE symbols of this card are an old woman, ill clad, struggling against a biting winter storm, accompanied by a crippled boy, both turning their faces into the fury of the storm, their paths lightened only by the radiance from a lighted window

emblazoned with the glowing colours of the Five of Pentacles.

Tradition says that both the old woman and the boy have “faces of great beauty, with the soul shining through the lighted windows of their eyes”, and they represent NOT suffering humanity, as you might imagine, but “the gold that is about to be refined in the crucible”.

All great occult mysteries are explained in

a language of their own, but this language can be translated by anybody with the intelligence to connect A to B, and B to C, and to realize that the fourth point must be D.

To break down any symbolism one needs only one thing—logic.

So, to discover just what the Five of Pentacles does mean if it falls on your own card in a Tarot lay-out, we must take the whole meanings as given, then examine each in turn.

“The Lord of Material Trouble” is the courtesy title of one of the great spiritual powers said to have been appointed to teach humanity through tribulation.

Now, humanity, provided with all it wants, is apt to behave very badly, if luxury and ease continue for too long. There is always some mischief for idle hands and minds to do, and this mischief usually manifests itself in interfering with the lives and happiness of others.

HOW often have you heard it said of somebody who is a mischief maker: “The trouble is that So-and-So hasn’t got enough to do”? It is such a common phrase that few people “think behind” it, but a great occult truth lies in it.

The people who do least harm to anybody are those who are kept so busy struggling to acquire the minimum needs of life, food, warmth, and shelter, that they have no time to interfere with others.

Those who have it too easy, and have too much time on their hands, get bored with themselves, must seek excitement and drama, and manage to do it by stirring up others.

You’ve met them, these interferers. Their alibi is “I’m only trying to warn you”, or “I’m talking for your own good”.

The trouble is, they are not. They are doing it for their own amusement, pinning their hapless victims down, spoiling their hopes and chances, and taking pleasure in it.

That is where the Lord of Material

By **Madeline Montalban**

Trouble steps in. Nobody is for ever allowed to interfere with the free will or development of other human souls.

That is why dictators fall; why no Caesar has ever succeeded in ruling the whole world, and why nobody will ever succeed in doing so.

For the Creating Power does not intend that anybody shall impose their wills on others for long. What human being in this world was ever given the right to say: "My will, and mine alone, shall be done?"

SO, to that end, the same Creating Power that made positive and negative, good and its counter-balance, appointed the Lord of Material Trouble to rule over, for a time, that same mischief-maker or evil-doer. He comes like an avenging angel to give the mischief-maker something to think about, and his methods are dire.

Like a bolt from the blue, the idle meddler is struck in some way, either by loss of power, loss of money, or loss of the thing he values most in life.

Then follow, in monotonous rather than rapid succession, ordeal after ordeal, until at last the meddlers are so busy trying to keep their own heads above water that they cease to interfere with others. They are "thrown inward" upon themselves.

They learn, through suffering, not to inflict it on others. They who were the meddlers become the "meddled with", themselves hapless victim of circumstance, until through suffering, they learn what suffering means, and so cease to cause suffering to others. They then find their own souls.

The symbol of the poorly clad old woman represents one who is "poor of raiment facing the storm", or one with little protection from the blows of fate.

The crippled boy represents, in one aspect, all those who are physically handicapped. The storm is that of bitter experience, and the lighted window represents that inner revelation that comes to us all after knowing great hardships.

IN this way, the couple represent both the meddlers and those meddled with; both the sufferers and the inflictors of suffering. The light on the path is that of love, for the Lord of Material Trouble has no power to rob mankind of the love of others.

Some love is sure to sustain both oppressed and oppressors through the long time of suffering that is needed for the awakening of the soul.

No article on the theme of the Lord of Material Trouble could be complete without telling of the strange legend centring around this powerful force.

It has always been held that this Lord can actually be seen by those with the power, and that he "walks the earth". He is said to

appear "In the guise of a handsome dark youth with a broken (crippled?) foot, who supports himself on two armpit sticks" (crutches?).

He is said "To appear as a young man among men, but to be surrounded with an aura of pulsing, dark power, and remarkable for his great beauty of face, which both attracts and repels."

ALL of which is poetic symbolism. The face of approaching material trouble is repellent to us all, for nobody likes it, but often, out of privations and ordeals, we emerge better people.

When material trouble begins, somehow our associates melt away—we are left alone to fight the grim years. By being thrown in upon ourselves we develop our own dormant, inner resources, and this leads to the flowering of the soul.

Eventually we become more self-reliant, and have less fear. One can get familiar with trouble until, at last, we get a new attitude to it, and take it all in our stride.

Then others look to us for advice, for "the face attracts".

Ordeal and suffering are sent for a purpose, to burn away the dross of our characters. Once that needed to be destroyed has gone, the material trouble packs up and departs from us, and has very little power over us from then on.

Therefore, never let others meddle with your life, and never meddle with the lives of others, if you would keep the Lord of Material Trouble (symbolized by the Five of Pentacles) at bay.

We each have our own lives to live. Live your own life, and let others live theirs. To meddle too much with others is trying to live their lives for them, and "they who live more lives than one, more deaths than one must die".

It can all be summed up in the words: "It is not things that cause trouble in this world—it is folks."

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This is a point which puzzles those who do not at first appreciate that a simple handwriting is composed of many different trends.

In fact, the delicate changes reflect the transient moods and current outlook of the writer, against the more stable background, formed by disciplined control and developed personality.

This background is recognized in handwriting by the dominant characteristics of the script, its size, angle or form, which are rarely altered, and which in combination with the other factors give a unique expression of individuality.

The ability to write in two distinct styles, and so to produce two seemingly different handwritings, is possessed by comparatively few people. But there are enough of them to stimulate interested inquiry, from time to time, regarding the effect of their apparent "dual personality" upon a graphologist. And every so often, one of these dextrous writers will themselves submit examples of their versatility.

Generally this is done to discover the psychological reason behind their ability, but there are some writers who try to tease the graphologist.

Perhaps they hope that there will be no valid explanation, for it is always tempting to try to confound the expert. Perhaps a few may hope that having scored one point, they may go farther, and embark upon a successful career in forgery.

THERE is usually a simple explanation to be found for many of the two-way scripts.

More complicated causes there are, but these spring from such maladjustments as neurotic suspicion or insecurity, and thus require more detailed consideration than can be given here.

One of the most simple explanations may be termed professional, and has many applications. Years ago, many of the clerks who painstakingly penned copper-plate entries in huge office ledgers, adopted a less rigid style when they wrote their personal letters.

The curves and flourishes were regarded as part of their job, a work of art, and even

if they did provide a certain creative satisfaction, they were discarded in favour of greater spontaneity.

These expressive strokes were less carefully balanced, and less considered, although the copper-plate form exerts a strong influence, and, in fact, to many people with an untrained eye, little difference can at first be noted.

Today, architects, cataloguers, draughtsmen and others in occupations where neatness and clarity of script are essential, often have a more spontaneous writing which they regard as the expression of their off-duty self.

THE clue to the apparent difference between two styles may be found solely in consideration of spontaneity. The one controlled, either to ensure legibility or beauty; the other less disciplined, slacker in form or careless of effect, are both but different aspects of the same personality.

However, handwriting being the subconscious expression of personality, it follows that in whatever style the letters are combined, when analysed these must provide an accurate assessment of that personality.

If the writer can write fluently in two styles, then the assessments should be complementary to each other, and individually descriptive.

The speed of the graphic movement is one of the first of the twenty-six writing trends to be examined when any form of analysis is undertaken, for this has a bearing upon the final build-up of the data.

An adult using an unfamiliar national script, or a child who has yet to achieve a clear visual picture of the letter forms, cannot be considered graphically fluent. And so the analysis of their writings will proceed with caution, and seemingly dominant characteristics will be viewed with reservation, while variations of style will have only slight significance.

STYLIZED writing and artistic elaborations are also in the same category, and are not really suitable material for scrutiny. However, on occasions this is all that is available, and many people are surprised to find how much the demands of personality affect, in unexpected ways and hidden trends, the seemingly perfect artistic picture.

By

Escritura

It may only be a resting dot here, an incomplete stroke there, compensated by an unnecessary flourish at the start of the next word. But provided the speed of the writing has been accurately judged, these little pen-marks can, in combination, indicate more than all the laborious exactitudes in penmanship.

Illustrated are two modern styles, written

What do you make of the fact that I have two different handwritings? The second one is only used for notes, lists etc — I evolved it at the age of fourteen

Here is a specimen of it; as you see, quite neat and legible, very different from

consecutively with the same pen by a woman in her mid-thirties. At first glance they appear to be the graphic expressions of two distinct personalities.

I shall examine these styles to establish, not similarities or dissimilarities, as a basis for identification, but rather, whether or not the writing trends in each style combine—as they should—to give separate, but different, facets of the same basic personality.

IN such a generalized discussion it is not possible to analyse fully under all twenty-six points, and it is necessary to seem to jump to many conclusions that are in practice confirmed.

Written at considerable speed (note the extended end-strokes, the increasing rightward angle) the first seven lines are also well-connected.

Nevertheless, there are several breaks, especially after an upward rising stroke (as in the "d" of "different"), which interrupt the flow of the writing slightly, although not the direction.

The form of the connexion is basically arcade, although there is some evidence of the more easily executed wavy-line connexion. And while the impression of the writing is of breadth, in fact there are several very narrow movements (most "e's").

There are, therefore, many conflicting tendencies present, but the dominant characteristics of this high-form-standard script may be described as right-slanted, large, with fullness in both upper and lower zones; connected with slight breaks, arcade with

slight wavy line, possessing narrowness within the letters and very extended final strokes, all executed quickly, and with fair regularity.

THIS indicates the type of personality with a driving enthusiasm, who has difficulty in keeping her impulses under control, but who is generally sufficiently disciplined to make her efforts worthwhile.

Imaginative and demanding scope, she is inclined to get so absorbed with developing her plans and ideas that she overlooks impending problems (the right margin was ignored) and puts the success of her schemes before smooth personal relationships, being often over-opinated and intolerant.

In confirmation of this may be noted, as well as the narrowness of the letters, the exaggeration of the upper and lower zones at the expense of the middle, or social zone; and the width between not only the words but the capital "I" also, indicating a certain selfish isolation, despite her capacity for warm affection.

The last three lines, apparently much slower, are in fact only a little less spontaneously executed; the main control, and loss of speed, being found in the more upright angle, the greater degree of disconnexion and the smaller space covered by the writing movement.

There are still proofs of haste; the left margin widens and the "m" of "from" was originally neglected in form; and indications of impulsiveness, the final "e" of "legible" should have been foreshortened, and although the right margin receives greater respect, it is still too narrow.

THERE is great difference, not only in the actual size of the letters but also in the balanced proportion between the zones. And now more attention is given to the demands of the middle zone and to the space available, although nothing is sacrificed in the way of independence or originality (note the form of the letters and the pressure).

In fact, the indices point to a person who is ambitious and anxious to make dreams reality, and who has developed a firm self-discipline with this end in view.

Thus, while she is in some respects unable to control the force of her enthusiasm, yet she is well able to cut her coat according to her cloth when necessary, and use her versatility to best advantage.

Well aware of her social duty, she is yet inclined to put her own private needs before active participation, often using an enforced neutrality as an armour of independence.

This social attitude, which contains an element of tension, is confirmed in the upright, even leftward angle, that conflicts with the dominant movement to the right, and in the

greater rigidity in an otherwise balanced hand.

In essence, the general picture obtained from both scripts, each independently of the other, is of a writer of ability who, in her driving need to find an outlet for her ambitious ideas, is inclined to be somewhat selfish.

WHEN it is appreciated that both personalities are one, then it becomes clear that her creativeness would be more effective if intelligent planning took the place of impulsive action. It is plain that she has acknowledged this to some extent, and even in hastiness she maintains a certain cautious mistrust of her instinctive reactions (note covering strokes and leftward placed "i"-dots).

There are several interesting facts to note when comparing the two scripts, for there are many similar features to be found among the less noticeable writing trends, confirming the authenticity of these characteristics.

The upward curving form of the small "d" is a very personal movement, more controlled in the slower style, but none-the-less original, while the extended "e" and "t-bar" forms possess in both styles a similar upward and rising rhythm.

In the faster script there are several instances of middle-zone flooding, due both to narrowness and to pastiness of the writing pressure. And although less easily discernible, both these tendencies are in evidence later, as in the words "quite" and "see".

HUMAN behaviour usually has an initial stimulus, and in this case—even from this brief examination—the reason for the two styles may be found.

Early made aware of the danger of unconsidered action and thoughtlessness, from the point of view of her ambition and her social relationships, this writer made definite efforts to provide herself with a clearer outlook from which to build her plans, and to give others an explanation of her aims.

However, she could not discipline herself always, neither could she always manage to put herself in second place. So, even at her best, she tended to seem selfish and, in her concentrated application, somewhat lacking in finesse.

On the other side of the scale, however, even in thoughtlessness she could not hide her inherent generosity and affection, even though she might mistrust their value. Nor could she lose her innate appreciation of detail.

To the graphologist, these features of her personality are plainly marked, for good or ill, in whichever form she chooses to join her letters or attempts to express her ideas in writing.

Cochran, herself an airwoman of note, tells of experiments carried out on an occult basis with Amelia Earhart.

It seems that Miss Cochran by accident discovered that she had "hunches", as she calls them. A number of events in the Earhart travels were faithfully put on record long before actual news of them was available.

MISS Cochran was able to tell of a fire in the engine of Miss Earhart's plane during the preliminary flight on 17 March. This is documented. Miss Cochran goes on to say this:

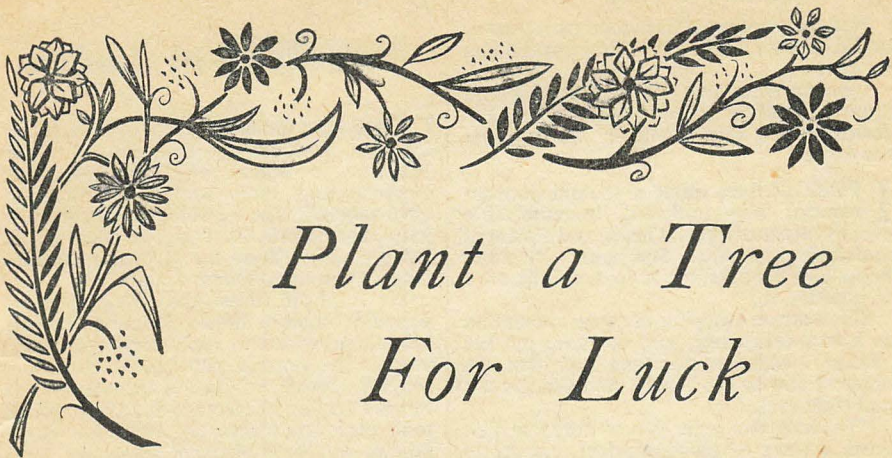
With all this ability and preliminary work with Amelia, why didn't I locate her when she went down? The answer is that I did, or at least I think I did, but can never prove it one way or the other, and besides it was all to no purpose. George Putnam was in my apartment in Los Angeles almost as soon as he could get there after the news of her non-arrival at Howland Island. He was extremely excited and called on me for the kind of help Amelia thought I might be able to give. I told him where Amelia had gone down; that with the ditching of the plane Mr Noonan, the navigator, had fractured his skull against the bulkhead in the navigator's compartment and was unconscious, but that Amelia was alive and the plane was floating in a certain area. I named a boat called the *Itasca*, which I had never heard of at the time, as a boat that was nearby, and I also named another Japanese fishing vessel in that area, the name of which I now forget . . . I followed the course of her drifting for two days. It was always in the area being well combed. On the third day, I went to the Cathedral and lit candles for Amelia's soul, which I then knew had taken off on its own long flight.

This squares with the tertiary chart. For the chart is not one of immediate death, but rather of fearfully contrived risks that could be deadly. It also shows little chance, if any, of death being avoided once the risks were present.

Uranus, in all this a potent factor, was opposite the Midheaven and coming to opposition of the Mid-Equator. There was everything to put an end to the plane and its occupants.

Even the element of mystification, which obviously played havoc with the would-be rescue ships, seems to be emphasized.

There is to me, therefore, little mystery about the end of Amelia Earhart. I have small doubt that this brave and enterprising woman was lost . . . and lost for the sake of so small a consideration as a bearing she could have given with all the ease in the world.



Plant a Tree For Luck

NOBODY should go through life without ever having planted a tree, for an old saw says: "To plant a tree is to plant luck in the future."

We need not have grounds or gardens of our own to plant a tree, nor need a big ceremony be made of it. A walk through a wood at the right time of year will yield acorns or other tree nuts.

Just take one and push it into the ground, and leave the rest to nature. Then you have planted a tree, and according to the kind of tree you plant, it is said you attract certain kinds of good fortune your way.

To plant an acorn is said to bring love luck, and there is an old Italian belief expressed in one word "*Querciuola*", which covers the Floromancy aspect of the acorn, for it says:

"When one has quarrelled with a lover, one should go and sit beside the plant called *Querciuola*, wherever it is growing, because the fairy of that name is a great friend to lovers."

Now here we have one of the thought associations that makes research into Floromancy difficult, for *Querciuola* is properly, in Italian, "a young oak tree". Evidently the fairy of the oak tree is also called by the same name.

The word also refers to a herb or small plant, so there are three meanings in one.

However, by boiling it all down, it seems you must plant an acorn for love luck. Then, when it has sprouted into a small tree, however tiny that sprout may be, you can sit beside it and so gain the good graces of "fairy *Querciuola*" and help your love affair along.

Those who wish to be married, it is said, should plant an acorn, and "count four years from the time of its sprouting and in that time they will be wed".

Legend doesn't say how long an acorn takes to sprout, or indeed, if it ever will, but the best thing to do when in doubt about anything is to try it and see.

IT amazes me how many interested readers prefer to argue about any little Floromancy rite rather than practise it. They can find hosts of arguments "against it working" and they write to me in detail about their doubts.

Obviously, the thing to do is to follow the instructions, and find out whether it works or not!

Once I have written a thing that, for me, is the end of the matter. The rest is up to you to prove or disprove according to how you feel inclined. Talking about Floromancy never got anybody anywhere.

It is, after all, a bit like gardening. No gardener is ever sure that what he plants will grow, but that doesn't stop him from doing it. The same applies to all occult things.

It really is amazing how many people read some book of occult instruction, then write to the author and ask "will it work?" in preference to trying it out.

In sheer self-defence the author cannot answer such letters. It is like the magic of the lemon, whose flavour can only be decided if you "suck it and see".

Which brings me to the tale of the friend and the lemon pips. He planted some and put them in his greenhouse where they grew and flourished. That didn't surprise him so much as something he had read about planting lemon pips, which was this:

"He who suffers from acid in the body should plant a lemon tree, and if the tree thrives, so will the acid in his body decrease."

As my friend had always suffered from acidosis, which seemed to disappear after his lemon pips sprouted, he was left with a dilemma.

(Continued in col. 1, next page)

NICHOLAS HERON on FLOROMANCY

(Continued from previous page)

Had the planting of the lemon tree cured it, or did his own faith do it? That worried him for years.

I pointed out that no matter *what* had done it, it *had been done*. Having secured the desired effect, why should he worry about the cause?

I PREFER the attitude of the old Cornish-woman, who professed to cure sore eyes by means of a privet hedge and a plant of millefoil or yarrow. She said: "I don't know how it works, but it does, so who am I to question it?"

She went on enjoying her high reputation as a sore-eyes curer, and she gave me her "recipe", which is this (and note that she differentiates in her "spell" between the left and right eye).

"To cure the right eye of soreness first break a sprig of growing privet and gently tap the closed eyelid once. Next, pull up a plant of yarrow, and make a ring of it by fastening the top to the bottom.

"Spit thrice through this ring," said the old beldame, "then plant the herb again, and should it grow, the soreness of the eye will disappear."

If the left eye was affected, then the same method of privet and yarrow should be followed, but the eye should be tapped four times with the sprig of privet, and the yarrow ring should be spat through four times and then replanted.

If both eyes were sore, she said, you could use the same sprig of privet and the same yarrow plant, combining the dual instructions.

Note that her instructions applied only to "sore eyes" and not to eye diseases. I must point out here that I have *not* tried this folklore recipe, but give it just as it was told to me.

TREE magic and beliefs pop up all over the place, but seldom are "recipes" given for the curious to try out. Here is another one that concerns the weeping willow, that has been perpetuated in a doggerel rhyme.

"If any would be healed of sorrow, and make themselves a bright tomorrow, then weep under a willow tree, and all will soon be well with thee."

The idea behind it is that the "Spirit of the Willow" helps you to weep, and in future "does your weeping for you", thus healing your sorrow by taking your suffering upon herself.

And as the weeping willow tree is said to be "guarded by a spirit sacred to the moon, ruler of all things feminine," this was supposed to bring rapid help to all sorrowing women.

Trees are enduring and, perhaps because of this, their nature myth and magic have endured too.

At The

Astrological Lodge

THE most important event of the summer was undoubtedly the visit of Dane Rudhyar to lecture on "The Cycles of Neptune and Pluto and the Pattern of Civilization." The Astrological Association joined forces with the Lodge to sponsor this lecture, which drew the largest attendance for many years to Queen Square.

Mr Rudhyar traced the development of periodical crisis in human evolution, showing how these tended to recur about every 500 years. The nearest astrological cycle that roughly reproduced such a periodicity was the conjunction of Neptune and Pluto, which took place approximately every 493 years. During this time Neptune completed three journeys round the Sun and Pluto two.

For about 90 years during each Pluto-Neptune cycle, Pluto moves at approximately the same speed as Neptune and actually comes within the orbit of Neptune for twelve years. The aspect in force at the beginning of that period would thus be prolonged for almost a century. At present we had, since 1945, been in a sextile period of the cycle, and this aspect would last for many years. This period was ushered in by the development of atomic power.

THE last similarly prolonged aspect coincided with the "Age of Enlightenment" that culminated in the French Revolution and the official beginning of the American Nation. The present period would probably become known as the "Age of Technology". Our present task was to avoid becoming dominated by the very machines we had created. At present, an attempt is made to keep our mechanized masses happy by feeding them with gadgets, the glamour of power or wealth and the magic of comfort and conformity, a process that must eventually lead to inner defeat. There is true and lasting victory only in the arduous freedom of constantly new and heroic creative rebeginnings.

The opening lecture of the session by Mr G. C. Nixon on "Sidereal Astrology" was well attended. The speaker was quite uncompromising in maintaining that the sidereal was the only true zodiac.

Lectures by Mr Charles E. O. Carter on "Capricorn", by Mr David Freedman on "Fifty years in Astrology" and Mrs Joan Rodgers on "Abraham Lincoln" were other highspots of the summer programme.

Students of Hindu Astrology should make a note of November 2nd, when the celebrated editor of the *Astrological Magazine*, Dr B. V. Raman, is due to speak on "Nadi Astrology".—R. C. DAVISON.

SCRIBE

FOR THE

MASTERS

● Now that Tibet has been overrun by the Chinese, it may lose its identity as a unique and almost inaccessible land of mystery. But the mystery of the Tibetan "Masters" still fascinates students of Occultism.

ONE of the most popular occult concepts is that of the Hierarchy: a group of remote, elevated beings functioning mostly in Himalayan fastnesses and endeavouring to guide humanity in the way it should go.

However true this may be it is an idea which has done a certain amount of harm. An altogether false presentation has taken hold of the minds of many well-meaning people.

They picture a body of rather namby-pamby gentry in robes, reminiscent of the effeminate Christ-pictures of the Victorian picture-book, spending most of their time apparently doing nothing in various picturesque attitudes.

An even more deleterious result has been the enormous self-conceit of deluded people who have boasted of their intimate contact with the "Masters", accompanied by a corresponding contempt for less favoured people who are not so "advanced".

In practically no case have any of these people had the remotest contact with anything but a self-created thought-form. If they had, they would be far too busy working for humanity to have any time for such idle boasting.

Are the Masters then a pure delusion?

THIS is not the impression you will get if you read *The Externalisation of the Hierarchy*, by Alice A. Bailey (Lucis Press, 45/-).

This is one of the last of the many books written by the Tibetan Master, D.K., through the hand of A.A.B. It is an enormous work of 700 pages, to which it is quite impossible to do full justice in a short review.



Alice A. Bailey

This is merely an attempt to give the substance of the teachings put forward in it.

The Masters, we are told, are not in the least interested in any individuals except those who have the intelligence and the determination to work indefatigably on both mental and physical planes for the glorious and impending reappearance of the Christ, who is the Master of all Masters and the Teacher of Men and of Angels.

Working indefatigably, be it noted, does not mean sitting on a sofa thinking beautiful thoughts, or, as one lady put it, "meditating while I prune my roses".

THE word "reappearance" is important, for the Tibetan asserts that the Christ has never left this world and is at this moment present on it in a physical body.

He is not the figure which has so often been distortedly presented by the Churches. Though His very essence is Love, we can also conceive of Him as a "competent business executive".

It is competence and efficiency which are stressed in this presentation of the Hierarchy. Though the book closes with a strong reminder that God is Love, the emphasis is far more on the competent manifestation of that Love.

Indeed, none but supremely competent Beings could do very much in face of the present world crisis.

The fact is, of course, that very few of us have any real conception of what that

By

DOUGLAS HUNT, M.A.

sublime word means when used by the Master.

It does not mean unthinking and purely emotional affection. That is something which can have devastating effects on its object if it is not guided and directed by unemotional wisdom and complete selflessness.

IT is therefore a wisely loving, intelligent, and supremely efficient body of men—for the Masters are no other than our elder brothers—which at some time during the coming years is about to manifest itself on earth.

When?

The answer is: "It all depends on you". Work with the Masters is a two-way street. They cannot manifest until humanity has cleared the way for them.

Much of the book is devoted to instructions on how to prepare the way for the externalization of the Hierarchy.

It is pointed out that use of the *Great Invocation* is something that all can do and that this is one of the most effective means of preparing the way.

The reason for this is that: "The keynotes upon which the occult philosophy is built are:

1. There is nought in manifestation except organized energy.
2. Energy follows or conforms itself to thought.
3. The occultist works in energy and with energies."

HENCE the emphasis laid on meditation—which is *not* daydreaming, but the most intensive hard work, i.e., use of energy. "Meditation" in this connexion includes the use of the *Great Invocation*.

The Tibetan makes it clear in his last message that: "The material goal which all who love their fellow-men and serve the Hierarchy must ever have in mind and at heart is the defeat of totalitarianism.

"I do not say the defeat of Communism, but the defeat of that evil process which involves the imposition of ideas, and which can be the method of the democratic nations and of the Churches everywhere, just as much as it is the method in the U.S.S.R.

"Your material goal is the defeat of all that infringes human free will and which keeps humanity in ignorance; it applies equally to any established system—Catholic or Protestant—which *imposes* its concepts and will upon its adherents. Totalitarianism is the basis of evil today."

THERE is much intriguing information about the personalities and work of the Masters. Some will be surprised to know that an English Master, now actually

in the flesh, has for more than a century been at the head of the world Labour movement.

Yet such information is not the main object of the book, which is to encourage wise and unremitting service—including service with the hands.

"You ask me (and rightly) of what use is all this information to men and to the aspirant trying to serve? The one thing which humanity needs today is the realization that there *is* a plan."

If you are seeking for one, if you are looking forward to the return of the Christ, if you want to know how to work wisely and competently with the Masters, then you will find enormous material and food for thought—nay a veritable banquet—in *The Externalisation of the Hierarchy*.

A SHORTER work by the same author *The Destiny of the Nations* (price 12s. 6d.) is in some ways even more interesting in what it foretells for the not distant future.

Beyond the Hierarchy of the Masters lies Shamballa, that mysterious city where the Will of God is known, and where reigns Sanat Kumara, the Ancient of Days, Melchisedek, the Youth of a Thousand Summers, the Master of the World.

Not since Lemuria has the influence of Shamballa been felt directly on the earth. Today the way is being prepared for another direct transmission of the energy of Shamballa.

We shall not all welcome it, for it may be related in its expression to that very totalitarianism against which the Tibetan has warned us. Yet this is only apparent.

Science, we are told, will in the coming years recognize the existence of senses which are super-sensory, because multitudes of reliable people will possess them. Materialism, as that word is understood now, will vanish.

MANY indications are given of the rôle which the nations will have to fulfil individually.

Above all: "To you who live and work in this interim period and in this cycle of transmission, with all its resultant outer chaos and upheaval, is given the task of expressing steadfastness, service, and sacrifice."

These three words are indeed the keynote of all the teachings of the Tibetan. Though there is a good deal of spectacular information concerning the Hierarchy and Shamballa in these two books, they are not intended as a repository of intriguing occult gossip.

Through all the works coming from this source we can trace the familiar occult maxim: before the Soul can stand in the presence of the Masters its feet must be washed in the blood of the heart.

October Preview

Data. — New Moon, 2nd — 12.31. First Quarter, 9th—04.22. Full Moon, 16th—15.58. Last Quarter, 24th—20.22. New Moon, 31st—22.41. (GMT throughout.)

THE New Moon is also a total eclipse of the Sun, and the map reveals Mars exactly on the Mid-Equator, being also but 3° of the Midheaven. Lunation Point gives a quadrature to Saturn and is within orbs of conjunction with Mars. Venus and Pluto conjoin in the Eighth House.

In studying this set-up we have to take into account that Sun/Mars are conjoined in the Eighth House of the Full Moon map, the latter being related to a Mercury/Neptune conjunction in the same house. Saturn holds the Tenth House and lies near M.E. and M.C.

I draw attention to the fact that the New Moon map shows an interesting association with the one for the opening of this year, for it has the Solar Eclipse exactly on the East Point of that map, and in that map Mars also occupied the Eighth.

Is this the drift towards war which was predicted years ago by Troinski? Is it not a particularly dangerous phase which men using other methods than his suggested would come now? I am bound to admit that these things are so.

THERE are, of course, the main interpretations from the two maps. Some of these matters can be given briefly.

France is involved in a dispute with us which reveals that differences are widening if anything. I know there will be an enormous amount of propaganda designed to prove the contrary. The future months are not likely to confirm this optimism.

The whole question of Egypt's influence in the Middle East is coming to a head. I feel dubious about Nasser's chances. A good deal of doubt would also, I think, be felt concerning a number of trends affecting King Hussein and the Shah.

Inroads on either Commonwealth territory or spheres of influence by the Chinese seem to me highly probable. That this is apt to cause military action cannot be denied.

Then there are several forms of change which affect Italian and Spanish policies. Amongst the happenings are moves against men in high position. I think we have reached a crisis development in the whole of that area.

Again, there is some evidence to show that Britain and the U.S.A. will be at loggerheads, probably over the Berlin question. In any event, there will be a marked criticism of U.S.A. here, and a good deal of misgiving over there about British policy.

AS to the general conditions affecting the Government, they are patently bad. I expect any day now (I write this on 30th June) to have news of a general election in this period. This must, if planned, become one of the greatest gambles that the Conservative Party has ever undertaken. So far as I can see a scrape through is just about possible.

by Lyndoe

But if I were a betting man I would not risk my money on a Tory victory. There are quite a few indications of the opposite.

What has to be faced is that, partially due to strikes and agitation of other kinds in the interval, this month shows a very unmistakably adverse swing in the nation's prosperity.

The figures for employment do not, I am afraid, show up so well in these maps, nor do other sides of the national endeavour. Indeed, I am fairly sure that some untoward movements in the Stock Markets will be apparent, with a great deal of small investment proving a dead loss.

THE main difficulty is that in so many connexions the countries interests are subjected to a peculiar belligerency. We are at one of the crisis points in our affairs, and it should be taken by the ordinary individual that caution is necessary in all his activities. There should be no risk taking now. It may turn out to be a much graver situation than any of us are at present prepared to believe.

This is a situation shared for its restlessness by France, by Belgium, and even by the U.S.S.R. itself, while there will be some very strange adjustments in the American capital. As to what is about to happen in Germany, I think that the trends which are affecting Britain will have a reminiscent reflection. The tone in all countries associated with us is unduly uneven.

* * *

WEATHER: First week: stormy and much rain. There may be unusual gales or thunderstorms.

Second week: similar. The conditions will deteriorate if anything.

Third week: continuing poor conditions till about mid-week, then a change to more congenial intervals.

Fourth week and to end-month: probably fair to fine, but slowly deteriorating to overcast and maybe foggy conditions.

YOUR GUIDE



December 21 to January 19



CAPRICORN

YOU make good the general pace in your concerns. There are several signs of change, too. It is a very optimistic period. In particular you should pay attention to the many domestic developments now occurring.

Throughout you will be making contacts which should have an unusual value. Treat these prudently, for anything which could affect normal links might be risky. You need much common sense in handling ideas put forward as a result of such contacts.

Your main ambitions reach a new point near mid-month. There will then be a marked change which widens your scope. You can obtain financial benefits then.

The second half of the month tends to give more stability—chiefly in private interests. Thus, your domestic life, your ideas on the future of family interests, and general planning ahead, all come under trends which reveal new intentions and a greater chance of success.

In the last few days there may be some slackening of trends which, though not likely to do any harm, may make it a little more difficult to influence others into co-operation. This is going to need some tact, and there may be necessity for caution in disposition of finances then.

Useful Dates : 4th, 6th, 10th, 12th, 14th, 18th, 24th, 26th, 27th, and 31st.

Most Useful Trend : From 24th October onwards.

In Doubt : Most of the first week of October.

January 20 to February 18



AQUARIUS

SHORTLY after the month opens you encounter some changes which begin to strengthen finances. It seems to be a rather gradual movement but very positive. Your idea should be to focus upon this because by the end of about the first week you have very encouraging aid with plans.

This is not a particularly affable period in emotional life and unless care is taken there can be some adverse effects on your principal friendships. To what extent more intimate

ties may be affected is somewhat doubtful, but you should not take any risks there.

During most of the month people are much disposed to act from motives of jealousy. Also you may find that difficulties being experienced by other people are reflected in your own concerns—as where you are asked to be of help. While this can scarcely be denied, you should be watchful of effects on your own affairs.

If there is a large danger nowadays it is in contacts. They have all kinds of quirks and could upset your plans. In fact, those which are possible near the end of the month might seriously damage existent links. You must not let this happen.

Nevertheless, problems of this kind do not appear to last long. In general they will be disposed of within a week or two.

Useful Dates : 1st, 2nd, 4th, 6th, 8th, 14th, 16th, 21st, 24th, 28th, and 30th.

Most Useful Trend : In general the first week of October.

In Doubt : From 9th to 19th October.

February 19 to March 20



PISCES

PROBABLY the peak of your year. At any rate, it is certainly one of the top points of progress. A great deal of gain is made, especially in things which are of direct importance to your ambitions.

Hence, some changes that give encouragement of hopes and some new trends in the day-to-day running of your concerns.

The picture presented is one of bustle and brightness. Your plans should therefore be laid with some care but so as to be adjustable at will. Most of the helpful incidents are likely to be very sudden.

As the month advances you will realize that you are coming to a period of widened responsibility. You find it easier to get the things you need, and to influence people's attitude towards your wishes.

It seems a splendid time for dealing with savings. This may point to investment or to special purchases which have had to be held over. In any event, you will have to decide upon some disposition of savings.

There will be many new contacts. These need care, but you seem able to manage them a good deal better than imagined. These people are, however, of variable mood and some may attempt to spike your guns. You need not worry too much about this.

On the whole the month gives you more encouragement than it seems you will be anticipating. The results should be good.

Useful Dates : 2nd, 4th, 6th, 8th, 11th, 12th, 22nd, 25th, 27th, and 29th.

Most Useful Trend : From 22nd to about 29th October.

In Doubt : From 17th to 21st October.

March 21 to April 20



ARIES

ONE of those months which give large and totally unexpected benefits. Indeed, it might be said that it is one of the periods which yield even undeserved benefits.

The tone is indicative of some sort of change, chiefly in a plan being made for the future. There will be alterations in many arrangements you have made for this period. Mainly these occur as favourable factors in purchases and things of the nature of moves, etc. That is to say, matters with much influence on the home life as well as workaday concerns.

Consequently, you will be able to tackle material interests with far more confidence and also to improve on many facets of emotional life. One would be inclined to the view that it can be a turning point in one of your most important associations, for there are many signs of a new attitude towards ideas you wish to advance, and of greater happiness in all your private interests.

An important feature of the month is the quantity of stabilization which can be brought into your finances, and in this connexion it should be noted that new trends are of considerable significance to later periods.

You will find that you can build up savings a good deal better than ordinarily, and there will be gains which assist in this process.

Useful Dates : 4th, 5th, 6th, 7th, 11th, 12th, 22nd, 27th, 29th, and 30th.

Most Useful Trend : From 5th to 14th October.

In Doubt : From 26th to the end of the month.



TAURUS

April 21 to May 20

DURING the first half of the month you can expect all your material interests to enjoy a highly favourable series of trends. There is a switch-over in moods, which will produce better handling of routines and a big advancement in plans for your workaday life.

It is very important that your efforts should be focused on the first two or three weeks. These contain most of the principal opportunities and you will have the energy needed to carry plans to fruition. If you can make a drive then many of your hopes will certainly be gratified.

In all this, it is essential that your emotional life be kept as quiet as possible. You will not find this easy. For one thing, there is a very argumentative type of trend near the beginning of the month, and this might well be extended to cover a number of private activities. You will have to resist the temptation to get involved in other folks' quarrels.

It is doubtful whether your most intimate ties are affected by this trend, but if they are, you will need all the wisdom you possess to avoid damage.

The end of the month shows a remarkable change-over, material interests then running into a much slower period, while your emotional interests pick up again.

Anyhow, you will probably need the more restful break from the hot pace in your main interests.

Useful Dates : 2nd, 4th, 8th, 11th, 14th, 23rd, 26th, 27th, 28th, and 30th.

Most Useful Trend : From 14th to 23rd October.

In Doubt : From 27th October onwards.

May 21 to June 20

EVERYTHING of importance should be tackled in the first fortnight of this month. You then have a useful series of trends and will avoid much of the drag which is likely to occur in the second half. If you do not

plan for this, you must expect to suffer some disappointments.

However, things tackled early on will give you a good leeway, and this could offset some of the disadvantages of late October.



GEMINI

Lyndoe's Personal Hints for October

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.

What is to be expected early on is a build-up towards very favourable changes. These show signs of affecting finances, in particular those bearing upon the more speculative type of activity, and also those connected with settlements of domestic concerns.

By mid-month you should have got these things on the proper lines for a number of somewhat unusual gains.

Later on the tone changes, and you find yourself facing some highly disputatious moments. There is also a marked tendency towards quite reckless handling either of your main interests or of people who could eventually influence them. There might be something of the same kind in one of your friendships.

You will need to show complete mastery of your moods to handle so delicate a time. But this can be done, and it is to be hoped that these dangerous disputes will be avoided.

Useful Dates : 1st, 2nd, 5th, 7th, 9th, 10th, 12th, 14th, 18th, 24th, and 31st.

Most Useful Trend : From 6th to 14th October.

In Doubt : From 17th to 23rd October.

June 21 to July 20



CANCER

HERE is a time of much encouragement for your ambitions. You reach one of the best times for these for many months and it would be rare for such trends to go on. This needs some underlining to persuade

you that action now is essential. You cannot rely on any activity being given so much high-pressured advancement continuously.

The influence on finances is quite phenomenal. Naturally, it must depend upon your own ideas on these. If you are desirous of securing gains and of having permanent adjustments in your favour, this would be the right moment to make needed approaches and plans.

On the other hand, there should be some conservatism about many forms of expenditure not already carried through by near October 20. This should be taken as about the last point when you could secure best advantages.

The last week requires caution, not because of any damaging trends then, but because the very impressive trends of early month are starting to peter out.

This fine tendency of early October is underlined also in a large variety of emotional experiences. You will find this an admirable time for new friendships.

By the end of the month apply caution in all directions. A slackened trend then may contain snags. These need not occur and will not if you are watchful.

Useful Dates : 4th, 6th, 7th, 12th, 19th, 23rd, 27th, and 29th.

Most Useful Trend : From 14th to 20th October.

In Doubt : From about 28th onwards.

July 21 to August 21



LEO

MOSTLY a time of uplift. This ought to be taken in its widest sense. For you have the chance now to secure a new slant on your own psychology which can assist your material concerns far more than

expected at present. This is the most vital factor in the month. Give full attention to anything which can improve your outlook.

Much of the month is devoted to a gradual increase of financial possibilities. These will be carried by the end of October to almost as high a level as they can sustain. A great many dealings become possible and have success.

One would anticipate some special home events and also some interventions which prove very helpful to domestic life. This may involve changes that help your partner, either in health or in some aspect of personal difficulties. The tone gives an all-over settlement so that you are able to proceed with much greater confidence with all family issues.

There are very few snags which are worth mention here. They seem to arise mostly from over-expansion or over-optimism. Don't allow your buoyancy now to influence you to take any risks. Not that all risks would have much influence on the course of events; but why take them if there is no need? You can get what you want without them.

Useful Dates : 4th, 6th, 10th, 11th, 14th, 22nd, 26th, 27th, and 29th.

Most Useful Trend : From 22nd to end of October.

In Doubt : From 13th to 18th October.

August 22 to September 22



VIRGO

TO some extent the month has your material and emotional purposes crossing over so as to leave you in perplexity. I hasten to state that this is still holding both at the highest levels, so there is

not very much need for anxiety.

The point is that it depends on how far you need the active support of other people in your material activities. If this is important, then you should be careful to improve the tone of relationships and seek every means to avoid rows.

On the other hand, you may find that you can do without the assistance of most people. In that event you may care to take the risk of some cooling off in relationships.

Finances will certainly show progress now. There is all the aid you need in building up to better status. Look for opportunities—there seem to be many—for larger responsibility. The improvement of social status is also indicated as quite possible now.

Note that the early part of this month is so much a growing time that the full effects of

main trends may not be felt until towards the end. This means that at the start you may feel a little disappointed because there seems little evidence of the progress here promised. But by the last few days plans are hastened to conclusion.

Useful Dates : 2nd, 5th, 9th, 10th, 12th, 14th, 18th, 19th, 24th, and 31st.

Most Useful Trend : From about 18th to 31st October.

In Doubt : From 3rd to near 10th October.

September 23 to October 22



LIBRA

THERE will be a pause, but not a risky one, in progress now. It looks as if you are receiving opportunities which need time to mull over. There is, fortunately, sufficient slackening of pressures to permit the due attention needed to these. Mid-month restores the pace.

Some changes are shown. These may affect the early month as pointing to new methods in day-to-day tasks. The upshot might well be that the mid-month trends will be more vigorous than is here suggested. You certainly have the means to carry your principal ambitions to the top of their possibilities by the last week.

This appears to be a vitally important phase. Not only does it guarantee an immense amount of success with projects, but it very clearly leads to some long-term advantages which will manifest as a continuous progress. This is probably one of the great watersheds of your life. It is unusual, anyhow, and the financial and other advantages are not likely to have had former parallels.

Everything should be done to sustain the effort made. There must be a further pause and this will be noticeable next month. But it can be possible to get matters of all kinds sufficiently complete by the end of this month to leave yourself in a very comfortable position.

Useful Dates : 4th, 7th, 8th, 11th, 14th, 23rd, 26th, 27th, and 30th.

Most Useful Trend : From 23rd to end of October.

In Doubt : From 1st to 7th October.

October 23 to November 22



SCORPIO

CONDITIONS are very good. A very favourable run of adjustments is promised. These lead to some settlements you have wanted for quite a long time. There should be an opening up of unexpectedly fine possibilities. A good thing would be to attack such interests early on. If you do this the majority of your hopes will be gratified.

It would be wise to regard the first half of the month as the proper time for your arrangements. They will be easier to handle

and there will be less risk of interference from other people's moods.

There is some slight slackening in relationships after mid-month, hence this caution about moods. You will find that most of your friends are then either unable or unwilling to be helpful, perhaps due to some adversities through which they are passing.

More intimate relationships are at a tender stage. This is partially due to the pressures under which your workaday life is being lived. You may not feel inclined to give attention to the problems of emotional life. But it would be well to make some effort to keep these close associations in good condition.

Financially this is a splendid time so long as you are minded to act with proper prudence in your dealings. I see very little to obstruct the enlargement of your ambitions in this direction.

Useful Dates : 5th, 6th, 7th, 11th, 12th, 22nd, 27th, 28th, 29th, and 30th.

Most Useful Trend : The first fortnight of October.

In Doubt : From 23rd to near the end of October.

November 23 to December 20



SAGITTARIUS

THIS is apt to be a bothersome month but that does not mean that it will cause much interference with your progress. It contains many questions of the kind which require lengthy discussion, but in most instances you will find they can quite usefully be deferred. Some, indeed, would profit by having more time for thought and discussion.

There is nothing I can find which points to effects on your finances nowadays. They should remain at a decent level, and a reasonable amount of care towards end-month will ensure their being kept so.

This end period is not so much risky as deceptive in rather a stupid kind of way. Your tendency is to allow matters which would not be allowed to pass normally to go forward. If this involves future expenditures you had better be careful. It would be far better to set a deadline near the third week and refuse to be budgeted in expenditures after then.

Ordinary usages of finances are, on the other hand, given a great deal of advantage in the last four or five days. It may be that something will then occur which helps your income.

This period may also extend the range of your emotional concerns so as to yield a good deal of happiness in social life as well as in the home. Some quite unusual friendships could be struck up at that time.

Useful Dates : 1st, 3rd, 6th, 8th, 10th, 14th, 25th, 27th, 28th, 29th, and 31st.

Most Useful Trend : From 27th to 31st October.

In Doubt : From 16th to 23rd October.



Bland, Balanced, and Benign

● The "Sun-Libra" type (born between approximately September 23 and October 22 of any year) are the world's peacemakers and negotiators. To illustrate this, the old pictograph for the sign is a pair of scales, evenly poised.

POISE and balance are the keynotes of the Libran temperament; but there are several facets to their character. That which is most frequently presented to the world is a pleasant one; it radiates courtesy, kindness, consideration for others.

But there is another side. Beneath that bland, sociable attitude be sure that your Libran has an extremely practical element; he or she will have you "sized up" with accuracy and impartiality.

If you arouse the enmity of Libra, a surprising streak of cold relentlessness will reveal itself.

It is only under critical circumstances, however, that these undesirable traits manifest. Usually, Librans are the most charming companions.

They crave peace and harmony, and have a wonderful gift for compromise, arbitration and diplomacy. That is why they are able to ride the seas of life so easily and smoothly.

They adapt themselves to circumstances, and thus turn most situations to their own advantage.

In this respect, they can be somewhat selfish when main issues are involved; for they have a talent for getting their own way, while persuading you that it is not only for the best, but actually a sacrifice on their part!

Yet, because this is the Sign of the Balance, Librans possess a detachment and a love of justice which enable them to see and appreciate all points of view. In the more highly evolved types, they use these traits to altruistic purpose.

Generally, however, their clarity of vision can be a handicap, as it inclines them to be indecisive, unstable of purpose and too equivocal.

Humanity counts a good deal with them. They are not stern moralists; they exercise tolerance and sympathy in passing judgement.

They have a horror of physical suffering or cruelty; and they are not spiteful or revengeful.

MENTALLY, these people are refined, philosophical, imaginative, inspirational and creative, but seldom methodical or industrious. They dislike detail work; anything calling for a grinding routine is anathema to the Libran.

They work spasmodically and are much better at getting others to do their work for them. Not by domination, but by persuasion!

Being extremely suggestible and sensitive to the opinions and approbation of others, criticism, or failure to appreciate their efforts, results in an immediate slackening of Libran enthusiasm.

There is often an intuitive streak, and there is always artistic and sensuous perception.

As with Taurus (both signs having the planet Venus as ruler), Librans show special aptitude for colour-blending, for design, for music, and often for painting.

One reads a good deal about the idealism of Libra. Theoretically, this is correct, but I have yet to meet a Libran who will sacrifice all for his or her ideals. Expediency dictates too strongly for that. Adaptability enables the average Libran to wriggle out of awkward situations very adroitly.

The imagination is keen; so much so that accuracy may be blunted. When listening to Librans, allow for a little "poetic licence" in their statements.

They are charming conversationalists, with a kindly humour. It is always a pleasure to listen to the Libran voice, which is musical and low in tone.

Emotionally, the disposition is pliable and sentimental. Adequate emotional outlet is vital; Librans cannot exist without companionship.

The life-history of this type is never one of

By KATINA THEODOSSIOU

detached effort; their fortunes are always closely bound up with those of other people. Personal relationships mould their characters, aspirations and tastes. Hence partnerships are an intrinsic part of Libran existence.

THE Piscean is in love with life; but the Libran is an artist in living and loving. Courtship with the Libran is a thrilling adventure, conducted with exquisite tact and taste. One's ego expands in consequence.

But Libran courtships are often short-lived, for the eye and heart wander too easily and too quickly. Being romanticists, they are always susceptible to the prospect of new experiences.

If in love with a Libran, therefore, see to it that the engagement is short.

Marriage is one of the most important turning-points in the Libran life. Their capacity for adapting themselves enables Librans to make a success of marriage; but domestic bliss may pall, and many Librans marry more than once.

They cannot endure a too possessive, or an uncosily or undemonstrative mate; they adore an attentive, lively spouse.

Actually, Librans attach more importance to affectionate treatment than to solicitous care for their material welfare.

Marriage occurs young—near the 24th year. But the Libran magnetic charm is in evidence right from the cradle. Parents of Libran mites will be amused to note their instinct for coquetry, and their ingenuity in handling their small friends.

This is, of course, the most popular zodiacal type. The friends of Libra are legion.

They are never ill at ease, even in the most uncongenial company. They tend to choose their closer friends from among those people born between January 20 and February 18 (the Aquarian enchants and tantalizes them); May 21 and June 20 (Geminians stimulate their ideas).

Many marry Arians (March 21/April 20). As a rule, they cannot get on with Capricornians (December 21/January 19), because the rigid, frigid, anti-social instincts of many Capricornians completely repel all the Libran's ingenuity.

LIBRANS flourish in all employments of an artistic, social or negotiatory nature. The law, public relations, the diplomatic corps, entertainment—all these spheres abound with them.

They are sales-representatives *par excellence*. They also have a keen sense of relative material values which makes them expert in dealing in real estate, banking, the Stock Exchange, insurance.

Success comes fairly easily and early. They are shrewd, but careless, in the handling of their personal finances. They believe that money is made to spend—and to borrow.

It is a pity that they are not too punctual in repaying their debts.

Venus is the star of peace, yet one finds many Librans in the fighting services. Here, their ability for strategy places them among the "brass". They make very skilful politicians, too.

In appearance, Librans give an attractive impression. They are often very beautiful, with regular, refined features; always elegant. Of middle height, the shoulders are narrow and often slope; the skin is fair, more highly coloured in middle age.

The eyes are magnificent; gentle and fawn-like; the face is oval. Dimples are a characteristic of this type. The body is plump but moves gracefully.

A characteristic mannerism is the way in which they hold their heads a little on one side, bird-like, when talking or listening.

Physically the Libran constitution is sound. Excess of any kind, however, quickly undermines the system. The lumbar region, kidneys, bladder, bloodstream, the veins, are the correlated physical correspondences to this sign.

These children of Venus cannot endure an ugly, sordid environment. They adore change of scene, variety of contact and experience.

Luck-bringers are 6; Friday; the sapphire; blues (except navy), and the softer shades of pink, green.

Among notable people born with the sun in this sign may be listed the following: Sir Alan Herbert; Lord Nelson; the present Duke of Kent; Viscount Hailsham; Viscount Nuffield; the Bishop of London; Eamon de Valera; David Ben-Gurion.

From A Woman's Angle

THE last quarter of 1959 marks an especially fortunate, enjoyable time for Miss and Mrs Libra. Romantically, domestically and financially, things will go well for them now.

It is an especially propitious time for beauty treatments, for starting new and potentially lucrative hobbies, and making new friendships.

* * *

Whatever your specific birthdate, here is a list of dates in October 1959 especially favourable for feminine interests and pursuits:—

For bargain-hunting, beauty culture and hairdressing appointments: 1, 2, 3, 8, 10, 14, 23, 28, 29.

For club meetings, social functions and family gatherings: 1, 2, 3, 4, 7, 8, 10, 11, 12, 14, 16, 18, 21, 22, 23, 27, 28, 29.

For romantic dates or arrangements affecting husband and self: 4, 5, 6, 7, 11, 12, 14, 22, 24, 27, 28, 29.

YOUR
1 Day-by-Day 31
 GUIDE

OCTOBER ASPECTARIAN

KATINA THEODOSSIOU'S Daily Hints for ALL Readers

- 1 **Th.** Δ in $\text{in} \& \infty$. Δ * Δ □ \square h. Profitable day financially; look out for new opportunities. Attend clubs, societies; invite important people home.
- 2 **F.** Δ in ∞ . Δ \circ □. H^* h. New Moon, so change the pattern of your ideas, plans, activities. Act on initiative; try out experiments.
- 3 **S.** Δ in ∞ . Δ δ * H^* h. Things won't go according to plan. If people are difficult, be tactful; don't air grievances. Beware physical mishaps.
- 4 **S.** Δ in in . Δ * H^* h* P □ ψ . You can clear up old problems; may run into people you've not seen for ages. A pleasant, profitable day.
- 5 **M.** Δ in in . Δ □ H^* . Keep to the familiar routine; don't take things for granted; avoid handling anything legal, official.
- 6 **T.** Δ in in & f . Δ δ □ \square □ P * \circ . H^* h. Excellent for all business and professional undertakings of importance. Especially good for starting things; meeting people.
- 7 **W.** Δ in f . Δ Δ h* H^* h. Favourable for anything legal, official, or of a sporting nature. Correspondence, discussions bring much satisfaction. Stimulating contacts.
- 8 **Th.** Δ in f & H . Δ δ h Δ □ P * ψ . Starts off sluggishly but things work out extremely well; people very helpful. Combine business with pleasure where possible.
- 9 **F.** Δ in H . Δ □□□ δ . Don't force the issue, and don't start new undertakings. Take extra safety precautions if doing anything hazardous. Beware quarrels.
- 10 **S.** Δ in H & ∞ . Δ * Δ □ \square □ ψ . H^* h. \circ □ P . Lucky financially, not too satisfactory if planning journeys, expecting visitors. Schedules upset. Emotional life provides surprises.
- 11 **S.** Δ in ∞ . Δ Δ □ H^* h. H^* h. Fix up something important, socially, that could benefit career or family conditions. Don't make last-minute changes.
- 12 **M.** Δ in ∞ & H . Δ Δ □ \square * H^* h P □ ψ □ ψ . H^* h. Go ahead briskly. If you meet with opposition, hold your ground. Watch expenditure. File bright ideas and advice for future reference.
- 13 **T.** Δ in H . Δ H^* h. H^* h. Beware letting your emotions influence you. Women a likely source of problems. For creative workers, an inspirational day.
- 14 **W.** Δ in H & H . Δ □ H^* h. H^* h. \circ * H^* h. Things unexpectedly take a favourable turn, after initial delay or disappointment. Act on hunches, experiment; go after money. Social success.
- 15 **Th.** Δ in H . No notable planetary configurations at work, so it's up to you to see what you can do about things.
- 16 **F.** Δ in H . Δ H^* h□ \circ . Your ideas, routine or prospects will be changed by completely unexpected events. This should stimulate your initiative.
- 17 **S.** Δ in H & H . Δ H^* h Δ □ P □ ψ . Watch yourself, and other people. Circumstances apt to be difficult and misleading. Stick to what is familiar. Beware quarrels.
- 18 **S.** Δ in H . Δ Δ □ H^* h□ H^* h. To get things done today, be tactful and co-operative. Curb restlessness, avoid experiments. Women helpful.
- 19 **M.** Δ in H & H . Δ P □ H^* h. Could be a most interesting and opportune day if you are on the alert. Be flexible; exercise ingenuity.
- 20 **T.** Δ in H . Δ H^* h□ P □ ψ . A disappointing, expensive day for career and finance. And no better socially or emotionally. Be philosophical.
- 21 **W.** Δ in H . Δ * H^* h. Especially favours those officially employed, or whose work demands much ingenuity. Whatever your circumstances, surprises likely.
- 22 **Th.** Δ in H & ∞ . Δ Δ □ Δ □ H^* h* P □ ψ . One of the best days for tackling important matters. Especially so for cutting clear of the past, building for the future.
- 23 **F.** Δ in ∞ . Δ * H^* h. H^* h. Despite some unexpected interruptions and complications an enjoyable day. Socially and emotionally delightful. But schedules run riot.
- 24 **S.** Δ in ∞ & H . Δ Δ □□□□ δ . H^* h. Attend to correspondence; fix up interviews; seek guidance from elders. But beware getting at loggerheads with close ally.
- 25 **S.** Δ in H . Δ Δ □ H^* h. Favours important conventional social activities. Go where you are likely to meet influential people; cultivate goodwill.
- 26 **M.** Δ in H . Δ H^* h□ ψ . \circ * H^* h. Better stick to familiar routine. Aim to consolidate things already in progress, rather than experiment. Elders helpful.
- 27 **T.** Δ in H & H . Δ Δ h* \circ * δ □ H^* h* P □ ψ . Helpful for tackling things that are not urgent, but which bear upon the future. Revive old associations. Beware extravagance.
- 28 **W.** Δ in H . Δ H^* h. Everything goes well; people are amiably disposed, problems solve themselves. Social life offers delightful attractions, happiness.
- 29 **Th.** Δ in H & ∞ . Δ * H^* h* H^* h. H^* h. \circ * H^* h. Busy and profitable day. Fix up cash deals, speculate, indulge in sport. Seek new contacts and experiences.
- 30 **F.** Δ in ∞ . Δ * H^* h. \circ □ H^* h. Watch your step; people may be antagonistic, unreliable. Your own judgment apt to be faulty, too. Play for safety.
- 31 **S.** Δ in ∞ & H . Δ * H^* h* P □ ψ □ δ □ \circ . H^* h. Much the same advice as for yesterday. Awkward situations apt to arise. For guidance, recall past experience; turn to elders.

BIRTHDAY FORECAST

THE PLANETS THIS MONTH

If Your Birthday is in October

★ Indicates an exceptionally lucky twelvemonth ahead.

- 1st. You should improve your financial position and general circumstances; but you have to cope with heavier responsibilities, too.
- 2nd. Beginning of a new 6-year cycle for you; and this means brighter prospects, increased prestige. ★ Change of job or house likely. New friendships, new social trends.
- 3rd. Not an easy year to negotiate, as people and conditions are exacting. But patience and diplomacy should enable you to get what you want.
- 4th. No clouds on the horizon; everything runs to plan. Friendships flourish; family affairs prosper; monetary affairs O.K. Old friends reappear.
- 5th. Life will jolt you out of the rut. Surprising developments in friendships; some unexpected changes in working pattern, too. Don't be impulsive.
- 6th. A year of major opportunities, whatever your circumstances or ambitions. Income rises rapidly; you gain prestige. Emotionally, somewhat erratic. ★
- 7th. Thrilling year for Miss Libra, for whom marriage is in prospect. Worldly prospects good, too, due to unexpected opportunities. Family surprises.
- 8th. Slow-motion period; but things are peaceful. Friendships flourish; you will be comfortable, materially. Major family changes.
- 9th. An awkward year to get through, as nothing is achieved without much hard work. Be patient, diplomatic and cautious. Domestic changes.
- 10th. Financial affairs improve, but the year brings confused trends in other directions. Emotional life in the melting pot.
- 11th. You have sudden opportunities to alter your position for the better. Means breaking away from the familiar. Romantic thrills; social success. ★
- 12th. Interesting and varied year, with events crowding on each other. Reward for past efforts. You lay foundations of future security. Romance.
- 13th. In a material sense, all is well, but from the emotional angle, the year provides problems difficult to solve. Don't neglect health.
- 14th. A lucky year financially. If officially employed you can expect transfer/promotion. Good time to experiment along new lines. Family changes.
- 15th. It is difficult to gauge what the year will bring for you; everything depends upon your individual horoscope.
- 16th. Now's the time to break away from the familiar course and launch out ambitiously along completely new lines. Take advantage of sudden opportunities.
- 17th. Obstructive and antagonistic conditions. Relationships difficult. Make this a year of conciliatory effort. Keep to what you know.
- 18th. An enjoyable year. For bachelors, a romantic one. Working life shows erratic conditions, many minor, unexpected changes in routine.
- 19th. You get more closely involved than usual in the affairs of other people. Financially, this has surprising results. Emotional affairs uncertain.
- 20th. A year of Don'ts. Don't gamble, don't let emotional problems weigh too heavily; don't be extravagant. Keep ambitions on a tight rein.
- 21st. Some unexpected travel probable. You branch out on a wider scale than hitherto, with success. Interesting year of surprises, sudden opportunities.

Where they are and what they mean

☉ The SUN is in the 8th degree of LIBRA on October 1st. It enters dynamic SCORPIO at 4.12 a.m. G.M.T. on the 24th and reaches the 8th degree of that sign on the 31st. Sun sextile to Uranus on the 14th, sextile to Saturn on the 26th, and sextile to Pluto on the 29th. Conjunctions Mars and Neptune on the 30th.

☾ The MOON is waning on the 1st, and there is a solar eclipse on the 2nd (0.31 p.m.). Then a waxing Moon reaches First Quarter on the 9th (4.22 a.m.). Full Moon is on the 16th, at 3.58 p.m. A waning Moon reaches Last Quarter on the 24th (8.22 p.m.). There is another New Moon on the 31st, at 10.41 p.m. All times G.M.T.

☿ MERCURY is in the 18th degree of LIBRA on the 1st; enters SCORPIO on the 9th; leaves that sign for SAGITTARIUS on the 31st. Sextile to Pluto on the 12th; quadrates Uranus 23rd.

♀ VENUS is in VIRGO throughout October, moving from the 2nd to 22nd degrees; she is occulted by the Moon on the 28th. Venus will be sextile Neptune on the 11th; sextile Mercury on the 14th.

♂ MARS is in LIBRA (17th degree) on the 1st; enters its own sign, SCORPIO, on the 21st, and reaches the 8th degree on the 31st. Mars is in sextile to Uranus on the 6th; sextile to Saturn on the 24th; and sextile Pluto on the 29th. Mars conjuncts Neptune on the 31st.

♃ JUPITER is in the last degree of SCORPIO on the 1st; enters its own sign, SAGITTARIUS, on the 5th, and reaches the 6th degree by month's end. This benefits those born in the 4th week of November.

♄ SATURN is in the 2nd/3rd degrees of CAPRICORN this month; conjuncts Moon on the 8th, opposes that luminary on the 22nd.

♅ URANUS moves from the 20th to 21st degrees of LEO during October; in opposition to Moon on the 11th, and conjuncts Moon on the 26th.

♆ NEPTUNE is now moving through the 6th and 7th degrees of SCORPIO.

♇ PLUTO is now in the 6th degree of VIRGO.

- 22nd. Long familiar circumstances end, bringing opportunities for a much wider, more successful field of experience. Be ambitious and enterprising. Romance. ★
- 23rd. Nothing to worry about in social and romantic aspects of life. Engagement for bachelors. Working conditions unsettled and erratic.
- 24th. A busy, interesting, but at times a turbulent twelvemonth. Risk of being too impulsive. Think carefully before making changes. Romance for the ladies.
- 25th. Satisfactory year financially, and in other worldly circumstances. Yet you feel vaguely discontented. Don't procrastinate.
- 26th. Efforts in the past should bring their reward; but be content to consolidate your present position. Don't experiment. Friendships revived.
- 27th. Opportunities abound to improve on your general circumstances; but resist urge to be extravagant. Old friendships revived. Gains through elders.
- 28th. During the coming months you are able to enjoy life to the full, free from problems. Romance, marriage, family additions. ★
- 29th. Hectically eventful year, and one when you make money and make whoopee, too. Romance for the ladies. New friends; sporting distinctions. ★
- 30th. There is an undercurrent of complication, of uncertainty, to the pattern of events. Be cautious in all personal relationships.
- 31st. Beginning a new 9-year chapter. But, for the time being, tantalizing dilemmas, conflicting aims and loyalties. Emotional difficulties.



Don't go to Amsterdam !

*was my first
psychic warning
says Elizabeth Kenny*

I WAS born on the cusp of Taurus and Gemini in Algiers in the year 1929, which may account for the triplicity of my nature.

My parents lived in a small oasis three hundred miles south of Algiers and, just prior to my birth, one of the *Soeurs Blanches* (White Sisters—a French Catholic order of nuns) seeing my mother's condition said that she would pray fervently for her safe delivery, and that her child would be converted to the Faith.

Many years later—though it was not until after my conversion to Catholicism that this incident was related to me by my mother—I did in fact enter the Catholic Church.

At my christening there was among the presents a finely wrought, gold Hand of Fatima with five turquoise stones in it. The donor was an Arab Sheikh, Haj Mabrouk, who expressed the wish that the white child should become acquainted with the works of the Prophet and glorify Allah.

Unfortunately, we did not prosper in the Sahara where my father had gone—to quote his own words “as one of the Ishmaels of this world, a wanderer, homeless, but not unhappy”—in the hope of rearing sheep and writing a book.

He wrote a book, but all his sheep were drowned in a freak flood—a rare occurrence in the Sahara, which in the same year experienced an even rarer event in the form of “manna from heaven”—a fall of snow.

SO, when I was three years old, we returned to England. My recollections of this are faint, but I recall that the skies of England seemed dark and cheerless after the brightness of “Lightest Africa” as my father termed the Sahara.

I was sent at an early age to school and was brought up like any other child in a normal home. One day, when I was in the

dining-room of our home at Mount Sion in Tunbridge Wells, I looked out of the window and saw—very slowly passing by—a row of beautiful coloured lights, each one about the size of a football.

I pointed these out in wonderment to my mother and my nurse who were present, but neither of them could see them. Yet to me they were real, luminous and very beautiful. I was about seven at the time and psychic matters were not a topic of conversation at home.

During the war we moved to Thibet Road, Sandhurst, in Berkshire. There, in a surround of woods and fields, I became very attached to nature. I was aware of a Red Indian with whom, from a favourite retreat in a pine tree branch, I had long conversations—though I cannot remember what they were all about now.

I was acutely aware of spirit presences in flowers and trees, and sensed rather than saw them.

WHEN the war was over we moved to Christ Church Road, in Folkestone. Here my life was normal and active and I took part in the local activities. I was about nineteen when I entered the Catholic Church, its wonderful atmosphere and sense of unity drawing me into it.

Later on, I moved up to London and, after a City secretarial training, began to earn my living in the metropolis.

One evening, with a group of friends, the subject of life after death was broached. Somebody vehemently denied the possibility of life after death. Suddenly I felt power surge through my body—something quite new and beyond my immediate comprehension.

In a loud voice—quite unlike my own—I declaimed: “If there are no spirits that light

will remain as it is. If there are spirits, the light will go out!"

Immediately the room was plunged into darkness! Nobody was more shaken than I. I might add that the light bulb had been recently changed to a new one.

Some months later, I had a remarkable experience—a kind of four-dimensional vision in a pure white light of great brilliancy—which was accompanied by a sensation of great vitality and awareness.

SHORTLY afterwards, I had the experience of "hearing" through the whole of my body. One of the messages I heard—which came loudly and clearly in a woman's voice, was simple enough.

"Tell him not to go to Amsterdam."

This made no sense to me at the time, but three weeks later an old friend of mine turned up, having been offered two jobs, one in Southern Rhodesia and the other in Amsterdam.

I immediately remembered the warning, and told him to go to Rhodesia. As it turned out, it would have been quite wrong for him to have gone to Amsterdam at that particular time.

I heard quite frequently through the body, and on one occasion experienced the sounds of a wonderful harmony flowing through me. Though not in any way distressed by these unusual occurrences, I was determined to find out more about them. I therefore consulted a psychiatrist.

By an accident of fortune, the man I consulted was not only well acquainted with psychiatry but specialized in paranormal psychology. And in his studies he had himself developed mediumship, though he did not at the time divulge this to me.

He asked me to keep in touch and to record all things that happened which were unusual in a diary, which I did. But he told me outright that though I was inclined to be nervy, he did not think I was suffering from any form of illness.

ONE day I picked up Cheiro's *Language of the Hand* and I became very interested in Palmistry after reading this, particularly as I found markings on my hand which were extremely similar to those of Cheiro's own handprint.

I began reading the hands of my friends for amusement, and one day, when looking at the palm of a girl friend, I got a rapid succession of mental pictures.

I "saw" and sensed strongly an accident. The location I placed as being about 30 miles from the French border on the Spanish side, and the time was 10 o'clock on a Sunday morning.

I could see a motor-cycle lying on the side of the road and two people lying beside it, but no other vehicle. This friend was due to

travel to Spain with her fiancé and they were going by motor-cycle.

After the reading I began to reason logically and then told my friend not to worry—I must have been mistaken because I saw no other vehicle and could not understand what could have caused an accident.

Three weeks later my friend returned with her arm in a sling. The tyre of the motor-cycle had burst—something which I had not been able to foresee—but in all other respects the accident happened as I had told, time and place being exact. Fortunately, they both received only minor injuries.

ONE afternoon, a doctor friend of mine came to tea and brought with him a young Indian boy who had come over to study western psychiatry. This boy looked at me and I had the sensation that all my thoughts were crystal clear to him.

He made several predictions to me—all of which have come to pass—including the fact that I would become acquainted with the Sacred Mysteries of India.

Later, I discovered from my doctor friend that this boy was a Yoga adept and that his age far exceeded my estimate of early twenties. He was in fact over thirty.

I began to study Yoga and achieved through this some transcendental states of consciousness.

I have experienced also at one time or another, every form of mediumship except Direct Voice.

Mediumship is now a natural part of my life, but I do not do this professionally, nor will I guarantee accuracy to anyone.

AFTER achieving inner realization I severed my connexions with orthodox religious groups, though there is not on my part the slightest animosity towards these bodies.

I only wish that more of the clergy who question spiritual healing would develop within themselves the power to see auras and spirit lights, because I am sure that these gifts lie within all of us.

But first of all, we should search for the Christ power latent within us. I think it was the Lord Buddha who wisely remarked that he would prefer to receive a worldly agnostic than a man who believed purely because his parents instructed him to believe.

When I look back at the little pattern of my life, I wonder if it were just coincidence that I have lived in streets named Mount Zion, Thibet Road and Christ Church Road?

And as I pick up my Hand of Fatima and my crucifix, and glance at my Tibetan prayer wheel, which my grandfather brought back from the Youngusband expedition into Tibet, for a brief moment I feel in harmony with all of these. For do not all paths lead eventually to the One, and is not life a single journey or series of journeys, in search for the Light which unites all living things?

Strange Eucharists

Many Roads to Mysticism

● On almost every question there is more than one point of view. The writer of this article seems to suggest a physical cause for every spiritual or mystical experience. If this is so, does it make mysticism an illusion? Or does it show that, so long as there is a body, it is merely a sensitive organ of the spirit?



By **The Lord Sudeley**

JOHN the Baptist fasted in the desert on locusts and wild honey, and as we go to church on Sunday and hear about this, we are filled with pity. Or, at any rate, I used to be, until I was told by somebody who had travelled in the Middle East that locusts and wild honey (and especially the tender locusts) are delicious.

Most saints and hermits, however, do starve themselves, and therefore have visions of massive feasts and much wine. A man's stomach is, I suppose, what is closest to his heart; but it is not only hunger which produces these visions.

They have other visions as well, and all the visions of hermits, whether of feasts, of paradises, or of hell, are produced by starving the brain of certain chemicals in the blood.

The human brain is a valve which lets in just so much information as we need for our survival, and to a great degree eliminates our perception of everything else.

Naturally, it is not necessary to starve our brains to appreciate the penetrating twist of phrase of a great poet, the delicacy of Mozart, or the scent of violet leaves.

But, if we behave like a hermit, we shall enjoy these things all the more. Then, we put that valve out of use, and so open the flood-gates to fresh waters containing every sort of biologically *useless* information, and this includes an enhanced perception of colour.

Animals hardly perceive colour at all, and man's sense of colour is a pure, unnecessary luxury. In the case of the hermit, his perception of colour is that bit more vivid (and that bit more useless) than that of his fellow human beings.

CHRIStIANITY, the prophets of the Old Testament, and Mohammedanism started in deserts. Little food and less water were hardships which affected the biological efficiency of the brain.

Christ spent forty days of temptation in the desert, and said that it was easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of Heaven.

The rich enjoy the luxuries and necessities of life. They never have to starve their bodies, and therefore their brains, unless it be by their own will. The great exception is Buddha, who came of princely stock, but, when he decided to found a new religion, he gave up all princely things.

One dictionary defines mysticism as the "spiritual apprehension of truths intellectually incomprehensible". It could as well be said: "A new vision of the world attained not by means of the intellect, but by starving, or in any way affecting the biological efficiency of the brain."

The most remarkable of such things newly perceived is colour. The paradises of religion have been invented by the greatest mystics, and those men who believed their spiritual perception to be exceptionally acute. In all religious books such paradises are painted in the most vivid colours.

ACCORDING to that Indian epic poem, the Ramayana, there is a paradise called Uttarakuru, where there are lakes choked by red and gold lotuses and emerald and sapphire painted leaves that float upon

the face of the waters. There is, in fact, an aggressive profusion of glitter and gold.

Or the description of the New Jerusalem is familiar: "And the building of the wall of it was of jasper, and the city was of pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones."

The author of the New Jerusalem loved not only the colour of jewels, but their gleam, and it is in gleaming colours that mystics see the world.

Ezekiel compared a gem to a stone of fire, and mystics love glass. In the Apocalypse there is the Sea of Glass; the Germans invented Glasberg; and the Welsh imagined an Isle of Glass.

The chemical means of attaining such visions have been used by most of the religions of the world.

Incense, in its pagan origins, must have been so used. It stupefies the mind in the same way, although to a lesser extent, as in the Hindoo Koosh, where the natives kindle a fire of cedar wood. The sibyl breathes in

the blood stream. The combination of adrenalin and poisoning enormously reduced the biological efficiency of the brain.

The whipping sounds very painful, but it was rewarded by a heavenly vision.

IN the sixteenth century in Spain (and although in the rest of Europe by this time the Renaissance had spread, Spain, untouched by foreign influences, remained backward and mediaeval), St Theresa mortified her flesh, and had visions of a sufficiently startling character to enable her to found a new and strict Carmelite Order of the Barefoots.

She scourged herself, and wore a peculiarly painful brand of hair-cloth. The result was that one day, in a trance, her rosary was snatched from her and, when it was returned, had been covered with jewels brighter than diamonds.

But the brilliance of these jewels was visible to her alone. The scourging had produced a purely subjective vision of the world.

The effect of adrenalin

the thick, pungent smoke, and falls unconscious to the ground. On her recovery, she sings a shrill and inspired chant which is caught and repeated by her audience.

AT Delphi the priestess ate the sacred laurel and inhaled its fumes which rose from the pink gorge. What she uttered were supposed to be the words of Apollo, and these were the oracle.

In the Middle Ages there were many more mystics and men with visions. The explanation is purely chemical. For the second half of the winter our ancestors ate salted meat and fish, and had no fresh eggs, fresh milk, or green vegetables.

During Lent the Church made this economic abstinence a religious one. The whole population lacked Vitamin C and other bodily necessities. Their blood-streams were affected; the efficiency of their brains was lowered; and hence the visions and other mystical experiences that were so common in Lent.

In monasteries circumstances were even more favourable. Monks sang interminable psalms and liturgies, thereby, like the adherents of Yoga (who remain for many hours in painful positions, holding their breath), filling their lungs with carbon dioxide. Furthermore, they whipped themselves.

The shock of such treatment released a great deal of adrenalin into the blood. Before the age of soap (and it was the mark of a holy man to be dirty, lice being regarded as the pearls of God), the wounds cut into the skin by the iron thongs festered, poisoning

However, the Pope approved, and it is noticeable that in the new order which St Theresa founded the eating of meat was forbidden.

The flagellated monks and St Theresa also had a vision of hell. That release of adrenalin is what a schizophrenic suffers from, too. He has moments of excessive depression, during which his perception of colour and sound is immeasurably enhanced.

He, too, enjoys the Utturakuru visualized by the Indian mystics. The songs of birds become sweeter and more telling; the world of colours becomes a living flame. A book-case seems to be filled with emeralds and sapphires; the scintillation of light on a tweed coat is fascinating; and the folds of a pair of trousers are reminiscent of the rapture of Greek drapery.

MANY artists have suffered from a periodic overdose and underdose of adrenalin. To this they owe their perception of colour which, in the case of van Gogh, became wilder and wilder until the poor man had such an overdose that, like so many schizophrenics, he went mad.

Adrenalin produces a mood in the artist which gives to his art a transporting quality—a vision of another and more beautiful world.

Such are Monet's water lilies, and such is the stained glass that bathes the cold grey stone walls in blue at Chartres and Sainte Chapelle.

Yoga breathing exercises, starving, flagellation, and schizophrenia are all painful means of reaching mysticism. But there is a

drug, only a tenth of a gramme of which has to be swallowed in half a glass of water, to produce a mystical experience for the space of ten hours.

Mescaline, known to the Mexican Indians as *peyote*, was obtained by them from the leaves of cacti, and eaten at the Communion Festival of their gods. It has superb effects which are described by Aldous Huxley in his book *The Doors of Perception*.

Time and worldly cares mean nothing. A sense of space is eliminated, but the perception of colour greatly increased.

Taking mescaline among the Mexican Indian is one form of the widespread practice of eating one's god. The idea behind this is that of the Bushman who thinks that if he gives his child the heart of a jackal to eat, this child will become timid like a jackal. But if he is given the heart of a leopard, he will become brave as a leopard.

CICERO said: "When we call corn Ceres and wine Bacchus, we use a common figure of speech; but do we imagine that anybody is so insane as to believe that the thing he feeds upon is a god?"

The fact is that savages who eat corn do believe that they are eating the body of their god. Furthermore, the body of the god is more often than not made of such a material that the biological efficiency of the brain is affected, and a mystical experience results.

Before the Spaniards reached Mexico, and taught the doctrine of transubstantiation, twice a year, in May and December, the Aztecs cooked a huge image of dough of the great god Huitzilopochtli, cut him in pieces, and ate him.

That was harmless enough; but adherents of Dionysius, when they got drunk on wine, were partaking of a solemn sacrament. In fact, because alcohol used to give our ancestors spiritual inspiration, we still speak of intoxicating liquor as spirits.

In the case of the Indians who ate peyote, the effects were, and are, physical and real. Those slices of cactus which represent their god produce, for the space of a few hours, a real vision of heaven on earth.

The sun is gold, the sky is lapis lazuli, the sea is sapphire, the leaves of the trees are emerald, and the ground is a carpet of jewels.

Indeed, the effects are so profound that in the Native American Church peyote has replaced the bread and the wine. The Indians who partake of this strange Eucharist hear the voice of the Great Spirit, and have even, so some vouchsafe, seen Christ himself.

COMING SOON

PREDICTION ANNUAL 1960

Watch for further announcements

CAMEL IN MY CUP

*Some tea-leaf lore
that works for me*

"IT isn't what I see," said Mother. "It's what I feel."

She was reading my tea-cup, and when I took a peep after she had finished, I was inclined to believe her, because I couldn't see a thing beside tea-leaves, and there was nothing special about them.

Mother uses the tea-cup like some people use the crystal ball, but even so, she has to be in tune with the person whose future she is trying to see, and she has to be "in the mood", as she puts it.

If my husband or I can catch her at the right moment, it is very rarely that her readings fail to come true. How or why, she cannot tell you.

But she is always afraid of seeing something she would rather not see, like the time she told a friend to push her husband down the stairs.

"Whereupon," said mother, "he will break a leg and not go back to sea."

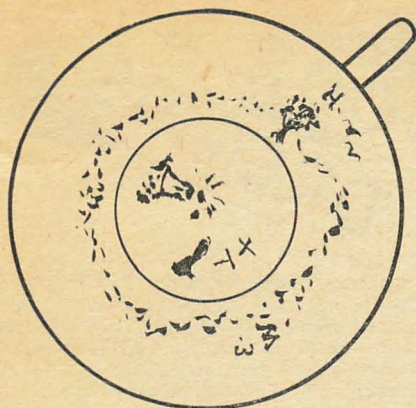
Naturally the woman did not push her poor husband down the stairs, and the man went back to his ship never to be seen again.

All this, combined with a curiosity about tomorrow, started me gazing into cups, and although I never feel anything, I have discovered that certain shapes do appear in the tea-leaves, and do precede certain happenings.

I AM told that a crystal gazer sometimes sees only a symbol, or maybe a colour, from which he, or she, has to deduce a message. It was just this sort of thing that flummoxed me at first.

When I saw a lighthouse complete with rocks in my cup I looked forward to a visit to the lighthouse not far from my home.

When the visit did not materialize I felt diddled.



Our artist's impression of some of the things the author sees in her cup

Then Mother suggested the image meant a rocky time was ahead for my family, but that I would steer around the trouble safely. And so it was. Domestic troubles were on us before I knew where I was, but we cleared them, gasping from the narrow shave.

Then, to my consternation, one night on the side of my cup I saw a figure lying out straight as if dead. At the figure's head was a large upright cross.

A symbol at the side of the cup foretells an event happening before a symbol at the bottom, so I guessed this was to occur within about ten days.

I told no-one what I had seen in case I was accused of "wishing it on them". After all, my husband was driving over 500 miles a week, and although he might scoff at my silly ideas they might subconsciously worry him, cause tenseness, and so bring about an accident.

THE symbols, I was convinced, meant a death. The body was laid out and there was the cross at its head. The days passed in a torment of waiting. Then one night at 11.45 it happened. My husband drove at a terrific rate into a telegraph pole.

The front of his van buckled in and the heavy machinery in the back of the van was thrown forward.

He came home with his back and legs injured, and his arm had to be in plaster for some time.

My relief at his still being alive far outweighed my concern with his injuries, and I was soon wondering why the cross had been in the cup if it didn't signify death.

Could the cross have been a symbol of hope? A sign of miraculous escape? Maybe its very uprightness carried a message that I had ignored.

Since then I have learned that a cock on a

steeple (a weather vane) is a wonderful sign and foretells certain success in an undertaking.

A dog is a friend. A cat is a warning not to gossip. A serpent advises you to be kind and tactful to all you meet, because someone in your circle will do you harm if you are not.

A BIRD in flight is a letter. A small square is a parcel. Very fine dots in a cluster mean money. (Pay-day tomorrow?)

A band of tea-leaves right round the cup is a journey. Sevens are lucky. Threes foretell a quarrel.

To begin your tea-leaf reading hold the cup, after you've drunk the tea, in your left hand and swirl its small contents around three times, then tip out into a clean saucer and leave for a minute or so.

If, when you lift the cup and hold it upside down, drops of tea fall from the rim, you are going to cry. If the drops are there, but they don't fall, you can expect to take a drink. (An evening out?)

By

EDITH COURTNEY

Initials in the cup foretell news from or about a person to whom the initials apply, while a camel in my cup always precedes a letter from a friend of mine in Israel.

The handle of the cup represents you, so a shoe pointing to the handle is good for you, but a shoe pointing away from the handle will mean a disappointment for you.

OF course, as we all lead different lives in different spheres, we might each decipher a symbol differently, as is done in dreams.

If you are extremely fond of horses and one appears in your cup it might mean a new welcome emotion in your life, but if you dislike that animal it may be wiser for you to be cautious in choosing a new friend.

In any case don't take the symbols too seriously at first. Just watch them, then see what materializes in your life. I once thought an aeroplane meant a flight for me. Now I know it merely means an air-letter.

Then, a friend of mine is always bitterly disappointed because her cup yields her nothing.

But, in fact, she shouldn't expect it to. She has organized her life so expertly that even if it did foretell her future it would still show her rising at seven, going to work, counting books, coming home, reading books, and going to bed on the stroke of ten.

The cup cannot make your future. That is up to you. The cup can only warn you or fill you with pleasant anticipation.

Interpreting YOUR DREAMS

A BOOK LOVER

The Dream :

I have had a strange dream about a male member of my club. I dreamed that the club was in Tibet, and that after a long journey I arrived there, to find it in darkness except for the bar. This had a card table, on the centre of which was a large lighted candle. The male friend—I will call him Virgo, as that is the sign under which he was born—was there in a very gay mood, and was talking about a book. Presently, he ran upstairs, got the book and gave it to me. It was so heavy that I had difficulty in holding it, until I placed it on the table. Then we sat down opposite one another and I started to read aloud, while Virgo listened and the candle burned brightly.

The Meaning :

This forms a good example of a typical "wish-fulfilment" dream, in which something openly or covertly desired is shown as actually coming to pass. In the dream, the dreamer's interest in "Virgo" is shown as being matched by a kindred interest on his part, the book that interests them both being the book of life. The bar of the club in which it is read is a symbolic place of refreshment, and the candle typifies a steadily burning life force, lighting the way for both readers. In a predictive sense, such wish-fulfilment dreams are lucky, certainly in the sense that what one sufficiently sets one's mind upon is usually accomplished.

ANOTHER GHOST STORY

The Dream :

I dreamed I visited a girl who in real life has recently cried off her former engagement with me. I was cleaning her shoes and at the same time trying to hide my own bare and dirty feet. Just then the landlady's son came in, and the girl said : "That's the one I'm waiting for." Pulling a piece of glowing charcoal she held it out to me, asking me to smell it. Then I saw a black, swirling ghost passing me. It entered the girl, who became enlightened, for she put her hands to her head and cried out : "Oh, my God, you don't want me."

The Meaning :

The probable meaning of the shoe-cleaning business is that of making mental excuses

for the girl's fickle behaviour, on the ground that perhaps the dreamer had not always himself been too faithful (his own bare feet show stains). Evidently the girl is supposed to have sensed something of the sort, hence the action of fumigation (holding the glowing charcoal toward the dreamer). With that, the ghost (spirit of enlightenment) is represented as entering the two of them. The girl realizes that her action has occasioned no great loss to the man, and at the same time the dreamer comes to the conclusion that there are as good fish in the sea as ever came out of it. Actually, in a footnote, he says he is already engaged to another, and younger, girl.

ANOTHER AT SECOND HAND

The Dream :

This is the dream of a male friend of mine, about myself. He describes it as very vivid. He was at a celebrated hotel, in full evening dress, when I arrived and a commissionaire led me to him. I was also very smartly dressed and wearing a diamond brooch in the shape of a plume of Prince of Wales feathers, also a spray of osebuds. I stepped down three steps towards him and said : "Aren't you going to say anything?" Then my friend the dreamer woke up.

The Meaning :

There are two main reasons against sending dreams for interpretation at second hand. One, as has been explained, is that they are necessarily devoid of certain interpretational clues which any first-hand dream provides. The second reason is that a dream about a person, when told to that person, is commonly found to contain critical and derogatory insinuations. In the above dream, the poor suitor is doing his best to play up to a girl who, he feels, regards herself as in every way above him. Her dress and manner are planned to express the sense of grandeur. In meeting him at all she "steps down" not one step but three (of the social scale). Finally, she sees him as speechless with awe in her august presence. In sending this dream to the young lady, the dreamer is saying, vulgarly, "come off it".

By COLIN BENNETT

An Invitation to
BETTER LUCK &
GREATER HAPPINESS



MADAME FRANCESCA
 writer of "Birthday Forecasts"
 in "PICTURE SHOW"
 President of the
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SPIRITUALIST CAUSERIE

I HAVE referred in previous issues to the forthcoming triennial Congress of the International Spiritualist Federation to be held in London in 1960. I am told that the stage has now been reached where decisions can be taken about the agenda and the arrangements for this important event (last held in Britain eleven years ago). The British organizers seem determined to make this meeting an occasion that will not easily be forgotten by those who attend and, if thoroughness and enthusiasm can achieve this, visitors will have something to remember.

Helpers are still badly needed—secretaries, linguists, stewards, receptionists, guides, and many others. If you can help, will you get in touch with the Congress Organizer* as soon as possible? There's work for everyone who can undertake it—and they'll find plenty of interest in the Congress to make their duties a real pleasure.

AT the time of writing these notes (while summer is yet at its height) there are indications that, the S.N.U. notwithstanding, some of the major organizations in the Spiritualist arena may get together to discuss what they can do to combine for the repulsion of attacks by scientists, sceptics, bigots and Fleet Street, expel (or expose) the few impostors and self-seekers who bring shame and derision on the otherwise fair name of Spiritualism, agree on some minimum common code of beliefs and practices, and perhaps (who knows?) gain some clearer understanding than at present of one another's point of view.

It is an extraordinary fact that mankind in general seems to find it quite impossible to combine for any worthwhile purpose—even the survival of the race. If one organization is formed to promote some idea there must be a second, break-away one with similar aims.

Spiritualist Common Council? They'd even disagree about the validity of the first word! (The millions of Kardecists would, anyway.)

WE can't even persuade the membership to educate themselves in the fundamentals of the subject. Someone "gets a message" and straightway is imbued with a burning, temporary fervour for Spiritualism. They go to meetings, visit mediums (good,

not so good and downright dreadful), read a book or two, or a psychic publication, and gradually lose their initial fervour and think they "know it all". I would venture to say that at least seventy-five per cent of fee-paying Spiritualists on the membership rolls of the various organizations know hardly more about the subject than they did on the day they enrolled. They make little or no real effort to extend their knowledge of Spiritualism. My mail-bag tends to support this dreadful belief.

The non-member journalists who write sporadically about the subject in the popular press, of course, are no more well-informed as a rule. A case of the blind trying to lead the dumb.

IT has been a bad season for the credit of Spiritualism. There has been an abnormal amount of mud thrown at a subject that ought to be basically "deep-down" clean (as the publicists say), and it must have left nasty stains in the minds of uninformed (or prejudiced) newspaper readers. Brickbats hurled by outside critics we can usually deal with, but smears caused by those who profess to be within our ranks are harder to remove. The interesting thing is that these morons who bring discredit on Spiritualism by dragging it into the law courts for their own selfish ends are rarely well known in the organized movement; they are usually the obscure camp-followers who don't even know the meaning of the word Spiritualism.

But of course no one outside the organized movement (so-called) knows that, and consequently they think them typical representatives of Spiritualism. It would be a good thing if the word "Spiritualism" could be patented and its use restricted to those who could give proof of real spirituality. I fear not many would qualify.

WITH autumn once more approaching, it might be as well to review what we have achieved during the long, warm days of summer, and plan what we can hope to do during the shorter, less pleasant days ahead of us. For, although it is the custom to allocate certain seasons to certain kinds of activity, there is really none (as some seem to suppose) when our labours for the promotion of Spiritualism can be put into cold store until a more favourable time. The only favourable time for propaganda and service is the eternal NOW.

What, then, have we achieved during the past, exceptionally pleasant, summer season?

* Mr Harry Dawson, "Tall Chimneys", Willow Drive, Brackenborough Road, Louth, Lincs.

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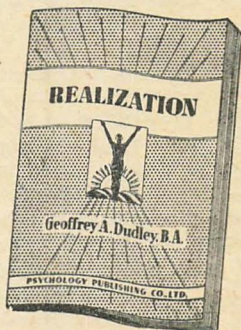
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WORLD NEWS DIGEST

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

INIITIATION *et Science* (Paris), a very scholarly quarterly, has a note on Robert Fludd (1574-1637), one of the most famous of English alchemists, a Rosicrucian, and a worthy upholder of the Paracelsan tradition.

Fludd may be regarded as the connecting link between the mysterious *Fraternitas Rosae Crucis* and Scottish Freemasonry—a link, however, which not all Masons would recognize or approve. For him the Rose and Cross had an exclusively Christian meaning, the former being the emblem of the Sacred Blood on the latter. The Philosophers' Stone is the Bread of Life, the Word, Christ Himself.

To the question, "Where does the Brotherhood of the Rose Cross meet?" he replied: "In the palace of God, where Christ is the Cornerstone." He and others of the Brotherhood believed in a quite literal immortality to be achieved by the Elect.

The genuine Brotherhood of the Rose Cross will always remain something of a mystery, however many societies we may have, all claiming to be the one and only original, yet the true meaning of the Rosy Cross in its various interpretations is hidden only from the wise—or would-be wise.

To the babes and sucklings it will always be a star of the first magnitude. There is no mystery about it. It has been blazoned from the house-tops ever since it was first revealed to mankind that "the Kingdom of Heaven is within you".

IHAVE had the pleasure of receiving a quantity of back numbers of *Lichthort*, published at Marschalkenzimmern in the Black Forest.

It deals with practically all occult subjects from a very high plane, but is especially devoted to the cause of pacifism and world disarmament and to animal welfare.

It appears to be also the organ of a new Nazarene order, which follows the strictest Christian principles. Members must be vegetarians and strict pacifists, and must go through a period of probation before being admitted.

Those who feel capable of observing the very exacting standards demanded are

invited to write to Herr Hugo Brosius, 16 Bad Homburg, v.d.H., Siedlung Neuland, Germany.

CAN you guess to what the following pronouncement—taken from *Welträtsel Universum* by P. A. Müller-Murnau—refers?

"This is not only utterly impossible, as has been proved by exhaustive research, but even the wish to do it is nothing short of blasphemy."

This is the considered opinion of professors of Giessen University on—no, not communication with the dead, not faith healing, not even radiesthesia, but that shattering invention of the late M. Daguerre—photography!

So when you are told that, among other things, life on other planets is "utterly impossible"—just go and get out your camera.

IREAD in *Geokosmos* (Germany) that, according to the Swedish engineer Falk the rays of the sun do not contain warmth, but are "cold". Almost any English holiday-maker could have told him that! Stimulating is his theory that the Sun is not a "body" at all, but an enormous energy centre. To my unscientific mind this seems very feasible.

IN Munich an international society of Catholic parapsychologists has been founded. The object of the society is stated in *Die andere Welt* (Freiburg im Breisgau) to be: "The examination and recognition of parapsychological phenomena and their incorporation into the teachings of the Catholic Church, as well as the repulsing of the attacks made by atheism and rationalism on a paranormal and supernatural world by misuse of the word 'superstition'."

IN *Die andere Welt* there is also a report that Protestant clergy too have been examining this question at a meeting in the Evangelical Academy at Tutzing-Bayern. Dr Walter Kröner of Stuttgart told how he had himself experienced the way in which a good medium can take on the condition of a patient and exactly locate every ache and pain.

(Continued in col. 1, next page)

(Continued from previous page)

This is an invaluable aid to diagnosis, and could be of the greatest assistance to doctors if they were willing to co-operate with really reliable mediums.

I myself have had first-hand experience of this amazing gift on the part of healing mediums.

Pastor Wilhelm Horkel spoke of his own experience of clairvoyance and undoubted evidence of survival, while the President, Theodor Weimann, reminded those present that Immanuel Kant had stated unequivocally in his *Vorlesungen über Parapsychologie*—a book which many Kantians have either forgotten or prefer to ignore—that death was not the end of the life of the soul.

Many other distinguished clerics and scientists contributed to the discussions.

IN Denmark, *Ny Horisont* (Copenhagen), with a strongly Christian basis, does not shrink from investigating worlds normally unfamiliar to the more orthodox Christian, from Buddhist meditation to flying saucers.

MANY readers will be interested to learn that World Goodwill is planning to move its International Headquarters from Tunbridge Wells to London. A communication from them speaks of a spiritual cycle of three years, the present one having entered on its third year in April 1959.

"It is interesting to note that the dates chosen for World Refugee Year almost exactly correspond to this cycle, although the original suggestion was for a start to be made at Christmas 1959."

Two new pamphlets have been issued: *The Way Out* and *The Spiritual Hierarchy*, and are available to inquirers.

THE Rev. Dr John Manas, President of the Pythagorean Society of New York, writes on reincarnation in that stimulating monthly *Voice Universal* (New Delhi).

Critics, he complains, "accuse us of teaching transmigration of souls, the theory according to which a human soul incarnates in the physical bodies of animals. There is no place in God's universe for such a fantastic belief".

An editorial comment rightly points out that if a person develops animal propensities, he can in a later life find a suitable human body in which to exhibit those traits. There are, alas, plenty of human wolves, tigers—and jackasses!

AS a footnote to my earlier remarks on Brazil, may I remind listeners that that country also produces an excellent astrological monthly, *Clima-Astral*. The May edition has a stimulating article on the birth data of Jesus Christ, as well as articles on Buddhism, cheiromancy, and "black and white magic".

SPIRITUALIST CAUSERIE

(Continued from page 44)

And what remains to be done in our corner of the field? Assuredly there will be some direction in which continued (and even intensified) effort is necessary. The force we call "Nature" never ceases to operate, although during certain seasons it appears to sleep. Spiritualists, likewise, must press on with the task of enlightening ignorant mankind.

AND the field open to us in this respect is so vast as almost to frighten us into giving up the struggle in despair. It is true to say that, despite all the labours of the propagandists during the past century, despite "miracles" and feverish controversy, persecution and ridicule, the average man's knowledge and understanding of Spiritualism is still so small as to be negligible.

Until nearly everyone of voting age and G.C.E. educational standard can correctly answer the question: "What does Spiritualism mean and what does it stand for?" we can regard mankind as, in this respect, grossly ignorant. Oh, yes! There's plenty of work still to be done—and all too few people competent to do it. (So many professing Spiritualists seem to need proselytizing themselves before they'll make efficient propagandists.)

Sydney Gotswold.

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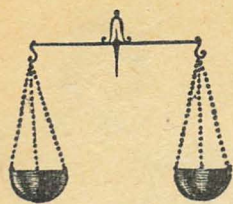
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The Other Side

Is there a personal
Devil?

EVIL is one of the great mysteries of life. It has existed all through human history, and perhaps it was never more real or persistent than today, with the records of two world wars and their appalling aftermath.

The theological definition of evil is that it is a negation of good, a spiritual deprivation; that God did not cause evil but allows it to exist in order that free will may be safeguarded.

Evil is more than the absence of good, more positive, more affirmatively active. It has independent existence and seems—unless we believe in the existence of a personal Devil—to spring, sometimes, from no apparent cause, to exist in its own right.

We experience it not only in the general conditions of life but within ourselves, through our own wrongful desires, the temptation to seek our own ends irrespective of the rights or happiness of others.

Yet even those of us who deliberately choose evil rather than good, have a deep hatred of it in itself. However overlaid with selfishness a man may be, he never deliberately chooses evil for its own sake; he chooses it because he feels that, for him, it is good. ("Evil, be thou my good!") It is a part of his pursuit, conscious or unconscious, of happiness—for himself.

THOSE of us who have studied the occult, know that evil is very real; that it is a power far greater than ourselves, and that it can work its own "miracles" in horror, pain and tragedy.

We know, too, that it has countless manifestations, from the more glaringly obvious one of war to the pursuance of petty meannesses; that it extends even to belief in superstition, which, after all, is an evil that trades on the ignorant, and those who profess no active religion.

Again, if we have done wrong either to ourselves or to others—and who among us can claim that there is no evil, no sin, within him?—we know that it is far easier to be "bad", to seek one's own desires, than to adhere to the good, for the latter needs constant self-discipline, while evil is free of restrictions or self-denial.

What is the origin of evil? If there a prime cause, a personal devil?

Belief in the Devil as a spirit and a person has existed among most ancient peoples; it is clearly indicated in the story of the Garden of Evil and, again, in the history of the Jews in the post-exilic period, when references were frequently made to Satan, the Adversary.

of Good

The ancient Persian religion taught that the Universe was created by two rival powers, Ormazd and Ahriman, or light and darkness, the latter being inferior but not subordinate.

All primitive peoples, even today, believe in evil spirits and some enact elaborate rites by way of self-protection.

IN the present day, as indeed from its foundation nearly 2,000 years ago, the Roman Catholic Church teaches officially that a malignant, intelligent Being, called the Devil, was created good by God, but became the Prince of Evil through its own

By

F. Addington Symonds

acts of disobedience; that it continues to tempt mankind to evil, and must be resisted.

Many of the great poets, too, shared in this belief. Who does not recall those lines from Milton's *Paradise Lost*?

*Black it stood as night,
Fierce as ten furies, terrible as hell,
And shook a dreadful dart. What seem'd*
his head

*The likeness of a kingly crown had on—
Satan was now at hand!*

To believe in a personal devil seems, today, to be the acme of naivety. Yet to have that belief may well make clear much that is otherwise mysterious and elusive. It may also help to overcome that fear which some of us have of the powers of evil in the face of our own helplessness, since a known enemy is always better than an unknown!

BUT whether there is a personal devil or not, we know that evil is only too terribly real; that to surrender to it invariably leads, in the long run, to chaos and despair. It is intrinsically fatal, its end is death to the spirit. To regard it as good is to chase an illusion, dangerous and utterly destructive.

"Evil," said a once famous American writer, "is a fact not to be explained away, but to be accepted; and accepted, not to be endured, but to be conquered. It is a

What readers are saying . . .

Prediction by Cheiro

IN his article "When Kitchener Died" (July issue) Edward Lyndoe quotes from Donald McCormick's book, *The Mystery of Lord Kitchener's Death*, and includes a reference to "the one occasion when he (Kitchener) had his fortune read, and was told he would die on the water".

The mode of divination is not stated in Mr Lyndoe's article.

It is on record that Kitchener did have his hand read—by no less a seer than the world's greatest palmist, Cheiro.

In 1894, more than twenty years before the sinking of the *Hampshire*, Kitchener, then only a colonel, was visited by Cheiro who, after examining the soldier's hands at the War Office, made the following prediction:

"That he would meet his death in his sixty-sixth year—not the end that a soldier might naturally expect on the battlefield—but his death would be caused by water, most probably by storm or disaster at sea, with the attendant chance of some form of capture by an enemy and exile from which he would never recover."

That same year the future Secretary of State for War gave Cheiro a signed impression of his hand on a sheet of paper which had the seal of the War Office imprinted on it.

Lord Kitchener, it is said, never forgot this prediction, and during the 1914-18 war he spoke about it to Gen. de Ballincourt and members of his staff. Not only did he meet his end in the manner foretold, but the timing, too, was astonishingly accurate, the tragic event occurring within three weeks of Kitchener's sixty-sixth birthday.—W. W. BOYLES, Cromer, Norfolk.

Universal Tarot

IAM very interested in Madeline Montalban's articles on the Tarot Cards. These cards are not available here, but there seems to be a remarkable resemblance to the pictures which are drawn on palm leaves of our fortune tellers in Madras.

This just shows that the Tarot must be centuries old and has spread all over the world in crude forms. Further investigation is necessary.—G. RODRIGUES, Madras.

Child Controls

IN his letter concerning child controls who appear never to become adult or wiser (September issue) C.V., Tottenham states that "in many instances the supposed control is merely a secondary personality of the medium".

This explanation is more involved and bewildering than what is actually the case.

These "children" are more adult and wiser than they seem.

All thoughts (and therefore acts) during earth life are impressed upon and retained by the spirit body which encompasses the physical body, and a progressed spirit can by thought adopt any phase or "stratum" of its earth life, and naturally speak in the manner of that period.

"Death" is a man-made idea, and untrue. No one has ever "died", and many newcomers to a sitting or a seance assume a "communion with the dead" solemnity that is unnatural; and these "children" lighten and dispel that atmosphere. The childish voice is not a pose, but natural, and is an actual cross-section of that spirit's aura of memory, often at the age of passing over. It is also considered that the childish form and timbre of the voice use less of the power, and for that reason often open a seance.

I have seen my mother and father, who have passed over, in their earthly forms as well as their more advanced spirit forms, and they can adopt either at will for certain purposes. For instance, once when I was on a bright plane and watching some children playing in a field, my mother came to me in her earthly form and told me about some worry over the property on earth of a distant relative. When I made inquiries I found the information correct, but her adoption of an earthly form was to simplify her memory and thoughts concerning an earthly and material matter.—F. C. SCULTHORP, Leytonstone.

Too Many Riddles in Religion

IFEEL very exasperated with the forms and creeds of organized religions. Christ is said to be the great Teacher and Saviour of mankind. Surely the first duty of a teacher is to make sure that his pupils understand his meaning exactly, not to speak in parables and riddles that invite controversy as to their correct meaning for two thousand years?

A Saviour would be concerned about whether the people he wished to save had understood. He did not seem to care! Even his disciples were in a fog at times.

There is too much of this exclusive "esoteric" teaching for the favoured few in all religions. Too much of this "initiation" business of Freemasons, Rosicrucians, etc., and too much mumbo-jumbo of unintelligible dogma for the "masses".

If God created man in his own image, why all this misleading and secrecy? The "masses" would "see light" if it was explained to them in the way it is to these "initiates". It would be worth trying. Evidence of truth should be for everyone.—L. BARKER, Manchester.

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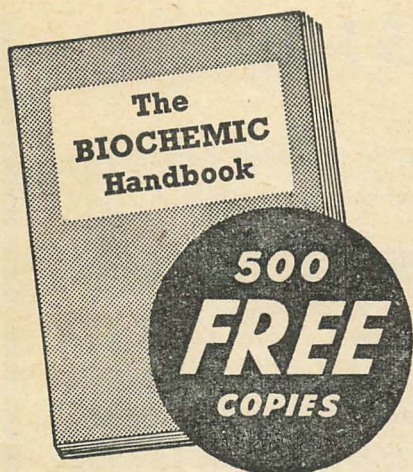


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The OCCULT



KINDLY MEDIUMS

Mediums have often said to me: "You are very psychic—you ought to develop your powers". I don't think I am psychic at all, in the sense intended; and, moreover, I find that to be told this is a very common experience among those who visit mediums. Why are mediums so fond of saying this?—J.D.A., Ormskirk.

Mediums are, for the most part, kindly people, who desire to encourage those who consult them to develop any psychic gifts they may have latent. On that account they assure folk that they are clairvoyant, clair-audient, and so forth. But one must take all the statements of mediums in this respect *cum grano salis*.

ASTROLOGICAL QUERY

I was born with the Sun in Aries, but with Libra rising. Certainly the Libra characteristics fit me far more closely than those of Aries. Does this mean that I should read the Sun-sign forecasts for Libra?—S.T.G., Ealing.

Probably the Sun at the time of your birth was on the cusp of Aries. Therefore you must read the indications for Libra as well as Aries.

IS REINCARNATION LOGICAL?

My disbelief in reincarnation is, I know, partly due to my dislike of the idea. The familiar argument that it is the only just system seems to me completely illogical. Can you suggest reading that would help me to form an unbiased judgement?—O.M.S., Berwick-on-Tweed.

The argument to which you refer is far from illogical. Without reincarnation evolution strikes one as being quite purposeless, and in one comparatively short life it is not possible to learn much of lasting importance. Without experiencing the conditions of first one sex and then the other, one's knowledge of existence here on earth must be very limited. A good little book, *Reincarnation: The Whole Startling Story*, by Dewitt Miller, should satisfy your needs. This is one of the Bantam Books, published at 25 West 45th Street, New York, N.Y.

STRANGE DREAMS

About a year ago, one night, I had a most clear dream that Paris had been evacuated, and that the last person to leave the city was the Duke of Windsor. Recently I dreamt I was walking through a town in the early hours, when suddenly I came upon crowds of people respectably dressed who were all homeless. Whilst I was wondering why this was the case, I woke up.—"Dreamer," W.2.

All I can inform you with regard to the first dream is that it is supposed to be lucky to dream of royalty. As to the second, it may be that you had been reflecting upon the possibility of much unemployment. Since those in the crowd were well dressed, obviously this could be among the middle or upper classes.

ASKING TOO MUCH

Kindly recommend to me a good astrologer who is capable of casting my horoscope for the next ten years.—J.H., South Africa.

Any one of the astrologers who advertise in PRECISION can be relied upon. None of them, however, I am sure, could forecast your future for the next ten years. That is too much to expect. I should think five years is as far as any of them would go.

UNDER A "JINX"

I am most unlucky. All my plans go astray. I'm convinced I must be under a "jinx". Do you believe in jinxes?—C.R.G., Stamford.

No, except those of one's own making. Anyway, there is no need to allow oneself to be controlled by a jinx, real or imaginary. By the exertion of one's will one can dispose of such a bugbear.

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Book Review

Worth Living For

By Eva Bartok. Putnam, 13s. 6d.

IT is inevitable, I suppose, that many will read this book in the hope of learning why Eva Bartok, after four childless marriages, chose to have a baby born out of wedlock.

They will be disappointed—unless they have a keener perception than this reviewer. What they will find is the story of a strange, rather tragic early life, and a search for Something that was not clear to Miss Bartok until she found it in Subud.

That a film star should have been married four times is hardly a matter for comment. In such circles, distinction would be more easily acquired by making *one* marriage endure.

But Eva Bartok's first two marriages were forced upon her by extremity. The first, before she was sixteen, was to save her from the firing squad. ("If she doesn't do what I say, she'll never be sixteen!"). The second—unnecessary in the event—was to help her to get out of Hungary.

Her subsequent, and voluntary, marriages did not help her to find what she was seeking. This, one gathers eventually, was a way of living that makes sense. Life, as she saw it around her—and she had been through some terrifying experiences—did not make any sense at all.

Her father had once said to her: "A way still exists." Then, in London, Eva met a man who told her that it did exist, and that there were a group of people in London who were seriously occupied with the questions that were troubling her.

THIS encounter led her to a meeting with J. G. Bennett and, through him, with Pak Subuh.

With her acceptance of Subud, one Eva died and a new one was born. Perhaps that is why she has written her life story in the third person, because it is the new Eva writing about the old.

What is Subud? I can only repeat what I quoted in reviewing Mr Bennett's book about it.

"The true significance of Subud is not to be sought in its connexion with special ways or methods of self-development, but in the possibility it opens to us all of witnessing a return of religious faith in the world."

Eva Bartok herself writes:

"Yet I am well aware, we can't change people. Something stronger than us is needed for that. We can't change the world, but I think I know now what *could*. There is nothing else for me to do about that but to wait—to wait in readiness to act—if called upon. This is no passive waiting.

"I am only in the beginning. The thread has led me this far. I seem to have lost it, and found it, lost it and found it, again and again all my life. Now I have arrived at the *first* stage of a journey. I have stepped on the road. All I know is that I must go on."

There is mysticism here, and the heart of mysticism is always incommunicable by words.

Eva Bartok's life has followed a tortuous—and often tortured path. One can but hope that she has truly found the right way.

H.J.D.M.

(Continued from page 51)

challenge, not to our reason, nor to our patience, but to our courage."

To the occult-minded, evil is indeed something to be resisted—to be fought against and ultimately vanquished by the still greater power of good.

We may not be able to explain how it originated or why it is so active; but we do know that the more positive, creative power of good is also a reality, and that it can be drawn and used, as indeed it always has been, all down the ages, to keep at bay if not finally to conquer the malignant influence of its opposite.

Thus we see, though only through a glass darkly that, as Epictetus said, "the essence of good and evil is a certain kind of moral purpose".

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THE EDITRESS

The Astrological Bulletin
23 Leonard St., London, E.C.2

Intuition or Telepathy

Their relation to pre-cognition

OF all the manifestations of the psychic world known to humanity, perhaps intuition is the hardest to define and to research into. So often what seems a promising example turns out to be just another form of telepathy, or our old friend "second sight".

Yet many people are convinced intuition does exist, and most women are equally convinced it is a reliable guide for them to follow in many important issues. Intellectual males do agree about its existence, but are more inclined to disagree with its trustworthiness, where woman's opinion of the male sex is concerned!

Philosophers, particularly in older days, tended to regard intuition as a kind of moral instinct, or conscience, telling us what is right or wrong, where we can obviously have had no material guidance given us in extreme babyhood. Just as young animals possess the instinct to stand up, run, climb and other such attributes, so the intuition within all living beings guides them to do certain things at certain times for no visible reason.

If we do research into the nature of intuition on such a basis, then probably extra-sensory perception seems the most promising angle from which to approach.

THE Rhine experiments at Duke University, U.S.A., have been going on for a long time, and are based on the use of a set of "symbolized" cards. Elaborate techniques have been built up, but reduced to the simplest terms, the experiments consist of one person, called the percipient, who cannot see the cards, "guessing" which card is being shown, or turned over.

The results are calculated statistically, to determine whether the proportion of "hits" is significantly greater than could be expected by chance.

But the experiment most likely to interest researchers into intuition was the one conducted in this country by Dr S. G. Soal. Dr Soal apparently failed to duplicate Dr Rhine's successes, but on re-examining his records, a curious fact emerged concerning one of the percipients.

This man had been "guessing" not the immediate card, but the one following, and sometimes the one after that. This opened up a whole new range of unexpected possibilities for research into what, at the time, was called "precognitive telepathy".

When we consider that there was no intention of even trying to guess a "future" card, the possibility of intuition being at work seems to be increased.

IF we take it that intuition is something occurring directly by the mind reaching a conclusion without the usual process of reason and analysis, we are bordering on the inspiration to which artists of all types are prone.

So often, indeed, we say of creative artists that they are "before their time". Why? Surely the answer must be that they are very strongly intuitive.

If they reasoned their work out, particularly as to possible buyers, then common sense—and even telepathy!—might well stop them from ever venturing on such experiments at all. Since their designs and conceptions would be in advance of the age, few would recognize their talent, and their worthiest efforts would be dismissed as trash.

Instead we find, time and time again, men like Jacob Epstein, Henry Moore, Picasso and others, who have suddenly produced something of which the contemporary generation can make little. A few years later it is hailed all over the world as a startling new expression of real genius.

IN this respect, we must regard intuition as some form of unknown instinct which tells us what is right for us in the future, even though it may not operate in the present. It seems to hint at foreknowledge of the mystical type, rather than the practical nature. (Perhaps for this reason it is so hard to evaluate satisfactorily at the time it appears.)

In other forms of occult research, we can see within a little if results are what we expect them to be, in a material sense. With the study of intuition, we tread on such translucent ground that we have to take a very great deal on trust.

When we look around us with psychic eyes, however, we must admit that there are indeed things going on which even the most down-to-earth materialist cannot explain away in ordinary terms.

People *do* have premonitions, experience telepathy, possess instincts for which no real reason can be adduced.

Once we accept the two worlds in which we all live, that of the material and that of the etheric, we begin to make our daily life fuller and far wider in scope. Instead of regarding ourselves as far too often tied down to dreary routine, we find our eyes opened to new horizons.

By NORA I. A. ROBINSON

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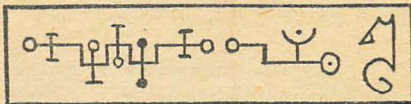
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—Mrs. M.A., Waddesdon, Bucks.



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 10/- 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.

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