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The
PHILOSOPHER'S STONE

A MONTHLY MAGAZINE

RUTH B. DROWN, *Owner and Publisher*
MARY LACKEY, *Editor*

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OCT 22 1942

Notes from one of Manley P. Hall's Sunday Lectures. These seem particularly pertinent at this time when so many are asking the question "If there are Masters, why don't they do something about the chaotic conditions of these times?"

Messenger of the Mysteries

MANLY HALL

The final shrine of progress is the human heart. There as in a locket is preserved forever the ideal toward which the human being is striving. This ideal is carried forward like the heart of Bruce in the vanguard of the battle of the world. Every human being is the custodian of progress and his method of growing and contributing to the entire pattern is simply the process of living up to a dream within himself, struggling after hope and security.

The second way in which progress is assured and achieved is thru a limited number of extraordinary individuals who represent in substance and essence the personification, the embodiments of social and human motions. Genius belongs to its age and to its time and certain types of it can flourish only under certain conditions and at certain times. Newton summarized the situation when he said "If I see further than other men it is because I stand upon the shoul-

ders of giants." That which is achieved by any man at any time is merely the fulfillment of a motion which began long before his time, flows thru him and will continue after he is gone. Sir Oliver Lodge looked back over the years of his own scientific discoveries and said if he had been able to know the use that was to be made of some of the discoveries which in his idealism he had given to the world he would have destroyed them before men knew they existed. But it was not given to Sir Oliver to know this because these discoveries had to be made.

It remains, therefore, in this century for us to recognize that we are in the process of threshing out, and classifying great forces which must gradually emerge as the pattern of the century, the purpose. A century is not merely a hundred years it is a pattern, an area of timelessness in the midst of eternity, circumscribed by incidents and works, by purpose and by a specialized field of achievement, a series of projected, precipitated forms of progress.

One of the great proofs of the reality of idealism is the way in which men try to attain it in an emergency. While we are successful, smug and contented, materialism flourishes. While all things go well *our unbelief is perfectly satisfactory to us*, but whenever an emergency afflicts us, the common motion is back to man's dreams, ideals, belief in principles. It is true then, beyond doubt, that the greatest progress of the race is accomplished during periods of greatest stress, because it is only to the degree we are afflicted today that we return to the principles which are the very foundations of our living. If we choose to believe because we know that it is safer for us to believe, wiser that we are nobler because we believe; if then we definitely choose to accept and to affirm this Universe

bears witness to the will of some Sovereign Authority and that everything that occurs is circumscribed by a great virtue and enclosed within a great rightness, then we become aware of a new strength within ourselves, a new security, a new patience, but we also ask how does this pattern actually impress itself upon the world? Does this Sovereign Power come in the still of the night and whisper in the ears of man? Is it true that on very rare occasions it sends from itself some Prophet to bear witness? Is it true that religion flows from this fountainhead of Light?

Most people have not sought very deeply in this world of thought, and reflection on this matter is but occasionally touched upon by the so-called normal individual. His life is devoted to working out his part of the pattern. He seldom comes to any vital consideration of the way the pattern works apart from himself, or from the obvious social motion. Yet in every nation of the world, among every people, civilized and uncivilized, there are groups of isolated individuals who are linked together in a common knowledge and purpose.

We know that nature is governed by immutable laws which regulate growth and development. We also know that the great social motion shows an exact formula of development, that the method of accomplishing this growth must necessarily be somewhat different because individuals and races are not blindly responsive to instinct, but if we search far enough into this social motion we always find human beings with ideals working with beaver-like activity far beneath and behind the surface of this motion. Civilized thinkers, they have always accepted and believed from the beginning that this pattern was administered according to a specific formula and these widely di-

versified groups of individuals are in perfect accord as to what that formula is. Furthermore, there is a well-founded, well-established and well-authenticated tradition shared by widely diffused peoples as to the method by which the governing powers of nature administrate the world. Most of us know what this tradition is, at least the skeleton patterns by which it is believed, to operate. This mysterious Government belongs not to the nations of the earth, nor to the conspiracy of nations, but truly to the conspiracy of the gods concerning all nations. This mysterious power, which alone can regulate, organize and distribute the destiny of nations, is a power reposing not among the privy councillors of state, but rather apart and away, beyond influence and beyond coercion, so remote as to remain unknown to the greater part of those with whom it must work and yet so imminent, so penetrating and so exact that no major motion of society can take place without the precipitation of this mysterious body.

Primitive people, recognizing this archane and mysterious authority, realized that it was unconcerned and detached from the destiny of any race or nation, that its only purpose was to administrate action, to adjust eternally the action of the individual with the motion of Space, that this Mysterious Body had to be in constant contact with the world and yet had to remain unknown or its purpose was destroyed. The moment man believed or accepted a body in Space capable of bearing the responsibility of action, individual morale would collapse. Man must be left to his own resources to build and destroy according to his own will, but never for a moment must this building and destroying be permitted to escape from the bounds of the law. It must always take place within

purpose and guided by something wiser than man who is not aware even of the purpose of himself.

The thing that has never occurred to us is that the most distant and remote place an object can occupy may be twelve inches away and a million miles from your comprehension. The most distant and unknown place, the most remote place, is the mysterious *area just beyond your comprehension*. Therefore this race needs no hidden continent, it needs no lost valley, it needs no temples nor gleaming marble in some inaccessible vastness. It needs only that life in a world of its own dreaming a little beyond the vision of the race and the ones who dream will remain unknown. It is only necessary for a lightly qualitative interval to separate one from the other and each one remains unknown to the other. Therefore it has been recognized and known for centuries that this group of mysterious administrators of the Universal Plan, lived not on actual mountain tops obscured by mists, but only upon a level of action and thought where they were effectively hidden; that they might be next to us, walk beside us. They might mingle in the affairs of our living and still be a race entirely apart, hidden behind the clouds of their own loftiness of purpose and design, separated only by the mystery of the quality of energy and the participation and purpose. Such, indeed, according to tradition, is the position of those who are termed the Messengers of the Generalissimo of the World. They are the Horsemen who ride forth, not concerned by the fact that they live in a lost or hidden world, because by virtue of a common bondage of realization they are united in a purpose and that realization includes the sacred guardianship. They are therefore bound together in a fraternity of Law that knows neither country, state,

nation nor race, but exists as a great social priesthood, a political hierarchy of demigods, who can never be found, identified, discovered, but at whose DOOR CAN NEVER BE LAID ANY ACTION THAT HAS BEEN DOMINATED BY HUMAN SELFISHNESS OR LIMITATION.

It is also quite obvious that the purpose of civilization is to gradually perfect life. As life grows up in intelligence, vision, wisdom and understanding, it arrives at a time when it must become aware of the man inside, of the presence of supernatural powers at work in nature. This discovery cannot be prevented. The number of people who possess the realization of how the game is actually being played is increasing constantly. It is true that this race of demi-gods into which no one is born and from which no one dies is constantly increasing, not by the phenomena of birth but by the fact that those who discover it become a part of it and begin to work and move with it and are gradually drawn into it. Consequently, there comes a time in the development of a thinker when he grows from a dim awareness of the intangible to the state of realization of the reality of it. He begins to see the man inside, the law and the way in which it works. He begins to discover the intelligent group behind social motion. He then becomes aware of another fact: that progress demands not only an eternal watchfulness on the part of the invisible race, but that this race must periodically contact and recontact the world with which it is working. There must be a relationship between the school of adepts and its world. This relationship is referred to in all the great systems of world philosophy. It was known and believed before our race existed and has emerged as tradition into the light of history

from pre-historic times.

All over the world there is a steady flow of the few toward this strange and mysterious power group, and all over the world those who are Disciples of Wisdom but not fully perfected, not wise enough to participate; all over the world these people are waiting and watching for the time when the Lodge of the Adepts is to send forth those who are to be its links with the normal progress of mankind. We all desire that when these men come we shall have the vision to recognize them, the skill to know them.

We therefore gather up stories from all the nations of the world. How shall we recognize that which comes in the night?" We know definitely that it will not come with fanfare. We know definitely that it will not say "I am this or I am that." We know that 500 years later the Messenger of the Lodge will be better known than when he comes, that his words will have to be sifted out of a strange mixture of right and wrong, good and error, and that it shall be perceivable only to those who possess the eye within, *that it shall not come backed by organizations*, that it shall not come to receive the plaudits of an expectant world, but *quietly thru the other gate* and mingle with the concourse in the market place, and those who have eyes will see.

The great religious and philosophical systems, which are the visible gateways of this tangible mystery which is to occur, combine in giving certain indications as to the nature and condition of that which is to come. Naturally, as any thinking person must realize and know, the actual identity of this Messenger will not be given. In fact, it is very improbable that those belonging to the order themselves will know until the Messenger has come and gone; but backed

by the intangible power of invisible authority the Messenger will sow the seed of the century, gather up the hundred years and that which they have contained, and bind them to the wheel of progress. Without the Messenger the scattered material of the century might remain comparatively useless as experience mechanism while evolution on the part of man causes him to catch up with things he himself has done.

According to the summary of present tradition as it is found upon the tightly sealed lips of some Llama, in the stoical, methodical tranquility of the Chinese scholar, as it is heard in the whirl of the singing Dervish, or chanted at the ceremonial fires in Central Africa, everywhere the word has been passed. The Messenger has come. That does not mean that the Message is here. That does not mean that many of us may live to see that Messenger, but it does mean that the Wheel of the Law is beginning to turn. The apex of chaos is being reached. The century will soon begin to settle into its pattern and purpose, and before the last half of the century actually is over, the pattern of the purpose for which this century has been dedicated will begin to reveal itself.

What is the chemistry by means of which the Messenger is to come? In the first place the Message is bound closely and definitely with the karma of nations and individuals. The Messenger must be born because the Message is a link between two states and conditions of existence and to function here it must be born here and pass thru all the vicissitudes of infancy and growth. None of these things can it be spared. Therefore, according to the time which the voices have indicated it is evident that the Messenger is still a small child. As a child it is entirely unaware

of its Message, but by a conspiracy of world conditions, of parental conditions, it is being conditioned for its job. In the meantime the bridge of the Rishii is thronged with the people of the middle kingdom, who are watching and waiting for the time when the union of the Messenger and the Message is to take place, which is appointed for the bringing together of an idea with the one who is destined by fate to carry it, the one whom by karma and rebirth has become the particularly chosen instrument of that idea.

The Messenger who brings this century to a close is in a unique position in relation to several preceding Messengers, for they closed not only a century, but an age, for the 20th century ties up an even thousand years, which is the greater division within which the century exists. Therefore this century we are now in contains two important epochs. The first is the gathering up of the century itself, the second the gathering up of ten centuries as one. The gathering up of the century means to reduce to order and purpose the attitudes, discoveries, arts, crafts, policies, and the motion of the century; but to gather up the age means to unite as *soul power* the work of one thousand years.

There is nothing to positively prove that this task will be the accomplishment of one person alone. In fact, it is very probable that at least two will carry this responsibility, one to gather up the century, the other to gather up the age. The first to come must bring with it the mystery of the century. It is therefore not to be regarded as a World Teacher. It is not a Second Coming of Christ. It is not the establishment of a new religion or philosophical system. That is not the work that awaits the Messenger, because the time for the accomplishment of these greater things is not yet come. Therefore it is not going to

be an advent of great and spectacular significance. The Messenger is rather one who will come to his own and his own will receive him. The Messenger of the century comes to those of the century who already know and participate in part in the mystery itself. It is not to be a public demonstration of divine power, therefore those who are outside of the mystery and are waiting to see what is going to happen, will not see a personality rise up magnificently upon the horizon. Rather they will see a new eddy of current in the motion. They will see a strange ripple then it will apparently disappear and some new and strange motion under the surface of life will begin to be felt.

Those whose task it is to direct others will have received their instructions. It is not, therefore, that we may expect a great world leader to appear. What will occur actually is this: The teacher will come unknown, unhonored and unsung; will suffer a little, succeed a little, mingle a little, stand aloof a little, will be, as far as the world knows, just another human being with an idea, but this idea instead of merely working out thru the effort of an individual will begin to appear curiously enough simultaneously in different places. The thing that will occur, be recognized, will be that in the East, and West and North and South, strange under-currents will begin. Orders and groups waiting for instructions over a period of years are really an army holding in leash its horses waiting for the command, and when the command is given, the army will move in many different directions. It is not an army of soldiers, not an army of material force, but an army of thought. The word will come down from the old Masters to their disciples: "The time has come, the Messenger is here." The disciples will say "Where? We do not see anyone." The old Masters

will smile and say "You do not need to see, here are your orders." From one corner of the earth to the other the few who know will realize that the Messenger is here just as they know that the word has been kept, the Star been seen in the East, the Light has shone from Shiva's flame into the world, and the knowledge is, "The Message has come."

So when the day strikes the word will come that the Message is here. The Messenger is now being built up, passing thru the experiences which he must later interpret, growing up in the world which he must later affect, and in the last quarter of the century when the message itself will come, there shall be seen a movement in the world, one country will have one thing happen, another race will find guidance, a tribe will see the Law, widely adverse situations will bear witness. Teachers will spring up. No one will know whether he is the Messenger or merely the Message, but they will come not of their own accord. They will be the spontaneous production of their time alone. They are bound together.

The century is building a body. The body is composed of the experiences of the century. That body is being built exactly as the physical body of man is built by the gathering together of cells and organisms, only the body of the century is composed not of physical substances, but of the experiences and activities, the conditions which exist within that century itself: and as surely as the century is building itself a body, so surely when that body is completed, it will be ensouled. The body of the century has to come alive. In the sacred year of twelve months it requires nine months to fashion or formulate the human embryo. This is three-quarters of the year. In the hundred year cycle, which is the duration of

a century, it requires three-quarters to build the body of the century, or seventy-five years. At the end of that time the century is born. At that time the century assumes the proportions of an independent entity; whereas, previously it has been developing within the womb of its own past. Up until the last quarter of a century it is growing up, surrounded, overwhelmed, circumscribed and enclosed by the past. But at the end of the three-quarters of the century it is born as an independent organism.

When the time comes the century is *embodied* by the Great School, the mysterious race takes on the body of the century and incarnates thru it, and its Messengers become the vital organism of this embodiment. As surely as the quickening occurs and certain chemical and bio-chemical changes take place, so it is true that the coming of the century into life is warned and destined. The whole world tells us at this time the century has been quickened. The life that is to use it is coming to it. The covenant that has been kept since the beginning of ages has been stated. The Gods are still mindful as they always have been and always will be. The responsibility of the individual in connection with this pageantry of purpose depends upon his own realization of the significance of his own place in this pageantry of progress.

To some it will be given that they may know the Messenger; to others that they may receive the Message; to still others it is not given at this time that they shall live to see the day. Some, like the Brahmans who came to kneel at the foot of the reborn Buddha, may be present for the birth of the Teacher but shall not live to hear the teachings. Each, however, in his own sphere of activity is part of a pro-

gram and a plan, and it is therefore for those who may not see to have faith and work, and it is for those who have the light to see, to gaze fearlessly and to accomplish. But whether today is the length of our duration, or whether we shall live to see the bundling up of the centuries, it is our proper and daily realization that the work is going on, the message is being carried, the light is not failing, and the work of every intelligent human being remains what it always has been, the act of living well and passing on what he knows.

The rightness of the world is assured. We may free our minds from the inconsequential depths of fear and doubt. We may know, as the Wise know, that the perfect mechanics by which the world is ordered, are still running smoothly. There is no break in the Purpose or in the Plan; the Gods are not astonished, but being the power behind the Plan are working it out according to their own purpose and will. For those who have the power, and light, the knowledge that this fact has been reconsummated, and that the Messenger has been appointed, is of the greatest significance from the standpoint of moral power and courage. For those who cannot know but must hope and believe, there is only that strength that comes with the realization that the great school is still at work, always has been, always will be, and that no matter how chaotic, strange and confused everything may be, or appear to be, the Power remains which gathers up the years, puts the World in order, and launches us again into a new century. Our fundamental realization today is, everything is working out right and in that security we have the strength to do things well ourselves and let the Gods carry the burdens of which we know nothing.

Things I Understand

MERCEDES DE ACOSTA

In the church
The priest is preaching a sermon—
The minister is preaching a sermon—
I do not understand what they are saying.
But I go out into the street perceiving
Shadowed patterns cast by the sunlight—
I see the grey chalk of hunger lined on the beggar's
face—
The look of hopeless futility in the street-walker's
eyes—
The glorious flame-like rhythm of a child's body
As it leaps in motion across the street.
These things I understand.

“The nerve centers associated with mental activities are assumed to be RECEIVERS rather than independent PRODUCERS of mental qualities. Applying this conception to individual memories we may say that the mental elements in the memory complex are universal, but their arrangement in space and time is specific for the individual.”

Aram Darya

ASTROLOGY

TAROT

APPOINTMENTS

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GIVING



RECEIVING

MARY JANE BURTON

Part Two

Here is the receiver's attitude.

If your attitude toward a gift and the giver of the gift is correct, you will never be made the victim of a "professional giver". You may be labeled an ingrate by him, but he will soon tire of you as a receiver of his bounty and will turn his attention elsewhere and you will not be the loser; for the recipient of a professional giver's gifts pays far too dearly for them. This is not a treatise on the benefits of ingratitude, however, nor is it to be taken as such, for there is nothing so necessary *to man* as his *own* gratitude. However, gratitude should be felt toward the *Real* Giver. It should be expressed to the human giver audibly, and to the *Father*, from whom the giver of gifts receives them, from the heart.

The attitude of a receiver of gifts is most important: toward his benefactor and toward his Father, God. A scientific receiver will never be without supply, without health, without harmony. A scientific receiver will never look toward any one person for any particular thing, therefore, his benefactors are legion. He will never lower his expectant eyes from his Father, and when a gift comes to him from his

brother, he will thank his brother for lending himself as a channel through which a gift could come, and he will thank his Father for giving his brother power to receive and pass on a bounty.

A receiver of a gift from a particular giver should *never* look to that giver for another gift. In doing so he forms the habit of depending upon a *person* for things. When his dependence is firmly established, his benefactor *must* be made to fail him, in order to teach him that only *God* can be depended upon—only in his *Father* is there security. I have seen a kind, generous person whose character and face spoke a Godlike quality that could not be mistaken: struck down and laid low, and all but blotted out of this plane. One whose whole family depended upon her, whose help seemed indispensable to them. The question was asked "Why should so unselfish a person be so badly used by a good God?" The answer to this question was not difficult to figure out. This whole family had placed their dependence upon this woman's shoulders. And in order to *force* them to remove their dependence from her and place it where it belonged, upon *God* their *Father*, she had had to be incapacitated until such time as they learned to stand alone. As a giver she was not wise. Her family was unwise, as well as selfish. So, we come back to the place where we find that to look to *one* giver for all gifts, other than God, is to not only have that giver fail us, but, if necessary, to have that giver suffer punishment that *we* have brought upon him, as much as he has brought it upon himself.

Here is another angle. Human love is, of course, a shadow of divine love. However, human love approaches divine only when it becomes—not unselfish, but *selfless*. When one loves, he desires to shower

gifts upon the loved one. He not only wishes to give gifts, but he wishes to close all other channels through which his loved one might receive. He wants all the gratitude of his beloved. He will suffer any privation in order to blind the loved one to all but himself. What is he doing? He is attempting to take the place of *God* in the loved one's life. But he is incurring trouble for himself. His generosity will work for awhile, but in the end it must fail, and when it does, he is filled with resentment. Should he stop giving gifts? By no means, but his attitude toward his giving should be changed and whatever gratitude is given him, he should give to his Father, for only through his Father has he been able to procure gifts to bestow, so he should be thankful that he has been used as a channel. And the loved one—should she refuse the gifts? Not at all, for in so doing, she dams up the giver's channel, refuses to allow him to express God. However, her attitude toward him should be that God is using him to make her happy, and if God wishes her to be happy, which He does, some person will have to be the channel. In this way she does not limit herself to *one* channel, and when this channel is no longer used, there will be others.

So we come to where we realize that God is the giver and God is the receiver and God gives to God, therefore all things are not man's but God's, and this eliminates man's idea of possession and places things where they belong, and in giving, man only passes on to another the things that God wishes another to have and in turn the giver becomes the receiver from another channel through which *God* works to keep the giver supplied with gifts to give. And the more Godlike in his giving the giver becomes the more does God give him to give, and in time he becomes a dis-

tributor of God's bounty—and no distributor lacks any good thing, for he is working in the warehouse of his Father where there is plenty of all good things for all of God's children.

One attitude which man *must* cultivate in his giving is toward the one to whom he gives. The same attitude, only reversed, must be cultivated by the receiver toward the giver. This attitude can best be illustrated by example.

We'll say A gives a dress to B. When it is given A must not feel that B *needs* the dress, but A must feel that B is taking the dress and is grateful for it only because it is a dress that B likes. In other words A must not fasten upon B need of any sort. When B receives the dress, she in turn *must not* look toward the time when she will be in a position to help A, for in the moment that B sees herself bestowing a *needed* return favor upon A, B mentally fastens need or lack upon A. In other words, A must not feel that the day will come when she can give A something that she needs. Each, therefore, and in this manner, protects the other from a time of lack. Each can give and each can receive, scientifically, joyfully, happily and constructively.

Giving and receiving can be dangerous acts. But they can also be joyful, constructive, and enlightening acts, when they are seen in their true light and when they are practiced from a God consciousness.

Watch, therefore, from now on, your giving and your receiving, and note the difference in both acts, when they are scientifically performed.

The virtue of a man ought to be measured not by his extraordinary exertions, but by his everyday conduct.—*Pascal*.

MEMORY

Mary Lackey

PART ONE

Why so much stress is placed upon memory is somewhat of a mystery. Chiefly we think, because memory is not a single faculty but a composite of many faculties. A woman was heard to remark "I believe that memory must be located in the sense of smell." She went on then to tell how different odors brought different scenes back to her—forgotten bits of her life—but even further than that she asked naively—"Haven't you ever waked up and sensed a different odor or quality in the very morning air that reminded you of another time?" This has happened to all of us.

Another will say that memory must be closely associated, if not actually part of the sense of hearing—and many examples are given. Music. The wail of a dog. The whistle of a locomotive. Wind in the cottonwoods.

A third will be certain that sight and memory are close allies, because the sight of one thing reminds him of another, and that leads on into long forgotten rooms of living.

A fourth will remember sitting on a balcony in some far away place, because he happens to be eating some certain thing. And this, like a hidden path lures him on and on down his own particular memory lane.

Then there is the person who rubs his hand slowly over a smooth piece of wood and suddenly from the palm of his hand or the tips of his fingers, his memory has been aroused and he is off on a jaunt back and back down the years.

This is all highly entertaining and something to think about, but such memory as this, being a part of all senses and yet a separate thing, is only an indicator of the extreme importance of memory—not because we get a melancholy, nostalgic pleasure out of living over again lives that we did not enjoy too much in passing, but because one day memory will grow up. It will come into its own. We will learn to use it constructively, find out that it is not given us merely to entertain us but because only by understanding the past can we mold the future.

Memory has as many different uses as there are people. And there are many methods of "developing" a good memory. Why? This is one faculty that we are born with. It is complete. Fully developed. Ready to serve us. BUT only when we learn how to use it. No one is without it. The conscious mind may be so filled and so everlastingly busy with surface things that it may seem that we have no memory for things that have apparently gone. But this is completely wrong. No thing ever seen, ever learned, heard, smelled, tasted, touched is forgotten. The sensation may not be carried on the very crest of the conscious mind, but it is there—waiting—labeled and ready for use the instant it is needed or called for.

The wail of most people with so-called bad memories is that they do not remember telephone numbers, names, faces, or even where they put things. If this is the main function of memory, then it is born when we take a body, and dies when we leave

the body. BUT memory is one of the faculties that comes in with us and goes out with us. It is a part of what is known in occult language as the "permanent atom". And the permanent atom is just what it seems to be—a permanent, indestructible part of each and every man, containing within itself the record of not only this life—but all those preceding it—whether lived on this planet or another. When one stops and looks at memory in this light, the remembering of telephone numbers, things we have read, poems, and so on becomes somewhat unimportant—and the less important these things become, the easier they are to remember, because anything pursued, whether it be a telephone number or a thief automatically eludes us. The most brilliant people usually complain of bad memories—but as a rule they mean absent mindedness—which is quite another thing. It is like putting linens or clothes away. We have deposited them in their proper drawers and are now able to forget them—until we need them. In other words, we do not go around carrying them in our hands—we deposit them somewhere where they will be safe and ready for use as need arises. Absent minded people have not forgotten—they have merely filed things away—then at a moment's notice they are able to draw whatever they are wanting out of their memory files. This, however, is what most people think of as a poor memory—when in fact it is not a poor memory at all. It is merely the getting rid of non-essentials, the refusal to clutter their thinking processes with information which is not at the moment useful to them.

Nothing could possibly be more burdensome than having to carry everything we have ever seen, heard, learned in the very foremost position of our thinking

apparatus. It would be unbearably disorderly. Don't hold onto things. Allow them to sink into their proper groove, knowing that when they are called for, they will spring into position, ready for use. Why? Because memory is a living thing—a constantly functioning thing. It is so vast that all of the senses combined cannot contain it. It far outstrips consciousness, because it lives even in the unconscious. Like the soul is—so is memory. It is impossible to get out of it. We think of memory as within us somewhere—but like consciousness, we live in memory—not memory in us. Nothing we have ever experienced is lost—in the vastness of memory, loss is impossible. Only when we attempt to carry all knowledge in the conscious mind, do we seem to lose it, because the conscious mind is incapable of containing all that is stored in memory. Man cannot lose his memory—he cannot get out of it. And when he seems to have lost his memory—he has not in reality lost it at all. It is simply that his brain has stopped being able to tell him what is contained in his memory. Memory is not a thing that you can manage—it responds only when treated gently. It cannot be harnessed—and this is what is attempted when one takes a memory course. Memory being a spiritual quality must be approached, not by curbs, formulas or other man-made paths, but by its own peculiar approach—which is certainly not to be learned from books, but only by each man for himself in his own way, and never by looking outward.

We all know that to look within is to take a new direction — enter another dimension. Three we are already quite familiar with—but now we learn about entering a fourth dimension — the subconscious — in which is contained all knowledge—not only our own, but that of all other men, the great storehouse of the

entire universe in which are all plans, all formulas, all inventions, all knowledge of things physical and spiritual. Can you imagine trying to develop a thing as limitless as this? Harness it to the things you read in last Sunday's newspaper?

What do you suppose tells the digestive tract what to do and how to do it in a newborn infant? Wouldn't it have to be memory? What kind of memory? Real memory—not the thing we are accustomed to thinking of as memory. However, we are so accustomed to gaining experience through the physical senses that we think that only through them can we remember but this is not true. When man lifts himself away from his objective self, his memory is clear because the objective plane is not intruding between himself and the thing he wants to remember.

NOW—what about forgetting? All laws have two sides—and forgetting—erasing from memory is quite as important as remembering. Why? Because to dwell upon a thing that is better forgotten is dangerous, because thinking is creating and no one wants to create unpleasant circumstances in his life, therefore an unpleasant thing should be erased from memory. How?

This is a difficult but important and valuable accomplishment. But no one can blot out the memory of a destructive thought of yours but yourself. Anyone who can create can destroy—in memory as in other ways. This is what is meant by non-essentials. Get rid of things that will never do anyone any good. This is done only by concentration and meditation and a deep rooted honesty—and when we can choose what to remember and what to forget—we have attained mastery.

Nearly always one who has a so-called bad memory has a passion for details. Why? To FORCE the memory. This is unnecessary because it is the nature of memory to remember. It is never necessary to use the brain when trying to remember. This only strains memory. Memory is, like the subconscious realm, at the command of a person. It is an automatic instrument which will instantly present to you the thing you want to know. Attention is all that is necessary—a sort of listening attitude—not physical listening, but mental listening, a keeping of the mind open, funnel-like, not toward the outer but toward the inner planes. Only in stillness can the memory work perfectly—and the inner realms are silent. Never, never force memory. Only in tranquility is memory distinct.

There is a quotation from Malachi III, 16-17 which will bear much study. It is:

“Then they that feared (revered) the Lord spake often one to another; and the Lord harkened, and heard it, and a Book of Remembrance was written for them that feared (revered) the Lord, and that thought upon his name.”

You will note that the Book of Remembrance was written for them that “revered and thought upon the name of the Lord”. In other words, those who lived close to their Lord were given a Book of Remembrance—a good memory.

There is another quotation which seems to apply peculiarly to memory.

“The mind seeks; the heart finds—for the mystery of God is hidden in itself.”—Nargis.

It is the heart that remembers—the mind only carries the memory.

(To be Continued)

LESSON THREE

Dr. Mystery

Making Yourself the Channel of Healing

Your body belongs to you; you do not belong to it. Make your affirmation with that knowledge in mind. Place this body at rest releasing the mind to its journey — make your mind realize its freedom for the night.

Review the affirmation: "I would think no thought toward another I would not another think toward me; I would think no thought toward myself I would not wish fulfilled." Also this affirmation: "I do desire to generously appreciate others, to begrudge them no favor or comfort which might comfort or inspire them". Learn to form affirmations in your own words, new affirmations which may be helpful to others as well as yourself. Anything which has helped you, share with another.

Your great necessity is to desire and will that the opportunity may come to put into application the principles of these lessons. While there are many people of intellect among my readers there is also a deficiency of will-power at times. Will-power must be applied to desire in order to achieve. Practice will-power in your small daily habits. This is the Divine reason within you that should decide every question and the will should be the servant of this Divinity. If you are discordant within yourself over any of your tasks you can overcome it. Remember that you and the Father are One.

Strength can be perverted; so be careful that you use your power for good only. You can choose freely which course you will take. The wage of sin is death, but virtue is its own reward. When you attempt to accomplish anything, first view it and find that Infinite Wisdom is alive within you, and is telling you whether that thing is good or bad. If you listen for advice and desire good above all else, you will find it. The Golden Rule is the most potent rule for you to hold in mind.

The voice of God will speak through you; if you are seeking Divine love you can not curse; if you will to be true you can not be otherwise; because it is from the Father that the power comes; you are drawing from an infinite source. You can manifest all good if you so desire—if you desire deeply enough.

The music student—any student—must so drill himself that each day's work will be a foundation for tomorrow's work. So you must review and practice your affirmations. Practice one until you are responsive to it, rather than practicing many that you do not feel deeply. Grasp the true meaning of those which you are using. Build into faculty. Live by these affirmations, thus inducing a faith in your ability to accomplish what you wish.

He who only loves that which is lovely is not accomplishing anything. The great lover is the one who loves divinely, constantly.

Know that God within you stands for abundance, freedom—know it and apply it. You must love harmony; the thought of peace and healing; and desire good to one another if you wish to heal. And remember that God is your supply for the Divine qualities and attributes.

Be conscious of the details of your ideals, know what you mean to do with your life in your life's work, then make manifest these ideals, knowing that there

is infinite power that you may call upon which will not fail you if you ask for it.

Meet each problem of the day as a stepping-stone. The more you practice the more you progress. Build into your faculties so that you may be ready to meet the next and newer step which is ahead. Thus you will be ready when needed. Train for this; idealize toward it; keep in harmony for it. Keep your eye single to your ideal. *"I am a positive, powerful and irresistible magnet, drawing unto my life all conditions I have need of, for my on-going and my growth."* Continue to affirm this thought.

Desire to express the individual design which is in you—just as a seed which is nurtured and cared for introduces the perfect flower of the species to which that seed belonged. Hold this thought during the coming month. *"It is not I but the Father through me who doeth the work."* Return always to this affirmation; when you are tired remember it and know how the presence of God is inexhaustible.



In the holy book of the Moslem, the Koran, we read: "If God help you, none shall conquer you; but if He desert you who is to help you after Him? Therefore, in God, let the faithful trust." In the first chapter of the Koran we find this prayer: "Praise be to God, the Lord of all creatures, the most merciful, the King of the Day of Judgment. Thee do we worship and of Thee do we beg assistance."

Do not esteem a man for his titles, nor condemn the stranger because he lacks them: you cannot judge the camel by his bridle.—*Dandemis.*

The following manuscript by Norman M. Douglas is the beginning of a book upon which he has reserved the copyright. We feel privileged to be allowed the first printing of it.

JESUS THE CHRIST
and
What The Greatest Say Of Him

NORMAN M. DOUGLAS

"The words I give unto you are Spirit — hence, LIFE!"

(JESUS CHRIST:—Iesous, the Greek form of Joshua or Jeshua contracted from jehoshua, meaning help of Jehovah or saviour; Christos, anointed, the Son of God, the Saviour of men.)

In attempting such a Theme, it is as though we were reaching unto space in an attempt to palm Jupiter—or to embrace Capella. Moreover, considering how genius — through the ages (as we will show) has adorned The Christ in unexcelled literary vesture, what could we offer?

Our purpose is to give some idea of what the world's greatest minds have thought of Jesus; yet little shall be given from Christian authors, divines, prelates, bishops, cardinals or hymn writers. We have—from skeptic, agnostic, infidel and atheist—selected more material than could be timely used. For instance, what did Friedrich Nietzsche, author of the Anti-Christ, think of Jesus? "There was but one Christian"—said Nietzsche—"and He died on the cross." Or what was the opinion of Robert G. Ingersoll, known as the Apostle of Agnosticism? We quote from

one of his debates on religion, "You ask me to tell my opinion of Christ. Let me say, once and for all, that for Christ—for the Man who, in the darkness, cried out, 'My God, my God, why hast thou forsaken me' for that Man I have the greatest possible respect. And let me say, once and for all, that the place where man has died for man is holy ground. To that great and serene peasant of Palestine I gladly pay the tribute of my admiration and my tears. . . . Make The Sermon On The Mount your religion, and there I am with you!"

* * *

"And I, if I be lifted up from the earth, will draw all men unto me."

O holy Lord! uplifted high
With outstretched arms, in mortal woe,
Embracing in thy wondrous love
The sinful world that lies below!

Give us an ever-living faith
To gaze beyond the things we see;
And in the mystery of thy death
Draw us and all men after Thee!

WILLIAM W. HOW

* * *

Since early youth we have gathered and saved the opinions of outstanding intellectuals—those depending upon the power of thought, reason and logic, rather than feeling, sensitivity and emotion: and our findings date back beyond the days of Jesus, Himself, to the early sages of China—even ere the dawn of Confucious—that foretold the coming of Jesus and "The great star that shall appear in the east"—of which, you shall hear later. Moreover, ere we finish

this most pleasant task we will attempt to tell our reader *who* and *what* we think Jesus The Christ *was* and *is*—today!

"In the beginning was the Word, and the Word was with God and the Word was God! All things were made by Him."

In youth we felt that Abraham Lincoln was the greatest man to have graced the earth—a manifestation of Deity in human form, and to such an extent—thought we, had an attempt been made on his life ere his work wrought, he would have been spared for that work—such was Lincoln's Divine protection and his purpose—thought we. But what did we think when we learned that Lincoln, our idol, had yet a greater Idol, Jesus The Christ? And to whom that Idol was God! We quote: ". . . I feel that I am right because liberty is right! for Christ teaches it—and Christ is God!"

* * *

"Jesus is God: the solid earth,
The ocean broad and bright,
The countless stars, like golden dust,
That strew the skies at night,
The wheeling storm, the dreadful fire,
The pleasant wholesome air,
The summer's sun, the winter's frost,
His own creations were."

* * *

And thus it was that, regardless of whom *we* idolized, we found that our idol, in turn, was idolizing Jesus. We were yet in the earlier grades of school when we were occasioned to read George Washington's Prayer at Valley Forge. He too, had been our idol; and while the impression of his words (most timely today) never left us, we were not occasioned

to see them again until they were printed in the Huntington Park Signal, February 22, 1930. Here is Washington's prayer at Valley Forge—what timely words today:

"Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection: that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and love for each other and for their fellow citizens of the United States at large; and finally that Thou wilt most graciously be pleased to dispose all of us to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind which were characteristic of the Divine Author of our blessed religion, and without these things we cannot hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ, our Lord, Amen."

* * *

"O, on that day, that wrathful day,
When man to judgment wakes from clay,
Be thou, O Christ, the sinner's stay
Though heaven and earth shall pass away!"

SIR WALTER SCOTT

* * *

"O Hope of every contrite heart,
O Joy of all the meek,
To those who ask, how kind thou art!
How good to those who seek!
But what to those who find—Ah, this
Nor tongue nor pen can show:
The love of Jesus, what it is,
None but His loved ones know."

—Bernard of Clairvaux (Trans.: Caswell.)

Arthur Brisbane was known as one of the foremost editorial writers of all time. His ideas were translated into more than twenty different languages; and—while he often themed Jesus, here—picked at random, is an editorial which appeared in a worldwide publication on December 23, 1928:

“Whatever men have achieved in the way of civilization, they owe to Christ’s teaching. . . . There are no slaves in civilized nations today. Christ’s teaching brought that about. There is protection for children, and their mothers, in every nation pretending to civilization, thanks to Christ’s teaching. Back of all that we possess, all our progress, all our struggling toward idealism, justice, and universal comfort, stands the noble, divine figure of Christ. He taught justice, kindness, mercy. He knew no inferior among those with whom he came in contact, as He could not possibly know an equal. All men were His brothers. . . . Those to whom the world has not given all that it has to give have cause to be grateful to Christ and to revere His sacred memory. It is for them that He lived, worked, and died, for them that He uttered the Sermon On The Mount, most beautiful and comforting of all words ever spoken on this earth.”

* * *

“I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived
And now I live in him.”

—BONAR

(To be Continued)

“The small courtesies sweeten life; the greater ennoble it.”—Bovee.

The Guardians

ALBERTA

There are angels near us
Who walk unseen and tall
An effigy of truth are they
Who dwell outside the wall.
Every man, whom Presences
Invisibly attend,
Walks oblivious to his own
Procession, without end.
Thru the dark glass of the world
He moves and seldom knows
How there within a magic life
Shimmeringly grows—
How festival and funeral
How palaces and park
How gardens grow now in his soul
Hidden, lonely, dark!
A ghost behind his laughter
Listens, lingers, grieves,
His mask of fading flesh grows thin,
Life mystically achieves.
A brilliance that would blind him
Shuttles through his home,
Cathedral green the springtime
Is in his world unknown.
Gathers spectral song, to sprinkle
On the thirsty ears of earth,
No reach or space is empty,
No man can name its worth.

There are arches, doors and stairways
That honeycomb the air
And hallways into heaven
That touch a throne-room there.
Sometimes the angel sirens
Whisper songs to men
The halls of Heaven vanish
Turn to infernal ken.
But late there, long and simple,
A supper table's spread,
It interspheres the one you own
And laid with wine and bread.
Ah, if you knew the company
That eats with you each day,
You'd light another candle
And bow your head and pray.

Gen. 2:7—"And the Lord God formed man in the dust of the ground, and BREAthed INTO HIS Nostrils THE BREATH OF LIFE: AND MAN BECAME A LIVING SOUL". So it is with all creations of man. Until man breathes into his creations the "breath of life", they do not become living—and they remain without form. Herein lies a great mystery. Why not learn of it and use it?—Burton.



"Democracy means not "I am as good as you are," but "you are as good as I am."—Parker.

"The best way to gain a good reputation is to endeavor to be what you desire to appear."—Socrates.

APROPO ASTROLOGY

Pauline Browning Conk

Neptune in Virgo, the mother, will nurture the seed for the spiritual-scientific healing and well-being of humanity. Man certainly has become diet conscious and many marvelous scientific formulas have come to the help of mankind. Then Mercury, the son, and ruler, who has much rule over the bridge between the lower and higher mind, has helped in this transmutation, which Libra will help to balance and synthesize.

Libra: Sometimes called the "Place of Judgment"—"The Crisis of Balance". The die is cast which separates the sheep from the goats. The tipping of the scales of either desire or spiritual aspiration. Neptune in Libra will bring this point of Crisis for humanity. It will take place on the astral plane for the "*desires* of men are predominantly in a position of casting the deciding factor, whereas in the next great cycle the minds of men will do the deciding." Libra—legislation; Aries, creation; Cancer, manifestation; Capricorn, Initiation. Neptune in Libra—the working out of spiritual and natural law which is evolutionary in expression. "Libra and Law. Libra has been the sponsor of the law. Legislation has hitherto been engrossed with the enforcing of those negations and those attitudes of fear which have been preserved for us in the Mosaic code and imposed thru the medium of punishment for infringement. This has

been a probably necessary stage for child races. But mankind is reaching maturity and a different interpretation of the purposes and intents of Libra thru the medium of law is now required. The law must become the custodian of a positive righteousness and not simply the instrument of enforcement. Just as we are attempting to eliminate force out of our national relationships, and just as it is obvious today that the process of drastic penalties has not succeeded in preventing crime or in deterring people from violent selfishness (for that is what all crime is) and just as the social attitude (in contradistinction to the anti-social position of all law-breakers) is being regarded as desirable and taught in our schools so it is beginning to dawn upon the public consciousness that the inculcation of right relations and the spread of self-control and the growth of unselfishness are the needed approach." Libra governs the legal profession and holds the balance between so-called right and wrong, between negative and positive, also between East and West. Maybe the true and right relationship will be established between the Orient and Occident with Neptune in Libra.

I spoke of a great cooperative commonwealth for all the world. Neptune in Libra will help bring that about, as well as reorientation of the legal profession. In dealing with each sign, there are always three planets to consider—the exoteric ruler which in this case is Venus, the esoteric ruler which is Uranus, and the ruler of the creative hierarchy of the sign, which in this case is Saturn. This will bring to the fore three different aspects—Law, Sex and Money—Law, as legislation, legality and justice; Sex, the relation between the pairs of opposites, of which the scales are the symbol, and upon the physical plane, sex;

Money, concretised energy. "It is literally gold and this is the externalized symbol of that which is created by the bringing together of spirit and matter upon the physical plane—the third aspect and the energy which produces the outer tangible plane of manifestation—the form side of life". Libra—Interlude between the balancing of soul and personality.

As Saturn and Uranus are in Gemini for some time, would like to include a few notes on Gemini:

"Gemini is at the head of the mutable cross, which cross is peculiarly a Christian symbol and significantly connected with the Christ life and with the unfoldment of a world saviour and is particularly potent during the anti-clockwise turning of the Great Wheel (Zodiac). This fact will emerge more clearly when astrologers are able to determine accurately the point of development and the spiritual status of the subject whose horoscope is under consideration. The formless nature of the influences of Gemini is strikingly borne out if the significance of Masonry is studied. This world-wide institution was organized under the influence and impulse of this sign and is governed by it in a most unusual manner. The format or exoteric symbolism of Masonry has frequently been changed during the millenia of years thru which it has been active. Its present Jewish colouring is relatively modern and not necessarily enduring, but its significance and its history of unfoldment are the history of the indwelling Christ consciousness and of that inner light, and this must be continued. That which has entered through the two pillars of Hercules, the disciples (Jachin and Boaz) and thru the sign Gemini, has entered to stay. . . . Gemini is sometimes called the "constellation of the resolution of duality into a fluid synthesis". It governs the pairs of opposites and pre-

serves the magnetic interplay between them. Gemini forms the cosmic Christ triangle, the esoteric symbol lying behind the cosmic cross. This energy, as I understand it, reaches our solar system thru or from the Great Boar and the Pleides and Gemini.

From this I gather it will bring universal fusion. It is also said to form a point of entrance from Sirius; is related to Libra, who transmits the potencies of the Pleiades and Aquarius who expresses the universal consciousness of the Great Bear. Of course this is very esoteric, but that is where the source and causes lie.

Saturn and Uranus in Gemini will help bring forth the needed changes for the evolution of our planet. As Gemini governs the oxygenation of the blood and the circulation of the life fluid via the blood; also the nervous system and the fluid reactions of the entire nervous organism—(Saturn and Uranus therein)—(Pluto in Leo—heart) I believe, many, deaths from heart failure, and nervous systems shattered. As I believe the U. S. is ruled exoterically by Gemini and esoterically by Aquarius, it is inevitable that we play a major part in the new program for the world.

Gen. 3:22—"And the Lord God said "Behold, the man is become as One of US, to KNOW good and evil". And so it was and until man learns to know again only GOOD—rather, knowing both good and evil to CHOOSE only good, he may not find his way back to the heavenly state where he was before the Father clothed him with "skins"—separated him from his brother.—Huntley.

Know thyself; this is the great object.—*Seneca.*

Editor's Note: Many years ago a most interesting manuscript came into our hands a part of which we take the liberty of quoting below. This has never been published and now seems a peculiarly good time for its publication.

EMOTION

Dr. A. W. Lahr

Emotion is a manifestation of emotive force presenting itself as emotions, passions, longings, and desires. It is released at the mucous and serous membranes in all parts of the body, and the nature of the emotion is determined by the place of its release, relative to the zones of the seven principles; it is an all pervading element, having affinity for mucous, lymph, and serum.

The region of the respiratory system has an especial affinity for the higher emotions; however, these are not the only emotions we have; they are only called emotions to distinguish them from those of other zones and principles, where they are called passions and so forth.

Emotion has an affinity for mucous, consequently any irritation of the mucous or serous membranes will cause an increased flow of emotion or passion. Thus,

irritation of the lungs causes a vivid flow of the imagination and hope. Congestion of the liver, likewise, arouses melancholy and similar feelings.

Emotion differs from creative energy inasmuch as it has no vivifying power. By force of emotion we can call into existence, on the various planes, forms of whatsoever we choose; but, they have no life, and decay as soon as the imagination which formed them becomes inactive, or remain as substantial forms on the plane on which they were created for an indefinite time. Such operations are observed when the sculptor chisels in stone or moulds in clay the form he has created in his imagination. Likewise, every earthly thing that is the product of human ingenuity, such as architecture great swinging bridges, our cities, machines of commerce, and implements of war, are all creations of the imagination, and result from the action of the emotions; none, however, have life.

Living forms, represented by the animal and botanical kingdoms, come into existence by virtue of the power of emotion and are living symbols, types, or counterparts in form, of the emotions, which brought them into existence. These forms in no way differ from the creations of our imagination, except that they have represented in them, not only the power of emotion, but also that of the creative energy, which gives them life as man himself has life. Every emotion of the human mind, or any other mind, so-called, has its own peculiar form from which it creates when active and these forms have each their own peculiar qualities of intelligence; each form is distinct from all other forms, and one has not the same intelligence as the other. Here, then, is the source of human intelligence, for the first phase of mind is emotion, passion, longing, desire, and sensation. These call into

existence their respective forms, and these forms reveal their peculiar logos to the human understanding; this is the action of the so-called faculties of the human mind.

The power of procreation is the one and ONLY emotion in the human or animal economy, that is associated with the creative energy in a way to permit man or animal to voluntarily create living forms; and this, alone, was provided by nature that the species might be perpetuated by procreation.

Human intelligence differs from Divine Intelligence inasmuch as the divine intelligence, which brought the universe into being, has control over the creative energy and man has not. However, man is as yet in the making, an imperfect being, and as he approaches perfection, he will partake of these divine attributes, until eventually he, also, will be able to command the creative energy, and create living forms at his own discretion.

LIGHT

Light is not manifest as light in the microcosm except at the eye; however, careful analysis reveals the fact that light, as a mode of energy, does find a place in the human body.

What is known as light by the testimony of the sense of sight, is but the manifestation of a mode of energy acting on the retina of the eye and is not, in fact, light at all. Light energy is really as dark and invisible to the organ of sight, as is darkness itself. It is said that light comes from the sun, yet the interstellar space is in inky darkness at all times. How then can light come from the sun? It does not. The fact is, that the energy that produces light, may come from the sun; but it does not take the form of light until it encounters the dust of the atmosphere of our

planet, which, when set in motion by the light energy, manifests as solar light. The luminous envelope of the earth depends entirely on molecular conditions of matter. But it is evident that these luminous conditions do not usurp all of the light energy; in fact, it permeates the entire earth, and has other phases of manifestation beyond that of luminosity. We know by reason of chemical tests that there are chemical rays, or qualities of this mode of energy, which work chemical changes in matter as is shown by the blackening of silver or gold salts under the influence of the ultra-violet rays; these rays are dark and do not affect the visual sense as does light.

With all the ingenuity of man, he has not until recently been able to transform inanimate matter into a living substance, yet this transformation does take place in the economy of nature; in the human body it is known as catalysis, or the conversion of dead or inanimate food stuffs into living protoplasm. Until the coming of the ultra-violet rays, as manifested by radium, man never created a living form, or converted dead matter into living matter. But this conversion takes place when gelatine is properly exposed to the energy emitted from radium, thus establishing a relation between this conversion and light energy.

Now, returning to the human body, there is no other form of energy manifest within the body that will produce the change of catalysis; then in obedience to the law of exclusion, we can logically conclude that this process is the work of light energy.

Catalysis takes place at the third set of functions or nutritive system, in the zone of the third principle; hence we assign this region and principle to light.

The universal energy or will manifests on the physical plane through four states of vibration of matter,

and presents itself as the four forces known to exact science, namely, Light, Heat, Electricity, and Magnetism.

Light is matter in an undulating state of motion. When matter is removed, light ceases to be, as in the interstellar space, where all is intense darkness; yet the energy that caused the light is still there. So it is obvious that there can be no manifestation of light without two states of emotive force being present. The emotive force (E.M.F.M.) as motion (matter) and emotive force as energy (E.M.F.E.).

Heat is frictional motion of matter. Without matter there can be no manifestation of heat, although the energy that caused the friction is still there, as it manifest in the interstellar space which is intense cold.

Electricity is matter of high tenuation in wave motion. Exact science calls this high tenuation of matter ether. Take away ether and there will be no electricity, yet the energy that caused the vibration and manifestation of electricity is still there.

Magnetism is but little understood by physical science. Its vibrations are unknown. They may fill the gaps of the unknown regions of vibrations, or may lie still beyond the chemical rays of light or X-Rays.

The higher states of vacuum do not appear to decrease the power of manifestation of magnetism; it exists in vacuum and plenum alike, as it will pass readily through the most rarefied vacuum and the most dense states of matter, yet it may be that its body is one of the higher tenuations, probably the extreme high region of the sixth tenuation. However, remove its body and it will cease to manifest, the same as the three forces, yet the cause that produced the action is still there.

We may conclude that the same energy which causes the motion of one, causes the motion of all the forces, and that energy is universal energy or will (E.M.F.-E). The four forces of physical science cannot manifest without two states of the emotive force; first the (E.M.F.-E) as energy to cause the motion and second, as (E.M.F.-M) as matter to move. Finally that light, heat, electricity and magnetism are but four manifestations of the same thing, or of the primary force of the universe.

The psychological units of man and of all the lesser things represent the amount of emotive force associated with manifestation. This emotive force may be condensed into the bodies in a mere dot or spot, and it presents itself to clairvoyant vision as a dot of bluish white light, or of a dazzling greenish white light. It can also be diffused throughout the bodies.

While the emotive force vibrated to the seventh tenuation of matter, the divine spirits or psychological units of man and of all lesser things of all kingdoms were formed from the original emotive force at rest, by segregation and condensation of formless emotive stuff.

These units are a part of the origin of all things, are of the type corresponding to the source from which they came, and represent the positive pole of the manifested universe. The two other states of emotive force, represent the negative pole of the manifested visible universe.

In time the positive units began to draw to themselves the negative elements of emotive force, and the third phase in the evolution of forces began. These positive psychological units formed into planets, and in the course of time they also formed into man.

The embryo planets assumed positions around a

given center, Alcyone, the center of the universe.

Alcyone is a condensation of all formless emotive stuff not segregated and formed into psychological units. It is the main body of formless emotive stuff, which forms the nucleus of the manifested and the unmanifested universe. It is the great positive pole, the Great First Cause, after which all psychological and physiological units are fashioned.

The following table shows the correspondences between the seven principles of the microcosm and the seven principles of the macrocosm, or the manifest universe:

Divine Spirit corresponds to	Creative Energy
Reasoning Soul corresponds to	Electricity
Spiritual Soul corresponds to	Emotion
Human Soul corresponds to	Universal Energy or Will
Astral Body corresponds to	Light
Animal Soul corresponds to	Heat
Physical Body corresponds to	Magnetism
The Great First Cause corresponds to	E.M.F. at Rest

The Great First Cause we do not include in the seven principles of the manifest universe, as it must be considered as an eighth element; it belongs to the eighth sphere and represents an order of nature entirely different from and preceded the order of the present manifested universe.



“When a man is wrong and won't admit it, he always gets angry.”—Haliburton.



A man's worth should only be reckoned by what he is in himself, not by what he has.—*Beecher.*

Prayer Of A Miner

God, we dont like to complain—we know that the mine is no lark—but, there's the pools from the rain; but, there's the cold and the dark. God, you don't know what it is—you, in your well-lighted sky, watching the meteors whizz; warm with the sun always by. God if you had but the moon stuck in your cap for a lamp, even you'd tire of it soon, down in the dark and damp. Nothing but blackness above, and nothing that moves but cars—God, if you wish for our love, fling us a handful of stars!—Untermeyer.

DO not vaunt your body or your brain; for is not the Master of the house more honorable than the walls of the house?

AS the ground must be prepared before corn is planted, and the potter must build his furnace before he can make his porcelain, so let your Spirit actuate and direct your flesh. Is not your hand a miracle in itself? Why was it given to you but that you might stretch it out to the assistance of one another.

WHY, of all things living, are you, alone, made capable of blushing, unless it be that if you allow your soul to do a shameful thing the world shall be able to read the shame upon your face.

WHY do fear and dismay rob your face of its natural color? Avoid guilt, and then you, and the whole world, shall know that fear is beneath you, and that, to you dismay is unmanly.

YOU, ALONE, of all creatures of the earth, have the power of speech. Be thankful for your glorious privilege; and pay to Him who gave you speech a welcome and a rational praise.—DANDEMIS.

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