

The **METaphysician**

THE

MYSTIC

MAGAZINE

1/.

Vol. 1 No. 4

September, 1951

RIGHT THINKING

RIGHT ACTION

RIGHT LIVING

Contributors to this issue:

MIR BASHIR, B.A.

MARGERY LAWRENCE

FRED R. WARD, M.A., A.F.B.A.

LEWIS T. ACKERMANN

THE Gnostic

ELLIOTT O'DONNELL

CHARLES HOLDERNESS

GERALD HEARD



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THE METAPHYSICIAN

The Mystic Magazine

Edited by . . . Richard J. Palatine, B.A.

Vol. I No. 4

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REGISTERED AT STATIONER'S HALL

Editorial

With the publication of this, our fourth number, we find that there is an ever-increasing interest in "The Metaphysician." It would appear from this that our work is appealing to the general reader as well as the advanced student. This is directly in line with our policy of presenting the best in a way which can be assimilated by all with satisfaction. We also find that along with the increased interest more and more readers are taking advantage of our subscription list.

Preparations for the "Harry Edwards" special edition of "The Metaphysician" are well on the way. In this special edition articles on various aspects of spiritual healing and the manner in which it is administered by Harry Edwards at his Sanctuary at Burrows Lea, Shere, and through public demonstrations all over the country are being collected. His band of helpers at the Sanctuary have very kindly agreed to give their individual impressions of his healing. This will be the first time that the public will be given first-hand information of the inner working at the Sanctuary by the people who conduct the healing service. The demand for this special edition, as is evident from a growing number of orders and enquiries, is likely to be great.

MARGERY LAWRENCE

The famous author of "Madonna of the Seven Moons" and "Ferry Over Jordan," Miss Margery Lawrence, is contributing a series of articles on various facets of Spiritualism. She has been associated with Spiritualism in this country for over twenty years and her informative articles will surely arouse a great interest. Reincarnation, spiritual healing and direct voice are some of the phases with which she intends to deal. "On Ghosts and Ghost Hunting" is the first of her series which begins this month.

OTHER CONTRIBUTORS

Tarot Symbolism is a system of divination which has existed though the ages. There is something fascinating about this unique method of seeing into the unknown. Charles Holderness is a deep student of the Tarot interpretation. His clear exposition of the significance of the Tarot Symbolism is instructive and revealing.

Frederick R. Ward's "Saturn and Your Next Twelve Months" published in the August issue is now followed by "Jupiter and Your Next Twelve Months." This novel approach to the problem of previewing the prospects of the year ahead for each reader should prove useful. Each month we intend to offer readers a forecast

EDITORIAL

of the following year with a reference to one particular planet each month. Follow Mr. Ward's predictive analysis of the trends of your life and if you have any comments or suggestions to make we should be pleased to have them.

Bishop Burt's "Has Man Freewill?" is now followed by Gnostic's "The Problem of Freewill." The question of fate or freewill has baffled mankind since creation. We would like to have you send your views on this problem. Any incidents of your life which may have bearing on this complex question would be welcome. Write what you have to say about it. A selection of letters will be used in the MYSTIC FORUM.

It seems that Bishop Burt's article on "Christianity and Freemasonry" has aroused a great deal of interest. We intend to follow it up with other articles on Freemasonry.

Elliott O'Donnell is continuing his series of famous hauntings. This month he writes on "The Haunting of Hermitage Castle."

Gerald Heard is with us again this month. We are presenting the second part of his thought-provoking series "The Third Cosmology."

Lewis Ackermann, the well-known Graphologist, in writing on "The Psychology of the Envelope" throws revealing light on a most important aspect of handwriting. Readers will find instructive and useful information in this article.

ROSS NICHOLS

Our sincere thanks are due to Ross Nichols who has proved a great help in connection with our efforts to produce "The Metaphysician." His useful suggestions and willingness to help deserve our sincere gratitude.

MIR BASHIR

In the present issue we are presenting the fourth article of the series "Hand Pattern" by Mir Bashir, the famous hand analyst. Entitled "The Telltale Lines." It is a clear and authentic exposition of the basic symbolism of the markings engraved in the human hand.

Our apologies are extended to Mir Bashir for an error in the presentation of his article "The Problem of Sex and Emotional Harmony" in the third edition of "The Metaphysician." The article should be read from "... Many factors contribute to a happy union ..." on page 7. We are also sorry for a typographical error on page 4 of the second edition which should read "fifty thousand people" instead of five as printed.

POEM

Thou like a flame as pure and slender,
Thou like the morning soft and bright,
Thou flowering shoot of noble gender,
Thou like a spring concealed and slight,
Dost fare with me through sunlit meadows,
Around me thrill when night-mists lie,
Illume my path where dark the shadows,
Thou cooling breeze, thou warm wind's sigh.
Thou art my thought, mine inspiration,
I breathe thee with each wafted air,
I drink thee in with each libation,
I kiss thee in each fragrance rare.
Thou flowering shoot of noble gender,
Thou like a spring concealed and slight,
Thou like a flame as pure and slender,
Thou like the morning soft and bright.

STEFAN GEORGE

(Translation by Cyril Scott)

RICHARD J. PALATINE

B.A., DIP. PSY. (AUS.), L.M. Sc. (ENG)

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The Hand Pattern --- Telltale Lines

by

MIR BASHIR, B.A.



Mir Bashir's insight into Human character has again been shown to be accurate and astounding.

“The face may deceive—but the hand NEVER,” remarked Napoleon I. No truer observation concerning the interpretative faithfulness of the symbols engraved in the hand could be made. These markings reflect our whole being. They comprise, as it were, our history sheet including our hereditary and natural predispositions as well as our acquired traits of character. They in fact collectively denote our style of life which tends to determine our probable path in the future.

A in Fig. 1, is called the Line of Life. It begins in that area of the palm on one side of which is the index finger whereas on the other is the thumb. It encircles the large fleshy ball at the root of the thumb and ends near the wrist.

When well marked and long in both the hands it promises long life and good health, Fig. 1.

If an island, A Fig. 2, or a break, B Fig. 2, occurs in its course, the point where such marks appear denotes the time and advent of ill-health. An island suggests defective health due to internal causes. A break is a signal of sudden breakdown. With proper care and medical attention in good time, such marks usually disappear.

In some hands, a patch of fine lines seem to cover a span of the

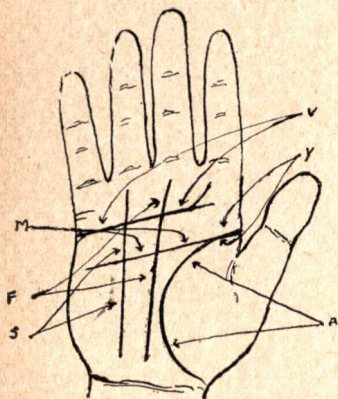


FIG. 1

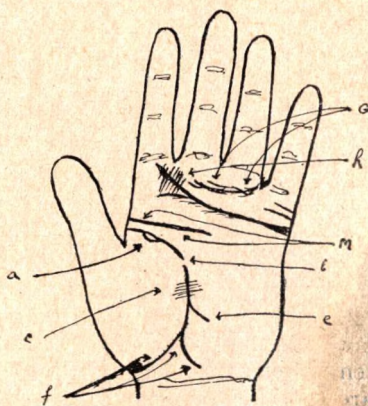


FIG. 2

Life Line, C Fig. 2. These are indicative of circumstances or conditions that cause anxiety and worry. When the source of anxiety is removed such hair-lines often vanish.

When a well marked offshoot of the Life Line travels to the base of any of the fingers, it is a welcome indication: D Fig. 4. At the time when such a line branches from the Life Line, some important effort will meet with success. It is a mark of substantial progress that materially augments financial fortunes. As a rule, there is some stability about such an advancement.

Branches travelling to the outer edge of the palm, have a different meaning. When one such offshoot runs well across the palmar surface the time when it leaves the Life Line will be of marked restlessness. There would be great urge for movement. When well marked and clear, travels to other lands will be undertaken: E Fig. 2.

M Fig. 1, is the Line of Head. It shares its place of origin with the Line of Life, but runs across the palm horizontally and terminates toward the percussion—the outer edge of the palm.

When well marked and clear, such a line shows a healthy type of mentality. When long as well, it represents great mental

strength. Such people manifest good memory, logic and shrewd analytical trend of mind. Fig. 1.

When short, M Fig. 2, the mind factor is somewhat poor. Such people though realistically inclined nevertheless can hardly see anything beyond their immediate surroundings. Their views tend to be conventional and their mental horizon is limited.

In some hands the Head Line starts at a point higher up near the base of the index finger. A fleshy pad will be observed at this place. This is called the Mount of Jupiter and stands for ambition and power. When the Head Line begins from this area it draws from the sources of ambition abundantly. Such people as a rule tend to be ambitious and endeavour to achieve authority and power over others: A Fig. 3.

When the Head Line is tied to the Line of Life at the outset selfconsciousness will be obvious in such people: Y Fig. 1. When both the lines run well into the palm as a single crease, oversensitiveness and reticence will be the result. Such individuals are extremely touchy and any criticism about their appearance or behaviour, howsoever well meant, is sure to injure their feelings. But when treated with sympathy and understanding, their response is at once warm and enthusiastic: Y Fig. 1.

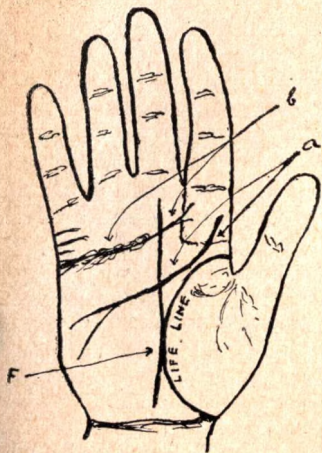


FIG. 3

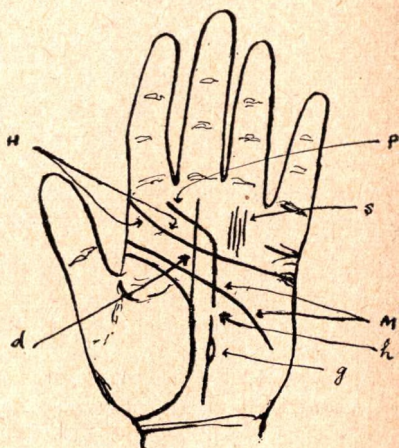


FIG. 4

A straight Head Line shows practical and realistic tendency of mind. Such people can do well in the pursuit of business: M Fig. 1.

When this line takes a long gentle curve, toward the outer palm-edge, the mind tends to be creative and inventive. Imaginative faculties in such a case can be developed with advantage: Those people can succeed in artistic pursuits. M Fig. 4.

Near the termination of the Life Line and close to the wrist begins another line which traces its course through the palm vertically. When normal, it extends to the root of the second finger. This is known as the Line of Destiny: F Fig. 1.

When well marked and clear, such a line shows security from want. It is something of a barometer of material progress.

When an island, or a break, G. H Fig. 4, appear at any point in its course, beware! Such a mark is a signal of uncertainty in connection with the material aspect of life. Temporary loss of, or a state of anxiety with reference to, sources of income in such instances is often traceable.

In some cases, the Line of Destiny gets tied up with the Line of Life: F Fig. 3. When such a formation occurs, conditions connected with home make it almost imperative for the person to share the burden of financial responsibility. Such a marking imposes restrictions on the use of one's personal earnings.

Starting independently, when the Line of Destiny during its course through the palm does not contact the Line of Life, it gives personal freedom and eliminates home-restrictions. Such people are apt to live their own life and tend to determine their course according to individual choice: F Fig. 1.

When instead of ending below the second finger, the Line of Destiny sweeps toward the root of the index finger such people aim at power and their vocational activities, in the main, are directed toward the attainment of authority over others: P Fig. 4.

Above the Head Line, almost parallel to it, another important line runs horizontally across the palm. It begins below the first finger and ends near the root of the little finger. This is the Line of Heart, V Fig. 1, and represents our emotional attitude.

When long and clear, emotions are strong; when short, it tends to diminish warmth of feelings.

When the Heart Line starts at the extreme edge of the palm, H Fig. 4, it adds intensity to emotional nature. Such people are

prone to be jealous and possessive. They have a definite tendency to idealise in matters of love and affections.

A Heart Line when intertwined with many hair-lines puts on a woolly appearance. This is a symbol of emotional anxiety: B Fig. 3.

When the Heart Line is devoid of cuts, breaks, etc., it is a good mark to have. It gives emotional control. Such people tend to be faithful and stable in matters of love and friendship: V Fig. 1.

In some hands a semi-circular line can be seen marked above the Heart Line and below the roots of the second and third fingers. This is known as the Girdle of Venus. It represents aesthetic taste and appreciation of beauty. Such people readily respond to sex allure: G Fig. 3.

When many sharp thin lines cut through the Heart Line close to its start, H Fig. 2, and the Girdle of Venus too is present, such people tend to be unstable in their emotional life. Their behaviour often betrays a careless attitude toward morality.

Many well marked lines on the Mount of the Sun, the fleshy pad below the third finger, point to a person with a diversity of interests: S Fig. 4. Such people tend to follow several pursuits at the same time.

But a clear long line that begins close to the wrist and ends in this area denotes that efforts are well directed toward the achievement of a single objective. Such a line is commonly known as the Line of Sun: S Fig. 1.

When well marked, it bestows brilliance, aesthetic taste and success. It is a rare mark, but when found, it does crown efforts with singular success.

BERNARD FOSTER,

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The Problem of Freewill

by THE Gnostic

The problem of freewill is perhaps one of the greatest controversies in the philosophical world, this question has many aspects, and in this article the author will endeavour to explain and blend some of them.

The exponents of the materialistic conception, which they call Determinism, have maintained that the so-called acts of free-will are only disguised forms of physical action, every act being in fact conditioned by antecedent cause. If, they say, a man's actions and future are determined by a God-Creator then the man cannot be held morally responsible for his actions. If each act is determined by a previous act and this by others previous to it, then man is merely the product of the chain of causes and conditions over which he has no control. In this case such things as punishment, praise and blame would become meaningless.

Aristotle, the Great Philosopher, said: "We are masters of our acts from beginning to end when we know the particular circumstances. We are masters of the beginnings only of our habits or characters, while their growth by gradual steps is imperceptible, like the growth of disease. Inasmuch, however, as it lay with us to employ or not to employ our faculties in this way, the resulting characters are on that account voluntary."

Spinoza pointed out that the freedom of man consists not in his being undetermined but in his being determined by forces and conditions arising from his own nature and within himself as contrasted to his being determined by some outer force which coerces him. Human freedom of freewill is one kind of determination roughly called self-determination. In this sense alone can he be called responsible for his voluntary acts.

The free-will of man is conditioned by the greater will or to give it the title by which it is more commonly known, *Society*, which limits his acts of freewill. He can have freewill within this greater will, but he is subject to its limitations and can only choose that course of action which fits within its framework. For instance, if a man wishes to go to Edinburgh from London he is then determined in direction but has the freewill of choice to decide in what manner he will travel to his destination.

So we see that man is confronted with the problem of freewill,

whether consciously or unconsciously, in every choice he makes. The problem with which we are faced, however, is to what extent he is free from restraint or compulsion in his willing and choice and what ability the rational mind possesses to make these decisions within the bounds of reason and with due regard to motive.

Freewill can only be reached if the individual becomes socially adapted and can rise above the limitations of *taboo*, or the existing laws of society. We have seen that this society is in reality the greater freewill and those individuals who do not fit into this greater will are put away to be educated to assist them to eventually take their place. The fact that this education is a necessity in the result of the abuse by man of the greater freewill.

The Greater Will beyond the social will is what is called GOD, the evolution of Life and Form, which is moving towards its final goal—perfection—when life is no longer hampered by form which is deterministic in character. Man can, if he wishes, retard his evolution. He can do so, but he will be checkmated by the effects which he has brought into being by his past actions and only when he recognizes that his will is but a part of the Will of God will he enjoy complete freewill. So we now see that it is only form that is deterministic. Effects follow causes and the Life or Ego is free in will on his own plane, but when embodied by form, his freewill is subject to the collective will.

The Will of God is the natural law which permeates all manifestations and only when man has attuned himself to his Life aspect, the Soul or Ego, will he avoid the conflict of freewill and Karma—the Law of cause and effect. However, these two aspects can be blended together and when this is accomplished it will enable the enquiring individual to build for himself a clear picture of what freewill really is.

Logic reminds us that the abuse of freewill is the absence of moral responsibility in man. We now enter the region of metaphysics and I suggest that the answer to the problem is to be found in the metaphysical realms. A will which shall be free is determined wholly from the life aspect of man and not by conditions of environment, although we must not forget that environment does effect the ability of man to express freewill.

Will is decision. Very few individuals have a developed will. They live blindly amongst the karmic effects, the result of their actions which they call blind chance. How can there be blind chance in a universe of order since this universe is governed by natural laws, and punishment are the results man has brought

about by his undeveloped will. ?

Man is something more than a set of causes and effects. He has a body-plus-the-Thinking-Man. Although once he has set into motion a set of causes, whether in this life or from a previous existence, he cannot avoid the results but he can modify these results by his freewill and to what extent he does depends upon his will. He is continually modifying these causes and effects in the personality, which is the mask of the thinking man, the reflection of the Supreme Will-God.

Freewill then is the doing of that which we consider is for our own interest. However the true expression of freewill is not to give or take from purely selfish motives, but to do that which is for the benefit of all, within the greaterwill. This freewill commences when man ceases to be mere animal and becomes a MAN. He will, learn when the will is developed by the results of experience and action, the true meaning of this freedom.

When a man identifies himself with organised society his will becomes determined by the will of society. It is for this reason that psychology and physics are deterministic in outlook and have no room for freewill, immortality, or a Supreme being.

Academic psychology is, as the author stated in one of his previous articles, concerned with effects and ignores the cause. How can they, bounded as they are by limited academic knowledge, understand what freewill is since it is a metaphysical conception? Yet in spite of this, they assert that when an individual becomes irresponsible in his emotions he is to be considered insane. However it is not alone the responsibility which gives rise to this state. He should be considered insane because he lacks development of will, the completeness of freewill being true morality.

Freewill then is that force which comes from within and that which conditions is "necessity" in other words "determinism". So man is really yielding to the strongest thoughts, emotions or desires which are goaded by necessity. While man identifies himself with his personality, he determines his mode of action which in turn is limited by the molecular structure of this material sphere. When he realizes that he is a body plus a mind or will he will gain the maximum amount of freedom of expression.

This article can be no more than an outline of this problem. But it can be seen that the materialist, religionist and metaphysician, in their separate conceptions are correct because each deals with freewill from his own particular standpoint. Therefore, by

continued on page 31

On Ghosts and Ghost Hunting

by MARGERY LAWRENCE

*Well-known Author of "Madonna of the Seven Moons",
"The Gilded Jar", "Number Seven Queer Street",
"Ferry over Jordan", etc.*

I am often puzzled, when in conversation with people about psychic matters, by the remark so frequently made: "I'm quite prepared to accept the possibility of communication with the dead and all that, but I can't *possibly* swallow the idea of a ghost."

Now this is simply foolish. You cannot accept only one side of psychic science although (until you know better) you may *think* you can. Ghosts are an integral part of psychic science and study. The study of ghosts is as interesting and important as the side called psychic phenomena, the side called spirit-healing, the side called occultism, the side called communication or the side—too little known, alas!—called teaching; the study of the inner laws that govern the world. All these sides and various others go to make up the gigantic subject that is called either Spiritualism, the Natural Law, Psychic Science, Metaphysics and a dozen other names . . . and today I propose to try and outline, as briefly as may be, certain things concerning ghosts of which most people are ignorant.

Ghost-hunting—so-called—is undertaken for various reasons. Two reasons, though quite different ones, are good reasons. The others are trivial and can be dismissed.

The two good and substantial reasons for ghost-hunting are these.

The first is an investigation undertaken by serious-minded, intelligent people—scientists, students, physicists and so on, such as the late Harry Price—with the serious purpose of trying to prove and to probe certain unexplained happenings that take place in places said to be haunted. The same motive lies behind the scientific investigation of psychic phenomena, such as levitation, materialisation, apports and other similar strange things done by mediums; and while it is not a particularly spiritual

sort of motive, it is at least a serious one. When such investigation is undertaken, it means an important step forward on the part of the scientific world, since by troubling to investigate at all it admits, if only by implication, that there *is* something there to investigate!

The *most* important reason for a ghost-hunt, however, is the second. The one behind the medium who sets out—sometimes backed by a group of helpers, sometimes alone—to “clear” haunted houses. He consents to do this work, not merely to free the unfortunate inhabitants of the house from disturbance, but to release the earthbound spirit who, generally quite without realizing what he is doing, is causing that disturbance.

Although I am not going to say that *all* hauntings are caused by earthbound spirits, I can say with confidence that the vast majority of hauntings are due to this—and that, given a sincere and gifted medium, they can and should be cleared. Which brings us to the question put by many people: “What *is* an earthbound spirit?” The word “earthbound” to many people implies a form of imprisonment inflicted as a punishment upon the spirit; and they also imagine that the earthbound spirit is in a continual state of suffering. Both these ideas, though understandable, are incorrect.

An earthbound spirit is not bound to earth by any outside influence as a sort of punishment—it is bound by its own illusions, that imprison it. Nor do they suffer as we know suffering. I have been told by the Guides that they are aware of things in a hazy dreamy sort of way; move about and see people and things vaguely, and being unaware of the passage of time, even if they remain bound to one particular spot for hundreds of years, they do not suffer as we would suffer in a like situation. They are living, so to speak, as one lives in a dream; in a perpetual Now.

Now, the usual type of earthbound spirit is a person who during his life on earth had little or no interest in things of the spirit, but a very great interest in things belonging to this world! Other types of “earth bounds” are those who have suffered some great tragedy in passing, which gives them a sort of etheric “shock” so that they automatically hang about the place of passing until time or realisation ultimately brings about their release. And occasionally the departed spirit is so strongly bound to a person, either through love or hate, that they hang about earth, near the body of the person on whom they are concentrating. But by far

the greater number of earthbound spirits belong to the first of these three groups.

With these people, never having thought very much about death, when they die and lose their earth body, and waking on the Other Side, find themselves still in possession of a body (the etheric body is just as firm and solid to those who are wearing it as ours) they simply *do not believe that they are dead* ! Their spiritual eyes being unable (thanks to this illusion) to see the spirit-friends who are close about them trying to contact them, they proceed in a confused sort of way to try and live again as they lived on earth. They drift ceaselessly about their old homes, amongst the people they knew, trying vainly to attract their attention, angry, indignant or sorrowful when they see changes in those homes, strangers coming in, alterations being made, furniture, pictures, china, etc., that they possessed being sold.

I remembered well, in one case where I was working to help to clear a house of a haunting, the spirit, the old owner of the house, came into the circle to protest furiously against the selling up of his home and goods. Though he had been dead twenty years, and his wife had recently died, he *still* could not realize that he was not on earth, living in the home he had loved—though he admitted that he simply could not understand why nobody took any notice of his orders, and he could not taste any of the good food that was prepared in his kitchen.

He protested that strangers were sleeping in his bed and he was so furious about it that he tried to turn them out—indeed, it was the disturbance caused by him that had brought these strangers to ask help from our medium ! He only began to realise his real condition when I asked him if he had seen his wife lately about the house ? He admitted that he had missed her, and when I told him that she had died, as *he* had, and that she was undoubtedly standing beside him at that moment, only since he was clinging so firmly to his illusion he could not see her, this shook him for the first time. He paused and said uncertainly : “ But how *can* I be dead ? I feel so alive ! ”

I explained that of course he felt alive ! He was in a new body, a body untouched by ill-health (he had suffered greatly from rheumatoid arthritis before he died). I told him he had merely “ peeled off a shell ” so to speak, to find another and far better one beneath, as we all do. I begged him to remember that his wife had believed most firmly in an after life, and that she was

there beside him, loving him as she had always done, but in a new and young and vital body—and as I was speaking, suddenly he said: “Mary! Oh my God, I can see her! She was here beside me all the time, and my mother and others . . .” The medium’s head fell back. The spirit had gone and the house was free.

This spirit (an old doctor) came back at another group a little time later and thanked us all fervently for giving him his release. Many of them do this, and it never fails to give me a thrill.

A typical case of the second “class of earthbounds” was this one. A house was badly haunted by the ghost of a woman who had seen her husband, a Cavalier, murdered before her eyes by a group of Roundheads, who dragged him out of the cupboard where she had tried to hide him and stabbed him to death in the great hall. The shock of this tied her to the scene of his death, until a woman knowledgeable in this branch of Spiritualism came to stay with the owners of the house, and persuaded them to get a good medium to come down from London. Then the poor grieving soul was released, the moment that she realised the truth—that her husband was alive and she was merely clinging to an illusion. And the house was clear—there were no more disturbances.

Cases where spirits become earthbound by clinging to people still living on earth are rare, but they do exist. I have in mind one case of a mother possessing so overweening a love for her only daughter that she clung to her even after death, refusing to accept that she must leave her. The daughter came to us in great distress, saying that she was conscious of the continual presence of her mother, and she felt until she could be free of this haunting she could not start remaking her own life . . . in which she was, of course, quite correct. Clearing this case was not easy, as the mother was a strong and aggressive personality and did not want to be dislodged; but with the help of the girl’s father, also in the spirit-world, she at last realized what a grave mistake she was making and was released, thus releasing the girl also.

I remember also the case of a girl who worked with a so-called magician in the stage world, in a hypnotic act—and so strong was his influence that after he died she could not shake herself free of him.

She had been his mistress, and as he lay dying he told her that no other man should have her, he would prevent it. He nearly did! She became engaged to another man a year after her lover

died, with the result that both she and her intended husband were plagued almost beyond bearing by the magician, earthbound because of his passion for this girl, and furiously vengeful. Fortunately for the girl, her new lover knew something of Spiritualism and brought her to a group where I was working; and after some considerable trouble, the angry spirit realised his wrongdoing, vanished, and the girl was freed.

There is another form of ghost, which is a sort of "etheric photograph" left imprinted upon the psychic atmosphere of a place, due to great shock and suffering having taken place there. This can be, and often is, picked up by "sensitives"—people who have psychic sight, the faculty for seeing things unseen by the rest of us.

One house that I know of was visited by my sister (who is profoundly psychic). During her visit the wall of the room in which she slept seemed to vanish, and she saw a group of men in medieval garb fighting furiously, while a terrified woman looked on. She saw them fighting, the men falling stabbed and bleeding, saw the woman throw herself upon one man—and the picture faded. The owner of the house told her that occasionally this picture *was* seen—but it does not denote, as people are apt to think, that those spirits are earthbound and repeat their old fight over and over again! It is simply the etheric imprint of a scene of such agony of mind, fury, suffering, revenge, that it remains there like a photograph, and will do until in the fullness of time it fades out and dies.

Most "group" pictures picked up by psychics—glimpses of processions, war-scenes, ancient ceremonies, hunting scenes, scenes of festivals, scores of others—all these fall into the category of psychic photographs. Though often alarming enough to see, they are merely echoes of things that have been, and have nothing even remotely living about them.

There is yet another form of ghost that is very tiresome and sometimes even dangerous, and that is the poltergeist ghost. This creature throws about stones and sticks, plates, furniture, all manner of things, not only in the night but in daylight as well, though it is never seen itself, even by sensitives. At least, in a fairly extensive study and experience of ghosts and of ghostly lore, I have never heard of one being seen. This type of ghost is in many ways the most puzzling of all and the most advanced psychic students are at variance as to where to place it. Only

two things seem clear about it. It is *not* the spirit of anything possessing a soul. It seems to be a sort of elemental entity, with a "scunner" against human beings that urges it to make itself as tiresome as possible to them! And, two, it is somehow vaguely connected with sex. Practically always, in these cases, the "focus" will be a girl or boy in the adolescent stage of life; and when this "focus" leaves the house or locality where the poltergeist is making a nuisance of itself, the said nuisance promptly ceases. Much detailed matter concerning poltergeists will be found in Osbert Sitwell's *Poltergeists* and Harry Price's *Poltergeists over England*; but as I have said, no definite conclusion has yet been reached concerning these curious entities.

I could enlarge on this topic far beyond the limits allowed by this paper. But I trust that within this short space I have succeeded in making it plain that ghosts and ghost-hunting are neither imagination, hallucination, trivialities, or mere hunting for thrills. They are a very real and important part of psychic study—and ghost hunting, far from being mere thrill-seeking, is sober and serious work. The work of releasing a spirit from the illusion that is weighing him down and hindering his proper progress onwards towards the Astral Plane—the next stages of the Life After Death.

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Mary Queen of Scots is said to have stayed some hours in Hermitage with Bothwell, the then owner of the Castle, when he was lying there seriously wounded. So far as I know her ghost does not haunt the ruins. It haunts elsewhere. Various reports and rumours of headless apparitions and ghosts in bloodstained armour appearing in the ruins not only at night but during the day have, from time to time, been current in Liddlesdale. This is not surprising considering the antiquity of the building, the nature of some of its old-world owners and the many unfortunate people of both sexes who have met with cruel endings within its grim and hoary walls.

THE Haunting of Hermitage Castle

by ELLIOTT O'DONNELL

One of the reputedly worst haunted castles in Scotland is Hermitage in Liddlesdale. Situated in a wild and picturesque setting, on the banks of a stream called the Hermitage Water from which it probably derives its name, it is the oldest baronial building in Scotland. The interior is in a much more ruinous condition than the exterior, the walls of which are nearly perfect. The main entrance, which consists of a wide and lofty Gothic archway and appears to have been defended by a portcullis, is still entire.

Desolate and lonely as the castle is today, the solitude being disturbed by little else than the occasional voices of tourists and the cries and hootings of birds, the associations, historical and ghostly, connected with the building are of unique interest.

“Deserted Hermitage! Oft with dread
I’ve traced thy ruins mouldering o’er the dead
While as the fragments fall, wild fancy hears
The solemn steps of old departed years.”

So wrote one who visited Hermitage over a hundred years ago.

The castle is supposed to have been built by Nicholas de Soulis about the beginning of the thirteenth century. Its lofty towers and the thickness of its massive grey walls suggest it was erected mainly for the purpose of repelling the frequent inroads and assaults of English foragers.

In the reign of Robert Bruce it was in the possession of William de Soulis, traditionally known as the Bad Lord Soulis. He is said to have studied sorcery in the Eildon Hills under the tutorage of the great wizard, Michael Scot, and on returning to Hermitage to have practised Black Magic within its walls. If tradition is to be accredited he was one of the most evil and blood-thirsty monsters of all times.

In savagery and every kind of devilry he eclipsed the infamous French Black Magician, Gilles de Rais.

One of the great crimes attributed to him was the murder of the Cout of Keilder (or Keeldar Mangerton), so called on account of his enormous size and strength.

The Cout received an invitation one day to visit Lord Soulis, with whom he had been on anything but good terms. In spite

of the warnings of his wife and the famous seer, the Brown Man of the Moors, he accepted the invitation, relying on his armour and charmed weapons to protect him from harm. He and his men were feasting and merry making in the great hall of Hermitage when Soulis cast a spell on his unsuspecting visitors. It had effect on all but the Cout, who sprang from his seat and fought his way out of the castle. He was pursued by the retainers of Soulis. In attempting to leap over the Hermitage river he fell into a deep pool and was held under the water by the spears of his adversaries until he was drowned. The pool is still called the Cout's Pool.

In the ancient burial ground, about one hundred yards from the castle keep, is still to be seen the gigantic grave of the Cout, marked by two stones, one at the head and one at the foot.

After the death of the Cout, Soulis terrorized Liddlesdale to such an extent that his neighbours and vassals begged permission of the Scottish king to destroy him. Robert, who was irritated by constant complaints about Soulis, is said to have exclaimed: "Hang him, boil him, do anything you like to him but for Heaven's sake let me hear no more about him."

Satisfied with the answer they had received the petitioners returned with the utmost speed to Liddlesdale.

Taken by surprise Soulis was dragged to the Nine Stane Rig, an ancient circle of stones, of which only a few still remain, and thrust head foremost into a cauldron of molten lead.

"They rolled him up in a sheet of lead,
A sheet of lead for a funeral pall,
They plunged him into the cauldron red,
And melted him lead and bones and all.
At the Skelf Hill, the cauldron still
The men of Liddlesdale can show,
And on the spot where they boiled the pot
The spreat and the deer-hair ne'er shall grow."

It is said that King Robert, who repented for having spoken so hastily and was fearful lest the Men of Liddlesdale should take him literally and actually boil Soulis, sent messengers to prevent them committing such a dreadful act. But the messengers arrived too late, the execution had already taken place.

Whether Soulis really ended his evil career in this extremely horrible manner would seem to be doubtful. According to records regarded as authentic, he plotted against the king, was arrested for treason and confined for life in Dumbarton Castle.

All his estates were confiscated and, later, given in part or whole to the powerful Border Family of Douglas.

It is still believed that Soulis on account of his many crimes is doomed to haunt Hermitage till doomsday; that in the castle there is a sealed room, in which on certain nights in the year the ghost of Soulis holds high revels with his familiar Redcap and other evil spirits. People passing near the ruins at night have testified to hearing unearthly screams and diabolical laughter proceeding from them.

Once in every seven years the door of the sealed room is supposed to be opened by Redcap, to whom Soulis, when he left Hermitage preparatory to his execution, committed the keys by throwing them over his left shoulder and requesting Redcap to retain them until his spirit should come for them.

The room is alleged to inspire such dread that none has ever dared to enter it lest something dreadful should happen to them. Twigs from near-by trees that have been inserted in the chinks of the door of the chamber when drawn back have always been found to be stripped of their bark.

The ghostly phenomena at Hermitage Castle are not, however, confined to the apparition of Soulis and the evil spirits which he evoked during his lifetime; there are other denizens of the Supernatural World there too.

One of the many dark deeds perpetrated in the castle was the atrocious murder of the gallant Alexander Ramsay, Sheriff of Teviotdale, by his one-time companion in arms, William Douglas, Lord of Hermitage, widely known as The Flower of Chivalry. Douglas either through jealousy or for some imaginary offence had Ramsay treacherously decoyed to Hermitage Castle where he was seized and thrown into a dungeon. There he was left to die from starvation.

The wretched captive is thought to have prolonged his misery by eating grains of corn which had fallen from a granary above his dungeon. In support of this supposition a mason having broken down a part of the wall of the granary, during the early years of the last century, for the sake of the stones, descended into the dungeon beneath and found a quantity of chaff, some human bones, a rusty sword and the bit of a bridle.

People in the locality affirm that those who approach the ruin at night can hear the heart-rending cries and groans of the murdered knight.

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Jupiter and Your Next Twelve Months

by *FREDERICK R. WARD, M.A., A.F.B.A.*

If Jupiter in your horoscope is well placed and "aspected" then you were born with one of the greatest assets possible for future success, but it is a mistake to consider that nothing but good is indicated by Jupiter, for if this planet is inharmoniously placed in relationship to the sun, moon or planets there may be detrimental results, such as careless extravagance, lack of tact and a tendency to overdo things which are the reverse of helpful when success is being considered. When Jupiter's benign influence is constructively expressed however much good can result, and not only material but spiritual gold eventually enjoyed. How are you expressing the Jupiter characteristics? Constructively Jupiter urges the person he rules to be frank, jovial, and generous, truly splendid qualities, unless they are distorted into expressions of tactlessness, over-conviviality, and thoughtless extravagance. It would be necessary to consider your own personal horoscope and its "progressions" to determine the exact influence of Jupiter upon you, but in a general way, here is the influence of this planet during the next 12 months as it influences your sun sign.

January 20—February 19. **AQUARIUS.** Until the end of September Jupiter will clash with the ruling planet of Aquarius (Uranus) and you should guard against sudden impulses towards extravagance. Curb impulsiveness and be very discreet when dealing with strangers. This is the sort of influence under which an impulsive "runaway marriage" might take place, or an inadvisable liaison might be formed. Towards the end of June 1952 Jupiter and Uranus meet harmoniously and some delightful surprises are in store for you. There will be good news, and excellent forming in connection with a change and journey. Very agreeable friendships can be formed.

February 20—March 20. **PISCES.** Recently you may have been aware of rather frustrating and deceptive influences and until

the end of the present month it remains essential that you are careful whom you trust. It would be inadvisable to act upon important information without first proving its authenticity. Similar remarks apply to some influences due middle of next March 1952, but April brings a lucky ray into financial matters which should expand gratifyingly. Human relationships will be particularly pleasant from then on into the summer when a specially happy time can be forecast for you.

March 21—April 20. **ARIES.** Jupiter transitting your Sun sign will be retrograde until the first of December next (retrograde simply means apparently backward in motion); after this date things will certainly pick up for you and you will be able to make rapid headway. Sociable and material matters will expand, environmental influences improve and you will be able to establish contacts with people whose help and influence will prove exceedingly valuable to you. A financial windfall is quite likely before the end of April.

April 21—May 20. **TAURUS.** Things in general may appear fairly humdrum for the next few months, but early in May there will be the start of halcyon days for you, indeed it may prove one of the most advantageous cycles of your life, for Jupiter will enter your sun sign then in close conjunction with the ruling planet of your sun sign, Venus. Eligible folk may find happy romance, engagement and wedding, and married people are likely to enjoy mutual advantages in connection with domestic improvements. A period of happiness and prosperity is ahead for you.

May 21—June 20. **GEMINI.** Jupiter becomes direct in motion early in December at a harmonious angle to your sun sign indicating the start of improved conditions. Christmas may prove a time of pleasant surprises and very nice presents! It seems likely that you will take a specially important journey in the new year which will lead to the formation of advantageous new contacts, and money matters will also improve. In this connection mid March is specially important, and the latter part of May is likely to bring some very pleasant sociable events.

June 21—July 20. **CANCER.** Some ups and downs can be expected while Jupiter remains in the sign which is in "square aspect" to your sun sign. This will end, however, early May next year when you can look forward to a far more favourable cycle under which both material and spiritual headway can be made if you avail yourself without delay of the opportunities

you are sure to enjoy. July is likely to bring you progressive changes leading to happy realisation of wishes and previous restrictions and difficulties will be removed or smoothed out.

July 21—August 21. **LEO.** This month Jupiter will be in the sign which is in so-called "trine aspect" and therefore specially favourable to your sun sign. You will find that important persons will be in the mood to favour you and you will be able to make friends in high places. During the last week in September, however, it is necessary for you to be careful when considering new business commitments, specially those which require any form of partnership and collaboration. But December should bring conditions enabling you to branch right out of the rut you may feel you are in, and make excellent progress towards better conditions. Domestic matters are specially favoured in May and there will be happy experiences in congenial company in July.

August 22—September 22. **VIRGO.** Be careful what you write, sign and say during the first week in October when slips of pen or tongue could have unpleasant consequences. Mid February 1952 is likely to bring you a beneficial environmental change or improvement and success to do with hobbies or other personal interests. Mid May is likely to bring sudden chances to obtain some condition you have long wanted and the result will be happy and successful.

September 23—October 22. **LIBRA.** With Jupiter opposing your sun sign you may have experienced difficult conditions recently. Money has seemed to slip through your fingers and there have been extra demands on your purse. Be conservative in financial matters for the rest of this year and beware extravagant impulses. If in doubt about any matter, financial or otherwise, get expert advice, as an error of judgment might have unpleasant effects. A fortunate cycle, however, is due for you in May 1952 when Jupiter will reach a conjunction with the planet Venus which rules your sun sign. If you have artistic or kindred gifts, now is the time to use them for you will enjoy great success and in relationships with other people there will be some particularly pleasing experiences. This has romantic implications for the eligible and promises of domestic and financial betterment for others.

October 23—November 22. **SCORPIO.** Unexpectedly heavy expenses are indicated for you in December when you should protect your financial interests and not take undue speculative chances

for the conditions at that time are too uncertain. Similar precautions should be taken mid May 1952 but in July conditions will greatly improve and conditions will be created under which you can score a quite outstanding success.

November 23—December 22. **SAGITTARIUS.** Jupiter's influence is specially important to you, because it is the planet ruling your sun sign to which it will form an extra harmonious link early December until the end of April 1952 during which time you are likely to enjoy increased prestige and possibly receive some sort of honour or acknowledgement of your abilities. Success in a special plan is indicated and your sphere of influence will widen. Finances will improve and you will be able to establish yourself in an improved material position. If you so aspire great spiritual progress can be made under this influence.

December 23—January 19. **CAPRICORN.** With Jupiter "squaring" your sun sign recently you may have met with some irritating restrictions, delays in things hoped for, and annoying hindrances, but this influence is gradually lessening and by Christmas time you will be enjoying much improved general circumstances. Mid February may bring you some rather irksome responsibilities when you should act with special care and precision but from early May onwards a very bright and happier cycle starts for you, burdensome conditions will be removed, difficulties overcome and you will be able to go ahead unimpeded to very promising prospects in regard to business, money, domestic and sociable conditions.

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Tarot Symbolism

by CHARLES HOLDERNESS

Member of the Eastern Occult Order of the Magi

THE MAGUS

The Magus or, as he is sometimes known, the White Magician, is the first Secret Key Symbol of the Major Arcana of the Tarot, that ancient pack of divinatory cards whose real origin is lost in the mists of time.

Symbolically, he represents one who is in possession of occult secrets acquired in the course of many earthly incarnations.

In certain packs he is depicted as a Juggler holding in one hand a rod, symbolic of his occult power. This quaint depiction is a mystical allegory. A Juggler he certainly is, but the things he manipulates are not plates and balls but the dynamic forces of nature, which, by deep study, he has learned how to control. In the acquiring of this hidden knowledge he has developed his intellect to an extent that makes him at once the master of any situation.

When the Magus is thus depicted as a Juggler, you will often find him wearing a conical hat the brim of which is shaped like a figure 8 lying on its side. This soteric symbol is intended to convey the idea of the eternal continuity of life. It is also a pictorial reminder of the spiritual aura that surrounds the head of the Adept.

The Magus signifies one in whom willpower, intellect, true wisdom and universal love are perfectly blended; a man who is constantly using his versatile mental and occult powers in diverse ways for the highest good of mankind.

In the glory of his highest manifestations he is the personified Christ Spirit, a shining example of the lofty spiritual heights which it is possible for every man to attain by determined and sustained effort in relation to voluntary sacrifice of the self. The facility he has acquired in manipulating the mighty cosmic forces is used not for ignoble ends but in furtherance of the Divine Plan for humanity. He has learned to co-operate fully and freely with the hidden forces of nature instead of fighting them as less evolved beings do.

Well may this first Secret Key Symbol of the Tarot excite our

awe and admiration !

It is a heartening and constant reminder to all of us that we, too, may one day achieve this sublime mastery over the great psychic forces that flow through the universe—and mastery over self—by patience, perseverance and courage. This glittering prize may take many incarnations to win, but it is well worth striving for.

When the Magus appears in a Tarot divinatory spread he indicates a Master of the Occult, an Adept, one who is capable of applying his brilliant intellectual powers to the successful solution of *any* problem. Versatile, mystically intuitive, and possessed of a superlative degree of concentration, he excels in every subject to which he addresses himself. Dexterous mental agility is backed by inflexible will. This is the man who gets things done ! And with consummate ease !

These are the higher, more splendid significances of the Magus. When, however, in any spread he appears inverted these felicitous meanings suffer a drastic modification. Then, he degenerates into a blundering trickster or a clod. The bad significance of surrounding cards may even turn him into an astute swindler with a silver tongue, or a guileful intriguer. Thus, according to the way he is posited in a spread, he signifies angelic traits, the depths of soulless villainy or merely mental backwardness.

But we must meditate on the more exalted meanings of the Magus if we would discover the true purpose of life. In this way we shall learn to manipulate a golden key which will unlock the doors that guards the Ancient Mysteries.

ISIS

The second Secret Key Symbol of the Major Arcanum of the Tarot is Isis, Mother of the Mysteries, or, as she is often called, the Priestess.

She symbolizes esoteric knowledge, the Ancient Mysteries whose jealously guarded secrets have been passed from initiate to initiate down the centuries.

Whereas the Magus represents the active aspect of this deep and hidden knowledge, i.e., one who is constantly making concrete use of it in diverse directions, Isis represents the passive aspect : the knowledge itself, and its possession by the person which a particular spread indicates. Thus, she is usually depicted as seated whereas we find the Magus standing.

TAROT

This profound erudite wisdom is sometimes symbolically indicated by a serpent which encircles her head, and sometimes by a partly unrolled parchment which she holds in her hands. Upon this parchment is written the secrets of the workings of the Divine Laws. The fact that it is only partially unrolled signifies that these secrets are hidden from the eyes of the uninitiated and the profane.

Isis, Goddess of the Ancient Egyptians, is the Patroness of Science and Art, and whenever she appears in a Tarot spread she indicates one who is possessed of the scientific or artistic faculty in a highly evolved state. And, since neither the true artist nor the true scientist may adequately fulfil his function without a mature critical sense, Isis also signifies the possession of highly developed critical powers. The loftiest manifestation of these penetrating powers is that instant and unerring distinction between good and evil which Christ hourly practised in the course of his journey to the Cross.

Such are the more exalted occult significances of Isis when she appears the right way up in a spread. But, like the Magus and, indeed, every other Tarot Symbol, when she appears inverted the splendour of these higher meanings becomes dimmed and tarnished. In many cases, the meanings suffer a complete reversal.

Thus, when inverted she may indicate one who lays claim to a depth and breadth of occult knowledge which, in reality, he does not possess, or one whose critical sense is faulty, or the impetuous and rash disclosure to another of secret knowledge which it would have been wiser to retain oneself.

When adversely posited amid malign cards, Isis may signify deep occult knowledge debased and perverted to evil ends by a person of no principle. Especially may this be the case when in a spread Isis is immediately followed by the Black Magician, another Tarot Key Symbol whose malignant significance I shall be describing later in this series.

continued from page 13

blending together these conceptions one is able to build a complete picture and understanding of freewill. This can only be accomplished if man learns to think correct, act correctly, and live correctly then will he live in perfect accord with the laws which brought him forth.

“ MAN, KNOW THYSELF ”

The Psychology of the Envelope

by LEWIS T. ACKERMANN

(Illustrations by Kenneth H. Draper)

To those who have not studied the fascinating subject of handwriting analysis, the simple, everyday envelope may be used as a guide to the delineation of the sender's character and outlook on life. Having written very briefly elsewhere of some of the aspects of envelope addressing, I hope that this article will give readers further insight on the matter with the aid of the accompanying illustrations.

The envelope is more than a mere letter-container from the standpoint of the graphologist. Let us consider the psychological meaning of it. It is a cover to protect the letter from prying eyes, and first came into popular use during the early Victorian era, prior to which letters were folded and the address written on the blank side of the sheet which was then sealed. Today, however, it is the custom to use envelopes, except for the carriage of certain forms that government departments delight in sending us! Also, of course, in the case of letter-cards, postal wrappers, etc., which do not require the use of envelopes—though my subsequent remarks will also apply to these in a limited sense.

Firstly, let us bear in mind two important factors; that the letter or enclosure is the *private* part of the correspondence, and that the envelope is the *public* part. The letter represents the "inner man", and the envelope the "outer man". Extending this farther, we might say that the envelope reflects the writer's attitude towards the world in general, and the letter within reflects his attitude towards a very limited world—his private life. Summing up so that this comparison may be presented in picture form, let us say that Envelope = Stage: Letter = Behind the scenes.

Fig. 1, will, I hope, give the reader an idea of this analogy. The envelope has been placed vertically representing the "scenery". The letter lies behind, representing "behind the scenes".

There are some of us who present a different face to the world when compared with the one that may be seen in the home. Who does not know the suave and beaming individual who is for ever washing his hands with invisible soap or is very 'umble, like

Uriah Heep? Meek and retiring in public life, yet in private life he is Lord of Creation; domineering his wife and children and anybody who may be in an inferior position to himself. At home, he is Somebody. On the stage of life he is nobody. Alternatively, we may have the case of a hen-pecked husband, the unwanted orphan, the youngest of a large family. In their private life they are of no particular account, but they make up for their unimport-

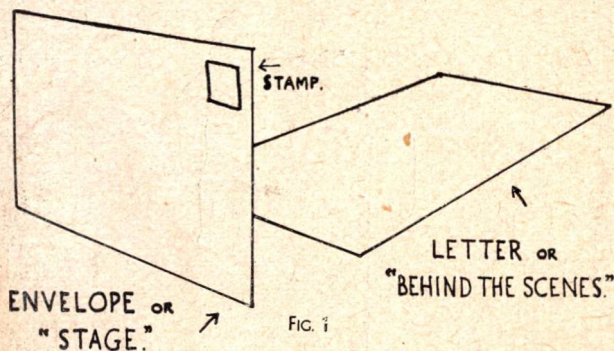


FIG. 1

ance by "blowing their own trumpet" in public, wearing abnormally bright clothing, shouting and generally drawing attention to themselves.

There are many reasons for a person adopting a pose on the stage of life, but whatever that pose may be it will to some degree be shown in the manner in which the envelope is addressed as compared with the style of writing in the letter that is in the

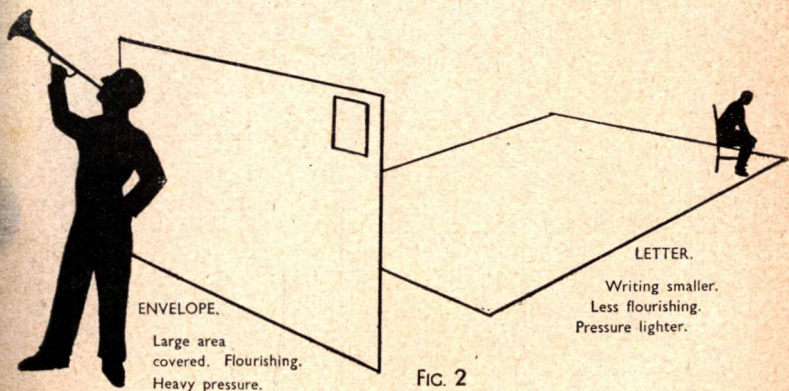


FIG. 2

envelope. If, on the other hand, there is no difference in size or style in the writings, then we may safely assume that the writer is one who is not adopting a pose, and has no desire to appear in any guise other than the usual self.

Fig. 2 and Fig. 3 illustrate two different facets of the disparity between the writing on the envelope and that in the letter. Readers who have made a study of graphology will realize that such ex-

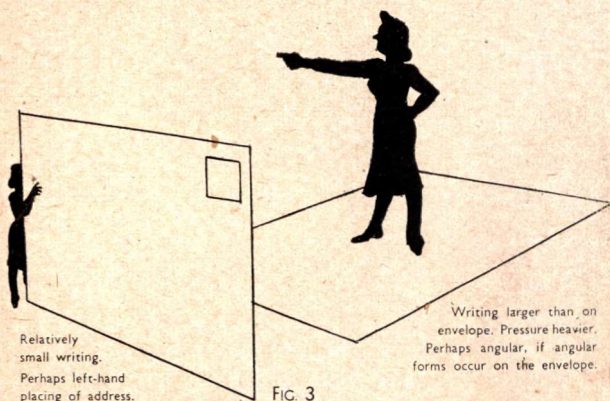


FIG. 3

amples, while applicable in a broad sense, do not cover the entire aspect of the cases I have chosen.

There are a number of ways in which an address may be set on an envelope. Each particular manner has a meaning in a psychological sense. It may be written towards the left-hand side or to the right, and at the same time may occupy either the lower or the upper part of the envelope.

Fig. 4 shows the writer symbolically striding forward into the future, full of zest and activity. When, however, the writing

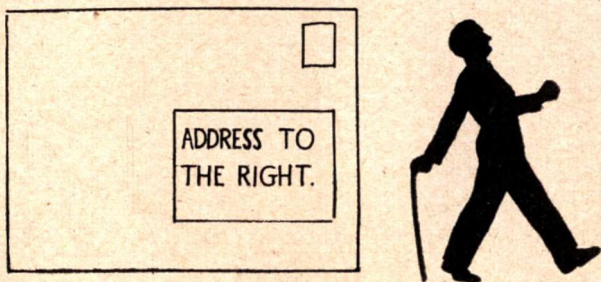


FIG. 4

GRAPHOLOGY

hugs the left-hand side the writer is disinclined to advance, and prefers the past to the future. The left-hand bias in writing is always indicative of conservatism. On occasions it may mean indolence and timidity, but these factors depend on the type of writing—a point that has to be considered in conjunction with the arrangement.

Fig. 5 shows an envelope with a lay-out to the left.

Fig. 6 shows the approximate position when an address is placed

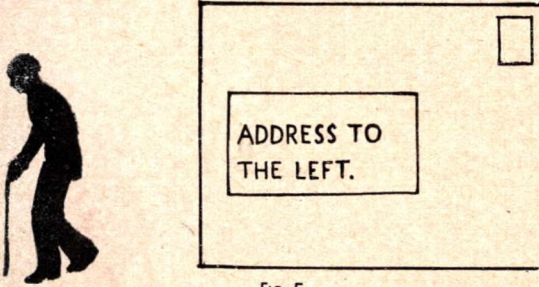


FIG. 5

in the lower half of an envelope. Such a position inclined to a materialistic outlook on life, and denotes that the writer is consequently practical, though not usually very idealistic. The sexual life is usually to the fore. The writer seeks for his "gold" from the earth, so to speak!

Fig. 7 is the reverse of Fig. 6. Here we see the highly placed address. Observe the little man stretching his arms heavenwards. He expects his "gold" to come from above. This lay-out denotes idealism and spirituality, but in certain instances the writer may be impractical and not much good at managing his everyday affairs.

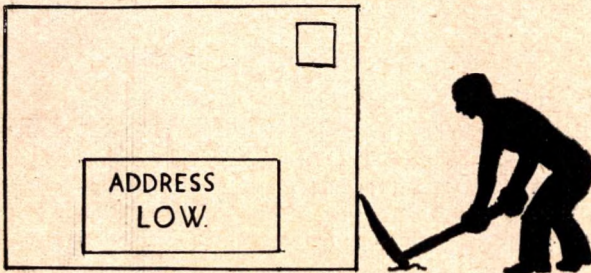


FIG. 6

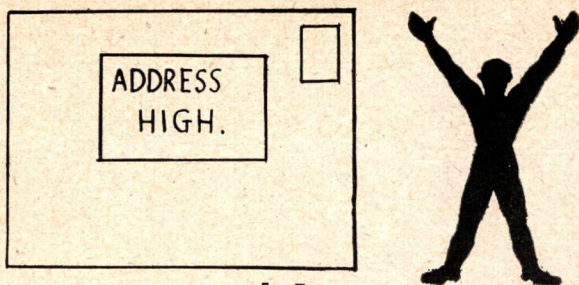


FIG. 7

Space does not allow me to deal with the many aspects of the subject, but I hope that in this brief article I have stimulated your interest sufficiently to make you pause to examine the envelope of the next letter that falls on to your door-mat !

LEWIS T. ACKERMANN

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NAME
(Please use Block Letters)

ADDRESS.....

Signature..... (M.7.)

New Books

Reviewed by FREDERICK R. WARD, M.A.

This Dynamic Universe, 2/-. Theosophical Publishing House.

This is a group of five intensely interesting essays on The Fohat which according to Mme. Blavatsky is "That which links spirit to matter, subject to object in the Manifested Universe". In the opening essay E. Lester Smith gives this and other definitions of the Fohat, and E. L. Gardner writes about its Modes of Manifestation, and its association with Intuition Research. Josephine Ransom contributes an illuminating chapter and Mr. Smith concludes with a compendium of references to the Fohat in The Secret Doctrine.

Cosmic Creation and Atomic Energy, by V. Wallace-Slater. 1/6. Theosophical Publishing House.

All who wish to keep abreast with the latest findings of scientific researches as viewed from the point of view of an enlightened mystic will find this book invaluable. It is the substance of a lecture which the author gave in May 1950 at the annual convention of the Theosophical Society in England, and it deals simply but definitely with the up-to-date discoveries in regard to atomic structure and energy, and the creation of matter. The author writes in an enlightening manner upon the three kinds of energy chemical, surface and gravitational and explains the theories for the formation of the galaxies from a theosophical as well as scientific point of view. The book is illustrated with helpful diagrams.

Man, Creator of Forms, by V. Wallace Slater. 2/-. Theosophical Publishing Co.

This is the "Blavatsky Lecture" which the author delivered at the annual convention of the Theosophical Society at Besant Hall, London last May, and the preface reads: "The work of the Fourth Creative Hierarchy in the physical world, with particular reference to the technological applications of modern science." The author tabulates the seven chains which constitute the field

BOOK REVIEWS

of action of the different hierarchies, describes the response of matter to the descent of the Monad, and writes with erudition on evolution and the spiritualisation of matter.

Round the Bend, by Nevil Shute. 12/6. Messrs. Heinemann.

This is a deeply serious novel which deals with the problem of someone who finds his life has become interwoven with that of "one of those rare beings who bring new and great ideas into the world." The authors reveals admirably that which is fine and simple in human nature, and he develops his theme with great skill, seeking to show that there is lofty hope for all who seek to escape from the trammels of materialism. The Persian Gulf and other scenes in the Far East among Buddhist folk are admirably described and the character drawing is entirely convincing. This book should leave an indelible impression upon the mind of the reader, and it has received the honour of being chosen as a work of outstanding merit by the Book Society.

Music Parade. Published by Arthur Unwin.

This is devoted to the interests of enthusiasts for serious music and ballet, and contains deeply interesting and informative essays by experts on various aspects of music making, such as the display of musical instruments by British makers to be found at the South Bank Exhibition, a consideration of the new Festival Concert Hall's acoustics, a report on the work of the Sadlers Wells Ballet at Covent Garden Opera House, and informative articles regarding musical activities in America, present conditions regarding composers' performing rights. There are also reviews of books on music and outstanding gramophone records.

Song without Sermon, by James Woolf. 10/6. Messrs. Alvin Redman.

Here is a brilliantly satirical study of the psychological downfall of a man who is pampered by over-indulgent parents in childhood and whose consequent lack of character results in his development of criminal potentialities. He becomes selfish, weak morally and unscrupulous until he meets the just retribution which ends his modern Rakes' Progress.

Good English, by G. H. Vallis. 2/-. Messrs Pan Books.

This is an admirable book for the tyro writer or speaker who needs to make certain that he possesses a pleasing, fluent and correct literary style. Even the folk who merely wish to improve their ability as letter writers will profit from these excellent instructions on speaking and writing with clarity of expression, avoidance of clichés and accuracy in spelling, sentence patterning and punctuating. The book is written in a friendly, helpful style and is in no way dull or academic.

Let's Have a Party, published by Messrs. Blumenthalls, of London.

Will prove invaluable to anyone who has Christmas, birthday or other sociable celebrations in preparation ! There are excellent chapters on sending invitations and upon choosing invitees, and the best ways to overcome difficulties at events whether held for adults or children. In a final chapter headed "Did you Know" there are numerous items of information for the interests of gourmets.

Portrait in Smoke, by Bill S. Ballinger. 9/6. Messrs. Reinhardt & Evans.

This book deals with the psychological issues involved when a young woman uses her beauty in order that she may achieve power. She is completely ruthless until her affections become involved when her true character takes control. The story is fast moving and will provide pleasant and also exciting relaxation from more serious reading.

The Crown Jewels, by Oliver Warner. 4/-. Penguin Books, Ltd

This book not only describes the regalia of Royalty to be seen in the Tower of London and Edinburgh Castle, but it explains their symbolical values, retails their history and describes the implications of the Coronation Service. There are striking coloured plates of the Royal Crowns and other insignia.

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Duplicate Contract Bridge, by Ely Cuthbertson. 12/6. Messrs. Faber & Faber.

Here is an entertaining and exceedingly useful book for those lighter moments of relaxation which prove such a tonic to all who study deeper issues! Expert players of course regard the game as first-rate intellectual exercise, and the clear and concise instructions regarding the finer points of play will prove invaluable to all who wish to improve their prowess.

Dances and Musical Activities for Juniors, by M. A. Jarvis. 8/6. Messrs. Faber & Faber.

This book will prove exceedingly helpful to teachers who seek to develop their work along psychological lines for it suggests helpful musical games and dances for use with and without apparatus in school halls, playgrounds and in open fields. There are also suggestions for accompaniments by piano, percussion instruments, gramophone, singing and reciting and there are numerous sketches to illustrate the various dance formations. The musical games inculcate sociable reactions, and the children are sure to delight in them as well as profiting mentally and physically.

The Mystic Forum (*continued from page 44*).

I wish to state that I find the "Metaphysician" very instructive, and the catholicity of the outlook of the policy very fine, it definitely gives to the reader all sides and aspects of metaphysics. The title and symbolism of the cover is very interesting. The title is very apt, since in my opinion anybody who studies spiritual things is a metaphysician whether one is a healer, spiritualist, occultist, psychologist or student of the mind. I disagree with those who try to separate one aspect from another since Truth is the sum total of all knowledge.

May I wish the Editor and this magazine the very best wishes for the work they are doing.

Francis Hampton, Upper Berkeley Street, London, W.1.

. . . I find the contents most instructive and of absorbing interest.

H. G. B. Headley, Hants.

. . . very interesting and nicely varied. Cyril Scott. Eastbourne.

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The Mystic Forum

by Dr. JOSEPH MURPHY, Ph.D.

Dr. Murphy who is the Minister-Director of the Church and College of Divine Science in Los Angeles, California paid a visit to this country and gave at the Caxton Hall, Westminster, London, S.W.1., a series of six lectures dealing with healing of the mind by the power within, by prayer.

His assertion that man can heal his mind, body and affairs aroused considerable interest in the students of New Thought. He discussed the powers within man, namely the twelve disciples of Christ and showed how each one of the Disciples denote the twelve powers within man and how each of us can call them to discipleship.

His discourse on the Mystic Christ contained many practical hints to the student of Mysticism, his last lecture Fourth Dimensional Prayer tells us how to pray and draw upon the latent power which is within each one of us.

Many of his hearers will not agree with him since they belong to many schools of Truth, but never-the-less we must realise that all men see Truth in their own way and we have much to learn from each aspect as seen by the individual. Whether we call it New Thought or the Ancient Wisdom or the Knowledge of the Kingdom of God, all are seeking this Kingdom of God through many ways, all ways lead to the One Goal, and that one goal is the source of all Life.

Dr. Evelyn Fleet will be holding classes dealing with the above subjects as discussed by Dr. Murphy at her place of residence at 60, Inverness Terrace, Hyde Park, W.2., Tele. Bay. 0279. We feel sure that all who attend her group will find much to refresh the soul.

We will look forward to the next visit of Dr. Joseph Murphy to this country which I am told may be in the coming New Year. The Editor of this little magazine has arranged to publish some of Dr. Murphy's teachings in the near future.

J. Martyn-Baxter, 26, Bramham Gardens, S.W.1.

(concluded on page 42).

The Third Cosmology

by Gerald Heard

Anthropomorphism, the thought that the world was made by a man like himself, had taken long to die but now it was dead. The idea that the basic forces in the universe are alive, conscious, intentional, intelligent—all this was abandoned as an illusion. "Mankind had imputed himself"—a mistake as natural as it was ridiculous.

But if the whole universe was a dead thing that moved, i.e. a machine, what about life? Must not that also be really dead and only apparently alive? So mechanism made its next great advance. Its first step was to say that the inorganic, the things that did not reproduce, which behaved with regularity and never learned, these things were part of an unconscious machine. Its second step was to apply this notion to animals. The followers of Descartes (who more than any man helped make the mechanistic picture) tortured animals to show how clearly they believed these creatures to be automata. Retribution did not delay. Man, convincing himself that animals were machines, soon concluded that he was an animal. He could not then deny that he was a machine. Incapable of feeling he could hardly believe himself to be. A machine that suffers because it cannot disobey its nature which compels it to revolve and to be worn down against the cogs of the rest of the machine, such a picture is a pretty good design for Hell. Darwin capped the argument and seemed to close the discussion when he convinced the majority of nineteenth century thinkers that man only advanced because he was the most successful beast-machine, most efficient in the blind, brutal struggle to survive, to kill or to be killed, to eat or to be eaten.

Still, the old liberalism continued to strive by rewards and punishments, by education, information, approbation and censure, to order mankind. It still clung to the belief that with God gone and Man alone in the universe, as an understanding and intentional creature, he could be increasingly powerful, purposive and happy. Man, if evolution was true according to the Darwinian picture, must have started on the level with all the rest of the colloidal slime. As he had won to such tremendous predominance against

all rivals, surely he had no one to fear and his very craftiness would persuade him to use less and less raw violence and more apt force. It was clear to such humanists that there was no power above men, evolution of course was a blind force and by chance it had flung up the only thing in the whole universe that was intelligent. Such humanism was to receive a rude awakening not only from the exploration of the many layers of the human mind but almost as much from the biological discoveries which showed forms of life deadly to Man, amazingly swift in their counter-reaction to his attempt to stamp them out by sterilization. And finally below these bacteria there was found the ultimate biological mystery, the virus. This last discovery of something that behaves as though it were living and yet may have a structure of not more than two molecules in size shows that there is a force abroad in the world of life which is deadly to Man and which may prove to be invulnerable to all his weapons of defense. And yet even to-day the ordinary creed of social action has not been altered. It still holds that though the universe is blind and goes headlong to its entropy (which used to be called its heat death before we became aware of the mystery of energy); though then all Man's efforts would be forever frustrant and obliterated; though life was part of that blind unteachable energy and therefore unavoidably involved in the same pointless violence and final extinction: nevertheless Man had conscience. The categorical imperative makes him act sublimely so that he may in Thomas Henry Huxley's pathetic phrase "defy the universe" and act against his animal interest. Descartes had emptied mind out of the universe. Darwin had banished devotion from life. It remained for the third member of the modernist trinity, Freud, to banish conscience from the soul. The categorical imperative is no more than the sum of the incoherent, idiotic group suggestions sown in the human mind by superstition and misapprehension. These blind prejudices only add to its agony and handicap its efficiency. Man is caught, a minute absurd accident that has started up out of the universal sleep into a momentary extravagance called consciousness. And so perverse is this aberration that even when it stumbles on pleasure it cannot enjoy itself. As if there were not enough things in the universe to torture it, it must torment itself. Therefore if you find a private appetite relax and enjoy it while you may. Certainly it will not last and whether you enjoy it or not you will soon be gone for good.

We may then say that anthropomorphism, Man's first world picture, lasted maybe some ten thousand years. For before what we call the Neolithic age, Man was probably identifying himself not distinguishing himself. He did not think of himself as a separate individual but felt himself as part of the life of his species, and, maybe, to some extent he felt an identification with all life. Mechanomorphism, the next picture, which really only flowered with the end of the sixteenth century, has run through its three phases to its final inadequacy, by the middle of the twentieth. In three and a half centuries it has proved its incapacity to describe, order and explain Man's actual findings.

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