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The

PHILOSOPHER'S STONE



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The
PHILOSOPHER'S STONE

A MONTHLY MAGAZINE

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The Philosopher's Stone

The origin of our title will be familiar to most of our readers; tho the Plan and Purpose of the magazine will not so readily appear.

Our title derives from the Mystics and Alchemists of other days. Ancient Alchemy was the father of modern science. Modern science is, on the whole, less responsive to the promptings of intuition than were the Alchemists and, insofar as they have denied the light of Spirit from their seekings, we of the modern world are the losers. Some scientists in searching for the Soul of the Universe, stand in wonder anew at the shrine of the Spirit.

The **Philosopher's Stone** is artistically compounded of a distillation of the purest elements of physical matter, further refined in the white hot fires of human aspiration, tempered in the crystal clear waters of the spirit and at last welded into a permanent bond between the human and the divine.

The True **Philosopher's Stone** transmutes the impure and imperfect into purity and perfection.

We who give direction to this magazine recognize that the mystic **Philosopher's Stone** lies at the very center of our earthly lives; that it is the unbreakable link between our humanity and our divinity; that in some it is small and immature; in others it is so large and so vibrant that its inner fire shines through the material coverings of our human bodies and gives light and warmth to all humanity. The spirit of man is as a blue white flame, burning with the urge to progress

beyond the finite and grasp the magnitude of all encompassing energy. If the devil enters the brain to turn out an overnight job of counterfeiting or safe robbery it can at best be classed as an interruption to the legitimate functioning of the cells, which is continuous in all animal matter, just as it is with the mineral and the vegetable. The devil may sneak in unobserved—at first—as a questionable thought. But you may be sure some **lack** is responsible for the entrance. The need for a greater or better activity in which it can serve as a substitute until caught red handed.

Incidentally the human animal, having invented the devil must put up with its presence until it is destroyed by its own falsity, just as all man-made contrivances in time destroy themselves that their decomposition may fertilize the growth of a new and better mechanism.

The human creature strives toward happiness during his brief earthly span. Fraught with disappointments, man devised assorted Valhallas as something to look forward to with folded hands after he had given up, not realizing that heaven was here now—in, upon, and around the earth in the form of energy, and that to enter into it all one need do is to realize that he is even now a part of that inconceivable **energy** and to set his course in the right direction.

But how is a man to know in what direction he is to steer? By which star shall his craft be guided? The best guide to follow is the known history of the earth and of those who have peopled it since the first written records. This is a history of gigantic failures and what better guide could one have than the mistakes of those who have passed before?

It is not so much knowing the exact location of a destination as knowing what to avoid in the process of getting there. All those who have gone before, all

tribes and nations have perished in their search for the goal of human happiness here on earth. They have perished not through ignorance, but through stupidity—or it might be that the grail is so visible from its natural brightness that the eyes of the seeker have been blinded by its very brilliance!

The inhabitants of some of the Pacific islands were ignorant as we use the word, yet they attained a state of existence nearer the ideal than any so-called educated peoples. Had it not been for the inroads of white civilization (?) they might by now have achieved the ultimate possible of humans toward perfection socially and economically.

The freedom of these island natives was both mental and physical. There was little of economic insecurity for fishes and fruits were generally abundant. They were unhampered by the burdens of civilization which include education along material lines; "The two and seventy jarring Sects" to confuse them spiritually, to say nothing of a bedlam of precinct, city, county, state, national and international politics. Humans of any race or color are inherent claustrophobes. They bitterly resent any conditions which may hamper their activities either physical or mental. And it is regarding their personal activities that they are the more sensitive. For this very reason dictatorships never have and never can succeed. Man, created in the image and likeness of ENERGY is therefore **energy** in as great a force as it is allowed, or he allows it, to flow in and out of him and man himself is responsible for the condition which affects him individually.

Confinement begets explosion, whether it be the smashing of an atom in a steel chamber or the outburst of revolution among groups of hampered citizens.

That the peoples of the earth are backward and have not as yet risen above the seeming impediments

of existence is mainly because of a conflict of ideas. John Smith insists that Bill Jones think as **he** thinks and **vice versa**. Man must seek his own salvation not only spiritually for the future but corporeally here and now, for **now** is all the time there is, ever has been, or ever will be through all eternity.

The very moment man individually or collectively has attained perfect mental freedom, he can control the influences which seem to affect his physical comfort during his temporary span on earth. Then only will he have reached that state in which he can legitimately claim to have found "Human happiness." But he will discover that it must be maintained by constant activity in the expression of good as he has learned good from the world's history of evil. There must be no suppression of **ENERGY**. It must flow into him and out from him with the freedom of air through a house with a thousand open windows. If he closes his shutters even for a night he will find himself back in the old claustrophobic chamber, standing again in the midst of bewilderment.

The words motion, activity, imply **ENERGY**. One cannot imagine the latter without the former—yet the latter is all-sufficient. **ENERGY** with all its connotations embraces all things spiritual, and all things material as we see them with the human eye, **ENERGY** is visible everywhere, in the rising sun, in the flowing tides, in the movement of man-made contraptions. Even when invisible it may be heard in the winds, in the call of wild birds, in music and voices over radio waves. And when it can be neither seen nor heard, it may still be sensed, a mighty and all embracing force enshrining even the farthest visible star—and beyond, into infinity as far as mortal mind can conjure.

Astrological Laboratory of Scientific Living

By Pauline Browning Conk.

We shall begin to live more scientifically when the relationship between ourselves, as individuals, and planetary and cosmic forces are more thoroughly understood. The ancients claimed that space was an entity—of super-cosmic density, filled with an interplay of energies, fusing and blending universal relationship.

A broader concept of astrology is beginning to manifest as the Aquarian cycle becomes more potent. The Aquarian Age is coming in for the planet as a whole, bringing in a new dimension of consciousness and a more universal awareness. Humanity itself is now coming under a Taurus influence, which is one of the causes of the present struggle. We will either react to the illuminative impulses of Taurus, or the selfish, self interest and desire aspects of its lower phase. The planet Vulcan is related to Taurus in its higher or more spiritual aspects and it is this powerful and dynamic planet that is now forging his way, clearing out the old and making way for the new. We will see a readjustment in human values, spiritual objectives and political and religious orientation as the way clears. The major twenty year cycle of the conjunction of Jupiter and Saturn took place in Taurus last February, and on May 11th, this year, six planets are blending their forces together in this sign. It is the Full Moon of

method is employed to effect the transformation; and secondly, to indicate what agent is possessed of such regal power. I frankly confess, however, that I am ignorant of just how to use the force which I shall indicate. I am aware that such a confession as this from the sole exponent of a new hypothesis will greatly tend to weaken the force of the argument in its favor. Nevertheless, with the request that the reader will read this entire article before judging of its merit, I will pass to a consideration of the subject in question.

That eminent chemist, Mr. J. P. Cooke, vaguely, as he himself admits, touches the question which I hope to present in a clearer and possibly more convincing light.

In order to do this, I will draw my illustrations and arguments from a few of the many examples presented by modern chemistry. In making my deductions from these examples, I may in some instances clash with the conclusions generally reached by other investigators.

My conclusions and the demands of my hypothesis warrant me in making the following assertion: the **difference** between simple elements, or others, **lies in the different speeds assumed by their molecules. Their diversity lies not in the material substance, but only in the specific speed of the molecule.** The cause of changed conditions lies in the varying degree in which the **substance is affected by dynamic force.**

The Molecular theory is the basic principle of modern chemistry. It is also one of my main reliances. S. S. does not take issue on the point of atomic weight, neither with atomic revolution, nor multiple proportions. But it does disagree with the sixty-three simple elements, and with the explanation usually made, that, gaseous pressure is due to the bombardment of the inside of the containing vessel. My term "Specific Speed," which is abbreviated to "S. S.," at the head

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Each to His Own Place

Mary Jane Burton

An old man once said "I dreamed a dream last night in which I was God—and all the little cells in my body with their lights upon their foreheads, their hands clasped and their knees bent, were praying to me."

Every man is a cell in the body of the Heavenly Man. In other words, we are each a part of the Body of God. We came into this incarnation seeking the place where we belong—mentally, physically and most important of all spiritually. For example, the cells in a finger tip do not belong in the forehead, and if a finger tip cell should find itself in the forehead, it is out of its right place, so when it becomes aware of the fact that it is not doing its work, or is not in its place, disorder becomes apparent and the cell begins searching for the place where it fits—belongs. This is what takes place in man when he becomes dissatisfied and feels out of harmony with his surroundings. He then begins casting about in an effort to find his place and when he finds it, he has found the group of cells (other men) or the group of people to which he belongs. NOW when all men have found their right places, when all cells are properly placed, there will be harmony, not only for the man himself, but for the Body of God. Heaven then will be not only within, but without. This must be the reason for the call to group work which is the order of this present day.



True Art

BESSIE MONA LASKY

Why is it that when we look at a truly fine picture for the first time our initial stimulus may be felt less violent in reaction, but it does not pass. Quite the contrary for we are drawn closer to it again and we find infinitely more than we did on our first visual impression. The picture undoubtedly has the quality of Infinity in it and as we grow inwardly ourselves we can turn to it again and again and never come to the end of its message.

Such is great art. It is life itself in color and form, unifying a wholeness of thought and idea, fused into a medium where words have no expression. There is also a condition of repose whereby all the elements of friction are subdued, so that the result even tho it might embrace an excitement or a dramatic moment of life, is then an added pleasure.

Much of modern art neglects these very points, and we feel just a momentary sensation of either esthetic pleasure or mood, that the artist intended, with limitation of enduring infinitude of wonder and magic.

Also modern art often objectifies the rhythm and customs of the times. For instance much of contemporary art holds the fast pace and mechanical development of the 20th century. It is full of action distorted and garish in color, it excites the passions and often clutters the mind with the physical aspects of life. In other words it is concerned with the body and not the soul.

The early Chinese painters expressed this very "quietism"—this repose. They combined Philosophy with

their painting. They often withdrew from active life, to contemplate nature, to live near a stream whose running water and mighty mountains would give them endless inspiration. They felt closer to the source of all things—Ideas would be born in that receptivity of thought, no outside force could enter into their muse for nature drew them further into their souls to explore their particular self expression.

Was it Confucius or a contemporary of his time who said "The worthiest men retire from the world, those a little less so retire from certain places, the next best retire from people of disagreeable appearance and the least worthy retire from people of plausible words"—then again Confucius said "The wise take pleasure in rivers and lakes, the virtuous in mountains." This all interrelates with the life of an artist who has painted Infinity on his canvases. Who can interpret a flower with as much beauty as a mural mountain of flowers. This is the simplicity that man needs today in his work—the hunger that is in men's souls—to express.

The old masters and primitives felt this isolation a vital necessity—many of them lived as monks without any special art training from the outside world. Fra Angelico and Fra Fillipo Lippi embraced that unconscious purity of expression—Giotto expressed a benediction in his subject.

The true artist is an interpreter of that particular beauty in life, for his works live after him and he brings to the new order the overtones of his particular pre-occupation.



What of Tomorrow?

Mary Lackey

Contrary to all appearances, these are good days! I'd even capitalize 'good' if it would mean anything. What I'm getting at is the fact that if we can manage to survive in these pushing, hurrying, frightening days, we will certainly be able to face anything. We will not always have war. There are years and years ahead in which there will be no war. Peace may be armed, but there will be peace. A new kind of peace—a peace where in a land of plenty, all people will have plenty. That is indeed a country and a day to prepare for. What are we learning to do to take the place of the frantic struggling we are doing today to keep a roof over our heads, food in the larder, a clean blanket to roll up in at night?

We'd be as lost in the new kind of world that is aborning today as we would be should we suddenly find ourselves magically waking up one morning on a rooftop on Atlantis. We've become so accustomed to just barely wiggling through each day, each week, each month, that we'd be confused and bewildered without the panting, shuffling, scheming, dog-eat-dog existence that most of us are familiar with—either by actual experience or by watching our friends. We imagine that we could slide into a peaceful, idyllic existence where every man is provided for without the usual brow-sweating—but could we? Man, since he's been earning his bread by the familiar sweat method has been crying for leisure. Now he's built himself

machines to do his work until he no longer has any work to do—but there's a link missing somewhere, for neither has he money with which to buy the things that make his long sought leisure bearable.

The new world that is catching up with man—in fact getting ahead of him is going to be a kind of world that the present day man isn't fitted for. He's going to miss his grabbing. His hurrying.

What are you doing to prepare yourself for a place in the new set-up? How will you get along when you no longer have to lie awake nights trying to figure out how to make one dollar do the work of four?

You've a bridge to cross. You've created in the womb of time a world that is to resemble somewhat the dreams of your youth and through humanity's labor pains, that new world is being born.

With a new kind of world, a new kind of man must emerge. Don't be one of the nodding, doddering, young-old people who look only back down the road. Wake up. Shine up your eyes and your aspirations. Make your ambitions and your dreams fit into the new order. Welcome it with open arms. Hail to the New Day!



Preparation

Dr. Mystery

It is the consciousness back of the sceptre which installs in it authority. It is the consciousness of power which lends potency to the monarch. Without this consciousness both sceptre and dominion are impotent possessions for the ruler.

It is the fearless consciousness that recognizes its power and realizes its God Authority; and has faith in the right which controls all subjects and removes all obstacles.

It is this consciousness that the individual has need of in meeting any of the problems of his dominion.

The insecurities of life are not overcome by rushing in with a challenging spirit but unequipped. Battles are not won by rushing into the fray without the consciousness that right is on the side of the soldier and that success is expected by him and the victory must be won by him. The thought must be back of the action if the laurel is to be won.

It is absolutely necessary for us to cultivate the habit of facing ourselves, of taking our stand and facing forward with a consciousness and remembrance of our Divine inheritance (which is our Godhead,) our potentialities, our latent possibilities if we are to bear them forth into harmonious expression.

One has never yet ruled in order and harmony by resentment, rebellion or ingratitude. Condemnation of things has no power to re-form for the better and he who practices it is more deeply entangling himself in

the very mire which he is rebelling against.

There is a conviction in the soul of every being that nobility consists of adaptability, of seeing good in all things and of harmonizing with life instead of combating it. There is a conviction that always charges its hostage for the breaking of the law and the one who knows the Law of Cooperation (which is an immutable, unerring, irresistible law of nature) and uses his potential and divine faculties destructively, fails—and his loss is greater than the one who does not understand the law.

He who acts in ignorance experiences less demand upon him for the payment of his acts.

It is not rebellion but government that wins and government controlled not by conflict or contention but by the authority of knowledge.

The burden of this message is the necessity of habitually righting and equipping ourselves before we go upon the battlefield of life, and of remembering our Divine inheritance of Wisdom and Power before going forward to manipulate the effects that may have resulted from past forgetfulness.

If, before concentrating or taking the sceptre in hand with the determination to rule unsatisfactory conditions, we face ourselves in unvarnished honesty, demanding of ourselves a definite, clear-cut pattern of what we really want, much difficulty will be eliminated.

The great river of life which flows thru every being is colored—purified or poisoned—according to its channel (the man thru whom it is flowing), so if man wants his life to show forth only good—for himself and others—he must not contaminate this life flow thru him. The responsibility in this respect is great, and when man achieves the consciousness of this responsibility, he has come into the consciousness of the monarch. He is living the broader life, the harmonious life,

and fulfilling his obligation to the human race as well as increasing his own power to cope with conditions.

Man should, as he faces each new day, remember that he is the monarch of this day—for himself—that he is privileged to manage his life for one more turning of the earth. He should face the new sunrise, deeply grateful for the powers he is privileged to use, reverent toward the sacred trust that has been placed in him, and this combination of gratitude and reverence will clear his path of the obstacles that stand in the way of his achieving his highest ideal. He will find his own attitude, his own clear-minded vision of life as he wishes to live it bringing to him an at-onement with it.

Each morning man should feel as tho he were once more going thru his coronation ceremony—taking his place as king in the kingdom of his own life—ruler instead of subject, holding himself above events—managing them instead of letting them manage him, determined to remain steadfast in his kingly consciousness, radiating peace, calmness and love—being forever an example to others of the happiness that the leading of the kingly life may bring. Superior to his environment, reaching ever upward and outward—expanding his consciousness to encompass all circumstances and events in love—the Great Builder. The man living this life is absorbed in perfectly expressing the power and glory that is each day given into his keeping, constantly excelling his past achievements, gaining ever greater authority and power over himself, his life and all things that in any way effect him. This individual one day wakes to find he is living the magic life, that he goes thru his days in joy and as he nears the end of this expression, he approaches what mortals call death without fear and in gladness as one who approaches a welcome change—an advancement—the

entry into a lovelier room. He is not conscious of destruction around him, he does not become enmeshed in EFFECTS but he remembers always that he and his thinking are the CAUSE. In his majesty, he attains to the power that soothes, power that illumines both himself and others.

It is the realization of this life that we hold out to you, that we appeal to you to choose—for your own sake as well as the sake of those with whom you come in contact. It is this example that we would have you show to the world, this ideal that we would have you radiate, being aware at each turn of the path, at each challenge of circumstance, that you can meet the trial or tribulation with the serene realization that—When you (trouble) are no more, I shall continue to be. Before you were, I am.

In this consciousness, we gradually overcome our sense of dependence upon material things, our smallness, and come into the realization of our likeness and image of the Infinite One. As we grow and expand into this consciousness, we no longer need to pray for the faith in the power to do and be because our power radiates from us more and more with the continued conscious recognition of it.

Each sunrise, the student should clear his mind of all contention, rebellion, discord or relation to any condition that is distasteful to him, resolutely determined to identify himself only with the ideals of life which he wishes to live, the ideals which he feels will be stepping stones and mounting blocks for attainment to his rightful domain.

It is the sacred responsibility of every student to every day completely clear the atmosphere around him—his own atmosphere—of all destructive qualities or habits of present or past that contain resistance to the good or identification with discord. An appeal to

the soul to make its protest felt each time temptation comes will surely result in "that still small voice" of warning which will help man to overcome his tendency to falter and undo his good and make him turn within himself, knowing that he is the Cause of all ills in his own life as well as the cause of all good. You must hold the center of your own stage—be the chief actor in your own drama. You have one great responsibility, that is to seek, find and stay in the "Secret place of the Most High," the Temple of the Living God, especially if you find the eternal current of life too great. Return again and again into the eddy of the Self, the still place and there abide until you have, indeed, a larger faith, belief in your own power to bring forth results which will harmonize with the Cause within.

Each life is the out-picturing of the degree of faith the individual has in his own power to rule his dominion which was given to him in the beginning. Those who have not fulfilled their destiny, who have not won the victory, have not done so because they have not set the Cause in motion which will bring the Effect into visibility. No effect exists without a cause and let us emphasize again that "according to your faith" in your ability to call into manifestation the effects of the cause that is within you, will be your harvest.

A Student should meditate more and more upon Effects, tracing them back to the Causes, in order that he may next time, be aware of the force he is working with, and the power.

It is not by self-condemnation that we gain greater knowledge of ourselves, but by self-analysis.

Let us will to study life—to see what we can do with ourselves rather than what we can do with things outside of ourselves. Too much time is wasted trying to see what we can do with others—with their will

toward us rather than our will toward them.

Hold ever to the Ideal within yourselves, challenging the outer to come up to that which you hold within, thus drawing irresistably to yourself the counterpart of your Inner Vision. Too much thought—too much power—is given to whether appearances are encouraging, whether your desires are being demonstrated.

Let us emphasize to you that you are the power that creates your goal. Vision your goal and if the realization of it demands certain people for fulfillment, these people will be drawn into your environment, for the Spirit knows what materials are needed for the fulfillment of your desire and uses them—for the good of all. You will find in your fulfillment many persons, many combinations, much cooperation, but the original and impelling impetus is you, the creating that which draws to you all the elements and completes the crystalization into a tangible form is within yourself.

But the TRUE IDEAL to be sought is at-one-ment with the Great Thinker, the First Great Cause. The individual finally comes to the place where he wills that his own will be one with the Divine Will. This is known as spiritualizing the will and when man's will is identical with God's will, he has reached the place where he has sought and found the Kingdom and where all "These other things shall be added," for the lesser is always contained in the greater.

One cannot afford to blockade himself from the great cosmic fountain by his small fears, perplexities and resentments about his own problems because, inevitably the smaller will be absorbed by the greater, if man will but swing out, beyond, over it all.



Before Abraham

"Before Abraham Was I Am". Before I ever existed in this body and in this environment, I was I-- a soul. Perfect and able to blend with and become the person I now appear to be. I am this person because I chose to be, in order that I might gain experience that only in this body and environment may be gained. However, I have access to the original energy with which I created this body, this environment, and when I use it to serve the purpose for which I took them on, I am entitled to a better body--a better environment because, after this body has long disappeared, I Still Am.

The Prophet

BESSIE MONA LASKY

The Prophet Speaks

Oh! World of today, yesterday and tomorrow!
Know in me liveth divine justice,
The justice that stands immovable
Through that which we call life.

I know no wrongdoing from the earth,
Its emotions carry only that
Which directs from its lowest form.
I direct only from the highest,
From divine reason,
Contemplate me and thou must become immovable,—
Like the rocks of earth that have
Built mountains before thee,
Yes, I am the Prophet who creates
Eternal necessity for man's reward on earth.

Do heed my simple teachings,
For I give love of man, love of God,
I give thee back to thyself
I give thee peace in thy heart.
I restore thy soul to humble understanding,
I fill thy chalice of love overflowing,
For thou art the love that I created in
The beginning of all things
That shall become immovable in thee.



For I am the Prophet of Understanding,

The man for the people

Who inherit the earth,

Who, in turn, inherit my creation.

Follow my humble road,

It is lowly and silent.

Following my everlasting stream,

Down thru the earth,

High to the heavens

Where I dwell in all finality.

The Stream Speaks

I am a nameless stream of simple beauty,

Flowing constantly clear and shallow,

Over rocks that have their surfaces

Softened by my endless music.

I am music, for my notes shade

Each golden hour that shines on me

By day.

And in the night whose stars twinkle,

In sweet unison,

Listening to my still soft melody.

I am water, the life flow

Of man's intuition. I am his

Thoughts so clear and sparkling.

I cleanse his every moment,
I cool his brow,
I flow thru him—I bubble,
I give my gentleness for him
To look upon.

The Mountain Speaks

I am the foundation of all good,
My wealth I carry in my strength,
If thou but recognize my infinite beauty,
I rest in thee with my power.

Man is but my shadow, my light,
Within all spheres, I give him
Permanent counsel
From where I stand.

My edges carry him and make him
Strong,
Man, heed my strength,
Breathe it slowly,
Make me into thy fortress of glory
For I stand resurrected for thee.

My Name Is Man

I am capable of nature's beauty,
But when I turn my face
Upon her cradle,
I am both weak and strong.

My weakness tortures in moments
When I blind my eyes to truth,
When I enslave and am enslaved.

I have been searching for earthly
Treasures all the while

Forsaking thee,
Until now my cup is empty
And my forces undefined.

But I shall offer up a prayer
To thy indomitable will,
For in the end of all things,
I shall never forsake thee.

I shall at last cleanse myself
in that stream
That has its birth and eternity
in thee.

I shall take of thy creation
Rocks, mountains, strength
Protective force.

For am I not made in that likeness
To be a part of thee,

In thy end as in thy beginning
So to grow in thy light eternal
To worship thee in all thy glory.



Challenge

Horace Lackey

Science! Oh, you men of science! You who hold aloft the brightest torch ever given into the hand of man! You who stand on the borderland between the known and the unknown, seeing that which was never before given unto man to see! Why do you bear only reluctant witness to the things seen by you?

The power of your natural eyes has been multiplied manyfold, enabling you to probe the secrets of the outermost reaches of space as well as the infinitudes of the microscopic world; the power of your hearing has been so amplified that a fly walking over paper takes on the ominous tones of thunderous glaciers. Why do you not bear strong witness to what you see and hear?

You have telescoped time and space; motion itself is reponsive to your touch. The instruments with which you work permit you to probe into the pulsing heart of matter in search of the stuff of which life is made. Why do you not tell, or, if telling, why do you mute your voices?

Must your voice be always a whisper, lest what you may say not fit the matrix of things previously acknowledged to be true by the great body of your associates? Why retreat from the borderland when an astounding prevision of the world of tomorrow sears your vision with its blinding light? Or does it, you men of Science?

We, laymen, denied access to your vantage point

except through years of devoted toil, reluctantly challenge your right to hoard your treasures laboriously garnered from our common storehouse of the unknown; yet you have not always been a faithful custodian.

Many of you have pursued your tasks as the stepchildren of wealth; others as the progenitors of gadgets making only for softer living. Others, in loftier fields, as Frankensteins of the fifth decade of the twentieth century, producing monsters of terrible power which neither we nor you can hope to control without that further understanding which we now seek.

We are constrained to ask if you are prophets of a new age or if you are mechanics only. If the former, don your togas; if the latter, to perdition with you and all your works! In this case you are far too clever to be trusted with materials and tools.

Turn for a little while, oh men of science, from the fields of force to the larger and more fruitful fields of ideas—ideas that have to do with our problems of living together in this world which you have made so small. Ideas alone can save us from the uncontrolled force which you have unleashed. Help us to control that force before it destroys us utterly. It is not of our bodies but of the integrity of our beings, for which we are fearful.

So, assume your rightful place as the counsellors of men! Men are no longer wary, fearful that you are magicians, but are waiting to work with you; yet we ask also that you work with us. The world is in dark days full of trouble, and it needs your help now perhaps more than it will ever need it again. You have produced abundance and we have not used it; you have harnessed mechanized power and we use it to destroy ourselves. Fear not the thunderbolt of some Olympian god should you move too fast or venture

too far. The world will more quickly forgive your mistakes than your further delays!

You have knowledge, therefore power; join with us at last in our common, human tasks. Tell us, in simple words, the things that we would know, and in telling, be not humble with simulated or unworthy humility, nor arrogant with unseemly pride; speak for us and to us, the little people, in words that we can understand.

We know something of our relation to time, space and motion, and we sense that in this trinity lies hidden the key to the Cosmos. We know that under the alchemy of your intuitive explorings, the workaday world of matter has dissolved into indestructible energy, powerful beyond our present imagining, and that the mind of man is itself apart and aloof from the physical body of man.

Under the impact of these astounding revelations, your own smug world of conventional physics and life-in-matter has crumbled and fallen apart. We honor your scientific method and believe that it can be applied to human affairs. Our old, familiar world is gone. It will know no resurrection. Won't you help us, the little people, in the building of a bright new world?

Most of the things in which we believed have been taken away. We must believe in something, and that in which we are to believe must be more than a vague shadow in the mist.

We have seen a bright star and have heard angel voices, and so have you. The star and the voices are very real and you can no longer brush them aside and return myopically to your test tubes. We ask only that you serve with us, with the resources of your minds and the integrity of your hearts. We seek ultimate reality; we have glimpsed it and so have you. Won't you help us, oh men of Science?

The New Day

Ruth B. Drown

The sun has gone down on the old and a new day dawns!

All that our hearts held dear is now in the far gone past and today we see the brightness of a morning star that seems more brilliant than our fondest dreams, for it is real—for the moment—as nature is constantly in activity and nothing can remain stationary for long. Those of us who would try to seize and hold the past, grasp at a bauble for it has been gone a long time!

Why do we permit our memories to play tricks with us—bind us fast to that which is no longer there? Cause us to wrap ourselves round a milepost and weep and grieve for something which can never return, but can only impede us in our progress? We should weep because our eyes are so blinded that the sight of the glorious present is dim. Weep that our understanding is not yet keen enough to cut the bonds of memory which hold us prisoners when there is so much to be done at hand and so few moments in which to accomplish. Ours is a task that only our hands can do. The great mosaic pattern can never be filled until each and every one of us has loosed the chains of memory's sweetness and hastened onward toward our march with those enlightened souls who have seen the real, which has stimulated their desire to fulfill the great promise made for every soul upon the earth.

How quickly we realize the fact that food eaten is not gone forever inasmuch as we know that more is being grown for our uses. Just so must we know that

sweet memories of thoughts and deeds of the past are only for the purpose of filling our souls with substantial character and if we cease to grow more we will shrivel and die by the wayside.

Life is activity and every atom or particle, unless it fulfills its destiny and does its part is thrown off as not having completed its existence and it must try again.

Memory is a vital part of the functioning of our mind but being only a part should not be permitted to rule the whole life or congest the river of activity belonging to each and every one.

Recognize your faculties for what they are and use them, for they are tools in the hands of the soul. Use them with deftness and mastery and you will build with great sureness and accuracy, but let any one of them master you and your very life is at stake!

Loyalty, honesty, sincerity and all the other attributes of Divine Mind are to be considered stepping stones upon which the soul mounts on its way to understanding. However, if one is true to all where his fellow men are concerned, he must first be true to the God within himself. And while it seems to those whose eyes yet see dimly that he is not true and loyal to his fellow men when his soul forces him forward, yet his own greater expansion permits him to know that only by passing through such a place of persecution and condemnation can he cut these invisible bonds and reach for the higher step.

Too many sit upon one of these mounting blocks and weep for a loved one whose soul urges him further to greater heights.

These weeping ones would better recognize their own opportunities and follow on that they too might glimpse greater beauties ahead.

Strive to keep the balance which ever holds the

sincere soul in its path. Do not permit anyone to grasp the helm of your ship and direct it along his path. Your path is for you, his for him. Each has been chosen lovingly to fulfill his own work. Follow within your own light no matter how dim it seems. Do not let thoughts of past misdeeds hold you for each day is a new day and yours to begin again. Make it as you will have it be. The past cannot hold you. It is no longer there. Do not permit anyone to try to hold you to the past. The present is yours to rule as you will. It is true, debts will be—must be paid. They are promises made by you and must be kept, but bondages of thought and act are finished. If you carry them on, it is because you choose to carry excess baggage.

Cut them off that new and better branches may grow in their stead.



Retaining Old Foundations

ROANOKE CALHOUN

In spite of what has become known as the "modern trend" in thought relative to human contact, social, commercial and political, many of the ancient philosophies would bear readoption. While man emerges into the new, shedding the chrysalis shell of the old, it has become "smart" to scoff at ancient garments and view them retrospectively with smug complaisance. "Those things were all right in their time," we are wont to agree, "but now we have newer and better undershirts and philosophies."

We would do well to remember the philosophy of Lincoln who was never without honor in his business transactions. In his day and time ethics in business were considered important. If merchants were financial failures they were nevertheless remembered after they were dead for their honesty or for their generosity which begot their downfall. We remember Lincoln for his fairness in business and honor him because of it while knowing that as a storekeeper he was a financial failure and probably one of the worst bookkeepers that ever dipped quill into homemade indigo ink.

Modern business has reached the stage where, when one fellow is introduced to another in the golf course locker room he asks, after the customary "Glad to know you, Mr. Filch—And what's your racket!" . . .

Thus is all business being placed on an Al Capone basis even though the questioner is merely being facetiously friendly. Repetition has been known to cause a rumor to grow into an actual fact. Rumor may even

ruin a man's business. Therefore it is to the interest of every man in business or whose contacts lead into any form of human relations to discount the importance of being "smart" in either his conversation or his dealings with his fellow humans and until a better method presents itself, to not entirely abandon such philosophies—and undershirts—as have been tried and not found wanting.



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From the Book of Lah

A MAN IS THE MOST COMPLEX form of life, an intense being of nerves and mind and soul, but yet the most simple form, for he does things according to a reasoned process, and reason is the formula of the universe. Only when man does not reason is he out of harmony with nature, and then his complexity is betrayed by undirected emotions, and his life is a chaos of disrupted beginnings, and of endings without accomplishment.

THE INDIVIDUAL MAKES no effort, attempts the scaling of no height, in which potential success is not a companion — except that feeble trial which is commenced without hope, and is pursued without ardor.

THE THINKING MAN'S thoughts never run long in the same groove, as he finds too many inviting side ruts made by thinkers before him through which he must digress and explore, until finally he comes to the end of the maze of paths and sees ahead the clear, untravelled space for new thought into which he can move — to add one more course that those who come after him must investigate before they can themselves create.

WHOEVER HAS KNOWN PAIN, has passed through the night of it, and has come into the dawn of relief, holds within his hands the key to a comprehension of all humanity, an entry to every heart, a chart to every mind, for in pain all men are truly equal, far more so than they will ever be in birth.

CONTINUED FROM PAGE 10

A MAN WITHOUT PHILOSOPHY has only the sightless emptiness of death; he sees only disruption and fear in the disintegration by which Time achieves re-creation; he has only terror at the dark shadows of trouble which are the emotional stimuli of the philosophical; he cannot coordinate good with the devisings of men; nor will he dwell in the serenity of acceptance through his little span of years, for he has no code of comfort, no faith — for, in its essence, philosophy is only the possession of faith, either faith in oneself, faith in the mass of mankind, or faith in a superior power.

A PLATITUDE IS a demonstration of truth that enough people have found to be real, that the iconoclastic minority may consider it worthy of ridicule.



of this article, I derive from a consideration of certain definite effects of dynamic force on matter, as exemplified in Nature.

Bear in mind throughout this article that matter is inert until acted upon by dynamic force. Some of these S. S's. we have reason to believe were ordained to be more fixed than others, though I think none are incapable of changing into different speed. That is to say, that the extent of the affection is more fixed and less likely to vary in these instances than in others. I imagine that Specific Speed applies to all forms of matter. It consequently applies to light, to sound, to vapor quite as much as to lead, iron, or other ponderables if it be true that anything which we can perceive is matter or partakes of the nature of matter. But if the assumption that light is material be a sound one, then the Specific Speed of which it is possessed must be the result of a very great affection of its matter by dynamic force. There is nothing against such an assumption as this.

What is Specific Speed? A definite rate of motion of an atom about its own axis in a given direction. In other words that the atom is as much governed by order as is a star or planet.

If it should be objected that we have no evidence of any such atomic order, I would meet the objection by citing the fact, often asserted before, that a group of atoms is an imitation on a minute scale of a planetary system. To admit disorder among the atoms is to do the same among the great system of stars. This argument that disorder cannot be admitted either among atoms or elsewhere in Nature is a very potent weapon when used against the theory of gaseous pressure, before alluded to in this article.

It seems to the writer as a much more reasonable way of accounting for gaseous pressure by assigning

as its cause a like magnetic polarity of the atoms composing the gas, which thus repel each other, just as an excited stick of wax will repel pith balls.

But I have partially digressed from the main question, "What is Specific Speed?" to resume then: If molecules revolve, as Science declares that they do, then it is not unreasonable to assume that some kinds of atoms revolve more swiftly than other kinds.

Physics teaches us that a swift motion tends toward a neutralization of the attraction of gravitation.

Coupling my last assumption and this citing of physics together and we can readily see that an Atom which should revolve 16 times more swiftly than another atom, would consequently have less tendency—by 16 times—to yield to the attraction of gravitation.

Looking at the case from this standpoint, let me illustrate with the example of oxygen and hydrogen. The former gas exceeds the latter in weight 16 times. A natural inference is that the hydrogen atom exceeds the Oxygen atom in swiftness 16 times. This view of the matter would also dispense with the necessity for assuming that the oxygen atom is 16 times the larger of the two; or the theory that I find Mr. J. P. Cooke supporting, viz., that while one atom of hydrogen suffices to make a molecule, it requires 16 oxygen atoms to form one molecule of that gas.

My inference would be quite as easy of verification as either of the other two, since we cannot see these atoms and thus determine whether one is larger than the other or possessed of a greater Specific Speed.

Admit, for the sake of argument that atoms are possessed of different speeds, and that no two possess exactly the same rate of motion, then it will be easily perceptible both from analogy and in other ways, that the different rates of speed—which may range from

one to trillions of degrees—would account for the different natures of the substances affected by the varying speeds.

I will prove this last assertion by analogy: Science asserts that red light is possessed of the least undulatory of vibratory speed at which energy becomes perceptible as light. The number of these vibrations is reckoned at approximately 400,000,000,000,000 per second. Violet light is supposed to have a number of vibrations per second amounting to the enormous figure of 800,000,000,000,000. All the other colors of the solar spectrum have a number of vibrations per second that may be found between these two extremes of red and violet. Furthermore, it is believed that the distinguishing characteristic which makes red light any different from violet, or green from blue are the different vibratory speeds of the various hues. If then, difference of vibration makes such a wide difference in the sensation produced on the retina of the eye in light, which imponderable though it be, is still matter, then I can safely assume that a varying speed in the motion of atoms would cause us to believe we had different substances, though we would really have but different speeds. I will now consider what effect difference of speed would have in a chemical point of view. A true chemical combination produces heat as one of its effects. Now heat is the result of friction. We cannot imagine that any heat would result from the contact of a number of atoms revolving in the same direction, for there would be no friction. Yet when oxygen combines with an element, or when any acid acts upon a base to form a salt, heat is developed. The inference would seem to be that these atoms—among which order is so beautifully exhibited in other ways—are possessed of a revolution in a fixed direction and that those which, being brought into contact produce

heat, are possessed of differing directions of axial revolution. We have then:

1. Atoms with a slow S. S.
2. Atoms with a fast S. S.
3. Atoms with varying axial inclinations.

Another point occurs to me here. If those elements that combine to produce a new element,—whose properties have no resemblance to the parent substances—are possessors of opposite directions of axial rotation, then, when these substances are brought into contact, the friction which produces heat, also tends, like a break applied to a wheel, to retard each. But as each atom moves, as long as they remain in contact, they continue to retard each other, each S. S. losing or gaining some of its momentum continually. Then the analogy of the Solar Spectrum previously instanced and the assumption I made from the ground of that analogy, would enable us to perceive that the new S. S. produced as a result of retardation, would cause a different sensation or sensations. Thus two high speeds would possibly so retard each other, according to their direction of axial revolution, as to bring them out of the realm of the invisible into that of the visible. An example of this may be found in water. Here two gases combine and immediately they come under the domination of gravitation, because the speed is so reduced as to overcome the neutralization of gravitation which their previous velocity caused.

Nitric acid will not attack gold; neither will muriatic acid, and yet the two of them mixed together will. I should attempt to explain this by supposing that of the two acids neither of them possessed the exact direction of atomic rotation capable of causing sufficient heat to force the golden atoms to separate far enough to be further attacked; but that the hydrochloric acid on being put with the nitric so changed the direction as

to cause the necessary friction.

I derive additional support from organic chemistry. Thus certain proportions of certain elements unite to form a new substance. By merely doubling the proportions of each element, we get another and a different substance. The deduction I make is this: In doubling the proportions we augment the force, hence the speed and thus a new or different sensation is produced on our perceptive faculties.

Mr. Cook, in his "New Chemistry," voices the belief that "chemical combination is only a mixture in a finer degree." I cannot believe it so. Mere mixtures do not produce heat. The finest possible mechanical mixture of sulphur and iron is not sulphate of iron. Nor will it give the same reactions which the Sul. Fer. exhibits, with agents which have definite action on the latter chemical.

S. S. offers the most reasonable explanation it appears to me, for when two definite speeds, each different, unite to retard each other and thereby produce a new S. S., of course the behavior of the new S. S. in company with the second S. S. would be different from the action of the parent speeds mixed with the same agent.

Now, heat is necessary to produce many combinations, and what is heat? Where heat is not evolved in the process of union sufficient in amount to be easily detected, and not enough to complete the process unaided by an outside supply of Caloric, then heat assumes its true position; that is, if heat, sufficient to be perceptible is evolved, then it is present in such quantity as to force the atoms apart and allow of the commingling of the two diverse S. S., which then retard each other to the end of producing a third S. S.

If, in order to consummate the chemical union, we have need of recourse to an outside source of heat, the

action is virtually the same, viz.: it repels the atoms, which then co-mingle and neutralize each other's motion.

Heat, then, is a force, by which we effect chemical operations. It has been also defined as force, as motion, etc. When we come to the conclusion of science that magnetism is motion, I beg leave to make the observation that while I agree with science so far, I do not believe that electricity is solely motion; but that it is, in common with Faradic Electricity, Voltaic, etc., one of the highest and most extreme affections of the primordial substance by magnetism.

Admitting the identity of magnetism with motion and heat; it seems as if magnetism is J. P. Cooke's "Dynamic Force."

Allow me a few more illustrations, and then I shall be ready to draw my conclusions.

Manganous fluoride is a combination of manganese and fluorine in the ratio of one part of the former to two parts of the latter.

If we add another equivalent of manganese, we shall have dimanganic fluoride. Still another part of manganese produces manganic fluoride.

Conclusion: Three parts of manganese equals in force two parts fluorine. But one part manganese possesses force sufficient to neutralize the two fluorine in such a degree that our senses and chemical experiment tell us we have a new substance—(a new S. S.?)

The action is analogous to the result we obtain by mixing a pure red and a pure blue, viz., a purple. Less red produces violet and so we can mix the colors to make different shades. In every case we are neutralizing one color to a certain extent with the other. So a little manganese acts on the fluorine by altering its rate of Speed slightly—a little more manganese makes a greater alteration, etc.

Perhaps the reader will say, "But suppose you should establish your theory, what good would it do?" Grant that this hypothesis may be true, then it is possible from this new ground to make still farther advances into what is now Nature's secret realm. When we regard heat as such a great factor in chemical operations, we but recognize the fact that an agent is necessary, either within the elements themselves or outside them, to throw their atoms apart by making them positive to each other. When you admit that dynamical force (or magnetism) is the agent of motion,—which by more or less affecting inert substance is productive of all the various aspects of matter, whether that matter be ponderable or imponderable, luminous or non-luminous—you make a very important admission, in that if we can of ourselves cause it to affect inert matter to a greater or less degree, or can cause it to augment or retard matter already possessed of its motion, we have the **power of changing one element into another** at our option!

This is a startling conclusion indeed and one that will doubtless be considered Utopian at first thought. Give it a second thought. Consider what marvels we have discovered in the investigation of electrical studies conjoined with chemistry. We have trod new ground in the last year. Electro Therapeutists have found it possible to pass such elements as iodine clear through a human body by making that body part of an electrical circuit! Electrical action will transform a base into one of its salts or reverse the action and transform the salt into its constituent elements.

It is humiliating to set a limit to the extent of knowledge man may acquire; a bright prophecy would declare that man can follow nature's lead. Nature is doing such feats as the making of an aqueous solution of hydrargyrum at the noted "Steamboat Springs," in

Nevada,—if we can believe the testimony of intelligent travelers. (See files of Scientific American for 1883 or 1884).

There is a suspicion that the old igneous theory does not account for vein formations in all cases. What better method for accounting for such formation than by the sudden shock of magnetic or dynamical energy changing the S. S. of the vein material itself? Do you object that different kinds of metal are found in the same vein? Is it not easy to conceive of a mass of vein material formed in that matter causing the different resistances to the magnetic currents? And would not the various degrees of resistance be apt to transmit different S. S. to the material? Nearly any acid will precipitate silica from aqueous solution. That sulphurous acid fumes passed through the vein while still liquid—sulphurates of gold testify.

Platinum is a little heavier than gold, and is usually found with it in small quantities—when found at all. It gives reactions with various agents similar to those shown by gold with the same agents. And it has very nearly the same medicinal effect, as nearly any Homeopathic physician will testify. It differs from gold in color slightly, but all the points of variance would readily be explained, it seems to me, by giving it a S. S. a little less than that of gold.

When we closely examine our position, we are forced to the conclusion that Nature has formed all the simple elements from something more simple yet. Gold-bearing quartz veins cannot be referred to direct volcanic action for their formation, though this has been done. A later hypothesis of vein formation is that volcanoes throw open crevasses, and that alkalinated waters, charged with silicious matter fills them. That then acid fumes rose through the cracks and fluid silica, causing precipitation of the latter. That volcanic

heat then hardened it, in some instances fusing it completely, but in all cases rendering it pasty, and that during its cooling the metals were deposited by electrical action. Perhaps the metals were brought long distances, in the manner in which minerals were described as passing through the human body. Perhaps they were formed right there. But formed they certainly were, and whether she may not still be creating these elements is a question. Possibly the mercurial waters of Steamboat Springs are being charged with new formed hydrargyrum. We know how susceptible the nascent condition of any substance is, of combining in startling forms with otherwise alien elements.

NOW, IF NATURE HAS, BY ANY MEANS, CREATED THE SIMPLES, AND IF THE DIFFERENCE BETWEEN THE ELEMENTS IS ONE OF S. S., THEN "MAN, PROUD MAN," CAN DO THE SAME IF HE CAN FIND THE FORCE WHICH NATURE USED. I DO NOT MEAN THAT MAN CAN CREATE ANY SUBSTANCE FROM NOTHING, BY USING ANY FORCE WHATEVER, BUT THAT LIKE NATURE HE CAN OPERATE ON EXISTING MATTER AND CHANGE THAT MATTER INTO ANY DESIRED FORM. IF OUR RESEARCHES INTO MAGNETIC FIELDS POINT TOWARD ANY CONCLUSION, IT IS THAT MAGNETISM IS THE FORCE USED BY NATURE TO DIVERSIFY THE ONE PRIMORDIAL FORM OF INERT MATTER INTO ALL THE BRIGHT AND BEAUTIFUL CONDITIONS OF EARTH TODAY.

While I write my eye falls on a newspaper paragraph, which I give for what it is worth: "Prof. Warren is the inventor of ore reduction by electricity. He let a lump of gold quartz fall into a dynamo, and next day found the gold all melted out of it and lying there in a button. From this accident his invention came."

Now when we consider the fact, a dynamo-electric generator is not hot, but cold, or comparatively so, then we cannot fail to see the significance of this item. If what is described be true, then the gold was extracted from quartz in the same way that other metallic elements can be conducted along an electric circuit. These two instances are direct proof that electricity is matter with extremely high S. S. **Because** solid matter can be carried by electricity where nothing but this force-matter can go. In other words, the iodine in going through the body is temporarily changed to a S. S. which is **identical with electricity, i. e., is changed into electricity, as it were, for the time being.** But enough. MAGNETISM, (not electricity), is the long-dreamed-of "Philosopher's STONE," Utopian though the idea seems to be!

Objection first:—"Changing any element into vapor, is changing its S. S. is it not? Yet, as in the case of steam, the nature of the substance is not altered." It is not changing the S. S. of, say, water, to convert it into steam. It is simply causing the atoms to repel each other. In order to actually change the S. S., we must have a different S. S. present, so as to allow the two sets of atoms chance to neutralize each other's motion.

"Why is an alloy, as coin gold, for example, not a new substance, but only a mixture which ordinary acids will attack part of, but not all?" For answer let me call attention to the assumption elsewhere considered that in order to develop friction the two sets of atoms must revolve in opposing axial directions. That where this is the case one body attacks the other—like oxygen and the various acids.



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