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PREDICTION

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Edited by JAMES LEIGH

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THE POLICY OF "PREDICTION"

"With an absolutely open and impartial mind, we address ourselves to the occult world. If there be truth here, let its champions disclose it. If there be chicanery, let it be unmasked. Whatever facts we discover, let us seek to find their implications for ourselves as individuals . . . The function of PREDICTION is to explore these subjects that have too long been exploited, in the belief that if there be any truth in them, it will yield to patient and reasonable inquiry."

PREDICTION, No. 1, February, 1936

IS OCCULTISM A RELIGION?

IT is the province of *Prediction* to publish the facts and theories of the various occult sciences, but to remain independent of any organisation or “-ism” called forth to expound them.

In this age of propaganda, when almost every journal is the mouthpiece of some vested interest having an axe to grind or a grievance to ventilate, we believed that Occultism—which embraces so many subjects—should have a presentation entirely without bias. Only thus, we reasoned, could the various claims gain publicity without prejudice. Only thus could a student become acquainted with all shades of opinion before forming his own conclusions on the matters at issue.

New Religions

It is particularly gratifying, therefore, to find that this policy has gained the immediate and sustained enthusiasm of our readers. Their reaction is well expressed and typified in the following appreciation from Miss E. B., of Finsbury Park, London:

By chance I saw the first copy of *Prediction*, on my newsagent's counter. It is the most fascinating magazine I have ever read, and the 10th of each month has now a new meaning for me.

I admire your broadminded policy of dealing, not only with so many phases of Occultism, but the way they are presented to the reader. One feels free from all influence either for or against certain beliefs.

In considering the question at the head of this page, the above sentiments should be borne in mind. “Is Occultism a religion?” The question surely is one for individual decision. Time was when men could be dictated to on matters of religion—when they were bidden what beliefs they should hold and how they should cherish them. If there should be liberty for men in forming any opinion, it is here, in the world of religion, that this liberty should be most emphasised.

As it is, many students of Occultism have formed, very rightly, their own views upon the matter. The Spiritualist has established a new Church with its own peculiar order of service, which includes clairvoyance. The Theosophist has evolved, if not a new religion, at least an entirely new method of approaching religion. The Yogi, too, has long ago broken away from doctrinal religion.

The Spiritualist Faith

We could cite many other examples of the way in which occult thought and activity are affecting the religious life of the community. Certainly not *all* Spiritualists have broken away from the orthodox Church, but sufficient have done so to build several hundred Spiritualist Churches in this country alone. Not *all* Theosophists have abandoned the faith of their childhood, but sufficient in number to found several hundred Theosophical Lodges where Sunday services are regularly observed.

It is not, therefore, surprising to recall that on the occasion of the only Spiritualist broadcast in England, the speaker, Mr. E. W. Oaten, declared: “Spiritualism is my religion—my only religion. It satisfies the demands of my intellect and meets all the needs of my heart.”

So it is evident that to many people, one phase or another of the Occult is not only influencing their

EDITORIAL VIEWPOINT

religious outlook—it has become their religion. There is evidence, too, that within the orbit of orthodox theology, there is a growing and generous recognition of the soundness of much occult

thought. This new spirit is cordially expressed by Dr. Matthews, Dean of St. Paul's, who recently said “I do not agree with many eminent Churchmen in reprobating investigation of this (occult) kind. If there are facts which support the belief that death is not the end, we ought to know them and consider their import.”

Here is a striking contrast between the old and the new attitude of orthodoxy towards the occult world. Dr. Matthews' predecessor, Dean Inge, was at pains to condemn investigation of this kind—lock, stock and barrel. To-day many ministers holding distinguished positions in every denomination, frankly admit the importance of research in our field. Dr. Norman Maclean, one of the principals of the Church of Scotland, says that it is to Sir Oliver Lodge “more than to anyone else, that I owe my conviction of the reality of the Christian faith.” That is to say, Sir Oliver Lodge has made, like many other Occultists, a highly significant contribution to religion, for by his work in the sphere of psychical research, he has found ample proof to support Christian ideals and beliefs which formerly rested on the slender basis of faith.

Converted by Occultism

Who can say how many thousands of men and women, disappointed and harassed by the light of faith alone, have found in the fruits of Occultism a conviction which led them forward from agnosticism to belief? Let us quote from another letter we received some days ago. Writing from Montreal, Mr. R. H. says:

I want to express my deep appreciation of your Editorial in the May issue of *Prediction*, “Science and the Unseen World.”

Having lately lost my dear wife by death after 30 years' happy married life, and having been in the past just such a one mentioned in your Editorial as believing only in the material, your message was a real revelation to me, and has greatly helped me to a realisation of the spiritual nature of essential matters.

“Is Occultism a religion?” To many, assuredly it has become so. To others, it has added to their faith knowledge, and this knowledge has strengthened and broadened their whole religious experience. Indeed, religion and the occult have always been closely associated. Every new religious revelation has been ushered into the world through the medium of occult phenomena: our own Christianity with its early signs and wonders, its close union with the spiritual world, is not alone in this respect. Revelation from the spiritual world implies that there must be some medium through which the revelation can be revealed; hence the need of mediumship of the highest order, and the accompanying tide of occult manifestations.

But does it much matter whether we agree or disagree on the question “Is Occultism a religion?” In our view, there is no virtue in the name a man imparts to his religion. Labels have no significance. Many a materialist lives a life devoted largely to befriending his neighbours and making the world a better place for his fellow-men. Only in so far as our religion—whatever name we give to it—increases our capacity in this respect, does it count in the “Kingdom of Heaven.”

The CURSE That DOOMED The KAISER

A diamond of fabulous value, once owned by King Solomon and eventually placed in the Prussian Crown, has a sinister history of ill-fortune and treachery behind it. ARTHUR

HETTLETON discloses the whole tragic story

"It was the curse, Monsieur, the terrible tradition of the family. I tell you—
I know! Never throughout the Great War did I doubt the eventual victory of the Allies. The House of Hohenzollern was doomed to its fate. The curse of the Blaze of Glory has hovered over it for centuries."

The words were uttered by a vehement little Frenchman in a London club recently. Conversation had turned to the German Royal Family and the Ex-Kaiser in particular, now living in exile at Doorn. But you will also hear the story repeated on the Continent and elsewhere and you will be brave if, after hearing the facts, you dismiss the tale as a mere legend.

It was about 1888 that the gem and its curse first became actively associated with the present Ex-Kaiser. National celebrations were to take place in Germany, for the Emperor had recently ascended to the throne and was to be crowned. The Prussian crown jewels were to be brought out for the event and the magnificent crown itself would be used for the ceremony.

A Monster Diamond

Chief among the many valuable stones that embellished this was a glittering and monster diamond. Its scintillating facets made it the outstanding gem of the entire collection.

Dealers in precious stones were aware that almost any price would have been paid for this jewel, had the Emperor been willing to dispose of it. They knew equally well that the sale of the gem was about as likely as the sale of the Kaiser's birthright to the throne. The gem had been handed down the Royal Family from the very inception of the House of Hohenzollern.

Yet, to one or two of the officials who knew the history of that stone its placing on the head of the Emperor brought a feeling of fear.

in this special article exclusive to
PREDICTION.

Unlike the cheering crowds, they knew its full story. It is a story of treachery, covetousness and murder—a tale of sinister

happenings that seem to have followed the diamond since Biblical days.

Its history began in Old Testament times—the days of King Solomon's glory. Solomon, of course, owned vast wealth in the form of jewels, but one of his most prized possessions was a monster gem that adorned his turban. Many guesses have since been hazarded at its present-day value, but records agree that even in Old Testament days the stone was worth a king's ransom.

Solomon had his own sign engraved upon it and it formed the central piece of the jewels he wore.

Where the stone actually came from is undecided, but it is suggested that even before the time of Solomon it was well known. No sooner had the King introduced it into his turban than superstition began to weave fantastic stories round the gem.

Its sinister influence came to the forefront when Solomon became fascinated by the Queen of Sheba. Nothing would satisfy this wealthy woman than that she be allowed to add the gem to her own collection. Solomon agreed and even went to the length of having his Queen's monogram inscribed on the reverse side to his own.

The Queen Murdered

From this moment the curse became active. The Queen found herself marked for the attention of the bandit, El-Hakin. The stories of the fabulous value of the diamond had already whetted the appetite of this notorious outlaw and he regarded the Queen's possession of it as now offering him a chance to gain it.

He laid his plans well—so carefully that the Queen's soldiers were surprised and she herself was murdered.



THE EX-KAISER

From time immemorial there has been a belief in the possibility of a "curse" being made through the use of Occult power. Frank Lind, elsewhere in this issue, deals with the pros and cons of the matter.

A CURSE THAT LINGERED ON

(Continued from previous page)

El-Hakin's victory was short, however. The curse of the "Blaze of Glory" (as the jewel had now come to be called) was as active as ever. His leaders turned upon him unexpectedly and within a fortnight of the Queen's murder, he too had been betrayed and killed.

Afterwards, for centuries the whereabouts of the diamond remained unknown. The tragic curse appeared to have lapsed.

Then, in Prussia, during the early part of the Hohenzollern dynasty, a Jew was imprisoned in the castle of one of the Ex-Kaiser's ancestors. When the prisoner's effects were confiscated, they were found to contain the accursed gem.

Threats of death failed to suppress the fellow's shouts that the stealing of his diamond would incur a perpetual curse for the Hohenzollerns. Morning added yet another death to the tragedies already associated with the "Blaze of Glory," for the Jew was found hanging on the castle walls.

Kaiser Warned

The soldiers laughed over the 'curse' and the gem, still bearing the marks of Solomon and the Queen of Sheba, was eventually found a place in the Prussian crown.

That is how, in 1888, it came to adorn the head of the Kaiser.

To-day there are people who will tell you that by this action the Emperor's reign was doomed. Like the vehement little Frenchman in London recently, they believe that the curse of the "Blaze of Glory" has never fully spent itself.

The tradition has been supported by learned professors, as well as by the rank and file. The Ex-Kaiser himself knew the story attached to his crown and though he personally has never placed any faith in the suggested curse, he listened patiently to the several members of his staff when they attempted to warn him.

The tradition received special emphasis during the years 1919-1922—the period when the final fate of the Imperial House was sealed.

"Becoming a Fatalist"

Among the eminent men who supported the story and tried to persuade the Kaiser to get rid of the diamond, was the keeper of the crown jewels, an authority on historical antiques.

The Kaiser made a characteristic reply to the effect that he had been crowned by his people and that no curse could in the least affect the Prussian dynasty.

Yet remarks he has made in recent years, in exile at Doorn, reveal that he is something of a fatalist.

"I believe that trials and tribulations are brought by God for His own good purpose," he declared not long ago.

Perhaps behind that statement lies also a belief that influences unrecognised in everyday affairs may play a prominent part in life—such as, for instance, that tragic gem, the "Blaze of Glory."

Dreamt Name of Winning Horse

DESPITE the fact that most famous dreams consist of "Imagination run riot, free from the guiding influence of reason," there still remains a number that are truly prophetic and I well remember one that my wife experienced some years ago, that I will recount. It was all the more remarkable because it touched upon horse-racing, a subject my wife heartily disliked, and one never mentioned in the home circle.

I was awakened early one morning through being thumped on the back and hearing her calling, "Son of a Gun has won! Son of a Gun has won!"

"Whatever are you talking about?" I asked.

"Can't you hear the crowd calling?" she exclaimed, "I tell you Son of a Gun has won."

Then she suddenly realised that she had been dreaming and with a mild apology, turned over and went to sleep again.

At breakfast time I mentioned the dream to my father and he reminded me that a horse of that name was running that very day in an important race, and declared his intention of "having a bit on" which he did to some advantage. During the morning I mentioned the name of the horse to my workmates, but they just laughed—it was such an outsider!

Only the foreman lent a sympathetic ear, and he and I scraped a few shillings together and put it on for luck. A few hours later "Son of a Gun" romped home an easy winner, and for each shilling invested we received a golden sovereign!

I really thought, with such a successful prophet by my side, that my fortune was made, but alas, nothing that I could say or do would induce her to repeat the performance.

Can anyone explain why just for that one solitary moment, she should glimpse the shadow of a coming event?

CHAS. E. OLIVER.

"Petitor," Dunally Park, Shepperton, Middx.

NEXT MONTH

PSYCHIC PHENOMENA
AMONG THE MUSLIMS

By the Imam of
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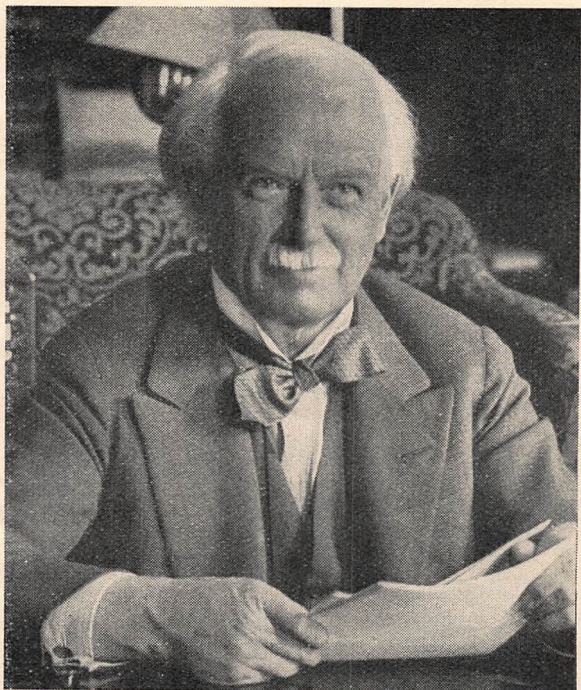
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with Practical Instructions

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the AUGUST

"PREDICTION"

On Sale Everywhere on July 10th



Mr. Lloyd George's head increased in circumference from 23 inches in 1903—long before he became famous—to 23½ inches in 1909, when he was Chancellor of the Exchequer.

Your HEAD Reveals Your CHARACTER

WHAT is the story your head tells? Our contributor sets down certain observations, based on long inquiry in this fascinating line of character delineation. Compare his conclusions with your own experience—you will be surprised at the accuracy of his observations.

A HEAD reveals its owner's story, and since a head is plain to see, it is useful to be able to read from it our own and other people's stories. Although there are other ways of diagnosing character and delineating the thousand and one traits that compound our make-up, none is quite so simple and easy to understand as the story our head reveals.

The head is the "office" of the human "factory." It contains the sum total of our intelligence and reveals our many-sided activities in no uncertain way. Although character and a life's story are written in every limb and feature of the body, the head remains the most certain guide, as it alters least during life. Body cells and tissues are renewed at least once a year; brain cells are far too highly specialised ever to be renewed. They develop and unfold, and in their development shape the head, so revealing the nature of the intelligence awakened.

Three Main Types

Singularly enough, we all have the same number of brain cells, but the difference arises in the number and kind that are awakened. According to the faculties that they represent, the brain cells can be divided into three groups—the conceptive, the deductive and the perceptive. These three groups lie in three well-defined areas.

The conceptive group of brain cells occupies the part around the crown of our head. The deductive group crowds the frontal area, and the perceptive group is arranged along the base of the brain, over the eyes, behind the ears and at the back of the neck.

According to the relative

development of these three groups so our head is shaped. The three avenues of thought are clearly defined, (i) the idealistic, (ii) the reasoning or logical and (iii) the materialistic, through the respective development of these brain groups. Very rarely is a head so shaped as to indicate that each area is equal in its development. Consequently, all heads, broadly speaking, can be divided into three shapes—squarish, oval and round, so betraying the ultimate trend of the owner's thoughts.

To find our shape gives us our own story. For this, we need to go to our mirror and examine our head from three angles—the front, the side, and (with the aid of a hand mirror) the top.

What a Square Head Means

The square head is the easiest to be sure about at first. From the front, we can draw a good likeness of the face in straight lines. Temples, cheeks and the angle of the jawbone make almost parallel lines. The forehead is high, square and flat above the eyes. The chin is also angular.

In profile, the forehead rises perpendicularly from the eyebrows. It may even bulge slightly forward, but never slopes backwards. The plan of the head from above reveals the squareness, but always with a slight overdevelopment at the fore of the head.

This square type of person owes the shape of his head to the development of the frontal area of his brain cells, wherein lie the faculties of intellect—reason, logic, calculation, etc. In character, they are cold and analytical, moved by judicial rather than emotional reasons. They love law and order, are often neat and tidy, and like to have life neatly ticketed and pigeon-holed for easy reference.

In reasoning they are strictly deductive, and fond of facts and statistics, rather than supposition and enthusiasm. Consequently, their mental faculties carry them into the professions that rule and order

By
S. B. WHITEHEAD, D.Sc.

CHARACTER From The HEAD

(Continued from previous page)

the procedure of business. They reduce life to system, and our most successful lawyers, judges, bankers, accountants, technicians, architects, etc., are recruited from square-headed people.

Reason rather than emotion rules their lives, and they are inclined to be ruthless and inconsiderate in achieving their ends. Being quick thinking and facile in the control of their muscular structure, square-headed people are excellent at all sports, and our football teams and the athletic world generally, is crowded with them. Again, they are able to carve out successful careers for themselves on the stage and in the film studio.

They need to guard against inconsideration of other people's feelings, and to remember that life has a purpose and ideals are worth something. Heart and mind should be given an equal hearing in making decisions.

The Oval-Headed Type

The *oval*-headed people are directly opposed to the straight-laced, square-headed type. Their full face can best be described as an egg-shape. The forehead is high and domed, the features long and narrow, and the chin tapering.

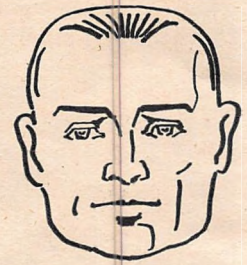


LEFT — The oval type of head marks the idealist. Such people are lovers of art, careless in dress, and are moved by the spirit of inquiry. Poets, painters, and creators.

In profile, the face is semi-oval, and every feature expresses the long curve. The forehead slopes and rises to the crown of the head in one sweep. The jaw line is curved, and the head has a long look when measured from chin to crown. Looking down on the head from above, there can be seen the same egg-shaped outline, narrow at the forehead, and wide at the back.

The head reveals the basic development of the conceptive and idealistic faculties. Morality, spirituality, mysticism, and such like traits are to the fore in this type of person. They are the followers of Art in all its pursuits, and emotion and impulse rule the order of their going. Frequently untidy in habit, careless in dress and caring little for method and order, they are fired by their ideals, and live in a world of fantasy all to themselves.

These are the people who "rush in where angels fear to tread," the ones who do things because they are not aware that they "cannot be done." The great explorers, inventors, pioneers, and leaders may be numbered among the *oval*-headed people. Being keenly sensitive and impressionable, they are easily uplifted or depressed, and



The square type of head usually indicates a cold and critical nature, a lover of law and order and reason, rather than emotion, rules all deliberations.

live a life that is cast either in the highest heavens or the deepest blues. The even tenor that is achieved by the *square*-headed person can never be theirs.

Artistic People

Our poets, writers, painters, sculptors and great social and religious reformers have been born in the *oval*-headed class. They love to dance, to dream and be artistic, but pay little attention to the reality of life in a material sense.

By schooling themselves to a daily routine and guarding themselves against cynicism and sarcasm, the *oval*-headed people can bring their talents into the realm of practical use.

RIGHT — Another, and quite different type — the round head. Slow in thinking and talking, once they grasp an idea, they are immovable. They are happy and serene in their disposition.



—And The Round Heads

Finally, there are the *round*-headed people, whose faces can be drawn with circles. These are the largest class of people in the world. Their faces are pleasant and round. The forehead is broad, often low, and the face is widest across the temples. The perceptive area of the brain, immediately over the eyes, gives them heavy brows, and shrewdness shines in their eyes.

Viewed in profile, the round-head reveals a round forehead. The rotundity extends to the whole of the head. The head is well developed over the eyes and behind the ears, frequently setting into a thick neck. The profile is rounded into an easy, pleasant jaw line and the eyes remain deeply set. The plan of the head shows the widest part of the head to be in the middle above the ears.

These people are more physically capable of expressing their intelligence through their hands than the other two types. They are slow but sure in their thinking, and having once grasped an idea, are tenacious in holding to it.

In temperament, they are neither cold like the square-headed, nor morose like the oval-headed, but the most happy and serene of people. When matters do upset

JULY—WHAT THE STARS FORETELL

"One is afraid of war breaking out At least two nations will come within an ace of hostilities."

IN a general sense, July is a favourable month to all born when the Sun was in the so-called "Watery" zone of the Zodiac, which includes July, March and November. From a general point of view, i.e., in respect of the ephemeral influence ruling the date itself, the best days in July are: the 8th, 10th, 13th, 20th, 28th and 29th. For information as to July birth anniversaries, turn to page 253. Readers are also recommended to turn to the article on Planetary Hours, which gives some useful information about choosing propitious times of the day.

Are We Interested?

It is deplorably apparent that the general population of these Isles has little interest in or understanding of world events and international relationships. People are infinitely more anxious to read an unsavoury divorce case or gloat over the latest bit of scandal involving film stars than they are to read of the great events that are happening abroad. The fact that a sudden international crisis might tear husbands and brothers from their homes to die miserably in a bloody war abroad, seems to concern the average Englishwoman but little.

Grave Danger

Which reflection is provoked by the fact that July is notoriously a danger month in regard to world events. The latter half of July and the first half of August have repeatedly been marked by the outbreak of ghastly wars. Further, the Eclipses of June 19th, 1936, and July 4th, 1936, are both at the time configured with Mars—the planet of war and strife. For these and many other reasons one is afraid of war breaking out. In my opinion at least two nations of the world will come within an ace of open hostilities. May the gods who watch over our country, our little children and the security of us all, cause this thing to pass away from us!

As I have repeatedly stated in these pages, I hope and believe that Great Britain at least will escape war in 1936. Yet when one reads of the conditions of political

life and witnesses the progress of that unscrupulous game of mass-exploitation that passes under the name of politics one despairs. Fortunately, the permanent officials in Whitehall and elsewhere are comparatively a sane and restrained body of men. They act as a balance weight and a brake on the erratic and inane running of the Parliamentary machine.

Best of all, we have the Throne, the keystone of Britain's strength and sanity.

Other countries are not so fortunate.

FRANCE will hear the preliminary rumblings of popular discontent—rumblings which will grow into a destructive roar later. This is a serious matter for us for nobody knows how deeply our politicians have committed us to support France. Another big scandal will soon disturb the French nation and no doubt have its repercussions in Britain.

GERMANY will continue on the course mapped out for her by the rulers who stand behind Hitler. It is excessively unlikely that she will attempt any sabre-rattling just now. She made that mistake before the last war, but in the next war against France, Germany will make no mistake.



R. H. NAYLOR says "July is notoriously a danger month in world events."

Will Roosevelt Be Re-elected?

RUSSIA—that great country about which we know less than nothing—is gradually returning to sanity: she will not live up to popular expectation and attack Japan, neither will she slide back into revolutionary chaos. Nevertheless, I should not advise readers of *Prediction* to spend their holidays in Russia!

THE UNITED STATES OF AMERICA—that amazing ant-heap of diverse races, governments and temperaments—will progress healthily. The shadow of the coming Presidential election hangs over the land, but so far as my present ideas are a guide, my conclusion is that Roosevelt will be re-elected. I am proposing to go more fully into this question: an article on this subject—with the Editor's permission—will appear in the next issue of *Prediction*.

By R. H. NAYLOR



July from an Astrologer's point of view. This illustration is reproduced from the "Shepherd's Kalendar." (Fifteenth century).

JULY, 1936, is an interesting month for students of the stars. On the first Saturday of the month (the 4th) the Moon is eclipsed in the 10th degree of Capricorn. At the time the Silver Lady of the Heavens is distant but a few degrees of celestial longitude from the planets Mars and Venus, although at the same time she is in benefic configuration with Uranus and Neptune.

This Eclipse is of double importance, following as it does upon an Eclipse of the Sun on the 19th June.* Further notes on the probable world effects of these Eclipses and their bearing upon individual readers of *Prediction* will be found elsewhere in this issue.

The Stars in Their Courses

MERCURY will scarcely be visible this month to unaided eyesight. About the 15th it will appear from the Earth to be very close indeed to Mars—a position which surely has an important Astrological meaning. Parts of Africa, India and Scotland will be affected thereby.

VENUS is in Cancer at the beginning of the month, but passes into Leo on the 18th and stays there until August 10th—a position which will no doubt favour France. During July it will not be favourably placed for observation.

MARS is passing through the zodiacal zone of Cancer, but is actually in the constellation Gemini. Towards the end of the month you will be able to see it as a "morning star."

JUPITER is in the middle of Sagittarius and is *Retrograde*, i.e., moving contrary to the order of the Zodiacal Signs. As a matter of fact Jupiter has been retracing his steps ever since the 11th April last and does not turn direct

*See the June number of *Prediction*.

FOR THE THEIR GOOD AND BAD POINTS

again until the 12th August. You may see a point of honey-coloured light which is Jupiter, away down in the Southern heavens as evening darkens the sky.

SATURN will be fairly easily seen by amateur Astronomers towards midnight as a pin-point, wanly ashen in colour, being high in the South Eastern sky. With some telescopes his rings can be observed.

URANUS, NEPTUNE and PLUTO are not visible to the naked eye. Neptune is in the middle of Virgo. Pluto is in the end of the sign Cancer; and you will find Uranus in the first half of the sign Taurus.

The Sun entered Cancer, the Fourth Sign of the Zodiac at 2.22 p.m. (G.M.T.) on the 21st June. It will remain there until 1.18 a.m. (G.M.T.) on Thursday, July 23rd. It then passes into Leo.

Whilst it is passing through Leo the Sun tends to produce certain characteristics in humans who are passing through the gates of birth and one might go so far as to say that it confers upon them certain probabilities regarding career and fortune.

SUN IN CANCER from the beginning of the month up to and including July 23rd. (See June issue of *Prediction*)

There is an immense assortment of sub-types born with the Sun in Cancer but they nearly all have certain basic characteristics—caution, persistency, devotion to home and family, coupled with a paradoxically strong travel instinct.

Men born with the Sun in Cancer more or less "take after" the mother in the majority of cases. Study water and you have the key to the Cancer temperament. On the surface they appear placid, beneath, there may be strong undercurrents of emotion. Water can be lashed to waves and foam, it will absorb dyes of every colour, it will flow wherever an outlet is provided. It has one unchangeable peculiarity—it is incompressible.

In just the same way the inner fabric of the Cancer temperament cannot be altered: it is the same yesterday, to-day and forever. Never flatter yourself that you can convert, or force, a Cancer subject to accept your point of view if he or she is unwilling.

Silver is said to be lucky metal for Cancerians to wear; aquamarine and moon-stone are appropriate gems; Monday and the days of the Moon's quarters are propitious days; soft green pastel tints are the lucky colours; and the number 2 seems to have lucky associations.

SUN IN LEO (between July 24th and end of month).

Apparently frank and easy, nevertheless the back areas of the Leo make-up are hard to understand and difficult to analyse.

First of all, Mr. or Mrs. Leo is unconquerably proud. Pride is the primal urge in the Leo character. If Leo people are true to their birth-sign, nothing but the best will content them; that is why they (a) are hopelessly

JULY BORN

BY

R.H.NAYLOR

extravagant and even wasteful if they develop on selfish lines, (b) love, pomp, power and position.

If they are elementary types this merely means a tendency to "swank," if of a finer spiritual fibre it means they are natural bosses, fitted for power and rule.

Next, they are fundamentally artistic. That artistic urge may express itself in the arrangement of line and colour, in music, the ability for stage, screen or design. Whatever form the Leo artistic impulse may take it will infallibly give a love of beauty, luxury and dignity. In short, the Leo type specialise in the theory and practice of the art of life.

In prosperity they are generous—sometimes notoriously so. In straitened circumstances they tend to become fretful—moth-eaten, as it were, in the temperamental sense.

"Slow to Marry"

One constant feature in the Leo character is a belief in the divine right of Leo. They never for a moment doubt that they *are* the people. It is difficult for them to work hard: yet it must be confessed that they can and do work furiously when the need arises.

The Leo nature is strongly magnetic to the opposite sex: hence friendships and love affairs come easily. Curiously enough they are slow to marry.

Falling in Love

Yes, Leo folk are slow to marry but quick to fall in love. The trouble is that falling in love does not necessarily mean a permanent attachment. There is a streak of fickleness that is hard to define but has nevertheless to be reckoned with. Hence, engagements are tentatively arranged or marriages announced only to fall through and come to nothing.

But the Leo nature is genuinely affectionate. There is an apparent warmth and sincerity about the sons and daughters of "The Lion" which cannot be found in other types.

"They Love Cats"

And how they do love cats. Curiously enough, there is nothing "catty" about the female Leo. Both sexes have a weakness for brown shoes and tweeds. Both sexes love to talk sport yet are none too keen on personal participation in strenuous athletics.

To get the best out of brother or sister Leo—flatter! Lay it on thick and then some! A little nonsense of this kind pleases Leo, does you no harm and makes things easy all round.

Lastly, in matters of sport or speculation one is pretty safe in taking the advice of a Leo. They usually have the veritable information, straight from the horse's mouth, as it were.

Another peculiarity of the female Leo is her love of furs. There never was a daughter of the sun that did not somehow manage to acquire a reasonably good fur for her wardrobe. In the Leo home

you will see (1) at least one picture of a tiger, lion, cat or panther; (2) at least one good skin rug; (3) at least a little yellow worked into the decorative scheme.

Luck for Leo Folk

Lies In

—the number 1 (and often in 4)

—the diamond and sunstone

—shades of yellow, orange and golden

—middle life and the early 60's

—noon day, the summer, Sunday

—bank holidays

THE STARS AND YOU

IT is curious that the very first birth-anniversary in July, on Wednesday 1st, shows most reassuring portents. This is good (1) as a heartening portent for the population in general; (2) for those whose birth anniversary it is.

There is a good aspect of Neptune on the 6th which will help artistic folk whose anniversaries fall near there.

The MOON'S NODE is now passing through an area which will benefit folk born just after Christmas in any year.

MERCURY quickens the mentalities and speeds up the affairs of readers born in June, July and early August: but—

VENUS in her turn stimulates the emotions of readers born in July or August.

MARS brings his usual spot of bother for those born late in June and in the early part of July. This should not worry owners of such birthdays, for once it is understood the influence of Mars gives driving force and energy.

The ECLIPSE of July 4th has a special interest for people whose anniversaries fall in the first 10 days of July or the first 10 days of January. To most birth-dates falling in either of the periods named it brings a possibility and even probability of changes of residence or readjustment of business interests, etc.

There is a good crop of lucky birthday anniversaries from the 23rd to the end of the month. The 24th, 28th, 29th, 30th and 31st all carry many hopeful portents.

PLANETARY HOURS —

The Key to Time and Chance

"For everything there is a Season, and a
"Time for every purpose under heaven . . ."

EVERYBODY is familiar with the wise sayings attributed to the Hebrew King, but few pause to consider them. Go over the first part of the 3rd chapter of Ecclesiastes, word by word. It is more than the symbolical diction of a poet. It is not a series of pegs on which to hang irrelevant sermons. It is the living truth! The writer of these words KNEW, and he meant, literally, what he said:

If this be true—and few there are who would wholly deny it—how then shall one find the appropriate time for a given purpose? If there is a "time to plant and a time to pluck up that which is planted," by what method should it be defined? It is not sufficient to say that the most convenient and apparently most favourable time should be chosen. Solomon was not warning us to sow in Spring and reap in the Autumn—these are obvious essentials. He referred to the right time ASTROLOGICALLY. Many a good ship has sailed on a sunny day with favouring wind and tide, but never returned. There is an "X" in the equation of successful issue that cannot be solved by mere opportunism.

It will be apparent that the "right time" at which to start a thing cannot always be found by ordinary foresight. Each of us can quote instances of an inexplicable factor making or marring the success of a venture. Jones and Robinson, both men of ability and energy, start in business, both having, without doubt, laid skilful plans beforehand. Yet somehow Jones prospers and Robinson does not. Who is there among us who cannot remember, say, a holiday or a visit, upon which "everything went wrong"? Or a minor venture (on which we bestowed but little care or attention) upon which fortune seemed to smile and which ended successfully and profitably? Just as Jones started at a time when the Astrological influences were propitious and Robinson chose an unfortunate period: so the bad holiday commenced, perhaps, under threatening aspects, but our fortunate little venture started right.

The ideal method of ascertaining whether a given moment is propitious would, of course, be to consider the ephemeral positions and aspects of the planets, in relation to the Horoscope of birth. But such a method involves some little technical knowledge. Many who will read this have not the time nor the opportunity to learn Astrology sufficiently well to use the ideal method, yet with a very little study such readers could arrive at approximately correct and certainly useful results.

There is no room in this little article to go into the

history or theory of our subject. Briefly, the theory of planetary rulership over days and hours is:

Each day is ruled by a certain planet, which has an overshadowing or controlling influence over the day as a whole. Each day is further subdivided into hours and smaller periods. It depends upon the particular system used as to whether those hours are twelve or twenty-four in number; or their sequence commences at midnight, sunrise, noon or sunset.

The number of systems by which the planetary hours may be determined is legion. Further research only increases the confusion. Yet the principle of application is similar in all cases:

Each planet has its own particular influence: Saturn is unfortunate for most things, Jupiter fortunate, Venus favours love, Mars strife; and so forth. All that there is to do is to see that a planet favourable to the work in hand is in power—i.e., that the project is started in the HOUR of that planet.

Readers of *Prediction* who are beginning or have already begun to take an intelligent interest in Astrological lore will find useful the following brief notes regarding three of the planets*—the others will be dealt with in the August *Prediction*—and the method of locating the planetary hours.

THE MOON

has the most obvious effect upon terrestrial life, animate and inanimate. Many people, especially those born in July or January, are conscious of a distinct reaction to the phases of the Moon.

Basic nature—Neither good nor evil: unstable: the nature of its influence depends greatly upon the sign it is in and the nature of the planets in close aspect to it.

Duration of effect—Fleeting, soon over, unreliable, hard to judge. Sign and aspect have to be considered, as above.

Intensity of power—Not very great and at all times depending on sign and aspects.

Favourable for—Minor ventures only, or anything which it is intended to bring to a quick conclusion. Domestic matters may be adjusted and short journeys made. Buying and selling.

Unfavourable for—Doing anything intended to be of a lasting nature: undertakings which depend upon the loyalty of others. Important financial transactions or business matters.

MERCURY

"The Winged Messenger of the Gods."

Basic nature—As in the case of the Moon, the influence of Mercury is of a convertible nature, though not quite

*In Astrology it is convenient to refer to the Sun and Moon as "planets."

MESSAGES *For All* JULY BIRTHDAYS

July 1st. A year of steady progress if you keep to the beaten tracks. Excellent for the socially ambitious. Family differences will be healed and romance will overshadow the younger members. Distinction for the artistic and musical. Promise of improved health conditions.

July 2nd. Commonsense means everything this year. Do not be beguiled by promises or impressed by threats. Do all the things that are "done" and associate with the obviously prosperous business man rather than with the idealist. Threatened law proceedings turn out satisfactorily, but avoid contention if you can. Prospects of money through insurance or other extraneous source.

July 3rd. A slow-moving year lies ahead, but if you know how to be a good tortoise you will beat the hares easily. Better not experiment this year, for risks will prove costly in the long run. The less you have to do with relatives the better you will fare: associate with younger rather than older folk. Guard against nervous tension and depression by seeking exercise and entertainment. Lovers' plans may be upset by elders, but difficulties are successfully overcome.

July 4th. This will be an exhilarating year if you cultivate a sense of humour and like adventure. Your birthday gifts are varied—family partings and change of residence, romantic experiences not necessarily ending in marriage, new interests, new friendships, a probable sea journey, an accident, contention with associates and estrangements—these are a few of the year's probabilities.

July 5th. One of the smoothest and easiest anniversaries of the month—especially for the elderly and those in staid established circumstances. For once the counsels of age overcome the impetuosity of youth. But whatever your age, cultivate the social side of business acquaintanceship. Invest in land or property, especially if near water. Spend your high days and holidays on or near the sea.

July 6th. Don't try stern, strong methods during the coming twelve months: use tact and finesse in both business and private affairs. Ideas pay very well if you happen to be connected with the sea, the screen, the stage or advertising. It will be difficult to be practical, anyway, but some dreams will materialise. A domestic crisis of some kind is threatened—avoid estrangements. Young folk, scribblers and travellers do well.

July 7th. Your best experiences and benefits this year will come through travel, writing and relatives. If you are young and athletic you will carry off the honours. If you are middle-aged and sporty, your bag will be well filled. If you are elderly, a good time through young people is promised. Financial improvement is promised. If you are wise you will open your eyes and keep your mouth closed, however.

THESE forecasts are not worked out for fortune-telling purposes. They are intended as a guide to tendencies which will probably operate in the course of the twelve months subsequent to the 1936 Birth Anniversary. Formulated for the purpose of enabling readers to check their own Astrological studies, they must under no circumstances be taken as fatalistic.

July 8th. Like the curate's egg, this anniversary is decidedly only good in parts. Try to be charitable, especially to the elderly, although they will try you sorely. And don't make confidantes. Don't procrastinate and don't invest, don't alter plans and don't introspect. But the young will marry or become engaged. A fair standard of health will be maintained.

July 10th. On the whole a good year lies ahead of you: but you will tend to busy over and worry excessively about details. Cultivate optimism and concentration and don't take notice of trifles. The sportsman and investor do well. Elderly people will tie you down if you permit them. Use your own discretion and make your own decisions, for advice, if asked, will only confuse you the more.

July 11th. Despite difficulties and obstacles there should be progress made during the ensuing twelve months. Things to avoid are contention and conflict, errors of judgment and hasty action. Money will be made but health a little upset. If you are interested in sports, don't overdo the enthusiasm. Young people in love may find themselves falling out with the beloved.

July 12th. A happy year for and with young people. Good for those whose business lies in advertising and travel. Cultivate new ideas and don't be hesitant over putting your plans into action. Romantic experiences for those of all ages and possible travel. Don't let nerves get the better of you.

July 13th. A year when opportunities will be offered: changes occur. The more original and unconventional you are the greater your advancement. A good year for the inventor, electrician, the traveller and the adventurer. Improvement in most directions, especially health. There may be estrangement in the domestic sphere. Money could be made.

July 14th. A favourable twelve months on the whole. Family difference will be healed and engagements and marriages among the

indicated and elderly business associates prove helpful. Good for the traveller and the sportsman.

July 15th. A year for careful thought rather than hasty action, at the same time unnecessary delay is to be avoided both in business and personal affairs. This is a year for the elderly and practical, the idealist and impractical will have a difficult time. Those in business will suffer through misplaced confidence. Risks of all kinds should be avoided so should stimulants.

July 16th. Much depends upon your pet philosophy this year. If you take life seriously you may become a little doleful; if you are an optimist you will plod along till the clouds roll away. Yet out of apparent evil will come good. Stick to routine as closely as possible, for delays and frustrations occur in the carrying out of plans. Do not invest in real estate. The young and those who wield the pen do well.

July 17th. Fortune this year favours the bold and hard work will bring real rewards. Be enterprising; but guard against accidents: don't quarrel. This will be a memorable anniversary for the inventive and those with unusual ideas. An excellent year if you have to do with the sea or its products, the air, or the entertainment world. And there is romance for all ages, too.

July 18th. Are you ambitious? Then this year will mark an important stage in your progress. If the recent past has been uncertain, then the next twelve month will put you on your feet again. Family crises lead to better understandings and lovers' dreams come true. There will be much to do with your folk and their affairs and gain through elderly relatives.

July 19th. For those in love and not yet married, fate unexpectedly clears a road—albeit an extraordinary one. For the married there will be at least one crisis about May next: keep your head and the storm will blow over. For the artist and the musician it will be a year to remember. For all, however, there will be surprising financial fluctuations, some crises and near squeaks: but luck for the most part improves.

July 20th. A brighter year. Money made or acquired. Most things turn out well. Cultivate the prosperous and influential type in business. Some travel is likely, perhaps for reasons of business. The young and elderly get together advantageously. Business affairs will move along easily and smoothly.

July 21st. A year of uncertainty and hesitancy lies ahead. Muddle and complication will ensue if you do not keep your affairs in a simple and straightforward manner. Don't be put off with promises or upset by threats. Use tact and discretion in your dealings with others. Some travel may come about. It is a good year for preparing for future events, but current events will suffer through delay and hindrance.

July 22nd. Some interesting experiences can be expected during the next year. In business and personal life the unexpected turns up. Don't lend or borrow money if you can help it for you will be the loser either way. This is a year when unconventional methods prove successful. Good for the sportsman and athlete. A hectic year for lovers.

By **R. H. NAYLOR**

younger folk, even the not-so-young will recapture something of the romance of their youth. Steady business progress seems

NAYLOR'S BIRTHDAY MESSAGES

For Those Born Between July 23rd and July 31st

(Continued from previous page)

July 23rd. The year commences in a sluggish manner but brightens considerably later on. Much to do with young people but elderly relatives will prove somewhat trying. In business keep up-to-date. Uncertainty and hesitancy are to be avoided. Don't give way to depression otherwise you will miss opportunities. Health should be excellent.

July 24th. A change of some kind can be anticipated, perhaps in business, in any case financial improvement seems exceptionally likely. Happiness through young people and the older ones feel settled and satisfied. Travel if you possibly can, it will do you the world of good. Artists and those interested in the theatre or cinema will have a good year.

July 25th. Caution should be your watchword this year. There are many things to be avoided. Conflict, disagreement, rash judgment and hasty action are just a few. You will be filled with overflowing energy but the trouble is to use this aright. Exercise tact and discretion and keep your tongue and actions well in hand. Love affairs will be

tempestuous and broken engagements are threatened.

July 26th. A busy year with an undercurrent of uncertainty and unrest. Watch your nerves and get plenty of exercise and sleep. Overconfidence will be this year's besetting sin. In all things be temperate and orderly, stick to routine and avoid shouting from the house-tops. Some trouble through young relatives may be expected.

July 27th. A critical time lies ahead for the single and for the married. Ties broken and estrangements in the family circle. In business those whose interests lie along orthodox lines will benefit the most. Nevertheless, the artistic will experience a favourable year, those in original and out-of-the-way pursuits will find progress very difficult. Travel if possible.

July 28th. *A propitious year lies ahead of those whose anniversaries occur to-day. Downright, positive methods will pay. Those employed in the "heavy" industries will prosper. A good year*

for all interested in sport. Money will be made through sheer effort of will. Elderly relatives and associates help enormously. A good year for lovers, especially the fair sex.

July 29th. A favourable year for most things and most people. The ones who will not prosper will be the philanderer and the idealist. Opportunities will be presented and money made. One thing to avoid is misplaced confidence. Associate yourself with the conventional business type of person, you will benefit most from such. Engagements and marriages in the family. Health excellent.

July 30th. Don't expect to have things all your own way this year. There is bound to be interference from elders, but the possibility of gain through young associates must not be overlooked. Some disappointment may rather damp your enthusiasm, but don't get depressed, use the material you have at your elbow. Make the next twelve months a period of preparation.

July 31st. A propitious year lies ahead for the enterprising and those willing to put ideas into action. Beware of over-confidence, however. Some change may come about either in business or personal relationships. An element of romance overshadows all and a pleasant year should be experienced. Some financial improvement but don't risk quarrels with colleagues.

GUNPOWDER INVENTOR A PACIFIST

(Continued from page 252)

Digging beneath the surface of the writings attributed to him, one reaches the following conclusions:

(1). He looked upon the Church as the hope of the world, much as idealists to-day look upon the League of Nations.

(2). He regarded mathematical Astrology as the key to individual destinies and world-events.

(3). He insisted on the need for accurate translations, exact observation and experiment and the application of mathematical methods of research—in this latter he was actually in advance of Francis Bacon, who had very little use for Mathematics.

(4). In his *Opus Majus* (so far as I know the only collected edition of the greater part of his writings) published by Jebb in 1733, one may glean that he favoured the symbolical theory of Astrological causation, therein differing from the then current and Arabian idea that the planets actually had a tangible influence on mankind individually and collectively.

It is odd that Bacon, who was a pacifist, should by his supposed invention of Gunpowder have given the first advantage to weapons of destruction. Who shall number the thousands of thousands of wretched human beings and animals who have been robbed of life and health by this everlastingly thrice-cursed invention? Certainly no one who has seen a stricken soul writhing in the agony of a shell or "gun-shot" wound. Yet Bacon looked to the Pope as proxy of Christ on earth, for wise and peaceful world-dictatorship. Yes, Bacon was a pacifist, which shows how some of the wisest of men sometimes hold impracticable ideals. Perhaps some future Bacon working on opposite but similar lines will evolve equally effective methods of defence and so equalise the Dance of Death among the nations.

Hail and Farewell to Roger Bacon, the knower of Nature's secrets! May his strong clear-seeing soul soon return to this England of ours! We shall need him; time presses, the darkness of nameless evil gathers fast around our people and our land; the land of Roger's birth.

FREE HOROSCOPICAL DELINEATION

In response to many requests the Editor has made arrangements for the casting of **Free Brief Horoscopical Delineations** compiled by Mr. R. H. Naylor. These will be available to every reader filling in the form on page iii. of cover where full particulars will be found. READERS WHO HAVE FRIENDS INTERESTED IN ASTROLOGY SHOULD TELL THEM OF THIS SPECIAL OFFER EXCLUSIVE TO PREDICTION

IMPORTANT NOTE

The articles appearing in the Astrological section of PREDICTION are designed to meet the needs of readers interested in the investigation of Astrology, and for no other purpose, and show probabilities based on Mr. Naylor's long and unique study and experience of the subject. Copyright of these articles is strictly reserved. No reproduction, either in whole or in part may be made without written consent.

DO you believe in fairies? Probably no province of Occult research has caused more controversy than the claim that the "little people," as they are called, really do exist.

Some years ago Sir Arthur Conan Doyle made inquiries in this field, and the results were published in his book, *The Coming of the Fairies*. Sir Arthur retained an open mind on the matter, but he was obviously impressed by the evidence he examined.

That there is indeed some basis for serious speculation in this matter has been proved yet again—this time in the columns of *John O'London's Weekly*, the well-known literary journal. By kind permission of its Editor, we are able to reproduce the following experiences of readers who claim to have had first hand encounters with fairies. In every case, the description was accompanied by the full name and address of the correspondent, as a guarantee of good faith.

The Prophetic Fairy

CAN any of your readers give first-hand accounts of fairies seen in this country? There seem to be many who do see them, but who are chary of relating their experiences.

In this part of Wales some queer things happen occasionally. An elderly woman once saw a crowd of tiny men in a meadow on a moonlit evening one February. She stood still, peeped through the hedge, and watched them gather round a little lady who sat in their midst on a stone. She told them various things that the woman could understand, for they spoke in Welsh. One was that they should not be able to see the meadow much longer, for a rich man would buy it and build a house there, and keep a carriage to run the roads without horses.

There was then no idea of such a thing in the village. However, in the course of a year, it came to pass. This is a first-hand account.

I have been told of queer, round, goblin shapes on high legs, that escort people along lonely roads after dark, hopping and skipping in front and then leaping a high gate and disappearing into the grounds of gardens or of learned colleges. And the tellers of these tales are steady folk!

Wales.

E. BAYLY LAMPETER.

Interviewing the "Piskies"

AFEW years ago, on the Cornish-Devonian border, I was surprised to see on the cliff above me the figure of a tiny man, dressed in black, strutting round in a rather vain-looking way. So incredulous was I of the existence of the "pisky" people that I said to myself "In a minute I shall see what he really is—a bird, or a shadow."

But no, he went on being a tiny man—until he changed into a quite indescribable thing (are not the piskies' Irish cousins known as the "shape-changers?"); something with the appearance of a long, furry black roll, which gambolled about on the grass and then disappeared.

A few minutes later, however, two more little shapes became visible—slightly larger and much rounder than the first pisky-man. They were sitting one on either side of a gorse-bush, making movements similar to those made in sawing with a two-handed saw. Curiosity impelled closer investigation—but the short cut I took up the cliff

ended in unclimbable steepness and rubble, and I was obliged to return to the shore. By the time I had reached the gorse-bush by the usual path the pisky-sawers were gone. Nothing except a form of air, though, could have sat on air as the sawer on the seaside must have been doing—for the bush hung some inches over the cliff-edge.

There was a somewhat amusing sequel a few days later when I again saw and tried to come near to a group of the "good" (?) people—but my letter is already too long.

JOYCE CHADWICK.
London, W.I.

The Friendly Fairy

AS a student of "Faerie" and "The Sight," let me briefly describe four experiences.

The first fairy I met was alone upon a hillside near Aberfoyle, where Robert Kirk wrote his *Commonwealth of Fairies*. She was very friendly, beckoned me to follow her, and eventually showed me the most wonderful of sights.

One afternoon in Arran I saw ten fairies playing out and in among gorse bushes and round about the grazing sheep. The sheep were quite undisturbed except that if a fairy went too near one of them it would trot off for a few yards.

Wandering in a wood in Arran one morning I heard the silvery, plangent accents

of fairies, and following the sounds I saw quite a clan of them hurrying along a green footpath. They seemed angry about something. Observing me, they chattered loudly, scattered as one sees a flock of excited sparrows scattering, increased their speed and fled.

Tramping near Loch Rannoch, I was attracted by tuneful tones coming from clumps of rhododendrons, and advancing cautiously beheld the most beautiful dancing. I was too interested to count the number of fairies, concentrating upon how close I could get. When I was within ten paces of them one sighted me, and alarming the dancers she shepherded them in among the bushes. I shall never forget the glance she gave me as she disappeared, and the gesture, the grace of her exit, I have seen approached only by the incomparable Pavlova herself.

Buchlyvie, Stirlingshire.

STRUAN ROBERTSON.

An Elf Described

ISHALL never forget an experience I had as a child. The house in which I then lived was surrounded by a beautiful garden and orchard, and was near woods and fields in a lonely part of Notting-ham. On this particular morning I was lying in bed enjoying the early morning sunshine which streamed in through the low, open window,

(Continued on next page)

DO FAIRIES EXIST? These Writers Claim to Have Seen Them!

SOME of the experiences described on this page may be put down to mal-observation: the percipients may have been deceived by their own eyes, for in matters like these seeing is not always believing. We must endeavour to prove that our senses are not deceiving us.

On the other hand, elementals of the "fairy" type may exist, and people with clairvoyant powers may be able to see them. It is a subject for investigation. These writers are obviously sincere and their records deserve serious consideration.



How Hollywood saw fairies—as portrayed in the film version of
"A Midsummer Night's Dream."

More Stories of Fairies

(Continued from previous page)

when suddenly I felt compelled to sit up in bed and turn my eyes to the empty firegrate. There, on a filmy cobweb on the bars, sat a strange little creature. It seemed quite unafraid and, from the broad grin on its face, appeared to enjoy my observation.

At first I just kept still and stared, and it blinked back at me with a blank expression which showed very little intelligence. Soon I had to satisfy my childish curiosity by climbing out of bed. The elf immediately disappeared, I climbed back, and when I turned round it was perched in the same place. This disappearance and re-appearance continued until I brushed away the cobweb. I never saw the nature-sprite again.

I should say it was from 4in. to 6in. in height; its ears were very large and its body was of a glimmering green colour. Mr. Geoffrey Hodson bears out this statement in his book of observations on *The Fairies at Work and at Play*. He says: "Elves differ from other nature-spirits chiefly in that they do not appear to be clothed in any reproduction of human attire, and that their bodily constitution appears to consist of one solid mass of gelatinous substance, entirely without interior organization."

Edward Seago, the artist, in a true account of his adventures in Ireland, *Sons of Sawdust*, tells us how he came to believe in the Little People when he saw how they had plaited the horse manes. "The braids consisted of only a few strands of hair, and were far too small for any mortal hand to have made."

Shortly afterwards, by a strange coincidence, I read a Norwegian tale, *Beyond Sing the Woods*, by Trygve Golbranssen, in which a similar happening is described.

Your correspondent writes, with truth, that we who see fairies are chary of relating our experiences. Is there any wonder, when the majority of people think us mad? Nottingham.

MARJORIE T. JOHNSON.

A Motorist's Experience

MOST of the stories of "piskies" or little people recently published seem to emanate from the South or West Country, but here is a first-hand account of one of them seen quite lately in more matter-of-fact Hertfordshire.

I was driving a car through a quiet country lane, and my thoughts at the time were solely on the car's performance. Rounding a bend in the road, where the hedge and trees had been cut down to the ground, I was suddenly surprised to see a little round-faced fellow wearing a pointed cap, the peak of which fell over one side, nightcap fashion. He was sitting on a tree stump and looking straight across the road in front of him.

Standing, I judged he would be nearly a foot and a half high, but he was gone in an instant, and though I slowed down at once I did not get the chance to have a closer look at him.

The sight made a vivid impression on me—and is not likely to be easily forgotten. Redbourn, Herts.

I. W. BEER.

Revels Round a Bush!

DURING the late summer of 1934, I stayed at the Hills Hotel in Largs, Ayrshire. One very hot afternoon, about four o'clock, I was walking in the grounds with a Kilmarnock lady, a resident, when she drew my attention to a large flowering shrub over twelve feet high. At a distance we could see small forms whirling around the blooms, and on closer inspection we saw that a host of fairy forms were at play.

I was so astonished that I foolishly went to the large shrub, shook the lower branches, and stepped back to see if the forms were still there. They were, but soon disappeared among the blooms, and we did not see them again. We mentioned it to the manager, who said that another resident had seen fairies in the grounds.

He had suspected that his informant was "soft in the head," and had paid no attention to the story. I consider myself hard-headed, but I did see things that afternoon. It was the first time such an experience had befallen me, and until that moment I should have laughed at anyone who maintained that fairies are real beings.

Paisley.

JOHN KERR.

Invaded a Bedroom

WHEN I was a boy of ten we lived in Lanarkshire beside a large park with trees and flowers.

At early dawn one morning I awoke to see on a chair, which always stood beside my bed, two small old women of about 18ins. tall. Each wore tall, conical dark hats and dark, long gowns. They looked at me for about twenty seconds and then smiled to each other before jumping in slow motion to the carpeted floor, where they passed from my line of sight.

Very gently I eased myself up into a sitting position, so as not to scare them, but they had disappeared. I got out of bed, peered under all the furniture and into the cupboard, but could find no trace of them. The moon was full, and red streaks showed in the sky.

They were solid beings: I noted that their busts stood out clearly against the window across the room. It all happened forty years ago, but it has never gone from my mind. They seemed to appraise me as a horse-dealer might do a horse. There was really no affection in their eyes, and the feeling I had then was that I should have liked to catch them in my hand, like birds. Milngavie, Dumbartonshire.

W. J. FRASER.

Another Encounter with a Fairy

NEAR my home in Co. Derry there is a rich grazing plain of about eighty acres, which pastures annually a large herd of cattle.

On a certain summer evening about twenty years ago, five men, employees on this estate, were engaged in dredging the canal which runs through the middle of the plain. One of the labourers, who was a little in advance of his fellows, approached a thorn bush which grew on the side of the rampart, and there he had the unique experience of seeing a little man about 18 inches tall with a conical hat and a red coat come out of the side of the bank and dart off as quickly as a rabbit. The man shouted to his companions who came running up in time to see their friend racing after the conspicuous figure in the red coat.

The pursuer was a good runner, but the wee red-coat soon out-distanced him, and although he continued the pursuit, with his companions behind him, it faded into obscurity at another rampart on the edge of the plantation. No further trace of it could be discovered.

These men had always been sceptical as regards the supernatural, yet to this day they swear that they actually did see a fairy. Moneymore, Co. Derry.

J. H. CRAIGEN.

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We All Possess

SINCE the War much that was pooched and regarded as superstition is now looked upon in a different light. The rapid studies of science have gone far to strengthen the conviction in most minds that if

"mere man" can by wireless experiments defy distance and space, and communicate with those situated at the far ends of the earth, how much more can personal communication take place by mental and spiritual means.

If it is natural to be able to sit in one's own room, receiver in hand, and talk quietly and intimately with someone thousands of miles away, in some distant outpost of Empire, surely it is still more natural to be able to hold communication through simple love, mental force, or mental sympathy with that person?

PEOPLE who are termed psychic are believed to be far more susceptible to unseen influences than those who are more material-minded. It is only natural that some, more than others, may be more naturally gifted to receive, and make use of unseen influences, but this does not mean that those others cannot also, in a lesser degree, make use of them.

As an example: practically everyone is born with a voice and hearing, but not everyone can become an operatic singer. However, each can use his or her voice when taught to speak, and can, through that voice and hearing, be heard, and hear enough to be *au fait* with all going on around.

So in all psychic matters, training, education and development are needed.

TO the Eastern mind, psychic phenomena are perfectly natural, because from childhood Eastern teaching does not denounce and ridicule everything which is not cut and dry. Eastern teaching denies that space and distance are insurmountable obstacles to the powerful bridging of love and will-power in telepathy.

In Eastern countries telepathy is an undisputed fact, as it eliminates all the drawbacks of parting and distance.

Those who have studied the subject know that it is as easy to practise telepathy for a long-distance call, as for a short one.

How many people in our own country are conscious of presentiments and premon-

PSYCHIC POWER

By NELL ST. JOHN MONTAGUE

The Famous Society Clairvoyante

itions, and yet fail to be guided by them, for fear perhaps of being ridiculed by others for being fanciful and superstitious? And yet there is always that "still small voice," which, if only

listened to, can guide and assist far more than all the expert advice in the world.

It is a mistake to imagine, that to be in touch with the Unseen, it is necessary to be superstitious and abnormal.

Second-sight is not so

abnormal as people sometimes think, and I feel sure that most of us are born with it.

Some of us are naturally more richly endowed with it—are more "fey"—than others. Birth, ancestry, surroundings, upbringing and country, all tend to affect the gift. But it is there, dormant or active.

A CHILD born, shall we say, of Highland parents, in an atmosphere closely allied to nature and its infinite peace, is more likely to be susceptible to all psychic influences than the child of parents whose sordid lives have had no outlook but the vilest slums, and where the peace and love of Nature was a myth. That child's nature, stunted and hardened by ignorance and evil surroundings, cannot generally be as susceptible to the beauty of the Unseen. But given a chance that child, too, has the ability to develop psychic powers which can echo the influences of the Unseen world and so experience the joy of feeling the opening beauty of a vast expanse whose furthest outpost is still quite close, through the power of telepathy and communion of spirit and thought. Second-sight, a gift God-given,

helps to see just round the black corner of despair, to give the encouragement to those whose sight is dim, that only a little more patience is needed to reach the turning in the long lane—that turning which so many need, and yet, if only they had the psychic power to see, lies often close at hand.

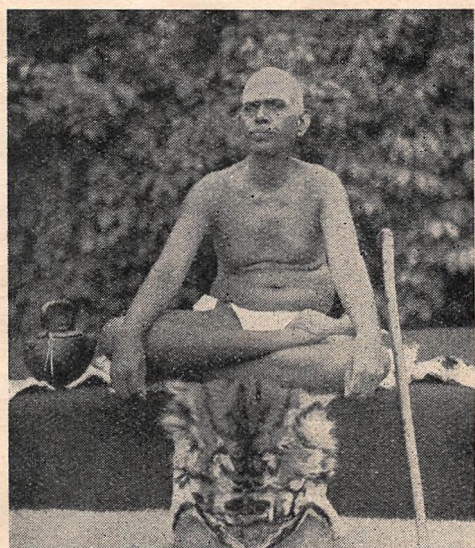
MANY heart-broken people would be helped, if only they could see—or someone could see for them—just a little beyond the hopeless blackness.

In illness, as well as trouble and difficulty, psychic power can help enormously in the discovery and diagnosis of obscure or unsuspected maladies. And many doctors have found the possession of a gift of second-sight, of great assistance to their scientific knowledge, when combating disease.

How often we hear of people being intuitive. But often intuition is just a form of second-sight.



Miss Nell St. John Montague, the world famous seeress.



Paul Brunton took this photograph of the Maharishee

I Interview An INDIAN YOGI!

My Meeting with the most
Famous Occultist in all India

By PAUL BRUNTON

The distinguished author of "A Search in Secret India"
and "A Search in Secret Egypt."

SO many readers have written to me expressing an interest in the Sage whom I had the privilege of first bringing to the notice of the West — and now, I find, practically to that of India also—that some further impressions of him, coming from his hermitage where I have been living for the last few months, may satisfy their curiosity.

The Maharishee is indeed one of the last of India's vanishing race of spiritual supermen called *Rishees*. There are others, I know, but they are not so easily accessible and they veil their existence in mystery, whereas the Maharishee does not deny anyone access to himself, although he will not go out of his way to visit other parts of India. In fact, he has not left his hermitage for many years, not even to visit the nearest village. He welcomes everyone, although always maintaining the reserve and dignity to be expected from one who has surpassed all Western attainment.

Man of Great Psychic Development

He enjoys perpetually the state which all intelligent Yogis seek, the state called *samadhi* or continuous super-consciousness. Whereas most Yogis have to enter into profound trance in order to experience this unique condition, the Maharishee has now this great good fortune without appearing in any way abnormal and without the necessity of entering trance.

He is now rising rapidly to fame throughout South India—a matter which makes not the slightest difference to his personal modesty—and so this once quiet hermitage under Arunachala, the Hill of the Holy Beacon, has now become a noted place of pilgrimage. Incidentally, the eastern tower of the Temple of Arunachala is the loftiest in all India.

When I first came here more than five years ago, I had the privilege of having many private chats with the Sage, wherein many problems were solved, but since my return to him last November, our communication has been almost entirely silent and telepathic. I am content to leave my tiny cottage nearby and visit him twice daily, sitting for a couple of hours in meditation

each time to contact his mind more closely. He has himself said that it is no use clinging to the physical presence of a Master. One must find him internally and then it will not matter where one goes.

I have seen him perfectly clearly, in what people would call astral or clairvoyant vision, on several occasions during my travels in the West—and on each occasion he manifested in order to give me an important message or guidance at some critical period, and this is an experience which many of his Indian disciples can duplicate.

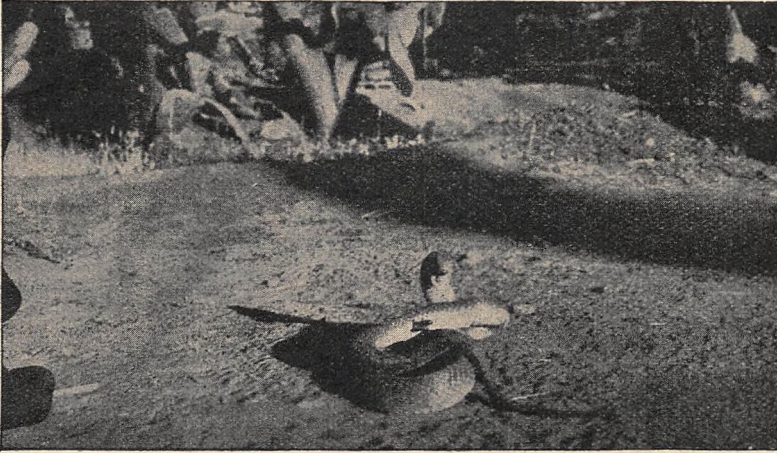
His Astral Body Seen

Even some of my mediumistic and occult friends in England, who have never travelled to India, but who have become interested in the Maharishee, claim that he has appeared most clearly to them and done the same thing. One among them is "Billy" Parish, the healer, who tells me of many such astral visits.

The ability of the Maharishee to manifest these powers is due to the fact that he has completely and permanently freed his spirit from his body, thus achieving death in the midst of life.

Yet he takes care to place emphasis on the fact that occult powers are side-issues, that they are incidental to this spirit liberation and not to be made ends in themselves. Spiritual rebirth is to be the aim and the occult powers can be left to come of their own accord. They are apt to prove too fascinating for most minds and therein lies their danger. We must keep a sane proportion between these powers and the quest of enduring varieties.

His peaceful hermitage near the Temple of Arunachala, is situated at the foot of that strange hill which is described in the oldest South Indian sacred text, the *Skanda Puranam*, as the secret and sacred heart-centre of the god-Shiva, and as a holy place and the spiritual hub of the world. But he lived for several years in a gloomy, solitary cavern high up on that hill, plunging his mind deeply into profound concentration upon the divine element which hides in man. He sought for the real Self, that infinite Being which invisibly and intangibly supports the lives of all creatures. And he found it.



A venomous snake bisping at the author. Mr. Brunton was able to befriend it with the aid of the talisman illustrated below. This talisman was given him by one of Egypt's most famed snake charmers, who declared that it would protect him from attack by scorpion or snake.

You may discover him to-day in a long tiled hall, set down on the jungle's edge, giving audience to numerous Tamil visitors who flock to see him from nearly every part of South India. The poor and the rich, the illiterate, and the educated, the silken-garbed and the rag-clothed—all prostrate themselves before him and then sit for a few minutes or a few hours with eyes closely watching his every movement. Scarcely a word passes ever between them, for the Maharishee is a taciturn man. They may drop into silent meditation, or chant Tamil scriptures, or just content themselves with watching him. And then, prostrating themselves once more, they depart.



WHAT do these Hindu devotees find in the presence of the Maharishee, who speaks so little and who has no earthly goods to bestow on them?

They find, first of all, Peace. Coming from a worldly life that is harassed by the cares, troubles and misfortunes that none can escape, tortured often by economic woes, they feel their burdens slipping off their shoulders in his own care-free presence.

Their racked minds are stilled and their unhappy hearts are soothed. Thus they return homewards with a serene memory that will recur again and again.

They find, secondly, Wisdom. The Maharishee has conquered the deepest problems by his irresistible faculty of inward-turned concentration. As a result, he knows the mystic laws which govern human life and directly perceives the spiritual basis upon which our entire panoram of existence is stretched. He knows why men suffer, what is Truth, where is God and what we really are—whether mere mortal creatures who perish into dust, or divine entities capable of becoming gods ourselves. Intellectual minds receive hints from uttered replies or teachings which enable them to solve problems whose solutions have eluded them for years. All visitors, however, carry away some fragment of his wisdom, however tiny it be, culled from his words, awakened by his glance, or felt in his powerful mental atmosphere.

They find, thirdly, Strength. Conscious of their own human weaknesses, their own inborn frailties, they receive inspiration from the mere sight of the great soul, this true Superman. He has adventured far beyond the confines of mortal limitations and has sacrificed all that the world holds dear for the sake of following Truth. He has therefore become embodied Power and sits before us as a Master of self and life. Some of that Power touches his devotees and disciples, affects them markedly, and sends them home with fresh hope and courage wherewith to cling to the lofty ideals which truth demands from them.

WHEN I first travelled around India interviewing her holy and learned men, I was amused to note how their numerous theories and explanations contradicted each other. The trouble was that the dust of too many generations had gathered upon the sacred texts and scholarly books: the real meaning of these volumes have been overlaid. Scarcely one of those who granted me audience could speak from personal experience; more could only quote the opinions of others. But the Maharishee's teachings flow out of his own original realisation of truth, and to that extent he stands almost as solitary as the Hill of the Holy Beacon itself. He illustrates perfectly those words of the great Yogi master, Patanjali, "The Seer abides within himself," for he ever dwells within that sacred centre wherein the gods speak to man.

His doctrine is as old as the Lemurian Hill of Arunachala itself; yet, it is self-found as the result of his overwhelming youthful spiritual illumination and not as the result of studying other men's books. It comes to us as

This remarkable photograph shows Paul Brunton handling a live but deadly snake. He learnt the secret of snake-charming while travelling among the adepts in Egypt. In his book *A Search in Secret India*, Mr. Brunton tells how one of the Eastern fakirs held out a venomous cobra and exclaimed "Now begins your first lesson. Hold this snake." Naturally, he hesitated, but being assured by the snake-charming wonders he had seen and having confidence in the adept, he did as commanded. With the aid of the talisman illustrated above, he not only found that he could soon handle snakes without harm, but they even obeyed his commands to go to sleep! Mr. Brunton tells in this article some of the philosophy which lies behind these marvels of mind control.



How To ENTER THE SILENCE

(Continued from previous page)

fresh in presentation as the latest words of the pundits of Western science. If you can plumb the mind's depths, he teaches, you will eventually arrive at a point where both the thinking intellect and personal self seem to disappear, becoming re-absorbed by the hidden element out of which they were created. That element is none other than the Absolute Being, the Partless Reality, the One Self, and the Underlying Spirit which subsists eternally amid births and deaths of mortal men and material worlds.

The Maharishee's practical course of effort for discovering this reality is extremely simple — so simple that our modern, over-active minds may turn away unsatisfied and seek complicated and elaborate Yoga disciplines—and yet extremely simple. It is as effective for the devotional type of person as for the intellectual.

Set up a mental current of self-questioning, teaches the Sage, attempting to ferret out what you really are, and to trace the living being who thinks and feels within your body. Watch your thoughts in the process and then endeavour to pin them down to the Stillness out of which they arise. If you persist and apply yourself rightly to frequent meditation on this topic, you will ultimately track thought to its origin, self to its lair, and consciousness to its primal partless state. The personal sense of "I" will collapse and disappear, being replaced by the impersonal sense of That, the Absolute Spirit which breathes life into us all, which not only maintains the existence of your mind and body but also the minds and bodies of all creatures.

This technique of self-enquiry is really simpler than the ancient systems of Yoga, and should therefore be easy to practise. But because of its subtle nature and of our numerous tendencies towards excessive mental and material activity, it becomes difficult. Hence the need of personal contact with an adept or with one of his channels, i.e., one of his disciples.

The Maharishee has made it possible to many of us to understand what seems to exist to-day only as a mere echo of the words of the great spiritual Teachers of former ages — the blessed Nirvana of Buddha, the Kingdom of Heaven of Jesus, the Liberation of Sri Krishna, and the Supreme Good of the early philosophers. The Maharishee enjoys that divine condition and demonstrates in his own person this unique attainment. While metaphysicians argue vainly about the reality of the world, while scientists throw wet blankets around the order of the religionists, and while the average man meekly looks on, this serene sage knows the eternal Reality, experiences the everlasting bliss and expresses the highest truth in his teachings. Withal, he radiates these things to every sensitive person who comes within his orbit, to every humble and teachable soul entering his sanctified presence.

This intrepid investigator of the soul's domain has solved stubborn questions which have puzzled the thinkers amongst men since reason first evolved. Western scientific psychology is heading straight for the explanation which he gives of that apparent mixture of beast and angel called man. The Maharishee's method of psycho-analysis is far removed from the queer muddled method of Freud, whose materialistic and sexual emphases caused him to miss the divine.

The rewards which wait for those who practise the former is nothing less than Nirvana itself, at the most, and mental tranquillity at the least. Those that think that the Nirvana of the Sage is a kind of never-ending boredom should spend a few months in his society. The experience will correct their mistake and make good their ignorance.

OCCULTISTS THROUGH THE AGES—III.

THE FIRST PSYCHIC RESEARCHER

IF any man could lay claim to being the first Psychical Researcher John Aubrey surely deserves that distinction.

Before Aubrey's time it was the custom to view psychic phenomena as supernatural. Aubrey conceived that behind the reported manifestations from the other world there might lie a system of law and order. The phenomena were not to be left in the hands of awe-stricken people. He reasoned that if any knowledge could be gained from them, it would come from scientific research.

He himself did not get much further than conceiving the ideal. The actual research came in later days. But Aubrey pioneered the way, and studiously noted down all alleged manifestations of the kind.

Indeed, though he compiled several works on other subjects, the only one which he brought to the point of publication was devoted to psychical research. It was entitled *Miscellanies*, and dealt with "Apparitions, Impulses, Knockings, Blows Invisible, Prophecies, Marvels, Magic, Transportation in the Air, Vision in a Bevil or Glass, Converse with Angels and Spirits, Glances of Love and Envy, and Second-Sighted Persons in Scotland."

Some of the descriptions—especially the brief accounts—are unusually quaint. For instance:

"Anno 1670 not far from Cirencester, was an Apparition; Being demanded, whether a good Spirit, or a bad; returned no answer

but disappeared with a curious Perfume and a most melodious Twang."

Aubrey was, for all the humour of this illustration, a singularly level-headed and learned man for his times. Lytton Strachey, who knew nothing about occult study, said of him "He was clever enough to understand the Newtonian system, but he was not clever enough to understand that a horoscope was an absurdity; and so, in his crowded curiosity shop of a brain, astronomy and astrology both found a place and were given equal values." Strachey did not, of course, realise that Astronomy grew out of Astrology, but he was sufficiently open-minded to recall that Aubrey was well versed in many of the sciences.

Indeed, he was made one of the first Fellows of the Royal Society—no mean distinction for a "curiosity-shop brain"—and he was distinguished in natural history, geology, Gothic architecture, mineralogy, painting and heraldry.

It was not until he had lost all his worldly wealth that Aubrey learned peace of mind. "I had never quiett, nor anything of happiness till divested of all," he wrote. "I was in as much affliction as a mortall could bee, and never quiett till all was gone, and I wholly caste myself on God's providence."

In his later years Aubrey was in great demand for his learned and fascinating conversation, but his glimpse of the need for scientific investigation of the Unknown was perhaps the greatest accomplishment of his life.

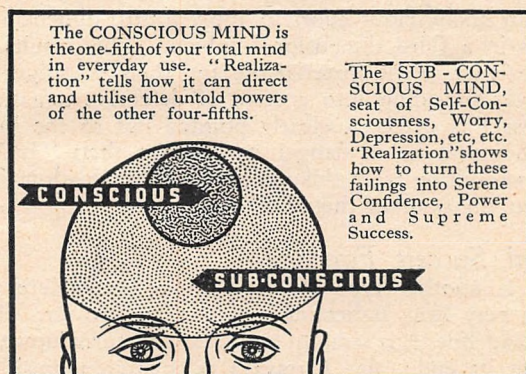
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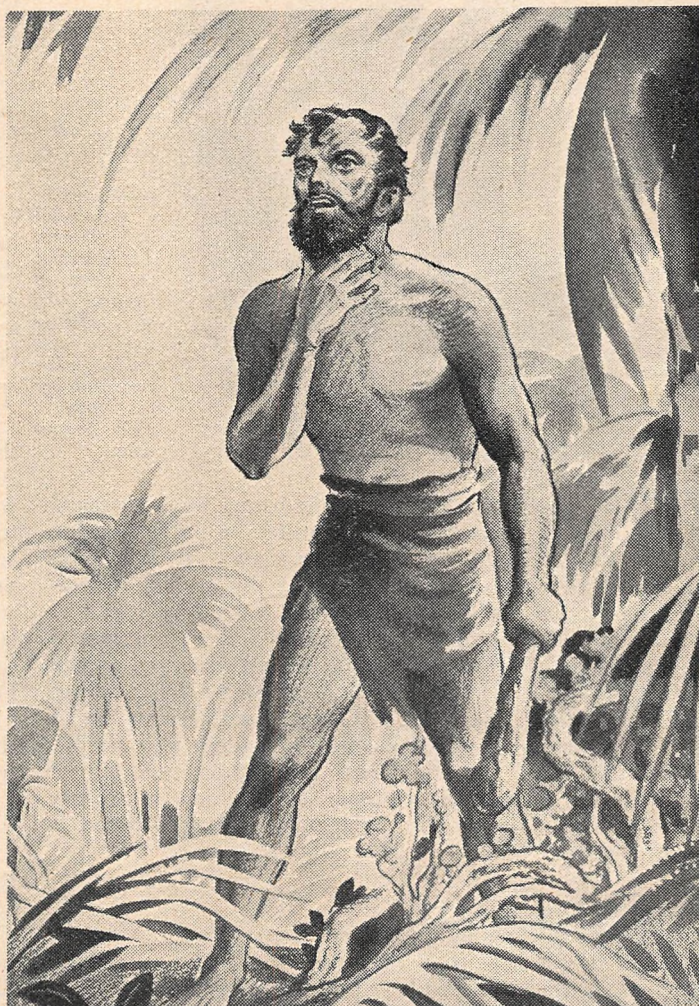
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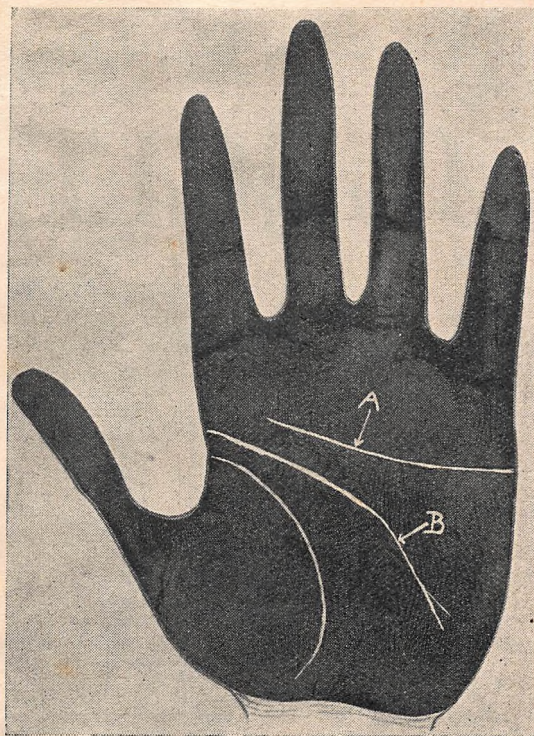


Fig. 1. Here we have the short, thin, pointed fingers of the idealist and dreamer. The Heart line (A) shows an idealistic trend of affection tinged with jealousy, while the Head line (B) betrays a vivid imagination.

THE probabilities of the future have always intrigued man—and will always continue to intrigue him. This multicellular cosmos that is *you* is saturated with a protective egotism which is spoilt by a definite permeation of the vice of vanity. This destructive streak of vanity leads us to assume that we must persist; and persist in a shape and form similar to our present structure, mental and physical. Further, this innate vanity leads us to desire material possessions. Whether we like it or not, if we are honest with ourselves, we must admit to a terrible selfishness. All our thoughts and actions are aimed towards the realisation of some desire which, as we are so wrapped in the tangling web of this material plane, is also material.

An Illusion

A moment's thought and we must realise what an illusion this is. True, we possess a body that is material and its existence depends on material substances being continually supplied to it in the form of food and drink. The more materially minded we are so the more unsuitable are the foods that we offer to this delicate mechanism. But we are rapidly beginning to realise that all material forms are merely symbols of the unseen. Your body and mine are the results of unseen and little understood forces that are not material; they are forces that can only express themselves in the material sphere of Earth by causing an automatic crystallisation of various substances through which they can express their being.

Hand a Symbol of a Soul

You write a letter; to express thought in this way you must have ink, paper and a pen. You, the real *you*, is not the form we see. That is only a material expression of *you*. To your eyes all hands, probably, are just hands. Very useful to hold a knife and fork, to shape wood and

The SHADOW

Your Hand is The

stone for your material comfort. To the expert, the man who has studied hands, as I have, a hand is a symbol of a soul. Like to the chemist the symbol H_2SO_4 represents Sulphuric acid, these letters and figures so combined tell him the actual construction and proportional combination of the fluid. His knowledge of chemistry enables him from this symbol to know what effect this acid must have under any given circumstances.

The hand, *your* hand, is a symbol. Its lines and markings are, to the uninitiated, without meaning. To those who have studied these hieroglyphic formations they betray the combinations and relative strengths of the psychological factors responsible for their existence. They give a knowledge that enables the expert to know how that particular individual will act under any given circumstances.

The Dreamer

For example, Fig. 1 has short, thin, pointed fingers, the fingers of the dreamer—the idealist. The Heart line A is straight showing an idealistic trend of affection tinged with jealousy. The Head line B curves down too far towards the wrist; this betrays a vivid imagination. The result is that the practical concepts of life are out of focus, there is an unconscious effort to apply fourth dimensional standards in a third dimensional sphere. This results in lack of balance in the material life and there is danger of this person subsiding into a state of defensive negation. For unless this defect is clearly pointed out to the individual, they will be in danger of blaming their "luck," the chaos resulting from this unbalanced combination they will lay at the door of their Destiny.

Material Success Foremost

Fig. 2 is another type of hand altogether. Here the thumb is very firm, indicating a strong will power. The actual Head line A is straight and clear and turns upwards slightly at its end; this betrays a calculative acquisitiveness; a desire for material possessions. The Heart line B is straight and begins under the first finger, this indicates an idealistic tendency of the affection as in Fig. 1. In this case there will be a concentration on the realisation of material success first—then, having become successful, there will begin a search for the realisation of objective two. But in all probability it will be too late.

I have found, during the course of my researches, that in nearly all human lives there are compensating factors. That is, you can attain success in one direction but you will experience failure in another. Very rarely is any human being so wise, so well-balanced as to be able to attain perfect individual success.

Fig. 3 shows a Head line A that is frayed with worry. Look at the thoughtful knotted fingers in combination with the straight Head line. Across the base of the fingers B are a number of semi-circular lines that betray emotional sensitivity. This accentuates the worrying disposition betrayed by the fingers and calculative type of Head line.

of THINGS to COME

Symbol of the Future

DECLARES

NOEL JAQUIN

The Famous Psychologist

This man may be successful but at what a cost. Sleepless nights and frayed nerves.

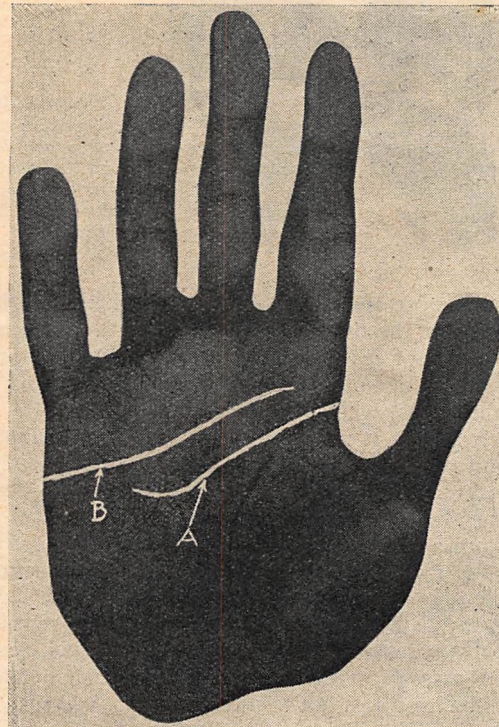
This intimate study of human personality through an interpretation of the animate symbolism of the hand does throw a very vivid light on individual futures. The substance of the individual at that point of time called the Present, throws the shadow of things to come. I am convinced that if we are to make any good use of such knowledge, if this reading of the animate symbol is to be of any real benefit to Man, then he must do his part by eradicating from his nature a great deal of his childish vanity. A study of the pages of history prove that all truly great men and women have been possessed of a humble spirit. And if you are to help humanity you must learn to think outwards. To be habitually introspective is a most destructive habit. But it would be well for each of us occasionally to take stock of ourselves.

Right, Fig. 2.
The Heart line (B) indicates an idealistic tendency of affection as in Fig. 1, while the Head line (A) denotes a calculative acquisitiveness.

Below, Fig. 3.
The Head line here (A) is frayed with worry and across the base of the fingers (B) there are a number of semi-circular lines that betray emotional sensitivity.

For this study of the human hand has proved the vital truth of the words, "All these evil things come from within and defile the man." It is most important that

you realise the defects within yourself and that you make an honest effort to correct them. This is a positive attitude to life. But if you are seeking to learn who you will marry or when you will have money left to you; then you are betraying rather a negative attitude to life.



Negative attitudes of mind are to be avoided if you really desire to attain any stabilised success.

Do not waste too much time seeking for explanations. Seek knowledge and the explanations will follow as a natural sequence. The more closely you study hands the more easily will you be able to understand apparently irrational human conduct.

May I advise my readers to concentrate a little more on the Present, to correct those defects that are marked so clearly in their hands. If you thus take more care of the things of the moment, the Future will take care of itself. This continual worrying about "what might happen" does produce a definite harmful toxin in the body. A fear-poisoned body is an inefficient body, so prepare now for a happy future by becoming just as efficient as you can in the Present.

This may sound rather like a sermon, and it is so easy to preach; but it is not; it is merely the result of years of active practice. It is the result of dealing with thousands of worried, harassed and bewildered people, many even made ill by their anxieties. This understanding of Life must begin with an honest effort to understand self. But do not imagine that all people are similar, they are not, and their hands prove it. If you would seriously seek the shadow of things to come then thoughtfully examine the substance of the Present.

NEXT ARTICLE: "What Shall be My Trade?"



The PROJECTION

*Men and Women Who Found Themselves
Living in the Etheric Body*

"I overtook her and passed my two arms around her waist." From an experience described in this article.

HAS man more than one body? The belief in the existence of the double, or astral body—an etheric counterpart of the physical body which may move about in space—is age-old. Its existence solves many a puzzling problem in psychical research.

The Church admits it under the name of "bilocation."

St. Anthony of Padua, preaching in the Church of St. Pierre du Queyroix at Limoges on Holy Thursday in 1226, suddenly remembered that he was due at that hour at a service in a monastery at the other end of the town. He drew his hood over his head and knelt down for some minutes while the congregation reverently waited. At that moment the Saint was seen by the assembled monks to step forth from his stall in the monastery chapel, read the appointed passage in the office and immediately disappeared. Similar stories are recorded of St. Severus of Ravenna, St. Ambrose and St. Clement of Rome.

But perhaps the best known case of this type is dated September 17th, 1774. Alphonse de Liguori, imprisoned at Arezzo, remained quiet in his cell and took no nourishment. Five days later he awoke in the morning and said that he had been at the death-bed of Pope Clement XIV. His statement was confirmed. He was seen in attendance by the bedside of the dying Pope.

Experimental Findings

Numerous as are the testimonies of seeing doubles and out-of-body experiences, rigid experimental proofs are scarce. Colonel Rochas was the first to furnish some. During his experiments in exteriorisation of sensitivity he noticed that, in a state of deep hypnosis, the concentric strata around the body which he induced by suggestion condensed, right and left, into poles of sensitivity which finally united in a phantasmal enlargement of the body. This phantom form, which could be lengthened under the order of the magnetiser and could pass through material objects, became the seat of sensation. It could be modelled like wax in the sculptor's hands and when Col. Rochas suggested that the subject should give it her mother's form the suggestion was successfully carried out! One of these experiments was made in Paris with Mme. d'Esperance as the subject and Mme. Lambert as the exteriorising subject.

The experiments of Dr. Duncan McDougall, of Haverhill, Mass., in weighing dying patients furnished some

confirmation. He found that at the moment of death the beam of his scale would suddenly go up. Out of six cases the weight lost at death averaged between 2 and 2½ ounces.

On the basis of some curious experiments in regression of memory, Col. Rochas believes that the double is only complete at seven years of age and that the astral shape enters the body but a little while before birth and then only partially. Maxwell studied a very sensitive young woman who was entrusted with the bringing up of a child from its birth. She saw at its side a luminous shadow with features more formed than those of the child and rather larger than it. This shadow, at its birth, was further away from the child. It seemed to penetrate gradually into the body. At fourteen months of age the penetration was about two-thirds complete.

Photographs of the "Double"

Photographic evidence for the "double," or etheric body, is presented in the works of Rochas, Durville, Delanne, Commandant Darget and Aksakof. The first such pictures were obtained by William H. Mumler, the American spirit photographer. He was promptly accused of fraud, as it was the photograph of someone dead which was expected to appear on his plate.

The experiments of Dr. Ochorowicz into the radiography of the etheric body stand in a class of their own. On September 11th, 1911, he obtained the photograph of an etheric hand on a sensitive film rolled together and enclosed in a bottle. The film, as it lay in the bottle, measured about three-quarters of an inch in diameter. The bottle had an orifice of about two-thirds of an inch. It was closed with the palm of Dr. Ochorowicz's right hand. With his left he laid it on his knee and held it there firmly. The medium then placed her two hands on the bottle between his. She seemed excited and exclaimed that she wished that a small hand might appear. Then she said: "It is strange! The bottle seems to enlarge under my fingers; but perhaps this is an illusion. My hands swell, I cease to feel them."

An attack of cramp ensued, the medium screamed aloud, a moment or two later Dr. Ochorowicz broke the bottle, developed the film and found on it the imprint of a large hand with the thumb posed in line with the index finger, so that it might find room to appear on the film, which was 13 cm. wide. The hand had the characteristics of that of the medium. In automatic writing the "spirit's" explanation came through: "I crept in by a chink between your hand and the orifice of the bottle. Then I slipped my hand flat between the folds of the roll and the light caused itself, I do not know how, I merely took care to make the film opaque." This communication came from "Little Stasia," the control of Mlle. Tomzyck,

Of the ASTRAL BODY

who Dr. Ochorowicz suspected for a long time to be the medium's double.

By

Dr. NANDOR FODOR

Projection of the Double

It stands to reason that no better proof of the double could be wanted than its experimental projection. The usual method of such experiments is to determine before going to sleep to visit someone during the night. The experiment may succeed when least expected and the agent or projector may be totally unaware of the success.

The following case, taken from *Phantasms of the Living*—a book compiled by several well-known scientists—was corroborated by the testimony of the Rev. Stainton Moses, the "Z" of the account:

One evening I resolved to appear to Z at some miles distant. I did not inform him beforehand of the intended experiment, but retired to rest shortly before midnight with my thoughts intently fixed on Z, with whose rooms and surroundings I was quite unacquainted. I soon fell asleep and awoke the next morning unconscious of anything having taken place.

On seeing Z a few days later, I inquired: "Did anything happen at your rooms on Saturday night?" "Yes," he replied, "A great deal happened. I had been sitting over the fire with M, smoking and chatting. About 12.30 he rose to leave and I let him out myself. I returned to the fire to finish my pipe when I saw you sitting in the chair just vacated by him. I looked intently at you and then took up a newspaper to assure myself that I was not dreaming; but on laying it down I saw you still there. While I gazed, without speaking, you faded away."

The Rev. P. H. Newnham, as also quoted in *Phantasms of the Living*, had a singularly vivid dream. He saw the family of his fiancée, chatted with the father and mother in his dream, bade them goodnight, took a candle and went off to bed. "On arriving in the hall," he proceeds, "I perceived that my fiancée had been detained downstairs and was only then near the top of the staircase. I rushed upstairs overtook her on the top step and passed my two arms around her waist, under her arms from behind. Although I was carrying a candle in my left hand, when I ran upstairs, this did not, in my dream, interfere with this gesture. On this I awoke and a clock in the house struck ten almost immediately afterwards.

"So strong was the impression of the dream that I wrote a detailed account of it the next morning to my fiancée. Crossing my letter, not in answer to it, I received a letter from the lady in question: "Were

So many readers of "PREDICTION" have expressed their interest in the articles published on the subject of Astral Projection, and the question of whether we have an etheric body, that the following article will doubtless have a wide appeal. It is by Dr. Nandor Fodor, Research Officer of the International Institute for Psychic Research, and is taken from his ENCYCLOPAEDIA OF PSYCHIC SCIENCE published by Arthurs Press.

you thinking about me very specially last night just about ten o'clock? For, as I was going upstairs to bed, I distinctly heard your footsteps on the stairs and felt you put your arms round my waist."

Dr. Paul Joire, in *Psychical and Supernormal Phenomena*, quotes an unusual instance from a missionary's narrative of his experiences in Africa:

A certain Ugema Uzago chief of the Jabikou tribe threw himself, after varied magical ceremonies, into cataleptic sleep before the missionary to be able to attend a meeting of the disciples of the Master on the Yemvi plateau, a distance of four days' walk.

The missionary asked him to deliver a message on his way to a black merchant in the village of Ushong, a distance of three days by foot. On waking Ugema Uzago declared that he duly delivered the message. Three days later the black merchant appeared and declared that Ugema knocked at his door in the night and as he did not open, shouted in the message of the missionary.

The "Silver Cord"

The methods of experimental projection are discussed in *The Projection of the Astral Body*, by Sylvan J. Muldoon and Dr. Carrington. According to this book special exercises are necessary to retain consciousness during projection. Unconscious projection nearly always occurs in the dream state. Muldoon claims that:

What is thought to be an "aura" resting above sleepers and seen by seers, is in reality the etheric body, out of coincidence a few inches. As a rule, in normal persons, consciousness is lost before this phenomenon begins. The astral and physical bodies are joined by a cord which may be identical with the "silver cord" in Ecclesiastes.

This cord or cable, which affords striking similarities to the new-born physical body and the umbilical cord, is attached at the medulla at varying parts of the head, according to some claims at the solar plexus, it is a whitish grey colour in appearance, it is elastic to an unbelievable extent and is not unlike a single strand of cobweb when greatly extended.

The greater the thickness of the astral cable, the greater is the magnetic pull and the more difficult to hold the stability of the phantom. When slightly out of coincidence the cord is the diameter of a silver dollar, yet the aura surrounding it gives the impression to the eye that it is about six inches in thickness. Up to a given distance the diameter decreases in proportion to the distance to infinity. It is the conductor of cosmic energy into the physical body, for which the astral body acts as condenser, it delivers "the breath of life" while the finer body is projected.

There is a cord activity range a few feet around the body within which the astral body cannot move of its own will. The more healthy the subject the stronger will be the flow of cosmic energy through the cable and the longer will be the cord

(Please turn to next page)



activity range. Once outside this range the astral body can freely travel but the connection with the physical body always remains.

Its severance would entail death. The awakening of consciousness during any unconscious projection thrusts back the astral body into the physical with an unthinkable speed.

Spontaneous Projection

In the majority of cases the projection of the double is involuntary. Most frequently an emotional crisis brings it about. "Examples have come to my knowledge," wrote Jung Stilling, at an early age, "in which sick persons, overcome with an unspeakable longing to see some absent friend, have fallen into a swoon and during that swoon have appeared to the distant object of their affection."

Danger, anxiety, agony of mind are well-known causes of projection. In *Phantasms of the Living* there are more than forty cases of apparitions of the drowned or nearly drowned. Sometimes, if saved, they remembered to have seen their near relations who experienced a visual or auditive sensation or felt sudden fear coupled with the idea of their relation's danger.

Simple mental pre-occupation may also be sufficient to result in such an apparition. According to a story which was published by J. G. Swift M'Neill, M.P., the double of T. P. O'Connor was seen in 1897 in the House of Commons in his accustomed place, while he was on his way to Ireland to take a last farewell from a dying parent.

The so-called premonitions of approach belong to this group. In a letter written from St. Petersburg in 1865 (published in Mme. Home's biography, p. 240), the famous medium, D. D. Home, tells the story of how his own "double" was seen by Count Alexis Tolstoy at the railroad station three hours before his actual arrival. In the hotel he found a note waiting from Count Tolstoy, expressing joy at his return and he was mildly reproached by the Countess, who also saw him, for not seeming to know her at the station.

Goethe's Vision of the "Double"

An experience of Goethe is thus narrated in *Phantasms of the Living*:

Wolfgang Goethe was walking one rainy summer evening with his friend K, returning from the Belvedere at Weimar. Suddenly the poet paused as if he saw someone and was about to speak to him. K noticed nothing. Suddenly Goethe exclaimed: "My God! If I were not sure that my friend Frederick is at this moment at Frankfurt I should swear that it is he!"

The next moment he burst out laughing. "But it is he—my friend Frederick. You here at Weimar? But why are you dressed so—in your dressing gown, with your nightcap and my slippers here on the public road?" K, as I have just said, saw absolutely nothing and was alarmed, thinking that the poet had lost his wits. But Goethe, thinking only of what he saw, cried out again: "Frederick, what has become of you? My dear K, did you notice where that person went who came to meet us just now?"

K, stupefied, did not answer. Then the poet, looking all around, said in a dreamy tone: "Yes, I understand . . . it is a vision. What can it mean though? Has my friend suddenly died? Was it his spirit?" Thereupon Goethe returned to the house and found Frederick there already. His hair stood on end. "Avaunt, you phantom!" he exclaimed, pale as death. "But my friend," remonstrated Frederick, "is this the welcome that you give to your best friend?" "Ah, this time," exclaimed the poet with much emotion, "it is not a spirit, it is a being of flesh and blood."

The friends embraced warmly. Frederick explained that he had arrived at Goethe's lodging soaked by the rain, had dressed himself in the poet's dry clothing and having fallen asleep in his chair, had

The "DOUBLES" of GOETHE and T. P. O'CONNOR

(Continued from previous page)

dreamed that he had gone out to meet him and that Goethe had greeted him with the words: "You here! At Weimar? What! With your dressing-gown, your nightcap and my slippers here on the public road?" From this time the great poet believed in a future life.

In some rare instances the travellers whose approach was thus supernaturally intimated were seen with their equipages before they started out. For the liberation of the double in the state of sleep the experiences of the scientist, Cromwell Varley, as narrated before the Dialectical Society in 1869 are very illustrative. Varley was ill with spasms in the throat from the fumes of fluoric acid he used largely. He was recommended to have sulphuric ether beside his bed to breathe. It procured instant relief, but the smell was so unpleasant that he eventually used chloroform. One night he rolled back on his back, the sponge remaining on his mouth. Mrs. Varley was in the room above nursing a sick child:

Saved from Death

After a little time I became unconscious; I saw my wife upstairs and I saw myself on my back with the sponge to my mouth, but was utterly powerless to cause my body to move. I made by my will a distinct impression on her brain that I was in danger. Thus aroused she came down and immediately removed the sponge and was greatly alarmed.

I then used my body to speak to her and I said: "I shall forget all about it and how this came to pass unless you remind me in the morning, but be sure to tell me what made you come down and I shall then be able to recall the circumstance." The following morning she did so, but I could not remember anything about it; I tried hard all day, however, and at length I succeeded in remembering first a part and ultimately the whole.

Sometimes the appearance serves a definite purpose. An interesting story was published in *T.P.'s Weekly* for which the Editor vouched, of a young girl who was on her way to Cambridge to meet her fiancé. She was startled to see at every station where the train stopped the apparition of her fiancé, beckoning in a state of terror to her to get out. Finally she told her travelling companion, an old gentleman, what she saw. She was advised to get out at the next station if she saw the apparition once again. She did, the spectre disclosed still wilder excitement. She got out at once. So did the old gentleman. Shortly afterwards the train was wrecked and the car in which they were sitting completely demolished. During the time her fiancé was sound asleep in the waiting room at Cambridge and did not remember to have dreamed anything curious.

What is the Explanation?

These are but a few of many well-attested cases of projection and the seeing of the double. You may not think that they prove either of these phenomena, though many who have investigated are strongly of opinion that the case is proved right up to the hilt.

But, putting the testimony at its lowest value, at least it must be admitted that it challenges the sceptic. What alternative explanations could you formulate? If there is no such thing as astral projection—if the double does not exist—then how can you dispose of these remarkable testimonies, many of them sifted by the exacting inquiries of scientists?

HOW NUMBERS GUIDED FAMOUS MEN

By
GEORGE BRATLEY

IN the April issue of *Prediction* we gave a Number Chart and explained how this is filled in by the figures of a birth-date, the century figures not being used. In that article we dealt with the "conjunctions" and their meaning. This month we are giving the "trines" and "oppositions" with several charts to illustrate these.

One Way Only

As many readers may not have the April issue we will again give the chart with the numbers placed in their correct order. This order of placing the numbers must always be used in filling in a chart.

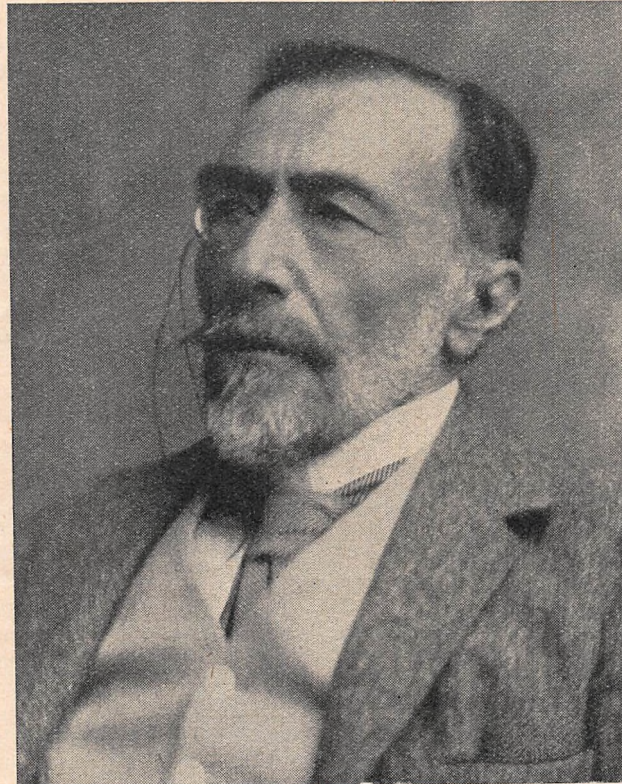
3	1	9
6	7	5
2	8	4

As stated in the previous number, a number chart is composed of nine squares, each square vibrating to one of the nine planetary numbers. These planetary numbers are for the Sun, 1 positive, 4 negative, the Moon, 7 positive, 2 negative; that of Saturn 8, Jupiter 3, Mars 9, Venus 6 and Mercury 5. The chart above shows the correct order for placing the numbers and in making a chart it is important that this order should be followed.

The three squares in the top line 3, 1, 9 are related to the higher or spiritual plane, those in the middle line 6, 7, 5 to the mental or psychic plane, and those in the base line 2, 8, 4 to the material or physical plane, so that in reading upward we have body, soul and spirit.

Repetition is Strength

When a number in the birth date is repeated it is shown as a (*) in filling in



The numbers influencing the career of Joseph Conrad, as well as of other noted writers, are given in this article. (Photo: Courtesy of J. M. Dent)

the chart and numbers must be taken as exceptionally strong by repetition. What is termed the sum of the chart is obtained by adding all the numbers together, not forgetting to count the *'s and reduce the sum to a single digit; if the sum number is represented in the chart it adds strength to such number.

Oppositions and Trines

An opposition is when two numbers are in the same line without an interposing number, either in a vertical or horizontal line, or to illustrate this from the above chart, the 3 and 2 would form an opposition if there were no 6 in the chart, as would 2 and 4, without the 8. From this it will be seen there are six possible oppositions, that is 3 op. 2, 1 op. 8, 9 op. 4, 3 op. 9, 6 op. 5, and 2 op. 4.

A trine is when two numbers hold the extreme points in a line and form a trine with another number holding a centre point in the chart. There are four possible trines, 2, 1, 4; 3, 8, 9; 3, 5, 2; and 9, 6, 4, the middle number forming the apex of the triangle.

Filling in the Chart

Conjunctions may be favourable or unfavourable; Oppositions are always unfavourable; and Trines are favourable.

YOUR CHARACTER IN YOUR NAME

MANY readers having expressed a desire to have Character Readings based on Numerological data, the Editor has arranged with Mr. George Bratley, the famous Numerologist and Author of this article, to compile these delineations.

Send your Christian name (name known by) and surname with birthdate. If married give maiden name. Write in block letters, enclose 1/6, and stamped addressed envelope.

Address: George Bratley, c/o "Prediction," Link House, 4-8, Greville Street, London, E.C.1.

The accompanying charts are given to illustrate the various oppositions and trines.

To take as an example someone born February 22nd 1899, this should be placed at the top of the chart as 22/2/99, for as mentioned the century numbers in the year are not employed. In placing these numbers in your chart,

How NUMBERS and DESTINY INTERACT

(Continued from previous page)

the 9's on the top line would be represented as 9* and the 2's on the bottom line as 2**, the Sum of the Chart would be $99222 = 24 = 6$.

If the number derived from the Sum of the scheme is one of the numbers of the birthdate it strengthens his number in the chart, increasing the evil if an opposition number, adds to the strength for good or evil in a conjunction and gives strength to a trine, especially if it is the apex number or in conjunction with the apex number. It will be seen that the Chart must be considered as a whole, the various positions must, so to speak, be blended, so as to arrive at a correct reading of the chart. The reader must refer to the April issue for the meaning of the twelve conjunctions.

Reading the Chart

We will now glance at the charts given as examples—the Material or Physical Trine.

Fig. 1. Mussolini.

Fig. 5. Bret Harte.

Fig. 7. J. D. Rockefeller.

It will be seen that this trine of 3, 8, 9 is in the form of an inverted triangle, where the points of the base, top line, focus in the 8, bottom line, these charts indicate gain in worldly affairs, success in dealing with material things, with land and property and products of the earth.

In Fig. 1 we have a chart in some respects similar to Fig. 7, but in Fig. 1 there is number 2, and this is of double power as it is also the Sum of the Chart, with 8, it forms a sinister conjunction and is also in opposition to 3, so that we have a very different reading for Mussolini than for Rockefeller, both show zeal and enthusiasm with some desire to impress others. This trine gives a shrewd and practical nature, particularly with the apex 8 conjunction 7, a good strategist, one who can wait for results and strikes at the right time, clever at organising and constructing. The Sum of Fig. 7 is 9, and this gives additional power to this trine.

Tendency to Extremes

In Fig. 1 the conjunction of 2 and 8 and the opposition of 3 and 2 gives one liable to extremes, boastfulness and one given to schemes of an artificial or nebulous nature, success followed by loss, shady dealings and some danger of injury to the eyes or limbs and of accidents through gases, water and air.

Fig. 1
MUSSOLINI

Born 29/7/83

3	9
7	
2	8

 3 op. 9
 3 op. 2
 3, 8, 9 trine
 Sum 29=2.

Fig. 3
JOSEPH CONRAD

Born 3/12/57

3	1
7	5
2	

 3 op. 2
 3, 5, 2 trine
 Sum 18=9.

Fig. 5
BRET HARTE

Born 25/8/39

3	9
	5
2	8

 3 op. 9
 3 op. 2
 3, 8, 9 trine
 3, 5, 2 trine
 Sum 27=9.

Fig. 7
J. D. ROCKEFELLER

Born 8/7/39

3	9
7	
8	

 3 op. 9
 3, 8, 9 trine
 Sum 27=9.

Fig. 2
RUDYARD KIPLING

Born 30/12/64

3	1
6	
2	4

 2 op. 4
 2, 1, 4 trine
 Sum 16=7.

Fig. 4
RUBENS

Born 29/6/40

	9
6	
2	4

 2 op. 4
 4 op. 9
 9, 6, 4 trine
 Sum 21=3.

Fig. 6
ANDREW CARNEGIE

Born 25/11/37

3	1*
7	5
2	

 3 op. 2
 3, 5, 2 trine
 Sum 19=1.

Fig. 8
ST. LOUIS

Born 23/4/15

3	1
	5
2	4

 3 op. 2
 2 op. 4
 3, 5, 2 trine
 2, 1, 4 trine
 Sum 15=6.

In Fig. 5, that of Bret Harte, we also have this 2, but the Sum is 9 and the 2 forms part of another trine, 3, 5, 2, this indicates gain through intellectual pursuits and the conjunction of 2 and 8 will not have the same power as in Fig. 1.

The Spiritual or Uplifting Trine.

Fig. 2. Rudyard Kipling.

Fig. 8. St. Louis of France.

This trine is formed with the base on the material plane and the apex represented by number 1, centre of top line, indicating aspiration and a desire to work for the uplifting and the betterment of humanity. The opposition of 2 and 4 in both figures gives a striving after Truth and some discontent with existing conditions. The 2 conjunction 6 in Fig. 2 gives a love of poetry. The Sum of the Chart 7 denotes travel and is favourable for dealing with the general public.

In Fig. 8 the 5 conjunction 4 gives intuition and also democratic tendencies. The Sum 6, gives a gentle and loving nature. In both Figs. the conjunction of 3 and 1 show celebrity and good reputation.

The Mental or Intellectual Trine.

Fig. 3. Joseph Conrad.

Fig. 5. Bret Harte.

Fig. 6. Andrew Carnegie.

Fig. 8. St. Louis.

Here we have the trine 3, 5, 2, with the apex as 5 on the middle or mental line. It will be seen the numbers are the same in Fig. 3 and Fig. 6, but with this difference that in the chart of Andrew Carnegie the number 1 has a double power and is further strengthened with the Sum number 1 and 1 is conjunction 3 and 7, a strong chart for gain through effort and enterprise and a clever brain and though not noted as a writer, yet this intellectual trine may account for his interest in intellectual pursuits and the devoting of a part of his great fortune in founding the Carnegie Libraries. Fig. 3 has for its Sum 9, giving a courageous nature and the ability to fight against difficulties. Figs.

5 and 8 we have dealt with in the other trines.

The Artistic and Emotional Trine.

Fig. 4. Rubens, the painter.

This trine of 9, 6, 4 has its apex as the number 6 on the mental or psychic plane, the conjunction of 6 and 2 gives some fame through art, music or poetical ability. The Sum of the Chart is 3, a fortunate number.

Space will not permit of a full analysis of these charts, but my readers will find the general meaning of these oppositions and trines below, these with the conjunctions given in the April issue will enable them to draw a chart for themselves and friends and arrive at a general meaning of a Number Chart.

(Please turn to page 282, col. 2)

The WILES of the WITCH

A BLACK PAGE IN THE HISTORY OF ENGLAND

TO call a child a "little witch" does not in these days occasion her parents much alarm, rather it invokes from them a proud smile of satisfaction; while the youngster herself will, in all probability, modestly giggle with pleasure. But there was a time when it would have been wholly otherwise, to name anybody a "witch" was equivalent to passing sentence of death; which statement applies to young or old, and to both sexes; for the term "witch" embraced originally male as well as female.

When witch-baiting was rife, it was wise to be good, but not too good; the best course virtuously was to mind one's own business. Because two classes of witches existed, the white besides the black; and the former, unfortunately for themselves, had a way of swiftly changing colour. In almost every village could be found one woman or more possessing knowledge of some simple medical remedies, of how to cure warts or burns, to stop the flow of blood; who being shrewder than their neighbours, with doubtless in many cases the gift of second sight, were able to discover and track down pilferers.

The well-disposed actions of such women, whether their aid was given free or bought, was often kindness ill-requited. Blessings showered forth in one instance, say, for the cure of a fever, would change into a rain of curses in another where the sufferer succumbed. Did the milk of a cow turn sour, a horse or pig die, a man who had imbibed too liberally late at night hit his head against a tree; these mishaps, with all the maladies and ills conceivable, were explained upon the assumption that the sufferer had been "overlooked." A spark of rumour soon caught fire, the flame of calumny spread far, not stopping till it reached the faggots about the stake.

The Accusations They Faced

Of what uncanny tricks were not the witches accused, however absurd. They and the warlocks (their later male counterparts) sneaked out in the dark hours with the bats and evil-eyed owls. Under the moon, while Christian folk innocently slept, wicked bedlams, with black cat on shoulder, danced to their own shadows and stirred up cauldrons of mischief. Various were the modes of travelling such hags adopted; on a wolf's back, a goat, a hog, in egg shells; a common means of transport with them being a broomstick, distaff, or shovel; huddled-up upon which they might be observed flying, hair astream, with the speed of comets high in the sky. Constantly they were levitated in broad daylight, before people's eyes; even they had been seen walking on the ceiling, upside-down

GRIM stories of Witchcraft are told by Mr. Jaspas Maskelyne in his latest book on Magic. Sylvia Gough, writing in the "Sunday Dispatch," declares that her life was blighted by the curse of a witch.

What is the truth about Witchcraft? In this article Frank Lind remarks that few people now-a-days believe in it. The credulity of the Middle Ages has been superseded by a spirit of scepticism. One scarcely ever hears fantastic tales of the doings of wizards and witches.

He discloses some of the wiles of the early days of witchcraft and argues that, in certain respects, the cloak of the witch has fallen on the modern medium. But there is less opportunity for superstition in these days when stories of amazing happenings are being rigorously sifted by science.

like flies. Such was their perversity, they preferred to do things back to front. Wherefore they recited the Lord's Prayer backwards; though perhaps that was the only way they could say it through, since one of the tests when they were on trial was to get them to repeat it, and they invariably stopped short at "deliver us from evil."

With so many pitfalls, it must have been difficult for the most circumspect person to evade suspicion in those days of rampant superstition. A maiden playfully slipping upon her finger a foxglove bell would have run a

grave risk of being "scratched" as a witch; for the witch was popularly supposed to decorate her fingers with the larger bells of the flower; hence referred to as "witches' thimbles." Watching bees too closely might have been dangerous, in that it was imagined witches could render themselves insensible to pain on the rack by swallowing a mythical King of the Bees. And as it was said they sold to mariners winds, enclosed under cunning knots of thread, a voyager caught unravelling a knotted string during a gale must have had strong reason for "getting the wind-up." Not that if himself a sorcerer he would have sunk, the Devil's "whelps" floated buoyantly as corks; they having cast off the baptismal water, the sea, as also river or pond, rejected them.

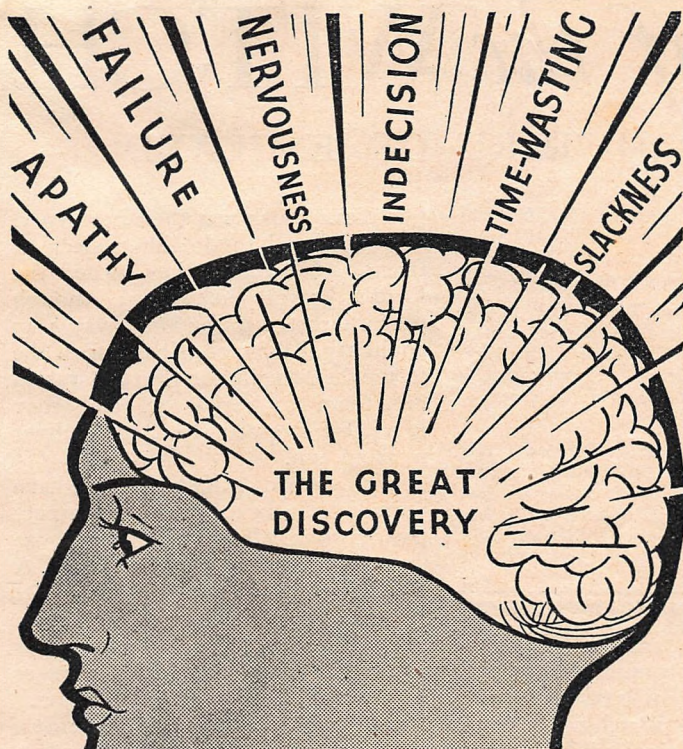
A Pact with the Evil One

The witch, tradition hath it, made a compact with the Evil One, signed in blood; sometimes it was blood that dripped from her own nose. Satan seldom kept his part of the contract in so far as he inconsiderately permitted his devotees to be "burned quick to the death," buried alive, or torn limb from limb. Fiendish tortures were inflicted upon the accused to enforce confession. Hot pieces of steel were thrust through hands and nostrils, a lighted candle was held close to the foot; moles, warts, and wens were prodded with sharp instruments, or nipped with pincers; and if shrieks and writhing did not immediately result, this was a most damnable indication.

Another was the incapacity to shed tears while under examination; three drops, trickling from the right eye, was the limit permitted to a witch, and sure evidence of her guilt. During imprisonment, she was spied upon to see if she had dealings with a "familiar," any one of her imps; which might be beetle, spider, snail, toad, squirrel, hedgehog; almost any insect or small animal. In the event of the prisoner making friends with her fellow vermin, the worst conclusions were drawn; the offering of a crumb of food to mouse or rat meant

(Please turn to next page)

By
FRANK LIND



MENTAL DYNAMITE !

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Mr. Shelley Castle the author of "The Great Discovery."

When WITCH BAITING Was an Amusement

(Continued from previous page)

that 'mycomancy (divination by mice) was being practised, else a rat was about to be despatched to inflict a bite upon some enemy.

Attired for Punishment !

For witches and wizards, and all those guilty of crimes against the faith of Christ, the real demons of the Inquisition — namely, the clergy themselves — reserved a special robe and headgear of dishonour. Those who had confessed their errors and expressed penitence were adorned at an *auto-da-fe* with the Sanbenito, a cloak or upper garment of yellow cloth, with a red St. Andrew's cross painted in front and behind; the impenitent, confessed heretic, wore another kind of scapulary of black cloth painted over with flames, hideous figures of devils, and the portrait of the condemned. Upon the head was fixed a pasteboard cap shaped like a sugar-loaf; on this, too, were depicted devils disporting in flames, and around it ran in big letters the word "Wizard." The penitents were accorded the incalculable benefit of having the flames painted downwards. Anybody who collects curious cooking recipes may be interested in the following one for roasting a witch. Pour oil into the mouth, and set light to the feet; for the fire any sort of dirty wood can be used, so long as it be dry: in contradistinction to that laid upon the old Jewish altars, which had to be clean and without bark.

The Broomstick Act Explained

How can one account for the once universal belief in witchcraft? Easily. There is not a shadow of doubt that the genuine witches were really mediums; with a poor appreciation of their psychic gifts; they supposed themselves to be possessed of countless devils. The swift travelling of the witch on her broomstick, etc., relates to the intricate phenomenon of "astral projection." Not a few mediums have been levitated; shown themselves in trance irresponsive to pain; have effected the most marvellous cures. If none now vomits pins, nails, stones, bits of brass, brambles, feathers, and needles; yet this too-generous proceeding closely resembles the production of "apports." As to the strange marks occurring upon witches' bodies: these, unquestionably brought out by suggestion, were often just "satanic stigmata." The Witches' Sabbath, and their covens of thirteen (the "Devil's dozen")—which were a blasphemous mockery of the twelve disciples with their Master—rose as a natural reaction to ecclesiastical oppression.

Mediums have cause to be thankful for the sceptic, in place of the maliciously credulous; since the scoffer's words alone can burn, and then not more than the modern witch's ears. No longer is there at least a *visible* witches' bridge.

UPTON SINCLAIR *on* How I DISCOVERED TELEPATHY

Experiences with a New Medium



Telepathy may be put into practice by sitting passively and concentrating on a drawing or impression you wish to transmit to a friend. See illustration below

TWO years ago, my wife, Craig and I heard of a "psychic," a young foreigner, who was astounding physicians of Southern California, performing feats so completely beyond their understanding that they were content to watch without trying to understand. We went to see this young man and befriended him; he came to our home every day and his strange demonstrations became familiar to us.

He had the ability to produce anaesthesia in many parts of his body and stick hat-pins through his tongue and cheeks without pain; he could go into a deep trance in which his body became rigid and cold. Once I put his head on one chair and his heels on another and stood in the middle, as if he were a two-inch plank. We have a motion picture film, showing a 150 lb. rock being broken with a sledge-hammer on his abdomen while he lay in this trance.

The vital faculties were so far suspended in this trance that he could be shut up in an air-tight coffin and buried underground for several hours; nor was there any "hocus-pocus" about this—I know physicians who got the coffins and arranged for the tests and watched every detail. In Ventura, California, it was done in a ball-park and a game was played over the grave.

In our home he gave what appeared to be a demonstration of levitation without contact. I do not say that it really *was* levitation; I merely say that our friends who witnessed it—physicians, scientists, writers and their wives, fourteen persons in all—were unable even to suggest a

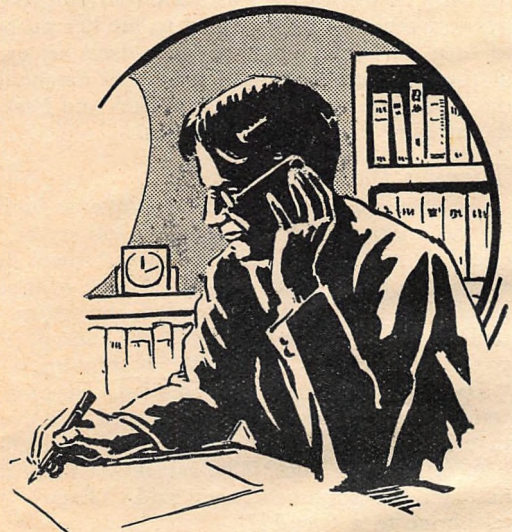
normal method by which the event could have happened. There was no one present who could have been a confederate and the psychic had been searched for apparatus; it was in our home, where he had no opportunity whatever for preparation. His wrists and ankles were firmly held by persons whom I know well; and there was sufficient light in the room so that I could see the outline of his figure, slumped in a chair. Under these circumstances a 34 lb. table rose four feet into the air and moved slowly—a distance of eight feet over my head.

We saw this; our friends saw it; yet, in my mind, and no doubt in theirs, the worm of doubt would always creep in. There are so many ways to fool people, so many conjuring tricks—think of Houdini, for example! I was unwilling not to publish it—for think of the possible importance of faculties such as this, locked up in our minds! Here was my wife, ill, suffering pain; and these faculties might perhaps be used in healing. If by concentration and auto-suggestion it was possible for the mind to control the body and put a veto upon even a few of its disorders, certainly it was worth while for us to prove the fact.

This "psychic" claimed also to possess and demonstrate the power of telepathy, or mind-reading. He would go out of the room while one of us selected mentally some object in the room, not revealing the choice to anyone else.

(Continued on next page)

The percipient, or receiver, also becomes passive and "shuts out" external surroundings in order to pick up the impression of your thoughts. As the impressions come swiftly and are soon forgotten, he has to be ready to make a note of them at once.



This is the second article in the series by Upton Sinclair, the brilliant American novelist, playwright, politician and publicist. Mr. Sinclair discovered that telepathic power was possessed by his wife, Craig; by himself and by other relations and friends. In these articles he is explaining how he himself developed the power of thought transference, and readers are given examples of tests employed by him which they themselves may emulate.

MARVELS OF MENTAL RADIO

(Continued from previous page)

The "psychic" would then come back and tell us to stand behind him and concentrate our thoughts upon that object and follow close behind him, thinking of it. He would wander about the room for a while and in the end pick up the object and do with it whatever we mentally "willed" him to do.

We saw him make this test not less than a hundred times in California, New York and Boston; he succeeded with it more than half the time. There was no contact, no word spoken, nothing that we could imagine as giving him a clue. Did we unconsciously make in our throats some faint pronunciation of words and did the young man have a super-acuity of hearing? Again you see the worm of doubt and we never could quite decide what we really believed about this performance. After puzzling over it for a year or more, my wife said: "There is only one way to be certain. I am going to learn to do these things *myself!*"

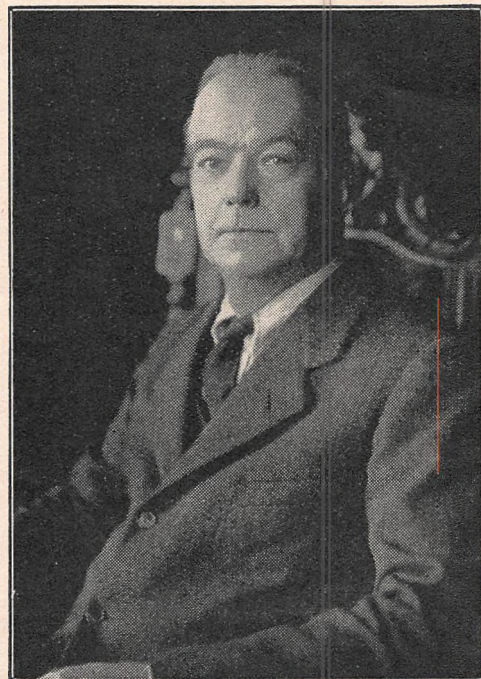
A Duel of Personalities

This young man, whom I will call Jan, was a peculiar person. Sometimes he would be open and frank and again he would be mysterious and secretive. At one time he would agree to teach us all he knew and again he would hold on to his secret arts which he had had to go all the way to India to get. Was it that he considered these forces too dangerous for amateurs to play with? Or was it merely that he was considering his means of livelihood?

Jan was a hypnotist; and my wife had come to realise that all illness is more or less amenable to suggestion. She had had the idea of being hypnotised and given curative suggestions; but she did not know enough about this young stranger and was unwilling to trust him. After she got to know him better, her purposes changed. Here was a fund of knowledge which she craved and she put her wits to work to get it. She told him to go ahead and hypnotise her—and explained to me her purpose of trying to turn the tables on him. Jan fixed his eyes upon hers in the hypnotic stare and made his magnetic passes; at the same time his patient stared back and I sat and watched the strange duel of personalities.

Turning the Tables

An essential part of Jan's technique, as he had explained it, was in outstaring the patient and never blinking his eyes. Now suddenly he blinked; then he closed his eyes and kept them closed. "Do your eyes hurt?" asked his patient, in pretended innocence. "No," he replied. "Are you tired?" she asked. "No, thank you," said he. "What was I thinking?" she asked. "To hypnotise me," he replied, sleepily. But Craig wanted further proof, so she closed her eyes and willed that Jan should get up and go to the telephone. "Shall I go on treating you?" he asked. "Yes," said she. He hesitated for a moment, then said, "Excuse me, I have to telephone to a friend!"



Dr. Walter Franklin Prince, famous American Psychological Researcher. Dr. Prince exposed many fraudulent mediums and was famed for his searching, analytical mind. He examined Mr. Upton Sinclair's records, conducting telepathic tests and had to confess that the facts beat him.

By the courtesy of "The Two Worlds."

This rapport between Craig and her protégé was developed to such an extent that she could tell him what was in his mind and what he had been doing; she told him many stories about himself, where he had been and what he had done at a certain hour. This was embarrassing to a young man who perhaps did not care to have his life so closely overseen; also, possibly he was wounded in his *amour propre* that a mere amateur—and a woman at that—should be coming into possession of his secret arts.

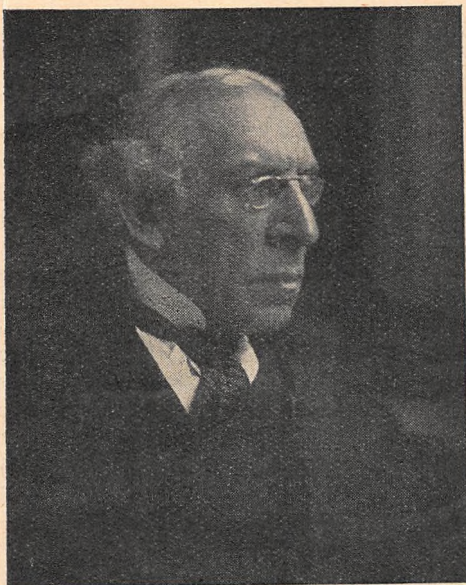
How It Is Done

The trick depends upon a process of intense concentration, which will later be described in detail. After this concentration, Craig would give to her subconscious mind the suggestion, or command, that it should bring to her consciousness a vision of what Jan was doing. This giving an order to the subconscious mind is much the same sort of thing that you do when you seek to remember a name; whether you realise it or not, you order your subconscious mind to get that bit of information and bring it to you. Whatever came to Craig, she would write it out, and when next she met Jan she would verify it without Jan's knowing what was happening. At times it would be very amusing—when he would find himself accused of some youthful misdemeanour which his preceptress was not supposed to know about. In his efforts to defend himself he would fail entirely to realise the telepathic aspects of the matter.

Please let me repeat, I am not telling here a set of fairy tales and fantasies; I am presenting a record of experiments, conducted in strict scientific fashion. All the results were set down day by day in writing. For an hour or two every day for the past three years my wife has been scribbling notes of her experiments and there are eight boxes full in her study, enough to fill a big trunk. No statement in all my records rests upon our memories; everything is taken from memoranda now in my hands.

MYSTERY of a "SPIRIT" PHOTO.

A PRESS PHOTOGRAPHER CLAIMS THE COPYRIGHT!



Above, a normal photograph of Israel Zangwill. Which of the two below is the "spirit" photograph?

(1) the original Zangwill print; and (2) a fake picture which I made and which I think you will agree is as good as any that Mr. Myers has taken, but which can be produced *ad. lib.* with two pennyworth of cotton wool and a dark room. You have full permission to publish these pictures if you think fit.

H. SHEED

We submitted Mr. Sheed's letter to Mr. Barbanell who sent the following rejoinder:

IN the May issue of *Prediction* we published, with all reserve, "spirit" photographs of Israel Zangwill and Edgar Wallace, produced through the mediumship of Mr. John Myers, and authenticated by Mr. Maurice Barbanell, Editor of *Psychic News*.

Mr. Barbanell, in his article, claimed that the Zangwill picture was obtained under conditions that left no loop-hole for fraud.

Since publishing this article *Prediction* has received a letter from Mr. Herbert Sheed, of the Central Art Library, a firm supplying photographs to the press. Mr. Sheed claims that the "spirit" photograph of Zangwill and the original of which he holds the copyright, are one and the same. When the "spirit" photograph was first published he claimed a copyright fee. He is an open-minded investigator of Spiritualism, but is very sceptical about spirit photography.

This is Mr. Sheed's letter:

Sir,—I notice in last month's *Prediction* an article in which Mr. Maurice Barbanell attempts to make a case for that much discussed "spirit" photographer, Mr. John Myers.

I should like to point out that I was the person who claimed a copyright fee of the picture of the late Israel Zangwill, because the so-called spirit picture was a replica of one that this gentleman had taken during his life. And what is more, it has never been disputed that it is one and the same picture, but the feeble explanation given was that 'he may have thought his favourite picture on to the plate.' But why is he still wearing spectacles?

Mr. Barbanell completely confuses the issue by bringing in the subject of Edgar Wallace. There has never been a claim made for copyright on this picture; I am not concerned with it. What I want is the copyright fee on the Zangwill picture.

Your readers may be interested in the enclosed photographs,



about the psychic results at the time that he sold, or gave, a story about the proceedings to one of our largest daily newspapers that night.

MAURICE
BARBANELL.

It is the policy of *Prediction* to present every aspect of the occult quest, and to leave its readers to judge the results, but in this instance



(Continued on next page)

SPIRIT PHOTO. MYSTERY

(Continued from previous page)

it is necessary to add, first in Mr. Barbanell's favour, that the test of a supernormal photograph is whether it was obtained under conditions which rule out the possibility of its production by normal means. However, in the past, the claim has been repeatedly advanced by Mr. Barbanell and other Spiritualists, that recognition alone constitutes sufficient grounds for accepting a spirit photograph. Mr. Sheed's strikingly recognisable "extra," *produced without the help of any spirits*, disproves this absurd criterion.

Secondly, we should add, in Mr. Sheed's interests, that when an investigator says "I am quite satisfied there was no substitution of plates," he does not by any means commit himself to "accepting" a spirit photograph. Every serious investigator knows that substitution of plates is only one of the more clumsy methods of the fake "spirit" photographer—there are any number of alternative methods.

Still a Mystery

Mr. Sheed denies that he ever made a statement that the Zangwill picture and his copyright photograph were not identical. He denies ever having signed a statement that he was satisfied with the conditions in which the Edgar Wallace photograph was obtained. The rest is beside the point.

But the mystery remains. Is Myers' photograph of Israel Zangwill a spirit photograph, or is it a fake? Myers' picture is the centre illustration on the previous page; Mr. Sheed's effort appears in the bottom right-hand corner. The other faces portrayed in Myers' picture are of people who acted as sitters.

CHARACTER from HEADS

(Continued from page 246)

them, their temper rises quickly, but it is soon over and like a squall gives way to placidity and good nature again. Being firm and slow to move in their convictions, they are the backbone of our social order, and the builders of tradition. While reason and logic appeals to them the more idealistic and emotional outpourings of the poet and writer gain an equal hearing.

In life, round-headed people are happiest with tools in their fingers, or with men to deal with. They are essentially practical, superb craftsmen, and excel in agriculture and industry. Their character is bluff and downright, and they are entirely without "stuff and nonsense." Among them are to be found the great farmers, builders, sea captains, magnates of industry and quite frequently great clerics.

Their chief faults are quick temper (which if not guarded against, causes physical reactions by its violent nature) and too great a love of material comforts.

Although the relative development of the other phases of brain will modify our character, the basic traits are unalterable. To read the story our head tells therefore, gives us a guide to the ways of life in which our talents can be best employed for success.

MENTAL RADIO MARVELS

(Continued from page 272)

Admitting that new facts can be learned about the mind, I do not see how anyone can use more careful methods than we have done.

My wife "saw" Jan carrying a bouquet of flowers, wrapped in white paper, on the streets, and she wrote this down. She later ascertained that at this hour Jan had carried flowers to a friend in a hospital in Los Angeles and she telephoned this friend and ascertained the facts. On another occasion when Jan was in Santa Barbara, a hundred miles from our home, she "saw" him escorting a blonde girl in a blue dress from an auto to an hotel over a rainy pavement; she wrote this down and later ascertained that it had been happening. The details were verified, not merely by Jan, but by another member of the party.

Again she "saw" Jan preparing to commit suicide, dressed in a suit of yellow silk pyjamas; then she "saw" him lying dead on the floor. She was much disturbed—until Jan reminded her that he had been seven times publicly "buried" in Southern California before she met him. Several weeks later she learned that in one "burial" he had worn yellow silk pyjamas. Jan had forgotten this, but Dr. Frank Sweet, of Long Beach, who had overseen the procedure, remembered the pyjamas and how they had been ruined by mud.

I have before me a letter from Jan to my wife, post-marked "Santa Barbara, October 19th, 1927." He says: "May these lovely cosmos bring you such peace and contentment as they have brought me." He has cut a double slit in the paper and inserted cosmos blossoms and violets. Prior to the receipt of this letter my wife was making the record of a dream and here is what she wrote down: "I dreamed Jan had a little basket of flowers, pink roses and violets, shaped like this" (a drawing). "He lifted them up and said they were for me, but a girl near him took them and said: 'But I want them.'" When Jan came to see us again my wife asked about the circumstance and learned the following: a woman friend, who had given Jan the flowers had accused him of meaning to send them to a girl; but he had answered that they were for "a middle-aged and distinguished lady."

=====NEXT MONTH=====

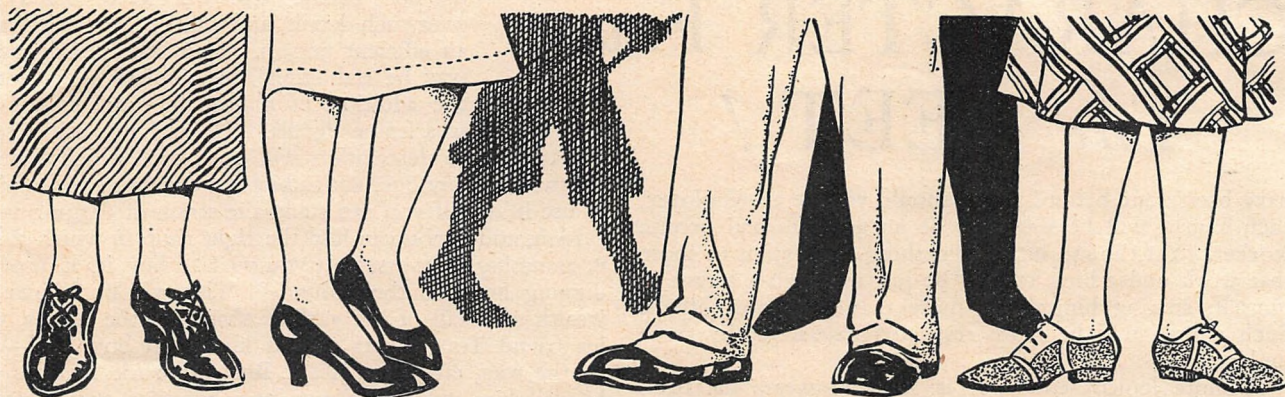
The Key to Character

By SHELLEY CASTLE

the famous Psychologist

This brilliant article will appear exclusively in the next
(August) issue, on sale on July 10th

=====PREDICTION=====



PEDOGRAPHY By "REVILOC"

The New Science of Character Reading

THERE are many ways of reading character — phrenology, caligraphy, palmistry, astrology, numerology, etc. But do you know that your character can be told from your feet, from the way you walk, and the way you wear out your shoes? Yet this is so, and few people are aware of the clarity with which your character is revealed in this way.

A recent note in the popular press gave a "foot-rule of character" as expounded by a famous Parisian shoe designer. As reported, his "foot-rule" was a very faulty one, but it is always difficult to know just how much has been omitted in the final message as printed, and how much error has crept in between the man and the reporter.

One of the statements attributed to the shoe designer was that an envious down-at-the-mouth woman generally has a bunion. Now it is often true that an envious woman has a bunion, though it is not at all necessary that she be down-at-the-mouth. But whence came the bunion? It is fairly safe to say that it came from wearing inadequately comfortable shoes—most probably shoes with heels that were too high. But the wearing of such high-heeled shoes may be caused by a number of reasons. In the first place it may spring from a desire to look at least as smart as other women, the desire in an envious woman overcoming acute discomfort which such shoes probably cause.

There may, however, be other reasons, e.g., a woman's very natural desire to please a particular man who is attracted only by a smart woman and who thinks it necessary that a smart woman should wear such shoes. Then again, it may be just a shortage of cash, the wearing of shoes left off by an elder sister or a friend. There is no doubt, in any case, that the wearing of very high heeled shoes tends to cause bunions and other foot troubles; there is no doubt also that permanent foot discomfort can be most depressing. So we find a reasonable

explanation of the shoe designer's dictum that an envious down-at-the-mouth woman generally has a bunion!

Another dictum, that a pigeon-toed woman is dull and stupid, was a sweeping and a most unnecessarily unkind generalisation, and to make matters worse, was only one-tenth true! Moreover, the majority of people affected by this statement are just those who should be treated with the utmost kindness and consideration. If he had said that the *very* pigeon-toed people are dull and stupid he would have been correct, generally speaking. Those people who are only *slightly* pigeon-toed, however, are sensitive folk, rather self-conscious, and most distinctly lacking in self-confidence. When their confidence has been won—and this can be done only by kindness and gentleness—they can be charming and sympathetic companions. They are adaptable, conscientious, and are usually faithful so long as the partner remains faithful.

Are You Conservative?

Do you wish to meet a conservative person, one who is set in his or her ways? Consider the person who turns his or her feet out very much. If there be no condition of falling arches with its concomitant tendency to flat footedness; and if there has been no special training (such as military service) to give splay footedness; then the person who naturally turns his feet out widely is conservatively minded, is lacking in adaptability to changing circumstances, is also lacking in imagination, and is unreasonably obstinate. Quite frequently such a person tends to become flat-footed because, with such a way of walking, the feet are never bent and the muscles which support the arches become atrophied through want of use. It is difficult in such cases to decide whether a person turns his feet out because of his character and the flat-footed condition followed, or whether the flat-footed condition started and the turning out of the feet was adopted as a less painful way of walking.

Beware of the "boss" who wears his heels down at the back exactly in the middle. He will be found to be a very exacting man, fussy over details and exceedingly difficult to please. Rarely will he give praise; whatever is done for him his feelings will always be that it could

CHARACTER From The FEET!

have been done better! But, should you be an employer, such a man will be found to be an accurate and precise worker. Yet though he be something of a tyrant to those that work under him, he will be just as much a tyrant to himself, sparing himself no more than he spares others. Such a man will be more respected than loved by those under him.

A more lenient employer is he who wears his heels down slightly at the side. His underlings will do their best for him rather because they like him; there will be more harmony where he reigns if he be an intelligent man. He will not be such a good worker himself, but he will probably get better work out of others!

Beware of the Shuffler

If you are yourself an employer, beware the would-be employee who shuffles his or her feet when walking. The shuffler is slovenly-minded, his work will be done in a slipshod manner, and the more he shuffles the more careless and slipshod he is in the work allotted to him. Muddle-headed thinking (if he thinks at all) will be evident in all he does.

The contrary is, of course, also the case; the clean stepping individual is clear-headed and vigorous, alive and alert to the job in hand, and will make a good worker, though probably a little rebellious if unduly restrained.

Do not forget that when "keyed up" to interview a possible employer there is a natural tendency to step more cleanly, and in fact a keenly awakened interest always has this effect. Proper judgment of the person should be made under circumstances which are as nearly as possible normal, when he is unaware of the importance of the moment, and is stepping more or less naturally.

He who wears the tips of the soles (not the actual toe caps) unduly is "finicky" and fussy over details that

do not matter. He will waste much time over such details, and will be most irritating to an efficient person. You can tell him by the way he elaborates the simplest statement by the addition of a host of unnecessary and wearisome details. He will not call a spade

a spade! His description will be a tool which "should you wish to buy one, and subject of course to you wish to use it, and if you can stand the strain of digging in the garden, and if you can find the right shop in which to buy it, assuming of course that you wish to buy it, is used for digging holes in the ground." This will be followed by a wealth of detail of the various shapes of the blades, what his friend Tom thinks of this kind, and how Ted—what by the way, etc., etc., etc.! But the work he does will be well done, taking twice as long, however, as is necessary

The Spendthrift

As for the man who kicks out his toe caps, he is nothing but a careless spendthrift. He will certainly never be a wealthy man by his own efforts!

The ideal is, of course, the man or woman who wears his or her shoes most evenly, and who treads truly "fore and aft." Such a person is usually sane and well balanced although some men, who have gone in for racing walking, have been trained into this way as it is the most economical method from the physical energy point of view. In such cases, of course, the way of walking may not indicate the well-balanced character at all, but just the training.

And so you see how much the observant eye can learn from our lower extremities. There are also ways of telling character from the carriage of the body, or the head from the swing of the arms, etc., but these are outside the scope of this article,

which deals entirely with the subject of Pedography.

There is no gainsaying the value of character reading in business as well as social life. Most successful men and women are shrewd judges of character—by keen observation they are able to analyse the temperaments of their fellows, so learning how best to associate with them. Pedography is one of many methods of character delineation which, if you so will, you can use to advantage.



'Revilloc' says "Beware of the 'Boss' who wears his heels down at the back exactly in the middle (see illustration on right.) He will be hard to please. A more lenient employer is he who wears his heels down slightly at the side (see illustration above.)"

INTO THE SILENCE

THAT great psychologist, Freud, has confessed that of the many cases of nervous break-downs which had come under his notice, a prepondering number had their origin in religious difficulties. That is to say, the subject had felt the need of some religious outlook but had found none of the existing forms of orthodox religion suitable.

The result was that he had endeavoured to escape from God, but a sense of purposeless, of emptiness, pervaded his life. This highly unsatisfactory condition was one of the main contributing factors to the nervous relapse which he subsequently suffered.

THESE are strange views, coming as they do from a scientist who has no axe to grind in religious matters. They prove that however we may try to escape from God, our efforts are doomed to frustration; because God is inescapable.

Lots of people lose their touch with religion

The Inescapable God

because they have become disillusioned by some loose conduct on the part of one of His professed followers. Or it may be that they cannot find satisfaction in the formulas of their Church, or the minister may annoy them . . . but these are superficial reasons, surely, for cutting adrift from all that gives life purpose and meaning.

Indeed, the desire to seek and find God is inevitable for all of us. As the psalmist said, though we take the wings of the morning and dwell in the uttermost parts of the sea, even there God will confront us. The truth is that we are all, every one of us, imbued with something of the personality of our Maker, and we cannot but respond to His call, however blindly we try to escape it.

SO it is that some of the world's most absolute materialists have been good men and true, observing all the ethics laid down by religion, doing their best to improve the lot of their fellow-men. They have been materialists or

agnostics in principle, but not in practice. Far worse is he who is a believer in principle, but an agnostic in practice.

For those who have learnt to enter the silence—to retire into the quietude of their own souls and there meditate on the eternal things—God is very near. Not only do they draw inspiration from Him, but they find in those moments their strength increased, their courage amplified, their ambition amplified.

YOU cannot get on without God. Religious beliefs, creeds, principles, may fail you in your search for Him. But in the silence, you will not escape Him. We all know how pregnant are those Two Minutes of silence observed on Remembrance Day each year. If they could but become daily experiences in the lives of most of us, there is no disputing that life would be more abundant for our fellows, richer and fuller for ourselves. LEO.

Are You One of

By
"CALIGRO"

I WONDER what kind of article on Graphology you like best? As one is to appear in *Prediction* each month, when you write for your delineation of character, write a few lines telling me what type of article interests you most. Then I shall know what you really like and can read your character at the same time from the letter you forward to me. Remember that the full signature is most necessary. I find this so often is omitted and "Dot" or "E. Jones" or some abbreviated name put instead, which is of no real value to me, as the full signature is such a very personal thing and reveals so much.

Reveals Hidden Personality

The study of the character of our friends and acquaintances is a fascinating pastime—all this big world filled full of people and no two handwritings alike—but handwriting to one who has really made a lifelong study of it, the writing of the people who appear on the "world's stage of life" unfold so much of the hidden personality of the subject.

If time and environment do not permit of a very deep dip into the mysteries of Graphology, a little insight into the science must be interesting to one and all who read *Prediction*, for in many of its readers there must be psychic tendencies and if not this, a curiosity as to what we and our friends are really like! I am giving several handwritings as specimens with short character readings, in order that readers may compare them with the letters from their acquaintances and, indeed, their own and so find out a few characteristics of themselves and friends. This will also be useful to readers in discovering whether they have the "gift" to do this and so make it worth while to go on with the study. But—in this science you must have the "gift"—no amount of study will make you a graphologist if it is missing.

There is no fortune, past or future, shown in handwriting, just character reading pure and simple. Various tests and abilities shine out clearly and these may be developed and prove a success if he or she realises these capabilities which are in them. The writings I have chosen this month for

These Types?

examples are all distinctive—one of them may be yours!

Fig. 1 is a mixture of strength and weakness, a nature with many failings, but with good business ability, much ambition and a desire to rise. The temper is hot, at times he is lavish, at other times mean, is talkative, likes to rule. A variable nature and one difficult to understand.

Fig. 2. This woman has no outstanding talents or particular faults, she is likely to be easily influenced by surroundings and is best suited for household duties. Would be interested in things that go on outside her environment, but would be content to accept her information from the newspapers and by what she is told. Still,

a generous and likeable personality, who would make and keep many friends.

In Fig. 3 we have the artistic and the practical temperament combined. This man is absorbed in art such as music, colour and literary tastes and at the same time he can adapt himself to commercial life and make a success of his undertakings. Would not be called brilliant, but has a way of adapting himself to circumstances and finds much to interest and give him pleasure in life. The personality is not really strong, but the writer has developed it wonderfully.

Fig. 4: a woman with strong psychic tendencies and a great interest in occult matters; this study is not good for her, she is too nervous and sensitive to influence and needs more balance. She would become too absorbed in anything she might take up at the moment and the other duties of life would go to the wall in consequence. A bit of a dreamer, apt to overdo energies and to be irritable in temper, but too generous-minded to bear malice. A fascinating nature to many but capable of incurring dislike from those of a more practical mind.

Fig. 5: a woman's writing showing culture and a taste for beauty, both in art and nature, and surroundings would be colourful and well ordered. A good hostess and a talent

men and women,
life with them.

Fig. 2.

Thank you for best wishes

Fig. 1.

expert character reading

Fig. 4.

And radiant
And flowers Enclosed is

Fig. 6.

Fig. 5.

Character sketches

Fig. 3.

CHARACTER DELINEATION from HANDWRITING

IN response to many requests the Editor has made arrangements for "Caligro's" talents to be placed at the disposal of readers of "Prediction." Those who desire a character delineation based on their handwriting should send a specimen of their normal handwriting for interpretation. Write about fifty words on unruled paper, adding your full signature and enclose 1/6 P.O. and a stamped addressed envelope. Address: "Caligro," c/o PREDICTION, Link House, 4-8, Greville St., London, E.C.1. "Caligro" is the best known Graphologist in the world. Articles from her pen appear regularly in PREDICTION.

THE DREAM: I dreamt I was in a very large hall where my daughter was singing to a vast audience. After she had finished, a violin took up the refrain which I can only describe as beautiful. The sound of the loud applause woke me.

The part of this dream that puzzles me is that I cannot ever remember bearing the words of the song except in my dream, though I was able to write them down on waking. Nor do any of my friends know them. Some of them say I must have heard them many years ago, others that I composed them in my sleep. It is the chorus that I remember and I shall be interested to know if any "Prediction" readers recognise them as coming from a published song.

If I composed them the solution is that I had been reading about the death of a famous singer who passed over at the birth of her baby daughter. The sadness of this is coupled with the fact that my neighbour (who in the dream concert had played the violin) has told me what a nice voice my daughter was developing.

The words of the dream song are:—
House of haunting memories, dear you are to me:
Haunted by a mother's smile for her babe to be.
Now they're peaceful sleeping in a plant near by;
Dear house, ever haunted by a smile and by a cry.

From Mrs. M. M., Reading, Berks.

ITS MEANING: This very interesting dream is, at the same time, not by any means difficult of interpretation. The general form of it is a wish fulfilment which voices the mother's desire that her daughter's talent shall receive the recognition it deserves. By the well-known dream mechanism this is shown by the wish becoming dramatised into action.

That does not nearly exhaust the dream content, which deals with intermixed thoughts of pride and sadness surrounding birth and death. It dips back to the time when the daughter was born and by identification with the singer who died in child-birth passes to thoughts of death, but not the death of the physical body. The thoughts in the dream concern the death of childhood when passing into adolescence.

Girls' voices develop quickest during the phase of physical growth when childhood is being lost. Here comes in the remark about the daughter developing a

beautiful voice. In the dream associations it stands as equivalent to 'Your daughter has ceased to be a child.'

So far from sleep being a mentally unproductive time, gifted people frequently find their creative faculty has been at work during sleep. If the song chorus is original, therefore, that need be no great cause for surprise,

Composed SONG In Her SLEEP!

Readers' True Dream Experiences Interpreted

By COLIN BENNETT

AN APPEAL

READERS of this paper are backing me up splendidly in the present dream feature so far as sending in dreams is concerned, but many of them, doubtless reacting to the spell of the name of their favourite journal, pick upon those dreams which they can already explain quite satisfactorily for themselves. Mostly, they have an obvious prophetic or predictive meaning.

In order that I may be properly tested, what I need is the sort of dream which, at first sight, does not seem to possess any possible sense at all, such as the kind wherein you eat the moon cut into slices like cucumber and placed between bread and butter, or where you meet with a friendly lion at the seaside and chat with him upon the international situation! Even these are but pale dreams compared to the extravagances which may alone afford a dream interpreter due exercise for whatever analytic felicity he may possess.

So don't overlook your LEAST sensible dreams but leave me to wrestle with them and see what I can make out of them.

considering that the dreamer is normally poetically gifted and musical.

A Sneering God

THE DREAM: Two years ago I had a dream which impressed me so much that hardly a day passes but it flashes through my mind.

I seemed to be walking along a path bordering a square plot of grass-covered ground. Somehow I had entered the path at the north side and walked down by the east of the grass plot. As I did so I became conscious that the whole

of the plot was occupied by nuns kneeling with their heads bowed as if in prayer. They were all facing west and I realised that I must go on and pass up the west side of the path so that I should be facing these 200 nuns.

As I reached the bottom corner I saw, facing the grass verge and right in the centre of the path, the figure of Christ, His arm outstretched as though giving a blessing. He was dressed in flowing white robes and was luminous, radiating a glow similar to that given by a neon sign on a dark night. My feelings were awful, my knees almost giving way. I knew I had to pass right in front of Him.

As I approached He seemed to see me, lowered His arms and His lips turned up in a sneer. Slowly He turned His back on me.

I slouched by somehow. Then, as I reached the top corner of the path I cautiously turned my head back. He smiled and beckoned to me with His finger. I bowed, made the sign of the cross and Christ did the same.—From M. A. E. May, Brighton.

ITS MEANING: Striking as this dream must have been, a little consideration will show that it is without question nothing more than an ordinary dream and therefore amenable to the usual methods of psychological interpretation.

The salient attribute of the biblical Christ is that He sneered at nobody. This dream figure can therefore be nothing but a more than usually vivid symbolisation of the dreamer's own self-critical faculty.

He was suffering from an attack of sub-conscious shame resulting from some occurrence of the day before which the dream work dramatised in this startling way. Nor is the nature of the self-criticism difficult to guess at.

Nuns stand for women who aspire to a peculiarly high moral plane. Some woman or girl had probably told him more than usually snuffily that she had no exalted

opinion of his intelligence; and he was very cast down over it. A few girls pride themselves upon the degree of clever nastiness with which they can 'set men in their places.' The process had temporarily left the dreamer feeling 'I can't face girls in my present state of depression.'

The end of the dream shows a revival of self-

YOUR DREAMS INTERPRETED

As pressure of space makes it impossible for Colin Bennett to interpret all the dreams submitted to him by readers, the Editor has arranged, in response to many requests, for this service to be extended to those who desire private delineations.

Readers who desire personal delineations from Mr. Bennett should send a postal order for 1/6, and address their letters to THE EDITOR, "PREDICTION," Link House, 4-8, Greville Street, London, E.C.1., marking the envelope, "DREAMS."

Dreams not accompanied by a postal order will be considered for publication; but, in view of the many applications received, it is only possible for Mr. Bennett to guarantee a delineation to those who send this remittance.

A stamped addressed envelope must accompany every application for a personal delineation.

Dreams marked "Confidential" will be treated with the strictest privacy; but if not so marked, the Editor reserves the right to publish a summary of the analysis in "PREDICTION," at his discretion.

confidence, as though to assure himself that he isn't so bad after all:— 'Women may see no good points in me, but God knows that I possess them like anyone else.'

A Death Warning

THE DREAM: I have often been warned of deaths in our family through dreams, which are usually dreamed between the hours of five and six a.m. Here is an example:—

When my father retired from work he made his home with me. Though 72 years of age he was in excellent health. One Monday a doctor friend of mine called to see me and commented upon father's healthy appearance. More or less for fun, he examined him thoroughly and informed me he was in perfect health.

However, on the Wednesday morning, I dreamed that my father was dead. I saw myself finding him dead in his bedroom and also saw my brothers and sisters arriving at the house because of it. I got up, entered his bedroom and to my horror found that he actually was dead. Later, my brothers and sisters arrived in the rotation I had seen in my dream.—From Mrs. E.C.H., Ampthill, Beds.

ITS MEANING: Of this dream by far the most striking part is the last sentence of all. One may find provisional explanations for the rest, for all that they may not be in the least true. For instance, doctors do not usually give thorough examinations 'in fun' to old people unless they are privately at least a trifle uneasy, however little they wish to alarm the family by imparting their suspicions. Then, a sensitive daughter might, possibly, though not necessarily, get knowledge of death in a nearby room through hyperaesthesia. What cannot be made amenable to any such attempts at explanation is foreseeing the correct order of arrival of the relatives for the funeral.

The Meeting Place

THE EXPERIMENT: I am a life-long Spiritualist and a medium and am interested in all subjects dealt with in "Prediction," especially dreams. I often dream about people before I meet them in reality and about events before they take place.

I have tried the experiment of asking some of my spirit friends to meet me in the dream state, or astral plane, and in this way have actually met and talked with them. One of them was late and I was feeling disappointed when I heard someone say "Wait. If he said he would come he is sure to come."

I waited and my friend did come, apologising for his lateness, which was a habit of his when he was alive.—From Mrs. E. Ora, Kingston-on-Thames.

ITS MEANING: This dream raises a novel point and others may care to try the same experiment as Mrs. Ora has done. If one accepts the theory of the space-time continuum propounded by Einstein and applied to the interpretation of dreams by J. W. Dunne there is not even the need to adopt a spiritistic theory in order to explain the possibility of conversing with the dead in dreams.

Many people will consider a mathematical explanation, and a highly abstruse one at that, the long way round and will prefer to take the view that

DREAMS ANALYSED

(Continued from previous page)

body and spirit can meet in the astral plane during sleep.

thud and I see the rider (unknown to me) thrown backward still holding the reins. I run into the centre of the square with the intention of throwing myself upon the ground to escape harm, but before doing so look back and see the beautiful hind quarters of a chestnut horse disappearing through an archway into a garden of some kind and then stop trembling, just as a horse might be expected to in such circumstances. Also I noticed the black horse bolting down the street from where I myself had just run. Then I awoke. I am not a lover of animals. Horses I dislike and distrust.—From 'Jade.'

ITS MEANING: 'Jade' not only sends no address but no name either. In some covering remarks she mentions a fondness for sewing, from which it is fair to assume that the dream comes from a girl or woman. Still we are left to guess whether she is married or unmarried. This is all wrong. The knowledge of sex and status are necessary in dream interpretation and those who withhold it are showing less than ordinary fairness and courtesy. 'Jade' says she dislikes and distrusts horses. In that case she dislikes and distrusts something in herself, for the black runaway horse which falls at her feet and subsequently starts away from the place where she had fallen typifies a side of herself of which she is not proud, or in other words some failing she tries to shut her eyes to. The dream is full of fear. There is fear when the dreamer sees the runaway horse. Then when the 'beautiful chestnut horse' runs into the garden it trembles; again a sign of fear. Finally, the dreamer's statement: "I am not a lover of horses, which I fear and distrust" makes it plain she is waking up to some personal attribute which she fears and distrusts in herself and would like to run away from if possible. The dream leaves little doubt that it refers to the passions, though whether a subconscious recognition of ungovernable temper would cover the facts shall be left to the dreamer to decide. The use of the synonym 'Jade' would naturally link on with 'fickle jade.' Perhaps the dream covers half-suppressed memories of an unfortunate love incident.

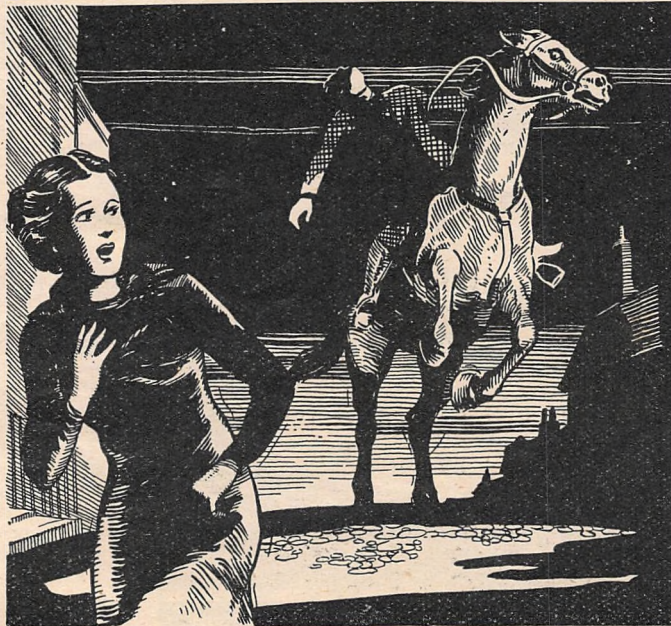
The Place of Judgment

THE DREAM: The dream began on the bank of a river. Somehow I understood that the opposite side was the 'Beyond.' As I looked in the river I saw there the figure of a man. He seemed to be floating and gradually dissolved away.

Then I was on the far bank of the river and found myself in a large hall filled with people. Though I could see plainly I was as though invisible. The man I had seen was also there, but now in solid form and in ordinary clothes.

Several people came to him and told him his wife was there and that she would be sent to him and it appeared that he was to be put to some sort of test. With that the crowd of people left the hall, but in my invisible state I was allowed to stay. The wife, young, pretty

(Please turn to page 282)



"The black horse fell almost at my feet, throwing the unknown rider backwards."

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YEAR _____

THE HOLIDAY WEATHER

New Method of Prediction

IN an office off Fleet Street, in the centre of London's newspaper Mecca, two young men are building rapidly for themselves a wide reputation as weather prophets.

Last month *Prediction* gave details of the work of Professor Hanko, of Budapest, whose weather predictions, based on Astrological data, have aroused wide interest.

No man, however, who has assumed the role of weather prophet can look to such a splendid record as can Messrs. D. and K. Bartlett, whose forecasts are on an average 85 per cent. accurate, but often reach 100 per cent.

A representative of *Prediction* called upon them to discuss their unusual line of prophecy. He found the young men engaged in researches on behalf of scores of firms whose interests are affected by the weather.

AUGUST BANK HOLIDAY WEATHER FORECAST

A good deal of cloud with local showers and some thunderstorms must be expected during the August Bank Holiday week-end, 1st to 3rd. However, there *will* be some fairly warm sunny periods, particularly in the southern half of England & Wales and in the eastern counties. Similar conditions will occur across Scotland, but with more cloud and showers across the hilly districts on the 1st.

During Saturday, August 1st, it will be mainly fair with bright intervals in the south and east of England, although thundery later, with cloud, some local showers in the Midlands and across Scotland.

On Sunday, August 2nd, it should be mainly fair and bright in all parts of the country during the day, and again on the Bank Holiday Monday, 3rd, but breezy conditions will set in across Ireland, spreading to the south-west of England and north of Scotland, and there rain will occur.

D. & K. BARTLETT.

For example a raincoat manufacturer decides to spend so much money on advertising. He knows from experience that if his advertising appears during warm and sunny weather, it will have scarcely any effect. But if he is lucky enough to advertise in showery weather, his message will be read by people who are wanting new raincoats and glad to learn about them.

The Bartletts supply weather forecasts so uncannily accurate that the advertiser plans his campaign as far as twelve months ahead, knowing that on such and such a week his announcement will appear during weather conditions ideal for his purpose.

Very few prophets can count on 85 per cent. success, but just to show how accurate they are Messrs. Bartlett have given *Prediction* a forecast for August Bank Holiday week—keep it by you for reference and see if it is fulfilled!

Murder Seen in a Vision

How a Chinese Sailor Met His Death

IN the April issue of "Prediction" we invited readers who had experienced second sight to send accounts of their visions. We select the following for publication. A cheque for 10s. 6d. has been sent to each contributor.

I WAS on a cruise round the world when an extraordinary experience came to me.

We started out from San Francisco on an American ship which had a Chinese crew. We first called at Honolulu and then the course was set for Kobe, Shanghai, etc. Our voyage across the Pacific was a glorious one lasting about twelve days.

It was between Honolulu and Kobe that the incident happened. I had got into the habit of rising very early and looking through my porthole to watch the sun rise.

"I heard Voices"

One morning I had witnessed this inspiring spectacle about 3.30 a.m. and retired to bed again. About an hour afterwards, I thought I heard voices outside my cabin on the promenade deck, and recognised them as voices of the Chinese crew. I lay motionless on my bed, and this vision came to me.

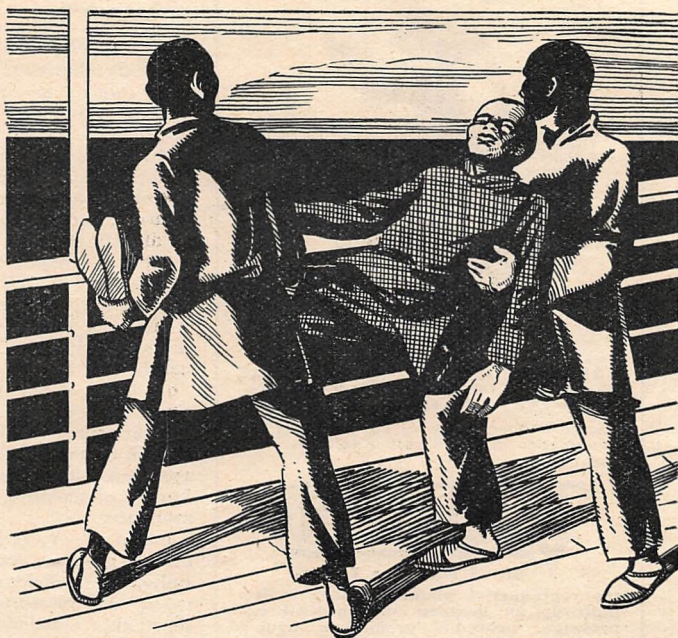
Three Chinamen were standing on the deck by the railings just outside my cabin. Two were dressed in white—as was usual—but the third man was dressed in navy blue—which was unusual. The two in white were preparing to throw the centre man overboard. It seemed as if it were a pact between the three men for the victim made no struggles of resistance.

Told it at Breakfast

They threw him overboard and not till he touched the water did he regret the step he had taken. But alas! it was too late for the ship went on unheedingly and he was left behind in mid-Pacific. The other two men retired to their quarters never to say a word of the incident.

The vision was so clear to me that I told my friends at breakfast time, but they treated it as all dreams are treated. Sure enough at 9.30 that morning, all the Chinese crew were lined up on deck with passports in their hands, for it had been reported that a Chinaman was missing, and he had disappeared in his navy blue suit—for his whites were left behind.

51, Blake Road, New Southgate, (Miss) W. BODIE.
London, N.W.1.



"The two in white were preparing to throw the centre man overboard."

Saw Mother Injured

SOME years ago when I was a child of fifteen years, I was staying with an invalid aunt in Leicester.

My parents lived in a tiny village in Bedfordshire.

One afternoon I was sitting looking into the fire when I saw quite vividly my mother driving in her pony and trap down an incline, leading to a particularly nasty bend before reaching our little village. To my consternation I saw the horse stumble and fall, and my mother thrown out of the trap and then the vision faded. I told my aunt all about it and she laughed at my "day dream."

However the next day a letter arrived from my house to my aunt (asking her to keep the news from me in case I should worry) describing the accident exactly as in my dream. She, of course, *did* tell me because she thought it so remarkable.

112 (a), Kenwyn Drive, N.W.2. (Mrs.) C. BURGESS.

PRIZES for LETTERS

DESCRIPTIONS of psychic and occult experiences, hints for experiments, interesting viewpoints, etc., are welcomed for publication in "Prediction." A prize of 10s. 6d. will be paid for the most interesting letter received each month.

Full Steam Ahead Success in Life— Lasting Youth



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I am delighted to tell you that I am receiving great benefit from "Virilinet." My memory has improved, thinking is clearer and am much stronger physically. I believe that through this treatment I shall be completely cured. Please forward another 40 tablets of "Virilinet" for which I enclose P.O. 6/-.

Stetchford, Birmingham. J.A.B.
I am still benefiting by taking the "Virilinet" treatment. I would be much obliged if you will send me a further two weeks' supply of "Virilinet" Tablets. Enclosed you will find P.O. 6/-.

Manchester. E.G.
Please send me another 100 "Virilinet" for which I enclose P.O. 12/6. They are doing me a world of good.

Blanford, Nr. Glasgow. J.M.
For women who suffer from Climacteric and Menstrual Troubles, Hysteria, etc., a Special gland preparation is available. Two weeks' supply 6/-.

Five weeks' supply 12/6
A 36-page book entitled "Rejuvenation" and full particulars will be sent FREE to all who require it.

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George Bratley's

NUMEROLOGY SECTION

(Continued from page 268)

Oppositions.

3 and 9.—Inclines to excess and waste of money. Gives religious, military or business zeal and enthusiasm. May be boastful and not know where to draw the line. Seeks to impress others by good deeds. Impulsive generosity. Liable to extremes.

3 and 2.—May have peculiar fads or religious beliefs. Spends money over anything appealing to the emotions and desires. Danger of shady or trick transactions. Often in financial difficulties.

1 and 8.—Subject to moods and depression; exacting and at times over cautious. Misses opportunities; losses and setbacks; struggles in the early years; success followed by loss, failure of ambitions. Danger of falls and ill health.

9 and 4.—An extreme and passionate nature; subject to sudden bursts of temper and extremes. Difficult to get on with. Sudden breaks and separations; a revolutionary spirit. Much nervous strain and tension. Danger of accidents through explosives and machinery.

6 and 5.—A careless and care-free nature, inclined to be extravagant; lacking in stability. Indiscreet in speech and actions. Fond of gaiety and pleasure. Trouble through the affections. Unreliable in most things. May be mediumistic.

2 and 4.—A restless and discontented nature. Inconsistency of ideas. Struggles and hardships. A desire to change and break down established customs; often in trouble. Many changes and these sudden or unexpected. Danger of mishaps.

Trines.

3.8.9.—Zeal and enthusiasm in whatever is undertaken. Courageous and daring; dependable and cool in an emergency. Will not shirk difficulties. Not easily discouraged. Success through patience and persistence. Fortunate in worldly affairs.

2.1.4.—Aspiring and ambitious; seeks to uplift through practical methods. Clever at organising and applying new methods. May be a genius in some direction. Blends the ideal with the practical. Sudden rises; some celebrity.

9.6.4.—A cheerful and enthusiastic spirit. Romantic, a strong love nature; some ability for art, music or poetry. Fond of pleasure and the opposite sex, likes novelty and new and interesting society. Some popularity.

3.5.2.—A kind and sympathetic nature, with much faith and an optimistic outlook on life. A broad mind and humane views. Intuitive and intellectual, fond of study and mental work. Some musical ability. Psychic mentality. Sensitive to the surroundings and thoughts of others.

A reader living in India asks how to erect a chart if the date should be 11/11/1911. In this case only one square of the chart would contain numbers and these would be placed in as 1****. Sum of Chart 6, a highly spiritual nature, the Sum giving a gentle and lovable character.

There are many birthdates which give only one number in a chart such as 8/8/00, represented in the chart as 8*, Sum number 7, quite an opposite character to the number 1.

DREAM INTERPRETATIONS

(Continued from page 279)

with dark hair, came in, ran towards the man and threw her arms about him.

Then I noticed an elderly man in long white robes standing watching the two. On the wall behind him was a kind of blackboard and presently he stretched out his hand toward it. As he did this faint white writing appeared on the board.

I knew this writing would disclose the fate of the young man and his wife and that in reading it I should have discovered the secret of the 'Beyond.' I was greatly excited and was just getting near enough to the blackboard to begin to see what was written there, when, in a flash, I was wide awake and experiencing a feeling of keen disappointment.—From Miss E.H., St. John's Wood, London.

ITS MEANING: This dream reflects in dramatic fashion the universal urge to peep behind the veil and penetrate the secret of human fate.

The river is, as the dreamer herself evidently realises, the river of life. Mankind floats out of life, dissolves into the infinite and is no more seen here.

On the other side of the river he reappears, forms one of the "great majority" and then passes to that judgment which forms an integral part of all religious belief.

Miss E. H. would not have had this dream were it not that something in her own life recently has led her to question her previously

existing scale of earthly values. Quite likely someone she was fond of has passed out of reach, though not necessarily out of life.

Young people often form the subconscious belief that knowledge will solve all their difficulties, whereas older folk know that it solves very few of them. The major ones will only yield to the gradual growth of inner harmony.

SMALL ADVERTISEMENTS

(Continued from page 288)

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YOGIS I HAVE MET

STRANGE FEATS OF THE YOGIS

By PUNDIT DINKARSWAMI

MANY of those who call themselves yogis are frauds, intent only on feathering their nests, but it would be a mistake to let this blind us to the fact that there is still an authentic type, with genuine psychic and spiritual powers. They are not to be met with, of course, as easily as the former class of person, but anyone who has lived in India and taken the trouble to inquire into the matter must have heard of out-of-the-way villages, and shrines and hills and woods which have become famous throughout the land because some particular holy man had chosen to fix his abode there. However credulous and superstition-ridden, the local population may be, such reputation of this sort does not grow up and last for years without some substantial foundation for it.

Quite apart from the type of sadhu who has acquired supernormal powers of one kind or another, there is the more common *fakir* who, however repulsive his appearance may be, has achieved complete mastery over his body by rigid self-denial and strong will power.

A Grotesque Performance

There was the man, for instance, whom I met near a well-known place of pilgrimage in central India. When I first saw him, he was stretched out flat on the dusty road, with an orange loin-cloth, and a sealed brass bowl held aloft in one hand. Can you imagine what the man was doing? He was *rolling his way*—without taking a single step, but measuring every inch with the entire length of his body—from Rameshwaram which is at the southernmost tip of the Indian peninsula to Benares, far up in the north. He had taken a vow to eat nothing on the way, and when I came across him at Pandharpur, he had already been some months on his self-imposed and arduous pilgrimage!

No doubt it seems ridiculous that one should choose this method of travel when railways—not to mention aeroplanes—are available. But the man was not thinking of getting there so much as of disciplining his body and proving that in the service of God he could make it undertake the hardest and most trying tasks.

In this quest for subduing the body and bringing it completely under his power, the *fakir* will do the most fantastic things—things which nevertheless evoke admiration in the beholder. One *fakir* has kept his hands behind his back, palm meeting palm, till the arms became withered and useless and he had to be fed like a child. Another balanced on a slack rope of wire for hours, with sharp thorned bushes placed beneath to catch him should he fall. And I may mention

a close relative of mine, an elderly aunt, who had her cheeks punctured on either side. A silver gadget was then inserted through the holes in such a way that it could be locked up and prevent her from opening her mouth or uttering a syllable until the vow had expired and the lock removed. Strange, you say? Silly? But you cannot fail to wonder at the strength of will which thus dedicates the body, in however mistaken a fashion, to the service of God.

Breath Control

In a village near the holy city of Madura in the south I once witnessed a feat which I simply cannot explain away by any rational method. It proved conclusively that there is more in this business of spiritual development by the practice of breath-control than we are generally ready to allow. I had heard before that there were ascetics who were capable of going into a trance and letting themselves be buried underground for several months at a time and that at the end of the period they are dug out unharmed and pronounced to be fit not only in a physical but in a mystical sense; but never until then had I actually witnessed a "performance," if I may use the expression, of this kind.

In a Trance

For weeks before the appointed day the yogi was immersed in a deep trance and was completely isolated from the world, save for one or two faithful disciples who kept watch over him. Then he was put in a coffin which was screwed down in the presence of several reliable witnesses. The coffin was lowered into the grave, but instead of allowing it to rest on the bottom, it was held suspended by chains so as to leave an empty space below. A board was placed over the coffin, six inches below ground level, earth was spread over it and corn sown. The corn sprang up, ripened, and was reaped in course of time. It was only then, some six months after the yogi had been buried, that he was dug out, and though his pulse was extremely low at first, he had returned to normality within a few hours.

Now I want to relate an incident which I suspect will be received with incredulity but it is none the less true and shows to what an extent the yogis have perfected their technique of miracle-working. It happened in Bengal, a province where for many centuries a secret sect has flourished under the name of the Shaktas. The Shaktas worship the goddess of energy and their rites are often obscene and hideous, but some of them have attained to heights of

(Please turn to next page, column 2)

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YOGIS I Have Met

(Continued from previous page)

psychic mastery that few other yogis in
India can rival. A Shakta yogi is about the
most powerful yogi you can hope to meet.

I should never have known anything of
this but for the fact that the friends with
whom I was staying were themselves mem-
bers of the Shakta sect, although they were
but laymen and not yogis. Shakta ceremonies
are held in the utmost secrecy and I should
never have had an opportunity of witnessing
them if it had not been for the kindness of
these friends.

I was taken to the burning ground where
the Hindus cremate their dead. A small
group was gathered round a funeral pyre
and I could dimly see in the moonlight
the outlines of a corpse resting on it. No
women were present, and the strictest silence
was observed by everybody. Save for the
rustling of the wind in the haunted neem
trees overhead, there was not a whisper.

Suddenly, as though he had dropped from
the sky, the Shakta yogi's presence became
visible at the foot of the pyre. I had been
watching it closely and heard or seen nothing
until this shadowy half-naked shape arose
beside it. Silently the yogi uncovered the
corpse, sprinkled it with a sacred oil which
he carried in a vessel in his right hand and
then sat still in meditation for a little while.

Soon he had risen to his feet and thrown
himself across the dead body, muttering
some unintelligible phrases, and massaging
the limbs, struggling as it were with the
dead man in the effort to bring back the
vanished prana, or life-breath. For many
long minutes this wrestling match between
a master-yogi and the angel of death pro-
ceeded before our amazed eyes. Nothing
seemed to be happening—and then the man
on the funeral pyre opened his eyes, slowly,
ever so slowly, stirred his limbs, took a
deep breath, and finally sat up rubbing
his eyes as though he had just been awakened
out of his normal sleep!

The yogi had disappeared as mysteriously
as he had come.

GRAPHOLOGY

(Continued from page 277)

for the theory of domestic science
but no love of the practical side.

This writer has a magnetic person-
ality, a sense of humour and fluency
of thought, makes an attractive and
affectionate friend. Can hold her
own in an argument and is warm in
temper.

One more delineation of the fair
sex before I finish. Fig. 6 shows
self-confidence and an excellent opinion
of her own powers. The writer
neither wishes nor will accept advice,
is modern and up-to-date in tastes
and ideas, can exercise self-control
over her temper. She is full of en-
thusiasm about life in general and
should go far and do well in life's
journey.

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• OUR OCCULT WORLD SURVEY

ROYAL ACADEMY SENSATION

THE strangest story about this year's Royal Academy is a psychic one, and few people know it.

Mrs. Clara McQuoid, of London, has a son, Winston, aged 26, who has never attended an Art School. No member of the family has shown any artistic talents, yet Winston has a picture in the Royal Academy.

It appears that his mother always had the ambition that her son would become a great painter. "On the eve of his twelfth birthday," she tells the *Sunday Express*, "I remained awake all night praying and concentrating. Next morning Winston, who had never previously shown any desire to paint, said he wanted a big canvas."

From that day to this his artistic powers have developed quite naturally and now without any outside training in art he has developed to the point where his picture adorns the Royal Academy.

News of Divining

Divining is again in the news. The *Daily Mirror* tells us that Miss Anne Paget is an accomplished water-diviner. Unlike many other diviners, however, she can tell how many metres below ground the water runs.

The London *Evening News* publishes an article which attempts to explain how the twig is affected.

"Personally," says the author, "I believe it is a form of electricity and certain experiments at Guy's Hospital go far to prove that this is the probable solution."

"Divining is a very tiring business and after an hour's work one's powers begin to lessen and the results are not likely to be so correct."

This is a characteristic of all psychic phenomena.

Guilty—but no Deception

The police are still active against palmists, clairvoyants, mediums and Astrologers and the law continues to be administered with the same inconsistency. In a great many districts there is scarcely ever a prosecution of a psychic—in others, prosecutions are frequent.

An interesting case is reported from Bristol, where a palmist giving the name of Madame Jeffery was fined £2 and costs for using her gifts.

As usual, the case was based on the evidence of an *agent provocateur*. A Bristol policewoman thus described her interview with the defendant: "Madame Jeffery told me that I had become a different person within five years and had now more power in myself." When cross-examined the witness was asked when she joined the police force and she replied, "Five years ago."

Both of the two witnesses called admitted that they had not been deceived, but since all psychic and occult talents, however genuine, are held to be illegal, the genuineness of a clairvoyante constitutes no defence.

Another "Lost Continent"

The alleged continent of 'Atlantis,' which is supposed to have sunk beneath the sea and about which Mr. Frank Lind wrote in a recent issue of *Prediction*, is not the only lost continent. Occultists have long speculated about the continent of 'Pan,' which is said to have sunk beneath the Pacific Ocean 24,000 years ago. Those survivors who escaped are thought to have sailed away and founded Japan, China, India, Persia, Egypt, etc.

The record of this episode in human history is given in a remarkable publication entitled *Oahspe*, published by the Kosmon Press of California. The book has been in circulation for many years and it is now claimed that not only the past is recorded there, but that recent events in the European situation are foretold in detail in its pages.

Important Testimony

That there is in fact some basis for believing in the submerged continent of Pan was proved 20 years ago.

Dr. Edgar Larkin, Director of Mount Lowe Observatory, studied the lore associated with the lost continent and came to the conclusion that the mighty pyramids of Mexico, Central America and Egypt bore indications that they were all erected by the same race—the survivors of Pan.

"I went to Mexico," he said, "to see the work of these mighty builders from Pan. I saw their handiwork everywhere in the excavations in Oaxaca, Mexico; and in Memphis, Egypt were found identical styles of sculpture."

Studying the Mind

Prediction readers will be glad to learn that the authorities are beginning to apply psychology to the treatment of criminals. Men who are now imprisoned at Wormwood Scrubs are studied sympathetically with an eye to their cure, rather than their punishment.

For instance, "A" lost a leg when a child. He found the world hateful, and invented a new one for himself. He posed as a doctor of philosophy, and borrowed money. He was sent to Wormwood Scrubs—and cured.

Very few of the people who are sent to prison are criminals by choice. Generally, there is some psychological explanation for the abnormality in their character. There are diseases of mind, as well as of body; and in a well-directed community the criminal would be studied for his cure, rather than his punishment.

We are glad to hear that the Home Office is considering plans for the training and appointment of "crime doctors" to form a curative branch of the prison service.

Our Deeper Selves

Meanwhile, as science begins to explore the psychological background of the criminal, there is still need for research into mind in its higher forms. How can one explain the feats of mathematical or musical prodigies? What theory will account for those still more complex states of mind—trance, ecstasy, clairvoyance, telepathy?

Truly, we have only just scratched the surface of our minds. It has been left largely to pioneers in the psychic and occult world to explore these deeper stratas which exist in the sub- and super-conscious layers of mind.

By focussing fuller interest on these inquiries, *Prediction* is not only interesting its readers: it is laying the foundations of an entirely new science.

Surely one of the most remarkable paradoxes of life to-day is that man knows so much about the atoms and the stars, and so little about the dormant powers in his own personality.

Conquest—and After

Although the Emperor has left Abyssinia and King Victor Emmanuel has been established in his place, several readers of *Prediction* have written to prophesy that this is only a passing phase.

For example, Miss L. F. A. of Shipley, Yorkshire, says:

"The war in Abyssinia is not ended and Mussolini will be brought down from his pinnacle. The Roman Empire will never flourish on Ethiopian soil."

Phrenologists' Congress

The Golden Jubilee Congress of the British Phrenological Society will be held in London, July 9th-14th. The President of the Society is Mr. Charles E. Sewell, a contributor to *Prediction*.

The Society was founded in 1886, and has numbered amongst its members many distinguished people. Its present patron is Lord Runciman.

A feature of the Congress will be the exhibition illustrating Phrenology's progress through the ages. Busts, skulls, photographs and anatomical specimens will be shown to illustrate the localisation of mental faculties in the brain.

Received in Australia

Prediction continues to receive many glowing tributes from all parts of the world. *The Harbinger of Light*, which is the Australian national journal of psychic and occult research, publishes a highly complimentary notice, typical of many that have appeared in other papers.

"We have just received a copy of the first issue of *Prediction*," it says, "It is the finest popular magazine in this sphere it has ever been our pleasure to review. The Editor deserves every commendation for his courage and initiative and we trust that it will receive from the general public the support that it so richly deserves."

"Such an array of articles from the pens of leading journalists and specialists in the occult sciences has never before been presented. The policy of the paper will appeal to all rational thinkers and the price is within the reach of every inquirer."

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"PSYCHIC POWERS OF CHRIST"

ALTHOUGH this book by Father J. S. M. Ward will arouse a great deal of controversy within the circles of orthodox theology, it is certainly one of the most outstanding contributions of the year. Father Ward is a member of the orthodox Catholic Church, he is not a Spiritualist, but he has made a very extended study of the literature bearing on psychical research.

The student of psychic matters has long known that the record of the New Testament personalities teems with examples of psychic phenomena. It has been left to Father Ward to deal more practically with the evidence of psychic power exemplified in the life of the Nazarene. It becomes evident at once that many phenomena which, but for the evidence of psychic research, would scarcely be accepted by scientific minds, can, in the light of psychic research, be viewed as reasonable and likely occurrences.

The author covers a very wide field. He touches on the transfiguration, levitation, and healing phenomena worked by Christ, and it is immediately obvious that these phenomena were perfectly in accord with modern and well-authenticated cases.

The genuineness of the New Testament accounts, therefore, becomes more credible.

It would be difficult in a brief notice to do justice to this work. To say that it marks a new era in theology is putting it mildly. There is no doubt that the way that Father Ward has pioneered will be followed by others. Thus the records of primitive Christianity are yielding up their secrets; the so-called "miracles" are seen to have a basis of law and order, and many incidents which in the absence of psychic research would have been totally rejected by the critical, are made reasonable and lucid by this challenging book.

It is published by Williams & Norgate, at 5s.

A Message from Arunachala by Paul Brunton is not every man's meat. It deals with matters of supreme moment to all of us, and in so facile a manner that there are few dreary passages.

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But those who like their reading cooked and spiced, leaving nothing but the bare swallowing to be done, should side-track "A Message from Arunachala."

It is published at 5/- by Rider & Co.

MAURICE BARBANELL in *They Shall be Comforted* (Psychic Press, 3/6) sets forth a lucid exposition of Spiritualism. There is no doubt about the author's qualifications: a convincing speaker for the cause, he has addressed more than a quarter of a million people in three years.

A practical treatise of this nature should be on the bookshelf of every serious-minded Spiritualist as well as those who do not believe but are interested in Truth and the scientific problems of the present age.

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READERS' EXPERIENCES

An Amazing Dream

—and Its Sequel

THE following experience in dreams may interest you. In February, 1905, I was sent to India (to Bareilly), leaving my wife, who was shortly expecting her confinement, at home. She and the baby were to follow the next autumn. At the end of April one of my letters home went astray. My wife was very disappointed at not receiving a letter by the mail, worried so much as she was in rather a low state of health. That night, April 29th, 1905, she had a dream. I still have her letter in which she describes it. The following are two extracts.

"On Saturday night when I was so sad over your letter not arriving I dreamt I got a letter from — (her brother) enclosing two wires from you. I was so excited I couldn't read them properly. One said 'Coming home P. & O. —.' I was too excited to read the name and the other was 'Returning to Caledonia.' Then mother took them from me saying she would read them to me, but I snatched them from her and screamed with excitement so hard that I woke! — also sent me a money order in my dream, but I didn't look at that, only at your telegrams.

"When your letter didn't come I prayed so frantically hard for just a little sign that you weren't ill."

The sequel, which can easily be verified, was as follows:—

Early in June I was in hospital with gastric trouble and towards the end of June I

appeared before a medical board which recommended me for a sick leave at home. When I heard the result I was given to understand that I would be given a sum of money and have to find my own way home. I calculated that by the time the usual formalities had been complied with I would not be able to fix up a passage home until July 15th when the P. & O. "Mongolia" was due to sail. I accordingly cabled to my wife, addressing it to her mother's telegraphic address in London, saying I was "coming home probably Mongolia." Soon after I had sent this cable I received orders from H.Q. at Nainital to proceed to Bombay and report to H.Q. there who had been instructed to arrange a passage for me. I left Bareilly on July 4th and arrived Bombay 6th to find that my passage had been booked in the "Caledonia" sailing on 8th.

I accordingly cabled home that I was "coming by Caledonia." At this time my wife was in Dorsetshire so the cables were wired on to her from London and the originals were sent to her by post by her sister and with the last cable she sent a postal order for some small debt she owed my wife. Thus the dream was completely fulfilled in the main details, except that it was her sister and not her brother who dealt with the cables and sent the money.

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FUTURE FORESEEN BY CARTOMANCY

I have predicted several things by the cards and the following may be of interest to your readers.

I was living in a cottage in Kensington, and at the beginning of the war Mlle. K. G., a Belgian violinist and a pupil of Ysaye, came to me one evening and asked if I could let her have a room. She had just managed to get out of Brussels.

Fortunately I had a room vacant and she made her home with me and all the time she was working very hard giving violin lessons. M. and Mme. Ysaye had been let a flat then in Rutland Gate and one day K.G. received a note from Mme. Ysaye asking her to come round as Monsieur Ysaye had something important to say to her.

K.G. told me of this letter and we both wondered what the "matter of importance" could be. Then I said, "When you are dressed and ready to go, come up to my room and I will see what the cards say." And this is what I told K.G. "An unexpected offer was to be made her and she was to receive a sum of money" — the latter seemed quite impossible.

But when K.G. came back from her interview she left me a note which I still have and which runs like this.

Chère Marquise (a title she gave me), Ysaye demande que je joue dans son orchestre au concert au Queen's Hall en Mars. En plus il m'a désignée pour recevoir une bourse d'honneur de 400 francs! Hip, hip, hurrah!"

This money had been collected in Brussels and handed over to Monsieur Ysaye to give to his most deserving pupil.

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