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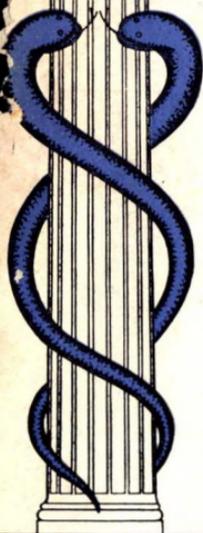
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Vol. 1 No. 5

October, 1951



**RIGHT THINKING**

**RIGHT ACTION**

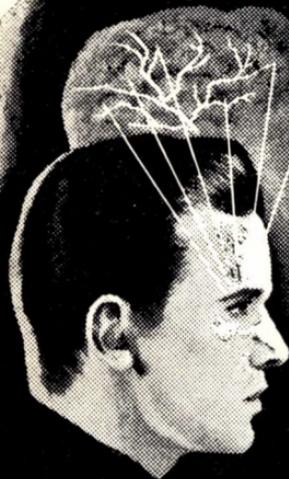
**RIGHT LIVING**

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# THE METAPHYSICIAN

*The Mystic Magazine*

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

*Vol. I No. 5*

*October, 1951*

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## ★ Editorial ★

Readers from all over the country as well as abroad have been sending us encouraging comments and views about our magazine. The general consensus of opinion tends to appreciate the standard and quality of the material. "The Metaphysician" is endeavouring to present. We are very happy to acknowledge these letters of appreciation.

It is undoubtedly our privilege and pleasure to provide thought-provoking and stimulating material on various aspects of the occult arts by those who have authentic knowledge of their subjects and who are accepted as leading men and women in their specific fields.

**WE WISH TO ADVISE OUR READERS OF OUR NEW ADDRESS WHICH IS NOW: THE PALATINE PRESS, 11, OLD BOND STREET, LONDON, W.1. ENGLAND.**

### THIS MONTH'S CONTRIBUTORS

*The Rambling Spirit* is the fifth article of the series "The Hand Pattern" by Mir Bashir, the famous Chiro-analyst. In this article he has dealt with those markings in the human hand which indicate travels. This is the first time that such exhaustive and technically authentic details have been presented in a collected form.

Mr. Ward's *Neptune and Your Next Twelve Months* should prove useful to those who are following his new series. We are pleased to tell readers that Mr. Ward will be dealing with your Sun-sign and the position of various planets with more detail. We are sure this feature will prove very useful and interesting to many readers who are interested in this type of divination by the stars.

Miss Ikin has again approached the problem of *Willpower versus Understanding* which will give the ardent student much food for thought. The knowledge of the pitfalls which this conflict tends to create should prove useful to those who seek after Truth. Miss Ikin shows a keen insight into the peculiarities of human behaviour.

Miss Ursula Bloom is contributing a very controversial subject in her article, *Is the Future Predictable?* This subject will arouse very interesting points and we propose to publish letters which we receive from readers regarding this in our Mystic Forum.

Gerald Heard's series *The Third Cosmology* is concluded with this issue. He writes on his subjects with the stamp of authority and

## EDITORIAL

obviously after much research and we know that many readers have learned a great deal from this series of articles and we look forward to again publishing some of the works of this author.

### NEW AUTHORS

In this issue we are presenting two new contributors ; Douglas Hunt and L. M. Hanna. Mr. Hunt is well known in this country as a writer on occultism. His article, *Gods in Exile*, we are sure, will provide a very interesting sidelight on the lives of those legendary figures known as the Lamas of Tibet. Mr. Hanna has written on *Alchemy, Its Origin and Aims*. Unlike the usual popular description of the alchemist substances, he deals with the teachings implied in this age-old system of man's quest into the secrets of the Soul of Things, the transmutation of the animal nature into the pure essence of Spirit of the God.

### BIOGRAPHICAL SKETCHES

This month we have a short biographical sketch of Cyril Scott which will be welcomed by his admirers in this country and overseas. Mr. Martyn-Baxter has given us a succinct and interesting description of this Great Occultist and composer. This will be followed by other thumbnail impressions of other noted personalities in the Occult world.

### SPECIAL EDITION

*The Special Edition on "Harry Edwards and his Healing Work" which is to be published in November is now in preparation. Since our first announcement of this edition many orders have been received. May we suggest that you make sure of your copy by sending your order in NOW.*

Richard J. Palatine

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# Will Power *versus* Understanding

By A. GRAHAM IKIN, M.A., M.Sc.

*Former Secretary of the Archbishop of York's Guild  
of Doctors and Clergy.*

Are you one of the worshippers of will power? The would-be strong, confident he-man, whose "head is bloody but unbowed"?

If so what is the result? Are you strong and self-confident, or do your feelings of inferiority in contrast with your ideal, your nervousness, self-consciousness, or insomnia and constipation, tell another story? There is always a catch somewhere when the "superman" is in the offing. The really emotionally mature man or woman doesn't parade his or her "will power" and is usually quite unaware of the real quiet strength which everyone else respects and trusts.

Wherever will power is over-stressed it tends to evoke a "won't power" unconsciously, so that energy is spent in overcoming this *internal* obstacle instead of getting on with the *external* difficulty to which the application of *willed*-power, i.e., persistent effort, is essential. Moreover it arises as a compensation for some inferiority within the self. An inferiority that the individual is reluctant to admit to himself, and therefore tries to run away from recognising by putting a lot of effort into maintaining the *idea* of its opposite.

I remember one woman feeling very proud of herself because she had spent the whole evening at a friend's house "trying hard not to cry" and she really thought the effort was a proof of her will power instead of an indication of her failure to bring it to bear in the right place and in the right way.

Another example was striking. A six-foot one-inch tall man, apparently full of vim and energy, was pacing up and down the lawn declaiming all sorts of high sounding ideas for the welfare of the world and his own hopes and ambitions. He was a fellow guest in a boarding house, and did not know I was a psychologist. Then that fact came out, and he was oddly impressed by the fact that I knew Jung and suddenly the facade broke. He broke out with "Can you tell me why I'm so frightened, frightened of heights,

## THE METAPHYSICIAN

frightened of physical contacts, e.g., in boxing, and frightened of the dark? ”

This is not the place to go into what followed to account for the contrast, but it does illustrate the compensatory aspect of the over-ambitious and over-emphatic desire to put the world to rights, to avoid tackling our *own* specific failings, the first place in which we can be really effective.

What distinguishes a neurotic will-to-power from the genuine will-power, self-confidence and self-control of the mature responsible individual, whatever the actual handicaps or inferiorities may also be present?

We all know blind people, for example, who make a real success of life in spite of one of the greatest handicaps there can be. So it is not the *fact* of being inferior in *equipment* in some respects that gives rise to that “inferiority complex”. That arises because we get the fictitious idea that we *ought* to be *superior* to the common run of mankind, that weakness is to be despised—the Nazi idea of the superman. And in using will-power to maintain that *picture* of the ego in spite of its contrast with reality, less and less energy is available for the carrying out of everyday life and any *actual* inferiorities, such as we *all* possess, are accentuated and made the *excuse* for failure. Whereas if these are accepted as a *matter of fact*, there is no need to compensate for them by over-estimating *what we would have been without them*. Moreover, when so accepted, such *real* capacities as are also always available, can be used constructively and our will-power can go into the actual carrying out of our commitments in the outer world.

Poise, self-control and self-confidence are gained not by arduous efforts to become the kind of self we are not by nature equipped to become, but through insight into and an understanding acceptance of ourselves as we *are*. This doesn't of course mean that we necessarily remain *content* with ourselves as we are. But the first step towards any effective growth or development towards the kind of self it is in us to become, has to be from the basis of a complete acceptance of the real self, with assets and handicaps, capacities and limitations, opportunities and frustrating circumstances, as the raw material out of which personality is to be achieved.

Most of us start with the handicap of trying to be what other people think we *ought* to be, developing a “persona” or “mask”. In order to tap our deeper spiritual resources this mask has to be

stripped off to discover the reality behind it. Here, in the process of self-discovery, will-power has to be used in a new way. It is no longer a question of trying to force our will to control a batch of unruly impulses, but of "making a gap" as Joanna Field so well describes it, through which that of which we have been unaware can *emerge* into consciousness.

To be able to hold the attention not to something we are consciously trying to do, but to letting something we have not been aware of reveal its nature without distorting it to satisfy a pre-conceived idea of what we *ought* to be like, involves a much more mature effort of will than the one through which the persona took shape, or to turn from Jungian to Freudian terminology, the super-ego developed. (These are not quite interchangeable concepts, but both are relevant in this context).

Moreover, though we are always surprised and often at first shocked by such self-discoveries, the control that is gained through insight into and understanding of our real capacities and incapacities is far greater, and can stand up to much more strain, than our self-willed efforts at controlling unruly elements by force, which so diminishes our capacity for responding effectively to the demands

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of our environment and the challenge of life itself, and which so frequently lead to "nervous breakdowns".

Nervous breakdowns, incidentally, are not due to the breakdown of the nervous system, but to the vagaries of the mind controlling it. This is why psychological insight and understanding can do so much more to restore health and overcome "nerves" than all the pills and potions in the world. If we can see *why* we are touchy on some points, we can minimise the pin-pricks that so often cause more distress through wounding our self-esteem than much more objectively serious happenings.

The old adage "Know Thyself, Accept Thyself, and Be Thyself" expresses a deep wisdom. The modern craze for "self-expression" puts the cart before the horse and ends in fantastic expression of a self running away from the real self which is grounded in a reality greater than the ego. Some surrealist paintings are like the drawings of a schizophrenic in a mental hospital. The attempts to cut ourselves off from our roots in nature, ends by divorcing the instinctive and spiritual aspects of man, whose sanity—and sanctity—lies in their intergration and effective harmonisation within a social and spiritual environment which is linked to the material framework and basis of life at every point.

The change from the neurotic will-to-power, which compensates for personal deficiencies, to the "will of wholeness" which is the basis of real fellowship and community is essential both for individual health and maturity and for effective co-operation in the common tasks of living, wherein a diversity of gifts and talents matches a diversity of needs and skills and occupations.

We all start tarred with the same brush, though some are more unfortunate than others in getting set and fixed with an undue proportion of neurotic to healthy adjustments in early life, and for them the break-through to a fuller life based on wisdom, insight and understanding instead of on self-well, may be an agonising and sometimes long drawn out experience. Others get a better start, and learn how to handle their emotional life more effectively, maturing almost imperceptibly as they rise to their opportunities and responsibilities stage by stage. But even these sooner or later come up against the limitations of their own success and have to come to terms with their own particular "Achilles heel" if they are to reach *full* maturity—which is rarer than most people suppose when they think of themselves as failing very badly.

*Continued at foot of next page*



## The Hand Pattern

# The Rambling Spirit

by MIR BASHIR, B.A.

*Mr. Bashir has presented to the reader for the first time the "rambling spirit," showing the lines of travel in the human palm. We believe that this is the first time that this aspect has been presented.*

The longing to travel is a fascinating trait of human character. However, economic reasons, emotional attachments and at times health defects often prove restrictive and the longing to see other lands remains unsatisfied. The fortunate few do manage to get about and see other lands and other peoples. Some devise means to seek fortune abroad. Others go out in search of love and romance and yet others go after knowledge. A Columbus spreads sails to discover new lands whereas the missionaries comb the earth to spread the light of gospels. Whatever the aim the irresistible rambling spirit tends to take them away from the native soil.

When the line of Life deviates from its normal course of circling round the fleshy ball at the root of the thumb and proceeds to terminate towards the outer palm-edge, an inborn restless craving to travel constitutes an essential ingredient of human nature :  
A Fig. 2.

---

Christ's call to repentance and a new birth is still needed, though repentance does not mean wallowing in remorse for our sins, but "metanoia" as the Greek puts it, a change in our way of looking at ourselves. And this change, this being born again, is the real birth of a personality out of the conflicting forces and processes within, as they become accepted and matured as the raw material out of which the Kingdom of Heaven must be wrought on earth.

The line of Life when normal starts between the index finger and the thumb at the edge of the palm near the mid-point. In some cases it originates nearer the base of the index finger. The source of the Life line in such an instance is higher than the mid-point. Such a beginning is an unfailing symbol of dynamic ambition, A Fig. 2. Its owners are endowed with a restless longing for progress. Such an urge compels incessant striving. Its force is great and its impact on life can obviously be tremendous.

The area directly below the root of the index finger is the domain of Jupiter. The fleshy pad at this place is commonly known as the Mount of Jupiter. This is associated with ambition, pride, justice, social consciousness and knowledge.

When the Life line begins higher than the mid-point it naturally originates from the area of the Mount of Jupiter. As such it draws from the sources of ambition, pride, knowledge, etc. abundantly. If such a line of Life deviates from its natural course and proceeds to terminate in the area of the Mount of the Moon—A Fig. 2.—situated opposite the thumb near the palm-percussion, ambitious striving and travel urge are bound to be linked up. Such people tend to seek work abroad. They are often observed to be associated with the sea, the air and other such callings. Personnel of the diplomatic service too have been noticed to own such a Life line. These people almost unconsciously seem to be drawn towards other lands. As a rule they spend most of their days abroad and generally tend to settle down in a foreign country.

The line of Life in some cases arching through the palm turns towards the thumb and ends near the wrist-thumb-angle. This constitutes a normal line of Life: A Fig. 1. When such is the case it represents a person who is essentially home-bound. These people prefer native environments to foreign lands. They love their homes and familiar surroundings. Like the children of the soil they live and die in their native place.

When you come across a person whose record of activities points to long sojourns abroad and yet his line of Life ends near the wrist-thumb-angle, you are meeting an interesting character. He is essentially attached to his home and hearth. Howsoever far and wide such a person travels he is sure to return to his native place ultimately.

If you were to carefully scrutinise this course of his Life line you are sure to observe short and neat off-shoots leaving the parent line: A Fig. 1. These, in the main, proceed in the direction of the



FIG. 1

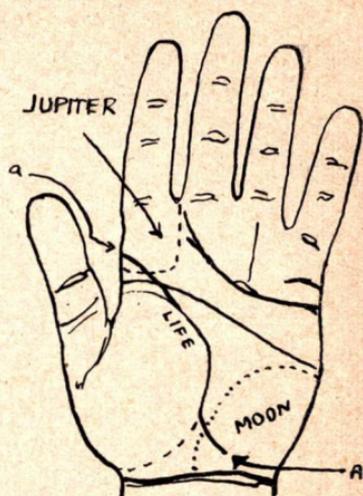


FIG. 2

outer palm-edge. These are lines of travels. Each such line represents a journey. When the branch is short the duration or the length of the journey is also short. When an off-shoot is deep and long the travel is likely to be to a far off land and of considerable duration, B Fig. 1.

When such a line of travel is well engraved in the palm, is of neat appearance, and without defects the journey tends to prove successful, B Fig. 1. It is a symbol of happy or beneficial travel. However, if a travel line ends in the form of an island (C Fig. 1) the undertaking is likely to prove unfortunate. Such a journey is fraught with discomfort and unhappiness. I have repeatedly observed that such a journey ends in disappointment. The object of the journey remains unachieved. Such an undertaking should never be ventured. Physical discomfort, financial loss and frustration are the likely results of such an effort. In some cases ill health has also been seen to be associated with it.

Travelling ever involves a certain amount of risk, and in spite of the discovery of skilful devices to safeguard against it the element of hazard still persists. Whether by sea, air or land no risk-proof system of travelling has yet been discovered. When a journey is fraught with danger the human hand tends to give a signal of warning. When such is the case, a travel line stops short

against a well-formed mark of a cross : D Fig. 1. Such a journey in no case should be ventured. It is a sinister mark and denotes a violent end during a journey. In the days when air travelling was unheard of, the old masters used to describe it as the symbol of a watery grave.

The origin of the Life line coincides with the source of another major line called the line of Head. Whereas the line of Life encircles the ball of the thumb the line of Head proceeds towards the percussion of the hand in horizontal fashion.

At the wrist a well marked horizontal line describes the boundary where the fore-arm ends and the actual palm begins. Between this line of the Wrist and the line of Head is a large padded formation, in the main raised alongside the percussion of the hand. This large fleshy elevation is known as the Mount of the Moon. The dotted line describes its normal area, Fig. 3.

In the centre of this fleshy pad the skin ridges weave an intricate design. It is similar to the finger print patterns and is formed by the same kind of unalterable ridge lines. In the main two patterns are generally observed : the angular and the concentric. The former is common and the latter tends to be rare. This central design is known as the Apex.

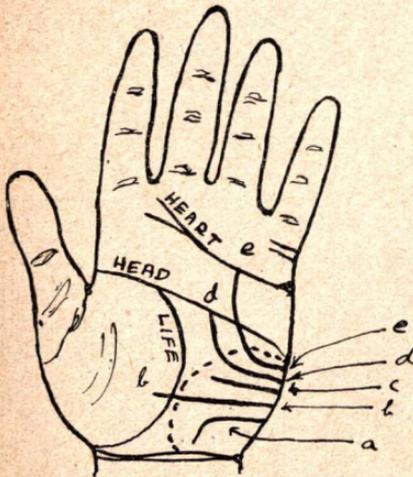


FIG. 3



FIG. 4

In the case of the angular formation, three V shaped ridge lines meet at a central point. The design thus formed looks angular. The concentric Apex seems to be formed by a ridge line starting at a point and whorling around it in a circular manner. Such a design looks like a whorl.

The Mount of the Moon is associated with foreign lands, travels, imagination and romance. When the fleshy elevation constituting the Mount is large these qualities dominate the make-up. And if the flesh is firm, that is when pressed gives a springy firm response to touch, the urge for movement is active. Such people as a rule devise ways and means whereby they can manage to go abroad.

When the Mount of the Moon is large and firm, it is usual to find deep horizontal lines piercing its surface from the percussion side: A Fig. 3. These are known as travel lines and are particularly associated with journeys across water. A short line stands for a minor journey whereas a long one points to distant travel.

When a large firm Mount of the Moon is crossed by several such travel lines and also contains a clearly defined angular Apex the travel urge is sure to be strong and active. However, when the Apex design happens to be like a whorl or a concentric circle, it accentuates the urge tremendously. Such people seem to have an unceasing longing to be on the move all the time. They are unable to settle down. As a rule they take to a calling that provides ample scope for their wander-lust. I have often seen these marks in the hands of people who are connected with the sea or air.

One of the fascinating aspects of the make-up of such people is their ability to assimilate an enormous amount of information and knowledge about the habits, customs and temperaments of inhabitants of various lands and places. Their rich and generally inventive imaginative trend of mind helps them to garner and store up incidents of unusual experiences abroad which they relish narrating. Though basically factual these reminiscences often seem to be unconsciously coloured with the flair of their own imagination.

Such people feel an irresistible urge to probe into the unknown, the odd and the out of the ordinary. Naturally restless and imbued with wander-lust, they dislike to settle down. In point of fact there is something of a nomad in their make-up which seems to keep them incessantly on the move.

We are all familiar with the type of people who would love to travel but are simply too indolent to move out. These are arm-chair mental nomads. Such persons delight in reading travel books and constitute the bulk of travel-talk fans. What they fail to achieve through innate laziness they tend to replace by mental peeps into other lands.

When the Mount of the Moon is flabby and extremely soft activity is apt to be absent. When several clearly imprinted travel lines also cross its surface a strong urge to travel makes such people intensely restless. The insatiable urge to travel on one side and their basic indolence on the other blend together with the result that they tend to seek mental satisfaction. They manage to do this by reading travel books and listening to travel talks. There is a tendency to day-dreaming, through which such people often enjoy imaginary trips to other lands.

In some hands thin clear lines originate at the wrist usually from the First Bracelet and crossing the palm vertically proceed to tend at the root of one of the fingers A, B, C, D, Fig. 4. Such lines are rare and when marked speak of long sojourns abroad. Such journeys are associated with a specific purpose.

However, some of the travel lines that originate from the Wrist do not seem to go beyond the area of the Mount of the Moon. In fact some of them barely reach its centre. These short upright travel lines are indices of short journeys very likely without any well defined purpose : E Fig. 4.

When one such line is long, clear and travels across the palm to the base of the index finger then it assumes great importance. Such a line denotes a journey which is the outcome of a desire for higher education or technical training : A Fig. 4. During their sojourn abroad, people with this line of travel, aim to specialise. They try to go to countries where facilities and centres of specialised knowledge exist. These travel lines help to enhance technical or intellectual status and aid in gaining mastery in a specialised branch of study. A large majority of oriental and colonial students who flock to Universities in the West are observed to have this mark. It is an ambitious symbol and leads to success and power.

When such a line of travel ends below the second finger which is the domain of Saturn, there seem to be some fatality associated with this travel : B Fig. 4. If two such lines happen to cross each other on the Mount of Saturn, it is said to be a sinister indica-

tion, X Fig. 4. Such a person is in danger of not likely to return from one of these journeys.

Fame and celebrity with the welcome addition of wealth are implied in a travel line that terminates at the root of the third finger, C Fig. 4. Such a mark suggests that its owner will go abroad in connection with such activities that will have a bearing on large public bodies or audiences, and his efforts will be crowned with success. Stage and film stars, Ministers for foreign affairs, and plenipotentiaries usually seem to have such lines of travel.

Unexpected success is generally seen to be associated with travel lines that end below the little finger, D Fig. 4. Such sojourns abroad have been observed to be associated with applied science or industrial interests. In some cases commercial aims too seem to be connected with such a journey. Though such a success may be the outcome of arduous and prolonged striving, when it comes it seems to be sudden and brings riches.

The lines of travel which horizontally cross the Mount of the Moon from the percussion side are rarely straight. However, when one such line is neat, deep and straight it speaks of a journey that would be smooth : C Fig. 3.

When the line of travel curves down towards the wrist it denotes that the journey would prove to be a liability. Some disheartening experiences in such cases tend to leave distasteful memories of failure of the undertaking, A Fig. 3.

When one such line proceeds to cut through the line of Life it is a mark of danger of unexpected death at sea, B Fig. 3. Such indication must be repeated in both the hands before judgment can be passed. Marked in one hand only it shows advent of danger to life from which the person is sure to escape.

Travel lines that curve upwards towards the fingers show gainful journeys. These bring benefit and reward of efforts. When one such line joins the line of Head, D Fig. 4, it points to a contact that tends to have a beneficial commercial influence.

When the line curves up to join the line of Heart (C Fig. 3) it tells of an emotional experience. Romance and love seem to be latent in such a romantic encounter. Such a journey tends to involve the heart deeply and often influences the course of life.

# The Third Cosmology

by GERALD HEARD

*Author of "The Third Morality," "Pain, Sex and Time," "Morals since 1900," etc.*

## Part III

To-day we find ourselves in a third epoch, an epoch that requires a third cosmology. We must have a third picture of our position in the universe and of our place in it. But this is particularly difficult for the following reasons: Firstly, as far as our intellects are concerned most of us have been brought up on textbooks. We have been trained—if we have been trained at all in any expert study—as specialists. We may be uneasily aware that the old generalisation of mechanomorphism are questioned at an increasing number of points. We may even recognize that what we formerly accepted as Natural Laws have in them an increasing number of anomalies. That the exceptions are steadily mounting. We tend, however, to think that these generalisations once framed have a life of their own regardless of the observational data out of which they were constructed. So we hesitate and try and save ourselves the tremendous exertion that is required to frame another generalisation which would include more of the facts. And this is natural for another reason, beside a great mental power required to take one system to pieces and put another in its place. We are emotional far more than we are rational; and, further, we have learnt to our cost that the height of intelligence may do little or nothing to lessen the depth of emotion. A genius maybe and very often is a bigot. An acute mind has often proved the most skillful defense for a narrow heart. Our loyalties form long before we have convincing information to sustain them. And thereafter our findings all tend, like iron filings flying to the invisible attraction of the magnet, to build up our walls of defense rather than lay down new roads of investigation. Within the frame and frontier of our particular loyalty—whether it be religious, scientific, national, racial or ideological—we may add vastly to our fortifications and indeed to the communications between our lines. The whole system is however, rather to repel attack or to enclose further territory within our system than to open itself to what may possibly be an unlimited understanding.

Owing then to this profound emotional characteristic, mechanism has in the last three hundred years undergone profound change in its emotional colour. For some half of the time it was accepted as seen in the cool grey light of stoical resignation tinged with a green glow of a curiosity whose humour was counterlit with a sense of irresponsibility. There was in the minds of seventeenth century natural philosophers an assumption that odd findings were not only fun in themselves, they gave a spice to life by disturbing the complacency of the official mind. The scientists of what Whitehead has called the century of invention were not iconoclasts. They did not think the idols should be broken for they took them to be caryatids holding up the house of civilization. But they felt that the tedious solemnity of life might be relieved if every now and then they knocked off a nose here or an ear there. It made the elaborate facade look a little less pompous without endangering its structural strength. Besides, removing such excrescences left a little more room for those who had to live in the building.

This frame of mind was due to science being then largely irresponsible. By the eighteenth century this climate had changed

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## THE METAPHYSICIAN

remarkably. Both within and without, science was altered. It had passed from adolescence to an almost precipitant adulthood. Within, it had begun to have a complete and almost a closed system. Hence, with its classificatory series of natural laws, it became less entertained by exceptions and more soothed with conformities that supported its generalisations. Without, in its relation to the world, science too had put on weight. The religion of the eighteenth century had begun to feel that a natural theology based on an ordered nature could act considerably better than one based on historical dogmatic miracles as the sanction of ethics. Outwardly then, as much as in its own organisation, science no longer wished to be irresponsible. Its natural laws had now been shaped to become the crystalline pillars which were to take the place and carry the weight once been borne by the ancient anthropomorphic caryatids that had held up the house of civilisation.

Hence when T. H. Huxley found that the law of life seemed to him and his fellow biologists to be that you advance by devouring your rivals, science, in its moral aspect, entered its third phase. First, irresponsibly interested in everything, pursuing truth regardless of consequences. Next, highly responsible and disputatious, pointing out its natural laws to be the real safe sanction of morality and not the outworn superstition. In its third phase science became pessimistic. In his Eirenicon, Huxley told the church and the world frankly that he thought that the traditional picture of a fallen mankind was far nearer to demonstrable scientific truth than any of the easy utopian fancies of earlier rational humanism.

Huxley's work took time to tell. Therefore, to-day we may

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say that at the point at which he ended the world now finds itself. The opinion of those who now try to be natural rational philosophers is in the main as follows :—Man may get glimpses of truth. But when in truth's mirror he sees himself he has truthfully to own that it is the image of a creature that by nature dislikes truth and even when forced to face it refuses to act upon it. In short, though Man's mind may be objective, his feelings, which are so much more powerful, will distort or paralyse his intelligence. He may be able to perceive a cosmos that could make sense or one that is indifferently neutral. He will not be able to act on his knowledge. For his psychology, his knowledge and power over his inner world, is never able to keep up with or even approach his physics, his power and knowledge over the outer world. The consequence seems inevitably to be pessimism. That, however, turns out to be not the ultimate answer. Our knowledge of ourselves has been slow, or rather the power to translate in analytic experimental terms our knowledge of ourselves has been slower than our power to do the same thing to our somewhat simpler environment. Hence when we were still attempting intuitively to manage our inner world we were analytically managing the outer. This is, as we can now see, the basis of the confusion which has caused the quarrel of science and religion. It is a transitional dispute owing to a confusion of terms. Science is becoming religious—that is concerned with human cohesion and the integration of consciousness—as religion is becoming scientific, that is to say interested in using analysis and experiment, method and technique in bringing about desirable changes in the psyche. Human nature can be changed, but you know its rules before you attempt it. The deep mind can be taught, the deep will instructed, and it is possible for a man to be able to perform that which he intends and to do what he sees to be true and right.

Most people who have followed the rapid growth of psychological therapy in the last fifteen years are aware that mental exercises can produce the same effects upon the minds as physical exercises do upon the body. But what has this got to do with cosmology? Are we not still confronted with at best a vastly indifferent universe, and, as a close-up, with a grimly repulsive Life Force? There is not time in this brief essay to enter into the alteration which has taken place in the data on which such judgments were based—for example, our cosmogonies no longer think the universe is fading away into exhaustion, nor that our one planet alone spins as a possible minute spot for life. Neither does biology

today think that man is lately sprung from a singularly fierce ape or that life itself is a feeble flicker, greedy and ineffectual, destructive and cruel, in the blankness of nature. These are important findings; but they are slight beside the vaster consideration which we have to contemplate. For when we talk of training the mind we are talking of something far greater than merely ordering conduct or even building up character. What we are exploring to-day with our new conceptions of mind training (old in their actual nature but new in their modern interpretation) is the high probability that we will attain to methods of altering the quality of consciousness. Man's mind is as it were a camera of several, perhaps an infinite number, of "focal lengths". For the last four hundred years—and indeed save in rare cases for a number of centuries before—man in the west has only used one focal length. Everything that did not therefore appear on that field of consciousness he called subjective and fanciful. Nothing is more important than the realisation to-day that if the training of the mind is completed we alter not only conduct and character but consciousness itself. By increasing quality of attention we actually perceive a different world. First, we become aware of correlates and connections in what till then we thought was an incoherence. And next, we begin to notice things to which till then we had been blind. Only two brief examples can be given of this, the first from mathematics and physics and the second from art. The intuitive methods used by Newton and William Rowan Hamilton in mathematics began to be made into something approaching a technique by Henri Poincare at the turn of the century. It was found that it was possible by contemplative waiting to have what is rightly called integral thought, a creative power of grasping in their true association what till then had seemed irreconcilable facts. The example of art is from the same period when during the nineteenth century the French Impressionists showed that by freeing the mind from the rational and academic category as to how things should appear these new artists brought to light a completely new apprehension of what the visible universe is as it appears to the eye really open to its complex richness.

These of course are only the first spring shoots of a new growth of Man's knowledge of himself and his power of apprehension. It is however, already clear that from such apprehensions we shall construct a new cosmology. This is the rise of what we may call scientific seership. What form that cosmogony will take it is too early to say. We may however, speculate that it will be the

end of that necessary but impossible effort to establish an absolute objectivity, confronted of course by a pure subjectivity. As Professor Lossky has said in his remarkable book *The World in an Organic Whole*, we may henceforward talk of the transsubjective rather than of the objective. We may hope to see the problem of the seer and the seen in terms of a much more fruitful inter-action than has yet been possible since the Renaissance and maybe since the rise of the Ionian philosophers. Whatever the outcome it is clear that we are moving into a third cosmology and from that cosmology we may not only deduct but actually be inspired by an ethic which we can both admire and practice.

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## Neptune and Your Next Twelve Months

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

*Author, Astrologer, Reviewer and Journalist*

Neptune is probably the least understood of the planets in our system from an astrological point of view except for Pluto, about whom we have had so little time to collect data regarding his influence. Neptune rules the visionary, the profound, and it may point to the great heights of literary, musical, artistic and other inspiration or to the depths of degradation caused by responding to the evil promptings of the lower nature and from vicious influences on the lower astral plane. It is very important to know exactly how Neptune influences comes to you, but this can only be elucidated through the careful analysis of your complete Horoscope chart by a competent astrologer. General transitory influences of Neptune through the sun signs can however have an additional significance and here is a summary of such probable influences during the next 12 months.

January 20th.—February 19th. **AQUARIUS.** Near the 22nd December you will receive some important news leading to extra activities and new interests and there will be remarkable developments in connection with any mystical or psychic interests. Near February 8th is a similarly important time when you will assuredly receive proofs that you are the recipient of remarkable inspirations.

## THE METAPHYSICIAN

The first day of May is specially favourable for the realisation of ideals, if you take practical steps to grasp chances before they melt away. Near August 24th is an influence specially associated with personal happiness development through association with a congenial companion, and for the eligible this may indicate significant romantic possibilities.

February 20th—March 20th. PISCES. As Neptune finds his home in your sign you respond very sensitively to his influence, and this is all to the good if you are fully determined to give concrete and practical expression to the idealistic tendencies which he rules. End of February will bring you some delightful experiences and happy times in regard to friendship and sociable matters. Mid March is similarly harmonious but you should guard against misunderstandings arising during the first week in July. Mid September will bring remarkable psychic experiences and vivid prophetic dreams. Early December may bring new responsibilities which you can make advantageous by your own initiative.

March 21st—April 20th. ARIES. January will open, with a surprise for you and some curious psychic experiences are likely. In material matters be careful whom you trust as you may come up against rather deceptive persons. Mid March may bring a need to economise, otherwise financial loss may occur. Not a time for financial plunging. July should prove a good month, bringing excellent progress in material pursuits and in regard to mystical interests.

April 21st—May 20th. TAURUS. Middle of May brings specially important influences which should result in your enjoying increased comfort, harmony and general good fortune. Happy events in pleasant company, good fortune to do with personal interests such as hobbies and interesting events of a psychic nature. Explain things carefully to associates in October otherwise you may find that a frustrating misunderstanding has arisen that it would be difficult to put right.

May 21st—June 20th. GEMINI. Early June brings the highlight of your experiences with Neptune associations during the next year and fortunately this is a specially harmonious influence calculated to bring about happy conditions, though you must do your part by acting with vigour and decision when the need arises, as Neptunian benefits have a habit of floating out of one's grasp if an immediate effort is not made to secure them! Mid September should prove profitable from a financial point of view.

June 21st—July 20th. CANCER. Early April may bring a

## ASTROLOGY

need to alter the routine to a certain extent and care should be taken to avoid clashes with associates having opinions different from your own. Near 11th July beware of persons who bring you exaggerated accounts or whose pronouncements might prove inaccurate. Mid September brings a helpful influence under which problems can be settled satisfactorily, and you can make excellent progress in regard to idealistic and also practical measures for making your life happier and more successful.

July 21st—August 21st. **LEO.** Near April 10th there will be developments through which you will benefit in an unexpected manner and this is a good time to do important things connected with money making and, on another plane, to acquire spiritual knowledge and expansion of consciousness. End of July will bring a pleasing change and this would be an excellent time to arrange a holiday, sociable occasion, or any matter to do with aesthetic interests such as enjoyment of the arts and entertainments. May prove to have highly romantic issues for the eligible.

August 22nd—September 22nd.—**VIRGO.** First week in May

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brings a need to exercise caution when forming new friendships for people may seek your acquaintance for ulterior motives. Last ten days or so of August however brings influences calculated to bring you happiness and improved fortune and you will be successful in using your talents. Great spiritual headway can be made, and you will also find yourself exceedingly popular in unfamiliar surroundings where you can form some pleasant new contacts.

September 23rd—October 22nd. **LIBRA.** The presence of Neptune in your sun sign for the whole of the year can be interpreted as indicating remarkable spiritual opportunities for you. Much depends upon your own reaction to the Neptunian vibrations of course and this can only be determined from a scrutiny of your personal horoscope, but there is certainly likelihood of your having some extraordinary experiences given to few people. Practical measure to avoid discord with associates who may disapprove of your views may be necessary early in January, but some happy and advantageous events are due mid-September, followed probably by an important change.

October 23rd—November 22nd. **SCORPIO.** First part of

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August should bring you an important journey probably on or to the sea and this will lead to some very unusual experiences both psychic and otherwise. They will however be quite pleasant and beneficial, and you may be able to bring an ambition to pass through your own initiative. Mid-October is also a highly profitable and harmonious time for you and long-hoped-for events are likely to come to pass at this time.

November 23rd—December 22nd. **SAGITTARIUS.** Do not make unnecessary changes in early February when you may have some rather difficult and unexpected tasks to fulfil. Do not rely on outside help, though you will be able to tackle them yourself. Important news is likely to come to you early in September when you will be able to make your talents and hobbies extra profitable. There seems likelihood of a long and advantageous journey at this time.

December 23rd—January 19th. **CAPRICORN.** Some minor frustrations may beset you early in the year, but things will begin to straighten out towards the end of March when a new set of experiences will claim your attention with advantageous results. Mid-November will bring some of the most important happenings of your year and you will be able to branch out in new directions and receive approbation for the possession of abilities which you will be able to use in a new way.

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# ALCHEMY

## Its Origin and Aims

by *L. M. HANNA, Ph.D.*

Through the ages the figure of the Alchemist, absorbed in his quest for "the philosopher's stone" or elixir that would change base metals into gold and silver, was a familiar one. Often he was a figure of ridicule, but there were many who were accorded superstitious awe: and a few who, it seemed, actually had discovered the elusive secret, judging from their worldly success and suddenly amassed riches.

There are two main theories concerning the origin of the old Alchemists' belief that base metals can be transmuted into gold and silver, and two opposing views regarding the Alchemical aim itself.

Briefly, the theories of origin are: (1) that the idea was transmitted from a supernatural source; and (2) that it arose out of an instance of self-deception following deception of the aristocratic classes by the priestly caste.

According to one story, Alchemy was founded by the Egyptian god Thoth or Hermes, the reputed inventor of the arts and sciences. Later Alchemists called their work after him; hence the "hermetic art." The seal of Hermes, which they placed on their vessels, gave rise to the common phrase "hermetically sealed".

Another legend asserts that the fallen angels about whom we read in the book of Genesis taught the art to the women they married. Their instruction was recorded in a book called *Chemà*. A similar story appears in the Book of Enoch, while Tertullian has much to say about the wicked angels "who revealed to men the knowledge of gold and silver, of lustrous stones and of the power of herbs, and who introduced the arts of Astrology and Magic upon the earth." Another story, to be found in Arabic sources, asserts that Alchemy was revealed by God to Moses and Aaron.

So much for the supernatural theory. According to the naturalistic reasoning, however, early Egyptian priestly artificers, adept in the art of producing artificial jewellery, simulated gold and silver so successfully that the aristocratic classes were deceived into thinking them genuine. The temple workmen had to maintain

## THE METAPHYSICIAN

the pretence and, in order to explain how they produced the articles, were obliged to concoct a philosophical basis which, in the course of time, came to be taken as true even by their priestly successors.

In the museum of Leyden, the Netherlands, there are a number of papyri found in a Theban tomb and written probably in the third century A.D.—though the matter treated of is much older. Some are in Greek and demotic, and one, of particular interest from our point of view, gives a number of recipes. These show a wide knowledge of the manipulation of base metals to form alloys simulating gold, and are intended to be used as a workshop manual in the manufacture of imitation jewellery. This is believed to have been among the books about gold and silver of which Diocletian decreed the destruction about A.D. 290.

This theory received a considerable measure of support from the famous Medieval Occultist, Albertus Magnus, who, in his "de Mineralibus" said that Alchemy cannot change species, but only imitates them. He claimed that alchemical "gold" examined by him failed to pass the test of six or seven exposures to fire.

This philosophical basis, said to have been formulated by the

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Egyptian priest-artificers, may be summed up briefly thus: there is one basic, *prima materia*, identical in all bodies, but which receives its actual form by the addition of qualities expressed by the Aristotelian elements of air, earth, fire and water in specific quantities.

The Alchemist hoped, by taking away these qualities, to obtain the *prima materia* itself, and then to get from it the particular substance desired, by the addition of the appropriate qualities. The *prima materia* was identified with "the mercury of the philosophers"—not ordinary mercury, but the essence or "soul" of mercury, purified of the elements of earth, air, fire and water (or rather, from the qualities which they represent). Thus, the Alchemist had to remove from ordinary mercury, earth or an earthy principle or quality, and water or a liquid principle, and to "fix" it by taking away air or a volatile quality. The *prima materia* thus obtained had to be treated with sulphur (or with sulphur and arsenic) to confer upon it the desired qualities that were missing. This sulphur was not ordinary sulphur but a principle derived from it, which constituted the philosopher's stone or elixir—white for silver and yellow or red for gold—in the belief that these metals are composed of mercury and sulphur.

It was believed that anything possessing any apparent, particular quality has a hidden, opposite quality which fire will bring out.

This later, classicised idea of Transmutation, in the country of its origin (Alexandrine Greeks) had the above philosophical basis and was linked up with the current Greek theories of matter. The first occurrence of the word itself is said to be in a treatise of Julius Firmicus, a fourth century astrological writer.

So much, then, for the explanations as to how Alchemists started on their age-long search for the agent which would enable them to change base metals into precious ones.

Now for the two opposing views regarding that search's aims. They are material and spiritual; chemical and metallurgical on the one hand, metaphysical on the other.

Undoubtedly the great mass of early Alchemists sought a material substance which would produce actual gold and silver. Some claimed to have discovered it. Strange stories persisted of the success of some of these seekers after wealth. For instance, there was the case of Nicholas Flamel of Paris who, in the middle of the fourteenth century, was said to have learned the secret from "The Book of Abraham the Jew". Flamel certainly did

amass riches in a remarkably short time, and to this day there is a memorial to his munificence in a Paris hospital which he founded.

Parenthetically, we might here remark that one of the ironical aspects concerning the medieval Alchemists' search is that the most modern atomic research has confirmed that base metals *can* be changed into gold. But the cost is so prohibitive as to make the process not worth while!

The Alchemist's quest—a delusion? Or was there something to it? And if there *was*, is there *now*? This brings us to consideration of the immaterial, or metaphysical, view.

It is somewhat surprising, say the metaphysicists, that amid the maze of bewildering experiments with different agents—ranging from animal and vegetable to mineral—one very obvious agent should have been overlooked by the great majority of seekers. It is the circumscribed *range* of substances employed that strikes the Occult Observer as most surprising, they declare—even more than the multitudinous conglomerations concocted by these ancient Alchemists.

Proponents of the metaphysical approach emphasise two points: the first is that before one can succeed in changing base material into precious matter, it is necessary to read a different meaning into the word "base" from that generally understood. The second is: most of the ancient Alchemists were on the wrong track entirely in their search for what was a perfectly possible and feasible proposition.

Elaborating on point number one, these supporters of the metaphysical approach say: In Alchemical lore "base" usually was taken as meaning "inferior". In point of fact its true, original meaning was "basic". Regarding point number two:

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practically all early Alchemists believed that transmutation could be effected by *physical* means. It occurred to only a few that the sought-for agent might be of an immaterial nature. And most of those who did think along these lines ended up on a wrong side-track, thinking that the means might be some magical method, aided by incantation and surrounded by all the usual mystique of legerdemaine.

But the metaphysical viewpoint is that an immaterial agent, shorn of magical or supernatural appendages, can, by logically explainable means, be efficacious in the transmutation of a basic substance of no intrinsic financial value into something intrinsically precious in a material sense.

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## The Haunting of Skipsea Castle

by ELLIOTT O'DONNELL

*Author of "For Satan's Sake," "Haunted Houses in England," "The Devil in the Pulpit," etc.*

Though very little remains of the once proud and formidable Castle of Skipsea in Yorkshire, the ghost that formerly haunted its many rooms, corridors and staircases is rumoured to cling even yet to the spot and to be seen periodically not only in the night but in the day-time as well, hovering around the slopes of the castle mound and perambulating, in stately silence, certain of the lanes and roads in the immediate neighbourhood.

It is one of the oldest recorded ghosts in Yorkshire and has been known for centuries as The White Lady of Skipsea. According to an account of the haunting, which appeared during the last century in the Leeds Mercury, the White Lady in her lifetime was the wife of Drogo de Bevere, a Flemish Adventurer, who came to England in the expeditionary army of William, Duke of Normandy. As a reward for his conspicuous gallantry at the Battle of Hastings the Conqueror awarded him land in the region East of the Yorkshire Wolds. There he erected a castle at Skipsea, as a pretended defence against the very occasional landing of the Danes at Flamborough.

He and his army of retainers speedily terrorised the surrounding country, pillaging and murdering wherever they went, and reducing the people in the district over which he held sway to complete

serfdom. His savage conduct was craftily concealed from the king, who trusting implicitly in him gave him one of his nieces in marriage. The marriage was celebrated with great pomp and splendour. As soon as the festivities had ended Drogo took his young and beautiful bride to his far-away home in Yorkshire. They were an ill-matched pair. She was gentle and refined; he was coarse and brutal, caring only for hunting and tyrannising over all who came within his power. Not a kind or generous deed was accredited to him. He was a blood-thirsty insatiable monster. For a very short time he would seem to have treated his terrified wife with a little consideration but he very soon grew tired of her. Shameful insults were followed by blows and threats of death. In the end he poisoned her. The foul deed accomplished he feared the consequences. Should his wife's all-powerful uncle hear about the murder it would certainly mean the confiscation of his land and most probably his execution.

To avert any such occurrence he rode with the utmost speed to the Court of William and pretended he was desirous of taking his wife to Flanders, to show her the land of his birth and introduce her to his relatives, but was unable to afford such a long journey owing to the poor nature of the land he had been awarded.

There was no grass for grazing, no arable ground. He could neither raise cattle nor grow vegetables. So successfully did he employ his subtlety that William was completely deceived and not only gave him permission to go to Flanders but supplied him with the money necessary for the journey.

He had not been gone long before a messenger arrived post haste from Skipsea and informed William of the murder of his niece. Infuriated, William at once dispatched soldiers to overtake the murderer and bring him back dead or alive. But Drogo had much too great a start and got to the coast well ahead of his pursuers. Luck favoured him. He found a ship ready to sail for Flanders. He embarked in it and reached Flanders without mishap. What subsequently happened to him is not known. It was directly after the murder of his wife that the haunting of Skipsea by her ghost is supposed to have begun, and it has gone on periodically ever since.

Among the various published accounts of the appearance of the White Lady of Skipsea the following appeared in the Hull Advertiser during the last century. A gentleman well known to the Editor of that journal was a guest at a party at a house within a

short distance of the site of Skipsea Castle one evening when the conversation turned on supernatural occurrences. On a lady present expressing her disbelief in anything of the kind a gentleman "of unimpeachable character" begged to differ. He declared he had actually seen a ghost. He said he was riding one sunny afternoon from Bridlington to Hornsea and was in the act of descending a hill very near Skipsea Castle, and in all probability within its former grounds, when he saw a tall, slender, graceful woman, seemingly quite young and wearing a rich, exquisitely fashioned white dress, walking a little way in front of him. Wondering how she had got there, as he had not noticed her before, but supposing she had come from a house which he had only just passed, he looked round. The door of the house was closed, and no one was in the garden.

Much puzzled, because he could not imagine from whence the lady had come so very abruptly or why his horse was behaving in such an unusual manner, he followed the lady down the hill. The road just beyond the foot of the hill was intersected by a broad shallow stream, a little to the right of which was a bridge.

The rider, who was curious to see the lady's face, her back view

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was so promising, planned to intercept her by getting to the other side of the stream before she had time to cross the bridge. He could then get a front view of her. To his astonishment, however, instead of making for the bridge she kept straight on to the stream and suddenly disappeared when within a few feet of it.

As it was broad daylight and the rider had not been thinking of ghosts and was neither superstitious or imaginative, but decidedly normal and in the best of health, he was considerably mystified and could only conclude that what he had seen was not of this world. Just a little jarred he lost no time in getting to his destination.

The lady of the house who had listened with rapt attention to her guest's account of the mysterious happening told him she had been very interested and impressed since his experience had reminded her of something that happened some years previously. A young man in her employment had asked her permission to visit some of his friends in the neighbouring town of Bridlington, and she had granted his request. He set off on horseback soon after breakfast.

Much to her surprise he returned early in the afternoon looking very pale and scared, and on enquiring if he was ill he told her a strange tale. He said he was riding along Skipsea Lane on his way to Bridlington when his horse suddenly shied, almost unseating him, and then bolted. Wondering what had frightened the animal he glanced round and saw "a beautiful lady dressed in a costly white gown with something like a veil over the head." There was something so unearthly about her that he was considerably startled, realising she was not of this world. Afraid to go on he turned and went to Bridlington by another and longer route. "Your description of the woman in white," the lady of the house said, addressing her guest, "corresponds so closely with the woman in white my servant saw that I think there is little doubt you both saw one and the same apparition, namely, the famous White Lady of Skipsea Castle. She haunts all around here, which was once the domains of the castle, and has been seen several times in recent years in Skipsea Lane and near the bridge over the stream."

From all accounts the White Lady Phantom of Skipsea Castle has never been known to speak or utter a sound. Her tread is noiseless. She is unbelievably lovely, there is nothing evil about her, and yet those who have seen her would seem to have been invariably scared. Some more, perhaps, than others. The pace

at which she moves never seems to alter. A story in illustration of this was told me when I stayed in Bridlington in the nineties.

A youth, who was spending his holidays with relatives in Bridlington, cycled one day to Skipsea. On reaching that place he left his machine at a friend's house. He was wandering about when he saw a tall lady in what seemed to him a somewhat queerly fashioned but expensive white dress standing on or near the site of the castle. He was so struck with her appearance that he could not refrain from staring hard at her, and while he was thus occupied she suddenly faded away, and he found himself gazing at bare empty space, without a single object behind which she or anyone could have hidden. Wondering if he had merely seen her in his imagination he walked away, not a little perplexed. After he had had tea with his friends he set off on his return journey. He had not gone far and was still within a very short distance of the site of Skipsea Castle when he was suddenly conscious of someone by his side. He glanced hastily around him and was thrilled on beholding the same tall lovely lady in white he had seen earlier in the day, walking quite calmly abreast of him. Although it was dusk he could see her very distinctly. The jewels she wore on her breast and arms sparkled brilliantly. Fast as he now pedalled she maintained her place by his side, without any apparent effort, never seeming to walk any quicker. On coming to cross-roads he looked to see which way she would take, and while he looked the same thing happened as before, she faded away and inexplicably vanished.

The effect of her disappearing so inexplicably was very jarring, and he speeded his utmost to get home, never pausing till he reached the confines of Bridlington.

The appearance of the White Lady of Skipsea is apparently of no particular significance.

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**Buckland's Curiosities of Natural History**, edited by L. R. Brightwell, 10/6, Messrs. Batchworth.

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# Is the Future Predictable ?

By *URSULA BLOOM*

*Journalist and Author of "The Virgin Thorn,"  
"Three Sons," and many other books.*

In the summer of every year, innumerable palmists and clairvoyants group themselves at garden fetes, and church bazaars, and on seaside piers and esplanades. It is the season for paying to pry into the future. The chance comes—or so we believe—to open the book in which what will happen to us is written, and people flock eagerly to do this.

Is it possible? Can the future be foreseen by gifted people who have special powers of perception? Can the veil be lifted so that coming events do most certainly cast their shadows before them? Or is it all chance?

Certain it is that these people can tell details of the past with surprising accuracy, probably because the past is written usually in the faces and hands of those who consult them. The successfully happy person looks successful and happy, it is only the outside chance that is misleading. The person who has had great trouble and anxiety shows it. The past has happened; it is there for any sensitive person to understand, and to impart fairly accurately.

The future is not there.

But, as the past has a great influencing effect on events to come, it is possible to make a guess which, although not dead accurate, can be near enough to count. That is why so many of these seers and prophets do contrive to get something which has certain details that are near the mark.

But the future itself cannot be disclosed; of that I am convinced.

If we live in a world governed by freewill, and I consider that everything points to this being so, then there is no certainty about what will happen. Freewill sweeps certainty under it. Freewill refuses to be regulated. How can anyone predict the unpredictable? Anything may happen, because the influence lies in that freewill of the individual.

It might most certainly be that before we were born Fate arranged the offer of choices, and that those choices lie in our stars. But no one could tell us which road we would take, nor explain why. It is quite true that future decisions might be guessed at with a moderate amount of accuracy, if one were aware of past decisions, but that is about all it could be.

The future lies entirely with you yourself. A good palmist or clairvoyant who was honest could possibly tell you the form of the choices that would be offered to you, but they could never tell you for certain what you yourself would do, and it is far wiser to accept this doctrine, gird up the loins and make wise decisions, instead of blaming fate for our own errors.

Undoubtedly this world is an education for things to come, and it is impossible for us to educate people without discovering how they apply that education in their own lives, so why should one surmise that the Almighty is not taking much the same approach?

When you came into this life, the idea was to see what you would do with it. What you DO do with it, is your equipment for the next stage in your journey. This being so, it must be obvious that there are no set plans, for you decide your own plans and there can be no ruling; everything depends on yourself.

The future is more important than something which you read about in a seaside tent, or at the church fete. *It is your foundation stone for what is to come, and as such must be treated with reverence.*

The things people want to know are always of such little worth. Shall-I-come-into-money? Shall-I-marry-a-handsome-man? Shall-I-do-well? (This world's goods, of course!) To this world much of this may be interesting, but it is the long view that is so necessary, and in the long view they simply do not count.

We are journeying to greater understanding, and on that journey we may catch glimpses of pleasant wayside stations which are interesting, but which are very little more. The importance is self-training for the end of that journey, the conquering of doubt and indecision and the unfortunate habit of centring on unimportantcies and forgetting the real and most vital importancies of this world.

And, even if the future were predictable, and I am sure that it is not, would you want to know what is coming? Think about that seriously, and I imagine you will agree with me, and decide against it.

Whatever does come, comes through yourself, and only you can meet it—with courage. That is the major importance of this life.

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# Tarot Symbolism

by CHARLES HOLDERNESS

*Member of the Eastern Occult Order of the Magi*

## THE EMPRESS

The third great Major Key of the Tarot—that fascinating age-old set of divinatory cards whose erudite pictorial symbols illustrate the Secret Ancient Truths—is known as the Empress.

In the abstract, this highly significant esoteric depiction of a royal feminine ruler symbolises the creative force that manifests itself in every aspect of Nature. The concrete human personification of this wonder-compelling force is Woman in all the mystical splendour of her maternal instincts. “The hand that rocks the cradle rules the world,” expresses admirably yet simply the gentle omnipotence of this divine power to create, to reproduce the human species.

The royal sceptre which the Empress is often shown as holding in her right hand is an apt symbol of her powerful influence, which girdles the globe, for there is nothing that lives and breathes that has not been called into existence by the operation of the all-embracing creative principle which she represents.

Thus, whenever the Empress appears in a Tarot divinatory spread, she often signifies marriage.

Her presence in a spread can also indicate the possession of creative powers in other directions, such as painting, sculpture, scientific invention, fiction writing, etc. She is in sympathy with every type of productive effort and her appearance in a spread laid out in reference to the initial or intermediate stages of any constructive project or enterprise is a most favourable sign, promising a successful conclusion.

In certain circumstances, when the Empress appears in a spread and the querent is a man, she may indicate that he is under the domination of a woman. Whether this female influence is of an elevating character or otherwise will depend on the significance of neighbouring cards.

The Empress, signifying the receptive and passive aspect of creation, is invariably depicted as seated.

These are the loftier significances of the Empress, which, however, suffer deterioration when we find her inverted in a Tarot

spread. Then she can signify creative power debased and perverted to the satisfaction of purely carnal desires. Or she may advertise lack of creative ability in science and the fine arts. Again when thus inverted she may indicate a marriage which has gone awry or is not functioning smoothly for some reason, such as lack of sympathetic toleration in either partner or in both.

And, when the Empress appears upside down in the spread of a man and signifies his domination by some woman, we may infer that this woman's influence is evil and unwholesome.

Nevertheless, with this, as with all other Tarot Major Arcana Symbols, we must dwell appreciatively not on its baser meanings but, rather, on the inspiring beauty of its loftier significations. Thus shall we gain a deeper and wiser insight into the Divine Plan for humanity and a heartening glimpse of the glory of its ultimate fulfilment.

### THE EMPEROR

The Emperor, representing the positive, active half of the Divine Principle of creation, is the fourth Supreme Key of the Major Arcanum of the Tarot.

Like the Empress, his feminine complement, he is often shown as seated—but for an entirely different reason. The meaning of this subtle esoteric distinction was intended by the Occult Sages to be best brought out by comparing the Emperor with the Magus, who is invariably depicted standing. Whereas the Magus signifies the intellect in complete control and its employment for the loftiest spiritual good of mankind, in the case of the Emperor we have the will as the dominant force, directing the intellect. Whereas with the Magus the will is working in complete harmony with the dictates of the divinely-informed intellect and is actually subservient to it, with the Emperor the will is the controlling force, for good or ill, according to the degree of spiritual evolution of the individual intellect which he represents. In the Magus the intellect is absolute and sovereign; in the Emperor the intellect is relative and subject to the will. Hence we find the Magus standing and the Emperor seated.

The impressive panoply and royal regalia of the Emperor—the gem-encrusted throne on which he sits, his rich robes, the jewelled crown on his head, the Globe and Sceptre which he holds, one in each hand—are all indicative of temporal power, authority over others, dominion over one's fellow-men. This is the material aspect of power in contradistinction to the spiritual aspect, as

## TAROT

signified by the Magus. And, however great the material power of the Emperor may seem, it is, in fact, more limited in a spiritual sense than that of the Magus, for it is directed outward and not inward as is the case with the latter. The power of the latter is subjective while that of the Emperor is objective.

Thus, when the Emperor appears in a spread, he signifies, according to the way in which he is posited, someone in authority, the achievement of worldly ambition through the display of initiative and the exercise of the will; powerful protection and support from a person of influence; a resolute and purposeful leader.

This card, when present in a spread laid out in reference to some project or venture, is a very propitious sign as it promises an exceedingly successful outcome.

The Emperor's presence in a spread, when the querent is a woman, often foreshadows marriage with someone highly placed who will elevate her socially and make her secure financially.

When the Emperor becomes inverted in a Tarot spread it is a most unfortunate and enfeebling sign. Then, he may indicate lack of willpower, want of purpose; a weak and irresolute individual or someone whose support cannot be relied upon; even antagonism towards, and conflict with, authority.

If the spread concerns the result of some project or enterprise, he will, when reversed, often signify failure and disappointment.

Even when we behold him the right way up, adverse neighboring cards can debase and pervert his power and turn him into a petty upstart, a ruthless dictator, or the tyrannical head of a business concern who is entirely devoid of human feeling and exploits his employees for the sake of personal gain.

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*Continued from page 47*

Always the Chinese have claimed suzerainty over Tibet—which makes the problem still more tricky for the United Nations—and always the Tibetans have disputed it. Of few people can it be more truly said that they ask nothing but to be left alone. Unless the tales of fabulous deposits of gold are true the country has little to offer an invader. Wisely the Tibetans have forbidden mining in their country: they know that even the smell of gold is fatal.

Poor though they are the people are happy—exceptionally so, say those who know them. They have so far been spared the horrors of "civilization". Are they now at last to have them thrust upon them? If so, will the whole world have to suffer for it?

# Cyril Scott

## A BIOGRAPHICAL SKETCH

by JOHN MARTYN-BAXTER

Cyril Scott was born in 1879 at Oxton, Cheshire, and displayed his musical talents at a very early age. His father, though a business man, was a Greek scholar who was especially interested in biblical Greek, and so it may be that from him his son inherited the literary bent which was responsible for the number of books he has written. Nevertheless in one sense Scott regards literature as a side-line, to which he turns as a change of work after the strain of musical composition. His musical education he received in Germany at the Frankfurt Conservatorium, and at the early age of 19 his 1st Symphony (subsequently withdrawn as immature) was produced at the Court Operahouse Concerts in Darmstadt. A few years later his reputation was made in England, when Kreisler took the violin part in one of his earliest chamber music works at the old St. James Hall. Even so, he shocked the academics, who regarded him as a dangerous musical revolutionary, and it was years before any of his songs or piano pieces were taught in any British music institution. Meanwhile, having visited Paris, his works had aroused the interest and admiration of Debussy and Ravel. After the 1914-18 war he made a successful tour in U.S.A., lecturing, playing and conducting his own works. Yet although he was asked to tour the States a second time, he declined on the grounds that it took up too much time from his creative activities. In Germany and Austria Cyril Scott was the best known of our British composers, and many of his larger and more important works are published by the celebrated firm of Schott (in Mainz) who were Wagner's publishers . . . Scott has always written in his own musical idiom, and because he has never been swayed by prevailing fashions (such as that of writing purely cerebral and ultra discordant music) most of his larger works have been neglected in England, though what he calls his "trifles" are often played over the air. His 1st Opera, *The Alchemist*, was performed in Germany in 1928, but has never been given a hearing in his native land. Since then, he has written two more operas, also a non-sectarian oratorio which he calls *Hymns of Unity*. Being a

lover and writer of verse, he has always written his own libretti. He has also translated a large number of the poems of the German poet Stefan George, with whom he was personally acquainted. As regards his interest in Occultism it was first aroused in his 24th year, when he came into contact with Indian metaphysics and Yoga. There is an occult axiom which runs "When the pupil is ready the Teacher is forthcoming." As Scott desired that any knowledge he had acquired should be for the service of his fellows, it was not very long before he was given the opportunities to meet Initiates and Gurus, and to become *en rapport* with certain of the Masters of the Ancient Wisdom. He was told then that he could serve through two mediums, that of his music, which in a subtle way exercised a particular influence, and through that of the written word. Thus the books came to be written, which have found readers almost all over the world, the most important being *Music; Its Secret Influence* and *An Outline of Modern Occultism*. He has furthermore written several books on unorthodox therapeutics.

Scott maintains that the essentials to a satisfying work of art where music is concerned are (obviously) creativeness, viz. originality, and emotional variety. Music that is all "head" and no "heart", all discord unrelieved by concord, simply results in monotony. One of his dictums is that "whereas it is easy to create a new form of ugliness, it takes a genius to create a new form of beauty!"

## NEW BOOKS by FREDERICK R. WARD, M.A.

**The Psalms**, by W. Graham Scroggie, 12/6. Messrs. Pickering & Inglis.

This is the fourth volume in a series entitled "Know Your Bible" in which this erudite theologian gives an exposition of the psalms with indices and appendices expounding the various similes with a full analysis and a consideration of the most probable authors and dates of composition.

**Science News**, edited by A. W. Haslett, 2/-, Messrs. Penguin Books.

The current edition of this excellent periodical contains articles by H. J. Bhabha, F.R.S., on the Present Concept of the Physical World, W. K. Burton on the Theory of Crystal Growth, A. J. Higgs on Radio Astronomy, G. C. McVittie on The Cosmopolitan Problem, J. J. de Gryse on Forest Entomology, and treatments of other interesting subjects by experts.

# Gods in Exile

By DOUGLAS HUNT, M.A.

For the second time in forty-two years the sixteen-year-old Dalai Lama is planning to flee (has fled?) to India before the advancing hordes of China.

Impossible? Not at all. The present Dalai, the fourteenth, is the same person as the last, known as the Great Thirteenth. That, at any rate, is what the Tibetans believe.

Soon after each Dalai Lama dies, the search begins for the child in whom his spirit has taken rebirth. Contrary to popular belief he does not do this immediately, but usually after twelve to eighteen months.

Sir Charles Bell, a personal friend of the Great Thirteenth, relates in his book, "Portrait of the Dalai Lama," how the latter was discovered soon after his birth in 1876.

After the oracles had been consulted, a high Lama, accompanied by a number of doctors of divinity, set out for a certain lake. Here, he was told, he would see a vision of the house where the babe he was seeking now dwelt.

On arrival at the lake the lama found it covered with snow. He prayed for guidance, and a high wind arose which blew the snow away. The lake then seemed to stand up like a mirror, in which was clearly to be seen the spot where the child was to be found. A peach tree stood beside the house.

The same night the lama saw the child and his mother in a vision. Shortly afterwards house, peach tree, mother, and child were discovered. All were exactly as foretold.

But this was by no means the end. Stringent tests had to be applied.

The child had the necessary physical marks, including two flaps of flesh on the shoulder-blades. These symbolize the two extra arms of the merciful Chenresi, of whom all Dalai Lamas are re-incarnations. But it was only when the child unerringly picked out the possessions of the previous Dalai Lama from a number of others that he was accepted. These tests the present Dalai has also passed with flying colours.

It is this lonely boy who, if the Tibetans are right, will be (is?) fleeing for the third time in this century before an invading army.

In 1904 the Great Thirteenth fled not from, but to the Chinese. A small British force temporarily occupied Lhasa. For nearly

## TIBET

five years the Dalai remained in exile. In 1910 he fled once more, this time to India, before a force of Chinese who occupied his capital for two years.

Sir Charles Bell tells of a number of hair-breadth escapes the fugitive had, and of the two British sergeants, wakened at night by a hammering on the door of their hut, who demanded: "Who the hell are you?" and, later, "Which of you blighters is the Dalai Lama?"

Sir Charles visited the Great Thirteenth at Lhasa. He gives us an intimate picture of a really great man, sensitive, reserved, and truly saintly. In his love for all living things he was a second St. Francis.

To this day the Dalai Lama sends a yearly deputation to the parliament of birds. This is said to be held at a great lake north of Lhasa. There the cuckoo, king of birds, administers justice. The lama who heads the deputation preaches the birds a sermon, which is followed by a gift of food.

But the Dalai is not the only incarnated deity in Tibet. The Panchen Lama, embodiment of the Lord of Boundless Wisdom, is by some Tibetans even more highly revered than the Dalai.

The followers of the two lamas have usually encouraged a certain rivalry between them. The previous Panchen spent many years in exile in China. In spite of the mutual respect of the two great men—for the Panchen too was a man of singular intelligence and saintliness—the political situation remained tense.

The Panchen was a friend of Sun Yat Sen, first President of the Chinese Republic, and was in Peking when Sun died. It was only after the death of the Great Thirteenth that the Panchen started home for Tibet. He died before reaching his great monastery near Shigatse.

The Chinese have never been slow to exploit this rivalry. Today they are grooming the new Panchen Lama—a boy slightly younger than the Dalai—as a puppet to supersede the Dalai, should he prove recalcitrant. Their task will not be an easy one, for the prestige of the Dalai is enormous throughout most of Asia and even in parts of Russia.

To many millions of Buddhists he is not merely priest and king, but, in a manner difficult for us to understand, an incarnation of the Buddha himself. For them Tibet is a holy land. Its monasteries are the largest in the world, the three main ones having a population of 20,000. A third of its men are monks.

*Continued on Page 43*

## ★ The Mystic Forum ★

I would like to draw attention to the work of a group of genuine and sincere workers who have banded together under the name of "The Universal Welfare League" in the words of their Manifesto to: "... invite the student to Arm with them, Against the Darkness of Ignorance; To Fight in the Cause of Light; and, To Study The Laws of Life, and apply them in Service to the Light, and thus help the course of evolution by becoming true servers of mankind."

The Universal Welfare League is sponsoring a series of lectures by Mrs. Mary Pullen at the Caxton Hall, Westminster, S.W.1. These lectures are being given to assist those individuals who have just heard of the Truths of Life in the metaphysical aspects. Mrs. Pullen's method of approach to these subjects is one of sincerity and candour which is often lacking in the exposition of these Truths. Those who are seeking the way to the understanding of themselves and the universe around them, will reap great benefit from these talks. We suggest that anyone who may be interested in the work of this group should write to Mrs. Mary Pullen, The Universal Welfare League, 5, Croham Park Avenue, South Croydon, Surrey for information and advice, and we recommend attendance at Mrs. Pullen's lectures which begin on Thursday, October 25th. Admission is free.

We have just received word from the Secretary of The Healing Brotherhood that they are holding meetings at the Caxton Hall, Westminster, S.W.1. All who are interested in this aspect of the work are invited to communicate with Mrs. Steabens, 44 Baker Street, London, W.1.

JOHN MARTYN-BAXTER

I have noticed and read the articles by Bishop Burt and have found them very enlightening and instructive in the Esoteric aspects of our Christian Religion. Could anyone inform me as to what Church he is Bishop and the address of the London church.

R.P., Kensington, W.8.

The answer to this questioner is that the Right Reverend Bishop Burt is the Regional Bishop of the Liberal Catholic Church in Australia. The Liberal Catholic Church has its headquarters in London at St. Mary's Pro-Cathedral, New Caledonian Road, N.1. I suggest that for further information you write to the Secretary whose address is 23 Pembridge Villas, London, W.11.

THE EDITOR.

**Sir John Manderville**, by Malcolm Letts, 15/-, Messrs. Batsford.

When Manderville's book of travel became a classic 450 years ago little was known about their amazing author, and still less has come into print since those days. The author of this interesting book has however repaired this omission as a result of prolonged research and he narrates some curious facts about the interest, lives and times of the explorer, as well as describing his great travel book which records so many incredible adventures. The book is admirably illustrated by pictures taken from early MSS.

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